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Erratum.—In the No. for August, page 54, instead of the last paragraph on the page, read the following. "On the 28th of August, 1828, nineteen individuals were recognized as a branch of the Federal Street Baptist Church, Boston. On the 1st of March, 1831, fifty-two brethren and sisters were publicly recognized as the 'South Baptist Church of the City of Boston.' The neat and beautiful edifice now occupied as their place of worship, is 72 feet long by 57 wide, and was dedicated to the service of God, on the 22d of July, 1830. The Rev. R. H. Neale was pastor of this church from October, 1830, to March 19th, 1834. On the 25th of May, 1834, Rev. T. R. Cressy was recognized as pastor of this church. The number of its members in September last, was 133."

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THE

QUARTERLY REGISTER.

VOL. VII. AUGUST, 1834. No. 1.

INFLUENCE OF EMINENT PIETY ON THE HUMAN MIND.

AN opinion is entertained to a certain extent, that superior mental cultivation is inconsistent with distinguished attainments in holiness. It is supposed that deep and thorough scholarship is incompatible with pure and elevated religious affections. Before proceeding, therefore, to a direct consideration of the subject, it may be proper to look at some of the reasons why this idea has been entertained.

One cause of the prevalence of this opinion, is the want of enlargement of mind on the part of some pious students. An individual does not see the bearing of a particular study upon his piety, or upon his future profession, and consequently renounces it in disgust, or attends to it with an utter indifference. He thus loses sight of the fact that his mind is an instrument, in a great degree unfitted for work, and that it is of little importance whether he has knowledge of his future profession or not, so long as his mind is rude and shapeless. His great object is not instruction, it is education; it is not acquisition, it is dicipline. But if he allows his mind to fasten on the secularity of his study, or on its want of correspondence with his future profession, he will not, as a general thing, advance either in piety or in science.

Another cause of the prevalence of the idea, to which I have alluded, arises from the injudicious remarks which some eminently pious men have made, in their diaries, respecting the worthlessness of human learning. Owing, perhaps, to a defect in early education, to a temptation into which they have been betrayed, or to want of Christian candor, they have uttered sentiments adverse to the general current of their thoughts—sentiments which have been eagerly seized upon and made the excuse or the occasion, in some instances, of a nearly total neglect of mental discipline and improvement. Such sentiments should be counteracted and neutralized by opinions on the other side equally decisive and far more numerous.

Again, the prevalence of this idea may be ascribed in part to the perversion of a few texts of Scripture. From passages like that wherein it is asserted that God has chosen the weak things of this world to confound the wise, it has been most absurdly inferred that human knowledge is of little value. But all the passages and facts of Scripture, which relate to this subject, are to be taken in *connection*. Why did God choose Moses for the leader of his people through the desert, a man learned in all the wisdom of the Egyptians? Why select Solomon, the wisest of the children of men, to build his temple? Why was the man educated at the feet of Ga-

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maliel, inspired to write almost one half of the New Testament, and to publish the name of his Saviour in almost every land of the Roman dominions? Why must the priest's lips keep knowledge, and why were schools of the prophets so early founded, and continued for so many ages? The truth is, that one simple principle of the New Testament would determine the whole question. We are commanded to present to God our bodies and souls as a living sacrifice:—not our souls without cultivation, but with all possible cultivation and enlargement. We are as really commanded to discipline and perfect our understanding, and to present the fruits of it to the Lord, as we are that which relates to any other part of ourselves.

Another cause of the erroneous idea, which I am endeavoring to combat, is found in the prominence which has been given to literary ambition as a motive for effort. Our plans of study have been based for ages on the principle of competition. It has, in a considerable degree, swallowed up all other incitements to literary effort. Religious students have either yielded to the impulses of this powerful motive, and been subjected to all its disastrous effects, or they have quietly relinquished the literary object before them, and have been contented with mediocrity of attainment and usefulness. The inquiry does not seem to have been made whether there were or were not motives for effort equally strong, and less objectionable in their character. One marked effect of the prevalence of the motive of ambition, has been a belief in the minds of many pious and estimable persons, that there was an inseparable connection between the exercise of bad passions and the attainment of eminent knowledge.

I am now prepared to present some considerations in favor of the proposition, that piety is eminently beneficial in its effects on the mind.

Eminent piety will tend to give an increased importance to the human mind in general. The mental constitution, is the work of the Creator, and displays exquisite skill in its formation and its adaptedness to the uses for which it was designed. The man of pious feeling will love to trace the proofs of divine wisdom, which are visible in his mind, as well as elsewhere. He will see, in a clearer light than other men, the high destiny of the human soul. He will learn to think of it with more seriousness, and will attach to it an importance commensurate, in some degree, with its powers, and the end of its creation. One reason why the worldly-minded professor of religion regards with such apathy his own condition, and the ruined state of multitudes around him, is his utterly inadequate ideas of the value of the human mind. He does not separate the material from the immortal, the transitory from the permanent. He looks on the world of rational agents very much as he does on any of the animal tribes, as created to breathe, to eat, to sleep, to play and to perish. It is not so where Christianity exerts its full influence. There a solicitude is awakened and sustained by a sense of what the mind is, and of what it is able to accomplish. One fundamental reason why men are held in civil bondage, in any part of the earth, is the want of a vivid apprehension that those men have minds rational and immortal. Impart to a community a strong and abiding impression of the presence of God, of the reality of eternity, of the importance of a state of probation, and every intellectual shackle will be sundered. The mind is not seen in its real dignity, except in the light of another world. Looking at it as immortal, the importance of its cultivation, and of its perfect discipline, is immensely increased.

The influence of eminent piety is seen in leading the scholar to an intimate acquaintance with his own mind. The habit of self-inspection is important in regard to the intellectual progress as well as to the spiritual.

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There is no toiling successfully in darkness. An individual must know his mental constitution, the defects and the excellencies of his education, what remedies to apply to those defects, how his mind has been influenced under various outward causes, and in what way he can secure it against further injury. One reason which prevents a frequent and thorough mental analysis, is literary pride. Many men are not willing to know precisely on what ground they stand. They are conscious of serious mental deficiencies, but they are not willing to have them pointed out, or to dwell upon them themselves. But he who has been disciplined in the school of Christ, has divested himself of pride and self-conceit. There is no dark corner in his mind, which he is not willing to examine. There is no weak point, which he is not ready to investigate. His habits of moral self-investigation have both given him courage to undertake this inward review, and power to do it. He is not accustomed to shrink at the *moral* corruption and imperfection within him; why should he at the *mental* irregularities and disproportions which he may witness. He has the habit of looking difficulties which respect himself, calmly and firmly in the face. He has the humility which will bear the trial of permitting his faults to be pointed out. The man will wish to be estimated as he is in reality. He will not desire to obtain credit for what he is not.

Eminent piety will have the effect to give to an individual a good practical judgment. An imposing hindrance to intellectual effort, is the habit of over-estimating a particular branch of study. It is perfectly obvious that all the powers of the human mind cannot be developed in one direction, or by an exclusive attention to one pursuit. A single tendency cannot be nurtured to a great extent without weakening or destroying another. It is not needful, indeed, that an individual should be an universal scholar; but, in order to develope all the powers of his mind, he must have a general acquaintance with science and literature. There is a correspondence between the material world and the human mind. Created nature must be studied in its various parts, before the mind can receive all the benefits from it which its Creator intended. So it is with truth of every kind. There is an adaptation of it, in all its forms, to some powers and aspects of the human mind. God has not been parsimonious in furnishing aliment for the nurturing of the souls which he has formed. Now the man, who is the most familiar with the character and with the providence of God, is prepared to apprehend truth of all kinds, not only in a higher degree than other men, but in better proportions. He is in the habit of looking at universal truth. He has the key which unlocks the treasures of the material and moral world. Other things being equal, he has a better practical judgment. The religious truth which he has contemplated, he has been accustomed to refer to an invariable system—the Bible. The actions which he has performed, he has compared with an unerring standard—the Divine Law. Of course he has a better internal director, in his judgment, than other men have.

Another advantage of the eminently pious student, is the aid which he derives from his conscience. Rapid progress in knowledge is not compatible with inward uneasiness. The conscience must be in its healthiest and best state, or in a condition of extreme torpor, to allow a scholar to prosecute his studies constantly, and to the highest advantage. Such men as Hume, Diderot, and Laplace, pursued their intellectual studies with great calmness and self-possession, probably in part from the fact, that their conscience had either been perverted, or wholly silenced. But the intermediate state between that and the possession of a good conscience, both towards

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God and towards man, is full of delay and difficulty. The scholar, who with an enlightened conscience is living in conformity with the world, is at war with his own improvement. The inward feeling that his heart *is* not in a right condition, is a constant source of uneasiness. When about to engage in a protracted intellectual exercise, he cannot escape the conviction, that another thing is more needful *first*. The feeling of insecurity in regard to his eternal state, harasses him wherever he goes. Now, no condition of mind is more inconsistent with an uniform advance in knowledge than this. It weakens the resolution, and throws a chill over the brightest intellectual prospects. The student is sometimes even compelled to stop, and engage in some direct religious exercise, as a sort of penance or quietus to an alarmed conscience. But the eminent Christian has none of these misgivings. If he has not, at all times, an assured hope of heaven, still he has a prevailing and delightful conviction that he has secured his eternal salvation, and that if he should be cut off in the midst of an intellectual exercise, all would be well. He can thus act with undivided power. Every thing within him is harmonious. Conscience has become a powerful auxiliary to his intellect.

Distinguished piety is eminently conducive to intellectual advancement, by the serenity and purity which it spreads over the affections. How totally unfit is the man of proud and of self-sufficient feelings for investigating any of the truths of natural science. Questions connected with the higher mathematics, and with the nature of the soul, require that the affections should be in a state of calm serenity, so that the mind can fasten on pure truth, undimmed by the mists of passion or prejudice. What connection have the elevated truths of astronomy, with the impure dreams of the sensualist? None at all. It is, doubtless, true, that a love for a particular literary pursuit may become so strong as to amount to a passion, which will swallow up every thing else, and in fact, cut off a man from human sympathy, and make him an exile from social life. Some of the French analytical philosophers have appeared to rid themselves of every thing but simple, dry intellect. Still it is capable of the fullest proof, that this is not a condition best adapted to intellectual improvement. Intellect cannot flourish in a desert. Man cannot pervert or overlook any part of that constitution which the Creator has given him, without injury to all the other parts. The cultivation of the social affections is necessary to the highest intellectual progress. The connection between all the parts of the human constitution is intimate, and is not to be trifled with. Destroy the affections, and as a general thing you cripple the intellect. Blot out a human sympathy, and you destroy mental energy. What is termed an original thought, depends, in no inconsiderable degree, upon original emotions. Some of the more important works of reasoning, as well as those of the imagination, would have never seen the light had it not been for the social affections. It is of incalculable importance, therefore, that the affections of the soul should be refined by Christianity. They will be thus purified from disorders. They will flow forth towards praiseworthy objects, and will come into that state which will qualify them to be the assistants and the handmaids of the intellect.

The influence of eminent piety upon the memory, is by no means unimportant. The best rule, probably, which could be given, for the cultivation of that power of the mind, is a conscientious and habitual utterance of the truth on all subjects. What is termed a deceitful or treacherous memory, if not always, is generally occasioned by loose and desultory habits in conversation, and intercourse with society. Now the eminently pious man

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is conscientious in regard to all his minor duties, and less important promises and engagements. "His lips still speak the thing they mean; he swears to his own hurt and changes not." His intercourse with his fellow-men is marked by unbending rectitude, by exact propriety, by undeviating adherence to the rule of the Saviour, of doing to others as he would have others do to him. A material defect in these points is inconsistent with eminent piety. Such is the connection between moral and mental rectitude, that good habits in the former will have an immediate and strong tendency to produce good habits in respect to the latter.

Eminent piety will furnish the most powerful motives to intellectual effort. One of these motives is the utility of every talent and attainment. In proportion to the depth of a man's religion, will be his conviction that he has no superfluous means for doing good—that he has not a particle of power which may be squandered. As he sees the openings on every side of him for active exertion, he will deeply regret that he has no more resources. The great fact of his lamentable deficiency, will be ever pressing upon him. His intimate acquaintance with the providence of God, and his habit of seizing upon all occasions for benefitting his fellow-men, will compel him to add as much as possible to his mental resources, and to subject the use of them all to the rules of a rigid economy. Another motive of commanding weight, is the belief that he is not only accountable for all his actual power, but for all *possible* attainments; not only for what he *is*, but for what he *can be*. He knows that he is to render account for slighted opportunity as well as for perverted talent. Some of the darkest pages, which the light of the final day will disclose, will belong to the history of those who have buried their talents in the earth. They had minds, but they let them run to waste. They had the principle of immortal life, which they might have girded with strength, and made fair as the garden of the Lord, but they neglected to do it. Now the enlightened and consistent Christian, is distinguished from all other men by his deep and habitual acknowledgment of the providence of God. He presses on in the path of intellectual existence, because to retrace is guilt, to stand still is guilt. He does not allow the claims of a false modesty to deter him from his purpose. He makes the most unremitted effort to develope and expand the faculties which have been given to him. Another motive of great urgency is a desire to secure the approbation of his Maker. He has placed the securing of his favor, as a definite and most delightful object before him. He knows that he cannot worthily celebrate that name to which he owes all his blessings, but he wishes to render to it the homage of the highest excellence which he can command. He feels a noble desire to serve God in the most vigorous exercise of the understanding of which he is capable. He learns to live as in the divine presence. There is always a commanding object before him—the same in sickness and health, in despondency and in joy, in the solemn hour of midnight reflection, in the bustle of active scenes, in life and in death. The more he contemplates this great motive, the more inspiring and ennobling does it become. It is not like the fire of ambition, which blazes for a moment, and is either consumed, or consumes its wretched victim. That yields no support in the day of adversity, this gathers strength in the fire and in the flames; that cannot bear the solemn scrutiny of conscience, this acquires vigor from the most severe self-examination; that shrinks from the glance of the omniscient eye, this rejoices in the notice of Him whose favor is life.

The eminently pious man, in attending first to his moral character and relations to God, is in the path of obedience to the divine admonition,

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Seek first the kingdom of God. The necessary things which will be added thereunto, doubtless include intellectual as well as material blessings. The pious man does not look so much from nature up to nature's God, as from God to nature. He studies the great original before he gazes upon his works. He is first baptized with the fire of the Holy Ghost, before he contemplates these material heavens. He thus obtains an excellent preparation of mind and of heart to understand and fully to relish those sciences, which describe portions of his work, or combinations of those elements which he has formed. It is beyond all question the best course for an individual to study Revelation primarily and thoroughly. A heathen has only the book of natural theology to study, and must reach the Creator, if at all, by comparatively slow and toilsome steps. But those persons who, in a land enjoying the light of revealed truth, endeavor to study the works of God, without resorting to the Bible, in order to come to a practical belief of his existence, will probably rest in a religion of poetry and sensibility.

It is a serious mistake to suppose that the time of a scholar is lost by the faithful discharge of his religious duties. Some students imagine it to be a great burden that they are required by their Maker to pray, to keep the Sabbath holy, and to read the Bible seriously and constantly. But it may be safely affirmed, that he who observes the Sabbath day with the most delight, other things being equal, will be the most successful student during the following week. The maxim of Luther, that to pray well is to study well, is true in more senses than one. In addition to the blessing of God, which it secures, it has a necessary and direct connection with intellectual attainment. The commands of God are adapted to the constitution of man; to sin against *them*, is to sin against our own mind and body as well as soul. There is reason to believe that in the most flourishing period of religion yet to be, the human mind will be developed and cultivated in a far higher degree than has ever been witnessed on earth. There will be a millennium of taste and genius, not preceding, but following and resulting from a millennium of religion. There will be that humility and purity of heart which are consequent from piety, and which will powerfully aid all intellectual researches, and which will strengthen every intellectual faculty. There will be more thoughtful walkers, like Newton, on the margin of the great ocean of truth. God will be worshipped by myriads of cultivated as well as holy worshippers. It will be seen by all intelligent creatures that atheism is folly, that religious indifference is folly, that want of eminent piety is folly, and that a good understanding have all they who keep God's commandments.

IMPORTANCE OF A CHRISTIAN LITERATURE.

THERE are many considerations which show the importance of the cultivation, in this country, of an elevated Christian Literature. In the first place, there will be a great number of human beings to be affected by it. It would be of, comparatively, little importance to have a Christian literature in Holland. The Dutch language will never be widely diffused,

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The population of the country is nearly stationary. But here the case is very different. Our population is spreading its roots to the river, and its branches to the sea. A few generations hence, many millions, on the American continent, will speak the English language. Let a man estimate, if he can, the influence of a single publication, or a single able work, when there shall be fifty millions of adult, intelligent readers, when books shall issue from the press, in number and in rapidity, of which we can have now little conception.

In the second place, the number of educated men in this country is rapidly increasing. There are about fourteen thousand alumni of our colleges living. Not far from thirty-eight hundred are members of the colleges. About fifty collegiate institutions are in operation. At the present rate of increase there will be, in twenty years more, one hundred. Four new ones will be soon established in the single State of New York; and when this is accomplished, there will be portions of that State one hundred and fifty miles from either of the eight colleges. In a few years hence, the State of Ohio will need as many colleges as the whole of New England, if education is to keep pace at all with the growth of population. She has now six or seven chartered colleges, while the oldest has been in existence less than thirty years, and all but one, less than ten years.

Look forward, therefore, to the year 1850—one hundred colleges in this country—all advancing gradually in the career of improvement, all drawing around them preparatory schools, and opening their doors to the higher seminaries; all collecting together ten thousand scholars, with seven hundred instructors, having access, in the aggregate, to one million of volumes of books; and ten thousand families, in nearly as many towns, connected with these colleges, in the most near and important relationship. In view of these facts, how important it is, that there should be a Christian literature. Christianity, pure as it came from heaven, should pervade and sweetly blend and mingle with all the rays of human genius.

In the third place, men of taste and talent, in greater and greater numbers, are coming under the dominion of their Sovereign and Redeemer. Shall they be brought into contact with rude and uncultivated taste? Shall a wish to return to their previous opinions and habits ever enter into their hearts? Shall they not find the ways of wisdom to be ways of enlarged thought, and of elevated sentiment; that the cross of Christ is no cramping iron on the human faculties, that Christianity opens to its possessors boundless fields of knowledge, and is adapted to the intellect of man, in its highest developments?

In the fourth place, our population is *ready* to be acted upon; it is *ready* to be moulded by a vigorous Christian literature. We were not prepared for it in our colonial state. We were not prepared for it in our revolutionary period, nor in the years immediately subsequent. We were employed in laying the foundations of our civil government.

There is a period, or there are periods, in the history of every nation, when the great currents of thought receive their direction, when the organs of intellectual life begin to move. Of what immense benefit had it been to England, in all subsequent ages, if her Elizabethan era had been a Christian era; if the great men who then toiled in the fields of knowledge, had been Boyles and Miltons. How different would have been the destiny of France, if her literary men of the age of Louis XIV. had been Pascals and Fenelons; if that gorgeous constellation of intellect had been tempered

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with the mild beams of Christianity. How bright might have been the pages of her now blood-stained history! The traveller on the fields of Flanders, might not have been compelled to stop, and inquire the cause of those rank tufts of corn, and those luxuriant patches of grass, which now meet his eye. Hell would not then have opened her mouth, without measure, under ill-fated France. It was learning without religion, that did the horrible work. It was the negative, or the infidel, or the licentious literature of antecedent years. It was because that in the age of Louis XIV., the forming age of France, men thought, and wrote, and reasoned, irrespective of the Bible.

The great lesson which these facts teach us, is, to be on our guard—to seize the favorable moment—to pre-occupy the ground. Our state of probation in this respect is not past. We have not left it on record, to our disgrace, that we could be satisfied with powerful intellectual resources disconnected from moral obligation. With a few exceptions, we have no permanent literature now. We have written no Analogy, no Principia, no Pilgrim's Progress, no Paradise Lost. We have nothing which can be called a national literature. It is only indulging a useless vanity, and placing an obstacle in the way of our future success, to think that we have. Our literature is yet to be created. Those great controlling influences, which lift themselves into the upper firmament of thought, which are to be like the polar light, always visible and always to be regarded, are yet to be collected together. Light is here. There are scattered rays every where. But they have not been concentrated into reigning and radiant orbs. *The fourth day is not come.*

There are men among us, capable of furnishing original and fundamental productions. The remark, which is frequently made, that we are attached to a light and superficial literature, and, like children, pleased with excitement, is not entirely true. There is a considerable number of men, who judge of a production according to its intrinsic worth, who in their common reading, are accustomed to analyze and refer to general principles. New England, on this very point, is exerting an influence, which is felt to Detroit and Mobile. Instances of bad taste, which occur in the productions of our western brethren, are explained as demanded in a new country, or as atoned for in the existing circumstances. Boston exerts the same influence on Cincinnati, that London does on Boston. If we are guilty, we fear, whatever we may say to the contrary, the condemnatory voice which is coming over the waters. So our western friends, however much they may despise the little territory east of the Hudson, are extremely sensitive in regard to the opinion which shall be entertained of them here.

A great object, therefore, an ultimate object, which all our colleges, and which every man educated in them, should have in view, *now* and forever, is the highest possible cultivation of science and literature IN CONNECTION with religion. It is an object great enough for the consecration of every energy, physical and mental and moral, which God has given us. Here may be exhibited a vigor of intellect, a purity of taste, a strength and fervor of religious feeling—all in delightful combination, such as the old world has never yet seen.

Now is the time. We have separation enough from the other continents. We have sphere enough. We have no need to record our discoveries on columns of stone, to be wearily deciphered by some subsequent age. We may spread them out before a great people. We may record them on ten thousand living and breathing hearts.

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The possession of such a literature is consistent with an earnest attention to the Greek and Roman classics.

A strenuous attempt has been made to maintain the position that the classics do not furnish materials of thought—that if they were all cut off in a single night by some Caliph Omar, or General Amrou, there would be little cause for lamentation. Now the reverse of this is undeniably the fact. There are, and there forever will be, in them, materials for thought. In one sense, there is no exhausting the literature of any age. Materials for thinking will be gathered from the past in all the future changes of society. One age is not set over against another age simply. It is set over against *all* others. Illustrations from the arts and sciences of Greece and Rome can be gathered now, which could not have been suggested two hundred years ago. On the other hand, in some future aspect of society, certain events which transpired long since may give rise to original and important trains of thought. Every age is immortal. Individuals may die and be forgotten, but the collected wisdom, the embodied sense of every generation will live till time shall be no longer. Because William Cowper translated Homer, and William Gifford translated Juvenal, is the inference to be made that we have the whole material of thought which can be furnished by the poet of Scio, or the satirist of Rome? Would the best possible translation of Paradise Lost into French, exhaust that amazing effort of human genius? Rays of thought emanate, in all directions, from an original author; which a score of translators cannot gather up. Suppose an individual is deeply interested in such writers as Plato, Pindar, Thucydides, and Tacitus—having followed their luminous track a certain distance, he feels an unwonted energy in his own mind. He springs from the beaten path, and seizes on some new combination of thought, or views of truth, which never occurred before to a human mind. There are many passages in the classic authors which give the student the power to think. A man who thoroughly understands and relishes an original author, will think well himself. Show me an individual whose favorite book is Chillingworth, or Butler, or Pascal, or John Howe, and I will show you an individual, who can strike out trains of reflection for himself.

To my mind, the objection in regard to the corrupting moral influence of the classics is equally futile. Where is the human production which is not capable of perversion, or that cannot furnish aliment to a depraved heart? We are not to judge of a book, any more than we are to judge of an individual, by a single trait or passage, by a single, or by half a dozen incidents. But we are to inquire what is the general tendency? What are the great principles inculcated? What, on the whole, is the effect on the reader? Now I am willing that the principal classics should be tried by this rule. I am willing that Xenophon's Anabasis, and Tacitus's five books, and Virgil's Georgicks, and the Essay on the Sublime, and the immortal Plato, should be subjected to a most rigid scrutiny. It is saying nothing to the purpose, to aver that there are things which will offend a delicate taste and a Christian heart in Anacreon, and Terence, Ovid, and Aristophanes, and Horace, any more than it is disparaging Addison, and Collins, and Knox, and Johnson, to say that there are such writers in the same language as Congreve, and Shenstone, and Fielding, many of whose works would have disgraced Babylon and Corinth. The fact is worthy of mention, in this place, that the principles of taste, which a few of the best writers of Greece and Rome, adopted, were of such a character as were inconsistent with the lower forms of depravity. By the assistance of a few scattered rays from Revelation, shining on the reason of these men,

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they caught some glimpses from the unseen world, which placed them immeasurably above the throng which crowded the Piræus, and the Campus Martius, or even with the majority who frequented the Lyceum and the Grove. The mind of Tacitus seems to have been preserved from all the grosser forms of defilement, by the state of his country;—a melancholy presentiment of the cause of her overthrow, appears to have made him unwilling to add to the vices which were undermining her strength.

Again, an original, Christian literature, in this country, is consistent with a diligent attention to foreign modern literature. Some men imagine that the great object—the acquisition of an American literature—could be accomplished, if we were to prohibit the importation of all books from London:—that if we were left to work our own stock, independent of the intellectual warehouses on the other side of the waters, new forms of beauty and grandeur would spring from beneath our wonder-working hands. But is the case thus? Is a literary monopoly, any where, a good thing? Does the fact that we have but a scanty original literature, show that the booksellers in St. Paul's church-yard and Piccadilly are the cause? No: let the gates of knowledge be opened wide into every land. If better books can be made in England than we can make, let us have them. We need the productions of the British press in order to maintain the English language in its purity. It is of inestimable service for us to have reviews there. If any one thinks that we are in no danger, let him read the Biography of the Signers of the Declaration of Independence. Our best models, what we call thoroughly native American works, were written by men well versed in English literature. Some of the admired state papers, of the early years of our revolutionary struggle, were written by such men as Wilson and Witherspoon, men who were educated at the British universities. In later days, such writers as Dennie of the Port Folio, Professor Frisbie, and the late Mr. Evarts, were thoroughly conversant with English literature. Our most eminent living statesman now devotes two months out of the twelve to these same studies.

Instead, therefore, of decrying the models of taste and genius of past ages, and of other countries, it is our wisdom to study them patiently and thoroughly. This is not slavery. This is no degrading subjection to the models of antiquity, which will cramp our genius.

Instead of placing a prohibition on foreign books, would that our presses teemed with the thoughts of Pascal, and of bishop Beveridge, and of Thomas Adam, and of John Howe. It is the borrowers; it is the second rate authors, who complain of the effect of the introduction of English books—men who draw their resources from the shallows and flats of Alison and Hugh Blair, and never come within reach of the gigantic shadows of John Howe and of Joseph Butler.

Another object, of no little importance, is, that all our books for Sabbath schools, and for children, should be properly written, both in regard to sentiment and style. The American Sunday School Union have no unimportant and irresponsible concern in providing the intellectual aliment, and in regulating the taste, of half a million children. Why not give to children a correct literary taste from the first? Why invent a barbarian language for their special benefit? Why must the elements of a bad taste be first rooted deep, in order that the best portions of youth should be spent in correcting and reforming them? Why must boys write in a turgid and excessively ornamented style? There are those, who are taught to express manly thoughts in manly language, who are very early imbued with the principles of pure taste; who, for instance, are instructed to compare the

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delineations of nature which are found in the Bible, and in our best poets, with the original; who can see and feel how accurately and how beautifully they describe the riches of the earth, and the glories of the heavens.

Another desirable measure, is the establishment of scholarships, or something equivalent, in connection with our colleges.

Suppose, for instance, that thirty thousand dollars should be given to a collegiate institution, to be distributed into portions of two or three thousand dollars each—the income to support, in part at least, eight or ten scholars, for a few years after they had graduated—might not the results be of great importance? It is not unfrequently the fact that an individual, at the end of his four years' course, is too young to enter with advantage on his professional studies. More thoroughly-formed habits of study, and more mature consideration of various topics, over which he might have passed, would be of eminent utility—as preparatory to entering on the study of either of the professions. There may be, also, a few young men, in every college, to whom such a course is the obvious one which Providence has assigned to them as a permanent employment. There is no danger of too much study and mental discipline in this country. The warning, which is frequently uttered against scholastic habits, and literary seclusion, is a mere unmeaning outcry. If our colleges only taught the theory of the sciences, without one practical application, they would be worthy of all the support which they have ever received. There is little ground for apprehension, that any of our professional men will become too learned. The danger is all on the other side. The demand for cultivated and uncultivated talent in this country, of all kinds, is now very great, and it will be greater. Twenty men will go prematurely to their work, where one will remain too long at a collegiate or professional school. Almost every circumstance in youthful character and feelings, almost every feature in the character of this country, and of this age, unite, in saying to the scholar, as the Hebrew prophet said to the Jews, Let us *depart* hence. But with that same prophet I would say, Wo to him who goes on the ocean of public life in its present agitated state, without well digested knowledge. Radically defective is that system of collegiate or professional instruction, which does not lay the foundations of knowledge below the waves of excitement, on the rock of fixed principle. It is no doubt a fact that some of our public men fail of doing much good—not from any physical or moral defect, but because they entered on public life too early. The resources of any man will be soon exhausted unless he is constantly and systematically acquiring. Another advantage of the arrangement would be, that these scholarships would help to form a literary atmosphere around a college—an object, it is needless to say, of great importance. Another unquestionable benefit would be, that they would occasionally furnish an individual who would seize some one of the commanding eminences of literature, and on it erect a strong and never-failing light.

There is an opportunity to perform an important service for our country and for mankind in several departments of our literature. Let an individual write the history of the United States, with purity of taste, with liberal and philosophic views, with thorough research and analysis, and with the spirit of an enlightened Christian, and he would do an incalculable good. Let another individual, choosing early and beginning late, with a close acquaintance with human nature, with a knowledge and love of our free institutions, write the life of General Washington—not concealing, Hayley-like, the clear evidence that Washington feared God and obeyed his commandments.

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Any arrangement at our colleges, which could supply such a deficiency, any provision, which would have the tendency to furnish the men, who would breathe through every department of literature the spirit of the gospel of Jesus Christ, surely ought to be cheered with ample encouragement. There are more than a million of Christian professors in this country; yet our literature is not by any means a Christian literature. Many of the men who create it, or who copy it, and diffuse it, are either opposed to Christianity, or entirely indifferent to its claims. They may speak well of religion in the abstract, but they do not like its living power. Some of them are believers in general, and infidels in particular.

STATISTICS.

THE subject of Statistics, is the investigation and exposition of the actual condition of states and nations, in regard to their internal organization and foreign relations. It embraces literature, science, political economy, art, trade, morals, religion, and in fact all the subjects of human knowledge. Schlözer, as quoted in the American Encyclopedia, says, "History is statistics in a state of progression; statistics is history at a stand." It differs from geography in this respect, that though many particular facts belong equally to both, yet geography arranges them always on the principle of locality, but statistics with reference to their effect on the general condition of a nation. Statistics was first treated scientifically in Germany. Achenwall gave it, in 1749, its name and systematic form. The principal writers on this subject are Schlözer, Hassel, Niemann, Stein, Balbi, Gioja, Dupin, a French writer of the first order, Meusel, Staüdlin, Colquhoun, Von Hammer, Pitkin, Seybert, Holmes, Darby, &c. &c,

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NEW ENGLAND IN 1760.

FROM a discourse preached by the Rev. Ezra Stiles, before the convention of the Congregational clergy of Rhode Island, April 23, 1760, we have gathered a number of interesting particulars, respecting the ecclesiastical condition of New England, seventy-five years since. The following, as he supposed, was the condition of the different sects. *Jews*, 70. *Moravians*, 70. *Episcopalians*, 2,100 families, or 12,600 souls. There were 27 Episcopal missions, including two itinerances. The 27 missionaries, with three other ministers, officiated in 47 churches and places of divine worship. Six or seven of the congregations were large, others were small; some not exceeding 15 or 20 families each. *Friends*, 16,000—a large estimate. *Baptists*, 22,000. *Belonging to no sect*, 10,000. The sum of all these deducted from 500,000, the population of New England at that time, leaves 440,000 *Congregationalists*.* "At present," says Dr. Stiles, "the Congregationalists have about 515 churches, which double in less than 30 years. The aged ministers, now living, have in their day, seen 130 churches increase to 530. In 1643, the 15,000 souls in New England, were cantoned into 34

* If there be any error in the preceding account, we are inclined to think that it is in estimating the number of *nothingarians* too low. There were then no Methodists in the country. The first regular Methodist preacher was the Rev. William Black, who arrived in Boston in 1784. As early as 1768, some of the British soldiers in Boston, were Methodists, and held meetings. The first regular Roman Catholic congregation in Boston was assembled in 1784.

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churches in the year 1645. In 1650, there were about 40 churches, and 7,750 communicants. Perhaps there may now be (1760) 60 or 70,000 communicants. In 1696, there were 130 churches, of which 35 were in Connecticut. Now there are 530 churches, of which 170 are in Connecticut. Hence the period of doubling for the churches, is 80 years at furthest. In 115 years, we have increased 500 churches upon 34." The following is the list of ministers in 1760. *b* stands for Baptist, *e* for Episcopalian, *p* for Presbyterian, *f* for Friends.

Massachusetts.

Suffolk County.

Joseph Sewall, D. D. Boston.
Charles Chauncy, D. D.
Jonathan Mayhew, D. D.
Thomas Foxcroft.
Samuel Checkley.
Ebenezer Pemberton.
Mather Byles.
Samuel Mather.
Andrew Croswell.
Andrew Eliot.
Samuel Cooper.
Samuel Checkley, Jr.
John Moorhead. *p*
Timothy Cutler, D. D. *e*
James Greaton. *e*
Henry Caner. *e*
John Troutback. *e*
William Hooper. *e*
Jeremiah Condly. *b*
Ephraim Bowns. *b*
—— ——. *f*
Ebenezer Gay, Hingham.
John Brown.
Daniel Shute.
William Smith, Weymouth.
James Bayley.
Anthony Wibert, Braintree.
Moses Taft.
Samuel P. Niles.
—— Miller, D. D. *e*
Samuel Veazy, Hull.
Nathaniel Robbins, Milton.
Nathaniel Bowman, Dorchester.
Samuel Dunbar, Stoughton.
Jedidiah Adams.
Philip Curtiss.
—— ——. *e*
Joseph Bean, Wrentham.
—— ——.
—— Barnum.
Nathan Bucknam, Medway.
David Thurston.
Jonathan Townsend, Medfield.
Philips Payson, Walpole.
Thomas Balch, Dedham.
Andrew Tyler.
Jason Haven.
—— ——.
—— ——. *e*
Nathaniel Walter, Roxbury.
Amos Adams.
Jonathan Townsend, Needham.
Elnathan White, Bellingham.
—— ——. *b*
Philip Payson, Chelsea.
Joseph Jackson, Brookline.
John Phillips, Castle William,

Essex County.

Peter Clark, Salem.
James Dimon.
Elias Smith.
Dudley Leavit.
Nathan Holt.
Thomas Barnard.
William M'Gilchrist. *e*
—— ——. *f*
—— ——. *b*
Nathaniel Henchman, Lynn.
Joseph Roby.
Benjamin Adams.
—— ——. *f*
John Barnard, Marblehead.
Simon Bradstreet.
Peter Bours. *e*
Joseph Swain, Wenham.
John Chipman, Beverly.
Joseph Champney.
Samuel Wigglesworth, Ipswich.
John Walley.
Nehemiah Porter.
—— Lesley.
Nathaniel Rogers.
Alexander M'Dowall.
John Cleveland.
Jedidiah Jewet, Rowley.
James Chandler.
John Emerson, Topsfield.
John Lowel, Newbury.
John Tucker.
Moses Parsons.
William Johnson.
Moses Hale.
Jonathan Parsons. *p*
Edward Bass. *e*
—— ——. *f*
Samuel Webster, Salisbury.
Edmund Noyes.
Samuel Phillips, Andover.
William Symmes.
William Balch, Bradford.
Joseph Parsons.
—— Bailey, Methuen.
Christopher Sargeant.
Edward Barnard, Haverhill.
James Cushing.
Benjamin Parker.
Samuel Bachelor.
—— ——.
—— ——.
John Cushing, Boxford.
Elizur Holyoke.
Thomas Hibbard, Amesbury.
Payne Wingate.
—— ——.
Joshua White, Gloucester,
Samuel Chandler.

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John Rogers.
Ebenezer Cleveland.
—— Jaquish.
—— Bradstreet.
Benjamin Toppan, Manchester.

Middlesex County.
Nathaniel Appleton, Cambridge.
Samuel Cook.
—— ——.
Estis Apthorp. *e*
Hull Abbot, Charlestown.
Thomas Prentice.
Seth Storer, Watertown.
Daniel Bliss, Concord.
Josiah Sherman, Woburn.
Thomas Jones.
William Hobby, Reading.
—— ——.
Israel Loring, Sudbury.
William Cook.
Aaron Smith, Marlborough.
Jonas Clark, Lexington.
Jonas Miriam, Newtown.
Joseph Emerson, Malden.
Eliakim Willis.
Matthew Bridge, Framingham.
Ebenezer Turell, Medford.
Henry Gardner, Stow.
Ebenezer Bridge, Chelmsford.
John Chandler, Billerica.
Samuel Locke, Sherburne.
Joshua Prentice, Holliston.
Caleb Trowbridge, Groton
Joseph Emerson.
—— ——.
Josiah Goodhue, Dunstable.
—— ——.
Thomas Parker, Dracut.
John Searl, Stoneham.
Daniel Rogers, Littleton.
Samuel P. Barrett, Hopkinton.
—— ——. *e*
Nathaniel Sherman, Bedford.
Willard Hall, Westford.
Isaac Morrell, Wilmington.
Samson Spaulding, Tewksbury.
John Swift, Acton.
Jacob Cushing, Waltham.
Phineas Hemingway, Townsend.
Stephen Badger, Natick.
William Lawrence, Lincoln.

Worcester County.
Thaddeus Macarthy, Worcester.
Isaac Jones, Western.
Eli Forbes, Brookfield.
Joseph Parsons.
Nathan Fisk.
Joseph Roberts, Leicester.
Joshua Eaton, Spencer.
Thomas Green. *b*
—— ——. *f*
Job Cushing, Shrewsbury.
Ebenezer Morse.
Ebenezer Parkman, Westborough.
John Martyn.
Nathan Stone, Southborough.
Charles Gleason, Dudley.
John Campbel, Oxford.
—— ——, Charlton.
—— ——, Sturbridge.
—— Fish. *b*
David Hall, Sutton.
James Welman.
—— Marsh. *b*
Aaron Hutchinson, Grafton.
Nathan Webb, Uxbridge.
—— ——. *f*
Elisha Fish.
Joseph Dorr, Mendon.
Amariah Frost.
—— ——. *b*
—— ——. *f*
William Phipps, Douglass.
David White, Hardwick.
Benjamin Ruggles, New Braintree.
James Humphries, Perquiage.
Aaron Whitney, Petersham.
Thomas Frink, Rutland.
Joseph Buckminster.
—— ——, Princeton.
Joseph Davis, Holden.
—— ——, Narraganset, No. 6.
—— ——, Westminster.
Timothy Harrington, Lancaster.
John Mellen.
John Rogers, Leominster.
Thomas Goss, Bolton.
Joseph Whaler, Harvard.
David Stearns, Lunenburgh.
Jona. Winchester, Dorchester, Canada.
Lemuel Hedge, Roxbury, Canada.
—— ——, Ipswich, Canada.

Hampshire County.
Jonathan Ashley, Deerfield.
—— Billings, Greenfield.
Joseph Ashley, Sunderland.
Judah Nash, Montague.
Samuel Hopkins, D. D. Hadley.
John Woodbridge, South Hadley.
David Parsons, Amherst.
Timothy Woodbridge, Hatfield.
John Hooker, Northampton.
Jonathan Judd.
—— Cutler, Quobbin.
Stephen Williams, Springfield.
Robert Breck.
Noah Merick.
John M'Kinstry.
Elijah Lothrop.
—— ——.
—— ——. *b*
John Ballantine, Westfield.
—— Bridgham, Brimfield.
—— ——.
—— ——. *b*
Jedidiah Smith, Granville.
—— Morton, Blandford.
—— Strong, New Marlboro'.
—— Jones, No. 3.
Ebenezer Martin, No. 4.
Stephen West, Stockbridge.
—— ——, Falltown.
Jonathan Hubbard, Sheffield.
Samuel Hopkins.
Jesse Clark, Spencer.

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—— ——, Egremont.
Justus Forward, Cold Spring.
Abraham Hill, Rhodetown.
—— M'Dole, Coleraine.
Ezra Thayer, Ware River.
Adonijah Bidwell, No. 1.
Isaac Abercrombie, Pelham.
—— ——, West Hoosic.
—— ——, Pontoosac.
—— ——, Palmer.
John Hubbard, Northfield.

Plymouth County.

Jacob Bacon, Plymouth.
Chandler Robbins.
—— ——.
William Rand, Kingston,
Charles Turner, Duxbury.
Atherton Wales, Marshfield.
Thomas Brown.
—— ——. *e*
Shearjashub Bourn, Scituate.
David Barns.
—— Thompson. *e*
Samuel Baldwin, Hanover.
Gad Hitchcock.
Thomas Smith, Pembroke.
—— ——. *f*
—— Dodge, Abington.
Daniel Perkins, Bridgewater.
John Angier.
John Shaw.
John Porter.
Solomon Read.
Jonathan Parker, Plympton.
John Howland.
Sylvanus Conant, Middleborough.
—— ——.
Ebenezer Hinds. *b*
Isaac Backus. *b*
Roland Thatcher, Wareham.
Timothy Ruggles, Rochester.
Ivory Hovey.
Thomas West.
—— Patten, Halifax.

Bristol County.

Josiah Crocker, Taunton.
—— ——. *e*
—— ——. *f*
—— White, Norton.
Joseph Palmer.
—— Carpenter.
—— ——, Easton.
—— ——.
—— ——, Dartmouth.
4 meetings. *f*
Silas Brett, Freetown.
—— ——. *f*
Samuel Tobey, Berkley.
Nathan Fisher, Dighton.
John Wales, Raynham.
—— Wood, *b* Swanzey.
Job Mason. *b*
Russell Mason. *b*
—— ——. *f*
Abijah Welde, Attleborough.
Peter Thatcher.
—— Carnes, Rehoboth.
—— Rogerson.
—— Peck.
Daniel Martin. *b*
Nathan Pierce. *b*
—— Rounds. *b*

Barnstable County.

Caleb Upham, Truro.
—— ——. *b*
Isaiah Lewis, Eastham.
Edward Cheever.
Joseph Crocker.
Stephen Emery, Chatham.
Josiah Dennis, Yarmouth.
Grindal Rawson.
Isaiah Dunster, Harwich.
John Dennis.
—— ——.
—— Chase. *b*
Joseph Green, Barnstable.
—— ——, Sbaw..
Abraham Williams, Sandwich.
—— ——. *f*
Gideon Hawley, Marshpee Indians.
Solomon Bryant, do.
Samuel Palmer, Falmouth.
—— ——. *f*

Dukes County.

Andrew Boardman, Chilmark.
—— ——, Tisbury.
—— ——, Edgartown.
—— ——, Gayhead Indians.
Zechariah Mayhew, Christiantown.
—— ——, Nantucket.
—— ——. *f*

York County.

Isaac Lyman, York.
Samuel Lancton.
Benjamin Stevens.
John Rogers.
Josiah Chase.
Jacob Foster, Berwick.
John Morss.
—— ——. *f*
—— Hemingway, Wells.
—— Little.
John Hovey, Arundel.
Moses Morrel, Biddeford.

Cumberland County.

Thomas Smith, Falmouth.
John Wiswall.
Ephraim Clark.
—— ——. *f*
Nicholas Loring, Yarmouth.
Elisha Eaton.
—— ——. *f*
Richard Elvin, Scarborough.
—— ——.
—— Dunlap, Brunswick.
—— ——, Gorhamtown.

Lincoln County.

—— Bailey, Pownalborough.
—— ——, Georgetown.
—— ——, Woolwich.
—— ——, Newcastle.

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New Hampshire.

Arthur Brown, *e* Portsmouth.
Marmeduke Brown. *e*
Samuel Langdon.
Samuel Haven.
Woodbridge Odlin, Exeter.
Daniel Rogers.
Ward Cotton, Hampton.
Josiah Baily.
Jeremiah Fog.
Nathaniel Gookin.
—— ——. *f*
William Allen, Greenland.
Samuel M'Clintock, do.
Stephen Chase, Newcastle.
Samuel Parson, Rye.
Joseph Adams, Newington.
Joseph Adams, Stratham.
Joseph Secomb, Kingston.
Peter Coffin.
William Parsons, Southampton.
Josiah Cotton, Sandown.
Ebenezer Flagg, Chester.
John Wilson. *p*
David M'Gregore, *p* Londonderry.
William Davidson. *p*
Timothy Walker, Rumford.
Daniel Wilkins, Souhegan.
Daniel Emerson, Hollis.
Benjamin Butler, Nottingham.
Josiah Stearns, Epping.
Nathaniel Trask, Brentwood.
Jonathan Cushing, Dover.
—— ——. *f*
John Tuck, Gosport.
James Pike, Somersworth.
—— ——. *f*
Ezra Carpenter, Ashwelot.
John Moody, New Market.
John Adams, Durham.
Joseph Prince, Madbury.
Jonathan Eames, Newton.
Benjamin Butler.
James Hobbs, Pelham.
Abner Bagley, Salem.
James Scales, Hopkinton.
—— Whittemore, Suncook.
—— Kincaid. *p*
Samuel Hill, Rochester.

Rhode Island and Providence Plantations.

Ezra Stiles, Newport.
Thomas Pollen. *e*
William Vinal.
Edward Upham. *b*
John Maxson. *b*
Gardner Thurston. *b*
—— ——, Moravian.
—— ——, Jews.
—— ——. *f*
Joseph Snow, Providence. *b*
—— ——.
—— Greaves. *e*
—— ——. *f*
Samuel Windsor. *b*
—— ——. *f* Portsmouth.
Charles Holden. *b* Warwick.
Benjamin Pierce. *b*
—— ——. *f*
—— ——. *e*
Joseph Park, Westerly.
—— ——. *f*
Samuel Aldborough. *b* N. Kingston.
Joseph Torrey.
Samuel Fayerweather. *e*
James Rogers. *e*
—— ——. *b*
—— ——. N. Shoreham.
John Gorton, E. Greenwich.
—— ——. *f*
—— ——. *f* Jamestown.
John Windsor. *b* Smithfield.
—— ——. *f*
—— ——, *b* Scituate.
David Mitchell, *b* Gloucester.
—— ——, *f* Charlestown.
Benjamin Gardner, *b* W. Greenwich.
Peter Worden, *b* Coventry.
—— ——, *b* Exeter.
John Usher, *e* Bristol.
John Burt.
Othniel Campbell, Tiverton.
David Rounds. *b*
—— ——. *f*
Jonathan Ellis, Little Compton.
Timothy Brown.
—— ——. *f*
—— Townsend, Warren.
—— Maxwell.
—— Cook, *b* Cumberland.
—— ——, *f* Richmond.
Thomas Burlingham, *b* Cranston.
—— ——. *f*
Thomas Hiscox, *b* Hopkinton.
Thomas Clark, *b* do.
—— ——. *f*

Connecticut.

New Haven County.
Joseph Noyes, New Haven.
Chauncy Whittlesey, do.
Isaac Stiles.
Benjamin Woodbridge.
Samuel Bird.
Naphtali Daggett.
Nicholas Street.
Noah Williston.
Ebenezer Sanderson. *e*
—— ——.
—— ——. *e*
—— ——. *e*
Samuel Whittlesey, Milford.
Job Prudden. *p*
Thomas Ruggles, Guilford.

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Amos Fowler, Guilford.
Jonathan Todd.
James Sprout.
John Richards.
Richard Ely.
—— ——. *e*
Jonathan Merrick, Branford.
Philemon Robbins.
Warham Williams.
Samuel Hall, Wallingford.
Theophilus Hall.
James Dana.
—— ——.
—— ——. *e*
—— ——. *b*
Elizur Goodrich, Durham.
Daniel Humphrey, Derby.
Jonathan Lyman.
Richard Mansfield. *e*
Samuel Todd, Waterbury.
—— ——. *e*
Mark Leavenworth.
John Trumbull.
James Scovel. *e*

Hartford County.

Elnathan Whitman, Hartford.
Edward Dorr.
Eliphalet Williams.
Nathaniel Hooker.
Daniel Russel, Wethersfield.
James Lockwood.
Joshua Belding.
Hezekiah Bissell, Windsor.
William Russell, Jr.
Thomas Potwine.
Joseph Perry.
Seth Norton.
—— ——.
—— ——.
William Russell, Middletown.
Moses Bartlett.
Edward Eells.
Benjamin Bowers.
John Norton.
Ichabod Camp. *e*
—— ——.
Samuel Newell, Farmington.
Timothy Pitkin.
Ebenezer Beoge.
Samuel Clark.
Benjamin Chapman.
John Smalley.
—— ——.
—— ——. *e*
William Gibbs, *e* Simsbury.
Joseph Strong.
Jesse Roots.
—— ——.
Eleazar May, Haddam.
Grindal Rawson, E. Haddam.
Hobart Eastabrook.
Joseph Fowler.
Ephraim Little, Colchester.
Thomas Skinner.
Elijah Mason.
—— ——.
Benjamin Pomroy, Hebron.
Samuel Lockwood.
Elijah Lothrop.
Samuel Peters. *e*
Isaac Chalker, Glastenbury.
John Eells.
Peter Reynolds, Enfield.
Ebenezer Gay, Suffield.
John Graham, Jr.
Freegrace Leavitt, Somers.
Thomas White, Bolton.
—— Willard, Stafford.
Gideon Noble, Willington.
Nathan Williams, Tolland.

Fairfield County.

John Beach, *e* Fairfield.
Noah Hobart.
Joseph Lamson. *e*
Daniel Buckingham.
Nathaniel Bartlett.
Samuel Sherwood.
Seth Pomroy.
Jedidiah Mills, Stratford,
Christopher Newton. *e*
James Beebee.
Izrahiah Wetmore.
Edward Winslow. *e*
Robert Ross.
—— ——. *e*
Moses Dickinson, Norwalk.
William Gaylord.
Robert Silliman.
Jeremiah Leaming. *e*
Ebenezer Dibble, *e* Stamford.
Benjamin Strong.
Moses Mather.
Noah Welles.
Abraham Todd, Greenwich.
—— ——.
Ebenezer White, Danbury.
David Judson, Newtown.
Thomas Brooks.
Jonathan Ingersoll, Ridgefield.
Elisha Kent, New Fairfield.
Elijah Sill.
James Taylor.

New London County.

David Jewett, N. London.
Mather Byles.
Mathew Graves. *e*
—— ——. *b*
Benjamin Lord, Norwich.
Jabez Wight.
Benjamin Throop.
Peter Powers.
John Ellis.
—— ——.
—— ——. *e*
Jared Eliot, Killingworth.
William Seward.
William Hart, Saybrook.
Stephen Holmes.
John Devotion.
Simeon Stoddard.
George Griswold, Lyme.
George Beckwith.
Stephen Johnson.

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Jacob Johnson, Groton.
—— ——. *e*
Jonathan Barber.
Valentine Wightman. *b*
Ebenezer Rosseter, Stonington.
Nathaniel Eells.
Joseph Fish.
Hezekiah Lord, Preston.
Ashur Rosseter.

Windham County.
Samuel Mosely, Windham.
Ebenezer Devotion.
Stephen White.
Solomon Williams, Lebanon.
Jacob Eliot.
Eleazar Wheelock.
David Rowland, Plainfield.
James Cogswell, Canterbury.
Richard Salter, Mansfield.
Daniel Welch.
Nathan Strong, Coventry.
Oliver Noble.
Abel Stiles, Woodstock.
Stephen Williams, Jr.
—— ——.
David Ripley, Pomfret.
Aaron Putnam.
Aaron Brown, Killingly.
Noadiah Russell.
Eden Burroughs.
Timothy Allen, Ashford.
Samuel Dorrance, *p* Voluntown.
Ezra Horton, Union.
Josiah Whitney, Mortlake.

Litchfield County.
Judah Champion, Litchfield.
Solomon Palmer. *e*
Anthony Stoddard, Woodbury.
John Graham.
Thomas Canfield.
Daniel Brinsmade.
Nathaniel Taylor, New Milford.
—— ——.
—— ——. *e*
—— ——. *f*
Andrew Bartholomew, Harwinton.
Jonathan Marsh, New Hartford.
Jesse Ives, Norfolk.
Daniel Farrand, Canaan.
Jonathan Lee, Salisbury.
Noah Wadham, Kent.
Joel Bardwell.
Sylvanus Osborn.
—— Treadwell.
Cotton M. Smith, Sharon.
Hezekiah Gould, Cornwall.
Abel Newell, Goshen.
Nathaniel Roberts, Torrington.

Middle States in 1759.

Presbyterians.—This body previously consisted of two synods, the New York and Philadelphia, but in May 1758, they were united into one, called the New York and Philadelphia synod. The following were the presbyteries.

Hanover, Va.	14 ministers.	Philadelphia, Pa.	12 ministers.
Donnegal, Md.	11 "	New Brunswick, N. J.	11 "
Lewistown, Pa.	6 "	New York, N. Y.	21 "
Newcastle, Pa.	11 "	Suffolk, L. I.	13 "

Total, 8 presbyteries; 100 ministers.

Dutch Reformed.—One coetus, or synod, 20 ministers. *Lutherans*, in New York, 2 ministers; in Philadelphia, about 4. *French Protestants*, 2 ministers in New York city. *Independents* on Long Island, 3. *Baptists* in New York, 3; in New Jersey, 5; in Pennsylvania, 4. *Episcopalians* in New York, 7; in New Jersey, 5; in Pennsylvania, 4. Total, 159 clergymen.

English Missionaries in America, 1762.

The Society for Propagating the Gospel, employed the following number of missionaries.

Newfoundland,	2	New York,	10
Nova Scotia,	4	New Jersey,	8
Massachusetts,	8	Pennsylvania,	9
New Hampshire,	1	North Carolina,	5
Connecticut,	16	South Carolina,	4
Rhode Island,	4	Georgia and Bahama,	2

Total missionaries, ... 73
Schoolmasters, ... 12
85

The amount of salaries for 85 persons in service during the year, was £3,727 10*s*.

Province of New York in 1771.

The number of inhabitants in the colony was estimated at 150,000.—*Dutch Reformed.* There were 23 Dutch Reformed ministers who had congregations, all of which were

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considerably large. Most of the ministers had two, and some three churches. There were besides 24 vacant congregations, some of which were of respectable size, and well able to support the gospel, could they have obtained ministers.—*Presbyterians.* There were 45 Presbyterian clergymen in the province, most of whom had fixed charges, and three of whom had none. Many of the congregations were large. There were 15 vacant congregations. Considerable numbers of Presbyterians were scattered in the new settlements, and were not collected into congregations.—*Episcopalians.* There were 21 clergymen in the colony, some of whom had large congregations. The then churches in the city, "as a corporation, had a very great estate in lands in and adjoining the city, granted them by lord Cornbury, the greatest part of which, however, some persons still claim as their right; besides a large tract of land lying in Gloucester county, and which they have free of quit-rent. This tract consists of 25,000 acres, and was granted March 31, 1770."—*Lutherans.* There were 3 Lutheran ministers in the colony, and there were 10 vacant congregations.—*Anabaptists.* There were 12 Anabaptist ministers in the province, and 4 vacant congregations. There were 2 French Protestant congregations, 3 Moravian, 17 Quaker meeting-houses, one congregation of Jews, and a number of separate or lay preachers. There were no Roman Catholics, as the public exercise of their religion was prohibited by law. Many people attended no place of worship.

IMPORTANT WORKS PUBLISHED ON THE CONTINENT OF EUROPE IN 1833.

Evangelical Church Journal of Hengstenberg. 12 Nos. 4to. Berlin, $4 44.
Third Volume of the Compend of the Moral Theology of Stapf. 8vo. $2 24.
Lücke's Commentary on the Gospel of John. 8vo. Bonn, $2 67.
Wegscheider's Institutes of Dogmatic Theology. Seventh edition. 8vo. Halle.
Grandpierre's Sermons. 8vo. Paris, $1 44.
Rhenish Museum of Jurisprudence. 4 Nos. 8vo. Göttingen, $4 44.
Veder's History of the Philosophy of Ancient Law. 8vo. Leyden, $2 24.
Hermann's Remarks on Ritter's Exhibition of Sacratic Philology. 8vo. $0 45.
Michelet's Introduction to Hegel's Philosophy. 8vo. $0 25.
Opinions of Napoleon on various Political subjects. 8vo. Paris, $2 25.
Poggendorf's Annals of Physics and Chemistry. 12 Nos. 8vo. Leipzig, $10 67.
Annals of Chemistry and Physics. 12 Nos. 8vo. Paris, $6 67.
John Plana's Theory of the Motions of the Moon. 3 vols. 4to. Turin, $46 45.
Flora's Treatise on German Botany. Regensburg, $5 36.
Biographic Gallery of the Polish Revolution, No. 6. 8vo. $1 56.
Raumer's Fall of Poland. 12mo. Leipzig, $0 78.
Heeren and Ukert's History of European States. 2 vols. $3 33.
Stein's Treatise on Geography and Statistics. Leipzig, $6 44.
Dupin on Revolution of July 1830 8vo. Paris, $0 90.
Mercey's Travels in Tyrol and North of Italy. 2 vols. 8vo. $4 44.
Simondi's History of France, 16th vol. 8vo. $2 36.
Historical Account of the Destruction of Janissaries of Mohammed, 8vo. $1 76.
Hoffmann's Bibliographical Lexicon, vol. 1st. A—C. Leipzig, $3 40.
Weber's Repertory of Greek Antiquities. 8vo. $2 24.
Lassen's Documents on the Indian Philosophy, 4to. Bonn, $1 87.
Schlegel's Reflections on the Study of the Asiat. Language. 8vo. Bonn, $1 64.
New Asiatic Journal. 12 Nos. 8vo. Paris, $7 44.
Journal des Savants. 12 Nos. 4to. Paris, $10 67.
Rosenmueller's Commentaries on Ezekiel, (redacta.) 8vo. Leipzig, $4 00.
Tholuck's Commentary on John. 8vo. Hamburg, $1 64.
Religious Journal of Catholic Switzerland. 12 Nos. Montz, $5 00.
Schnabel's General Statistics of European States. 8vo. $4 18.
Course of Pol. Econ. written in Spanish, by Estrada, and trans. into French. 3 vols. 8 vo. $6 20.
B. Constant on Rom. Polytheism, in relation to Greek Mythol. and Christi. 2 vols. 8 vo. $4 44.
Berzelius's Manual of Chemistry. 8vo. Stuttgard, $6 67.
Raspail's New System of Organic Chemistry. 8vo. $2 24.
Pohl on Brazilian Mineralogy. 4to. Weimar, $1 33.
Pohl on Brazilian Botany. Vols. I. II. 200. folio. $35 66.
Goethe's Posthumous Works, 15 vols. boards. 12mo. Stuttgard, $6 67.
Annals of the Academy at Leyden, 1831-2, with figures. 4to. $7 00.
Malchus's Treatise on Mil. Geog. of Europe. 8vo. Heidelberg, $2 76.
Kupffer's Voyage to Mt. Caucasus in 1829. 4to. $1 76.
Montbel's Life and Death of Young Napoleon, from authentic documents. 2d edit. 8vo. $2 24.
Voyage to the Indian and China Seas in 1831-3, in the Favorite. Vol I. 8vo. $1 90.
Songs of Goethe and Schiller, translated into Latin. 8vo. Halle, $0 76.
De Pradt on the real spirit of the French Clergy. 8vo. Paris, $0 56.
Tholuck's Commentary on the Sermon on the Mount. 8vo. $2 67.
Thirle's Commentary on the Epistle of James. 8vo $1 97.
Heinrich's Commentary on the Revelation of John. 8vo. $0 33.
Matthias's Remarks on Epistle to Galatians. 8vo. $0 90.
Bilbroth's Commentaries on Epistles to Corinthians. 8vo. $1 97.

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Complete List of the Congregational and Presbyterian Ministers in Massachusetts,

FROM THE SETTLEMENT OF THE COLONIES OF PLYMOUTH AND MASSACHUSETTS BAY TO THE PRESENT TIME.

EXPLANATIONS.—Those persons with a ‡ after their names were settled as colleagues; those with a † were installed; those with a ‖ were Unitarians; —— in the column of *graduated*, shows the person did not receive a degree; and a —— in the column of *where educated*, shows that he did not receive a collegiate education. *p* means Presbyterian. We insert *by Counties*, with the intention of publishing hereafter, a complete, corrected, alphabetical list in one number. Such a list cannot now be procured, and is only attainable by gradual approximation.

COUNTY OF SUFFOLK.—BY THE EDITOR.

Churches in Boston.	*Ministers.*	*Native Place.*	*Born.*	*Where Educated.*	*Grad.*	*Settlement.*	*Dismission.*	*Death.*	*Age.*	*Remarks.*
Chauncy Place	*John Wilson*†‡	Windsor, Eng.	1588	Camb., Eng.		Aug. 27, 1630		Aug. 7, 1667	78	
	John Cotton†‡	Derby, Eng.	1585	Camb., Eng.		Oct. 10, 1633		Dec. 15, 1652	67	Memoir by E. Pond.
	John Norton†‡	Starford, Eng.	1606	Camb., Eng.		July 23, 1656		April 5, 1663	57	First set. at Ipswich.
	John Davenport†‡	Coventry, Eng.	1597	Oxford, Eng.		Dec. 9, 1668		March 12, 1670	73	Set. at N. Haven.
	James Allen‡	Eng.	1632	Oxford, Eng.		Dec. 9, 1668		Sept. 22, 1710	78	
	John Oxenbridge†‡	Daventry, Eng.	1609	Oxford, Eng.		April 10, 1670		Dec. 28, 1674	65	Tutor at Oxford.
	Joshua Moodey†‡	Eng.	1633	Harvard	1653	May 3, 1684	1692	July 4, 1697	64	First set. at Portsm'th.
	John Bailey†‡	Lancashire, Eng.	1644	——	——	July 7, 1693		Dec. 12, 1697	54	Ord. at Watertown.
	Benj. Wadsworth‡	Milton, Ms.	1669	Harvard	1690	Sept. 8, 1696	June 16, 1725	March 12, 1737	68	Pres. Harvard Coll.
	Thomas Bridge‡	Hackney, Eng.	1657	England	1675	May 10, 1705	Sept. 26, 1715		58	Preached in W. Indies.
	Thomas Foxcroft‡	Cambridge	1696	Harvard	1714	Nov. 20, 1717		June 16, 1769	73	Son of F. Foxcroft.
	C. Chauncy, D. D.‡	Boston	1705	Harvard	1721	Oct. 25, 1727		Feb. 10, 1787	82	
	John Clarke, D. D.‡	Portsmouth, N. H.	1755	Harvard	1774	July 8, 1778		April 1, 1798	43	
	Wm. Emerson†‖	Concord	1769	Harvard	1789	Oct. 16, 1799		May 12, 1814	42	
	John L. Abbott‖	Andover		Harvard	1805	July 14, 1813		Oct. 17, 1814	31	
	N. L. Frothingham‖	Boston		Harvard	1811	March 15, 1815				
Old North, 1650	John Mayo†‡					Nov. 9, 1655	April 15, 1672	May, 1676		Died at Yarmouth.
	Inc. Mather, D. D.‡	Dorchester	1639	Harvard	1656	May 27, 1669		Aug. 23, 1723	84	Pres. Harvard Coll.
	Col. Mather, D. D.‡	Boston	1663	Harvard	1678	May 13, 1684		Feb. 13, 1728	65	Son of Increase.
	Joshua Gee‡	Boston	1698	Harvard	1717	Dec. 18, 1723		May 22, 1748	50	I. Mather his coll.
	Saml. Mather. D. D.‡	Boston	1706	Harvard	1723	June 21, 1732	Oct. 23, 1741	June 27, 1785	79	Built chh. now Univ.
	Saml. Checkley, Jr.‡	Boston	1724	Harvard	1743	Sept. 3, 1747		March 19, 1768	44	Son of S.C., N. South.
	John Lathrop, D. D.‖†	Norwich, Ct.	1740	Coll. N. Jer.	1763	May 18, 1768		Jan. 4, 1816	77	Soc. united N. Brick.
New Brick, 1722	William Waldron	Portsmouth, N. H.	1697	Harvard	1717	May 23, 1722		Sept. 20, 1727	30	
	William Welsteed‡	Boston		Harvard	1716	March 27, 1728		Sept. 29, 1253	58	
	Ellis Gray‡	Boston		Harvard	1734	Sept. 27, 1738		Jan. 17, 1753	37	
	E. Pemberton, D. D.†	Boston		Harvard	1721	March 6, 1745		Sept. 15, 1777	72	Soc. united O. North.
	Henry Ware, Jr.‖	Hingham		Harvard	1813	Jan. 1, 1817	Oct. 4, 1830			Prof. in Harv. Coll.

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	Ralph W. Emerson‖	Boston		Harvard	1821	March 11,	1829	Oct. 28,	1832				
	Chandler Robbins‖	Lynn		Harvard	1829	Dec. 4,	1833			April 12,	1785		Church extinct.
	Andrew Caswell‖	Charlestown		Harvard	1723		1748			Oct. 15,	1678	58	First set.at Weym'th.
School Street	*Thomas Thatcher*†‡	Old Sarum, Eng.	1620	——		Feb. 16,	1670			Sept. 12,	1707	67	Vice Pres. Har. Coll.
Old South, 1669	Samuel Willard†‡	Concord	1640	Harvard	1659	April 10,	1678			Feb. 13,	1717	45	
	Eben. Pemberton‡	Boston	1671	Harvard	1691	Aug. 28,	1700			June 27,	1769	80	
	Jos. Sewall, D. D.‡	Boston	1688	Harvard	1707	Sept. 16,	1713			Oct. 22,	1758	72	
	Thomas Prince‡	Sandwich	1687	Harvard	1707	Oct 1,	1718			Aug. 25,	1763	38	3 yrs.min.in N.York.
	Alex. Cumming‡†	Freehold, N. J.	1727	——	——	Feb. 25,	1761			Sept.	1818	78	Dism. for ill health.
	Saml. Blair, D. D.†‡	Fogg's Manor, Pa.	1741	Coll. N. Jer.	1760	Nov. 19,	1766	Oct. 10,	1769	Oct. 25,	1820	83	Bec. judge, & M. C.
	John Bacon‡	Canterbury, Ct.	1737	Coll. N. Jer.	1765	Sept. 25,	1771	Feb. 8,	1775	Dec. 20,	1775	31	Died at Northampton.
	John Hunt‡	Northampton	1744	Harvard	1764	Sept. 25,	1771			April 30,	1811	61	
	Joseph Eckley, D. D.‡	London, Eng.	1750	Coll. N. Jer.	1772	Oct. 27,	1779			Sept..11,	1819	34	Died at Groton, Ms.
	Joshua Huntington‡	New London, Ct.	1785	Yale	1804	May 18,	1808						
	Benj. B. Wisner, D.D.	Phillipsburgh, N.Y.		Union		Feb. 21,	1821	Nov. 12,	1832				
	Samuel H. Stearns	Bedford		Harvard	1823	April 16,	1834						
Brattle St. 1699	Benj. Colman, D. D.‡	Boston	1673	Harvard	1692	Aug. 4,	1699			Aug. 29,	1747	73	Life by Tarell, 1749.
	William Cooper‡	Boston	1693	Harvard	1712	May 23,	1716			Dec. 13,	1743	50	Chosen Pres. Harv.
	Samuel Cooper‡	Boston	1725	Harvard	1743	May 21,	1740			Dec. 29,	1783	58	
	P. Thacher, D. D.†‡	Milton	1752	Harvard	1769	Jan. 12,	1785			Dec. 16,	1802	50	
	Jos. S. Buckminster‖	Portsmouth, N. H.	1784	Harvard	1800	Jan. 30,	1805			June 9,	1812	28	
	Edward Everett‖	Dorchester		Harvard	1811	Feb. 9,	1814	March 5,	1815				Bec. Prof. Greek.
	John G. Palfrey‖	Boston		Harvard	1815	June 17,	1818	May 22,	1830				
	Samuel K. Lothrop†‖	*Utica, N. Y.*		Harvard	1825	June 18,	1834						
New North, 1714	John Webb	Braintree	1688	Harvard	1708	Oct. 20,	1714			April 16,	1750	62	
	Peter Thacher‡	Boston		Harvard	1696	Jan. 28,	1723			Feb. 26,	1739	61	Min. Weym'th, 11 yrs.
	Andrew Eliot, D. D.‡	Boston	1719	Harvard	1737	April 14,	1742			Sept. 13,	1778	59	
	John Eliot, D. D.‡‖	Boston	1754	Harvard	1772	Nov. 3,	1779			Feb. 14,	1813	59	Son of Dr. J. Eliot.
	Francis Parkman‖	Boston		Harvard	1807	Dec. 8,	1813						
New South, 1719	Samuel Checkley‡	Boston		Harvard	1715	Nov. 22,	1719			Dec. 1,	1769	73	
	Penuel Bowen‡	Woodstock, Ct.		Harvard	1762	April 30,	1766	May 9.	1772				
	Joseph Howe		1747	Yale	1765	May 19,	1773			Aug. 25,	1775	28	
	Oliver Everett‖	Dedham	1753	Harvard	1779	Jan. 2,	1782	May 26,	1792	Nov. 19,	1802	49	Dism. for ill health.
	J. T. Kirkland, D.D.‖	Little Falls, N. Y.	1770	Harvard	1789	Feb.	1794	Nov.	1810				Pres. Harvard Coll.
	Saml. C. Thacher‖	Boston	1786	Harvard	1804	May 15,	1811			Jan. 2,	1818	32	
	F. W. P. Greenwood‖	Boston		Harvard	1814	Oct. 21,	1818	Dec.	1820				Min. Stone Chapel.
	Alexander Young‖	Boston		Harvard	1820	Jan. 19,	1825						
Fed. St. 1727	John Moorhead *p*	Belfast, Ireland	1703	Scottish		March 31,	1730			Dec. 2,	1773	70	Ch. Irish Pres. 1786.
	Robert Annan *p*						1783				1786		

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Churches in Boston.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Dismission.	Death.	Age.	Remarks.
Fed. St. *(con.)*	Jer. Belknap, D. D.†	Boston	1744	Harvard	1762	April 4, 1787		June 20, 1798	54	Prev. set. in Dover,
	Jos. S. Popkin, D. D.‖	Boston		Harvard	1792	July 10, 1799	Nov. 28, 1802			Coll. Prof. Harvard.
	W.E. Channing, D.D.‖‡	Newport, R. I.		Harvard	1798	June 1, 1803				
	E. S. Gannett†‖	Cambridge		Harvard	1820	June 30, 1824				
Hollis St., 1732	Mather Byles, D. D.	Boston	1706	Harvard	1725	Dec. 20, 1733	1776	July 5, 1788	82	
	Ebenezer Wight	Dedham		Harvard	1776	Feb. 25, 1778	Sept. 1788	Sept. 1821		
	Samuel West, D. D.†	Martha's Vineyard	1738	Harvard	1761	March 12, 1789		April 10, 1808	70	Prev. at Needham.
	Horace Holley, D.D.†‖	Salisbury, Ct.	1781	Yale	1803	March 9, 1809	Aug. 24, 1818	July 31, 1827	46	Pres. Trans. Univ.
	John Pierpont‖	Litchfield, Ct.		Yale	1804	April 14, 1819				
West Chh. 1737	William Hooper	Scotland		Scotland		May 18, 1737	Nov. 19, 1746	April 14, 1767		Epis. min. of Trinity.
	Jona. Mayhew, D. D.	Martha's Vineyard	1720	Harvard	1744	June 17, 1747		July 8, 1766	46	
	Sim. Howard, D. D.‖	Bridgewater	1733	Harvard	1758	May 6, 1767		Aug. 13, 1804	71	
	Charles Lowell, D.D.‖	Boston		Harvard	1800	Jan. 1, 1806				
Park St. 1809	E. D. Griffin, D. D.†			Yale	1790	July 31, 1811	April 27, 1815			Pres. Will. Coll.
	S. E. Dwight, D. D.	Greenfield, Ct.		Yale	1803	Sept. 3, 1817	April 10, 1826			Pres. Ham. Coll.
	Edward Beecher	East Hampton, L.I.		Yale	1822	Dec. 27, 1826	Oct. 30, 1830			Pres. Illinois Coll.
	Joel H. Linsley†	Cornwall, Vt		Middlebury	1811	Dec. 5, 1832				Prev. in Hartford, Ct.
Hs'. Place, 1810	Lemuel Capen‖†	Dorchester		Harvard	1810	Oct. 31, 1827				
Union Chh.1818	James Sabine *p*	England				Jan. 27, 1819	Feb. 20, 1822			
	Samuel Green†	Stoneham		Harvard	1816	March 26, 1823	March 26, 1834			Dis. for ill health.
	Nehemiah Adams†	Salem		Harvard	1826	March 26, 1834				Set. prev. in Camb.
Evan. S. B. 1823	Prince Hawes†	Warren, Ct.		Williams	1805	April 28, 1824	April 18, 1827			Now at Woodbridge.
	Joy H. Fairchild†	Guilford, Ct.		Yale	1813	Nov. 22, 1827				
Green St. 1823	William Jenks, D. D.†	Boston		Harvard	1797	Oct. 25, 1826				Prev. at Bath.
Cham. St. 1825	Samuel Barrett‖	Wilton, N. H.		Harvard	1820	Feb. 9, 1825				
BowdoinSt.1825	Lyman Beecher, D.D.†	New Haven, Ct.		Yale	1797	March 22, 1826	Sept. 26, 1832			Pres. Lane Sem. Ohio.
	Hubbard Winslow†	Williston, Vt.		Yale	1825	Sept. 1832				
Pur. St. 1825	George Ripley‖	Greenfield		Harvard	1823	Nov. 8, 1826				
Pine St. 1827	T. H. Skinner, D. D.†	Perquiman's co. NC		Coll. N. Jer.	1809	April 10, 1828	Aug. 27, 1828			Prof. in Andover.
	John Brown, D. D.†	Brooklyn, Ct.		Dartmouth	1809	March 4, 1829	Feb. 6, 1831			Set. in Hadley, Ms.
	Amos A. Phelps†	Farmington, Ct.		Yale	1826	Sept. 13, 1832	March 26, 1834			
Salem St. 1827	Justin Edwards, D. D.†	West Hampton		Williams	1810	Jan. 1, 1828	Aug. 20, 1829			Sec. of Am. Tem. So.
	George W. Blagden†	Washington, D. C.		Yale	1823	Nov. 3, 1830				Set. prev. Brighton.
S. Cong. 1827	Mellish I. Motte‖†	Charleston, S. C.		Harvard	1821	May 21, 1828				

Whole number in the preceding list 101, 29 of whom are natives of Boston. 7 were educated in England, 2 in Scotland, 64 at Harvard, 12 at Yale, 5 at the college of New Jersey, 1 at Union college, 2 at Williams, 1 at Middlebury, 1 at Dartmouth. 32 have had the degree of doctor in divinity, 8 have been presidents of colleges, 2 are professors in theological seminaries. Of about 40, accounts may be found in Pres. Allen's dictionary. Of the whole number 64 have been ordained, 37 installed, and 32 have taken a dismission. There have died in the ministry in Boston, 43. There are now 20 houses of public worship for Congregationalists, besides 1 for seamen, all supplied but Pine street church. Of the churches, 12 are Unitarian, and 8 are Orthodox. Those in the list, whose names are printed in italics, are the sons of clergymen. The ministers of *Chelsea*, we shall include in the list for Middlesex county.

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BERKSHIRE COUNTY.—By Rev. David D. Field, of Stockbridge.

Note.—The figures in the first column, in connection with the letter m, refer to the number of members at the time of the organization of the church.

Churches and Ministers.	Birth Place.	Place of Classical Education.	Place of Theological Education.	Time of Ordination or Institution.	Time of Dismission.	Deaths.	Ag.	Mem. admitted by each minister.	M. ad. in the connection.	No. of m. July 1, 1834. Total of m. from 1st.	Time of settlement and incorporation of town and church of 1st.
STOCKBRIDGE, organized about 1734.											
John Sergeant	Newark, N. J.	Yale, 1729	Yale Col. while a tutor	Aug. 31, 1735		July 27, 1749	39	60 or 70			
Jona. Edwards	E. Windsor, Ct.	Y. 1720	do while a resident graduate	Aug. 8, 1751	Jan. 4, 1758	Mar. 22, 1758	54				
S. West, D. D.	Tolland, Ct.	Y. 1755	Hatfield, with Rev. Timothy Woodbridge	June 13, 1759	Aug. 27, 1818	May 15, 1819	83	} 504			see n. 1
E. G. Swift	Williamstown, Ms	Will. 1804	Stockbridge, with Rev. Steph. West, D. D.	Sep. 27, 1810	do.					238	1739
David D. Field	Madison, Ct.	Y. 1802	Somers, Ct. with Rev. C. Backus, D. D.	Aug. 25, 1819				247			1580
STOCKBRIDGE N. or. Dec. 22, 1834. 63 m.										65	
Nathan Shaw	Abington, Ms.	Will. 1814	Lee, with Rev. Alvan Hyde, D. D.	Jan. 10, 1827	Mar. 9, 1831			38	44	110	
W. STOCKBRIDGE, or. June 4, 1789. 10 m.											
Oliver Ayres	Franklin, Ct.	Dart. 1788	Franklin, with Rev. Samuel Nott, D. D.	May 29, 1793	June 14, 1807	July, 1832	67	60	15		
Joseph Edwards	Middletown, Ct.	Y. 1806		Oct. 4, 1809	June 23, 1812			8	35		
John Waters	Lebanon, N. H.	Not grad.	do with Rev. Asa Burton, D. D.	June 28, 1814	Dec. 16, 1816			16	3		1766
Nathan Shaw	See above			Mar. 8, 1820	Nov. 22, 1822			5	21	82	1774
									66		
M. C. Gaylord	Plymouth, Ct.	See note	{ Cherry-Valley, N. Y. with Rev. Eli F. Cooley & at Utica with Rev. H. Dwight }	Feb. 4, 1829				78		317	1208
SHEFFIELD, or. Oct. 22, 1755.											
Jona. Hubbard	Sunderland, Ms.	Y. 1724		Oct. 22, 1735	1764	July 6, 1765	61				
John Keep	Long-Meadow, Ms	Y. 1769	Long-Meadow with Rev. S. Williams, D. D.	June 10, 1772		Sep. 3, 1785	35				1725
Ephraim Judson	Woodbury, Ct.	Y. 1763	Bethlem, Ct. with Rev. J. Bellamy, D. D.	May, 1791		Feb. 23, 1813	76	60		267	1733
James Bradford	Rowley, Ms.	Dart. 1811	Francestown, N. H. with Rev. M. Bradford	Oct. 13, 1813				346			2392
EGREMONT, or. Feb. 20, 1770. 7 m.											
Eliphalet Steele	W. Hartford, Ct.	Y. 1764	West Hartford, with Rev. N. Hooker	June 28, 1770	Apr. 29, 1794	Oct. 7, 1817	75	64			1730
EGREMONT, (present), or. Nov. 22, 1816. 15 m.										62	
Gardner Hayden	Blanford, Ms.	Will. 1818	Blanford, with Rev. John Keep	Nov. 23, 1820	Oct. 26, 1831			82	19	121	1760
Saul Clark	Southampton, Ms.	Will. 1805		June 5, 1834					5		884
GREAT BARRINGTON or. Dec. 28, 1745. 6m.											
S. Hopkins, D. D.	Waterbury, Ct.	Y. 1741	Northampton, with Rev. J. Edwards	Dec. 28, 1743	Jan. 18, 1769	Dec. 20, 1803	82	116	12		1730
Isaac Foster	Meriden, Ct.	Y. 1776		May 4, 1787	May 4, 1790	June 2, 1794	39	5			1761

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Churches & Ministers.	Birth Place.	Place of Ed.	Place of Theological Education.	Ordination.	Dismission.	Deaths.	Age.	Members admitted, &c.			
Elijah Wheeler	Pomfret, Ct.	Not grad.	Stockbridge, with Dr. West.	Sep. 24, 1806	Feb. 12, 1823	Mar. 20, 1827	53	152	11	212	
Sylvester Burt	Southampton, Ms.	Will. 1804	W. Springfield, with Rev. J. Lathrop, D. D.	Feb. 12, 1823				187		489	2276
ALFORD, *or.* 1779.											1740
Joseph Avery	Stonington, Ct.	Not grad.	Stonington, with Rev. Joseph Fish	About 1779	About 1787	Mar. 3, 1814	70				1773
TYRINGHAM, *or. Sept.* 25, 1750, 8 m.											512
Adonijah Bidwell	Hartford, Ct.	Y. 1740	West Hartford, Ct. with Rev. B. Colton.	Oct. 3, 1750		June 2, 1784	67	90			
Joseph Avery	See above			Feb. 25, 1789	Jan. 13, 1808			62	96		1739
Joseph W. Dow	Kensingson, N. H.	Har. 1805	Hampton, N. H. with Rev. J. Appleton, D. D.	July 10, 1811		Jan. 9, 1833	53	193		156	1762
Lucius Field	Northfield, Ms.	Will. 1821	Andover Theological Seminary	Mar. 27, 1833				2		451	1351
NEW MARLBORO' N. *or. Oct.* 31, 1744. 5 m.											
Thomas Strong	Northampton, Ms.	Y. 1740	Northampton, prob. with Rev. J. Edwards	Nov. 1, 1744		Aug. 23, 1777	61	170			
Caleb Alexander	Northfield, Ms.	Y. 1777	Taunton, Ms. with Rev. E. Judson	Feb. 28, 1781	June 28, 1782	Apr. 12, 1828	72				1739
J. Catlin, D. D.	Harwinton, Ct.	Y. 1784	Stockbridge, with Dr. West	July 4, 1787		Apr. 12, 1826	68	253	55	180	1759
Harley Goodwin	W. Hartford, Ct.	Will. 1824	New Hartford, with Rev. Cyrus Yale	Jan. 4, 1826				100		583	1656
NEW. MARLBORO' S. *or. April* 25, 1796. 21 m.											
John Stevens	Danbury, Ct.	Y. 1779		Oct. 22, 1794		Jan. 6, 1799	49	17			
Nathaniel Turner	Norfolk, Ct.	Will. 1798	N. Marlborough, with Dr. Catlin	July 10, 1799		May 25, 1812	41	52			
Sylvester Burt	See G. Barrington			Apr. 21, 1813	Dec. 31, 1822			85			
Alvan Somers	Sharon Ct.	Not grad.	N. Stamford, Ct. with Rev. A. Lewis, and at Lee with Dr. Hyde	May 11, 1825	May 26, 1828			11		65	
Erastus Clapp	Southampton, Ms.	Un. 1822	Norfolk, Ct. with Rev. R. Emerson, & at Litchfield with Rev. L. Beecher, D. D.	Oct. 14, 1829	Apr. 2, 1833			21	2	209	
SANDISFIELD, *or.* in 1758.											
Cornelius Jones	Bellingham, Ms.	Har. 1752		1756	1761						
Eleazer Storrs	Mansfield, Ct.	Y. 1762	Mansfield, with Rev. R. Salter, D. D.	Feb. 26, 1766	Apr. 26, 1797	Dec. 24, 1810	72				1750
Levi White	Randolph, Ms.	Dart. 1796	Thetford, Vt. with Rev. A. Burton, D. D.	June 28, 1798	Mar. 7, 1832			339		194	1762
Platt T. Holley	Greenwich, Ct.	Y. 1828	New Haven, Yale Theological Institution.	Dec. 12, 1832				20			1655
BECKET, *or. Dec.* 28, 1756. 5 m.											
Ebenezer Martin	Hampton, Ct.	Y. 1756		Feb. 23, 1759	Oct. 12, 1764						1755
Zadock Hunn	Wethersfield, (N. P.) Ct.	Y. 1766		June 5, 1771	Oct. 1788	May 12, 1801				150	1765
Joseph L. Mills	Norfolk, Ct.	Un. 1802	Goshen, Ct. with Rev. Asahel Hooker	June 5, 1806				294			1065
OTIS, *or. June* 5, 1810.								seq. p. 10			1750–60
Jonathan Lee	Salisbury, Ct.	Y. 1809	Andover Theological Seminary	June 28, 1815	June 28, 1831			147		127	1773

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Rufus Pomeroy RICHMOND, *cr. about* 1785.	Southampton, Ms.	Will.	1808	Shelburne, Ms. with Rev. T. Packard, D. D.	Feb. 15, 1832					15				1014
Job Swift, D. D.	Sandwich, Ms.	Y.	1765	Bethlem, with Rev. J. Bellamy, D. D.		1767	Dec. 27, 1774	Oct. 20, 1804	60					1760
David Perry	Huntington, Ct.	Y.	1772	do.	Aug. 25, 1784		Jan. 1, 1816	June 7, 1817	71	186		166		1765
E. W. Dwight	Stockbridge, Ms.	Y.	1809	Litchfield, with Rev. L. Beecher, D. D. and at U. Col. with Rev. A. Yates, D. D.	Jan. 13, 1819					169				844
LENOX, *cr. in* 1769, 9 m.														1750
Samuel Munson	New Haven, Ct.	Y.	1763		Nov. 8, 1770		Sep. 1792	May 14, 1814	69	89	9	335		1767
S. Shepard, D. D. WASHINGTON, *cr. as early as the beginning of* 1775. 25 m.	Chatham, Ct.	Y.	1793	Chatham, with Rev. C. Strong, D. D.	Apr. 30, 1795					635		742		1355
W. G. Ballantine	Westfield, Ms.	Har.	1771	Amherst, with Rev. David Parsons	June 15, 1774					103	17			1760
J. A. Hempsted	Hartford, Ct.	Y.	1821	W. Hartford, Ct. with Rev. N. Perkins, D. D.	Mar. 5, 1823		Mar. 17, 1826			16	2	58		1777
Caleb Knight LEE, *cr. May* 25, 1780. 30 m.	Lisbon, Ct.	Will.	1800	Somers, Ct. with Dr. Backus	Dec. 13, 1826					35		196		701
Elisha Parmalee	Goshen, Ct.	Har.	1778	Stockbridge, with Dr. West	July 3, 1783			Aug. 2, 1784	29	15	27			1760
A. Hyde, D. D.	Franklin, Ct.	Dart.	1788	Somers, with Dr. Backus	June 6, 1792			Dec. 4, 1833	66	704	11	369		1777
J. N. Danforth PITTSFIELD, *cr. Feb.* 7, 1764, 3 m.	Pittsfield, Ms.	Will.	1818	Princeton Theological Seminary	June 18, 1834						17	804		1825
Thomas Allen	Northampton, Ms.	Har.	1762	Northampton, with Rev. John Hooker	Mar. 5, 1764			Feb. 11, 1810	67	341				
W. Allen, D. D.	Pittsfield, Ms.	Har.	1802		Oct. 1810		Feb. 5, 1817			57				
H. Humphrey, D. D.	Burlington, Ct.	Y.	1805	Goshen, Ct. with Rev. Asahel Hooker	Nov. 27, 1817		Sep. 23, 1823			214				
Rufus W. Bailey	N. Yarmouth, Me.	Dart.	1813	Dart. College, with Rev. Roswell Shurtleff	Apr. 14, 1824		Sep. 27, 1827			99				1745-52
H. P. Tappan	Po'keepsie, N. Y.	Un.	1825	Auburn Theological Seminary	Sep. 17, 1828		Nov. 1, 1831			88		698		1761
J. W. Yeomans PITTSFIELD, 2d C. *cr. Aug.* 22, 1809.	Hinsdale, Ms.	Will.	1824	Andover Theological Seminary	Mar. 7, 1832					141		948		3570
T. Punderson DALTON, *cr. Feb.* 16, 1785. 25 m.	New Haven, Ct.	Y.	1804	Rev. Timothy Dwight, D. D.	Oct. 26, 1809		May 5, 1817			56				
James Thompson		Not grad.			Mar. 1795		Ab. Jan. 1799			12	59 4	169		1755 1784
E. Jennings LANESBOROUGH, *cr. March* 28, 1764. 9 m.	Windham, (S. P.) Ct.	Will.	1800	W. Springfield, with Rev. J. Lathrop, D. D.	Sep. 8, 1802		May 7, 1834			238		338		791
Daniel Collins	Guilford, Ct.	Y.	1760	Bethlem, with Dr. Bellamy	Apr. 17, 1764			Aug. 26, 1822	83					1754-59
John De Witt	Catskill, N. Y.	C. N. J.	1809	Catskill, with Rev. David Porter, D. D.	July 8, 1812		Dec. 8, 1818	Oct. 12, 1831	42	297				
Noah Sheldon	Middlefield, Ms.	Will.	1815	Sandwich, with Rev. Jonathan Burr	July 15, 1818		May 2, 1827					95		1765

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Churches & Ministers.	Birth Place.	Place of Ed.	Place of Theological Education.	Ordination.	Dismission.	Deaths.	Age.	Members Admitted, &c.			
H. B. Hooker WILLIAMSTOWN, *or.* about 1765.	Rutland, Vt.	Mid. 1821	Andover Theological Seminary	May 2, 1827				90		395	1192
Whitman Welch	Milford, Ct.	Y. 1762		1765		Mar. 1776					
Seth Swift	Kent, Ct.	Y. 1774	Bethlem, with Dr. Bellamy	May 26, 1779		Feb. 13, 1807	58	273			1751 or 2
Walter King	Wilbraham, Ms.	Y. 1782	New Haven, with Rev. J. Edwards, D. D.	July 6, 1813		Dec. 1, 1815	58	21		526	1765
R. W. Gridley	Mansfield, Ct.	Y. 1814	Yale College, with Rev. T. Dwight, D. D.	Oct. 9, 1816	Apr. 27, 1834			604			2137
Joseph Alden WILLS. COLL. CH. *or.* June 15, 1834. 15 *m.*	Cairo, N. Y.	Un. 1828	Princeton Theological Seminary	July 3, 1834					4		
ADAMS, *or.* about 1766.											1764
Samuel Todd NORTH ADAMS, *or.* April 19, 1827. 22 *m.*	North Haven, Ct.	Y. 1734		About 1766					9		1778 2648
J. W. Yeomans	See Pittsfield			Nov. 12, 1828	Feb. 16, 1832			81	20	125	
Caleb B. Tracy WINDSOR, *or. in* 1772.	N. Marlboro', Ms.	Will. 1826	Andover Theological Seminary	July 11, 1832	Feb. 26, 1834			76		178	
David Avery	Groton, Ct.	Y. 1769	Dart. Col. with Rev. E. Wheelock, D. D.	Mar. 25, 1773	Apr. 14, 1777	About 1819		10	29		1767
Elisha Fish	Upton, Ms.	Har. 1779	Upton, with his father Rev. E. Fish	June 16, 1785	July 5, 1792	do. 1814 or 15		14		136	1771
Gordon Dorrance WINDSOR, 2d C. *or. in* 1811. 20 *m.*	Sterling, Ct.	Dart. 1786	N. Preston (now Griswold, Ct.), Rev. Levi Hart, D. D.	July 1, 1795				249			1042
										35	
Jepthah Poole PERU, *or. in* 1770. 35 *m.*	Abington, Ms.	Not grad.	Shelburne, with Dr. Packard	Oct. 11, 1811	Feb. 13, 1816			25		62	
Stephen Tracy	Norwich, Ct.	N. J. 1770		Apr. 1772	May, 1776	Dec. 22, 1822	73		38		
John Leland	Holliston, Ms.	do.	Hatfield, Ms. Joseph Lyman, D. D.	Apr. 1783	Oct. 8, 1815	May 14, 1826	82	255			1764
Roswell Hawkes	Charlemont, Ms.	Will. 1811	Shelburne, with Dr. Packard	Oct. 8, 1815	Apr. 1833					181	1771
J. M. Brewster	Worthington, Ms.	Y. 1822	Williams Col. with Rev. E. D. Griffin, D. D.	Dec. 29, 1824	Sep. 10, 1833	Dec. 29, 1833	36	123	6		729
T. R. Rawson HINSDALE, *or. Dec.* 17, 1795. 23 *m.*	Townshend, Vt.	Amh. 1830	Auburn Theological Seminary	July 10, 1834							
									17		1762 or 3
Caleb Knight	See Washington			Apr. 28, 1802	Apr. 9, 1816			82	2	126	1804
W. A. Hawley	Munroe, Ct.	Will. 1815	New Marlborough, with Dr. Catlin	July 16, 1817				186		307	780

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NOTES.

1. *Stockbridge church.* This was originally a mission church, established and patronized among the Muhhekanew or Stockbridge Indians, (by the Board of Commissioners for Indian affairs in Boston,) a tribe consisting, while residing here, on an average, of about 400 souls. Not far from 100 of these, from first to last, became professors of religion. Individuals were united to the church from time to time from the English families which settled in the town, until at length the English professors became the most numerous. Not long after the revolutionary war, the Indians moved to New Stockbridge, N. Y.; the professors among them were formed into a new church and placed under the care of the Rev. John Sergeant, son of the first missionary. The tribe is now living at Statesburg, on the southern side of Fox river, which empties into the head of Green bay, on the western side of lake Michigan, and is still favored with the means of grace. Previously to coming to this town, Mr. Edwards, it is well known, was pastor of the first church in Northampton, from February 15, 1727, to June 22, 1750. He was dismissed from this place that he might accept the presidency of Princeton college. Mr. Swift, after preaching at various places in and about Derby, Ct., was installed at North Killingworth in that State, December 11, 1833.—Mr. Field was pastor of the church in Haddam, Ct., from April 11, 1804, to April 11, 1818.

2. *West Stockbridge* was originally a part of Stockbridge. Mr. Ayers, after his dismission, was successively installed at Augusta, Richland, and Sandy Creek, N. Y. He died at Richland. Mr. Edwards resided some years in the western part of New York; more recently he has resided and preached at New Haven, in Ohio. Mr. Waters before he came here, was pastor of the church at New Concord, town of Chatham, N. Y., from May 26, 1803, to December 21, 1813. After his dismission he was pastor of the church at Paris, N. Y., and now resides at New Hartford, in the same vicinity. Mr. Gaylord had advanced in his collegiate course at Princeton into senior year, but was obliged by sickness to leave the institution. He was settled at Western, (now Warren,) Ms. from June 12, 1816, to July 17, 1828.

3. *Sheffield.* Mr. Judson was first settled at Chelsea, in Norwich, Ct. in 1774, and afterwards at Taunton, Mass.

4. *Egremont.* The dismission of Mr. Steele was occasioned by divisions among the inhabitants, originating in what is called the *Shay's war.* He was afterwards settled at Paris, N. Y. July 15, 1795. The original church was considered as extinct in 1814. —Mr. Hayden is now pastor of the church at Sand Lake, N. Y.

5. *Great Barrington* was at first a parish of Sheffield. Dr. Hopkins was resettled at Newport, R. I., where he remained until death, except as he was driven from his labors by the revolutionary war. Mr. Foster was installed at Pittsgrove, N. J., in 1791, where he died. Mr. Wheeler was educated a physician, and practised physic at South Britain, Southbury, Ct. and Coxsackie, and South East, N. Y. about 13 years at all the places; but experiencing the grace of God, and desiring to preach the gospel, he changed his profession. Mr. Burt was settled at Western, Ms. from March 12, 1806, to December 31, 1811, and then in New Marlborough, south parish.

6. *Alford.* This town was formed mostly from Great Barrington. The pastor was dismissed in consequence of troubles growing out of the Shay's war, and the church, having languished for a time, became extinct.

7. *New Marlborough.* Mr. Alexander of the north church, was installed at Mendon, Ms. April 12, 1786, where he remained until 1803; about which time he removed to Fairfield, N. Y., where he instructed an academy. In 1812 he founded and afterwards instructed the academy at Onondaga Hollow, where he died. He also assisted in the formation of many churches in the State of New York, and performed much ministerial labor. Mr. Stearns of the south church, was pastor of the church at New Concord, N. Y., from 1781, to September 1792. Mr. Somers was settled at Spencertown, N. Y. from September 25, 1805, to October 3, 1824. Mr. Clapp was ordained colleague with the Rev. Jonathan Miller at Burlington, Ct. January 1, 1823, and dismissed in 1829.

8. *Sandisfield.* Mr. Jones never resettled, though he preached occasionally. He resided for a number of years at Rowe, in this State; then removed to Skeenesborough, now Whitehall, N. Y., where he died at an advanced age. Mr. White now lives at Gull Prairie, Thalamazo county, Michigan Territory, and preaches to the people in that place and vicinity.

9. *Becket.* Mr. Martin preached at Austerlitz, N. Y. from 1780 to 1789, then moved to Scipio or Sempronius. Mr. Hunn moved to the county of Ontario, N. Y., and performed useful labors among the early settlers of that region. His decease was at Canandaigua.

10. *Otis* comprises the former town of Loudon and district of Bethlehem. In Loudon, a church was formed February 2, 1779, with 7 members, and a church in Bethlehem, September 14, 1795, with 8 members. These received, including the members at the

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formation, the first 101, and the second 33, prior to their union in the Otis church; which, with those received since the union, as given in the table, make 312. Mr. Pomeroy was pastor of the church in Salisbury, Vt., from October 15, 1811, to November 20, 1816, and of the church in Chester, Ms., from November 20, 1819, to June 27, 1827.

11. *Richmond.* Dr. Swift, after having preached in various places, was invited to settle in Bennington, Vt. where he remained pastor about 16 years. From Bennington he removed to Addison. His death took place at Enosburgh, while on a missionary tour. For his important labors among the early settlers, he has been styled the "apostle of Vermont." Mr. Perry was minister of Harwinton, Ct., from 1776 to 1784.

12. *Lenox*, at first a part of Richmond. Mr. Munson removed first to Monroe, Ct., then to New Haven, then to Trumbull, and then again to Monroe, where he died. In Trumbull he supplied the desk about two years; but he was generally too much of an invalid after leaving Lenox, to be able to preach. For a considerable period before his death, his faculties were so much impaired, that he was lost on almost every subject excepting religion.

13. *Washington.* Mr. Knight was minister of the church in Franklin, N. Y., from August 20, 1817, to June 25, 1822. Mr. Hempsted was resettled at West Hartland, Ct., October 16, 1833.

14. *Lee*, as a town, was taken mostly from Washington and Great Barrington. Mr. Parmalee died on a journey for his health, at the seat of Col. Abraham Bird, Shenandoah County, Virginia.

15. *Pittsfield.* The second church in this town was formed from the first. To prepare the way for the reunion of these churches, Dr. Allen and Mr. Punderson were dismissed. The former is now president of Bowdoin college, Maine, and the latter was installed pastor of the church in Huntington, Ct., November 10, 1818. Dr. Humphrey was pastor of the church in Fairfield, Ct., from 1807 until 1817. He was dismissed from Pittsfield that he might enter upon the duties of the presidency of Amherst college, where he was inaugurated October 15, 1823, and where he was installed pastor of the college church February 28, 1827. Mr. Bailey and Mr. Tappan were both dismissed on account of ill health. Mr. Bailey had been pastor for a time of a church in Norwich, Vt., where he was ordained November 24, 1819, and a professor in the "American literary, scientific, and military academy," then existing in that town. After his dismission from Pittsfield, he was some time preceptor of an academy at Rice's Creek, near Columbia, S. C.; and he now preaches in South Carolina. Mr. Tappan is professor of intellectual and moral philosophy and belles lettres in the New York city university.

16. *Dalton.* At first, the inhabitants of this town attended public worship at Pittsfield. After leaving Dalton, Mr. Thompson resided some years and probably preached in Sangersfield, N. Y.

17. *Lanesborough.* Dr. De Witt was installed pastor of the second reformed Dutch church in Albany, N. Y., whence he was removed that he might become professor of biblical history, &c. in the theological school of the reformed Dutch church, and one of the professors in Rutgers college, N. J. Mr. Sheldon was dismissed by reason of ill health. He now instructs a school in Stockbridge, and preaches occasionally.

18. *Williamstown.* Mr. Welch went as chaplain with a regiment to Canada, in the winter preceding his death. He died of the small pox, near Quebec. Mr. King was pastor of the second church in Norwich, Ct., from May 1787, till 1811. The faculty and students of Williams college, have generally worshipped on the Sabbath with the people of the town. For a considerable period the presidents have regularly supplied the desk one third of the time, sometimes assisted by a professor, when the stated pastor has preached to a portion of his charge in the southern section of his parish. The Rev. Ebenezer Fitch, D. D. the first president, was a native of Canterbury, Ct., and was graduated at Yale college in 1777, where he was tutor at two different periods, to the amount in both of 8 years. He is said to have been a preacher when he came to this town, and opened the free school in 1791; which was incorporated as a college two years afterwards. He was ordained at Williamstown by the Berkshire Association, June 17, 1795. Soon after his resignation in September 1815, he was installed pastor of the church in West Bloomfield, N. Y., where he died March 21, 1833, aged 78. The Rev. Zephaniah Swift Moore, D. D. the second president, a native of Palmer, Ms., graduate of Dartmouth College 1793, a theological student of Dr. Backus, of Somers, Ct., was pastor of the church in Leicester, Ms., from 1798 to 1811, and preceptor during a part of the time of Leicester academy; from 1811 to 1815, he was professor of languages in Dartmouth college. In addition to his services as president, he was professor of theology in Williams college, from 1815 to 1821, when he became president of the Collegiate Institution at Amherst, now Amherst college; where he died June 30, 1823, aged 52. The Rev. Edward Dorr Griffin, D. D. has been president and professor of theology since 1821. He is a native of East Haddam, Ct., graduate of Yale college, 1790. His theo-

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legical instructor was the Rev. Jonathan Edwards, D. D., then of New Haven. He was pastor of the church in New Hartford, Ct., from 1795 to 1801, then pastor of the first Presbyterian church Newark, N. J., afterwards professor of pulpit eloquence in the Divinity college at Andover, pastor of Park street church, Boston, and of the second Presbyterian church in Newark.

19. *Adams.* Fort Massachusetts was built within the limits of this town about 1744, and some English people may have resided in and about the fort from that time onward, until more regular and extensive settlements were commenced about 1763 or 4. The first settlers were Congregationalists; but in a few years they sold their farms to persons of other denominations. In consequence of this, Mr. Todd was dismissed, and the church declined and expired. He had been minister in Northbury, (a parish of Waterbury,) now Plymouth, Ct., from about 1740 to 1760. From Adams he removed first to Northfield, Ms., and then to Orford, N. H., where he occasionally preached, and where he died.

20. *Windsor.* Mr. Avery was dismissed that he might accept the office of chaplain in the army of the United States. He was settled in Bennington, Vt., from May 3, 1780, till June, 1783, and then at Wrentham, Ms. In the latter part of his life he removed to Chaplin, Ct. His death occurred while on a journey to Middlebury, Vt. Mr. Fish was installed at Gilsum, N. H. The second church was at first called the Savoy church, because a part of the members lived in that town, Mr. Poole has been settled at Brutus and at Ira, N. Y.

21. *Peru.* This town was originally called Partridgefield. Mr. Tracy was installed the first minister of Norwich, Ms., in May 1781, and dismissed February 13, 1799. He afterwards preached in vacant places, and went on missions. Mr. Leland pursued for some years before he studied theology, the business of farming. He was advanced to the rank of a captain in the militia, and commanded a company at the battle of Bunker Hill. Mr. Hawkes was resettled in the adjoining town of Cummington, April 20, 1825.

22. *Hinsdale* was taken from Peru and Dalton, and incorporated as a parish in 1795.

In addition to the 28 churches mentioned in the foregoing table, 3 of which are extinct, and one is reunited to the church from which it was taken, there have been 5 churches formed in the county which have never had pastors settled over them, viz., the Loudon and Bethlehem churches, spoken of in note 10, and the churches of Florida, Mount Washington, and West Stockbridge Village. The Florida church was organized May 4, 1814, with 11 members, and was dissolved December 25, 1831, having had in all from the beginning, 18 members. Fifteen of these were added to the church in North Adams, and others to the church in the adjoining town of Charlemont, in Franklin county. The church in Mount Washington was organized in September 1831, with 22 members. This had received 3 members prior to January 1, 1834, and had then 24. The church in West Stockbridge Village was organized December 25, 1833, with 27 members.

The number of Congregational churches now existing in the county is 27, and the total of members on the first of July last, was 5,095. There are 7 towns in which there is no church of this denomination, viz., Alford, Hancock, New Ashford, Cheshire, Savoy, Florida, and Clarksburgh.

Of the 83 different ministers settled in the county, almost all have been members of the Berkshire Association, formed in 1763. The few previously settled may have been connected with the "Old Hampshire Association." A few since settled, have been connected with the Mountain Association. All the pastors now, excepting one, belong to the County Association. Forty-three of the ministers were born in Connecticut, 30 in Massachusetts, 3 in New York, 2 in New Hampshire, 2 in Vermont, and one in each of the States of New Jersey, and Maine. The birth-place of one is not ascertained. Thirty-nine were educated at Yale college, 16 at Williams, 7 at Harvard, 6 at Dartmouth, 4 at Union, 3 at Princeton, 2 at Middlebury, and 1 at Amherst. Seven were not publicly educated. Most studied divinity before theological seminaries were established in the country; a few studied at college after taking their degrees, or while acting as tutors, perhaps without any formal guidance except what they obtained from books; most, however, studied with settled clergymen, with the Edwardses, Bellamy, Backus, West, &c. Sixty-three first settled in this county; or had been previously settled elsewhere. Many have been dismissed, some from the infirmities of age, some from sickness, and some from other causes. None whose names are given in this paper, have been deposed for heresy or immorality; none have abandoned the ministry through disrelish for its services. Forty-two are dead; of these, 34 whose ages are known, the average age was 61 years nearly. The congregations with which they have labored are very different in size, and have furnished distinct opportunities and facilities for usefulness. The great additions to some of the churches in more recent periods, are to be mostly ascribed to the precious revivals with which they have been favored. A very large proportion of those who have ever been admitted to the churches are now living. The Congregationalists are the most numerous

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denomination in the county, though there are a very considerable number of churches of the Baptist, Methodist and Episcopal denominations. The number of professors, and it is hoped of those who may be regarded as living and active Christians, in those denominations, is such as to call for gratitude and praise to the Father of mercies. But how many are there, alas! in our population, who know not the Lord! and what need is there of fidelity, both in ministers and churches, that the cause of God may be preserved and advanced.

MISSIONS OF THE UNITED BRETHREN.

FROM the last number of the United Brethren's Missionary Intelligencer, we have derived the following facts, which constitute a centennial view of that mission.

1. During the past century, the Christian faith has been generally introduced among the inhabitants of the western coast of Greenland, whose number is at present estimated at about 6,000. The portion of the coast referred to, extends from the neighborhood of Godhaab, on Baal's river, lat. 65, to Staatenhuk, lat. 60, a distance of about 350 English miles.

2. Four Christian congregations have been established, to which are attached about 1,800 Greenlanders of all ages, in various degrees of church connection. The members of these congregations, with the exception to be hereafter noticed, reside at the several settlements, under the immediate pastoral charge of the missionaries, and in the regular enjoyment of all the ordinances of a church of Christ. The stations referred to were founded in the following years:—New Herrnhut, in 1733; Litchtenfels, in 1758; Lichtenau, in 1774; Fredericksthal, in 1824.

3. The work of education has meanwhile been proceeding in the most satisfactory manner. By means of schools, established at the different settlements, instruction has become nearly general; there being few individuals belonging to the older congregations, who are not able both to read and to write. Literature they have, indeed, none, but what is contained in the Holy Scriptures. The whole of the New Testament, and a considerable portion of the Old, have been translated into the vernacular tongue. The former was printed about ten years ago, by the kindness of the British and Foreign Bible Society, and is now in general circulation, to the great joy of the Greenland converts.

4. From the earliest period of the mission, the employment of native assistants of both sexes, has been productive of the most beneficial results. Not a few of their number have been distinguished for gifts and grace, and have approved themselves faithful servants and handmaids of Jesus, to whom the missionaries could not hesitate to give the right hand of fellowship. At the present time their services are more than ever important; the system adopted in 1777 by the Danish authorities, with the design of improving the trade, having recently been followed up with renewed zeal, and, in some instances, with a degree of success which has given much anxiety to our brethren. Were it not for the employment of native assistants, those members of our congregation who are constrained to reside at the distance of many miles from their European instructors, would for the most part be destitute of the means of mutual edification.

5. The effects of the preaching of the gospel upon the moral and social condition of the Greenlanders have been, in every respect, most cheering and beneficial. The national superstitions have almost entirely disappeared. The practice of sorcery is scarcely known among the dwellers on the western coast, and is becoming more and more disreputable among their countrymen to the eastward of Staatenhuk. Cruelty and licentiousness, with a whole train of attendant vices, have been successfully counteracted by the influence of Christianity, and have given place to brotherly kindness, good order, decorum, and such a measure of civilization, as is compatible with their peculiar circumstances.

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According to the latest returns, which have reached this country, the number of Greenlanders, in connection with the Brethren's Church, is as follows:—

At New-Herrnhut, ...	363	of whom about		190	are communicants.
Lichtenfels, ...	365	"	"	200	do.
Lichtenau, ...	661	"	"	310	do.
Fredericksthal, ...	419	"	"	130	do.
Total, (including children,)	1,808	of whom about		830	are communicants.

These congregations are under the care of nine married and seven unmarried missionaries; in all 25 brethren and sisters.

During the past century there have been engaged in the service of the mission, 64 brethren and 38 sisters; in all 102 persons. Of this number, brother John Beck was employed for a period of 43 years, and his son, Jacob Beck, for 52. John Sörensen, 47; John Fliegel, 41; John G. Gorcke, (still living at Herrnhut, in Saxony, in retirement,) 44; J. Grillich, (still in service,) 46; J. Conrad Kleinschmidt, (still in service,) 40 years.* Four persons have lost their lives by shipwreck, on their return to Europe—Daniel Schneider, in 1742; the widow sister Königseer, and the single brother, Chr. Heinze,* in 1786; and brother J. F. Kranich, in 1824.

Missionary Stations of the United Brethren's Church,

With the names of the Missionaries employed in them; and the number of Converts belonging to each, towards the close of the year 1833.

In this catalogue *m.* denotes married; *w.* widowed; *s.* single; *cong.* the congregation, including baptized children and catechumens. The numbers are derived from the latest returns to which the compiler has had access.

GREENLAND, *commenced* 1733.

New-Herrnhut (1773.)—*m.* Brn. Grillich, Tietzen; *s.* Brn. Herbrich, Richter; *cong.* 363.——Lichtenfels (1758).—*m.* Brn. Eberle, Mehlhose; *s.* Brn. Caspar Kögel, Lund; *cong.* 365.——Lichtenau (1774).—*m.* Brn. Müller, J. Kögel; *s.* Br. Baus; *cong.* 651.——Fredericksthal (1824).—*m.* Br. Ihrer; *s.* Brn. de Fries, Ulbricht; *w.* Sr. Kleinschmidt; *cong.* 419; Br. Lehman and his wife on a visit in Europe.——Total—4 stations, 24 missionaries, and 1,808 Greenland converts, including about 830 communicants.

LABRADOR.—1770.

Nain (1770).—*m.* Brn. Lundberg, Henn, Beck; *s.* Br. Fritsche; *cong.* 252.——Okkak (1776).—*m.* Brn. Knaus, Stürman, Morhardt, Korner; *cong.* 326.——Hopedale (1782).—*m.* Brn. Meisner, Kunath, Glitsch; *s.* Br. Albrecht; *cong.* 194.——Hebron (1830).—*m.* Brn. Stock, Mentzel; *s.* Brn. Kruth, Freytag; *cong.* 102; Br. Herzberg, visiting in Europe.——Total—4 stations, 29 missionaries, and 874 Esquimaux converts, of whom 319 communicants.

NORTH AMERICA.—1734.

Among the Delaware Indians in Upper Canada, New-Fairfield (1792).—*m.* Brn. Luckenbach, Miksch, Vogler; *cong.* 232. Among the Cherokees in Georgia and Tennessee, Spring-Place (1801).—*m.* Br. Clauder; *cong.* 67.——Oocheology at present without a missionary; *cong.* 50.——Total—2 stations, 8 missionaries, and 349 Indian converts, of whom about 70 communicants.

WEST INDIES.

Danish Islands.—1732.

In St. Thomas. New-Herrnhut (1732).—*m.* Brn. Sybrecht, Damus, Wied; *cong.* 706.——Niesky (1753).—*m.* Brn. Boenhoff, Schmidt; *w.* Br. Eder; *cong.* 979.——In St. Croix. Friedensthal (1751).—*m.* Brn. Müller, Freytag; *w.* Sr. Klingenberg; *cong.* 2,022.——Friedensberg (1771).—*m.* Brn. Sparmeyer, Junghans; *cong.* 1,966.——*Friedensfeld* (1805).—*m.* Brn. Staude, Kleint, Popp; *cong.* 2,400.——In St. Jan. *Bethany* (1754).—*m.* Brn. Blitt, Keil; *cong.* 437.——Emmaus (1782).—*m.* Brn. Schmitz, Meyer; *cong.* 925; Br. Plattner and his wife visiting in Europe.——Total—7 settlements, 36 missionaries, 9,435 negroes, of whom about 4,000 communicants.

* Since deceased.

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JAMAICA.—1754.

New Eden, (1816).—*m.* Br. Renkewitz; *cong.* 1,144.——Irwin Hill (1815).—*m.* Br. Ricksecker; *cong.* 417.——Fairfield (1823).—*m.* Brn. Ellis, Collis; *cong.* 2,029.——New-Carmel (1827).—*m.* Brn. Scholefield, Pleiffer; *cong.* 1,078.——Mesopotamia (renewed in 1831).—*m.* Br. Pemsel; *cong.* 175.——New Fulnec (1830).—*m.* Br. Zorn; *cong.* 303.——New Bethlehem (Malvern).—*m.* Br. Haman. On their voyage thither, Br. and Sr. Robbins.——Total—7 settlements, 20 missionaries, 5,146 negroes, of whom 1,478 communicants.

ANTIGUA.—1756.

St. John's (1761).—*m.* Brn. Harvey, Thraen, Zellner, Shick; *cong.* 6,478.——Gracehill (1773).—*m.* Brn. Mohne, Brunner; *cong.* 3,025.——Gracebay (1797).—*m.* Br. Coleman; *cong.* 1,160.——Newfield (1817).—*m.* Brn. Müntzer, Morrish; *cong.* 1,324.——Cedar Hall (1822).—*m.* Brn. Bayne, Zetzsche; *w.* Br. Newby; *cong.* 2,375.——Total—5 settlements, 23 missionaries, 14,362 converts, of whom 5,442 communicants.

ST. KITTS.—1775.

Basseterre (1777).—*m.* Brn. Kochte, Bigler; *cong.* 2,968.——Bethesda (1819).—*m.* Brn. Hoch, Simon; *cong.* 1,867.——Bethel (1832).—*m.* Br. Seitz; *cong.* about 200.——Total—3 settlements, 10 missionaries, 5,035 converts, including 1,137 communicants.

BARBADOES.—1765.

Sharon (1767).—*m.* Brn. Taylor, Klose; *cong.* 1,178.——Mount Tabor (1825).—*m.* Br. Zippel; *cong.* 196.——Total—2 settlements, 6 missionaries, 1,374 converts, of whom 282 communicants.

TOBAGO.—1790 (renewed 1827.)

Montgomery (1827).—*m.* Br. Coates; on their voyage thither, Br. and Sr. Light.—1 settlement, 4 missionaries; *cong.* 253.—18 communicants.

SURINAM.—1725.

Paramaribo (1767).—*m.* Brn. Passavant, Graff, Böhmer, Hartman, Schmidt, Treu; *cong.* 3,089, beside 264 living on plantations; on a visit in Europe, Br. and Sr. Voigt; on their voyage thither, Br. and Sr. Jacobs.——Total—1 settlement, 16 missionaries, 3,353 converts, including about 1,200 communicants.

SOUTH AFRICA 1736 (renewed 1792).

Gnadenthal (1792).—*m.* Brn. Hallbeck, Stein, Nauhaus, Brauer, Sondermann; *s.* Br. Schopman; *w.* Srs. Kohrhammer, Schultz; *cong.* 1,319.——Groenekloof (1808).—*m.* Brn. Clemens, Lemmertz, Lehman, Meyer; *cong.* 608.——Hemelen-Aarde (1823).—*m.* Br. Tietze; *cong.* 82.——Elim (1824).—*m.* Brn. Teutsch, Luttring; *cong.* 184.——Enon (1818).—*m.* Brn. Genth, Halter, Hornig; *cong.* 450.——Shiloh (1828).—*m.* Brn. Fritsch, Hoffman; *s.* Br. Bonatz; *cong.* 320.——Total—6 stations, 38 missionaries, 2,963 converts of the Hottentot, Caffre, Tambookie, and other native tribes; among whom 1,043 communicants.

GENERAL SUMMARY.—42 stations, 214 missionaries, and 44,952 converts, of whom about 15,800 are communicants. Of these 2,682 are Greenlanders and Esquimaux, 349 Indians, 38,958 negroes and persons of color, and 2,963 Hottentots, and other natives of Southern Africa.

THE PERIODICAL PRESS AND EDUCATION IN BRITISH INDIA.

IN 1814, there existed in Bengal, only the Calcutta Government Gazette. In 1820, there were five periodicals. In 1830, thirty-three. At the present time, there are in Calcutta, eight daily English newspapers, two papers issued three times a week, one twice a week, nine weekly, six monthly, four quarterly, and

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six annually, thirty-one in all. There is a large number in addition, in the provinces. In Calcutta, there are fourteen native newspapers, one of them published in Bengalee, Persian, and Hindoostanee. The Bengal Hurkaru, one of the daily English newspapers, is as large as the London Morning Post, and circulates about 1,600 copies, has generally a page of well paying advertisements. Its cost, independent of postage, is 20 rupees a quarter. The post in India is carried by men who run at the rate of five miles an hour. The monthly publications are the Bengal Register, Sporting Magazine, Monthly Journal, Asiatic Society Journal, Calcutta Christian Observer, United Service Journal; the quarterly are the Bengal Army List, Calcutta Quarterly Review, and Quarterly Register; the annuals are the Bengal Souvenir, Oriental Pearl, Calcutta Directory, General Register, and Bengal Almanac. Two of the English newspapers, the Reformer and the Inquirer, are the property of and conducted by natives themselves, with distinguished ability. The Madras and Bombay press is less extensive than that of Bengal. The English publications at Madras are eight; at Bombay ten; besides several native publications. There is no stamp duty or censorship on the periodical press in India. Lord William Bentinck has caused the following notice to be published in the several journals of the presidency. "The governor-general invites the communication of all suggestions tending to promote any branch of national industry, to improve commercial intercourse by land or water, to amend any defects in existing establishments, to encourage the diffusion of general education and useful knowledge, and to advance the general prosperity and happiness of the British empire in India. This invitation is addressed to all native gentlemen, landholders, merchants, and others; to all Europeans, both in and out of the service, including that useful and respectable body of men, the indigo planters, who, from their uninterrupted residence in the mofussil (interior), have peculiar opportunities of forming an opinion upon some of these subjects."

Many of the printing offices in different parts of India are managed entirely by natives. Mr. Samuel Smith's subscription library and reading rooms are more numerous and valuable than any which can be found in London. There are several lithographic establishments in Calcutta, one at Cawnpoor, and one in Persia.

It was stipulated at the last renewal but one of the East India Company's charter, that £10,000 should be annually devoted from the surplus territorial revenue of India, to the purpose of education. In some years the Company have doubled, and in some years trebled the amount laid down in the act. Sir Alexander Johnston, in his late able report to the Royal Asiatic Society, stated that in Madras, the proportion of inhabitants who have been taught reading, writing, and the rudiments of arithmetic, in their own language, amount to *one in five.*

The *Calcutta Madrissa, or Mohammedan College*, was founded in 1781, by Warren Hastings, who provided a building for it at his own expense, but which was afterwards charged to the Company. The Bengal government also, at the recommendation of Mr. Hastings, assigned lands of the estimated value of 29,000 rupees per annum, for the support of the institution, to promote the study of the Arabic and Persian languages, and of the Mohammedan law. In 1830, the number of students was 99. The *Benares Hindoo Sanscrit College*, established by Jonathan Duncan, Esq. in 1791, for the purpose of preserving and cultivating the laws, literature, and religion of the Hindoos, had in 1824, 271 students. The aid furnished by government up to that time, was 674,000 rupees. The *Calcutta Hindoo Sanscrit College* consists of 14 pundits, a librarian and servants, 100 scholars on the foundation, and a secretary. In 1823, the Bengal government formed a General Committee of Public Instruction at Calcutta, for the promotion of education and of the improvement of the morals of the natives of India. The number of students in the *Agra College* in 1830, was 203. In 1829, the number of students at the *Delhi College* was 155. The *Anglo-Indian College*, at Calcutta, founded in 1816, by respectable native gentlemen, had in 1828, 437 students, of whom 100 received gratuitous education. This institution has decided superiority over any other, affording tuition to the natives in the English

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language. The foundation of the *Bishop's College* near Calcutta, was laid on the 15th of December, 1820, by bishop Middleton. Various societies in England, gave to the object £20,000. A general contribution produced £45,000 more. The college consists of three piles of buildings in the gothic style. The college has now a fund of more than £50,000. There are on the establishment a principal, two professors, eight missionaries, two catechists, and a printer. There are various primary and elementary schools, viz. at Chinsurah, 1,200 scholars; Ajmeer, 200; Boglipoor, 134; Cawnpoor, 75; Allahabad, 50; Dacca, 1,414; Cutwah, 40; Bareilly, 131 schools, 300 seminaries, with 3,000 pupils; and an established college with 50 students. In Delhi district there are about 300 elementary schools, in several of which the preceptors receive no pay, but teach "*gratis, in hope of heaven.*" There are a great variety of other colleges and schools at Kidderpore, Burdwan, Moorshedebad, Hooghly, Nuddea, Rajishaye, &c.

Madras. There are endowed schools and teachers in the following districts in this presidency. Rajamundy, 69 teachers of the sciences, endowed with land, and 13 receiving allowances in money. Nellore, several brahmins and mussulmans, receiving 1,467 rupees *per annum* for teaching the Vedas, Arabic, and Persian. Arcot, 28 colleges and 6 Persian schools. Salem, 20 teachers of theology, and 1 mussulman school. Tanjore, 77 colleges and 44 schools, supported by the rajah. Trichinopoly, 7 schools. Malabar, 1 college. A committee of public instruction has been formed at Madras, similar to the one in Bengal, and much good has been effected by them.

Bombay. The committee of the Native Education Society, voluntarily formed in 1815, and composed in nearly equal proportions of Europeans and natives, at a meeting 12th of April, 1831, stated that its aggregate receipts and disbursements within the year amounted to between 70 and 80,000 rupees; that it has constantly on sale more than 40 publications in the native languages, many of them the product of the Bombay lithographic and other presses. At present there are 56 of the Society's schools, each containing about 60 boys, amounting in the whole to 3,000 boys under a course of education. There is a Hindoo college at Poona, at which premiums are awarded to the most deserving students. An admirable engineer college has been formed in Bombay, at which, according to the latest return, there were 86 students. The whole number of schools in the Deccan, Guzerat, and Concan, is 1,705, scholars 35,153.

The English language is now making rapid progress in every part of India. With the view of encouraging the study of it, Lord Bentinck has adopted it in his correspondence with Fyz Mohammed Khan, one of the native chiefs in the west, which has created considerable sensation in Delhi. A demand for English tutors and secretaries is already perceptible. The Bombay Durpun says that the English language is much more sought among the native population of that presidency than at any former period. The king of Oude has recently established an English school at Lucknow, and placed it under the control of Major Low.

HISTORY OF THE COLLEGE OF NEW JERSEY.

HARVARD UNIVERSITY, in Massachusetts, was founded in 1638; William and Mary College, in Virginia, in 1691; and Yale, in Connecticut, in 1701. In the British provinces lying between Connecticut and Virginia, that is, in New York, New Jersey, Pennsylvania, the lower counties on the Delaware, and Maryland, there was not till 1746, any literary institution which was authorized to confer degrees in the arts. Several academies or grammar schools had been formed, but there was no institution in which a full course of liberal education

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could be pursued. In this state of things, many individuals would be naturally desirous to have a college nearer to them than any which had been previously established. But besides the difficulty of procuring funds and teachers, a charter for such an establishment was not then easily obtained. The views of the court of England were to be consulted, and they often militated with the interests and wishes of the colonies. The operation of these causes appears to have prevented the founding of any college in the provinces alluded to for forty or fifty years. Various and warm political controversies existed in the province of New Jersey, on account of which the general good was often overlooked or forgotten.

In 1741, the synod of Philadelphia, representing the whole Presbyterian church in the British provinces, after a violent controversy among its members, was rent asunder, and two rival synods were formed—namely, New York and Philadelphia. The members of the former were almost unanimously the warm friends and coadjutors of the Rev. George Whitefield, while the members of the synod of Philadelphia were generally, if not universally, his decided opposers. The members of these rival bodies were by their local residence, mingled in some measure with each other. In Pennsylvania, though geographically separated, there was perhaps nearly an equal number of the members of each synod. In New Jersey, there was not a single clergyman who belonged to the synod of Philadelphia. The whole Presbyterian population of the province was zealously attached to the interests of the New York synod. Both synods, from the time of their separation, made strenuous exertions to educate their youth for the Christian ministry, from the desire in part of extending each its own party. New Jersey was the undisputed territory of the synod of New York, and in this province resided the ablest champions of their cause, particularly the Rev. Jonathan Dickinson of Elizabethtown.

Urged on by such considerations, the members of the synod of New York resolved to make a strenuous and united effort to found a college in New Jersey. The object, however, was not easily attained. A large proportion of the population of the province, consisted of other denominations, who took no interest in the views and feelings of Presbyterians. Yet unanimity, zeal, and perseverance, ultimately prevailed. Under the administration of John Hamilton, a charter was procured, but it was not recorded until Oct. 4, 1750. It is supposed that the founders of the college under the first charter forbore to record this instrument, because they hoped to obtain a more liberal one. No copy of it can now be found. It was, however, only under this first charter, that Mr. Dickinson acted as president of the college; for he died, within a year after it was granted; and nearly a year before the present charter, dated Sept. 14, 1748, was obtained. Governor Belcher came into office in 1747, and the present charter was obtained, in September 1748. In their first address to the governor, the trustees say, "We have often adored that wise and gracious Providence, which has placed your excellency in the chief seat of government in this province, and have taken our part, with multitudes, in congratulating New Jersey upon that occasion." "No event in Providence could have more entirely corresponded," remarks Dr. Green, "with the wishes and prayers of these excellent men, than the appointment of governor Belcher, at the time it took place. His sentiments and views accorded in all respects with their own. He was a man of fervent piety, an avowed friend and patron of Mr. Whitefield, an ardent lover of learning, and therefore an advocate for a learned as well as a pious ministry, a decided whig both in principle and action, and, to crown all, he was as zealously disposed to establish a college in the province as any of those, who had been so long laboring to effect it. He also happened to be high in the favor and confidence of the reigning family of Great Britain; from whom, he had early received tokens of particular regard, and recently the appointment of governor of the province."

Who were the trustees named under the first charter, when or where they met, or at what time or in what manner Mr. Dickinson was appointed president, cannot now be known. It is probable that he had long been accustomed to receive youth for instruction in classical literature. At that time, it was chiefly in this manner that preparation was or could be made for entering on

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the study of either of the professions. For this employment, Mr. Dickinson was better qualified than most of his brethren. It is certain that he was employed for the short period which intervened between the obtaining of the first charter and his death. About a year after his decease, it appears that six individuals received their bachelor's degree. The whole number of students under his care did not probably exceed twenty. Some of them boarded with him, and others in families near to his dwelling in Elizabethtown. No public buildings had then been erected. It is presumed that an usher or tutor was employed to assist him.

Rev. Jonathan Dickinson was a native of Hatfield Mass., son of Hezekiah and Abigail Dickinson, and was born April 22, 1688. Rev. Dr. Lyman says that the tradition is that his mother was left a widow, married and removed to Springfield, with her children; and that she educated her sons by the assistance of her second husband's estate. Her son Moses was pastor of a Congregational church in Norwalk, Ct., from 1727 to 1778. Jonathan was graduated in Yale college, in 1706, and within one or two years was settled as minister of the first Presbyterian church in Elizabethtown. Of this church he was pastor nearly forty years. He possessed a clear and discriminating mind, and his general usefulness as a writer was by no means inconsiderable. His "Familiar Letters upon important subjects in Religion," has lately been republished. He had studied divinity with the Rev. Abraham Pierson, the first president of Yale college. He died Oct. 7, 1747, aged 60.

The pupils who had been the charge of Mr. Dickinson at Elizabethtown, were, after his death, removed to Newark, about six miles, and placed under the care of the Rev. Aaron Burr. He therefore was considered as the successor of Mr. Dickinson, even under the first charter. Whether there was any formal appointment to that effect is unknown. But it seems that he had charge of the youth, who had been collected at Elizabethtown for about a year before the second charter was obtained.

The first entry, in the first volume of the minutes of the trustees of the college of New Jersey, is a copy of the charter granted by governor Belcher. The next entry is the following, "On Thursday, October 13, 1748, convened at New Brunswick, James Hude, Andrew Johnston, Thomas Leonard, Esquires, Mr. William P. Smith, and Rev. Messrs. John Pierson, Ebenezer Pemberton, Joseph Lamb, William Tennent, Richard Treat, David Cowell, Aaron Burr, Timothy Jones, and Thomas Arthur; thirteen of those nominated in the charter to be trustees of the college; who having accepted the charter, were qualified and incorporated according to the directions thereof. Thomas Arthur was chosen clerk. Voted, that an address be made to the governor to thank his excellency for the grant of the charter. An address being drawn up by the Rev. Mr. Burr, was read and approved. Mr. Cowell communicated it to his excellency." November 9th, in addition to the preceding trustees, governor Belcher, William Smith, Esq. Messrs. Peter Van Brugh Livingston, Samuel Hazard, and Rev. Messrs. Samuel Blair and Jacob Green, were qualified as trustees. Mr. Burr was unanimously chosen president, which appointment "he was pleased modestly to accept." The first commencement was holden on the same day. The president commenced the exercises in the forenoon with prayer and with publicly reading the charter. In the afternoon, he delivered "a handsome and elegant Latin oration." After the customary "scholastic disputations," the following gentlemen were admitted to the degree of bachelor of arts: Enos Ayres, Israel Read, Benjamin Chesnut, Richard Stockton, Hugh Henry, and Daniel Thane. The honorary degree of A. M. was then conferred upon governor Belcher. This was succeeded by a salutatory from Mr. Thane, and the whole was concluded with prayer by the president.

"Thus were the trustees," says president Finley, "possessed of a naked charter, without any fund at all to accomplish the undertaking. After various solicitations in America, the contributions, though often generous and worthy of grateful acknowledgment, were by no means adequate to the execution of so extensive a design. Therefore in the year 1753, two agents were sent to Great Britain to solicit additional benefactions. There the institution was honored beyond the most sanguine expectations."

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The students in the mean time were scattered in private families in Newark, the public academical exercises being generally performed in the county court house. The great difficulties, both in respect to the moral and literary improvement of the young men, were successfully met by the vigilant and indefatigable Burr.

As governor Belcher was the founder of the college, so he was the first who advised and urged the erection of the college edifice, when the funds of the institution were so scanty, that had it not been for his advice and aid, the enterprise would have been deemed impracticable. At a meeting at Newark, September 27, 1752, governor Belcher advised the trustees to proceed immediately to determine upon a location for the college. The people of New Brunswick not having complied with the terms proposed to them for fixing the college in that place, it was voted that it should be established in Princeton, upon condition that the inhabitants of said place secure to the trustees two hundred acres of wood land, ten acres of cleared land, and £1,000 of *proclamation* money, all which is to be complied with in three months. On the 24th of January, 1753, it was announced that the conditions were fulfilled. The Rev. Gilbert Tennent of Philadelphia, and the Rev. Samuel Davies of Hanover, Va., the agents of the board in Great Britain, having procured liberal contributions in that country, it was determined forthwith to erect a college edifice, and a house for the president. From the same source, a small fund was afterwards formed to assist in paying the salaries of the officers of college. The college edifice was erected of stone, and the president's house of brick, both of which are now standing. The college building was for some years the largest college structure in the United States. It was first named Belcher Hall, but the worthy governor declined the honor, and suggested that it should be called Nassau Hall, in honor of him of "glorious memory," William III., prince of Orange and Nassau.* It accommodated about 147 students, reckoning three to a chamber. The chambers are 20 feet square, having two large closets, with a window in each, for retirement. A hall of 40 feet was provided, ornamented with an organ, a portrait of king William, and of governor Belcher. In the year 1756, the students, to about the number of 70, removed from Newark to Princeton, the college building being so far completed as to be ready for their reception. The people of the country becoming more and more convinced of the importance of learning, the number of the students rapidly increased. The labor of teaching fell principally on the president. He sometimes had but one tutor to assist him, and never more than two, while the college remained at Newark. He also had the charge of a grammar school during the whole time he was in office, in which pupils were prepared for college. This was considered as a personal concern of the president. After his death, the trustees took the grammar school under their care. The tutors in the college from 1749 to 1758, were John Maltby, Samuel Sherwood, Jonathan Badger, Alexander Gordon, George Duffield, William Thompson, Benjamin Y. Prince, John Ewing, Isaac Smith, Jeremiah Halsey, and Joseph Treat. The public commencements, with one exception, during the presidency of Mr. Burr, took place at Newark. The second commencement was held at New Brunswick, where it was then probable that the institution might be established. Mr. Burr did not live to preside at the commencement at Princeton in 1757, having died two days previously. The disease of which he died, was greatly aggravated, if not entirely produced, by the exertions which he made in a state of great exhaustion and debility, to prepare and preach the funeral sermon of governor Belcher. These eminent men and endeared friends expired within a month of each other; the governor on the 31st of August, the president on the 24th of September, 1757.

Aaron Burr was a native of Fairfield, Ct., and was born in 1716. He was a descendant, as it is supposed, of the Rev. Jonathan Burr, of Dorchester, Ms. He graduated at Yale college in 1735. In 1738, he was invited to take the pastoral charge of the Presbyterian church in Newark, N. J. In 1754, he accompanied Mr. Whitefield to Boston, having a high esteem for that eloquent preacher. Until 1755, he discharged the duties both of president and pastor of

* The college has been sometimes called Nassau Hall, but not appropriately. Nassau Hall is simply the name of the building.

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the church. At that time, his pastoral relation was dissolved. "No clergyman in the State of New Jersey," says Dr. Green, "was probably ever more beloved, respected, and influential, than president Burr. To the church of which he was minister, and to the college of which he was president, the loss and the regret which his death occasioned, cannot now be easily estimated." He was firm in his principles, ardent in emotion, and kept his eye fixed on the high destiny of man. At the approach of death, the gospel gave him support, and cheered him with lively consolation. He married, in 1752, Miss Esther Edwards of Northampton, daughter of Jonathan Edwards, his successor in the presidency. She died in 1758, the year after the death of her husband, in the 27th year of her age; leaving two children, one of whom was Aaron Burr, late vice president of the United States, and the other a daughter, who was married to judge Tapping Reeve, of Litchfield, Ct. "Mrs. Burr," says Dr. Green, "was in every respect an ornament to her sex, being equally distinguished for the suavity of her manners, her literary accomplishments, and her unfeigned regard for religion."

The meeting of the board of trustees, which occurred immediately after the decease of president Burr, was not adjourned till the choice of his successor. The record is as follows. "A choice of a president of the college being proposed to the Board, it was ordered to be put to vote, whether the said president be now chosen or not; which being voted accordingly, was carried in the affirmative. Whereupon, after prayer, particularly on this occasion, and the number of trustees present being twenty, the Rev. Mr. Jonathan Edwards of Stockbridge, was chosen by a majority of 17." During the interval between the death of president Burr and the arrival of president Edwards, the tuition was confided to the tutors, and the government to Messrs. William Tennent and David Cowell. "Such was the humility of president Edwards, that he looked on himself, in many respects, so unqualified for the business, that he wondered that gentlemen of such good judgment, and so well acquainted with him as he knew some of the trustees were, should think of *him* for that place. He addressed a letter to the Board, in which he labored to satisfy them that their choice had not been properly made. He thought it right, however, to submit to the decision of some judicious friends, and on their advising him to accept the presidency, he left his family in Stockbridge, and in January 1758, arrived in Princeton. While at Princeton, he preached in the college chapel several Sabbaths, to the great acceptance of the hearers; but did nothing in the way of instruction, except to give out some questions in divinity to the senior class. The exercises, when they returned their answers, were represented as very interesting and instructive. The small pox was at this time in Princeton, and likely to spread. Mr. Edwards had never had it, and by the advice of his physicians was innoculated. He appeared to have it favorably, and it was thought the danger was over. But a secondary fever set in, and the obstruction in his throat was such, that the medicines necessary to check the fever, could not be administered. It raged till it put an end to his life, March 22, 1758. He was in the fifty-fifth year of his age. His last words were, "Trust in God and ye need not fear." He had the uninterrupted use of his reason, and died in perfect calmness and composure. Mrs. Edwards died on the 2d of October, in the same year. Thus the father and mother, the son and the daughter, were laid together in the grave, side by side, at Princeton, in the space of a little more than a year, though a few months previously, their dwellings had been more than 150 miles apart.

The college derived reputation from the election of Mr. Edwards, but his administration was too short to permit him to do it much service, by his instructions or his counsel. He was not inaugurated till five weeks before his death. Of the short time that he spent at the college, the largest part was passed under the influence of the disease which terminated his life.

The trustees met on the 19th of April, and voted to pay to the executors of Mr. Edwards £100, being a half year's salary. They also chose Rev. James Lockwood of Wethersfield, Ct., president of the college. Mr. Lockwood declined the appointment. The reasons which induced him to decline, are not known. He was a man of great worth and of high reputation. Perhaps it was

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owing to the want of unanimity in his election by the trustees, they being divided between him, and Messrs. Davies and Finley.

In the mean time it appears that the "former flourishing state of the college was greatly affected, by its being so long destitute of a fixed president. The college on its removal to Princeton consisted of about seventy pupils. This number was but little increased before the death of Mr. Burr, and was considerably diminished before the accession of Mr. Davies." The trustees, who, at different times, acted as presidents, and one for more than half a year as vice president of the college, always preached to the students, and probably gave them some religious instruction of a more private kind. Besides this, Messrs. Finley, Smith, and Green, were employed as teachers in the languages and science.*

On the 16th of August, 1758, the Rev. Samuel Davies of Virginia, was elected president. At the same time, £40 of books were ordered from England. About this time, it was ascertained that there were in the hands of the treasurer of the college about £500, as a fund for the use of poor students, principally collected by Messrs. Tennent and Davies in England. This fund was now transferred from the care of the synod of New York, to that of New York and Philadelphia, the two having become again united, in 1757. At the commencement in September, 18 individuals received the bachelor's degree. On Mr. Davies's declining his appointment, the Rev. Jacob Green was appointed vice president. Mr. Davies was, however, elected again, May 9, 1759. He was settled in the ministry at Hanover, Va., about twelve miles from Richmond. His sphere of influence was wide, and his usefulness great. He thought his duty forbade him to leave his people. The trustees were divided in opinion in regard to the propriety of his second election. He and Dr. Finley were both admitted as candidates. Davies was the more popular and eloquent man; Finley the more accurate scholar, as well as already practised in the business of teaching. Neither of them coveted the office, and both eventually held it. When Mr. Davies was elected the second time, by advice of the synod, he accepted the appointment. He was inaugurated on the 26th of July, 1759. It was voted by the trustees, "that for the future, the president or tutors, who shall at that time officiate, have liberty to appoint any of the students to read a portion of the sacred Scripures, out of the original language, at evening prayers; and that when they think proper, they may substitute psalmody for reading the Scriptures at evening prayers."

The reputation, talents, and services of president Davies, were of incalculable benefit to the institution. He was highly respected by all denominations. He was personally well known to the friends of the college, in Britain as well as in America. He was in the full vigor of life, with a mind capacious and ardent, and with habits of energy fully established. He introduced the practice into the college, of strict periodical examinations of the students, and also of the delivery by the members of the senior class of monthly orations. A poet and orator himself, he turned the attention of his pupils to the cultivation of English composition and eloquence. The number of students under his administration cannot be exactly ascertained, though it was probably about 100. His popularity as a preacher was great, wherever he went, or among whomsoever employed.

Towards the close of January 1761, he was seized with a severe cold, for which he was bled. On the following Monday, he was attacked with a violent inflammatory fever, which terminated in his death, Feb. 4, 1762, having remained in office but a little more than eighteen months. He was of Welch descent, and was born in the county of Newcastle, Delaware, Nov. 3, 1724. He early became pious, very much in consequence of the prayers and instructions of his excellent mother. He acquired the greater part of his academical and theological education under the care of the Rev. Samuel Blair of Fog's Manor, Chester county, Pa. He was licensed to preach the gospel, when not quite twenty-three years of age. His pastoral labors were mostly performed in Hanover, and the adjoin-

* We shall in some future number of this work give a particular account of the revivals of religion which occurred in this and in other colleges.

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ing counties in Virginia. His death was regarded as no ordinary instance of mortality, but as causing a loss almost irreparable to the great interests of the church and the community.* Dr. Green says that he was probably the most eloquent and accomplished pulpit orator ever produced in this country. He used to say that every discourse of his, which he thought worthy of the name of a sermon, cost him four days' hard study in the preparation. Sometimes when pressed to speak extemporaneously, he said, "It is a dreadful thing to talk nonsense in the name of the Lord." His sermons have been published, and are extensively circulated and greatly admired.

The Board did not meet after the death of president Davies till the May following. The college duties were discharged by the tutors, Jeremiah Halsey, Jacob Ker, and Samuel Blair, who were "eminently qualified for their situation." On the first of June, 1761, the Rev. Samuel Finley was unanimously chosen president. It was ordered that he have the usual salary, £200 proclamation money, with the usual privileges and perquisites. His salary was soon increased to £250. The privileges were the profits of the grammar school connected with the college, and the opportunity to educate his sons gratuitously. Till April 1762, there had been no house for public worship in the village of Princeton. Worship was celebrated in the college chapel, where the inhabitants of the village used to meet with the students. The college trustees gave the land requisite for the purpose of erecting an edifice. A refectory for commons was built about the same time. In 1662, permission was granted by the legislature of the State to raise a lottery for the benefit of the institution. The sum to be raised was £3,000 proclamation money. This was the first assistance which the college had received from the government of the State. In 1763, the president's salary was increased to £300. £75 was given to the senior tutor, and £50 each to the two junior tutors. The president's salary, probably on account of the depreciation in the value of money, was, in 1765, increased to £400, though it was soon diminished. In 1766 a donation of £100 was given to the college by Mr. John Williamson of Virginia, as a foundation in part for a professorship of divinity. The Rev. John Blair had been appointed a professor about a year before this donation was given. He continued in office till the accession of Dr. Witherspoon, who assumed the duties both of president and professor. The annual charge of education, was on an average as follows: tuition, £4; board, £15; rent, £1; washing, £3; wood and lights, £2; contingencies, 6s;—Total, £25 6s. About this time, Col. Alford of Charlestown, Mass. gave £500 to the college. A lottery, which was commenced by some gentlemen of Philadelphia, yielded about £1,500, and the lottery granted by the State, £2,200 more. This accession of funds enabled the trustees to make some addition to the annual allowances of the college officers, though it was not sufficient to retain the tutors, three in number, in the character of professors. The college flourished under the care of Dr. Finley. He was known in Europe, and corresponded with some eminent men in that quarter of the world. So high was the opinion of his worth in Scotland, that he received from the university of Glasgow, the unsolicited diploma of doctor in divinity. The Rev. Dr. John Woodhull, of Monmouth, thus describes him. "Dr. Finley was a man of small stature, and of a round and ruddy countenance. In the pulpit he was always solemn and sensible, and sometimes glowing with fervor. His learning was very extensive. Every branch of study taught in the college appeared to be familiar to him. Among other things, he taught Latin, Greek, and Hebrew in the senior year. The number of students was about 100. Thirty-one commenced in the class before mine, and the same number in the class to which I belonged. These were the largest classes that had commenced at that time. There were about 50 boys in the grammar school. Most of them boarded in college, and ate in the dining room. The trustees appointed and paid the teachers. They were excellent ones in Dr. Finley's time, namely Joseph Periam and Tapping Reeve."

* An excellent biography of president Davies may be found in the Richmond Virginia Literary and Evangelical Magazine, from the pen of Dr. Rice. He left a widow, three sons—Col. William Davies, John Rodgers Davies, Esq. and Samuel Davies, and one daughter. Mrs. Martha Davies, his mother, after his death, was taken into the family of the Rev. Dr. John Rodgers of New York.

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Unremitted attention to the duties of his station very sensibly affected Dr. Finley's health, and caused an obstruction in his liver, which put a period to his life, July 17, 1766, in the 51st year of his age. He died in Philadelphia, where he was buried. He emphatically died in the Lord, triumphantly rejoicing in his great salvation. "My very soul," he said, "thirsts for eternal rest. I see the eternal love and goodness of God. I see the fullness of the Mediator. I see the love of Jesus. O, to be dissolved and be with him! I long to be clothed with the complete righteousness of Christ. A Christian's death is the best part of his existence." During his whole sickness, he was never heard to utter a repining word; and in all his farewells, he was never seen to shed a single tear, or exhibit any mark of sorrow.*

On the 19th of November, 1766, the trustees of the college made a unanimous choice of the Rev. John Witherspoon, D. D., LL. D., of Paisley, in Scotland, as successor to Dr. Finley. Rev. William Tennent was appointed president pro tempore. On the 1st of October, 1767, it was announced that Dr. Witherspoon had declined the appointment. His refusal was not occasioned by the discouraging accounts which had been transmitted to Scotland in relation to the state of the institution, by a party in Philadelphia, who wished to procure a decided preponderance of *old school* influence in the government of the college. The former party lines of the two synods were not yet obliterated. The reluctance of Mrs. Witherspoon to leave her native country, was the chief, if not the sole cause of Dr. Witherspoon's refusal at this time. She was afterwards perfectly reconciled to the idea of his removal, and with the affection and piety for which she was eminently distinguished, cheerfully accompanied her husband to a foreign country, with no expectation of ever returning to Scotland. At this meeting of the trustees, the Rev. John Blair, of Fog's Manor, Pa., and a member of the Board, was chosen professor of divinity and moral philosophy; Dr. Hugh Williamson, of Philadelphia, professor of mathematics and natural philosophy; Mr. Jonathan Edwards, a tutor in the college, professor of languages and logic; and Rev. Samuel Blair, of Boston, president and professor of rhetoric and metaphysics. The following sums were fixed as salaries:—president, £200; professor of divinity, £175; professor of mathematics, £150; professor of languages, £125. Funds, however, being wanting to pay the salaries of the professors, it was voted that the former arrangement of a vice president and three tutors, be continued for one year. Mr. John Blair alone accepted his appointment. The other part of the arrangement never took effect, it being proposed as a conciliatory measure, in respect to the old school party. Rev. Samuel Blair, now chosen president, the son of the Rev. Samuel Blair, of Fog's Manor, and nephew of Rev. John Blair, was at this time colleague pastor with the Rev. Dr. Joseph Sewall, of the Old South church in Boston. He was only twenty-eight years of age, but a youth of higher promise, says Dr. Green, was not to be found in the American church. Mr. Blair declined the office, because he understood that a re-election would secure the services of Dr. Witherspoon;—a disinterestedness highly creditable to Mr. Blair. Dr. Witherspoon was unanimously re-elected. He did not arrive in the country till November, 1768. On the 15th of that month, he was inaugurated. About this time, the synod of New York and Philadelphia ordered that a contribution be made in all the congregations under their care, for the support of a professor of divinity in the college. £50 were immediately realized.†

As president of the college, Dr. Witherspoon rendered literary inquiries more liberal, extensive, and profound; and was the means of producing an im-

* Dr. Finley was born in the year 1715, in the county of Armagh, Ireland. He left his native country in 1734. In 1744, he was settled in the ministry in Nottingham, Md., where he remained 17 years. He was twice married. His first wife was Miss Sarah Hall, a lady of amiable character, by whom he had eight children. She died in 1760. In 1761, he married Miss Ann Clarkson, daughter of Mr. Matthew Clarkson, an eminent merchant of New York. She survived her husband more than forty-one years, and died in January, 1808. She left no children. Dr. Ebenezer Finley, the last surviving child of president Finley, died in Charleston, S. C. A daughter married Samuel Breeze, Esq. whose only daughter was married to the Rev. Dr. Jedidiah Morse.

† Thus far, the writer of this article has been mainly indebted to the copious and well digested notes, appended by the Rev. Dr. Ashbel Green, to his baccalaureate addresses, published by E. Littell, Philadelphia, 1822.

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portant change in the system of education. He extended the study of mathematical science, and it is believed he was the first man who taught in America, the system of philosophy, which Dr. Reid afterwards developed. Scarcely any man of the age, had a more vigorous mind, or a more sound understanding. His name brought a great accession of students, and by his exertions, its funds were much augmented.

Soon after the commencement of the war, New Jersey was overrun with British troops. In 1776–7, it became the theatre of hostilities. In January, 1777, Princeton was occupied by a portion of the British army, which was attacked by general Washington. A part of one British regiment took post in the college, and made some attempt at resistance, but after a few discharges of artillery from Washington's army, the college was abandoned, and the greater part of the regiment were made prisoners. More than 100 of the British were killed, and 300 taken prisoners. The war of course prostrated every literary effort. The functions of the president were suspended, and he was immediately introduced to a new field of labor, being appointed a member of the convention, which formed the constitution of New Jersey. From the revolutionary committees and conventions of the State, he was sent in 1776 a representative to congress. He was for seven years a member of that illustrious body, and he was always collected, firm and wise, amidst the embarrassing circumstances by which he was surrounded. His name is affixed to the declaration of independence.

As soon as the state of the country would permit, the college was re-established, and its instruction was re-commenced under the immediate care of its vice president, Dr. Smith. Dr. Witherspoon was induced from his attachment to the college, to cross the Atlantic that he might promote its benefit. After his return, he devoted himself exclusively to his duties as president and a minister of the gospel.* Dr. Witherspoon died Nov. 15, 1794, aged 72; and was succeeded by the Rev. Dr. Samuel Stanhope Smith.†

Dr. Smith was born at Pequea, Lancaster Co., Pa., March 16, 1750. He was the son of Rev. Robert Smith, D. D. He graduated in 1769, at the college of New Jersey, where he was afterwards for two years tutor. He was for a few years a preacher in Virginia, and president of the Hampden Sidney college. In 1779, he was appointed professor of moral philosophy at Princeton, and was succeeded in Virginia by his brother, John Smith. In the absence of Dr. Witherspoon, as member of congress, much of the care of college devolved on him. He was elected president in 1794, and on account of bodily infirmity, resigned in 1812. He died August 21, 1819, aged 79.

Dr. Green thus describes the religious state of college during Dr. Smith's incumbency. "There were some instances, not known to me, although a trustee of the institution, of young men, who became pious, while they were members of college; and there were always a number of religious students on the charitable funds, appropriated by the donors to the education of poor and pious youth, for the ministry; and some also who had become pious before they entered college, who there supported themselves on their own funds. But there was certainly nothing that so much as approximated to a revival of religion; and Dr. Smith's infirm state of health, in the latter part of his time as president, disqualified him for all vigorous action, in sustaining the government of the college; and this favored that tendency to dissipation and dissolute

* The exercises of the college were totally suspended for more than three years; and the edifice was a barrack, in turn both for the British and American troops: and the interior of it was completely defaced, exhibiting nothing but filth and dilapidation. In the spring of 1782, about two years after the re-commencement of the collegiate exercises, the walls of the building were still perforated in a number of places, the effect of the cannon balls, which had passed through them, from the artillery of the American army. Only two of the entries were in a habitable state. The morals of many of the students were greatly corrupted. Profane language was common among them. They had formed themselves into a military company, chose their officers, furnished themselves with muskets, learned the manual exercise and could not be kept from practising their evolutions, even during the hours of study, and in the college edifice.

† Dr. Witherspoon was born in Yester, near Edinburgh, Scotland, February 5, 1722, and was a lineal descendant of John Knox. He studied at the university of Edinburgh seven years, and at the age of 21, was licensed to preach the gospel. He was soon ordained at Beith, and from thence removed to Paisley. His works are very various in their subjects, and highly esteemed. They were published in four volumes, with an account of his life, by Dr. Rodgers, in 1802.

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morals, which had long prevailed, and which, aided by some other concurring causes, had risen to a most fearful height, when I was called to the presidency in the autumn of 1812."

Among the instructors, who assisted Dr. Smith, were Dr. Green, bishop Hobart, Drs. R. Finley, Kollock, Neill, Linsley, Weeks, Mills, John Smith, Minto, Maclean, Caldwell, &c.

The number of graduates during Dr. Smith's administration amounted to 527, about 29 on an average yearly.*

The Rev. Dr. Ashbel Green, son of the Rev. Jacob Green, was president of the college from 1812 to 1822, when he resigned. He now resides in Philadelphia, and edits the Christian Advocate. Soon after Dr. Green's inauguration, the college was blessed with a revival of religion, which was followed with very happy effects. At the commencement of it, the deficiency of Bibles was so great in college, that the shops in town could not supply it. This destitution of the means of grace was owing in a great measure to the baleful moral influence of the American and French revolutions. About 40 individuals were, as it was thought, permanently interested in this work of grace.

In 1822, the Rev. James Carnahan, D. D., a Presbyterian minister of Utica, N. Y., was chosen president of the college. He still remains in the office. He graduated at the college in 1800, and was afterwards a tutor for two years.

The college of New Jersey is now considered to be in a very flourishing condition. The number of undergraduates, is about 150. The faculty consists of a president, seven professors, and three tutors. Provision is made for imparting instruction in the Greek, Latin, French, German, Italian, Spanish, and English languages; in mathematics, natural philosophy, chemistry, natural history, belles lettres, mental and moral philosophy, logic, political economy, natural and revealed religion, anatomy, physiology, &c. The libraries of the college and of the literary societies connected with it, contain 12,000 volumes. The college has a very valuable philosophical and chemical apparatus, a museum of natural history, a small anatomical museum, and a mineralogical cabinet. The principal edifice, Nassau hall, has been already described. In 1833, another college building, 112 feet long, and four stories high, was erected. There are two other buildings, each 66 feet in length, 36 in breadth, and three stories in height, one used for a library and recitation rooms; the other for a refectory, museum, apparatus, &c.†

The principal benefactors of the college of New Jersey, have been governor Belcher, the family of lieutenant governor Phillips, of Boston, ($2,000,) John Williamson, Mr. Hugh Hodges, and Mr. James Leslie, of New York, (fund for poor and pious students,) colonel Alford, colonel Rutger's family, of New York, ($6,500,) Dr. Elias Boudinot, ($8,000, and 4,000 acres of land,) Charles F. Mercer, Joseph Pitcairn, Dr. David Hosack, (1,000 valuable mineralogical specimens,) Jonathan B. Smith, and Samuel Bayard.‡

HISTORY OF LEICESTER ACADEMY.

As this is one of the oldest and most respectable academies in Massachusetts, we are induced to place on our pages a brief account of its origin and progress, derived principally from an appendix to an address recently delivered by Mr.

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* Dr. Smith's wife was a daughter of Dr. Witherspoon. His daughter married J. M. Pintard, consul at Madeira. His published works are valuable. Among them, Lectures on Moral and Political Philosophy; Essays on the causes of the variety in the complexion and figure of the Human Species; Sermons; Lectures on the Evidences of Christianity; Continuation of Ramsay's History of the United States, from 1808 to 1817, &c.

† See the History and Gazetteer of New Jersey, page 85, by Thomas F. Gordon, 1834, printed at Trenton.

‡ The literary institutions of Princeton, are a college, theological seminary, three classical schools, two young ladies' schools, and three or four common schools. Princeton is a borough, partly in Somerset and partly in Middlesex counties, 50 miles from New York, and 40 from Philadelphia, on the main road between the two cities. It contains 185 dwelling-houses, and 1,100 inhabitants exclusive of 350 youths at the seminaries, one Presbyterian church, and one Episcopal church.

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Luther Wright, preceptor of the academy. Leicester is a pleasant town of about 1,800 inhabitants in the western part of the county of Worcester, Ms., about midway between Boston and Northampton, and six miles west of the town of Worcester. The principal village has a commanding situation on the height of land, between the waters of the Atlantic at Boston, and those of the Connecticut river. The academy, (the second incorporated in the State, the first being Phillips academy, at Andover,) received an act of incorporation March 23, 1784, for the purpose of promoting "true piety and virtue, and for the education of youth in the English, Latin, Greek, and French languages, together with writing, arithmetic, and the art of speaking; also, practical geometry, logic, philosophy, and geography; and such other of the liberal arts and sciences as opportunity may hereafter permit, and the trustees hereinafter provided shall direct." The trustees named in the act, were Lieut. Gov. Gill, of Princeton, Hon. Levi Lincoln, of Worcester, Hon. Timothy Danielson, of Brimfield, Rev. Messrs. Thaddeus Maccarty, of Worcester, Benjamin Conklin, of Leicester, Joseph Pope, of Spencer, Joseph Sumner, D. D., of Shrewsbury, Archibald Campbell, of Charlton, Joshua Paine, of Sturbridge, and Messrs. Ebenezer Crafts, of Sturbridge, Jacob Davis, of Charlton, Samuel Baker, of Bolton, Joseph Allen, of Worcester, Seth Washburn, of Leicester, and Rufus Putnam, of Rutland. Messrs. Crafts and Davis, gave to the academy before its incorporation, lands, a large mansion house, and other appurtenances. For a fund to support the academy, £1,000 had been subscribed. Considering the depressed state of the country at the close of the war of the revolution, the efforts made to establish the institution are worthy of much commendation. The mansion house above referred to was used as an academy-building till 1806. On the 4th of July of that year, a new building was dedicated. An address was delivered by the Rev. Dr. Sumner, and an oration by Rev. Dr. Bancroft, both members of the board of trustees. The building was neat, well proportioned, three stories high, and contained a dining hall, library, school-room, chapel, and sixteen lodging-rooms or parlors. It cost between $8,000 and $9,000. Unfortunately, the foundation was not sufficiently firm, and in consequence, many parts of the building *settled*, and became much injured. Considerable sums of money were expended in repairs, but to little purpose. On the 12th of June, 1832, the trustees voted to erect a new edifice on the site of the old one. This building being completed, was dedicated on the 25th of December, 1833, with prayer from the Rev. Micah Stone, vice president of the academy, and with addresses from the Rev. George Allen, one of the trustees, and Mr. Wright, the principal. The central part is 42 feet long and 40 broad, and each wing 30 feet square, making the whole length of the building 102 feet. The lower story is occupied with school-rooms, and accommodations for the families of the principal and steward. The second and third stories embrace 28 rooms for assistant instructors and students. The whole cost of the edifice was $10,000. "School-rooms more convenient and pleasant, and combining more advantages for the accommodation of instructors and students, it is believed, are not to be found in any academic building in the commonwealth." "The institution has already," say the trustees, "imparted to thousands the first rudiments of the arts and sciences, prepared many to be instructors of others, and fitted numbers, from year to year, to enter our colleges and universities, many of whom now fill important stations in church and state."

The following are among the donations to the academy.

Donation of Messrs. Davis & Crafts,	$1,716 67	Individuals in Leicester for philosophical apparatus,	500 00
Dr. Austin Flint, land.	100 00	Israel Waters of Charlton, bequest in 1823 to support instructor of Cong. Calvinistic order.	8,000 00
Lottery granted by General Court,	1,419 22	Isaiah Thomas, by will,	4,686 00
Donations in 1786, in Leicester,	2,896 90	N. Maccarty,	250 00
From other places at same time,	1,526 68		
" Hon. Moses Gill, books,	260 00		
Township of land in Maine,	9,200 00		
T. Newhall, legacy,	1,000 00		
Other individuals 1814—1822,	680 00		
Land in Paxton, by State,	400 00	Total,	$32,654 47

Of which, including lottery, the State have given about $11,000.

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The presidents of the Board of Trustees have been,

Hon. Moses Gill, Princeton,	1784—1800	Rev. A. Bancroft, D. D. Worcester,	1818—1831
Hon. Levi Lincoln, Worcester,	1800—1802	Hon. Levi Lincoln, do.	1831
Rev. J. Sumner, D. D. Shrewsbury,	1802—1818		

The principal preceptors have been,

Benjamin Stone,	1784—1788	Simeon Colton,	1807—1809
Amos Crosby,	1788—1788	Luther Wilson,	1809—1812
Samuel Sumner,	1788—1790	Josiah Clark,	1812—1819
David Smith,	1790—1792	Bradford Sumner,	1819—1819
Ebenezer Adams,	1792—1806	John Richardson,	1819—1833
Z. S. Moore, D. D.	1806—1807	Luther Wright,	1833

Mr. S. Sumner was afterwards judge in the supreme court; Dr. Moore, professor at Dartmouth, and president of Williams and Amherst colleges. Mr. Adams, professor at Dartmouth. Among the assistant instructors, have been Hon. Timothy Boutelle, of Maine, Hon. Timothy Fuller, of Groton, chief justice Richardson, of New Hampshire, and Drs. Jackson and Shattuck, of Boston. Mr. Joseph L. Partridge, of Hatfield, lately tutor in Williams college, is associate principal. Mr. Wright is a native of Easthampton, educated at Yale college, where he was afterwards tutor a number of years, and subsequently connected with the Hon. John Hall, in the Ellington school, Conn. Hon. Abijah Bigelow, of Worcester, is treasurer of the academy, and Rev. John Nelson, of Leicester, secretary of the trustees.

CHURCHES IN BOSTON.

Baptist.

First Baptist Church.

This church was constituted May 28, 1665.

Ministers.	*Settlement.*	*Exit.*	*Ministers.*	*Settlement.*	*Exit.*
Thomas Gould,	1665	Oct. 1675	Jeremiah Condy,	Feb. 14, 1739	Aug. 1764
John Miles.			Samuel Stillman, D. D.	Jan. 9, 1765	Mar. 12, 1807
John Russell,	July 28, 1679	Dec. 24, 1680	Joseph Clay,	Aug. 19, 1807	Oct. 27, 1809
Isaac Hull.			James M. Winchell,	Mar. 13, 1814	Feb. 22, 1820
John Emblen,	1684	Dec. 9, 1702	F. Wayland, Jr. D. D.	Aug. 22, 1821	Sept. 10, 1826
Ellis Callender,	1708	1728 ?	Cyrus Pitt Grosvenor,	Jan. 24, 1827	Sept. 24, 1830
Elisha Callender,	May 21, 1718	Mar. 31, 1738	William Hague,	Feb. 4, 1831	

Thomas Gould was one of the original founders of this church. He died in Boston, where he was probably born. The individuals who founded this church, had held meetings for religious worship on Sabbath days for several years preceding. For thus deviating from the order of the churches they were treated with great severity. They held their meetings for some time on Noddle's island. Mr. Gould was imprisoned for nearly three years.—Mr. Miles was an Englishman, and was first settled at Ilston, near Swanzea in South Wales, from 1649 till his ejectment in 1662. He came to this country and formed a church in Rehoboth, Bristol county, in 1663. The legislature of Plymouth, granted to these Baptists the town of Swanzea, to which they removed in 1667.—Mr. Russell was probably the son of James Russell, and grandson of the Hon. Richard Russell of the same town.—Nothing definite is known of Mr. Hull and of Mr. Emblen.—Ellis Callender was a member of the church as early as 1669.—Elisha Callender, the son of Ellis, graduated at Harvard college in 1710. At his ordination, Increase and Cotton Mather, and Mr. Webb assisted. He was very faithful and successful in the pastoral office. His life was pure, and his conversation dignified.—Mr. Condy graduated at Harvard in 1726.—Dr. Stillman was born in Philadelphia, Feb. 27, 1737. When he was eleven years of age, his parents removed to Charleston, S. C., and in that city he received the rudiments of an English education. He was first settled in the ministry at James's island, S. C., then in 1760 at Bordentown, N. J., where he remained two years. In Bos-

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ton, he continued his benevolent labors from 1762 till his death. He was a very useful and popular minister, highly esteemed by persons of all denominations. A volume of his sermons has been published since his death.—Mr. Clay was born at Savannah, Ga., in 1764, and graduated at Princeton in 1784. He was a judge of the district court of Georgia, from 1796 to 1801. He soon after became a minister, and was ordained as colleague of Mr. Holecombe, of the Baptist church in Savannah. He was afterwards installed as colleague with Dr. Stillman. He was greatly respected for his learning and piety.—Mr. Winchell was the son of Col. Martin E. Winchell, and was born in Duchess county, New York, in 1791, graduated at Brown university, in 1812. He died of the consumption. He published an edition of Watts's Hymns, and a history of his church.—Dr. Wayland is a graduate of Union college, and is now president of Brown university.—Mr. Grosvenor is settled in Salem, Ms.—The present meeting-house, the third belonging to the church, was built in 1828, at the corner of Union and Hanover streets. The cost of the house and land was $44,000. Merchant shops, occupying a part of the basement, rent for $1,500 per annum.

Second Baptist Church.

This church was constituted July 27, 1743.

Ministers.	*Settlement.*	*Exit.*	*Ministers.*	*Settlement.*	*Exit.*
Ephraim Bownd,	Sept. 7, 1743	June 18, 1765	Thos. Baldwin, D. D.	Nov. 11, 1790	Aug. 29, 1825
John Davis,	Sept. 9, 1770	July, 1772	James D. Knowles,	Dec. 28, 1825	Oct. 7, 1832
Isaac Skillman, D. D.	Oct. 3, 1773	Oct. 7, 1787	Baron Stow,	Nov. 15, 1832	
Thomas Gair,	April 23, 1788	April 27, 1790			

The second Baptist church was originally formed July 27, 1743, by three brethren of the first Baptist church, who seceded in consequence of disliking some of the opinions of Rev. Mr. Condy. They held their first meeting at the dwelling-house of Mr. Isaac Bownd, in Sheafe street, near Copp's hill. The first meeting-house was built in 1746. The present in 1810. Dr. Baldwin was born in Norwich, Conn., Dec. 23, 1753. He was ordained an evangelist, June 11, 1783. He never received a public education. Remaining in Canaan, N. H. till 1790, he rendered himself very useful, in that town, and in the neighboring destitute regions. He died very suddenly, at Waterville, Me. where he had gone to attend a commencement. Of his own denomination in New England, he was the head, and to him all his brethren looked for advice.—Mr. Knowles is now a professor in the Newton Theological Seminary.—Mr. Stow was formerly editor of a religious newspaper published at Washington, D. C. and subsequently pastor of a Baptist church in Portsmouth, N. H.

African Baptist Church.

A church was gathered from among the colored people in 1805. A house was erected in 1806, in Belknap street, 48 feet long, 40 broad, and three stories high. Rev. Thomas Paul, a colored man was installed minister, Dec. 4, 1806. He remained pastor till his death, April 13, 1831, aged 54.—Thomas Richie was settled over the church in Oct. 1832. The meeting-house and lot cost about $8,000. A respectable member of Dr. Stillman's church, named Cato Gardner, took the lead in building the church.

Third or Charles Street Baptist Church.

This church was constituted Aug. 5, 1807, by 5 members from the first, and 19 from the second Baptist church. Rev. Caleb Blood was minister from Oct. 5, 1807, till June 5, 1810. Rev. Daniel Sharp, D. D. the present minister, was settled April 29, 1812. The edifice is of brick, 75 feet square, and is erected on ground which was formerly covered by Charles river.

Federal Street Baptist Church.

This church was instituted July 18, 1827. Rev. Howard Malcom, the present minister, was installed Nov. 1828. The meeting-house was opened for religious worship, July 18, 1827. It is a brick edifice, situated on Federal street, near Milk, and is 86 feet long, and 74 wide. The land on which the building stands, cost $16,000. It formed originally a part of the garden of the Hon. R. T. Paine.

There is a branch of the second Baptist society, established at South Boston, who have a very neat house of worship, for some time under the care of the Rev. Mr. Neal, now of Rev. T. R. Cressy, late of Hingham.

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PROTESTANT EPISCOPAL.

King's Chapel, School Street.

This Episcopal society was formed June 15, 1686.

Ministers.	*Settlement.*	*Exit.*	*Ministers.*	*Settlement.*	*Exit.*
Robert Ratcliffe,	1686		Thomas Harward,	April, 1731	April 15, 1736
Robert Clarke,	1686		Addington Davenport,	April 15, 1737	May 8, 1740
Samuel Myles,	June 29, 1689	Mar. 1, 1728	Stephen Roe,	1741	1774
George Hatton,	1693	July, 1696	Henry Caner, D. D.	April 11, 1747	Mar. 17, 1776
Christ. Bridge,	Mar. 5, 1699	Oct. 1, 1706	Charles Brockwell,	1747	Aug. 20, 1755
Henry Harris,	April, 1709	Oct. 6, 1729	John Troutbeck,	1755	Nov. 1755
Roger Prince,	June 25, 1729	Nov. 21, 1746			

After the revolution the remaining proprietors of the chapel adopted a Unitarian liturgy which they continue to use, while they adopt some of the forms of the church of England. Their ministers have been,

Ministers.	*Settlement.*	*Exit.*	*Ministers.*	*Settlement.*	*Exit.*
James Freeman, D. D.	Oct. 20, 1782		F. W. P. Greenwood,	Aug. 29, 1824	
Samuel Cary,	Jan. 1, 1809	Oct. 22, 1815			

Dr. Freeman is the oldest surviving clergyman of the city. The present chapel is of plain unhammered stone, and was opened for divine service in 1754. It is the only house in Boston, in which the old fashion of square pews is retained.

Christ Church.

This Episcopal society was formed Sept. 5, 1722.

Rectors.	*Settlement.*	*Exit.*	*Rectors.*	*Settlement.*	*Exit.*
Timothy Cutler, D. D.	Dec. 29, 1723	Aug. 17, 1765	William Walter, D. D.	May 19, 1792	Dec. 5, 1800
James Greaton,	1759	Aug. 51, 1767	Samuel Haskell,	May, 1801	Sept. 1803
Math. Byles. Jr. D. D.	April 22, 1768	April, 1775	Asa Eaton, D. D.	Oct. 23, 1803	May, 1829
Stephen Lewis,	Aug. 1778	1785	William Croswell,	June 24, 1829	
William Montague,	April, 1786	May, 1792			

This church is situated in Salem street, near Copp's hill. The edifice is 70 feet long, 50 wide, 30 high. The spire is 175 feet high. The house is furnished with the only peal of bells in the city. The doctrines of the church of England are preached without alteration.

Trinity Church.

This society commenced in April, 1728.

Rectors.	*Settlement.*	*Exit.*	*Rectors.*	*Settlement.*	*Exit.*
Addington Davenport,	May 8, 1740	Sept. 8, 1746	J. S. J. Gardiner, D. D.	April 22, 1792	July 29, 1830
William Hooper,	Aug. 28, 1747	April 14, 1767	George W. Doane,	April 7, 1828	1832
William Walter, D. D.	July 22, 1764	Mar. 17, 1776	J. M. Wainwright, D. D.	1833	
Samuel Parker, D. D.	May 19, 1774	Dec. 6, 1804			

"The reason assigned for the erection of Christ church was that the King's chapel was not large enough to contain all that would come to it; and the first steps taken towards the foundation of Trinity church, were taken by reason that the chapel was full, and no pews to be bought by new comers." The first building, erected in 1735, stood till 1828. The materials of the present building, corner of Summer and Hawley streets, are of Quincy granite, and the whole structure presents a massive and very imposing appearance.

St. Matthew's Church, South Boston.

The first meeting was held March 31, 1816. The church was consecrated by bishop Griswold, on the 24th of June, 1818. Rev. John L. Blake was instituted rector in June, 1824. The late Mrs. Elizabeth Bowdoin Winthrop was a very liberal benefactor to this church. The expenses of its erection were chiefly defrayed by members of Christ and Trinity churches.

St. Paul's Church.

This church originated in 1818. The building was consecrated June 30, 1820.

Rectors.	*Settlement.*	*Exit.*	*Rectors.*	*Settlement.*	*Exit.*
Samuel F. Jarvis, D. D.	July 7, 1820	Aug. 22, 1825	John S. Stone,	June 19, 1832	
Alonzo Potter,	Aug. 29, 1826	Aug. 27, 1831			

The edifice is on Tremont street, between West and Winter streets, and is built of grey granite, and is an imitation of a Grecian model of the Ionic order. The body of the church is about 112 feet long, 72 wide, and 40 high.

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Grace Church.

This church, formed May, 1829, have had for ministers, James Sabine, George F. Haskins, S. M'Burney, and Zachariah Mead. They now meet in Boylston hall.

METHODIST EPISCOPAL.

As early as the year 1768, when the British regiments were quartered in Boston, there were some of the soldiers who were Methodists, and soon gathered meetings. The Rev. William Black, who arrived in 1784, was the first regular preacher of this denomination in Boston, unless Mr. Whitefield should be considered such. The first regular society was formed in Boston, in August, 1792. They erected a chapel in North Boston, in 1796. In 1828, a new chapel was erected in North Bennett street. In 1806, the second Methodist church was built in Bromfield street. It is of brick, 84 feet long, and 54 feet wide. The South Boston Methodist society was incorporated Feb. 6, 1825. July 4, 1834, a new society commenced meeting in the church in Piedmont street, in the south part of the city, formerly occupied by Rev. James Sabine, a Presbyterian and subsequently an Episcopalian. The following is the list of ministers, who have officiated at the Boston stations. They are usually stationed only for two successive years.

1790. Jesse Lee.
1791. Daniel Smith.
1792. Jeremiah Cosden.
1793. Amos G. Thompson.
1794. Christopher Spry.
1795. Evan Rogers, John Harper.
1796. George Pickering.
1797. Elias Hull, Daniel Ostander.
1798. William Beauchamp.
1799. Joshua Wells.
1800. Thomas F. Sargent.
1801. George Pickering.
1802. Thomas Lyall.
1803. T. Lyall, E. Kibby.
1804. E. Kibby.
1805. P. Jayne, R. Hubbard.
1806. P. Jayne, S. Merwin.
1807. G. Pickering, D. Webb.
1808. D. Webb, M. Rutter.
1809. E. R. Sabin, P. Munger.
1810. E. R. Sabin, G. Norris.
1811. Elijah Hedding, Erastus Otis.
1812. William Hinman, William Stephens.
1813. Daniel Webb, Elijah Hedding.
1814. George Pickering, Joseph A. Merrill.
1815–16. Elijah Hedding, Daniel Filmore.
1817–18. Timothy Merritt, Enoch Mudge.
1819. B. R. Hoyt, V. R. Osborn.
1820. B. R. Hoyt, D. Kilburn.
1821. S. W. Willson, E. Wiley.
1822. E. Hedding, E. Wiley.
1823. E. Hedding, John Lindsey.
1824. Solomon Sias, Isaac Bonney.
1825. T. Merritt, I. Bonney, A. D. Sargent.
1826. T. Merritt, J. A. Merrill, J. Foster.
1827. J. A. Merrill, J. N. Maffitt, D. Webb.
1828. S. Martindale, E. Wiley.
1829. S. Martindale, E. T. Taylor, to 1834, E. Wiley.
1830. I. Bonney, J. N. Maffitt.
1831. I. Bonney, A. D. Merrill.
1832. J. Sanborn, J. Lindsey, S. W. Willson.

There is an African Methodist society in the western part of the city, with a brick church, 40 feet by 25.

There is an Asbury, or Independent African Methodist church in West Centre street, of which Rev. Stephen Dutton has charge. It is called the Ebenezer church, and was begun in 1826.

SEAMEN'S MEETINGS.

There is a seaman's church, (Congregational,) under charge of the Boston Seaman's Friend Society, on Fort hill, built in 1830, 60 feet long, and 46 broad, with an appropriate tower. Rev. Daniel M. Lord, is now the officiating minister.

Another Bethel church for seamen, (Methodist,) was built in North square, in 1832, under the direction of the Boston Port Society, of which Rev. E. T. Taylor is the minister. It is of brick, 78 feet long and 53 broad.

OTHER DENOMINATIONS.

In 1823, a *Free Will Baptist Society*, was commenced in Sea street. It was at first composed of persons who seceded from the other Baptist churches in town. They have since been known under the name of *Christians*. December 27, 1825, they dedicated a new brick church, corner of Sea and Summer streets. Rev. Joshua V. Himes is now their preacher.

Universalists. The first Universalist church was organized in 1785. John Murray, Edward Mitchell, Paul Dean, and Sebastian Streeter, have been the ministers. They purchased in 1785, Dr. Samuel Mather's meeting-house. The second Universalist church is in School street, erected in 1817, 75 feet long and 67 broad. Rev. Hosea

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Ballou, minister. The Central Universalist church was formed in 1822. The meeting-house erected in 1822, in Bulfinch street, is of brick, 74 feet long, and 70 broad. The Society belong to that sect of Universalists who believe in a limited future punishment. At South Boston is a Society of Universalists, who have erected a church, supplied by Rev. B. Whittemore.

A *New Jerusalem* or *Swedenborgian Church*, was organized August 15, 1828. Rev. Thomas Worcester is minister. In 1831, they rented a part of a building erected by Mr. T. H. Carter, in Phillips place, Tremont street.

The *Roman Catholic Society* was commenced in 1788. The number of ministers has been 14. The Church of the Holy Cross, in Franklin place, was erected in 1803, 115 feet long and 72 wide. The number of Catholics in Boston is 10 or 12,000. They have a convent of nuns on Mt. Benedict, in Charlestown, and a church in South Boston, called St. Augustine's church. They are also taking up contributions to erect two new churches.

Religious meetings of various denominations, are held in Butolph street, in Friend street, in Franklin avenue, in Milton place, in a school-house on the Mill Dam, in the ward-room in Hanover street, and other places, making the whole number of houses of religious worship about 60.

PAPACY IN THE UNITED STATES.

Some intelligent and excellent men, in our country, have regarded, with entire indifference, the efforts of the Romish church, to propagate their faith in the United States. They have looked upon the measures which a portion of the protestant community have taken to direct public attention to this subject, as inexpedient and unnecessary—as a groundless excitement, sounding the trumpet when there was no danger.

At first view, it might appear, indeed, that there is little ground for apprehension.

The number of the Romish population is yet comparatively small, not exceeding a twenty-third part of the people of this country—apparently too insignificant to awaken any alarm. The moral condition, too, of the great majority is such as to lull us into security. If knowledge constitutes the only power, they have very little of it. If a thoroughly ignorant population is a harmless population, then the less excitement in regard to this subject the better.

We are accustomed, moreover, to talk about the energy of our free institutions—the universal diffusion of education—the distinguished privileges, which we of this country, and we of the 19th century, enjoy. We look upon papacy as one of the exploded errors of past times, as a thing buried under the rubbish of the dark ages, or if now alive, struggling for existence. We have so long looked upon the United States, as the home of protestantism, as the dwelling-place of light and freedom, that we have become altogether skeptical in regard to the intrusion and propagation of error, especially of an error so flagrant as that of the Romish system. The manner, also, in which the papal church has been assailed in some quarters, the unjustifiable spirit of denunciation which has been employed, has led some protestants to deprecate intermeddling with the subject at all, and has led them to feel that the spirit of controversy is as far from the spirit of the gospel as that of error itself.

We do not wish, by any means, to excite unnecessary disquiet in this country. We do not wish to bring into public notice a single error, which would die of itself, or remain stationary, in a negative sort of

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existence. The public mind is already feverish and fretful enough without adding any fuel. There is also a sufficient number of important objects, which legitimately and powerfully claim the public sympathy and attention.

Neither do we desire to lay upon the papists any civil pains and disabilities. We do not wish to deprive them of the right of voting, or the right of maintaining their own religious opinions, or of propagating them in a peaceable manner. The whole protestant population of this country, rejoiced with their whole hearts at the success of the Catholic emancipation bill in England.

Neither would we reverse an article of *their* creed, and say that out of the protestant church there is no salvation. We are willing to believe that some papists are finding their way to heaven under all the superincumbent mass of error and absurdity which belongs to the system; that some do cast the eye of faith, through and beyond all the host of pretended mediators, till it rests on the atoning sacrifice of the Lord Jesus Christ. We remember that they have had a Pascal, who counted all things loss for the hope of salvation; a Massillon, who proclaimed in the ear of kings, the faithful message of the gospel, and adorned that gospel with a consistent life; an amiable Fenelon, who cultivated all the graces of the Spirit in their fairest beauty; a Charles Butler, who exhibited a temper, which all protestants might well imitate; and a Leander Van Ess, who has himself distributed half a million of Bibles. We do not wish to cherish towards Roman Catholics any feelings but those of the sincerest good will. We cannot, indeed, look on such a multitude of human beings, on 120,000,000 members of the great family of man, bone of our bone and flesh of our flesh, covered in midnight darkness, led away by the energy of all evil; we cannot look on them with any other feelings than those of the deepest compassion. In mere pity we would rend away that veil, which covers them from the light of heaven. In mere pity we would heave off that enormous load of darkness and absurdity, which is crushing the struggling soul underneath. Who can think, without the most profound regret, of more than 120,000,000 of immortal spirits for whom Christ died, entangled in fatal error, in darkness here, and the great mass of them soon, as there is every reason to fear, to plunge into the blackness of darkness forever.

Nevertheless, it is our duty to look at this subject in the light of past undoubted testimony, and of present acknowledged truth. If there be that in the doctrines of the Romish church, which is eminently dangerous, if those doctrines are taking root among us, if our country holds out singular inducements for the propagation of error, surely we ought to know it, and to be on our guard. Such is the condition of this country, such are the circumstances under which we are placed in the providence of God, that we are bound to pray always and to watch. What the Saviour says to his disciples all over the world, he says most emphatically to us, WATCH.

In the following remarks, we wish to point out some of the grounds of apprehension in regard to the efforts of the papists; some reasons for anxiety, and for vigorous efforts to counteract the mystery of iniquity, which is already beginning to work.

The first cause of apprehension, which we shall mention, is the deplorable ignorance of a part of the population of this country.

Including foreigners and emigrants, there are at least half a million of adult white inhabitants, who can neither read nor write, having under

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their care twice that number of children and youth; thus a million and a half are growing up, in entire ignorance of the simplest elements of knowledge. There are at least another half million, who have been taught to read and write, but who are very little elevated above those who cannot read in point of intelligence and the possession of moral principle. These may be supposed to have under their influence a million of children and youth; so that of the free white population of this country, there are at least *three millions*, who are in a state of degraded, stupid ignorance, leading to all intents and purposes an animal life, a life of sensation, without any valuable reflection or forethought. Here is a soil very favorable to the luxuriant growth of the papal error—a field, which can be sown over in broad cast, with the promise of a most abundant harvest. The whole ceremonial of the Romish church, the doctrine and the gorgeous ritual, are adapted precisely and admirably to meet the inclinations and circumstances of all the ignorant men and women in our land. The splendid painting, the image almost "instinct with life," the dim taper burning in early morning or in the shadows of evening, the superb vestments of the priesthood, and a thousand other circumstances, are calculated most wonderfully, to captivate an ignorant, unthinking population. The Roman Catholic bishop of Kentucky, writing to his friend in Europe, says, "that the protestants come to our church attracted by the music and preaching. There reigns in our churches a silence and a tranquillity, which are astonishing, when observed for the first time. The protestants themselves rejoice at the sight of these temples erected to the true God, and feel a peculiar attachment to the Catholic worship, whose pomp and splendor form so striking a contrast with the barrenness and nudity of protestant worship." It has always been the maxim of the Romish church, the more darkness the more piety, the more ignorance the more devotion. So far then as there is ignorance in our country, there is strong ground for apprehension.

Another reason for solicitude on this subject, is the condition of the newly settled portions of this country.

There is not much probability that the Roman Catholics will gain a footing in New England, and in some parts of the Middle States, because the people have the pure gospel preached to them. They have the Sabbath with its heavenly light; the Bible, which is perfect, converting the soul; and the influence of the Divine Spirit, rendering effectual the means of grace. But it is not so in many portions of our land. Whole vast territories, with a rapidly increasing population, are nearly destitute of the ordinances of religion. The people perish, for lack of vision, by thousands. The States of Mississippi and Louisiana, extending from the gulf of Mexico to Arkansas, and from Alabama to Texas, containing 99,000 square miles, and increasing with great rapidity, not long since were enjoying the labors of only twenty Presbyterian and Episcopal ministers, together with a small number of Methodists and Baptists. Supposing the latter to have five times as many ministers as the Presbyterians and Episcopalians, and allowing one minister to 1,000 souls, 100,000 of the population may be considered as supplied, while 400,000 are destitute. This is but an epitome of many other great territories. Some districts in the western country double their number short of ten years, outstripping, with fearful rapidity, all the means of religious instruction, which have been hitherto employed.

It will be recollected that the State of Louisiana, which is the outlet of the western country, and in some respects having a more commanding

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influence than any other State, was settled by the French, and is almost entirely given to Romanism. There are not more than half a dozen protestant churches in the State, with a population of more than 300,000. Numerous Catholic convents and nunneries are established in various parts of the State. In the two dioceses of St. Louis and New Orleans, not long ago, the number of priests was more than 100. They have one theological seminary, two colleges, several schools for boys, and ten convents in which are 600 pupils. Now these are the regions, which the Catholics consider as *their* appropriate missionary ground. In the five years before 1829, one association in Europe sent 61,000 dollars, principally to aid the Romish missions in the Valley of the Mississippi. One of their bishops, writing to Europe, has the following language. "The missions of America are of high importance to the church. The superabundant population of ancient Europe is flowing towards the United States. Each one arrives, not with his religion, but with his indifference. We must make haste. The moments are precious. America may one day become the centre of civilization; and shall truth or error there establish its empire? If the protestant sects are beforehand with us, it will be difficult to destroy their influence. Numerous conversions have already crowned the efforts of our bishop. He has established a convent, all the nuns of which are protestants, who have abjured their former faith."

This leads us to mention in the third place, that the sympathy and assistance which some protestants show the papists is a ground of apprehension.

There are, doubtless, several hundred thousand merely *nominal* protestants in this country, whose minds are not settled in the great principles of Christian, protestant liberty. They change with the wind. Some of them inconsiderately assist the papists. They know not what they do. Others are disturbed by the active friends of evangelical truth, and to escape from the annoyance, go over to the papists. A third class show them countenance from political motives. The Roman Catholic bishop of Charleston, in South Carolina, can command several hundred votes, which is an object of no small importance.

The fourth reason for apprehension, which we shall mention, is the present condition of Europe.

What will be the result of the late astonishing revolutions in Europe, is known only to God; but we may safely calculate, that the emigration to this country will be greatly increased. The Catholic religion has ceased to be the exclusive religion of France. This will doubtless throw many of their priests out of employment. To our shores they will look as a resting place from their toils, where they can repair their shattered fortunes, and reinstate themselves in their former influence and glory. The government of the United States adopts a complete indifference towards all religions. Here they have no persecution to fear. Here are vast tracts of unoccupied, fertile land, strongly inviting them to leave their famished brethren in the crowded districts of Europe. In a few months of one year, 30,000 individuals arrived at New York, from Europe, most of whom were Catholics. So we have not only to provide for our own people increasing beyond all former parallel, but we have to guard against the nameless evils of an ignorant, bigoted population, flowing in a strong current from the old world.

Another source of apprehension arises, from the fact that nearly all the knowledge in the Catholic church is in the hands of the priests.

Diffusion of knowledge among ***all*** the people is the glory of protes-

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tantism. There is no privileged order among protestants. The whole body of enlightened clergy would rejoice to see the streams of knowledge flowing to every man's door. They would give to every human being a Bible, and have him think for himself seriously, conscientiously and independently, on the great subjects of his duty and his destiny. They would have no such thing as a monopoly of knowledge of any kind. Let it be free as the air and light of heaven. But it is not so with the popish priesthood. They would monopolize all the intellectual and moral light. They have denied to the laity all participation in church government. They have for centuries forbid the circulation of the Bible among the common people. They have refused to the laity the use of the wine, in celebrating the sacrament of the Lord's supper, pretending that it was designed only for the priests. They have arrogated to themselves the power to forgive sins, thus gaining possession of the consciences of the people.

Thus it is for the interest of the priests to spread their faith as widely as possible, and with as much concealment as possible. Their influence—their very existence is depending on the deep and unbroken ignorance of the people. And to accomplish this design they have consummate ability—the accumulated wisdom of several hundred years.

Another ground of apprehension, is the nature and pretensions of the papal church.

They are one and indivisible throughout the world, a compact mass, held together by a belief, that out of their church is no salvation, by a vivid recollection of former and departed glory, by a strong sense that they are now a persecuted community. If one member of their church suffers, another suffers with it. If there are not papists enough in this country now, there are enough in Europe. If there are not cathedrals sufficient, there are funds sufficient in Europe to build them. In the upper circles of Italy, the conversion of the United States has been a frequent subject of conversation. The Catholic bishop of Cincinnati, in a late communication says, "that we shall see the truth triumph; the temples of idols will be overthrown, and the seat of falsehood will be brought to silence. This is the reason that we conjure all the Christians of Europe to unite, in order to ask of God the conversion of these unhappy infidels or heretics. What a happiness, if, by our feeble labors, and our vows, we shall so merit as to see the savages of this diocese civilized, and all the United States embraced in the same unity of that Catholic church in which dwells truth, and temporal happiness."

A further reason for solicitude on this subject, is the fact that the Catholics depend for success very much on the instruction of the young.

They are directing their principal attention to the establishment of schools, convents, colleges, asylums, and theological seminaries. The schools in Maryland, are frequented not only by the Catholic, but also by protestant children, many of whom embrace the Romish religion, or at least receive impressions in its favor, which they carry into the bosom of their families. They also say "that the establishment of convents of nuns devoted to the education of females does great good. Catholics and protestants are admitted indiscriminately. The latter after having finished their education return to their homes, full of esteem and veneration for their instructresses. They are ever ready to refute the calumnies, which the jealousy of heretics loves to spread against the religious communities, and often where they have no longer the opposition of their relations to fear, they embrace the Catholic religion."

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The last cause for apprehension which we shall mention is, that the doctrines of the Romish church remain in substance the same, unchanged.

"The refinement of modern manners, the withholding of objectionable articles of faith, in soothing conversations maintained with inquirers, the specious glosses put on expressions, startling to the lover of scriptural simplicity, might seem to say that Rome is changed." But such is not the fact. The late Pope, Pius VII., in 1805, declared "that according to the laws of the church, not only could not heretics, that is protestants, possess ecclesiastical property, but that, also, they could not possess any property whatever, since the crime of heresy ought to be punished with the confiscation of goods. The subjects of a prince who is a heretic should be released from every duty to him, freed from all obligation, all homage." The same pontiff in 1808, professes this doctrine, that "the laws of the church do not recognize any civil privileges as belonging to persons not Catholics; that their marriages are not valid; that the Catholics themselves are not validly married, except according to the rules prescribed by the court of Rome; and that if united in this manner, the marriage is valid, had they in other respects violated all the laws of their country." These are an exact translation of the words used by the late head of the church, a man of enlightened views on many subjects, and of distinguished celebrity.

Men, maintaining such doctrines in any degree, are dangerous any where. There is ground for alarm wherever they may happen to live. So long as they deny, on any pretext whatsoever, the right and the privilege of the full and of the free circulation of the Scriptures, among all the people, they are not even a corrupt part of the Christian church, they do not belong to it. This is a fundamental article, not of protestantism only, but of civil freedom; the light and hope of the world. The Bible contains glad tidings of great joy for all people. Where is the individual or the church, which has the right to lock up this heavenly treasure, or do any thing to prevent its universal diffusion?

JEAN BAPTISTE SAY.

THIS celebrated political economist was born in 1767 at Lyons, where his father was a respectable merchant, who afterwards removed to Paris about the commencement of the revolution. He himself was educated for commercial pursuits, and was in business for some time, but soon relinquished it with a view to devote himself entirely to literary pursuits. At the most stormy period of the revolution, he established in connection with Chamfort and Ginguené, a literary periodical. When Buonaparte was about to depart for Egypt, he employed M. Say to collect all the works which the nature of that expedition was likely to render necessary to him. In 1802, he published his "Treatise on Political Economy, or a plain Exposition of the Formation, Distribution, and Consumption of Wealth." This is the most important of his works, and the one which has contributed to make his name known throughout Europe. Though Adam Smith's work had been translated, yet it was little read or comprehended. There were even strong prejudices against the study among all the leading men of France, headed by Buonaparte himself. M. Say's work produced an

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entire change in public opinion. In addition to its great and unquestionable merit, from its clear and logical arrangement, from the felicity of many of its illustrations, it is enriched with several accurate, original, and profound discussions. Besides five editions of the original, enlarged and improved in each, it has been translated into almost all the languages of Europe. Say kept aloof from public life, but was the friend of some of its brightest ornaments. He died in Paris about the middle of November, 1832, aged 67.

STUDY OF HEBREW AT OUR LITERARY INSTITUTIONS.

The reasons for the incorporation of the study of Hebrew into our literary courses are very obvious. All the required helps for the thorough study of the original Hebrew are now easily accessible. The Hebrew literature contains the only records of the history of our race for a long period after the creation. It exhibits full historical annals of a most interesting people. The language is probably the parent of the most important languages of the East. The literature is pre-eminently original—the effusions of truth and nature—the overflowings of genuine feeling—the utterance of undisguised sentiments. The literature has great variety. It is simple history; it is close epigrammatic proverb; it is taunting irony: the solemn, elaborate composition of the courts of Susa and Babylon; the tenderness of sweet pastorals. It is the revelation of visions such as mortal eye never saw. It is serious and animated; simple and vehement, now flowing in harmonious cadence; and now abrupt, elliptical, and disjointed.

Above all, it is essential truth without any mixture of error: the thoughts of heaven—refining the taste, enlarging the intellect, winging the imagination, illuminating the inmost soul. If we had only a few of the closing chapters in the book of Deuteronomy, we might value them as a treasure above all price. Did you never mark the repetition—the energy—the pathos—the noble disinterestedness—the unequalled and glorious poetry of the dying prophet and legislator, with which these chapters are instinct?

The objections to the introduction of the study of Hebrew, as it seems to us, can be very easily disposed of. It is said that the minds of a majority of young men are averse to studies so sacred, and that in fact it would be converting a college into a theological seminary. Not at all, it may be replied. There is no system of theology in the story of Joseph, or in the history of Ruth. Ridgely never thought of constructing a corpus of theology out of the wanderings of the children of Israel; nor Turretine from the wars of Canaan. It is teaching simple, impartial history. It is studying well-conceived, well-expressed, beautiful poetry. Who is the student, that has such a *pagan* mind as to be unwilling to study what Homer never reached, what Milton was glad to copy, what Chatham confessed that he had taken as the model of his eloquence, what Sir William Jones declared to be (considered as mere human compositions) the highest efforts of genius.

Another objection is, that the literature of the Hebrews is very confined, being entirely included in the books of the Old Testament. This objection would have some weight, if any man, or college of men, had mastered what

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the Hebrew Scriptures do contain. The individual, who has paid more attention to them than any other man in this country, confesses that there are many unexplored regions still before him—that there are several entire compositions yet untouched.

Another difficulty, which has been suggested is, that there is no place for it—the circle of studies in every college is now too large. To this it may be answered, if the Hebrew Scriptures, considered as a mere philological work, are not as important as any other book, we would not plead for their introduction. But it is a well-known fact that our courses of collegiate study are gradually enlarging—the preparatory schools are taking higher ground, and allowing the colleges to add to the number of studies. Here then is an opening. Admitting that no book in the present list of studies could be dispensed with, when a new one is called for, David and Habakkuk and Isaiah may be admitted. We think that they ought to make a part of the *assigned* course of study, in every college in this land. It should not be left to the students to study, at their option, Greek, or Hebrew, or fluxions. Hebrew should be placed on the same ground as astronomy, navigation, or Livy,—not to be neglected by any part of a class.

The ultimate effects of such a measure, I am persuaded, would be most grateful. Our young men would be trained and nurtured in connection and in contact with those principles, which are the only safe guide of human conduct. We should do something towards taking away that root of practical infidelity and indifference to religion, which is every where and mournfully visible. We should be the first Christian nation who set the high example. While Leyden and Oxford are employed in the logic of Aristotle, we should be reading the noble drama of him, who was the wisest of all the children of the East, or the elegies of him who survived the ruins of his native land, and who invests himself in a far more affecting light than Marius does among the desolations of Carthage, or than Cicero at the tomb of the Syracusan philosopher. An aspect of unknown loveliness and beauty would be diffused over our literature, and fresh charms would adorn the whole face of society.

MANUAL LABOR.

[Communicated by a Clergyman of New Hampshire.]

MANUAL LABOR SCHOOLS, properly regulated, are of immense importance. They promote the health and mental vigor of the students. And at the present day there is a heavy draught made upon both these in the learned professions—especially in divinity: and every one who is in this profession, or who aims at it, is bound, with conscientious fidelity, to cultivate and husband them well. Physical education hitherto has been greatly neglected. Its importance in reference to professional life has been very much overlooked. Every thoroughly bred physician will say so—every close observer, who has noticed the beneficial effects of exercise upon the body and the mind, will say so. These manual labor establishments, it is true, have not *always* succeeded. And what has? The fault may not be in the system itself. Their friends and patrons may have expected too much. They will not yield great pecuniary consideration; at least in their present state: but under almost any organization they will yield health and intellectual vigor.

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But it is not our object to speak of manual labor in the organized form in which it is annexed to some of our seminaries. Those only can give an opinion with much confidence on this point who have had opportunity of applying the theory to its practical test. What we wish particularly to say is, that where the manual labor system can go into no organized operation, the principle may still be recognized. The manual labor *principle* (if we may so call it) in connection with study is of fundamental importance. It can be carried out to some extent under all circumstances: manual labor can be done, and the objects for which the student resorts to it may be attained. These objects are physical and mental power. What we very much need is to have the principles—the spirit—of the manual labor system deeply imbedded in the minds of our teachers and their pupils. While there is so much enthusiasm on almost every thing else, let there be a little on this. Not an enthusiasm which acts by fits and starts; but which brings the bodily functions into exercise with as much regularity as may be. An enthusiasm, at least, which will draw the most indolent from their studies, and induce them to take hold of the spade, the hoe, the axe, the saw, or whatever else comes to hand that may invigorate the frame. We have known the love and veneration of pupils greatly increase as their instructor led them out to some manual labor enterprise. Let our men of literary occupations see clearly the importance of exercise, and have their minds deeply imbued with the principles of the manual labor scheme, and there will be little difficulty in bringing them into some measure of practical operation. There is work enough to do every where. Let no student suppose, because he is not connected with a manual labor institution, he is therefore necessarily cut off from the benefits of the system. Let him have a manual labor school of his own; one of which he himself shall be the inventor, the supervisor, and the practical operater. This mode of getting up one's exercise for himself has certainly some things to recommend it.

It excites a feeling of independence. The plan of exercise is of his own devising, and the student can arrange it to his own liking; and if any pecuniary benefits accrue they are his own; and if evil arise he alone is the sufferer. There is an inducement from this source to exercise; and the very stimulus invigorates the mind. If the student receives no pecuniary compensation, he has the satisfaction of reflecting that his labor has benefited others. If he receives compensation, then he has the satisfaction of doing something to sustain himself in his studies, or promote the cause of charity, and of seeing definitely what it is. There are many who cannot be satisfied with the common range of athletic exercises. They want something which will be of real utility to somebody; and there is a pleasant kind of independence in planning and executing some useful piece of manual labor. The student may not, indeed, be always able to reduce his exercise to the most perfect system. He can, however, do much towards this by securing work which can be done at any time: such, for instance, as preparing wood for the fire. It is undoubtedly best to devote certain hours regularly to exercise, and yet, unquestionably, the student may depart from this method occasionally not only without injury, but with real advantage both to his health and his mental improvement. For instance, at one time his powers are dormant and inactive, and he cannot, with the utmost exertion, rally them to any successful effort. A little exercise might shake off this drowsiness, and enable him to prosecute his studies with energy; but the hour has not come, and if he be very rigidly fettered by his system, he dozes along till it arrives. So at another time his intellect is bright, his powers all awake, and the subject, or the train of thought, is pursued with great pleasure and success. But the hour of exercise comes and interrupts a train of thought which he may never be able to resume under so favorable circumstances, and robs him of one of his very best hours of study. With his exercise all under his own control, he can vary to suit his own health and progress in study to the injury of no one. We are aware that this feeling of independence may lead some students to neglect exercise altogether, or take it very irregularly. But we are not speaking of such. Our eye is upon those who are struggling for an education from the love of learning, or under the influence of high moral principle: who are ready for self-denials and efforts to gain their object. Such,

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particularly, deserve to be encouraged. They feel the importance of exercise, and not, perhaps, connected with any manual labor institution, they may suppose themselves shut out from the benefits of the system. It is not so. Wherever they are they may have a manual labor system of their own, and one in some respects superior to all others; one for which they will be under obligations to no one; one for which they will be dependent upon no one. It is in looking up work around them and doing it.

This mode of exercise furnishes variety. The physical system needs various sorts of exercise. In the different kinds of business which the student looks up, he will find this variety. Sometimes he will saw or cut wood; then use the hoe or rake. Now he walks, and lets the stage-coach go on; then he rides horseback instead of taking a chaise. If he is very nice in respect to what kind of business he does, it is true this system will not fit him. If he is afraid to tan his face, defile his hands, take off his coat, or put on a frock, it will not fit him. But if he is willing to do almost any thing, and do it well, he will find various kinds of employments.

This mode of exercise effectually relaxes the mind. To have exercise the most beneficial, the mind must also unbend, or rather be bent another way. It must be turned off to totally different objects. And the student who is thoroughly awake to the importance of exercise, and has to *make* as well as execute the system himself, will find it necessary to look about him if he would keep his little manual labor school all the time in operation. This gives exercise to the mind, and very different exercise from his studies. In the new direction which is thus given to the mind, it is effectually drawn from its accustomed track—invigorated and prepared to return with a keener relish.

This method of taking exercise quickens the invention. Men of enterprise, especially if they manage various kinds of business, often acquire a remarkable acuteness, activity, and shrewdness. Their inventive powers are called for by their business, and invigorated by exercise. The student may acquire somewhat of the same mental training by casting about for exercise, and turning his hand to different kinds of employment. Neither the mind or the time of the student, however, should be so occupied with these matters as to interfere with his studies. But his success in study does not depend upon the time he spends over his books. It depends rather upon the manner in which he applies himself when he pretends to study. It is a miserable habit to doze over a book or over a subject; and if more time was spent in exercise, and the mind more frequently entirely diverted from its accustomed range of thought, it would probably have more elasticity. At the hour of study, all the powers of the mind should be rallied, like the different parts of an army at the time of battle. The judicious student, therefore, who takes exercise to refresh his body and his mind, and thus prepare himself to study with more effect, will be no loser in appropriating considerable time to this object. He will be an immense gainer, not merely in point of health, intellectual vigor and useful habits, but in the spring and excitement given to the mind in the part it takes in seeking out and conducting the exercise.

This mode of exercise serves to form business habits. The student is not always to be immersed in his study. He is there principally to prepare himself to become a citizen of the world—to transact the business of future life. It is of no small importance, therefore, that his hours of exercise and relaxation should, as far as possible, be made tributary to this preparation. That kind of manual labor which can most effectually subserve this object, is to be sought. But a business habit is promoted not only in doing a piece of work which is already laid out, but in looking up the work and planning it. To do this the student must bring his calculating powers into exercise. In this way he becomes acquainted with men and things, and with different kinds of business; and of however little avail, in a pecuniary point of light, it turns to valuable account in the habits formed and knowledge gained.

In reference to the foregoing remarks, we would only say, in conclusion, that we have some experience on this subject. "We speak that we do know, and testify that we have seen." Now if any student "will receive our witness" we advise him forthwith to have his manual labor school in the way here recom-

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mended. He is to set it up himself. And if the above suggestions commend themselves to the patrons of piety and promise in those indigent young men who are aiming at the ministry, let them furnish every facility to them in obtaining labor which may invigorate their bodies and their minds, and better fit them for laborers in those fields which are already white for the harvest.

NOTICES OF NEW PUBLICATIONS.

Sketches in Verse, from the Historical Books of the Old Testament. By J. Brettell. London: 12mo. pp. 183.

This is a very pleasing book, written by a Unitarian clergyman, who officiates at or near Rotheram, in England. In his preface, he says he "has long regretted that the poetry of the present age has not been more frequently employed in illustration of the Scriptures. The historical details, though most interesting in themselves, most abounding in incidents suited to the purposes of poetry, and most important as connected with the Jewish and Christian revelations, have been strangely neglected by those whose commanding talents would have ensured success in the attempt to adorn and illustrate them. With the exception of a Milton and a Montgomery—the most enduring monuments of whose genius have been built on the basis of the Bible—our poets have sought materials for verse in the fictions of imagination, or the realities of profane history. The author trusts that some more gifted individual [than himself] will, sooner or later, arise, who shall acquire immortal celebrity by throwing over the naked form of divine truth, the most splendid garb of metrical ornament. In the mean time, happy will he deem himself, if his humble attempt to call the attention of young readers, (for whose perusal these sketches are more particularly designed,) to the sacred volume, and to excite their interest in its contents, should prove in any degree successful."

The contents of this volume are "Pharaoh and Moses; or the departure of the Israelites from Egypt." Exodus xiv. 5—31; xv. 1—21. "Balak and Balaam; or the encampment of the Israelites in the plains of Moab." Numbers xxii.—xxiv. "The Blessings and Curses; or Joshua and the Israelites, in the valley of Shechem." Deut. xxvii., xxviii.; Joshua viii. 30—35. "The withered hand; or Jeroboam's idolatrous sacrifice at Bethel." 1 Kings xii. 32, 33; xiii. 1—10. "The Death of Abijah; or the Queen of Israel's visit to the prophet Ahijah." 1 Kings xi. 28—40; xiv. 1—16.—There are many "*Notes*," at the conclusion of the book, which evince much biblical and other learning, and illustrate the passages in the poetry to which they refer. We quote a single one, as a specimen. In "Balak and Balaam," the author thus paraphrases Numb. xxiv. 5, 6.

How lovely, O Jacob, thy tents where they stand,
Spread forth as the measureless vales of the land:
As gardens, by rivers whose waters are clear,
When covered with blossoms, thy dwellings appear;
Like sweet flowering aloes in beauty they rise,
Like cedars that lift their green heads to the skies.

The note appended is this.—"It is a custom, in the East, to cover their tents with the boughs of trees and shrubs, in order to shade them from the hot sunbeams; the image of the prophet, comparing the tents to 'trees of lign-aloes,' and to 'cedar trees beside the waters,' seems to have been suggested by some such custom. Supposing the tents of the Israelites to have been thus shaded, when, from the summit of Peor, Balaam saw them spread along the vallies, the epithet of green, applied to them, will not be inappropriate."

There is a variety in the measure which Mr. Brettell has used in the different sketches; and even in different parts of the same sketch.

"Bless'd be the man, who in no place doth pray
To an idol of wood, or an image of clay,
Whether graven or molten, of silver or gold,
Bless'd be that man by the young and the old.
Who performing with joy, and revering with awe,
The commands of thy voice, and the words of thy law,
O Jehovah! ne'er turns from thy hallowed shrine,
Himself shall be bless'd, and bless'd all his line—
Belov'd of his God, and a child of His grace,
Be the blessing forever on him and his race."

Distinctly clear, those accents first
From the front-band of Levites burst,
Who, in their flowing robes of white,
Stood on the mountain's loftiest height:
Responses then, successive, pass'd,
From rank to rank, o'on to the last,
Through all the tribes' extending lines,
Far as Gerizim's summit shines,
Increasing, widening, swelling, till,
From all that thickly crowded hill,
One general cry of glad assent
Down to the listening valley went:
Back from the plain that joyful cry
Was hurl'd in rapture to the sky,
By myriad voices loudly sent
Up to the highest firmament,
Whilst heaven, as if approving, smiles
O'er that bright mount's exulting files,
Diffusing round its glowing height
A broader, brighter, blaze of light.
But now the fatal signal turns
From that bless'd mountain's beaming head,

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To where yon altar dimly burns,
And ominous clouds are o'er it spread.
Like gloomy forests of dark trees,
Bent by the tempest's rushing breeze,
The fearful tribes, on Ebal's brow,
At that dread sign submissive bow:
And from the bare peak, rough and high,
The ban in mournful cadence rose,
Whilst thunder murmur'd through the sky,
Prophetic of their future woes.

"Curs'd be the man, who in worship doth pray
To an idol of wood, or an image of clay,
Whether graven or molten, of silver or gold,
Curs'd be that man by the young and the old,
Who performs not with joy, and reveres not with awe,
The commands of thy voice, and the words of thy law;
O Jehovah! but turns from thy hallow'd shrine,
Himself shall be curs'd, and curs'd all his line—
Abhorred of God, and rejected from grace,
The curse be forever on him and his race."

The Blessings and Curses. pp. 99—101.

We trust to be pardoned for giving this extract when we say that we know of only one copy of the book in this country; and that belonging to a young gentleman who was formerly a pupil of the author. It is wholly improbable that the work will be reprinted here. For though the veriest trash of the British press finds a prompt market in the United States, yet its useful issues, (if unpretending, and without patronage and a celebrated name,) are less sought and republished, than our own honor and advantage clearly warrant, if not require.

In our humble judgment, Mr. Brettell's "Sketches," deserve republication. We think they would help to excite an interest in the contents of the Bible; and as he says in his preface, "it is to be regretted that the Bible is so little read by the rising generation." All proper means of making it more generally read, commend themselves to the Christian public.

Miscellaneous Discourses and Reviews.

By HEMAN HUMPHREY, D. D. president of Amherst college. Amherst: J. S. & C. Adams. 1834. pp. 415.

The first article in this volume, entitled "Union is strength," was preached at New Haven, before the Moral Society of Connecticut, in 1815; the second, on "doing good to the poor," at Pittsfield, April 4, 1818; the third, "pilgrim fathers," at Pittsfield, Dec. 22, 1820; the fourth, "the way to bless and save our country," before the American Sunday School Union, May 3, 1831; the fifth, "the good Arimathean," at the funeral of Nathaniel Smith, of Sunderland, Ms., Feb. 28, 1833; the sixth, "the kingdom of Christ," before the convention of the Congregational ministers of Massachusetts, May 29, 1830; the seventh, "the Christian Pastor," before the Pastoral Association of Massachusetts, May 31, 1826; the eighth, "an inaugural discourse," at Amherst college, in 1823; the ninth, "the Lord our help," at the dedication of the college chapel, in Amherst, Feb. 28, 1827; the tenth, "Indian rights and our duties," at Amherst, Hartford, &c., December, 1829; the eleventh, "extracts from an address on temperance," in 1812; the remainder, on "the writings and character of Dr. Dwight," "review of eulogies on Adams and Jefferson," "the literary and religious character of the age," and "poetry," were originally inserted in various periodical publications. Our readers need not be informed by us of the high practical value of Dr. Humphrey's writings. For good sound sense, lively and perspicuous style, comprehensive and philosophical views of various great questions, which agitate society, as well as for a pervading religious spirit, this volume is worthy of unqualified commendation. We are under obligations to the publishers for collecting these scattered discourses into a convenient volume. It would not injure the political economist to read the article on doing good to the poor; nor the orator and statesman to look over the review of the eulogies on Adams and Jefferson.

Hints designed to regulate the Intercourse of Christians.

By WM. B. SPRAGUE, D. D. pastor of the second Presbyterian church in Albany. Albany: Packard & Van Benthuysen. 1834. pp. 269.

The subjects of the chapters in the first part of this interesting volume, are the object, grounds, hindrances, mode, occasions, opportunities, of Christian intercourse; Christian intercourse in the family; Christian intercourse of youth; Christian intercourse between the higher and lower classes; epistolary intercourse; perversion of Christian intercourse; obligations to Christian intercourse from the character of the age. The second part discusses the various duties of Christians in respect to intercourse with the world. The book is a useful addition to our religious literature.

Observations on the History and Evidences of the Resurrection of Jesus Christ.

By GILBERT WEST, Esq. clerk extraordinary of his majesty's most honorable privy council, with a brief Memoir of the Author. Boston: James Loring. 1834. pp. 256.

This is a very neat reprint of a valuable standard treatise on the proofs of one of the cardinal doctrines of Christianity. The author in the first place lays down in order the several incidents related by the evangelists; secondly, makes some observations on the manner in which the proofs of this event were laid before the minds of the apostles; and thirdly, gives an exact and rigorous examination of the proofs themselves.

Gospel Seeds; or, Unpublished Pieces

on the Revealed Truths in the Word of God, and the Practice it enjoins on Christians. By the Rev. CAESAR MALAN, D. D. of Geneva. Translated for the author. New York: D. Appleton & Co. 1834. pp. 230.

Dr. Malan received the affectionate confidence of evangelical Christians of various denominations, till about the year 1823, when he published sentiments in relation to the atonement, and particularly faith in Christ, and assurance of pardon, which caused alarm to many of his warm friends

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and admirers. From a note in the present work, it appears that he has seen the error of his former views, and now, with his characteristic frankness, freely confesses his wrong, and is laboring to efface the injury he has done. "The present volume," says the translator, "is a happy sample of the author's simple, touching eloquence, and deep and fervent piety."

The Musical Cyclopedia; or, the Principles of Music considered as a Science and an Art: embracing a complete Musical Dictionary, and the outlines of a Musical Grammar, and of the theory of Sounds and Laws of Harmony; with Directions for the Practice of Vocal and Instrumental Music, and a Description of Musical Instruments. By Wm. S. Porter. Boston: James Loring. 1834. pp. 432.

In an introductory note, Mr. Lowell Mason says, "I have examined the Cyclopedia, as it has advanced, and have occasionally made such alterations and additions as have occurred to me. In the preparation of the work, which has cost him great labor and research, Mr. Porter has ever manifested correct science, taste, and judgment. The book contains a mass of information no where to be found in the same compass; and which could not otherwise be obtained but at great expense."

Topographical Description and Historical Sketch of Plainfield, Hampshire county, Ms. By Jacob Porter. Greenfield: Prince & Rogers. 1834. pp. 44.

This is a very full and accurate specimen of local history. We shall probably have occasion to advert to it hereafter.

An Address, delivered at Leicester, Mass. Dec. 25, 1833, at the Dedication of the New Academy Edifice. By Luther Wright, principal instructor. Worcester: S. H. Colton & Co. 1834. pp. 35.

We quote from this sensible and well written address, the following orthodox sentiment in respect to the study of the ancient languages.

"Had we time, we might dwell on the various considerations, which show that the study of the ancient classics ought to be regarded, as belonging strictly to a system of practical education. It is truly a practical study, whether considered in its influence on the taste and the imagination, or, in the discipline it gives to every faculty of the mind. A thorough course of classical study, cannot fail to strengthen the judgment and memory, the powers of reasoning, comparison, and discrimination, and a habit of patient research—one of vast importance to the student. Such a course of study may be a better mental discipline, than even a course of rigid demonstration in the mathematics. The study of the classics then is, in a most important sense, practical. In this respect, it is believed, nothing could be substituted, in a system of thorough education, of equal value. It is well known, that the literature of France, Spain, and modern Italy, is based on that of ancient times. A thorough and critical knowledge of their languages, would lead the student to the elements of the ancient languages; and, if he aim to be a thorough and critical student, he will not be contented with a view, merely, of the superstructure, he will dig deep to examine the foundation. He will wish to be familiar with some of the earliest channels, in which intelligence and thought were conveyed."

An Address, delivered before the New Hampshire State Lyceum, in the Representatives' Hall, at their Second Annual Meeting, June 5, 1834. By Jarvis Gregg, tutor in Dartmouth college. Concord: Marsh, Capen & Lyon. 1834. pp. 32.

The nerve and spirit of this address may be gathered from the following paragraphs.

"What is the appropriate food of the spirit? What is the best means of that training which the moral powers demand? To these questions unhesitatingly and boldly I answer, The gospel of Jesus Christ. In the great historical picture of the human mind, two figures stand out in bold relief: Science in the struggle to free herself from superstition, tearing herself rudely away from the embrace of her sister Religion;—and Religion, disdaining her natural alliance with Science;—the one mad impiety, the other weak and puling bigotry.

"How true a picture is the former emblem of the present state of the public mind! How very general is the impression, that institutions of learning, literary and scientific associations, journals, reviews, &c. should either carefully avoid all connection with religion, or recognize it only in such barren generalities, as leave it scarcely more subsistence than an empty shade from Erebus, '*vox et præterea nihil.*' In nothing is this unreligious, not to say anti-religious tendency more apparent than in the operations of the societies for the diffusion of useful knowledge and other kindred institutions. How careful have they been to exclude from their publications every thing of a religious character!—Among their millions of books and tracts, what single treatise has the parent society in England put forth, (if we except a brief history of the church, a mere soulless skeleton of facts,) which even recognizes the Christian religion as an element of individual or social character? It is no apology to say that public opinion demanded such an exclusion. It is the office of reformers to guide and control public opinion. He has but a partial knowledge of human nature, and has read the history of our race to little purpose, who does not recognize in the New Testament the grand specific for every human ill;—a moral medicine, which while it quickens the understanding, purifies also the heart; while it clears the vision to perceive TRUTH and RIGHT, prepares the affections to embrace them. The author and governor of the human mind must be admitted to know best the discipline its powers demand. What madness then to neglect the means of culture, which he has furnished, and attempt to substitute for it expedients of our own. We might as well blot out, if we could, the sun from heaven, and think to bring back the day by encompassing ourselves about with sparks of our own kindling."

Fifteenth Annual Report of the Directors of the New York Institution for the Instruction of the Deaf and Dumb, to the Legislature of the State of New York, for the year 1833. New York: Mahlon Day. 1834.

This document is of great value, and contains very full details in respect to the

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history and prospects of the New York institution for the deaf and dumb. The number of pupils in the seminary is 134. Mr. Harvey P. Peet is the principal. The instructors are Leon Vaysse, David E. Bartlett, Frederick A. P. Barnard, Samuel R. Brown, Josiah A. Cary, Barnabas M. Fay, and George E. Day.

An Address, delivered before a Literary Society of Washington county, Indiana, seminary, March 14, 1834. By Rev. B. C. CRESSY. Salem, Ind.: J. G. & W. H. May. 1834. pp. 22.

We quote one paragraph from this address.

"Among the subjects of interest around us, none hold a higher place, than the facilities now afforded for the education of our youth. What citizen of Salem, or of this county, does not feel an honest pride, in view of what has already been effected; and the prospective good, which may be accomplished by the Washington county seminary. Who, that has attended the recent examination; and witnessed the rapid improvement of the students generally; and been instructed and edified, especially, by the exhibitions of the class in natural philosophy, has not been deeply impressed with the importance of contributing the full weight of his influence, in promoting the cause of education. Who, in this assembly, acquainted with the history of this institution, cannot point to yonder unassuming temple of science, and adopt the sentiment of the speaker, in pronouncing it the fairest ornament of our county. If my estimation be correct, few, if any academies in the State, have been the means of accomplishing an equal amount of good, in imparting instruction to the rising generation. Many have already gone forth from this institution, as teachers, who are exerting a powerful influence in elevating the character of this infant, but rising community; while others, who have here been educated, are occupying stations of usefulness and responsibility. Then, with enlarged and liberal views of the vital importance of education, in every department of society, let the indefatigable efforts of the preceptor of this seminary, receive the hearty co-operation of those around him."

City Missions. Seventeenth Annual Report of the Board of Directors of the Boston Society for the Moral and Religious Instruction of the Poor, presented May, 1834. With an Appendix. Boston: Perkins, Marvin, & Co. 1834. pp. 48.

We recommend this pamphlet as one of great value. The appendix contains a series of articles on the true mode of city missions, which is full of important arguments and facts. We quote three sentences, which embrace some statistics.

"*Salem.* The population of this ancient town in 1830, was 13,900. The present population is estimated at 14,000. In this town there are nine churches in which salvation for lost men is taught through 'Jesus Christ and him crucified;' that is, there is this number the influence of which is essentially evangelical. Giving, then, as before, one thousand souls to each of these churches as connected with it, there will be 9,000 provided for, leaving 5,000 yet to be brought under evangelical instruction.

"*Providence.* Population in 1830, was 16,800. Estimated at present at 18,000. Churches professedly evangelical, ten. The average number connected with these congregations, and under their influence, is estimated at 800; so that 8,000 of this population is supplied with evangelical preaching, leaving 10,000 under ministrations of an opposite character, or no ministrations at all.

"*New York.* Population in 1830, was 203,000. Present population estimated at 225,000. I am indebted to a friend in that city for a little book entitled 'New York as it is in 1833,' from which I learn, that for the supply of this population there are, Presbyterian churches 28,—Dutch Reformed 15,—Episcopalian 24,—Baptist 16,—Methodist 19,—Friends 4,—Lutheran 2,—Independent 2,—Moravian 1,—Mariner's 1,—to say nothing about Catholics, Jews, Universalists, &c. Total of those included 112. How many of these ought in justice to be thrown out of the estimate as anti-evangelical in their character and influence, I have no means of judging. I hope not many. Admitting, then, that these 112 churches teach what is essential to salvation, and giving to each 800 souls as under its influence, it follows, that 89,600 are adequately supplied, leaving a fearful balance of 135,400 yet to be gathered under evangelical ministrations."

Comprehensive Commentary, conducted by Rev. WILLIAM JENKS, D. D. Brattleboro', Vt.: Fessenden & Co. 1834. Vol. I. pp. 838.

This volume contains the four gospels. The next, which will be published near the close of the year, will embrace the first portions of the Old Testament. All which is valuable in Henry's Commentary, is inserted without alteration; also the marginal references and practical observations of Dr. Scott. A great variety of critical and explanatory notes from Doddridge, Rosenmueller, Scott, Lowth, Calmet, Pool, Bloomfield, and others are inserted. The work appears to have been executed judiciously and faithfully, and well deserves a wide circulation.

A Guide to the Study of Moral Evidence, or of that Species of Reasoning which relates to Matters of Fact and Practice. By Rev. JAMES EDWARD GAMBIER, England. With Illustrative Notes. Being an Application of the Principles of the Science to the Divine Origin of the Christian Religion. By Rev. JOSEPH A. WARNE, of Brookline, Ms., to which is prefixed an Introductory Essay on Moral Reasoning, by Rev. WM. HAGUE, Boston. Boston: James Loring. 1834. pp. 246.

The great object of this book is to facilitate the acquirement of that skill, which is necessary to make a proper use of the materials of our knowledge, by showing how our observations are to be conducted in attaining a knowledge of things; and how experience is to be employed in determining the probability of events, and in regulating our credit in the testimony and observations of others.

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Lectures to Children, familiarly illustrating Important Truth. By JOHN TODD, pastor of the Edwards church, Northampton. Northampton: J. H. Butler. 1834. pp. 218.

The lectures in this little volume are twelve in number, and on the following topics: How do we know there is any God? Repentance for sin; Angels' joy when sinners repent; what faith is, and what its use is; God will take care of us; Jesus Christ tasting death; Christ interceding for us; giving account to God; great events hang on little things; fragments all to be saved; the Sabbath to be kept holy; the grave losing its victory. Perhaps the phraseology with which these subjects are stated, will give a general idea of the style of the volume. Persons who are much better judges than ourselves of the right kind of preaching and instruction for children, have given a hearty commendation to these lectures of Mr. Todd. We think the truths brought forward are illustrated by an unusual variety of new and striking incidents.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

MARTYN CUSHMAN, ord. pastor, Cong. Acton, Maine, April 9, 1834.
W. A. WHITWELL, inst. pastor, Unit. Calais, Me. April 15.
WILLIAM GOODING, ord. evang. Baptist, Lubec, Me. April 30.
CHARLES R. FISK, inst. pastor, Cong. Poland, Me. May 28.
EDWIN R. WARREN, ord. pastor, Baptist, Alna, Me. June 8.

DARWIN ADAMS, inst. pastor, Cong. Alstead, New Hampshire, April 23, 1834.
MOSES KIMBALL, inst. pastor, Cong. Hopkinton, N. H. May 7.
JOEL WRIGHT, inst. pastor, Cong. Sullivan, N. H. May 22.
REUBEN BATES, ord. pastor, Unit. New Ipswich, N. H. June 1.
ELI W. TAYLOR, inst. coll. Cong. Croydon, N. H. June 11.
TERTIUS D. SOUTHWORTH, inst. pastor, Cong. Claremont, N. H. June 18.

JOSIAH F. GOODHUE, inst. pastor, Cong. Shoreham, Vermont, Feb. 12, 1834.
JOSHUA B. GRAVES, ord. evang. Cong. Bridport, Vt. May 22.

HENRY F. EDES, inst. past. Univer. Nantucket, Massachusetts, March 26.
HOSEA HOWARD, ord. miss. Cong. West Springfield, Mass. April 3.
JOSIAH MOORE, inst. pastor, Cong. Duxbury, Mass. April 14.
FRANCIS CUNNINGHAM, ord. pastor, Unit. Dorchester, Mass. April 21.
GEORGE DALAND, ord. pastor, Baptist, Peterborough, Ms. April 23.
O. A. BROWNSON, inst. pastor, Unit. Canton, Mass. May 14.
TYLER THACHER, inst. coll. Cong. Hawley, Mass. May 14.
THOMAS BOUTELLE, ord. pastor, Cong. Plymouth, Mass. May 21.
JAMES W. WARD, inst. pastor, Cong. Abington, Mass. May 21.
PHILEMON R. RUSSELL, ord. pastor, Unit. West Boylston, Mass. May 21.
TIMOTHY R. CRESSY, inst. pastor, Baptist, Boston, Mass. May 25.
SAUL CLARK, inst. pastor, Cong. Egremont, Mass. May 29.
JAMES D. LEWIS, ord. pastor, Cong. Reading, Mass. June 4.
CHARLES FORBUSH, ord. pastor, Cong. Northbridge, Mass. June 4.
SAMUEL K. LOTHROP, inst. pastor, Unit. Boston, Mass. June 18.

MELANCTHON C. WHEELER, inst. pastor, Cong. Conway, Mass. June 18.
WILLIAM MORSE, inst. pastor, Cong. Marlboro', Mass. June 25.
HENRY CLARK, ord. pastor, Baptist, Seekonk, Mass. June 25.
STEPHEN C. MILLET, ord. priest, Epis. Salem, Mass. June 26.
JOHN A. VAUGHAN, ord. priest, and inst'd. rector, Epis. Salem, Mass. June 26.
SAMUEL P. PARKER, ord. deacon, Epis. Salem, Mass. June 26.
CALEB B. TRACY, inst. pastor, Cong. Petersham, Mass. June 26.
NATHANIEL GAGE, inst. pastor, Unit. Haverhill, Mass. July 2.

TERTIUS S. CLARK, inst. pastor, Cong. Haddam, Connecticut, April 16, 1834.
WILLIAM W. ANDREWS, ord. pastor, Cong. Kent, Ct. May 21.
ANDREW M. SMITH, inst. pastor, Baptist, North Lyme, Ct.
ROLLIN H. NEALE, inst. pastor, Baptist, New Haven, Ct.
—— LOPER, inst. pastor, Cong. Middle Haddam, Ct. June 11.
CHANDLER CURTIS, ord. pastor, Baptist, Meriden, Ct. June 18.
W. STRONG, ord. pastor, Baptist, Wilton, Ct. June 24.
CHARLES FITCH, inst. pastor, Cong. Hartford, Ct. June 26.

EDWARD MURDOCK, ord. pastor, Baptist, Harpersfield, New York, March 10, 1834.
JOSHUA B. AMBROSE, ord. miss. Baptist, Wyoming, N. Y. March 14.
NANNING BOGARDUS, inst. pastor, Reformed Dutch, Fort Plain, N. Y. April 15.
HENRY A. ROWLAND, inst. pastor, Pres. New York, N. Y. April 17.
AUGUSTUS LITTLEJOHN, ord. evang. Pres. Haight Centre, N. Y. April 17.
G. K. CLARK, inst. pastor, Pres. Preble, N. Y. April 23.
JAMES DEWING, inst. pastor, Pres. Greenbush and Nyack, N. Y. April 24.
ISAAC A. WILLMARTH, ord. miss. Baptist, New York, N. Y. April 30.
WILLIAM BRUSH, ord. pastor, Reformed Dutch, Guilford, Ulster Co. N. Y. April 30.
WILLIAM CAHOONE, inst. pastor, Reformed Dutch, Coxsackie, N. Y.
THEODORE SPENCER, ord. Cong. Mendon, Munroe Co. N. Y. June 3.
WILLIAM U. BENEDICT, ord. pastor, Pres. Ira, N. Y. June 10.
JOHN M. ROWLAND, inst. pastor, Pres. Union, Brown Co. N. Y. June 10.
JOHN JAY SLOCUM, inst. pastor, Pres. New York, N. Y. June 15.
WILLIAM PAGE, inst. pastor, Pres. New York, N. Y. June 22.
JACOB VAN ARSDALE, ord. pastor, Dutch Reformed, Berne, N. Y. June 26.
NATHANIEL E. CORNWALL, ord. deacon, Epis. New York, N. Y. June 29.
AUGUSTUS F. LYNDE, ord. deacon, Epis. New York, N. Y. June 29.
PETER S. CHAUNCEY, ord. deacon, Epis. New York, N. Y. June 29.
EDMUND EMBURY, ord. deacon, Epis. New York, N. Y. June 29.
HENRY LOCKWOOD, ord. deacon, Epis. New York, N. Y. June 29.
EDWARD N. MEAD, ord. deacon, Epis. New York, N. Y. June 29.
JOHN F. MESSENGER, ord. deacon, Epis. New York, N. Y. June 29.
NATHAN W. MUNROE, ord. deacon, Epis. New York, N. Y. June 29.
HENRY TULLIDGE, ord. deacon, Epis. New York, N. Y. June 29.
MARSHALL WHITING, ord. deacon, Epis. New York, N. Y. June 29.
ROBERT L. GOLDSBOROUGH, ord. deacon, Epis. New York, N. Y. June 29.
JOHN DOWDNEY, ord. priest, Epis. New York, N. Y. June 29.

EBENEZER CHEEVER, inst. pastor, Pres. Newark, New Jersey, April 23, 1834.
GARRET C. SCHENCK, ord. pastor, Reformed Dutch, Walpack, N. J. May 5.
JOHN KENNEDY, inst. pastor, Pres. Bridgeton, N. J. May 8.
JOHN C. VANDERVOORT, inst. pastor, Reformed Dutch, Paterson, N. J. June 10.
DAVID ABEL, ord. pastor, Pres. Frankfort and Wantage, N. J. June 12.

NELSON GAGE, ord. pastor, Baptist, Pinegrove, Pennsylvania, March 18, 1834.
JOHN W. SCOTT, inst. pastor, Pres. Beaver Co. Pa. April 3.
WILLIAM W. NILES, ord. deacon, Epis. Philadelphia, Pa. April 13.
THOMAS WEST, ord. deacon, Epis. Philadelphia, Pa. April 13.

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STEPHEN McHUGH, ord. deacon, Epis. Philadelphia, Pa. April 13.
THOMAS S. BRITTAN, ord. priest, Epis. Philadelphia, Pa. April 13.
DANIEL TRITES, ord. evang. Baptist, Ridley, Pa. April 21.
CORRY CHAMBERS, inst. rector, Epis. Lewistown, Pa. April 23.
PETER PARKER, M. D. ord. miss. Cong. to Canton, Philadelphia, Pa. May 16.
N. G. WILLITE, ord. pastor, Pres. McConnelsburg, Pa. June 11.

JAMES JOHNSON GRAFF, ord. evang. Pres. Bladensburg, Maryland, April 2, 1834.

ARCHIBALD A. BALDWIN, ord. pastor, Baptist, Prince Edward Co. Virginia, March 29, 1834.
ROBERT DOUGLAS, ord. evang. Dutch Reformed, Shepardstown, Va. April 9.
WILLIAM M. ATKINSON, ord. evang. Pres. King William Co. Va. April 26.
TIMOTHY W. HOWE, ord. pastor, Pres. Amelia, Va. May 24.
JOHN STEELE, inst. pastor, Pres. Staunton, Va. June 20.
SAMUEL R. HOUSTON, ord. miss. Pres. Staunton, Va. June 20.
ARCHER B. SMITH, ord. pastor, Baptist, Lynchburg, Va.

WILLIAM M. M'ELROY, ord. pastor, Pres. Danville, North Carolina, June 3, 1834.
DRURY LACY, ord. pastor, Pres. Newbern, N. C. June 5.

JOHN B. ADGER, ord. miss. Pres. Charleston, S. C. April 15.
JAMES L. MERRICK, ord. miss. Pres. Charleston, S. C. April 15.
JAMES LEWERS, ord. pastor, Pres. Wappetau, S. C. April 20.

BEDFORD RYLAND, ord. evang. Pres. Maryville, Tennessee, April.
RALPH E. TEDFORD, ord. evang. Pres. Maryville, Ten. April.
JAMES S. REA, ord. evang. Pres. Maryville, Ten. April.

ADRIAN ATEN, inst. pastor, Pres. Springfield, Ohio, April 11, 1834.
LUDWELL G. GAINES, inst. pastor, Pres. Lower Bethel, Ohio, April 30.

ADDISON SEARLE, inst. rector, Epis. Detroit, Michigan Territory, April 19, 1834.

JOHN S. WEAVER, inst. pastor, Pres. Sandcreek, Indiana, April 5, 1834.
ELIPHALET KENT, inst. pastor, Pres. Greenfield, Ind. May 10.
THOMAS BARR, inst. pastor, Pres. Rushfield, Ind. May 31.
—— HENDERSON, ord. pastor, Pres. Carmel, Ind. June.

ROBERT P. GENTRY, ord. Baptist, Drewry Creek, Illinois, May.

EDWIN F. HATFIELD, inst. pastor, Pres. St. Louis, Missouri.
ELIJAH P. LOVEJOY, ord. evang. Pres. St. Louis, Mo.
THADDEUS P. HURLBUT, ord. evang. Pres. St. Louis, Mo.

Whole number in the above list, 114.

SUMMARY.

Ordinations	68	New Hampshire	6
Installations	44	Vermont	2
Institutions	2	Massachusetts	23
Total	114	Connecticut	8
		New York	27
OFFICES.		New Jersey	6
Pastors	72	Pennsylvania	10
Evangelists	12	Maryland	1
Priests	4	Virginia	7
Rectors	2	North Carolina	2
Deacons	15	South Carolina	3
Missionaries	7	Tennessee	3
Not specified	2	Ohio	2
Total	114	Michigan Territory	1
		Indiana	4
DENOMINATIONS.		Illinois	1
Congregational	26	Missouri	3
Presbyterian	35	Total	114
Episcopalian	21		
Baptist	17	**DATES.**	
Unitarian	7	1834. February	1
Universalist	1	March	5
Reformed Dutch	7	April	37
Total	114	May	19
		June	44
STATES.		July	1
Maine	5	Not specified	7
		Total	114

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

SAMUEL BEEDE, Free Will Baptist, Dover, New Hampshire, March 28, 1834.

CALVIN NOBLE, æt. 57, Cong. Chelsea, Vermont, April 20, 1834.

GEORGE CHAPMAN, æt. 25, Unit. Framingham, Massachusetts, June 2, 1834.
ELIJAH GRIDLEY, æt. 74, Cong. Granby, Mass. June 10.

LUTHER HART, æt. 51, Cong. Plymouth, Connecticut, April 25, 1834.

THOMAS GRIER, æt. 55, Pres. Cold Spring, New York, May 19, 1834.

JOSEPH MAYLIN, Baptist, Medford, New Jersey, April 18, 1834.

FRANCIS A. LATTA, æt. 67, Pres. Monson, Pennsylvania, April 21, 1834.
JOHN COELTER, æt. 60, Pres. Tuscarora Valley, Pa. June 22.

—— UHLHORN, Ger. Evang. Luth. Church, Baltimore, Maryland, died in Germany, March 23, 1834.

JAMES D. McALLISTER, Baptist, Sydnorsville, Virginia, March 24, 1834.

DANIEL GOULD, æt. 44, Cong. Statesville, North Carolina, April 29, 1834.
ROBERT MILLER, æt. 75, Epis. Mary's Grove, N. C.

WILLIAM S. WILSON, æt. 33, Epis. Charleston, South Carolina, May 10, 1834.

ROBERT FLOURNOY, Meth. Epis. Perry, Houston Co. Georgia, April 6, 1834.
JOHN BAKER, Pres. Columbus, Ga. June 15.

WALTER MONTEITH, Mobile, Alabama, May 6, 1834.

LEWIS D. VON SCHWEINITZ, æt. 52, Meth. Bethlehem, Kentucky, March 29, 1834.
GEORGE W. ASHBRIDGE, æt. 32, Pres. Louisville, Ky. May 4.
JAMES L. MARSHALL, Pres. Shelby Co. Ky. May.

MATTHEW HARRISON, æt. 71, Pres. Preble, Cortlandt Co. Ohio, April 2, 1834.

Whole number in the above list, 21.

SUMMARY.

AGES.		**STATES.**	
From 20 to 30	1	New Hampshire	1
30 40	2	Vermont	1
40 50	1	Massachusetts	2
50 60	4	Connecticut	1
60 70	2	New York	1
70 80	3	New Jersey	1
Not specified	8	Pennsylvania	2
		Maryland	1
Sum of all the ages specified	696	Virginia	1
Average age	53 1-2	North Carolina	2
		South Carolina	1
DENOMINATIONS.		Georgia	2
Congregational	4	Alabama	1
Presbyterian	7	Kentucky	3
Baptist	2	Ohio	1
Methodist	1	Total	21
Episcopal	2		
Free Will Baptist	1	**DATES.**	
Methodist Episcopal	1	1834. March	4
German Evang. Luth.	1	April	7
Unitarian	1	May	5
Not specified	1	June	4
Total	21	Not specified	1
		Total	21

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JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

AUGUST, 1834.

EIGHTEENTH ANNUAL MEETING OF THE AMERICAN EDUCATION SOCIETY.

THE Society held its Eighteenth Annual Meeting in the Tract Society's House, New York, on Thursday, May 8th, at 4 o'clock, P. M.

A letter from the Hon. Samuel Hubbard, LL. D., President of the Society, assigning the reasons for his absence, and expressing his regret at not being present on the occasion, was communicated. The Rev. John Codman, D. D. was appointed Chairman of the Meeting.

The Rev. Dr. Tucker, of Troy, New York, led in prayer. The Rev. John J. Owen, Assistant Secretary of the Presbyterian Education Society, was requested to act as Clerk.

The minutes of the last Annual Meeting were read by the Secretary.

The Treasurer not being present, his Annual Report, certified by the Hon. Pliny Cutler, as Auditor, was read by Oliver Willcox, Esq. Treasurer of the Presbyterian Education Society, and the same was accepted and adopted.

The reading of the Report of the Directors was postponed to the time of the public meeting, to be held in the evening.

The officers of the Society for the ensuing year were chosen.

On motion of Rev. William Patton, of New York, seconded by Rev. Ansel D. Eddy, of Canandaigua, New York, the following preamble and resolutions were adopted.

Whereas the dependence of the Christian Ministry upon the Great Head of the church is entire and constant, and his blessing absolutely necessary to its success; and whereas the last Thursday of February has been annually set apart, by many of the friends of the Redeemer, as a season of united prayer, for a blessing on the young men of this country, and especially on those in a course of education at our colleges and academies; therefore,

Resolved, That it be earnestly recommended to all the young men, under the patronage of this Society, to observe the last Thursday of February as a day of fasting and prayer, with special reference to the more copious effusions of the Holy Spirit on the young men of this land generally; but more especially on our literary institutions, that the youth who resort thither for an education, may be sanctified and led to consecrate themselves to the work of the ministry.

Resolved, That the churches of Christ, and all the friends of this Society, and of the Redeemer, be affectionately requested to observe this Annual Concert of Prayer.

On motion of Rev. Eliakim Phelps, of Geneva, N. Y., seconded by Rev. Sylvester Holmes, of New Bedford, Mass. the following preamble and resolution were adopted:

Whereas 'the harvest is plenteous, but the laborers are few,' and the Great Head of the church has enjoined it upon his disciples, 'Pray ye, therefore, the Lord of the harvest that he would send forth laborers into his harvest;' and whereas the Tuesday immediately succeeding the first Monday of the month is regarded by the beneficiaries of the American Education Society, and by many of the friends of the Redeemer, as a day set apart for united prayer that multitudes of young men may be raised up and qualified to preach the gospel, therefore,

Resolved, That it be earnestly recommended to all the young men under the patronage of this Society, to observe some part of the Tuesday immediately succeeding the first Monday of the month as a special season of prayer, that God would convert young men and lead multitudes of them to consecrate themselves to the work of the ministry.

The Society adjourned, to meet at half past 7 o'clock, P. M. in Chatham Street Chapel.

The Society met agreeably to adjournment. The Hon. John C. Smith, LL. D., of Connecticut, one of the Vice Presidents, took the chair.

The services were commenced with prayer by Rev. Ichabod S. Spencer, of Brooklyn, New York.

An abstract of the Report was read by the Rev. Dr. Cogswell, Secretary of the Society.

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On motion of Rev. T. T. Waterman, of Providence, Rhode Island, seconded by the Rev. Sylvester Eaton, of Buffalo, New York,

Resolved, That this Society regard with unfeigned gratitude, the prosperity which has hitherto attended it, and that the Report of the Directors, an abstract of which has now been read, be adopted and published under the direction of the Executive Committee.

On motion of the Rev. James Matheson, of Durham, England, seconded by the Rev. Dr. Codman, of Dorchester,

Resolved, That as Education Societies exert an extensive and beneficial influence on other benevolent institutions, as well as on the churches, it is of the highest importance, that this Society should persevere in its purpose of training up a thoroughly educated ministry.

On motion of Rev. Daniel L. Carroll, of Brooklyn, New York, seconded by Rev. William Patton, of New York,

Resolved, That in view of the urgent call for ministers to supply this and other lands, it is the imperious duty of all young men of suitable piety and talents, prayerfully, and at once, to decide whether they are not required of God to devote themselves to the ministry of Christ.

On motion of Rev. Miron Winslow, of Ceylon, seconded by Rev. William S. Plumer, of Petersburg, Virginia,

Resolved, That since it is the revealed will of God that the world is to be converted through the instrumentality of the preached Gospel, the American Education Society is laid under the most solemn obligations to prosecute those measures it has adopted, to raise up an able and efficient ministry.

Addresses were delivered by the Rev. Messrs. Waterman, Matheson, Carroll, Winslow, Plumer, and the Rev. Dr. Codman.

The services were closed with the benediction by the Rev. Dr. McAuley, of New York.

ABSTRACT OF THE EIGHTEENTH ANNUAL REPORT.

Number of young men assisted during the year.

Soon after the last annual meeting, special efforts were made to seek out young men of talents, piety, and good promise, and induce them to prepare for the ministry of Christ.

A larger number of converted youth than usual, have commenced preparation for the ministry. During the year, assistance has been rendered to 113 young men in 14 theological seminaries; 433 young men in 84 colleges; 366 young men in 111 academies and public schools. Total, 912 young men in 159 different institutions.

New Beneficiaries.

The number of new applicants the past year, has been 15 in theological seminaries; 88 in colleges; 177 in academies. Total, 280 in different institutions.

Number licensed to preach.

It is supposed, that about sixty beneficiaries have the last year obtained licensure to preach, and commenced the work in which they have so long desired to engage.

Deaths.

Three of those who have been pursuing their studies for the ministry, under the patronage of the Society, with fair prospects of future usefulness, have been unexpectedly seized during the past year by the arrests of death, and remanded to the world of spirits.

Patronage withheld.

In withholding patronage from young men who have received it, the Directors are actuated by a sacred regard to the interests of the Redeemer's kingdom, the American Education Society, the benefit of the young men under their care, and those especially who are the subjects of this censure. Patronage is withheld when there are such improprieties of conduct as discredit Christian profession, or as bring reproach upon religion or the Society, or where there is a destitution of suitable natural or acquired qualifications. From ten beneficiaries, patronage has been withheld the last year.

Dismissions.

In conformity with the rules of the Society, fourteen beneficiaries, not needing further assistance, have requested and obtained an honorable dismission. In all these instances a due sense of gratitude has been expressed, and an intention to refund whenever it shall be in their power.

Promotion of personal holiness.

The object of this Society is to raise up a succession of holy and devoted ministers of Jesus Christ. As one means of accomplishing this, the Board of Directors instituted the plan of Pastoral supervision. The Secretary of the Parent Society has, during the year, visited between four and five hundred beneficiaries, and the remainder have been visited by other permanent Secretaries and Officers. By the Trustees of Phillips Academy, five hundred copies of the Memoir of the Rev. Elias Cornelius have been given to the Society for distribution. And they all have been, or soon will be distributed. A Communication on some important topic of moral and religious duty, designed to produce in them the fruits of righteousness unto salvation, is sent to them quarterly. All intercourse with them, in person or by correspondence, is both paternal and pastoral, and is designed to prevent an unfaithful, time-serving, and

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graceless ministry, and to bring forward a holy, consistent and consecrated host of ambassadors of the cross. Eternity alone will fully disclose its results.

Receipts.

From the Treasurer's Report, it appears that the receipts of the Society the past year have been $57,818 20; more than $11,000 greater than in any preceding year. Of this sum, $6,680, a bequest of Oliver D. Cooke, Esq. of Hartford, Conn. have been received on account of permanent scholarships, and 51,138 20 for current uses of the Society. There have been paid into the Treasury by beneficiaries, who have refunded in whole or in part what they received from the Society, $1,947 78, which sum is included in the above receipts. Of the $57,818 20, there have been raised within the bounds of the Presbyterian Church $19,277.

Expenditures.

The expenditures of the Society, during the year, have been $56,363 91. Add to this sum the debt of the Society the last year, $193 35, and the amount will be $56,557 26. From this sum subtract the amount of receipts for current use, and the Society will be found $5,225 71 in debt. A large portion of the funds of the Parent Society have been paid over to Branches, and Societies connected with it. Though the Society is in debt, yet it is not because funds as large as usual have not been received; but because the number of beneficiaries has been rapidly multiplied. The amount of appropriations now, is double to what it was four years ago.

Amount of earnings.

While pursuing their studies, the beneficiaries of the Society have earned during the year by manual labor, school teaching and other services, the sum of $26,268 23. This is truly creditable to them, and evinces what industrious application can accomplish.

Obligations cancelled.

During the year, the notes of ten individuals, at their request, have been cancelled in whole or in part, or placed in such a condition as will prevent embarrassment. Four of these were Foreign Missionaries, three were Home Missionaries, and three were settled Pastors in peculiarly depressed circumstances.

Quarterly Register and Journal.

This work, established for the benefit of the cause of Christ, has been continued with high reputation, and is accomplishing much on behalf of literature, religion and benevolent enterprises. Its bearing upon the operations of the Society, upon the young men connected with it, and upon the ministry generally, is most happy. By the historian and antiquarian, it is viewed as a work of peculiar merit. Its original discussions in respect to sacred learning, and the Christian ministry; its statistics of literary, religious and benevolent societies; of academical, theological and ecclesiastical institutions, are of great utility. That part of the work called the Journal, containing an account of the proceedings of the American Education Society, is very important to the interests of the Institution, and should be widely distributed.

Agents.

No benevolent society will flourish without Agents to execute its plans of operation. This point has been fully settled by the experience of years. But, provided these institutions could be sustained without the labors of Agents, it is doubtful whether it would be best for the church, that they should be. Judicious and faithful Agents will be the means of rousing the attention, and calling forth the energies of the community, by presenting the claims of different religious enterprises, and thus be the means of grace to Christians, by enlarging their views and expanding their benevolence. During the year a number of agencies have been performed.

Branches and Auxiliaries.

There are branches or auxiliaries in most of the States of the Union, in successful operations and preparing for extended efforts.

Presbyterian Education Society.

This Society extends its operations over a very large portion of the Middle, Western and Southern States. It had under its care the last year 436 beneficiaries, and it contributed towards their support $19,277.

General results.

The results which have been produced by the instrumentality of the American Education Society, have been most animating and encouraging. There have been assisted by it 1,964 young men in a course of preparation for the ministry. The first year only 7 were aided, and the last year 912. About 600 of its beneficiaries have passed through their course of education, and are now actively employed in promoting the cause of Christ. There are 40 preaching the gospel among the heathen as Foreign Missionaries. Between 200 and 300 have been employed at times in dispensing the words of eternal truth amid the waste places of Zion, or among the new settlements of our country, in the service of Home Missionary Societies. About 20 are laboring as secretaries or agents of different benevolent societies. More than 50 are engaged as editors of literary and religious publications, or as instructors in institutions of literature and theology, and the remainder are settled as pastors of churches, or are candidates for settlement. One sixth of all the ordinations and installations of ministers in the United States, the

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year past, as published in the different periodicals of the day, were beneficiaries of this Society. Through its instrumentality towards $500,000 have been raised for charitable ministerial education. More than $11,000 have been refunded by former beneficiaries. During the last 8 years, the young men connected with it have earned by manual labor, school teaching, and other services, $100,000. Making the returns which the Directors have received from a large number of beneficiaries the basis of calculation, it appears that the whole number of ministers educated by the Society, have since they commenced a course of education, taught academies and common schools more than 1,000 years; instructed about 135,000 children and youth; have been instrumental of 915 revivals of religion, and of the hopeful conversion of upwards 50,000 individuals. There are now instructed in Sabbath schools and Bible classes under their care, at least 60,000 persons. About $65,000 are annually contributed in their parishes for various benevolent purposes; and they preach statedly from Sabbath to Sabbath, to as many as 150,000 people. The indirect influence of the Institution is great in respect to society, the sciences and arts, and every thing that renders life desirable and happy. Perhaps it is as great as the direct. By its publications and agents and efforts generally, it has probably induced as many young men to enter the ministry, who were able to educate themselves, as would have educated themselves from among those, who have gone forth as heralds of salvation, by the aid imparted to them. And there can be no doubt that this Institution has excited to the formation of other similar Education Societies. In view of what has been accomplished by the Society, the Directors would make the most grateful acknowledgment of the Divine interposition in its behalf. "Thine O Lord is the greatness, and the power, and the glory, and the victory, and the majesty. Now, therefore, our God, we thank thee, and praise thy glorious name."

The work to be performed.

"The field is the world," and Christians in the nineteenth century, filled with the faith of God, anticipate its immediate cultivation. If they speak of multiplying the copies of the Sacred Scriptures, it is for the supply of all the families of the earth; if they speak of sending out missionaries of the cross, it is to every inhabited part of the globe; if they speak of raising up spiritual laborers, it is for gathering in the moral harvest of the world. And so it should be. Jesus Christ died for the world, and his redeemed people should aim at nothing less, than bringing it back from its revolt to his allegiance. For the accomplishment of this object, the Christian ministry is the great and standing ordinance of Heaven. A host of young men must be raised up and qualified for this blessed work. And in the providence of God, the American Education Society seems destined to be a grand instrument for the completion of this glorious work.

Means to be used.

Prayer is one important means to be employed for the advancement of this cause. After stating that "the harvest is plenteous but the laborers few," the Great Head of the church enjoined upon his disciples this duty, "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." Every step in this work should be taken in prayer—prayer in faith—in importunity—in agony.

In the year 1831 there was a revival in fourteen different colleges, and between 300 and 400 young men in our institutions of learning, were hopefully converted to Christ. The present year too has been signalized by the dispensations of his grace. Revivals have been enjoyed in a number of colleges, and many students have been brought to a knowledge of the truth as it is in Jesus. There are now 5,400 young men at the different colleges in the United States. How important that they should be sanctified and consecrated to Christ and the church.

Another means to be used is the diffusion of information in respect to the want of ministers. Parents should acquaint themselves, that they may know their duty in reference to the consecration of their sons to the ministry. Pious young men are bound to be informed, in regard to the deficiency of ministers, that they may see the necessity of setting themselves apart to the work of preaching the gospel. All people should have full statistical information on the subject. Until this is the case, they will never perform their duty.

Agents should be sent forth to spread before the community the woes and wants of perishing men, and excite to benevolent efforts. A knowledge of the true condition of the world, and the means of its mental and moral improvement, must be highly interesting to the philosopher, patriot and Christian. The evil must be known before an adequate remedy can and will be applied.—Efforts should be made to induce pious young men of proper natural qualifications to enter the ministry. Parents should consecrate their sons, if pious and of good promise, to this blessed work, and encourage them to seek suitable preparation for it. A child must not be withheld from this employment, because he is the youngest son, or an only son. He must be given up, for the Lord hath need of him. Abraham could sacrifice his youngest son at God's command, and God himself could offer up his only Son for man's redemption. Parents must make more sacrifices in this way than they ever

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have made. And they should rejoice that they have sons to be thus employed for Christ and his church. The ministers of Jesus should make increasing efforts to induce young men of respectable talents, ardent piety, and good promise, to commence at once preparation for this holy calling.—Charitable assistance should be rendered to all pious young men of good promise who desire to prepare for the ministry, but have not the pecuniary means of doing it. The number of males in the United States, between 14 and 25 years of age, is about 1,200,000. One fifteenth part or 80,000 may be considered pious. One in ten or 8,000 ought to prepare for the ministry. One half of these are able in a pecuniary view to educate themselves; the other half or 4,000 need charitable assistance. And can it be imagined, that the churches purchased by the blood of Immanuel will withhold the silver and the gold, which are the Lord's? It cannot be.

Conclusion.

Have the friends of Zion thought on this momentous subject of educating pious young men for the ministry as they ought? Have they sufficiently exerted themselves to become acquainted with the spiritual woes and wants of millions in our own country; and of hundreds of millions in pagan and Mohammedan lands? Have they felt as they ought? Have they experienced one hour of distress, one sleepless night on account of the impending perdition of those who have no knowledge of the way of salvation by Jesus Christ? Have they prayed as they ought, presented the case before the throne of God with strong crying and tears—agonized in prayer? For the promotion of this object, have they contributed of their substance as duty required? On the day of their espousals to Christ, did they not make an entire consecration to him of all they are, and have, and can do for time and for eternity? Christians will do well to ponder these things in their hearts.

Presbyterian Education Society.

As the American Education Society held its annual meeting this year in the city of New York, the Presbyterian Education Society did not celebrate publicly its anniversary. The officers of this Society are

Hon. Theo. Frelinghuysen, LL. D. *Pres.*
Rev. William Patton, *Cor. Secretary.*
Rev. John J. Owen, *Assistant Secretary.*
Horace Holden, Esq. *Recording Secretary.*
Oliver Willcox, Esq. *Treasurer.*

Some account of the proceedings of this Society, is given in the abstract of the Parent Institution.

The Rev. William Patton, pastor of the Central Presbyterian church in New York, having been appointed to the office of Corresponding and Pastoral Secretary of the Presbyterian Education Society, with a view to his devoting the whole of his time to that office, the undersigned were constituted a committee to make all necessary arrangements and to secure his acceptance. We are happy in communicating to the Christian public that he has accepted the appointment, and will very soon enter upon its duties. At a select meeting of gentlemen, called from the various churches, it was unanimously and strongly urged upon Rev. Mr. Patton to accept. A subscription was then opened, which amounted to $2,837 50, and which has since been increased to about $5,000.

The committee are strongly encouraged by this demonstration, of the increased interest taken in this cause. The rapidity with which young men of piety and talents are coming forward, will require an enlarged benevolence; and we cordially, therefore, commend the Secretary and the indispensable and noble cause he advocates to the prayers, confidence, and benevolence of the Christian community.

Henry White,
Caleb O. Halsted,
Fisher Howe,
R. T. Haines,
Wm. M. Halsted,
} Committee.

Anniversary of the Boston Auxiliary Education Society.

The Boston Auxiliary Education Society held its annual meeting on Monday evening, May 26, at Park Street Church. The services were introduced with prayer by the Rev. President Humphrey, of Amherst College. The Report was read by the Rev. Nehemiah Adams, of Boston. Addresses were delivered by the Rev. Dr. Cogswell, Secretary of the Parent Society; the Rev. Hubbard Winslow, of Boston; the Rev. William Patton, Secretary of the Presbyterian Education Society; and the Rev. Miron Winslow, of Ceylon. The officers of the Society are

William J. Hubbard, Esq. *President.*
Mr. James M. Whiton, *Secretary.*
Mr. Lorenzo S. Cragin, *Treasurer.*

The Report follows:

The Boston Auxiliary Education Society was instituted at Boston, Dec. 1818, under the name of the Auxiliary Education Society of the Young Men of Boston. By a new organization in the year 1831, its dis-

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tinctive character as a Society of young men was changed, and it now embraces some of every age in the churches of this city.

This Society is the leading auxiliary to the Parent Society, its yearly contributions to the latter having exceeded those of every other similar association. Its funds are applied immediately to the use of the Parent Society, and thus it presents the light of a goodly stream feeding a river which in a peculiar sense makes glad the city of our God.

The sum of $3,482,* raised by this Auxiliary during the past year, is an indication of the importance attached by Christians in this city to the cause of education for the ministry. They do not, however, and cannot transcend its importance by any feelings however ardent, or by any efforts however great. When Christ at his ascension led captivity captive, He gave gifts to men, like a royal conqueror, in testimony of his triumphs, as an assurance of his love and protection of his friends. What were these tokens of the favor of Him who said, "All power is given me in heaven and on earth," and from his infinite resources what did He select, as, in his view, the greatest gift which he could bestow upon man? It was THE CHRISTIAN MINISTRY. This is the greatest blessing which the Saviour has given to the world; it is, in fact, in the place of the Saviour's personal presence amongst men; it is the instrument of a world's salvation in the hands of the Holy Ghost. To perpetuate the Christian ministry is to insure the Redeemer's greatest blessing to mankind, and the continued influences of that Spirit who worketh faith, which cometh by hearing; and who as the God of the natural as well as the moral creation, rejoices in the wise adaptation of means to the end, and has exhibited adorable wisdom in appointing such means as redeemed sinners to publish salvation.

This continuance of the Christian ministry is essential, not only to the conversion of the world, but to the existence and prosperity of the various plans of benevolence. It is plain, that unless the good proposed by every other enterprise of Christian zeal be followed up in the hearts of men by the ministrations of the gospel from a preacher, it will be temporary in its influence and limited as to its extent.

It is a singular feature in the government of God, that all the objects which lie nearest his heart, are in a peculiar manner made to depend for their accomplishment upon the will and efforts of his friends. Many things of secondary importance are performed without so distinguished and necessary an agency of man, but in those great concerns which involve the highest glory of God, and are most intimately connected with the work of redeeming the world, the Christian is set forth as the great instrument, and God waits for the exercise of his powers and of his spiritual affections, the use of his possessions, and the consecration of himself a living sacrifice, before these objects can be accomplished. This is without doubt from the Son of God, who, knowing the honor and glory which will accrue to him who is instrumental in the accomplishment of such designs, is willing to add to the honor conferred on man in redemption, the happiness of being a co-worker with God. This is applicable to the object with which this Society is connected. We have seen that the ministry of reconciliation was the gift chosen by the Saviour to be a lasting memorial of himself, and to effect the purposes contemplated by his humiliation, his cross and triumph. We have seen that it is all-important; that Christ is dead in vain, unless his constituted means of spreading the knowledge of his name and salvation, are provided. But this responsibility is left with his friends. "How can they believe except they hear, how can they hear without a preacher, how can they preach except they be sent?" These questions are solemn affirmations, and it is left with the Christian to supply that indispensable instrumentality, during whose delay the destinies of a world are at stake.

In the providential administration of God, enterprises destined to effect distinguished good, are in many instances compelled to struggle with great difficulties and opposition. From the reformation downwards, they who have been connected with noble plans of benevolence, have, in the majority of instances, been compelled to hard and hazardous labors, which have tried their souls. As through much tribulation we must enter into the kingdom of heaven, so the desirable object must be purchased at much expense; and this, in accordance with the sentence, In the sweat of thy face shalt thou eat thy bread; for sin has separated us from the once easy acquisition of that which is desirable, and has made labor a necessary condition in every thing, and especially in that which concerns the restoration of souls to holiness, and the favor of God. An illustration of this is seen in the difficulties which attended the commencement of the scheme of benevolence now considered. A perfect illustration of it upon a smaller scale is seen in the trials and sufferings of multitudes of pious young men, in striving to obtain the necessary qualifications for the ministry. God seems for a long time to hedge up their path. The oppo-ition of friends, or growing poverty, one or both of these are obstacles which hundreds of young men have been obliged to encounter; and in the struggles which they have endured, it may be said of them the heart knoweth its own bitterness,

* This sum does not comprize the whole yearly contributions, many of the subscriptions or contributions not yet having been received.

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No stranger can tell what have been the sufferings of candidates for the sacred office in their first efforts to obtain an education. To look through seven years, at least, of study, without the means of support, to be subjected to the charge or suspicion of indolence from ignorant and mistaken friends for choosing an employment whose hardships and pains they could not appreciate, to sit by a miserable fire through long winter nights, to see a scanty wardrobe perishing, and no prospect of fresher supply, to feel the pressure of accumulating debt, and to have the mind agitated and racked almost every night by the question whether the indications of Providence are not opposed to further progress, and to be oppressed in spirit all day long with the consciousness of being poor and friendless, are sufferings which not a few have endured, who, as has been seen with effects of their subsequent labors, were chosen and called of God to the ministry of reconciliation. The Great Apostle and High Priest of our profession went through a course of suffering even unto blood; and though his young followers would not shrink from being partakers with Him in his sufferings, nor despise the early chastening of the Lord, nor withdraw themselves from bearing the yoke in their youth, they are compelled to say to the brethren and sisters in Christ, that they must share with them the suffering and sacrifice which God has made indispensable to their being co-workers with him in saving the world. It is one of the most delightful results of modern Christian benevolence, that a plan has been devised and brought to the help of those who are the hope of the church and the future heralds of mercy, at the same time, that all temptation to indolence and pride is prevented by a happy contrivance of keeping a sense of responsibility upon the mind, while it is relieved from the oppression of want and uncertainty. The plan of loaning funds to candidates for the sacred profession, payable without interest at a time when it is supposed the ability will make it easy, and to be cancelled in the case of those who enter the missionary service, is a wise and admirable feature in the present system of this benevolent enterprise. The receipt of absolute charity is often so revolting to many invaluable but sensitive minds, that they have preferred to suffer, and, in some instances, forego, the advantages and usefulness which they could not otherwise enjoy. The natural delicacy which is found in many young minds, is almost always a token of merit, and proceeds from qualities which may be suppressed or greatly injured, if treated in their first opening with harsh or unrefined usage. The independence of mind which leads some to refuse charitable aid, has, with a little indulgence and proper management, often been like a compressed coil, propelling to harder study and severer efforts, and giving a play to the energies of the man which might have collapsed, and made him a listless and useless creature, if unwelcome obligations had been forced upon him. Here in the opinion of many the present system of our Society fulfils a delicate and noble end; saving all that is valuable in the refinement of a delicate mind, and at the same time yielding it all the aid which an abundant charity would afford. Those who contribute to this Society, may be assured, in view of some of the circumstances just stated, that there is no plan through which they can exert such an influence upon one of the most interesting classes of their fellow-beings; and at a time, when all that is generous and kind is sparingly appreciated; or that will be more fully repaid them on earth and in eternity, in the gratitude of the immediate recipients of their sympathy, and of multitudes whom they will be the instruments of converting to God, to be in their time the means of salvation to thousands more.

One principle upon which this Society proceeds, and which commends itself to every well-informed mind, is, that a thorough classical and theological education is desirable as a qualification for extended and permanent influence in the Christian ministry. There is one view of this subject which deserves attention and serious consideration. Many of us can remember the time when it was thought that the employment of the missionary was one that needed merely common and even ordinary talents and acquisitions, and when those who could not obtain a settlement in a Christian society by reason of their want of acceptable talents and attainments, could be as usefully employed amongst the heathen, as men of greater powers and learning. Even at the present day the heathen are by many indiscriminately considered as stupid, sottish, senseless creatures, without discernment, talent, taste or aptitude for any thing but animal pleasure, or sensibility to any thing but brute force. This is doubtless true in regard to the majority of the heathen, and even the remainder "have their understandings darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." But under that awful darkness which broods over paganism, there is a world of mind, and here and there a shrewd, intelligent, keen-sighted intellect, which by cultivation would honor and bless the world. As knowledge and the principles of Christianity spread through that mass of mind, creating a desire for instruction and a disgust at the foul practices of their superstitions, there will be questions asked, and investigations made, and a spirit of general inquiry roused up, which will shake all paganism to its centre. Who are the men that we shall need to be stationed there to direct that wonderful reformation, to guide the awak-

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ened mind of a new world, to satisfy the eager desire and the restless curiosity of men with faculties roused and sharpened by partial discoveries of the wonders of natural and revealed religion? Are they superficial thinkers, who shunned the discipline of a thorough education? Are they half-taught scholars, who, because the work to be performed was so great, could not wait to prepare themselves to do it? Are they men of *decent* attainments and powers merely that will soon be required by the exigencies of the heathen world? This Society has answered the question by the decided stand which it has taken in enjoining upon all within its influence, the duty to themselves and their Master, of striving after the highest cultivation and attainments in reference to the work of the ministry.

It is possible that it has appeared to some that the learning, and talents, and sensibilities of Henry Martyn were sacrificed in sending him to live and die amidst idolaters; and that such a useless expense of mind and such liability to excruciating suffering which every one constituted like him must endure, ought to be spared, and men of common endowments, and iron nerves, and "*working men*," be selected for this purpose. But the memoir of Henry Martyn would not have blessed Christendom, and through us, paganism, had he not been a man of just the sensibility and refinement and learning that he possessed. The invaluable translations which he made would have been performed with less ability, if with any, if this ornament of an English university had not gone to Persia. Shall the important work of TRANSLATION, that requires a fine perception of shades of thought, and language, and which, in a small mistake of a particle, or single word, may convey erroneous impressions to a nation of readers, be intrusted to men of inferior classical abilities; and they be the Wickliffes, the Tindalls, the Coverdales, and "the James's men" of a new Christendom, who have no disposition or patience for the study of languages at home under every possible advantage? Were the labor required of the missionary only that of a camp-meeting, or a conference-room, he were the best qualified, whose ready utterance and physical strength were the greatest; but when we consider that the *literature* of the vast nations of heathenism, soon we hope to be converted to God, is yet to be formed, and that every thing depends upon the first and elementary parts of it, the office of a foreign missionary seems to be one of inexpressible responsibility, and to call for men as well qualified by the highest and most extensive literary attainments as any that remain in the churches and institutions of Christendom. It is evident, moreover, that now is the time when such men are needed to take their stations at the opening fields of usefulness in foreign lands, to watch for the indication of those changes which in the world of mind are more sudden than that of the seasons, and during which it can never be said, "There are four months and then cometh harvest," but which call for the reaper oftentimes before it is suspected that the seed is in the ground. As the Education Society rather than any other is engaged in furnishing men for the various departments of ministerial labor, it seems to be incumbent upon *them* especially, to make these statements and to recommend these principles to the churches, and they call upon ministers and intelligent laymen to assist them in giving this subject the prominence before the community which its importance deserves. The effect of the general reception of these views, confirmed by the apparent revolutions in the heathen world, would soon lead Christendom to expect that our most accomplished scholars, and men of the most powerful minds, should be selected for the foreign service; and that a common man would do better to remain at home, than be intrusted with the amazing responsibility of forming the minds and characters of nations, and of laying a foundation which must be removed at great hazard when the superstructure has gone up, or stand for ages to give character to all that shall be built upon it.

But if the exigencies of the heathen world demand the best men that leave our seminaries, what will the churches do for a supply of able ministers? There must be a famine amongst them, unless means are used to increase the number of such ministers; for increasing knowledge and reformation in all classes of the community have raised the standard of ministerial qualifications, so that if the previous description of such a minister as a church represent themselves to need, and seem not to be satisfied unless they can obtain, is to be answered, nothing short of thorough literary and theological attainments in those who are assisted by this Society will give the churches confidence in receiving any who have been under its patronage. Those who cannot wait to finish their studies because souls are perishing, will then be made to feel that it is more painful to see them perish while they who were in such haste to save them are to their mortification laid aside for incompetency, than it would have been to have repressed their irregular zeal, and to have followed the counsel of wiser and more judicious men.

But while the demands of the heathen world are increasing, and the churches of our land need a constant supply of able and efficient men, where shall we look for the reinforcement of the Christian ministry, and for the host that is needed to Christianize pagan lands. It is believed that the Society to which this is an auxiliary is to be, in the hands of God, the means of a large supply to these demands. And it is not merely by

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sending out those whom it has been instrumental in calling from obscurity and poverty, and raising up to be ministers, that this Society will be a blessing to the churches and to the world. It has been the means of raising up many to preach the gospel whom it never assisted by its funds, but to whom it directed the prayers and interests of the churches and of its beneficiaries, and who, in the revivals in colleges which were in consequence of these prayers and this interest, were the subjects of renewing grace. The American Education Society by having the objects of its fostering care in colleges and academies, is necessarily drawn towards those seminaries with an intense interest; thus it has been the means of awakening and sustaining a spirit of prayer throughout the churches for the literary institutions of our land; and to these institutions we are to look for the future ministry. No one may say how much the direct or indirect influence of this Society has been connected with revivals in colleges and academies;—those events of thrilling interest, those periods in which men are called to be apostles, and set apart by the Holy Ghost to the gospel of God. In this view of the subject the American Education Society stands first amongst equals in its influence upon the destinies of the world.

It is interesting to see that this great enterprise holds so high a place in the hearts and charities of Christians in this city, and it is hoped that they will continue to sustain the example which they have given to other auxiliaries, and far surpass their own former efforts. To be the instruments of raising up heralds of the cross, requires an exercise of faith in the promises of God; inasmuch as this benevolence contemplates future, as well as immediate, good; and therefore they who thus cast their bread upon the waters in obedience to the command of God and with trust in his word shall have the praise not only of devoted servants, but of those who honor God by their "confidence, which hath a great recompense of reward."

INTELLIGENCE.

American Education Society.

Quarterly Meeting of the Directors.

The quarterly meeting of the Board of Directors was held on Wednesday, July 9, 1834. Appropriations were made to beneficiaries, in various institutions as follows:

	Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
4 Theol. Sem's,	54	1	55	$1,010
11 Colleges,	231	1	232	4,296
40 Academies,	77	27	104	1,380
55 Institutions,	362	29	391	$6,686

The Directors were obliged by their Rules to strike from the list of Beneficiaries the names of two young men for improprieties and immoralities of conduct. Such instances of misdemeanor have rarely occurred of late, and are deeply to be deplored. May the Directors be never again called to the performance of the like painful duty.

Report of Rev. Wm. L. Mather.

To the Secretary of the American Education Society.

My last quarterly report I think was made out from Berkshire county, April 1. I continued my labors in that county till I had visited the remaining towns of Williamstown, Dalton, Hinsdale, Peru; Windsor, Lanesborough, Tyringham, New Marlborough, Sandisfield and Sheffield. These towns, except one, all contributed at the time to the funds of the Society, as will appear from the list of donations published in the Journal. This list, however, it should be observed in justice to some of these towns, does not exhibit the whole amount contributed for the season. Providential circumstances with regard to some of them prevented much effort being made at the time.

With regard to the town which contributed nothing at the time the subject was presented, something has perhaps been contributed since. It was understood that there would be. It was thought not expedient to call upon the people to act on the subject immediately, lest they should do too much and would afterwards repent of their liberality—that they had better take time to think of the matter and act understandingly.

Now, Sir, without any particular reference to the place here alluded to, (for I hope in that instance your Journal will show a very liberal contribution as the result of waiting and thinking,) allow me to make a remark on the feature in the system of benevolent contribution. This thinking and deliberating, is an excellent thing. I love to have men think well before they act on any subject; and especially in regard to the Education Society. If I can only get men to think of this cause, scrutinize it, and understand it throughout, I have no fears about their giving. I have never known a man who became thoroughly acquainted with this Society, and understood properly its bearings upon the church and the world, who was disposed to withhold his aid from it. This waiting, however, and putting off the matter to some future time before acting, when there is no other reason for doing so but to think about it, is quite another affair. If the subject is so unfortunately presented by an agent, that the people cannot understand it from his

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address, but each for himself must procure and examine all the public documents on the subject before he can have a proper view of it, it is certainly a good reason for his delaying and taking time to do this. But when the cause is properly presented, (as it is believed is generally the case,) all needful information to a correct understanding of it is communicated, all the important facts respecting it are spread out before the mind, and its various bearings and relations exhibited in a single view; and then, if ever, is the time when the subject can be contemplated in its true light and be properly understood, and then is the time when men can act in reference to it more understandingly than at any other. Whereas a delay of a week, instead of increasing the light in most cases, would actually extinguish in a measure that which already exists. It will be observed that I speak only of this particular reason for deferring immediate action. There may be many other reasons which would render an immediate contribution or subscription inexpedient. The question is one of expediency altogether in regard to these reasons. In regard to the other, I cannot avoid being very uncharitable. The suspicion will, in spite of me, steal over my mind that some other than benevolent feeling is the ground for wishing this delay. However, this whole remark may, in a good measure at present, be unnecessary, as the time has come when the friends of Zion are but little disposed to put off to a future time what is properly their present duty.

The Berkshire County Auxiliary Society held its anniversary on the first of May. The meeting was well attended by the ministers of the county, and an unusual interest manifested in behalf of the cause. Berkshire county does well for some objects of benevolence, while others and this among them, has hitherto been sadly neglected. This was felt, and a determination manifested that with regard to the Education Society at least an effort should be made to place it on its proper footing.

The churches embraced in the Plymouth County Auxiliary, presented my next field of labor, which I have occupied till the present time. These churches, with a few exceptions, are well known to be neither large nor wealthy. They are nevertheless liberal. I have, in most cases, been favorably disappointed in the amount of their contributions. I do not mean that they have done more than they ought to have done in any case; for such an occurrence would be rare indeed, perhaps no one of them has come up to the proper standard of duty in this respect, but they have done well comparatively. And I feel happy to bear this testimony to their benevolence, not to exalt them in their own estimation, but to encourage them to do the more. My reception has been cordial and it is truly a pleasure to plead the cause of benevolence among a people who love that cause.

Extracts from the Rev. Charles S. Adams's Reports.

To the Secretary of the American Education Society.

Rev. and Dear Sir,—On account of bodily indisposition I remained at home the Sabbath after my return from Boston. The Sabbath following I spent at Sanford, where they did better than I anticipated—$27 50 was subscribed, though not all collected when I left. I attended the annual meeting of the York County Auxiliary Foreign Missionary Society, at Biddeford, where I had an opportunity of saying something relative to the education cause. I offered the following resolutions:

1. *Resolved*, That whereas the operations of Missionary Societies must be retarded without an increase of ministers, it is the duty of every minister to seek out young men suitable to be educated for the ministry.

2. *Resolved*, That in view of the want of missionaries, it is the duty of parents and Sabbath school teachers to infuse into the minds of children a missionary spirit.

If we would raise up soldiers of the cross, I am satisfied we must begin where the men of this world begin to raise up soldiers for war and blood, *with children*. The world is to be supplied with ministers from our Sabbath schools, and these should be considered as infant schools of the prophets. Children should be taught to think early on this subject, and to feel that many of them are to be called to bear the message of salvation to a dying world. I cannot now enlarge on this point, but I feel that it is a subject which ought to be thought of more by parents and Sabbath school teachers. Books and tracts, on this subject must take the place of swords and guns, which a few years ago almost every boy possessed, and which was calculated to inspire a martial spirit; and parents and Christians generally must turn their attention to this subject more, and converse with their children upon it, as if they were actually training them up for the army of the Lord of Hosts. Then in a few years there will be young men enough who will cheerfully consecrate themselves to the service of the ministry.

The world will never be converted till something more is done to raise up ministers, and I know not where we can better begin than with the children of our Sabbath schools.

——— Having finished Strafford county, New Hampshire, I returned to this place—ready to depart for some other field of labor, when you shall direct. I have suc-

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ceeded better than I expected in those towns which I have visited, viz.: Conway, Sandwich, Moultonborough, and Meredith. Old Strafford will not be behind any part of the granite State in good enterprises.

Rev. Mr. Ellis's Report.

To the Secretary of the American Education Society.

Rev. and Dear Sir,—Although but just entered on my labors in this field, I send you this brief notice as you requested. The manner in which the education cause has been received by the churches will be best seen by the results.

Three places have been visited. Plymouth has contributed $350 11. Boscawen $155 60, and Concord, $268. $129 was collected at the anniversary of the county society, at Boscawen, the week previous. Whole amount of all the collections $902 71. $25 of the sum contributed, at Concord, are from a young lady who recently died in the triumphs of faith. While in the last struggle with the "king of terrors," she exclaimed, "send that money to the valley of the West, to teach some poor sinner how to die as happily as I do." May it assist some pious youth there to go and tell of the dying Saviour. One of the above donors, as he made himself an honorary member of your Society said, "but a few years ago I was selling about 70 hogsheads of rum annually, now I sell none." The evidence that the friends of Zion are determined to sustain the cause of the Redeemer, in times of severe pecuniary difficulty, is among the happiest signs of the times. And that blessings are in store for the faithfulness in the church, none who read the Bible can doubt.

There seems to be generally an increasing conviction of the importance of sustaining the Education Society. And while our ministers and churches are beginning to awake to the deplorable want of ministers of the gospel, and to make special efforts to prepare, by a shorter course, many hopeful candidates for the sacred office, whose age and circumstances preclude their taking a regular course of study; none wish, so far as I can discover, to lower the standard of ministerial qualification, or to discourage those who can obtain a thorough education, but the contrary.

I wish here to state one fact for those, who, because they have passed 21 or 22 years of age, think they are too old to attempt a thorough education. Visiting the venerable patriarch* at Boscawen, who long since preached his half century sermon, I was anxious to learn particulars of the ministerial life of one so eminent in usefulness. In answer to my inquiries, he stated that *twelve revivals* had occurred under his ministry. He recollected the number of hopeful converts, in five or six of them. It exceeded 500. He had fitted about 100 young men for college; 40 of whom had entered the ministry. He said he once had an education society of his own, and that although he was several hundred dollars in debt when he left college, and had nothing to pay, yet he afterwards had, at one time, $1,500 *loaned out* to his young men *without interest*—who refunded it for the use of others in the same pursuit. *This* man entered college at the age of TWENTY-FOUR.

I wish here only to add, that if I am *always* to share the kindness which God provided for me among the friends whose benefactions I have the pleasure to report, I desire no pleasanter service, this side heaven, than the laborious 'thankless' service of an agency.

Concord, N. H., June 27, 1834.

* Rev. Dr. Wood.

ANNIVERSARIES OF AUXILIARY SOCIETIES.

Berkshire County.

THE annual meeting of the Berkshire Co. Education Society was held April 31, at Richmond. The Report was read by the Secretary, the Rev. Edwin W. Dwight. Addresses were delivered by the Rev. Messrs. Yeomans, Hawley, and Hooker, the Rev. Dr. Shepard, and the Rev. Mr. Mather, agent of the Parent Society. The officers of the Society are Rev. Samuel Shepard, D. D., President, Rev. E. W. Dwight, Secretary, and John Hotchkin, Esq. Treasurer.

Worcester South.

The Worcester South Education Society held its anniversary at Sturbridge, April 30, 1834. The report was read by the Rev. John Maltby, of Sutton. A sermon was delivered by the Secretary of the Parent Society, which was followed with some remarks by the Rev. Levi Packard, of Spencer. The officers of the Society for the ensuing year are Gen. Salem Towne, President, Rev. J. Maltby, Secretary, and the Hon. A. Bigelow, Treasurer.

Worcester North.

The annual meeting of the Worcester North Education Society, was held May 1, 1834, at Templeton. The report was read by the Rev. Samuel Gay. A sermon was

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preached on the occasion by the Secretary of the Parent Society, and was followed by an address from the Rev. Charles S. Adams, an agent of the Society. Dr. Anson Bates is President of the Society, the Rev. Samuel Gay, Secretary, and Dea. J. Ellingwood, Treasurer. An extract from the report follows.

Your committee havo the pleasure of stating that the collections raised within the limits of this Society in aid of its proposed benevolent object, were greater the last year than in the preceding years.

In 1831, the whole sum raised was $500 82. In 1832, there was raised only $346 30. The last year, 1833, there was raised by this auxiliary $740 83, which was more than double the sum raised the year immediately preceding. This fact proves the utility and necessity of having agents to address our churches upon the great objects of Christian charity. Objections have been sometimes suggested against so much being expended in supporting agents; and were all Christians seeking opportunities of doing good, and ready to every good work, the treasury of the Lord might be replenished without employing agents to remind them of their duty. But the great difference between the sum collected within the limits of this Society the year before last, when no agent was employed to visit our churches, and address the people upon the subject, to enlist their feelings and to call forth their sympathies in behalf of those who are destitute of the gospel ministry; and the last year, when they were addressed by an interesting agent, speaks volumes in favor of employing agents.

The cause in which we are engaged demands our most persevering efforts; "let us not be weary in well doing." The American Education Society is doing much towards furnishing this dark world with the light of life and salvation; and shall we not consider it a privilege to be auxiliary to this benevolent Society, and to be engaged in the same noble enterprise?

This is a period of revivals of religion. God is calling into his vineyard laborers who have been inured to hardships and labor; and they are best calculated for soldiers of the cross. They are more peculiarly fitted for the great and arduous work of cultivating the many extensive moral wastes, which affords striking proof that the Lord has smitten the earth with a curse.

The word of God presents before us the certain prospect that all these moral wastes will ere long be well cultivated fields. The wilderness and the solitary place will rejoice, and the desert will blossom as the rose. But how is this to be effected? Will the Lord work miracles to bring about this happy state of things? Or will it be accomplished by the use of means? Is there not the same connection between means and ends in the moral as in the natural world? It is by the labor of man the natural wilderness becomes a fruitful field. So also, in the moral world, the blessing of God attending the efforts put forth by his people causes pagan darkness to flee before the rising of the Sun of Righteousness; and the absurd and abominable rites of the degraded and superstitious heathen, to give place to the blessed institutions and ordinances of the gospel of Christ.

Norfolk County.

The Norfolk County Education Society held its anniversary at Franklin, on Wednesday, June 11, 1834. A sermon was delivered on the occasion by the Rev. Benjamin Labaree, President of Jackson College, Tennessee, and remarks were made by the Secretary of the Parent Society. The Rev. Harrison G. Park, of South Dedham, is appointed to deliver a sermon before the Society on the next anniversary. The officers of the Society are Nathaniel Miller, M. D., President, Rev. Samuel Gile, Secretary, Rev. Dr. Codman, Treasurer, and Dr. Jesse Wheaton, General Agent.

Plymouth County.

This auxiliary held its anniversary at Bridgewater, (Rev. Mr. Gay's parish,) on Thursday, June 12, 1834. The report was read by the Rev. Ebenezer Gay, and addresses were delivered by the Rev. Thomas Boutelle, of Plymouth, and the Secretary of the Parent Society. The officers of the Society are Hon. Josiah Robbins, President, Rev. Ebenezer Gay, Secretary, and Dea. Morton, Treasurer.

Essex South.

This anniversary was held in connection with the County Conference of Churches, on Wednesday, July 9, 1834. The Rev. Charles S. Porter, of Gloucester, read the annual report, and the meeting was addressed by the Rev. David Greene, one of the Secretaries of the American Board of Commissioners for Foreign Missions, and the Secretary of the Parent Society. The officers of the Society are Rev. Samuel W. Cozzens, President, Rev. Charles S. Porter, Secretary, and David Choate, Esq. Treasurer.

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Windham County.

At the annual meeting of the Windham County Education Society, (Ct.) the Rev. George J. Tillotson read the report, and the Rev. William L. Mather, agent of the Society, delivered an address.

The officers of the Society are Job Williams, Esq. President; Rev. Mr. Tillotson, Secretary; Dr. William Hutchins, Treasurer.

An extract from the Report follows.

The American Education Society seems, at the present time, to be in some respects the most important in the whole brotherhood of benevolent institutions. No one thing is now so much impeding the work of the world's illumination and salvation, as the lack of qualified heralds of the gospel. It is a settled point, that if indigent pious young men are not aided into the ministry, if the church relies upon those able and disposed to educate themselves for the work, the destitution even in our own land will rapidly increase, and multitudes die annually without the ministrations of the gospel, and heathen nations never be converted. For even with the assistance of education societies, in multiplying the number of able and faithful ambassadors of Christ, so rapid has been the increase of population in our land, and so numerous the vacancies occasioned by death, that the wants of our own country have been annually increasing. After all the efforts of the pastors of the churches in persuading to the work of the ministry those able to educate themselves, and in encouraging the indigent, still the appeals from various portions of our land have been growing more numerous and affecting.

The American Home Missionary Society is now straitened in its enlarged efforts, for the lack of qualified preachers to send out among the destitute. Its object is a very popular one among the philanthropic and pious; and pecuniary means to almost any amount can be raised in its behalf. But as thrilling appeals are every week coming up from different portions of the country, to its secretary, for missionaries, in a very great majority of the cases he is under the painful necessity of sending back the cold and despairing reply, "who will go for us, and whom shall we send?" The secretary annually visits our theological institutions, saying, "we are in want of *hundreds* of qualified men to send out as missionaries to meet the present demands of the land; and while he pleads for several *hundreds*, he is unable to obtain as many *tens*. The enlargement of the operations of the Home Missionary Society must depend in a great measure on the enlargement of the operations of the American Education Society. It would seem to be enough to melt a heart of adamant to read in the monthly paper of the Home Missionary Society, the reiterated solicitations of destitute churches and Christians, for preachers of the gospel to be sent among them. Many of the missionaries in the distant west who have been instrumental in collecting churches about them, send up earnest appeals for fellow-laborers to aid them in building up the churches already planted, and in forming others. But they generally call in vain, merely for the lack of qualified ministers to send. The cry of every State from Maine to Louisiana is, "send us ministers of the gospel." Destitute churches even in Connecticut and Massachusetts are beginning to find it difficult to obtain candidates for settlement. From States at the south and west, solicitations loud and often repeated have of late been made for missionaries, and in many instances most of their support been pledged, and still because of the scarcity of educated ministers, they remain destitute. An intelligent clergyman from Michigan, has recently entreated with great earnestness for at least ten missionaries of the Presbyterian order immediately for that territory. He says to the secretary of the Home Missionary Society, "can you not send us *some* soon? some of the churches here are ready to *famish*. Every minister on the ground has more than he can do. Many places are entirely destitute. Oh! send us help. Send two or three if no more. Numbers have come to me lately with the inquiry, How shall we get a minister? We cannot *live* as we are. We must have preaching. Can you recommend to us a man? To such inquiries I can only say, 'men cannot be had.'" Similar appeals come up from Missouri. The ground already gained there within three years is said to be in danger of being lost, for the lack of missionaries. Thrilling solicitations have lately come from Lower Canada for thirty missionaries for that province. The fields are white for the harvest. Christians are crying for help. Some have gone forty-five miles to attend meeting and get their children baptized. Many of the inhabitants there were educated amidst New England institutions, and are now famishing for the bread of life. Instead of thirty missionaries for that region, probably not more than three or four will be furnished it, for the year to come. Says the secretary of the Canada Missionary Society, "Words cannot express the emotions which struggle in my bosom on the mention of this theme. Often is my soul harrowed by letters which I receive from different parts of Canada, inquiring if there are ministers to be obtained. I can only lay them down and weep, and despondingly say, "send forth laborers into thy harvest." The American Board for Foreign Missions would gladly send forth more missionaries among the heathen

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than can be obtained. Money can be raised; but the qualified men are wanting. The world can never be converted, unless the number of ministers is much more rapidly increased. The glorious cause of the evangelizing of the world, now labors more for the lack of ministers, than perhaps from all other causes combined. How then should pastors and churches judiciously incite pious young men of talents, and of pecuniary ability, to fit themselves for the ministry; and how too should they encourage and aid the indigent forward? How obvious and how great the importance of education societies. Let our interest in them increase, and let us here pledge to their great object more of our *prayers*, our *efforts* and *charities*, and thus more effectually aid in hastening on the day, when all the inhabitants of the earth shall know "how beautiful upon the mountains are the feet of those that come publishing to them salvation."

Merrimack County, N. H.

The Annual Meeting was held on June 26, 1834. The report of the Directors was read by Rev. Liba Conant. The meeting was addressed at length by the Rev. John M. Ellis, a deputation from the Parent Society. The Rev. Messrs. Bouton, Bennett, Lancaster, Rankin, Wilder, and Mr. Champion of the Theological Seminary, Andover, took part in the meeting. The officers of the Society, for the year ensuing, are Hon. Joshua Darling, President; Rev. Liba Conant, Secretary; and Hon. Samuel Morril, Treasurer.

PRESBYTERIAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE quarterly meeting of the Board of Directors was held on June 24, 1834. Appropriations were made to beneficiaries as follows:

	Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
8 Theol. Sem's,	38	2	40	$ 715
20 Colleges,	143	12	155	2,742
43 Academies,	131	36	167	2,877
71 Institutions,	312	50	862	$6,334

Connecticut Branch.

The anniversary of this Society was held at Vernon, June 17, 1834. The report of the Directors was read by Rev. William W. Turner. The report of the Treasurer, Eliphalet Terry, Esq. was also read. The meeting was then addressed by the Rev. Dr. Cogswell, Secretary of the Parent Society, Hon. John Hall,* of Ellington, Ct., the Rev. Messrs. Badger, of Andover, Ms., Nash, of Wintonbury, Ct., Vail, of Cincinnati, Ohio, and Professor Sturtevant, of Illinois college. The officers of the Society for the year ensuing, are Hon. Thomas Day, President, Rev. William W. Turner, Secretary, and E. Terry, Esq. Treasurer.—An extract of the report follows:

The return of another anniversary of this Society admonishes the Directors of the duty of reviewing the events of the past year, and of presenting to their patrons and friends a statement of what they have been enabled to accomplish; of the present condition of the Society; and of its prospects for the future. It is with the Directors a matter of unfeigned thankfulness to God that he has sustained this Society during the years of its infancy, and given it favor with the people of the State, until it is no longer problematical whether they will contribute sufficient to meet its increasing demands on public charity. It is no longer questionable whether the cause of Christ will be greatly aided by its operations. Its object and its plan are become familiar; and it is confidently believed that every enlightened Christian feels the obligation of duty to pray for the Education Society, and to give systematically, and every year, according as God has prospered him, to its treasury.

The whole number of young men who have within the year received aid from the funds of this Branch is 82; one of whom has recently sailed as a missionary to China. The number of those who applied at the last quarterly meeting of the Directors is 65. The number of new applicants, who have been received and who have entered upon a regular course of study is 16. The Directors are happy to be able to repeat what they stated in their last report respecting the high standing for scholarship and piety, of the young men under their patronage. No one has been stricken from the list of beneficiaries within the past year, for tho want of these indispensable qualifications.

Your Directors have never before been so deeply impressed with the importance of a well-educated ministry to the speedy conversion of the world. Talents and learning cannot supply the want of piety and zeal in the minister of the gospel, but they do make his piety and zeal a thousand times more efficient. The time has gone by when Christian ministers are respected solely on account of their sacred office; they are now respected just in proportion as they

* The address of Judge Hall will appear in the next Journal. There is not room for it in the present number.

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afford evidence of possessing the appropriate qualifications for the office. They must be holy and devoted men; they must be well trained in the schools of human and divine wisdom, or they cannot command respect at the present day; and unless they are respected by those to whom they minister, they cannot be useful to them. They must feed the flocks committed to their oversight with knowledge as well as with the bread of life; and be able to draw from the fountains of literature and to press every department of science into the service of Christ. Men of talents and taste and learning are to be interested in the subjects of religion; the sophistry of the crafty infidel is to be exposed; the doubts of the skeptic are to be resolved; the arguments of the heretic are to be met and confuted; the hypocrite is to be divested of his false hope; the wavering is to be confirmed in the faith; the desponding encouraged and the afflicted consoled. The ignorant pagan must be patiently and perseveringly taught; the heathen philosopher and idolatrous priest must be reasoned with, and convinced of the errors of their systems of philosophy and religion. Those who bear the high commission of ambassadors of Christ, must be thoroughly furnished for their work. They must be men of piety and talents and learning, well educated men, or they can never become efficient agents in the conversion of the world.

Maine Branch.

The annual meeting of this Branch was held at Bath, June 25, 1834. The report of the Directors was read by the Rev. Benjamin Tappan. The report of the Treasurer, Professor Newman, was read. The meeting was addressed by the Rev. Mr. Bardwell, General Agent of the American Board of Commissioners for Foreign Missions, Professor Pond, of the Bangor Theological Seminary, Rev. Mr. McKean, of Belfast, Rev. Mr. Clark, of Wells, the Rev. Mr. Wright, Agent of the American Sunday School Union, and the Secretary of the Parent Society. The officers of the Society are Rev. William Allen, D. D. President of Bowdoin College, President, Rev. Benjamin Tappan, Secretary, Professor Newman, Treasurer.

Extracts from the Report.

The religion of Jesus Christ is just what is wanted to make a peaceful, happy world. It is suited to the common wants and necessities of the human race. It provides a deliverance from those evils to which all are alike subject, and bestows those blessings which all equally need. Such are the instituted means of accomplishing its benevolent designs, that they can be employed in every land, and exert an influence over every heart. In systems of human invention no way is proposed of reconciling man to his Maker, which satisfies reason, or relieves conscience. No truths are presented which have power to redeem from the dominion of sin, and to impel and animate to the practice of holiness. But the exhibition of Christ crucified does relieve the burdened conscience, does satisfy the bewildered reason. In the gospel, truths are inculcated which do melt the heart in penitence and love, which are efficacious to reclaim from the ways of death, and to bring the wanderer back to God. Let it spread then—let its truths be made known to earth's entire population—let Christ crucified be so lifted up, that all the ends of the earth may look unto him and be saved.

But this must be done chiefly by the instrumentality of men—chiefly by means of the living preacher. Men do not believe in him of whom they have not heard; and they do not hear without a preacher.—Why has not Christ's universal reign already commenced? Why has not the glorious gospel of the blessed God been published in every land, and its saving power experienced by all nations? The Christian feast is prepared; the table is spread—all things are ready; the king has given orders that messengers should go forth and invite all men every where to come; and has promised that the invitation suitably given, and accompanied with fervent prayer, shall receive attention and be obeyed; but there has been a deficiency of messengers; and proper measures have not been taken to procure them; and vast multitudes are living and dying and perishing unblessed by the gospel, which bringeth salvation. At this moment, where are the men to carry the glad tidings to Mohammedan and heathen nations? At present, there is scarcely one laborer in the field, where a thousand are needed.

There is need of much prayer—fervent, agonizing prayer. The primary qualification for an ambassador of Christ, vital piety, devoted, self-denying, expansive, is his gift. Of the necessary intellectual endowments he is the author. He can wake up an earnest desire for the good work of a bishop, and he can open the way in his providence for the object of that desire to be attained. Pray ye the great Lord of the harvest that he would send forth laborers into his harvest—is a standing ordinance of Zion's king; but it has been lamentably disregarded.

But suppose the young men become pious—they need something beside piety to qualify them for the ministry; they need an education—a thorough education. Urgent as the demand is for laborers, Christ

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does not call any to come into the field until they are qualified to labor. And are illiterate ignorant men qualified to teach? In no vocation are habits of accurate thinking, logical reasoning, and plain, forcible expression, more urgently needed, than in the preaching of the gospel, and such habits will not often be formed, unless the mind be disciplined by a thorough course of education. Not only is such an education indispensable to meet the wants and gain the confidence of the more enlightened part of community, but to prepare for giving instruction to the best advantage to the unlearned and ignorant. Certain missionaries among the heathen, after observing that in conversing with them they are obliged to hear a great deal of nonsense and folly, have remarked, "Ignorant and foolish as they are, we are more and more convinced that weak answers will not do for them. On the contrary, daily experience shows, that it requires the clearest and strongest arguments to make an impression on their minds." Such arguments, men of uncultivated minds would not be prepared to adduce.—To obtain that critical, minute acquaintance with the Holy Scriptures which the preacher should possess, as well as that ability to communicate instruction, which will prepare him to solve the difficulties of the inquiring, and repel the objections of the skeptical, to pour light into the minds of the ignorant, and be in advance of the more intelligent of his flock, to divide skilfully the word of truth, and to give unto all their portion in due season—for these purposes a good degree not only of native talent, but of acquired information is necessary. He who does not possess it cannot be considered apt to teach, nor is he a suitable person to be set for the defence of the gospel. Even the great apostle of the Gentiles, so illustriously distinguished by miraculous gifts, and fully instructed in the gospel by the revelation of Jesus Christ, was rendered more useful by the previous cultivation of his mental powers. How much more important that ministers of the present day should be furnished with all that knowledge attainable by ordinary means, which will best prepare them to exhibit divine truth, and to commend it to every man's conscience with convincing light and persuasive power.

We presume that no one who thoroughly examines the subject, will deny the importance of the education that has usually been thought necessary—including a collegiate course, and a three years' course of theological studies. Upon this point the public mind, though it has at times wavered to some extent, is now very generally and firmly established. All will admit that there are exceptions; that in some instances, men may advantageously be brought forward who have not gone through a complete course. But if such cases should ever become the general rule, and not the exceptions it would be an evil day for the church of Christ, for our country and the world. What could be more inauspicious in a day of general improvement, than to lower the standard of ministerial qualifications? The demand of the present day is peculiarly strong for an enlightened ministry. Even among those by whom human learning has been formerly denied, the need of it is beginning to be felt, and the desire to be expressed for educated ministers. This desire must be met with a corresponding supply, or the ministry will sink into contempt.

But how are young men of piety and good promise who desire the work of the ministry to obtain an education? Many of them are poor and have no wealthy relations and friends who will assist them. Some might effect the object by means of their own exertions, but not without much delay; and others capable of becoming useful men, regarding the object as unattainable, would relinquish it if unassisted, without an effort. Here then we see the need of the Education Society. This Institution, without taking away the necessity of frugality and effort, does reach out to indigent students the helping hand; and does afford them the means (in connection with what they may themselves acquire during the intervals of study) of going through a course of education without involving themselves in inextricable embarrassment. Many unquestionably have thus been brought forward and are doing much good—who but for the Education Society would have found their way entirely hedged up and would never have aspired to the sacred office.

The limits of this Branch of the American Education Society are the State of Maine. Within these limits there remaineth much land to be possessed, and many laborers are needed to occupy and cultivate it. It deserves solemn inquiry whether many young men among us who love the Lord Jesus Christ, and who might render good service in the work of the ministry, are not incurring the displeasure of their divine Master by engaging in other occupations. He is pointing to many unoccupied fields already in some instances whitening to the harvest, and inquiring Whom shall I send, and who will go for us? but they do not reply, Here, Lord, are we, send us. Are they ignorant of the wants of a perishing world? But they should be informed. Are they shrinking from the cross? Are they drawn away by the love of filthy lucre, the desire of worldly distinction? Are they unwilling to spend as much time as a thorough course of education preparatory to the ministry would require, and do they prefer a situation which would devolve upon them less of awful responsibility, and demand less of mental effort, less sacrifice, and afford a prospect of an earlier settlement, and of more lucrative compensation? And ought

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considerations like these to render them deaf to the cries of countless multitudes, perishing in sin, and unwilling to do their part in executing the command, Go preach my gospel to every creature? It is believed that a greater number of promising men in the State are turning their attention towards the sacred office, than in times past, and that the prospect of raising up, among ourselves, a goodly company of preachers, was never so favorable.

The accounts which have been received from their instructors during the past year with respect to the talents, scholarship, and Christian character of our beneficiaries, have been uniformly favorable; so that the Directors have not found themselves obliged in any instance to withdraw their patronage for want of the necessary qualifications; nor have there been any instances, such as have repeatedly occurred in former years, of beneficiaries removed by death. Several of our beneficiaries in the third stage of education, and already licensed to preach, have been eminently serviceable in promoting revivals of religion.

The signs of the times are in many respects cheering. Not only is the cause of Christ advancing in other countries and in distant regions of our own land, but many of the churches in Maine have been blessed with the gracious presence of their King. Some of us have come to this holy convocation from places upon which God has been recently distilling the dews of his grace, and here, also, on the very spot where we are now assembled, mighty displays have been witnessed of his saving power. Many young men we trust, have given themselves to be the servants of Christ. Of some of them the Lord hath need in the work of the ministry. Let it be a subject of deliberate inquiry and of earnest prayer with every young man who loves the Saviour, whether it be not his duty and his privilege to commence a course of study preparatory to the blessed work of preaching the gospel. Let the attention of ministers and churches be directed to this important subject. Let no one be kept back by want of information. Let no one be discouraged by the impression that assistance cannot be obtained. The call, which the great Head of the church is so loudly making upon every pious man of suitable age and talents, whose path is not obstructed by special obstacles, let no man be allowed to resist without faithful admonition.

LETTER TO THE SECRETARY.

Rev. and Dear Sir,—"Highly esteemed in love for your work's sake"—permit me to express my disappointment in your failure to attend our annual meeting of the County Society. We have toiled on through the "*education month*," in the expectation that the result of this meeting would send a stirring note of appeal to the heart of every friend of Jesus in ——— county, and cause all our churches to fall before him, crying—Here are we—here are our sons—here are all the talents thou hast given us! Lord, what wilt thou have us to do? How shall we best evince the sincerity of our daily prayer—"Thy kingdom come, thy will be done, as it is done in heaven."—But the Head of the church has done all things well. Permit me now to inquire, Is there a stated season of prayer for the American Education Society—its beneficiaries—its patrons—and all its operations? If not, will the approaching anniversary be a convenient time for the establishment of such a season? We need line upon line; above all we need the continual supplies of that Spirit of our Master, which led him to lay down his life that the gospel might be *preached* to every creature.

Yours most respectfully.

May 26, 1834.

The above note was received by the Secretary of the American Education Society, from a very highly respectable lady who has long taken a deep interest in the Society. A season of prayer for the objects mentioned in her communication has been established for some years. It is the Tuesday immediately succeeding the first Monday in each month. May the great multitude of pious females throughout this land, for whom Christianity has done so much, remember at that time, in their fervent supplications, this cause, which, it is believed, lies so near the heart of Infinite Love.

A VETERAN LABORER.

THE Rev. Dr. Perkins, of West Hartford, preached recently his Sixtieth Anniversary Sermon. In the course of it he informed his auditory, nearly all of whom could date their birth since the commencement of his ministry, that in his church there had been one thousand deaths and one thousand baptisms—that he had delivered four thousand written sermons and three thousand extemporaneous—that he had attended sixty ordinations and installations; and had preached twenty ordination sermons, twelve of which had been published by request—that he had attended one hundred ecclesiastical councils, to heal difficulties in the churches—and that he had fitted for college one hundred and fifty students, and more than thirty for the gospel ministry.

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FUNDS.

Receipts into the Treasury of the American Education Society, and of its Branches, from April 9th, to the Quarterly Meeting, July 9th, 1834.

Abington, Ct. fr. Miss Hannah Sharp, by Rev. Charles Pitch 50
Berlin, Vt. fr. Mr. C. W. Storrs, Tr. of Wash. Co. Aux. Ed. Soc. $50 of which a donation fr. Mr. Zachariah Perrin, and residue fr. Ladies Ed. Soc. 69 22
Bilington, Ct. bequest of the late Joseph Abbott, by Hon. J. H. Brockway, one of the ex'rs. 500 00
Lebanon, Me. fr. Rev. Charles S. Adams, Agt. coll. of individuals in Rev. Mr. Weston's Soc. to const. him a L. M. of York Co. Ed. Soc. 17 00
Meredon, N. Y. fr. L. Russell, by Mr. N. Willis 4 50
New London, Ct. fr. Ladies, by T. S. Perkins, Esq. thro' J. Huntington, Esq. Tr. of N. L. Aux. Ed. Soc. 37 00
Fr. a Friend, by Mr. Huntington 3 00—40 00
Portland, Me. fr. Ladies of 3d Cong. Ch. and Soc. by Mrs. Lucy Libbey 8 25
Peterboro', N. H. fr. Fem. Aux. Ed. Soc. by Miss Jane Miller, Sec. 12 50
Waldoboro', Me. fr. Mr. Samuel Morse, by Mr. J. Cook 10 00
Cumberland Co. Me. Aux. Ed. Soc. fr. Mr. Charles Blanchard, Tr. 20 13
Litchfield Co. Ct. Aux. Ed. Soc. fr. Stephen Deming, Esq. Tr. 75 00
Mecklenburg Co. N. C. bequest of Mr. Andrew McNeely, dec'd. by Messrs. R. H. Morrison and J. F. McNeely, Ex'rs. thro' H. Hill, Esq. 50 00
New Hampshire Branch, fr. Samuel Morrill, Esq. Tr. 200 00

INCOME FROM FUNDS 1,213 42

AMOUNT REFUNDED 369 00

$2,582 62

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Mr. Lorenzo S. Cragin, Boston, Tr.]

Boston, Bowdoin St. Ladies Asso. fr. Mrs. T. R. Marvin, Tr. 63 50
Park St. Gent. Asso. fr. J. M. Kimball, Tr. 141 20
Salem St. Ladies Asso. fr. Miss E. C. Palmer, Tr. thro' Mr. S. N. Tenney 8 75
Salem St Gent. Asso. fr. Mr. A. C. Fearing, Tr. $44, $150, $28 222 00
Mr. Charles Stoddard, found in cont. box at Monthly Concert 2 00
Mary Ann Miller, by H. Hill, Esq. 2 00
Emily Higgins 38
Rec'd. fr. the Treasurer $13 50
Do. do. 42 00
Do. do. 203 33—258 83—
1,296 66

BERKSHIRE COUNTY.

[John Hotchkin, Esq. Lenox, Tr.]

Pittsfield, fr. "Young Ladies Benev. Soc." 5th ann. pay't. for the Tappan Temp. Schol. by Miss Amelia Danforth, Tr. and Sec. 75 00
[The following thro' Rev. W. L. Mather, Agt.]
Great Barrington, balance of subscription 1 00
Hinsdale, fr Gent. and Ladies Asso. by Mr. Oliver Colt 27 02
Lanesboro', fr. Gent. and Ladies Asso. by Dea. Z. S. Clark 20 03
New Marlborough, fr. Gent. and Ladies Asso. by Benj. Sheldon, Esq. 24 94
Peru, fr. Gent. and Ladies Asso. by Peter Bowen 30 88
Silver spoons, fr. Mrs. Barnabas, sold for 1 50
Pittsfield, balance of subscription 1 12
Richmond, pay't. on the 3d year's instalment of Temp. Schol. by Miss Jerusha L. Perry 39 00
Sandisfield, fr. Gent. and Ladies Asso. by Joel Wilcox 37 45
Sheffield, fr. Gent. and Ladies Asso. by Hon. B. F. Barnard, in part 14 25
Donation from Elisha Lee, Esq. 200 00
Stockbridge, balance of subscription 2 00
Contribution on the Sabbath 5 41
Fr. Ladies Asso. by Mrs. F. Jones 12 00
Tyringham, a cont. thro' Barnum Fairchild 6 08
Washington, fr. Rev. Mr. Knight and family 3 00
Williamstown, fr. Gent. and Ladies Asso. by Dea. Cheney Taft 22 03
Fr. Gent. of the College, by do. 25 00
Windsor, fr. Gent. and Ladies Assoc. by Dea. Ephraim Ford 6 11—583 79

ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]

Salem, fr. Fem. Aux. Ed. Soc. by Miss Anna Batchelder, Tr. on acco. of 5th ann. pay't. on Union Temp. Schol. 38 00
Fr. a few Females in Tabernacle church 4 00
Wenham, fr. "Young Ladies Reading Soc." by Rev. E. P. Sperry 11 00—53 00

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, fr. Mr. John Foster, a donation 100 00
Haverhill, West Parish, by Rev. Alijah Cross 10 00—110 00

FRANKLIN COUNTY.

[Sylvanus Maxwell, Esq. Charlemont, Tr.]

Sunderland, fr. Dea. Elihu Rowe, ex'r. of the will of the late Nathaniel Smith, Esq. by Rev. S. Whitney 200 00
Whately, fr. Mrs. Sophia Sanderson, by Mr. Levi Bush, Jr. 7 62—207 62

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Amherst, fr. the "Sewing Circle," by Miss Hannah Shepard, Tr. 20 00
Belchertown, fr. Rev. Jared Reid, a coll. in his Soc. on the last Thursday in Feb. $11, and residue coll. by individuals 32 00—52 00

HAMPDEN COUNTY.

[Thomas Bond, Esq. Springfield, Tr.]

Blandford, fr. Ladies 5 31
Fr. Dr. Eli Hall 5 00
Ludlow, fr. Gent. and Ladies Asso. 30 33
Longmeadow, fr. Gent. Asso. 23 25
1st Par. fr the church 10 00—43 25
[Of which $40 is to const. Rev. Jonathan B. Condit, a L. M. of the A. E. S.]
West Springfield, 1st Parish, Ed. Soc. 75 00—158 89

MIDDLESEX COUNTY.

Charlestown, fr. Winthrop Ch. and Soc. by Dea. Amos Tutts, Tr. $40 of which to const. Rev. Daniel Crosby, a L. M. of the A. E. S. 113 85
Cambridgeport, fr. the Evang. Soc. by Mr. Barrett 30 00
Cambridge, fr. the "Misses Sewing Circle," in the Shepard Soc. by Miss Louisa Sawyer, Sec. 25 00
Medford, Rev. Mr. Winslow's Ch. and Soc. by Dea. Charles James 94 13
Reading, South Parish, fr. several Ladies in the Soc. of Rev. Mr. Pickett, by Mr. P. 10 42
South Reading, fr. a few Ladies, by Mrs. S. S. Yale 5 00—278 40

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, fr. Mr. Levi Wild, his ann. subs. by Rev. R. S. Storrs 5 00
Dedham, fr. Samuel F. Haven, Esq. adm'r. on the estate of Miss Lucy Avery, dec'd. amount of her bequest, to const. Rev. Jona. Fisher, Blue Hill, Me. and Rev. Wm. Cogswell, Boston, L. M.'s of the A. E. S. 500 00
Rec'd. fr. the Tr. $961 84, as follows, viz.
Weymouth, South Parish, fr. the Fem. Char. Soc. 22 32
Fr. Fem. Ed. Soc. 8 75
Fr. Ladies by subs. 12 80—43 87
[$40 of the above to const. their pastor, Rev. Charles J. Warren, a L. M. of the A. E. S.]
A public collection 24 98
For the residue, the towns not specified 892 99—
1,466 84

OLD COLONY.

[Col. Alexander Seabury, Tr.]

Wareham, fr. the Soc. of Rev. Samuel Nott 11 47

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Abington, South Parish, fr. individuals 18 62

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East Bridgewater, fr. Gent. and Ladies Ed. Soc. of which $40 to const. their pastor, Rev. Charles Sanford, a L. M. of the A. E. S. 45 64
North Bridgewater, fr. Hezekiah Packard, $40 of which to const. his pastor, Rev. Wm. Thompson, a L. M. of A. E. S. 80 00
A contribution 105 34
Halifax, fr. Gent. and Ladies Asso. 9 89
Hanson, fr. Gent. and Ladies Asso. 7 50
Fr. a friend, thro' Dea. Smith 13 00
Plymouth, fr. Gent. and Ladies Asso. of Robinson Ch. 11 75
Fr. Eel River Ed. Society 28 77
Fr. Gent. Asso. in Rev. Mr. Boutelle's Soc. by Hon. Josiah Robbins, Tr. 46 16
Fr. Ladies Asso. in Rev. Mr. B.'s Soc. by Miss Sarah M. Holmes, Tr. 29 35
Plympton, fr. the Ed. Soc. 20 07
[All the above collected by Rev. Wm. L. Mather.]
Halifax, fr. Rev. Mr. Howe 3 00
Hanson, fr. Rev. Mr. Howland 1 50
Collected at the anniversary 11 42—397 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Fitchburg, fr. Gent. Asso. by Mr. Justin Stearns, Tr. 75 27
Fr. Fem. Asso. by Miss Sarah Wood, Tr. 26 00—101 27

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

Holliston, fr. Ladies and Gent. Asso. by Mr. Charles Marsh, Tr. 92 45

WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

South Brookfield, fr. Rev. Mr. Stone 4 00
Charlton, 18 00
North Brookfield, 50 00
Sturbridge, 75 51
Sutton, 75 00
West Brookfield, 53 00
Worcester, 1st *Parish*, fr. Fem. Aux. Ed. Soc. on acco. of the Miller Temp. Schol. by Miss Thankful S. Hersey, Tr. 37 50
Contribution at the annual meeting 22 53
[The above thro' George Davis, Esq. Sturbridge.]
Millbury, fr. Cong. Ch. and Soc. by the Rev. Osgood Herrick 35 00
Southbridge, fr. Ladies in the Cong. of Rev. Henry J. Lamb, to const. him a L. M. of the A. E. S. 40 00
Spencer, fr. Rev. Levi Packard, a coll. in his Soc. 33 51
Westboro', fr. Rev. Elisha Rockwood, a coll. in his Soc. 93 60
Worcester, 1st *Parish*, fr. Gent. Asso. on acco. of the Miller Temp. Schol. by Dea. Lewis Chapin 38 00—590 65

WORCESTER NORTH.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

Rec'd. fr. the Tr. balance in his hands 2 87
Proceeds of Jewelry fr. Phillipston 67
Templeton, fr. Mrs. Baker, by Mr. E. Brown 2 00
[The following by Rev. Charles S. Adams, Agt.]
Ashburnham, subs. $40 of which to const. Rev. George Goodyear, a L. M. of the A. E. S. 49 77
Jewelry, sold for 50
Athol, 1st ann. pay't. for Temp. Schol. 85 00
Boylston, subscriptions 40 80
Gardner, subscriptions 22 31
Hubbardston, subscriptions 53 72
Fr. Fem. Char. Soc. 9 00
Holden, subs. 4th payment for Temp. Schol. 98 34
Hardwick, subs. 4th payment for Temp. Schol. 80 75
New Braintree, subscriptions 67 27
Oakham, subscriptions 50 00
Princeton, subscriptions 85 34
Phillipston, fr. the Gent. Ed. Soc. 57 76
Fr. Ladies do. 34 24
Petersham, subs. to const. Rev. Caleb B. Tracy, a L. M. of the A. E. S. 40 17
Rutland, subscriptions 32 70
Royalston, subs. by individ. 1st pay't. for Temp. Schol. 75 00
Subscriptions 44 82
Templeton, contribution 38 57
Fr. "Ladies Sewing Soc." 18 00
Jewelry, sold for 80
Westminster, subs. $40 of which to const. Rev. Edmund O. Hovey, of Indiana, a L. M. of the A. E. S. 76 83
Winchendon, subscriptions 22 18—
1,083 11

RHODE ISLAND (STATE) AUX. ED. SOC.

[Mr. Albert Peabody, Providence, Tr.]

Barrington, fr. Fem. Ed. Soc. by Rev. T. T. Waterman 11 00

$3,993 07

MAINE BRANCH.

[Prof. Samuel P. Newman, Brunswick, Tr.]

Somerset Co. Aux. Ed. Soc. 26 61
North Yarmouth, 2d Parish, to const. Rev. Caleb Hobart, a L. M. of A. E. S. 49 25
Annuities, Isaac Rogers 2 00. David Shepley 2 4 00
S. Thurston 2 00—6 00
Sanford, Church and Society, a donation 80 00
Winthrop, donations—S. Cordis 5 00
Stephen Sewall 20 00
D. Carr 5 00—30 00
Lincoln County Aux. Ed. Soc. 1 00
Dividends on Bank Stock 43 00
Contribution at Annual Meeting, Bath 76 00
Refunded by a former Beneficiary 26 00

$225 86

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morril, Concord, Tr.]

Hillsboro' Co. Aux. Ed. Soc. by Richard Boylston, Esq. Tr. 20 12
Lyndeboro', fr. Dea. William Jones, by Rev. Mr. Rankin 2 00

$22 12

NORTH WESTERN BRANCH.

[George W. Root, Esq. Middlebury, Tr.]

Clarendon, from Moses Perkins 8 00
East Rutland, fr. Female Praying Circle 7 19
Congregational Church 18 51
Ladies Ed. Asso. by Mrs. Wm. Page 25 60—51 10
Essex, fr. Dea. Samuel Bradley, by A. J. Watkins 10 00
New Haven, fr. Fem. Ben. Assoc. to const. their pastor Rev. Enoch Mead, a L. M. 20 08
Orwell, fr. Gent. and Ladies Assoc. 11 00
Pittsford, fr. Cong. Church 70 00
Young Ladies Assoc. to const. their pastor, Rev. Willard Child, a L. M. 20 00
A donation 50—90 50

$185 60

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Berlin, Worthington Soc. a contribution rec'd. by Rev. H. Hooker 10 25
Enfield, fr. Individuals, by Eben. Parsons 23 00
Farmington, fr. individ. by S. Wadsworth 23 00
Hartford, collection in 1st Soc. by B. Hudson 108 00
Donation from a friend 13 00
Interest on funds loaned 142 98—263 98
Milford, fr. Aux. Ed. Society in 1st Church, by H. White, Tr. N. H. Co. Ed. Soc. 37 34
Southington, donation, thro' H. White, Tr. 1 34
Stafford, collection thro' J. R. Flint, Tr. Tolland Co. Ed. Society 12 56
Tolland, collection thro' do. 15 25
Vernon, fr. Allyn Kellogg, to const. himself a L. M. of Conn. Br. thro' J. R. Flint, Tr. 30 00

$411 79

PRESBYTERIAN EDUCATION SOCIETY.

[Oliver Willcox, Esq. New York, Tr.]

Laight Street Church, fr. Mrs. James Boorman 150 00
Fr. William A. Booth, ann. subs. 20 00—170 00
York Town, fr. Cong. church, by Mr. Owen 12 00
Do. by Rev. Mr. Hyde, bal. to const. him a Director for life 28 00—40 00
Rutgers St. Church, fr. H. Remson, Esq. 15 00
Mr. E. Platt, 5th and 6th year 10 00
G. Penn 5. T. Price 2. James Thom 5 12 00
D. A. Frost 2. Mr. Bremner 1. A Friend 1 4 00—41 00
New Paltz, Ed. Soc. by Rev. Mr. Beart 10 00
Bleecker St. Church, fr. Mr. G. Hallock 87 50
George Douglass and family 67 00—94 50
Brick Church, fr. Mr. John Macomber 95 00
Fayette scholarship, by Miss P. Shattuck 3 00
Cedar St. Church, fr. Mr. D. Davenport 87 50
West Tennessee Agency, for Tr. draft 100 00
Salem, by Rev. H. Barnes 27 00
Catskill, fr. Oren Day, Esq. ann. subs. 78 00

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Troy Branch, fr. Mr. J. T. M'Coun, ann. subs. 75 00
Bleecker St. Church, fr. Mr. James Roosevelt 25 00
Donation fr. Mr. H. Griffin 87
Cedar St. Church, fr. Mr. Edward Field 37 50
Donation fr. Mr. Walker 5 00
Bloomfield Academy, one year's rent 100 00
Donation fr. X. an unknown friend, by Rev. A. Peters, D. D. 300 00
Donations by Rev. A. Scofield—
Fr. a Lady 1. *Troy*, fr. a friend 1 2 00
Member Dutch church 1. *Waterford* 8 9 00
Plattsburgh, a friend 3. *Greenfield* 3 50 6 50
Hartford, Washington Co. 12. *Amsterdam*, 1st church 6 05 18 05—35 55
New York, fr. Mr. Thomas Hastings 5 00
Elkton, by Rev. E. Cheever 35 00
Brick Church, fr. Mr. John C. Halsey 75 00
Money repaid, from a former beneficiary 150 00
New York, fr. Arthur Tappan, Esq. and Lady 412 50
Sag Harbor, by Rev. J. Pillsbury 20 00
Mauricheo, fr. Miss Hevens 1. Children 50 cts. 1 50
Knox, by Rev. Mr. Kirk 4 31
Pearl St. Church, fr. John Berland, Esq. 75 00
Rutgers St. Church, fr. Ladies, by Miss Goldsmith 47 75
Second Avenue Church, by Rev. Mr. Murray 75 00
Jamaica, fr. E. Wicks, Esq. ann. subs. 150 00
South Hampton, fr. Fem. Ed. Society
Collected by Mr. Pillsbury 22 50
16 40—38 90
Laight St. Church, fr. Mr. J. Leavitt 25 00
Fr. Mr. E. L. C. 1 00
Fr. Mr. James Brown 75 00—101 00
Canada, fr. a Friend, by G. M. Tracy 50 00
Troy Branch, fr. Female Industrious Society, by Dr. Tucker, 2d church 50 00
Smith Town, by Rev. J. Pillsbury 8 04
Dover, N. J. by Rev. Mr. Scofield 20 50
Brick Church, fr. a Friend 25 00
Mr. J. D. Holbrook 37 50
Misses H. L. and M. Murray 75 00
Fem. Ed. Soc. by Miss C. M. Haven, Tr. 27 50—165 00
Bleecker St. Church, fr. Mr. Geo. Carpenter 5 00
Laight Street Church, fr. A. R. Wetmore 25 00
Fr. Mr. James Ruthven 25 00—50 00
Rutgers Street Church, fr. Mr. William Bran 7 00
Brick Church, fr. Mr. H. H. Schoolleir 35 00
Utica Agency, by J. W. Doolittle, Tr. 175 67
Central Pres. Church, by Tr. of session 75 00
Birmingham, Eng. fr. Rev. John A. James, by Rev. William Patton 30 00
New York, "an orphan's mite," fr. A. M. by Mr. Caleb O. Halsted 3 00
$3,037 12

WESTERN RESERVE BRANCH.

[Mr. Walter Wright, Hudson, Tr.]

Kingsville, Fem. Ed. Soc. 20 00
Guilford, Gent. ann. subs. 7 00
Fem. ann. sub. to const. in part the Rev. Varnum Noyes, a life member of the W. R. E. S. 6 00—13 00
Hudson, Gent. ann. subs. 15 50
Donations 15 16
Ladies ann. subs. 4 00—34 66
West. Reserve College, ann. subs. 29 00
Donation 50—29 50
Wadsworth, ann. subs. 3 00
Fem. Benev. Soc. to constitute the Rev. Gilbert Pay, in part, a L. M. of the W. R. E. S. 9 00—12 00
Westfield, ann. subs. 13 13
Thompson, ann. subs. 13 00
Talmadge, ann. subs. 48 82
Fem Ed. Soc. 17 87
Donations 2 00—68 69
Twinsburgh, ann. subs. 28 75
Donations 50—29 25
Broomhelm, ann. subs. 4 75
Ravenna, ann. subs. 17 00
L. Rouse, Agt. of A. T. Soc. donation 5 00—22 00
Charlestown, ann. subs. 7 00
Female Ed. Soc. 4 75—11 75
Windham, ann. subs. 5 75
Female Ed. Soc. 50
Mouthly collections 8 57—14 77
Rootstown, ann. subs. 1 00
Donation 1 00—2 00
Geneva and Harpersfield, ann. subs. by Gent. 32 50
Female, ann. subs. 15 87
Donation 50—48 87
Aurora, ann. subs. 31 62
Fem. Ed. Soc. 16 31—47 93
Canton, Rev. T. M. Hopkins 3 00
Akron, ann. subs. 4 25
Franklin, ann. subs. 1 50
Bath, ann. subs. 3 10
Wellington, ann. subs. 25 93
Dover, ann. subs. 6 00
Elyria, ann. subs. 23 00
Richfield, donations 4 50
Strongsville, ann. subs. 10 00
Brecksville, ann. subs. 10 00
Burton, ann. subs. 14 50
Claridon, ann. subs. 9 75
Donations 11 60—21 35

Hunteburgh, ann. subs. 3 38
Madison, South Parish, ann. subs. 12 00
Unionville, ann. subs. 14 50
Hampden, ann. subs. 6 59
Fem. Ed. Soc. 38—6 97
Jefferson, ann. subs. 8 00
Morgan, G. W. St. John 5 00
Kirtland, ann. subs. 5 00
Fitchville, ann. subs. 1 00
Wakeman, ann. subs. 1 50
Milan, Pres. church 30 00
Nelson, Fem. Ed. Society 8 50
Stephen Baldwin, donation 2 00—10 50
Auxiemburgh, Young Men's Ed. Soc. 12 50
Young Ladies Ed. Soc. 11 05
Donations 11 25
Annual subscription 122 25—157 06
Amount refunded 19 00
$791 85

UTICA AGENCY.

[Mr. Jesse Doolittle, Utica, Tr.]

Augusta, in part, payment of amount subscribed, fr. J. Knox 20 00
Fr. sundry individuals 11 77—31 77
Ashport, fr. Mrs. Susan Hurlburt 5 00
Delhi, fr. Fem. Benev. Society, to const. Rev. E. K. Maxwell, a L. M. of Pres. Ed. Soc. $30; from the Monthly Concert cont. $30 to const. Rev. Orlando L. Kirtland, a L. M. of Pres. Ed. Soc. 60 00
Fayetteville, fr. J. McVickar 5. P. Flint 3. Sundry individuals 2 25 10 25
Jamesville, by A. P. Gould 50
Lenox, Quality Hill, 5 05
Wampsville, 6 84—11 89
Manlius, 25 00
Oneida Presbytery, amount coll. at the installation of Rev. A. Sedgwick, at Rome 13 00
Odsco, fr. Rev. Richard Corning 10 00
Owego, fr. Fem. Ed. Soc. 6. Fr. Pres. Cong. 69; 50 of which to const. Charles B. Pixby, a L. M. of P. E. Soc. and 20 to const. Mrs. Charles White, a L. M. of Pres. Ed. Soc. 75 00
Salina, fr. Fem. Benev. Soc. by Mrs. Jerusha A. Forbes 10 00
Skaneateles, fr. the Pres. Cong. $30 of which to const. Mrs. S. W. Brace, a L. M. of Pres. Ed. Soc. 44 00
Springfield, fr. Fem. Ed. Soc. by Miss Rosetta I. A. Parmelee, Tr. also 1 box of clothing, valued at $7 10 25
Utica, fr. an unknown donor, by the Rev. S. C. Aiken, the sesth pay't. towards educating a young man for the ministry 37 50
Fr. the 3d church 5 54
Fr. Ladies in the 1st church, in part payment towards the Aiken scholarship for 1834, by M. Bagg 40 00
By collection 54 87—137 91
Cash rec'd. for sale of Jewelry 8 93
Cash refunded by a former beneficiary 150 00
$603 50

SUMMARY.

Parent Society,	$8,788 67*	
Maine Branch,	285 86†	
New Hampshire Branch,	22 12†	
North Western Branch	185 60†	
Connecticut Branch	411 70†	
Presbyterian Ed. Society,	2,861 45†	**
Western Reserve Branch,	791 35	
Utica Agency,	603 50	
	$13,950 25	

* This is exclusive of the $200 received from the New Hampshire Branch.

† In addition to these sums, there has been received into the Treasury of the Parent Society, and included in its receipts above,

From Maine,	55 38	
" New Hampshire,	12 50	
" Vermont,	63 22	
" Connecticut, excls. of Legacies	115 50	
" New York, &c. do. do.	4.50	
	$254 10	

** Exclusive of $175 67, received from the Utica Agency.

Clothing rec'd at the Rooms of the Parent Society during the quarter ending July 9, 1834.

Ashby, fr. a few females in the Orthodox Soc. by Miss Sally E. Manning, 5 collars, 6 shirts, and 4 pr. socks.
Peterboro', N. H. fr. Fem. Aux. Ed. Soc. 1 box, containing 3 pr. woolen socks, 5 collars, 2 shirts, 3 pillow cases, 1 stock, 1 quilt.
Wenham, fr. "Young Ladies Reading Society," by Rev. E. P. Sperry, 3 shirts, 4 pr. socks, 2 collars, valued at $5 50.

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THE

QUARTERLY REGISTER.

VOL. VII. NOVEMBER, 1834. No. 2.

A LIST OF THE GRADUATES,

AND THOSE WHO HAVE RECEIVED DEGREES, AT ALL OF THE

NEW ENGLAND COLLEGES,

From their foundation, to the time mentioned as follows; viz. of Harvard, to and including 1834; Yale, 1834; Brown, 1830; Dartmouth, 1834; Williams, 1833; Vermont, 1828; Bowdoin, 1834; Middlebury, 1828; Waterville, 1834; Amherst, 1834, and Washington, 1834.

FORMING

A COMPLETE INDEX TO THE TRIENNIAL CATALOGUES OF ALL THE COLLEGES IN NEW ENGLAND.

By John Farmer, Esq.

Cor. Sec'ry. New Hampshire Historical Society.

Presidents of the New England Colleges.

Inducted into office.	*Colleges.*	*Names.*	*Resigned.*	*Died.*	*Age.*
1640	Harvard,	Rev. HENRY DUNSTER, A. M.	1654	1659	
1654	Harvard,	Rev. CHARLES CHAUNCY, B. D.		1672	81
1672	Harvard,	Rev. LEONARD HOAR, M. D.	1675	1675	45
1675	Harvard,	Rev. URIAN OAKES, A. M.		1681	50
1682	Harvard,	Hon. JOHN ROGERS, A. M.		1684	53
1685	Harvard,	Rev. INCREASE MATHER, D. D.	1701	1723	84
1701	Harvard,	Rev. SAMUEL WILLARD, A. M.		1707	67
1701	Yale,	Rev. ABRAHAM PIERSON, A. M.		1707	60
1708	Harvard,	Hon. JOHN LEVERETT, A. M., F. R. S.		1724	62
1719	Yale,	Rev. TIMOTHY CUTLER, D. D.	1722	1765	82
1725	Harvard,	Rev. BENJAMIN WADSWORTH, A. M.		1737	68
1726	Yale,	Rev. ELISHA WILLIAMS, A. M.	1739	1755	60
1737	Harvard,	Rev. EDWARD HOLYOKE, A. M.		1769	80
1739	Yale,	Rev. THOMAS CLAP, A. M.	1766	1767	63
1765	Brown,	Rev. JAMES MANNING, D. D.		1791	52
1766	Yale,	Rev. NAPTHALI DAGGETT, D. D.	1770	1780	
1769	Dartmouth,	Rev. ELEAZAR WHEELOCK, D. D.		1779	68
1770	Harvard,	Rev. SAMUEL LOCKE, LL. D.	1773	1777	44
1774	Harvard,	Rev. SAMUEL LANGDON, D. D.	1780	1797	75
1777	Yale,	Rev. EZRA STILES, D. D., LL. D.		1794	
1779	Dartmouth,	Hon. JOHN WHEELOCK, LL. D.		1817	63
1781	Harvard,	Rev. JOSEPH WILLARD, D. D., LL. D.		1804	66
1792	Brown,	Rev. JONATHAN MAXCY, D. D.	1802	1820	52
1793	Williams,	Rev. EBENEZER FITCH, D. D.	1815	1833	78

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Inducted into office.	Colleges.	Names.	Resigned.	Died.	Age.
1795	Yale,	Rev. TIMOTHY DWIGHT, D. D., LL. D.		1817	64
1800	Middlebury,	Rev. JEREMIAH ATWATER, D. D.	1809		
1800	Vermont,	Rev. DANIEL C. SAUNDERS, D. D.	1814		
1802	Bowdoin,	Rev. JOSEPH MCKEEN, D. D.		1807	49
1802	Brown,	Rev. ASA MESSER, D. D., LL. D.	1826		
1806	Harvard,	Rev. SAMUEL WEBBER, D. D.		1810	51
1807	Bowdoin,	Rev. JESSE APPLETON, D. D.		1819	47
1810	Middlebury,	Rev. HENRY DAVIS, D. D.	1817		
1810	Harvard,	Rev. JOHN T. KIRKLAND, D. D., LL. D.	1828		
1815	Williams,	Rev. ZEPHANIAH S. MOORE, D. D.	1821	1823	52
1815	Dartmouth,	Rev. FRANCIS BROWN, D. D.		1820	36
1816	Vermont,	Rev. SAMUEL AUSTIN, D. D.	1821	1830	70
1817	Yale,	Rev. JEREMIAH DAY, D. D., LL. D.			
1818	Middlebury,	Rev. JOSHUA BATES, D. D.			
		Rev. WILLIAM ALLEN, D. D.			
1820	Dartmouth,	Rev. DANIEL DANA, D. D.	1820		
1820	Waterville,	Rev. JEREMIAH CHAPLIN, D. D.	1833		
1821	Williams,	Rev. EDWARD D. GRIFFIN, D. D.			
1821	Amherst,	Rev. ZEPHANIAH S. MOORE, D. D.		1823	52
1822	Dartmouth,	Rev. BENNET TYLER, D. D.	1828		
1822	Vermont,	Rev. DANIEL HASKEL, A. M.	1824		
1823	Amherst,	Rev. HEMAN HUMPHREY, D. D.			
1824	Vermont,	Rev. WILLARD PRESTON, A. M.	1826		
1824	Washington,	Rev. THOMAS C. BROWNELL, D. D., LL. D.	1831		
1826	Brown,	Rev. FRANCIS WAYLAND, D. D.			
1826	Vermont,	Rev. JAMES MARSH, D. D.	1833		
1828	Dartmouth,	Rev. NATHAN LORD, D. D.			
1829	Harvard,	Hon. JOSIAH QUINCY, LL. D.			
1831	Washington,	Rev. NATHANIEL S. WHEATON, D. D.			
1833	Middlebury,	Rev. JOHN WHEELER, D. D.			
1833	Waterville,	Rev. RUFUS BABCOCK, D. D.			

ADVERTISEMENT AND EXPLANATIONS.

IN preparing the following list, the compiler has been kindly favored by JOHN KELLY, Esq., of Exeter, with a manuscript Catalogue of the Graduates and others named in the Triennial Catalogues of all the New England Colleges, with those of New Jersey and Union, from the time they were respectively founded down to 1828. To this Catalogue, (compiled by Mr. Kelly,) so obligingly furnished, have been added the names in succeeding years down to the present time, and the whole has undergone a revision and comparison with the latest Triennials, and the names of those receiving Medical and Honorary degrees at Harvard and Yale, have been made to conform to the latest Catalogues of those Institutions. The plan of Mr. Kelly and of the indexes of Harvard, Dartmouth, and Bowdoin, in giving a *chronological* arrangement, has been followed throughout the list. The Christian names have been put in English, as being shorter and more convenient to the general reader. Many persons have two or three Christian names, and in this case, for the sake of brevity and uniformity, only one of them has been given *at length*, with the initials of the others. The most important college titles are given, with some of the highest civil titles; but the numerous learned societies which are appended to a considerable number of names, have, on account of the space they would have occupied, been omitted. The abbreviations used are as follow: Aberd. for Aberdeen University, in Scotland; Amh. for Amherst; Bow. for Bowdoin; Camb. for the University of Cambridge, in England; Columb. for Columbia College, in the city of New York; Dart. for Dartmouth College; Dick. for Dickinson College, in Pennsylvania; Edin. for the University of Edinburgh, in Scotland; Geo. for the University of Georgia; Got. for Gottingen, in Europe; Green. for Greenville College, in Tennessee; Harv. for the University of Harvard; Jeff. for Jefferson College, in Pennsylvania; Mid. for Middlebury; Penn. for the University of Pennsylvania; Trans. or Transylv. for Transylvania College; Ver. for the University of Vermont, at Burlington; Wash. for Washington College, in Connecticut; Wat. for Waterville; and Wms. for Williams. King's College, the former name of Columbia College, is designated only by the latter name, as well before the change of the name, as afterwards. Where the degree is said to be at New York, some of the Medical Institutions in the city of New York, possessing and exercising the right of conferring degrees, is intended. The names of presidents of the United States, are printed in capitals; of senators in congress, and judges of the supreme court of the United States, in small capitals. Those who have been governors of States, territories or provinces, have a * prefixed to their names; those who have been judges of the highest courts in a State, colony or province, have a † prefixed, and those who have been representatives in congress, are marked with a ‖. Ordained ministers are printed in Italics. Where a dash precedes a name, it shows that the person was not a graduate at the college named, but received at that college the degree designated. Professors are distinguished by Prof., but their particular departments are not given. The second degree of those who have been graduated at Washington College since 1826, was not added in the list, politely furnished by the head of that Institu-

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tion. No catalogue could be obtained from Vermont University, and it is believed no Triennial of that Institution has ever been published. If one should appear soon, as it is expected, it is probable that a supplement to the following, containing the names at that Institution since 1828, as well as those at the Wesleyan University, and all others who have been omitted at any of the New England Colleges, will be prepared for the Register.

List of Graduates, &c.

Abbe

1764 Yale Shubael, Mr.
1821 Yale —Alanson, M. D.

Abbot

1720 Harv. *Hull*, Mr.
1723 Harv. Isaac, Mr.
1757 Harv. Abiel
1764 Harv. *Thomas*, Mr.
1784 Harv. John, Mr., Tut.—Prof. at Bow.
1784 Harv. Samuel
1787 Harv. William L., Mr.
1787 Harv. *Abiel*, Mr., Tutor
1788 Harv. Benjamin, Mr.—LL. D. at Dart.
1791 Bro. Jonathan [1811
1792 Harv. *Jacob*, Mr.
1792 Harv. *Abiel*, Mr., D. D.
1794 Harv. David, Mr.
1796 Harv. Henry, Mr.
1797 Harv. William
1797 Harv. Daniel, Mr.
1798 Harv. John, Mr.
1801 Harv. John S., Mr.
1805 Harv. *John L.*, Mr.
1806 Harv. *Ephraim*, Mr.
1808 Harv. Samuel
1810 Bow. *John E.*, Mr., and at Harv. 1815
1820 Bow. Jacob, Mr.—Prof. at Amh.
1822 Bow. Joseph H., Mr., Tutor
1823 Harv. —Warren, M. D.
1825 Bow. Charles J.
1825 Bow. *John S. C.*, Mr.
1826 Bow. Gorham D., Mr.
1826 Harv. John E., M. D.
1826 Harv. Julian, Mr.
1826 Dart. —James B., M. D.
1827 Dart. —Nicholas, M. D.
1827 Bow. John S., Mr.
1827 Harv. John W. P., Mr., LL. B.
1830 Dart. —Constantine, M. D.
1830 Bow. Ezra
1830 Bow. William E.
1831 Bow. Abiel
1831 Harv. Caleb F.
1832 Harv. Josiah G.
1832 Bow. Charles E.
1833 Dart. Rufus
1833 Yale Charles
1833 Amh. Sereno T.

Abeel

1804 Harv. —*John N.*, N. J. 1787, D. D.; Mr. [and Tutor at N. J.

Abel

1760 Yale Elijah, Mr.
1819 Yale *James*, Mr.

Abercrombie

1811 Wms. William H.
1823 Wms. Otis, Mr.—M. D. at Yale 1827

Abernethy

1825 Yale Elisha S.
1825 Yale John J.
1825 Yale —Roswell, M. D.
1827 Yale —George H., M. D.

Adam

1803 Yale Samuel F.

Adams

1671 Harv. *William*, Mr.
1694 Harv. *Eliphalet*, Mr.
1697 Harv. *Hugh*, Mr.
1710 Harv. *Joseph*, Mr.
1721 Harv. *John*, Mr.
1730 Yale William, Mr., Tutor
1733 Harv. *Jedidiah*, Mr.
1733 Harv. Seth
1737 Yale Thomas, Mr.
1738 Harv. *Benjamin*, Mr.
1740 Harv. ‖*Samuel, Mr., LL. D., Gov. of
1740 Yale Joseph, Mr. [Mass.
1742 Harv. *Joseph*
1745 Harv. Joseph, Mr.
1745 Harv. *John*
1747 Harv. Ebenezer
1748 Harv. Joseph
1752 Harv. *Amos*, Mr.
1755 Harv. †‖JOHN, Mr., LL. D. & at Dart. [1782; at Yale 1788; at Bro. [1797. Vice Pres. & Pres. of [the United States
1759 Harv. *Zabdiel*, Mr.
1760 Yale †‖Andrew, Mr., LL. D.
1762 Harv. *Phineas*, Mr.
1770 Harv. Samuel, Mr.
1771 Harv. *Moses*, Mr.
1774 Harv. *Daniel*, Mr.
1775 Harv. Henry
1775 Dart. Nathaniel, Mr. & at Harv. 1790
1778 Harv. Peter, Mr.
1787 Harv. ‖JOHN Q., Mr. & Prof.; LL. D. [and at N. J. Sen. & Rep. in [Cong. and Pres. of the U. S.
1788 Harv. *Solomon*, Mr.
1788 Harv. *Thomas*, Mr.
1788 Bro. ‖Benjamin, Mr.
1789 Harv. Charles, Mr.
1790 Harv. Thomas B., Mr.
1791 Harv. Zabdiel B., Mr.
1791 Dart. Ebenezer, Mr. and at Bro. Prof.
1793 Harv. Phineas, Mr. [at Dart.
1794 Harv. —Samuel, M. B.; M. D. 1802
1795 Yale John, Mr.
1795 Yale Rufus
1796 Dart. Isaac
1797 Harv. Moses, Mr.
1797 Dart. Daniel, Mr.—M. D. at Harv.
1798 Harv. Isaac
1799 Harv. Daniel, Mr.
1799 Dart. William
1800 Yale Thomas, Mr.
1801 Yale Stedman, Mr. 1809
1801 Harv. Josiah, Mr.
1801 Harv. David P.
1802 Harv. Henry, Mr.
1803 Harv. Joseph, Mr.
1803 Yale *Cornelius*
1804 Yale *Parker*
1804 Ver. Charles, Mr.
1804 Harv. Robert
1805 Harv. Joseph
1805 Harv. Joel, Mr.
1806 Harv. Samuel, Mr.
1806 Yale Daniel, Mr.
1807 Yale William W.
1807 Yale Joel
1807 Wms. Daniel C.
1810 Yale Nathaniel

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1810 Dart. Charles G., Mr. and at Harv.—[M. D. Harv. 1816
1812 Mid. *Jonathan*, Mr.
1815 Bro. Horatio
1813 Harv. Zabdiel B., Mr., M. D.
1813 Dart. James
1814 Dart. *Thomas*
1815 Dart. Leonard, Mr. and at Union 1819
1816 Bro. *Jasper*, Mr. & at Yale 1819. Tut. [& Prof. at Bro. Pres. Geneva & Charles. D. D. at Col.
1817 Dart. John, Mr.
1818 Dart. Weston B., Mr., Tutor
1818 Harv. Samuel T., Mr.
1818 Harv. John R., Mr.
1820 Harv. Joseph T., Mr.
1821 Harv. George W., Mr.
1821 Wms. —John, Mr.
1821 Dart. Henry
1821 Dart. —Jacob, M. D.
1821 Ver. Ephraim
1821 Yale *George E.*, Mr.
1821 Yale *John*, Mr.
1822 Harv. William J., Mr.
1822 Dart. —Frederick W., M. D.
1822 Dart. —Daniel, M. D.
1823 Harv. —Edwin, M. D.
1823 Bow. *Charles S.*, Mr.
1824 Bow. —*Solomon*, Mr.
1824 Yale John T.
1824 Dart. *Darwin*, Mr.
1824 Wms. Ely, Mr.
1825 Harv. Charles F., Mr.
1825 Harv. —Horatio, M. D.
1826 Harv. *Nehemiah*, Mr.
1826 Bow. —John, M. D.
1826 Yale John G., Mr.
1827 Yale William
1827 Bow. Joseph
1828 Amh. Henry
1829 Bow. William B.
1829 Bow. —Stephen, M. D.
1830 Wms. —Lucius S., M. D.
1830 Bow. Darius
1831 Bow. Samuel
1831 Yale James H.
1831 Yale James U.
1831 Dart. Ebenezer, Mr.
1832 Amh. William W.
1832 Harv. Charles E.
1833 Dart. Frederick A.
1833 Amh. John C.
1833 Bow. *Charles*
1834 Amh. Charles B.
1834 Yale William H.

Adan

1813 Harv. John R., Mr.

Adee

1821 Yale Augustus A.—M. D. at N. Y.

Adriance

1814 Yale Isaac

Agry

1815 Dart. David

Aiken

1784 Dart. *Solomon*, Mr.
1799 Dart. Joseph, Mr.
1807 Dart. Jonathan, Mr.
1814 Mid. *Samuel C.*, Mr.
1815 Mid. Edward
1819 Dart. John, Mr., Tutor
1821 Mid. Henry L.
1825 Dart. *Silas*, Mr.

Aikens

1808 Mid. Asa, Mr.

Ainsworth

1778 Dart. *Laban*, Mr. and at Yale
1794 Dart. Andrew
1794 Harv. Oliver
1811 Dart. William, Mr.
1828 Bro. Albert C.

Akins

1798 Yale John

Albro

1827 Yale —*John A.*, Mr.

Alcock

1646 Harv. John, Mr.
1659 Harv. Samuel
1673 Harv. George

Alden

1692 Harv. Zechariah
1762 Harv. *Timothy*, Mr.
1773 Yale Roger, Mr. and at Columb.
1787 Dart. *Abishai*, Mr.
1787 Bro. Abner, Mr.
1792 Bro. Peter O., Mr.
1794 Harv. *Timothy*, Mr. — Pres. of Alleg. [Coll.
1795 Dart. Samuel, Mr.
1799 Harv. Isaiah
1799 Harv. *Martin*
1802 Dart. Augustus
1806 Bro. Nathan
1807 Bro. Cyrus, Mr.
1808 Harv. Ebenezer, Mr. — M. D. and at [Dart. 1811, and at Penn.
1812 Harv. Henry B., Mr.
1814 Bro. *Seth*, Mr.
1817 Yale Augustus, Mr.
1821 Yale —Timothy F., and at Alleg.
1821 Yale —Robert W., and at Alleg.
1821 Harv. Samuel, Mr.
1821 Bro. *Lucius*, Mr.
1825 Bro. —*Charles H.*, Mr.
1825 Dart. —Samuel, M. D.
1826 Dart. Edward P.
1828 Wms. —Washington B., M. D.
1831 Amh. *John*

Aldis

1796 Bro. †Asa, Mr.

Aldrich

1799 Bro. Whipple
1806 Bro. David
1818 Bro. Esek
1826 Bro. *Jonathan*, Mr.

Alexander

1777 Yale *Caleb*, Mr. at Bro. 1789
1796 Dart. Foster, Mr.
1814 Yale —Elijah, M. D. and at Dart. 1815
1821 Yale Adam L.
1821 Yale —Eldad, M. D.
1831 Amh. John L.

Alger

1811 Bro. *Israel*, Mr.
1825 Harv. *Horatio*, Mr.

Alison

1755 Yale —*Francis*, Mr. and at N. J.—D. D. [at Glasgow and at Penn.

Allen

1689 Harv. James, Mr.
1703 Harv. *William*, Mr.
1708 Yale *Benjamin*, Mr.
1710 Harv. *James*, Mr.
1717 Harv. James, Mr.
1721 Yale Henry, Mr.
1726 Harv. Eleazar, Mr.
1728 Harv. Samuel, Mr.
1729 Yale John, Mr.
1736 Yale *Timothy*, Mr.

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1742 Harv. James, Mr.
1754 Harv. James, Mr.
1757 Harv. Jonathan, Mr.
1762 Harv. *Thomas*, Mr.
1771 Harv. *Ebenezer*, Mr.
1772 Harv. John
1774 Harv. *Jonathan*, Mr.
1774 Harv. Joseph, Mr.
1785 Harv. James
1789 Harv. Ephraim
1789 Harv. Thomas, Mr.
1790 Bro. William, Mr.
1792 Harv. Joseph, Mr.
1793 Bro. Paul, Mr.
1794 Dart. Samuel C., Mr.
1795 Dart. Heman, Mr. at Ver. 1824
1797 Bro. *Benjamin*, Mr. Tut. — Prof. at Union and Penn.—D. D. at S. C. and Bro.
1798 Bro. *Morrill*, Mr.
1798 Harv. *Isaac*, Mr.
1799 Harv. James, Mr.
1801 Harv. *Wilkes*, Mr.
1802 Harv. *William*, Mr., D. D.—Mr. at Dart. 1812.—Pres. of Bow.
1803 Bro. Philip
1804 Bro. Amos, Mr.
1806 Yale *Jason*
1808 Dart. Amos
1811 Dart. *Jacob*, Mr.
1811 Harv. *Joseph*, Mr.
1811 Bro. William H., Mr., M. D.
1811 Wms. Peleg R., Mr.
1812 Wms. James C.
1812 Ver. Horatio
1812 Bro. Thaddeus, Mr.
1813 Bro. Zechariah, Mr.
1813 Mid. Solomon M., Mr. and at Wms.
1813 Yale *George* [1817.—Tutor and Prof.
1813 Yale Nathaniel
1814 Yale Edward
1814 Dart. Joseph P.—Mr. at Wms. 1822
1814 Dart. —Jonathan A., M. D.; Mr. 1821
1815 Bro. Crawford, Mr.
1817 Bro. Benjamin F.
1817 Mid. *Ethan*
1817 Harv. William W., Mr.
1820 Bow. —Frederick, Mr.
1820 Bro. —Lucius, M. D.
1820 Mid. *Ira M.*
1820 Dart. —Henry, M. D.
1822 Wms. —Thomas, Mr.
1823 Amh. *David O.*, Mr. and at Union
1823 Bro. Benoni
1823 Bro. Ethan, Mr.
1823 Wms. Thomas P.
1823 Wms. Elisha H.
1823 Yale Bela
1823 Ver. Frederick H.
1824 Mid. *Mervin*, Mr.
1824 Dart. William S.
1824 Bow. *Harrison*
1826 Harv. Phineas, Mr.
1825 Wms. Samuel A.
1825 Bro. —Hiram, M. D.
1825 Yale —Bezaleel C., M. D.
1826 Bro. *Cyrus W.*
1826 Dart. Ebenezer
1826 Wms. —David, M. D.
1827 Yale Aldis S., M. D.
1827 Bow. Horatio O., 1828
1828 Mid. Samuel
1828 Bow. William
1828 Dart. —John, M. D.
1829 Dart. Disrca H., Mr., Prof. at Mar.
1829 Amh. John F.
1830 Bow. Cushing
1831 Harv. Charles H.
1831 Wms. —Abraham, M. D.
1832 Amh. William
1832 Bow. —Horatio G., M. D.
1833 Harv. John C.
1833 Amh. S. Thompson
1833 Bow. William H.
1833 Wms. Lewis
1833 Wms. —Charles C., M. D.
1834 Bow. John W.
1834 Bow. —William H., M. D.

Allenton

1813 Bro. Russell
1814 Bro. Goodwin, M. D.

Allerton

1650 Harv. Isaac

Allin

1643 Harv. *John*
1675 Harv. Daniel, Mr.

Alling

1679 Harv. *James*, Mr.
1746 Yale Enos, Mr.

Allis

1724 Harv. *Samuel*, Mr.
1769 Yale Elisha, Mr.
1796 Yale Thomas W.

Allison

1786 Bro. —*Burgiss*, Mr., D. D. 1804

Allston

1800 Harv. Washington

Allyn

1725 Yale Samuel
1785 Harv. *John*, Mr., D. D.
1810 Harv. Rufus B.
1814 Harv. John, Mr.

Alsop

1798 Yale —Richard, Mr. 1798
1821 Yale Charles R., Mr.
1828 Yale —John, Mr.

Alston

1814 Yale Thomas P.
1815 Yale Jacob M.

Alvord

1800 Yale Saul
1813 Dart. —Elijah, Mr.
1820 Wms. Alvan
1821 Wms. —Elijah, Mr.
1827 Dart. James C., Mr.
1828 Yale Thomas Gold

Ambrose

1653 Harv. *Joshua*—Mr. at Oxford
1653 Harv. *Nehemiah*, Mr.

Amerman

1827 Amh. *Thomas A.*

Ames

1645 Harv. *William*
1761 Harv. Nathaniel, Mr.
1764 Harv. Seth, Mr.
1767 Harv. Sylvanus, Mr.
1774 Harv. Fisher, Mr.—LL. D. at N. J.
1791 Dart. John W. [1796
1803 Harv. Benjamin
1813 Harv. John W.
1822 Harv. Jeremiah F., Mr., M. D.—Mr. at
1823 Bro. Samuel, Mr. [Bro. 1827
1825 Harv. Seth, Mr.
1830 Bro. Ellis

Ammidon

1775 Harv. James

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Amory
1741 Harv. Thomas, Mr.
1778 Harv. Rufus G., Mr.
1784 Harv. William, Mr.
1787 Harv. Jonathan, Mr.
1806 Harv. —Nathaniel, Mr.
1824 Harv. Francis, Mr.
1830 Harv. Thomas C.
1832 Harv. —Charles, M. D.

Anderson
1784 Harv. James
1791 Dart. *Rufus*, Mr.
1802 Bro. Robert
1813 Bow. John, Mr.
1814 Dart. John
1818 Bow. Isaac P.
1818 Bow. *Rufus*, Mr.
1821 Yale James
1822 Bow. James
1822 Harv. Larz
1823 Mid. —William, M. D.
1827 Wms. Joseph
1829 Bow. —Abraham W., M. D.
1830 Yale John G.

Andrew
1675 Harv. *Samuel*, Mr.
1711 Yale Samuel, Mr. and at Harv.
1714 Harv. Samuel, Mr.
1739 Yale Samuel, Mr.
1789 Harv. Israel, Mr.
1807 Yale *Samuel R.*, Mr. 1817
1832 Harv. Charles A.

Andrews
1695 Harv. *Jedidiah*, Mr.
1759 Yale *Samuel*—Mr. at Columb.
1783 Harv. Asa, Mr.
1785 Harv. Joseph G.
1785 Yale Samuel J.
1786 Harv. *John*, Mr., D. D.
1786 Harv. Samuel
1797 Yale *Josiah B.*, Mr.—M. D. at N. Y.
1803 Yale *Elisha D.*, Mr.
1803 Bro. —*Elisha*, Mr.
1805 Wms. Benaiah
1806 Mid. *William*, Mr.
1809 Harv. Edward W., Mr.
1810 Harv. John D., Mr.
1810 Harv. *Edward*
1810 Yale Ethan A., Mr. 1823—Prof. at
1811 Dart. Abraham, Mr. [N. C.
1812 Harv. Isaiah T.
1812 Harv. William S.
1812 Harv. William T.
1817 Yale Ebenezer
1821 Bro. *Elisha*, Mr.
1824 Harv. James W., Mr.
1827 Yale —Arza, M. D.
1827 Yale —John, M. D.
1827 Yale —Mark A., M. D.
1829 Yale —Samuel A., M. D.
1829 Dart. Alonzo
1830 Yale John W.
1830 Harv. Benjamin H.
1830 Harv. William
1831 Dart. Seth L.
1831 Yale William W.
1831 Dart. —Robert, M. D.
1833 Harv. Samuel P.

Andros
1790 Bro. —*Thomas*, Mr.

Andrus
1777 Yale Noah
1812 Mid. *Joseph R.*
1823 Yale —*Jared*, Mr.

Angell
1807 Bro. Oliver, Mr.
1813 Bro. Joseph K., Mr.
1814 Bro. Samuel, Mr.
1825 Wms. —Daniel M., M. D.

Angier
1653 Harv. John, Mr.
1673 Harv. *Samuel*, Mr.
1701 Harv. Ames, Mr.
1720 Harv. *John*, Mr.
1748 Harv. Samuel, Mr.
1763 Harv. *Samuel*, Mr.
1764 Harv. Oakes, Mr.
1787 Harv. Samuel, and at Dart. 1787
1793 Harv. Charles, Mr.
1818 Bro. Samuel T., M. D.
1821 Harv. John, Mr.
1827 Harv. Charles, Mr.
1827 Wat. John F. H.
1829 Harv. Joseph
1832 Bow. George C.
1833 Amh. Luther H.

Annable
1744 Harv. John, Mr.

Annan
1786 Bro. Robert L.
1786 Bro. William

Annin
1834 Harv. William L. R.

Appleton
1712 Harv. *Nathaniel*, Mr., D. D.
1749 Harv. Nathaniel, Mr.
1755 Harv. Henry, Mr.
1757 Harv. John, Mr.
1772 Bro. *Joseph*, Mr.
1773 Harv. Nathaniel W., Mr.
1791 Dart. Joseph
1791 Dart. Moses, Mr.
1792 Dart. *Jesse*, Mr., D. D. and at Harv.
[1810. Pres. of Bow.
1792 Harv. John S., Mr.
1794 Harv. George W., Mr.
1813 Harv. John J., Mr.
1813 Bow. Nathan D., Mr.
1822 Bow. John, Mr.
1826 Bow. William
1828 Harv. Horatio D.
1830 Amh. Samuel G.
1830 Harv. Charles D.
1831 Harv. Thomas G.
1832 Harv. William C.
1833 Harv. —John, M. D.
1834 Bow. John

Apthorp
1816 Harv. John V., Mr.
1818 Harv. William F., Mr.
1826 Bow. Leonard F.
1829 Bow. Harrison O., Mr. 1833
1829 Yale George H.
1829 Yale William P.

Archbald
1736 Harv. Edward, Mr.

Archer
1816 Bro. Jason H., Mr., M. D.
1818 Dart. Samuel H., Mr.
1830 Yale James

Archibald
1783 Dart. *Thomas*

Armitage
1660 Harv. Manasseh

Armor
1787 Dart. Samuel

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Arms
1798 Yale Pliny
1813 Yale Aaron, Mr.
1818 Wms. *Selah R.*, Mr.
1824 Yale *Hiram P.*, Mr.
1828 Yale Ebenezer W., Mr.
1830 Amh. William

Armsby
1773 Harv. Joshua, Mr.

Armstrong
1814 Dart. Edmund W., M. D.
1826 Yale —Peter L., M. D.
1827 Wms. —Prosper M., M. D.

Arnell
1824 Wms. —David R., Mr.
1827 Wms. James M.

Arnold
1723 Yale *Jonathan*, Mr. and at Oxf.
1724 Yale Samuel
1771 Bro. Thomas, Mr.
1776 Yale *Oliver*, Mr. 1792
1788 Dart. Josiah L., Mr. and at Yale 1791; [at Bro. 1791. Tut. at Bro.
1795 Bro. Samuel G., Mr.
1811 Dart. *Lemuel H., Gov. of R. I.
1812 Mid. *Seth S.*, Mr.
1814 Bro. Richard J., Mr.
1816 Bro. Salmon A., Mr.—M. D. at N. Y.
1824 Dart. —*Joel R.*, Mr. and at Mid.
1828 Wms. —Mowry P., M. D.

Arthur
1743 Yale *Thomas*, Mr.

Ash
1774 Bro. —*John*, Mr.

Ashley
1730 Yale John, Mr.
1730 Yale *Joseph*
1730 Yale Israel, Mr.
1730 Yale *Jonathan*, Mr.
1758 Yale Jonathan, Mr.
1758 Yale John, Mr.
1767 Yale Israel, Mr.
1767 Yale Moses, Mr.
1791 Dart. Thomas
1793 Harv. William, Mr.
1808 Wms. Richard H., Mr.
1813 Wms. Chester
1817 Bro. Samuel
1834 Wash. William B.

Ashmun
1809 Harv. —Eli P., Mr. 1809, and at Mid.
1816 Ver. Jebudi [1807.—Sen. in Cong.
1818 Harv. John H., Mr. and Prof.
1823 Yale George

Ashton
1766 Harv. Jacob, Mr.

Aspinwall
1714 Harv. Samuel, Mr.
1764 Harv. William, Mr., M. D.
1804 Harv. William, Mr.—M. D. at Penn.
1804 Harv. Thomas, Mr.

Atchinson
1825 Ver. —William, M. D.

Athern
1775 Harv. George, Mr.

Atherton
1665 Harv. *Hope*
1762 Harv. Joshua, Mr.
1762 Harv. Israel, Mr.
1794 Harv. †Charles H., Mr.
1806 Dart. Humphrey
1807 Dart. Booz M., Mr.
1822 Harv. Charles G.

Atkins
1748 Harv. Dudley, Mr.
1773 Yale *Elisha*, Mr.
1816 Harv. Dudley, Mr. and at Bow. 1817.
1816 Bro. Elisha [—M. D. at Penn.

Atkinson
1667 Harv. Nathaniel
1691 Harv. Thomas
1718 Harv. †Theodore, Mr.
1757 Harv. Theodore, Mr.
1783 Harv. †William K., Mr.
1787 Dart. *Jonathan*, Mr.
1794 Harv. John, Mr.
1806 Dart. Daniel C.
1813 Bro. Samuel
1813 Bro. Jacob
1823 Bow. —John, M. D.
1830 Bow. —Benjamin, M. D.
1832 Dart. —Bailes, M. D.
1834 Harv. Kinsman

Atterbury
1831 Yale John G.

Atwater
1774 Yale *Noah*, Mr., Tutor
1781 Yale *Jason*, Mr.
1785 Yale Jeremiah, Mr.
1787 Yale Moses
1793 Yale *Jeremiah*, Mr., Tut.—D. D. at [Penn. Pres. of Mid., and [Dick.
1797 Yale David
1804 Wms. Caleb, Mr.
1805 Yale *Charles*, Mr.
1807 Yale William
1809 Ver. William, Mr.
1813 Yale Russell
1825 Yale *Jason*, Mr.
1826 Yale Moses
1827 Yale William
1831 Yale Lyman H., Tutor
1834 Yale Charles
1834 Yale John P.

Atwell
1788 Bro. Amos M., Mr.
1814 Bro. Samuel Y., Mr.

Atwood
1806 Yale Curtis
1814 Yale *Anson S.*
1814 Yale John M., Mr. 1818
1821 Yale Charles, Mr.
1830 Harv. —Shadrach, M. D.

Auboyneau
1799 Bro. P. L. Armand, Mr.

Auchmuty
1742 Harv. *Samuel*, Mr.—D. D. at Oxf.

Augur
1784 Yale Joel, Mr.

Austin
1762 Yale Punderson, Mr., Tut.
1766 Harv. Jonathan L., Mr.
1769 Harv. Jonathan W., Mr.
1769 Yale —Aaron, Mr. 1805
1779 Yale *David*, Mr.
1783 Yale *Samuel*, Mr. and at N. J. 1785. [D. D. at Wms. 1807. Pres. [of Ver.
1791 Harv. Thomas, Mr.
1794 Yale John P., Mr.
1798 Harv. William, Mr.
1801 Yale Ralsa
1802 Harv. James T., Mr.
1807 Yale John M.
1809 Harv. Loring

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1812 Yale *Charles*
1813 Dart. *Daniel*, Mr. and at Harv. 1827
1814 Bro. —Benjamin, M. D.
1815 Yale Stephen G.
1820 Ver. Seneca
1822 Bow. —Samuel, M. D.
1825 Harv. Arthur W.
1829 Harv. Elbridge G.
1830 Harv. Nathaniel
1830 Harv. —Thomas I.
1831 Bow. —Oliver W., M. D.
1831 Harv. William

Averell

1795 Bro. Isaac

Averill

1814 Yale Elisha, Mr.
1830 Yale James R.

Avery

1706 Harv. *Joseph*, Mr.
1706 Harv. *John*, Mr.
1731 Harv. John, Mr.
1731 Harv. *Ephraim*, Mr.
1759 Harv. John, Mr. and at Yale
1761 Yale John
1761 Yale *Ephraim*
1769 Yale *David*, Mr. and at Dart. 1773
1771 Harv. *Joseph*, Mr. and at Wms. 1779
1777 Yale *John*, Mr.
1793 Harv. John, Mr.
1810 Bro. David
1810 Yale Edward
1813 Yale *John*, Mr. 1817
1818 Mid. *Charles E.*
1819 Harv. John, Mr.
1822 Yale Elijah M.
1826 Mid. John A.
1830 Yale Daniel D.
1830 Wms. Jared R.

Axtell

1823 Mid. —*Henry*, N. J. 1796, & Mr.—D.D.
1830 Wms. —Sylvester, M. D.

Ayer

1710 Harv. Obadiah, Mr.
1807 Dart. Samuel, Mr., Tut., M. B.—M. D.
1823 Bro. Joseph [at Penn.
1825 Bow. *Thomas*
1826 Bow. —Benjamin, M. D.
1832 Bow. Joseph C.
1834 Dart. Caleb R.
1834 Bow. James

Ayers

1788 Dart. *Oliver*, Mr. at Wms. 1796
1831 Yale —Chauncy, M. D.

Aylesworth

1827 Wms. —Laban J., M. D.

Aylwin

1830 Harv. —William C., Mr.

Ayres

1754 Yale Thomas, Mr.
1833 Wms. ——— ———, M. D.

Babb

1824 Dart. —James, M. D.

Babbidge

1828 Harv. *Charles*

Babbit

1783 Dart. Isaac
1784 Harv. Thomas, Mr.
1790 Harv. Erasmus
1814 Yale William R.
1826 Amh. *Calvin W.*
1831 Yale Peter T.

Babbitt

1811 Mid. Nathan G., Mr.
1833 Wms. Nathan S.

Babcock

1724 Yale †Joshua, Mr. & at Bro. '74
1752 Yale James, Mr.
1752 Yale Henry, Mr.
1755 Yale Jonathan
1755 Yale *Luke*, Mr. and at Columb.
1761 Yale Stephen, Mr.
1773 Yale Gamaliel
1802 Harv. Henry, Mr.
1806 Harv. Francis
1816 Bro. Cyrus G.
1821 Bro. *Rufus*, Mr. at Columb. Tut.—[Pres. of Wat. D. D. at [Bow. 1834
1825 Amh. *Elisha G.*
1830 Bow. —Aaron G., M. D.
1831 Harv. *Samuel B.*

Babson

1779 Harv. Isaac, Mr.

Bache

1830 Yale —Alexander, Mr.

Bachelder

1796 Dart. Josiah, M. D. at Harv.
1809 Bro. —*William*, Mr.
1819 Dart. —James, M. D.
1823 Bow. George W.
1823 Harv. John

Bacheller

1731 Harv. *Samuel*, Mr.
1813 Dart. —Joseph, M. D.

Bachi

1827 Harv. —Peter, Mr.

Backus

1718 Yale Joseph, Mr.
1724 Yale *Simon*, Mr.
1759 Yale *Simon*, Mr.
1769 Yale *Charles*, Mr.—D. D. at Wms.
1777 Yale Elijah, Mr. [1801
1787 Yale *Azel*, Mr.—D. D. at N. J., 1810,
1787 Yale Matthew [Pres. of Ham.
1787 Dart. Simon
1788 Dart. Joseph
1788 Dart. Sylvanus
1792 Yale De Lucena
1797 Bro. —Isaac, Mr.
1802 Wms. William F., Mr. and at Yale [1807, Tut.
1806 Wms. Gurdon H., Mr. & at Yale 1823
1813 Yale Frederick F., M. D.
1818 Bro. —Thomas
1822 Bro. Andrew
1830 Yale John C.

Bacon

1731 Harv. *Jacob*, Mr.
1771 Harv. Jacob, Mr.
1771 Harv.—‖*John*, Mr. and at N. J.
1793 Yale Asa
1794 Yale ‖Ezekiel
1796 Yale John
1806 Yale David
1810 Harv. Rufus
1820 Wms. Josiah
1820 Yale *Leonard*, Mr.
1825 Bow. *Elisha*, Mr.
1825 Bow. —Horatio, M. D.
1827 Wms. —John F., Mr.
1827 Bro. Peter C.
1830 Wms. Marshall J., Mr.
1830 Bow. —Liberty W., M. D.
1831 Yale David F.
1833 Yale Epaphroditus C.
1833 Bow. —Alvan, M. D.

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Bacot
1798 Yale Henry H., Mr.

Badcock
1772 Harv. *Josiah*, Mr.
1775 Harv. Rufus, Mr.

Badger
1747 Harv. *Stephen*, Mr.
1761 Harv. *Moses*, Mr.
1785 Yale *Joseph*
1805 Yale Samuel, Mr.
1813 Yale †George E., Mr.
1823 Yale *Milton*, Mr., Tut.
1823 Dart. Stephen C., Mr.
1823 Bro. William
1834 Amh. David L.

Bagg
1806 Wms. Henry

Bagley
1813 Yale Anderson

Bailey
1736 Harv. *Abner*, Mr.
1742 Harv. Enoch, Mr.
1755 Harv. *Jacob*, Mr.
1765 Harv. Joseph, Mr.
1793 Dart. *Kiah*, Mr.
1794 Bro. Jeremiah, Mr.
1801 Yale Roswell
1806 Wms. Algernon S.
1807 Harv. *Winthrop*, Mr., and at Bow. '15,
1807 Bro. ‖John, Mr., Tut. [Tut. Bow.
1808 Bro. *Luther*, Mr.
1808 Dart. Edmund
1810 Bro. Isaac
1811 Dart. Joseph, Mr.
1813 Dart. *Rufus W.*, Mr., Tut.
1814 Mid. David
1817 Yale Ebenezer, Mr., and at Harv. '22
1818 Ver. Benjamin F.
1827 Bow. Lewis
1827 Dart. —John, M. D.
1829 Bow. Dudley P.
1830 Dart. —Horatio, M. D.
1832 Dart. —William, M. D.

Baker
1706 Harv. *Daniel*, Mr.
1724 Harv. Thomas, Mr.
1731 Yale Jacob
1755 Yale Elisha, Mr.
1760 Harv. James, Mr.
1782 Harv. Artemas
1792 Dart. *Joel*, Mr.
1795 Harv. Thomas
1798 Dart. Charles
1801 Dart. Alpheus
1810 Wms. Thomas K.
1811 Harv. Walter, Mr.
1815 Harv. Henry F., Mr.
1816 Harv. George, Mr., M. D.
1820 Wms. Charles, Mr.
1821 Wms. Curtis P.
1822 Yale Osmyn, Mr.
1822 Bow. —George G., M. D.
1824 Bow. —D. William, M. D.
1828 Bow. *Silas*
1829 Yale Oliver
1830 Amh. Abijah R.
1830 Yale William N.
1831 Yale Otis
1831 Bow. Thomas
1831 Bow. John
1832 Yale Samuel G.
1833 Harv. James L.
1834 Dart. Albert

Balch
1724 Harv. *William*, Mr.
1733 Harv. *Thomas*, Mr., and at Yale '41
1762 Harv. Benjamin, Mr.
1763 Harv. *Benjamin*, Mr.
1782 Harv. Samuel, Mr.
1806 Wms. —*Hezekiah*, D. D. Pres. Green.
1811 Dart. Israel

Baldwin
1726 Yale Henry
1735 Yale Isaac, Mr.
1748 Yale David, Mr.
1748 Harv. William, Mr.
1752 Harv. *Samuel*, Mr.
1763 Yale *Ebenezer*, Mr., Tut.
1772 Yale ‖ABRAHAM, Mr., Tut.—Pres. of [Geo. Rep. & Sen. in Cong.
1774 Yale Isaac, Mr.
1776 Yale *Ashbel*, Mr.
1777 Yale Dudley, Mr.
1777 Yale Jonathan, Mr.
1779 Yale William, Mr.
1781 Yale ‖†Simeon, Mr., Tut.
1785 Harv. —Loammi, Mr.
1787 Yale Augustus
1791 Dart. John, Mr.
1794 Bro. —*Thomas*, Mr.—D. D. at Union,
1795 Yale Michael [1807
1797 Yale ‖Henry
1797 Bro. ‖John
1798 Yale Amos, Mr.
1800 Harv. Loammi, Mr.
1801 Yale Samuel S.
1801 Yale Isaac
1802 Yale *Truman*, Mr., and at Mid. '07
1803 Yale Boyle Van B.
1807 Yale Abraham D.
1808 Yale Ebenezer, Mr.
1809 Yale *Burr*, Mr.
1809 Wms. Ambrose
1810 Wms. Charles A., Mr.
1810 Dart. Seth C.
1810 Yale Hezekiah H.
1811 Yale George
1811 Yale Roger S., Mr.
1811 Yale Solomon, Mr.
1812 Yale *Elihu W.*, Mr.
1812 Yale Elijah, Mr.
1816 Mid. Benson C.
1820 Wms. *Johnson*
1820 Yale *Abraham*
1821 Yale *Dwight*, Mr.
1821 Mid. Silas
1823 Dart. —Dexter M.
1825 Yale —Charles, M. D.
1825 Yale —James, M. D.
1827 Yale Joseph B., Mr.
1827 Yale *Theron*, Mr., '31
1827 Yale —Elijah, M. D.
1827 Dart. Benjamin G.
1827 Bow. *Abraham C.*
1829 Yale John A.
1833 Yale Michael

Ball
1734 Harv. George
1748 Yale *Ekphalet*, Mr.
1784 Yale Stephen, Mr.
1787 Yale —Flamen
1791 Dart. *Heman*, Mr., & at Yale '94, D.D.
1799 Bro. Elisha [Union, 1818
1802 Harv. John
1805 Bro. Hyder A.
1818 Mid. Hervey, Mr.
1820 Dart. John, Mr.
1825 Harv. —Stephen, M. D.

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1826 Bro. Nathan, Mr.

Ballantine

1694 Harv. John, Mr.
1735 Harv. *John*, Mr.
1768 Harv. John, Mr.
1771 Harv. *William G.*

Ballard

1799 Harv. William, Mr.
1825 Wms. —Joseph, M. D.
1827 Wms. James
1828 Wms. —Horatio, M. D.
1830 Dart. —*Edward*, Mr.
1831 Bow. John
1833 Yale Josiah

Ballentine

1777 Yale Ebenezer

Ballou

1813 Bro. Barton, Mr.
1830 Bow. —Ariel, M. D.

Baltzell

1829 Yale Charles J.

Bancher

1828 Wash. Charles G.

Bancroft

1778 Harv. *Aaron*, Mr., D. D.
1788 Harv. Thomas, Mr.
1791 Harv. Amos, Mr., M. D.
1809 Wms. Dyar, Mr., Tut.
1816 Wms. Willard
1816 Bro. Thomas P.
1817 Harv. George, Mr., Tut.—P. D. at Got.
1823 Dart. —Benjamin, M. D.
1831 Harv. Amos B., M. D.

Bangs

1771 Harv. Isaac, Mr.
1777 Harv. Edward

Banister

1700 Harv. Thomas, Mr.
1797 Dart. William B., Mr.

Banks

1732 Yale Gershom
1758 Yale Eliphalet, Mr.
1804 Yale *Daniel C.*, Mr.
1809 Yale *Daniel*, Mr.
1822 Yale —Talcot, M. D.

Bannister

1764 Harv. John, Mr.

Barber

1730 Yale *Jonathan*, Mr.
1762 Yale Thomas, Mr., and at N. J. '77
1801 Dart. —*Daniel*, Mr.
1805 Dart. Isaac B.
1824 Wms. —Franklin, M. D.
1826 Yale *Eldad*, Mr.
1826 Amh. Israel L.
1829 Mid. Edward D.
1830 Wash. Horace B.
1831 Bow. —Joseph S., M. D.
1831 Amh. Abel L.

Barbour

1818 Harv. James
1819 Mid. *Isaac R.*, Mr.
1830 Bow. Francis
1831 Mid. Edwin M.
1831 Mid. Nelson

Barclay

1734 Yale *Henry*, Mr.—D. D. at Oxf.
1830 Yale George G.

Barden

1647 Harv. *John*

Bardwell

1814 Dart. —*Horatio*, Mr.

Barker

1736 Yale Samuel, Mr.
1742 Yale *Nehemiah*, Mr.
1771 Yale ‖*Joseph*, Mr., and at Harv. '82, [and at Bro. 1805
1772 Yale Samuel S. A., Mr.
1772 Harv. Joshua, Mr.
1777 Yale John, Mr., M. D.
1808 Bro. William
1814 Bro. James
1815 Harv. ‖David
1820 Harv. —Bowen, M. D.
1822 Harv. Charles O., M. D.
1822 Dart. *Nathaniel*, Mr.
1823 Harv. —Bowen, M. D.
1824 Dart. —Lemuel M., M. D.
1824 Wms. —John L., M. D.
1826 Yale James M., Mr.
1828 Yale —William, M. D.
1829 Dart. —Thomas C., M. D.
1834 Wat. Francis

Barlow

1778 Yale Joel, Mr., LL. D. at Geo.
1808 Yale Milton
1824 Harv. *David H.*

Barnaby

1809 Bro. *James*

Barnard

1642 Harv. Tobias
1679 Harv. *Thomas*, Mr.
1700 Harv. *John*, Mr.
1709 Harv. *John*, Mr.
1732 Harv. *Thomas*, Mr.
1736 Harv. *Edward*, Mr.
1759 Yale Lemuel, Mr.
1762 Harv. John, Mr.
1766 Harv. *Thomas*, Mr.—D. D. at Edin.
1766 Harv. Ebenezer, Mr. [and at Bro. '94
1766 Harv. Samuel, Mr.
1773 Harv. *Jeremiah*, Mr.
1773 Harv. Moses, Mr.
1774 Harv. Edward, Mr.
1818 Wms. Daniel D.
1822 Wms. —Robert F., Mr.
1828 Yale Frederic A. P., Mr., Tut.
1828 Harv. Charles F., Mr.
1829 Wms. —Joseph H., M. D.
1830 Yale Henry
1832 Harv. Charles F.

Barnes

1712 Harv. Peter
1752 Harv. *David*, Mr., D. D.
1764 Harv. Edward
1780 Harv. David L., Mr.
1815 Yale Julius S., M. D.
1816 Bro. George L., Mr.
1822 Yale Edward F.
1825 Ver. —Melvin, M. D.
1825 Yale Josiah, Mr.
1828 Yale Romulus
1829 Bow. Phineas, Prof. at Wat.
1834 Yale Jeremiah R.
1834 Wms. —John B., M. D.

Barnett

1780 Yale *John*, Mr.

Barney

1792 Bro. *Bildad*, Mr.
1804 Mid. Charles
1821 Bro. *James O.*, Mr.

Barns

1770 Harv. *Jonathan*, Mr.
1784 Yale Jonathan, Mr.
1800 Wms. Joseph
1804 Ver. Wbeeler

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1810 Yale Jonathan
1820 Mid. Isaac O.

Barnum

1768 Harv. —*Caleb*, Mr., and at N. J.

Barnwell

1821 Harv. Robert W., Mr.
1824 Harv. *William*

Barre

1817 Harv. —John, M. D.

Barrell

1783 Harv. Joseph, Mr.
1809 Yale Samuel B., Mr.

Barrett

1721 Harv. *Samuel*, Mr.
1757 Harv. Samuel, Mr., and at Yale '61, [LL. D. at Edin.
1780 Harv. John, Mr., and at Dart.
1794 Dart. Charles, Mr.
1810 Dart. Joshua
1810 Wms. John
1813 Wms. Elisha D.
1816 Dart. —Thomas T., M. D.
1818 Harv. John
1818 Harv. *Samuel*, Mr.
1819 Harv. Benjamin, M. D.
1820 Harv. *Samuel*, Mr.
1821 Bow. John, Mr., M. D.
1822 Bow. Charles
1822 Dart. Samuel
1824 Bow. —John, M. D.
1825 Wms. —John I., M. D.
1832 Bow. Benjamin F.
1833 Wms. —Solomon

Barritt

1808 Wms. *Lyman*
1809 Wms. William, and at Yale

Barron

1787 Harv. William A., Mr., Tut.
1788 Harv. Oliver, Mr.
1796 Harv. Thomas

Barrows

1766 Harv. John, Mr.
1806 Dart. William, Mr.
1811 Mid. *Eleazer S.*, Mr., and at N. J. '17, [Prof. at Ham.
1815 Bro. —Thomas M., M. D.
1824 Bro. Ira
1826 Yale *Elijah P.*, Mr.
1827 Harv. —Ira, M. D.
1831 Bow. —Horatio A., M. D.
1831 Amh. Homer
1834 Wat. Allen

Barry

1822 Bro. *William*, Mr.

Barsham

1658 Harv. John

Barstow

1801 Bro. *George*, Mr.
1807 Bro. Luther
1808 Bro. Simon
1813 Yale *Zedekiah S.*, Mr.
1832 Harv. Haley F.

Bartholomew

1731 Yale *Andrew*, Mr.
1778 Yale Phinehas
1822 Yale Isaac

Bartlett

1730 Yale *Moses*, Mr.
1747 Harv. John H.
1749 Yale *Nathaniel*, Mr.
1753 Yale —John, M. D. '99
1763 Yale Moses
1764 Yale Elihu
1781 Harv. John, Mr., M. D.
1782 Harv. Joseph, Mr.
1782 Harv. Benjamin
1786 Harv. John
1788 Yale —*Jonathan*, Mr., 1801
1789 Harv. Zaccheus
1790 Dart.*—‖†Josiah, M. D. Gov. of N. H.
1795 Harv. Josiah, Mr.
1799 Harv. Abner, Mr.
1800 Yale *Shubael*, Mr.
1800 Dart. —Joshua, M. B.
1801 Harv. William, Mr.
1805 Harv. *John*, Mr.
1807 Yale *John*, Mr.
1808 Dart. ‖Ichabod, Mr.
1809 Harv. —Josiah, M. D.
1810 Harv. Benjamin D., Mr., M. D.
1812 Dart. James, Mr.
1813 Harv. Gorham, Mr., M. D.
1815 Dart. Richard
1816 Harv. Josiah, Mr., M. D.
1818 Harv. Sidney, Mr.
1818 Wms. Homer
1819 Yale —John S., M. D.
1820 Harv. Henry, Mr., M. D.
1820 Dart. —‖Josiah, M. D.
1821 Dart. —Erastus H., M. D.
1823 Bow. John M.
1824 Dart. —Francis D., M. D.
1824 Dart. —Josiah, M. D.
1826 Bro. —Elisha, M. D.
1827 Harv. George, Mr., M. D.
1827 Dart. Levi
1827 Yale John L.
1828 Yale David E., Mr.
1828 Bow. John C., M. D. at Harv.
1829 Dart. —Ezra, M. D.
1829 Dart. —Peter, M. D.
1829 Wash. Hobart M'C.
1830 Bow. —Ezekiel M., M. D.
1831 Dart. —Peter, M. D.
1831 Harv. —John S., M. D.
1831 Harv. —John C., M. D.
1832 Dart. —Ezra, M. D.
1833 Yale Shubael F.
1833 Wms. —Elisha, M. D. Prof. at Berks.
1833 Wms. —Lyman, M. D. [M. D. at Bro.
1833 Dart. —Levi S., M. D.

Bartol

1832 Bow. Cyrus A.

Barton

1730 Harv. John, Mr.
1788 Bro. William, Mr.
1790 Dart. *Titus T.*, Mr.
1819 Bro. Ira, Mr.—LL. B. at Harv.
1821 Yale David W. B., Mr.
1831 Amh. Samuel D.
1831 Dart. Frederic A.
1833 Dart. —Calvin, M. D.

Bascom

1764 Yale *Jonathan*
1768 Harv. *Aaron*, Mr.
1798 Dart. *Ezekiel L.*, Mr.
1799 Wms. Samuel A., Mr.
1802 Harv. *William*, Mr.
1803 Dart. *Samuel*, Mr.
1807 Mid. Ira, Mr., Tut.
1807 Wms. *John*
1813 Wms. *Raynolds*, Mr., Tut.
1828 Yale Flavel, Mr., Tut.

Bass

1715 Harv. *Benjamin*, Mr.
1737 Harv. *John*, Mr.
1744 Harv. *Edward*, Mr.—D. D. at Penn.
1761 Harv. John

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1782 Harv. Samuel, Mr., and at Dart. '90
1804 Harv. Jonathan, Mr.
1815 Dart. —Seth, M. D.
1819 Harv. William H., Mr.
1825 Mid. —William, M. D.
1829 Mid. —Zaccheus, M. D.
1832 Mid. William M.

Bassett

1719 Harv. *Nathan*, Mr.
1746 Yale Ebenezer, Mr.
1784 Yale *Amos*, Mr., Tut.—D. D. at Wms. '17
1786 Yale —*John*, and at Columb.—D. D. at
1796 Yale *Archibald* [Columb.
1803 Bro. Anselm
1804 Wms. —*John*, D. D.
1807 Yale Benjamin
1810 Harv. Francis, Mr.
1823 Yale Martin B., Mr.
1824 Dart. —Thomas, M. D.
1834 Wms. George W.

Bastow

1802 Bro. Sumner

Batchelder

1815 Harv. —John P., M. D., & at Wms. '26.—
1821 Dart. Zachariah [Mr. at Mid. '21
1825 Dart. —Calvin, M. D.
1827 Dart. *John*
1830 Dart. Jacob

Bates

1738 Harv. Edward
1794 Yale Elijah
1797 Bro. Liberty
1797 Harv. Daniel
1800 Harv. *Joshua*, Mr., & at Bro. '13—D. D. [at Yale '18—Pres. of Mid.
1801 Yale Henry
1802 Yale ‖Isaac C., Mr.
1807 Harv. David, Mr.
1810 Bro. William, Mr.
1812 Wms. Charles F.
1813 Harv. —George, M. D.
1314 Bro. —*Barnabas*, Mr.
1817 Harv. Apollos D.
1818 Wms. *Chandler*
1818 Wms. *Lemuel P.*
1822 Dart. *James*
1823 Yale *Tulcott*, Mr.
1824 Harv. Zephaniah A.
1825 Yale William G., Mr.
1826 Wms. Stephen, Mr.—M. D. at Jeff.
1827 Bow. —Niran, M. D.
1829 Harv. *Reuben*
1831 Dart. —Joseph N., M. D., A. B. at Amh.
1832 Mid. Joshua
1833 Harv. Charles J.
1833 Yale Samuel H.
1833 Amh. Philander

Battell

1816 Bro. Hezekiah
1823 Mid. Joseph, Mr.
1823 Yale —Joseph, Mr., & at Mid. '24
1826 Mid. Philip, Mr.—A. B. Yale

Battelle

1765 Harv. Nathaniel, Mr., and at Yale
1775 Harv. Ebenezer, Mr.

Battey

1833 Bow. —Benjamin A., M. D.

Battle

1808 Yale Charles I.

Baxter

1693 Harv. *Joseph*, Mr.
1724 Harv. Joseph, Mr.
1725 Harv. Gregory
1788 Harv. *Stephen*, Mr.
1813 Harv. Thomas M., Mr.
1815 Harv. Joseph, M. D. at N. Y.
1818 Harv. —John, M. D., and at Penn.

Bayard

1830 Wms. —William J., M. D.

Bayley

1669 Harv. James, Mr.
1701 Harv. Isaac
1719 Harv. *James*, Mr.
1752 Harv. *Josiah*, Mr.
1781 Harv. *Isaac*, Mr.
1791 Harv. Samuel P., Mr.
1798 Dart. Stephen M.

Baylies

1760 Harv. William, Mr., M. D.
1777 Harv. Hodijah, Mr.
1784 Harv. Gustavus, Mr.
1791 Bro. Samuel W., Mr.
1794 Dart. Nicholas, Mr.
1795 Bro. ‖William, Mr.
1806 Harv. William G.
1817 Harv. —Alfred, M. D.

Beach

1721 Yale *John*, Mr.
1757 Yale Samuel, Mr.
1757 Yale *Abraham*, Mr.—D. D. at Columb.
1793 Yale Burrage, Mr.
1804 Yale John H.
1804 Wms. *James*, Mr.
1805 Yale Samuel B.
1812 Yale Hezekiah S.
1824 Amh. *Edwards A.*
1826 Yale *Isaac C.*
1826 Yale —Samuel, M. D.
1826 Mid. Ebenezer C.
1832 Wms. Nathaniel
1833 Yale John C.

Beadle

1759 Yale Samuel S.

Beal

1806 Harv. Thomas P., Mr.
1825 Harv. Henry

Beale

1787 Harv. Benjamin, Mr.

Bean

1748 Harv. *Joseph*, Mr.
1798 Dart. Stephen
1800 Harv. Horatio, Mr.
1804 Dart. Joshua
1804 Dart. Aaron
1805 Dart. Asa
1832 Dart. John V.
1833 Bow. —Edward, M. D.

Bearce

1834 Bow. —Simon L., M. D.

Beard

1817 Yale John
1824 Amh. *Spencer F.*

Beardsley

1784 Yale —Ebenezer, Mr.
1787 Yale Horatio, Mr.
1805 Yale *Nehemiah B.*
1815 Yale Samuel B.
1818 Yale Cyrus H.
1825 Yale —Gideon, M. D.
1826 Yale Henry C., M. D.
1827 Yale Nelson, Mr.
1828 Yale Sheldon, Mr, M. D.
1832 Wash. Eben E., Tutor

Beattie

1795 Harv. *Andrew*, Mr., and at Bro.

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Beauford
1818 Yale Charles
Beaumont
1834 Yale George A. O.
Bebee
1802 Wms. Steward, Mr.
Beckford
1805 Harv. Ebenezer H., Mr., & at Bow. '06
Beckley
1803 Yale *Hosea*, Mr.
Beckwith
1728 Yale *George*, Mr.
1766 Yale Nathaniel B., Mr.
1766 Yale *George*, Mr.
1773 Yale Baruch, Mr.
1822 Mid. *George C.*, Prof.
1827 Wms. Baruch B.
1829 Bow. —Addison, M. D.
Beddome
1770 Bro. —*Benjamin*, Mr.
Bedon
1806 Bro. Richard B.
Beebe
1745 Yale *James*, Mr.
1759 Yale Asa
1771 Yale *Lewis*, Mr.
1785 Yale *David L.*, Mr.
1810 Wms. Walter B.
1824 Dart. Richard, Mr.
1828 Yale Levi S., Mr.
1833 Wms. Hubbard
Beech
1833 Bow. Thomas P.
Beecher
1797 Yale *Lyman*, Mr., 1809—D. D. at Mid.
1804 Wms. David [1818. Pres. Lane Sem.
1822 Yale *Edward*, Mr., Tut.—Pres. of Illi-
1828 Yale George [nois Coll.
1834 Bow. Charles
1834 Amh. Henry W.
Beeckman
1802 Wms. Cornelius, Mr.
Beede
1798 Harv. *Thomas*, Mr.
Beeman
1832 Bow. Samuel
Beers
1785 Yale William P.
1808 Yale Timothy P., Mr., M. D., Prof.
1817 Yale John P.
1824 Yale —Augustin P., M. D.
Belcher
1659 Harv. *Samuel*
1690 Harv. *Joseph*, Mr.
1699 Harv. *Jonathan, Mr., & at N. J. 1748—
[Gov. of Mass. N. H. & N. J.
1717 Harv. Joseph, Mr.
1723 Harv. *Joseph*, Mr.
1724 Harv. Andrew, Mr.
1728 Harv. †Jonathan, Mr. at Camb. & at
1814 Bro. Manning [Dub. & at N. J. '56
1823 Bro. Caleb, Mr —M. D. at Harv.
1828 Wat. —Hiram, Mr.
1832 Amh. Nathan
Belden
1726 Yale Samuel, Mr.
1743 Yale *Joshua*, Mr.
1751 Yale Thomas, Mr.
1751 Yale Joseph, Mr.
1762 Yale Simeon, Mr.
1775 Yale Ezekiel P., Mr.
1785 Yale David
1787 Yale Joshua
1795 Yale Joseph
1796 Yale *Jonathan*, Mr., & at Dart. 1801
1796 Yale Hezekiah
1803 Yale *William*, Mr.
1814 Yale George
1821 Yale Lemuel W., Mr., M. D.
1824 Yale Thomas
1825 Yale Joshua, Mr.
1829 Yale —Chauncy, M. D.
1833 Yale Stanton
Belding
1833 Amh. Pomeroy
1834 Wms. —Rufus, M. D.
Belin
1821 Harv. Allard H., Mr.
Belknap
1762 Harv. *Jeremy*, Mr., D. D.
1785 Yale Ebenezer
1807 Dart. Zedekiah, Mr.
1816 Mid. Horatio
Bell
1779 Yale *Benjamin*, Mr.
1793 Dart. †*Samuel, Mr.—LL. D. at Bow.
[1821—Gov. of N. H. & Sen.
[in Cong.
1804 Mid. Jonathan
1807 Dart. Joseph
1809 Mid. Harvey, Mr.
1816 Harv. Samuel D.
1822 Bow. James
1823 Bow. —John, M. D.—A. B. at Union.—
[Prof. Ver.
1823 Bow. Luther V., M. D. at Dart. '26
1825 Dart. —John, M. D.
1828 Wms. —John L., M. D.
1828 Wash. William H.
1832 Amh. James
1833 Wms. —William C., M. D.
Bellamy
1735 Yale *Joseph*, Mr.—D. D. at Aberd.
1772 Yale Jonathan
1808 Yale Joseph H., Mr.
Bellingham
1642 Harv. Samuel, Mr., M. D. at Leyden
1661 Harv. John, Mr.
Bellows
1793 Dart. John
1813 Ver. Ira
1826 Dart. —George, M. D.
1827 Dart. *Thomas*
1829 Harv. —Albert J., M. D.
1832 Harv. Henry W.
Belton
1769 Bro. Joseph
Beman
1807 Mid. *Nathan S. S.*, Mr.—D. D. at
1818 Mid. *Carlile P.*, Mr. [Wms. '24
Bement
1826 Wms. —Jared, Mr.
1828 Dart. *William*, Mr.
Bemis
1795 Harv. Seth, Mr.
1798 Dart. *Stephen*, Mr., Tut.
1806 Harv. Nathaniel, Mr., M. D.
1808 Harv. Charles, Mr.
1828 Harv. —David, M. D.
1830 Harv. Jonathan W.
1834 Harv. Jonathan W., M. D.
Bender
1796 Harv. Jotham
1809 Dart. Hastings R.

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Benedict
1747 Yale John, Mr.
1769 Yale *Abner*, Mr.
1773 Yale Thaddeus, Mr.
1774 Yale Amos
1788 Yale Noah B., Mr.
1797 Yale William
1800 Yale Amos
1806 Bro. *David*, Mr.
1814 Yale *Amzi*
1817 Wms. —*Joel T.*, Mr.
1818 Wms. George W., Mr., Tut.—Prof. at
1821 Wms. Erastus C., Mr., Tut. [Ver.
1821 Yale *Alanson*
1822 Yale Henry, Mr.
1829 Wms. William W.
1834 Yale Lewis St. J.
1834 Wms. James L.

Benjamin
1788 Yale De Lucena
1829 Wash. Park
1830 Harv. James
1831 Wms. Nathan
1832 Wms. —Samuel C., M. D.

Bennet
1726 Yale Cornelius, Mr.
1748 Yale Daniel, Mr.
1802 Harv. —*William*, D. D.
1803 Mid. —Archibald, Mr.
1806 Harv. Joseph
1807 Yale Joseph, Mr.
1810 Yale Isaac K.
1811 Yale Milo L.
1815 Mid. *Salmon*
1825 Yale Lawrence T., Mr., '31
1825 Yale —*James*, D. D.
1827 Bow. —Gilman L., M. D.
1828 Wms. —Ezra P., M. D.
1832 Harv. Joseph

Bennett
1818 Harv. *Joseph*, Mr.
1830 Wms. —Alden L., M. D.

Benson
1806 Bro. Martin
1808 Harv.—‖†Egbert, LL. D. at Union 1799,
1812 Dart. Abishai [& at Dart. 1811
1825 Bow. Samuel P., Mr.
1831 Bow. —John, M. D.

Bent
1822 Harv. *Josiah*
1831 Harv. Nathaniel T.

Bentley
1777 Harv. *William*, Mr., Tutor, D. D.—
1790 Bro. Jasper [Mr. at Dart. '87
1824 Amh. *Charles*

Benton
1814 Wms. Albert S.
1833 Wash. George

Berdan
1824 Yale James

Bernard
1767 Harv. Thomas, Mr.—LL. D. at Edin.
1828 Harv. Arthur H H.

Berry
1685 Harv. Thomas, Mr.
1712 Harv. Thomas, Mr.
1793 Yale Heman
1833 Bow. —John A., M. D.

Bertram
1825 Dart. —John, M. D.

Bestor
1813 Yale Dudley P.
1816 Yale —John, M. D.

Bethune
1734 Harv. Nathaniel, Mr.
1740 Harv. George, Mr.
1780 Harv. Nathaniel, Mr.
1821 Harv. Horton, Mr.
1831 Harv. George A.
1832 Harv. John McL.
1834 Harv. —George A., M. D.

Betton
1787 Dart. ‖Silas, Mr.
1814 Dart. Ninian C.
1820 Dart. Thornton

Betts
1745 Yale Thaddeus, Mr., M. D.
1806 Wms. ‖Samuel R.
1807 Yale Thaddeus, Lieut. Gov. of Conn.
1818 Wms. Daniel J.
1834 Wms. —Frederick J., Mr.

Bickens
1796 Bro. —*James*, Mr.

Bicknell
1825 Dart. Simeon, Mr.

Bidwell
1740 Yale *Adonijah*, Mr.
1785 Yale ‖Barnabas, Mr., and at Wms. '97;
[Tutor.—LL D. at Bro. 1805
1814 Wms. Lawson D.
1816 Wms. Adonijah
1827 Yale Walter H.
1834 Yale Oliver B.

Bigelow
1766 Harv. Jacob, Mr.
1786 Harv. Timothy, Mr.
1801 Harv. Tyler
1802 Yale *Henry*—Mr. at Mid. '11
1803 Wms. Daniel
1803 Wms. ‖Lewis
1806 Harv. Jacob, Mr., M. D., Prof.—M. D.
1814 Harv. *Andrew*, Mr. [at Penn.
1815 Harv. John P., Mr.
1817 Bro. *Jonathan*
1818 Dart. —Luther, M. D.
1819 Harv. Elijah
1820 Harv. Thaddeus B., Mr.
1820 Yale George N., Mr.
1823 Harv. *Asahel*
1829 Harv. George T.
1831 Harv. Rufus
1831 Wms. —Reuben M., M. D.

Biglow
1765 Harv. *Silas*, Mr.
1769 Harv. Isaac, Mr.
1775 Harv. Daniel, Mr.
1782 Harv. Abraham
1794 Harv. William, Mr.
1795 Dart. ‖Abijah, Mr.
1809 Harv. Horatio, Mr.
1810 Harv. Alpheus, Mr.
1814 Dart. Silas
1827 Dart. Abner P.

Billings
1698 Harv. *Richard*, Mr.
1720 Yale *William*, Mr.
1724 Harv. Isaac, Mr.
1731 Harv. *Edward*, Mr.
1765 Yale William, Mr.
1766 Yale Caleb
1772 Yale Elisha
1775 Harv. Edward, Mr.
1791 Bro. Barnabas
1797 Yale Joseph
1798 Wms. William
1803 Dart. Jesse L.
1805 Wms. Israel

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1819 Yale Noyes
1821 Yale William W.
1825 Harv. —Benjamin, M. D.
1829 Yale Silas
1834 Amh. Henry W.

Bingaman

1812 Harv. Adam L.
1824 Harv. John F.

Bingham

1782 Dart. Caleb, Mr.
1789 Dart. Solomon
1790 Yale Silas L., Mr.
1801 Dart. James H., Mr.
1805 Mid. *Amos*, Mr.
1816 Mid. Hiram, Mr., at Yale '19
1820 Mid. Albert
1821 Mid. *Luther*, Mr.
1824 Yale —Zaccheus W., M. D.

Binney

1774 Bro. Barnabas, Mr.
1797 Harv. Horace, Mr., & at Bro.—LL. D.
1821 Bro. Amos, Mr.—M. D. at Harv. '23
1828 Yale Horatio, Mr.

Birch

1828 Yale —Georgius, M. D.

Birchard

1811 Yale *Ely*

Birchett

1827 Harv. —Robert, LL. B.

Birchmore

1816 Bro. —William, M. D.

Bird

1768 Yale Jonathan, Mr.
1776 Yale Samuel, Mr.
1782 Harv. Jonathan, Mr.
1786 Yale ‖John
1809 Harv. Samuel
1809 Ver. John H.
1812 Mid. Gustavus A., Mr.
1816 Yale Isaac, Mr.
1829 Bro. John H.

Birdsall

1815 Wms. John

Birdseye

1736 Yale *Nathan*, Mr.
1804 Wms. ‖Victory

Birge

1825 Yale *Chester*, Mr.

Bisbee

1814 Bro. John

Bisco

1798 Dart. Abijah
1831 Amh. Thomas C.

Bishop

1665 Harv. Samuel
1776 Harv. John
1778 Yale Abraham, Mr.
1787 Yale John, Mr.
1795 Wms. Samuel
1796 Yale Timothy
1801 Bro. Lemuel
1803 Dart. —Beriah, M. B.
1807 Bro. Lorenzo
1817 Wms. Henry W., Mr.
1819 Yale Elijah, Mr., M. D.
1822 Wms. Charles, Mr. at Wash.
1826 Yale Ebenezer H., M. D.
1827 Bro. James
1830 Yale Alexander H.
1832 Wash. Ebenezer C.
1833 Yale Noah

Bispham

1830 Yale John

Bissel

1733 Yale *Hezekiah*, Mr.
1751 Yale Joseph, Mr.
1762 Yale Hezekiah, Mr.
1793 Yale Hezekiah W.
1793 Dart. Benjamin
1806 Yale †Clark
1815 Yale —Asaph, M. D.
1819 Yale Jonathan H.
1823 Yale *Samuel*
1826 Yale —Benjamin, M. D.
1826 Yale —Henry H., M. D.
1830 Yale Samuel B. S.

Bixby

1791 Harv. Joseph
1812 Dart. John
1817 Harv. —Alfred

Blackaller

1829 Wms. *Henry*

Blackington

1788 Bro. Jesse
1826 Bro. Jason B.

Blackleach

1751 Yale Hudson, Mr.

Blackman

1663 Harv. Benjamin
1793 Yale Samuel C.
1817 Yale Ebenezer
1828 Yale Alfred

Blackmer

1834 Dart. Joel
1834 Wms. Willard

Blagden

1823 Yale *George W.*

Blague

1714 Yale Joseph, Mr.
1750 Yale Elijah, Mr.

Blair

1767 Harv. —*Samuel*, Mr.—A. B. at N. J. '60.
1810 Yale *Asa* [—Tut. & D. D. at N. J.
1833 Wms. George T.

Blaisdell

1817 Dart. *Silas*
1827 Dart. Daniel
1829 Bow. —Jacob, M. D.

Blake

1711 Harv. Samuel, Mr.
1769 Harv. James
1784 Harv. *Caleb*
1786 Harv. Joseph, Mr.
1789 Harv. George, Mr.
1789 Harv. Francis, Mr.
1803 Bro. Aaron
1812 Bro. *John L.*, Mr.
1814 Harv. Francis A., Mr.
1816 Yale Eli W., Mr.
1821 Harv. William H.
1824 Harv. Edward, Mr.
1824 Bow. —Calvin, M. D.
1826 Dart. —Jeremiah, M. D.
1827 Bow. Samuel H.

Blakeley

1828 Wash. Ebenezer

Blakeman

1832 Yale —William N., M. D.

Blakesley

1785 Yale *Solomon*
1785 Yale Tillotson

Blanchard

1796 Harv. Charles, Mr.
1797 Harv. William
1802 Harv. Francis, Mr.

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1807 Dart. *Abijah*, Mr., and at Mid. '22
1812 Dart. John
1817 Harv. *Ira H. T.*, Mr., Tut.
1818 Dart. —Enoch, M. D.
1820 Harv. —Abijah, Mr.
1821 Yale Nathaniel
1826 Yale *Amos*, Mr., Tut.
1832 Mid. Jonathan
1834 Harv. Henry

Blanding

1796 Bro. Abraham, Mr.
1801 Bro. William, Mr., M. D.

Blaney

1751 Harv. Joseph, Mr.
1778 Harv. Joseph

Blass

1823 Dart. —Richard, M. D.

Blatchford

1796 Yale —*Samuel*, Mr.—D.D. at Wms.1808

Blatchley

1816 Yale —Abraham, M. D.

Bliss

1710 Yale *John*, Mr.
1732 Yale *Daniel*, Mr., and at Harv. '38
1755 Yale Moses, Mr.
1756 Yale Lewis, Mr.
1760 Yale Nezias
1760 Harv. Daniel, Mr.
1761 Yale *John*, Mr.
1763 Harv. †Jonathan, Mr.
1766 Yale Aaron, Mr.
1784 Yale George, Mr.—LL. D. at Harv.
1787 Yale *Enos*, Mr. [1823
1790 Yale William M.
1794 Dart. Bezaleel
1795 Yale Oliver
1801 Dart. *Lemuel*, Mr.
1806 Yale Edmund
1808 Harv. John
1808 Dart. Jesse
1808 Wms. *John F.*
1812 Yale Alexander
1812 Yale George
1812 Mid. Stephen
1818 Harv. William
1819 Mid. —James C., Mr.
1822 Yale Judah L.—M. D. at Wms. '25
1822 Bro. —George W., M. D.
1824 Dart. Jonathan
1825 Ver. —Hosea, M. D.
1825 Dart. —Hiram, M. D.
1825 Yale William, Mr.
1826 Bro. Zenas, Mr.
1828 Amh. Isaac
1829 Amh. Asher
1829 Wms. —Clark W., M. D.
1830 Yale —*Seth*, Mr.
1831 Yale Daniel N.
1831 Amh. Richard

Blodget

1783 Dart. *Joseph*

Blodgett

1805 Mid. *Luther P.*, Mr.
1815 Dart. *Dan*
1820 Ver. Heman M.
1826 Dart. *Constantine*, Mr.
1829 Amh. Harvey
1831 Wms. John

Blood

1800 Dart. *Mighill*
1812 Dart. Samuel
1821 Harv. Oliver H., Mr., M. D.
1828 Dart. *Daniel C.*

Bloodgood

1787 Yale Francis

Bloom

1803 Yale George, Mr., '14

Bloss

1807 Bro. *Samuel*, Mr.
1823 Dart. —Richard, Mr.

Blowers

1695 Harv. *Thomas*, Mr.
1721 Harv. Pyam, Mr.
1763 Harv. †Samson S., Mr.

Blunt

1727 Harv. *John*, Mr.

Boardman

1709 Yale *Daniel*, Mr.
1758 Yale *Benjamin*, Mr., Tutor
1781 Yale Daniel, Mr., and at N. J. '84
1793 Yale David S., Mr.
1799 Wms. *William*
1812 Yale William W.
1815 Dart. *Elderkin J.*
1815 Wms. *William*
1817 Dart. *John*
1818 Dart. *Elijah*
1819 Yale —*Charles A.*, Mr.
1822 Wat. George D., Mr., Tut.
1823 Dart. George
1823 Yale Frederic W. H., Mr.
1825 Yale —Daniel H., M. D.
1826 Harv. John H., M. D.
1829 Yale Henry A.
1829 Yale John F.
1831 Dart. —Elijah, M. D.

Boccee

1809 Yale Jacob

Bodurtha

1814 Bro. Daniel

Bodwell

1805 Harv. *Abraham*
1824 Bow. —John A., M. D.
1829 Bow. —Mortimer, M. D.
1833 Dart. Joseph C.

Bogart

1826 Yale William H.

Bogert

1820 Yale Cornelius R.—M. D. at N. Y.

Boggs

1827 Amh. George W.

Bogue

1808 Yale —David, D. D.

Boice

1826 Wms. *Harper*

Boies

1783 Harv. Jeremiah S., Mr.
1801 Wms. *William*, Mr., at Mid. '05
1808 Wms. Joseph, Mr.
1809 Wms. Patrick
1816 Wms. *Artemas*, Mr.

Boise

1826 Wms. —Otis, M. D.

Bolkom

1817 Bro. Everett

Bolles

1801 Bro. *Lucius*, Mr.—D. D. at Union '25
1806 Yale George W., Mr.
1808 Bro. Abiel, Mr.
1819 Bro. —David, M. D.
1823 Bro. Asa
1828 Bro. Lucius S., M. D. at Harv. '31
1828 Amh. William
1829 Bro. John A.
1830 Wash. *James A.*

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Bolton
1769 Bro. —*William*, Mr.
1817 Bro. —George A., Mr.
1829 Mid. Richard R.
1833 Harv. Thomas
1834 Harv. Thomas

Boltwood
1773 Harv. Ebenezer
1814 Wms. Lucius

Bonaparte
1826 Harv. Jerome N.

Bond
1766 Harv. Nathaniel, Mr.
1772 Harv. Nathan, Mr.
1797 Harv. Nathaniel, Mr.
1801 Harv. Thomas
1813 Dart. Henry, Mr., M. D., Tut.
1815 Bro. *Alvan*, Mr., Prof. Bangor
1825 Yale Thomas H.
1828 Bow. Francis E., Mr.

Bonesteel
1827 Yale Virgil D., Mr.

Bonney
1805 Wms. *William*
1824 Dart. Benjamin W.

Bonticou
1757 Yale Daniel, Mr.

Booge
1748 Yale *Ebenezer*, Mr.
1774 Yale *Aaron J.*, Mr.
1787 Yale *Publius V.*, Mr.

Boorom
1816 Bro. George W.

Booth
1774 Bro. —*Abraham*, Mr.
1810 Yale *Chauncy*, Mr.
1816 Yale Reuben
1819 Yale David, Mr.

Boott
1810 Harv. Francis, Mr.
1831 Harv. Francis

Borden
1821 Harv. —Aldolphus K., M. D.

Bordman
1719 Harv. Andrew, Mr.
1737 Harv. *Andrew*, Mr.
1767 Harv. Aaron, Mr.

Bordwell
1756 Yale *Joel*, Mr.

Borland
1772 Harv. John L.
1774 Harv. Francis, Mr.
1786 Harv. Samuel, Mr.

Borrowe
1818 Yale Samuel, Mr.—M. D. at N. Y.

Bosch
1732 Yale John

Bosson
1723 Harv. William, Mr.
1811 Harv. Charles T.

Bostwick
1729 Yale *Ephraim*, Mr.
1762 Yale *Gideon*, Mr.
1774 Yale Jared, Mr.
1780 Yale Samuel, Mr.
1796 Yale Charles

Bosworth
1736 Harv. Belkomy, Mr.

Botsford
1763 Yale Amos, Mr., Tut.
1792 Yale William, Mr., '98

1802 Bro. —*Edmund*, Mr.
1811 Yale Abiel K.
1816 Yale —Russell, M. D.
1818 Yale *David*

Bottom
1802 Bro. Frederic W.

Boudinot
1790 Yale —‖Elias, LL. D.—Pres. of Cong.
1805 Dart. —Tobias, Mr.

Bourn
1722 Harv. *Joseph*, Mr.
1779 Harv. Silvanus, Mr.

Bourne
1720 Harv. *Shearjashub*, Mr.
1743 Harv. Shearjashub, Mr.
1743 Harv. William, Mr.
1744 Harv. Nathaniel
1764 Harv. Benjamin, Mr.
1764 Harv. Shearjashub, Mr.
1775 Harv. ‖Benjamin, Mr.—LL. D. at Bro.
1799 Bro. Allin, Mr. [1801
1800 Bro. Benjamin F., Mr.
1816 Bow. Edward E., Mr.
1818 Bow. Israel W.
1819 Bow. Thomas P., M. D.
1819 Harv. George S.
1825 Bro. Herman

Bours
1747 Harv. *Peter*, Mr.

Boutell
1800 Harv. Timothy, Mr.
1806 Harv. Caleb
1808 Dart. John, Mr.
1819 Yale —Thomas R., M. D.

Boutelle
1828 Amh. Asaph
1829 Amh. Thomas

Bouton
1821 Yale *Nathaniel*, Mr.

Boutwell
1828 Dart. *William T.*

Bowditch
1802 Harv. —Nathaniel, Mr., LL. D. '16
1822 Harv. Nathaniel I., Mr.
1828 Harv. Henry I., Mr., M. D.

Bowdoin
1735 Harv. William, Mr.
1745 Harv. *James, Mr., and at Yale '50.—
[LL. D. and at Edin.—Gov.
[of Mass.
1771 Harv. James, Mr. [Yale '26
1814 Bow. James, Mr., & at Harv. '18, & at

Bowen
1757 Yale Jabez, Mr., & at Bro. '69.—LL.D.
[at Dart. 1800.—Lieut. Gov.
[of R. I.
1762 Harv. *Penuel*, Mr.
1763 Harv. Benjamin
1766 Yale William, Mr., at Bro. '70
1775 Bro. Pardon, Mr., M. D.
1782 Yale Obadiah
1786 Bro. Oliver, Mr.
1788 Bro. †Jabez, Mr.
1793 Bro. George C.
1797 Bro. Horatio G., Mr., Prof.
1802 Bro. Henry
1802 Bro. William W.
1803 Harv. —*Nathaniel*, Mr.—D. D. at Penn.,
[and at S. C.
1803 Bro. William C., Mr., at Union.—M.D.
1816 Mid. *Luke* [at Edin., Prof.
1816 Bro. Isaac, Mr.
1821 Harv. —Samuel, M. D.
1822 Yale George T.

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1829 Mid. —Silas, M. D.
1833 Harv. Francis

Bowers

1649 Harv. *John*
1733 Harv. *Benjamin*, Mr.
1769 Harv. William, Mr.
1779 Harv. Andrew, Mr.
1794 Harv. *James*
1819 Yale —Benjamin, M. D.
1832 Yale John

Bowes

1725 Harv. *Nicholas*, Mr.

Bowles

1671 Harv. John, Mr.
1702 Harv. John, Mr.
1744 Harv. Isaac, Mr.
1822 Bow. —Green B., M. D.

Bowman

1724 Harv. *Jonathan*, Mr.
1728 Harv. Edmund, Mr.
1755 Harv. Jonathan, Mr.
1761 Harv. *Joseph*, Mr., and at Dart. 1802
1764 Harv. William, Mr.
1766 Harv. Joshua
1772 Harv. Phinehas
1782 Harv. Ebenezer, Mr.
1786 Harv. Nathaniel
1790 Harv. Jonathan, Mr.
1794 Harv. Thomas, Mr.
1817 Ver. Francis
1823 Bow. Edmund B.

Boyd

1796 Harv. William
1810 Bow. George W., Mr.
1812 Bow. John P., Mr.
1820 Harv. William, Mr.
1821 Yale John
1826 Dart. Isaac, M. D. at Bow. '29
1826 Bow. Samuel S.
1827 Wms. —Nathan, M. D.
1831 Yale James McH.

Boyden

1825 Yale *Ebenezer*, Mr.
1826 Dart. Wyatt C., M. D.
1827 Dart. William

Boyle

1806 Harv. George W., Mr.
1807 Yale John
1813 Harv. *Isaac*, Mr.

Boylston

1724 Harv. Zabdiel, Mr.

Boynton

1804 Harv. Abel, Mr.
1822 Bow. *John*
1825 Bow. Alden
1832 Bow. —James C., M. D.

Brace

1779 Yale ‖Jonathan, Mr.
1801 Yale Thomas K., Mr.
1804 Yale *Joab*, Mr., '08
1812 Wms. John P., Mr.
1831 Amh. Jonathan
1832 Yale Seth C.

Brackenbury

1664 Harv. Samuel, Mr.

Brackett

1752 Harv. Joshua, Mr., M. D.
1789 Dart. Ebenezer, Mr.
1797 Harv. Joshua
1800 Dart. Joseph W., Mr.
1805 Dart. James, Mr.
1815 Wms. *Joseph*, Mr., Tut.
1827 Dart. —Cornelius T. S., M. D.

Bradbury

1757 Harv. †Theophilus, Mr.
1789 Harv. ‖George, Mr.
1809 Dart. William
1823 Bow. —Samuel C., M. D.
1825 Bow. James W., Mr.
1827 Bow. —Nathan A., M. D.
1829 Bow. —James C., M. D.
1830 Bow. Bion
1831 Bow. —Samuel M., M. D.
1831 Amh. Elbridge, Tutor
1834 Wat. Charles W.

Bradford

1713 Harv. Perez, Mr.
1760 Harv. Williams, Mr.
1771 Harv. Andrew, Mr.
1773 Harv. William
1774 Harv. *John*, Mr.
1775 Bro. James, Mr.
1779 Yale Jeremiah
1779 Dart. Jeremiah
1785 Dart. *Moses*, Mr.
1786 Harv. *Alden*, Mr., Tutor
1796 Dart. Ebenezer G.
1800 Bro. *John M.*, Mr., and at N. J. '04.—[Tut. at N. J.—D. D. Union '12
1803 Harv. *Ephraim P.*
1811 Dart. *James*
1814 Harv. Samuel D., Mr.
1814 Harv. Gamaliel, Mr., M. D.
1815 Harv. Daniel N., Mr.—Tut. at Trans.
1816 Harv. William J. A., Mr.
1818 Dart. *Samuel C.*
1819 Harv. —Gamaliel, Mr.
1822 Harv. Thomas G.
1824 Harv. Duncan
1825 Harv. George P., Mr.
1825 Bow. Richmond, M. D.
1825 Amh. *Moses B.*
1827 Amh. *Ebenezer G.*
1827 Wat. Freeman
1828 Bro. Milton, M. D. at Harv. '31
1830 Wms. Thomas
1832 Dart. —David, M. D.
1833 Yale Edward A.
1834 Wat. Zabdiel

Bradish

1769 Harv. Ebenezer, Mr.
1773 Harv. Isaac, Mr.
1792 Harv. Ebenezer, Mr.
1804 Wms. Luther

Bradlee

1827 Harv. Frederic H., Mr.

Bradley

1723 Yale Abraham, Mr.
1758 Yale Philip B., Mr.
1775 Yale ‖Stephen R., Mr., & at Dart. '86.
1784 Yale William [LL. D. at Dart.
1789 Yale *Dan*
1789 Yale *Joel*, Mr.
1795 Harv. *Caleb*, Mr.
1796 Dart. William
1797 Yale Ezra
1799 Dart. Samuel A., Mr., & at Harv. 1804
1799 Bro. *Joshua*, Mr.
1800 Yale Jesse
1807 Dart. Moses H., Mr.
1807 Dart. Micah
1808 Yale Burr
1817 Yale —‖William C., Mr.
1820 Bow. —Samuel, Mr.
1821 Yale Joseph H.
1822 Yale Jonathan D.
1822 Mid. —Franklin, M. D.

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1824 Bro. —William H., M. D.
1827 Wms. William
1831 Harv. Alexander R.
1831 Harv. Charles
1831 Yale Alvin C.

Bradshaw

1769 Harv. Benjamin, Mr.
1780 Harv. Parkman

Bradstreet

1653 Harv. Samuel, Mr.
1660 Harv. *Simon*, Mr.
1693 Harv. *Simon*, Mr.
1698 Harv. *Dudley*, Mr.
1700 Harv. Simon
1725 Harv. *Benjamin*, Mr.
1728 Harv. *Simon*, Mr.
1791 Dart. *Nathan*, Mr.
1792 Harv. Dudley S., Mr.
1795 Harv. Nathaniel, Mr., M. D.
1819 Dart. *Stephen I.*, Mr.
1834 Yale Thomas J.
1834 Harv. Edward

Bragg

1813 Mid. Seneca C.

Brailsford

1817 Harv. Daniel H., Mr., '27

Brainard

1732 Yale *Nehemiah*, Mr.
1746 Yale *John*, Mr.
1763 Yale Nehemiah
1763 Yale Hezekiah
1779 Yale †Jeremiah G.
1797 Yale *Israel*
1802 Yale William F., Mr.
1808 Yale John, Mr.
1810 Yale Dyer T.
1817 Dart. Martin
1818 Yale *Eleazar*, Mr.
1822 Yale Joseph H.
1823 Yale —Austin, M. D.

Brainerd

1731 Yale *Chiliab*, Mr.
1783 Yale Jehu
1785 Dart. *Elijah*, Mr.
1793 Yale Hezekiah
1815 Yale John G.
1828 Bow. —David E. A., M. D.
1830 Yale Timothy G.
1834 Yale Davis S.

Braman

1794 Harv. *Isaac*, Mr.
1815 Bro. Dana A.
1819 Harv. *Milton P.*

Brandegee

1833 Yale Elisha ma

Branden

1742 Harv. Benjamin, Mr.

Brattle

1676 Harv. Thomas, Mr.
1680 Harv. *William*, Mr.
1722 Harv. William, Mr.
1760 Harv. Thomas, Mr., & at Yale '69, and [at N. J. '69

Bray

1765 Yale Thomas W., Mr.
1795 Yale Oliver, Mr., & at Bow. 1806

Brayton

1824 Bro. George A.
1825 Wms. —Thomas A., M. D.

Brazer

1813 Harv. *John*, Mr., Tut. and Prof.

Breck

1700 Harv. *Robert*, Mr.
1730 Harv. *Robert*, Mr.
1742 Harv. Samuel, Mr.
1756 Yale Robert, Mr.
1758 Yale Daniel B., Mr.
1761 Yale George, Mr.
1812 Dart. Daniel
1818 Yale Joseph H.
1830 Wms. Edward
1831 Harv. Samuel

Breed

1768 Yale John McC., Mr., and at N. J. '71
1778 Yale Shubael, Mr.
1781 Yale Simeon, Mr.
1831 Yale William J.

Breese

1789 Yale —Arturus
1789 Yale —Samuel S.

Brenan

1825 Harv. Richard

Brenton

1707 Harv. Ebenezer, Mr.

Brewer

1687 Harv. *Daniel*, Mr.
1727 Harv. Daniel, Mr.
1762 Yale Chauncy
1765 Yale *Daniel*, Mr.
1793 Yale Eliab, Mr., at Wms. '99
1804 Harv. John, Mr.
1814 Harv. Nathaniel, M. D.
1816 Harv. George M.
1821 Yale *Josiah*, Mr., Tut.
1823 Yale Edwin, Mr.
1824 Yale Eliab

Brewster

1642 Harv. Nathaniel, B. D. at Dub.
1763 Yale Cyrus, Mr.
1786 Dart. William
1792 Dart. Benjamin
1797 Dart. Walter
1806 Yale Ichabod
1822 Yale *Joseph M.*
1824 Bow. —Stephen C., M. D.
1828 Bow. Charles R., Mr., '33
1828 Wms. Marshall
1830 Yale —William A., M. D.
1834 Wms. Oliver E.

Brian

1804 Wms. John O.

Bridge

1712 Harv. —*Thomas*, Mr.
1724 Harv. Edward, Mr.
1733 Harv. *Christopher*, Mr.
1736 Harv. *Ebenezer*, Mr.
1741 Harv. *Matthew*, Mr.
1758 Harv. *Josiah*, Mr.
1764 Harv. Ebenezer, Mr.
1782 Harv. Nathaniel
1787 Harv. James, Mr.
1816 Harv. Samuel, Mr.
1818 Bow. Edmund T., Mr.
1825 Bow. Horatio, Mr.

Bridges

1822 Bow. Otis L.
1826 Wms. Samuel A.

Bridgham

1669 Harv. John, Mr.
1719 Harv. Joseph, Mr.
1726 Harv. *James*, Mr.
1736 Harv. Powning, Mr.
1794 Bro. Samuel W., Mr.
1823 Bow. —Rowland H., M. D.

Bridgman

1762 Harv. Thomas, Mr., and at Yale '65

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1795 Dart. Joseph, Mr., and at Wms. 1800
1822 Dart. Benjamin H., M. D. '26
1826 Yale Frederic, M. D. Harv. '30
1826 Amh. *Elijah C.*
1827 Wms. *Ansel*

Bridgeman

1828 Harv. —John B., M. D.
1830 Dart. John R.

Bridgwater

1718 Harv. Edward, Mr.

Brien

1831 Wash. Henry

Brigden

1657 Harv. Zachariah, Mr.
1764 Harv. Thomas, Mr.

Briggs

1764 Harv. *Ephraim*, Mr.
1767 Harv. Zephaniah, Mr.
1775 Yale *James*, Mr.
1786 Bro. *Joel*, Mr.
1788 Bro. *John*
1791 Harv. *Ephraim*, Mr.
1794 Bro. Timothy
1794 Bro. *William*, Mr.
1795 Bro. *Isaac*
1799 Dart. William, Mr.
1803 Wms. Calvin, Mr., and at Harv. '06;
1804 Bro. *Richard*, Mr. [M. D. Harv. '07
1804 Bro. Lemuel W.
1808 Bro. *Otis*, Mr.
1815 Harv. *Charles*, Mr., and at Bow. '17; [Tut. at Bow.
1816 Bro. *Avery*, Mr., Prof. at Wat.
1818 Bro. —Tyler, M. D.
1820 Bro. Moses
1820 Bro. —John R., M. D.
1821 Harv. Cyrus, Mr., M. D.
1825 Bro. George W., Mr.
1828 Wms.—‖George N., Mr.
1829 Harv. —Isaac S., M. D.
1831 Wms. —Lansing, M. D.
1831 Wms. —Henry, M. D.

Brigham

1764 Harv. *Benjamin*, Mr.
1778 Dart. ‖Elijah, at Yale '92, and at Harv.
1778 Dart. Eli, Mr. ['94
1778 Dart. Moses, Mr.
1779 Dart. Samuel, Mr.
1788 Harv. Joseph, Mr., and at Dart. '88
1806 Dart. —Paul, Mr., Lieut. Gov. of Ver.
1810 Harv. David, Mr., and at Bow. '15
1819 Wms. *John C.*, Mr.
1825 Harv. Benjamin
1826 Harv. *Alanson*, Mr.
1829 Harv. William
1833 Wms. Levi

Bright

1770 Harv. Henry, Mr.

Brimblecom

1817 Harv. *Samuel*, Mr.

Brimmer

1802 Harv. John A., Mr., and at Yale '05
1803 Harv. George W.
1814 Harv. Martin, Mr.

Brinckerhoff

1827 Yale George

Brinley

1744 Harv. Thomas, Mr.
1775 Harv. Francis
1818 Harv. Francis

Brinsmade

1745 Yale *Daniel*, Mr.
1772 Yale Daniel N., Mr.
1813 Yale James B.
1822 Yale Horatio N., Mr.
1826 Bow. Peter A.

Brintnal

1721 Yale William, Mr., and at Ham.
1727 Harv. Thomas, Mr.

Brinton

1816 Yale John S.

Bristol

1760 Yale Simeon, Mr.
1798 Yale †William
1813 Yale Moses, M. D.
1825 Yale William B.
1827 Yale Albert G., M. D.

Britton

1820 Dart. —Abinthar G., Mr.
1832 Dart. John G.

Brock

1646 Harv. *John*, Mr.

Brockway

1768 Yale *Thomas*, Mr.
1797 Yale *Diodate*, Mr.
1820 Yale John H.

Brodhead

1815 Wms. William W.
1825 Dart. —John M., M. D.

Bromfield

1742 Harv. Edward, Mr.

Bronson

1786 Yale *Tillotson*, D. D. at Bro. 1813
1797 Yale Bennet
1798 Yale Enos, Mr.
1818 Yale Oliver, M. D. at N. Y.
1823 Harv. Frederic
1826 Yale Jesse, M. D.
1827 Yale —Henry, M. D.
1829 Yale Thomas

Brooks

1749 Harv. Samuel, Mr.
1755 Yale *Thomas*, Mr.
1757 Harv. *Edward*, Mr.
1768 Yale David, Mr.
1780 Harv. William, Mr.
1787 Harv.*—John, Mr., and at Yale.—M. D., [LL. D. at Harv., Gov. of [Mass.
1788 Dart. Thomas
1794 Harv. Daniel, Mr.
1805 Harv. John, Mr.
1809 Harv. Nathan
1812 Harv. Edward, Mr.
1814 Harv. Gorham, Mr.
1814 Wms. *Asa*, Mr.
1815 Yale Levi
1816 Harv. *Charles*, Mr.
1817 Bro. Aaron, Mr., Tut.
1819 Yale —David B., M. D.
1819 Harv. Sidney, Mr.
1822 Harv. —Orville, M. D.
1822 Harv. Ward C., Mr.
1825 Ver. —Pascal P., M. D.
1826 Dart. —Lyman, M. D.
1827 Harv. William H.
1828 Wat. James
1832 Harv. Charles T.
1832 Harv. —William F., M. D.

Broome

1786 Yale Samuel P., Mr., and at N. J. '86

Brown

1697 Harv. *Richard*
1709 Harv. *Samuel*
1712 Harv. Nathaniel, Mr.
1714 Harv. *John*, Mr.

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1714 Yale *Daniel*, Mr., Tut.
1722 Harv. Nathaniel
1725 Harv. John, Mr.
1728 Yale John, Mr.
1729 Yale *Isaac*, Mr., and at Columb.
1729 Harv. *Timothy*, Mr.
1735 Harv. Josiah, Mr.
1736 Harv. Josiah, Mr.
1741 Harv. *John*, Mr.
1743 Harv. *Cotton*, Mr.
1747 Yale James, Mr., and at N. J. '50
1748 Harv. Ward
1749 Yale *Aaron*, Mr.
1749 Yale Samuel, Mr., and at Columb.
1752 Harv. *Thomas*, Mr.
1761 Harv. Josiah, Mr.
1763 Harv. *Joseph*, Mr.
1765 Harv. *Elijah*, Mr.
1768 Harv. Moses, Mr.
1770 Bro. —Joseph, Mr., Prof.
1771 Bro. Micah
1771 Yale John, Mr.
1773 Bro. —*John*, Mr.
1778 Dart. Ebenezer
1780 Harv. James, Mr., and at Dart. '91, and
1782 Bro. Obadiah [at Bro. '92
1783 Harv. William, Mr.
1783 Yale Daniel, Mr., '91
1784 Yale William
1786 Bro. Nicholas, Mr.
1787 Dart. Ebenezer, Mr.
1789 Dart. *Jonathan*, Mr.
1789 Yale *William*, Mr.
1790 Bro. Moses, Mr., and at Yale
1793 Harv. Samuel, Mr., M. B.
1793 Yale Pardon
1794 Dart. James
1794 Harv. Luke
1797 Harv. Thaddeus
1797 Harv. —*Clark*, Mr., and at Yale '94, and [at Bro. '97, and at Dart. '99
1797 Harv. Samuel, Mr.
1799 Harv. Bartholomew, Mr.
1800 Yale Daniel B.
1801 Yale Ernstus E.
1801 Bro. Enoch, Mr.
1804 Harv. Elijah
1804 Harv. *Oliver*, Mr.
1804 Harv. Henry, Mr.
1805 Dart. *Francis*, Mr., Tut.—D. D. at [Wms. '19, & at Ham.; Pres. [of Dart.
1806 Bro. John B., Mr.—M. D. at Harv. '13
1806 Yale Rawlins L.
1808 Bro. Elias
1808 Yale Henry
1809 Yale Garrett G.
1809 Dart. *John*, Mr., Tut.—D. D. at Union
1811 Bro. Nicholas, Mr. ['27
1811 Mid. ‖Titus, Mr.
1812 Harv. Charles, Mr.
1812 Yale Solyman, Mr., '17
1813 Yale *Ebenezer*, Mr., and at Harv. '22
1813 Harv. John
1815 Wms. Jonas
1816 Bro. John C., Mr.
1816 Bro. John C.
1816 Mid. Ambrose L., Mr.
1817 Harv. —Artemas, M. D.
1817 Mid. *Joseph*, Mr.
1817 Yale *Nehemiah*, Mr.
1819 Wms. Nelson, Mr., M. D.
1820 Bow. Theodore S., Mr.
1820 Yale Mason
1821 Yale Waldo, Mr.
1822 Harv. —*Ebenezer*, Mr.
1823 Bow. William, Mr.
1823 Yale —Samuel W., M. D.
1823 Dart. *Abraham*, Mr.
1825 Wms. Robert
1825 Wms. —Ambrose, M. D.
1826 Yale Thaddeus, Mr.—M. D. at Harv.
1826 Yale —Henry C., M. D.
1826 Harv. *Addison*
1826 Bow. —John G., M. D.
1827 Bow. Enoch E.
1827 Bow. —Sylvanus, M. D.
1827 Dart. —Sewall, M. D.
1827 Dart. —Henry B., M. D.
1827 Wms. *Nathan*, Mr.
1828 Amh. Andrew M.
1828 Amh. *Hope*
1829 Bow. —Chauncy, M. D.
1829 Dart. —William K., M. D.
1829 Dart. George W.
1830 Dart. —Stephen, M. D.
1831 Dart. Samuel G., Mr.
1832 Wms. James F.
1832 Wms. —Asa B., M. D.
1832 Dart. Amos
1832 Yale Samuel R.
1833 Wms. —Levi C., M. D.
1833 Amh. Isaac
1834 Dart. Gardner S.
1834 Amh. Benjamin F.

Browne

1666 Harv. Joseph, Mr.
1725 Harv. Benjamin, Mr.
1727 Harv. Samuel, Mr.
1727 Harv. William, Mr.
1755 Harv. †*William, Mr.—Gov. of Bermuda
1830 Harv. John W.

Brownell

Thomas C., D. D., LL. D., Pres.
1809 Ver. Chauncy, Mr. [of Wash.
1813 Ver. *Grove L.*, & at Yale.—Mr. '16

Brownfield

1827 Wash. John W. H.

Brownson

1761 Yale ‖*Nathan, Gov. of Geo.
1762 Yale *David*
1809 Ver. Eli, Mr.
1810 Ver. John [Columb.
1811 Ver. —*Abraham*, Mr., & at Mid., & at

Bruce

1781 Dart. *John*, Mr.
1786 Yale ‖Phinehas
1813 Dart. —Nathaniel F., M. D.
1814 Dart. Charles H., and at Harv. '15
1823 Harv. Henry A.

Brundage

1826 Yale —*Abner*, Mr.

Brune

1831 Harv. Frederic W.

Brunson

1817 Mid. —*Abraham*, Mr.
1819 Dart. David M.

Brush

1793 Yale Per-Lee
1794 Dart. Elijah
1795 Yale Samuel S.
1804 Yale David

Bryan

1740 Yale Joseph, Mr.
1819 Mid. Joseph
1829 Yale —Elijah F., M. D.

Bryant

1739 Harv. *Lemuel*, Mr.
1747 Yale William, Mr.

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1796 Bro. Bever
1806 Wms. —Peter, Mr.—M. D. at Harv. '18
1814 Bro. Reuben
1819 Wms. —William C., Mr.
1830 Harv. John, Mr.
1831 Amh. Hillyard

Bryson

1769 Bro. —*James*, Mr.

Buck

1718 Yale Daniel, Mr.
1799 Dart. —‖Daniel, Mr.
1807 Mid. ‖Daniel A. A., Mr., & at Dart. '23
1823 Yale David, Mr.
1830 Mid. —Amasa, Mr.
1832 Bow. —James M., M. D.

Buckingham

1690 Harv. *Thomas*, Mr.
1693 Harv. *Stephen*, Mr., & at Yale 1702
1714 Yale Jedidiah, Mr.
1718 Yale Isaac, Mr.
1723 Yale Joseph, Mr.
1735 Yale *Daniel*, Mr.
1765 Yale Gideon, Mr.
1779 Dart. Jedidiah P., Mr., & at Mid. 1807
1804 Yale Naboth
1831 Harv. Edgar
1833 Yale Samuel G.
1834 Harv. Caleb A.

Buckland

1831 Wash. Harlehigh

Bucklin

1805 Bro. Sylvester F., Mr.
1824 Bro. George A.
1824 Bro. —Hiram, M. D.
1826 Bro. —Thomas, M. D.

Buckminster

1739 Harv. *Joseph*, Mr.
1770 Yale *Joseph*, Mr., Tut.—D. D. at N.
1800 Harv. *Joseph S.*, Mr. [J. 1803
1804 Harv. Jones
1815 Harv. Lyman, Mr.

Bucknam

1721 Harv. *Nathan*, Mr.
1737 Harv. David
1806 Dart. Asa, Mr., & at Harv. '11

Budington

1834 Yale William I.

Buel

1741 Yale *Samuel*, Mr.—D. D. at Dart '91
1778 Yale Aaron, Mr.
1805 Wms. David, Mr.
1810 Wms. —William, Mr.—M. D. at Yale '19
1823 Mid. Julian G.
1830 Mid. Alexander W.
1833 Wms. Samuel

Buell

1749 Yale Peter
1809 Dart. Horatio
1819 Ver. Samuel
1826 Yale William P., Mr.
1826 Yale —Samuel, M. D.

Buffett

1791 Yale *Platt*
1812 Yale William P.
1819 Yale *William L.*, Mr.

Buffum

1807 Dart. ‖Joseph, Mr.

Bugbee

1802 Bro. Samuel, M. D. '16
1818 Yale Francis

Bulfinch

1718 Harv. Adino, Mr.
1746 Harv. Thomas, Mr., M. D. & at Edin.
1781 Harv. Charles, Mr.
1812 Harv. John, Mr.
1814 Harv. Thomas, Mr.
1817 Harv. George S.
1821 Harv. Henry

Bulkley

1642 Harv. *John*, Mr.
1655 Harv. *Gershom*, Mr.
1660 Harv. Peter, Mr.
1699 Harv. *John*, Mr.
1726 Yale †John, Mr.
1737 Yale Nathan, Mr.
1766 Yale Noah, Mr.
1769 Harv. John, Mr.
1770 Yale *Gershom*, Mr.
1785 Yale Peter
1810 Yale Joseph, Mr.
1810 Yale Sylvester, M. D. at Dart. '13
1817 Yale Chauncy, Mr.
1819 Yale Ichabod
1821 Yale Henry D., Mr., M. D.
1824 Yale Eliphalet A.
1824 Wms. George W., Mr.
1833 Wash. George R.
1833 Amh. John

Bull

1723 Yale *Nehemiah*, Mr.
1765 Yale Jonathan, Mr.
1777 Yale William
1806 Yale Thomas
1813 Yale *Norris*, Mr., '18
1816 Yale *Edward*, Mr., Tut.
1819 Yale Norman, Mr.
1822 Wms. George
1826 Wms. John St. J.
1826 Yale Edward C., Mr.
1827 Yale George F.

Bullard

1742 Harv. Adam, Mr.
1776 Harv. *John*, Mr.
1787 Yale Eli, Mr.
1793 Dart. Asa, Mr., and M. D.—M. D. at
1807 Harv. Henry A. [Harv. 1809
1810 Yale Royal, Mr.
1817 Bro. Daniel S.
1819 Harv. Charles A.
1823 Bro. Elias
1826 Amh. *Artemas*
1828 Amh. *Asa*
1829 Harv. John P.
1833 Amh. Amos

Bullen

1772 Yale *Joseph*, Mr.

Bullock

1798 Bro. Nathaniel, Mr.
1816 Wms. William A.
1824 Bro. William P.
1832 Harv. —Otis, M. D.

Bump

1814 Bro. Thomas, M. D.

Bumstead

1795 Harv. Samuel, Mr.
1820 Mid. *Samuel A.*
1830 Harv. —Edward G., M. D.

Bunker

1658 Harv. *Benjamin*, Mr.
1735 Harv. John, Mr.
1821 Harv. Charles
1832 Yale James M.

Bunnel

1735 Yale John, Mr.
1743 Yale Israel, Mr.
1797 Yale Rufus
1826 Yale James F.

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Burbank
1758 Yale Shem, Mr.
1759 Yale Abraham
1797 Wms. Asa, Mr., Tut.
1807 Bro. Leonard, Mr.
1807 Dart. *Jacob*
1809 Bro. Gardner, Mr.
1821 Dart. *Caleb*
1826 Dart. —Alvan, M. D.

Burbeen
1731 Harv. Joseph, Mr.
1743 Harv. Paul, Mr.

Burch
1809 Yale John

Burden
1830 Yale Thomas L.

Burder
1830 Wms. —*Henry F.*, D. D.

Burdick
1822 Bro. *James R.*

Burge
1787 Harv. Josiah
1805 Harv. Benjamin, M. D.—Mr. at Bow.
1806 Mid. *Caleb*, Mr. ['15; Tut. at Bow.

Burges
1796 Bro. †Tristam, Mr., Prof., LL. D.
1820 Bro. Welcome A.

Burgess
1800 Bro. Thomas
1809 Bro. *Ebenezer*, Mr., Tut.; Prof. at Ver.
1814 Yale *Archibald*
1818 Yale Anson
1818 Dart. —*Dyer*, M. D.—Mr. at Wms. '20
1822 Bro. Thomas M.
1826 Bro. George, Mr., Tut.
1830 Yale —Mowry, M. D.
1831 Amh. Ebenezer, Mr., Tutor

Burghardt
1787 Yale Hugo, M. D. at Harv. 1818

Burgis
1758 Yale Thomas, Mr.

Burhans
1804 Wms. —*Daniel*, Mr.—D. D. at Wash. '34

Burk
1824 Bow. Frederic W.

Burke
1833 Dart. William C.

Burleigh
1803 Yale Rinaldo

Burley
1742 Harv. Andrew, Mr.

Burnap
1770 Harv. *Jacob*, Mr., D. D.
1799 Harv. Horatio G., Mr.
1819 Mid. John L.
1821 Mid. *Uzziah C.*, Mr.
1824 Harv. *George W.*, Mr.
1826 Dart. —Sewall, M. D.

Burnell
1735 Harv. Samuel, Mr.
1822 Dart. —John, M. D.
1830 Harv. —Barker, Mr.

Burnet
1741 Harv. *William*
1798 Yale James, Mr.
1798 Dart. Archibald
1824 Dart. Jonathan
1825 Yale —George W.

Burnett
1820 Harv. —Joel, M. D.

Burnham
1702 Harv. *William*, Mr.
1709 Yale Nathaniel, Mr.
1772 Harv. Thomas, Mr.
1795 Dart. Samuel, Mr.
1798 Harv. John
1804 Dart. *Abraham*, Mr.
1807 Dart. John, Mr.
1815 Harv. —Samuel, M. D.
1815 Dart. *Amos W.*, Mr.
1818 Yale —Zebulon P., M. D.
1820 Wms. Andrew
1823 Bow. Jonas, Mr.
1828 Amh. Thomas
1829 Dart. Charles G., Mr.
1833 Amh. John A.

Burns
1826 Dart. Samuel A.
1826 Dart. —William, M. D.

Burnside
1805 Dart. Samuel M., Mr., & at Harv. '17
1807 Dart. —Thomas, M. D., & Mr. '12
1813 Dart. James

Burr
1651 Harv. Jonathan, Mr.
1690 Harv. †Peter, Mr.
1697 Harv. Samuel, Mr.
1717 Yale *Isaac*, Mr.
1732 Yale William, Mr.
1734 Yale Moses, Mr.
1735 Yale *Aaron*, Mr.—Pres. of N. J.
1743 Yale David, Mr.
1753 Yale Isaac, Mr.
1759 Yale —Thaddeus, N. J. '55—Mr.
1784 Harv. *Jonathan*, Mr., and at Bro. 1805.
1809 Yale James T. [—Tut.
1817 Bro. —Thomas, M. D.
1828 Wms. —Platt, M. D.
1830 Wash. Erastus
1834 Yale William S.

Burrage
1825 Bro. John

Burrall
1771 Yale William, Mr.
1781 Yale Jonathan
1803 Yale Thomas D., Mr.
1826 Yale William P.

Burrill
1788 Bro. †James, Mr., LL. D.
1791 Bro. George R.
1818 Harv. Samuel

Burritt
1765 Yale *Blackleach*, Mr.
1799 Yale Benjamin
1800 Wms. Eli, Mr.
1824 Yale Stephen E.
1832 Yale —Anthony B., M. D.

Burrough
1670 Harv. *George*
1825 Bro. William

Burroughs
1754 Yale Joseph
1757 Yale *Eden*, Mr., and at Dart.—D. D.
1796 Dart. Richard [at Dart.
1806 Harv. *Charles*, Mr., and at Dart. '11—
1824 Amh. *Seth* [D. D. at Columb.

Burrows
1811 Bro. Latham A., Mr.
1828 Mid. Stephen R.

Burt
1736 Harv. *John*, Mr.
1778 Dart. Benjamin
1794 Yale Timothy, '95

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1798 Wms. *Gideon*
1804 Wms. *Sylvester*, Mr.
1812 Wms. *Federal*—Mr. at Dart. '19
1824 Amh. *Jairus*, Mr.
1825 Amh. George, Mr., '29
1828 Bro. Daniel C.
1831 Bow. —Joel, M. D.

Burton

1777 Dart. *Asa*, Mr.—D. D. at Mid. 1804
1790 Dart. Stephen
1815 Dart. *William*, Mr.
1821 Harv. *Warren*, Mr.
1828 Wms. —Elisha S., M. D.
1830 Wms. —Levi, M. D.
1832 Wms. —Platt, M. D.

Bush

1786 Yale Henry, Mr.
1789 Dart. John
1792 Yale Jonathan
1800 Dart. Alexander
1802 Yale Ralph I.
1814 Bow. John
1818 Dart. *George*—Mr. at N. J. '23, and [Tut. at N. J.—Prof. at N. Y.
1821 Dart. —Burzillai, M. D.

Bushnell

1735 Yale Benajah, Mr.
1775 Yale David, Mr.
1777 Yale Ebenezer, Mr.
1797 Wms. *Jedidiah*, Mr.
1808 Wms. Calvin, Mr., Tut.
1826 Mid. Jedidiah S.
1827 Yale Horatio, Mr., Tut.
1828 Yale William, Mr.

Bussey

1803 Harv. Benjamin, Mr.

Buswell

1821 Dart. Thomas G., Mr.

Butler

1651 Harv. Henry, Mr.
1722 Yale Isaac
1752 Harv. *Benjamin*, Mr.
1767 Yale *Amos*, Mr.
1770 Harv. *Zebulon*, Mr.
1785 Yale Frederic, Mr.
1800 Dart. Caleb, Mr.
1803 Harv. ‖Josiah
1816 Yale *Charles F.*
1823 Yale Anthony W.
1824 Mid. *Calvin*
1825 Yale John S., Mr.
1827 Wms. —Benjamin F., Mr.
1828 Yale —Thomas B., M. D.
1830 Yale Norman W. H.
1831 Dart. —William, M. D.
1833 Yale William A.
1834 Dart. Calvin

Butterfield

1792 Dart. Erasmus
1796 Dart. Abraham
1820 Harv. Charles, Mr.

Butterworth

1796 Bro. —*Lawrence*, Mr.

Buttolph

1803 Wms. David

Button

1823 Mid. Harvey, Mr.

Buttrick

1819 Harv. Ephraim

Butts

1822 Yale Asa

Buxton

1830 Bow. —Benjamin F., M. D.

Byington

1821 Yale —Charles, M. D.
1831 Mid. *Joel*, Mr.

Byles

1725 Harv. *Mather*; Mr.—D. D. at Aberd.
1751 Harv. *Mather*, Mr., and at Yale '57.—[D. D. at Oxf.

Bynum

1828 Yale Benjamin S.

Byram

1740 Harv. *Eliab*

Cabot

1724 Harv. *Marston*, Mr.
1724 Harv. John, Mr.
1763 Harv. John, Mr.
1779 Harv. —GEORGE, Mr., Sen. in Cong.
1788 Harv. Joseph, Mr.
1796 Harv. Charles G., Mr.
1797 Dart. *Sebastian*, Mr.
1815 Harv. Joseph S.
1818 Harv. William P., Mr.

Cadwell

1729 Yale Jacob

Cady

1807 Bro. James H., Mr.

Cahoon

1820 Ver. George C.

Cairns

1823 Yale *William D.*, Mr.

Caldwell

1757 Yale Nathaniel, Mr.
1773 Harv. William, Mr.
1784 Yale Henry
1784 Yale Henry, Mr.
1799 Harv. John W., Mr.
1802 Harv. Joseph B., Mr.
1814 Dart. *Ebenezer B.*, Mr.
1817 Dart. *Abel*
1818 Harv. Samuel
1819 Harv. Thomas L., Mr.—Tut. at Trans.
1824 Bow. Zenas
1828 Bow. Meritt, Mr.
1828 Harv. Jacob

Calef

1786 Dart. John
1787 Dart. *Jonathan*, Mr.

Caleff

1777 Bro. Jedidiah

Calhoun

1804 Yale ‖JOHN C., LL. D., Vice Pres. of [U. S., and Sen. in Cong.
1814 Yale William B., Mr.
1814 Wms. —*George A.*, and at Harv.
1829 Wms. Simeon H., Mr., Tutor

Calking

1725 Yale James, Mr.

Call

1790 Dart. Timothy, Mr.
1823 Dart. —Royall, M. D.
1829 Wms. —Moses, M. D.
1834 Bow. Hamilton M.

Callender

1710 Harv. *Elisha*, Mr.
1723 Harv. *John*, Mr.
1790 Harv. John, Mr.

Cameron

1829 Wash. Paul C.

Camp

1743 Yale *Ichabod*, Mr.
1764 Yale *Samuel*, Mr.
1766 Yale Joseph

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1773 Yale Abraham, Mr.
1776 Yale Elisha, Mr.
1777 Yale *John*, Mr.
1787 Yale *Joseph E.*, Mr.
1805 Dart. Joshua S.
1810 Ver. David M.
1822 Yale Albert B., Mr.
1831 Yale Henry B.
1831 Wash. Riveries

Campbell

1728 Harv. *Othniel*, Mr.
1761 Harv. *Archibald*, Mr.
1783 Bro. Jacob, Mr.
1801 Dart. *Daniel*, Mr.
1808 Harv. Edward F.
1812 Dart. Alexander S.
1816 Yale —Harvey, Mr.
1824 Wms. —Robert, M. D.
1833 Yale A—— B.
1830 Wash. James G.

Candee

1774 Yale John, Mr.
1805 Yale Shelden W., Mr.
1825 Yale —Joel G., M. D.

Caner

1724 Yale *Henry*, Mr.—Mr. and D. D. at [Oxf.
1736 Yale *Richard*, Mr.

Canfield

1739 Yale *Thomas*, Mr.
1762 Yale John, Mr.
1772 Yale Thomas
1782 Yale Judson, Mr.
1806 Yale Henry J.
1818 Yale Orlando
1822 Yale —Arza, M. D.

Canning

1830 Wms. Ebenezer S., Mr.
1834 Wms. Edward W. B.

Cannon

1803 Wms. *Josiah W.*, Mr.
1825 Amh. —*Frederic E.*, at Union '22, Mr.

Cantey

1796 Yale James

Capen

1677 Harv. *Joseph*, Mr.
1782 Harv. Theophilus, Mr.
1810 Harv. *Lemuel*, Mr.
1827 Harv. Aaron D., Mr.

Capers

1814 Yale Charles W., Mr.—M. D. at S. C.
1822 Harv. Thomas F., Mr.

Caperton

1832 Yale Allen T.

Capron

1823 Bro. —George, M. D.
1834 Wash. David J.

Carew

1828 Wash. Simon S.

Carey

1797 Bro. Nathan, Mr.
1800 Dart. John F.
1806 Bro. —*William*, D. D.
1815 Dart. Maurice, Mr.
1828 Bow. —Nelson H., M. D.

Cargill

1814 Bow. James

Carleton

1803 Dart. —Edmund, M. B.
1822 Dart. Edmund, Mr.
1824 Dart. Oliver, Mr., Tut.

Carlile

1809 Bro. *Thomas*, Mr., and at Harv. '14
1826 Amh. *Hugh*, Mr.

Carlton

1806 Yale Henry
1814 Harv. John I., Mr., M. D.
1826 Dart. —Peter C., M. D.
1831 Dart. John L.

Carnes

1742 Harv. *John*, Mr.
1805 Harv. Francis, Mr.
1806 Yale Benjamin S.

Carpenter

1720 Harv. *Ezra*, Mr.
1730 Harv. Comfort, Mr.
1787 Dart. *Josiah*, Mr.
1795 Dart. *Asa*
1805 Bro. Royal
1818 Bro. Alva
1818 Bro. Thomas F., Mr.
1821 Bro. Draper, Mr., M. D.
1823 Bro. —Thomas O. H., M. D.
1824 Wms. John H., Mr., M. D.
1824 Dart. —Ephraim, M. D.
1824 Yale —Nelson, M. D.
1825 Yale *Eber*, Mr.
1826 Wms. —Patrick, M. D.
1827 Bro. Simeon B., M. D. at Harv. '30
1828 Yale Walter
1829 Bro. Benoni
1829 Bro. William B.
1830 Dart. —Walter, M. D.
1830 Wms. —Frederick A., M. D.
1832 Wms. —Eber G., M. D.
1834 Wms. —Israel D., M. D.

Carrigain

1794 Dart. Philip, Mr.

Carrington

1767 Yale Edward, Mr.
1786 Yale Samuel
1800 Yale Abijah
1816 Yale —Jesse, M. D.
1822 Yale *George*, Mr.
1828 Yale —Edwin W., M. D.
1832 Mid. Edward

Carroll

1808 Bro. Abiel L.
1813 Harv. William
1827 Dart. —Carlo C., M. D.

Carruth

1832 Yale James H.

Carson

1818 Harv. William A.

Cartee

1825 Bro. *Cornelius S.*, Mr.

Carter

1660 Harv. Samuel
1736 Bro. Benjamin B., Mr.
1797 Dart. Ezra, Mr.
1805 Wms. Bushnell
1811 Dart. Nathaniel H., Mr.
1813 Dart. *Abiel*, Mr.
1813 Harv. William F.
1816 Dart. *Lawson*, Mr.
1817 Harv. Sewall, Mr.
1817 Harv. Thomas D.
1819 Mid. Galen C., Mr.
1819 Harv. Charles S.
1820 Harv. James G., Mr.
1821 Dart. William C.
1822 Yale —Samuel, M. D.
1824 Harv. Charles H.
1824 Bow. —Ezra, M. D.

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1828 Yale William, Mr., Tut.
1829 Mid. Paschal, Prof. at Ohio
1829 Yale Bernard M.
1830 Harv. Henry W.
1831 Bow. —Benjamin, M. D.
1834 Dart. —William F., M. D.
1834 Dart. —Sylvester, M. D.

Cartland

1816 Dart. Samuel, Mr.

Carver

1816 Yale —Hartwell, M. D.
1833 Yale Robert

Cary

1731 Harv. Samuel, Mr.
1733 Harv. *Henry*, Mr.
1755 Yale Samuel
1761 Harv. *Thomas*, Mr.
1763 Harv. Richard, Mr.
1797 Harv. Thomas, Mr.
1798 Bro. Lucius, Mr.
1804 Harv. *Samuel*, Mr., and at Yale '05
1811 Harv. Thomas G., Mr.
1816 Harv. Robert H., M. D.
1824 Bow. —Tolman, M. D.
1825 Bow. —Luther, M. D.
1832 Amh. Josiah A.

Caryl

1761 Harv. *Benjamin*, Mr.
1788 Harv. George
1831 Harv. —Lucian W., M. D.

Case

1733 Yale *Benajah*, Mr.
1757 Yale Ebenezer, Mr.
1758 Yale Jonas, Mr.
1798 Bro. —Benjamin W., Mr.
1821 Yale *William*
1822 Yale *Francis H.*, Mr.
1826 Yale —Lyman, M. D.
1828 Yale Joel T.
1831 Wash. John R.

Casey

1828 Yale Edward W., Mr.

Castle

1825 Yale —Andrew, M. D.
1834 Wms. —Alfred, M. D.

Caswell

1822 Bro. *Alexis*, Mr., Prof. at Columb.
1832 Mid. Jesse

Catlett

1829 Yale Fairfax

Catlin

1779 Yale Daniel
1784 Yale *Jacob*, Mr., D. D.
1784 Yale Russell
1786 Yale Lynde
1820 Yale John M.
1321 Wms. Jacob
1822 Yale Charles T., Mr.
1825 Yale Abijah

Caulkins

1788 Yale John
1825 Wms. Alonzo, Mr., Tut.

Caverno

1831 Dart. Sullivan

Cazier

1793 Dart. *Matthias*, Mr., A. B. at N. J. '85

Cenas

1825 Harv. Joy B., Mr.

Center

1818 Mid. *Samuel*

Chace

1830 Bro. George I.

Chadbourne

1808 Dart. Ichabod R., Mr.
1813 Dart. —Thomas, M. D.

Chadduck

1791 Dart. *Calvin*, Mr., & at Bro. 1801

Chadwick

1770 Harv. *Benjamin*, Mr.
1821 Yale —Joseph, M. D.
1825 Dart. George, Mr., M. D.
1830 Dart. William

Chaffee

1809 Yale Hezekiah B., Mr.
1810 Yale Samuel G., Mr.

Chalker

1728 Yale *Isaac*, Mr.
1834 Yale Henry

Chamberlain

1765 Yale *Theophilus*
1793 Harv. ‖John C., Mr., at Dart. 1805
1804 Bro. *Jason*, Mr., and at Bow. '06, at [Ver. '11, and Prof. at Ver.
1814 Mid. *Remembrance*, Mr.
1816 Dart. Mellen
1818 Dart. William, Mr., Prof.
1822 Mid. *Hiram*, Mr.
1823 Dart. John, Mr.
1826 Mid. Edmund
1827 Dart. —Levi, Mr.
1827 Bro. Mellen

Chambers

1830 Yale —Ezekiel, Mr., LL. D. '33.—[Sen. in Cong.

Champion

1751 Yale *Judah*, Mr.
1817 Yale Aristarchus
1817 Yale —Henry, Mr.
1831 Yale George

Champlin

1786 Harv. Christopher G., Mr.—Sen. in
1808 Mid. Samuel [Cong.
1810 Yale Christopher

Champney

1721 Harv. *Joseph*, Mr.
1762 Harv. Ebenezer
1821 Bro. —John S., M. D.

Chandler

1728 Harv. *James*, Mr.
1735 Harv. *Samuel*, Mr.
1743 Harv. *John*, Mr.
1745 Yale *Thomas B.*, Mr., & at Oxf.—
1747 Yale Joshua, Mr. [D. D. at Oxf.
1759 Yale John, Mr., & at Dart. '79—Tut.
1763 Harv. Charles C.
1766 Harv. Rufus, Mr.
1768 Harv. Nathaniel, Mr.
1772 Harv. William
1772 Yale John, Mr.
1773 Yale William, Mr.
1775 Harv. Samuel, Mr.
1779 Harv. Samuel
1787 Harv. John, Mr.
1787 Harv. Thomas
1787 Harv. Gardner L., Mr.
1790 Harv. *Samuel*, Mr.
1792 Harv. Nathaniel, Mr.
1795 Bro. Peleg
1798 Harv. Abiel
1801 Harv. William, Mr.
1805 Dart. John
1806 Yale Rufus, Mr.
1806 Harv. Abiel, Mr.
1807 Harv. *Joshua*, Mr.
1807 Ver. *Amariah*

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1808 Yale John
1810 Ver. —Benjamin, M. D.
1814 Bro. Anson G., Mr.
1815 Harv. George L., Mr.
1818 Harv. —Alpheus S., M. D.
1822 Harv. Samuel W.
1822 Bow. Charles P.
1824 Dart. George B.
1826 Dart. Samuel A.
1827 Mid. —John L.
1828 Dart. Oliver P.
1829 Dart. —Wolcott C., M. D.
1831 Yale —George, M. D.
1831 Harv. —Herman, M. D.
1831 Wat. —Lucius
1834 Bow. Peleg W.

Channing

1781 Yale —William, Mr., A. B. at N. J. '69
1781 Yale *Henry*, Mr., Tut.
1794 Harv. Francis D., Mr.
1798 Harv. *William E.*, Mr., D. D.
1807 Yale Henry W., Mr.
1812 Harv. —Walter, M. D., & at Penn.—
1819 Harv. —Edward T., Mr., Prof. [Prof.
1829 Harv. William H.

Chapin

1779 Dart. Sewall
1786 Dart. —*Pelatiah*, Mr.
1788 Yale *Calvin*, Mr., Tut.—D.D. at Union,
1788 Yale David [1815
1790 Dart. Uriel
1791 Dart. *Joel*
1803 Mid. *Walter*, Mr., Tut.
1804 Harv. *Stephen*—D. D. at Bro. '22; Prof. [at Wat. & Pres. at Columb.
1805 Wms. Reuben
1805 Wms. Oliver, Mr., Tut.
1805 Bro. Cyrus
1808 Bro. *Seth*, Mr.
1808 Mid. *Perez*
1811 Yale Moses, Mr.
1813 Bro. Chester, Mr., at Union '18
1813 Mid. Thomas P.
1814 Wms. *Ephraim*
1814 Wms. Phinehas J.
1814 Yale Henry D., Mr.
1816 Dart. *William A.*, Mr.
1817 Harv. James, Mr.
1817 Yale Augustus L.
1819 Yale Edward, Mr.
1819 Yale Graham H.
1826 Harv. —Charles O. C., M. D.
1826 Amh. Alonzo, Mr.—M. D. at Penn. '31
1828 Amh. *Jason*

Chaplain

1829 Wash. William R. T.

Chaplin

1763 Yale *Ebenezer*, Mr.
1772 Harv. *Daniel*, Mr., D. D.
1778 Yale Benjamin, at Harv. '79—Mr. at [Yale
1799 Bro. *Jeremiah*, Mr., Tut., D. D. at [S. C. 1819—Pres. of Wat.
1805 Harv. —James P., M. B.; M. D. '11
1806 Ver. John H., Mr.
1808 Yale Jonathan E., Mr.
1825 Wat. John F. B., Mr., Tut.
1828 Wat. Jeremiah
1829 Harv. —Charles F., M. D.

Chapman

1707 Yale *Daniel*, Mr.
1737 Yale John
1738 Yale Daniel, Mr.
1761 Yale —*Benjamin*, Mr., A. B. at N. J. '54
1762 Yale *Jedidiah*, Mr., at N. J. '65
1763 Yale Zachariah
1766 Yale *Hezekiah*, Mr.
1784 Dart. *Benjamin*, Mr.
1789 Yale Daniel
1792 Yale †Asa, Mr.
1797 Yale Elisha
1799 Yale *Ezekiel J.*, Mr.
1803 Dart. Luther
1804 Dart. *George T.*, and at Yale, Mr.—
1805 Yale *Henry* [D. D. at Transylv.
1814 Dart. Thomas F.
1815 Wms. *Robert H.*, D. D. at Wms. '15; A. B. at N. J. 1789. Pres. of N. C.
1816 Yale *Epaphras*, Mr.
1824 Wms. —Henry D., M. D.
1825 Harv. Jonathan, Mr.
1826 Yale James D., Mr.
1828 Yale Frederic W., Mr.
1828 Harv. George
1829 Wms. —Solomon, M. D.
1830 Amh. Alvan W.
1832 Harv. Richard M.
1832 Amh. Mahlon P.
1833 Wms. —Robert M., M. D.

Chappell

1819 Mid. —Absalom H.

Chardon

1757 Harv. Peter, Mr.

Charnock

1743 Harv. William

Chase

1728 Harv. *Stephen*
1738 Harv. *Josiah*, Mr.
1764 Harv. Stephen, Mr.
1767 Harv. Simeon, Mr.
1780 Dart. *Amos*, Mr., & at Yale '95
1785 Dart. Salmon, Mr.
1786 Dart. Baruch, Mr.
1791 Dart. Heber, Mr.—M. B. at Ham. '94
1791 Dart. †DUDLEY, Mr.—Sen. in Cong.
1793 Dart. David H.
1796 Dart. *Philander*, D. D. at Columb.—
1797 Dart. Moses, Mr. [Pres. of Kenyon
1800 Yale Harvey
1811 Dart. Caleb, Mr.
1813 Harv. Charles, Mr.
1814 Mid. Benjamin, Mr., at Dart '17
1814 Mid. *Irah*, Mr., Col. Prof.
1814 Dart. Alexander R.
1814 Dart. Horatio
1817 Dart. *Carleton*, Mr.
1817 Yale George
1818 Harv. *Philander*
1818 Harv. George
1818 Mid. —*Charles Y.*, Mr.
1820 Dart. *Moses*, Mr., at Mid. '26
1821 Yale Paine W., Mr.
1821 Yale Simeon
1821 Mid. —Leonard, M. D.
1821 Bow. *Plummer*
1822 Harv. George E.
1822 Bow. —Hall, M. D.
1823 Dart. —Henry B., Mr.
1824 Bow. —Jonathan, M. D.
1825 Bro. —*Peter*, Mr.
1826 Dart. Salmon P.
1827 Dart. James M., Mr.
1829 Yale —Alexander R., M. D.
1829 Dart. *Moody*, Mr.
1830 Wms. —Warren E., M. D.
1831 Dart. —Enoch, M. D.
1831 Bow. —*Moses B.*, Mr.
1832 Dart. Stephen
1832 Bow. Stephen H.

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1832 Bow. —Charles, M. D.

Chassel

1810 Dart. David, Mr.

Chatfield

1735 Yale John, Mr.

Chauncy

1651 Harv. *Isaac*, Mr.
1651 Harv. *Ichabod*, Mr.
1657 Harv. Barnabas, Mr.
1661 Harv. *Nathaniel*, Mr.
1661 Harv. Elnathan, Mr.
1661 Harv. *Israel*, Mr.
1686 Harv. *Charles*, Mr.
1693 Harv. *Isaac*, Mr.
1702 Yale *Nathaniel*, Mr.
1721 Harv. *Charles*, Mr.—D. D. at Edin.
1723 Yale Ichabod W., Mr.
1724 Harv. Israel
1740 Yale Nathaniel, Mr.
1743 Yale Elnathan, Mr.
1748 Harv. Charles, Mr.
1779 Yale —†Charles, Mr.—LL.D.at Mid.1811
1792 Yale Charles, Mr.
1796 Yale Elihu, Mr.
1806 Yale Nathaniel, Mr.
1819 Harv. Charles W., Mr., M. D.
1828 Yale Charles

Checkley

1715 Harv. *Samuel*, Mr.
1738 Harv. *John*, Mr.
1743 Harv. *Samuel*, Mr.
1756 Harv. William, Mr.

Cheesbrough

1726 Harv. Thomas, Mr.

Cheeseborough

1755 Yale Peleg, Mr.

Cheeshahteaumuck

1665 Harv. Caleb (Indian)

Cheever

1659 Harv. *Samuel*
1677 Harv. *Thomas*, Mr.
1707 Harv. *Ames*, Mr.
1733 Harv. Ezekiel, Mr.
1737 Harv. *Edward*, Mr.
1741 Harv. Nathan, Mr.
1749 Harv. *Israel*, Mr.
1750 Harv. Thomas, Mr.
1771 Harv. William
1779 Harv. Abijah, Mr.
1813 Harv. Charles A., Mr., M. D.
1817 Bow. *Ebenezer*, Mr., at Union '27
1825 Bow. *George B.*
1834 Bow. Henry T.

Chenevard

1788 Yale Michael

Cheney

1711 Harv. *Thomas*
1767 Harv. Samuel, Mr.
1771 Yale Abiel, Mr.
1795 Dart. Alpheus
1796 Dart. Abner
1801 Bro. *Joseph*
1821 Harv. John M, Mr.

Chesebrough

1817 Yale Robert J., Mr.
1820 Yale Henry A.

Chesley

1819 Bow. Jonathan H.

Chessman

1811 Bro. *Daniel*, Mr.

Chester

1721 Yale Stephen J.
1722 Harv. John, Mr.
1766 Yale John, Mr., and at Harv.
1769 Yale Leonard, Mr.
1780 Yale Stephen, Mr.
1780 Yale Thomas, Mr., & at Harv. '84.—[Tut.
1804 Yale *John*, Mr.—D. D. at Union '21
1813 Yale Stephen M.
1814 Yale Donald, Mr.
1818 Mid. Elisha
1818 Yale *Alfred*, Mr.
1831 Yale Orlando

Cheves

1826 Harv. Joseph H.

Chickering

1774 Harv. *Jabez*, Mr.
1799 Harv. *Joseph*, Mr., and at Mid. 1826
1804 Harv. Jabez, Mr.
1818 Harv. Jesse, Mr.
1826 Mid. *John W.*

Chiffelle

1803 Yale Thomas P.

Child

1738 Harv. Stephen, Mr.
1757 Yale Jeremiah
1776 Harv. John, Mr.
1787 Harv. Caleb
1806 Ver. Gardner, Mr.
1811 Harv. —Timothy, M. D.
1817 Harv. David L., Mr.
1817 Yale Willard, Mr., & at Mid. '31
1821 Yale Asa
1821 Dart. *Eber*
1823 Harv. Edward V., Mr.
1824 Yale Linus
1831 Bow. —Thomas, M. D.

Childs

1791 Yale —Francis, Mr., & at Ver. 1812
1800 Wms. Perry G.
1800 Wms. David W.
1802 Wms. Henry H., Mr.; M. D. at Harv.
1806 Wms. James
1811 Wms. Timothy
1820 Bro. Abiel
1825 Wms. —Samuel R., M. D.

Chipman

1711 Harv. *John*, Mr.
1738 Harv. John, Mr.
1770 Harv. †Ward, Mr.
1777 Yale †NATHANIEL—LL. D. at Dart. '97; Prof. at Mid.—Sen. in Cong.
1788 Dart. ‖Daniel, Mr., at Mid. 1808, and [Prof.
1803 Mid. Henry, Mr.
1805 Harv. Ward, Mr.
1808 Mid. Fitch
1808 Mid. Gustavus D.
1815 Mid. Silas
1818 Harv. George
1823 Mid. John S.
1828 Mid. Joseph N.
1832 Dart. Richard M.

Chisolm

1816 Bro. John M.

Chittenden

1789 Dart. ‖*Martin, Gov. of Ver.
1791 Dart.—*Thomas, Mr., Gov. of Ver.
1809 Ver. Thomas, Mr.

Choat

1703 Harv. Benjamin, Mr.

Choate

1795 Harv. Amos, Mr.
1816 Harv. —James, M. D.
1818 Harv. George, Mr., M. D.

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1819 Dart. ‖Rufus, Mr., Tutor
1823 Harv. Augustus
1827 Bow. —Charles, M. D.

Christie

1815 Dart. Daniel M., Mr.

Christophers

1702 Harv. Christopher
1737 Yale Christopher, Mr.
1814 Yale Richard P.

Chubbuck

1725 Harv. Jeremiah, Mr.

Church

1727 Harv. Benjamin, Mr.
1754 Harv. Benjamin, Mr., & at Yale '73
1756 Yale James, Mr.
1759 Harv. Edward, Mr.
1765 Yale *Aaron*, Mr.
1765 Yale *Selden*, Mr., & at Dart. '91
1768 Yale Joseph, Mr.
1778 Harv. Samuel
1784 Dart. *Nathan*, Mr.
1796 Dart. Benjamin
1797 Dart. Daniel
1797 Harv. John H., Mr., & at Dart. 1813—
1800 Wms. Aaron [D. D. at Wms. 1823
1803 Yale Samuel
1816 Mid. *Alonzo*, D. D.—Pres. of Geo.
1820 Bro. Benjamin G.
1822 Mid. *Aaron*
1822 Mid. *Moses*
1823 Yale —Austin, M. D.
1826 Wms. —Jefferson, M. D.
1826 Yale Ebenezer
1829 Yale John B.
1830 Yale Edward
1831 Wash. Thomas B.
1833 Wms. —Amasa, M. D.

Churchill

1787 Yale *Silas*, Mr.
1789 Harv. Asaph
1830 Wms. Charles, Mr.
1831 Harv. Asaph

Chute

1810 Dart. Daniel
1813 Dart. James
1832 Bow. Ariel P.

Cilley

1825 Bow. Jonathan
1826 Dart. Horatio G., Mr.

Clafflin

1826 Wms. Levi P., Mr.

Claggett

1808 Dart. William, Mr.
1826 Dart. *William*
1826 Dart. Rufus, Mr., at Bro. '29
1827 Yale John M.
1832 Dart. —Clifton, M. D.

Clancy

1818 Mid. *John*

Clap

1690 Harv. *Nathaniel*, Mr.
1722 Harv. *Thomas*, Mr.—Pres. of Yale
1725 Harv. *Thomas*, Mr.
1731 Harv. *Supply*, Mr.
1735 Harv. Noah, Mr.
1740 Yale Ezra, Mr.
1785 Yale Caleb
1797 Harv. Elisha, Mr., & at Bro. 1810; Tut.
1799 Harv. Ebenezer
1805 Harv. Nathaniel
1805 Dart. —Benjamin, M. D.
1807 Harv. Eleazar, M. D.
1814 Yale *Theodore*

Clapp

1820 Ver. Ebenezer
1820 Mid. —*Joel*, Mr.
1821 Dart. Zenas
1822 Yale *Sumner G.*
1825 Amh. *Ralph*
1829 Amh. Joseph B.
1831 Yale John M.
1832 Amh. Charles, Tutor
1833 Amh. Rufus C.
1834 Wms. —Chester E., M. D.
1834 Harv. Thaddeus

Clark

1670 Harv. *Thomas*, Mr.
1687 Harv. John, Mr.
1690 Harv. *John*, Mr.
1705 Harv. Nathaniel, Mr.
1712 Harv. *Peter*, Mr.
1714 Yale Nathaniel
1723 Harv. *Ward*, Mr.
1726 Harv. William, Mr.
1726 Yale George, Mr.
1728 Harv. John, Mr.
1734 Yale Gamaliel, Mr.
1739 Harv. Peter, Mr.
1743 Yale Gershom, Mr.
1747 Yale Joseph
1749 Yale John, Mr.
1752 Harv. *Jonas*, Mr.
1756 Yale *Jesse*
1757 Yale —*Samuel*, Mr.—A. B. at N. J. '51
1759 Harv. *William*, Mr.
1785 Dart. Joseph
1786 Dart. Erastus, Mr.
1786 Yale Smith
1791 Dart. *Timothy*, Mr.
1792 Bro. Thomas M., and at Yale
1794 Yale *John*, Mr.
1799 Harv. John, Mr., M. B.
1800 Dart. Benjamin, Mr.
1801 Yale Elijah
1802 Yale Levi H., Mr.
1804 Yale Gerard, Mr.
1805 Harv. *Samuel*, Mr., and at Ver. '10
1805 Wms. *Azariah*, Mr.
1805 Wms. *Saul*, Mr., and at Yale '08
1806 Mid. Asahel, Mr.
1806 Yale John
1807 Ver. Satterlee
1809 Yale Charles
1809 Wms. *Joslah*, Mr.
1809 Bro. Henry F.
1810 Bow. William, Mr.
1811 Dart. —Samuel, M. B.
1811 Wms. *Eber L.*, Mr., at Yale '16
1811 Wms. Job
1811 Wms. John C.
1812 Wms. *Elam C.*
1812 Dart. *Samuel*
1814 Mid. *Caleb*
1815 Wms. Epaphras
1815 Bro. Joseph
1816 Harv. Justin W.
1816 Harv. John, Mr.
1816 Ver. Samuel
1817 Yale William L., Mr.
1817 Yale Smith
1818 Mid. *Philetus*
1819 Harv. *Moses*, Mr.
1820 Dart. —Edward, Mr.
1821 Yale —*Peter G.*, Mr.
1821 Yale Peter F., Mr.
1822 Dart. *William*
1823 Dart. *Samuel W.*
1823 Dart. —John, M. D.
1823 Bro. Frederic, Mr.

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1823 Mid. Merritt, Mr.
1824 Mid. *Joseph T.*
1824 Dart. *Ephraim W.*, Mr.
1824 Bow. —Eliphalet, M. D.
1825 Yale *Abner P.*
1825 Amh. Lincoln
1825 Harv. —Joseph, M. D.
1825 Bro. Lucius W.
1826 Bow. Samuel L., '27
1826 Dart. *Ansel R.*
1826 Yale Edwin E.
1827 Amh. *Charles G.*
1827 Amh. *Joseph S.*, Mr., Tut.
1827 Amh. Lucius F., Mr.
1828 Wms. Alonzo
1829 Dart. Peter
1829 Bow. Dennis
1829 Wms. Rufus C.
1829 Wms. —Elisha F., M. D.
1831 Wms. Edward
1831 Yale Samuel W.
1831 Yale Thomas M.
1832 Dart. Daniel A.
1832 Dart. John L.
1832 Dart. William C.
1833 Amh. Stanford R.
1833 Harv. Luther
1833 Wms. Horatio F.
1833 Yale Charles
1833 Yale Josiah
1833 Yale Noah B.
1834 Dart. Daniel
1834 Dart. Benjamin
1834 Dart. James
1834 Yale James A.
1834 Bow. —Henry G., M. D.
1834 Wms. Azariah S.
1834 Amh. Albert
1834 Amh. Sereno D.

Clarke

1729 Harv. Richard, Mr.
1745 Yale Joseph, Mr.
1750 Harv. Benjamin, Mr.
1760 Harv. Josiah
1762 Yale *Richard*, Mr., and at Columb.
1769 Bro. —*William*, Mr.
1772 Harv. John
1774 Harv. *John*, Mr.—D. D. at Edin.
1777 Harv. Peter, Mr.
1785 Yale *Abraham L.*, Mr.
1785 Yale James B.
1788 Yale Adam S.
1788 Harv. Edward
1790 Harv. *Pitt*, Mr.
1797 Yale Asahel
1803 Harv. Ray
1804 Harv. Amos, Mr.
1808 Harv. *Charles C.*
1809 Bro. John H.
1815 Yale Edward
1817 Wms. *Dorus*, Mr.
1820 Wms. *Benjamin F.*, Mr.
1821 Bow. Daniel
1824 Yale *Tertius S.*
1826 Mid. Joseph S.
1828 Mid. Nathaniel C.
1829 Harv. *James F.*
1830 Yale George R.
1830 Yale Robert
1831 Wash. Jacob E.
1832 Dart. William C.
1834 Wat. Ivory

Clary

1808 Mid. *Joseph W.*
1818 Yale Henry, Mr.
1828 Wms. —Lyman, M. D.

Clay

1806 Bro. —*Joseph*, Mr., '06, and at N. J.
1819 Harv. Thomas S., Mr.
1825 Harv. —Henry, LL. D.—Sen. in Cong.
1832 Yale Cassius M.

Clayes

1815 Mid. *Dana*

Clayton

1815 Yale John M., Sen. in Cong.

Cleaveland

1735 Harv. *Aaron*, Mr.
1748 Yale *Ebenezer*, Mr., and at Dart. '82
1777 Yale Moses, Mr.
1793 Yale William P.
1799 Harv. Parker, Mr., Tut.—Prof. at Bow.; M. D. at Dart. 1823; LL. D. at Bow. '24
1803 Bro. —*John*, Mr.
1813 Bow. Nehemiah, Mr., Tut.
1816 Yale William P., Mr.
1821 Bow. *John P.*, Mr.
1823 Yale —William, M. D.
1824 Harv. —Nehemiah, M. D.
1824 Yale *Richard F.*
1824 Yale —Hiram, M. D.
1825 Ver. —Norman, M. D.
1825 Bro. Ira
1825 Wms. —Benjamin F., M. D.
1825 Wms. —*Anthony B.*, Mr.
1826 Wms. —Elisha W., M. D.
1826 Bow. John
1827 Bow. Moses P., Mr., M. D.
1828 Bow. James B., Mr.
1828 Bow. James
1829 Bow. *Elisha L.*
1830 Bow. —Moses P., M. D.
1830 Wms. —Thomas

Clement

1774 Yale Peabody
1818 Mid. *Jonathan*, Mr.
1834 Bow. Milton

Clemson

1829 Yale William F.

Cleveland

1745 Yale *John*, Mr., and at Dart. '82
1806 Bro. Palmer, Mr.
1824 Mid. *Charles*, Mr.
1827 Dart. Charles D., Mr.—Prof. at Dick.
1827 Harv. Richard J. [and at N. Y.
1827 Harv. Henry R., Mr.
1832 Harv. George W.
1832 Yale Edward

Cleverly

1715 Harv. *John*, Mr.
1733 Harv. Joseph, Mr.

Clifford

1825 Bro. Lewis W.
1827 Bro. John H.

Clinton

1786 Yale *Isaac*, Mr.

Close

1771 Yale *David*, Mr.
1826 Yale Reuben H., Mr.

Cloud

1823 Yale *John W.*

Clough

1806 Dart. Nathan K.
1816 Harv. William, Mr.
1823 Dart. Henry
1834 Dart. Moses T.

Cobb

1737 Harv. Samuel

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1766 Harv. David, Mr., at N. J. '83, and at [Bro. '90.—Lieut. Gov. of [Mass.
1772 Yale Moses
1779 Harv. Samuel, Mr.
1788 Yale William
1790 Bro. Thomas
1796 Bro. *Oliver*, Mr., D. D. '34
1806 Bow. Richard, Mr.
1807 Dart. —Moses, M. B.
1810 Ver. James D.
1810 Bow. Edward H., Mr.
1811 Dart. Nomlas, Mr.
1813 Bro. *Alvan*, Mr.
1814 Harv. Isaac E., Mr.
1817 Harv. Jonathan H., Mr.
1817 Dart. Elias, Mr., at Wat. '27
1819 Dart. —Hosea P., M. D.
1820 Harv. Frederic A., Mr.
1820 Bow. Jedidiah, Mr., M. D.; Prof. at
1821 Bro. *Nathaniel* [Ohio
1824 Bro. Leander

Cobbet

1663 Harv. Samuel

Coburn

1812 Harv. Peter
1817 Mid. *Jonas*
1819 Mid. Stephen
1824 Bro. Moses
1830 Dart. Loammi S.

Cochran

1798 Dart. Peter, Mr.
1799 Bro. *Thomas*
1809 Bro. Robert
1824 Bow. —James, M. D.
1829 Bow. —Jeremiah, M. D.
1833 Bow. —William, M. D.

Codman

1782 Harv. Richard, Mr.
1802 Harv. *John*, Mr., and at Yale, and at [Bro. '14; D. D. at N. J. '23
1808 Harv. Henry, Mr.
1814 Harv. William A., Mr.
1815 Yale William, Mr.
1816 Bow. Randolph
1824 Bow. William H.
1827 Bow. John

Coe

1776 Bro. *Curtis*, Mr.
1808 Yale *Noah*, Mr.
1811 Wms. *Harvey*, Mr.
1815 Mid. —*Jonas*, D. D. '15—Mr. at N. J.
1818 Wms. *David L.* [and Union
1825 Yale —Truman, Mr.

Coffeen

1785 Dart. Lake

Coffin

1714 Harv. Enoch, Mr.
1718 Harv. Brocklebank S., Mr.
1733 Harv. *Peter*, Mr.
1744 Harv. Nathaniel, Mr., and at Yale '56
1759 Harv. *Paul*, Mr., D. D.
1759 Harv. Charles, Mr.
1769 Harv. Peter, Mr.
1772 Harv. Thomas A., Mr.—Bart.
1785 Harv. Charles, Mr.
1789 Harv. *Ebenezer*
1791 Dart. John, Mr., & at Yale '98, & at N. J. '95
1793 Harv. *Charles*, Mr.; D. D. at Wms. [1808, Pres. of Green.
1799 Dart. Charles, Mr.
1799 Dart. Nathaniel, Mr.
1806 Bow. Isaac F., Mr.
1811 Harv. —John G., M. D.
1813 Bro. Timothy G., Mr.
1815 Harv. Thomas A.
1817 Harv. Edward L., Mr., M. D.
1821 Harv. William P.
1821 Bow. —Nathaniel, M. D.
1822 Bow. —James, M. D.
1823 Dart. —Joshua
1823 Bow. Egbert B.
1825 Amh. Robert A.
1826 Harv. —Isaac, Mr.—Bart.
1828 Amh. James H.
1828 Harv. Charles P.
1829 Bow. George
1830 Harv. Henry R.
1834 Bow. John H. C.

Coffing

1830 Yale Churchill

Coggeshall

1808 Bro. Josias H., Mr.
1817 Harv. Peter C.
1827 Bro. Thomas J.

Coggin

1763 Harv. Jacob, Mr.
1803 Harv. *Jacob*, Mr.
1834 Dart. William S.

Cogswell

1718 Harv. Francis, Mr.
1742 Yale *James*, Mr., D. D.
1777 Yale Samuel, Mr.
1780 Yale Mason F., Mr., M. D.
1784 Yale Roger
1794 Dart. Nathaniel, Mr.
1797 Harv. Stephen
1806 Harv. *Jonathan*, Mr., & at Bow. '15. [Tut. at Bow., & Prof. Theo. [Inst. Ct.
1806 Harv. Joseph G., Mr., & at Yale '07. [Tut. & Prof.—P. D. at Got.
1808 Wms. James F., Mr.
1811 Dart. Francis
1811 Dart. *William*, Mr., & at Bro. '16; at [Harv. '17; D. D. at Wms. '33
1814 Bow. Charles N., Mr.
1819 Dart. *Nathaniel*, Mr.
1822 Dart. Francis, Mr.
1823 Yale —William H., M. D.
1826 Dart. Francis, Mr.
1829 Yale Mason F.
1830 Dart. —George, M. D.
1831 Wms. —Francis, M. D.

Coit

1697 Harv. *Joseph*, at Yale 1702; Mr.
1712 Harv. John, Mr.
1761 Yale William
1776 Harv. Joshua, Mr.
1816 Yale Joseph L., Mr.
1818 Yale —Thomas, M. D.
1818 Yale John C.
1819 Yale David G.
1819 Yale Joshua
1821 Yale *Thomas W.*, Mr., '31
1822 Yale Benjamin B., Mr.—M.D. at Penn.
1825 Yale Daniel T., Mr.—M. D. at Penn.
1828 Yale *Gordon S.*, Mr.

Coker

1726 Harv. Theodore, Mr.
1831 Harv. Robert A.

Colburn

1779 Dart. Ezekiel, Mr.
1808 Dart. *Samuel W.*
1820 Harv. Warren, Mr.
1820 Harv. —Elijah, M. D.
1827 Bro. Zaccheus

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1829 Bow. —Zaccheus, M. D.
1832 Dart. —Simeon D., M. D.

Colby

1777 Dart. *Zaccheus*, Mr.
1817 Dart. —Isaac, M. D.
1817 Bro. —*Philip*, Mr.
1821 Dart. —Moses F., M. D.
1823 Dart. —Elijah, M. D.
1826 Amh. Enoch
1827 Dart. —Lewis, M. D.
1827 Bro. Harrison G. O.
1831 Dart. —James, M. D.
1831 Dart. —Jonas, M. D.
1832 Harv. Lewis

Cole

1731 Yale Samuel
1783 Yale Matthew
1798 Harv. Thomas
1822 Harv. Joseph G.
1822 Mid. Bicknell C.
1825 Harv. *Jonathan*, Mr.
1825 Bro. Sands G.
1830 Bow. George W.
1834 Yale —*Erastus*, Mr.
1834 Bow. Albert

Coleman

1718 Yale John, Mr.
1765 Yale Seth, Mr.
1796 Dart. —William, Mr.
1800 Wms. *Eliphulet B.*
1805 Wms. *Benjamin*, Mr.
1806 Wms. Spencer
1815 Bro. *Ebenezer*, Mr., at Amh. '27
1817 Yale *Lyman*, Mr., Tutor
1829 Yale —James B., M. D.
1832 Yale —Isaac P., M. D.

Coles

1814 Yale Nathaniel
1823 Yale Oliver

Coley

1816 Yale John H.

Collamer

1810 Ver. Jacob

Collamore

1806 Harv. Anthony, Mr.

Collier

1797 Bro. *William*, Mr.

Collins

1649 Harv. *John*, Mr.
1660 Harv. *Nathaniel*, Mr.
1697 Harv. *Nathaniel*
1718 Yale *Timothy*, Mr.
1747 Harv. Peaslee, Mr.
1758 Yale Ambrose, Mr.
1760 Yale *Daniel*, Mr.
1775 Dart. *Samuel*
1786 Yale *Aaron C.*, Mr.
1795 Yale Alexander
1795 Wms. John
1800 Wms. Luke
1800 Wms. Daniel, Mr.
1802 Yale Levi, Mr.
1819 Wms. —*Augustus B.*, Mr.
1826 Yale Josiah, Mr.
1828 Wms. —Ethan S., M. D.
1832 Wms. John J.
1833 Amh. William O.
1834 Yale John D.

Collis

1826 Yale John T., Mr.

Colman

1692 Harv. *Benjamin*, Mr.—D. D. at Glasg.
1727 Harv. Benjamin, Mr.
1765 Harv. Dudley, Mr.
1770 Harv. Thomas, Mr.
1805 Dart. *Henry*, and at Harv. '06
1834 Harv. James F.

Colson

1739 Harv. Adam, Mr.

Colt

1764 Yale Peter
1786 Harv. Daniel
1829 Wms. Samuel D.
1833 Yale John O.
1833 Wms. —Edwin N., M. D.

Colton

1710 Yale *Benjamin*, Mr.
1737 Yale *Eli*, Mr.
1745 Yale *Jonathan*, Mr.
1756 Yale *George*, Mr.
1775 Yale Jabez, Mr.
1783 Yale *Abishai*
1804 Yale *Chester*
1804 Yale *George*
1806 Yale *Simeon*
1812 Yale *Calvin*, Mr., '32
1822 Yale *Walter*, Mr.
1826 Amh. *Chauncy*, Mr., Pres. Brist.
1829 Yale Melancthon H.
1832 Yale John O.
1832 Yale Erastus
1834 Wms. Wells

Comstock

1807 Yale Eleutheros D., Mr.
1822 Mid. —John L., M. D.
1827 Yale —Daniel, M. D.
1828 Bro. —*Oliver C.*, Mr.
1830 Yale David C.
1831 Yale —Joseph, M. D.

Conant

1732 Yale Shubael, Mr.
1740 Harv. *Silvanus*, Mr.
1756 Yale Shubael, Mr.
1765 Yale Roger, Mr.
1770 Yale *William*, Mr., and at Dart. '80
1776 Yale Eleazer
1777 Harv. Jacob
1784 Harv. *Ezra*
1800 Bro. *Gaius*
1810 Mid. Horatio, Mr., Tut.
1813 Mid. Henry
1815 Dart. *Abel*
1819 Bro. *Liba*
1823 Mid. Thomas J., Mr.—Prof. at Wat.
1828 Yale —Catlin, M. D.
1829 Harv. Edwin

Condy

1726 Harv. *Jeremiah*, Mr.

Cone

1784 Yale Daniel
1789 Yale *Salmon*, Mr.
1808 Yale *Jonathan*, Mr.
1813 Yale William
1815 Mid. Edward
1818 Yale Hiram F., Mr.
1820 Yale Theodore C.
1826 Yale Frederic
1830 Yale William R.

Coney

1829 Bro. Samuel

Conkey

1800 Dart. *Alexander*

Conklin

1806 Mid. Solomon G.

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1830 Wms. —William, M. D.

Conner

1806 Yale Samuel S.

Conolly

1832 Wash. *Horace L.*

Convers

1723 Harv. Josiah, Mr.
1790 Bro. Jacob
1830 Bow. John H.

Converse

1799 Harv. *James*
1812 Dart. Joshua
1813 Yale Sherman
1820 Yale —Alexander B., Mr.; A. B. at Union '26
1822 Dart. *Amasa*, Mr.
1823 Dart. —Frederic L., M. D.
1825 Ver. James
1827 Dart. *Jonathan K.*, Mr.
1830 Dart. Freeman, Mr.
1833 Dart. —William, M. D.

Conway

1794 Dart. John

Conwell

1828 Yale —Joshua, M. D.

Cony

1820 Bow. —Daniel, Mr., and at Dart. '25

Cook

1777 Yale *Rozell*, Mr.
1779 Yale Justus, Mr.
1783 Yale Thaddeus
1785 Yale Enos
1787 Yale Daniel
1791 Dart. John, Mr.
1795 Yale Samuel
1797 Bro. *Joseph B.*, Mr.
1802 Dart. *Amos J.*, Mr.
1804 Mid. Milo, Mr.
1805 Bro. Dennis
1806 Mid. *Chauncey*, Mr.
1807 Bro. —Orchard, Mr.
1807 Bro. Daniel
1811 Wms. *Elisha B.*, Mr., at Yale '16
1822 Yale —Charles C., M. D.
1827 Mid. Robert L., Mr.
1828 Wms. Loomis
1829 Yale —Chauncey L., M. D.
1831 Wat. James M.
1833 Wat. Daniel F.

Cooke

1657 Harv. Elisha
1660 Harv. Joseph
1661 Harv. Joseph
1697 Harv. Elisha, Mr.
1705 Yale *Samuel*, Mr.
1716 Harv. *William*, Mr.
1723 Harv. Middlecott, Mr.
1730 Yale Samuel, Mr.
1735 Harv. *Samuel*, Mr.
1747 Yale William, Mr.
1748 Harv. William, Mr.
1750 Yale Joseph P., Mr.
1758 Yale Samuel, Mr.
1769 Harv. Noah, Mr.
1772 Harv. Samuel, Mr.
1776 Bro. *Amasa*
1780 Yale Daniel, Mr.
1786 Yale *Oliver D.*, Mr.
1788 Yale Daniel B., Mr.
1791 Yale Amos, Mr.
1793 Yale Increase
1803 Wms. *Phinehas*
1807 Dart. Josiah P., Mr., and at Harv. '10
1808 Bro. Henry T.
1811 Yale James C.

1815 Yale George
1815 Mid. Oliver D.
1821 Yale —Friend, M. D.; A. B. at Union '19
1822 Wms. *Parsons*, Mr.
1827 Yale Joseph P., Mr.
1829 Bro. James W.
1830 Wash. George F.
1832 Dart. George
1832 Mid. William D.
1834 Wash. William

Cookson

1727 Harv. John, Mr.

Cooledge

1813 Dart. Augustus

Cooley

1735 Yale Moses
1773 Yale Daniel
1792 Yale *Timothy M.*, Mr., D. D.
1805 Mid. William H.
1813 Wms. John B.
1814 Yale James, Mr., at Wms. '18
1816 Wms. Timothy C.
1826 Yale Jefferson
1827 Wms. —Phinehas R., M. D.

Coolidge

1724 Harv. Samuel, Mr.
1724 Harv. Stephen, Mr.
1750 Harv. Hezekiah, Mr.
1769 Harv. Samuel
1798 Harv. Cornelius, Mr.
1811 Mid. Carlos
1817 Harv. Joseph, Mr.
1819 Harv. Thomas B., Mr., and at Yale
1825 Bow. Cyrus H., Mr.

Coombs

1831 Harv. George C.

Cooper

1712 Harv. *William*, Mr.
1743 Harv. *Samuel*, Mr., and at Yale '50; [D. D. at Edin.
1763 Harv. Nathaniel, Mr.
1811 Harv. John T.
1824 Harv. Samuel A., Mr.
1826 Bow. —William F., M. D.
1827 Bow. —Alanson L., M. D.
1827 Harv. Oliver
1827 Yale —Charles R., M. D.

Copeland

1814 Yale Alexander
1815 Bro. Benjamin
1815 Bro. George

Copleston

1822 Harv. —*Edward*, D. D.

Copp

1744 Yale *Jonathan*
1811 Dart. Amasa
1826 Dart. —Robert S., M. D.
1832 Bow. John

Corbett

1817 Harv. Penuel
1819 Harv. John H.
1821 Harv. Richard

Corbin

1822 Ver. Pliny M.

Cordes

1818 Yale James J.

Corey

1808 Bro. Jacob, Mr.

Corlet

1670 Harv. Ammi R., Mr.

Corliss

1808 Bro. George W. R., Mr., M. D.
1831 Dart. Horatio G. F.

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Cornelius
1813 Yale *Elias*, Mr.—D. D. at Dart. '29
Cornell
1827 Bro. William M.
Corning
1831 Wms. Alfred H.
Cornish
1820 Harv. —Aaron, M. D.
Cornwall
1818 Yale —John A., M. D.
Cornwell
1782 Yale *Wait*, Mr.
1831 Wash. *Nathaniel E.*
Correa de Serra
1819 Harv. —Joseph, LL. D.
Corser
1811 Mid. *Enoch*, Mr., at Dart. '18
Corson
1829 Wash. *Levi*
Corss
1830 Amh. Charles C.
Cossit
1771 Bro. *Ranna*, Mr.
1798 Dart. Ranna
1813 Mid. Franceway R.
Cotes
1829 Yale —Christopher, Mr.
Cotting
1767 Harv. Amos, Mr.
1834 Harv. Benjamin E.
Cotton
1651 Harv. *Seaborn*, Mr.
1657 Harv. *John*, Mr.
1678 Harv. *John*, Mr.
1681 Harv. *John*, Mr.
1685 Harv. *Roland*, Mr.
1696 Harv. Roland, Mr., M. D.
1698 Harv. Josiah, Mr.
1701 Harv. *Theophilus*, Mr.
1710 Harv. *John*, Mr.
1717 Harv. *Nathaniel*, Mr.
1719 Harv. Roland, Mr.
1722 Harv. *Josiah*, Mr.
1729 Harv. *Ward*, Mr.
1730 Harv. *John*, Mr.
1747 Harv. John, Mr.
1749 Harv. John, Mr.
1750 Harv. *Nathaniel*, Mr.
1759 Harv. *Samuel*, Mr.
1771 Yale *Josiah*, Mr.
1793 Harv. *Ward*, Mr.
1808 Harv. Charles, Mr.—M. D. at Bro. '13
1810 Harv. John, Mr., M. D.
1816 Yale —James, M. D.
1826 Amh. Chauncey
Couch
1802 Yale †Jessup N., Mr.
1805 Yale Simon
1823 Dart. *Paul*
Couper
1814 Yale James H.
Covell
1822 Bro. *Joseph S.*
Cowan
1814 Wms. *Alexander M.*, Mr.
Cowdery
1825 Wms. —Harris, M. D.
Cowell
1732 Harv. *David*, Mr.
1803 Bro. Benjamin, Mr.

Cowles
1770 Yale Isaac, Mr.
1788 Yale *Whitfield*, Mr.
1789 Yale *Giles H.*, Mr.—D. D. at Wms.
1792 Dart. Rufus [1823
1798 Wms. Samuel, Mr., Tut.
1800 Yale *Pitkin*, Mr.
1805 Yale Leonard, Mr.
1821 Yale *George*, Mr.
1821 Yale Samuel H., Mr.
1826 Yale Elijah, Mr.
1826 Yale *Henry*
1826 Yale *John P.*, Mr.
1826 Yale —Ives, M. D.
1828 Yale *Orson*, Mr.
1828 Yale —Joseph N., M. D.
1829 Yale Albert S.
1829 Yale Thomas
1831 Amh. Chester
1834 Yale Chauncy D.
Cox
1789 Dart. John W.
1806 Yale Henry C.
1823 Wms. —*Samuel H.*, D. D.—Mr., at N. J. ['18
1824 Wms. —Abraham L., Mr., & at N. J. '25
1826 Harv. Benjamin, Mr., M. D.
1827 Yale Adam T.
Coxe
1820 Bro. —Charles S., Mr., and at Penn.
Cozzens
1811 Bro. Benjamin, Mr.
1828 Mid. *Samuel W.*
Craft
1759 Yale Ebenezer, Mr., and at Harv. '84
1761 Harv. Jonathan
Crafts
1783 Harv. *Thomas*, Mr.
1785 Harv. Thomas, Mr.
1790 Harv. Samuel C., Mr., & at Ver. 1811
1805 Harv. William, Mr., and at Yale '08
1816 Bro. Frederic, Mr., and at Harv. '20
1817 Bro. Jonathan P.
1821 Bro. *Eliphalet P.*, Mr., & at Harv. '25
1833 Harv. George I.
Cragin
1830 Dart. —Francis W., M. D.
Craig
1798 Dart. William
1819 Yale —James, Mr.
Cram
1782 Dart. *Jacob*, Mr.
1813 Dart. Daniel
Cranch
1780 Harv. —Richard, Mr.
1787 Harv. William, Mr.
Crandall
1828 Yale —Reuben, M. D.
Crane
1747 Yale Matthew, Mr.
1762 Harv. Jonathan, Mr.
1780 Harv. *John*, Mr., and at Bro. '92—D. D.
1785 Dart. Calvin, Tutor [at Bro.
1796 Bro. Daniel, Mr.
1799 Dart. John H., Mr.
1813 Yale John
1820 Mid. *Abijah*
1823 Bro. *Silas A.*, Mr., Tutor
1824 Harv. Phinehas M., Mr., M. D.
1826 Yale Eliezer
1828 Bro. Benjamin
1832 Wms. Lyman M.
1834 Wms. Charles O.

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Cranston
1810 Harv. *Walter*, Mr., Tut.
Crapo
1821 Bro. Samuel A.
Crary
1827 Wash. Isaac E.
Crawford
1761 Harv. —William, Mr., and at N. J.
1807 Dart. William, Mr.
1815 Mid. Henry
Cresey
1805 Wms. *Noah*, Mr.
Cressy
1826 Amh. *Benjamin C.*, Mr.
1828 Amh. *Timothy R.*
1834 Dart. —Oliver S., M. D.
Crittenden
1831 Wms. —Lucius W., M. D.
Crocheron
1830 Wms. —John M., M. D.
Crocker
1713 Harv. Benjamin, Mr.
1716 Harv. David, Mr.
1734 Harv. *Joseph*, Mr.
1738 Harv. *Josiah*, Mr.
1743 Harv. John, Mr., and at Yale '59
1760 Harv. Josiah, Mr.
1762 Yale Ephraim, Mr.
1765 Harv. Josiah, Mr.
1774 Harv. Joseph, Mr.
1782 Yale *Daniel*, Mr.
1801 Harv. Samuel M., Mr.
1802 Harv. *Nathan B.*, Mr., and at Bro. '12;
1805 Yale John A. [D. D. at Gen.
1815 Harv. John D.
1822 Bro. William A., Mr.
1822 Bro. Samuel L.
1827 Yale Zebulon, Mr.
1829 Harv. Frederic G., Mr.
1834 Yale Amos
Crooke
1824 Bro. Saunders M.
Crooks
1818 Yale Warham, Mr.
Crosby
1653 Harv. Thomas
1770 Harv. *Aaron*, Mr.
1772 Harv. Joseph
1773 Harv. Stephen, Mr.
1777 Harv. Ebenezer, Mr., and at Yale '82; [M.D. at Penn.—Prof. at N.Y.
1777 Harv. Samuel, Mr., and at Yale '82
1786 Harv. Amos, Mr., Tutor
1791 Dart. *Otis*
1792 Bro. —*Joshua*, Mr.
1794 Harv. William
1795 Harv. Oliver, Mr.
1802 Yale —John P., and at Columb. & N. J.
1804 Harv. *Jaazaniah*
1810 Dart. Henry
1811 Dart. —Asa, M. D.
1812 Yale Platt H.
1816 Dart. —Josiah, M. D.
1820 Dart. Nathan, Mr.
1823 Bow. *John*, Mr.
1823 Bow. William G., Mr.
1823 Yale *Daniel*, Mr.
1824 Dart. —Dixi, M. D.
1827 Dart. Alpheus, Mr., Prof., Tutor
1833 Dart. David
Cross
1819 Harv. Robert, Mr.
1821 Dart. *Abijah*
1824 Dart. —Enos, M. D.
1828 Harv. Joseph W.
1830 Bow. —Luther, M. D.
Crossett
1792 Dart. Samuel
Crossman
1795 Bro. *Joseph W.*, & at Yale 1803
Croswell
1728 Harv. *Andrew*, Mr.
1780 Harv. William, Mr.
1798 Harv. Andrew
1817 Yale —*Henry*, Mr.
1822 Yale *William*
1822 Yale Sherman
1827 Wash.—William, Mr.
1831 Wash.—*Harry*, D. D.
Crouch
1787 Bro. Abraham, Mr.
Crowell
1811 Dart. *Robert*
Crowninshield
1827 Harv. Benjamin V.
Crozier
1824 Yale Robert C.
Cruft
1831 Harv. Edward
1834 Harv. William S.
Crukshanks
1812 Yale *John*, Mr.
Crump
1833 Yale John
Cullick
1668 Harv. John
Cuming
1761 Harv. —*Alexander*, Mr., & at N. J. '60
1762 Harv. Matthew
1771 Harv. —John, Mr.
Cumings
1760 Harv. *Henry*, Mr., D. D.
1795 Harv. Henry, Mr.
Cummens
1814 Harv. William
Cumming
1806 Wms. John
Cummings
1768 Harv. *Joseph*, Mr.
1776 Bro. *Abraham*, Mr.
1801 Harv. Jacob A., Mr.
1806 Dart. David, Mr.
1808 Dart. Solomon, Mr., M. D. '16
1817 Harv. *Asa*, Mr.—Tut. at Bow.
1817 Bow. Nathan
1819 Dart. *Jacob*, Mr.
1822 Bro. *Preston*
1823 Bow. —Sumner, M. D.
1824 Mid. *Isaac*
1825 Bow. —*Asa*, Mr.
1827 Dart. —Silas, M. D.
1828 Wat. *Ebenezer*
1833 Bow. John M.
Cunningham
1806 Yale John P.
1806 Harv. John A., Mr.
1814 Harv. Ephraim M., Mr.
1825 Harv. Francis
1829 Harv. Edward L., Mr., M. D.
Currie
1827 Dart. —Samuel, M. D.
Currier
1765 Harv. *Joseph*, Mr.
1796 Dart. Seth

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1812 Dart. —David, M. B.
1818 Dart. Amos
1820 Harv. —Amos, M. D.
1831 Bow. —George S., M. D.
1833 Harv. —Charles, M. D.
1833 Yale John M.
1834 Dart. Moody

Curtis

1719 Yale John
1724 Yale *Jeremiah*, Mr.
1738 Harv. *Philip*, Mr.
1765 Harv. Charles
1766 Harv. Samuel, Mr.
1771 Harv. Benjamin, Mr.
1776 Dart. Abel, Mr.
1788 Dart. Benjamin C.
1798 Wms. Moses S.
1800 Wms. *Jared*, Mr., Tut.
1800 Dart. David
1801 Wms. David B., Mr.
1804 Wms. Philo H.
1808 Bro. *David*, Mr.
1811 Dart. *Jonathan*, Mr., Tut.
1811 Dart. *Joseph W.*
1811 Harv. Charles P., Mr.
1815 Wms. *Joseph E.*
1818 Harv. Nathaniel, Mr.
1821 Harv. Loring P.
1827 Wms. Moses A.
1828 Yale Rodney
1829 Harv. Benjamin R., LL. B.
1831 Mid. Harvey
1832 Harv. George T.
1833 Harv. Hiram K.

Curtiss

1740 Yale Peter, Mr.
1777 Yale Eli, Mr.
1807 Yale Holbrook, Mr.
1807 Yale Sheldon C.
1821 Yale —Erastus, M. D.

Curwin

1701 Harv. *George*, Mr.
1735 Harv. Samuel, Mr.
1735 Harv. George, Mr.

Cushing

1676 Harv. *Jeremiah*
1692 Harv. *Caleb*, Mr.
1711 Harv. Thomas, Mr.
1712 Harv. *Jonathan*, Mr.
1714 Harv. Adam, Mr.
1714 Harv. *Job*, Mr.
1725 Harv. *James*, Mr.
1728 Harv. Nathaniel
1729 Harv. *John*, Mr.
1731 Harv. Joseph, Mr.
1739 Harv. Matthew, Mr.
1741 Harv. Loring
1744 Harv. *‖Thomas, Mr., and at Yale '50;
1746 Harv. Edward, Mr. [LL. D.
1748 Harv. *Jacob*, Mr., D. D.
1751 Harv. †William, Mr., and at Yale '53; [LL. D., Just. S. C. of U. S.
1752 Harv. Joseph, Mr.
1755 Harv. Charles, Mr.
1761 Harv. John, Mr.
1763 Harv. †Nathan, Mr.
1764 Harv. *John*, Mr., D. D.
1767 Harv. Lemuel, Mr.
1768 Harv. Roland, Mr.
1794 Harv. Christopher, Mr.
1796 Harv. Charles, Mr.
1798 Harv. Isaiah, Mr.
1804 Harv. Thomas J. H., Mr.
1808 Harv. Ezekiel D., Mr.—M. B. at Dart.
1810 Bro. Abel ['11
1813 Dart. Frederic, M. D.
1817 Harv. —Frederic, M. D.
1817 Dart. Jonathan P., Mr.—Pres. of Hamp. [Syd.
1817 Harv. Caleb, Mr., Tut.
1821 Bow. Rufus K., M. D.
1823 Harv. —Luther S., LL. B.
1825 Wms. —Erastus, M. D.
1826 Wms. David
1827 Harv. Edmund L., Mr., Tut.
1827 Yale Joseph, Mr.
1830 Wms. Milton F.
1832 Harv. William
1832 Wms. Stephen B.
1834 Harv. Thomas
1834 Harv. Edmund L.

Cushman

1787 Harv. ‖*Joshua*, Mr.
1791 Dart. Timothy A.
1794 Dart. Noah
1802 Bro. Apollos
1805 Bro. Bartholomew
1805 Wms. *Rufus*, Mr.
1807 Yale ‖John P., Mr., at Union '16
1807 Dart. Hercules, Mr.
1811 Dart. Bezalcel, Mr., and at Bow. '12
1812 Mid. Isaac N.
1819 Bro. *Job*
1824 Yale —*Elisha*, Mr.
1824 Wms. —Solomon P., M. D.
1827 Harv. —Charles, M. D.
1830 Bow. David
1832 Bow. —Hosea L., M. D.

Cuthbert

1813 Yale James, Mr.
1816 Yale John A., Mr.

Cutler

1663 Harv. Nathaniel
1698 Harv. Peter, Mr.
1701 Harv. *Timothy*, Mr.—D. D. at Camb. [and Oxf.—Pres. of Yale
1732 Harv. *John*, Mr.
1734 Harv. Timothy, Mr.
1741 Harv. *Robert*, Mr.
1765 Harv. Samuel, Mr.
1765 Yale ‖*Manasseh*, Mr., and at Harv. '70;
1771 Yale Thomas, Mr. [LL. D.
1773 Harv. Nahum
1786 Harv. William
1793 Harv. Charles, Mr.
1795 Bro. Stephen
1798 Wms. Elisha P.
1798 Dart. Nathan, Mr.
1800 Bro. Enos, Mr., Tut.
1801 Wms. Isaac G.
1807 Wms. *Abel*
1816 Yale George Y.
1819 Dart. *Calvin*, Mr.
1822 Bro. *Benjamin C.*, Mr.
1825 Wms. *Jotham C.*
1826 Amh. Robert
1829 Harv. Curtis
1829 Yale Leman W.
1831 Yale William W.

Cutter

1725 Harv. *Ammi R.*, Mr.
1752 Harv. Ammi R., Mr., M. D.
1805 Dart. William P.
1811 Dart. Jonas, Mr.—M. D. at Yale '14
1814 Mid. Nehemiah, M. D. at Yale '17
1818 Harv. Charles W., Mr.
1821 Bow. William
1824 Harv. Benjamin, Mr., M. D.
1828 Bow. *Edward F.*, Mr.
1832 Dart. —Calvin, M. D.
1833 Dart. Daniel B.

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Cutting
1802 Dart. *John R.*
1805 Dart. Samuel
1823 Dart. Jonas, M. D.
1827 Dart. —Flavel, M. D.

Cutts
1747 Harv. Foxwell C.
1789 Harv. CHARLES, Mr., Sen. in Cong.
1790 Harv. ‖Richard, Mr.
1801 Harv. Edward, Mr.

Cuyler
1737 Yale James
1748 Yale John C.
1756 Yale Henry, Mr.

Dabney
1811 Harv. Jonathan P., Mr.
1828 Harv. Frederic, Mr.

Daggett
1748 Yale Naphtali, Mr., & at Harv. '71; [D. D. at N. J. '74, Prof. & Pres.
1762 Yale Phillip, Mr.
1771 Yale Henry, Mr.
1775 Yale Henry, Mr.
1778 Yale Ebenezer, Mr.
1783 Yale †DAVID, Mr.
1788 Bro. *Hermas*, Mr.
1802 Bro. Gardner, Mr.
1807 Yale Leonard A., Mr.
1808 Yale David L.
1813 Yale Henry
1826 Bro. John, Mr.
1828 Yale Oliver E., Mr.
1833 Bow. —Elijah A., M. D.

Dakin
1797 Dart. Samuel, Mr.
1818 Bow. —Moses, M. D.

Dall
1815 Harv. John, Mr.

Dalton
1755 Harv. TRISTRAM, Mr.
1814 Harv. John C., Mr., M. D.
1820 Dart. —John, Mr.
1826 Bro. Walter W., Mr.
1831 Dart. —John E., M. D.

Daman
1756 Harv. *George*, Mr.

Dame
1812 Dart. —John, M. B.

Damon
1776 Harv. *Jude*, Mr.
1811 Harv. *David*, Mr.

Dana
1718 Harv. Richard, Mr.
1753 Harv. *James*, Mr.—D. D. at Edin.
1755 Harv. *Samuel*, Mr.
1759 Harv. *Edmund*, Mr., & at Camb.
1760 Yale *Joseph*, Mr.—D. D. at Harv. 1801
1762 Harv. ‖†Francis, Mr., LL. D.
1763 Harv. *Josiah*, Mr., & at Yale '66, at [Bro. '90, & at Dart. '94
1775 Yale ‖SAMUEL W., Mr.
1782 Yale Daniel
1788 Dart. Joseph, Mr.
1788 Dart. *Daniel*, Mr., D. D. & Pres.
1794 Dart. William, Mr.
1795 Dart. Judah, Mr.
1796 Harv. Francis, Mr.
1796 Harv. *Samuel*, Mr.
1797 Yale *Sylvester*, Mr., at Dart. 1801
1813 Harv. James F., Mr., M. D. & at Dart. [21, & Prof. at Dart.
1813 Harv. Samuel L., Mr., M. D.
1819 Dart. Hope L.
1826 Yale Sylvester
1828 Dart. *Charles B.*, Mr.
1828 Dart. William C., Mr.
1828 Harv. Joseph W.
1830 Bro. Gideon
1830 Mid. Anderson G., M. D.
1830 Harv. James
1831 Harv. —Francis, M. D.
1833 Harv. James D.

Dane
1778 Harv. ‖Nathan, LL. D.
1799 Harv. Joseph
1800 Dart. *John*

Danforth
1643 Harv. *Samuel*, Mr.
1671 Harv. Samuel, Mr.
1677 Harv. *John*, Mr.
1679 Harv. Jonathan, Mr.
1683 Harv. *Samuel*, Mr.
1703 Harv. Elijah, Mr.
1715 Harv. Samuel, Mr.
1758 Harv. Samuel, Mr., M. D.
1762 Harv. Thomas, Mr., Tut.
1792 Harv. Thomas, Mr.
1800 Dart. —Isaac, M. B.; M. D. '15
1805 Bro. Walter R., Mr.
1811 Dart. Josiah, Mr.
1811 Wms. Oliver
1818 Wms. *Joshua N.*
1819 Dart. *Francis*, Mr.
1825 Bro. Horatio L.
1826 Wms. Charles
1832 Dart. —Samuel P., M. D.

Daniels
1776 Harv. David, Mr.
1824 Bro. David

Danielson
1756 Yale Timothy, Mr., and at Harv. '79
1764 Yale Samuel, Mr.
1786 Dart. William
1811 Yale William, Mr., Tutor

Darbe
1748 Yale *John*, Mr.—M. D. at Dart. '82

Darby
1831 Wms. John

Darken
1832 Yale —Edward J., M. D.

Darling
1740 Yale Thomas, Mr., Tut.
1769 Yale Samuel, Mr.
1777 Yale Joseph, Mr.
1779 Yale *David*
1794 Dart. Joshua, Mr., and at Harv. 1822
1801 Yale Noyes, Mr., Tut.
1803 Yale William S.
1803 Yale Thomas, Mr.
1810 Bro. Collins
1811 Dart. Benjamin
1819 Dart. Elijah, M. D. '25
1820 Yale Charles C., Mr.
1822 Harv. Timothy
1825 Wms. —Moses C., M. D.
1832 Dart. —Lewis, M. D.

Darrack
1827 Yale James

Darrington
1806 Yale John

Dart
1816 Yale Ashbel, M. D.
1820 Harv. John S.

Dascomb
1833 Dart. —Jacob, M. D.

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Dashwood
1783 Harv. John, Mr.
Dasset
1687 Harv. Joseph, Mr.
Daveis
1807 Bow. Charles S., Mr.
Davenport
1687 Harv. *John*, Mr.
1689 Harv. †Addington, Mr.
1719 Harv. *Addington*, Mr., at Oxf.
1721 Harv. John, Mr., Tut.
1732 Yale Abraham, Mr.
1732 Yale *James*, Mr., & at N. J. '49
1770 Yale ‖John, Mr., Tut.
1777 Yale ‖James, Mr.
1785 Yale —*John*, Mr., at N. J. '69, & at Bro.
1802 Yale John A. [1805
1802 Harv. Matthew
1821 Yale George F., Mr.
1829 Harv. —Edward J., M. D.
1830 Yale James R.
1833 Yale John S.
David
1772 Bro. *Ebenezer*
Davidson
1792 Harv. —*Thomas*, Mr., D. D.
Davie
1674 Harv. Edmund, M. D. at Padua
1681 Harv. John, Bart.
Davies
1758 Yale *Thomas*, Mr.
1769 Harv. *Nathan*, Mr.
1813 Yale *Thomas F.*, Mr.
1825 Wms. —Charles, Mr.
Davis
1651 Harv. John, Mr.
1721 Harv. Simon, Mr.
1724 Harv. Nathaniel, Mr.
1735 Harv. *Anthony*, Mr., & at Yale '37
1738 Harv. Jonathan, Mr.
1740 Harv. *Joseph*, Mr.
1745 Harv. William, Mr.
1769 Bro. —*John*, Mr., and at Penn.
1773 Dart. Stephen, Mr.
1774 Bro. —*Benjamin*, Mr.
1781 Harv. John, Mr.—LL. D. at Dart. 1802
1793 Dart. Jonathan
1796 Yale *Henry*, Mr., & at Wms. '99, Tut., [D. D. 1810, Prof. at Union, [and Pres. of Mid. and Ham.
1796 Harv. Wendell, Mr.
1796 Harv. Charles, Mr.
1797 Harv. —Daniel, Mr.
1798 Dart. *James*, Mr.
1804 Harv. *Timothy*, Mr.
1804 Harv. Nathaniel M., Mr.
1805 Mid. *Joel*, Mr.
1806 Bow. John
1806 Bro. —John, Mr., and at Dart.
1810 Harv. John W., Mr.
1811 Harv. —Frederic H.
1811 Mid. Charles, Mr.
1812 Mid. *Samuel S.*, Mr., & at Union, Tut.
1812 Mid. —James, Mr., and at Union
1812 Yale *‖John, Mr.—LL. D. at Harv. '34. [Gov. of Mass.
1813 Wms. Leonard M., Mr., at Yale '16
1815 Yale James
1815 Dart. John
1815 Harv. John B., Mr., Tutor
1817 Dart. Henry W. F.
1818 Yale Richard
1819 Dart. Moses F.
1819 Harv.—‖Samuel, Mr.
1820 Harv. Edward G., Mr., M. D.
1821 Wms. Emerson, Tut., Mr.
1822 Bro. Isaac, Mr.
1823 Harv. Wendell B., Mr.
1824 Wms. Henry, Mr.
1825 Yale —David, M. D.
1827 Wat. —*Gustavus F.*, Mr.
1827 Harv. Thomas K., Mr.
1829 Harv. George T., LL. B.
1829 Harv. Jonathan T.
1831 Dart. —Daniel W., M. D.
1833 Dart. Thomas
1833 Yale Benjamin F.
1834 Wms. Elnathan
Davison
1815 Harv. Andrew C., Mr.
Dawes
1777 Harv. †Thomas, Mr.
1785 Harv. *Ebenezer*, Mr.
1801 Harv. Thomas, Mr.
Dawson
1782 Harv. John
1818 Harv. —George A. F.
Day
1738 Yale Aaron, Mr.
1756 Yale *Jeremiah*, Mr.
1768 Yale Benjamin, Mr.
1774 Bro. —*Robert*, Mr.
1783 Dart. Asa, Mr.
1786 Dart. Elkanah
1795 Yale *Jeremiah*, Mr., & at Wms. '98, [Tut., Prof., LL. D. at Mid. [15, and at Harv. '31, D. D. [at Union '18, Pres. Yale
1797 Yale Thomas, Mr., & at Wms. 1800; [Tut.
1801 Dart. —Sylvester, M. B., M. D. '13
1803 Yale Mills, Mr., Tut.
1804 Wms. John B.
1806 Harv. James, Mr.
1807 Bro. Israel, Mr.
1812 Yale Benjamin
1814 Dart. *Warren*
1817 Yale —*Israel*, Mr.
1818 Yale Caleb
1823 Mid. *Alva*, Mr.
1824 Wms. —Jonathan, M. D.
1824 Yale Edgar B., Mr.
1825 Ver. Ira
1826 Yale Sherman, Mr.
1827 Yale Samuel S., Mr.
1828 Yale Henry N., Mr., Tut.
1829 Bow. John Q.
1830 Bow. —Alexander H., M. D.
1833 Yale George E.
1833 Wms. Samuel
1834 Amh. Plin B.
Deacon
1831 Mid. Daniel H.
Dean
1737 Yale *Barzillai*, Mr.
1738 Yale *Seth*, Mr.
1773 Dart. James, Mr.
1800 Dart. James, Mr., and at Ver. '05, and [Prof. at Ver.
1806 Bro. John G.
1809 Bro. *Joshua*
1813 Harv. —Paul, M. D.
1826 Bro. Benjamin R., Mr.
1826 Bro. Francis
1832 Harv. —James B., M. D.
Deane
1758 Yale ‖Silas, Mr.

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1760 Harv. *Samuel*, Mr., Tut.; D. D. at Bro.
1795 Bro. Gaius, Mr. ['90
1805 Bro. *Samuel*, Mr.
1809 Yale St. George, Mr.
1822 Bro. —Timothy B.
1824 Bow. Ebenezer F., Mr.
1833 Bow. —William P., M. D.

Dearborn

1746 Harv. Benjamin, Mr.
1821 Dart. —Ebenezer, M. D.
1821 Harv. —Abraham D., M. D.
1824 Bro. —Jonathan, M. D.
1830 Harv. —Henry A. S., Mr.

Deblois

1813 Harv. Thomas A., Mr.
1816 Harv. John A., Mr.

DeCharms

1826 Yale Richard

Deering

1810 Harv. Nathaniel, Mr.
1820 Harv. James F., Mr.

DeForest

1826 Yale John, M. D.
1831 Yale George F.
1831 Yale William B.
1831 Yale Samuel S.
1832 Yale Henry A.

Dehon

1795 Harv. *Theodore*, Mr.—D. D. at N. J.
1833 Harv. William [1809
1834 Harv. William

Delafield

1808 Yale Joseph
1812 Yale Edward, M. D.—Prof. at N. J.

Delamatter

1824 Wms. —John, M. D.—Prof. at Berk.

DeLancey

1817 Yale *William H.*, Mr.—D. D. at Penn. [and Pres.

Delaney

1828 Bow. —Michael G., M. D.

Delano

1790 Bro. Joseph
1809 Bro. David
1823 Dart. *Samuel*
1833 Dart. —Barna L., M. D.

Delavan

1827 Yale George E., Mr., '31

Delong

1827 Wash. John L.

Deming

1700 Harv. *David*, Mr.
1709 Yale Josiah, Mr.
1737 Harv. Joseph
1760 Yale *Oliver*, Mr.
1779 Dart. William
1809 Wms. David, Mr., Yale '12
1811 Yale William
1812 Mid. Martin C., Mr.
1822 Mid. —Luther L., M. D.

Demond

1816 Dart. *Elijah*

Dench

1793 Bro. Gilbert, Mr., Tut.

Denison

1681 Harv. William, Mr.
1684 Harv. *John*, Mr.
1690 Harv. Daniel
1693 Harv. George
1710 Harv. John, Mr.
1742 Harv. John, Mr.
1756 Yale Jesse
1763 Yale *Joseph*, Mr.
1784 Yale Joseph, Mr., Tut.
1796 Yale Charles, Mr., and at Wms. '99;
1811 Ver. —*John*, Mr. [Tut. at Wms.
1824 Yale Jeremiah T., Mr., M. D.
1826 Yale Zina
1827 Yale Ebenezer
1828 Yale —Joseph A., M. D.

Dennie

1790 Harv. Joseph

Dennis

1723 Harv. *Josiah*, Mr.
1730 Harv. *John*, Mr.
1770 Bro. John, Mr.
1803 Yale Littleton
18 6 Bow. *Rodney G.*, Mr.
1834 Bow. Samuel W.

Dennison

1811 Bow. Cornelius
1825 Ver. Joseph A.

Denniston

1807 Yale John

Denny

1797 Harv. Nathaniel P.
1814 Yale Austin, Mr.
1823 Harv. Thomas, Mr.
1831 Amh. Andrew

Denton

1833 Wms. Jonas

Derby

1785 Harv. Samuel G., Mr.
1786 Harv. John, Mr.
1791 Harv. Ezekiel H., Mr.
1803 Harv. —Elias H., Mr.
1811 Bow. John B., Mr.
1812 Harv. Richard
1814 Harv. George
1818 Harv. Ezekiel H., Mr.
1824 Harv. Elias H., Mr.
1829 Harv. Nathaniel F.
1834 Harv. Andrew, M. D.

Dering

1784 Yale Henry P., Mr.
1813 Yale Nicoll H., Mr., M. D. at N. Y.

Desaussure

1810 Harv. William F.

Desbrisay

1833 Dart. —Thomas B., M. D.

Deshon

1820 Yale Francis B.

Devens

1829 Harv. Samuel A.

Devereux

1767 Harv. Burrill, Mr.
1798 Harv. Humphrey, Mr.
1813 Yale Thomas, Mr.
1815 Yale George P.
1829 Harv. George H., Mr.
1829 Harv. Nicholas

Devotion

1707 Harv. *Ebenezer*
1732 Yale *Ebenezer*, Mr.
1754 Yale *John*, Mr.
1759 Yale Ebenezer, Mr.
1785 Yale John
1806 Yale Samuel H.

Dewey

1779 Dart. Elijah
1787 Yale Joshua
1792 Yale ‖—Daniel, Mr.
1794 Dart. Eldad

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1806 Wms. *Chester*, Mr., and at Yale '09,
1811 Wms. Charles A., Mr. [Tut. and Prof.
1814 Wms. *Loring D.*, Mr.
1814 Wms. *Orville*
1815 Dart. —John, M. D.
1819 Dart. Benjamin W., Mr.—M. D. at
1820 Yale Daniel N., Mr. [Mid. '22
1832 Yale Amasa
1833 Wms. Egbert
1834 Wash. Daniel J.

DeWint

1795 Dart. —Christian, Mr., and at N. J.
1828 Yale Peter C.

DeWitt

1785 Yale Abraham V. H.
1799 Yale Peter

DeWolf

1743 Yale Nathan, Mr.
1747 Yale Daniel, Mr.
1806 Bro. Henry
1806 Bro. John, Mr., Prof.
1827 Yale Allen M.

Dexter

1720 Harv. *Samuel*, Mr.
1776 Harv. Aaron, Mr., M. D., and at Dart. [1805; Prof.
1781 Harv. SAMUEL, Mr., LL. D.
1798 Bro. Andrew
1801 Bro. Samuel
1806 Bro. *Elijah*, Mr.
1810 Harv. Thomas A., Mr.
1812 Harv. Samuel W., Mr.
1812 Harv. Franklin, Mr.
1812 Yale Theodore, M. D.
1812 Bro. Christopher C., Mr.
1834 Amh. Nathaniel M.

Dey

1823 Yale —*Richard V.*, Mr.

D'Honneur

1753 Yale John

Diamond

1725 Harv. Thomas

Dibble

1734 Yale *Ebenezer*, Mr., D. D. at Columb.
1758 Yale John, Mr.
1778 Yale John A., Mr.

Dickerman

1736 Yale Isaac, Mr.

Dickerson

1826 Mid. Jonathan L., M. D.

Dickey

1818 Dart. David W., Mr.

Dickinson

1706 Yale *Jonathan*, Mr., Pres. of N. J.
1717 Yale *Moses*, Mr.
1723 Harv. Benjamin
1739 Yale Azariah, Mr.
1751 Yale Jonathan, Mr.
1769 Yale Samuel, Mr.
1768 Yale Israel, Mr., and at N. J. '59
1766 Yale David
1771 Harv. Nathaniel, Mr.
1778 Yale Obadiah, Mr.
1785 Yale John D.
1785 Dart. *Timothy*, Mr.
1795 Dart. Samuel F., Mr.
1797 Dart. John
1798 Dart. *Pliny*, Mr.
1800 Wms. Moses
1800 Wms. John
1804 Yale Matthew, Mr.
1805 Yale *Rodolphus*
1805 Dart. —*David*, Mr.
1811 Wms. Lewis E.
1811 Bro. Joshua P., M. D. at Harv. '16
1813 Dart. —William G., M. D.
1813 Dart. *Austin*
1816 Harv. —Joshua P., M. D.
1817 Yale *Baxter*, Mr.
1818 Harv. Edwards, Mr., M. D.
1819 Wms. Samuel
1821 Yale —Levi, M. D.
1823 Yale *Richard W.*, Mr.
1823 Yale Edward, Mr.
1823 Yale —Edward, M. D.
1825 Amh. Appleton
1826 Yale *James T.*, Mr.
1827 Yale John
1832 Amh. Erastus
1833 Amh. Thomas H.

Dickson

1808 Mid. John, Mr.
1814 Yale Samuel H., Mr., M. D. at Penn.
1814 Yale *John*, Mr.
1832 Yale Charles

Diggins

1740 Yale John, Mr.
1767 Yale Augustus

Dillaway

1825 Harv. Charles K., Mr.

Dillingham

1815 Wms. William H., Mr.
1819 Wms. Charles, Mr.

Diman

1730 Harv. *James*, Mr.
1768 Harv. James, Mr.

Dimmick

1810 Yale Alpheus

Dimock

1823 Yale —Timothy, M. D.

Dimon

1728 Yale Ebenezer, Mr.
1783 Yale Ebenezer

Dingley

1785 Harv. Amasa, Mr.

Dinsmoor

1789 Dart. ‖Samuel, Mr., Gov. of N. H.
1814 Dart. Samuel, Mr.

Dinsmore

1791 Dart. Silas, Mr.
1818 Dart. James
1822 Harv. Othniel

Ditson

1829 Bow. Asa M.

Dix

1758 Harv. *Samuel*, Mr.
1769 Harv. Jonas, Mr.
1792 Harv. William, Mr., M. B.
1801 Harv. John, Mr.
1813 Harv. Henry E.
1816 Bro. —Charles, M. D.
1820 Bro. —John A., Mr.
1833 Harv. John H.

Dixon

1799 Bro. Nathan F.
1807 Yale David R.
1808 Yale —*David*, Mr., D. D. '21
1813 Yale Abraham
1822 Yale Simeon F., Mr.

Correction.—We inadvertently omitted to insert the following:—Against the name of Pres. Allen, on page 94, of this number, '1820 Bowdoin.' Instead of 'Middlebury,' against Pres. Wheeler, read 'Vermont.'

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SKETCH OF THE LIFE OF PRESIDENT BROWN.

[By Rev. Henry Wood, Haverhill, N. H.]

Rev. Francis Brown, D. D., President of Dartmouth college, was born at Chester, Rockingham county, in the State of New Hampshire, Jan. 11, 1784. His father, Benjamin Brown, was a respectable merchant, in moderate circumstances, who lived to be gratified in all the hopes he had cherished of the future character and eminence of his son, though he died at an early stage of his presidency, without witnessing, unless from heaven, the triumphant termination of his career. His mother, whose maiden name was Prudence Kelly, lived only to the tenth year of his age, and yet in that short and early period, evidently exerted a strong influence in forming that full and symmetrical character he afterwards developed; imparting those traits for which she and her family were distinguished, particularly that love of order and propriety in every thing however minute and apparently unimportant, and that inflexible adherence to *truth* and *right*, for which his own conduct was always so conspicuous. Though he exhibited nothing of the solicitudes, the hopes, and the obedience of religion during the period of childhood, such was the power and ascendency of conscience over his heart and life, that according to a declaration of his father, he was never known, but in one instance, to be guilty of falsehood. His boyhood was marked by uncommon thirst for knowledge, which he sought to gratify by recourse to whatever sources of information lay within his reach, whether they were books, or the conversation of intelligent men, or intercourse with his own better educated associates; whilst the extreme facility with which he made his acquisitions, imparting a pleasure beyond what sports could give, abstracted him in a great measure, from the society of his equals, for undivided attention to the cultivation of his mind. His very amusements, whenever he indulged in them, were in advance of his years, more intellectual, more manly; less violent and unmeaning, less perilous to health and life, less liable to injure the feelings, interrupt the happiness, and excite the jealousy of his associates. At the age of fourteen, he solicited his father, with much importunity, to furnish him with the means for attaining a public education. Amiable as he was in disposition, precocious in the manifestation of original greatness of mind, and beloved as an only son, still his father judged it inexpedient, with his limited resources, to make the effort. In contradiction of all his cherished views of the future, and with deep anguish of heart, young Brown saw nothing before him but the prospect of his minority spent in the counting-room of his father, with the rest of life devoted to the exclusive acquisition of money, which even then he regarded with an indifference that in subsequent times reached almost to contempt. Not long after this, the second marriage of his father removed what had seemed an insuperable obstacle in the way of his education. The new mother providentially raised up for this exigency, with a sagacity at once discovering his rich promise, and a disinterestedness worthy of lasting record, proposed furnishing the necessary funds from her own private fortune. With a gratitude he felt to the last, and an ingenuousness which loved to confess it, he said to her in his final sickness, and only a few days before his death: "My dear mother, whatever good I have done in the world, and whatever honor I have received, I owe it all to you."

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Unshackled at length from pecuniary embarrassment, he repaired, in his sixteenth year, to Atkinson academy, for the prosecution of his preparatory education—an institution then under the care of the Hon. John Vose, and for a long period among the most respectable and flourishing in New England. In respect to his appearance at that time, his instructor states: "Though he made no pretensions to piety during his residence at the academy, he was exceedingly amiable in his affections and moral in his deportment. It is very rare we find an individual in whom so many excellences centre. To a sweet disposition was united a strong mind; to an accuracy which examined the minutiæ of every thing, a depth of investigation which penetrated the most profound. I recollect, that when I wrote recommending him to college, I informed Dr. Wheelock, I had sent him an Addison."

It is not easy in many cases, to trace back religious history to the first moment of spiritual life; its origin is frequently hidden from observation, like the fountain-stream, concealed by shrubbery and shade, or struggling long under the matted grass, till at last it breaks out in purity and power far from its source. If at one time three thousand are converted to the Saviour by the preaching of Peter in the prescribed ministration of the gospel; at another the falling leaf, or the withering flower, is sufficient to accomplish the same effect upon individual hearts; and the voice of Peter with all its announcements of guilt and danger, on that occasion, was not more terrible to the consciences of his hearers, than the simple, often heard, often neglected clarion of the cock, that fell upon his own ear, when he went out and wept bitterly. Rules and prescriptions are most preposterous in respect to the causes, the methods, and the development of the divine life: sufficient for us is it to know, that "all these things worketh that one and self-same Spirit, dividing to every man severally as he will." The most trifling occurrence under the direction of this Spirit, has often excited reflection, awakened conscience, and conducted to the Saviour. At the close of his residence at Atkinson, president Brown was visited by a severe attack of sickness in the form of fever. On his death-bed he remarked to those who stood by his side:—"During my sickness at Atkinson academy, about the time the fever formed a crisis, whilst in a state of partial delirium, I had a view of the happiness of heaven: I was gently led on to the portal, and beheld a glory which I can never describe. I was then conducted to the gate of hell, where I had a view of the pit below. I fell asleep, and upon awaking, thought I could not live. Greatly distressed in my mind, I called for my mother, and asked her what I should do? When she had counselled me, and directed me, as my case required, I changed my position in the bed, and, for the first time in my life, attempted to pray. After this, I had clear and impressive views of the Saviour, succeeded by great enjoyment, such as I had never experienced before. I felt a desire to go to college, and become a minister." We know not, nor is it needful for us to know, what confidence he reposed in these exercises of mind: whether he regarded this as the time of his submission to God, or these exercises as only the *first stage* of a course, which ultimately led him to the cross. No one could less esteem a religious hope begun and matured in the marvellous and exciting: his views of the gospel forbade any sympathy with experiences and professions, built upon any thing but a knowledge of God, and cordial admission of the grand doctrines of his word. In him reason presided over and kept in subjection all the inferior powers: cool, investigating, cautious, the rigid discipline he maintained over his spirit, allowed little indulgence for excitement of feeling, little play for the fervor

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of imagination. It was the cautiousness of his natural character, the severe jealousy he exercised over the workings of his heart, which probably induced him for so many years, to defer a public acknowledgment of Christ as his Lord, till he united with the church in Chester, in the year he became a tutor in Dartmouth college. However his religious impressions originated, they deepened year by year, till they resulted in the formation of an intelligent, humble, steadfast and transparently pure Christian character.

In the spring term of 1802, he entered the freshman class of Dartmouth college. For the four subsequent years, he pursued the tenor of his way in a diligent, delightful application to the usual studies, impelled by the consideration of *duty*, in cultivating to the utmost the powers God had given him, and by *interest* in the objects held out for attainment, instead of that odious selfishness and dwarfish pride, upon which so much of college ambition is often founded. Determined *fully* to pursue, and *thoroughly* to understand, whatever came within the prescribed course, such was the equal cultivation, such the beautiful proportions of his mind, it would be difficult to say in what department he excelled himself, though in all he so much excelled others. Affable and condescending, careful to inflict the slightest wound upon no one when it could be avoided, it was easy for him to secure the respect and affection of his fellow-students, who in the highest honors of the class which he received upon graduating, could use and understand the language of the poet: "Non invideor; *miror* magis." Conscientious in observance of the college discipline, judicious and self-possessed in whatever he did, dignified and manly even in youthful buoyancy, beyond what mere age and art, without the inspiring soul, can effect, the officers of the institution, whilst they loved him for the qualities of his heart, discovered in his mind that rare combination of excellences, which even then to their presentiment made him their future associate, their counsellor, their guide.

The year following his graduation, he spent as private tutor, in the family of judge Paine, of Williamstown, Vermont,—a rare specimen in noble independence, vigorous intellect, plain manners, and unsullied honesty, of the "temporis longe acti," where every thing in congeniality with his own soul, incited to those high and disinterested principles of action which he *now* cherished in their abstractions; *afterwards* in the toils and sacrifices of a most devoted life. At the close of this period, he repaired to Hanover to discharge the office of tutor, to which he had been called; here he spent the three succeeding years in the able and satisfactory fulfilment of his duties, improving and delighting his classes by his lucid and thorough instructions, at the same time he was furnishing his own mind for future usefulness, by the pursuits of like nature, and the study of theology. Perhaps this ill-reputed, this odious office, was never more effectually protected, than by the urbanity of his manners, the manliness of his intercourse, and the kind yet decided course of his discipline, from the ill-will and disrespect which it is heir to. Among the manuscripts found after his decease, was a paper containing a series of *Resolutions* which he drew up soon after entering upon the office of tutor, dated Dartmouth college, October 18, 1807. How fully and scrupulously they were observed, no one needs be told, who knew him in the different relations of his subsequent life; they are his own autobiography—his character unwittingly drawn by his own hand.

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"*Resolved*,—That the glory of God shall be my leading motive in all my actions; and I will look to God by prayer, and consult his holy word, for direction herein.

"I will seek the good of mankind in all things, and thus endeavor to conform to the golden rule of the blessed Redeemer.

"My conduct shall be marked with meekness and humility, and my conversation shall be principally upon religious subjects.

"In all my secular concerns, literary pursuits and instructions, I will have an eye to religion, and to the glory of God.

"I will live as a stranger and pilgrim upon the earth, and consume no more of this world's goods, than are required as the necessaries and conveniences of life. I will seek the approbation of God, rather than the praise of men; I will endeavor, however, to merit the esteem of men, and if I should incur their displeasure, will carefully inquire whether I have not given just occasion of offence.

"I will always be willing to acknowledge my errors and sins, and give reasonable satisfaction to any one I may have injured.

"If insulted and injured by others, I will pity them, forgive them, and do them good.

"I will slander no man; and I will injure no man's feelings, but when his good or the cause of truth requires it: The truth shall always be strenuously, but prudently maintained.

"Morning and evening I will humbly confess my sins, and seek deliverance from them; thank God for his goodness, and pray for pardon, and a continuance of his blessings."

At the commencement of 1809, relinquishing his office at college, he commenced preaching the gospel, for which he had received, some time before, a licensure from the Grafton association. After rejecting various applications for his services, of a flattering nature, if he had consulted ease or honor in the ministry, he was ordained pastor of the church in North Yarmouth, Maine, on his birthday, January 11, 1810. Venerated for his piety, honored for his talents and learning, confided in for his judgment and prudence, beloved for the gentleness and kindness of his heart, with growing reputation and unwearied labors, his people sat under his shade with unmingled delight; willingly did they resign themselves to the guidance of a leader, whose skill they could not but see, whose safety their own experience taught them to acknowledge. It was however but a few months after his ordination, that the fears of his affectionate parishioners were excited by news of his appointment to the vacant professorship of languages, at Dartmouth college, but which, for reasons deemed satisfactory by himself, he declined. For the five succeeding years, his people were suffered without interruption and without molestation to rejoice in his light and profit by his labors. United, strengthened, edified, they had the pleasure of seeing many from time to time added to the Saviour's flock, to whom his ministry had apparently been a savor of life unto life; besides a general revival of religion in his parish, with which God was pleased for once to crown his labors, he was permitted to see what is still more desirable, a progressive and steady advance of the work of divine grace, securing all the advantages, at the same time it excluded many of the defects, of a period of religious excitement. Nor were his labors and influence restricted to the limits of his own parish. As an overseer and then a trustee of Bowdoin college, he zealously co-operated with the excellent president Appleton, and other friends of learning in the State, in

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advancing the institution towards its present reputable character and growing usefulness. Often did Dr. Appleton, in the perplexed and straightened circumstances in which it was placed, visit North Yarmouth for the purpose of consultation with the young parish minister, or for the same reason send his request that Mr. Brown would visit Brunswick. As a director of the Bible, Education, and Missionary Societies of the State, he manifested his interest and afforded his aid, in what has been so justly denominated the glory of the age. Pursuing the delightful work of the ministry, in his secluded, quiet, confiding parish, beloved as hardly pastor ever was beloved, with an amiable wife, the daughter of his predecessor, the Rev. Mr. Gilman, and a group of children growing up around him in his own image, to share and enhance his happiness; the good work of the Lord prospering in his hand, in the improved morals, the intelligence and scriptural piety of his flock; ambition had not a place in his heart, he asked for no removal to the affluent and refined congregation of the city; he thought not of the offices of colleges, or the honors bestowed upon literary pursuits.

At this very hour, however, the providence of God brought about such a concurrence of circumstances as to blast the hopes of his parishioners, and in an unasked, undesired station, to exhibit his character in new and striking lights. For some years a collision had existed, and been ripening for a crisis, between the president and trustees of Dartmouth college; originating, according to the averment of the trustees, in the claims preferred by the president to certain rights in regard to the appointment of professors and the government of the institution, which they as strenuously denied and withstood. At the same tempestuous time, the period closing the recent war with Great Britain, the spirit of party rose to the point of the bitterest exacerbation, where the soul of ancient religious hatred seemed to be transfused into bosoms burning with political rancor; and the persecution of *sect*, to be exchanged for the persecution of *party*. We speak not as partisans; we would write unqualified condemnation or approval, for neither of the great factions of that day; on both sides lay abundant error in spirit or in action: we record these things only as matters of history, and happy for us is it to know and to make known, that many who were precipitated into these scenes by the violence of party spirit, so rife and even vindictive at that day, have seen and acknowledged their error. On both sides, every subject and circumstance, however trivial and foreign, were dragged into controversy, and made subservient to annoying the political foe. No wonder, then, that the college soon became debatable ground; inflammatory appeals were made to the passions and the prejudices of party; the multitude, least of all able to comprehend motives of this sort, with which they are so little conversant, and in which usually they feel so little interest, were taught to regard the president as their partisan, and a martyr, so far as he could be, to the interests of their cause. An excited legislature was appealed to on the part of the president, who appointed a committee to repair to Hanover, during the recess of the general court, and inspect the records of the college, examine witnesses, hear the statements of the parties, investigate the general condition of the institution, and make report of their doings at the next session. The committee, consisting of three highly intelligent, and disinterested individuals, after a protracted investigation, presented their report, fully vindicating the trustees from the charges brought against them, and asserting that the charter of the college had been preserved hitherto inviolate. This committee was appointed in June, 1815, and reported in November following. In the meanwhile,

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August 26, the president, by vote of the trustees, was removed from office. In these stormy times, it was no enviable lot to be called to the vacant chair; to be placed at the helm of the foundering vessel, with the charge of steering her through the waves: the best established character, the most extended influence, were hardly adequate to the crisis. With what surprise then, on the part of the public, was the announcement heard that FRANCIS BROWN was designated president! *Who is Francis Brown?* was the hurried inquiry: the minister of North Yarmouth, without notoriety, without friends, living remote in another State and in a retired parish; a young man of only thirty years, an age when no one has been elected to this responsible office in a New England college, and when his own election is environed by difficulties, at which the boldest heart might tremble, and the most tried wisdom despond. The enemies of the college, hoping the measure would accelerate the accomplishment of their own purposes, exulted over an act they deemed of the most palpable folly; whilst its firmest friends were not a little disheartened for what might be found upon the result, to be at least an injudicious choice. It was characteristic of president Brown, that he was always equal to any emergency; no call could be made upon his resources unhonored; at a word, all the sleeping energies of his mind came up in their glowing beauty and just proportions, awakening the admiration and securing the confidence of timid friends, and overawing the presumption that already exulted in the overthrow of the college. Reluctantly given up by his people, he had only to touch again the soil of his native State, and move amid the eyes and ears of its citizens, to be admitted as that superior mind which Providence had raised up, and kept like Moses in the desert, for this very crisis. A certain dignity of person, altogether native and inimitable, made every one feel himself in the presence of original greatness, in honoring which, he also honored himself: such were the conciliation and command belonging to his character, that from the first moment of his re-appearance in his own State, the voice of detraction was silent; whoever else was rebuked, he escaped, whom all conspired to honor.

In the meantime, political exasperation, unappeased by the lapse of time for reflection, marched onward to its object. Notwithstanding the investigation of their committee, the legislature utterly refused to accept their report as the basis of their proceedings. An act was passed, annulling the original charter, giving a new name to the college, increasing the number of the trustees, creating a board of overseers, and placing the institution in all its departments and interests in abject dependence upon any party legislature. The students, almost without exception, still attended the instruction of professors in the old college even when they were expelled from the college buildings, deprived of libraries, apparatus, and recitation-rooms. A penal enactment was judged expedient by this enlightened legislature, imposing a fine of $500 upon any one who should presume to act as trustee, president, professor, tutor, or any other officer in Dartmouth college; for every instance of offence, one half of the penalty to be appropriated for the benefit of the prosecutor, and the other for the encouragement of learning! Such was the hold of a superior mind upon the attachment and confidence of the students, that still they followed their proscribed, exiled president, with the affection of children, and the heroism of martyrs. He opened a new chapel, procured other recitation-rooms, morning and evening gathered his pupils around him, in the devotions of a pure and confiding heart commended them and himself to God. Through this scene of strife and peril of more than five years' continuance; when the chances against the

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college were in preponderance; when disgrace in the public estimation, together with a forfeiture of academical honors, was what the students expected as the result of their adherence to the old faculty; so absolute was the power of a great mind and a noble heart over them, so effectual was moral influence in the government of more than one hundred young men, when college laws were stript of authority, that never was discipline more thorough, study more ardent, or proficiency more respectable; three of the presidents and nine of the professors in our colleges, besides a large number of the most resolute, aspiring, useful members of the different professions, are the children nursed and cradled in the storms of that time. The college moved onward; commencements were held; degrees were conferred; new students crowded around the president to take the place of the graduated—when edicts were fulminated, and penalties imposed for every prayer that was offered in the chapel, and every act of instruction in the recitation-room.

Such was president Brown's influence in college: as much must we admire his activity and direction of affairs out of it. Whilst every thing demanded his presence at home, the condition of the college none the less urgently required his intercourse and agency abroad. Funds were needed to compensate for the abstraction of college property in the hands of the treasurer; his vacations, therefore, instead of affording repose from laborious service, were only seasons for services still more arduous, and in addition to the labor, offensive to a delicate and sensitive mind. The claims of the college were also submitted to the decision of the laws of the State; the importance of the cause in its intrinsic nature, and the additional interest created by its association with the politics of the day, contributed to awaken the most intense solicitude, the most anxious expectation. President Brown had informed himself upon almost every subject, especially upon whatever might be of practical concern; judgment founded upon a clear and ready perception of things, was a leading characteristic of his mind; it is not known that he ever applied himself to the systematic study of the law, yet he had become so intimately acquainted with the great principles of that science, he so well understood the structure of our institutions, the power of legislatures and the rights of corporate bodies secured by contract, he was so confident of success in the ultimate decision of the highest tribunal of the nation, that when others were disheartened, and urged an abandonment of the cause, a good one, as they believed, but fated, like many other good causes, to be unsuccessful, he stood erect; if not so confident of success, yet as much as ever fixed in his purpose. Never has a cause been litigated in our country more important from the principle to be established, and the interests remotely involved: the existence not only of this, but of all seminaries for education, and of all corporate bodies whatever, was suspended upon the present decision. The permanence of all the institutions of our country, whether charitable, literary, or religious, and indeed the very character of the nation in its future stages, were connected with this adjudication upon a point of constitutional law. Such was the confidence reposed in the president's judgment, and in his knowledge of the case, that the eminent professional men engaged for the college did not hesitate to receive his advice, and urge his attendance at the courts; the case would seem almost to have been prepared in his study, and drawn out by his own hand. Honorable testimonials have they left of the opinion they entertained of his capacity, by their frequent consultations: honorable also to themselves, in the evidence that they were not ashamed to acknowledge merit, when found in a young man, guiding and protecting an un-

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popular and unpromising cause. Never have higher legal attainments been brought into powerful and splendid exhibition at the bar of our country. On the one side, in behalf of the college, were Jeremiah Smith and Jeremiah Mason, those "men of renown" in the civil jurisprudence of the State; and Daniel Webster, a son of the college, just entering upon his luminous career of eloquence in the senate and the forum; and Joseph Hopkinson of Philadelphia, who when he had exerted all that admirable talent for which he is so distinguished in the final trial at Washington, did not refuse this homage to brilliant genius and vigorous intellect, when he said in a letter written to president Brown announcing the happy and final decision: "I would advise you to inscribe over the door of your institution, FOUNDED BY ELEAZER WHEELOCK: REFOUNDED BY DANIEL WEBSTER." On the other side were employed John Holmes of Maine, William Pinckney of Baltimore, and that most accomplished scholar, that ornament of our country, that humble disciple at last of the Saviour, of whose talents and honorable conduct in this case, even his professional opponents make the most respectable mention, William Wirt, attorney general of the United States. Whatever research, argument, eloquence, could do *for* a cause, or *against* it, was done in the process of this trial. In the superior court of New Hampshire, November, 1817, a decision was given against the pretensions of the trustees. Without delay, and apparently without dejection, on the part of president Brown, the cause was carried up to the supreme court of the United States, at Washington, where it was argued in the March following, with the utmost legal learning, and the most fervid eloquence these distinguished advocates could command, and as it would seem, on the part of some, with the serious, religious conviction of duty. The case was deferred by the court for advisement, till the February term of 1819, when, to the entire satisfaction of the patrons of the college, and with the devout thanksgiving of the friends of learning and religion throughout the land, the claims of the trustees were sustained against the fear of all future legislative despotism and party intermeddling. *Others* would have exulted; president Brown was humble: *they* would have triumphed over a fallen foe; he, on the contrary, was more courteous and conciliating: *they* would have taken the praise to their able counsel and perseverance; he ascribed the whole to Heaven. There was the same composure of countenance, the same earnest and direct address to duty: too much occupied by God's goodness, to be any thing but abased and devout.

At the time when all was darkness and confusion in relation to the college, when every thing invited retreat, president Brown was elected to the same office in Hamilton college, a peaceful, well endowed, and flourishing institution in New York. So many reasons solicited his acceptance—adherence to the destinies of Dartmouth seemed so much more the act of a desperate than a sound mind—that the patrons of the college could hardly ask him to make additional sacrifices, and they who best knew him, scarcely thought him capable of so inflexible a purpose, so dauntless a courage, so entire a self-devotion. Every emergency, however, serving to bring out new qualities, or enhance those already exhibited, he was found again equal to the crisis.

"*Victrix* causa diis placuit sed *victa* Catoni."

The question at issue he deemed too important not only to the interests of this college, but of all the literary, charitable, and religious institutions

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of our country, to be abandoned for considerations of personal advantage. The flattering offer, though earnestly pressed, was instantly rejected; Providence called for him, as a sacrifice upon the altar of learning and religion: he could not refuse the martyrdom. In the year 1819, the honor of doctor in divinity was conferred upon him by Hamilton and Williams colleges, as an expression of the regard in which his character and labors were held; but it was an honor destined to flourish in his grave, rather than adorn his living brow. Incessant labors, the most painful solicitudes, together with frequent exposure to the cold and the storm, were too much at last for his delicate frame. Occupied in the chapel morning and evening in the exercises of devotion; through the day in hearing recitations, sometimes in metaphysics, sometimes in the languages, and sometimes in miscellaneous studies, besides the general supervision of the college: on the Sabbath preaching in the destitute congregations in the vicinity, to eke out the means of a scanty support; during the vacations travelling extensively to collect funds and sustain the interests of the college; corresponding with the bar, and hurrying from home to attend the courts; —all business, all activity, all solicitude, and suspense; how could he but become the victim of his own generous devotion? Soon after the commencement of 1818, he was troubled with a slight hoarseness; in spite of medicine and precaution, this affection continued, aggravated occasionally by hemorrhage at the lungs. The last time he preached was at Thetford, Vermont, October 6, 1818. With the hope of improving his health, he journeyed to the western part of New York; still unable to stay the encroachment of the disease, he prosecuted travelling in the fall of 1819, as far as Georgia, where, and in South Carolina, he spent the following winter and spring.

Unimproved in health by climate, by travelling, and the prescriptions of the most eminent physicians, he slowly pursued his way homeward, that having once more seen and blessed the college he had saved and honored, with nothing more he could do, he might lie down and die. He arrived at Hanover in the month of June; the students, in the ardor of their affection, would have formed a procession, as they heard of his approach, to receive him, though his pale countenance and emaciated form told them too truly his sojourn was to be transient—that he was soon to depart forever. The tear stole down his face as the college spire once more broke out upon his view, with the young men sent to meet him hanging in his train: but he could not permit what his native modesty and the seriousness of the hour forbade; he needed pall-bearers, not a triumphal procession. In the full exercise of his understanding, or rather his understanding invigorated and perfected by the celestial visions beginning to break upon him, as like Brainerd, he "stood upon the sides of eternity," like him too he wished to be useful to the last. The senior class was about leaving upon their last vacation; he invited them to his sick room; they stood around him; as a father, as a dying Christian, he gave them his farewell advice, his latest counsels and blessing, with a seriousness of air befitting the grave; with a serenity and joy most like heaven. They listened; they wept; they retired; they parted on earth forever, but not till they had sent back an address filled with prayers for his recovery, and promises that they would remember and follow his counsels. Few of the remarks he made in his last sickness can now be recalled, so as to be recorded; the following are of those remembered. "At the commencement of my sickness, I felt very unwilling to die; I seemed to have just begun to live; I wished to do something to make it more evident on whose side I was. I thought I

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should be ashamed to appear among those who had been actively engaged in the service of God and their generation. But now I have passed this trial; if I do not mistake my feelings, I have been brought to be willing to be saved by grace, without doing any thing." To a minister he said, "The last winter (when he was travelling at the south) I read the Scriptures a good deal in Greek: I was surprised at the new views I obtained from passages the most familiar." At another time: "I am often reminded of the plain, blunt manner in which I was addressed by Mr. W. in New York. He had not been in my presence perhaps a minute, when he said: 'You are promoted to honor; you hold an elevated place; but to be saved, you must come down as low as the poorest and meanest sinner that lives.' I think I fully assented to it: I do not exactly recollect his words at this time, but it was said in so sincere and affectionate a manner, as rendered it altogether acceptable." To one of the professors: "I am far gone; I am now expecting every day to be my last." Have you much choice? it was inquired. "No; if I can be of any use, I suppose I ought to be willing to live: I can yet speak to those who come in to see me." After a short pause, he asked: "Is there any thing in the Bible respecting the ministration of the saints?" To one of the tutors, who inquired if he found his mind much composed, "I am not discomposed; if it should please God to give me stronger affections, I trust I shall be thankful. You are just entering upon the world; be decided and active for Christ: keep *self* down." After a season of great distress, he repeated these lines:

Well, if ye must be sad and few,
Roll on, my days, in haste:
Moments of sin and months of wo,
Ye cannot fly too fast.

On being asked, if the doctrines of grace appeared as precious as ever, and particularly the divinity of Christ, he replied: "They appear the same; but I am not sure we duly appreciate the Holy Ghost." To an inquiry, how he did, "I am getting along very fast; nor have I any desire to go slow." On Thursday, July 27, his attendants observed in the morning a marked alteration in his appearance and symptoms. His wife leaning over his bedside in much agitation: "Be still," said he, "this is my last day." When after a season of speechlessness, she asked him, if he could not say to her one word more: he raised his eyes to heaven, and said: "the Lord be your God, my dear, and the God of our children." Closing his eyes, he then lay for some time in a state of quiet: as he opened his eyes again, and saw his wife standing over him, he added; "Well, my love, you seem very quiet; *be quiet, all is well*, I believe." After a short struggle, when all thought him dying, he revived and said: "Had it pleased my Lord to have released me, I should have rejoiced; let him not withdraw his Holy Spirit from me. May the Holy Ghost be with me: glorious Redeemer, take my spirit." He lay a short time, and then all was motionless; his spirit ascended, it cannot be doubted, to the arms of his Saviour—the bosom of his God. It was one o'clock, July 27, 1820. The recollection of that sad day is yet vivid; the heavens were serene; the winds nearly suspended in their gentleness; the sun shone out in unusual brightness; the students, held in painful expectation from hour to hour, were seen walking solitary under the trees and in the sequestered paths they frequented; or else seated in their chambers, they opened a book, only to close it again: at length the dreaded note came in solemn

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cadence from the college bell: upon every heart it struck as a sound from eternity, as all stood still, looked upward, and said: My father! my father! the chariot of Israel, and the horsemen thereof!

The published writings of president Brown are the following:—

An Address on Music, delivered before the Handel Society of Dartmouth college. 1809.

The Faithful Steward; a sermon delivered at the ordination of the Rev. Allen Greely. 1810.

A Sermon delivered before the Maine Missionary Society. 1814.

Calvin and Calvinism; defended against certain injurious representations contained in a pamphlet entitled: "A sketch of the Life and Doctrine of the celebrated John Calvin:" of which Rev. Martin Ruter claims to be the author. 1815.

A Reply to the Rev. Martin Ruter's Letter, relating to Calvin and Calvinism. 1815.

A Sermon delivered at Concord, before the Convention of Congregational and Presbyterian ministers of New Hampshire. 1818.

In person, president Brown was of a middle stature, a little inclining in his posture, with an open, serene, penetrating eye of hazel, surmounted by a bold forehead, upon which a rich auburn hair fell gracefully; a light, delicate complexion, which on his cheeks was mantled with the flush of health and youth: slow and contemplative in his gait though alive to all around him: remarkable for his neatness of dress, whilst it never approached to fastidiousness and display. A serious, thoughtful air, with the marks of a sleepless attention, sat upon his countenance, at the same time so remote from moroseness and coldness, as to invite rather than repel approach. A certain native dignity, having as little relation to art, as self-conceit to true greatness, diffused almost an air of sacredness around his person, forcing upon all the consciousness of being in the presence of a superior mind, whom it was impossible at the same moment not to love and reverence; fear, and yet be attracted to nearer intimacy. A sort of enchantment held firmly, yet pleasingly, all who drew near him; not the effect of a first impression, but strengthened more and more by protracted acquaintance.

As a scholar, his acquirements were extensive, if not the most profound: thoroughly digested, so far as he went, and so much at the command of a well disciplined mind, as to be ready to appear, at a moment's bidding, to execute whatever he ordered. With no department of science and literature was he a stranger: to no one did he manifest an exclusive preference. He could delight in all, pursue all; or in obedience to duty, abandon all. Such was the command he maintained over his acquisitions, that in the time of his presidency, as occasion called, he could with equal facility hear the recitations of the junior classes in Tacitus, algebra, and geometry, and the seniors in the elegant speculations of Butler and Stewart, and the deep abstractions of that prince of divines, as Robert Hall has denominated him, president Edwards. What he could not learn from application to books, on account of his importunate engagements, he extracted from others, with a tact which, whilst it gratified them, concealed the defect of his own knowledge. Ever laborious and inventing methods for doing good, as a preacher; ever oppressed and distracted by conflicting duties, as president; a young man just fairly entered upon life when he died; were

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it not for the *order* of his mind, it could hardly be told, how and where he obtained so varied and substantial learning. Had he lived and died the minister of North Yarmouth, or of any other, even the most obscure parish, so sacred to God did he consider his time and intellect, so religiously did he regard the highest cultivation of his understanding as well as his heart, that he would have been the same man, the same mind, the same scholar still.

As a writer and preacher, it may be said of the dress of his thoughts as well as of his person, it was the "simplex munditiis;" a style not elaborate, yet cautious; never overwrought, always chaste; not ornate but beautiful; if not eloquent yet elegant, pure, noiseless as the deep stream, bearing along noble thoughts, clear conceptions, and convincing arguments, instead of that artificial rivulet, which is made to rush over rocks, and dash among precipices, and, concealed among thickets, to hide its native feebleness and poverty. Whatever he did, was done earnestly; a negligent style, crude thoughts, superficial investigation, the repetition of stale facts, commonplace illustrations and forceless truisms, transmitted from author to author and preacher to preacher, he could not away with; under the transforming operation of his original and philosophical mind, every subject he touched put on freshness and beauty; with a new direction of thought, new lights and illustrations, and a resolute vigor in approaching it, he gave interest and attraction to what had seemed most jejune and soporific. In illustration of this is his address upon music, of which he was an accurate judge and a skilful performer, delivered when he was a tutor in college: his views upon this subject, thrown out when he was a youth merely, and more than twenty-five years ago, are in striking accordance with the taste and execution of that distinguished master of the art, who within a few years has so much reformed the psalmody of our country by his own beautiful airs, and the introduction of the chaste productions of Germany. The missionary theme has become attenuated by the various lights in which it has been exhibited; and yet if we were to select one out of the innumerable productions the press has sent forth upon this subject, we know of none possessing more interest, and carrying a deeper conviction than the one preached before the Maine Missionary Society twenty years ago, when the receipts of that society were only $650. If president Brown had not the scrupulousness of Oberlin, whose conscience disturbed him for the wrong configuration of a letter in writing, he was never satisfied, if every thing of the smallest moment was not done *just as it should be*. For awhile in the course of his ministry, he attempted preaching extemporaneously for half of the Sabbath; others were satisfied, edified, and even applauded; he only was disgusted, and nearly indignant with his preaching; it did not reach the order, the select language, the compass of thought, the beauty of illustration, the strength and conclusiveness of argument, the apposite introduction of Scripture quotations, in a word, that *perfect finish* which he sought to give to every production. After a short experiment, he abandoned the effort, thinking, with president Davies, "that it was a terrible thing to talk nonsense in the name of the Lord." In preaching, his delivery was serious, self-possessed, impressive: his eloquence was in an eye beaming purity, majesty, heaven; in a countenance lit up with intelligence, conveying, like the telegraph, in its delicate and changing hues, a knowledge to his audience of what was working within, as he poured out successive truths and persuasions from his overflowing heart; and in a deep, clear, sweet voice, under perfect subjection, almost like melody itself, bearing in its rich lines to other minds, the convictions and emotions of

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his own breast. Had he stood silent in the pulpit, his very looks would have spoken, his eyes been eloquence, and his face have inspired purity and devotion; every one, as he looked, would have felt himself constrained to become a better and holier man.

In his views of religion, president Brown was decidedly orthodox. At the greatest remove from blindness and bigotry, admitting only what he had examined with an independent judgment, following Christ as the only Lord of the conscience, he did not hesitate, after long and prayerful investigation, to receive into his head, more to receive into his inmost heart, those great truths of Christian doctrine, which were professed at the period of the Lutheran reformation, and by those heroic, those eminently Christian men, who felled the forests, planted the institutions, and with life and blood bought the liberties of New England. These truths he preached plainly and often to his own people, "with the Holy Ghost sent down from heaven;" he preached them fearlessly and frequently in his subsequent elevation, when weaker minds would have pleaded indulgence for popularity and expedience: on them he reposed his salvation, as in the triumph of faith, he breathed out his soul into the hands of his Redeemer. When these truths, preserving their fortune still from age to age, were exhibited in distortion and caricature, as worthy only of unmingled execration, and the receivers of them as actuated by a spirit hardly less than diabolical, he did not refuse, however reluctant from native feeling, to engage in controversial strife, to stand forth in defence of the faith once delivered to the saints. He did stand forth, and made it evident that the controversy was not between the orthodox and their accusers, but between these accusers and the plainest, most reiterated declarations of the word of God. A more able, dignified, and convincing argument for primitive Christianity, is seldom exhibited; to overthrow the foundations of orthodoxy, and uproot these great and purifying truths of Christianity, which in every age and every place where they have been proclaimed, have been "mighty through God, to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God," was found a very different thing from echoing the old calumny of centuries: "Calvin burnt Servetus! Calvin burnt Servetus!"

But it is upon his courage and self-devotion in preserving a venerable and useful institution of learning from the destruction of political phrenzy, and his unrivalled skill in governing the young men connected with it, that his permanent fame will rest. Here was his greatest, noblest, latest, most triumphant effort: he carried to successful issue, young and single handed, in opposition to party excitement, and in defiance of penal enactments the most important question ever submitted to the decision of the American tribunal of law; he gave rest to our literary institutions from political agitations; he gave security and permanence to those endowments of learning, and enterprises of Christian benevolence, which are the glory and the protection of the land. For this he counted nothing dear unto him; for this he spent his energies, wasted his property, impoverished his family, lavished his life. If over the door of every college should be inscribed the name of its founder, in characters equally bright should it be written: PRESERVED BY FRANCIS BROWN. Honored be the name which men like Hopkinson, and Wirt, and Webster, did not refuse to honor; sleep on in peace, that form so finished in dignity and manly beauty, as almost to give some shadowing of what the body may be after the resurrection; loved forever be the mind which inhabited it, hardly receiving new fires and new purity as it ascended to the society of the just.

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NOTICES OF NEW PUBLICATIONS.

Address to Christian Parents of the Churches in Vermont. Rutland: W. Fay, Printer. 1834. pp. 36.

The General Convention of Congregational and Presbyterian Ministers in Vermont, at their session in Royalton, September, 1833, passed resolves, expressive of their opinion, that greater fidelity is demanded of parents, in educating their children to labor for the advancement of the kingdom of Christ; and that it is expedient to address the churches on this subject. In pursuance with these resolutions, Rev. Messrs. Edward W. Hooker, Amos Drury, and Hosea Beckley, were appointed a committee, who, at the late session of the convention at Brandon, reported the address, whose title we have given. It was written, we learn, by Mr. Hooker, and contains sentiments of great weight, expressed in a very impressive and scriptural manner. We hope that the Executive Committee of the American Tract Society will take pains to read it. If they do, we are sure it will be adopted into their series. We insert the closing paragraph.

"Christian parents, if we expect to see the kingdom of Christ rising, the sons and daughters of the church must be trained with special reference to the work. 'The children of this world are, in their generation, wiser than the children of light.' They make long, patient, pains-taking preparation for the accomplishment of their schemes. Can we do any thing for the Lord Jesus on any other plan? Do we expect that God will work miracles, by taking our sons and daughters and making them eminently useful, without our care? Has Christ any school, separate from our families, in which he will bring up the arrearages of our negligence and remove the defects of our children's characters, fostered by us for years? Let us not quiet ourselves in neglect of duty by any such thoughts. Our children will be, in serious measure, such servants of Christ as we instrumentally make them, and as they, under our influence, make themselves. They will enter his service with our characters stamped upon them; and will tell, by their fitness or deficiencies, our fidelity or our shame. Let us esteem every day of their minority as solemnly important. Their pupilage with us is passing away on the swift wings of time. What we do we must 'do quickly.' Let us seek for and cultivate, in them, every thing which has been lovely and honorable in the characters of devoted men and women, whose records are with us, and by whom God has 'made known the savor of his love.' Let us enter ourselves more into the spirit of the first propagators of Christianity, and take our children along with us in the labors of love. Higher attainments in piety must be aimed at, and made. The 'feeble must become as David, and David as the Son of God.' It must cease to be the fact that a *few* men and women of a generation, shall appear with the spirit of Swartz, Buchanan, Brainerd, Susanna Anthony, Isabella Graham, and Harriet Newell. There ought to be Christians active, holy, fervent as they, in every church; yea, why should not every church be composed of such; and the places of their abode become 'too strait for them,' and they, with 'the love of Christ constraining them,' go forth in the untiring spirit of Christian enterprise, over the whole face of the earth. With such pillars and 'polished stones,' the temple of the Lord will indeed be beautiful. Blessed with such supporters of the cause of Christ at home, the church will be strong for her Lord's work. Blessed with such messengers of salvation to the heathen, the work of evangelizing the world will go rapidly on. As they go forth and proclaim the Saviour's love, there will break forth from all 'the dark places,' the cry, 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth.'"

An Address, delivered before the Phi Beta Kappa Society of Harvard University, Aug. 28, 1834, on Classical Learning and Eloquence. By William Howard Gardiner, Counsellor at Law. Cambridge: James Munroe & Co. 1834. pp. 68.

We notice this oration for the purpose of introducing an extract. It contains sound doctrine, expressed in truly simple and eloquent language. It is one of the best defences of classical study which we have seen. It utters truths which are grating to the ear, that is accustomed to flattery, and if uttered from beyond the Atlantic, would turn away from them in moody silence or indignation, but which, nevertheless, may be like the herb bitter but wholesome. It is a shame and a deep reproach that there should be any necessity for such apostrophes as these.

"Accurate knowledge of the ancient languages useless! A waste of life to spend its best years on syllables and sounds,—mere names of things and those dead and forgotten! Rather let us say, that it is a waste of life to stop short of accuracy;—that language is thought, and the memory of words the memory of things. For God and nature have so mysteriously mingled body and soul, thought and expression, that man cannot set them asunder. They are one and indivisible. The principle of intellectual life hangs upon their union. We cannot think but in words. We cannot reason but in propositions. Or if the excited intellect should sometimes leap to an intuitive result and flash upon truth, it is yet a useless result, an unutterable, incommunicable, voiceless truth,—a waste flower in the wilderness,—a gem buried in the ocean,—until it has been embodied in language, and made visible by signs, or audible by sounds. And however it may be rarely true that the man of accurate thought is incapable, because he has not studied language, of accurate expression, it is universally true that he who has greatly studied

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accuracy of expression, words, their arrangement, force, and harmony, in any language, dead or living, has also greatly attained towards accuracy of thought, as well as propriety and energy of speech. 'For divers philosophers hold,' says Shakspeare, clothing philosophy in the mantle of the Muse, 'that the lip is parcel of the mind.'

"A waste of life! Why, what is man, his pursuits, his works, his monuments, that these niceties of language, the weight of words, and the value of sounds should be deemed unworthy of his immortal nature? He is fled like a shadow. The wealth which he toiled for is squandered by other hands. The lands which he cultivated are waste. That hearth-stone on which he garnered up the affections of his own home is sunk into the elements. The very marble, which his children raised over his ashes for a memorial unto eternity, is scattered to the winds of heaven. His sons, his kindred, his name, his race, his nation, all their mighty works, their magnificent monuments, their imperial cities, are vanished like a mist, and swept out of the memory of man. Yet the very word that he spoke, — that little winged word, — a breath, a vapor, gone as it was uttered, clothing a new and noble thought, embodying one spark of heaven's own fire, formed into letters, traced in hairy lines upon a leaf, enrolled, copied, printed, multiplied and multiplied, spreads over the whole earth; is heard among all tongues and nations; descends through all posterity; and lives forever, immortal as his own soul. Homer and ye sacred prophets, attest this truth!"

Our academies and preparatory schools must attend to this matter. Scholars must be better fitted before they enter college. They must become thoroughly versed in all the rudiments of the two languages. Our college professors have the deplorable office of teaching what ought to have been mastered years before.

The Teacher's Office. Inaugural Address of Rev. Rufus Babcock, Jr., President of Waterville College, July 29, 1834. Augusta: I. Severance. 1834. pp. 22.

Truly glad are we to reiterate such enlightened sentiments as the following.

"But a more serious objection has been made to the study of the ancient classics, on the ground of their immoral tendency. The whole spirit which they breathe, it is said, tends to the increase of war, licentiousness, and impiety. The indirect bearing of this objection on the theme of present discussion will not allow me more than a general and brief answer to it. After a most careful consideration of what has been so ably urged in support of this objection, I am constrained to believe that much more of this kind of influence is attributed to the classics than facts will warrant. When has it ever been shown, by a sufficiently ample and candid induction, that students of ancient literature are more warlike, more profligate, or even more irreligious than others? On the contrary, I hazard little in saying, that such an investigation would show directly the reverse of this. One of the most effectual antidotes for the evils in question is presented in the disgusting sensuality and the debasing superstition of the ancient systems and practices. Let these be held up in contrast with the lovely and winning purity inculcated and exemplified in the Scriptures, and the result cannot but be favorable. Especially will this be true, if a judicious use of this contrast be made by the teacher, and the mind of the pupil be indirectly led to a contemplation of the immense difference of these systems, by a comparison of their fruits. What would be thought of that artist, who should undertake to improve the effect of some of the noblest productions of the pencil, by removing all their shades? Revelation distinctly assures us, that it was 'in the wisdom of God' that the demonstration so full, various, and conclusive, in all ages and all circumstances, has been made, 'that the world by wisdom knew not God.' And shall we presume to be wiser, or more benevolent than the author of our being, by hiding that demonstration from sight?"

From every quarter of the country a voice is lifted up in favor of the ancient classics. It augurs well for the future. President Babcock's address is a well conceived and able production.

American Advocate of Peace. Two numbers. Conducted by C. S. Henry. Hartford: William Watson. 1834. pp. 103.

We have before adverted to the praiseworthy labors of the Connecticut Peace Society. We welcome with our whole heart this new auxiliary. It combines fine taste with its other excellent qualities. The articles are written by Mr. Gallaudet, F. Fellowes, Esq., Professors Holland and Upham, and the editor. We would gladly quote from all the articles, if we had space. Salutary changes are manifestly taking place in this great department of philanthropic enterprise.

Seventh Report of the American Temperance Society, presented at the meeting in Philadelphia, May, 1834. pp. 116.

We can only echo the universal note of the press in commending this report. It discusses and settles a momentous question, bearing most intimately on the temporal and eternal welfare of man. Reports like those of this Society, the Prison Discipline, the New York State Temperance, and some others, are likely to constitute a new and most important portion of literature. They are written with great care, and combine with close reasoning, a great array of most important facts.

Baccalaureate Address, delivered Aug. 11, 1834, at the third annual Commencement of the University of Alabama. By Alva Woods, D. D., President of the University. Published by request of the Trustees. pp. 16.

The author thus speaks of the art and science of teaching.

"Is there not also reason to fear that the importance of this subject to the welfare of our country is often overlooked? If it be acknowledged that intelligence and virtue are essential to the permanent prosperity of a republic, what can be more important to the welfare of our be-

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loved country, than the instruction of the rising generation? This, then, is the profession, which, in these United States, ought to enlist and employ the highest order of intellect, and the highest attainments in literary and moral excellence. If it be better for individuals and for society to prevent crime than to punish it, then is that office of the very first importance, which requires a man, in the discharge of its duties, to enlighten the youthful mind and to inculcate a love of virtue and an abhorrence of vice.

"While this office is wholly unknown, or lightly esteemed among the more barbarous nations, it is held in the highest veneration among the enlightened. In the brightest days of the glory of Greece, you find the instructors of her youth ranked among the illustrious, the revered, and the honored men of the country. Go to the most polished nations of Europe at this day, and you find their philosophers and teachers associated with the great and the noble and the virtuous of the land. Indeed, you may judge of the progress which any community has made towards a state of general intelligence and high culture, by the respect which they render to men of learning, and by the estimation in which they hold the office of an instructor of youth."

The Introductory Lecture before the Alabamian Institute, delivered Dec. 7, 1833, in the Hall of the House of Representatives. By Alva Woods, D. D., President of the University of Alabama. Tuscaloosa: W. W. & F. W. McGuire. 1834. pp. 19.

This address is upon the "influence of knowledge on man in his social state." We quote one sentence, containing an interesting historical fact.

"These literary societies may also exert a wholesome influence upon the cause of morals and of freedom. All error flourishes best in the darkest shades of ignorance: and tyranny, whether civil or ecclesiastical, holds an undisputed sway only where the light of knowledge pours not its radiant beams. The foundations of despotism are sapped, and its whole fabric endangered, by schools and colleges, by literary societies and printing presses, and by all similar means for irradiating the human understanding with the light of truth. Sixty-four years after the first settlement of Virginia, Sir William Berkley, then governor of that province, in an official communication to the lords of the colonies, observed, 'I thank God, that there are no free-schools nor printing presses here; and I hope we shall not have them here these hundred years; for learning hath brought disobedience and heresy and sects into the world, and printing hath divulged them in libels against the best governments.'"

The American Almanac and Repository of Useful Knowledge, for the year 1835. Boston: Charles Bowen. 1834. pp. 336.

The astronomical department of this volume has again been prepared by R. T. Paine, Esq. The subjects which have received the most attention, are banks and the periodical press. In addition, there will be found to be a variety of miscellaneous matters, together with the usual register of the general and state governments. The present is the sixth volume of the series, and is worthy of equal commendation for the valuable information which it communicates. The editor's labors are characterized by remarkable judgment and industry.

Persuasives to Religion; consisting of ten Sermons, written on a voyage from England to America. By George Whitefield. Fifth American edition, with a brief Memoir of the Author. Boston: James Loring. 1834. pp. 240.

An interesting memorial of the spirit if not of the eloquence of Whitefield.

Lectures on Phrenology, delivered be- fore the Young Men's Association for Mutual Improvement in the city of Albany. By Amos Dean. Albany: Oliver Steele, and Hoffman & White. 1834. pp. 252.

We make a single extract from this volume on the faculty of *Hope*, as it seems to give the author's views of the connection of phrenology with religion.

"The function of this faculty seems to be the reverse of cautiousness. It encourages the progress onward by its specious illusions, regardless of the obstacles in the way of its progress. It affords anticipations of the future not reflected from the mirror of the past, but adorned with its own imagery, and heightened by its own coloring. It is the parent of disappointment, because realities are seldom found to square with its inspirations. Notwithstanding, however, the frequency and severity of disappointment, it still hopes on, and thus continues till its function terminates.

"This faculty in religion is productive of faith. Faith is, in fact, defined to be 'the substance of things hoped for.' It inspires a reliance and a confidence in the attributes of the being adored by veneration. It is therefore an essential element in man's religious nature.

"We have seen that theology is indebted to this science for the direct proof it furnishes of the existence of a Supreme Being, in the fact of the bestowment of the faculty of veneration. Based upon the same chain of reasoning, may we not recognize in this faculty evidence of the existence of a future state? With such a state this faculty seems to be in relation. Its home is the future. Nor is it confined within that limited horizon, that bounds our earthly vision. It penetrates the thick gloom that settles over the final resting place of its organ, and dares its flight into the illimitable future beyond it, with untiring wing and unquailing spirit. Even in time it stretches into eternity, and revels upon the joys and delights that can cease only with the capacity for enjoying them.

"United with the faculty of conscientiousness, the pure feeling of right and wrong is experienced, from which arises the conviction of accountability, and from the union of both results the belief in a future state of rewards and punishments.

"It is thus that man's moral and religious natures are found to harmonize with each other. Veneration adores a Supreme Being; idealty invests him with its beauty, benevolence with its goodness, conscientiousness with its justice, while hope, with undrooping pinion, carries forward their joint possessor to experience the exercise of the attributes of that being, through a never-ending eternity."

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Counsels to Young Men on Modern Infidelity and the Evidences of Christianity. By JOHN MORISON, D. D. Boston: James Loring. 1834. pp. 237.

The first part contains a portraiture of modern skepticism, and the second a delineation of the truth and excellence of Christianity. The author is a Congregational minister in the vicinity of London, and seems to be familiarly acquainted with the shifts and wretched devices of the modern skeptic. The book is written in a popular and pleasing style, and is well adapted to obtain a wide circulation.

Letters on Practical Subjects, to a Daughter. By WILLIAM B. SPRAGUE, D. D. Pastor of the Second Presbyterian Church in Albany. Third edition. New York: D. Appleton & Co. 1834. pp. 281.

Three genuine editions of this work have been published in this country, one by the Religious Tract Society in England, and an altered and mutilated edition in Scotland, under the title of the Daughter's Own Book. Of this last, two editions have been published in Boston.

The Annals of Salem from its first set- tlement. By JOSEPH B. FELT. Salem: W. & S. B. Ives. 1827. pp. 611.

History of Ipswich, Essex, and Hamil- ton. By JOSEPH B. FELT. Cambridge: Charles Folsom. 1834. pp. 304.

The history of Salem is strictly in the form of annals, the principal events being detailed in chronological order. A large appendix is inserted containing a great variety of curious and useful documents. The history of Ipswich, Hamilton, and Essex, without excluding the order of time, is rather constructed on the plan of subjects, as military concerns, education, fisheries, currency, deaths, &c. We hope that every town in Massachusetts, whose history is not yet recorded, will find such annalists as Mr. Felt. He goes to his work *con amore*: accurate, clear, full, impartial; we find little or nothing to be desired, which he has not included in his volumes. The mechanical execution is remarkably good. The contents are so multifarious, and our limits are so narrow, that we are compelled to refrain from quotation. Many curious facts and incidents might be found, which would greatly enliven our pages.

Proceedings of the Society for the Ad- vancement of General Education in the County of Bucks, Pa. Doylestown, Pa.: James Kelly, 1834. pp. 8.

We received this pamphlet with great satisfaction. We could wish that such men as have put it forth could be found in every county of this great, but we are sorry to say, *uneducated* State. We should think there were enough in the following paragraphs to rouse every friend of the Commonwealth, to immediate and energetic action.

"The Governor of this Commonwealth, in a recent message, utters a trumpet-tongued appeal to his fellow-citizens on this subject. In that document the extraordinary fact is stated, that there are nearly 600,000 children in Pennsylvania, under the age of 15 years, and nearly 150,000 between 15 and 20; and out of this number there is reason to believe that 380,000 *are destitute of instruction*. And of those who are sent to school, how few, comparatively, acquire any thing that deserves to be called education. There are multitudes who learn to read, and (in consequence of defective methods of teaching) learn nothing more. But this is not knowledge; it is only the instrument by which knowledge is acquired. Some of the most deplorably ignorant men who are to be met with in society, are persons who have been taught to read, without being inspired with a love of information. 'Assuming the last census as a basis, (says the Committee on Education, in their report to the Legislature of Pennsylvania,) we have 635,849 children under the age of 20: between 4 and 500,000 of these are, by the Constitution, placed under the guardianship of the Legislature; of which by official returns made last year to the Secretary of the Commonwealth, only 17,462 are now receiving (and that nominally perhaps) instruction GRATIS. Here then, are 400,000 at least, wholly without any kind of schooling; yet we now only begin to hear a murmur of discontent.'

"'In Pennsylvania, (says the same valuable document,) our right of suffrage is as broad as possible. A citizen who pays a tax of a few cents only, can go to the election with power equal to him who pays a tax of many hundred dollars; and by his vote directs the public weal with the same authority as the richest citizen. It becomes necessary, therefore, to give the man of humble means, an opportunity of understanding the advantages in which he so largely shares.'

"Upon the same authority we have the startling fact, that in Pennsylvania, there is a large number of voters who cannot *read* the tickets that are handed to them at the polls—and their number is annually increasing. Surely such a state of things may well create alarm in the bosom of every lover of his country. Surely it ought to be sufficient to arouse the leaders of society in this Commonwealth, from that indifference to the condition of the popular intellect by which they have hitherto been ungraciously distinguished."

A Committee at a public meeting held at Newtown, on the 7th of June, 1834, "recommend the formation of *A Society for the promotion of public Education in the County of Bucks*. Let it be composed of men of all parties and denominations; let it confine itself merely to the awakening of the public mind to this important theme; and let all its meetings and transactions be open to the investigation of any one who desires to examine them.

"If it be asked how such an association will operate for the attainment of its important object, it may be replied, that its members will be better able to determine this, as they convene from time to time, and become fully acquainted with the population on which they desire to act. It may be said, however, in a general way, that they will have at their disposal, all the ordinary

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instrumentalities by which men influence the public mind.

"A society of this kind will, of course, have its Board of Managers. That Board may, perhaps, be divided into four committees—1st, A committee on the press—2d, On public meetings—3d, On correspondence—4th, On schools. The standard publications on the subject of Education, both in Europe and America, should be subscribed for, and placed at the service of these Committees."

A society was subsequently formed, (James Worth, President, John H. Gordon, Secretary, and twenty-five Managers,) which has entered on its truly philanthropic course with much spirit.

An Address delivered by CHAUNCY COLTON, A. M., at the Inauguration of the Faculty of Bristol College, Pa. 1834. pp. 47.

The Past and the Present, a comparative view of Idolatry and Religion, as aids to learning. Pronounced before the Athenian Society of Bristol College, July 23, 1834. By WILLIS G. CLARK. pp. 23.

The Power of Literature in connection with Religion; an oration delivered at Bristol College, July 23, 1834, before the Philologian Society. By FRANCIS S. KEY. pp. 19.

We quote from each of these documents.

"The peculiar religious advantages of this college present a feature of great interest. The President sustains the relation of *pastor* to the students and families connected with the institution. The Faculty as a body recognize also the obligations and duties of religious guardianship over the students. At the Faculty meetings of each week the religious state of the college and the spiritual interests of individual students are made subjects of inquiry and prayer in connection with their progress in study, and their faithfulness in business in the manual labor department.

"The weight of religious influence on the part of a large number of pious students who are studying for the ministry, should be regarded as of very precious account in this estimate. Of the whole number of students, it is hoped that between fifty and sixty are truly spiritual in heart and life. Several of these appear to have been brought to a saving knowledge of the truth, since their connection with the college. The greater part of those who are regarded as truly pious, are now communicants in the college church. The exemplary, and in many instances, deeply serious deportment and spirit of the remaining part of the students, afford the most animating promise.

"The moral power and efficiency already possessed by this college, and beginning to be exerted in the promotion of the most cherished objects of beneficence in the church, may be in some degree illustrated by the doings of its infant missionary society, which is auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States. A course of monthly missionary lectures in connection with the general subject of Christian beneficence, and the responsibilities of the church in the nineteenth century, was commenced soon after the organization of the institution. These lectures are especially designed to promote and cherish an intelligent and scriptural missionary spirit, among the students and the other members of the congregation of the college church. The missionary society was organized on the first Monday evening of December. *It will this year contribute to the cause of missions in the church, more than $300.*"

Colton.

"Yet when those broken shrines were in their prime,—
The brightest objects in the eye of Time,—
When wrapt in guile those ancient cities lay,
And scenes of riot turned the night to day;
When lust and murder stalkod unchocked abroad,
And sin's wide current like a river flow'd,—
Then rose that star above Judea's land,
And bade its lustre o'er the world expand:
Then struggling Paul in Athens stood, and cried
Against idolatry, and fraud, and pride:
He spake of ONE, whose smile could warm the grave,—
Who walked unshrinking on the midnight wave;
Whose love was boundless, and whose tender eye,
Look'd down on men with kind benignity.
'The GOD that made the World,' he praised aloud,
Till Felix quaked, and Dionysius bow'd:
At Cæsar's judgment seat, sublime he stood,
With words of eloquence, a glowing flood:
With hand extended, and persuasive tongue,—
In royal ears his melting accents rung;
Till tears around him, fell like morning dew,
And Justice whispered that HIS GOD was true!

"Since then, rejoicing science on its way,
Hath moved, illumined by religion's ray;
That dawn unbarred the gates of heavenly light,
And quenched the darkness of that gloomy night—
Through the dim wastes of centuries it spread,
And bade the monk in cloisters, 'cowl his head,'—
Till halls of learning felt its cheering soul,
And bade the genial radiance onward roll.
Through Europe's boundaries it swept along—
Inspired the preacher's heart—the poet's song;—
Barbarian hordes to Virtue's path it won,
And walked in beauty like the golden sun;
Till half the world its kindling power confest,
And the glad spirit ran from breast to breast."

Clark.

"Where the two great objects of religious and literary instruction are properly united, and where the latter is made to stand, as it ought to do, in a station secondary and subordinate to the other, the temptations which are so apt to accompany the acquisition of learning are happily counteracted. There will be found no inconsistency in the motives or objects which such a course of education presents. While the heart is softened, the taste refined, and the reasoning powers exercised in the various pursuits of literature and science, there is no cause to apprehend that the lessons of religion will be rendered less efficient. Nor can youth so situated be insensible to that which pleads more successfully with man than all argument and precept—the beauty and the brightness of the Christian character shining around them in their companions and instructors.

"Above all, when Christians, awakening at the call of duty, have established such an institution, and placed it in the charge of men with hearts devoted to the Redeemer's cause, willing to give themselves up to the work of preparing the rising generation for his service; when from its hallowed walls, and from the rejoicing courts of Zion the prayer of faith shall ascend, how can we doubt that it will be answered with the benediction of heaven?"

Key.

Report on Classical Education.

At the annual meeting of the Board of Trustees of the Western Reserve college, in August, 1833, a committee was appointed to confer with the Faculty, and report on

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the course of study to be pursued in the college. That committee, after mature deliberation and conference with the Faculty, presented a report, which was adopted at the meeting of the Board in August, 1834, and which was ordered to be published in the Ohio Observer. The main topic for consideration in the report is the expediency of substituting the Bible and Christian authors, as classics in colleges, instead of heathen authors. It is an enlightened and able exposition of the subject.

"In studying the Greek and Latin languages, the student is studying the English, not merely because many of its words are derived from these languages — not merely because he is learning the general principles of grammatical and rhetorical construction—but because he is forced to know his own language, in order to make a correct translation. While studying an ancient language, he is to nearly an equal extent, studying his own. He is also becoming acquainted with the sentiments of ancient authors, and the great mass of historical fact which they present, and is preparing himself to gain a knowledge of antiquity which he could never acquire through the medium of translations. It is believed that the study of the ancient classics, as sustained in the colleges, is the connecting link by which we retain our hold upon the knowledge of antiquity; and were all the colleges to dispense with the study of them, nearly all this knowledge would soon be lost to community, and go into forgetfulness. And though some have expressed their willingness that it should be forever blotted out, so far as it may be learned from heathen classics, we are not of their number. And we are the more solicitous to retain our hold upon it, when we remember that the Scriptures were written in the days of antiquity, and must be interpreted by the light which antiquity casts upon them. We see not how a man can become a good interpreter of the Scriptures, who has not studied the ancient classics, and secured the knowledge to be gained through this avenue. A part of the Scriptures were written in a dialect of the Greek, to understand which, it is necessary to have studied Greek in its purity. A good interpreter of the Scriptures must be acquainted with the nations that existed, and the manners and customs that prevailed when the Scriptures were written, and to these he is introduced by the study of the classics. Some of the best commentators and aids to the interpretation of the Scriptures, are written in Greek and Latin, and will never be translated.

"Does any one ask, what practical benefit am I to derive in my profession from the study of the ancient classics? We answer, they are not a part of a professional course. They belong to that common ground which it is needful that all literary men pass over, previous to entering upon the appropriate studies of a profession. Yet they are of practical utility in each of the learned professions. They introduce the lawyer to the nations and governments and laws of antiquity, and acquaint him with Roman law, from which modern law takes its origin. They help the physician to gain the knowledge of the healing art, and to understand the terms of his profession. They assist the divine in unlocking the volume of inspiration, and aid his researches for the treasures of heavenly wisdom. True, we may be pointed to men who have become eminent in professional life, without their aid. But these are rare instances, while we might refer to many, who have failed or have been all their lifetime pressed down with a consciousness of inferiority to others of their own profession.

"But while we decide to retain the study of the ancient classics, we do not thereby decide to exclude the study of the Bible and Christian authors from the collegiate course. This has not been done in time past. And we believe, that by the increase of preparatory studies, and by greater diligence during the four years in college, the study of the Bible and Christian authors may receive increased attention. And we would recommend as a part of the collegiate course, the study of the Hebrew, and increased attention to the Hellenistic Greek of the Septuagint and New Testament, and to the principles of sacred interpretation. It is our opinion, that the Hebrew ought to be studied at an early age, and there are strong reasons for making it the first language, upon the study of which the youth shall enter. It is a simple language—it is the most ancient language, and to place it first in a course of literature, would be to follow the order of time, and the order of nature. If it were made a first study, the youth would become acquainted with the word of God, at a time when he needs its influence, and when it might be expected to make upon him deep and permanent impressions. And by its influence he might become so fortified and established, that no danger could be apprehended from the subsequent study of the Greek and Latin classics. But if the Hebrew is not the first study, it should be a part of the collegiate course. The Bible is a most wonderful book, for its antiquity, for the historical facts it communicates, for its classical and moral purity, and for its sublime strains of poetry and eloquence. And considering what the Bible is, what are its truths, and what bearings it has upon the best interests of men, in this world and the world to come, no man, liberally educated, ought to be without a knowledge of its original languages, and the principles by which it is interpreted."

The Immorality of the Traffic, Manufacture and Use of Ardent Spirits as a drink; and the duty of Christians, with reference to the temperance cause; being the substance of a discourse, delivered in the 2d Presbyterian church in Baltimore, June 8, 1834. By Robert J. Breckinridge. Baltimore: Sands and Neilson. 1834. pp. 23.

The energy and closeness of Mr. Breckinridge's appeals may be learned from the following paragraph.

"One of the most clear, distinctive, and oft-repeated inculcations of Christianity is, Thou shalt love thy neighbor as thyself. And the whole of the divine oracles scarcely contain a more striking and noble exhibition of truth, than that beautiful parable in which our Saviour teaches us to consider and treat as our neighbor, every creature that bears the image of God. Dear Christian brethren, give full play to the better emotions of your hearts, and answer at its bar, as you will answer at the burning throne on high,—is there one possible aspect of this trade, which the ingenuity of Satan could so gloss over, as to make it bear the light of that glorious truth? Do you love money so much, that for the hope of gaining it, you will pursue and justify on Christian principles, a line of con-

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duct, which you are sure, will one day pierce you through with sorrows? Yet you pursue towards your neighbor the conduct, which you are sure, will, unless God interpose to save him from you, ruin him, soul and body!—Do you care so little for the partner of your bosom, the sharer of all your hopes and joys, the mother of your little ones, the tried, the devoted friend, who clings but the closer to you, as all things else loosen around you—oh! do you value her at so low a rate, that you will barter away her peace, her hopes, her highest joys for paltry gain? And yet, what but the hand of God, can save your neighbor's wife from the complicated sorrows which the successful prosecution of your business, must bring down upon her head!—Oh! man, hast thou a heart, and canst thou look upon the bright face, and the lovely form of the little boy that sports around your hearth, and then calmly brutalize thine own issue for vile dust? Thou canst not; thou darest not; omnipotent nature forbids the horrid deed! And yet thou wilt entice to ruin thy friend's boy, and break thy friend's heart, with the clear sanction of thy Saviour's word, and under the broad protection of thy Saviour's name! Corruption, thy name is man!"

The Holy Bible, containing the Old and New Testaments, translated out of the original tongue, and with the former translations diligently compared and revised; the text of the common translation is arranged in paragraphs, such as the sense requires; the division of chapters and verses being noted in the margin, for reference. Boston: Perkins, Marvin, & Co. Philadelphia: Henry Perkins. 1834. pp. 1,264.

"Lest any one who sees this Bible should imagine," says Mr. Nourse, "that it is a new translation, or an amendment of the old, he is assured that not a word is altered from the common copies; the arrangement is new, and is intended to prove that the Bible has beauties, which have been hitherto obscured by an improper and almost ridiculous subdivision of its sacred contents."

The common division of chapters and verses is rejected, and the text is divided into paragraphs according to the sense, in the same manner as the Greek Testaments of Wetstein, Griesbach and Knapp are divided. The numbering of the chapters and verses, is, however, preserved in the margin for facility of reference, and for the use of the old concordances. The design of Mr. Nourse is judicious, and apparently well executed.

A Practical Exposition of Psalm cxxx. By John Owen, D. D., vice chancellor of the university of Oxford. Abridged by Ebenezer Porter, D. D. president of the Theol. Seminary, Andover. Boston: William Peirce. 1834. pp. 252.

"I have long been accustomed to hear," says Dr. Porter, "devout admirers of Owen, especially Scotchmen and Englishmen, speak of his treatise on Spiritual Mindedness, and his commentary on the Hundred and Thirtieth Psalm, as being his two most valuable works. When the abridgment of the former was published last year, an intimation was given, that, should it be well received by the Christian public, a similar abridgment of the present work would be prepared. The testimony of public sentiment, in this case, has been sufficiently distinct; for while the original work was of so heavy sale, that I am not aware of more than one edition having ever been issued from the American press, the demand for the abridgment, as I am informed by the publisher, will exhaust his edition in a few months."

GENERAL POST OFFICE.

Receipts for Postages, from July 1, 1832, to July 1, 1833,		$2,616,533 27
Expenditures:		
Compensation to Post Masters,	826,283 62	
Transportation of the Mail,	1,894,688 08	
Incidental expenses,	87,701 61	
		2,808,673 31
Excess of expenses over revenue,		$192,185 04
Number of Post Offices in the United States, June 30, 1833,		10,127
Increase during the year,		922
Annual transportation of the Mail, viz.		
In stages,	17,693,839 miles.	
In steam-boats,	628,737	
On horseback and in sulkies,	8,531,909	
Total,	26,854,485 miles.	

Length of post roads in the United States, 119,916 miles, of which 13,256 miles are in the State of New York.

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SCHOOLS AMONG THE NORTH AMERICAN INDIANS.

From the report of the Committee on Indian Affairs, presented to Congress in May last, we learn that there are among them 4,857 scholars at sixty different stations. The following table will show the number of teachers and pupils under the direction of several different sects, and the amount appropriated to the support of each, from the civilization fund of the United States.

Under the direction of	*Teachers.*	*Pupils.*	*Am't paid.*
United Brethren,	3	20	
American Board of Commissioners for Foreign Missions,	98	1,339	$1,690
Methodist Society,	1	47	550
Baptist General Convention,	17	280	2,000
Methodist Episcopal Church,	7	85	
Protestant Episcopal Church,	7	160	
Roman Catholic Church,	4	120	1,300
Total,	137	2,011	5,540
To the Choctaw Academy,			310
To Godfrey, a Pottawattamie Indian,			200
To Choctaws,			300
To Mohegan Indians,			400
Total,			$6,750

The following is a statement of sums provided by treaties with Indian tribes, for the purposes of education, exhibiting the names of the tribes, the amount for each, and the period for which the payment is to be continued.

Names of the tribes.	*Amount.*	*How long payable.*
Miamies,	$2,000	Pleasure of Congress
Pottawattamies,	3,000	do.
Do. of Indiana,	2,000	do.
Winnebagoes,	3,000	till 1859
Menomonies,	500	1842
Chippewas,	1,000	Pleasure of Congress
New York Indians and others,	1,500	do.
Sacs, Foxes and Ioways,	3,000	till 1840
Shawnees and Delawares,	500	1835
Kickapoos,	500	1835
Choctaws,	12,500	1840
Creeks east,	3,000	1851
Cherokees west,	2,000	1839
Florida Indians,	1,000	1843
	$35,500	

Progress of Indian Pupils.

The Cherokee children in the school at Brainard, are more forward than the children of New England, who have had no greater advantages of schools. Those who have attended two years could read, write and spell well—are familiar with the elements of geography, arithmetic and grammar, and show great skill and taste in writing composition, for children of their age. Many of the adults, some fifty or sixty years old, have learned to read their language without any teacher but themselves. Children who have an English father and Cherokee mother, can usually speak both languages at three years old. Boudinot and Ridge, who married northern women, have each four or five uncommonly fine children. One, four years old, reads well in the Testament; two other little girls know much about geography, and something of numbers. Ridge's eldest son, who is six or seven, is a fine scholar and a great reader.

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Major Ridge is known both as a warrior and a statesman; in addition to this, he proved himself an orator in a lecture on the history of nations, which he gave through his son as interpreter. The son followed him in an animated address on the present state of the Cherokees.

FINANCES OF THE UNITED STATES.

From the Report of the Secretary of the Treasury, December, 1833.

Receipts into the Treasury, in 1832.

From Customs,	28,465,237 24	
Sales of Public Lands,	2,623,381 03	
Dividends on U. S. Bank Stock,	490,000 00	
Sales of Stock in the Bank of the U. S.	169,000 00	
Incidental receipts,	117,942 89	$31,865,561 16
Balance in Treasury, January, 1832,		4,502,914 45
		$36,368,475 61

Expenditures in 1832.

Civil list, foreign intercourse, and miscellaneous,	4,577,141 45	
Military service, including fortifications, ordnance, Indian affairs, pensions, arming the militia, and internal improvements,	7,982,877 03	
Naval service, including the gradual improvement of the Navy,	3,965,370 29	
Public Debt,	17,840,309 28	34,356,698 06
Balance in the Treasury, Jan. 1, 1833,		$2,011,777 55

SKETCH OF THE HISTORY OF THE WESLEYAN UNIVERSITY.

[Communicated by Rev. President Fisk.]

The Wesleyan University is delightfully situated, in the city of Middletown, on the eastern bank of the Connecticut River, fifteen miles south of Hartford, and twenty-four miles north of New Haven. The buildings of the university are those formerly occupied by captain Partridge, for a military school. They afford accommodations for about 150 students, together with a building for public rooms, and an extensive building for commons, student's residence, society rooms, &c. The premises were generously pledged by the proprietors to those who were concerned in establishing the university, on the condition that an endowment of forty thousand dollars should be raised in addition. This has since been done, and the premises have been deeded to a board of trustees, who were incorporated with the usual collegiate powers and immunities, by the legislature of Connecticut, in May, 1831. The college was opened in September, 1831. Two small classes have been graduated, one in 1833, and one in 1834. The present number of students, 90. Volumes in the libraries, connected with the university, about 3,000. Philosophical and chemical apparatus respectable.

This institution is officially patronized by seven annual conferences of the Methodical Episcopal Church, embracing the geographical territory of the whole of New England, and the State of New York. No religious test, however, is required, either of the officers or of the students, and the institution is conducted on the most liberal principles.

In the character and extent of the collegiate course of studies, the Wesleyan University is essentially the same with the other New England colleges. Professional departments of law and medicine are contemplated; but neither has yet been established.

In one respect, however, the arrangement of this university differs materially

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from most others, viz. In the classification. The course of study is divided into departments, and the students of each department are divided into sections, according to their standing, without reference to time, and without reference to their standing in other departments. This renders the work of instruction more laborious for the faculty, but more beneficial to the students. It secures more uniformly a knowledge of all the branches required, and holds back a diploma, until the student has merited it. His advancement in college, and his final graduation are governed *really*, as well as *nominally*, by *attainments*, and not by *time*. It also encourages the attendance, in the college classes, of many young men, whose time, circumstances, or inclination, will not permit them to take the entire classical course. This has been attempted in other colleges—But it has been found on experiment, that the distinctions of *caste* rendered permanent and inflexible, by the old system of classification, so entirely excludes their *irregulars*, from the sympathies and honors of the college community, that few indeed have been disposed to avail themselves of the advantages proffered them. In the Wesleyan University, the result of the experiment is precisely the reverse. The students of the partial and of the full courses, mingle together on terms of equality and common sympathy, in all their social intercourse, differing only in the extent of their attainments and in the final testimonials indicative of those attainments. Thus far this feature, in the constitution of the university, has answered the most sanguine expectations of the Board and Faculty; and it is confidently believed to be an improvement, in a college constitution, worthy of the public favor.

The present prospects of the institution are encouraging. Seven or eight large and flourishing academies send a good share of their college candidates to this university. The place is remarkably healthy, moral, beautifully situated, easy of access by reason of the daily steam-boats and stage-coaches, and about the proper size, being large enough for the accommodation of the institutions, and not so large as to exert a dissipating and corrupting influence on the students.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

NATHANIEL W. SHELDON, inst. pastor, Cong. Rumford, Maine, July 23, 1834.
JOHN MALTBY, inst. pastor, Cong. Bangor, Me. July 23.
JOHN Q. DAY, ord. evang. Unit. Portland, Me. July 30.
SAMUEL G. APPLETON, ord. deacon, Epis. Portland, Me. Aug. 28.
ALPHONSO L. WHITMAN, ord. pastor, Cong. Brewer, Me. Sept. 17.
DAVID OLIPHANT, inst. pastor, Cong. Wells, Me. Sept. 24.
ENOS MERRILL, inst. pastor, Cong. Alna, Me. Oct. 8.

MILTON WARD, ord. pastor, Cong. Hillsborough, New Hampshire, July 23, 1834.
JONATHAN CURTIS, inst. pastor, Cong. Pittsfield, N. H. October 1.

BENJAMIN ABBOTT, ord. evang. Cong. Bethel, Vermont, Aug. 6, 1834.
CALVIN GRANGER, ord. evang. Cong. Bethel, Vt. Aug. 6.
E. J. BOARDMAN, inst. pastor, Cong. Randolph, Vt. Aug. 13.
WILLIAM EATON, inst. pastor, Cong. Charlotte, Vt. Sept. 24.
JONATHAN LEE, inst. pastor, Cong. Weybridge, Vt.

JOSEPH ALDEN, ord. pastor, Cong. Williamstown, Massachusetts, July 3, 1834.
N. E. LOVELL, ord. pastor, Baptist, Princeton, Ms. July 10.
CHARLES P. GROSVENOR, ord. pastor, Cong. Waterford Village, Mendon, Ms. July 16.
WILLIAM G. ELLIOT, ord. evang. Unit. Boston, Ms. July 17.
RICHARD STONE, ord. pastor, Unit. West Bridgewater, Ms. July 20.
CORBIN KIDDER, ord. pastor, Cong. Framingham, Saxonville, Ms. July 30.
JOHN WAYLAND, inst. pastor, Baptist, Salem, Ms. Aug. 6.
JOHN EASTMAN, ord. evang. Cong. Charlemont, Ms. Aug. 13.
SAMUEL MAY, ord. pastor, Unit. Leicester, Ms. Aug. 13.
WILLIAM W. NEWELL, inst. pastor, Cong. Brighton, Ms. Aug. 19.
JAMES L. HODGE, ord. pastor, Baptist, Sheffield, Ms. Aug. 20.
WILLIAM M. CORNELL, inst. pastor, Cong. Quincy, Ms. Aug. 20.
JOHN JENNINGS, ord. pastor, Baptist, Beverly, Ms. Sept. 10.
JOSEPH T. MASSEY, ord. pastor, Baptist, Bellingham, Ms. Sept. 10.
JACOB ABBOTT, ord. evang. Cong. Roxbury, Ms. Sept. 18.
GEORGE W. BRIGGS, ord. pastor, Unit. Fall River, Ms. Sept. 24.
GEORGE WATERS, ord. pastor, Baptist, Holden, Ms. Sept. 25.
EBER CRANE, ord. pastor, Baptist, Amesbury, Ms. Sept. 30.
JOSEPH W. CROSS, ord. pastor, Cong. Boxboro', Ms. Oct. 1.
JOHN L. RUSSELL, ord. evang. Unit. Salem, Ms. Oct. 2.
BENJAMIN HUNTOON, inst. pastor, Unit. Milton, Ms. Oct. 15.
JOHN WHITNEY, ord. pastor, Cong. Boxford, Ms. Oct 15.

PALMER BROWN, ord. deacon, Episcopal, Woonsocket, Rhode Island, June 15, 1834.
ASA DRURY, ord. evang. Baptist, Providence, R. I. Sept. 14.

ELLIOTT PALMER, inst. pastor, Cong. West Stafford, Connecticut, May 21, 1834.
LORENZO T. BENNETT, ord. pastor, Epis. New Haven, Ct. July 1.
SAMUEL S. MALLERY, inst. pastor, Baptist, Norwich, Ct. July 9.
JOHN D. BALDWIN, ord. pastor, Cong. West Woodstock, Ct. Aug. 3.
THOMAS HUNTINGTON, ord. evang. Cong. Brooklyn, Ct. Sept. 3.
THOMAS H. GALLAUDET, evang. Miss. Cong. Hartford, Ct. Sept. 23.
CHARLES ROCKWOOD, ord. miss. Cong. Hartford, Ct. Sept. 23.

MOSES ROWLEY, ord. Baptist, Evans and Hamburg, New York, Feb. 29, 1834.
HOWELL SMITH, ord. Baptist, Evans, N. Y. May 6.
DAVID MORSE, ord. Baptist, Evans, N. Y. May 6.
D. D. GREGORY, inst. pastor, Pres. Westfield, N. Y. June 11.
ISAAC OAKES, inst. pastor, Pres. Lancaster, N. Y. June 24.
JOSEPH WILSON, inst. pastor, Reformed Dutch, Athens, N. Y. July 1.

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LORENZO W. PEASE, ord. miss. Pres. Auburn, N. Y. July 9.
HENRY TOPPING, ord. miss. Baptist, Sharon, N. Y. July 16.
TRYON EDWARDS, ord. pastor, Pres. Rochester, N. Y. July 22
JOHN GIBBS, inst. pastor, Cong. Upper Aquebogue, L. I. July 23.
ALBERT C. PATERSON, ord. evang. Buffalo, N. Y. Aug. 13.
JARED F. OSTRANDER, ord. evang. Pres. Oswego, N. Y. Sept. 3.
ALANSON C. HALL, ord. miss. Pres. Rochester, N. Y. Sept. 4.
D. H. BARLOW, inst. pastor, Unit. Brooklyn, N. Y. Sept. 17.
J. EASTMAN, inst. pastor, Pres. Oswego Falls, N. Y.

JOHN FORSYTH, ord. pastor, Pres. Philadelphia, Pennsylvania, July 2, 1834.
SAMUEL A. McCOSKRY, inst. rector, Epis. Philadelphia, Pa. July 13.
DAVID DeFORREST ELY, ord. evang. Pres. Philadelphia, Pa. July 24.
JOHN R. DODGE, inst. pastor, Pres. Northern Liberties, Pa. Aug. 8.

DANIEL G. BRAGONIER, ord. pastor, Ger. Reformed, Clear Spring, Maryland, June 25, 1834.
RICHARD WYNKOOP, inst. pastor, Pres. Hagerstown, Md. June 25.

ARTHUR B. BRADFORD, ord. pastor, Pres. Southwark, Virginia, Sept. 16, 1834.

PETER J. SHAND, ord. priest, Epis. Charleston, South Carolina, July 13.

S. S. McROBERTS, ord. evang. Pres. Clinton, Mississippi, July 24, 1834.
ARCHER E. DICKERSON, ord. evang. Pres. Clinton, Mis. July 24.

SAMUEL STEELE, inst. pastor, Pres. Hillsboro', Ohio, June 13, 1834.
HENRY T. KELLY, inst. pastor, Pres. Madison, O. July 9.
WILLIAM LEWIS, inst. pastor, Pres. Darr Town, O. Aug. 8.

Whole number in the above list, 73.

SUMMARY.

Ordinations	47	STATES.	
Installations	25	Maine	7
Institutions	1	New Hampshire	2
		Vermont	5
Total	73	Massachusetts	22
		Rhode Island	2
OFFICES.		Connecticut	7
Pastors	47	New York	15
Evangelists	15	Pennsylvania	2
Priest	1	Maryland	2
Rector	1	Virginia	1
Deacons	2	South Carolina	1
Missionaries	3	Mississippi	2
Not specified	4	Ohio	3
Total	73	Total	73
DENOMINATIONS.		DATES.	
Congregational	27	1834. February	1
Presbyterian	17	May	3
Episcopalian	5	June	6
Baptist	13	July	24
Unitarian	3	August	14
Reformed Dutch	1	September	22
German Reformed	1	October	4
Not specified	1	Not specified	2
Total	73	Total	73

QUARTERLY LIST
OF
DEATHS
of Clergymen and Students in Theology.

GEORGE NOYES, Meth. Epis. Lebanon, New Hampshire, August 10, 1834. Drowned.
PLINY DICKINSON, æt. 57, Cong. Walpole, N. H. Aug. 27.
JAMES HUCKINS, æt. 39, Meth. Epis. Bridgewater, N. H. July 16.
GEORGE LEONARD, æt. 51, Epis. Cornish, N. H.

LEVI NYE, æt. 60, Meth. Peterham, Massachusetts, July 9, 1834.
DANIEL GROSVENOR, æt. 85, Cong. Sandwich, Ms. July 22.
SAMUEL DEANE, Unit. Scituate, Ms. Aug. 9.
PRESERVED SMITH, æt. 75, Unit. Warwick, Ms. Aug. 15.
JONATHAN NASH, æt. 70, Cong. Middlefield, Ms. Sept. 3.
ELIJAH FOSTER, æt. 35, Baptist, Amesbury, Ms. Sept. 27.
SAMUEL PRESBURY, æt. 38, Taunton, Ms. Oct. 6.

LEVI KNEELAND, Baptist, Packersville, Connecticut, Aug. 26, 1834.
THOMAS MANCHESTER, æt. 85, Baptist, Coventry, Ct.

ISAAC A VAN HOOLE, æt. 59, New York, New York, July 18, 1834.
WILLIAM P. CURTIS, æt. 45, Epis. Tomkinsville, N. Y. Aug. 21.
HENRY HUNTER, æt. 39, Pres. New York, N. Y. Aug. 27.
DANIEL PARKER, æt. 61, New York, N. Y. Sept. 27.
W. J. REESE, æt. 35, Universalist, Buffalo, N. Y.

GREGORY T. BEDELL, æt. 43, Epis. Philadelphia, Pennsylvania, Aug. 30, 1834.
JACOB LARZELERE, Bucks Co. Pa.

STITH MEAD, æt. 68, Meth. Epis. Amherst, Virginia, Sept. 1, 1834.
THORNTON ROGERS, æt. 40, Pres. Scottsfield, Va.
JESSE NICHOLSON, æt. 75, Meth. Epis. Portsmouth, Va.

THOMAS PHILLIPS, Montgomery County, North Carolina.

JOHN M. GRAY, Baptist, Harris County, Georgia, July 14, 1834.

PARKER SNEDECOR, æt. 28, Meth. Epis. Potosi, Missouri.

JAMES KEMPER, æt. 81, Pres. Walnut Hills, Ohio, Aug. 20, 1834.
SAMUEL W. SELDEN, Epis. Ashtabula, O. Sept. 2.
FREDERICK HAAS, æt. 80, Lutheran Church, Canton, O.

BENJAMIN C. CRESSY, Pres. Salem, Indiana, July.

JESSE LOCKWOOD, æt. 30, Cong. Dwight, Arkansas Territory.

CHARLES B. G. GUILD, æt. 24, student in Princeton Theol. Seminary, July 28, 1834.
OREN SMITH, Easton, Massachusetts, member of the Theol. School of Harvard University, Sept. 28, 1834.

S. O. WRIGHT, Methodist, miss. Monrovia, Africa.
MATTHEW LARID, Pres. miss. Monrovia, Africa.
JOHN CLOUD, Pres. miss. Monrovia, Africa.

Whole number in the above list, 36.

SUMMARY.

AGES.		STATES.	
From 20 to 30	2	New Hampshire	4
30 40	8	Massachusetts	8
40 50	3	Connecticut	2
50 60	3	New York	5
60 70	4	New Jersey	1
70 80	3	Pennsylvania	2
80 90	3	Virginia	3
Not specified	12	North Carolina	1
		Georgia	1
Total	36	Missouri	1
Sum of all the ages specified	1276	Ohio	3
Average age	53 1-6	Indiana	1
		Arkansas Territory	1
		Africa	1
DENOMINATIONS.		Total	36
Congregational	4		
Presbyterian	7	DATES.	
Baptist	4	1834. July	7
Methodist	7	August	6
Episcopal	4	September	5
Unitarian	3	October	1
Universalist	1	Not specified	13
Lutheran Church	1		
Not specified	5	Total	36
Total	36		

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JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

NOVEMBER, 1834.

A CALL TO THE CHRISTIAN MINISTRY.

The following Essay was written by the Rev. Dr. Emerson, Professor in the Theological Seminary, Andover, and obtained the prize of one hundred dollars, given by the Rev. Joseph C. Lovejoy, of Bangor, Me.

'What constitutes a call to the Christian ministry? And what are the proper qualifications for that work?'

A suitable answer to these questions is of prime importance to the church and to the world. Placed in the combined light of history and of the revealed purposes of Providence, and seen by the glowing eye of Christian philanthropy, the theme excites a deeper interest at every inspection.

This world is one day to be converted to Christ. Holiness and peace are to fill it as the waters fill the sea. This greatest of moral miracles is to be accomplished principally by the means of preaching. This the Christian believes, because the mouth of the Lord hath spoken it. The gospel he sees adapted to the end for which God ordained it, and that the Holy Ghost can make it mighty to the pulling down of strong holds. And the Spirit will doubtless speedily do this when, in connection with other causes, there shall be a sufficient number of the right men to preach the gospel. Had there been an adequate succession of such preachers from the apostles to the present time, how different would now have been the face of the world!

But who are these right men? If the church is ever to have a supply of such ministers, she must first understand their character, as well as feel her need. Such knowledge is peculiarly desirable in connection with the movements and the prospects of the present day. Hence the importance of the subject before us.

A call to the ministry is commonly understood as including the literary acquisitions as well as the other qualifications that are needful to an *immediate* entrance on the sacred work. The subject, however, is here divided into two parts, that we may better meet the case of those who wish for light on the *preliminary* question of entering on a course of study for the ministry. It may clearly be the duty of a young man to commence study with a design for the ministry, while it is by no means clear that it will finally be his duty to enter on the work. He may not develope such traits, or be in such circumstances as are now expected. Doubtless many, by confounding the two questions, are led to a wrong decision of one or both of them. Some never commence study because they cannot feel confident of ever being fit to preach the gospel;—while others may blindly or wilfully adhere to a premature decision of the final question, because afraid or ashamed to retract, though new light has beamed on their path. Knowledge is therefore peculiarly needful at this early period, both as to the nature and the grounds of the first decision.

As to its nature, it clearly does not involve a final commitment of the individual, but is rather a judgment of his present duty in relation to a temporary course which is at once probationary and preparative, and which may be relinquished at any stage, as wisdom may direct. Still it is no trifling or unimportant step, as it involves deep responsibility, and may be followed with consequences lasting and solemn as eternity.

In discussing the principles on which such a decision should be made, it is to be hoped that the genuine import of the term, "A call to the ministry," will be rendered apparent. This is the more needful, as sad mistakes have sometimes been made here at the very threshold; in consequence of which, on the one hand, some men, (and women even,) have considered themselves called to the sacred work without any special preparation; while on the other hand, a much greater number have probably been prevented, by these false views, from giving heed to the real voice of God.

In remarking on the negative side of this topic, I observe,

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1. A young man is not to wait for an audible voice from heaven. Perhaps the use of the term *call*, has led some weak minds to such a mistake. The most useful men since the days of the apostles, have heard no such call; while such as have followed an imaginary voice, have shown themselves blind enthusiasts.

The same may be said of any miraculous indication since the days of inspiration. Should any man now present such a claim, we may well demand of him the primitive evidence of his divine commission, the working of miracles.

2. No more reliance is to be placed on dreams or visions. The superstitious or the insane person will be more likely than the rational, to imagine some man of Macedonia standing by him at night and imploring his help.

3. Unaccountable impressions on the mind, however strong and solemn, do not of themselves indicate a call. The weak, the ignorant, the superstitious, the fanatical, the presumptuous, have ever been found more liable to such unaccountable impressions, than the sober and discreet. True, indeed, the man's heart should deeply feel for a dying world, and be actuated by a powerful sense of duty to do all in his power for their salvation. But there is nothing unaccountable in this impression, since the call for it is obvious. And when the Spirit of God impresses any particular duty on an individual, it is doubtless in view of truths and facts which the attentive mind can designate. And the man who is thus rationally and divinely impressed with some specific duty, will doubtless be able to state the reasons of such impression;—if not, where is the discrimination he will need in teaching the deep things of God?

4. Certain passages of scripture coming suddenly to the mind, are no proof of such a call. Such a text as the following may unexpectedly enter the thoughts and perhaps long ring in the ear of a recent convert,—*Go thou and preach the gospel.* It may seem as the voice of one continually following him; or rather, as he may think, the voice of the Spirit that has begun to dwell in him. In this case, he may indeed be able to account for his impression;—still this will not prove the impulse to be divine, until he can show that it is God, and not satan nor an excited imagination, that thus presents texts to his view. Let him remember, that satan once quoted scripture to a much better personage, to induce him to cast himself headlong from the pinnacle of the temple, in presumptuous reliance on divine support. The man who shall listen to a like suggestion now, will thus tempt God, and will as certainly be left 'to dash himself against the stones.' Right well does it suit the purposes of the arch fiend, to elevate a weak or a fanatical professor to the pinnacle of the sacred office, that he may witness the mischief which such will there occasion, and then triumph in the fall of his deluded victim.

Still, let no one think lightly of the movings of the Holy Ghost on the heart, in seeking so good a work. The caution is against a counterfeit of the divine impulse. It is none but such as 'God judges faithful and fit for the ministry,' that he thus moves to the work.

5. Neither are any remarkable dispensations of Providence, to be regarded in themselves as indicating a call. It is readily granted, that signal blessings or reverses in our business or prospects, may prepare the way for the diversion of talents already possessed. Such is often the fact with merchants, lawyers, and others. Obligations which justly bound them to earthly occupations, are thus unexpectedly severed, and they are again left to the free choice of that vocation for which the Spirit may recently have conferred the crowning qualification, a change of heart. Yet, even here, the call does not consist simply in such a change in providence, since this change does but remove obstructions to the compliance with a call already existing in his qualifications for the work. Where such qualifications do not exist, no change in external providence can confer them. Nor can such a change be regarded as the least indication of their existence in the case of the individual. Other men besides those who have the requisite wisdom and grace for usefulness in the ministry, are liable to become bankrupt or hopeless in their worldly business;—or to be so prospered as to open the way for an escape from worldly entanglements.—Wo to the Judas who first turns his thoughts to the ministry *because* he can succeed in *nothing else.*

6. No strength of desire for the glorious work, can of itself constitute a call. Such a desire is often of a commendable nature. David desired to build an house to the name of that God who had redeemed his soul and prospered him in his kingdom. And this desire was highly commended: but God forbade him to do it. Eminent saint as he was, God saw him to be not the proper man for that sacred work. And what pious and enlightened heart would not now leap with grateful and holy exultation to be called of God, in this signal manner to aid in rearing the spiritual temple! Joy to that heart, whatever be its sphere: for God accepts the willing mind; and he will assign to that mind its proper office;—and, we may add, that with that divine allotment, the right kind of mind will be content and happy. But it would be preposterous to suppose, that all who have a heart to the good work, are fully adapted to this highest vocation on earth. God himself has taught us, in illustrating the very topic of divers gifts and callings, that he has framed the spiritual as he has the natural body—each

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member for its place;—and it would be absurd for all the members to aspire to be the head. The obedient hand would indeed delight in the charming office of the eye; but it also delights to aid the eye in the discharge and the enjoyment of that high duty. But the refractory foot which should repine, or should envy the eye, the head, the heart, or the tongue, would prove itself not only unworthy to become either, but unworthy any longer to bear so distinguished an assemblage. A proper desire for the divine work, will lead one candidly to inquire for his appropriate sphere of usefulness;—while an envious desire will only prove its possessor unfit for even the lowest service in the temple of God.

7. The general charge which Christ gave his disciples, *to preach his gospel among all nations*, does not imply a call on each individual personally to preach it. For if so, then it equally implies that all are to become *missionaries*, and the whole church is to emigrate to heathen lands. In applying the general injunction as a call on individuals literally to preach, the exceptions soon become so numerous as to constitute the rule. Not a quarter part can thus be considered as called, provided we have any regard to common sense, or to the exigencies of human society, or even to other portions of the divine word. For if all are to be preachers, where will be the hearers? if all commanders, where will be the soldiers of the cross? if all the top-stone, where the foundation and the body of the Lord's temple?

The import of Christ's language is plainly this; that the grand Christian enterprise of preaching the gospel at home and abroad, he designs to commit to the church as a common concern. All are to bear their part in its accomplishment. And each individual is to inquire conscientiously, how he can effect the most; whether by preaching the gospel *in person* or *by proxy*, i. e. by doing all in his power to give efficacy to the gospel at home and to send it to the ends of the earth.

In the actual arrangements of the primitive church, neither Christ nor his apostles appear to have committed the work of preaching to more than a select few out of many.

8. It is not every one who can pray with fervor and speak with fluency in the social circle, that is fit to become a preacher. Many an excellent deacon has changed himself into a very poor minister. A ready and fervid utterance is but one out of many qualifications that are needed.

9. Nor is it sufficient for one to plead the pressing want of laborers as a reason for his admission to the field. True, in such an exigency, poor reapers are better than none, and many must now be accepted whose services would be of more use in some other department, if there were such a supply of first-rate men as the church may expect at a future day. Still, in order to be accepted at any time, the man must be truly a reaper —one who will gather, and not waste the precious grain.

The preceding cautions are suggested in view of past experience, not surely to discourage any who are truly called of God, but simply to prevent mistake on so momentous a question. It is often a greater evil for an improper person to enter the ministry, than for one to be diverted from it, who might be useful in the sacred calling.

We now turn to the positive side of the subject.

Here I may remark, that it is not my object to show what a minister *ought* to be, or to paint a clerical character of *ideal perfection*. Indeed, I am not to paint the *clerical* character at all; but I simply propose to notice some of the leading traits of character which a young man should possess who is to commence a course of preparation for the ministry. Strong statement and brilliant coloring would of course be misplaced, where they would be liable either to allure or to intimidate such as are here called to the most calm and unimpassioned discrimination of the prevalent indications of duty.

1. *Personal holiness* is to be regarded as indispensable. A neglect of this rule has proved the bane of established churches, and likewise of some others. Where the neglect prevails widely, it is first a consumption on the vitals of religion, destroying the spirituality of a church: and then it sweeps away succeeding generations with the plague of heresy or of infidelity.—To the wicked God saith, *What hast thou to do, to declare my statutes?* To whom can this apply, if not to ungodly ministers?

If then, in given cases, individuals may be sent to college in the mere hope that they will become pious and be ultimately fitted for the ministry, yet let no one presume actually to enter the ministry, and let none presume to "lay hands" on one who gives no evidence of having passed from death unto life. A regard to his welfare, and to that of those who might be committed to his care, forbids such presumption. We need not deny the *possibility* of his usefulness, as it is with sacred rules, and not with possibilities, that we are here concerned. We have no warrant for such a step either in reason or in the word of God. Even Judas fell and went to his own place, before the apostles were sent forth on their final work—a fearful memento to all who possess a traitor's heart.

2. *Good common sense* is a prime requisite. It may not be easy to define this term: still, few will be likely to mistake its import. We may call it *a sound and independent judgment in practical concerns.* It is probably denominated *common* sense to denote, not its strength, but its character, as

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that which is possessed by the mass of men engaged in common concerns. It stands equally in contrast with a propensity to impracticable theories, on the one hand, and to a blind application of general rules, on the other. Thus, one may be a great scholar, possessing a retentive and richly stored memory, while he has no judgment to apply his facts and precedents to practice. Or he may possess great powers of speculation, and gain repute as an abstract philosopher, while his philosophy proves worthless, at least in his own hands, in the moment of practical exigency. One is too speculative and self-confident and unobservant of actual facts, for the exercise of a sober and chastened judgment; while the other is too servile and imitative for that independence which is requisite in applying his knowledge to the varying circumstances of life. Combine the excellences of both, and you have the happy medium of great price, a common sense mind.

This trait of character is capable of great improvement. The best school for this purpose, is the active business of life and intercourse with men. Hence men of business possess this trait in a high degree; and as these constitute the mass of the world, hence the term common sense.

If, then, a young man has been detained on the paternal farm, or in the counting-room, or the workshop, till the age of sixteen, or even twenty, let him not think the years lost in regard to the sacred profession. It was perhaps the best school for him, though he may have been in it a little too long. Patience of labor, quickness of observation, judgment, practical tact, in short, a common-sense discipline of mind, is thus attained, which is indispensable to his highest usefulness. To this, add the value of such an acquaintance with common life and common men as he could not otherwise gain. There is doubtless a choice in this respect, among the laborious occupations. That of the farmer is probably the best, especially if the young man teach a school in the winter, and thus learn the art of training the human mind. The mechanic *may* work too much by mere rule, for the improvement of his invention and independence of judgment.

But while this talent, or rather this happy assortment and combination of talents, is capable of great improvement in most persons, yet it is doubtless implanted by nature in very different degrees;—and in some, it is scarcely found at all. These may be amiable in temper and good in their intentions; but they can never do a thing right. They may be very laborious; but they bring little to pass. Some small if not some great mistake is found to mar the whole. But why it is they fail, they cannot imagine. Nor can you effectually teach them. To put them right in one thing, is at best but to fix one more rule or precedent in the memory—which they will perhaps as blindly or as fancifully apply in the next case that summons their action. You impart no practical wisdom; and consequently, though they may be very grateful, and may see their present fault, and be confident for the future, they are none the better. They are continually plunging into difficulty. Help them out of six troubles, and they are soon in the seventh. Such men are nature's incurables;—Solomon's fools. 'Bray them in a mortar with a pestle among wheat, yet will not their folly depart from them.'

It is grievous that such men should ever enter the sacred ministry, where sound common sense is more needed than any where else; where no two transactions, whether in the pulpit or out of it, are precisely alike, and nothing can be done by mere rule; and where wayward and fanciful experiments are the most unseemly and the most perilous.

If, then, a young man be particularly deficient in common sense, let him remain in some more secluded sphere, or where he will be under the guidance of some other mind. If he has already become a scholar, and must live by his knowledge, let him translate books, or examine proof-sheets; but let him not enter the ministry, where he will involve himself and his people in troubles, and bring disgrace on the sacred profession and the cause of God.

3. *A good disposition* is highly important. Doubtless the disposition may be so bad as of itself to interpose a barrier to the prospect of usefulness. It is nature itself spontaneously to learn of such as are "meek and lowly," while it flees from the voice of pride and moroseness. Christ was as harmless as he was undefiled; as amiable and beneficent, as he was wise and dignified. Hence that winning grace in his lips, by which he spake, for manner as well as matter, as never man spake. Paul, with all his decision, we may regard as either naturally amiable, or as having become so by the mellowing power of deep conviction and the sweetening joys of a glorious hope.

A youth of good disposition and of common sense, will probably be a *prudent* man. I need not, therefore, treat of that characteristic distinctly; but may barely observe, that what is generally said in favor of that cardinal grace, should go to swell our view of the importance of these its prime constituents.

A very wakeful regard to the disposition should therefore be exercised by those who are to counsel young men in respect to the choice of this profession. Nor is it merely a single species of bad inclination that we are to notice. Perhaps a selfish, mean, sordid, suspicious, or envious disposition, is even worse than that of a violent or irritable temper, as being more hopeless of cure.

4. A respectable degree of native talent is requisite. Although men must now be

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accepted whose labors might be dispensed with were not the call so great, still it will be worse than useless to bring forward feeble men. They cannot be respected as teachers and guides, and if respect is wanting towards a teacher, the failure is radical.

But it is not simply the *amount* of mental power that is to be considered. At least as great regard is to be paid to the *kind* of talents, or rather to the amount of excellence found in the combination. Some men move swiftly, but in such devious directions as to make but little progress. Much of the good they do is counterbalanced by the bad; and much of their efforts wasted. If then what is found in a man is all good; if he has a well balanced mind; and if that mind is fired by a burning soul, an ardent native temperament now turned into the channel of Christian love, with God's blessing he will effect much, though his simple strength of mind is not great. Much more depends on ardor and perseverance than on mere intellect. A pound of gold is worth more than a ton of lead; and "a living dog is better than a dead lion." Some who have held but a low rank in college, have been very successful in the ministry. Such men are humble and faithful. They go directly to their work; and toil all the day and all the year. And that God whom they honor is pleased to honor them here, and will crown them with signal glory in a better world.

But let no young man be very confident that he shall thus supply his lack of mental power. The number of such men is small. A mere resolution will not make him such. That admirable balance of the mind, playing nimbly yet safely on its pivot, and the glowing devotedness by which it is fired, are seldom found in union.

5. *Diligence* is requisite. This has been already intimated, but is worthy of a distinct notice. Why should it ever be said of an idle boy, "He will be good for nothing but to send to college"? That is just the place to which he should not be sent, unless you would spend your money for nought. And most preposterous and wicked of all is it, to think of sending him into the ministry, after he has slumbered away his ten or fifteen years of pretended preparation. If he will not labor in your vineyard, you may be sure he will not labor in the Lord's vineyard. By hard blows, you may drive a sluggish *body* to its daily task; but a sluggish *mind*, never. If the etherial spirit goes at all to any purpose, it goes like the breath of heaven, not impelled but impelling and rejoicing in its career. And to toil day and night, with alert and wakeful movement—does the indolent youth give promise of this? Vain delusion. He will cumber the ground on which he will stand all the day idle. No; if he has given no signs of mental industry at school and in his leisure hours, and yet will not follow the plough, change his occupation; put him into the workshop—behind the counter—into a toll-house—any where rather than into a college, and afterwards into an occupation the most arduous, and calling for the most *spontaneous* labor of any which angels behold among the children of men.

"From such apostles, O ye mitred heads,
Preserve the church! and lay not careless hands
On skulls that cannot teach and will not learn."

And yet these mitred heads of England's establishment, with all their boasted facilities and safeguards for such purposes, have not preserved their church from that load of clerical indolence beneath which she is now pressed almost beyond the power of respiration. Freed from the cumbrous and treacherous guards of worldly wisdom, let our churches exhibit to the world the superior efficiency of a simple regard to the welfare of Zion. Let the Christian parent, the guardian, the teacher, and, above all, the pastor, warn off the idle youth from the sacred enclosure. And let not the church ever have a single bed of sinecure down, on which he can stretch his inert limbs. Nor may our land ever be cursed with a factitious nobility who shall doubly curse an established church by sending the idlest of their junior sons to fatten at the breast of the blind and bloated "mother." No; we must have none but working men. "Go, *work* to-day in my vineyard" Pray ye the Lord of the harvest, that he send forth *laborers* into his harvest.

6. *Firmness and holy boldness* will be needful. These will be put to the test in one who is to be a standard-bearer in the Lord's host. He must not be faint-hearted in view of real or imaginary dangers. In full but friendly tones, he must be able to tell men their duty and their danger, whether they will hear or forbear.

On this trait, however, it is important to remark, that the inexperienced and unobserving are liable to err in judging of character. The bashful man is not always found to be a timid man, or wavering in the pursuit of measures which he sees of vital importance. And less frequent is it, that the shy and blushing boy grows up a timid man. On the contrary, he may become distinguished for the most cool, intrepid, and persevering courage: and this from the very fact that his courage is founded in principle, instead of being a mere animal attribute;—in principle, the very soul of that moral courage which a minister needs. He has his well-weighed object to gain, and will not desert the field till it be accomplished. He has, moreover, like the sensitive female, already died his death in anticipation, and therefore he stands firm while those of better but untested nerves desert around him. And further: in this holy warfare, through faith, even the timid become brave. Out of weakness they become

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strong; wax valiant in fight; put to flight the armies of the aliens.

Indeed, in Paul's delineation of weakness made strong by the visions of faith and the fire of love, we have perhaps the best possible illustration of the distinctive nature of holy boldness. That sacred principle is not a mere brute instinct or savage passion that exults in ferocious or perilous daring. Nor is it mere strength of human nerve. Courage enough truly there may be in such an attribute, and boldness too but it is not *holy boldness*;—it is not even moral courage. The man who possesses only this, has yet something more to acquire before he reaches the apostolic standard. There is a softening, a refining, an elevation, and a steadfastness even, which he is to gain, before he will stand in chains before Felix and a haughty throng, and at once shake and melt the heart of his judge. Nor will the man of native brass be quite so likely to attain this elevating principle, as the man of softer and more sympathizing fibre.

Self-diffidence, too, (let it ever be remembered where religion is concerned,) impels the soul to look upwards for strength, while native boldness reposes on a self-confidence of its own creating.

The difference in the effect of discourse in the two cases, is heaven-wide. Both may, indeed, be powerful and prostrating: but it is only the sweet, seraphic voice which *holy* boldness inspires, that can melt and draw forth the heart as it should be drawn. By the other, it may be thunder-riven—and truly converted perhaps; but the convert does not assume so celestial an aspect; neither so happy himself nor so benign towards others;—possessing less of the Saviour's image, because he beheld less of this glory into which he might be changed, in the face of his spiritual father. Saved so as by fire, he bears the scathing marks upon him through life; and, in turn, breathes the same spirit in his attempts to convert men, supposing it the best if not the only way.

The courage of the apostle John we may suppose to have partaken deeply of this celestial character; and that of Paul to have been remodeled after the same type by the powerful grace of God.

How God may regard these two species of Christian character, we stop not now to gather from his word; but would barely add, in this summary view, that the modest man will be the most likely to make solid acquisitions of knowledge, and the least likely to neglect specific preparation for particular duties. Of course he will be likely to become the superior man.

No one, then, need be discouraged because of his native modesty. God can give him a tongue to speak; and he will give it, as he would have given to Moses, if duly besought and confided in for such a blessing.

But courage and firmness there must be,—the more of the right kind, the better; and the more these are wanting, the more must an elevating faith be cultivated, so that the youth may be brought to feel it is rather God who is to speak by him in vindication of his own cause.—But if he give no rational promise of any such attainment, let him not seek an office for which he has no prospect of being competent. Such a temperament, for instance, as that of Cowper, could not attain the requisite self-possession by any ordinary attainments in faith.

7. He should have a heart to enter with delight into the work, provided there be a prospect of his greatest usefulness in that sphere. Some men seem as if born to delight in addressing popular assemblies and laboring to sway the public mind. Such a native predilection may have its use, but is not essential. A much more important predilection, not native but implanted by the Holy Ghost, is to be sought in every one who would be a co-worker in the salvation of men: I mean a desire to be engaged in their salvation, resulting from love to their souls and to God. This language, though simple, is selected with special care to meet the exact case. Some men express a desire for the salvation of their fellow mortals; and yet they seem not ready to do much, directly or indirectly, to promote their salvation. And some, on the other hand, appear very zealously engaged in saving men, who, paradoxical as it may seem, care but little for their salvation. This is the case with all those who are willing to toil hard to make one convert, but who feel little joy and some envy at the conversion of ten by the preaching of others. God knows best whether such cases exist; but that they may be guarded against in future, let every one know assuredly, that neither of these is the right spirit for a preacher of the gospel. It is not the spirit that John the Harbinger felt when he had labored long and hard to prepare the way for the Lord's reception among men, and then felt his "joy fulfilled," when they forsook him to follow Christ. The object for which he longed, was the salvation of men and the glory of Christ; and for this, he rejoiced to decrease while Christ should increase.—Some of his disciples, it seems, felt not so, while they manifested a rival solicitude.

The spirit of this great precursor of the new dispensation, is the genuine spirit of the gospel ministry;—a spirit which satan's kingdom more dreads than the whole array of the Christian world without it.

The man who possesses this spirit, has looked up to a bleeding Saviour, and been healed. He now looks abroad on a dying world; and his soul goes forth in longings which cannot be uttered; and like the spirit that moved on the deep, it seems to spread itself in tender sympathy over all. "Why may not they also be all healed?"

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it asks, with mingled hope and wonder. "There is balm enough—and a physician that is adequate—and tongues enough to speak the joyful tidings. And speak it they soon must, and to the praise of this Redeemer, or the very rocks will cry out." Still, perhaps, he scarcely dares to harbor the thought of ever being deemed worthy himself to proclaim the glad tidings. For the present, it seems enough for him to be permitted, in this "new world" on which he has opened his eyes, to bear some humble part in aid of those who shall be called as ambassadors of God to men. Viewed in this new relation to a dying world and to God, a radiance of glory comes down from heaven around the secluded sphere in which sovereign grace has found him. In that sphere, whether at the plough, the bench, the anvil, the counter, he is not merely content, but will rejoice to remain, provided it be the calling in which he may believe it will please God to make him the most highly useful towards the salvation of souls. But yet, when he muses, with some gathering hope, on the most blessed employment on earth, his heart exclaims,—"O, if I could be fitted for that employment, how should I delight to say, here, Lord, am I, send me where thou wilt, to preach thy gospel—in this or in other lands—to the rude or the refined—the poor or the rich—in evil report or good report—only let me be where I should be and suitably preach thy gospel for the salvation of men. Let the success and the glory be all ascribed to the riches of thine own free grace and power."

Now men of such a spirit are the men whom a dying world needs; and whom it must have, or its multitudes will continue to crowd the way to death. Such men see joy set before them which the world cannot proffer—that for which the Saviour endured the cross, despising the shame. They are prepared to enjoy, not only their own success, but that of all the laborers. And when the world shall be filled with these alert and happy *co*-workers, (not one of them a *contra*-worker,) its salvation shall be rapidly hastened.

At least a germ of this buoyant spirit, to commence with, is needful in every one who is to devote himself to the celestial vocation. A mere leaden sense of duty will never serve him as a vivid spring of action. It is true, one may properly be led, by mere duty, first to examine the question; and every young man should be led by it to such an examination. But when a youth, who supposes himself converted, has deliberately contemplated the subject, and still finds not his soul beginning at all to glow with the kindlings of a sacred 'desire for the good work';—if he had rather be a farmer, a merchant, a lawyer, a statesman; and his voice come a third time, *I pray thee have me excused*; and he prefers that others should reap the field and reap the final reward of turning many to righteousness, and be the men to shine as the stars forever and ever; excused, (alas for his hapless choice! he knows not the price put into his hand; yet,) excused he must indeed be—both from the toil and the reward. The cause "needs not such aid."

But happy for some younger brother of his, who may rejoice to accept the despised birthright, and who, mingled with suitable humility, feels a joyful leaping forth of heart to the work, coming, as came the Saviour from heaven on his embassy to dying men, saying, "I *delight* to do thy will, O my God."

8. He should have a spirit to enter zealously into the cause of missions, temperance, ministerial education, and all the other great enterprises for the salvation of the world. The nature of this spirit is sufficiently indicated under the last head. And as to its vast importance, we have no space for the delineation. Still the topic cannot be passed without remarking, that the pastor who does not enter into these things, knows neither how to labor for the salvation of the whole world, nor yet for the salvation of his own people, or his own soul, as he ought. He will loiter behind his age, and soon be numbered with things obsolete.

9. *His constitution and habits* should be such as to admit of the requisite study and of public speaking. In judging of these, it is to be remembered, that not every frail body nor every species of disease, brings imbecility on the whole man. Some of the most efficient spirits in the church, have put forth their energies through the organs of a sickly frame. Such were Baxter, Doddridge, Edwards, and many others that might be named. Nor is it every robust constitution that is fitted to endure the peculiar toils of study and of speaking. Experiment alone can fully decide in a large number of cases.

But while some of a feeble frame may be found to endure such labor, and by their mental energy and pious zeal, to do much good, yet let no one be consecrated to the sacred work, merely because he is incapacitated for common employments. This would be reversing the rule God gave for the Jewish priesthood. The maimed, the blind, the *deformed*, were not to minister at his altar. And if such a rule is not now to be regarded as of divine obligation, yet surely a blemish ought not to be the leading reason for seeking the ministry. To enter God's special service because you cannot serve yourself in some more congenial way, is surely an insult to his majesty.

Personal blemishes may not only give pain to an audience every Sabbath, but also prove a serious bar to influence and usefulness; and this was doubtless one reason for excluding the deformed from the ancient priesthood.

Weak lungs or a feeble voice, may also be regarded, in decided cases, as proof that

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a youth is to seek to glorify God in some other calling.

In the preceding remarks, I have endeavored to present the chief requisites, in one who has a call in providence to enter on a course of preparation for the ministry. It is not to be supposed that all the qualifications that are desirable have been mentioned. The case of each individual must of course be decided, not in view of any single excellence, but by a comprehensive regard to his whole case, including his character, the age in which he lives, the country, indeed the whole circumstances in which he is placed. Nor can it be too deeply impressed on all minds, that the grand question is, not, *Whether one may do some good in the ministry, but where can he be employed to the best advantage?*

Supposing now the question decided with a young man in favor of his entering on a course of preparation for the ministry, there remains yet a further consideration,

THE AMOUNT OF ACQUISITIONS IN KNOWLEDGE TO BE SOUGHT.

This point, too, must be decided in view of the whole case. Were man's life now that of the antediluvians, it might be unwise in him to commence pastoral or missionary labors amid such a world of intellectual giants, and possessed of so much time, before the age of threescore years and ten. He would then be comparatively but a boy. But now, man's life is a vapor that appeareth for a little time and then vanisheth away. What he does he must do quickly, though it be done but imperfectly. And amid such urgency as the present, doubtless many are called to seek the ministry, who are already too far advanced in life to admit of their passing through the more regular course of training. For some, it will be best to resort to a theological seminary by a shorter course than that of a college; particularly, (if I may name a period in which not a few men of experience are agreed,) it will be well for such as have passed the age of twenty-four before commencing the study of Latin or Greek. And for others, especially those who have reached the age of about eight and twenty, a still shorter course, and perhaps of private instruction, may be conducive to their highest usefulness on the whole. The increased difficulty of acquiring new languages, and the haste that men usually feel for a profession at so late a period of life, are additional reasons for the shorter course, of greater or less force in the case of different individuals.

But while there may be exceptions, it is now deemed important by competent judges, that generally a full and liberal course of study be pursued, including literature, science, and theology. Such a course, in college and the theological seminary, is increasingly demanded by the progress of society, the loud voice of public opinion, and especially of the ministers of most denominations, as already explicitly uttered.

"But," says the zealous youth, (glowing perhaps with the best of feeling,) "can I not be more speedily fitted to go forth and do at least some good?" Yes, doubtless, if your heart prove true to the work:—and perhaps, inadvertently, some evil also, to balance the good.—But have you yet closely examined the real object of this intense eagerness? You feel, it may be, "an *indescribable* longing to be engaged in saving souls." But ought you not to ponder the nature and object of this ardent desire until you shall be able to describe it, or at least to conceive of it more definitely? There may be a youthful and heroic leaping forth of the soul, in its pantings for immediate action in so glorious a cause, which, at best, is of but a mixed and imperfect nature. We would neither blame nor check any thing youthful, merely because it *is* youthful: but neither should it pass without moral scrutiny, because it is to be *expected* in the young. Young men, (it was once remarked by Dr. Dwight,) misjudge, not from the want of ability to discriminate, but because they are too precipitate to examine. If time for reflection, then, will help you to anticipate the wisdom of years, be entreated, in a case so momentous, prayerfully to take that time.

But perhaps you will plead, that you have already done this in respect to the motives that stir your zeal, and are ready to do it further in respect to the guidance of this zeal. "Without claiming perfection," you say, "I still find something more solemn and etherial than a mere love of action, or even mere sympathy. I long to be engaged in saving souls and to glorify him who came from heaven to save them."

The answer is good; and, we would hope, from a good conscience. But a further question must now be put, if we would reach the point of true wisdom. Is it the object of your glowing zeal, to be publicly engaged in doing good *now*, at all events? or is it, in view of all the light you can gain, *to aim at the utmost possible good while on earth*—saving as many of these sinking souls as you can in the course of your *whole life?* This is the only just light in which to ponder the main question. Think of it then deeply in this light; and ask the voice of experience to aid your meditations.

To these last directions, perhaps, you also give your cordial assent. And it may furthermore be, that you will say, "all this I have done, from the beginning." (Would not Jesus love this young man?) "And I have sought to consult the best of experience, viz., that which was guided by wisdom from above, and followed by the best results. It is the experience of the apostles themselves; those faithful but ignorant

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fishermen, who went forth every where preaching that men should repent. This simple annunciation, which they made with a glowing tongue, was every where followed by divine power on the souls of men. And my heart pants to do the same, in hope of a like blessing."

It is, then, in closely following the true spirit of this example, that you hope for such a blessing. You will of course rejoice to know, that others give their cordial assent to the same position; and if any mistake be found here on your part or that of others, you desire its correction.

At what period, then, did these poor fishermen go forth on their final embassy? and with what degree of preparation and endowment? He who called them to the work, on a certain occasion, bid them lift up their eyes and behold the fields white already to the harvest. The harvest was also great, and the laborers few. Their hearts burned within them,—as yours does now. And the Saviour's heart likewise burned with a more intense flame to have them in the great field that was daily perishing. What, then, was his command to them? go, without a moment's delay, and save what you can? No;—but "pray ye the Lord of the harvest, that he would send forth laborers." And how long did he detain them about him, praying that laborers might be sent, and preparing themselves to go? Certainly three, if not seven years. True, he sent some of them occasionally on short and simple messages, in preparing his way among the people, just as you may now go forth. But, most of the time, they were about him. And during three years, he spake to them as never man spake. Nor was it merely the brief but comprehensive epitome of instruction that is now left for our learning in the gospels. One of their number affirms, that if the whole had been written, he supposes the world would not contain the books.

It is also to be remembered, that they had the promise of the divine Spirit to bring all these things to their remembrance. None of this vast amount of instruction was to be lost, but they were to have it always ready as occasion should require.

Consider, likewise, that he who taught them, foreknew the situation in which each one would be placed. He could, therefore, impart exactly the knowledge and admonition they needed, without spending their time in a preparation for mere contingencies. Thus he warned Peter of satan's purpose to sift him.

Reflect further, that when all was done, and they had seen this same divine teacher ascend up where he was before, they were not to embark on their embassy until clothed with miraculous powers and filled with the spirit of inspiration, and blessed with the gift of tongues.

Now, put all these things together, and say, *Did* Christ send forth ignorant men to preach his gospel?—Or did he seem in haste to send them?—Or could this delay result from the want of that same ardor which *you* now so properly feel? *I wisdom dwell with prudence.* He knew the training men need in order to preach as he would have them preach. And the example he has thus given is worth more than the combined experience of the whole church besides, even had that experience appeared to teach a different lesson.

But alas, not only for the hasty aspirant to the sacred office, but also for even the more considerate, this divine example seems rather to prove too much than too little. If it convict of any thing, it will convict the advocates for the most thorough training, of having been too lax and accommodating, in giving their consent that *any* should go forth with less than the comparatively imperfect preparation which is called liberal. We say, if a man is already of mature age, and has acquired wisdom in some pursuit of business, and has also a family which he cannot long leave, he may take a shorter course. But *when*, says the example we are examining? Were not these men of mature age, at the time Christ called them from the walks of common labor and the seat of civil office? Had they not acquired practical wisdom? Were not some of them even married and settled in families?

To the young man, then, who has no such encumbrance, and who does not inordinately wish for what the apostles could so freely forsake, in order to be with Christ and gain their divine education—to such an one, we would say, Ponder well the sacred precedent you have adduced. Have you more wisdom than these men had when they came under Christ's teaching? Can you hope to gain more that will be to your purpose, in seven or ten years, than they gained while with him? Would you not rather be with Christ one year, than in a college or a theological seminary three years? With Christ, who could tell, in a single breath, respecting some doctrine, what it will now cost you months of study fully to settle in your mind! And then, to be gifted with languages which it will cost you years to acquire! And will you not need as much wisdom and knowledge as they needed who first spread Christianity? Is not the present age as rich and learned as was that of the apostles? Is not even most of human knowledge of a later date? On what principle, then, will you think to curtail that thorough preparation which reason sanctions, and which Christ's example so plainly demands?—You may think it a great pity that you must spend so much of your precious life before you can begin to act effectively.—But was it not equally sad, that the apostles should spend so much of theirs?—And sadder still, that Christ should live on earth till he began to be about

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thirty years of age, before he commenced his public ministry? A pity that we must spend so much of our time! Are we, think you, wasting this time? misspending it? Are we doing otherwise than God would have us do? than he designed us to do, when he formed us men, and not angels? Could he not make us at once fit for action? full grown men, without the gradations of infancy, childhood, and youth? Could he not raise up better ministers from the stones of the street, than yourself even hope to be? If so, where is the pity? Is it that Providence has indeed so made man, that half his life must be spent in preparation for the highest usefulness during the other half! Engage then in thorough preparation, like a Christian man, grateful that God has given you capacities to gain such wisdom at all, and deeply impressed that you have a great work before you in *preparing* to preach, as well as in the final discharge of that high office. When you have faithfully devoted the customary period to prayerful study, you will feel, as thousands have felt before you, that much more *remains* to be learned than all which you at first imagined requisite. Then will you begin more deeply to feel the truth, that it requires much, very much to constitute a good minister. This is a truth which will continually deepen in your view, in the course of actual experience; and you will exclaim, with increasing emotion, *There is not on earth another office which requires such a combination of excellences.*

Neither need you be troubled with the thought, that possibly you may die soon after completing your preparation. That is for God to decide. And if you must so soon die, still it is quite possible you may accomplish as great amount of good in this way, as by a premature entrance on the ministry. For, some persons of piety and discretion effect as much good while among their fellow students as in any equal portion of subsequent life. The early death, too, of one who is prepared for extensive usefulness, seems often to occasion as much good as could have been hoped from prolonged labors. Like the death of Harriet Newell, it summons a fresh host to the onset. Such possibilities are a cheering and ample offset to the ill-boding supposition just adduced. But, not to dwell on these possibilities; I remark, in favor of thorough preparation, that the hand of skill sometimes effects much by a single movement. A physician may save the most precious life by one prescription: but it cost him a life of study and experience to gain that skill. It has been well observed by a living preacher, that the battle of Waterloo, (on which hung the destinies of half the globe,) was soon fought: but the wisdom which dictated the victorious movement was the attainment of many years. The signature of our chief magistrate can be given to a law by the movement of his pen: but what fearful interests hang on the moment of decision. Yet not more fearful, as eternity shall disclose, than may hang on some few of the sentences in the last sermon of your short life. Mighty events for both worlds were decided by Peter's short address on the day of pentecost. Would he have made that address if he had not followed Jesus in his course of preparation? It is worth a life of prayerful study, to be privileged to preach such a sermon as that by Mr. Livingstone at the kirk of Scbotts, in Scotland, when about five hundred turned to the Lord. Such results come not by chance either as it respects the means or the grace that blesses them. If you would preach such a sermon, run not before you are sent, but follow the pattern of preparation your Lord has given. It is as much a duty to *prepare* to preach the gospel well, as actually to preach it well; and he who is properly engaged in such preparation, is as truly and acceptably serving Christ, and as ready to meet him at a moment's warning.

Thus have I endeavored, as fully as the limits of this tract would permit, to meet the true spirit of the questions proposed for discussion.

Having now seen the pressing need of young men to preach the gospel, and the kind of men that are needed, and the acquisitions they should first make, it may not be improper, in conclusion, very briefly to inquire, *How are these young men to be supplied?* a momentous question truly for the church at large, and particularly for those on whom the responsibility is more immediately devolved. And who are these responsible persons? The following classes may be readily designated.

First, *the converted young men* in our country. If such of them as are gifted by nature and grace for tbe work, will not freely come forward and devote their lives to the divine calling, the world will not be saved. Are you, then, a young man whose heart the Lord hath opened to rejoice in his kingdom? Seriously and prayerfully inquire with yourself, whether it may not be your duty, and your most exalted privilege, to bear a part in hastening this kingdom by leaving your farm, your merchandize, your shop, your office, your endeared home, and giving up your life to preaching this same Jesus, whose word has now become so precious to your soul. Inquire of others, and especially of your minister, in hope that they may cast light on your path. Above all, inquire of God, with a mind that wishes above all things to know and do its duty. There is not a young man under the age of thirty, who ought not solemnly to ponder this question as a matter of personal duty. Perhaps you will be able, (or will rather be compelled,) very speedily to decide it in the negative. Be it so: still the time spent in

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such examination, is not lost. If properly spent, it will do you good while you live. It will make you a more active and practical Christian, by the elevation of mind and purity of purpose which such a contemplation is fitted to impart.—Excite, also, your young brethren, perhaps more gifted than yourself, to make the same investigation for themselves.

The parents of promising young men, belong to the responsible number. Are you, as a father, blessed with a son of the suitable natural endowments, and now doubly blessed by his hopeful conversion? Make yourself more than thrice happy in him for this world and the future, by giving up this son to an employment so elevated, so needful, and in which angels would delight to minister. For mere worldly gain, or honor, or ease, to yourself or him, you cannot, you must not withhold him. The Lord hath need of him, and you must rejoice to send him forth.—Are you a devout but poor, widowed mother, whose desolate heart, sustained by an only son, a child of many prayers, and that heart now overflowing with gratitude for the conversion of this son? Strange as it may seem to the eye of worldly wisdom, you will be the last to need exhortation to the duty now in question. If, like her who gave all her living, you find it consistent to gratify your strongest desire, and give your only son, in cheerful faith, the God of the widow and the fatherless may make it a memorial better than that of sons and of daughters.

But with Christian parents, we stop not here. Ye fathers and mothers in Israel, what to you are sons and worldly substance more than to other parents? Every thing, if you have but hearts to know. Wait not, then, till your sons are converted. Consecrate them to Christ and the church from the birth. While rearing them in faith, often tell them of this consecration. In due time, cheerfully consent to the expense of their education at college, in the hope the divine Spirit will then meet them, if not before, and form them vessels of honor. Nor cease to hope and pray and labor in faith, provided they should not so soon be turned to the Lord;—nor, indeed, ever regret your efforts for so good an object, though you should not see it accomplished in the manner you had hoped. But many such parents will see their object accomplished speedily; many are in fact seeing it accomplished, from year to year, through the revivals that so frequently bless our schools of learning.

Teachers, also, of every class, from the common and the Sabbath school up to the college, belong to this responsible number. They have special opportunities for discerning and guiding the most useful talents the country contains. Well may it be expected of them that they will not neglect so responsible a trust. God will require it. By a single word, fitly spoken, the most obscure Sabbath-school teacher may give to the church a blessing that cannot be estimated.

And last but chief of all, may be named the *ministers of the gospel*. To you, ye spiritual guides and watchmen, is given in charge a sacred deposit, which you are bidden in turn to commit to faithful men, who are able to teach others. And it is no less your duty to seek out and provide such men for the church, than to see to it that you intrust the deposit with no others. And God has accordingly given you the ability for this purpose. You, above all other men, are the guides of education, in smaller and in larger spheres. You are acquainted with the schools and the youth of the land; and with their parents; and God has given you a voice that will be heard on this subject by parent, child, and teacher. Let each Christian minister, then, speak this word of power as God would have him speak, and thus every year double the whole usefulness of his own public ministry by selecting at least one for the high calling from those who might otherwise remain in obscurity. And when seasons of refreshing come from the presence of the Lord, let the holy man preach each sermon as though he were going to convert men who were, in turn, to become ministers—and who would take him as their sample of imitation through life. Let him teach the young converts as though he were teaching embryo ministers. And when the season is through, let the good bishop of the flock select, without needless delay, at least a tithe of the young men thus converted, for the work of the sanctuary. He that will be thus faithful over a little, will be made ruler over much. He will soon see another revival, and another, and another still. His sun will finally go down in glory, and his light will be long reflected by a hemisphere of stars.

Thus let Zion's watchmen and all her sons be intent on increasing this great and primordial source of Christian influence, and soon the earth will be full of the knowledge of the Lord as the waters cover the sea.—Reader, will you stand in your lot, and do your part in this work? And, though perhaps neither prophet nor prophet's son, thus receive a prophet's reward, as having at least preached the gospel by the mouth of another.

An Education Society of the German Reformed Church.

The tenth article of the constitution of the Education Society of the Classis of North Carolina is as follows.

No beneficiary shall receive pecuniary aid from the society as a gift; but it shall

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be considered as a loan on the following conditions, viz. 1. He shall pledge himself to enter the ministry of the German Reformed church. 2. He shall give approved bonds for all the money applied to his use by the Board of Education. 3. He shall refund all the money expended for his benefit, with interest, from the date of its expenditure, if he, at any time during his studies, shall change his mind and turn his attention to some other profession, or attach himself to some other church. 4. If he shall enter the ministry in the German Reformed church, he shall, if able, refund all the money applied to his use by the Board, without interest, within the term of four years from the date of his licensure. 5. If any, or the whole, of the money shall remain unpaid at the expiration of the term of four years, he shall from that time be required to pay interest. If through the providence of God he shall be prevented from entering the ministry, by disease or death; or if in the course of the same providence he shall always remain poor after entering the ministry, neither he nor his friend shall ever be called upon for either principle or interest.

INTELLIGENCE.

American Education Society.

The quarterly meeting of the Board of Directors was held on Wednesday, Oct. 9, 1834. Appropriations were made to beneficiaries, in various institutions as follows:

	Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
5 Theol. Sem's,	42	12	54	$1,008
13 Colleges,	239	22	261	4,813
29 Academies,	63	17	80	1,032
47 Institutions,	344	51	395	$6,853

The Directors of the Presbyterian Education Society held their quarterly meeting Sept. 30, 1834, and made appropriations to beneficiaries as follows:

	Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
6 Theol. Sem's,	35	1	36	$ 648
18 Colleges,	127	3	130	2,432
39 Academies,	149	26	175	2,927
63 Institutions,	311	30	341	$6,007
Sum Tot. 110 In.	685	81	736	$12,860

The following resolutions in relation to Dr. Porter were passed at the meeting of the Directors of the Parent Society, in July, and ordered to be inserted on the records, and ought to have been printed in the last Journal. They are here published as a memento of that great, good and venerable man.

Resolved, That the Directors of the American Education Society recognize with holy submission the dispensation of Heaven in the death of the Rev. Ebenezer Porter, D.D., who was a most ardent friend, and faithful and devoted officer of this Society from its commencement; and while they unfeignedly lament the loss which this Society, and the cause of ministerial education, as well as the cause of Christ generally, have sustained in his removal, they would gratefully notice the goodness of the great Head of the church in endowing him with those gifts and graces, which rendered him so universally beloved and revered; and which qualified him to take so distinguished a part in training young men for the Christian ministry; and in ordering events in such a manner, that while he spent a great portion of his life in educating youth for the ministerial service, he was enabled to contribute so much by funds for this glorious object, at his decease.

Resolved, That this Board of Directors tenderly sympathize with Mrs. Porter and her adopted son in their deep affliction, and fervently implore the Father of mercies that this distressing bereavement may be sanctified to them, and that the consolations of that gospel, which their dear, departed friend so long enjoyed and administered to others, may be theirs in this trying dispensation, and in all the future vicissitudes of life.

The following is an address of the Hon. John Hall, Principal of the High School, in Ellington, Connecticut, delivered at the annual meeting of the Connecticut Branch of the American Education Society, upon offering a resolution in respect to the importance of raising up a thoroughly educated ministry.

It is a common error, that the advocates for a well educated ministry are regarded by their opponents as either attaching little importance to personal piety in a preacher of the gospel, or as altogether denying its necessity. I deem it proper to correct this mistake, before I proceed to consider the resolution which has now been offered. Let it then be distinctly understood, that the American Education Society considers this holy principle as an absolutely necessary qualification in every ambassador of Jesus

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Christ. We value it as highly, and insist upon it as much, as do our opponents. On this point, then, we agree. The true question between us is, whether any thing beyond mere personal piety, however great and ardent it may be, and however united with good natural talents, is requisite to give full efficacy and success to the labors of a minister.

That we may come to a proper decision of the question now before us, let us take a cursory view of the appropriate business and duties of one who is commissioned to preach the gospel to men. We shall then be better able to judge of the qualifications which his office requires.

The minister of the gospel is liable to meet with those who altogether deny the existence of God; who impugn his character, and contemn his authority. Hence it will become his duty to silence their atheistical cavils, and refute their arguments. As the ambassador of God, it peculiarly behoves him to prove his existence, and to vindicate his character against those who assail it. This he should be able to do with dignity and effect. To believe in God, as the Creator, and moral Governor of the world, is the very first principle of all religion, and the very foundation of all our hopes of immortality. A minister, therefore, should be well furnished with arguments, and proofs, for the establishment of this fundamental truth.

Another class of unbelievers, much more numerous and diversified in character, are those who admit the existence of a God, but deny that he has revealed himself to men except in his works of creation, and in the subjection of these works to general laws, which men must construe as well as they can by the simple aid of their own understandings. All of this class, as well as the former, deny, of course, the authenticity of the Bible as a revelation from God, and insist on human reason as a sufficient guide in all matters of religious faith. In addition to these speculative unbelievers, is a multitudinous race of practical infidels, who are not prepared to deny the authenticity of the sacred writings, in theory, but disallow all which these contain, of any value, in their general conduct. Another portion, still, receive a part of the Bible as true, and in their wisdom reject the remainder. Others, again, profess to receive the whole, and to cherish it in their hearts; but, through ignorance, or prejudice, mistake or distort many of its truths. All these different classes of men the preacher must be prepared to meet. He should hold himself ready to refute their arguments, to expose their sophistry, to check their presumptuousness, to enlighten their minds with the knowledge of truth, and to bring their consciences to admit its claims. The Bible *must* be defended against all its adversaries, or the whole system of revealed truth must be abandoned. How important is it, then, that he who is peculiarly set for the defence of this truth, should be able to accomplish this object with success. It is from the Bible that he derives his own authority to preach. Destroy the authenticity of that sacred book, and you make the preachers of the gospel mere proclaimers of an ideal religion, which may indeed be admired for its purity, and its adaptation to man as a moral being, but without power to bind his conscience, and control his heart.

It is the appropriate office of a Christian minister to unfold, illustrate, and enforce the various doctrines, precepts, duties, and truths, which are contained in the sacred writings. He should be able to give to each one of these its relative importance, and bring them all to bear on the great object which he has in view—the salvation of men. He must not only be able to understand these doctrines, precepts, duties, and truths, but he should also be competent to defend them against all the cavil, learning, ingenuity, and malice of their opposers. The ambassador of God should surely be able to vindicate the "ways of God to man," whenever, however, and by whomsoever, they may be called in question.

The duties which I have already named are special in their character—to be exercised as occasion shall offer, and which every minister of the gospel is not called upon to practice in an equal degree, but from the discharge of which none are exempt.—But there are two duties which are incumbent on all the ministers of Christ, at all times, and under all circumstances, being stated in their character, and bearing directly on the great object which the gospel has in view. These are—to bring sinners to repentance, and to instruct and edify the household of faith. Go where he will, the minister of Christ is sure to meet with sinners, for whose conversion he is bound to labor with all the ability, as well as zeal, which he can summon to his aid from earth, and from heaven; by all the means which his own efforts can procure, or God shall be pleased to vouchsafe. The object in view is too momentous, involving interests too vast in their consequences, to be lost through a deficiency in any qualifications, through a want of any means, which it is in the power of a minister to possess. With all the aids which he can command, from every quarter, and with all the zeal of benevolence which can be made to glow in his bosom, too many souls will be lost. If there be, then, a single qualification wanting to achieve so noble a purpose, so much is subtracted not only from his ability to fulfil his high commission, but what is more—from the salvation of as many souls as that further qualification might have made him the instrument of affecting. In a matter of such vast concernment, what minister should be willing to be deficient in any particular which would seem to crown

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his labors with success? But in proportion as his efforts are, in this respect, successful, will he be called to fulfil that other duty of instructing and edifying the household of faith. How arduous and important this work is, how many particulars it involves, and how much wisdom it demands in him who performs it, I need not here undertake to show. It is sufficient to say, that the conversion of the world itself depends, so far as human instrumentality is concerned, on the character of the church; and this character is dependent on the manner in which the collective members of the church are taught, and trained, and educated for their Master's service, and in conformity with his requirements.

Contemplate, now, for a moment, the various characters which the Christian minister must encounter in the performance of his appropriate duties. Consider attentively all the grades of character of which human society is composed. Qualified, or unqualified, he must encounter them all, and just as he finds them. On this heterogeneous mass of living mortals he must expend his efforts, and out of them fit as many as he may for the kingdom of heaven. The ignorant, the stupid, the perverse, the sullen, the obstinate, the frivolous, the prejudiced, the self-conceited, the prodigal, the covetous, the ambitious, the haughty, the debased, the gay, the self-righteous, the learned, the cunning, the treacherous, the indifferent, the boisterous, are scattered every where through the world, and, along with a multitude of others, make up the mingled mass of human society. It was to save such that Jesus Christ came into the world, and toiled, and suffered, and died; and in behalf of such must every minister, who comes in his name, also labor in every way which is appropriate to his vocation.—The different characters just enumerated, with a variety of others, are not merely such as he may occasionally meet with in his ministerial intercourse with men, but are often blended together in the same assembly of hearers. In all events, the natural aversion of the human heart to holiness, and the spiritual stupidity of men must be encountered at every turn, and be presented in every form, and degree.

I have thus touched upon some of the general duties which a Christian minister is called upon to perform. The natural inquiry now is, What qualifications should he possess, other than a spirit of piety, to enable him to discharge these duties with success?

To prove that there is a God, he who ministers in his name should be well provided with arguments to evince that important truth. He should be acquainted enough with the works of the Creator to draw from them the proofs which they exhibit of his eternal power and Godhead, so that the atheist shall be without excuse. He should be able to expose the sophistry of his arguments, and to humble his arrogance. But ere he can detect the false reasoning of his opponents, he must himself know how to reason, and how to conduct an argument to a legitimate issue. To accomplish this with advantage, much discipline of the mind is necessary, and much acquaintance with the proper rules of argumentation. He should understand, too, what arguments his adversaries employ, and be prepared to anticipate their objections. However misguided atheists may be, and far from the truth, they are not, of course, unlearned, nor men of weak understandings. They may be adroit contemners of divine things, and subtle advocates of falsehood. Hence it becomes important, in a high degree, that their vanity should not be increased by an unskilful defense of the truth on the part of him whose business it is to maintain it.

To prove the divine authority of the Holy Scriptures, the preacher will require much varied learning. He will need to be acquainted with the multiplied evidences in its favor which are usually denominated external, and with the many arguments which those Scriptures contain within themselves that they were communicated from heaven. A wide range is here given to argumentation—one which he should be able to take unhesitatingly in vindication of the truth. In the prosecution of this work he will meet with many false systems, and theories, which the perverse ingenuity of man has fabricated for the avoidance of those obligations which faith in the Bible imposes on the conscience. Now these systems and theories he should be able thoroughly to sift and expose. To do this requires an acquaintance with their dogmas, their plausibilities, and their tendencies, which can be only gained with much study and research. The two great classes of evidence which God himself has made the foundation of our belief in a revelation from him, are miracles, and the fulfilment of prophecy. It is then incumbent on the preacher that he should understand them well. He should be competent to show that miracles have been wrought in attestation of divine truth, and that they do in fact prove the thing intended. To show the fulfilment of prophecies demands a knowledge both of sacred and profane history through a long series of ages, and of the events which take place in our own times throughout the world. The fulfilment of prophecy is a species of evidence which will never fail, and is capable of being brought within every man's comprehension, and of being urged with incalculable force. A minister who is deficient here, is weak where he ought to be strong, and inefficient where he should be powerful.

That he may unfold, illustrate, and en-

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force, the various doctrines, precepts, duties and truths, contained in the Bible, the Christian minister should make this book his peculiar study, with the aid of all such helps as he can command. One of the most important of these helps, is a thorough knowledge of the languages in which it was originally written. Another indispensable auxiliary, is a knowledge of the right laws of interpreting writings at large, and of the sacred writings in particular. In this respect the Bible is to be examined like any other book; is subject to the same rules of criticism, and is to be interpreted on the same principles of construction. It is both a mistaken, and a mischievous opinion, that its language is to be construed by other rules than those which we apply to the ordinary speech of men. We should bear in mind that this book was not written in the language of angels, nor in that of other inhabitants of some unknown world, but in such an one, and in such an idiom, as *men* are accustomed to use. We are to receive and understand it accordingly, discarding the opinion, that we are to take its meaning in some sense mysteriously different from what we attach to the language of mankind in general; or in other words, we must interpret it according to those principles which we understand, not those of which we are ignorant.

To accomplish the good work of converting sinners, and of instructing Christians, the minister of the gospel has occasion for a great variety of knowledge, which is to be acquired only by diligent study and observation. To influence successfully that diversified mass of characters which he must meet, requires an intimate acquaintance with man as an intellectual, rational, voluntary being; as possessing affections, passions, and instincts; and as controlled by a great variety of motives which affect him in divers ways and proportions. A careful study of man, therefore, for the purpose of understanding all the powers and properties which are essential to constitute him a moral and accountable being, and of the causes, means, and instruments, which excite him to action, must be an appropriate part of a thorough ministerial education. Without such a knowledge, the efforts of a minister must be at random, and indecisive, for he will operate on he knows not what, with means and instruments whose adaptation he does not comprehend. A mind which is itself unfurnished, dark, and bewildered, will make but a feeble impression even on other minds in a like condition; but feebler still, on minds of enlarged and cultivated powers. It requires no small degree of intellectual acumen to manage even an ignorant, uninformed mind aright. Its prejudices, antipathies, and partialities, may be as various, and as strong, and as inveterate, as those which are associated with an intellect of the highest grade. Nay, more; their strength and inveteracy are usually proportionate to the ignorance which attends them. To soften, remove, or avoid them, requires much skill and address, which can be gained only by the study of man. But whatever may be the amount of skill required in this case, a greater amount is necessary to influence a mind well cultivated, and disciplined either to attack the truth, or to defend error.—That he may gain access to the hearts of his hearers, a preacher must know the avenues which conduct to them; he must be acquainted with the affections which dwell there, and with the causes which will draw forth such of them as he may choose, and quiet those which he may wish to keep at rest. It will be readily seen, from this general statement, that intellectual, and moral philosophy, in their best sense, are studies peculiarly appropriate to a Christian minister. He who possesses a competent knowledge of these, must labor, surely, with fairer prospects of success, than one who is a novice in the science of the human mind, and in the knowledge of those laws by which it is governed.

Without adverting, even in a summary manner, to the many qualifications which are useful to a minister of the gospel, permit me to mention one more, which is less frequently insisted on than its importance would seem to demand.—This qualification is, Eloquence; and I take the word in its best, and broadest meaning. I neither restrict it to what is called mere pulpit eloquence; (because in these days of the church the minister of Christ is called upon to take a wider range than the pulpit gives him, and to address assemblies very different in character, and collected under circumstances which require various displays of the speaker's powers;) nor do I extend it to every thing which has borne that name, and which the conceit of men has substituted for the original. The object of true eloquence is to convince, and persuade. It is attended, indeed, with many auxiliaries, but they are all subservient to the one great end; and without such subserviency they would be delusory and contemptible. Powerful argumentation, sublime and brilliant conceptions, appropriate and elegant language, a just arrangement of thoughts, a graceful elocution, and a winning address, are among the things which eloquence summons to its aid. A part of these are employed to *convince*; the rest are employed to *persuade*. Of what avail could be the most correct argumentation, if it should fail to convince the minds, and influence the conduct, of men? Or where would be the advantage of persuasion, if it conducted men only into error? And where would be the utility of both united, were not their aim and tendency to bring men to embrace the truth? The

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object of true eloquence, then, is not simply to amuse and delight; to captivate the mind to no useful purpose; nor to employ its charms to dazzle and bewilder. It has a higher and nobler aim. It seeks to convince men of what is good; to show them where their real interests lie; and to accomplish this, it wields the truth with all the energy which it can command. To induce men to pursue their own good, and to seek their true interests, it calls to its aid all that is inviting and powerful in language;—all which is attractive in elocution, and address. It explores every avenue to the mind, and searches the recesses of the heart. It looks at home, and abroad, for motives to control the will, for whatever can sway the affections—for whatever can arouse to action. It borrows arguments, illustrations, and beauties, from every region of creation, and makes them subservient to its one great purpose. While it captivates, it imposes no servitude, for the subjects of its power are so from choice; and their obedience is that of the understanding, and their assent is the assent of the heart.

We have already seen that the great object of a Christian minister, is to convince men that there is a God; that he has given them a revelation; that they are sinners; that Jesus Christ has made a propitiation for them; and that they may obtain forgiveness of sin, through his blood, by faith in his name, and repentance of sin. Here, then, if any where, is occasion for eloquence, of the highest, noblest kind. Here men need to be convinced of the sublimest truths, of the dearest interests, of the most important good, in which they are, or ever will be, concerned; and, from their natural aversion to all these, their indifference and stupidity, they need the most cogent persuasion to induce them to profit by the truth. Here are interests at stake, in comparison with which all other interests are insignificant. In times of political trouble, how do we wish our real patriots to be irresistibly eloquent in their endeavors to maintain the public weal against the attacks of folly, or of wickedness? And when some consummate statesman arises who, by his eloquence, is able to cope with these attacks, and defeat the schemes of ambition, how highly do we value the man, and bless the skill which gave him the victory? But what are political evils, or any which afflict us here on earth, either in magnitude or duration, compared with those which sinners will endure in a world to come? Or what political, or other happiness, can equal that which the gospel presents, in boundless love, to those who comply with its conditions? If eloquence can accomplish such great things in the concernments of this world, as we know it can, and that too, when flowing from lips which are impure; what can it not effect when coming from a heart which the love of God has warmed, and from lips touched and sanctified by his Spirit; when its aim reaches to heaven, and its theme is salvation?—To mention no others, what think you of Paul, and of Whitefield? What was the mighty instrument which they employed for the conversion of men, so far as human agency was concerned? It was eloquence. Without this they would have passed through their ministry with no other success than has attended the efforts of ten thousands of their fellow-laborers, whose zeal and love may have equalled theirs, but whose success fell far behind. Do you say that these two distinguished ministers wielded the sword of the Spirit, and *that* was the instrument which gave them success?—But *how* did they wield it? They wielded it *eloquently*. They preached the word of God eloquently—they reasoned eloquently—they persuaded eloquently.—Their hearers felt the power of their eloquence, and God honored and blessed it, as the means of conversion, to multitudes. So will he always do. He will always honor those means which are worthy of honor, and give efficacy to such as are adapted to their object. He will not dignify what is unworthy of regard, nor give success to means which are adapted to no end.

In a matter of so great importance, far be it from me to insist on any position which cannot have truth for its support, or to magnify it beyond its deserts. But, as it appears to me, there is little danger of overrating the rank which eloquence should hold among the qualifications of a Christian minister. The records of the church will show that its greatest victories have been achieved by an *eloquent* exhibition of divine truth. I know there are those who seem to think it enough to have the truth on their side, and think themselves scarcely responsible for the manner in which they present it to others. If they do but preach the truth, it is no matter how. Let the presentation of it be ever so dull, feeble, and languid; let it be wrapped in ever so much obscurity; let it be blended with matters ever so foreign; let it be said, or sung, or chanted; let it be conveyed in language low and disgusting, or fierce, or vaporing; in tones suited to excite a smile when you should weep, and in terms which repel, rather than invite;—they have performed their duty; and if sinners are not saved, the latter are alone in fault. If their manner be objected to, the reply is, we are minister's of Christ; it is your business and duty to receive our message, however delivered; to respect us for our Master's sake, demean *ourselves* as we may; and to receive the truth for its own sake, whatever we may do to render it forbidding. All this is perfectly true; and did it render those who say it as excuseless as their hearers, it would be well. But neither the soundness of their cause, nor the un-

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reasonableness of their hearers, makes out a sufficient apology for failing to maintain the one, and to overcome the other, by all the means which they can properly employ. We know that sinners are unreasonable, captious, and ready to transfer the blame of their rejecting the gospel to those who preach it—nay, to the very Author of it himself. But this is the very difficulty which a minister should expect, and be prepared to encounter and remove; and not one to be used in justification of his own deficient performances, and failure in promptitude to maintain so good a cause against so groundless an opposition.

I have dwelt the longer on eloquence as a qualification for a preacher, from a conviction that its importance has been too much overlooked in a course of theological education. The subject has an extensive bearing on the interests of the church, and is intimately connected with the extension of the Redeemer's kingdom on earth. I should add, that eloquence is not a natural gift. The obtaining of it demands much careful study and discipline; a wide range of knowledge of various kinds, and a thorough comprehension of the objects which it embraces. Like other acquisitions of the mind, it does not come without labor, and search; but, when once possessed, it yields a full and ample reward.

It has often been said, by way of objection to the arguments in favor of an educated ministry, that the Holy Spirit alone confers on those who are authorized to preach, all necessary powers and gifts for that purpose. But do facts warrant such a position? Do they show us that uneducated, and ignorant men, with all the aids which the Holy Spirit is pleased to vouchsafe to them, are the most successful preachers;—that they are even tolerable expositors of his word;—that they are able defenders of the truth against infidels and calumniators? Where are the monuments which such men have erected in the cause of Christianity, to signalize their prowess, and their achievements? That plain, unlettered men have sometimes been the instruments of good, on a limited scale, is not denied. But the good which they have done bears no comparison with what they might have accomplished with the same natural talents, cultivated, and expanded with superior knowledge; while even this has been blended with evils which their ignorance has occasioned, and which a better education might have avoided. Facts, surely, do not teach us that *ignorance* is a qualification for *any* enterprise, whether its object relates to the things of this world, or that which is to come. The office of the Holy Spirit is not to confer knowledge on men, but to sanctify it, and lead them to put it, when possessed, to a right use. He does not countenance their ignorance, and indolence, and self-conceit, but disapproves them. He urges them to employ all the means, within their reach, for doing good, and advancing the kingdom of heaven. He gives them a holy disposition of heart, and sheds abroad his love there, for nobler and higher ends than to neglect and despise the means of usefulness which his own wisdom has provided.

But is it not "by the foolishness of preaching," some will reply, "that God is pleased to save them that believe?" An able commentary, truly, which construes the opinion of Greek philosophers, that the preaching of the gospel was foolishly inadequate to change the religious belief of mankind, into a divine commendation of *foolish preaching!* Folly itself could not wish for a more appropriate vindication. Yet this passage has often been quoted, with great seriousness and gravity, in defence of such preaching as excited censure for its leanness and inefficiency.

It is further objected by some, with an air of triumph, that the apostles, whom Christ commissioned to be the first preachers of his gospel, and whose labors were crowned with such glorious success, were unlearned, and uneducated men.—That the apostles were selected from the humbler walks of life, is very true; but it is evident from sundry considerations, which I shall not stop to mention, that they had received, at least, those rudiments of education which were commonly enjoyed by their countrymen. For three years and a half, as is generally supposed, they received instruction from One who "taught, as never man taught." They were the daily companions of their Master, listening to the wisdom which continually fell from his lips, and witnessing the wondrous, and instructive, acts which he performed. Who can estimate the advantages for instruction and knowledge, which these men enjoyed?—The Master did not select and commission these apostles just as he left our world, and thus send them forth untaught, and ignorant, depending alone on the mere supernatural influences of that Comforter whom he promised to send, inestimable as those influences were; but himself became their instructor, and *educated* them for their work. He has thus set an example of what should be done, for the training up of men to minister in his name. With all the advantages which young men, preparing for the ministry, enjoy at this day, none of them, I trust, would consider his opportunities of acquiring knowledge appropriate to that work equivalent to those which the apostles possessed, and be unwilling to exchange his privileges for theirs. It would be a useful and pleasing undertaking to point out the various particulars in which the Saviour instructed his apostles, and compare them with those which are embraced by a course of theological education such as is now most approved. But this occasion does not admit these minuter inquiries, and I leave them

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to be made by those who may choose to investigate the subject more at large.

When our Saviour, after his ascension to heaven, made choice of one to bear his name among the gentiles, whom did he select? Did he make choice of an ignorant, unlettered, uneducated man? No; he chose Saul of Tarsus, a man skilled in the various learning of his times, and educated for action in public life. His fellow-laborer, Luke, was an educated physician; Apollos was, we are told, an eloquent man and mighty in the scriptures; and who can doubt, from the accounts which are given of them in the sacred writings, although we have not their particular histories, that Barnabas, and Silas, and Mark, and Timothy, and Titus, were far advanced above ignorant and unlearned men? The whole tenor of these accounts serves to convince us that they were men of no ordinary attainments. Passing by the days in which the *Fathers* flourished, and coming down to modern times, for the sake of obtaining names which are familiar to us, who have been the great luminaries of the church in this latter period? They are such men as Luther, Melancthon, Calvin, Wesley, Whitefield, Robert Hall, Henry Martyn, Edwards, Dwight, and a numerous company of others who have sustained the ministerial office, and been a blessing to mankind. Who can believe that human learning did not render these men immensely more useful to the world, as ministers of Christ, than they could have been without attainments in learning and knowledge? They faithfully cultivated their intellectual powers, and then consecrated them to the service of God and man. He accepted the consecration, and vindicated, in so doing, this truth of his own word, that a man is accepted according to what he hath, and not according to what he hath not. If it be true that a man reaps according to what he sows, it follows, of course, that a minister who sows the seed of ignorance and folly shall reap a crop of ignorance and folly; nor will the Spirit of God, by any process of sanctification, cause the seed of tares to germinate into wheat, or of nonsense into wisdom. He will not break up his own established connection between cause and effect, to gratify the caprices of ignorance, or the whims of self-conceit. Weakness, however sanctified, is weakness still. It is vigor, which, when sanctified, puts forth an efficient growth of holiness, to the praise and glory of Him who does all things well.

In accordance with the sentiments which have now been expressed, the object of the American Education Society, is to select indigent young men of hopeful piety, and promising talents, and educate them thoroughly for the gospel ministry. The Society continue to urge their claims upon the attention of the Christian public, believing that the honor of God, and the salvation of men, demand of every follower of Christ that he should lend his aid, so far as his ability allows, to the great work of making the Redeemer's kingdom co-extensive with the world. The gospel *must* be preached to every human creature, if we would fulfil the command of Christ, and manifest to the world that the love which dwelt in Him, dwells also in us. If the whole world have not this gospel preached to them, the fault is not in the Father, nor in the Son, nor in the Holy Spirit. The fault is entirely ours. The work is left for *us* to do; and the co-operation of God is pledged, if we perform our part aright; but not a single promise is made for the accomplishment of the world's delivery from the bondage of sin, beyond what he has already done through the atoning sacrifice of his Son, without the efforts of men in its behalf. The glad tidings of salvation must be borne from land to land, and from clime to clime, by human aid, and be announced by human lips. Whatever *can* be done by man, man *must* do, in this glorious cause, before God himself will manifest what he will further do for the redemption of his pledge. Has not He already done enough to evince his faithfulness, and encourage us to go forward with holy ardor in an enterprise so pleasing to Him, so benevolent in us, so salutary to our fellow men, and so needful to their salvation? I repeat it,—*we*, we alone are to blame. Ours is a privilege which angels might covet, while we treat it as a painful burden, and seek to cast it from us by every pretext which unbelief can frame.

Here, now, I rest the cause of this Society. This gospel of the kingdom must be preached to every creature by human agency, or not at all. If it shall be so preached, truly and faithfully, then will the kingdoms of this world become the kingdoms of our God, and of his Christ. But they who preach must be well qualified for their work, and the effect will be strictly in accordance with these qualifications. Partial causes will always be followed by partial effects, and complete effects will be produced by corresponding causes.—Our object, therefore, is, to educate young men, who are to be preachers of the gospel, in the best manner in our power, in order to insure their greatest usefulness. We cannot conscientiously aim at less. After all, we do not expect the accomplishment of our wishes in full; for some will, in spite of all our care, and anxiety, disappoint our hopes. But by making our standard high, we shall accomplish more than we should were it low; shall have abler ministers, and more abundant fruits from their labor. Those who are able to educate themselves, we leave to their own responsibilities;—our object is to find out the indigent pious, of competent abilities, and of a right spirit, and to educate as many of them for the ministry as the charity of the Christian

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public shall allow us the means. We intend that our efforts shall have no other limit than that which shall terminate the charity of Christians towards their fellow-men. Let Christians ponder well on their duty, their privileges, and their ability, in relation to this subject. Especially let those in Connecticut attentively consider, whether they have done their duty, in contributing but little more than half the amount of the funds which their own beneficiaries have received the past year.—Think once more, how *can* this world be converted to Christ, without preachers? How can preachers be raised up, and educated, and sent forth, without means, and without effort? Christians of Connecticut, Christians of America, do not disguise your apathy, and cheat yourselves of the reward which awaits the faithful, watchful, servants of your Master, by finding fault with this, and that, scheme of operations, and so excusing yourselves in your idleness. If you do not like the plan which we or others propose, try some different one. We only wish you to *act*. Fault us as much as you please—but *act*. The destitute of our own country, and the heathen throughout the world, demand your assistance. Death and hell wait not your tardy movements. They are continually swallowing up the victims which your timely action might have rescued from their power. You can never take your money with you to heaven; but you can do with it what is immeasurably better—you can, by its bestowment in the cause which I plead, obtain companions to attend you in your upward flight thither, who will greatly add to that recompense of reward which you hope to receive, and who will be additional jewels, placed by your own benevolence, in that diadem of glory which sparkles on the head of Jesus, your Redeemer.

Report of Rev. John M. Ellis,

who has been engaged for a few months past in the State of New Hampshire.

The churches visited since my last report with their contributions, are the following, viz. Jaffrey, $160 16. Rindge, $168 05. W. Boscawen, $187 66. Campton, $142-87. Lyme, $63 65. Lebanon, $92 69. Haverhill, $50. Bath, $135 18, including the fourth payment of the scholarship of I. Goodall, Esq. Canterbury, $65. East Concord, $47. New Ipswich, $455 99. Hollis, $182 13. Mt. Vernon, $75. Milford, $168.—Total, $1,993 38.

A part of the collection from New Ipswich was accompanied with the following note addressed to me as agent.

Sir, through you I transmit to the American Education Society, $150 to be appropriated in that manner which will best promote the great and benevolent object of said Society. In making this donation, I can scarcely refrain from suggesting that it is property which has fallen to me in consequence of the late lamented death of my only son, Joseph Appleton Barrett, who was a member of Yale College, and of great promise; and who, probably, had his life and health been preserved, would have devoted himself to the Christian ministry. But since he is gone, it is my earnest desire and prayer to God, that this property which was his, may be so appropriated as shall best subserve the same cause.

JOSEPH BARRETT.

Perhaps it would aid the cause of benevolence to state a few facts calculated to deepen conviction in relation to the *direct evangelical tendency* of this with other branches of Christian enterprise. In three instances I have had the pleasure of pleading the cause of the Education Society, in the midst of protracted meetings with the best results, certainly to the funds of the Society; and if I may trust the declarations of the beloved brethren in the ministry who felt so deeply the responsibility, the results were equally happy on the objects of the meetings.

On one of these occasions, a young man, who, during the meeting, had become deeply convicted of his lost state as a sinner, yielded his heart to God, as we joyfully trust, at the very moment of circulating the cards to receive the subscriptions for the Education Society. Seeing others subscribing, he said to himself, "I know I ought to be devoted to so good a cause; but I have little money to give; if the Lord will accept me *I will pledge my life to it forever.*" He afterwards said to me that he had no feeling of submission to God till that moment. But from that time, such has been the evidence of his Christian character that all rejoice to see him laying aside the mercantile business to prepare for the work of the ministry.

It is truly encouraging to witness the increasing sense of responsibility in ministers and churches to search out and bring forward promising young men to prepare for the ministry. As an instance, I found a grey headed father, who had already given up four sons to prepare for the ministry, and now was about giving up the *fifth and only* remaining son to the patronage of the American Education Society, choosing to labor the harder to support his family, rather than keep back one promising youth from the field of moral desolation.

I am happy to state, also, that almost every week brings new and delightful illustrations of the Bible doctrine, so important to the cause of Christ, that "there is that *scattereth* and yet *increaseth.*" In travelling extensively, both east and west of the mountains, as an agent of the Education Society, I have found no man who says he has given too much, or is the poorer for giving; but the universal testimony is, "*I know I have been blessed in my business much more since I have given liberally to*

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the cause of God." "Until four years ago," said a contributor to your funds, in New Hampshire, "I gave nothing to these societies; but the Lord has opened my eyes, and my heart, and I now seek opportunities to give." Being asked how much he had given in that time, he answered, "$700." And are you the poorer for it, said I? "No," said he, "I know I am not the poorer. God's blessing comes often, so as to surprise me, both in the fruits of my fields, and the facilities of the market."

Some of the best collections have been received from churches which had just been exiled from their accustomed place of worship, in the manner that has caused so many orthodox churches to be obliged to make large sacrifices in building new houses of worship. Without exception their declaration is, that "Never have they been able to do so much for general benevolence, and never with so much satisfaction as since they came to the resolution to maintain the cause of Christ at any sacrifice. The minister of one of these churches said, "should our new house be destroyed, we could build a second one easier than we built the first." And it was said, also, "that the church had given more within the last three years to public benevolence than all it had given before since its existence." Another was so poor that they were about to lose their pastor, not being able to support him; but from the time they determined on building their house, no such complaint has been heard. In the case of the third, such was the impulse given to their moral energies, by their success in building their meeting-house, that they added also a commodious building for a female academy, with results so completely satisfactory, that a third building is now contemplated for the instruction of males.

I have learned a lesson both from the rich and the poor. Two small country towns, paid, in nearly equal sums, over $300. The largest donations in both towns were from females. In one of the towns a young woman, supporting herself by her labor, made herself a life member of the State Branch, by a donation of $30. She had a few months previous, done the same for the Bible Society,—"*I cannot be satisfied,*" she said, "*until I see my money* DOING GOOD." Not is this a solitary instance of the kind. In the other town one of the three highest donors is entirely dependent on her own industry and the blessing of her God.—Happy for a dying world, and happy for the cause of Christ, if the rich would give like the poor. I thought of the widow who "cast in all the living that she had." I thought of the rich who cast in their "two mites." Will they—can they be accepted unless they give "ACCORDING TO WHAT THEY HAVE?" Do they love their money more than the cause of Christ and the souls of men? I know there are noble exceptions, and their record is on high. But my soul shudders in view of this fearful comment on the words of Christ. "How hardly shall they that have riches enter into the kingdom of God."

As to the reception of this object of charity by the Christian community, I need only say that their favor has made my work most delightful;—the amount bestowed will show the rest.

Francestown, Oct. 13, 1834.

THE Rev. Mr. Mather, secretary of the Vermont Branch, has been employed the last quarter in that State, and also in Massachusetts. He is now prosecuting his agency with success, as usual, in the county of Hampshire. No report has been received from him for publication, except the annual report of the Branch Society.

The Rev. Charles S. Adams has spent the most of his time for the last quarter in the State of Maine. He has labored successfully in the county of Cumberland. No report for publication has been received from him.

Mr. William P. Apthorp, who has been appointed to a temporary agency, has spent a few weeks within the bounds of the Education Society of Taunton and vicinity. No account of his agency has been received.

ANNIVERSARIES OF BRANCH AND AUXILIARY SOCIETIES.

New Hampshire Branch.

THE annual meeting of this Society was held at Meredith Bridge, Sept. 3, 1834. The report of the directors was read by professor Hadduck, of Dartmouth college. The report of the treasurer in his absence was read by the Rev. Mr. Bouton of Concord. The meeting was addressed by the Rev. Mr. Willey of Rochester, the Rev. J. M. Ellis agent of the Parent Society, the Rev. Dr. Tucker of Troy, New York, the Rev. Dr. Matheson of Durham, England, and the Rev. Dr. Cogswell, Boston. The officers of the Society for the year ensuing, are the Rev. Nathan Lord, D. D. President of Dartmouth college, President; the Rev. C. B. Hadduck, Secretary, and Hon. Samuel Morril, Treasurer. An extract of the report will be inserted at some future time.

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Vermont Branch.

THE anniversary of this Society took place on Tuesday, September 9, 1834, at Brandon. The report of the executive committee, was read by the Rev. William L. Mather, Secretary of the Branch. The Treasurer, George W. Root, Esq. presented his account, and addresses were offered by the Secretary of the Parent Society, the Rev. Mr. Tilden of West Rutland, the Rev. Orman Eastman, Financial Secretary American Tract Society, and the Rev. Dr. Ely of Philadelphia. For the ensuing year the following are officers, viz. Hon. Samuel Prentiss, LL. D. President, the Rev. Mr. Mather, Secretary, and George W. Root, Esq. Treasurer. We have not room for the insertion of the report in this number of the Journal.

Old Colony Education Society, Ms.

THE anniversary of this Society was observed at Rochester, (Rev. Mr. Robbins's parish,) July 30, 1834. The Rev. Sylvester Holmes presented the director's report. Col. Seabury read the treasurer's report. The meeting was then addressed by the Rev. Mr. Nott, of Wareham, the Rev. Thomas Shepard, General Agent of American Bible Society, and the Secretary of the Parent Society. The officers are the following: Doct. Andrew Mackie, President; Rev. Mr. Holmes, Secretary, and Col. Alexander Seabury, Treasurer. An extract from the report may be expected in the next Journal.

Essex North Education Society.

THIS Society held its annual meeting at Andover, May 7, 1834. The report was read by the Rev. Mr. Kimball, an extract of which may be expected in the next Journal. The Rev. Gardner B. Perry, of Bradford, is President; Rev. David T. Kimball, of Ipswich, is Secretary, and Col. Ebenezer Hale, of Newbury, is Treasurer.

Education Society of Taunton and Vicinity.

THE anniversary of this Society was held at Fall River, Oct. 14, 1834. The report was read by the Rev. Mr. Fowler. The meeting was then addressed by the Rev. Messrs. Sheldon of Easton, Maltby of Taunton, Hitchcock and Brigham of Randolph. The officers chosen for the year ensuing, are J. C. Starkweather, Esq. of Pawtucket, President; Rev. Orin Fowler, of Fall River, Secretary, and Mr. Charles Godfroy of Taunton, Treasurer.

Hampshire Auxiliary Education Society.

THIS auxiliary held its anniversary at Northampton, October 9, 1834. The meeting was addressed by Rev. John Todd, of Northampton. Mr. Mather is now pleading the cause of the Education Society within its bounds. The officers of the Society are, Rev. John Brown, D. D. Hadley, President; Rev. John Todd, Northampton, Secretary; Hon. L. Strong, Northampton, Treasurer.

Penobscot County Education Society, Me.

THIS county auxiliary held its annual meeting at Bangor, September 10, 1834. The annual report was read by professor Pond, an extract from which will be inserted in the next number of the Journal. Hon. Thomas A. Hill, President; professor Pond is Secretary, and James Allen, Esq. is Treasurer

FUNDS.

Receipts into the Treasury of the American Education Society, and of its Branches, from July 9th, to the Quarterly Meeting, Oct. 8th, 1834.

Ellington, Ct. bequest in part of the late Joseph Abbott, by Hon. J. H. Brockway, one of the executors	200 00	
Norwich, Ct. bequest of Sarah Lathrop, by D. Ripley, Esq. ex. thro' J. Huntington, Esq.	50 00	300 00
INCOME FROM FUNDS		745 20
AMOUNT REFUNDED		449.80

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Mr. Lorenzo S. Cragin, Boston, Tr.]

Boston, fr. a Female Friend, by Rev. Dr. Wisner	5 00	
A Lady	1 00	
H. Gates, of Essex St. Asso.	50	
Park St. Gent. Asso. J. M. Kimball, Tr.	135 00	
A Friend, $40 of which to const. Rev. David Greene, a L. M. of the A. E. S.	80 00	221 50

BERKSHIRE COUNTY.

[John Hotchkin, Esq. Lenox, Tr.]

From a Friend, by Rev. D. D. Field		1 00

BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]

Falmouth, fr. Fem. Aux. Ed. Soc. to const. Rev. Josiah Bent, and Mrs. Paulina Bent, L. M. of the County Soc.	31 00	
Sandwich, fr. Ladies of the Soc. of Rev. A. Cobb, to const. him a L. M. of the Co. Soc.	15 00	
Fr. Dea. E. Hallett, ann. subs.	1 00	
Fr. Miss Lucia Dillingham	1 00	48 00
[The above thro' Rev. N. Cogswell, of Yarmouth.]		

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Essex County South.

[David Choate, Esq. Essex, Tr.]

Hamilton, fr. Rev. J. B. Felt, $5, and Mrs. Felt $5 — 10 00
Marblehead, fr. Fem. Aux. Ed. Soc. by Mrs. S. W. Cozzens, Sec. and Tr. — 45 00
Salem, fr. Fem. Aux. Ed. Soc. bal. in Treas. by Miss Anna Batchelder, Tr. — 16 62
Fr. individuals of South Ch. and Soc. by Dea. D. Lang — 63 63
A coll. in Tabernacle Ch. and Soc. by Mr. Abel Lawrence — 106 45—241 70

Essex County North.

[Col. Ebenezer Hale, Newbury, Tr.]

Newburyport, fr. Fem. Miss. and Ed. Soc. by Rev. L. P. Dimmick — 7 47
Fr. the Circle of Industry, 10th semi-annual pay't. for Newburyport Ladies 1st Temp. Scholarship, by Miss Mary C. Greenleaf, Tr. — 37 50—44 97

Franklin County.

[Sylvanus Maxwell, Esq. Charlemont, Tr.]

Warwick, coll. in the Soc. of Rev. Samuel Kingsbury — 7 06

Hampshire County.

[Hon. Lewis Strong, Northampton, Tr.]

Belchertown, fr. Fem. Ed. Soc. by Dea. D. Safford, Boston — 7 50
Hadley, Fr. Benev. Soc. on acco. of the Brown Temp. Scholarship — 75 00
Hatfield, Gent. Ed. Soc. by Dea. Partridge — 32 12
Fr. Fem. Ed. Soc. by Mrs. Sophia Smith — 22 25
South Hadley, Fem. Soc. toward const. Mrs. Susan L. Boies, a L. M. of the A. E. S. by Mrs. Lamb, Tr. — 40 00
Donation fr. a Friend to the A. E. S. — 10 00—186 87

Middlesex County.

Holliston, (of the South Conference of Chhs.) by Rev. Mr. Demond — 1 00
Fr. Mr. Patten Johnson, Tr. of South Conference of Churches — 25 25
Medford, fr. the Evang. Ch. and Cong. by Dea. Charles James — 5 34
Newton, fr. Dea. Benjamin Eddy — 2 00
Woburn, Mr. Rufus Pierce, by Rev. J. Bennett — 6 00
West Cambridge, fr. Fem. Ed. Soc. by Mr. E. P. Mackintire — 8 50
Wilmington, a Widow's mite, by Rev. F. Morwood — 1 00—49 59

Norfolk County.

[Rev. John Codman, D. D. Dorchester, Tr.]

Brookline, fr. a Friend, avails of a Cherry tree — 1 30
Do. of a charity box — 9 95
Fr. a Friend — 2 00—11 65
Wrentham, fr. the ex'rs. of the Will of Mrs. Jerusha George, balance of her bequest, (@170 being included in the amo. rec'd. from this county last quarter) by Dea. B. Shepard, Jr. — 1 77
Fr. the Treasurer $100, of which 40 is from the Soc. of Rev. John C. Phillips, Weymouth, North Parish, to const. him a L. M. of the A. E. S. — 100 00—113 42

Old Colony.

[Col. Alexander Seabury, Tr.]

Dartmouth, fr. Rev. Mr. Richmond's Soc. — 16 00
Fairhaven, fr. Rev. Mr. Gould's Soc. — 29 65
Fr. Fem. Ed. Soc. — 14 75
Middleboro', fr. Rev. John Shaw — 1 00
New Bedford, fr. the Trinitarian Soc. — 22 00
Fr. the North Cong. Soc. — 75 00
Rochester, fr. Rev. Mr. Robbins's Soc. — 18 00
Fr. Rev. Mr. Cobb's Soc. — 11 42
Fr. Mrs. Dea. Toby — 1 00
Rochester Centre, fr. Rev. Mr. Bigelow's Soc. by Misses Hope and Patty Haskell — 19 75
Fr. Dr. Haskell — 1 50
Wareham, bequest of the late Prince Burgess, Esq. — 50 00—246 07

Plymouth County.

[Dea. Marlen Eddy, Bridgewater, Tr.]

Halifax, fr. Rev. Mr. Howe — 3 00
North Bridgewater, fr. the Soc. of Rev. Wm. Thompson, in addition to the sum rec'd. last quarter — 1 00
Plympton, fr. Rev. Mr. Howland — 1 50
Collection at the anniversary — 11 42—16 92

Worcester County South.

[Hon. Abijah Bigelow, Worcester, Tr.]

Millbury, fr. Rev. Joseph Goffe — 50
South Northbridge, fr. Miss Sarah Fletcher, by Rev. J. Maltby — 2 25
Sturbridge, fr. Fem. Char. Soc. by Miss Mary H. Dunton, Tr. — 17 00
Sutton, fr. Dea. Nath. F. Morse, by Rev. J. Maltby — 2 00
Uxbridge, fr. Ladies asso. and individ. ladies, in Rev. Mr. Grosvenor's Soc. — 35 13—56 88

Worcester North.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

Gardner, fr. individ. — 2 37
Hardwick, fr. the Soc. of Rev. Martyn Tupper — 3 25
Winchendon, individuals — 2 00—7 62

Rhode Island (State) Aux. Ed. Soc.

[Mr. Albert Peabody, Providence, Tr.]

[The following by Rev. Wm. L. Mather, Agt.]

Barrington, fr. Ladies and Gent. Asso. sub. in part — 1 00
Bristol, fr. individuals, sub. in part — 16 25
Little Compton, fr. individuals — 25 67
Newport, fr. individuals, in part to const. their pastor, Rev. A. Henry Demont, a L. M. of A. E. S. — 30 00
South Kingston, fr. individuals — 13 25—85 17

$2,823 41

Bequest of the late Rev. Ebenezer Porter, D. D. of Andover, for the Scholarship Fund, the income of which, only, is to be used — $15,472 90

Maine Branch.

[Prof. Samuel P. Newman, Brunswick, Tr.]

Brunswick, fr. Rev. Dr. Allen, Pres. Bowdoin College, on acco. of Temp. Scholarship — 20 00
One year's interest on a scholarship Bond — 60 00
Lincoln Co. Aux. Ed. Soc. by Mr. J. Boynton, Tr. — 44 00
Parsonsfield, by Rev. Chs. S. Adams, Agt. fr. the Cong. Ch. — 5 00
Fr. J. D. P. Adams — 1 00
Fr. Miss Betsey Parsons, a Gold Necklace, sold for — 4 00—10 00
Refunded by a former Beneficiary — 68 00—202 00

Note. Mr. Adams received from Sanford, $20, towards constituting Rev. Elisha Bacon a L. M. of A. E. S., which was acknowledged in Journal for August.

New Hampshire Branch.

[Hon. Samuel Morril, Concord, Tr.]

Cheshire County.

[Samuel A. Gerould, Esq. Tr.]

Alstead, bequest of Mr. Elliot Perry, to const. the following persons L. M. of the Co. Soc. viz. Mr. Caleb Perry, Alstead, Mrs. Cordelia Baker, Troy, Mrs. Deborah Bailey, Jaffrey, Mr. John S. Perry, Alstead, Miss Lydia Perry, Alstead, children of Caleb Perry, Miss Caroline Perry, grandchild of C. Perry, $15 each — 90 00

Hillsboro' County.

[Richard Boylston, Esq. Tr.]

Amherst, 3d pay't. of Alban Temp. Schol. by Mr. A. Lawrence — 75 00
Dunstable, fr. Dea. James Patterson — 5 00
Fr. Thomas Pearson — 5 00
Hollis, fr. the Ed. Soc. — 42 85

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Hancock, Factory Village, fr. the Ladies Sewing Circle 8 50
New Boston, fr. individuals 8 85
New Ipswich, fr. Young Ladies Asso. 19 19
Pelham, fr. Daniel Gage 1 00
Wilton, fr. Fem. Ed. Soc. 12 05—174 37

Merrimack County.

[Dea. James Moulton, Jr. Tr.]

Boscawen, fr. individ. includ. fr. John Greenough, Esq. 10, Mrs. S. G. Peach, 5, L. Burbank, 5 20 50
Concord, fr. Fem. Ed. Soc. on acco. of the Bouton Temp. Schol. Miss Sarah Kimball, Tr. 50 00
Fr. Gentlemen, on acco. of do. 7 00
Fr. individuals 8 00
Concord, (West,) fr. Rev. A. P. Tenney, in part to const. himself a L. M. of the Co. Soc. 5 00
Canterbury, fr. Mr. John Clough 1 00
Hooksett, fr. Young Men's Ed. Soc. 16, Rev. J. Scales 5, A. Conner 5, Judge Darling 5, Levi Colby 5, O. Pillsbury 5, J. Wilkins 3, J. Whitcomb 2, Dea. Childs 1 49 00
Loudon, fr. Rev. Enoch Corser 15 00
Northfield, fr. Rev. Liba Conant 5 00
Salisbury, fr. Rev. Andrew Rankin 2 00
Warner, fr. individuals 3 50
Rev. George Champion 15 00—191 00

Rockingham County.

[Dea. T. H. Miller, Tr.]

Stratham, fr. Mrs. Hannah Bartlett, in full to const. herself a L. M. of the N. H. Branch of the A. E. S. by Rev. Mr. Bouton 15 00

Sullivan County.

[Dr. Alexander Boyd, Tr.]

Cornish, fr. Mr. Benj. K. Chase 3 00
Newport, Phineas Chapin, Jr. 1, Rev. J. Woods 1, Ladies' Asso. 5 7 00—25 00

The following sums are by Rev. Charles S. Adams, Agt.

Strafford County.

[Mr. William Woodman, Tr.]

Conway, fr. individuals 13 68
Moultonboro', fr. individ. in part to const. Rev. Joshua Dodge, a L. M. of N. H. Br. 18 05
Two Gold Necklaces, sold for 7 25
Meredith, fr. individuals 18 85
Meredith Bridge, fr. individ. to const. Mrs. J. K. Young, a L. M. of the N. H. Br. 26 09
A piece of shirting, sold for 2 65
Two Gold rings, sold for 1 00
Sandwich, fr. individuals 3 31—90 88

The following sums are by Rev. John M. Ellis, Agt.

Cheshire County.

Jaffrey, fr. Miss Rebecca Bacon, to const. herself a L. M. of the N. H. Branch 30 00
From Mr. Oliver Bacon, to const. himself a L. M. of the Co. Society 20 00
Fr. other individuals 110 18
Rindge, fr. Miss Sophia Whitney, to const. herself a L. M. of the Co. Society 15 00
Fr. Miss Mary Kimball, to const. herself a L. M. of the Co. Soc. 15 00
Fr. Miss Arvilla Sawtell, to const. herself a L. M. of the Co. Soc. 15 00
Fr. Young Men's Benev. Society 30 00
Fr. other individuals 93 05—328 21

Grafton County.

[Andrew Mack, Esq. Tr.]

Bath, fr. Ira Goodall, Esq. 4th pay't. on his Temp. Schol. 75 00
Fr. other individuals 80 18
Campton, Mr. Moody Cook, to const. himself a L. M. of Co. Soc. 15 00
Fr. Mr. Edmund Cook, to const. himself a L. M. of Co. Soc. 15 00
Fr. other individuals 59 80
Haverhill, fr. individ. to const. Rev. Henry Wood, a L. M. of the A. E. S. 50 00
Lyme, fr. individuals 63 65
Lebanon, fr. individuals 92 69
New Hampton, fr. Mr. Obadiah Smith 5 00
Plymouth, fr. John Rodgers, Esq. to const. himself a L. M. of the A. E. S. 100 00
Fr. Wm. W. Russell, Esq. to const. himself a L. M. of the A. E. S. 100 00
Fr. Madam Elizabeth Leavitt, of New Haven, to const. herself a L. M. of N. H. Br. 30 00
Fr. individ. (including $10 fr. R. G. Lewis, Esq. of New Hampton) to const. the following ministers L. M. of the N. H. Br. viz. Rev. Messrs. Jona. Ward, Drury Fairbanks, James Hobart, and George Punchard 120 11—786 48

Hillsboro' County.

Hollis, fr. Mr. R. M. Jewett, to const. himself a L. M. of the N. H. Branch 30 00
Fr. Mr. Jonathan Wheeler, to const. himself a L. M. of the N. H. Branch 30 00
Fr. others, to const. Rev. D. Perry, a L. M. of A. E. S. 122 16
Milford, fr. individuals 136 70
New Ipswich, fr. Joseph Barrett, Esq. 150 00
Fr. Mrs. Mary Bartlett, to const. herself a L. M. of the N. H. Branch 30 00
Fr Mrs. Dolly Everett, to const. herself a L. M. of the N. H. Branch 30 00
Fr. Mrs. Hannah Johnson, to const. herself a L. M. of the Co. Soc. 15 00
Fr. other individuals 230 99—786 86

Merrimack County.

Boscawen, East Parish, fr. the father and uncle of Miss Mary Cogswell, to const. her a L. M. of the N. H. Branch 30 00
Fr. Messrs. E. & I. Gerrish, to const. Mrs. Eunice Wood, a L. M. of the Co. Soc. 15 00
Fr. Mr. Henry Gerrish, to const. himself a L. M. of the Co. Soc. 15 00
Fr. Mr. Joseph Gerrish, Jr. to const. himself a L. M. of the N. H. Branch 30 00
Fr. other individ. to const. Rev. Salmon Bennet a L. M. of the A. E. S. 66 60
Boscawen, West Parish, fr. Mr. Henry Little and Mr. Jeremiah Gerrish, to const. themselves L. M. of the N. H. Branch 60 00
Fr. Messrs. Enoch Little, Richard Little, James Little, and Thomas Coffin, $15 each, to const. themselves L. M. of the Co. Soc. 60 00
Fr. others, to const. Rev. E. Price, a L. M. of A. E. S. 67 66
Concord, Gen. Robert Davis, to const. his son Mr. E. H. Davis, a L. M. of the N. H. Br. 30 00
Fr Mrs. Amos Wood, to const. himself a L. M. of the N. H. Branch 30 00
Fr. other individuals 156 51—556 77

$3,911 51

Clothing.

Fr. Hancock Factory Village, a Box, valued at $18 49
West Boscawen, fr. the Fem. Ed. Soc. 12 shirts, 13 collars, and 4 pr. socks, by Mrs. Lucy E. Price, Tr.

NORTH WESTERN BRANCH.

[George W Root, Esq. Middlebury, Tr.]

Charlotte, Fr. Ladies Benev. Soc. in part to const. their pastor, Rev. Mr. Eaton, a L. M. of the Br. 12 00
Corinth, fr. S. Taylor 1., S. Hasseltine 1 2 00
Fairlee, fr. Mr. Gilmore 2 56
Hartford, White River Village, by Dea. D. Noyes, Boston, 19 76
Jamaica, a coll. by Dea. Nathaniel Kingsbury 4 37
Londonderry, fr. Betsey Gibson 1, Miss Atwood, 25 cts. 1 25
Middlebury, fr. Rev. Prof. Hough, ann. subs. 10 00
Newbury, fr. a soldier of the Revolution 5 00
Fr. the old soldier's Wife 1 00
Fr. individuals 2 23—8 23
Rupert, fr. Rev. D. Wilson, by Rev. S. Coleman 5 00
Royalton, Young Ladies' Circle of Industry, to const. Rev. A. C. Washburn, a L. M. of A. E. S. 40 00
Fr. Miss Elizabeth Sprague 5 00—45 00
Weybridge, fr. Fem. Asso. by Miss C. Bryant 2 00
Williamstown, Fr. Asa Smith, Esq. 2 00
West Randolph, fr. Gent. Asso. 9 10
Fr. Ladies, Asso. 10 25—19 35
West Rutland, fr. individuals, by Rev. L. Tilden 12 00
Fr. sales fr. Depository 37—19 37
Refunded by a former Beneficiary 70 00

$215 90

CONNECTICUT BRANCH.

[Elphalet Terry, Esq. Hartford, Tr.]

Ellington, a contribution, by D. Russell, Tr. 6 00
New Canaan, fr. Lydian Soc. bal. of 8th pay't of Temp. Schol. by Mrs. S. Bonney, Tr. 20 00
Pattipaug, fr. Ladies' Praying Soc. 6, Fr. Gent. Ed. Soc. 18 53, thro' S. Southmayd, Tr. of M. Co. Ed. Soc. 24 53
Rocky Hill, fr. Israel Williams, a donation 10 00
Saybrook, a donation fr. a Fem. to const. Rev. Aaron Hovey, a L. M. of Ct. Br. by Rev. L. Bacon 30 00
Willington, fr. Ed. Soc. thro' J. R. Flint, Tr. of Tolland Co. Ed. Soc. 10 50
Dividend on Bank Stock 70 00

$183 03

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PRESBYTERIAN EDUCATION SOCIETY.

[Oliver Willcox, Esq. New York, Tr.]

Rutgers St. Church, fr. Mr. L. Mead		10 00
Central Agency, Philadelphia		816 00
Newark, N. J. 2d church, fr. Miss A. Forman		5 00
E. Furness, Agt. fr. Dr. S. Pride, in part to const. Dr. Anderson, a Life Director		50 00
Western Ed. Soc. fr. the Tr.	100 00	
Fr. Dunkirk, by Rev. Timothy Stillman	5 00	
Fr. the Tr. by Rev. W. Patton	602 81	
Fr. Holly, by Mr. Murray	5 00	
Fr. South Bergen, by do.	4 00—716 81	
Bleecker St. Church, fr. Mr. Knowles Taylor, ann. subs.		75 00
Morristown, N. J. fr. Mr. J. Cook, by Rev. Mr. Patton	50 00	
Fr. Gent. of Pres. Church	123 08	
Fr. Ladies of do.	45 62—218 68	
Newark, N. J. 2d church, by Rev. Mr. Cheever	50 00	
Fr. Rev. E. Cheever, to const. his son Henry Martyn, a L. M. of P. E. S.	30 00—80 08	
Fishkill, in part by Rev. Mr. Owen	3 75	
By Mr. Sherwood	50 25—54 00	
Pleasant Valley, by Rev. Mr. Owen		20 00
Poughkeepsie, by Rev. Mr. Owen		54 45
Catskill, by Rev. Mr. Owen, in part	93 50	
Fr. Oren Day, Esq. ann. subs.	75 00	
Fr. Edgar B. Day, by Dr. Porter	10 00	
Fr. C. Austin, by Dr. Porter	3 00—181 50	
Central Pres. Church, by Tr. of the Session		75 00
Newark, N. J. 1st Church, fr. Miss Overaker, ann. subs. by Mr. Ticknor		75 00
Napoli, fr. Fem. Ed. Soc. Miss Anna Everett, Tr.		1 00
New Lebanon, by Rev. Mr. Gilbert	22 58	
Canaan, Four Corners, by do.	21 41	
Canaan Centre, by do.	13 75	
Goshen, Orange County, by do.	21 53	
South Middleton, by do.	42 85	
Ridgebury, by do.	7 75	
Bethlehem, by do.	45 01	
New Windsor, by do.	20 00	
Canterbury, by do.	15 00—209 88	
Marlboro, fr. Rev. Mr. Johnson's cong. in part		7 32
Milton, fr. Pres. Church, by Mr. C. Dubois, Jr.		11 00
Newark, N. J. 1st Church, in part	146 28	
Fr. 3d Church	153 87	
Fr. 4th Church	5 65—305 79	
Champlain, fr. Rev. E. D. Kenney, Agt.		9 25
Coxsackie, fr. Mr. A. Van Dyck, by Dr. Porter		50 00
West Galway, by Rev. Mr. Owen		15 45
Johnstown, by do.		17 45
Fondas Bush, by do.		9 00
Charlton, by Mr. Jonathan Leavitt		30 22
Rockaway, N. J. by Rev. Mr. King		20 00
Cedar St. Church, fr. R. McCurdy	10 00	
Fr. H. Hinsdale 3, Newton Hays 5	8 00	
Fr. Wm. Howard 25, Daniel Lee 25	50 00	
Fr. Geo. R. Ives 25, W. H. Smith 25	50 00—118 00	
Murray St. Church, fr. Abraham Richards		5 00
Central Pres. Church, fr. Alfred Edwards	75 00	
Fr. Rufus L. Nevins	75 00—150 00	
Brick Church, fr. Mr. L. Corning		37 50
		$2,928 00

WESTERN RESERVE BRANCH.

[Walter Wright, Esq. Hudson, Tr.]

Hudson, an annual subs.	4 00
Charlestown, ann. subs. C. Curtis	4 00
Ravenna, an ann. subs.	3 00
Edinburgh, J. Eddy, ann. subs.	2 00
Donation, E. Story	50
Elyria, an ann. subs.	9 00
Strongville, W. Strongedon	50 00
Hartford, Ladies' Ed. Soc.	7 00
Brownhelm, an. ann. subs.	1 75
Clarendon, an ann. subs.	50
Hampden, donation	2 25
Mesopotamia, an ann. subs.	2 00
Avails of a watch	5 00
Munro, M. T. an ann. subs.	16 50
Donations	7 50
Mon. Concert contribution	2 23
Brownstown, donation	25
Adrian, donation, A. Fitch	3 00
Tecumseh, an ann. subs.	23 37
Donation	6 31
Clinton, an ann. subs.	2 00
South Bend, Ind. Horatio Chapin, to const. himself a L. M. Michigan Ed. Soc.	5 00
Mishorocha, Ind. ann. subs. Rev. M. Wells	5 00
White Pigeon, M. T. Gent. ann. subs.	4 50
Fr. Ladies, an ann. sub. to const. Rev. P. W. Warriner, a L. M. West. Res. Ed. Soc.	5 00
Donation	6 00
Niles, M. T. Rev. Mr. Brown, an. ann. subs.	5 00
Brunson, an ann. subs.	3 25
Donation	5 25
Richland, Donation	1 00
An ann. subs.	9 50
Dexter, an ann subs.	13 65
Ipsiland, an ann. subs.	23 00
Female Ed. Soc.	15 25
Nashville, an ann. subs.	1 25
Donation	50
Ann Arbour, an ann. subs.	28 00
Donation	2 00
Female Ed. Soc.	4 00
Salem, an ann. subs.	1 50
Four Corners, an ann. subs.	2 00
Milan, church in do.	15 00
Berlin, an ann. subs.	6 25
Wakeman, an ann. subs.	3 00
Ridgefield, an ann. subs.	3 00
Western Reserve College, an ann. subs.	2 00
Rootstown, an ann. subs.	5 50
Euclid, Fem. Ed. Soc.	4 25
Thompson, an ann. subs.	5 00
Madison, ann. subs.	6 50
Andon and Cherry Valley, Fem. Ed. Soc.	6 00
Brimfield, ann. subs.	14 00
	$374 31

UTICA AGENCY.

[Mr. Jesse Doolittle, Utica, Tr.]

Augusta, fr. W. Chandler, ann. subs. 37 50, fr. Fem. Ed. Soc. 15, fr. the Pres. Ch. a bal. 2 53		53 03
Canton, by Rev. A. Brainerd		4 38
Clinton, fr. Mrs. Fally Taylor 37 50, fr. Fem. Prayer Asso. 6, fr. Cong. Ch. by Deacon Gridley 22 19		65 69
Courtlandville,		19 50
Fairfield, fr. Mrs. Barnes 8, Mrs. Bryan 8, Rev. D. Chassel 4, J. Hadley 3, fr. sundry others 11		31 00
Homer,		43 91
Hopkinton, by Z. Culver		2 75
Morrisville, by Dea. Holmes		1 00
Ogdenburgh, fr. J. Fine 10, a Friend 5, Mrs. Glasgorn 5, fr. sundry others 7 20		27 20
Onondia Presbytery, a collect. at its semi-ann. meeting		8 70
Oxford, a bal. to const. Mrs. Laura G. Abell, a L. M. of Pres. Ed. Soc.		5 00
Owego, fr. the Infant School Asso. by C. B. Pexley		25 38
Potsdam,		9 88
Rome, 1st Church, fr. J. W. Bloomfield 20, in part to const. the Rev. Moses Gillet, a L. M. of P. E. S. fr. sundry others 15 06, 2d Church, by B. P. Johnson 16		51 06
Sangersfield, fr. Pres. Ch. 7 50, fr. Cong. Ch. 7 75		15 25
Smithfield, fr. the Pres. Soc. 15 45, fr. Fem. Ed. Soc. 8 50		23 95
Vernon Centre,		5 97
Utica, 1st Ch. fr. Fem. Benev. Asso. by M. Bagg 35, a balance towards the Aikin Schol. for 1834, fr. a Friend, signed Lydia 3, fr. J. Dana 3, a coll. on the Sabbath, by Rev. Wm. Patton 37 72		78 12
Fr. 2d Church		19 98
Avails of clothing		1 75
		$491 55

Clothing.

Fairfield, fr. Mrs. Barns, 2 stocks and 4 collars valued at $2 50.
Smithfield, fr. Fem. Ed. Soc. 2 pr. of socks.

SUMMARY.

	Present Use.	*Schol. Fund.*	*Whole am.*
Parent Society	2,929 41	15,472 80	18,296 21
Maine Branch	202 00		202 00
New Hampshire Branch	3,011 51		3,011 51
North Western Branch	215 90		215 90
Connecticut Branch	183 03		183 03
Presbyterian Ed. Society	2,928 00		2,928 00
Western Reserve Branch	374 31		374 31
Utica Agency	491 55		491 55
	$10,229 71	$15,472 80	$25,702 81

Note. Of the above sums, acknowledged under the head of Branches, the following have been received into the Treasury of the Parent Society, viz.

From Maine	10 00
New Hampshire	2,059 09
Vermont	23 12
	$2,092 21

Clothing rec'd at the Rooms of the Parent Society during the quarter ending Oct. 8, 1834.

Boston, fr. Mrs. Christian Baker, 6 shirts, 6 pr. socks.
Braintree South Parish, fr. the Fem. Ed. Soc. by Rev. Lyman Matthews, 14 shirts, 5 collars, 3 pr. socks, 1 quilt.
Grafton, fr. the Ladies Sewing Circle, 4 shirts.
Fr. Miss Read, 1 quilt.
New Ipswich, N. H. fr. the Reading Char. Soc. Miss Joanna Thayer, Tr. a box, valued at $21 18.
Rowley 1st Par. fr. the Social Reading Soc. Miss Mary H. Jewett, Tr. thro' Col E. Hale, 6 shirts and 15 collers.
Sharon, fr. the Dorcas Soc. by Rev. Dr. Codman, Tr. of Norfolk Co. Ed. Soc. 1 quilt, 1 pr. sheets, 1 pr. pillow cases.
From the South Middlesex Conference, 7 shirts, 1 pr. socks.

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1831 Yale Ninian E.
1833 Harv. Henry Y.
1834 Amh. Alonzo

Greaton

1754 Yale *James*, Mr., and at Harv. '60

Greele

1802 Harv. Samuel, Mr.
1813 Dart. Augustus, Mr.

Greely

1804 Dart. *Allen*, Mr., and at Mid. '07, Tut.
1825 Bow. —Samuel, M. D. [at Mid.

Green

1680 Harv. Percival, Mr.
1695 Harv. *Joseph*, Mr.
1719 Harv. John, Mr.
1720 Harv. *Joseph*, Mr.
1726 Harv. Joseph, Mr.
1744 Harv. *Jacob*, Mr. at N. J.
1746 Harv. *Joseph*, Mr., and at Yale '52
1749 Harv. Joshua, Mr.
1758 Harv. *Roland*, Mr.
1760 Harv. Francis, Mr.
1765 Harv. Ezra, Mr.
1766 Harv. Peter, Mr.
1781 Harv. ‖Isaiah L., Mr.
1782 Bro. John M.
1784 Harv. Joshua, Mr.
1784 Harv. *Benjamin*, Mr.
1789 Harv. *Aaron*, Mr.
1791 Dart. *William*, and at Yale
1792 Bro. Elijah D.
1798 Bro. William E.
1798 Bro. —*Thomas*, Mr.
1804 Bro. John, Mr., & at Harv. '15, M. D. [at Harv.
1805 Bro. —John, Mr.
1807 Dart. Oliver
1807 Wms. Asa, Mr. at Ver. '11
1808 Wms. Byram
1811 Dart. Charles
1813 Wms. Asa
1815 Mid. G. Hamilton
1816 Harv. *Samuel*, Tutor at Bow.
1817 Harv. *James D.*, Mr.
1817 Harv. John O., Mr., M. D.
1818 Harv. Nathaniel, Mr.
1818 Harv. Joshua, Mr., M. D.
1819 Mid. *Beriah*, Mr., Prof. Hud. O.
1819 Harv. Jonas
1821 Bow. —Benjamin F., M. D.
1822 Bro. —Asa, M. D., and at Wms. '27
1823 Dart. Charles G., Mr.
1825 Bro. Joseph, M. D., Mr.
1825 Bow. —*Samuel*, Mr.
1826 Yale —Charles, M. D.
1826 Yale —Edward W., M. D.
1826 Bro. Isaiah L., Mr.
1827 Bro. —Albert C., Mr.
1827 Wms. —Aaron, M. D.
1827 Yale Jacob, M. D.
1828 Bow. Albert G.
1828 Bow. —Henry B. C., M. D.
1828 Mid. —*Jonathan S.*, Mr.
1829 Bow. Alexander R.
1830 Dart. William H.
1834 Amh. Henry S.
1834 Bow. —Ezra, M. D.

Greene

1768 Harv. David, Mr., and at Yale '72
1772 Bro. Benjamin
1776 Bro. —Nathaniel, Mr., and at N. J. '81
1784 Harv. William
1784 Yale Ray, Mr., Sen. in Cong.
1786 Bro. *Timothy*, Mr.
1789 Bro. Samuel
1799 Bro. Franklin, Mr.
1800 Dart. —*Zechariah*
1800 Harv. David L., Mr.
1802 Harv. Charles W., Mr.
1803 Dart. —Benjamin, M. D.
1807 Dart. Oliver
1810 Bro. Simon R.
1812 Bro. Richard W., Mr.
1812 Harv. Benjamin D.
1814 Harv. William P., Mr.
1817 Bro. William, Mr.
1819 Harv. —Henry B. C., M. D.
1820 Bro. Albert G.
1821 Yale *David*, Mr.
1824 Bro. Richard S.
1826 Harv. —John, M. D.
1827 Bro. —Charles W., Mr., and at Harv.
1828 Harv. John S. C., Mr., M. D.
1829 Amh. Moses B.

Greenleaf

1699 Harv. *Daniel*, Mr.
1723 Harv. Stephen, Mr., and at Yale '50
1751 Harv. Benjamin, Mr.
1777 Harv. William
1784 Harv. Thomas
1805 Harv. Thomas, Mr.
1813 Dart. Benjamin, Mr.
1817 Bow. —Simon, Mr., LL. D. at Harv. [Prof. of Law
1823 Dart. Henry, Mr.
1824 Bow. —*Jonathan*, Mr.
1825 Bow. Patrick H., Mr., and at Wash.
1832 Dart. Charles H.
1834 Dart. James

Greenman

1748 Yale *Nehemiah*, Mr.

Greenough

1759 Yale John, Mr., and at Harv. '63
1771 Yale *William*, Mr., and at Harv. '79
1804 Harv. Ebenezer
1805 Harv. David S., Mr., and at Yale
1822 Bro. —Caleb, M. D.
1824 Harv. John
1825 Harv. Horatio
1828 Dart. Elbridge F.
1828 Dart. Jeremiah
1833 Harv. David S.

Greenwood

1685 Harv. Isaac
1690 Harv. *Thomas*, Mr.
1709 Harv. Samuel, Mr.
1717 Harv. *John*, Mr.
1721 Harv. Isaac, Mr., Prof.
1739 Harv. Samuel, Mr.
1806 Dart. Ethan A., Mr.
1808 Bow. —Andrew, Mr.
1814 Harv. *Francis W. P.*, Mr.
1824 Harv. *Alfred*

Gregg

1787 Dart. *William*, Mr.
1811 Dart. David A.
1824 Dart. Daniel H., Mr. at Amh. '27
1825 Dart. —Samuel, M. D.
1826 Dart. —Ezra M., M. D.
1828 Dart. Jarvis, Mr., Tutor
1828 Amh. Thomas D.

Gregorie

1823 Yale Thomas H.

Gregory

1816 Yale —Samuel, M. D.
1827 Wms. David D., Mr.
1828 Amh. *Oscar H.*
1829 Yale —Ira E., M. D.

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Gregson
1774 Bro. —Moses, Mr.

Grennel
1808 Dart. ‖George, Mr.

Gridley
1725 Harv. Jeremy, Mr.
1751 Harv. Benjamin, Mr.
1773 Yale Isaac, Mr.
1781 Yale Elihu
1783 Yale *Uriel*
1784 Yale Elijah
1788 Yale *Elijah*, Mr.
1808 Yale Timothy J., Mr., M. D. at Dart.
1814 Yale *Ralph W.*, Mr. ['12
1815 Yale Horatio, Mr.
1816 Yale *Frederick*, Mr.
1817 Mid. —Selah, Mr.
1819 Yale *Elnathan*

Grieg
1830 Yale David

Griffin
1784 Harv. Samuel
1790 Yale *Edward D.*, Mr., and at N. J., [D. D. at Union 1808, Prof. [at Andover, Pres. of Wms.
1797 Yale George
1822 Yale Francis, Mr.
1824 Yale George
1833 Wms. Charles A.
1834 Wms. Nathaniel H.

Griffing
1786 Yale Nathaniel

Griffith
1742 Yale *Timothy*, Mr.
1790 Dart. —Ralph, LL. D.

Griggs
1783 Yale Isaac
1829 Yale Leverett, Mr., Tut.

Grimké
1807 Yale Thomas S., LL. D. '31
1810 Yale Frederick

Griswold
1717 Yale George, Mr.
1721 Yale John, Mr.
1747 Yale Daniel, Mr.
1749 Yale Benjamin, Mr.
1757 Yale *Sylvanus*, Mr.
1779 Yale —*Matthew, LL. D., Gov. of Conn.
1780 Yale Matthew, Mr.
1780 Yale †‖*Roger, Mr., LL. D., & at Harv., [Gov. & Lieut. Gov. of Conn.
1786 Yale STANLEY, Mr., V. D. M., Sen.
1787 Yale ‖Gaylord [in Cong.
1789 Dart. *John*, Mr.
1793 Yale Joab
1793 Yale Deodate J.
1794 Dart. William A.
1806 Yale Shubael F.
1808 Yale Charles, Mr.
1808 Wms. *Darius O.*, Mr.
1812 Harv. —*Alexander V.*, D. D., and at Bro.
1812 Wms. Horatio ['11, and at N. J. '11
1816 Yale George W.
1817 Yale Jared, Mr.
1818 Yale Roger W.
1818 Yale *Samuel*, Mr.
1821 Bro. George
1821 Yale *Flavel*, Mr.
1824 Yale George
1826 Yale James B.
1829 Yale Richard S.
1830 Yale —George W., M. D.
1834 Wms. —Wayne, M. D.

Groce
1808 Harv. Nahum H.

Gross
1784 Dart. *Thomas*, Mr.
1806 Ver. Ezra C.

Grosvenor
1693 Harv. William, Mr.
1759 Yale Ebenezer, Mr., and at Harv. '63
1765 Yale Thomas, Mr.
1769 Yale Daniel, Mr., & at Dart. '92
1785 Yale Pearley
1800 Yale ‖Thomas P.
1807 Yale Ebenezer
1813 Ver. Ebenezer C., M. D. at Harv. '16
1818 Dart. *Cyrus P.*, Mr.
1821 Bow. Godfrey J.
1822 Dart. *Moses G.*
1826 Yale *David A.*
1827 Yale *Charles P.*
1827 Yale *Mason*, Mr.

Groton
1814 Bow. Nathaniel, Mr.
1821 Bow. Isaac, Mr.

Grout
1787 Dart. Jonathan, Mr.
1790 Harv. *Jonathan*, Mr.
1793 Dart. Paul
1795 Dart. George
1831 Amh. *Alden*

Grover
1773 Dart. *Joseph*, Mr.
1786 Dart. *Stephen*, Mr.
1829 Bow. William, M. D.
1832 Dart. Nathaniel

Guarnsey
1789 Dart. James K.

Guild
1734 Harv. *John*
1769 Harv. Benjamin, Mr., Tutor
1795 Harv. Curtis
1804 Harv. Benjamin, Mr.
1807 Harv. Josiah Q., Mr.
1822 Harv. Curtis, Mr.

Guilford
1812 Yale Nathan

Guiteau
1832 Wms. Gridon, M. D.

Guitteau
1829 Mid. Sheridan

Gunn
1748 Yale Moses, Mr.
1810 Yale Frederick

Gurley
1772 Dart. *Ebenezer*, Mr.
1773 Yale *John*
1793 Dart. Jacob B.
1794 Dart. Royal
1799 Yale —John W., Mr.
1818 Yale *Ralph R.*
1827 Yale Charles G.

Gurney
1785 Harv. *David*, Mr., and at Bro. 1805
1795 Bro. *James*

Gushe
1798 Bro. Abraham

Gushee
1834 Harv. Almond, M. D.

Habersham
1831 Harv. Robert

Hackett
1830 Amh. Horatio B.

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Hackley
1785 Yale Levi
1805 Wms. ‖Aaron

Hadden
1647 Harv. George, Mr.

Hadduck
1816 Dart. *Charles B.*, Mr., Prof.
1819 Dart. William T., Mr.

Hadley
1809 Dart. James, Mr., Prof. Ham.
1833 Amh. James B.

Hagar
1798 Harv. Uriah, Mr., M. D.
1823 Mid. Benjamin, Mr.
1831 Harv. Moses

Haile
1821 Bro. Levi, Mr.
1828 Bro. Daniel M.

Haines
1803 Dart. Samuel, Mr.
1816 Mid. Charles G.
1829 Bow. Allen
1831 Dart. William P.

Hale
1657 Harv. *John*, Mr.
1686 Harv. Robert
1699 Harv. *Moses*
1703 Harv. *James*, Mr., Tut. at Yale
1721 Harv. Robert, Mr.
1722 Harv. *Moses*, Mr.
1731 Harv. Henry, Mr.
1734 Harv. *Moses*, Mr.
1739 Harv. Nathan, Mr.
1740 Harv. Samuel, Mr.
1742 Yale Elizur
1765 Yale Josiah, Mr.
1766 Harv. Samuel, Mr.
1769 Yale Nathan, Mr.
1771 Harv. *Moses*, Mr.
1773 Yale *Enoch*, Mr.
1773 Yale Nathan, Mr.
1779 Harv. John, Mr., Tut.
1785 Yale *David*, Mr.
1791 Dart. David, Mr.
1794 Yale Elias W.
1796 Dart. Samuel, Mr.
1802 Harv. Stephen, Mr.
1804 Wms. Nathan, Mr., and at Yale
1804 Mid. Thomas E., Mr.
1806 Wms. William
1813 Harv. —Enoch, M. D.
1814 Bow. Samuel, Mr., and at Harv. '18
1818 Bow. *Benjamin*, Mr., and at Dart. '27, [Tut. & Prof.
1819 Mid. *Jonathan L.*, Mr.
1820 Bro. *Christopher S.*
1822 Mid. —Moses, M. D.
1825 Bow. William
1827 Bow. John P.
1827 Wat. *Henry J.*
1827 Yale *Albert*, Mr.
1827 Dart. Thomas C.
1828 Harv. Joseph
1829 Dart. —Ebenezer, M. D.
1831 Wms. George, Mr.
1831 Harv. Charles G. C.
1833 Harv. —Daniel M., M. D.
1833 Dart. —Syene, M. D.

Hall
1713 Harv. Hugh, Mr.
1716 Yale *Samuel*, Mr., Tut.
1722 Harv. *Willard*, Mr.
1724 Harv. *David*, Mr., D. D. at Dart. '77
1726 Harv. Richard, Mr.
1727 Yale *Theophilus*, Mr.
1731 Yale Elihu, Mr.
1736 Yale Jonathan, Mr.
1737 Yale Rice
1742 Harv. Harper
1747 Harv. Pitts, Mr.
1747 Yale ‖*Lyman, Gov. of Geo.
1750 Yale Richard, Mr.
1752 Yale Caleb, Mr.
1754 Yale Samuel, Mr.
1754 Yale Benjamin, Mr.
1758 Harv. Aaron, Mr.
1759 Yale *Alberic*, Mr.
1760 Harv. John, Mr.
1764 Yale Elisha
1765 Harv. Stephen, Mr., Tut.
1766 Harv. *William*, Mr., and at Dart. '98
1769 Yale John, Mr.
1772 Yale *Aaron*, Mr., and at Dart. '88
1774 Harv. Joseph, Mr.
1775 Harv. Isaac, Mr.
1776 Harv. Ephraim
1781 Harv. Joseph, Mr.
1781 Harv. George H., Mr., M. B.
1786 Bro. Jairus, Mr.
1786 Yale William B.
1788 Yale Prince B.
1789 Yale Lee
1790 Bro. Benjamin H.
1790 Dart. *Nathaniel*, Mr.
1793 Dart. Ira
1794 Bro. Lloyd B., Mr.
1798 Dart. Horace, Mr.
1799 Harv. Willard, Mr.
1802 Yale John, Mr., Tut.
1803 Yale *George*
1803 Dart. Frederic, Mr., and at Mid. '06, [and at Harv. '10, Prof. at [Mid. and Wash., LL. D. at [Mid.
1805 Mid. Daniel, and at Dart. '05
1806 Mid. —William, Mr.
1807 Yale Amos P., and at Wms. '07
1808 Wms. *Gordon*, Mr.
1808 Mid. *Richard*, Mr., Tut.
1809 Bro. *Silas*, Mr.
1812 Mid. Friend M.
1814 Dart. Moses
1815 Yale —Philip, M. D.
1815 Mid. David A.
1816 Harv. Jonathan P., Mr.
1817 Yale Jonathan P.
1818 Wms. Parker L.
1819 Harv. —*Robert*, D. D.
1820 Mid. William F.
1820 Yale —David E., M. D.
1820 Harv. David P., Mr.
1820 Harv. *Edward B.*, Mr.
1820 Bro. Lemuel
1821 Dart. —Charles, M. D.
1822 Bow. —James, M. D.
1823 Dart. *Thomas*
1823 Bro. —Abiel, M. D.
1824 Yale Willis
1824 Amh. Joseph A., Mr. '29
1825 Bro. William W.
1825 Harv. James D.
1826 Dart. —William, Mr.
1828 Dart. *Sherman*
1828 Wash. Alfred
1826 Mid. *Edwin*, Mr., Tut.
1829 Amh. *Jeffries*
1830 Yale Eli
1830 Amh. *Job*
1831 Yale Junius
1832 Amh. William

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1832 Dart. —Nathaniel, M. D.
1833 Amh. Chauncey A.
1833 Dart. —Joseph P., M. D.
1833 Dart. —Lyman, M. D.
1834 Wms. John
1834 Yale Daniel E.

Halladay

1737 Yale Moses

Hallam

1737 Yale Nicholas, Mr.
1756 Yale Amos, Mr.
1827 Yale Robert A., Mr.
1830 Wash. *Isaac W.*

Hallet

1816 Bro. Benjamin F., Mr.

Halliock

1762 Yale Benjamin

Hallock

1788 Yale —*Jeremiah*, Mr.
1788 Yale *Moses*
1810 Wms. Jeremiah H.
1814 Yale Minor
1819 Wms. *William A.*, Mr.
1819 Wms. Gerard, Mr.

Halsey

1737 Harv. James
1786 Yale Edward
1793 Bro. Thomas L., Mr.
1811 Wms. *Herman*
1814 Yale Hugh
1820 Bro. Charles B., Mr.

Ham

1797 Dart. John, Mr.

Hamilton

1792 Harv. —Alexander, LL. D., and at Dart. '90, at N. J. '91, and at Bro. '92
1798 Harv. John, Mr.
1812 Wms. *Charles W.*
1817 Wms. *Luther*
1819 Dart. Cyrus B., M. D.
1821 Yale —Horatio, M. D.
1823 Yale Frederic W.
1825 Ver. —Jamin, M. D.
1825 Mid. Israel
1826 Harv. Alexander J., Mr.
1827 Wms. —Charles W., M. D.
1830 Wms. —Lorenzo A.
1830 Wms. —Erasmus E.

Hamlin

1728 Yale Jabez, Mr.
1769 Yale Jabez, Mr.
1799 Yale Alanson, Mr.
1819 Bro. Elisha L., Mr. at Wat. '28
1823 Bow. —Castillo, M. D.
1828 Bow. —Cyrus, M. D.
1834 Bow. Cyrus

Hammatt

1766 Harv. Benjamin, Mr.

Hammett

1816 Harv. William

Hammond

1787 Harv. Thomas, Mr.
1802 Dart. Elisha, Mr.
1802 Yale Elisha
1808 Harv. Timothy, Mr.
1814 Yale Asa
1815 Yale Charles H., Mr.
1821 Bro. William G.
1824 Dart. —George W., M. D.
1827 Harv. William D., Mr.
1827 Bro. Justin, M. D. at Harv. '30
1830 Yale Edward
1834 Wms. —Josiah S., M. D.

Hampton

1804 Yale †John P.
1804 Yale Benjamin F.

Hanaford

1829 Bow. —William G., M. D.

Hancock

1689 Harv. *John*, Mr.
1719 Harv. *John*, Mr.
1721 Harv. *Nathaniel*, Mr.
1727 Harv. Belcher, Mr., Tutor
1728 Harv. *Ebenezer*, Mr.
1754 Harv. ‖*John, Mr., and at N. J., LL. D. [at Yale '69, and at Bro. '88, Pres. of Cong. and Gov. of Mass.
1760 Harv. Ebenezer, Mr.
1767 Harv. Samuel, Mr.
1829 Harv. Charles L.

Hand

1813 Yale Joseph W.
1822 Mid. *Richard C.*, Mr.
1829 Yale George E., Mr.
1831 Wms. Stephen D.
1831 Wms. Aaron H.

Handerson

1820 Dart. —Phineas, Mr.

Hanford

1800 Yale Enoch
1807 Yale David
1808 Yale *William*
1830 Yale Frederic A.

Hanna

1783 Yale —*William*, Mr.

Hanners

1823 Yale George M., Mr., M. D.

Hanson

1742 Yale Henry H., Mr., and at Harv.

Hapgood

1813 Dart. Hutchins

Harding

1715 Harv. *Elisha*, Mr.
1805 Dart. *Alpheus*
1809 Bro. Daniel F.
1819 Bro. —Elisha, M. D.
1821 Bow. Charles
1833 Harv. Fisher A.
1833 Wms. Leander

Hardy

1789 Dart. Daniel, Mr., Tutor
1794 Dart. Aaron, Mr.
1803 Dart. Nehemiah
1807 Dart. Thomas, Mr.
1808 Dart. *Nathaniel K.*
1812 Dart. Noah
1812 Dart. Thomas
1822 Dart. Aaron
1824 Mid. *Solomon*
1832 Amh. Seth

Hardyear

1818 Yale —Jabez G., M. D.
1833 Wash. Edward

Hare

1806 Yale —Robert, Mr., M. D. at Harv. '17, [Prof. at Penn.

Harleston

1815 Yale Edward

Harlow

1826 Yale *William*

Harman

1793 Dart. Martin

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Harmon
1825 Mid. *Meritt*, Mr.
Harper
1829 Bow. —William, M. D.
Harreford
1825 Bro. —Levi R., M. D.
Harriman
1667 Harv. *John*, Mr.
Harrington
1728 Harv. Nathaniel, Mr.
1737 Harv. *Timothy*, Mr.
1769 Harv. Nathaniel, Mr.
1776 Harv. Timothy, Mr.
1803 Yale Joseph, Mr.
1807 Bro. Nahum, Mr.
1809 Ver. Isaac R.
1812 Harv. Abraham, Mr.
1825 Bro. Jubal
1829 Amh. *Fordyce*
1829 Wms. —Lemuel, M. D.
1831 Amh. Moody
1832 Mid. Caleb B.
1833 Harv. Joseph
1833 Amh. Eli W.
1834 Harv. Henry F.
Harris
1727 Harv. Stephen
1772 Bro. Joseph
1783 Bro. Luther
1786 Harv. *William*, Mr., D. D., Pres. of [Columb.
1787 Harv. *Thaddeus M.*, Mr., D. D.
1787 Dart. *Walter*, Mr., D. D. 1826
1788 Bro. Harding, Mr.
1791 Harv. †John, Mr.
1799 Harv. John, Mr.
1802 Harv. Richard D., Mr.
1804 Dart. Joel, Mr.
1805 Mid. *Timothy*, Mr.
1811 Bro. Luther M., Mr.
1815 Dart. James H.
1815 Harv. Thaddeus W., Mr., M. D.
1821 Mid. *Roswell*
1826 Dart. —David, M. D.
1826 Dart. Edward P., Mr.
1826 Yale —Andrews, M. D.
1827 Wms. Oscar, Mr., Tutor
1827 Bow. —Jerome, M. D.
1833 Bow. Samuel
Harrison
1736 Yale *Jared*, Mr.
1791 Yale *Roger*
1815 Yale —Fosdick, Mr.
1820 Harv. William B.
1823 Yale —Increase, M. D.
1825 Harv. —Jesse B., LL. B.
1825 Yale —David, M. D.
1831 Yale Hugh T.
Harrower
1805 Wms. —*David*, Mr.
Hart
1703 Yale *John*, Mr., Tutor
1732 Yale *William*, Mr.
1760 Yale *Levi*, Mr., and at Dart. '84, D. D.
1762 Yale Josiah, Mr. [at N. J. 1800
1764 Yale *Asahel*, Mr.
1768 Yale Jonathan, Mr.
1769 Bro. —*Oliver*, Mr.
1771 Yale John, Mr.
1776 Yale John
1776 Bro. John
1784 Yale *Seth*
1786 Dart. William S., Mr., and at Yale '90
1791 Bro. William, Mr.
1792 Yale William
1795 Yale —Abijah, Mr.
1797 Yale *Ira*, Mr.
1802 Bro. Levi
1807 Yale *Luther*, Mr.
1817 Yale William B.
1817 Harv. Samuel, Mr., M. D.
1822 Yale Henry C., M. D.
1823 Yale Simeon, Mr.
1823 Yale —David S., M. D.
1826 Yale —Henry A., M. D.
1827 Yale —William B., M. D.
1830 Yale —Samuel, M. D.
1831 Yale John C.
Hartley
1829 Bow. John F.
Hartshorn
1732 Harv. Ebenezer, Mr.
1813 Dart. *Levi*
1815 Yale Elijah, Mr.
1828 Yale —Isaac, M. D.
1833 Harv. Charles W.
Hartshorne
1817 Yale Robert, Mr.
Hartwell
1762 Yale Moses, Mr.
1779 Harv. Jonas, Mr.
1787 Dart. *Jonas*, Mr.
1806 Dart. Cyrus, Mr., M. B.
1809 Dart. Jonathan, Mr.
1819 Bro. *Jesse*
1834 Bow. William B.
Harvey
1789 Yale Rufus
1794 Dart. Joseph, Mr.
1806 Dart. ‖*Matthew, Mr., Gov. of N. H.
1808 Yale *Joseph*, Mr.
1824 Wms. *William*, Mr., Tutor
1832 Amh. Adiel
Harwood
1828 Wms. —Myron, M. D.
1828 Bow. —Daniel, M. D.
Hasbrouck
1831 Yale Janson
Hasbroucq
1810 Yale ‖Abraham B., Mr.
Hascall
1806 Mid. *Daniel*, Mr.
Hasell
1799 Yale William S., Mr.
Hasey
1762 Harv. *Isaac*, Mr.
1771 Harv. Benjamin, Mr.
1790 Harv. Benjamin, Mr.
Haskell
1789 Harv. Benjamin, Mr., M. D.
1790 Yale *Samuel*
1795 Dart. John, Mr.
1799 Harv. Elnathan
1802 Yale *Daniel*, Mr., Pres. of Ver.
1811 Yale Ezra
1815 Harv. —Abraham, M. D.
1827 Dart. —George, M. D.
1832 Amh. Benjamin
1834 Bow. William B.
Haskins
1781 Harv. John, Mr.
1820 Dart. Nathan
1823 Bow. Romulus
1826 Harv. *George F.*
Haslam
1821 Harv. —*John*, Mr.

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Haslett
1819 Harv. John, Mr.
Hassard
1826 Yale Samuel
Hastings
1681 Harv. John, Mr.
1730 Harv. Jonathan, Mr.
1730 Harv. Walter, Mr.
1762 Harv. *Joseph S.*, Mr.
1768 Harv. Jonathan, Mr.
1771 Harv. Walter, Mr.
1772 Harv. John, Mr.
1780 Harv. Aaron
1782 Harv. ‖Seth, Mr.
1790 Harv. Walter, Mr.
1815 Yale Johannes
1817 Harv. William S., Mr.
1825 Bro. Charles C. P.
1831 Harv. John G.
Hatch
1742 Harv. Nathaniel, Mr.
1777 Yale *James*
1779 Dart. Ashur
1797 Harv. *Nymphas*
1800 Yale Moses, Mr.
1810 Wms. Lorrin C.
1812 Ver. —Uriel C.
1813 Mid. Junius H.
1814 Dart. Horatio, Mr., M. D.
1815 Yale *Roger C.*, Mr.
1817 Harv. Daniel G., Mr.
1821 Harv. Samuel, Mr.
1823 Yale —Johnson, M. D.
1824 Bow. William, Mr., M. D. '27
1824 Dart. —Elisha, M. D.
1828 Yale —Jethro, M. D.
1830 Dart. Joseph D.
Hatfield
1829 Mid. *Edwin F.*
Hathaway
1759 Yale Asahel, Mr.
1793 Bro. John, Mr.
1798 Bro. Washington
1801 Yale Asahel
1814 Bro. Abner A.
1818 Bro. Elnathan P.
1818 Harv. Nathaniel
1820 Bow. Joshua W., Mr.
1820 Bro. Joseph
1822 Bro. *George W.*
1824 Bro. George
1827 Wms. *George W.*, Mr.
Hatheway
1738 Yale Shadrach, Mr.
1787 Yale Joshua
Hathorne
1798 Harv. John
1830 Bro. Benjamin H.
Haughton
1818 Yale Richard
Hauley
1674 Harv. Joseph
1709 Harv. *Thomas*
Haven
1733 Harv. *Elias*, Mr.
1737 Harv. Nathan
1749 Harv. *Samuel*, Mr., D. D. at Edin. and
1753 Yale Nicoll, Mr. [at Dart. '73
1754 Harv. *Jason*, Mr.
1757 Harv. John, Mr.
1765 Harv. *Thomas*, Mr.
1772 Harv. Samuel, Mr., and at Yale '78
1774 Harv. *Joseph*, Mr.
1776 Harv. John
1777 Yale ‖Jonathan N., Mr.
1779 Harv. ‖Nathaniel A., Mr.
1782 Harv. Moses
1785 Harv. *Jacob*, Mr.
1789 Harv. Samuel, Mr.
1804 Harv. Charles C., Mr.
1807 Harv. Nathaniel A., Mr.
1809 Bro. William
1810 Harv. *Joseph*, Mr.
1813 Harv. John A., Mr.
1820 Harv. Alfred W., Mr.
1826 Amh. Samuel F., Mr.
1828 Dart. George W.
1834 Amh. John, Jr.
Havens
1806 Yale Charles H.
Hawes
1728 Harv. Prince, Mr.
1787 Bro. Oliver, Mr.
1790 Bro. Peter, Mr.
1790 Bro. Elias
1800 Wms. *Josiah*
1805 Wms. *Prince*
1813 Bro. *Joel*, D. D.
1814 Yale Lowman
1825 Bro. William T.
1834 Yale Welles
Hawkes
1810 Dart. James, Mr.
1811 Wms. *Roswell*, Mr.
1814 Bro. —Micajah, M. D.
1818 Yale —Francis L., Mr.
1826 Wms. —Elihu S., M. D.
Hawkins
1826 Yale Alexander T., Mr.
Hawley
1742 Yale Joseph, Mr.
1749 Yale *Gideon*, Mr., and at Harv.
1759 Yale *Stephen*, Mr.
1767 Yale *Rufus*, Mr.
1787 Yale William
1792 Harv. *James*, Mr., Tutor
1803 Yale Zerah, Mr.
1813 Yale Charles, Mr.
1815 Wms. *William A.*
1817 Yale Isaac A.
1829 Yale —Almon, M. D.
1829 Yale —Joel E., M. D.
1829 Mid. —Noah, Mr.
1833 Yale George B.
1833 Yale Z. Kent
Hawthorne
1825 Bow. Nathaniel, Mr.
Haxall
1823 Yale Robert W.
Hayden
1804 Wms. ‖Moses
1818 Wms. *Gardner*
1820 Harv. John C., Mr., M. D.
Hayes
1782 Harv. Reuben
1805 Dart. William A., Mr.
1815 Harv. —Pliny, M. D.
1816 Wms. *Parsons O.*
1819 Bow. David, Mr.
1823 Yale *Gurdon*
1823 Yale Samuel
1824 Yale *Amasa A.*
1825 Yale William R.
1825 Wms. —*Stephen*, Mr.
1830 Amh. David A.
1831 Dart. John L., Mr.

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Hayden
1834 Harv. Aaron
Hayford
1824 Wat. *Joel P.*
Haygarth
1794 Harv. —John, M. D.
Hayner
1826 Yale Henry Z.
Haynes
1656 Harv. *John*, Mr. at Camb.
1658 Harv. *Joseph*
1689 Harv. †John
1714 Yale Joseph
1804 Mid. —*Lemuel*, Mr.
1818 Dart. Joseph
1823 Bow. Nathaniel, Mr.
1823 Bow. —John P., M. D.
1826 Yale Selden
1831 Dart. William P.
Hays
1773 Yale *Joel*, Mr.
1830 Yale Thomas A.
Hayward
1726 Harv. Jonathan, Mr.
1756 Harv. Jonathan, Mr.
1768 Harv. Lemuel, Mr., M. D.
1772 Harv. Beza, Mr.
1785 Harv. Nathan, Mr., M. D.
1796 Bro. Philip, Mr.
1804 Bro. *Oliver*, Mr.
1805 Harv. John W., Mr.
1806 Harv. Charles, Mr.
1807 Bro. Barzillai
1809 Harv. George, Mr., and at Yale, M. D.
1817 Bro. Elisha [at Penn.
1818 Harv. Joshua H., Mr., M. D.
1819 Harv. James, Mr., Tut. and Prof.
1820 Harv. Tilly B., Mr.
1824 Mid. Azel
Haywood
1815 Yale —Benjamin, M. D
1820 Yale —Elisha, M. D.
Hazard
1770 Yale —Nathaniel, N. J. '64, Mr.
1792 Bro. Thomas C.
1792 Bro. Benjamin
1792 Bro. Nathaniel, Mr.
1794 Bro. Enoch, Mr.
1794 Bro. William T.
1795 Bro. John A.
1830 Wash. John O.
Hazeltine
1777 Dart. *Ebenezer*
1779 Yale Silas
1787 Dart. David
1810 Dart. —Richard, M. B.
1815 Wms. Abner
1829 Dart. Moses G.
Hazen
1806 Yale John
1807 Dart. *Austin*, Mr., and at Mid. '10
1812 Dart. Asa, Mr.
1818 Yale *Reuben S.*, Mr. '24
1834 Yale James A.
Hazlehurst
1828 Wash. Isaac
Hazzen
1717 Harv. Richard, Mr.
Head
1804 Harv. Joseph, Mr.
1812 Harv. George E.
1824 Mid. —Samuel, M. D.
Heald
1793 Dart. David
1794 Dart. Thomas, Mr.
1823 Bow. —Asa, M. D.
Healey
1777 Harv. Nathaniel, Mr.
Heard
1795 Harv. John, Mr.
1812 Harv. George W., Mr., M. D.
Hearsey
1823 Harv. —Isaac P., M. D.
Heart
1801 Yale Alcis E.
Heath
1721 Yale *Peleg*, Mr., and at Harv.
1776 Harv. William, Mr.
1825 Dart. Robert R.
1826 Dart. William, Mr.
1826 Dart. Solomon
1826 Bow. —Asa, M. D.
1829 Dart. —Horatio W., M. D.
Heaton
1728 Yale Samuel
1733 Yale *Stephen*, Mr.
1790 Bro. Benjamin, Mr.
1829 Dart. —Charles, M. D.
1832 Dart. —George, M. D.
Hebard
1816 Mid. —*Ebenezer*, Mr.
1828 Amh. Story
1832 Yale Alfred
Hebert
1826 Yale —Surville, M. D.
Hecock
1802 Yale Simeon, Mr.
Hedding
1824 Yale —*Elijah*, Mr.
Hedge
1724 Harv. Barnabas, Mr.
1759 Harv. *Lemuel*, Mr., and at Yale
1783 Harv. Barnabas, Mr.
1784 Harv. Lemuel, Mr., and at Dart. '88
1792 Harv. Levi, Mr., & at Bow. 1808, Prof., [LL. D. at Yale '23
1799 Dart. —Abraham, M. B.
1820 Harv. Isaac L., Mr.
1820 Harv. William L., Mr., and LL. B., [and at Trans.
1825 Harv. *Frederic H.*, Mr.
1828 Harv. Edward H., Mr.
1828 Harv. Josiah D., Mr., M. D.
Hedges
1764 Yale Jeremiah, Mr.
1792 Yale Jesse
Helme
1819 Bro. Nathaniel, Mr.
Helyer
1738 Harv. *Jonathan*, Mr.
Hemenway
1730 Harv. *Phinehas*, Mr.
1815 Mid. *Daniel*, Mr., Tutor
1819 Mid. Caleb, Mr.
Heminway
1704 Yale *Jacob*, Mr.
Hemmenway
1755 Harv. *Moses*, Mr., D. D., and at Dart.
1825 Bro. —Robert E., M. D. ['92
Hampsted
1821 Yale *John A.*
Henchman
1717 Harv. *Nathaniel*, Mr.

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1747 Harv. Nathaniel, Mr.

Henderson

1815 Harv. Arthur M.

Hendley

1740 Harv. Samuel, Mr.

Henley

1776 Harv. Ezekiel, Mr.

Hennen

1806 Yale Alfred

Henry

1806 Dart. —John, Mr.
1814 Mid. *T. Carlton*, D. D. at Yale '24
1823 Mid. —John V., N. J. 1785, and Mr.,
1825 Dart. *Caleb S.* [LL. D.
1828 Wms. —James H., M. D.
1828 Yale John
1833 Dart. Hugh H.
1834 Dart. —John C., M. D.

Henshaw

1748 Harv. Joseph, Mr.
1763 Harv. Joshua, Mr.
1768 Harv. Andrew, Mr.
1773 Harv. Samuel, Mr.
1785 Yale Joshua
1806 Harv. Daniel, Mr.
1808 Mid. *John P.*, & at Harv., Mr., D.D.
1812 Mid. George S.

Herbert

1800 Dart. George
1822 Dart. —Richard, M. D.

Heriot

1815 Harv. William F.

Heron

1806 Yale Maurice

Herpin

1741 Yale John, Mr.

Herreshoff

1825 Bro. John B., Mr.
1828 Bro. Charles F.

Herrick

1732 Harv. Joseph, Mr.
1767 Harv. Henry, Mr.
1772 Harv. Martin
1777 Harv. *Jacob*, Mr.
1796 Yale Edward
1798 Yale *Claudius*, Mr.
1822 Yale *Henry*, Mr.
1822 Dart. —Israel, M. D.
1824 Yale John P., M. D.
1824 Ver. Stephen L.
1826 Dart. *Osgood*
1834 Dart. Horace

Hersey

1728 Harv. Ezekiel, Mr.
1820 Bro. *Henry*, Mr.

Hervey

1824 Bro. Eliphalet W., M. D.
1834 Amh. Thomas

Hewett

1812 Bro. Daniel, Mr.

Hewins

1804 Harv. James

Hewit

1808 Yale *Nathaniel*, D. D. at Amh.
1823 Yale —Henry, M. D.

Hewson

1822 Harv. —Thomas, M. D.

Hextall

1773 Bro. —*William*, Mr.

Heyliger

1809 Yale Alfred

Heyward

1794 Yale Benjamin

Heywood

1775 Harv. Benjamin, Mr.
1781 Harv. Abiel, Mr., M. D.
1795 Dart. *Joshua*
1808 Dart. Levi
1812 Dart. Benjamin F., M. D.

Hibbard

1772 Dart. *Augustine*, Mr.

Hibbert

1748 Harv. *Thomas*, Mr.

Hichborn

1768 Harv. Benjamin, Mr.
1802 Harv. Benjamin A., Mr.
1816 Harv. Doddridge C., Mr.

Hickock

1821 Ver. William C.

Hickok

1798 Yale Horatio
1801 Wms. Henry P.
1803 Yale Norman
1806 Yale Lyman

Hicks

1724 Harv. Zechariah, Mr.
1729 Harv. Zechariah, Mr.
1770 Harv. Jonathan, Mr.
1799 Bro. *Galen*, Mr.
1829 Wms. William

Hidden

1791 Dart. *Samuel*, Mr.

Hide

1759 Yale *Ephraim*, Mr., and at Harv.

Higgins

1785 Yale *David*, Mr.

Higginson

1670 Harv. Nathaniel, Mr.
1717 Harv. John, Mr.
1745 Harv. Andrew
1825 Harv. Francis J., M. D.
1833 Harv. Daniel W.

Higley

1802 Yale Silas, Mr.
1825 Mid. *Hervey O.*
1826 Mid. Nelson

Hildreth

1805 Harv. *Hosea*, Mr., and at Dart. '17
1805 Harv. Benjamin W.
1811 Harv. William
1814 Harv. Ezekiel
1818 Harv. Abel F., Mr.
1823 Harv. —Charles T., M. D.
1826 Harv. Richard

Hill

1735 Harv. *Samuel*, Mr.
1737 Harv. *Abraham*, Mr.
1737 Yale Nathaniel, Mr.
1750 Harv. Samuel
1756 Harv. John
1756 Harv. William, Mr.
1756 Harv. Henry, Mr.
1759 Yale *Andrew*, Mr.
1762 Harv. Thomas, Mr.
1764 Harv. Alexander S., Mr., and at N. J.
1766 Harv. John, Mr. ['68
1768 Harv. Samuel
1772 Yale Henry
1772 Harv. Edward
1776 Harv. Aaron, Mr.
1784 Harv. Jonathan C., Mr.
1786 Harv. *Ebenezer*, Mr.
1787 Harv. —Jeremiah, Mr.

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1788 Harv. William
1807 Bro. Jacob
1808 Ver. Ira, Mr.
1816 Dart. —Thomas P., M. D.
1816 Yale George
1817 Wms. —*Oliver*, Mr.
1818 Dart. George S., and at Harv.
1819 Yale Joseph A.
1821 Harv. Joseph B.
1821 Harv. John B., Mr.
1822 Harv. *Alphonso*, Mr.
1823 Yale Whitwell J.
1824 Ver. —Isaac, Mr.
1825 Bro. Solon
1827 Yale —Christopher E., M. D.
1829 Bro. Stephen P.
1830 Harv. —Joseph F., M. D.
1831 Dart. —Moses, M. D.
1831 Wash. Frederic C.
1832 Dart. Silas H.
1834 Wms. Walter F.

Hillard

1828 Harv. George S., Mr., LL. B.
1830 Yale David J.

Hiller

1705 Harv. Joseph, Mr.

Hillhouse

1749 Yale James A., Mr., Tut.
1773 Yale ‖James, Mr., LL. D.
1777 Yale William, Mr.
1792 Yale —William, Mr.
1808 Yale James A., Mr.
1810 Yale Augustus L., Mr.

Hilliard

1764 Harv. *Timothy*, Mr., Tutor
1793 Harv. *Joseph*, Mr.
1793 Harv. *Timothy*, Mr.
1800 Dart. Abraham, Mr.
1809 Harv. *Timothy*, Mr., M. D.
1821 Harv. William, Mr., LL. B.
1826 Bow. William T.
1827 Bow. John H.

Hills

1772 Harv. John, Mr.
1814 Dart. —John, M. D.
1816 Dart. —Rufus, M. D.
1825 Bow. —Ebenezer P., M. D.
1830 Amh. *Israel*

Hillyer

1770 Yale Andrew, Mr.
1786 Yale *Asa*, Mr., & at N. J. 1800, D. D. [at Alleg.

Hilton

1814 Bow. Winthrop, Mr.

Hinckley

1740 Harv. Isaac, Mr.
1781 Yale Samuel, Mr., and at Harv. '85
1785 Yale Dyer T.
1810 Yale George, Mr.
1813 Harv. Edward, Mr.
1819 Dart. Orramel S., Mr., Tut., Prof. at
1823 Dart. Bushrod W. [Tenn.
1829 Yale Asa J.
1830 Wms. Samuel L., Mr.

Hinds

1805 Harv. Ephraim
1806 Wms. Elisha, Mr., and at Harv. '18
1812 Wms. —Abraham, Mr., and at Harv. '21

Hine

1797 Yale Homer
1815 Yale Jeremiah

Hinkley

1827 Dart. —Israel, M. D.
1834 Harv. Samuel L.

Hinks

1701 Harv. Samuel

Hinman

1762 Yale Simeon, Mr.
1776 Yale Sherman, Mr.
1784 Yale Timothy
1784 Yale Simeon
1789 Yale Cyrus
1804 Yale Royal R., Mr.
1822 Mid. *Chester*, and at Yale '27

Hinsdale

1762 Yale *Theodore*, Mr.
1815 Yale *Charles J.*, Mr.
1821 Yale Theodore, Mr.
1833 Yale Abel K.

Hinsdell

1727 Harv. *Ebenezer*, Mr.

Hinton

1803 Bro. —*James*, Mr., D. D., Mr. at Oxf. [and N. J.

Hirst

1723 Harv. Samuel, Mr.

Hitchcock

1743 Harv. *Caleb*, Mr.
1743 Harv. *Gad*, Mr., D. D.
1761 Yale Daniel, Mr., and at Bro. '71
1767 Harv. *Enos*, Mr., & at Yale 85, D. D.
1768 Harv. Gad, Mr. [Bro. '88
1777 Harv. Samuel
1785 Harv. Pelatiah
1786 Yale *Reuben*, Mr.
1799 Bro. Jonathan P.
1801 Yale ‖†Peter, Mr.
1806 Wms. *Urban*
1809 Yale Samuel J., Mr., Tut.
1811 Ver. Henry
1811 Mid. *Calvin*
1817 Mid. Samuel
1818 Mid. Dexter, Mr.
1818 Yale —*Edward*, Mr., Prof. at Amh.
1825 Bow. —Gad, M. D.
1825 Ver. —Lucius, M. D.
1826 Yale Reuben
1828 Wms. *Harvey R.*
1832 Yale Henry L.
1834 Wash. Solomon G.
1834 Bow. Bela T.

Hitchings

1832 Amh. Benjamin H.

Hixon

1825 Bro. *Asa*

Hoadley

1768 Yale Jehiel, Mr.

Hoadly

1801 Yale George, Mr., Tutor
1817 Yale *Loammi I.*, Mr.

Hoagland

1832 Yale —Christopher C., M. D.

Hoar

1650 Harv. Leonard, Pres., M. D. at Camb.
1740 Harv. Jonathan, Mr.
1802 Harv. Samuel, Mr.
1810 Harv. Nathaniel P., Mr.

Hobart

1650 Harv. *Joshua*, Mr.
1650 Harv. *Jeremiah*, Mr.
1667 Harv. *Gershom*, Mr.
1667 Harv. Japhet
1667 Harv. *Nehemiah*, Mr.
1714 Harv. *Nehemiah*, Mr.
1724 Harv. *Noah*, Mr.

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1757 Yale †JOHN S., Mr., LL. D., Sen. in
1774 Harv. William, Mr. [Cong.
1775 Harv. Peter, Mr.
1784 Harv. Nathaniel
1794 Dart. *James*, Mr.
1804 Bro. Benjamin, Mr.
1805 Bro. ‖Aaron, Mr.
1815 Dart. *Caleb*, Mr.
1825 Wat. Benjamin

Hobbs

1748 Harv. *James*, Mr.
1759 Harv. Benjamin
1814 Harv. Ebenezer, Mr., M. D.
1817 Harv. Frederic, Mr.
1820 Bow. Josiah H., Mr.
1822 Harv. Warren
1823 Bow. Hiram H.
1826 Bow. —Daniel S., M. D.

Hobby

1723 Harv. Wensley, Mr.
1725 Harv. *William*, Mr.
1814 Yale Alfred McK.

Hobson

1814 Dart. Humphrey

Hodge

1739 Harv. Nicholas, Mr.
1791 Harv. William, Mr.
1799 Harv. Michael, Mr.

Hodgedon

1827 Bow. John

Hodges

1803 Harv. Benjamin
1804 Bro. Tisdale
1811 Yale William F., Mr.
1815 Harv. *Richard M.*, Mr.
1821 Mid. Silas H., Mr.
1823 Bro. Rufus
1829 Wash. Charles D.

Hodson

1693 Harv. Nathaniel

Hoes

1832 Amh. John C. F.

Hoffman

1827 Yale Philip R., Mr.
1828 Yale George B.

Hogeboom

1827 Yale Henry, Mr.

Hogge

1828 Dart. Robert

Hoisington

1828 Wms. *Henry R.*

Holt

1822 Mid. —Moore, M. D.
1829 Dart. Albert G.
1831 Dart. William H.
1832 Dart. —David D., M. D.

Holbrook

1719 Harv. Daniel, Mr.
1734 Harv. Samuel
1788 Bro. *Josiah*, Mr.
1791 Bro. —Joseph, Mr.
1800 Harv. Abiel
1801 Yale Samuel
1807 Dart. Amos
1808 Harv. Moses
1810 Yale Josiah, Mr.
1811 Ver. Levi
1813 Harv. —Amos
1814 Bro. *Willard*, Mr.
1815 Bro. John E., M. D. at Penn., Prof. at
1815 Bro. Silas P. [S. C.
1828 Mid. —John, Mr.

Holcomb

1774 Yale *Reuben*, Mr.
1809 Wms. *Frederic*
1828 Yale Hiram

Holcombe

1800 Bro. —*Henry*, Mr., D. D. at S. C.

Holden

1812 Yale Edward

Holland

1645 Harv. *Jeremiah*
1779 Dart. Abraham, Mr.
1824 Yale William M., Mr., Tut., Prof. at
1831 Harv. Frederic W. [Wash.

Holley

1799 Wms. Myron
1803 Yale *Horace*, Mr., Pres. of Trans.,
1813 Harv. Orville L. [LL. D. at Cin.
1816 Mid. —Samuel H., Mr.
1822 Yale John M., Mr.
1828 Yale Platt T., Mr.

Hollinbeck

1825 Wms. —Elias R., M. D.

Hollis

1787 Harv. —Thomas B., LL. D.

Hollister

1816 Mid. *Edward*

Holly

1795 Yale Nathaniel, Mr.

Holman

1700 Harv. John, Mr.
1797 Bro. *Nathan*, Mr.
1803 Bro. *David*, Mr.
1819 Harv. —Silas, M. D.
1826 Bow. —Eliakim A., M. D.
1828 Bow. —Sullivan, M. D.
1830 Wms. Sidney
1831 Yale George P.

Holmes

1724 Harv. Ebenezer, Mr.
1752 Yale *Stephen*, Mr.
1782 Dart. Hugh
1783 Yale *Abiel*, Mr., Tut., Mr. at Harv. '92,
[D. D. at Edin., LL. D. at
[Alleg.
1784 Yale ‖Uriel
1796 Bro. Joseph, Mr.
1796 Bro. JOHN, Mr., Sen. in Cong.
1802 Harv. *Caleb*, Mr.
1806 Bro. Henry
1815 Yale Edward
1816 Yale Uriel
1819 Bro. James S., Mr.
1821 Bro. Ezekiel, M. D. at Bow. '24, Mr.
1822 Harv. Stephen R. [at Wat. '24
1823 Bow. William B., Mr.
1823 Bro. —Sylvester, Mr.
1825 Yale —Henry, M. D.
1826 Bow. —Job, M. D.
1829 Bro. Charles H.
1829 Harv. Oliver W.
1830 Amh. George L.
1832 Harv. John
1832 Dart. —Azel, Mr.
1833 Yale Silas

Holroyd

1802 Bro. John, Mr.

Holt

1738 Harv. James, Mr.
1739 Harv. Joseph, Mr.
1757 Harv. *Nathan*, Mr.
1767 Harv. Moses, Mr.
1784 Yale *Thomas*, Mr. at Harv. '93
1790 Harv. *Peter*, Mr.

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1803 Dart. Jacob
1810 Mid. *Fifield*
1814 Dart. Joshua
1823 Yale Eleazar, Mr.

Holton

1804 Dart. Alexander
1805 Dart. John
1814 Ver. Isaac
1824 Wat. *Calvin*
1831 Bow. —Joel, M. D.

Holyoke

1662 Harv. John
1705 Harv. *Edward*, Mr., Tut., Pres.
1746 Harv. Edward A., Mr., M. D., LL. D.
1750 Harv. *Elizur*, Mr.
1751 Harv. John
1789 Harv. Samuel, Mr. at Dart. '91
1817 Harv. Edward A., Mr., M. D.

Homans

1772 Harv. John
1812 Harv. John, Mr., M. D.

Homer

1777 Harv. *Jonathan*, Mr., and at Dart. '88, [at Bro. '90, D. D. at Bow.
1803 Harv. Jonathan
1827 Harv. Eugene A., Mr.
1834 Amh. George F.

Homes

1830 Amh. Henry A.

Honeywood

1782 Yale St. John, Mr.

Hook

1798 Harv. Moses
1823 Bow. Josiah S., Mr., M. D. at Harv.
1827 Harv. Edward W., M. D.

Hooker

1653 Harv. *Samuel*, Mr.
1700 Harv. Daniel, Tut. at Yale
1723 Yale William
1729 Yale Nathaniel, Mr.
1751 Yale *John*, Mr.
1755 Yale Nathaniel, Mr.
1782 Yale John, Mr.
1789 Yale *Asahel*, Mr.
1796 Yale John
1805 Yale Edward, Mr., and at Mid. '08
1810 Yale James
1810 Yale John, Mr.
1814 Yale George, M. D.
1814 Mid. *Edward W.*, Mr.
1815 Yale *Horace*, Mr., Tutor
1815 Yale Josiah
1819 Wms. Anson, M. D. at Harv. '22
1820 Wms. Edward
1820 Yale Charles, M. D.
1821 Mid. *Henry B.*, Mr.
1825 Harv. —William
1825 Yale Worthington, Mr., M.D. at Harv.
1827 Yale Richard ['29
1831 Mid. John M.

Hooper

1760 Harv. William, Mr.
1761 Harv. Stephen, Mr.
1763 Harv. Joseph, Mr.
1765 Harv. Robert, Mr.
1777 Harv. Joseph
1789 Harv. *Hezekiah*, Mr.
1789 Harv. Thomas W., Mr., & at Dart. '92
1808 Harv. Stephen, Mr.
1811 Harv. Robert, Mr.
1815 Harv. William, Mr.
1819 Harv. Nathaniel L., Mr., and at Yale
1830 Harv. Robert W., Mr.
1831 Yale —Samuel H., Mr.

Hopkins

1718 Yale *Samuel*, Mr.
1741 Yale *Samuel*, Mr., D. D. at Bro. '90
1749 Yale *Samuel*, Mr., Tut., D. D., Mr. at [Harv. '54
1758 Yale *Daniel*, Mr., D. D. at Dart. 1809
1758 Yale Mark, Mr.
1775 Bro. Esek
1777 Yale Samuel, Mr.
1784 Yale —Lemuel, Mr.
1784 Bro. —‖*Stephen, LL. D., Gov. of R. I.
1795 Bro. Amos
1804 Mid. *Daniel C.*, Mr.
1806 Dart. Abiathar
1810 Bro. Philip R.
1813 Ver. Samuel G.
1813 Mid. —*Josiah*, Mr.
1813 Mid. Thomas
1814 Yale Charles
1821 Mid. Hiram B.
1824 Wms. Mark, Mr., M. D., Tut. and Prof.
1826 Wms. Albert, Mr., Tut. and Prof.
1826 Yale *Asa T.*
1827 Dart. Charles, Mr.
1827 Dart. *Samuel*, Mr.
1828 Mid. Frederic W., Mr.
1830 Dart. *Erastus*, Mr.
1831 Yale —William F., Mr.
1832 Amh. Samuel

Hopkinson

1830 Harv. Thomas, Mr.
1831 Harv.—‖Joseph, LL. D., and at Columb., [& at N. J. '18

Hoppin

1828 Yale William W., Mr.
1832 Mid. William J.

Hopson

1757 Yale John, Mr.
1827 Wash. Oliver

Horne

1829 Wash. —*Thomas H.*, D. D.

Hort

1808 Yale Benjamin S.

Horton

1731 Yale *Simon*
1735 Yale *Azariah*, Mr.
1772 Yale —*Ezra*, Mr., A. B. at N. J. '54
1824 Harv. *William*
1828 Bro. *Francis*

Hosack

1826 Harv. —Nathaniel P.

Hosford

1826 Dart. Isaac

Hosie

1823 Ver. Warren

Hoskins

1811 Wms. Ebenezer
1820 Dart. Nathan

Hosley

1779 Harv. John

Hosmer

1699 Harv. *Stephen*
1732 Yale Stephen, Mr.
1757 Yale ‖Titus, Mr.
1782 Yale †Stephen T., Mr., LL. D.
1800 Harv. Rufus, Mr.
1800 Harv. —John, M. B., M. D. '11
1823 Harv. —Hiram, M. D.
1826 Harv. *George W.*, Mr.
1828 Harv. —Alfred, M. D.
1831 Dart. Elbridge
1834 Harv. Rufus

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Hotchkin
1794 Yale —*Beriah*, Mr.
1800 Wms. *James H.*

Hotchkins
1822 Yale —Heman, M. D.

Hotchkiss
1748 Yale John, Mr., and at Harv. '65, at [N. J. '72, and at Dart. '73
1766 Yale Caleb, Mr.
1774 Yale Gabriel, Mr.
1778 Yale Obadiah, Mr.
1778 Yale *Frederic W.*, Mr.
1801 Dart. Elisha
1813 Yale Miner, Mr.

Hough
1765 Yale James, Mr.
1802 Yale *John*, Mr., and at Mid. '07, & at [Wms. '06, and Prof. at Mid.
1803 Dart. —Dan, M. B.
1810 Mid. *Justus S.*, Mr.
1812 Dart. Daniel
1820 Bro. *Alling*, Mr.
1823 Yale —Isaac I., M. D.
1830 Yale Alfred
1832 Yale —Alanson H., M. D.

Houghton
1767 Yale Israel
1816 Yale —Ephraim, M. D.
1824 Ver. George W.
1832 Bow. —Lewis W., M. D.

Houston
1805 Yale Robert J., Mr.
1832 Amh. John F.
1834 Yale John W.

Hovey
1725 Harv. *John*, Mr.
1735 Harv. *Ivory*, Mr.
1740 Harv. James, Mr.
1798 Dart. *Aaron*
1804 Harv. Joseph, Mr.
1813 Harv. Rufus P., Mr.
1819 Yale Sylvester, Mr., Tutor, Prof. at
1820 Bro. —Isaac B., M. D. [Amh. & Wms.
1825 Wat. John
1828 Dart. *Edmund O.*, Mr.

How
1758 Harv. Joseph, Mr.
1810 Harv. Isaac R., Mr.

Howard
1729 Harv. Abiel, Mr.
1758 Harv. *Simeon*, Mr., Tut., D. D. at Edin.
1763 Yale Joshua
1781 Harv. *Bezaleel*, Mr., Tut., D. D.
1784 Harv. *Zechariah*
1790 Harv. John C., Mr.
1797 Harv. Daniel, Mr.
1797 Bro. Francis, Mr.
1807 Yale James
1810 Yale John
1815 Bro. John E.
1818 Yale —Nathan, M. D.
1821 Bow. Joseph, Mr.
1823 Amh. David
1825 Harv. John C., Mr., M. D.
1827 Amh. Joseph, Mr., M. D. at N. Y.
1827 Yale John L.
1828 Mid. Leland, Mr.
1829 Dart. Roger S., Mr.
1830 Wms. Jacob M.
1831 Mid. Daniel
1832 Wms. —Richard H. L.
1834 Yale Jarvis C.
1834 Amh. Chauncey

Howe
1731 Harv. *Perley*, Mr.
1765 Yale *Joseph*, Mr., & at Harv. '73, Tut.
1776 Yale Eleazer W.
1777 Dart. Solomon
1783 Dart. Tilly
1786 Harv. *Nathaniel*, Mr.
1790 Dart. *Perley*, Mr.
1794 Dart. William, Mr., and at Yale '99
1794 Harv. *James B.*, Mr.
1798 Dart. Phineas, Mr.
1800 Dart. Estes
1801 Dart. Abner, Mr., M. B.
1804 Wms. Samuel, Mr.
1805 Bro. John
1809 Dart. —Zadok, M. B.
1810 Mid. Zimri A., Mr.
1811 Dart. Luke, Mr., M. D.
1812 Dart. —Adonijah, M. D.
1815 Harv. Appleton, Mr., M. D.
1817 Dart. *James*, Mr.
1817 Mid. Henry, Mr., Tutor
1821 Bro. *Elbridge G.*, Mr.
1821 Bro. Samuel G., and at Harv., M. D. [at Bro.
1822 Mid. *George*, Mr., & at Dart. '27, Prof. [at Dart. and Columb.
1824 Dart. —Josiah, M. D.
1827 Yale *Samuel*
1828 Bow. —Oliver B., M. D.
1828 Bro. Mark A. D. W.
1829 Mid. Samuel S.
1832 Dart. Josiah
1832 Harv. Estes
1832 Wash. John B.
1833 Wat. William
1833 Yale Cheney

Howell
1721 Yale John
1772 Yale —David, N. J. '66, Mr., & at Bro. ['69, Tut., Prof. at Bro., LL.D. [at Bro. '93
1772 Bro. Elias, Mr.
1789 Bro. JEREMIAH B., Mr., and at Dart.
1795 Yale Thomas ['91, Sen. in Cong.
1831 Amh. Thomas M.

Howes
1809 Wms. William, Mr.

Howland
1741 Harv. *John*, Mr.
1800 Yale Joseph, Mr.
1824 Amh. *Freeman P.*, Mr.

Howlett
1727 Harv. William

Hoxey
1831 Wms. —Edward C., A. B.

Hoxsey
1827 Wms. *Benjamin F.*, Mr.
1827 Wms. Edward C., M. D.

Hoyt
1792 Yale Amos
1813 Mid. *Otto S.*, Mr., Tutor
1814 Yale *John B.*
1821 Dart. —Enos, M. D.
1821 Mid. *Ova P.*, Mr.
1822 Dart. Aaron B.
1824 Dart. —Epaphras, Mr.
1825 Dart. —Hiram, M. D.
1826 Wms. —George, M. D.
1829 Mid. Romeo H.
1830 Yale Melancthon

Hubbard
1642 Harv. *William*, Mr.
1653 Harv. Richard, Mr.

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1695 Harv. *John*, Mr.
1698 Harv. †Nathaniel, Mr.
1721 Harv. Thomas, Mr.
1721 Yale David, Mr.
1724 Yale *Jonathan*, Mr.
1727 Yale John, Mr.
1727 Yale Daniel, Mr., Tut.
1732 Harv. Nathaniel, Mr.
1742 Harv. †Leverett, Mr.
1744 Yale Leverett, Mr.
1744 Yale *John*, Mr.
1747 Yale *John*, Mr.
1748 Yale Daniel, Mr.
1751 Yale Russell, Mr.
1758 Yale *Bela*, Mr., and at Columb., D. D.
1759 Yale Nathaniel, Mr.
1765 Harv. Moses, Mr., and at Yale
1766 Yale Stephen W., Mr.
1769 Yale *Robert*, Mr.
1777 Harv. *Ebenezer*, Mr.
1781 Harv. Daniel
1785 Harv. John
1785 Yale William G.
1785 Yale William, Mr.
1785 Dart. John, Mr., Prof.
1786 Harv. Dudley
1788 Yale Lucius
1790 Harv. Gilbert H., Mr.
1792 Yale Bela
1792 Yale Henry
1795 Yale Elijah
1796 Yale Ruggles
1799 Yale ‖Thomas H., Mr.
1802 Yale Samuel, Mr.
1803 Yale George, Mr.
1803 Dart. HENRY, Mr., Sen. in Cong.
1803 Wms. *Robert*, Mr.
1805 Harv. *Ebenezer*
1806 Yale Russell, Mr.
1809 Wms. John
1811 Wms. Elisha
1811 Dart. —Oliver, M. B.
1813 Dart.—‖†Jonathan H., Mr.
1813 Yale Richard
1814 Dart. John W.
1816 Dart. John
1816 Bro. *James*
1817 Yale *Anson*
1818 Yale —Thomas, M. D.
1819 Yale Samuel D.
1820 Yale William J., Mr.
1820 Dart. —Benjamin T., M. D.
1821 Harv. George J.
1822 Yale Thomas G., M. D.
1824 Dart. —Moses, M. D.
1824 Harv. Lucius V.
1824 Yale *Austin O.*, Mr. '31
1825 Dart. —Benjamin T., M. D.
1825 Yale Jabez B., Mr.
1827 Wms. —Charles, M. D.
1828 Wms. Fordyce M., Mr., Tutor
1828 Yale Oliver P., Mr.
1829 Amh. George
1829 Harv. John, Mr.
1829 Yale John M.
1829 Yale Thomas R., Mr.
1829 Amh. *Ochus G.*
1829 Yale —Denison H., M. D.
1830 Bow. Samuel D.
1829 Wms. —Hiram F., M. D.
1832 Mid. Elijah K.
1832 Wms. —William A.
1833 Wms. —John M.
1834 Harv. —Henry B., M. D.

Hubbart

1822 Harv. Joseph S., Mr.

Hubbell

1723 Yale Nathaniel, Mr.
1769 Yale Levi
1798 Wms. Silas
1805 Ver. Oliver
1810 Wms. Calvin, Mr.
1813 Ver. Luke, Prof.
1818 Yale Horace W. L.
1824 Mid. Frederick A.
1826 Yale *Stephen*, Mr.

Hudson

1732 Harv. Eleazer, Mr.
1824 Mid. *Cyrus*
1824 Yale Jonathan T.
1827 Yale William W.
1828 Wms. —Erasmus D., M. D.
1830 Yale —William, Mr.

Huger

1813 Harv. Benjamin, M. D.

Huggeford

1817 Harv. Henry H., Mr.

Huggins

1757 Yale Zenas
1784 Yale Heaton, Mr.
1804 Mid. Thomas D., Mr.
1818 Yale James S., Mr.

Hughes

1780 Harv. James, Mr.
1817 Mid. Enos B. M.

Hughs

1822 Bro. —Dyer, M. D.

Hulbert

1795 Harv. John W., Mr.
1824 Yale William E., Mr.

Hulburd

1806 Mid. *Oliver*, Mr., Tut., Prof.
1829 Mid. Calvin T.

Hulburt

1828 Mid. *Hiland*, Mr.

Hulett

1822 Mid. John G.

Hull

1735 Yale Daniel, Mr.
1758 Yale Eliphalet, Mr.
1772 Yale *William, Mr., and at Harv. '87,
1785 Yale David [Gov. of Mich.
1785 Harv. Ambrose
1805 Harv. Abraham F.
1807 Yale *Arcetius B.*, Mr., Tut.
1814 Yale *Hezekiah*, Mr.
1814 Bro. —*Stephen*, Mr.
1830 Wash. James O. K.

Hume

1809 Bro. Robert, Mr.
1833 Wms. —Julius M., M. D.

Humphreville

1763 Yale Silas

Humphrey

1744 Harv. *James*, Mr.
1805 Yale *Heman*, Mr., D. D. at Mid. '23,
1813 Mid. *Luther* [Pres. of Amh.
1821 Bro. Thomas J.
1825 Wms. —Aaron, Mr.
1828 Amh. *Chester*
1828 Amh. *Edward P.*
1831 Amh. James
1832 Harv. Francis J.

Humphreys

1732 Yale *Daniel*, Mr.
1757 Yale Daniel, Mr.

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1771 Yale David, Mr., and at Harv. '87, at [Columb., at N. J. '83, LL. D. [at Bro. 1802, & at Dart. 1804
1796 Yale John, Mr.
1803 Yale David, Mr.
1818 Yale *Hector*, Mr., Prof. at Wash., and [Pres. of St. Johns, D. D.
1823 Wms. John W.
1833 Amh. Hosea D.

Hungerford

1809 Yale William

Hunkins

1808 Dart. —Benjamin, M. B.

Hunn

1731 Yale *Nathaniel*, Mr.
1766 Yale Zadok
1813 Yale *David L.*, Mr.

Hunnewell

1787 Harv. Walter, Mr., M. D.

Hunt

1700 Harv. *Samuel*, Mr.
1729 Yale Joseph, Mr.
1734 Harv. John, Mr.
1734 Harv. John, Mr.
1763 Harv. *John*, Mr.
1764 Harv. Ebenezer, Mr., M. D.
1764 Harv. *John*, Mr.
1765 Harv. Samuel, Mr.
1766 Harv. John, Mr.
1768 Harv. William, Mr.
1768 Yale Seth, Mr.
1770 Harv. Joseph. Mr.
1787 Yale Ebenezer
1789 Harv. John
1791 Bro. Joseph S.
1795 Harv. Ebenezer, Mr.
1798 Harv. William, Mr.
1800 Dart. Frederick
1804 Dart. ‖Samuel, Mr.
1806 Dart. —Jacob, M. B.
1807 Dart. Jonathan, Mr.
1809 Harv. George B.
1810 Harv. William G., Mr., and at Trans.
1810 Harv. John L.
1810 Harv. Benjamin F., Mr.
1811 Harv. Moses
1815 Harv. Ezra, Mr.
1816 Bro. Peter P., Mr.
1818 Yale —David. M. D.
1820 Wms. *William W.*, Mr.
1822 Dart. —Ebenezer, M. D.
1826 Yale —Josiah F., M. D.
1826 Yale —Eleazar, M. D.
1828 Amh. *Daniel*
1830 Wms. *Nathan S.*
1832 Dart. Caleb
1832 Amh. Samuel
1833 Yale Ebenezer K.

Hunter

1791 Bro. William, Mr., LL. D., Sen. in
1806 Mid. Daniel, and at Dart. '06 [Cong.
1809 Bow. Lithgow
1824 Dart. —Galen, M. D.
1824 Mid. —*Eli*, Mr.
1824 Ver. —*Henry*, Mr.
1827 Wms. —James M., M. D.
1827 Bro. Thomas R.

Hunting

1693 Harv. *Nathaniel*, Mr.
1722 Harv. Nathaniel, Mr.
1725 Harv. Edward, Mr.
1735 Yale Jonathan, Mr.
1767 Yale Samuel
1804 Yale *Jonathan*
1824 Yale *James M.*, Mr.

Huntington

1733 Yale Daniel, Mr.
1741 Yale Simon, Mr.
1741 Yale Jabez. Mr.
1743 Yale Samuel, Mr.
1744 Yale Hezekiah
1747 Yale *Nathaniel*, Mr.
1757 Yale Gurdon, Mr.
1758 Yale Jabez, Mr.
1759 Yale *Enoch*, Mr.
1759 Yale *Eliphalet*, Mr.
1761 Yale ‖†Benjamin, Mr., LL.B. at Dart '80
1762 Yale *Joseph*, Mr., D. D. at Dart. '80
1763 Harv. Jedediah, Mr., and at Yale '70
1763 Harv. —*John*, Mr., and at N. J. '59
1768 Yale Thomas
1772 Yale Nathaniel
1773 Dart. *David*, Mr., and at Yale
1775 Yale ‖Ebenezer, Mr., and at Harv.
1779 Yale —†*Samuel, Mr., LL. D. at N. J. '80, [Pres. of Cong. & Gov. of Ct.
1783 Dart. Henry, Mr.
1784 Yale Jabez, Mr.
1785 Yale †*Samuel. Mr., and at Dart. '85,
1785 Yale Enoch, Mr. [Gov. of Ohio
1786 Dart. *Asahel*, Mr.
1788 Yale *Lynde*, Mr.
1789 Yale Jonathan
1791 Yale Erastus
1794 Yale *Dan*, Mr., and at Wms. '98, Tut.,
1798 Wms. Thomas [and at Wms.
1800 Yale Samuel G., Mr.
1803 Dart. Nehemiah
1804 Yale *Joshua*, Mr., and at Harv. '08
1806 Yale ‖Jabez W.
1806 Yale *Nathaniel G.*
1807 Yale *Daniel*, Mr. '16
1811 Yale *Leverett I. F.*, Mr., and at N. J. ['15, and at Union '15
1811 Yale Henry W., Mr.
1814 Yale Jedidiah
1815 Yale Andrew, M. D.
1815 Dart. Elisha
1817 Mid. Thomas
1817 Yale Rufus
1818 Yale Samuel H., Mr.
1819 Yale Asahel, Mr.
1821 Yale *Enoch*
1822 Harv. Charles P.
1823 Mid. —Ebenezer, M. D.
1824 Harv. William P.
1825 Yale Oliver E., Mr.
1827 Yale George
1827 Wms. Jonathan, Mr.
1828 Yale Peter L.
1829 Wms. —Winslow T., M. D.
1831 Amh. Enoch S.
1832 Yale Joshua

Huntoon

1808 Dart. Nathaniel
1817 Dart. *Benjamin*, Mr.

Hurd

1747 Harv. John, Mr., and at Dart. '73
1776 Harv. Isaac, Mr., M. D.
1797 Harv. Joseph, Mr.
1806 Harv. *Isaac*, Mr.
1811 Harv. Charles
1818 Harv. —Josiah S., M. D.
1818 Dart. *Carlton*
1822 Dart. *Samuel*, Mr.
1822 Yale —Nelson, M. D.
1830 Yale —Theodore C., M. D.
1830 Wms. —George F.

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Hurlburt
1830 Mid. —*Salmon*, Mr.
Hurlbut
1757 Yale George B., Mr.
1763 Yale Salmon, Mr.
1804 Wms. Martin L.
1813 Harv. *Rufus*
1818 Yale *Joseph*, Mr.
1822 Mid. *Joseph*
Huse
1726 Harv. Stephen, Mr.
1788 Dart. *Jonathan*, Mr.
1802 Dart. *Nathaniel*, Mr.
1820 Harv. —Stephen, M. D.
1832 Bow. —Jonathan, M. D.
1833 Bow. —Joseph, M. D.
Husted
1823 Yale Hiram W.
Hustis
1833 Yale John
Huston
1812 Wms. Caleb
1831 Yale Seth C.
1831 Bow. Joseph T.
Hutchings
1828 Wms. *Samuel*
Hutchins
1804 Dart. Otis, Mr.
1807 Bro. John L.
1811 Bro. Ezra, Mr.
1817 Yale —Penuel, M. D.
1825 Bro. —William, M. D.
1827 Dart. Hamilton, Mr.
1829 Yale —Darius, M. D.
Hutchinson
1702 Harv. William, Mr.
1721 Harv. Foster
1727 Harv. †*Thomas, Mr., LL. D. at Oxf.,
1730 Harv. Eliakim, Mr. [Gov. of Mass.
1734 Harv. Elisha, Mr.
1736 Harv. Francis, Mr.
1743 Harv. †Foster, Mr.
1747 Yale *Aaron*, Mr., & at Harv., at Dart. ['80, and at N. J. '94
1748 Harv. Edward, Mr.
1758 Harv. Thomas, Mr.
1762 Harv. Elisha, Mr.
1762 Harv. William, Mr.
1770 Harv. William S., Mr.
1770 Harv. Aaron, Mr., and at Dart. '90, &
1775 Dart. *Elisha*, Mr. [at N. J. '94
1775 Dart. James
1800 Dart. Timothy
1804 Dart. Henry, Mr.
1806 Dart. James, Mr.
1811 Ver. †Titus, Mr., and at N. J. 1794
1823 Ver. Edwin
1824 Ver. Orramel
1824 Wat. Ebenezer, Mr.
1825 Ver. Henry
1825 Yale —Ira, M. D.
1826 Bro. *Eleazer C.*, Mr.
1828 Yale —Elisha, M. D.
1834 Wat. Enoch
Huxley
1822 Wms. *Milton*
Hyde
1721 Yale William, Mr.
1776 Yale *Simon*, Mr.
1788 Yale Gershom
1788 Dart. *Alvan*, Mr., D. D.
1803 Yale *Eli*, Mr.
1803 Yale *John*
1807 Wms. James A., Mr.
1808 Ver. Archibald W., Mr.
1812 Mid. Oren, Mr. at Yale '20
1813 Wms. *Lavius*, Mr.
1815 Wms. *Alvan*, Mr.
1820 Yale Joseph
1822 Wms. Joseph, Mr., Tut.
1824 Yale —Allyn, M. D.
1826 Wms. William, Mr.
1830 Harv. —William, M. D.
1831 Mid. George C.
1831 Bow. —Jonathan A., M. D.
Hyslop
1792 Yale —William, Mr., and at N. J. '69
Ide
1809 Bro. *Jacob*, Mr.
1830 Mid. George B.
Ilsley
1834 Wat. Silas
Ince
1650 Harv. Jonathan, Mr.
Inches
1792 Harv. Henderson, Mr.
1831 Harv. Herman B.
Ingalls
1790 Harv. William, Mr., M. D., Mr. '13, [M. D. and Prof. at Bro.
1792 Harv. Jedidiah, Mr.
1813 Yale Lemuel
1818 Harv. Daniel, Mr., M. D. at Bro.
1821 Bow. —Phineas, M. D.
1822 Bro. —Daniel, M. D.
1823 Dart. John
1829 Dart. Charles C.
1829 Mid. —Moses, Mr.
Ingals
1790 Dart. Charles, Mr.
1792 Dart. Calvin, Mr.
Ingersoll
1736 Yale *Jonathan*, Mr.
1742 Yale Jared, Mr.
1761 Yale David
1763 Yale David, Mr.
1766 Yale †Jonathan, Mr., LL. D., Lt. Gov. [of Conn.
1766 Yale ‖Jared, Mr., LL. D. at N. J. 1821
1790 Yale John
1792 Yale David B.
1798 Harv. Jonathan
1808 Yale ‖Ralph I.
1813 Dart. —Henry, M. D.
1814 Yale John J., M. D.
1815 Harv. *George G.*, Mr.
1817 Yale Samuel B., Mr.
1821 Mid. *John*
1827 Yale —Charles A., Mr.
1830 Bow. George W.
1831 Yale Edward
1832 Yale Elihu P.
1834 Yale J. V.
1834 Harv. Nathaniel B.
Ingraham
1809 Harv. Daniel G., Mr.
1815 Mid. *Ira*, Mr.
1818 Harv. John H.
1819 Bow. Edward T., Mr.
1820 Bro. —Edward D., Mr.
Ingram
1831 Amh. Solomon B.
Inman
1772 Harv. George
Ion
1803 Yale Jacob B.

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Irving
1823 Yale —John, M. D.
1832 Harv. —Washington, LL. D., J. C. D. [at Oxf.

Isaacs
1750 Yale Isaac, Mr.
1761 Yale Ralph
1781 Yale Benjamin
1784 Yale Ralph

Isham
1759 Yale Joseph, Mr.
1797 Yale Jirah
1811 Ver. Oran
1820 Yale *Chester*, Mr.
1822 Yale —Oliver K., M. D.
1828 Yale —Nelson, M. D.
1831 Mid. —Pierpoint, M. D.

Ives
1758 Yale *Jesse*, Mr.
1777 Yale Thomas, Mr.
1782 Yale Joseph, Mr.
1785 Yale Isaac
1786 Yale Reuben
1791 Yale Levi
1797 Yale Ezra
1799 Yale Eli, Mr., M. D., Prof.
1812 Bro. Moses B., Mr.
1816 Bro. Robert H.
1819 Yale —Nathaniel, M. D.
1821 Yale —Ansel W., M. D.
1822 Yale Thomas E.
1824 Yale Matthew, Mr.
1825 Yale Nathan B., Mr., M. D.
1830 Wash. *Caleb S.*
1834 Yale —Edmund J.

Jackson
1719 Harv. *Edward*, Mr.
1726 Harv. Edward, Mr.
1727 Harv. Thomas, Mr.
1733 Harv. Jonathan
1753 Harv. *Joseph*, Mr., Tut.
1761 Harv. ‖Jonathan, Mr.
1763 Yale —William, Mr.
1764 Yale Henry, Mr.
1773 Yale —Richard, LL. D.
1783 Harv. William, Mr.
1787 Harv. Joseph, Mr.
1788 Harv. Charles, Mr.
1788 Bro. George, Mr.
1790 Dart. *William*, Mr.
1792 Dart. *John*
1793 Harv. —Hall, M. D.
1793 Harv. †Charles, Mr.
1794 Harv. Edward, Mr.
1796 Harv. James, Mr., M. D., Prof.
1799 Dart. Levi, Mr.
1807 Dart. Joseph H.
1810 Harv. *Francis*, Mr.
1812 Harv. Leonard, Mr.
1817 Bro. Charles, Mr.
1817 Bro. *Henry*, Mr.
1821 Mid. *Samuel C.*, Mr.
1825 Harv. John B. S., Mr., M. D.
1826 Harv. James, Mr., M. D.
1829 Harv. —Charles T., M. D.
1831 Dart. William C.
1833 Harv.—†‖*ANDREW, LL. D., Rep. and [Sen. in Cong., Pres. of U. S.
1833 Harv. Charles
1833 Dart. Charles D.
1834 Amh. Timothy

Jacob
1773 Yale †Stephen, Mr., and at Dart. 1803
1806 Harv. Nathaniel, Mr., M. B. at Dart. '09

Jacobs
1787 Dart. Daniel, Mr.
1822 Bro. —*Bela*, Mr.

Jaffrey
1702 Harv. †George, Mr.
1736 Harv. George, Mr., and at Dart. '79

James
1710 Harv. —*John*, Mr.
1770 Bro. —*Samuel*, Mr.
1778 Harv. Eleazar, Mr., Tutor
1805 Bro. Benjamin, Mr.
1816 Mid. Edwin
1817 Wms. Lyman
1820 Bro. —Silas, M. D., and at Yale '21
1821 Harv. George B., Mr.
1825 Yale Lawrence, Mr.

Jameson
1797 Dart. Thomas, Mr.
1818 Dart. *Thomas*
1821 Dart. John
1823 Yale Robert

Janes
1801 Dart. Ebenezer
1830 Wms. Francis

Janeway
1814 Mid. —Jacob J., D. D.

Jansen
1827 Wms. —Egbert, M. D.

Janvrin
1728 Harv. John, Mr.

Jaques
1707 Harv. Stephen, Mr.
1720 Harv. *Richard*, Mr.
1807 Harv. Abiel, Mr.

Jarvis
1761 Yale *Abraham*, Mr., D. D.
1766 Harv. Charles, Mr.
1797 Harv. Leonard
1800 Harv. Leonard
1805 Yale *Samuel F.*, Mr., D. D. at Penn.
1810 Dart. Joseph R.
1811 Wms. —William C., Mr.
1821 Harv. Charles, Mr., M. D.
1826 Harv. Edward, Mr., M. D.
1833 Harv. William P.

Jay
1790 Harv.—*JOHN, LL. D., and at Bro. '94, [A. B. at Columb. '64, Chief [Just. of S. C. of U. S. and [Gov. of N. Y.
1798 Yale —Peter A., Mr., A. B. at Columb. ['94, LL. D. at Harv. 1833

Jefferds
1722 Harv. *Samuel*, Mr.

Jefferson
1736 Yale—‖*THOMAS, William and Mary [60, LL. D., & at Harv. '87, [at Bro. '87, and at N. J. '91, [Gov. of Virginia & Pres. & [Vice Pres. of U. S.

Jeffries
1708 Harv. David, Mr.
1732 Harv. David, Mr.
1763 Harv. John, Mr., M. D. at Aberd.
1815 Harv. John, Mr., M. D., Mr. at Bro. '25

Jenckes
1780 Harv. Daniel
1782 Bro. Joseph, Mr.
1824 Bro. Francis C.
1824 Bro. Joseph S.
1825 Bro. Jerathmel B.

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Jenkins
1803 Bro. —*Edward*, D. D., and at Columb.
1813 Wms. *Charles*, Mr., Tutor
1818 Harv. John F., Mr., Tutor, Prof. at
1828 Yale Joseph [Transylv.
1829 Harv. Solomon M.

Jenks
1797 Harv. *William*, Mr., Prof. at Bow., and
1810 Bro. Hervey [D. D. 1825
1817 Harv. Francis, Mr.
1821 Harv. Theodore R.
1829 Amh. Joseph W.
1830 Harv. Richard P.

Jenner
1753 Harv. David
1803 Harv. —Edward, M. D., LL. D.

Jenney
1827 Dart. *Elisha*
1832 Mid. Ephraim H.

Jennings
1774 Bro. —*James*, Mr.
1800 Wms. *Ebenezer*
1803 Yale Preserved
1828 Yale —Isaac, M. D.
1832 Wat. Henry H.

Jennison
1720 Harv. *Samuel*, Mr.
1724 Harv. *William*, Mr.
1774 Harv. William
1774 Harv. Samuel, Mr.
1782 Harv. Timothy L., Mr., Tut., M. D.
1797 Dart. John F.
1826 Harv. —John, M. D.
1827 Dart. *Edwin*

Jenny
1825 Ver. —Lyman T., M. D.

Jermain
1831 Amh. James B.

Jerome
1798 Wms. *Amasa*, Mr.

Jessup
1760 Yale Ebenezer

Jesup
1814 Yale Charles, Mr.
1815 Yale William
1824 Yale Ebenezer

Jewett
1726 Harv. *Jedidiah*, Mr.
1736 Harv. *David*, Mr.
1752 Harv. Dummer, Mr.
1769 Harv. Jacob, Mr.
1769 Harv. *David*
1776 Dart. *Caleb*, Mr.
1787 Yale David M.
1795 Dart. ‖*Luther*, M. B.
1797 Harv. Thomas
1800 Harv. James C., Mr., and at Bow. '06
1801 Dart. *David*
1802 Bro. *Paul*, Mr., Tutor
1807 Harv. Aaron
1810 Dart. *Leonard*
1816 Harv. George
1820 Dart. —Hibbard, M. D.
1821 Dart. —Calvin, M. D.
1823 Dart. *Merrick A.*
1824 Bro. *Henry C.*
1826 Dart. *Spofford D.*, Mr.
1826 Wat. Albert G.
1827 Dart. Adams, Mr.
1828 Dart. *Milo P.*, Mr., Prof. at Mar.
1829 Wms. —Charles, M. D.
1830 Harv. Isaac A.
1831 Amh. William R.
1833 Bow. Henry J.
1833 Bow. —William H., M. D.
1834 Bow. Theodore H.

Jocelin
1783 Yale Samuel R., Mr.

Johnes
1737 Yale *Timothy*, D. D.

Johns
1809 Yale —*Evans*, Mr.
1818 Yale Thomas H.
1820 Bro. —William, M. D.
1831 Amh. David L.

Johnson
1645 Harv. Robert
1661 Harv. Thomas
1714 Yale *Samuel*, Mr., and at Oxf. and [Camb., Tut., D. D. at Oxf., [Pres. of Columb.
1727 Harv. *William*, Mr.
1740 Yale *Jacob*, Mr.
1743 Yale *Stephen*, Mr.
1744 Yale †‖WILLIAM S., Mr., and at Harv. [& Columb., LL. D. at Oxf., [Pres. of Columb.
1748 Yale *William*, Mr., & at Harv. '53, at
1748 Yale Jameson [Oxf. and at Camb.
1759 Yale Abner, Mr.
1760 Yale Benjamin, Mr.
1760 Yale *James*, Mr.
1764 Yale *Deodate*, Mr., Tutor
1767 Harv. *Daniel*, Mr.
1769 Yale *Samuel*, Mr.
1771 Harv. Moses
1775 Yale *Joshua*, Mr.
1778 Dart. Ebenezer
1778 Yale William
1779 Yale Samuel W., Mr., and at Columb.
1783 Yale Robert C., Mr.
1785 Yale *Caleb*, Mr.
1785 Dart. *Alfred*, Mr.
1787 Harv. Asa, Mr.
1788 Yale William, Mr.
1798 Wms. *Gordon*, Mr.
1799 Bro. *Phineas*, Mr.
1799 Dart. Kendall, Mr.
1802 Yale *Sherman*, Mr.
1802 Yale Nathan, Mr., and at Harv. '18
1806 Bro. *Daniel*
1807 Ver. Lewis
1808 Bow. Alfred, Mr.
1808 Bro. Artemas, Mr., M. D.
1808 Bro. *Evan M.*
1808 Harv. *James*, Mr.
1810 Harv. Jonathan G., Mr., M. D.
1812 Mid. *Hiram S.*
1813 Yale James D., Mr.
1814 Bro. —*William B.*, Mr.
1814 Harv. Samuel, Mr., M. D.
1816 Yale Charles J.
1817 Bow. *Samuel*, Mr.
1818 Harv. —WILLIAM, LL. D., and at N. J., [Mr. at N. J. 1790, Just. of [S. C. of U. S.
1819 Yale —William S., at Union '16, Mr.
1819 Harv. Walter R., Mr.
1820 Yale *Daniel H.*
1822 Dart. Haynes, Mr.
1823 Yale Edwards, Mr.
1823 Bro. Aholiab
1824 Bow. —Benjamin, M. D.
1825 Bro. *Nathaniel E.*
1827 Amh. *Stephen*
1827 Yale Sidney L., Mr., Tut.
1828 Dart. Osgood, Mr.
1829 Yale —Samuel, M. D.

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1829 Wms. —Ezekiel P., M. D.
1829 Wms. Oren
1829 Wash. Richard
1832 Amh. Obadiah M.
1832 Dart. Peter, M. D.
1833 Yale Ebenezer A.
1834 Dart. Moses

Johnston

1808 Wms. *Isaiah Y. A.*, Mr.
1813 Dart. *Charles*
1821 Harv. Thomas J., '33
1825 Dart. Hale A., Mr.
1827 Wms. William M.
1830 Yale —Robert C., Union '27, Mr.
1832 Bow. John
1833 Yale W. P.
1834 Yale William S.

Johonnot

1783 Harv. Samuel C., Mr.

Joice

1816 Mid. —*John*, Mr.

Jones

1643 Harv. John, Mr.
1690 Harv. John, Mr.
1741 Harv. *Thomas*, Mr.
1742 Yale *Isaac*, Mr.
1750 Yale Thomas
1752 Harv. *Cornelius*, Mr.
1756 Yale Harding
1757 Yale Timothy, Mr., and at Harv. '61
1757 Yale Isaac, Mr.
1759 Harv. Daniel, Mr.
1762 Yale William, Mr.
1767 Yale Elias, Mr.
1768 Harv. John C., Mr.
1769 Harv. Daniel, Mr.
1769 Bro. —Robert S., Mr., and at Penn.
1769 Bro. —Samuel, Mr., & at Penn., D. D.
1774 Bro. Timothy, Mr. ['86
1774 Bro. —*David*, Mr.
1775 Harv. Stephen, Mr.
1776 Yale John
1778 Harv. Joseph, Mr.
1778 Dart. Abraham
1779 Dart. John
1782 Bro. Alexander
1788 Dart. Abiel, Mr.
1790 Yale Samuel, LL. D. at Col., Chan- [cellor of N. Y.
1791 Bro. John, Mr.
1792 Yale *Isaac*, Mr.
1793 Harv. William, Mr.
1793 Bro. —*Morgan*, LL. D.
1796 Yale William H.
1798 Wms. Daniel
1799 Dart. Thomas
1800 Yale Samuel
1803 Harv. Daniel, Mr.
1804 Dart. Anson
1804 Yale Timothy
1806 Harv. Thomas M., Mr., and at Bow.
1806 Wms. Henry T.
1807 Yale Algernon S.
1808 Yale John T.
1810 Wms. *Isaac*
1810 Wms. —Horatio, Mr.
1811 Wms. Silas
1811 Wms. —Thomas P., Mr.
1812 Yale Stephen F.
1812 Bro. —*Horatio G.*, Mr.
1814 Bro. *Alexander*, Mr.
1817 Harv. Joseph H., Mr., and at Bow. '18,
1817 Yale Joel [Tut. at Bow.
1818 Yale John N.
1820 Yale *Henry*, Mr.
1821 Bow. *Lot*, Mr.
1823 Yale *George*, Mr., Tutor
1824 Wms. —Henry, M. D.
1825 Amh. *John T.*
1826 Amh. *Edward*
1826 Wms. —William H., M. D.
1828 Bro. —*William*, Mr.
1828 Mid. Amzi, Mr.
1829 Amh. Franklin
1832 Amh. Perley C.
1834 Dart. John

Jordan

1750 Harv. Samuel
1827 Bow. Ichabod G.
1830 Bow. —Nahum, M. D.
1831 Bow. William V.
1832 Bow. John
1832 Dart. Cyrus, M. D.

Joslen

1814 Bro. Joseph, Mr., Tut.

Josselyn

1765 Harv. Isaiah, Mr.

Jouve

1826 Harv. Adolphus P., Mr. '31

Joy

1771 Harv. Michael, Mr. at N. J.
1797 Harv. John
1811 Wms. Cyrus
1833 Dart. James F.

Judd

1737 Yale Timothy, Mr.
1741 Yale *Jonathan*, Mr.
1741 Yale *Reuben*
1763 Yale William, Mr.
1765 Yale John, Mr.
1787 Harv. William S.
1787 Dart. Jehiel, Mr. at Yale 1816
1791 Yale —*Benjamin*, Mr.
1797 Yale *Bethel*, Mr., D. D. at Wash. 1831
1812 Wms. Hophni
1820 Yale —*Jonathan*, Mr.
1824 Wms. Charles G., Mr.
1824 Bro. *William H.*
1827 Wash. Spencer P.

Judson

1738 Yale *David*, Mr.
1746 Yale Ephraim, Mr.
1763 Yale *Ephraim*, Mr.
1775 Yale *Adoniram*, Mr., and at Harv. '82
1775 Yale David, Mr.
1775 Dart. *Andrew*, Mr.
1777 Yale Israel
1778 Yale David, Mr.
1787 Yale Roswell, Mr.
1790 Yale *Samuel*, Mr.
1797 Wms. Ephraim, Mr.
1799 Wms. Noah
1800 Yale Philander
1802 Bro. John W.
1803 Yale Isaac E., Mr.
1804 Yale Curtis, and at Mid.
1807 Bro. *Adoniram*, Mr., D. D.
1809 Yale *Philo*
1818 Bro. Walter P. B., Mr., M. D. at [Harv. '21
1818 Bro. —Elnathan, Mr., and at Dart. '23
1821 Yale *Albert*
1822 Yale —Hezekiah T., M. D.
1824 Yale Frederick J., M. D.
1826 Yale *Everton*, Mr.
1830 Yale —John, M. D.
1831 Yale David P.
1832 Yale William

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June
1821 Mid. Ezra
Junkins
1774 Harv. Robert
Kain
1816 Yale John H., M. D. Penn.
Kane
1813 Yale Elias K., Mr., Sen. in Cong.
1814 Yale John K., Mr.
Kanouse
1831 Yale —*Peter*, Mr.
Karavalles
1831 Amh. Anastasius
Kast
1769 Harv. Thomas, Mr.
Keating
1814 Harv. Charles
1821 Harv. Theodore, Mr., LL. B.
Keeler
1826 Mid. *Seth H.*, Mr.
Keely
1820 Bro. —*George*, Mr.
1824 Bro. George W., Tut.
Keen
1709 Harv. John
Keeney
1831 Yale —George L., M. D.
Keep
1769 Yale *John*, Mr.
1802 Yale *John*, Mr.
1826 Harv. —Nathan C., M. D.
1829 Amh. John
1834 Yale John R.
Keith
1729 Harv. Ephraim, Mr.
1762 Harv. Ephraim, Mr.
1771 Harv. Israel, Mr.
1805 Bro. *Jonathan*
1814 Mid. *Reuel H.*, D. D., Tut. and Prof. [at Wm. & Mary's, & at Alex.
1819 Bro. Jairus S., Mr.
1826 Harv. Omen S., Mr. '31
Kell
1807 Yale John
Kellogg
1751 Harv. Giles C., Mr.
1757 Yale *Ebenezer*, Mr.
1761 Yale Judah, Mr.
1763 Yale Joseph
1767 Yale Charles, Mr.
1770 Yale —Solomon, at N. J. '66, Mr.
1775 Dart. *David*, Mr., & at Yale '78, D. D.
1778 Yale Aaron
1785 Dart. *Elijah*, Mr., D. D.
1787 Harv. *Samuel*
1791 Yale *Gardiner*
1800 Yale Giles C.
1800 Wms. *Bela*, Mr.
1803 Yale Jonathan, Mr.
1807 Yale Ezra
1810 Yale *Ebenezer*, Mr., & at Wms. '15,
1810 Wms. Daniel [Prof. at Wms.
1815 Yale Henry, Mr. at Wms. '24
1818 Yale Alfred
1823 Ver. Orson
1825 Wms. —Silas R., M. D.
1827 Bow. Gardiner
1825 Mid. —John, Mr.
1829 Wms. —Amasa, M. D.
1829 Wms. Giles B.
1832 Yale Martin
1833 Dart. —Joseph, M. D.

Kelly
1767 Harv. *William*, Mr.
1772 Bro. —*Erasmus*, Mr., and at Penn.
1791 Dart. *John*, Mr.
1804 Dart. John, Mr.
1813 Mid. Hall J., Mr, and at Harv. '20
1813 Dart. Ebenezer S.
1819 Dart. *Henry T.*, Mr.
1822 Dart. Albert L.
1825 Dart. Webster
1825 Wms. John, '27
1825 Amh. John
1828 Bow. —Nathaniel K., M. D.
1829 Dart. —Samuel, M. D.
1834 Harv. Moses
Kelsey
1805 Yale Aaron H.
Kemp
1792 Harv. —*John*, Mr., D. D.
Kendal
1731 Harv. *Samuel*, Mr.
1782 Harv. *Samuel*, Mr., D. D. at Yale 1806
1820 Harv. Payson, Mr.
Kendall
1774 Dart. *Thomas*, Mr.
1787 Harv. Ephraim, Mr.
1794 Harv. *David*, Mr.
1796 Harv. *James*, Mr., Tut., D. D.
1810 Harv. Joseph G., Mr., Tut.
1811 Dart. Amos
1816 Harv. —Pierson T., M. D.
1823 Harv. *James A.*, Mr.
1827 Amh. *John B.*, Mr.
1830 Wms. —Gilman
1834 Yale John N.
Kendrick
1810 Bro. *Daniel*
1816 Harv. *William P.*
1819 Bro. —*Nathaniel*, Mr., D. D. '23
1819 Mid. —*Clarke*, Mr.
1826 Dart. John, Mr., Prof. at Ken.
Kenman
1804 Ver. Jairus, Mr.
Kennedy
1803 Yale Joshua
1807 Yale Lionel H., Mr.
1825 Yale Algernon S., Mr.
1826 Harv. Charles R.
1826 Bow. —Daniel K., M. D., Mr. at Wat. '28
1829 Bow. —Abiel W., M. D. '30
Kenrick
1825 Mid. —Adin, M. D.
Kent
1727 Harv. *Benjamin*, Mr.
1729 Yale *Elisha*, Mr.
1731 Harv. Joseph, Mr.
1739 Harv. Jonathan, Mr.
1752 Yale Moss, Mr.
1763 Yale Ruggles, Mr.
1781 Yale †James, Mr., LL. D. at Harv. [1810, at Columb., at Dart. [1815, Prof. at Columb.
1795 Harv. Amos, Mr.
1801 Harv. Moody, Mr.
1807 Mid. —*Dan*, Mr.
1814 Dart. George, Mr.
1816 Yale *Aretas*, Mr.
1820 Harv. *Benjamin*, Mr.
1821 Harv. Edward, Mr.
1824 Wms. *Brainard*
1824 Mid. *Cephas H.*
1826 Wms. Eliphalet

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Kenyon
1820 Ver. Jared

Keous
1768 Harv. William, Mr.

Kerr
1816 Yale Joseph, Mr.
1830 Harv. John B.
1833 Yale Samuel C.

Kettell
1828 Wat. Jacob Q.

Kettletas
1752 Yale Abraham, Mr., & at N. J. '55
1792 Yale Philip D., Mr.

Keyes
1773 Yale Stephen
1790 Dart. Elnathan
1800 Dart. Washington
1803 Dart. *John*, Mr.
1809 Dart. John, Mr.
1810 Dart. Asa, Mr.

Keyser
1826 Dart. —John, M. D.

Kibbe
1787 Yale William
1804 Yale Walter R.
1815 Yale Simeon T.

Kidder
1751 Harv. Jonathan, Mr.
1755 Harv. Nathan
1764 Yale *Joseph*, Mr., and at Harv. '68
1767 Harv. Nathaniel, Mr.
1791 Dart. Reuben
1793 Harv. John
1821 Mid. Jonathan B., Mr.
1828 Amh. *Corbin*
1832 Dart. —Frederick T., M. D.

Kilbern
1720 Yale Hezekiah, Mr.
1724 Yale Pelatiah

Kilburn
1777 Harv. *Joseph*, Mr.
1778 Dart. *Josiah*, Mr.
1810 Ver. John

Kilby
1723 Harv. Thomas, Mr.
1789 Yale —Charles, M. D.

Kilham
1777 Harv. Daniel, Mr.

Kimball
1753 Harv. Benjamin, Mr.
1774 Yale Timothy
1778 Harv. *True*, Mr.
1780 Harv. Jacob
1788 Harv. Jacob, Mr.
1792 Harv. *John*, Mr.
1796 Bro. Asa
1797 Harv. Jabez, Mr., Tutor
1800 Harv. *Daniel*, Mr., Tutor
1801 Dart. Joseph
1803 Dart. Benjamin
1803 Harv. *David T.*, Mr.
1804 Harv. Leonard, Mr.
1806 Dart. Samuel A., Mr.
1807 Dart. John W., M. D.
1809 Dart. George
1810 Dart. Richard, Mr.
1813 Yale William
1814 Harv. Edmund
1816 Yale James
1816 Dart. —John W.
1817 Bro. *Isaac*, Mr.
1818 Yale *David*, Mr.
1818 Yale —John P., M. D.
1819 Dart. Jesse
1820 Mid. *James*
1821 Dart. John H.
1822 Dart. John
1824 Dart. *James L.*, Mr.
1826 Dart. *Caleb*
1826 Dart. *Moses*
1826 Amh. *Milton*, Mr.
1827 Dart. —Gilman, M. D.
1828 Wat. —*Charles O.*, Mr., and at Bro. '28
1829 Mid. David T.
1834 Dart. Richard B.
1834 Harv. —Horace, M. D.

Kimberly
1763 Yale —John, Mr.
1766 Yale Thomas, Mr.
1787 Yale Liberty
1807 Yale Lester
1812 Yale Dennis

King
1759 Yale Alexander
1777 Harv. Rufus, Mr., LL. D., & at Dart. [1802, at Wms. '03, at Penn., [Sen. in Cong.
1782 Yale *Walter*, Mr.
1787 Bro. Eli, Mr.
1791 Bro. Samuel, Mr.
1791 Harv. Asa
1792 Bro. William V., Mr.
1792 Yale Nathaniel
1796 Yale *Salmon*, Mr.
1796 Bro. David, Mr., M. D.
1802 Yale —Asa, Mr.
1802 Harv. John, Mr.
1804 Wms. *Barnabas*
1804 Yale Francis, Mr.
1805 Yale Walter, Mr.
1806 Wms. Aaron
1809 Wms. Ebenezer
1810 Harv. James G., Mr.
1810 Ver. Dauphin
1814 Bow. Elijah
1815 Wms. Adolphus
1816 Wms. *Jonas*, Mr., Prof. at Amh., D. D.
1818 Harv. —John G., Mr.
1821 Yale Asa H., M. D. at Bow.
1821 Harv. Frederick G., Mr., M. D.
1823 Harv. Daniel P., Mr.
1823 Bow. William R.
1824 Bow. —Asa H., M. D.
1825 Wat. *Alonzo*
1825 Bro. George G.
1827 Dart. —Samuel D., M. D.
1831 Amh. Samuel P. C.
1834 Harv. Rufus T.

Kinghorn
1828 Bro. —*Joseph*, Mr.

Kingman
1816 Bro. Eliab, Mr.
1830 Bro. Lucius

Kingsbury
1759 Harv. *Samuel*, Mr.
1763 Yale Sandford, Mr. at Dart. 1801
1767 Yale Jonathan, Mr.
1783 Yale *Ebenezer*, Mr.
1786 Yale John
1797 Dart. Ephraim, Mr.
1801 Dart. Sanford, Mr.
1808 Dart. Lawson, Mr.
1812 Bro. *Cyrus*, Mr.
1816 Bro. —Samuel A., M. D.
1822 Bro. *Samuel*
1826 Bro. John, Mr.
1827 Harv. William B.

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1827 Amh. *Enoch*, Mr.
1828 Bow. Sanford A.
1829 Bow. —Nathaniel, M. D.

Kingsland

1823 Yale Thorn S., Mr.

Kingsley

1778 Harv. Martin, Mr.
1799 Yale James L., Mr., Tut., Prof., LL.D.
1809 Wms. Justus [at Mid.
1832 Yale George
1832 Yale —Oliver, M. D.
1834 Yale Henry C.

Kinlock

1810 Harv. Frederick
1818 Harv. Cleland

Kinne

1765 Yale *Aaron*, Mr.
1794 Yale Aaron, Mr.
1804 Yale William, Mr.
1825 Mid. Ezra D., Mr.

Kinney

1809 Mid. Munnis M., and at Wms. '09

Kinnicut

1822 Bro. Thomas

Kinsman

1787 Dart. Aaron, Mr.
1799 Dart. Nathan, Mr.
1822 Dart. Henry W., Mr.
1825 Bow. John D., Mr.
1832 Dart. —Jonathan B., M. D.

Kip

1831 Yale William I.

Kirby

1765 Yale Joseph, Mr.
1787 Yale —Ephraim, Mr.
1815 Yale —Selah, M. D.
1827 Yale William, Mr.
1831 Mid. Samuel A.

Kirkland

1768 Yale —*Samuel*, Mr., & at Dart. '73, A. B. [at N. J. '65
1789 Harv. *John T.*, Mr., & at Dart. '92, at [Bro. '94, D. D. at N. J. 1802, [LL. D. at Bro. 1810, Pres. of [Harv.
1790 Yale ‖Joseph
1792 Dart. George W., Mr.
1803 Harv. Samuel
1831 Amh. Edward

Kirtland

1720 Yale *Daniel*, Mr.
1779 Yale Ambrose
1789 Yale ‖Dorrance
1813 Mid. George W.
1815 Yale —Jared P., M. D.

Kissam

1810 Yale Daniel
1829 Yale Philip P., M. D.
1830 Wash. George H.

Kittredge

1795 Harv. John
1806 Dart. Joseph, Mr.
1810 Harv. Rufus, Mr.
1811 Harv. —Thomas, M. D.
1813 Dart. Jonathan
1816 Harv. Jacob, M. D.
1820 Harv. —Theodore, M. D.
1820 Harv. Ingalls, Mr., M. D.
1821 Harv. —George W., M. D.
1821 Wms. William C.
1822 Harv. —Thomas B., M. D.
1825 Wms. —Benjamin F., M. D.
1825 Wms. —William F., M. D.
1827 Dart. Alfred
1827 Bow. —Benjamin, M. D.
1828 Amh. *Hosea*
1828 Amh. John T., M. D. at Harv. '34
1828 Dart. *Charles B.*
1831 Bow. —Edward A., M. D.
1832 Dart. —Josiah, M. D.
1833 Dart. Thomas
1834 Dart. Charles

Knapen

1822 Mid. —*Mason*, Mr.

Knapp

1770 Yale *Joshua*
1796 Wms. David, Mr.
1800 Wms. *Isaac*, Mr., Tut.
1800 Harv. John, Mr.
1802 Harv. Jacob N., Mr.
1804 Dart. Samuel L., Mr., LL. D. at Paris
1825 Yale —Colby, M. D.
1825 Bow. —Cyrus, M. D.
1826 Harv. Nathaniel P.

Kneeland

1743 Harv. Samuel
1744 Harv. William
1751 Harv. William, Mr., Tut.
1761 Yale *Ebenezer*, Mr. at Columb.
1797 Harv. Samuel A., Mr.

Knight

1767 Yale Isaac, Mr.
1800 Wms. *Caleb*, Mr.
1808 Yale Jonathan, Mr., Tut., Prof., M. D.
1812 Bro. *Henry C.*, Mr.
1813 Bro. Daniel
1813 Bro. Joseph, Mr.
1819 Yale —Earl, M. D.
1822 Yale —James G., M. D.
1828 Amh. William L.
1829 Bow. —Addison, M. D.
1829 Bow. *Isaac*

Knowles

1768 Harv. Isaac, Mr.

Knowlton

1783 Dart. Calvin, Mr.
1823 Dart. John
1824 Dart. —Charles, M. D., and at Wms. '27

Knox

1768 Yale —*Hugh*, N. J. '54, Mr., D. D. at
1793 Harv. —Henry, Mr. [Glas.
1800 Yale Hugh
1818 Wms. —Alanson, Mr.
1822 Yale John R., Mr.
1830 Yale James

Kollock

1786 Bro. Lemuel, Mr., M. D., & at Harv. [1822
1806 Harv. —*Henry*, D. D., and at Union '06, [A. B. at N. J. 1794, & Tut. [and Prof.
1811 Bro. Oliver H.
1823 Harv. Phineas M.
1829 Yale George J., Mr.

Kortright

1819 Yale Robert, Mr., M. D. at N. J.

Labaree

1828 Dart. Benjamin, Mr., Prof. and Pres. [Jackson College

Laberee

1811 Mid. *Joseph*, Mr.

Labranche

1834 Harv. Drausin

Lacy

1824 Yale —Noah A., M. D.
1826 Yale —Daniel, M. D.

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Ladd
1797 Harv. William
1820 Dart. —Laban, M. D.
1824 Amh. Beaufort, Mr.
1825 Dart. —Nathaniel G., M. D.
1829 Dart. Haven
1832 Mid. Daniel

Lafayette
1784 Harv. —Gilbert Motier De, LL. D., & at [N. J. '90, at Bow. 1824, and [at Penn., Marquis
1824 Harv. —George W., Mr.

Laine
1830 Dart. Lewis F.

Laird
1832 Wms. —Orville P., M. D.

Lake
1824 Mid. Rial

Lakeman
1790 Dart. Nathan

Lamb
1717 Yale *Joseph*, Mr.
1818 Harv. William D.
1824 Mid. —Edward, M. D.
1825 Ver. *Dana*, Mr., and at Mid. '34

Lambert
1761 Yale David, Mr.
1787 Bro. *Nathaniel*, Mr.
1798 Dart. William, Mr.
1825 Dart. Roger N., Mr., M. D. at Harv. ['29

Lamson
1741 Yale *Joseph*, Mr.
1790 Dart. Joseph
1814 Harv. Josiah
1814 Harv. *Alvan*, Mr., Tut. at Bow.
1814 Bow. George, Mr.
1828 Bro. Samuel

Lancaster
1764 Harv. *Thomas*, Mr.
1821 Dart. *Daniel*, Mr.

Landfear
1821 Yale *Rodolphus*

Landon
1763 Yale Jonathan, Mr.
1833 Yale Edward R.

Lane
1753 Harv. David, Mr.
1764 Yale Job, Mr., Tutor
1772 Harv. Oliver W., Mr. '79
1794 Dart. Jedidiah
1798 Harv. *Otis*, Mr.
1799 Harv. *Joshua*
1811 Harv. Ebenezer, Mr.
1815 Dart. —Robert, M. D.
1821 Harv. Henry, M. D.
1823 Bow. William A., Mr.
1824 Dart. —Timothy L., M. D.
1827 Bow. —Josiah, M. D.
1827 Wat. Albert G.
1828 Bow. George W., M. D.
1828 Mid. Freeman
1829 Amh. *David T.*
1831 Bow. —George W.

Lang
1815 Dart. John S., Mr.

Langdon
1740 Harv. *Samuel*, Mr., Pres., D. D. at [Aberd.
1747 Yale *Samuel*, Mr., and at Harv. '92
1752 Harv. Ephraim, Mr.
1764 Harv. Josiah, Mr.
1765 Harv. Timothy, Mr.
1770 Harv. Paul, Mr.
1781 Yale *Timothy*, Mr.
1783 Dart. *Joseph*
1785 Yale Henry S.
1787 Yale ‖Chauncy, Mr. at Mid. 1803
1794 Dart. William
1805 Dart. —*JOHN, LL. D., Sen. in Cong. &
1806 Yale Timothy, Mr. [Gov. of N. H.
1809 Yale *John*, Mr., Tutor
1812 Harv. William E., Mr.
1822 Mid. —Benjamin F., Mr., A. B. at Union
1827 Yale —Norman, M. D. ['18
1829 Dart. —Charles F., M. D.

Langdon-Elwyn
1819 Harv. John L.
1823 Harv. William A., Mr.
1826 Harv. Charles H., Mr.

Langrell
1751 Harv. Thomas

Langstroth
1831 Yale Lawrence L., Tutor

Langworthy
1805 Ver. Asahel, Mr.

Lankton
1777 Yale *Levi*, Mr.

Lanman
1788 Yale †JAMES, Mr., Sen. in Cong.
1814 Yale Charles J.

Lanneau
1829 Yale John F.

Lansing
1804 Yale *Dirck C.*, Mr. at Union, Prof. at [Aub. Sem., D. D. at Wms. ['26
1811 Mid. James, Mr.
1813 Wms. Sanders
1829 Wms. Charles B.
1830 Wms. Abraham Y., Mr.

Lansingh
1743 Yale Myndert, Mr.

Larned
1792 Bro. George
1795 Bro. *Erastus*, Mr.
1813 Mid. *Sylvester*, Mr.
1826 Yale William A., Mr., Tutor

Larrabee
1828 Bow. *William C.*, Mr.

Larry
1821 Bow. James

Lassell
1828 Wms. Edward, Mr., Tut., Prof.

Lash
1829 Bow. Augustus F., Mr.

La Terriere
1789 Harv. —Peter de Sales, M. D.

Latham
1813 Dart. Allen
1821 Wms. —*Daniel*, Mr.
1824 Mid. Arthur, Mr.
1827 Bro. Williams

Lathrop
1743 Yale Joshua, Mr.
1749 Yale *Elijah*, Mr.
1754 Yale *Joseph*, Mr., D. D., and at Harv. ['1811
1768 Harv. —John, N. J. '63, Mr., D. D. at
1787 Yale Gurdon [Edin.
1787 Yale Elijah L.
1787 Yale Daniel
1788 Yale Charles

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1789 Harv. John, Mr.
1792 Yale ‖Samuel, Mr. '97
1809 Yale Gurdon W.
1811 Yale Solomon, Mr.
1815 Mid. *Leonard E.*
1819 Yale John H., Mr., Tut., Prof. at Ham.
1822 Yale William, Mr.
1825 Yale William McC., Mr.
1829 Yale John

Latimer

1703 Harv. John
1818 Yale Pickett

Laughton

1834 Bow. —Sumner, M. D.

Laurence

1787 Harv. *Nathaniel*, Mr.
1834 Harv. Rufus B.

Laurie

1815 Mid. —*James*, D. D.

Law

1695 Harv. *Jonathan, Mr., Gov. of Conn.
1751 Yale †‖Richard, Mr., LL. D.
1753 Yale John, Mr.
1775 Bro. *Andrew*, Mr., and at Yale '86,
1791 Yale ‖Lyman [LL. D. at Alleg.
1792 Yale Samuel A., Mr., and at N. J. '97
1800 Yale Prentice
1801 Yale William
1803 Yale Jonathan
1804 Harv. John
1806 Yale Edmund
1814 Yale John, Mr.
1819 Harv. Edward E.
1822 Yale William H.
1822 Yale John S.

Lawrence

1743 Harv. *William*, Mr.
1759 Harv. *Micah*, Mr.
1776 Yale Roderick, Mr.
1795 Harv. Ebenezer, Mr.
1801 Harv. Luther, Mr.
1811 Mid. Archy B., Mr.
1815 Harv. Charles
1820 Mid. Myron
1823 Harv. —Prescott, M. D.
1824 Harv. Asa F.
1826 Yale —William B., Columb. '23, Mr.
1829 Mid. Edwin
1832 Mid. Robert F.
1833 Dart. Alexander H.
1834 Dart. Edward A.

Lawton

1805 Mid. *John*, Mr.
1825 Yale *Sanford*

Lay

1780 Yale John, Mr.
1817 Yale —Willoughby L., M. D.

Lazell

1788 Bro. Ebenezer
1819 Wms. Cyrus M.

Lea

1834 Yale James N.

Leach

1798 Wms. Philip
1823 Amh. Ezekiel W.
1829 Amh. *Giles*
1830 Bro. Daniel

Leaming

1745 Yale *Jeremiah*, Mr., Mr. and D. D. at [Columb.

Lear

1783 Harv. Tobias
1810 Bow. Benjamin L., Mr.

Learned

1772 Yale ‖Amasa, Mr.
1787 Harv. Ebenezer, Mr., M. D. at Dart.
1798 Yale Ebenezer, Mr. [1820
1805 Mid. Joseph D., Mr.
1810 Yale Simon
1826 Bow. Edward D., '27
1831 Yale Ebenezer
1834 Yale Billings P.

Leavenworth

1737 Yale *Mark*, Mr.
1759 Yale Jesse, Mr.
1771 Yale Mark, Mr.
1778 Yale Nathan, Mr. '93
1784 Yale Melines C.
1804 Wms. *Ebenezer L.*, Mr.
1808 Wms. Seth M.
1815 Yale Charles
1817 Yale —Melines C., M. D.
1821 Ver. Henry
1824 Yale Elias W.
1825 Amh. *Abner J.*

Leavitt

1739 Harv. *Dudley*, Mr.
1745 Yale *Freegrace*, Mr.
1758 Yale *Jonathan*, Mr.
1773 Harv. Martin, Mr.
1785 Yale Jonathan, Mr.
1802 Yale Sheldon C.
1806 Mid. Oliver
1814 Yale *Joshua*, Mr.
1815 Mid. A. Van Tuyl
1816 Yale Harvey F., Mr. at Wms. '20
1825 Amh. *Jonathan*
1827 Bow. James T.
1829 Dart. —Dudley, M. D.

Le Baron

1756 Harv. Bartlett, Mr.
1768 Yale *Lemuel*, Mr.
1799 Bro. Lemuel, Mr.
1815 Dart. —Francis, M. D.

Le Breton

1824 Harv. Edmund L.

Lechmere

1744 Harv. Anthony

Lee

1722 Harv. Thomas, Mr.
1729 Harv. Joseph, Mr.
1742 Yale *Jonathan*, Mr.
1759 Yale Seth, Mr., Tut.
1763 Yale Jonathan
1765 Harv. *Joseph*, Mr., and at Yale
1766 Yale *Andrew*, Mr., D. D. at Harv. 1809
1769 Harv. Joseph, Mr.
1776 Harv. Samuel, Mr. '87
1777 Yale Elisha
1781 Harv. —‖Arthur, LL. D.
1784 Yale *Chauncy*, Mr., D. D. at Columb.
1784 Harv. Silas, Mr.
1791 Harv. Nathaniel C., Mr.
1792 Harv. George G., Mr.
1793 Yale John
1799 Wms. Judah A., Mr.
1802 Harv. Francis L., Mr.
1809 Yale *Jonathan*
1814 Wms. William G.
1815 Yale John S., Mr.
1817 Mid. *Chauncy G.*
1819 Harv. Charles C., Mr.
1820 Yale Richard H.
1822 Wms. Charles A., Mr., M. D.
1823 Yale —Henry, M. D.
1823 Wms. —James, M. D.
1826 Yale John R., M. D.

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1827 Yale *Samuel*, Mr.
1827 Wms. —Moses A., M. D.
1827 Harv. Alfred, Mr.
1827 Dart. —George H., M. D.

Leeds

1761 Harv. Daniel, Mr.
1783 Harv. Daniel, Mr.

Leete

1733 Yale William

Leffingwell

1786 Yale William, Mr.
1807 Yale William C., Mr.
1814 Yale Lucius W., Mr. '25
1822 Yale Edward H., Mr., M. D.
1827 Dart. —Elisha, M. D.

Lehman

1830 Wms. —*William*, Mr.

Legare

1815 Yale John B., Mr.
1815 Yale John B.
1832 Yale Isaac S. K.

Legge

1701 Harv. John, Mr.
1805 Dart. —*Edward*, D. D., LL. D.

Leib

1826 Harv. James R., Mr.

Leighton

1829 Bow. —Jonathan, M. D.
1831 Bow. James, M. D.

Leishman

1834 Wat. Thomas

Leland

1799 Wms. —*John*, Mr.
1806 Mid. *Luther*, Mr.
1808 Wms. *Aaron W.*, Mr., and at Bro. '14,
1809 Mid. Thomas [D. D. at S. C.
1814 Mid. —*Aaron*, Mr., and at Bro. '15,
1822 Bro. Dexter [Lieut. Gov. of Ver.
1826 Harv. —Sherman, Mr.
1826 Bow. Joseph W.
1826 Bow. —Phinehas W., M. D.

Lemer

1832 Yale —Le Ruc, M. D.

Lemmon

1735 Harv. Joseph, Mr.

Lemon

1816 Yale Sheldon

Leonard

1719 Harv. *Nathaniel*, Mr.
1736 Yale *Silas*, Mr.
1748 Harv. ‖George, Mr., and at Yale '53,
1756 Yale Eliphalet [LL. D. at Bro. 1804
1758 Yale Zephaniah, Mr., and at Harv. '63, [and at Bro. '93
1759 Harv. *Abiel*, Mr., and at Yale '66, D. D.
1760 Harv. †Daniel, Mr. [at N. J. '77
1765 Yale Apollos, Mr., and at Harv. '86,
1768 Harv. Thomas [and at Bro. '91
1773 Yale Samuel, Mr., and at Harv. '81,
1783 Yale *Elijah*, Mr. [and at Bro. '91
1786 Harv. Jonathan, Mr. 1803, M. D.
1787 Bro. Oliver, Mr.
1788 Bro. *Joshua*, Mr. at Yale '92
1792 Bro. David, Mr.
1793 Bro. Zephaniah
1793 Bro. William A.
1794 Bro. *Zenas L.*, Mr.
1801 Bro. *Ezra*, Mr.
1804 Bro. —Burnam, Mr.
1805 Dart. *George*, Mr., and at Yale '08
1809 Wms. Cornelius V. V., Mr.
1809 Wms. —*Samuel*, Mr., and at Mid. '13
1813 Dart. Benjamin G.
1814 Bro. Esek S. H., Mr.
1814 Bro. John B. H., Mr.
1815 Harv. *Levi W.*, Mr.
1823 Harv. George, Mr.
1824 Yale Frederic B., M. D.
1824 Bro. *George*
1826 Bro. Henry F.
1827 Wms. Samuel W.
1828 Bow. —Alfred M., M. D.
1828 Yale —Edward A., M. D.
1828 Harv. —Jonathan, M. D.

Lesley

1801 Bro. James

Lesslie

1748 Harv. *George*, Mr.

Lester

1809 Ver. Charles G.
1821 Yale William, Mr. '30

Letombe

1783 Yale —Joseph, LL. D., and at Paris, [Mr. at Bro. '91

Lettsom

1790 Harv. —John C., M. D., and at Edin., [LL. D. at Bro. '94

Leverett

1680 Harv. †John, Mr., Pres.
1776 Harv. Thomas, Mr., and at Yale '79
1776 Harv. John, Mr.
1814 Dart. Charles J.
1821 Harv. Frederic P., Mr.
1822 Dart. Samuel S., Mr.
1824 Bro. *William*, Mr.
1830 Wash. *Charles E.*
1834 Yale William P.

Lewes

1725 Harv. Joseph, Mr.
1728 Harv. Thomas
1731 Harv. James

Lewis

1695 Harv. Ezekiel, Mr.
1707 Harv. *Daniel*, Mr.
1723 Harv. Lothrop, Mr.
1723 Harv. *Isaiah*, Mr.
1724 Harv. Joseph, Mr.
1726 Yale *Judah*, Mr.
1730 Yale David, Mr.
1734 Harv. Daniel, Mr.
1735 Harv. Ezekiel, Mr.
1737 Harv. Josiah, Mr.
1741 Yale *Thomas*, Mr., and at N. J. '50
1744 Harv. John, Mr.
1756 Yale Edmund
1758 Yale Ephraim, Mr.
1760 Yale Thomas, Mr.
1765 Yale *Ichabod*, Mr.
1765 Yale *Isaac*, Mr., D. D.
1768 Yale *Amzi*, Mr.
1770 Yale John, Mr., Tutor
1774 Yale Phineas
1780 Yale Oliver, and at Harv. '81
1783 Yale Seth, Mr.
1788 Yale —Eldad, Mr.
1788 Yale Daniel W.
1794 Yale Zachariah, Mr., Tutor
1794 Yale *Isaac*, Mr.
1797 Dart. Daniel
1798 Yale Thomas, Mr. 1803
1802 Yale Roswell W., Mr.
1803 Yale Adin
1804 Dart. Enos, Mr., M. B.
1806 Wms. —Eldad, Mr.
1807 Dart. Amzi, Mr.
1807 Dart. James
1810 Dart. —Lyman, M. B.

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1811 Dart. Charles
1816 Bow. Stephen L., Mr.
1819 Harv. Winslow, Mr., M. D.
1822 Mid. Henry
1824 Yale James
1827 Wms. *William*
1827 Yale —Peter, M. D.
1828 Yale James D.
1828 Yale John N., Mr.
1829 Yale Charles A.
1829 Wash. Alfred J.
1829 Yale George R.
1829 Wash. *Samuel S.*, Tutor
1831 Yale William B.
1833 Yale Asahel H.
1833 Wms. Ozias

L'Hommedieu

1754 Yale ‖Ezra, Mr.
1812 Yale Ezra

Libbey

1821 Bow. Joseph, Mr.

Liggett

1832 Harv. Thomas

Lilly

1824 Wms. *Alvah*

Lillybridge

1824 Bow. —Clark, M. D.

Lincoln

1722 Harv. Isaac, Mr.
1754 Harv. Bela, Mr., M. D. at Aberd.
1772 Harv. ‖Levi, Mr. '76, Lieut. Gov. of Ms.
1777 Harv. Benjamin, Mr.
1780 Harv. —Benjamin, Mr., Lieut. Gov. of Ms.
1785 Harv. Theodore, Mr.
1786 Harv. *Henry*, Mr.
1788 Harv. Abner, Mr.
1789 Harv. Levi, Mr.
1798 Harv. *Perez*, Mr.
1800 Harv. Isaac, Mr., and at Bow. '06
1802 Harv. †‖*Levi, Mr., LL. D. at Wms. '24,
1803 Harv. Daniel W., Mr. [Gov. of Mass.
1806 Harv. Benjamin, Mr., M. D. at Penn.
1807 Harv. James O., Mr.
1814 Harv. Jairus, Mr.
1820 Harv. *Calvin*, Mr.
1821 Bow. —*‖Enoch, Mr., Gov. of Me.
1822 Yale *Sumner*, Mr.
1822 Harv. William
1822 Harv. Luther B., Mr.
1822 Bro. Solomon, Mr.
1823 Bow. Benjamin, M. D., Prof. at Ver.
1825 Bro. Theodore L.
1827 Bow. —Benjamin, M. D.
1828 Yale Thomas O., Mr.
1830 Bow. William S.
1830 Harv. Henry
1831 Harv. Daniel W.
1831 Bow. —Isaac, M. D.

Lindall

1695 Harv. Timothy, Mr.
1728 Harv. Nathaniel, Mr.

Lining

1809 Yale Edward B., Mr.

Linsley

1791 Yale Noah, Mr., and at Wms. '95,
1810 Yale *Ammi* [Tut., and at Wms.
1811 Mid. *Joel H.*, Mr., Tutor
1817 Yale James H., Mr.
1826 Yale Jared, Mr.

Lippitt

1805 Bro. Joseph F., Mr.
1808 Bro. Jeremiah, Mr.
1817 Bro. *Edward R.*, Mr., Prof. Alexan.
1830 Bro. Francis J.

Litchfield

1773 Bro. *Joseph*, Mr.
1775 Harv. *Paul*, Mr. '79
1810 Harv. Franklin, Mr.

Little

1695 Harv. Thomas
1695 Harv. *Ephraim*, Mr.
1710 Harv. William, Mr.
1728 Harv. *Ephraim*, Mr.
1731 Harv. Otis, Mr.
1734 Harv. Fobes, Mr.
1734 Harv. Nathaniel
1760 Yale Woodbridge, Mr.
1766 Harv. —*Daniel*, Mr.
1771 Harv. Thomas
1776 Dart. Silas, Mr.
1777 Yale William, Mr., and at Harv. '86
1784 Harv. Ezekiel, Mr.
1787 Harv. Moses, Mr. 1804
1792 Dart. Michael, Mr.
1794 Bro. John P., Mr.
1797 Dart. Edward
1800 Harv. George, Mr.
1809 Harv. William
1811 Dart. *Valentine*
1811 Bow. Josiah, Mr.
1821 Yale Thomas P.
1822 Dart. *Jacob*, Mr.
1823 Dart. Jonathan K.
1824 Bow. William A., and at Harv., M. D.
1825 Harv. —Henry, M. D. [at Harv. '27
1825 Bow. Josiah S., Mr.
1826 Dart. *Henry*
1827 Dart. *Charles H.*
1827 Dart. —Daniel, M. D.
1827 Yale Anson
1829 Dart. —Samuel, M. D.

Livermore

1722 Harv. Matthew, Mr.
1760 Harv. *Jonathan*, Mr.
1792 Dart. —†SAMUEL, N. J. '52, LL. D., Mr. [at N. J., Sen. in Cong.
1800 Dart.—‖†Edward St. L., Mr.
1802 Dart.—‖†Arthur, Mr.
1802 Harv. Solomon K., Mr.
1804 Harv. Samuel
1810 Dart. John F.
1823 Harv. George W.
1825 Harv. Charles
1829 Dart. Arthur, Mr.
1830 Dart. George
1833 Dart. Edward
1833 Harv. Abiel A.
1833 Wms. —Oramel

Livingston

1731 Yale Peter V. B., Mr.
1733 Yale John, Mr.
1737 Yale ‖Philip, Mr.
1741 Yale ‖*William, Mr., LL. D., Gov. of
1755 Harv. Philip [N. J.
1757 Harv. Peter, Mr. '79
1762 Yale *John H.*, Mr., D. D.
1786 Yale ‖Henry W., Mr.
1789 Yale Peter S., & at N. J. '89, at Harv.
1808 Wms. John W. ['90, and at Columb.
1818 Harv. —†Henry B., LL. D., Mr. at N. J.
1819 Yale Walter ['74
1825 Yale Charles O., Mr.
1829 Wms. —*Gilbert R.*, D. D.
1834 Harv. —‖EDWARD, LL. D., Sen. in Cong.

Livius

1767 Harv.—†Peter, Mr.

Lloyd

1745 Yale Nathaniel, Mr.

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1787 Harv. JAMES, Mr., LL. D., Sen. in
1790 Harv. —James, M. D. [Cong.
1802 Yale John N.
1818 Wms. Leicester
1819 Harv. John J., Mr.

Locke

1755 Harv. *Samuel*, Mr., D. D., Pres.
1792 Harv. John, Mr.
1797 Dart. Joseph, Mr.
1819 Yale —John, M. D.
1827 Bow. Caleb
1829 Harv. Albert
1834 Bow. —Jesse F., M. D.

Lockwood

1735 Yale *James*, Mr., Tutor
1745 Yale *Samuel*, Mr., D. D., Mr. at N. J.
1766 Yale James, Mr.
1774 Yale *William*, Mr., Tutor
1806 Yale James
1807 Yale Stephen
1815 Yale William, Mr.
1817 Yale *Peter*, Mr.
1830 Yale Benjamin
1830 Wms. Jesse
1831 Yale Rufus A.
1832 Mid. Robinson S.

Lodge

1825 Harv. Giles H., Mr., M. D.

Logan

1791 Dart. Sheldon

Lomax

1809 Dart. William

Lombard

1723 Harv. *Solomon*, Mr. '27
1815 Wms. *Horatio J.*
1834 Amh. Otis

Long

1653 Harv. Joshua, Mr.
1798 Dart. *David*, Mr.
1800 Wms. Lewis
1809 Dart. Stephen H., Mr.
1812 Yale Richard
1812 Mid. Chester
1818 Harv. *Joseph E. A.*, Mr.
1819 Harv. Samuel P., Mr.
1823 Dart. —Lawson, M. D.
1824 Dart. Samuel, Mr., M. D.
1828 Dart. *Clement*, Mr., Prof at Hud.
1828 Yale Edward H. C.
1830 Wms. —Orlando D., M. D.
1831 Dart. —Benjamin F., M. D.
1832 Dart. —Moses, M. D.

Longfellow

1742 Harv. *Stephen*, Mr.
1780 Dart. Edward, Mr.
1798 Harv. ‖Stephen, LL. D at Bow. 1828
1825 Bow. Stephen, Mr.
1825 Bow. Henry W., Mr., Prof. Bow.

Longley

1801 Harv. George
1811 Dart. —Rufus, M. B.

Longstreet

1813 Yale †Augustus B.

Longworth

1832 Yale Joseph

Loomis

1750 Yale George
1805 Ver. Warren, Mr.
1807 Yale *Amasa*
1809 Wms. *Harvey*
1811 Wms. Samuel S.
1812 Yale —*Hubbel*, Mr., and at Union '09
1815 Wms. *Aretas*
1817 Mid. *Jacob N.*, Mr.
1818 Yale Earl
1828 Yale James C.
1830 Yale Elias
1831 Yale —William O., M. D.
1832 Bow. —Jacob O., M. D.

Lord

1691 Harv. *Joseph*, Mr.
1714 Yale *Benjamin*, Mr., Tut., D. D.
1717 Yale *Hezekiah*, Mr.
1718 Yale Elisha, Mr.
1724 Yale Richard, Mr.
1726 Harv. Joseph
1729 Yale Epaphras, Mr.
1729 Yale Ichabod, Mr.
1745 Yale John H., Mr.
1753 Yale Joseph, Mr.
1753 Yale Ebenezer, Mr.
1780 Yale Thomas, Mr.
1783 Yale Lynde, Mr.
1784 Yale William
1798 Harv. Nathaniel, Mr.
1799 Dart. *John*, Mr.
1801 Yale *Henry*, Mr.
1805 Harv. John P., Mr.
1809 Bow. *Nathan*, Mr., D. D., Mr. at Dart. ['21, Pres. of Dart.
1811 Yale Judah, Mr. '20
1814 Yale Daniel, Mr. '20
1817 Yale David N., Mr.
1821 Yale Frederic W., M. D.
1821 Dart. —Eleazar, Mr., and at Wms. '27
1825 Harv. Nathaniel J., Mr.
1826 Bow. Charles A., Mr.
1830 Amh. *Daniel M.*
1831 Wat. Frederic
1831 Yale Joseph S.
1831 Amh. Chester
1832 Amh. Otis P.
1832 Dart. William H.
1833 Dart. John

Loring

1701 Harv. *Israel*, Mr.
1729 Harv. John, Mr.
1732 Harv. *Nicholas*, Mr.
1738 Harv. Jonathan, Mr.
1772 Harv. Benjamin
1774 Harv. Thomas, Mr. '78
1786 Harv. Joseph
1800 Bro. *Daniel*
1807 Bro. *Bailey*, Mr.
1807 Harv. Abner, Mr.
1812 Harv. Charles G., Mr.
1813 Harv. William J., Mr.
1813 Bro. Jerome, Mr.
1820 Harv. —William L., M. D.
1821 Harv. Edward G.
1822 Bow. Richmond, Mr., M. D.
1828 Bow. Joseph, '29, Mr.
1828 Harv. Francis C., Mr.
1829 Harv. Josiah Q., Mr.
1833 Wms. Willis

Losey

1830 Mid. *Nehemiah H.*

Lothrop

1726 Harv. Isaac
1733 Yale Daniel, Mr.
1756 Harv. Nathaniel, Mr., M. D.
1787 Yale John H., Mr. '92
1803 Bro. Samuel H.
1810 Bro. Cyrus
1825 Harv. *Samuel K.*
1828 Amh. Edwin H.

Lott

1832 Wms. Henry R.

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Loud
1804 Harv. John
1805 Bro. Samuel P.
1822 Bro. Jacob H., Mr.

Lovejoy
1766 Harv. Nathaniel, Mr. '70
1825 Wat. —*Daniel*, Mr.
1826 Wat. Elijah P.
1829 Wms. —Isaac, M. D.
1829 Bow. Joseph C.

Loveland
1801 Dart. Aaron
1829 Mid. —Samuel C., Mr.

Lovell
1725 Harv. David, Mr.
1728 Harv. John, Mr.
1756 Harv. James, Mr.
1774 Harv. *Benjamin*
1776 Harv. James, Mr.
1787 Harv. James
1803 Dart. Vryling
1810 Harv. Nathaniel, Mr., M. D.
1813 Dart. *Alexander*, Mr.
1818 Harv. —Joseph, Mr., M. D. '11
1822 Dart. Michael
1832 Bow. —Porter K., M. D.

Lovering
1806 Harv. John, Mr.
1817 Bro. Warren
1828 Bro. Amos
1833 Harv. Joseph

Lovett
1728 Harv. *Joseph*
1782 Yale ‖John
1814 Yale John E., Mr. '31

Low
1773 Harv. John
1809 Dart. Nathaniel, Mr., M. D.

Lowder
1805 Harv. Samuel, Mr.

Lowe
1816 Dart. —Abraham T., M. D.

Lowell
1721 Harv. *John*, Mr.
1753 Harv. John, Mr.
1760 Harv. ‖John, Mr., LL. D.
1786 Harv. John, Mr., LL. D.
1793 Harv. Francis C., Mr.
1800 Harv. *Charles*, Mr., D. D.
1815 Harv. John A., Mr.
1821 Harv. Francis C., Mr.
1822 Harv. Edward J., Mr., LL. B.
1826 Harv. Charles R., Mr.
1833 Harv. Robert T. S.

Lowndes
1824 Harv. Thomas

Lowrey
1818 Yale Romeo
1824 Yale James

Lucas
1826 Bow. —Ivory H., M. D.

Luce
1804 Wms. Jashub B.
1822 Mid. —Charles F., M. D.
1824 Bro. *Leonard*

Ludlow
1827 Wms. —*Henry G.*, Mr., & at Yale '30

Ludwig
1825 Bow. —William, M. D.
1833 Bow. —Gardner, M. D.

Lufkin
1823 Bow. —Aaron, M. D.

Lummus
1786 Harv. Porter, Mr.
1820 Bro. —John, M. D.

Lunt
1737 Harv. Joseph, Mr.
1823 Harv. *William P.*, Mr.
1824 Harv. George
1833 Bow. John S.

Luscombe
1795 Bro. John, Mr.

Lusk
1795 Wms. Chauncy, Mr., Tutor

Luzerne
1781 Harv. —Cæsar-Anne-de-la, LL. D., & at [Dart. '82

Lyde
1723 Harv. Byfield, Mr.
1830 Wash. Augustus F.

Lyell
1803 Bro. —*Thomas*, Mr., D. D.

Lyford
1829 Dart. —Stephen C., Mr.
1833 Dart. —Jeremiah H., M. D.

Lyman
1738 Yale Phineas, Mr., Tutor
1742 Yale *Jonathan*, Mr.
1745 Yale Daniel, Mr.
1745 Yale Elihu, Mr.
1747 Yale *Isaac*, Mr.
1748 Yale Elijah
1756 Yale Job, Mr.
1758 Yale Jonathan, Mr., Tutor
1763 Yale Phineas
1767 Yale *Joseph*, Mr., Tut., D. D. at Wms.
1770 Yale ‖Samuel, Mr. [1801
1770 Yale Daniel, Mr.
1773 Yale *Gershom C.*, Mr., D. D. at Mid.
1776 Yale Daniel, Mr. [1812
1776 Yale *Eliphalet*
1776 Yale ‖William
1777 Yale Timothy
1783 Yale Joseph
1784 Yale *William*, Mr., D. D. at N. J. 1808
1785 Yale Micah J.
1787 Dart. *Elijah*, Mr.
1797 Yale *Asa*, Mr.
1801 Dart. Simeon, Mr., and at Yale
1802 Yale Jonathan H., Mr.
1803 Dart. Elihu
1803 Dart. —Eliphalet, M. B., M. D. '14
1804 Dart. Job, Mr.
1805 Dart. ‖Joseph S.
1806 Harv. George W., Mr.
1809 Wms. *Orange*, Mr., Tutor
1810 Wms. Darius
1810 Harv. Theodore, Mr.
1810 Dart. Theodore
1810 Yale Thomas
1814 Bro. Samuel
1817 Yale Wyllys, LL. B. at Harv. '20
1818 Harv. Samuel F., Mr.
1819 Harv. Charles, Mr.
1822 Yale *Solomon*
1825 Wms. John B.
1827 Amh. *Giles*, Mr.
1828 Wms. *David B.*
1828 Yale Joseph
1829 Amh. *Henry*
1830 Harv. Joseph
1830 Amh. Daniel B.
1830 Dart. —Joseph W., M. D.
1831 Yale —Norman, M. D.
1832 Yale Ephraim
1833 Harv. John C.

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Lynde
1686 Harv. †Benjamin, Mr.
1690 Harv. Nicholas
1707 Yale †Samuel, Mr.
1718 Harv. †Benjamin, Mr.
1723 Harv. Joseph
1732 Yale Willoughby, Mr.
1733 Harv. William
1757 Yale Samuel, Mr.
1760 Yale William, Mr.
1778 Harv. Cornelius, Mr.
1796 Yale John H.
1810 Dart. James

Lyon
1735 Yale Moses
1761 Yale *John*
1766 Yale Asa H., Mr.
1777 Dart. *Walter*, Mr., and at Yale '82
1790 Dart. ‖*Asa*
1805 Harv. Lawson, Mr. '09
1821 Harv. Samuel H.
1834 Wms. —James L., M. D.
1834 Yale Amasa U.

Lyons
1823 Wms. —*Luke*, Mr.

McAlister
1829 Wms. Charles, M. D.

McArthur
1810 Bow. Arthur

McBride
1805 Yale James

McBurney
1830 Harv. *Samuel*

Maccarty
1691 Harv. Thomas, Mr.
1739 Harv. *Thaddeus*, Mr.
1766 Yale Thaddeus, Mr.
1826 Yale —Charles B., M. D.

McClay
1819 Bro. —*Archibald*, Mr.

McClellan
1785 Yale John
1816 Yale George, M. D. at Penn., Prof. at
1823 Yale —Samuel, M. D. [Jeff.
1825 Wms. Robert, Mr.
1828 Wat. Samuel
1833 Yale Christopher R.
1833 Yale John

Macclintock
1761 Harv. —*Samuel*, N. J. '51, Mr., & at N.J., [D. D. at Yale '91
1775 Harv. Nathaniel, Mr., and at Yale '78

McClintock
1810 Bro. Henry K.
1820 Bro. Joseph

McCluer
1832 Mid. Henry B.

McClure
1769 Yale *David*, Mr., & at Dart. '73, D. D.
1827 Amh. *Alexander W.*, Mr. [at Dart.

McCobb
1829 Bow. Henry B.
1829 Bow. James T.

McConechy
1825 Yale —James, Mr.

McConihe
1812 Dart. Isaac, Mr.

McCorrie
1814 Bro. John

McCrackan
1792 Yale John, Mr. '96

McCrady
1820 Yale Edward

McCrate
1819 Bow. John D.

McCray
1829 Wms. —Warren, M. D.

McCullough
1821 Yale William B.

McCurdy
1787 Yale Richard
1817 Yale Charles J.
1818 Yale —John, Union '10, Mr.

McDermott
1828 Yale Charles

McDonald
1823 Mid. *Lewis*
1823 Bow. John
1829 Yale —Samuel P., Geneva College

McDougall
1820 Bow. William, Mr., Tutor, M. D.
1824 Bow. Thomas

McDowell
1751 Harv. *Alexander*
1825 Yale *John B.*

McElhenny
1820 Yale James, Mr.

McEwen
1799 Yale Charles
1804 Yale *Abel*, Mr.
1823 Dart. *James F.*
1827 Yale *Robert*, Mr., Tutor
1829 Dart. —Archibald, M. D.
1834 Wms. George F.

McFarland
1793 Dart. *Asa*, Mr., Tut., D.D.at Yale 1812

McGaw
1797 Dart. Jacob, Mr.
1807 Dart. Isaac, Mr.
1820 Dart. Thornton

McGee
1814 Wms. *Jonathan*, Mr.

McGore
1816 Bro. —John, M. D.

McGregore
1774 Dart. David, Mr.
1799 Dart. *David*, Mr.

McGregory
1829 Dart. —John B., M. D.

McIntire
1768 Yale Jesse
1809 Dart. ‖Rufus

Mack
1804 Wms. Elisha
1808 Dart. Andrew, Mr., Tutor
1813 Yale Stephen
1823 Yale David
1830 Wms. Elihu T., Tutor
1833 Harv. William

Mackay
1785 Harv. William, Mr.
1801 Wms. —Samuel, Mr., Prof.
1815 Harv. Joseph H., Mr.
1823 Wms. —Samuel M., Mr.

McKean
1782 Dart.—†‖*Thomas, LL. D., & at N. J. '81, [Pres. of Cong., Gov. of Penn.
1794 Harv. *Joseph*, Mr., Prof., LL. D. at N.J. [1814, D. D. at Alleg.
1819 Harv. Joseph W., Mr., M. D.
1822 Dart. —*Silas*, Mr.
1828 Harv. Henry S., Mr., Tutor

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1831 Harv. John G.

McKeen

1774 Dart. *Joseph*, Mr., D. D., Pres. of Bow.
1811 Bow. John, Mr.
1817 Bow. James, Mr., Prof., M. D. at Harv. ['20

McKenzie

1768 Harv. Kenneth

McKesson

1802 Harv. —John, Mr.

Mackie

1800 Bro. John, Mr., M. D., & at Dart. '05,
1814 Bro. Andrew, M. D. [& at Mid.

Mackinnen

1786 Yale —*William*, D. D.

McKinstry

1746 Yale *John*, Mr.
1807 Yale Justus

Mackintosh

1736 Yale George
1822 Harv. —James, LL. D., Bart.

Macknight

1791 Yale —*John*, N. J. '73, D. D., Pres. of [Dick.

McKown

1807 Wms. James, Mr.
1834 Wat. Edward P.

McLane

1829 Yale James W.

M'Laughlin

1834 Yale Daniel D. T.

McLean

1762 Yale Allen, Mr.
1793 Bro. —*Archibald*, Mr.
1805 Yale *Allen*, Mr.
1822 Yale —John A., M. D.
1826 Harv. Cornelius
1830 Bow. —Sherman, M. D.

McLellan

1782 Bro. William
1799 Bro. Judah A.
1822 Bow. Charles H. P., M. D.
1826 Bow. Isaac, Mr.
1827 Bow. William P.
1828 Bow. —William, M. D.
1829 Harv. Henry B.

McLeod

1809 Mid. —*Alexander*, Union 1798, D. D.

McNabb

1824 Dart. —John, M. D.

McNeil

1771 Yale William
1810 Yale Daniel F., Mr. '14
1831 Yale Hector

Macomber

1799 Harv. Charles, Mr.
1825 Wat. *Francis G.*

McPhail

1827 Yale John B., Mr.

McPherson

1814 Bro. James

McQueston

1821 Dart. William
1830 Bow. —Calvin, M. D.

McRay

1828 Wms. —Lathrop, M. D.

McWhorter

1776 Yale —*Alexander*, N. J. '57, D. D.
1804 Mid. David, and at Dart. '05

Magill

1831 Yale Seagrove W.

Magoon

1829 Bow. —Calvin B., M. D.

Magoun

1823 Bro. William, Mr.

Main

1729 Harv. *Amos*, Mr.
1800 Harv. Jacob

Malbone

1752 Harv. Thomas

Mallary

1805 Mid. ‖Rollin C.
1821 Mid. *Charles D.*

Mallery

1808 Yale Garrick

Maltby

1712 Yale Samuel
1747 Yale *John*, Mr., & N. J. '50, Tutor
1779 Yale Jonathan, Mr.
1786 Yale Isaac
1821 Yale *Erastus*
1822 Yale *John*, Mr.

Man

1665 Harv. *Samuel*
1731 Harv. Hezekiah, Mr.
1764 Harv. Ensign
1775 Harv. *Isaiah*, Mr. '79

Manchester

1825 Bro. Charles F., M. D. at Harv. '28

Manigault

1821 Harv. Joseph

Manley

1804 Mid. *Ira*
1825 Harv. Hiram

Mann

1774 Bro. *Jacob*
1776 Bro. Preston, Mr.
1776 Harv. James, Mr., & at Yale '82, & at [Bro. '83, M. D. at Bro. 1815
1779 Dart. Nathaniel, Mr.
1787 Bro. John M.
1800 Harv. Elias, Mr., M. B. '06
1806 Dart. *Cyrus*, Mr., Tutor
1810 Dart. *Joel*, Mr., and at Bro. '16
1815 Bow. Perez B.
1818 Bro. —Ariel, M. D.
1819 Bro. Horatio, Tutor
1822 Bro. —*Isaac*, Mr.
1824 Bro. George
1829 Dart. Royal
1832 Dart. Lewis
1833 Bow. —Daniel, M. D.

Manning

1725 Harv. Joseph, Mr.
1730 Harv. Joseph, Mr.
1751 Harv. Joseph, Mr.
1766 Harv. Ebenezer, Mr.
1786 Bro. James, Mr.
1797 Harv. Samuel, Mr., M. D.
1808 Harv. Joseph B., Mr.
1810 Harv. John, Mr., M. D.
1817 Bro. *Abel*, Mr.
1819 Harv. Charles B.
1822 Harv. Samuel
1828 Yale —Luther, M. D.
1829 Bow. Thomas
1830 Dart. *Stephen N.*, Mr.
1832 Harv. John H.

Manser

1825 Dart. George B.

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Mansfield

1690 Harv. Samuel, Mr.
1730 Yale Moses, Mr.
1735 Yale Samuel, Mr.
1741 Yale *Richard*, Mr., D. D.
1742 Harv. Isaac, Mr.
1767 Harv. *Isaac*, Mr., and at Dart. '90
1770 Yale *Achilles*, Mr.
1777 Yale Jared, Mr., LL. D.
1784 Yale William
1801 Harv. Joseph
1803 Yale Nathan, Mr.
1832 Harv. —George, M. D.
1833 Amh. Daniel

Mansur

1831 Harv. Joseph W.

Manter

1834 Bow. —Ezra, M. D.

Manton

1807 Bro. Charles
1831 Amh. Daniel E.

Manwaring

1759 Yale David, Mr.

Marble

1834 Dart. Newton E.

Marbury

1833 Amh. Francis F.

March

1722 Harv. *Edmund*, Mr.
1772 Harv. Clement, Mr.
1797 Dart. John, Mr., M. B.
1806 Bro. Daniel
1811 Bro. David, Mr., M. D.
1820 Bro. —Alden, M. D.
1825 Yale *John C.*, Mr.

Marchant

1762 Harv. —‖Henry, Mr., and at Penn., LL.D.
1792 Yale William, Mr. [at Yale '92

Marcy

1761 Yale Hadlock, Mr.
1795 Bro. Simeon
1798 Bro. —Bradford, Mr.
1808 Bro. *WILLIAM L., LL. D., Sen. in Cong., & Gov. of N. Y.
1834 Amh. Erastus E.

Markham

1831 Wms. —Francis L., M. D.

Markoe

1823 Mid. Francis
1825 Bow. —Martin M. H., M. D.

Marrett

1761 Harv. Thomas, Mr.
1763 Harv. *John*, Mr.
1790 Harv. *Daniel*, Mr.
1830 Bow. —William, M. D.

Marsh

1705 Harv. *Joseph*, Mr.
1705 Harv. *Jonathan*
1726 Harv. John
1728 Harv. Joseph, Mr.
1731 Harv. Thomas, Mr., Tutor
1735 Yale *Jonathan*, Mr.
1738 Harv. *Elisha*, Mr., and at Yale '40, at
1739 Yale *Cyrus*, Mr. [Dart. '73
1748 Harv. Perez, Mr., and at Yale '54
1761 Harv. *Christopher B.*, Mr.
1761 Harv. *John*, Mr., Tutor, D. D., Mr. at
1763 Yale Joseph W. [Yale '74
1764 Yale Silas, Mr. '80
1776 Dart. Stephen
1777 Yale Job
1784 Yale Silas, Mr.
1786 Yale Samuel, Mr.
1786 Yale *Truman*
1786 Dart. ‖Charles, Mr., LL. D.
1789 Dart. —Amos, N. J. '86, Mr.
1795 Wms. —*Daniel*, Mr.
1795 Yale Ebenezer G., Mr., Tutor
1804 Yale *John*, Mr.
1805 Yale *Frederick*, Mr.
1813 Dart. Charles, Mr.
1815 Wms. Henry
1817 Dart. *James*, Mr., Tut., Prof. at Hamp.
[Syd. and Pres. of Ver., D. D.
1819 Dart. Lyndon A., Mr. [at Amh. '53
1820 Dart. *Christopher*, Mr.
1820 Dart. George P., Mr.
1821 Dart. *Samuel*, Mr.
1823 Harv. John
1824 Amh. *Justin*, Mr.
1824 Dart. *Joseph*
1825 Dart. *Abram*, Mr.
1826 Dart. *Cutting*
1827 Dart. Leonard, M. D.
1828 Dart. Charles C.
1828 Bow. Gilbert H.
1829 Yale —Erastus S., M. D.
1830 Dart. —Joseph, M. D.
1831 Bow. Ezekiel

Marshall

1720 Harv. *Josiah*
1721 Harv. Samuel, Mr.
1754 Harv. Samuel, Mr.
1755 Harv. Nahum, Mr.
1790 Dart. Ichabod, Mr.
1793 Harv. John B., Mr.
1803 Dart. Joseph A.
1806 Harv. —‖JOHN, LL. D., and at N. J. '02,
[and at Penn., Chief Justice of
[S. C. of U. S.
1815 Yale ‖Thomas A.
1816 Bro. *Herbert*, Mr.
1823 Harv. —John G., M. D.
1823 Yale *Alexander W.*
1826 Harv. Edward C.
1830 Wms. —Obed, M. D.
1831 Yale —Elisha G., M. D.
1833 Yale Samuel D.

Marshman

1810 Bro. —Joshua, D. D., Prof. Coll. Scramp.

Marston

1689 Harv. Benjamin
1715 Harv. Benjamin, Mr.
1749 Harv. Benjamin, Mr.
1749 Yale Nymphas, Mr.
1807 Harv. Nymphas, Mr.
1811 Dart. Stephen W., Mr.
1821 Bow. Winthrop G.
1833 Bow. —Ephraim, M. D.

Martin

1756 Yale *Ebenezer*, Mr.
1807 Bro. George W., Mr.
1807 Bro. John R., Mr., M. B. at Dart. '10
1815 Dart. —Lyman, M. D.
1817 Bro. Joseph F.
1822 Dart. —Ebenezer, M. D.
1823 Bow. —Anselm, M. D.
1824 Dart. Charles L.
1824 Dart. —Noah, M. D.
1825 Bow. Alfred
1825 Mid. *Job H.*
1829 Bow. —Stephen, M. D.
1832 Bow. —John C., M. D.
1833 Bow. Edward
1834 Wms. —Oramel, M. D.

Martindale

1800 Wms. ‖Henry C., Mr.
1806 Mid. *Stephen*, Mr.

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Martyn
1690 Harv. Richard
1724 Harv. *John*, Mr.
1822 Dart. —Michael, M. D.

Marvin
1748 Yale Reynold, Mr.
1773 Yale Elihu
1785 Yale Matthew
1806 Yale Charles
1817 Yale George, Mr., M. D. at Penn.
1823 Yale Charles A.

Mascarene
1741 Harv. John, Mr., and at Yale '54

Mason
1666 Harv. Daniel
1728 Harv. Thaddeus, Mr.
1742 Harv. Barachiah, Mr.
1744 Yale *Elijah*, Mr.
1748 Yale Hobart
1771 Harv. John A., Mr.
1779 Harv. Benjamin, Mr., M. D.
1780 Harv. Nehemiah
1786 Bro. Joseph, Mr.
1787 Harv. William, Mr.
1788 Yale JEREMIAH, Mr., LL. D. at Bow. 1815, at Harv. '17, and at Dart. '23, Sen. in Cong.
1791 Bro. ‖James B., Mr.
1792 Harv. *William*, Mr.
1796 Wms. David, Mr.
1796 Harv. *Thomas*, Mr.
1804 Dart. —Abraham, M. B.
1808 Dart. *Elihu*
1811 Harv. William P., Mr.
1812 Wms. *Stephen*
1813 Dart. —Peleg S., M. D.
1814 Dart. Jonathan
1816 Harv. James W., Mr., M. D.
1817 Yale James F.
1818 Yale —John Y., and at N. C.
1819 Bow. George M.
1822 Harv. John, Mr., M. D.
1824 Bow. William
1825 Bow. Alfred
1832 Harv. Charles
1832 Harv. —William, M. D.
1834 Wms. —Venoni W., M. D.
1834 Dart. —Ward B., M. D.
1834 Harv. Charles

Mastin
1829 Yale William J., Mr.

Masters
1779 Yale Nicholas S., Mr.
1783 Yale ‖Josiah, Mr.

Mastyn
1827 Dart. —David, M. D.

Matchett
1824 Harv. William P., Mr.

Mather
1643 Harv. *Samuel*, Mr. at Camb., Oxf. and
1647 Harv. *Nathaniel*, Mr. [Dub.
1656 Harv. *Eleazar*
1656 Harv. *Increase*, D.D., Pres., Mr. at Dub.
1671 Harv. *Samuel*
1678 Harv. *Cotton*, Mr., D. D. at Glasg.
1685 Harv. Warham, Mr.
1685 Harv. Nathaniel, Mr.
1690 Harv. *Samuel*, Mr.
1698 Harv. Samuel, Mr.
1705 Yale *Azariah*, Mr., Tutor
1715 Yale *Nathaniel*
1723 Harv. *Samuel*, Mr., D. D., Mr. at Yale '24, and Glasg.
1726 Yale Samuel, Mr.
1738 Yale Eleazar, Mr.
1739 Yale *Moses*, Mr., D. D. at N. J. '91
1756 Yale Samuel, Mr.
1763 Yale Charles, Mr.
1771 Yale *Allyn*, Mr.
1784 Yale Samuel, Mr.
1785 Yale Charles
1792 Yale Samuel, Mr. '97
1799 Yale Oliver, Mr.
1810 Yale Nathaniel
1813 Yale Hiram F.
1823 Yale —Ulysses, M. D.
1826 Yale Thomas G., Mr.
1829 Yale —Lansing, M. D.
1833 Yale Frederick E.
1834 Dart. Samuel H.

Matheson
1834 Yale —*James*, D. D.

Mathes
1834 Dart. George P.

Mathews
1832 Mid. S. Leonard

Matson
1819 Yale —John S., M. D.
1833 Yale William N.

Matthews
1655 Harv. Mordecai
1811 Mid. Thomas P.
1816 Harv. Frederick, Mr.
1822 Mid. *Lyman*, Mr.
1823 Yale —*James*, Union '30, D. D.
1829 Amh. *Samuel*

Mattocks
1793 Dart. William
1821 Mid. Samuel B.
1828 Mid. —‖John, Mr.
1832 Mid. John

Mattoon
1776 Dart. ‖Ebenezer, Mr.
1803 Dart. Noah D.

Mauran
1816 Bro. Joseph, Mr., M. D. at N. Y.

Maverick
1825 Yale Samuel A.

Maxcy
1787 Bro. *Jonathan*, Mr., Tut., Prof., Pres., D. D. at Harv. 1801, Pres. of Union and S. C.
1802 Bro. Milton
1804 Bro. Virgil

Maxwell
1797 Yale Sylvester
1798 Bro. William P., Mr.
1802 Yale William, Mr.
1823 Yale Joseph E.
1824 Amh. Solomon, Mr.
1829 Amh. *Samuel*, Mr.

May
1752 Yale *Eleazar*, Mr.
1775 Dart. William, Mr.
1777 Yale John, Mr.
1786 Yale Calvin
1788 Bro. William
1792 Harv. Frederick, Mr., M. D.
1793 Yale *Hezekiah*
1810 Harv. George W., Mr., M. D.
1814 Mid. George
1817 Harv. *Samuel J.*, Mr.
1826 Yale William
1829 Wms. —William, M. D.
1829 Harv. Samuel

Maybin
1815 Harv. —Joseph A.

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Mayer
1831 Yale John L.
Mayhew
1720 Harv. —*Experience*, Mr.
1730 Harv. Joseph, Mr., Tutor
1731 Harv. Nathan
1744 Harv. *Jonathan*, Mr., D. D. at Aberd.
1767 Harv. William, Mr.
1805 Wms. Davis H.
1808 Bro. Jeremiah
1825 Harv. —Julius S., M. D.
Maylem
1715 Harv. John, Mr.
Maynard
1775 Harv. Jonathan, Mr. '81
1810 Wms. William H., Mr.
1829 Yale —Elias F., M. D.
Mayo
1787 Harv. Daniel
1811 Yale Edward C.
1829 Bow. —James L., M. D.
Meach
1807 Bro. —Asa, Mr.
Meacham
1710 Harv. *Joseph*, Mr.
1832 Mid. James
Meachum
1797 Wms. Israel, Mr.
Mead
1739 Yale Abraham
1748 Yale *Solomon*, Mr.
1773 Yale Thomas, Mr.
1779 Yale Shadrach
1784 Yale Lemuel
1787 Harv. *Samuel*, Mr.
1788 Bro. *Samuel*
1802 Yale *Marcus*, Mr.
1807 Yale Darius
1813 Mid. Abiel P., Mr.
1814 Yale Whitman, Mr.
1817 Yale Samuel H.
1818 Dart. *Asa*, Mr.
1820 Yale Samuel B.
1823 Yale *Ebenezer*, Mr.
1825 Yale *Zechariah*
1827 Yale William E.
1828 Yale Darius, Mr.
1829 Yale —Sylvester, M. D.
1830 Yale Enoch
Means
1807 Bow. Robert, Mr.
1833 Bow. James
Mears
1814 Yale John D.
Medbury
1801 Bro. Samuel V.
1823 Wat. Nicholas
Meech
1826 Yale Stephen W.
Meekins
1827 Wms. —Thomas, M. D.
Megquier
1819 Bow. John L., Mr.
1827 Bow. —Thomas L., M. D.
Meigs
1732 Yale Timothy, Mr.
1778 Yale Josiah, Mr., Tut., Prof., Pres. of [Geo.
1785 Yale †RETURN J., Sen. in Cong., Gov. [of Ohio
1799 Yale ‖Henry, Mr.
1809 Yale *Benjamin C.*, Mr. '14

Mellen
1741 Harv. *John*, Mr.
1770 Harv. *John*, Mr., Tutor
1781 Harv. Henry
1784 Harv. †PRENTISS, Mr., LL. D., and at [Bow. 1820, Sen. in Cong.
1797 Harv. Leonard
1814 Harv. John W., Mr.
1818 Harv. Grenville
1823 Bro. Edward
1825 Bow. Frederick
Melville
1773 Harv. —Thomas, N. J. '69, Mr.
Melyen
1696 Harv. Samuel, Mr.
Menard
1793 Harv. —John B., M. B.
Mercer
1827 Yale —Archibald, M. D.
1831 Wms. William Y., Mr.
Meredith
1827 Harv. George A., Mr.
1829 Yale George S.
Meriam
1719 Harv. Oliver
1753 Harv. *Jonas*, Mr. '57
1819 Bro. Joseph, Mr.
1829 Mid. —*Jonathan*, Mr.
1829 Harv. Horatio C., LL. B.
1833 Yale Marshall
Merriam
1759 Yale *Matthew*, Mr., and at Harv. '65
1762 Yale *Burrage*, Mr.
1808 Dart. Royal A., M. D.
1826 Bow. Jonas
1827 Wat. —*Isaac*, Mr.
Merrick
1725 Yale *Jonathan*, Mr.
1731 Yale *Noah*, Mr.
1773 Harv. Tilly, Mr.
1776 Harv. Pliny, Mr.
1783 Yale Jonathan
1784 Harv. John, Mr.
1807 Bow. —John, Mr.
1814 Harv. Pliny, Mr.
1825 Wms. —Mark, M. D.
1830 Amh. *James L.*, Mr.
Merrill
1732 Harv. *Nathaniel*, Mr.
1759 Harv. *Gyles*, Mr.
1767 Harv. *Nathaniel*
1789 Dart. *Daniel*, Mr.
1793 Bro. John
1801 Dart. *Thomas A.*, Mr., & at Mid. '05, [Tut., and at Mid.
1804 Harv. John, Mr., M. D.
1804 Harv. Benjamin, Mr.
1806 Dart. Jesse, Mr.
1806 Dart. *Joseph*
1807 Harv. James C., Mr.
1807 Harv. Samuel, Mr.
1808 Bow. *Enos*, Mr., Tutor
1808 Dart. Caleb, Mr.
1809 Dart. *Nathaniel*
1810 Dart. Moses, Mr., and at Bow. '15
1811 Bow. John, Mr.
1812 Dart. James
1813 Mid. Selah H.
1814 Dart. *Joseph*
1819 Dart. —Jesse, M. D.
1821 Dart. *David*
1821 Bro. John G., M. D. at Bow. '24, Mr.
1824 Dart. —William, M. D. [at Wat. '24

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1825 Wat. Thomas W., Mr.
1827 Yale David J.
1827 Bow. —John, M. D.
1829 Bow. —Joseph, M. D.
1829 Dart. Calvin
1832 Dart. George A.
1834 Dart. James H.

Merriman

1735 Yale Samuel, Mr.
1789 Yale Silas

Merwin

1773 Yale *Noah*, Mr.
1782 Yale Miles, Mr.
1802 Yale *Samuel*, Mr.
1827 Yale Timothy T., Mr.
1828 Yale Miles T.

Messer

1790 Bro. *Asa*, Mr., Tutor, Prof., Pres., [D. D. at Harv., LL.D. at Ver.
1816 Mid. *Asa*, Mr.

Messinger

1717 Harv. *Henry*, Mr.
1762 Harv. *James*
1797 Harv. *Rosewell*, Mr.
1826 Bro. George W.

Metcalf

1703 Harv. *Joseph*, Mr.
1727 Harv. William, Mr.
1801 Bro. —Paul, Mr.
1802 Bro. Alfred, Mr.
1805 Bro. Theron, Mr.
1819 Mid. *David*
1820 Bro. John G., Mr., M. D. at Harv. '26
1822 Wms. Silas, Mr., and at Union '25
1823 Dart. Ralph
1828 Yale Volney
1829 Dart. *Kendrick*

Michaux

1822 Bow. —Andrew, M. D.

Middleton

1813 Harv. Henry A., Mr.
1814 Harv. Arthur, Mr.

Mighels

1823 Dart. —Jesse W., M. D.

Mighill

1663 Harv. *Thomas*, Mr.
1704 Harv. Samuel, Mr.
1809 Dart. David, Mr.

Mildmay

1647 Harv. William, Mr.

Miles

1727 Harv. Jonathan, Mr.
1780 Dart. *Noah*, Mr.
1787 Dart. Asa, Mr.
1791 Yale *Smith*
1794 Bro. *John*, Mr.
1817 Harv. Clough R.
1819 Harv. Solomon P., Mr., Tutor
1829 Bro. Henry A.
1831 Yale Milo N.

Millard

1761 Yale Robert

Miller

1709 Yale Jeremiah, Mr.
1722 Harv. *Ebenezer*, Mr., D. D. at Oxf.
1752 Harv. *John*, Mr.
1756 Harv. Samuel
1762 Yale Simeon, Mr.
1778 Yale †Asher
1781 Yale *Jonathan*, Mr. '92
1785 Yale Phineas, Mr.
1786 Yale David
1786 Yale *William F.*, Mr.
1792 Yale —*Samuel*, Mr., and at Penn., at [N. J. '92, D. D. at Penn. and [Union, Prof. at Prince.
1799 Wms. Joseph
1800 Bro. *Moses*, Mr., Tutor
1801 Yale —Samuel, Mr.
1803 Bro. Thompson, Mr.
1804 Dart. Jacob
1805 Dart. Jedidiah
1808 Mid. Solomon S., Mr.
1810 Wms. Daniel
1813 Harv. Edward, Mr.
1814 Bro. —Nathaniel, Mr., M. D. '17
1816 Bro. —Caleb, M. D.
1816 Yale Boyer F.
1817 Yale —Charles, M. D.
1817 Bro. Lewis L., Mr., M. D.
1818 Harv. William H.
1819 Yale Horatio, Mr.
1822 Mid. Samuel, Mr.
1823 Harv. —Nathaniel, M. D.
1823 Bro. Seth
1824 Wms. Samuel H.
1825 Harv. William
1826 Yale —Bostwick O., M. D.
1827 Yale —John, M. D.
1828 Harv. Ephraim F.
1830 Wms. Abraham O.
1831 Amh. Jeremiah
1832 Mid. Charles
1833 Yale Phineas T.
1833 Wash. Samuel F.

Millet

1823 Bow. Samuel
1829 Bow. —Charles, M. D.
1830 Amh. *Stephen C.*

Milliken

1829 Harv. Edward P.
1831 Bow. —John M., M. D.
1833 Bow. —Ebenezer C., M. D.

Mills

1685 Harv. Edward, Mr.
1722 Yale *Jedidiah*, Mr.
1723 Harv. *Jonathan*, Mr.
1737 Yale *Gideon*, Mr.
1738 Yale *Ebenezer*
1747 Yale *Jedidiah*, Mr.
1762 Yale *Benjamin*, Mr.
1764 Yale *Samuel J.*, Mr.
1765 Yale *Samuel*, Mr.
1771 Yale —*William*, N. J. '56, Mr., and at
1775 Yale *Edmund* [N. J.
1776 Yale *Samuel*, Mr.
1786 Yale Isaac, Mr.
1792 Harv. Luther, Mr.
1797 Wms. ELIJAH H., LL. D., Sen. in
1807 Yale *Samuel T.*, Mr. '11 [Cong.
1809 Wms. *Samuel J.*
1813 Yale Gideon J.
1814 Wms. *James H.*
1814 Wms. Benjamin
1819 Mid. Roswell
1823 Wms. —John, Mr.
1824 Yale Charles L., Mr.
1825 Yale William H.
1826 Yale Sydney
1826 Yale Asa P.
1827 Yale Frederick I.
1828 Dart. *Caleb*, Mr.
1833 Amh. —*Henry*, D. D., Prof. at Aub.
1833 Yale Charles S.

Milne

1785 Yale —George, M. D.

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Miltimore
1774 Dart. *James*, Mr.
1798 Dart. *William*, Mr., and at Harv. 1815
Minard
1827 Bro. Peter R.
Miner
1726 Yale *Richardson*, Mr.
1756 Yale William R., Mr.
1769 Yale *Thomas*, Mr.
1796 Yale Thomas, M. D.
1816 Yale —John O., M. D.
1825 Ver. —Burril S., M. D.
1825 Bro. —Thomas, M. D.
Minor
1767 Yale *Jehu*, Mr.
1801 Yale John R., Mr.
1801 Yale Matthew, Mr.
1808 Yale Josiah H.
1824 Yale —Gerry H., M. D.
1834 Yale William T.
Minot
1675 Harv. James
1718 Harv. Timothy, Mr.
1725 Harv. Christopher, Mr.
1730 Harv. Stephen, Mr.
1747 Harv. Timothy, Mr.
1751 Harv. Stephen, Mr.
1752 Harv. George
1767 Harv. John M.
1778 Harv. George R., Mr.
1801 Harv. Stephen
1802 Harv. William, Mr.
1814 Mid. George R.
1828 Dart. George
1828 Harv. Charles, Mr.
Mireck
1827 Bow. —David H., M. D.
Mitchel
1647 Harv. *Jonathan*, Mr.
1681 Harv. Samuel, Mr.
1687 Harv. Jonathan, Mr.
Mitchell
1751 Harv. David
1763 Yale †STEPHEN M., Mr., Tut., LL. D.,
1775 Yale John, Mr. [Sen. in Cong.
1776 Yale *Justus*, Mr.
1789 Harv. ‖Nahum, Mr.
1792 Yale Donald G.
1794 Yale Stephen M.
1795 Yale Walter
1801 Wms. Stephen
1802 Harv. Asa
1802 Harv. Thomas R., Mr.
1803 Yale Charles
1803 Yale Minot
1806 Yale Lewis
1809 Yale *Alfred*
1811 Yale *David M.*
1813 Yale Elisha, Mr., Tut., Prof. at N. C.
1815 Yale James H.
1817 Harv. Sylvanus L.
1818 Yale *William*, Mr.
1820 Yale Matthew E.
1821 Yale *John*, Mr.
1822 Harv. Richard B. G.
1823 Yale Walter H. J.
1824 Yale —Henry, M. D.
1828 Dart. *Edward*
1830 Bow. —James, M. D.
Mitchelson
1665 Harv. Edward
1802 Yale Howard
Mix
1690 Harv. *Stephen*, Mr.
1720 Yale Samuel, Mr.
1724 Yale Elisha, Mr.
1731 Yale Timothy, Mr.
1751 Yale Jabez, Mr.
1775 Yale John, Mr.
1778 Yale John, Mr.
1827 Yale Silas, Mr.
Moffatt
1758 Harv. Samuel, Mr.
1793 Dart. Joseph
Monis
1720 Harv. —Judah, Mr., Heb. Precep.
Monroe
1817 Harv. —JAMES, LL. D., and at Dart. '17, and at N. J. '22, Gov. of Virg., Sen. in Cong., and Pres. of U. S.
Monson
1780 Yale Æneas, Mr.
1815 Yale Alfred S., Mr., M. D. at Penn.
Montague
1784 Dart. *William*
1788 Dart. Joseph
1814 Wms. Calvin
1832 Amh. Zebina
1833 Amh. Philetus
Montgomery
1760 Yale —‖*Joseph*, N. J. '55, Mr., and at
1773 Yale Samuel [N. J. and Penn.
1825 Bro. Hugh
Mooar
1824 Wms. Seth
Moody
1653 Harv. *Joshua*, Mr.
1689 Harv. Samuel, Mr.
1697 Harv. *Samuel*, Mr.
1707 Harv. *Joshua*, Mr.
1716 Harv. Joshua, Mr.
1718 Harv. *Joseph*, Mr.
1718 Harv. Samuel, Mr.
1727 Harv. *John*, Mr.
1746 Harv. Samuel, Mr., and at Dart. '79
1759 Harv. *Amos*, Mr.
1761 Harv. *Silas*, Mr.
1790 Harv. Stephen, Mr., and at Dart. '94
1790 Dart. Samuel, Mr.
1793 Dart. —*Christopher L.*, LL. D.
1795 Dart. Nathan, Mr.
1798 Dart. William
1808 Dart. Azor
1810 Dart. Moses
1814 Yale Anson
1814 Mid. Pliny
1816 Dart. Stephen
1817 Bow. Joseph G., Mr.
1820 Mid. —*Eli*, Mr.
1821 Dart. William J.
1821 Harv. George B., Mr.
1823 Harv. Samuel
1824 Bow. Theodore L.
1826 Bow. Benjamin
1827 Bow. Isaiah P.
1828 Bow. —Richard, M. D.
1829 Amh. Stillman
1830 Harv. —George, M. D.
Moor
1793 Dart. Henry, Mr.
1825 Wat. Henry
1825 Wat. W. B. S.
Moore
1726 Yale Abijah, Mr.
1741 Yale *John*
1761 Harv. *Jonathan*, Mr., and at Yale '65
1767 Harv. William, Mr.

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1769 Harv. *Thomas*, Mr.
1783 Harv. Alpheus, Mr. '91
1789 Dart. *Abraham*, Mr.
1793 Dart. *Zephaniah S.*, Mr., D. D., Prof., [Pres. of Wms. 1815, and [Amh. 1821
1799 Harv. *Humphrey*, 1800
1804 Dart. William W., Mr.
1805 Dart. —*Edward C.*, D. D.
1805 Yale Robert
1806 Yale Homer
1806 Harv. Abraham, Mr.
1808 Mid. Noadiah, Mr., and Wms. '08
1808 Mid. —Pliny, Mr.
1810 Bro. *Martin*, Mr.
1812 Harv. —Francis, M. D.
1814 Bro. Mark
1814 Ver. Isaac
1818 Yale Sheldon
1821 Mid. Amasa C., Mr.
1822 Dart. Adams, Mr., Tut., M. D.
1825 Bro. —Thomas P., M. D.
1826 Harv. *Josiah*
1827 Wms. —Jacob, M. D.
1827 Yale Roger S., Mr.
1828 Amh. Arad
1828 Bow. —Edward B., M. D.
1829 Dart. —Ebenezer G., M. D.
1829 Wash. *Richard C.*
1830 Wms. —Leverett, M. D.
1832 Yale —Daniel H., M. D.
1832 Bow. Ebenezer
1832 Harv. —Henry, LL. B.
1833 Yale N. S.
1834 Harv. George
1834 Dart. —Jesse, M. D.

More

1787 Dart. *Thomas*, Mr., and at Yale '92

Morell

1807 Wms. George

Moreno

1825 Harv. —Manuel, M. D.

Morey

1774 Harv. Nathan
1776 Harv. *George*, Mr.
1777 Yale Samuel, Mr.
1789 Dart. Moulton, Mr.
1811 Harv. George, Mr.

Morgan

1702 Yale *Joseph*, Mr.
1723 Yale Joseph
1762 Yale Consider, Mr.
1769 Bro. —*Abel*, Mr.
1772 Yale John, Mr.
1773 Harv. Abner
1791 Yale Solomon
1812 Yale Samuel C.
1813 Yale Frederick, Mr., Tut., M. D.
1819 Wms. Luke
1820 Wms. *John C.*
1820 Yale —*Nicholson R.*, N. J. '17, Mr.
1820 Yale —William H., M. D.
1826 Wms. John
1826 Yale *Allen C.*
1827 Wash. John
1828 Yale Christopher
1829 Wms. —Lewis S., M. D.
1831 Yale Thomas N.
1832 Amh. John
1833 Yale George J.

Moriarty

1827 Bro. John M., M. D. at Harv. '31
1830 Bro. Joseph
1834 Harv. —Josiah, M. D.

Morley

1829 Wms. Sardis B., Mr.

Morrell

1832 Bow. —Isaac, M. D.

Morril

1808 Dart. —*David L., Mr. '19, M. D. '21, [LL. D. at Ver. '25, Sen. in [Cong., Gov. of N. H.
1826 Dart. —Samuel, M. D.
1834 Bow. Amos

Morrill

1723 Harv. *Nathaniel*, Mr.
1737 Harv. *Isaac*, Mr.
1737 Harv. Moses, Mr.
1755 Harv. *Robie*, Mr. '59
1766 Harv. Samuel, Mr.
1799 Dart. Elisha
1805 Harv. Isaac, Mr.
1820 Bow. Samuel, Mr., M. D.
1826 Amh. *John*
1830 Bow. —Robert S., M. D.
1832 Dart. —Alpheus, M. D.

Morris

1732 Harv. James
1746 Yale ‖Lewis, Mr. '90
1748 Yale †Richard, Mr. '87
1775 Yale James, Mr.
1786 Dart. —‖Lewis R., Mr.
1789 Yale Asahel, Mr. '95
1798 Dart. John C., Mr.
1801 Wms. Oliver B., Mr.
1803 Yale James
1804 Yale Reuben S., Mr. '14
1813 Wms. Philip V. N., Mr.
1813 Yale James
1815 Yale George W.
1816 Yale James Van C.
1818 Yale Richard
1827 Wms. Joseph, M. D.
1827 Bro. —Charles, Mr.
1830 Dart. Governeur
1830 Yale William R.
1831 Yale Staats S.
1832 Amh. Henry
1832 Wms. William

Morrison

1790 Dart. *Simon G.*
1801 Dart. —*William*, Mr.
1806 Dart. William F.
1808 Dart. James
1824 Dart. —Moses F., M. D.
1829 Wash. Angus R.
1831 Harv. John H.
1833 Wash. Hugh L.

Mors

1692 Harv. *John*, Mr.
1695 Harv. *Joseph*, Mr.

Morse

1734 Harv. Parker
1737 Harv. *Ebenezer*, Mr.
1751 Harv. *John*, Mr.
1767 Harv. *Asarelah*, Mr.
1783 Yale *Jedidiah*, Mr., and at N. J. '87,
1787 Dart. Caleb [Tut., D. D. at Edin.
1791 Harv. John, Mr.
1791 Harv. Samuel B., Mr.
1791 Bro. *John*
1796 Harv. Leonard, Mr.
1803 Dart. Ebenezer B.
1808 Harv. John, Mr.
1809 Bro. Elijah, Mr., and at Harv. '14
1810 Dart. Ebenezer, Mr., M. D.
1810 Yale Samuel F. B., Mr. '16
1811 Yale Sidney E., Mr.

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1811 Dart. Samuel
1812 Yale Richard C., Mr.
1816 Bro. *Abner*, Mr.
1821 Dart. *Stephen*
1823 Dart. Horace B.
1825 Mid. —Richard, Mr.
1827 Bro. Sylvanus
1829 Harv. Isaac E.
1830 Dart. Peabody A.
1832 Harv. John T.
1834 Amh. Humphrey

Morson

1822 Yale Arthur A.

Morss

1800 Harv. *James*, Mr., D. D. at N. J. '26
1832 Wms. Austin G.

Morton

1686 Harv. Nicholas
1771 Harv. Perez, Mr.
1787 Harv. Ephraim, Mr.
1795 Bro. Andrew
1797 Bro. Job
1799 Dart. Abner
1804 Harv. Charles A.
1804 Bro. ‖†Marcus, Mr., LL. D., Lieut. Gov.
1812 Mid. *Daniel O.*, Mr. [of Ms.
1813 Bro. Joshua
1820 Bro. —Cyrus, M. D.
1831 Harv. William S.

Moseley

1751 Yale Thomas, Mr., M. D.
1762 Yale Isaac, Mr.
1763 Yale *Ebenezer*, Mr.
1766 Yale Israel, Mr.
1775 Yale William, Mr.
1777 Yale William, Mr.
1780 Yale ‖Jonathan O., Mr.
1786 Yale Abner
1786 Yale Elizur
1790 Dart. *Elisha*, Mr.
1802 Yale Ebenezer
1806 Wms. Daniel
1806 Yale Charles, Mr.
1816 Yale William A.

Mosely

1729 Harv. *Samuel*, Mr.
1818 Mid. Samuel, Mr. at Dart. '23
1829 Bow. —Daniel F., M. D.
1833 Wms. —Luther, M. D.

Moser

1825 Wms. John R.

Moses

1825 Yale —Hiram, M. D.

Moss

1699 Harv. *Joseph*, Mr. at Yale 1702
1767 Yale Daniel, Mr.
1787 Yale *Reuben*, Mr. '91

Motley

1831 Harv. John L.

Mott

1822 Bro. *Thomas W.*

Motte

1821 Harv. *Mellish I.*, Mr.
1832 Harv. Rhett J.

Mottey

1778 Dart. *Joseph*, Mr.

Moulton

1767 Harv. Josiah, Mr.
1802 Dart. *Josiah*, Mr.
1827 Bow. George F.
1830 Bow. Jotham T.

Mountfort

1702 Harv. Ebenezer, Mr.
1722 Harv. John, Mr.

Mowe

1819 Dart. —Daniel, M. D.

Mower

1738 Harv. Richard, Mr.
1810 Harv. Thomas G., Mr., M. D. at N. Y.

Mowry

1827 Wms. —Zebina M., M. D.

Muenscher

1821 Bro. *Joseph*, Mr.

Muir

1791 Yale —*James*, D. D.

Muirson

1771 Yale Sylvester, Mr.
1776 Yale Heathcote

Mulford

1794 Yale Hervey
1806 Yale Daniel
1814 Yale William J. R.

Mullener

1826 Wms. Alexander C.

Mulliken

1802 Dart. Joseph, Mr.
1817 Bro. —Joseph, M. D.
1819 Harv. Samuel, Mr., M. D.
1821 Dart. —Isaac W., M. D.

Mulocy

1831 Bow. —Boothe C., M. D.

Mumford

1754 Yale Paul, Mr. '86, Lieut. Gov. R. I.
1790 Yale Thomas, Mr. 1804
1790 Yale Benjamin M., Mr.
1814 Yale William W.

Munger

1795 Yale Elijah
1814 Yale Ebenezer, Mr.
1828 Mid. *Sendol B.*

Munro

1821 Bro. Allen

Munroe

1751 Harv. John, Mr.
1800 Harv. Israel, Mr.
1819 Yale —Hollis, M. D.
1828 Bro. Ephraim
1830 Harv. Nathan W.
1830 Bow. Nathan, Mr.
1831 Yale —Alexander Le B., M. D.

Munsell

1794 Dart. *Jabez*, Mr., and at Yale '99

Munson

1725 Yale *Stephen*, Mr.
1726 Yale Daniel, Mr.
1738 Yale Amos
1749 Yale Augustine, Mr.
1751 Yale Stephen, Mr.
1753 Yale Æneas, Mr., M. D., Prof.
1763 Yale *Samuel*, Mr.
1768 Yale Theophilus, Mr.
1784 Yale Elisha
1787 Yale Israel
1811 Yale Levinus, Mr. '18
1829 Bow. *Samuel*, Mr.
1830 Wms. —William B.

Murdoch

1828 Harv. Charles T., Mr., LL. B.

Murdock

1755 Yale Peter
1766 Yale *Jonathan*, Mr.
1774 Yale *James*
1781 Dart. Jasper
1797 Yale *James*, Mr., Prof. at Ver. & An- [dover, D. D. at Harv. 1819

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1808 Yale John B.
1812 Dart. *Thomas J.*, Mr., Tutor
1817 Yale —Ellice, M. D., A. B. at Union '14
1823 Dart. Charles
1823 Wms. —Hiram, M. D.
1828 Wms. —Alvah, M. D.
1834 Yale John

Murray

1771 Harv. Daniel, Mr., and at N. J. '73
1772 Harv. Samuel
1792 Dart. John W.
1820 Yale Washington, Mr., M. D. at N. Y.
1824 Yale Hamilton, Mr.
1826 Wms. *Nicholas*, Mr.
1826 Mid. *John A.*, Mr.
1830 Yale John R.

Mussey

1803 Dart. Reuben D., Mr., and at Harv. '09, M. D. at Penn., Prof. at Dart.
1809 Bow. John

Muzzey

1786 Dart. Nathan
1824 Harv. *Artemas B.*, Mr.

Muzzy

1774 Harv. Benjamin
1793 Harv. *William*

Myer

1827 Wash. Jacob C.

Myers

1809 Harv. —Samuel
1825 Yale —Francis

Myles

1684 Harv. *Samuel*, Mr. at Oxf.

Myrick

1814 Dart. Joseph
1815 Dart. —Lot, M. D.
1826 Wat. *Ebenezer*

Nash

1748 Yale *Judah*, Mr.
1770 Bro. *Samuel*, Mr.
1773 Bro. Jacob
1785 Yale *Daniel*
1789 Dart. *Jonathan*, Mr
1791 Yale *William*
1801 Wms. Lonson
1809 Wms. *Ansel*
1811 Wms. James
1824 Amh. *John A.*, Mr.
1825 Wms. Alvan
1828 Wash. Charles
1829 Amh. Simeon

Nason

1802 Harv. *Reuben*, Mr.
1834 Bow. Reuben

Natt

1834 Wash. George W.

Naudain

1832 Mid. Andrew

Neal

1720 Harv. —*Daniel*, Mr.
1724 Harv. Jonathan, Mr.
1785 Harv. Moses L.
1816 Harv. Nathan W., Mr.
1832 Yale Abner

Needham

1821 Bro. John G., Mr.

Neeley

1826 Wms. Orlando, Mr.

Neely

1830 Yale Laurence

Neill

1830 Yale Benjamin D.
1834 Amh. Henry

Nelson

1654 Harv. Philip
1721 Harv. Pascal, Mr.
1771 Bro. —*William*, Mr.
1790 Bro. Job, Mr.
1790 Dart. ‖Jeremiah, Mr.
1794 Bro. *Stephen S.*, Mr.
1803 Dart. John, Mr.
1807 Wms. *John*, Mr., Tutor
1810 Wms. —*Levi*, Mr.
1813 Bro. Morgan
1813 Mid. †Samuel
1822 Dart. George, M. D.
1826 Bow. Horatio
1829 Amh. William F., Mr.
1830 Amh. William R.
1831 Dart. —Robert, M. D.
1831 Amh. Benjamin D.
1832 Harv. Albert H.

Nesmith

1820 Dart. George W.

Nettleton

1809 Yale *Asahel*, Prof. Theo. Inst., Ct.

Nevins

1816 Yale *William*, D. D.

New

1762 Harv. John, Mr.

Newberry

1726 Yale Roger, Mr.
1793 Yale —Roger, Mr.
1799 Yale Roger, Mr. 1807

Newbold

1833 Yale James E.

Newbury

1830 Mid. Samuel

Newcomb

1722 Harv. William
1768 Harv. †Daniel, Mr.
1793 Dart. Richard E., Mr.
1803 Harv. Daniel, Mr., M. D. at Penn.
1804 Harv. Seth, Mr.
1807 Dart. Henry S., and at Harv. '08
1824 Wms. —Horatio G., Mr.
1825 Wms. Joseph W.
1829 Yale John E., M. D.
1832 Amh. George

Newell

1718 Yale *Daniel*, Mr.
1727 Harv. Nathaniel, Mr.
1739 Yale *Samuel*, Mr.
1750 Yale Daniel, Mr.
1751 Yale *Abel*, Mr.
1770 Harv. *Jonathan*, Mr.
1775 Yale Simeon, Mr.
1781 Yale Samuel
1786 Yale *Gad*
1802 Harv. Timothy
1805 Harv. Jonathan, Mr.
1807 Harv. *Samuel*, Mr. '11, and at Yale '11
1810 Yale Lot, Mr.
1812 Bro. William P.
1812 Ver. George
1819 Bow. *Israel*, Mr.
1822 Yale —Oliver, M. D.
1823 Harv. George
1824 Harv. William, Mr.
1827 Mid. —Gordon, Mr.
1830 Wms. James R.
1830 Bow. —Selim, M. D.
1830 Yale *William*

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1831 Yale Chester
1832 Harv. Samuel H.

Newhall

1817 Harv. Horatio, M. D.
1818 Harv. *Ebenezer*, Mr.

Newman

1687 Harv. Henry, Mr.
1740 Harv. *John*, Mr.
1762 Harv. John
1793 Dart. Mark, Mr.
1801 Harv. Henry, Mr.
1816 Harv. Samuel P., Mr., Tutor, Prof. at
1816 Bro. —*William*, D. D. [Bow.
1825 Bow. Mark

Newmarch

1690 Harv. *John*, Mr.
1728 Harv. Joseph, Mr.

Newton

1740 Yale *Christopher*, Mr.
1758 Yale *Roger*, Mr., D. D. at Dart. 1805
1773 Bro. —*John*, Mr., D. D. at N. J. '91
1785 Yale Roger, Mr., Tutor
1786 Bro. —*James*, Mr.
1804 Dart. Hubbard, Mr.
1807 Dart. Rejoice
1808 Dart. George
1810 Mid. *Ephraim H.*, Mr., and at Wms.
1815 Dart. Enos W.
1818 Yale *Joel W.*
1820 Dart. Jasper
1826 Yale Cincinnatus
1828 Yale Alfred, Mr., Tutor

Neyle

1821 Harv. Henry M.

Nickels

1830 Bro. Christopher M.

Nickerson

1834 Wat. Charles

Nichols

1725 Harv. Israel, Mr.
1734 Yale *Joseph*
1762 Yale William
1771 Yale *James*
1773 Yale John, Mr.
1800 Harv. —John, LL. D.
1801 Yale Henry
1802 Harv. *Ichabod*, Mr., Tut., D. D. at Bow.
1804 Harv. Benjamin R., Mr. ['21
1811 Yale Samuel
1812 Yale Charles
1813 Dart. *John*
1814 Harv. Joseph P., Mr.
1816 Dart. *David L.*
1819 Mid. —*Ammi*, Mr.
1824 Yale George, Mr.
1824 Yale John C.
1825 Yale *Joseph H.*, Mr.
1827 Wms. *Cyrus*
1828 Wms. *Warren*
1828 Harv. *George*
1829 Dart. —Adams, M. D.
1830 Mid. —*Jarvis Z.*, Mr.
1833 Wash. Robert W.
1833 Harv. George H.
1834 Amh. Washington A.
1834 Wash. Abel

Nicoll

1734 Yale William, Mr.
1734 Yale Benjamin, Mr.
1806 Wms. William H.
1810 Yale Edward
1817 Mid. Charles
1828 Yale Alexander A.
1829 Yale Robert

Nightingale

1728 Yale Joseph
1734 Harv. Samuel, Mr.
1789 Bro. John C., Mr., and at Yale '95

Niles

1699 Harv. *Samuel*, Mr.
1731 Harv. Samuel, Mr.
1739 Harv. Elisha, Mr.
1758 Yale *Thomas*, Mr.
1772 Harv.—‖†Nathaniel, N. J. '66, Mr., and at
1796 Dart. William [N. J. '69, at Dart. '91
1797 Yale *John*
1811 Dart. *Benjamin*, and at Yale '15
1816 Harv. —Nathaniel, M. D.
1820 Dart. *William W.*, Mr.
1823 Wms. Ebenezer
1830 Dart. Barzon J.
1830 Amh. *Mark H.*, Prof. So. Han.

Nims

1823 Dart. —Reuben, M. D.
1833 Wms. —Dwight, M. D.

Nixon

1813 Mid. Benjamin
1816 Mid. Nahum

Noble

1755 Yale *Gideon*, Mr.
1757 Yale *Oliver*, Mr.
1764 Yale David
1773 Dart. —*Obadiah*, N. J. '63, Mr., and at
1796 Wms. Daniel, Mr. [N. J.
1805 Mid. *Calvin*, Mr.
1810 Ver. William
1810 Yale *Birdseye G.*, Mr.
1812 Yale Joseph
1815 Wms. Charles
1825 Wms. David A.
1826 Wms. *Jonathan H.*, Mr.
1827 Wms. Robert A., Mr.
1827 Wms. *Mason*, Mr., Tutor
1829 Wms. —Gideon C., M. D.
1831 Wms. Edward W.
1832 Yale William H.

Norcross

1815 Yale Erasmus
1826 Yale William O.

Norris

1816 Bow. Dudley
1819 Yale —James, M. D.
1823 Bro. Benjamin, Mr., M. D.
1828 Dart. Moses
1834 Wms. George H.

North

1806 Wms. Theodore, Mr.
1813 Yale Milo L.
1825 Yale Simeon, Mr., Tut., Prof. at Ham.
1826 Harv. Edward, M. D.

Northam

1808 Wms. Alfred
1833 Wash. Robert E.

Northrop

1762 Yale Amos, Mr.
1776 Yale Joel, Mr. '80
1804 Yale Amos, Mr.
1811 Yale Samuel B., Mr.
1813 Wms. *William*
1824 Yale *Bennet F.*
1825 Yale —Daniel, M. D.

Northup

1821 Bow. Immanuel
1829 Mid. Henry B.

Norton

1671 Harv. *John*, Mr. 1716
1723 Yale Thomas

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1725 Harv. Thomas, Mr.
1737 Yale *John*, Mr.
1751 Yale *Seth*, Mr., and at Harv. '56
1765 Yale Samuel, Mr.
1768 Yale Josiah
1786 Harv. *Jacob*, Mr., and at Bro. 1803
1790 Yale *Asahel S.*, D. D. at Union 1815
1802 Bro. William
1804 Bro. George
1804 Harv. *Andrews*, Mr., Tut., Prof., Mr. [at Bow. '15, and Tutor
1804 Yale Seth, Mr., Tut., Prof. at Ham.
1805 Wms. Ariel
1805 Harv. Stephen S.
1806 Yale *Heman*
1808 Harv. Richard C., Mr.
1812 Harv. William S., Mr.
1814 Yale Frederick A.
1822 Yale Lott, Mr.
1829 Yale William
1832 Yale Augustus T.
1834 Bow. James, M. D.

Norwood

1771 Harv. Jonathan, Mr.
1818 Dart. *Francis*, Mr.
1828 Harv. John G., Mr.

Nott

1720 Yale *Abraham*, Mr.
1780 Yale *Samuel*, Mr., D. D.
1787 Yale ‖†Abraham, Mr. 1801
1795 Bro. —*Eliphalet*, Mr., D. D. at N. J. 1805, Pres. of Union, LL. D. at Bro. 1828
1818 Yale Richard T., Mr.
1823 Yale *Handel G.*, Mr.
1830 Yale Abraham P.

Nourse

1802 Harv. *Peter*, Mr.
1812 Harv. Amos, Mr., M. D.

Nowell

1653 Harv. *Samuel*, Mr.
1664 Harv. Alexander, Mr.

Noyes

1659 Harv. *James*
1659 Harv. *Moses*
1667 Harv. *Nicholas*, Mr. 1716
1695 Harv. Oliver, Mr.
1709 Yale *Joseph*, Mr., Tutor
1726 Yale James
1727 Harv. Belcher, Mr.
1733 Harv. John, Mr.
1747 Harv. *Edmund*, Mr.
1753 Yale John, Mr.
1758 Harv. Daniel, Mr.
1763 Harv. Nathaniel, Mr.
1765 Harv. Belcher, Mr.
1771 Harv. John, Mr.
1775 Yale John, Mr.
1777 Harv. Thomas, Mr.
1778 Yale Joseph, Mr.
1779 Yale *John*, Mr.
1781 Yale William, Mr.
1782 Yale *James*, Mr.
1785 Yale *Matthew*, Mr.
1793 Dart. Levi
1795 Dart. ‖John, Mr., Tutor
1795 Harv. *Thomas*, Mr., and at Bro. 1817
1796 Dart. Parker, Mr.
1796 Dart. Nathan, Mr., M. D. at Mid.
1799 Dart. *Jeremiah*, Mr.
1800 Harv. Moody, Mr.
1801 Dart. Josiah, Mr., Tut., M. B., Prof. at
1801 Bro. Moses, Mr. [Ham.
1812 Yale Daniel
1818 Harv. *George R.*, Mr., Tutor
1819 Mid. Moses G.
1824 Yale Burr, M. D.
1824 Dart. —Bradley, M. D., and at Wms. '28
1825 Dart. —Josiah, M. D.
1825 Yale —Samuel, M. D.
1830 Dart. Gilman, Mr.
1830 Dart. John H.
1831 Dart. —Francis V., M. D.
1832 Dart. Daniel J.
1834 Yale John

Nutman

1727 Yale *John*, Mr.

Nuttall

1826 Harv. —Thomas, Mr.

Nutting

1712 Harv. John, Mr.
1768 Harv. Samuel, Mr.
1807 Dart. William
1814 Dart. *Rufus*, Mr., Prof. at Hud.

Nye

1718 Harv. Cornelius, Mr.
1771 Harv. Samuel, Mr.
1801 Dart. John
1801 Bro. *Jonathan*, Mr., and at Ver. '08
1803 Dart. Salmon
1806 Wms. Ebenezer, Mr.
1822 Ver. Thomas

Oakes

1649 Harv. *Urian*, Mr., Pres.
1662 Harv. Thomas
1678 Harv. Urian
1679 Harv. Edward, Mr.
1708 Harv. *Josiah*, Mr.
1820 Harv. William, Mr., LL. B.
1820 Wms. *Isaac*, Mr.

Oakley

1801 Yale ‖Thomas J.
1814 Yale Jesse

Oakman

1771 Harv. Melzar T., Mr.

Oaks

1827 Yale William B., Mr. '31

O'Brien

1806 Bow. John M., Mr.
1831 Bow. John G.

Odell

1823 Bow. Lory

Odin

1830 Harv. John, Mr., M. D.

Odiorne

1791 Dart. Thomas, Mr.
1826 Yale James C., Mr., A. B. at Harv. '27

Odlin

1702 Harv. *John*, Mr.
1731 Harv. *Elisha*, Mr.
1738 Harv. *Woodbridge*, Mr.
1777 Harv. Dudley, Mr.
1830 Harv. John, Mr., M. D.

Ogden

1728 Yale †David, Mr.
1782 Yale —*John C.*, N. J. '70, Mr., & at N. J.
1815 Yale *David L.*, Mr.
1817 Yale Abraham
1832 Wash. David

Ogilvie

1748 Yale *John*, Mr., D. D. at Aberd. and [Columb.

Olcott

1758 Yale Bulkley, Mr., and at Dart. '86
1761 Yale †SIMEON, Mr., and at Dart. '73,
1768 Yale *Allen*, Mr. [Sen. in Cong.
1789 Dart. Roswell, Mr.

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1790 Dart. Mills, Mr.
1790 Dart. —†Peter, Mr., Lieut. Gov. of Ver.
1793 Yale Michael
1800 Dart. Theophilus, Mr.
1805 Yale George, Mr.
1816 Yale Charles
1819 Wms. —*James S.*, Mr.
1823 Yale —Austin, M. D.
1825 Dart. Edward R., Mr.
1827 Dart. William

Olds

1771 Yale Daniel, Mr.
1791 Harv. *Jesse*, Mr.
1801 Wms. *Gamaliel S.*, Mr., Tut., Prof., & [at Ver., at Amh., & at Geo.
1808 Wms. *Ira M.*
1811 Wms. Ariel

Olin

1820 Mid. *Stephen P.*, Mr., Prof. at Frank. [D. D., Pres. of Macon Coll.
1824 Mid. —*Henry*

Oliver

1645 Harv. John
1675 Harv. Peter, Mr.
1680 Harv. James, Mr.
1701 Harv. Nathaniel, Mr.
1710 Harv. Peter
1719 Harv. Thomas, Mr.
1722 Harv. Daniel, Mr.
1724 Harv. Andrew, Mr., Lieut. Gov. Mass.
1730 Harv. †Peter, Mr., LL. D. at Oxf.
1733 Harv. Nathaniel, Mr.
1737 Harv. Peter, Mr.
1739 Harv. William, Mr.
1739 Harv. Edward B., Mr.
1749 Harv. Andrew, Mr., and at Yale '51
1753 Harv. Thomas, Mr., Lieut. Gov. Mass.
1758 Harv. Daniel, Mr.
1761 Harv. Peter, Mr.
1762 Harv. Daniel, Mr.
1765 Harv. Andrew, Mr., and at N. J. '72
1769 Harv. Peter, Mr., M. D. at Aberd.
1774 Harv. Brinley S.
1775 Harv. *Thomas F.*, Mr., and at Bro. '83
1785 Dart. *Daniel*, Mr.
1795 Harv. Francis J., Mr., and at Yale '99
1806 Harv. Daniel, Mr., and at Dart. '21, [M. D. at Penn., and at Dart., [Prof. at Dart.
1808 Harv. —Benjamin L., Mr., M. D. '15, Mr. [at Dart. '24
1809 Harv. Nathaniel K. G., Mr.
1818 Dart. Henry K., and at Harv. '18

Olmsted

1785 Yale Zechariah, Mr.
1809 Yale Charles G.
1813 Yale Denison, Mr., Tutor, Prof., Prof.
1816 Yale Hawley, Mr. [at N. C.
1818 Yale Charles H., Mr.

Olney

1798 Bro. Nathaniel G., Mr.
1803 Bro. George I.
1821 Bow. —Gideon W., Mr., and at Bro. '22

Ordway

1764 Harv. *Nehemiah*, Mr.
1820 Mid. *Moses*

Orgain

1831 Amh. John

Ormsbee

1823 Mid. Edgar L.

Orne

1733 Harv. Joseph, Mr.
1740 Harv. Samuel, Mr.
1764 Harv. Joshua, Mr.
1765 Harv. Joseph, Mr.
1768 Harv. Timothy, Mr.
1781 Harv. Samuel, Mr.
1804 Harv. Samuel, Mr., and at Yale '24 at
1812 Dart. Henry H. [Bow. '06
1814 Bow. Edward
1815 Bow. Richard E.
1815 Harv. Joseph, Mr.
1831 Dart. —Albert W., M. D.

Orr

1792 Harv. Hector, Mr. 1801, M. D.
1798 Dart. ‖Benjamin
1815 Dart. William, Mr. at Yale '18
1818 Yale *Isaac*, Mr.
1820 Yale Robert
1834 Bow. John

Orton

1765 Yale Samuel
1787 Dart. James, Mr.
1813 Wms. *Azariah*
1824 Yale Milton P., Mr. '29, M. D.

Osborn

1661 Harv. Recompence
1735 Harv. John, Mr.
1749 Yale Daniel, Mr.
1757 Yale —*Sylvanus*, N. J. '54, Mr.
1763 Yale Daniel
1775 Dart. *Benjamin*
1779 Dart. Isaac
1779 Dart. Jeremiah, Mr.
1784 Dart. Ethan, Mr.
1784 Dart. Jacob, Mr.
1789 Yale Jonathan, Mr.
1799 Yale Jeremiah
1807 Yale Isaac H.
1820 Harv. George B., Mr.

Osborne

1739 Harv. Woodbury, Mr.
1803 Bro. —*George*, Mr.
1817 Yale Thomas B.
1818 Harv. George, M. D.
1824 Yale —Orson, M. D.
1831 Yale —John Q., M. D.
1833 Wash. George H.

Osgood

1721 Harv. William, Mr.
1724 Harv. *James*, Mr.
1733 Harv. *John*, Mr.
1737 Harv. Joseph, Mr.
1744 Harv. Isaac, Mr.
1770 Harv. ‖Samuel, Mr.
1771 Harv. *David*, Mr., D. D. at Yale '97
1772 Harv. Joshua B., Mr.
1775 Harv. Isaac, Mr.
1789 Yale *Jonathan*, Mr.
1799 Dart. Daniel, Mr., M. D., and at Harv.
1803 Dart. *Thaddeus*, Mr. [1820
1804 Harv. Joseph O., Mr.
1805 Dart. *Samuel*, Mr., D. D. at N. J. '27
1806 Harv. Benjamin B., Mr.
1808 Dart. Samuel, Mr.
1811 Harv. Robert H.
1813 Harv. David, Mr., M. D.
1814 Harv. *Peter*, Mr.
1814 Harv. Isaac P., Mr.
1815 Harv. ‖Gayton P., Mr.
1818 Harv. Timothy, Mr.
1819 Ver. Nahum
1823 Dart. Jonathan W. D., Mr., M. D.
1824 Harv. Joseph, M. D.
1832 Harv. Samuel
1832 Bow. Henry B.

Ostrom

1828 Wms. James I., Mr.

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Otis
1707 Harv. John, Mr.
1717 Harv. Solomon, Mr.
1738 Harv. Isaac, Mr.
1743 Harv. James, Mr.
1756 Harv. Ephraim, Mr., and at Yale '59
1759 Harv. ‖Samuel A., Mr.
1775 Harv. James, Mr.
1783 Harv. HARRISON G., Mr., LL. D., [Sen. in Cong.
1789 Harv. Cushing, Mr., M. D.
1811 Harv. Harrison G., Mr.
1815 Harv. *George*, Mr., Tut., Prof.
1818 Harv. George W., Mr., M. D.
1821 Harv. William F., Mr.
1821 Harv. George A.
1823 Bow. John
1825 Harv. Joseph R.
1825 Harv. Allyne, Mr.
1828 Wms. Israel T.
1829 Yale —Charles P., Mr.
1830 Wms. William S. C.

Otto
1787 Bro. —Lewis W., LL. D.

Oulton
1774 Bro. —*John*, Mr.

Owen
1723 Harv. *John*, Mr.
1756 Yale John
1827 Bow. John, Mr.
1828 Mid. *John J.*, Mr.

Oxnard
1767 Harv. Edward, Mr.

Packard
1750 Harv. *Elijah*, Mr.
1777 Dart. *Winslow*, Mr.
1783 Harv. *Asa*, Mr.
1787 Harv. *Hezekiah*, Mr., Tutor, D. D.
1796 Dart. *Theophilus*, Mr., D. D.
1814 Harv. Frederick A., Mr.
1816 Bow. Alpheus S., Mr., Tut., Prof.
1817 Bow. Charles, Mr.
1821 Bow. George, M. D., '25
1821 Bro. Austin, Mr.
1821 Bro. *Levi*, Mr.
1823 Amh. *Theophilus*, Mr.
1824 Amh. Abel, and at Union
1825 Bow. Hezekiah
1831 Bow. Joseph

Paddleford
1768 Yale John
1770 Yale Seth, LL. D. at Bro. '98

Paddock
1819 Ver. —James A.
1820 Yale *Seth B.*, Mr.
1824 Mid. —†Ephraim, Mr.

Padduck
1815 Dart. —William, M. D.

Padelford
1773 Bro. Philip, Mr.
1803 Bro. Alpheus, Mr.

Page
1729 Harv. Solomon
1761 Harv. *John*, Mr.
1765 Harv. John, Mr.
1797 Yale William
1804 Harv. Phineas
1805 Yale Joel
1809 Harv. *William P.*, Mr.
1810 Bow. *Robert*, Mr.
1815 Harv. William
1817 Dart. *David*
1818 Bow. Frederick B., Mr., M. D. at Harv.
1818 Mid. *William* ['21
1820 Bow. *Caleb F.*, Mr.
1822 Yale —Alfred, M. D.
1826 Harv. John H. W., Mr.
1827 Dart. —David, M. D.
1829 Amh. *Alva C.*
1829 Mid. William T.
1831 Dart. Jesse
1831 Bow. —Horatio N., M. D.
1832 Harv. Charles G.

Paige
1784 Dart. *Christopher*, Mr.
1806 Dart. *Reed*, Mr.
1807 Wms. John K., Mr.
1810 Harv. Elijah F., Mr.
1812 Wms. Christopher A., Mr.
1828 Bro. —*Winslow*, Mr.

Paine
1656 Harv. Robert, Mr.
1689 Harv. William, Mr.
1717 Harv. *Thomas*, Mr.
1721 Harv. Stephen, Mr.
1748 Harv. Timothy, Mr.
1749 Harv. †Robert T., Mr., LL. D.
1753 Yale John
1768 Harv. William, Mr., M. D., and at [Aberd.
1771 Harv. Samuel, Mr.
1775 Harv. Nathaniel, Mr.
1781 Harv. †ELIJAH, Mr., and at Dart. '86, [LL. D., and at Ver. 1825, [Sen. in Cong.
1784 Harv. *Joshua*, Mr., and at Yale '87
1785 Harv. Amasa, Mr.
1789 Harv. Robert, Mr.
1792 Harv. Robert T., Mr.
1793 Harv. Charles, Mr.
1799 Harv. John
1802 Dart. Joseph, Mr.
1803 Bro. Lemuel
1813 Harv. Martyn, Mr., M. D.
1813 Bro. *Emerson*
1814 Harv. Elijah, Mr.
1819 Harv. —Frederick W., Mr.
1820 Harv. Charles, Mr.
1822 Harv. Robert T., Mr.
1823 Amh. *Elijah*, Mr.
1823 Wat. *Henry*
1826 Bow. William
1827 Dart. George
1827 Amh. *William P.*, Mr., Tutor
1827 Harv. Charles C., Mr.
1827 Bro. Royal
1828 Yale Samuel C., M. D.
1830 Wat. Henry W., Tutor
1832 Amh. Stephen
1832 Wash. Robert T.

Painter
1815 Yale Alexis, Mr. '21

Palfrey
1815 Harv. *John G.*, Mr., Prof., D. D.
1826 Harv. *Cazneau*, Mr., Tutor

Palmer
1727 Harv. Eliakim, Mr.
1727 Harv. *Samuel*, Mr.
1729 Yale *Solomon*, Mr.
1739 Harv. Job, Mr.
1747 Harv. *Joseph*, Mr., and at Yale '53
1750 Yale Benjamin
1760 Yale Jonathan
1761 Harv. Thomas, Mr.
1771 Harv. Joseph P., Mr.
1779 Harv. Joseph
1787 Dart. Elihu
1789 Harv. *Stephen*, Mr.
1797 Dart. *David*, Mr.
1802 Harv. John

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1813 Mid. Henry G.
1816 Yale —Joseph, M. D.
1820 Yale —Joseph, M. D.
1820 Harv. Joseph, Mr., M. D.
1824 Yale —*Edward*, Mr.
1825 Mid. —David, M. D.
1826 Yale —Denison B., M. D.
1827 Wms. —John K., M. D.
1828 Wms. William P.
1828 Yale Ezra, Mr., M. D. at Harv. '31
1828 Yale John C., Mr.
1830 Wms. —Jedidiah W., M. D.
1830 Yale *Ray*
1831 Dart. Benjamin R.
1831 Yale —Virgil M., M. D.
1833 Wash. Joseph
1833 Wms. —Eleazer R., M. D.
1834 Wms. —David, M.D., Prof. at Woodstock

Palmes

1703 Harv. Andrew

Parcher

1830 Bow. —George, M. D.

Pardee

1793 Yale *Amos*
1816 Yale Jared, M. D.

Paris

1659 Harv. Thomas
1721 Harv. *Noyes*, Mr.

Parish

1785 Dart. *Elijah*, Mr., D. D.
1788 Dart. *Ariel*, Mr.
1813 Yale Russell
1822 Wms. Daniel, Mr.
1822 Bow. Moses P.
1828 Wms. Consider, Mr.

Park

1724 Harv. *Joseph*, Mr.
1753 Harv. Solomon
1776 Bro. —John, Mr., and at Penn.
1789 Bro. Thomas, Mr., LL. D., Prof. at
1791 Dart. John, Mr. [S. C.
1797 Bro. *Calvin*, Mr., D. D., Prof.
1824 Bro. *Harrison G.*, Mr. at Amh. '27
1824 Harv. John C., Mr., LL. B.
1826 Bro. *Edwards A.*
1827 Wms. —Elijah, M. D.
1831 Amh. Calvin E.

Parke

1775 Harv. —John, Mr.

Parker

1661 Harv. John
1718 Harv. *Thomas*, Mr.
1726 Harv. *Jonathan*, Mr.
1727 Harv. *Stephen*, Mr.
1729 Harv. Job, Mr.
1733 Harv. Enoch, Mr.
1737 Harv. *Benjamin*, Mr.
1739 Harv. Isaac, Mr.
1751 Harv. William, Mr.
1757 Harv. Jedidiah, Mr.
1762 Harv. Jonathan, Mr.
1763 Harv. *Nehemiah*, Mr.
1763 Harv. James
1763 Harv. —†William, Mr.
1764 Harv. *Samuel*, Mr., D. D. at Penn.
1768 Harv. *Samuel*, Mr.
1773 Harv. Daniel, Mr. '82
1774 Harv. Daniel, Mr.
1779 Harv. Nathaniel
1782 Harv. Benjamin, Mr. '87, M. D. at
1784 Harv. *Frederick* [Dart. 1812
1784 Harv. Benjamin, Mr.
1786 Harv. †Isaac, Mr., LL. D., Prof.
1793 Yale *Peter M.*
1796 Yale Joseph
1797 Harv. *Jeroboam*, Mr.
1797 Harv. *Freeman*, Mr. 1802
1798 Yale *Daniel*, Mr., and at Wms. 1806
1799 Harv. Obadiah
1799 Harv. Samuel D., Mr.
1801 Dart. Daniel, Mr., and at Harv. '09
1803 Dart. Edmund, Mr.
1803 Harv. *Nathan*, Mr.; Mr., Tut., & D. D.
1803 Harv. Thomas I., Mr., M. D. [at Bow.
1806 Wms. *Samuel*, Mr.
1806 Dart. Elijah, Mr.
1807 Dart. *Edward L.*
1808 Dart. Leonard M., Mr.
1808 Yale Amasa, Mr.
1811 Dart. †Joel, Mr.
1812 Harv. George, Mr.
1812 Harv. George, Mr.
1813 Harv. Frederick A., M. D. at Bro. '16
1813 Yale *Silas*, '16
1813 Ver. Amos A.
1814 Mid. Willard J.
1815 Mid. Isaac
1817 Harv. Richard G., Mr.
1819 Harv. James
1819 Harv. Charles A., Mr.
1820 Dart. James U., Mr.
1820 Mid. *Alvin H.*, Mr.
1821 Mid. —Horatio, M. D.
1822 Harv. *Benjamin C. C.*, Mr.
1823 Mid. *Addison*
1824 Ver. George H.
1824 Harv. Samuel
1824 Harv. Samuel
1824 Dart. Cyrus
1824 Dart. Gilman
1824 Dart. —Bradley, M. D.
1825 Yale Ebenezer, Mr., M. D. at Harv.
1826 Yale Aurelius D. ['29
1826 Yale Edward W.
1826 Harv. Willard, Mr., M. D., Prof. at
1827 Yale Charles T. [Berk.
1827 Yale George G.
1827 Bro. Frederick
1827 Dart. William
1828 Mid. John M., Mr.
1828 Dart. Frederick
1829 Amh. *Benjamin W.*, Mr.
1830 Mid. William H.
1830 Harv. —Matthew B., M. D.
1831 Wash. Jonathan H.
1831 Harv. Benjamin F.
1831 Yale *Peter*, M. D.
1833 Dart. —Hiram, M. D.
1833 Bow. —Daniel, M. D.
1833 Harv. Frederick
1834 Dart. —Milton, M. D.
1834 Harv. Lucius
1834 Dart. Charles E.
1834 Wat. Charles
1834 Amh. James O.

Parkes

1822 Yale —Samuel, Mr.

Parkhurst

1805 Dart. Phineas, Mr.
1810 Ver. Jabez
1811 Harv. *John*
1812 Bro. John L.
1813 Dart. Timothy
1814 Bro. Lemuel
1819 Yale Jeremiah
1819 Dart. —Curtis, M. D.

Parkin

1809 Yale John S. W.

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Parkinson
1808 Bro. —*William*, Mr.
Parkis
1829 Wms. —Gurdon R., M. D.
Parkman
1721 Harv. *Ebenezer*, Mr.
1737 Harv. Elias, Mr.
1780 Harv. Elias
1803 Harv. Charles, Mr.
1807 Harv. *Francis*, Mr., D. D., A. B. at [Yale '07
1809 Harv. George, M. D.
1810 Harv. Samuel, Mr.
1813 Harv. Daniel, Mr.
1832 Harv. John
Parks
1773 Harv. Warham
1795 Dart. Nathan
1808 Dart. Beaumont, Mr. at Mid. '11
1813 Harv. ‖Gorham, Mr.
1814 Mid. Ezekiel C.
Parlin
1834 Bow. —Lewis P., M. D.
Parmele
1758 Yale Ebenezer, Mr., and at Columb.
1778 Harv. *Elisha*, Mr.
1781 Yale *Reuben*, Mr. '87
1809 Yale *Philander*
1801 Ver. Quartus
Parmelee
1808 Yale James H., Mr. at N. J. '14, Tut. [at N. J.
1813 Mid. —*Simeon*, Mr.
1826 Yale William
1826 Mid. —*Ashbel*, Mr.
1827 Yale Charles C.
1827 Mid. *Jedidiah C.*
1833 Dart. —Ezra, M. D.
Parris
1790 Bro. *Martin*, Mr.
1806 Dart. †*Albion K., and at Bow., Sen. in [Cong., Gov. of Me.
1821 Bro. Samuel B., Mr., M. D. at Harv. ['25
Parsons
1697 Harv. *Joseph*, Mr.
1705 Harv. *David*, Mr. '15, A. B. at Yale '05
1720 Harv. *Joseph*
1729 Harv. *David*, Mr. '33
1729 Yale *Jonathan*, Mr., and at N. J. '62
1730 Harv. *Samuel*, Mr.
1735 Harv. *William*, Mr.
1736 Harv. *Moses*, Mr.
1752 Harv. *Joseph*, Mr.
1756 Harv. Samuel H., Mr., and at Yale '81
1757 Yale Noah, Mr., Tutor
1765 Harv. Edward, Mr.
1765 Harv. Moses, Mr.
1768 Harv. *Obadiah*, Mr.
1768 Yale *Elijah*, Mr., D. D.
1769 Harv. †Theophilus, Mr., LL. D. at Dart. [1807, and at Bro. '09
1771 Harv. *David*, Mr., D. D. at Bro. 1800
1773 Harv. Theodore, Mr.
1773 Yale *Lemuel*, Mr.
1777 Yale Jonathan G., Mr.
1791 Yale Benjamin, Mr.
1791 Dart. John U., Mr.
1800 Wms. Joel
1801 Wms. *Levi*, Mr., Tutor
1801 Harv. Charles C., Mr.
1811 Yale *Isaac*, Mr. '16
1814 Mid. *Levi*, Mr.
1815 Harv. Theophilus
1816 Yale Francis
1818 Harv. —Usher, M. D., and at Dart. '21, [Prof. at Dart., Mr. at Bro.
1818 Harv. —Thomas W., M. D.
1818 Harv. William, Mr.
1819 Yale Samuel H., Mr., & at Harv. '21
1820 Wms. *Horatio A.*, Mr.
1823 Bow. Isaac
1823 Bow. George L.
1825 Bow. —Eben, M. D.
1828 Bow. *John U.*
1829 Dart. Charles G., Mr.
1829 Yale —William, M. D.
1830 Amh. James
1830 Bow. —Edwin, M. D.
1832 Wms. —Samuel C., M. D.
1833 Bow. Ebenezer G.
Partridge
1689 Harv. *William*
1705 Harv. John, Mr.
1729 Yale William, Mr.
1730 Yale Oliver, Mr.
1762 Harv. ‖George, Mr.
1767 Yale Samuel
1809 Dart. Ira A.
1812 Dart. —Alden, Mr.
1814 Bro. *Moses*
1824 Bro. —Warren, M. D.
1826 Wat. Orlando H., M. D. Bow. '29
1827 Amh. Samuel D.
1828 Wms. Joseph L., Mr.
1833 Amh. George C.
Paspati
1831 Amh. Alexander C.
Patch
1799 Dart. Jacob
1831 Bow. John
1831 Wat. —Lewis, M. D.
Paterson
1805 Dart. —*William, N. J. 1763, LL. D., [and at Harv. 1806, and at [N. J., Gov. of N. J., and [Just. S. C. of U. S.
Pateshall
1735 Harv. Richard, Mr.
Patrick
1769 Yale *Joseph*, Mr.
1799 Wms. *William*, Mr.
1817 Bro. Joseph
1834 Wms. Elisha P.
Patten
1754 Harv. *William*, Mr., and at Yale '58
1780 Dart. *William*, Mr., and at Yale '85, [at Bro. '87, D. D. at Bro. 1807
1790 Dart. Stephen
1792 Bro. George J., Mr.
1803 Dart. Hutchins
1808 Bow. John, Mr.
1814 Harv. Oliver
1818 Bro. William S., Mr.
1819 Bro. Joseph H., Mr., and at Dart. '32
1823 Bow. James
1827 Dart. *Abel*
1832 Bow. John E.
Patterson
1728 Yale John, Mr.
1762 Yale John, Mr.
1812 Dart. Isaac
1825 Dart. John K.
1830 Harv. Albert C.
1832 Amh. William H.
Pattison
1826 Amh. *Robert E.*

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Patton
1817 Yale Robert B., Mr. at Mid '20, P. D. [at Got., Prof. at Mid. & N.J.
1818 Mid. *William*, Mr.
1830 Yale Charles H.

Paul
1793 Dart. Silas
1832 Wat. —John, M. D.

Payne
1726 Yale *Seth*, Mr.
1748 Yale *Thomas*, Mr.
1759 Yale *Joshua*, Mr., and at Dart. '92
1779 Yale Elisha, Mr.
1779 Dart. —Elisha, Mr.
1784 Dart. Elisha, Mr.
1787 Dart. Hiram, Mr.
1789 Yale Elijah
1790 Dart. Zeuas
1[illegible] Dart. —John, M. D.
1817 Yale Benjamin E.
1819 Harv. —Elisha D., M. D.
1824 Harv. William E.
1834 Wash. William

Payson
1677 Harv. *Edward*, Mr.
1716 Harv. Samuel, Mr.
1724 Harv. *Phillips*, Mr.
1754 Harv. *Phillips*, Mr., D. D.
1758 Harv. *Samuel*, Mr.
1764 Harv. *John*, Mr.
1777 Harv. *Seth*, Mr., and at Yale '82, D. D.
1778 Harv. Phillips, Mr. [at Dart. 1809
1782 Harv. Samuel, Mr.
1784 Harv. Thomas, Mr.
1793 Dart. Moses P., Mr.
1803 Harv. *Edward*, Mr., D. D. at Bow. '21
1812 Yale *George*, Mr. '19
1817 Harv. John L., Mr.
1819 Yale *Joshua P.*
1819 Harv. *Phillips*
1828 Yale John O.
1829 Dart. Moses P.
1832 Bow. Edward
1833 Amh. Albert S.
1834 Amh. Thomas E.

Peabody
1721 Harv. *Oliver*, Mr.
1745 Harv. *Oliver*, Mr.
1769 Harv. *Stephen*, Mr., and at Dart. '92
1773 Harv. Oliver, Mr.
1791 Dart. —‖Nathaniel, Mr.
1794 Harv. Stephen, Mr.
1800 Dart. Nathaniel, Mr.
1803 Dart. Samuel
1803 Dart. Augustus, Mr., and at Harv. '09
1803 Harv. Stephen
1816 Harv. Oliver W. B., Mr., LL. B.
1816 Harv. *William B. O.*, Mr.
1816 Harv. Joseph A., Mr.
1821 Yale —Joseph, M. D.
1825 Dart. *Josiah*
1826 Dart. —William H., M. D.
1826 Harv. *Andrew P.*, Mr., Tutor
1827 Bow. *Ephraim*
1828 Dart. *David*, Mr.
1831 Yale —Jeremiah N., M. D.
1833 Dart. —Ira, M. D.
1834 Bow. —Edward, M. D.

Peake
1827 Mid. Royal W., Mr.

Pearce
1783 Yale Amos
1786 Harv. David
1793 Bro. —*Samuel*, Mr.
1802 Yale Cyrus
1808 Bro. ‖Dutee J., Mr.
1818 Bro. William, Mr.

Pearse
1814 Mid. Richard

Pearson
1758 Harv. Joseph
1773 Harv. *Eliphalet*, Mr., Prof., and at Andover, LL. D. at Yale 1803, and at N. J. '12
1779 Dart. Abiel, Mr.
1789 Harv. —William, M. B.
1803 Dart. Samuel A., Mr.
1816 Harv. Henry B., Mr.
1820 Mid. *Ora*
1834 Dart. —William, M. D.

Pearsons
1812 Dart. —Silas, M. D.

Pease
1765 Yale Obadiah

Peaslee
1821 Ver. George
1824 Dart. Charles H., Mr.

Peck
1762 Harv. John, Mr.
1775 Yale William, Mr.
1782 Harv. William D., Mr., Prof.
1784 Yale Jabez
1800 Dart. Joseph
1816 Bro. *Solomon*, Mr., Tut., Prof. at Amh.
1818 Wms. Thomas [and Bro.
1819 Ver. Thomas H.
1820 Bro. —William, M. D.
1821 Bro. —Gardner M., M. D.
1821 Yale *Isaac*
1822 Mid. Stephen G.
1823 Yale Henry E.
1824 Bro. Allen O.
1824 Bro. Shubael
1826 Bro. George B., Mr.
1826 Amh. Joseph
1829 Bow. —Kelly, M. D.
1830 Wms. —Erasmus D., M. D.
1831 Harv. —Addison S., M. D.
1832 Wms. —William R., M. D.
1833 Harv. William D.

Pecker
1743 Harv. James, Mr.
1757 Harv. Jeremiah, Mr. '61

Peckham
1831 Yale —Mowry S., M. D.

Peebles
1829 Wms. —Corbit, M. D.

Peele
1792 Harv. Willard, Mr.

Peet
1808 Mid. *Josiah*, Mr.
1822 Yale Harvey P., Mr.
1823 Yale *Edward W.*, Mr.
1823 Yale *Stephen*, Mr.

Peirce
1780 Dart. George, Mr.
1801 Harv. Benjamin, Mr.
1808 Harv. Henry, Mr.
1810 Harv. Cyrus, Mr.
1825 Bow. —Augustus, M. D.
1825 Bow. —James H., M. D.
1829 Harv. Benjamin, Tutor
1833 Harv. Charles H.
1833 Bow. —John, M. D.
1834 Bow. Charles H.

Peirson
1811 Wms. Job, Mr.

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1812 Harv. Abel L., Mr., M. D.

Pelham

1651 Harv. Nathaniel
16.3 Harv. Edward

Pell

1730 Harv. *Edward*, Mr.
1757 Yale John

Pellet

1804 Yale John

Pelot

1771 Bro. —*Francis*, Mr.

Pember

1829 Dart. —Jacob R., M. D.

Pemberton

1691 Harv. *Ebenezer*, Mr., Tutor
1721 Harv. *Ebenezer*, Mr., D. D. at N. J. '70
1732 Harv. James, Mr.
1742 Harv. Samuel, Mr.
1781 Yale —Ebenezer, N. J. '65, Mr., and at [Dart. '82, at Harv. '87, at [N. J. '68, LL. D. at Alleg., [Tutor

Pendleton

1833 Harv. Isaac P.

Penfield

1763 Yale Samuel
1804 Wms. Henry F.

Penhallow

1723 Harv. Benjamin
1777 Harv. John

Pennell

1830 Bow. *Lewis*

Penniman

1723 Harv. Joseph
1730 Harv. James, Mr.
1765 Harv. *Joseph*, Mr. '69
1774 Bro. Elias, Mr.
1791 Bro. Chiron, Mr.
1791 Bro. Obadiah, Mr.
1822 Harv. Henry H.
1828 Wms. Edmund B., Mr.
1828 Yale Silas M.
1830 Harv. William

Pentland

1832 Harv. Abner L.

Pepperell

1743 Harv. Andrew, Mr.
1766 Harv. William, Mr., Bart.

Percival

1815 Yale James G., M. D.

Percy

1825 Harv. Robert D.

Perham

1800 Harv. Benoni
1827 Bow. —Joseph, M. D.

Perit

1801 Yale John W.
1802 Yale Pelatiah, Mr.
1803 Yale Pelatiah W., Mr.

Perkins

1695 Harv. John, Mr.
1717 Harv. *Daniel*, Mr.
1727 Yale Joseph, Mr.
1734 Harv. Nathaniel, Mr.
1738 Harv. Jonathan, Mr.
1748 Harv. Richard, Mr.
1758 Harv. William, Mr.
1774 Yale —Nathan, N. J. '70, Mr., and at [N. J., D. D. at N. J.
1776 Yale Eliphaz, Mr.
1779 Harv. Thomas
1781 Yale Enoch, Mr., Tutor
1785 Yale Benjamin
1785 Yale Samuel, Mr.
1786 Yale Elias, Mr. '97
1787 Yale Elijah, M. D. at Penn.
1791 Yale *John D.*, Mr.
1792 Yale William
1794 Yale Benjamin D., Mr.
1794 Harv. Joseph, Mr.
1795 Yale *Nathan*, Mr.
1799 Yale Matthew, Mr., and at Wms. '99
1800 Dart. Cyrus, Mr., M. D., Prof., M. D.
1801 Bro. George W. [at Harv. '23
1803 Bro. Levi H.
1803 Yale *George*
1809 Harv. Benjamin
1809 Harv. James
1811 Harv. Thomas, Mr.
1812 Yale Nathaniel S., Mr., M. D.
1812 Yale Thomas S., Mr.
1812 Mid. Matthew
1813 Bro. *Jonas*, Mr.
1813 Yale Charles
1813 Dart. Elisha B.
1814 Dart. *Ebenezer*, Mr.
1814 Wms. Joseph, Mr.
1814 Harv. —Lafayette, M. D.
1817 Yale Samuel H., Mr. '23
1818 Yale Thomas C., Mr.
1819 Dart. —Jared, M. D.
1819 Harv. William F.
1821 Mid. —Joseph, M. D.
1822 Bow. Simeon, Mr.
1824 Yale George W.
1824 Harv. Henry C., M. D.
1825 Yale Benjamin
1827 Yale Alfred J.
1827 Harv. William P., Mr.
1828 Bow. Horatio N.
1828 Yale George
1829 Amh. *Justin*, Mr., Tutor
1830 Yale Alfred E.
1831 Wms. —Austin F., M. D.
1831 Wms. —Augustus T., M. D.
1832 Harv. John S.
1832 Wat. —Hiram, M. D.
1832 Amh. Jonathan C.
1833 Yale Alfred
1834 Wash. Luther H.
1834 Wash. Henry

Perley

1763 Harv. *Samuel*, Mr.
1791 Dart. *Humphrey C.*, Mr.
1791 Dart. Nathaniel, Mr.
1803 Dart. Jeremiah, Mr.
1818 Bow. George D.
1819 Harv. —Daniel J., M. D.
1822 Dart. Ira, Mr., Tutor
1827 Harv. David M.
1828 Dart. Daniel, M. D.
1829 Bow. —John L.

Perot

1811 Yale Edward
1816 Yale Charles

Perrin

1812 Mid. *William*
1817 Dart. Truman, Mr.

Perry

1752 Harv. *Joseph*, Mr., and at Yale '55
1772 Yale *David*, Mr.
1775 Yale *Joshua*, Mr.
1777 Yale Joseph
1777 Yale *Philo*
1790 Bro. Freeman, Mr.
1798 Wms. *David L.*, Mr., Tutor
1802 Wms. Frederick, Mr., and at Yale, Tut.

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1802 Bro. Samuel, Mr.
1803 Wms. Alfred, Mr.
1804 Harv. —*Gardner B.*, Union '04, Mr. and
1806 Bro. David, Mr. [at Union
1809 Bro. Joshua
1811 Harv. William, Mr., M. D.
1811 Dart. Joseph, Mr.
1814 Mid. Philanthropos
1816 Harv. Samuel
1816 Yale —Nathaniel, M. D.
1817 Harv. *Baxter*, Mr.
1818 Mid. Marcus A.
1823 Harv. *Clark*
1824 Dart. *David*
1824 Yale *Samuel*
1825 Wms. —Alfred, M. D.
1827 Yale *John M. S.*, Mr.
1830 Bro. Christopher G.
1830 Harv. —Marshall S., M. D.
1831 Dart. —Asahel, M. D.
1832 Bow. Erastus
1833 Yale David C.
1833 Bow. William F., M. D.

Peter

1820 Yale John P. C.

Peters

1723 Harv. *Andrew*, Mr.
1757 Yale *Samuel A.*, Mr., and at Columb.,
1759 Yale John [LL. D. [uncertain]
1780 Dart. Absalom, Mr.
1789 Yale †John T.
1793 Harv. Daniel, Mr.
1794 Yale Samuel A.
1798 Wms. John H.
1816 Dart. *Absalom*, Mr., D. D. at Mis.
1818 Yale —John S., M. D.
1818 Harv. Henry A.
1825 Bro. Onslow
1825 Yale William T.
1826 Yale Hugh
1827 Yale —Manly, M. D.
1828 Yale —Joseph P., M. D.
1830 Yale —William T., M. D.
1831 Harv. John
1831 Wash.—*John S., LL. D., Gov. of Conn.

Petrokokino

1829 Amh. Nicholas

Pettee

1833 Yale Joseph

Pettengill

1804 Dart. Thomas H., Mr.
1805 Harv. *Amos*, Mr., and at Mid. '12
1812 Mid. Benjamin, and at Dart. '12
1825 Yale Amos, Mr., Tutor
1829 Yale Amos

Pettibone

1778 Yale Giles, Mr.
1800 Wms. Sereno
1805 Wms. Rufus
1805 Yale John O., Mr.
1806 Yale Chauncy
1810 Mid. John
1820 Mid. *Roswell*, Mr.
1828 Mid. Ira, Mr.

Petty

1802 Mid. Aaron

Peverly

1818 Dart. Thomas

Phelps

1744 Yale Alexander, Mr., Tutor
1758 Yale Bildad
1758 Yale Aaron, Mr.
1759 Yale John, Mr.
1760 Yale Seth
1761 Yale *Benajah*, Mr. '84
1762 Harv. Solomon, Mr. '79
1775 Dart. *Davenport*, Mr.
1776 Yale William, Mr. '80
1776 Yale Martin, Mr.
1780 Yale Timothy, Mr.
1783 Yale Noah A.
1787 Harv. John, Mr. 1812
1788 Harv. Henry, '89
1791 Harv. Charles P., Mr.
1793 Yale David
1794 Yale Oliver L., Mr.
1794 Dart. Ralph, Mr.
1795 Yale *Samuel*, Mr. 1831
1800 Yale ‖Elisha
1801 Yale *Royal*, Mr.
1803 Dart. Samuel W.
1804 Mid. Matthew, Mr.
1806 Wms. Abner, Mr., and at Bro. '13,
[M. D. at Bro., and at Yale '14
1811 Yale Samuel S., Mr. at Mid. '14
1811 Ver. —John
1812 Ver. —Charles
1823 Yale *Dudley*
1825 Yale —Edward, M. D.
1825 Yale —Guido R., M. D.
1826 Yale *Amos A.*, Mr.
1832 Wat. —Thaddeus, M. D.
1833 Yale John

Phillips

1650 Harv. *Samuel*, Mr.
1686 Harv. *George*, Mr.
1708 Harv. *Samuel*, Mr. '15
1712 Harv. Samuel, Mr.
1724 Harv. Henry, Mr.
1734 Harv. Samuel, Mr.
1735 Harv. John, Mr., LL. D. at Dart. '77
1736 Harv. John, Mr.
1745 Harv. John, Mr.
1769 Yale George, Mr.
1771 Harv. Samuel, Mr., LL. D., Mr. at
[Dart. '74, Lieut. Gov. of Ms.
1788 Harv. John, Mr.
1795 Harv. John, Mr.
1810 Harv. Willard, Mr., Tutor
1814 Harv. Thomas W., Mr.
1815 Mid. *Alonzo*
1817 Bro. —John, M. D.
1818 Harv. —Jonathan, Mr.
1819 Harv. Samuel, Mr., LL. B.
1819 Harv. ‖Stephen C., Mr.
1822 Bow. —Allen, M. D.
1825 Wms. John E.
1826 Harv. *John C.*
1826 Bro. *William*, Mr.
1827 Bro. Joseph
1827 Wms. —Henry P.
1828 Harv. William
1829 Harv. George W.
1831 Harv. Wendell, LL. B.

Philpot

1829 Wash. Edward P.

Phinney

1801 Harv. Elias, Mr.
1812 Bro. *Samuel*
1814 Harv. —Sturgis, M. D.
1827 Wms. *Barnabas*, Mr.

Phippen

1811 Bro. *George*

Phipps

1671 Harv. Samuel, Mr.
1781 Harv. Danforth
1832 Harv. Harrison G. O.

Phips

1695 Harv. Thomas, Mr.

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1703 Harv. Spencer, Mr., Lieut. Gov. of Ms.
1728 Harv. William, Mr.
1741 Harv. David, Mr.
1746 Harv. *William*, Mr. '50
1757 Harv. Thomas, Mr.

Pickens

1801 Bro. Andrew, Gov. of S. C.

Pickering

1719 Harv. *Theophilus*, Mr.
1759 Harv. John, Mr.
1761 Harv. †John, Mr., LL. D. at Dart. '92
1763 Harv. ‖Timothy, Mr., LL. D. at N. J. '98, and at Bro. '99, Sen. in Cong.
1796 Harv. John, Mr., LL. D. at Bow. 1822
1797 Harv. William, Mr.
1799 Harv. Timothy
1810 Harv. Octavius, Mr.
1819 Harv. Richard
1823 Harv. —Charles, M. D.
1830 Harv. John
1831 Harv. Henry W.

Picket

1705 Yale John, Mr.
1732 Yale John

Pickman

1759 Harv. Benjamin, and at Yale, Mr.
1766 Harv. William, Mr.
1784 Harv. Benjamin, Mr.
1791 Harv. Thomas, Mr.
1811 Harv. Clarke G., Mr.
1815 Harv. Hasket D.

Pidgin

1794 Dart. *William*, Mr.
1831 Bow. —Joseph N., M. D.

Pierce

1724 Harv. *Richard*, Mr.
1728 Harv. Daniel, Mr. '33
1735 Harv. Josiah, Mr.
1744 Harv. Charles, Mr.
1775 Harv. Nathaniel, Mr.
1777 Yale John, Mr.
1793 Harv. *John*, Mr., Tutor, D. D.
1795 Dart. Benjamin F.
1796 Dart. Proctor, Mr., and at Harv. 1814
1799 Dart. *Warren*, Mr., and at Harv. 1811
1806 Yale Seth
1811 Dart. David, Mr.
1816 Yale *George E.*, Mr.
1818 Bow. Josiah, Mr.
1820 Harv. Augustus
1820 Harv. Daniel H., Mr., M. D.
1822 Bro. *John*
1822 Bow. Milton
1823 Bow. —Seth, M. D.
1824 Bow. ‖Franklin
1825 Bow. George W., Mr.
1825 Dart. Charles, Mr.
1825 Yale —John G., M. D.
1826 Yale —Leonard, M. D.
1828 Wms. —Hosea, M. D.
1831 Harv. John T.

Pierpont

1681 Harv. *James*, Mr.
1685 Harv. *Jonathan*, Mr.
1689 Harv. *Benjamin*, Mr.
1714 Harv. Jonathan, Mr.
1715 Harv. Ebenezer
1718 Yale *Samuel*, Mr.
1718 Yale James, Mr., Tutor
1721 Harv. Thomas, Mr.
1726 Yale Benjamin, Mr.
1751 Yale Joseph, Mr.
1785 Harv. Robert, Mr. '87
1804 Yale *John*, Mr. '20, and at Harv. '21
1826 Mid. —Robert, Mr.

Pierrepont

1789 Harv. James H., Mr. 1802, M. D. at Dart. 1817

Pierson

1668 Harv. *Abraham*, Rector of Yale
1711 Yale *John*, Mr.
1729 Yale *John*, Mr.

Presidents of the New England Colleges.

As one or two mistakes inadvertently occurred in publishing the list of presidents in our last No., pp. 93, 94, we here insert a corrected list of the presidents of the New England Colleges, now in office.

Inducted into office.	*Colleges.*	*Names.*
1817	Yale	Rev. Jeremiah Day, D. D., LL. D.
1818	Middlebury	Rev. Joshua Bates, D. D.
1820	Bowdoin	Rev. William Allen, D. D.
1821	Williams	Rev. Edward D. Griffin, D. D.
1823	Amherst	Rev. Heman Humphrey, D. D.
1826	Brown	Rev. Francis Wayland, D. D.
1828	Dartmouth	Rev. Nathan Lord, D. D.
1829	Harvard	Hon. Josiah Quincy, LL. D.
1831	Wesleyan U.	Rev. Wilbur Fisk, D. D.
1831	Washington	Rev. Nathaniel S. Wheaton, D. D.
1833	University Vt.	Rev. John Wheeler, D. D.
1833	Waterville	Rev. Rufus Babcock, D. D.

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A List of the Congregational and Presbyterian Ministers,

WHO HAVE BEEN SETTLED IN THE COUNTY OF ESSEX, MASS., FROM ITS FIRST SETTLEMENT TO THE YEAR 1834.

EXPLANATIONS.—Those persons with a ‡ after their names, were settled as colleagues; those with a † were installed; those with *u* are Unitarians; those with *p* are Presbyterians; those with nothing are Congregational Trinitarians. A —— in the column of *graduated*, shows that the individual did not remain long enough to receive a degree; the same mark in the column *where educated*, shows that he did not enter college; and a * in the place for graduating, is preceded by the college where, and is succeeded by the year when, he received an honorary degree.

BY REV. JOSEPH B. FELT, LATE OF HAMILTON, MASS.

Towns & Churches.	*Ministers.*	*Native Place.*	*Born.*	*Where Ed.*	*Grad.*	*Settlement.*		*Resignation.*		*Death.*		*Age*
Amesbury, 1st ch.	Thomas Wells			Harvard	*1703		1672			July 10,	1734	87
	Edmund March	Newbury		Harvard	1722		1728			March 6,	1791	88
	Elisha Odlin	Exeter, N. H.		Harvard	1731		1744			Jan. 21,	1752	41
	Thomas Hibbert	Rowley (?)		Harvard	1748	Nov. 6,	1754			Sept.	1793	66
	Benjamin Bell	Duchess Co., N. Y.	Jan. 21, 1752	Yale	1779	Oct. 13,	1784	March,	1790			
	Stephen Hull			——			1799		1811			
	Benjamin Sawyer†	Boothbay, Me.	Sept. 22, 1782	Dartmouth	1808	June 19,	1816					
2d ch.	Paine Wingate	Hampton, N. H.	1703	Harvard	1723	June 15,	1726			Feb. 17,	1786	83
	Francis Welch	Plaistow, N. H.	May 31, 1766	Harvard	1787	June 3,	1789			Dec. 15,	1793	28
	David Smith	Ipswich	July 23, 1761	Harvard	1790	Jan. 28,	1795	May 22,	1800			
	Samuel Mead†	(See Danvers)				June 6,	1804			March 28,	1818	54
	Moses Welch	Plaistow, N. H.	1784	——		about	1819	about	1824	(See Haverhill)		
	Peter Sidney Eaton	Boxford	Oct. 7, 1798	Harvard	1818	Sept. 20,	1826					
Unit. ch. of Amesbury and Salisbury	David Damont	East Sudbury	1786	Harvard	1811	June 25,	1828	April 1,	1832			
2d Congregational ch. of Amesbury and Salisbury	Joseph Hardy Towne†	Salem	May 27, 1805	Yale	1827	March 5,	1834					
Andover, 1st ch.	John Woodbridge	Stanton, Eng.	1613	Oxford		Oct. 24,	1645		1647	March 17,	1695	82
	Francis Dane	England	1615				1648			Feb. 17,	1697	82
	Thomas Barnard‡	Hartford, Conn.	1656	Harvard	1679		1682			Oct. 13,	1718	62
	John Barnard	Andover	Feb. 26, 1691	Harvard	1709	April 8,	1719			June 14,	1758	68
	William Symmes	Charlestown		Harvard	1750	Nov. 1,	1758			May 3,	1807	79
	Bailey Loring *u*	Duxbury	Dec. 10, 1786	Brown	1807	Sept. 19,	1810					

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2d ch.	Samuel Phillips	Salem	Feb. 17,	1690	Harvard	1708	Oct. 17,	1711			June 5, 1771	82
	Jonathan French	Braintree	Jan. 30,	1740	Harvard	1771	Sept. 22,	1772			July 28, 1809	70
	Justin Edwards, D. D.	West Hampton	April 25,	1787	Williams	1810	Dec. 2,	1812	Oct. 1,	1827		
	Milton Badger	Coventry, Ct.	May 6,	1800	Yale	1823	Jan. 3,	1828				
West ch.	Samuel Cram Jackson	Dorset, Vt.	March 13,	1802	Middlebury	1821	June 6,	1827				
Beverly, 1st ch.	John Hale	Charlestown	June 3,	1636	Harvard	1657	Sept. 20,	1667			May 15, 1700	64
	Thomas Blowers	Cambridge	Aug. 1,	1677	Harvard	1695	Oct. 29,	1701			June 17, 1729	52
	Joseph Champney	Cambridge			Harvard	1721	Dec. 10,	1729			Feb. 23, 1772	69
	J. Willard, D. D. LL. D.†	Biddeford, Me.	Dec. 29,	1738	Harvard	1765	Nov. 25,	1772	Dec. 19,	1781	Sept. 25, 1804	66
	Joseph McKean, D. D.	Londonderry, N. H.	Oct. 15,	1757	Dartmouth	1774	May 11,	1785	Aug. 23,	1802	July 15, 1807	50
	Abiel Abbot, D. D.†	(See Haverhill)					Dec. 14,	1803			June 7, 1828	58
	Christopher T. Thayer *u*	Lancaster	June 5,	1805	Harvard	1824	Jan. 27,	1830				
2d ch.	John Chipman	Barnstable			Harvard	1711	Dec. 28,	1715			March 23, 1775	84
	Enos Hitchcock, D. D.†	Springfield			Harvard	1767	May 1,	1771	April 6,	1780	Feb. 27, 1803	59
	Daniel Oliver	Boston		about 1754	Dartmouth	1785	Aug. 28,	1787	Aug.	1797		
	Moses Dow	Atkinson, N. H.	Feb. 4,	1771	Dartmouth	1796	March 18,	1801	April 1,	1813		
	Humphrey C. Perley†	(See Methuen)					Dec. 2,	1818	June 13,	1821		
	Ebenezer Poor	Danvers	March 24,	1796	Dartmouth	1818	Oct. 29,	1823	March 12,	1829		
	Ebenezer Robinson *ut*	Palmer	Dec. 13,	1801	———		Oct. 13,	1830	Feb. 4,	1833		
3d ch.	Joseph Emerson	Hollis, N. H.	Oct. 13,	1777	Harvard	1798	Sept. 21,	1803	Sept. 21,	1816	(See Saugus)	
	David Oliphant†	Waterford, N. Y.	Nov. 9,	1791	Union	1809	Feb. 18,	1818	Feb. 25,	1834		
Boxford, 1st ch.	Thomas Symmes	Bradford	Feb. 1,	1678	Harvard	1698	Dec. 30,	1702	April,	1708	(See Bradford)	
	John Rogers	Salem			Harvard	1705		1709	about	1743	about 1755	
	Elizur Holyoke	Boston	May 11,	1731	Harvard	1750	Jan. 30,	1759			March 31, 1806	75
	Isaac Briggs†	Halifax		about 1775	Brown	1795	Sept.	1808	Dec. 3,	1833		
2d ch.	John Cushing	Salisbury			Harvard	1729	Dec. 29,	1736			Jan. 25, 1772	63
	Moses Hale	Newbury			Harvard	1771	Nov. 16,	1774			May 26, 1786	38
	Peter Eaton, D. D.	Haverhill	March 15,	1756	Harvard	1787	Oct. 7,	1789				
Bradford, 1st ch.	Zechariah Symmes	Charlestown			Harvard	1657	Dec. 27,	1682			March 22, 1707	71
	Thomas Symmes†	(See Boxford)					Dec.	1708			Oct. 6, 1725	48
	Joseph Parsons	Brookfield			Harvard	1720	June 8,	1726			May 4, 1765	63
	Samuel Williams, LL. D.	Waltham	April 23,	1743	Harvard	1761	Nov. 20,	1765	Jan. 14,	1780	Jan. 2, 1817	74
	Jonathan Allen	Braintree			Harvard	1774	June 5,	1781			March 6, 1827	78
	Ira Ingraham†	Cornwall, Vt.		about 1796	Middlebury	1815	Dec. 1,	1824	April 5,	1830		
	Loammi Ives Hoadly†	Northford, Ct.			Yale	1817	Oct. 13,	1830	Jan. 28,	1833		
	Moses Coleman Searle†	Rowley	Sept. 17,	1797	Princeton	1821	Jan. 30,	1833	April,	1834		
2d ch.	William Balch	Beverly			Harvard	1724	June 7,	1728			Jan. 12, 1792	88
	Ebenezer Dutch	Ipswich			Brown	1776	Nov. 17,	1779			Aug. 4, 1813	62
	Gardner Braman Perry	Norton	Aug. 9,	1783	Union	1804	Sept. 28,	1814				

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A List of the Congregational and Presbyterian Ministers,

WHO HAVE BEEN SETTLED IN THE COUNTY OF ESSEX, MASS., FROM ITS FIRST SETTLEMENT TO THE YEAR 1834.

EXPLANATIONS.—Those persons with a ‡ after their names, were settled as colleagues; those with a † were installed; those with *u* are Unitarians; those with *p* are Presbyterians; those with nothing are Congregational Trinitarians. A —— in the column of *graduated*, shows that the individual did not remain long enough to receive a degree; the same mark in the column *where educated*, shows that he did not enter college; and a * in the place for graduating, is preceded by the college where, and is succeeded by the year when, he received an honorary degree.

BY REV. JOSEPH B. FELT, LATE OF HAMILTON, MASS.

Towns & Churches.	*Ministers.*	*Native Place.*	*Born.*	*Where Ed.*	*Grad.*	*Settlement.*	*Resignation.*	*Death.*	*Age*
Amesbury, 1st ch.	Thomas Wells			Harvard	*1703	1672		July 10, 1734	87
	Edmund March	Newbury		Harvard	1722	1723		March 6, 1791	88
	Elisha Odlin	Exeter, N. H.		Harvard	1731	1744		Jan. 21, 1752	41
	Thomas Hibbert	Rowley (?)		Harvard	1748	Nov. 6, 1754		Sept. 1793	66
	Benjamin Bell	Duchess Co., N. Y.	Jan. 21, 1752	Yale	1779	Oct. 13, 1784	March, 1790		
	Stephen Hull			——		1799	1811		
	Benjamin Sawyer†	Boothbay, Me.	Sept. 22, 1782	Dartmouth	1808	June 19, 1816			
2d ch.	Paine Wingate	Hampton, N. H.	1703	Harvard	1723	June 15, 1726		Feb. 17, 1786	83
	Francis Welch	Plaistow, N. H.	May 31, 1766	Harvard	1787	June 3, 1789		Dec. 15, 1793	28
	David Smith	Ipswich	July 23, 1761	Harvard	1790	Jan. 28, 1795	May 22, 1800		
	Samuel Mead†	(See Danvers)				June 6, 1804		March 28, 1818	54
	Moses Welch	Plaistow, N. H.	1784	——		about 1819	about 1824	(See Haverhill)	
	Peter Sidney Eaton	Boxford	Oct. 7, 1798	Harvard	1818	Sept. 20, 1826			
Unit. ch. of Amesbury and Salisbury	David Damont	East Sudbury	1786	Harvard	1811	June 25, 1829	April 1, 1832		
2d Congregational ch. of Amesbury and Salisbury	Joseph Hardy Towne†	Salem	May 27, 1805	Yale	1827	March 5, 1834			
Andover, 1st ch.	John Woodbridge	Stanton, Eng.	1613	Oxford		Oct. 24, 1645	1647	March 17, 1695	82
	Francis Dane	England	1615			1648		Feb. 17, 1697	82
	Thomas Barnard‡	Hartford, Conn.	1656	Harvard	1679	1682		Oct. 13, 1718	62
	John Barnard	Andover	Feb. 26, 1691	Harvard	1709	April 8, 1719		June 14, 1758	68
	William Symmes	Charlestown		Harvard	1750	Nov. 1, 1758		May 3, 1807	79
	Bailey Loring *u*	Duxbury	Dec. 10, 1786	Brown	1807	Sept. 19, 1810			

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2d ch.	Samuel Phillips	Salem	Feb. 17,	1690	Harvard	1708	Oct. 17,	1711			June 5,	1771	82
	Jonathan French	Braintree	Jan. 30,	1740	Harvard	1771	Sept. 22,	1772			July 28,	1809	70
	Justin Edwards, D. D.	West Hampton	April 25,	1787	Williams	1810	Dec. 2,	1812	Oct. 1,	1827			
	Milton Badger	Coventry, Ct.	May 6,	1800	Yale	1823	Jan. 3,	1828					
West ch.	Samuel Cram Jackson	Dorset, Vt.	March 13,	1802	Middlebury	1821	June 6,	1827					
Beverly, 1st ch.	John Hale	Charlestown	June 3,	1636	Harvard	1657	Sept. 20,	1667			May 15,	1700	64
	Thomas Blowers	Cambridge	Aug. 1,	1677	Harvard	1695	Oct. 29,	1701			June 17,	1729	52
	Joseph Champney	Cambridge			Harvard	1721	Dec. 10,	1729			Feb. 23,	1773	69
	J. Willard, D. D. LL. D.†	Biddeford, Me.	Dec. 29,	1738	Harvard	1765	Nov. 25,	1772	Dec. 19,	1781	Sept. 25,	1804	66
	Joseph McKean, D. D.	Londonderry, N. H.	Oct. 15,	1757	Dartmouth	1774	May 11,	1785	Aug. 23,	1802	July 15,	1807	50
	Abiel Abbot, D. D.†	(See Haverhill)					Dec. 14,	1803			June 7,	1823	58
	Christopher T. Thayer *u*	Lancaster	June 5,	1805	Harvard	1824	Jan. 27,	1830					
2d ch.	John Chipman	Barnstable			Harvard	1711	Dec. 28,	1715			March 23,	1775	84
	Enos Hitchcock, D. D.†	Springfield			Harvard	1767	May 1,	1771	April 6,	1780	Feb. 27,	1803	59
	Daniel Oliver	Boston		about 1754	Dartmouth	1785	Aug. 28,	1787	Aug.	1797			
	Moses Dow	Atkinson, N. H.	Feb. 4,	1771	Dartmouth	1796	March 18,	1801	April 1,	1813			
	Humphrey C. Perley†	(See Methuen)					Dec. 2,	1818	June 13,	1821			
	Ebenezer Poor	Danvers	March 24,	1796	Dartmouth	1818	Oct. 29,	1823	March 12,	1829			
	Ebenezer Robinson *w*†	Palmer	Dec. 13,	1801	———		Oct. 13,	1830	Feb. 4,	1833			
3d ch.	Joseph Emerson	Hollis, N. H.	Oct. 13,	1777	Harvard	1798	Sept. 21,	1803	Sept. 21,	1816	(See Saugus)		
	David Oliphant†	Waterford, N. Y.	Nov. 9,	1791	Union	1809	Feb. 18,	1818	Feb. 25,	1834			
Boxford, 1st ch.	Thomas Symmes	Bradford	Feb. 1,	1678	Harvard	1698	Dec. 30,	1702	April,	1708	(See Bradford)		
	John Rogers	Salem			Harvard	1705		1709	about	1743	about	1755	
	Elizur Holyoke	Boston	May 11,	1731	Harvard	1750	Jan. 30,	1759			March 31,	1806	75
	Isaac Briggs†	Halifax	about	1775	Brown	1795	Sept.	1808	Dec. 3,	1833			
2d ch.	John Cushing	Salisbury			Harvard	1729	Dec. 29,	1736			Jan. 25,	1772	63
	Moses Hale	Newbury			Harvard	1771	Nov. 16,	1774			May 26,	1786	38
	Peter Eaton, D. D.	Haverhill	March 15,	1756	Harvard	1787	Oct. 7,	1789					
Bradford, 1st ch.	Zechariah Symmes	Charlestown			Harvard	1657	Dec. 27,	1682			March 22,	1707	71
	Thomas Symmes†	(See Boxford)					Dec.	1708			Oct. 6,	1725	48
	Joseph Parsons	Brookfield			Harvard	1720	June 8,	1726			May 4,	1765	63
	Samuel Williams, LL. D.	Waltham	April 23,	1743	Harvard	1761	Nov. 20,	1765	Jan. 14,	1780	Jan. 2,	1817	74
	Jonathan Allen	Braintree			Harvard	1774	June 5,	1781			March 6,	1827	78
	Ira Ingraham†	Cornwall, Vt.		about 1796	Middlebury	1815	Dec. 1,	1824	April 5,	1830			
	Loammi Ives Hoadly†	Northford, Ct.			Yale	1817	Oct. 13,	1830	Jan. 28,	1833			
	Moses Coleman Searle†	Rowley	Sept. 17,	1797	Princeton	1821	Jan. 30,	1833	April,	1834			
2d ch.	William Balch	Beverly			Harvard	1724	June 7,	1728			Jan. 12,	1792	88
	Ebenezer Dutch	Ipswich			Brown	1776	Nov. 17,	1779			Aug. 4,	1813	62
	Gardner Braman Perry	Norton	Aug. 9,	1783	Union	1804	Sept. 28,	1814					

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Towns & Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Danvers, 1st ch.	James Bailey	Newbury	Sept. 12, 1650	Harvard	1669	Oct. 1671	1680		
	George Burroughs	Salem (?)		Harvard	1670	Nov. 25, 1680	1683	Aug. 19, 1692	
	Deodat Lawson	Boston (?)				1683	1688		
	Samuel Parris	London	1653	Harvard	——	Nov. 15, 1689	June, 1696		
	Joseph Green			Harvard	1695	Nov. 10, 1698		Oct. 26, 1715	
	Peter Clark	Watertown		Harvard	1712	June 5, 1717		June 10, 1768	76
	Benj. Wadsworth, D. D.	Milton	July 29, 1750	Harvard	1769	Dec. 23, 1772		Jan. 18, 1826	76
	Milton Palmer Braman	Rowley	Aug. 6, 1799	Harvard	1819	April 12, 1826			
2d ch.	Benjamin Prescott	Concord	Sept. 16, 1687	Harvard	1709	Sept. 23, 1713	Nov. 16, 1756	May 28, 1777	90
	Nathan Holt	Andover		Harvard	1757	Jan. 3, 1759		Aug. 2, 1792	68
	Samuel Mead	Rochester	Dec. 18, 1764	Brown	1788	Jan. 8, 1794	Jan. 1803	(See Amesbury)	
	Samuel Walker	Haverhill	Jan. 27, 1779	Dartmouth	1802	Aug. 14, 1805		July 7, 1826	48
	George Cowles	New Hartford, Ct.	March 11, 1798	Yale	1821	Sept. 12, 1827			
Unitarian Society	Charles Chauncy Sewall	Marblehead	May 10, 1802	Harvard	*1832	April 11, 1827			
Gloucester, 1st ch.	John Lyford					1625	1626		
	Thomas Rashly					1640			
	Richard Blynman					1641	1648		
	William Perkins	London	Aug. 25, 1607			1650	1655	(See Topsfield)	
	John Emerson	Ipswich		Harvard	1656	Oct. 6, 1663		Dec. 2, 1700	
	John White	Brooklyn		Harvard	1699	April 21, 1703		Jan. 16, 1760	83
	Samuel Chandler††	Andover	1713	Harvard	1735	Nov. 13, 1751		April 16, 1775	62
	Eli Forbes, D. D.†	Westborough	Oct. 1726	Harvard	1751	June 5, 1776		Dec. 14, 1804	79
	Perez Lincoln	Hingham	Jan. 21, 1777	Harvard	1798	Aug. 3, 1805		June 3, 1811	35
	Levi Hartshorn	Amherst, N. H.	March, 1789	Dartmouth	1813	Oct. 18, 1815		Sept. 27, 1819	31
	Hosea Hildreth	Chelmsford	June 2, 1782	Harvard	1805	Aug. 3, 1825		Dec. 31, 1833	
	Luther Hamilton†u	Conway		Williams	1817	1834			
2d ch.	Samuel Tompson	Newbury	Sept. 1, 1691	Harvard	1710	Nov. 28, 1716		Dec. 8, 1724	34
	Richard Jaques	Newbury	April 1, 1700	Harvard	1720	Nov. 3, 1725		April 12, 1777	78
	Daniel Fuller	Middleton	Aug. 20, 1740	Harvard	1764	Jan. 10, 1770	1821	May 23, 1829	89
3d ch.	Benjamin Bradstreet	Newbury		Harvard	1725	Sept. 18, 1728		May 31, 1762	
	John Wyeth	Cambridge	March 1, 1743	Harvard	1760	Feb. 5, 1766	1768	Feb. 2, 1811	68
	Obadiah Parsons	Gloucester	April 5, 1747	Harvard	1768	Nov. 11, 1772	Nov. 15, 1779	(See Lynn)	
	Ezra Leonard	Raynham		Brown	1801	Dec. 5, 1804		April 22, 1832	57
New ch.	Moses Sawyer†	Salisbury, N. H.	March 11, 1776	Dartmouth	1799	March 2, 1831			
4th ch.	John Rogers	Kittery, Me.		Harvard	1739	1743–4		Oct. 4, 1782	65
5th ch.	Ebenezer Cleaveland	Canterbury, Ct.	Jan. 5, 1725	Yale	1748	Dec. 1755		July 4, 1805	81
	David Jewett	Hollis, N. H.	July 16, 1773	Dartmouth	1801	Oct. 30, 1805			
Evangelical ch.	Charles S. Porter	Ashfield	Dec. 9, 1804	Amherst	1827	Aug. 1, 1832			

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Hamilton, 1st ch.	Joseph Barlow Felt†	Salem	Dec. 22,	1789	Dartmouth	1813	June 16,	1824	Dec. 4,	1833			
	George W. Kelly	Greenbriar Co., Va.	Aug. 5,	1808	Ohio Univ.	1830	July 3,	1834					
Haverhill, 1st ch.	John Ward	Haverhill, Eng.	Nov. 5,	1606				1641			Dec. 27,	1693	88
	Benjamin Rolf	Newbury	Sept. 13,	1662	Harvard	1684	Jan. 7,	1694			Aug. 29,	1708	46
	Joshua Gardner			1687	Harvard	1707	Jan. 10,	1711			March 21,	1715	28
	John Brown	Cambridge		1696	Harvard	1714	May 13,	1719			Dec. 2,	1742	46
	Edward Barnard	Andover	June 15,	1720	Harvard	1736	April 27,	1743			Jan. 26,	1774	54
	John Shaw	Bridgewater	Nov. 7,	1747	Harvard	1772	March 12,	1777			Sept. 29,	1794	47
	Abiel Abbot, D. D.	Andover	Aug. 17,	1770	Harvard	1792	June 8,	1795	June 13,	1803	(See Beverly)		
	Joshua Dodge	Hamilton	Sept. 21,	1779	Dartmouth	1806	Dec. 21,	1808	June 18,	1827			
	Dudley Phelps	Hebron, Ct.	Jan. 25,	1798	Yale	1823	Jan. 9,	1828	Aug. 28,	1833			
Central ch.	Joseph Whittlesey†	Washington, Ct.	Dec. 8,	1798	Yale	1825	Aug. 28,	1833					
North ch.	James Cushing	Salisbury		1705	Harvard	1725	Dec. 2,	1730			May 13,	1764	59
	Gyles Merrill	Salisbury	March 23,	1739	Harvard	1759	March 6,	1765			April 27,	1801	63
	Moses Welch†	(See Amesbury)					Dec. 26,	1826	Feb. 17,	1831	(See Ipswich)		
	Samuel H. Peckham†	Petersham	Sept. 19,	1793	———		Feb. 23,	1831					
3d ch.	Samuel Bachellor	Reading		1707	Harvard	1731	July,	1735	Oct. 9,	1761	March 19,	1796	89
	Phineas Adams	Rowley		1741	Harvard	1762	Jan. 9,	1771			Nov. 17,	1801	60
	Moses Gill Grosvenor	Paxton	Sept. 23,	1796	Dartmouth	1822	Dec. 27,	1826		1828			
	Abijah Crosst	Methuen	Oct. 25,	1793	Dartmouth	1821	May 18,	1831					
East ch.	Benjamin Parker	Bradford		1714	Harvard	1737	Nov.	1744	Jan. 22,	1777	Nov. 29,	1790	76
	Nehemiah Ordway	Amesbury			Harvard	1764		1789		1794			
	Isaac Tompkins	Dartmouth	April 16,	1761	Brown	*1795	Jan. 7,	1797			Nov. 21,	1826	66
	John Hathaway Stevens	(See Metouen)			———		April,	1828	April,	1833			
Ipswich, 1st ch.	Thomas Parker	Wiltshire, Eng.		1596	Oxford		May,	1634		1635	(See Newbury)		
	Nathaniel Ward	Haverhill, Eng.		1570	Cambridge		June,	1634	Feb. 20,	1637		1653	83
	Nathaniel Rogers	Haverhill, Eng.		1598	Cambridge		Feb. 20,	1638			July 3,	1655	57
	John Norton	Starford, Eng.	May 6,	1606	Cambridge		Feb. 20,	1638		1652	April 5,	1663	57
	Thomas Cobbet†	Newbury, Eng.		1608	Oxford			1656			Nov. 5,	1685	77
	William Hubbard	England		1621	Harvard	1642		1656			Sept. 14,	1704	83
	John Rogers	Assington, Eng.		1630	Harvard	1649		1656	Aug. 12,	1683	July 2,	1684	54
	John Dennison	Ipswich		1665	Harvard	1684		1686			Sept. 14,	1689	24
	John Rogers	Ipswich	July 7,	1666	Harvard	1684	Oct. 12,	1692			Dec. 28,	1745	80
	Jabez Fitch	Norwich, Ct.		1671	Harvard	1694	Oct. 24,	1703	Nov. 17,	1724	Nov. 22,	1746	75
	Nathaniel Rogers	Ipswich	March 4,	1704	Harvard	1721	Oct. 18,	1727			May 10,	1775	72
	Timothy Symmes	Scituate		1716	Harvard	1733		1752			April 6,	1756	41
	Levi Frisbie†	Branford, Ct.		1748	Dartmouth	1771	Feb. 7,	1776			Feb. 25,	1806	58
	David Tenney Kimball	Branford	Nov. 23,	1782	Harvard	1803	Oct. 8,	1806					
2d ch.	Jeremiah Shepard	Cambridge	Aug. 11,	1648	Harvard	1669		1677		1680	(See Lynn)		

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Towns & Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Ipswich (*continued*)	John Wise	Roxbury	Aug. 1652	Harvard	1673	Aug. 12, 1683		April 8, 1725	73
	Theophilus Pickering	Salem	Sept. 28, 1700	Harvard	1719	Oct. 13, 1727		Oct. 7, 1747	48
	Nehemiah Porter	Ipswich	March 20, 1720	Harvard	1745	Jan. 3, 1750	June, 1766	Feb. 29, 1820	100
3d ch.	Samuel Wigglesworth	Malden	Feb. 4, 1689	Harvard	1707	Oct. 27, 1714		Sept. 3, 1768	80
	Manasseh Cutler, LL. D., A. A. S., S. H. S., &c.	Killingly, Ct.	May 3, 1744	Yale	1765	Sept. 11, 1771		July 28, 1823	80
4th ch.	John Cleaveland	Canterbury, Ct.	April 11, 1722	Yale	*1764	Feb. 25, 1747		April 22, 1799	78
	Josiah Webster	Chester, N. H.	Jan. 16, 1772	Dartmouth	1792	Nov. 13, 1799	July 23, 1806		
	Thomas Holt†	Meriden, Ct.	Nov. 9, 1762	Yale	1784	Jan. 25, 1809	April 20, 1813		
	Robert Crowell	Salem	Dec. 9, 1787	Dartmouth	1811	Aug. 10, 1814			
5th ch.	John Walley	Boston	1716	Harvard	1734	Nov. 4, 1747	Feb. 22, 1764	March 2, 1784	68
	Joseph Dana, D. D.	Pomfret, Ct.	Nov. 2, 1742	Yale	1760	Nov. 5, 1765		Nov. 16, 1827	86
	Daniel Fitz‡	Sandown, N. H.	May 28, 1795	Dartmouth	1818	June 28, 1826			
Line Brook ch.	George Leslie	Scotland		Harvard	1748	Nov. 15, 1749	Nov. 30, 1779	Sept. 11, 1800	72
	Gilbert T. Williams	Fogg's Manor, N. J.	Oct. 8, 1761	Dartmouth	1784	Aug. 1788	May 6, 1813	(See Newbury)	
	David Tullar	(See Rowley)				1823	1831		
	Moses Welch	(See Amesb. & Hav.)				Jan. 1, 1831	1834		
Lynn, 1st ch.	Stephen Batchelor	England	1561			1632	1636	1661	100
	Samuel Whiting	Boston, Eng.	Nov. 20, 1597	Cambridge		Nov. 8, 1636		Dec. 11, 1679	83
	Thomas Cobbet	Newbury, Eng.	1608			1637	1656	(See Ipswich)	
	Jeremiah Shepard	(See Ipswich)				Oct. 6, 1680		June 3, 1720	72
	Joseph Whiting	Lynn	1641	Harvard	1661	Oct. 6, 1680	1682	April 7, 1723	82
	Nathaniel Henchman	Boston	Nov. 22, 1700	Harvard	1717	Dec. 1720		Dec. 23, 1761	62
	John Treadwell	Ipswich	Sept. 20, 1738	Harvard	1758	March 2, 1763	1782	Jan. 5, 1811	73
	Obadiah Parsons†	(See Gloucester)				Feb. 4, 1784	July 16, 1792	Dec. 1801	55
	Thos. Cushing Thatcher	Malden	Oct. 11, 1771	Harvard	1790	Aug. 13, 1794	Feb. 13, 1813		
	Isaac Hurd	Charlestown	Dec. 1785	Harvard	1806	Sept. 15, 1813	May 22, 1816		
	Otis Rockwood	Chesterfield, N. H.	May 1, 1791	Middlebury	1813	July 1, 1818	June 6, 1832		
	David Peabody	Topsfield	April 16, 1805	Dartmouth	1828	Nov. 15, 1832			
2d ch.	Nathaniel Sparhawk	Cambridge	1694	Harvard	1715	Aug. 17, 1720	July 1, 1731	May 7, 1732	38
	Stephen Chase	Newbury	1708	Harvard	1728	Nov. 24, 1731	1755	Jan. 1778	70
	Benjamin Adams	Newbury	May 8, 1719	Harvard	1738	Nov. 5, 1755		May 4, 1777	58
	Joseph Mottey	Salem	May 14, 1756	Dartmouth	1778	Sept. 24, 1782		July 9, 1821	66
3d ch.	Edward Cheever	Lynn	May 2, 1717	Harvard	1737	Dec. 5, 1739	1747	Aug. 24, 1794	78
	Joseph Roby	Boston	1724	Harvard	1742	Aug. 1752		Jan. 31, 1803	79
	William Frothingham	Cambridge	March 14, 1777	Harvard	1799	Sept. 26, 1804	May 7, 1817		
Unitarian ch.	James Dimon Green	Malden	Sept. 8, 1798	Harvard	1817	Nov. 3, 1824	Aug. 4, 1828		

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	David Hatch Barlow	Windsor, Vt.			Harvard	1824	Dec. 29,	1829	April,	1833			
	Samuel D. Robbins	Lynn	March 7,	1812	———		Nov. 13,	1833					
Lynnfield ch.	Joseph Searl	Rowley	Dec. 2,	1789	Dartmouth	1815	Jan. 21,	1824	Sept. 27,	1827			
	Josiah Hill†	(See Methuen)					Oct. 23,	1833					
Manchester ch.	Ralph Smith	England						1635			March 1,	1662	
	John Winborn							1680		1689			
	John Eveleth	Ipswich			Harvard	1689	Oct. 1,	1689		1695			
	John Emerson	Gloucester		1670	Harvard	1689		1695		1698	June 21,	1732	62
	Nicholas Webster				Harvard	1695		1699		1715			
	Ames Cheever	Marblehead			Harvard	1707	Nov. 7,	1716	Feb. 21,	1744	Jan. 15,	1756	69
	Benjamin Tappan	Newbury			Harvard	1742	Dec. 11,	1745			May 6,	1790	70
	Ariel Parish	Lebanon, Ct.	Nov. 29,	1764	Dartmouth	1788	April 4,	1792			May 20,	1794	30
	Abraham Randall	Stow	Oct. 5,	1771	Harvard	1798	Sept. 2,	1802	Sept.	1808			
	James Thurston†	Exeter, N. H.	March 17,	1769	———		April 19,	1809	June 17,	1819			
	Samuel Moody Emerson†	Conway	Nov. 13,	1785	Williams	1810	Sept. 12,	1821					
Marblehead, 1st ch.	William Walton	England						1637				1668	
	Samuel Cheever	New Haven, Ct.	Sept. 22,	1639	Harvard	1659	Aug. 13,	1684			May 29,	1724	85
	John Barnard‡	Boston	Nov. 6,	1681	Harvard	1700	July 16,	1716			Jan. 24,	1770	89
	William Whitwell‡				N. Jersey	1758	Aug. 25,	1762			Nov. 8,	1781	45
	Ebenezer Hubbard	Concord			Harvard	1777	Jan. 1,	1783			Oct. 15,	1800	43
	Samuel Dana	Ipswich	May 7,	1778	Harvard	1796	Oct. 7,	1801					
	Samuel W. Cozzens‡	Mayfield, N. Y.	Oct. 25,	1801	Middlebury	1828	Aug. 8,	1832					
2d ch.	Edward Holyoke	Boston	June 25,	1689	Harvard	1705	April 25,	1716	July 25,	1737	June 1,	1769	80
	Simon Bradstreet	Charlestown			Harvard	1728	Jan. 4,	1738			Oct. 5,	1771	63
	Isaac Story‡	Boston			N. Jersey	1768	May 1,	1771	Feb. 4,	1802	Oct. 23,	1816	67
	Hezekiah May	Haddam, Ct.			Yale	1793	June 22,	1803	Jan. 27,	1808			
	John Bartlett	Concord	May 23,	1784	Harvard	1805	May 22,	1811					
Methuen, 1st ch.	Christopher Sargent	Amesbury			Harvard	1725	Nov. 5,	1729			March 20,	1790	84
	Simon Finley Williams‡	Windham, N. H.			Dartmouth	1785	Dec. 23,	1786	Aug. 16,	1791			
	Humphrey Clark Perley	Boxford	Dec. 24,	1761	Dartmouth	1791	Dec. 2,	1795	May 24,	1815	(See Beverly)		
	Jacob Weed Eastman	Sandwich, N. H.			———		Dec. 13,	1815	Oct. 16,	1828			
	Spencer Field Beard	Brookfield	July 4,	1799	Amherst	1824	Jan. 22,	1829	April 25,	1832			
	Sylvester G. Pierce†	Wilmington, Vt.		1796	Union	———	June 27,	1832					
2d ch.	Eliphaz Chapman	Newmarket, N. H.			———		Nov.	1772		1777			
	John Haihaway Stevens	Canterbury, Ct.			———		March 18,	1791	March 10,	1795	(See Haverhill)		
	Josiah Hill	Bedford	July 11,	1792	———		April 9,	1832	April 9,	1833	(See Lynnfield)		
Middleton, 1st ch.	Andrew Peters	Andover			Harvard	1723	Nov. 26,	1729			Oct. 6,	1756	55
	Elias Smith	Reading			Harvard	1753	July,	1759			Oct. 18,	1792	63
	Solomon Adams	Acton	March 18,	1762	Harvard	1788	Oct. 23,	1793			Sept. 4,	1813	52

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Towns & Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Middleton (*con.t'd.*)	Ebenezer Hubbard†	(See Newbury)				Nov. 27, 1816	April 29, 1828		
	Forrest Jefferds†	Wells, Me.	Aug. 4, 1794	———		May 2, 1832			
Newbury, 1st ch.	Thomas Parker	(See Ipswich)				1635		April 24, 1677	82
	James Noyes	Choulderton, Eng.	1608	Oxford		1635		Oct. 22, 1656	48
	John Richardson			Harvard	1666	Oct. 20, 1675		April 27, 1696	50
	Christopher Toppan	Newbury	Dec. 15, 1671	Harvard	1691	Sept. 9, 1696		July 23, 1747	76
	John Tucker, D. D.‡	Amesbury		Harvard	1741	Nov. 10, 1745		March 22, 1792	73
	Abraham Moore	Londonderry, N. H.		Dartmouth	1789	March 23, 1796		June 24, 1801	33
	John S. Popkin, D. D.†	Boston	June 19, 1771	Harvard	1792	Sept. 19, 1804	Oct. 5, 1815		
	Leonard Withington	Dorchester	Aug. 9, 1789	Yale	1814	Oct. 31, 1816			
2d ch.	Samuel Belcher	Ipswich		Harvard	1659	Nov. 10, 1698	1711	Aug. 30, 1714	74
	John Tufts	Medford		Harvard	1708	June 30, 1714	March 2, 1738		
	Thomas Barnard	Andover	Aug. 17, 1716	Harvard	1732	Jan. 31, 1739	Jan. 18, 1751	(See Salem)	
	Moses Hale	Newbury	Jan. 18, 1715	Harvard	1734	Feb. 20, 1752		Jan. 15, 1779	64
	True Kimball	Plaistow, N. H.	Jan. 28, 1757	Harvard	1778	Nov. 20, 1782	May 1, 1797	July 16, 1816	60
	Samuel Tomb, *pt*	Salem, N. Y.				Nov. 28, 1798	Jan. 1808	March 28, 1832	65
	Ebenezer Hubbard	Marblehead		Harvard	1805	May 11, 1809	Oct. 16, 1811	(See Middleton)	
	Gilbert T. Williams†	(See Ipswich)				June 1, 1814	Sept. 26, 1821	Sept. 24, 1824	63
3d ch.	John Lowell	Boston	March 14, 1704	Harvard	1721	Jan. 19, 1726		May 15, 1767	64
	Thomas Carey	Charlestown	Oct. 18, 1745	Harvard	1761	May 11, 1768		Nov. 24, 1808	64
4th ch.	William Johnson	Newbury	May 31, 1706	Harvard	1727	Sept. 5, 1732		Feb. 22, 1772	66
	David Tappan, D. D.	Manchester	April 21, 1752	Harvard	1771	April 18, 1774	Dec. 1792	Aug. 27, 1803	52
	Leonard Woods, D. D.	Princeton	June 19, 1774	Harvard	1796	Dec. 5, 1798	May 26, 1808		
	John Kirby	Middletown, Ct.	June 30, 1783	Union	1807	June 12, 1816		Dec. 5, 1818	36
5th ch.	Oliver Noble	Coventry, Ct.		Yale	1757	Sept. 1, 1762		Dec. 15, 1792	56
Belleville ch.	James Miltimore†	Londonderry, N. H.	Jan. 4, 1755	Dartmouth	1774	April 27, 1808			
	John C. March‡	Newburyport	Oct. 9, 1805	Yale	1825	March 1, 1832			
Byfield ch.	Moses Hale	Newbury	July 10, 1678	Harvard	1699	Nov. 17, 1706		Jan. 16, 1744	66
	Moses Parsons	Gloucester		Harvard	1736	June 20, 1744		Dec. 14, 1783	68
	Elijah Parish, D. D.	Lebanon, Ct.	Nov. 7, 1762	Dartmouth	1785	Dec. 20, 1787		Oct. 15, 1825	63
	Isaac R. Barbour†	Bridport, Vt.	Feb. 14, 1794	Middlebury	1819	Dec. 20, 1827	April, 1833		
	Henry Durant	Acton	June 18, 1802	Yale	1827	Dec. 25, 1833			
Presbyterian ch.	Jonathan Parsons†	West Springfield		Yale	1729		1746	July 19, 1776	
West Newbury 1st	Henry Clark Wright	Sharon, Ct.		———		June 21, 1826	July, 1833		
	Benjamin Ober	Beverly	April 4, 1805	Amherst	———	Jan. 1, 1834			
2d ch.	Elijah Demond	Barre		Dartmouth	1816	March 7, 1821	Aug. 22, 1826		
	Paul Couch, Jr.	Newburyport		Dartmouth	1823	March 21, 1827	Aug. 14, 1828		
	John Q. A. Edgell	Westminster, Vt.	Aug. 15, 1802	Univ. Vt.	1827	Sept. 19, 1832			

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Newburyport, 1st ch.	John Andrews, D. D. *a*	Hingham	March 8,	1764	Harvard	1786	Dec. 10,	1788	May 1,	1830			
	Thomas Bailey Fox *a*	Boston	Aug. 20,	1808	Harvard	1828	Aug. 3,	1831					
North ch.	Christopher B. Marsh	Boston			Harvard	1761	Oct. 19,	1768			Dec. 3,	1773	80
	Samuel Spring, D. D.	Northbridge	Feb. 27,	1746	N. Jersey	1771	Aug. 6,	1777			March 4,	1819	74
	Luther F. Dimmick	Shaftsbury, Vt.	Nov. 15,	1790	Haml. N.Y.	1816	Dec. 8,	1819					
4th ch.	Charles W. Milton	London, Eng.	Nov. 29,	1767			March 20,	1794					
Presbyterian, 1st ch.	John Murray	Antrim Co., Ireland	May 22,	1742	Edin. Univ.		Jan. 4,	1781			March 13,	1793	51
	Daniel Dana, D. D.	Ipswich	July 24,	1771	Dartmouth	1788	Nov. 19,	1794	Nov. 19,	1820	(See 2d P. ch.)		
	Samuel P. Williams†	Weathersfield, Ct.	Feb. 22,	1779	Yale	1796	Feb. 8,	1821			Dec. 23,	1826	48
	John A. Proudfit	Salem, N. Y.		1803	Union	1821	Oct. 4,	1827	Feb.	1833			
Presbyterian, 2d ch.	John Boddily†	Bristol, Eng.	April 12,	1755			June 28,	1797			Nov. 4,	1802	48
	John Giles†	Monmouthshire, En.	April 12,	1755			July 20,	1803			Sept. 28,	1824	70
	William Ford‡	Scotland					Aug. 11,	1824	March 23,	1826			
	Daniel Dana, D. D.	(See 1st P. ch.)					May 24,	1826					
Rowley, 1st ch.	Ezekiel Rogers	Weathersfield, Eng.		1590	Cambridge		Dec. 3,	1639			Jan. 23,	1661	71
	Samuel Phillips	Boxford, Eng.		1625	Harvard	1650		1650			April 22,	1696	71
	Samuel Shepard	Cambridge		1641	Harvard	1658	Nov. 15,	1665			April 7,	1668	27
	Edward Payson	Roxbury	June 20,	1657	Harvard	1677	Oct. 25,	1682			Aug. 22,	1732	76
	Jedidiah Jewett	Rowley	June 3,	1705	Harvard	1726	Nov. 19,	1729			May 8,	1774	69
	Ebenezer Bradford	Canterbury, Ct.		1746			Aug. 4,	1782			Jan. 3,	1801	55
	David Tullar†	Shrewsbury, Ct.	Sept. 22,	1748	Yale	1774	Dec. 7,	1803		1810	(See Ipswich)		
	James W. Tucker	Danbury, Ct.		1787	Yale	1807	June 24,	1812	June 24,	1817	Feb. 11,	1819	32
	Willard Holbrook	Uxbridge	April 7,	1792	Brown	1814	July 22,	1818					
2d ch.	James Chandler	Andover			Harvard	1728	Oct. 18,	1732			April 16,	1788	83
	Isaac Braman	Norton	July 5,	1770	Harvard	1794	June 7,	1797					
Salem, 1st ch.	Samuel Skelton	England					Aug. 6,	1629			Aug. 2,	1634	50
	Francis Higginson	England		1587	Cambridge		Aug. 6,	1629			Aug. 6,	1630	43
	Roger Williams	Wales		1599	Oxford			1633		1636	April,	1683	84
	Hugh Peters	Fowey, Eng.		1599	Cambridge	1616	Dec. 21,	1636	Aug. 3,	1641	Oct. 16,	1660	61
	Edward Norris	England					March 18,	1640			April 10,	1659	70
	John Higginson	England	Aug. 6,	1616			Aug. 29,	1660			Dec. 9,	1708	93
	Charles Nicholet	England						1672	April 20,	1676			
	Nicholas Noyes‡	Newbury	Dec. 22,	1647	Harvard	1667	Nov. 14,	1683			Dec. 13,	1717	70
	George Curwin‡	Salem	May 21,	1683	Harvard	1701	May 19,	1714			Nov. 23,	1717	35
	Samuel Fisk	Braintree		1689	Harvard	1708	Oct. 8,	1718		1635	(See Tab. Ch.)		
	John Sparhawk	Bristol		1714	Harvard	1731	Dec. 8,	1736			April 30,	1755	42
	Thomas Barnard†	(See Newbury)					Sept. 18,	1755			Aug. 5,	1776	60
	Asa Dunbar‡	Bridgewater	May 26,	1745	Harvard	1767	July 22,	1772	April 29,	1779	June 22,	1787	43
	John Prince, LL. D.	Boston	July 11,	1751	Harvard	1776	Nov. 10,	1779					

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Towns & Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.		Resignation.		Death.		Age.
Salem (*continued*)	Charles W. Upham *u*‡	St. Johns	May 4, 1802	Harvard	1821	Dec. 8,	1824					
East ch.	Robert Stanton			Harvard	1712	April 8,	1719			May 3,	1727	35
	William Jennison	Watertown		Harvard	1724	May 22,	1728		1736	April 1,	1750	45
	James Diman	Long Island, N. Y.	Nov. 29, 1707	Harvard	1730	May 11,	1737			Oct. 8,	1788	81
	Wm. Bentley, D. D. *u*‡	Boston	June 22, 1759	Harvard	1777	Sept. 24,	1783			Dec. 29,	1819	61
	James Flint, D. D. *u*†	Reading	Dec. 10, 1781	Harvard	1802		1821					
Tabernacle ch.	Samuel Fisk	(See First Ch.)					1735	July 30,	1745	April 10,	1770	81
	Dudley Leavitt	Stratham, N. H.	1720	Harvard	1739	Oct. 24,	1745			Feb. 7,	1762	42
	John Huntingdon	Norwich, Ct.	1736	Harvard	*1763	Sept. 28,	1763			May 30,	1766	30
	Nathl. Whitaker, D. D. *p*	Long Island, N. Y.	Feb. 22, 1732	Princeton	1752	July 28,	1769	Feb. 24,	1784	Jan. 21,	1795	63
	Joshua Spaulding	Killingly, Ct.				Oct. 26,	1785	April 23,	1802	(See Branch C.)		
	Saml. Worcester, D. D.†	Hollis, N. H.	Nov. 1, 1770	Dartmouth	1795	April 20,	1803			June 7,	1821	51
	E. Cornelius, D. D.†‡	Somers, N. Y.	July 31, 1794	Yale	1813	July 21,	1819	Oct.	1826	Feb. 12,	1832	38
	John Payne Cleaveland	Rowley	July 19, 1799	Bowdoin	1821	Feb. 14,	1827	May 14,	1834			
	Samuel M. Worcester†			Harvard	1822	Dec. 3,	1834					
North ch.	Thomas Barnard, D. D.	Newbury	Feb. 5, 1748	Harvard	1766	Jan. 13,	1773			Oct. 1,	1814	67
	John Emery Abbot *u*	Exeter, N. H.	Aug. 6, 1793	Bowdoin	1810	April 20,	1815			Oct.	1819	27
	John Brazer *u*	Worcester		Harvard	1813	Nov. 14,	1820					
South ch.	Daniel Hopkins, D. D.	Waterbury, Ct.	Oct. 16, 1734	Yale	1758	Nov. 18,	1778			Dec. 14,	1814	81
	Brown Emerson‡	Ashby	Jan. 8, 1779	Dartmouth	1802	April 24,	1805					
Branch ch.	Joshua Spaulding†	(See Tab. Ch.)				April 17,	1805		1814	Sept. 26,	1825	65
	Henry Blatchford	Lansingburg, N. Y.		Union	1811	Jan. 6,	1819	Dec. 20,	1820	Sept. 7,	1822	34
	William Williams	Weathersfield, Ct.	Oct. 2, 1797	Yale	1816	July 5,	1821	Feb. 17,	1832	(See Cr. St. Ch.)		
	George Barrell Cheever	Hallowell, Me.	April 17, 1807	Bowdoin	1825	Feb. 13,	1833					
Crombie Street ch.	William Williams†	(See Branch Ch.)				Nov. 22,	1832					
Independent ch.	Henry Colman *u*†	Boston	Sept. 12, 1785	Dartmouth	1805	Feb. 16,	1825	Dec. 7,	1831			
	James W. Thompson *u*†	Barre	Dec. 13, 1805	Brown	1827	March 7,	1832					
Salisbury, 1st ch.	William Worcester	England					1638			Oct. 23,	1662	
	John Wheelwright	England				Dec. 9,	1662			Nov. 15,	1679	
	James Alling	Boston		Harvard	1679	May 4,	1687			March 3,	1696	37
	Caleb Cushing	Scituate				Nov. 9,	1698			Jan. 25,	1752	80
	Edmund Noyes	Newbury		Harvard	1747	Nov. 20,	1751			July 12,	1809	81
2d ch.	Joseph Parsons†	Northampton		Harvard	1697	Nov. 26,	1718			March 13,	1739	69
	Samuel Webster, D. D.	Bradford	Aug. 12, 1718	Harvard	1737	Aug. 12,	1741			July 18,	1796	78
	Andrew Beattie	Chelmsford		Harvard	1795	June 28,	1797			March 16,	1801	34
	William Balch	Danvers	Jan. 17, 1775	Harvard	——	Nov. 17,	1802	May 20,	1816			
Saugus ch.	Joseph Emerson	(See Beverly)				Nov.	1821		1825	May 13,	1833	56
	Ephraim Randall *u*†			Brown	1812	Oct. 3,	1826	Aug. 7,	1827			

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Topsfield ch.	Sidney Holman	Royalston	Jan. 5,	1800	Williams	1830	Jan. 16,	1838					
	William Knight	England								1643			
	William Perkins	London	(See Gloucester)					1655			May 21,	1682	75
	Thomas Gilbert	Scotland		1610			Nov.	1663		1671	Oct. 28,	1673	63
	Jeremiah Hobart	England		1630	Harvard	1650	Oct. 2,	1672	Sept. 21,	1680	March	1715	85
	Joseph Capen	Dorchester	Dec. 20,	1658	Harvard	1667	June 11,	1684			June 30,	1725	67
	John Emerson	Charlestown	Feb. 7,	1707	Harvard	1726	Nov. 27,	1728			July 11,	1774	68
	Daniel Breck	Boston			Princeton	1774	Nov. 17,	1779	May 26,	1788			
	Asahel Huntington	Franklin, Ct.	March 17,	1761	Dartmouth	1786	Nov. 12,	1789			April 22,	1813	53
	Rodney Gove Dennis	New Boston, N. H.	April 17,	1791	Bowdoin	1816	Oct. 4,	1820	May 6,	1829			
	James F. McEwen†	East Hartford, Ct.	Aug. 25,	1793	Dartmouth	1823	May 5,	1830					
Wenham ch.	John Fisk	St. James, Eng.		1601	Cambridge		Oct. 8,	1644		1656	Jan. 14,	1677	76
	Antipas Newman	Rehoboth (?)					Dec.	1663			Oct. 15,	1672	
	Joseph Gerrish	Newbury	March 23,	1650	Harvard	1669	Jan. 13,	1675			Jan. 6,	1720	70
	Robert Ward	Charlestown	Sept. 23,	1694	Harvard	1719	Jan. 25,	1712			July 19,	1732	38
	John Warren	Roxbury	Sept. 18,	1704	Harvard	1725	Jan. 10,	1733			July 15,	1749	45
	Joseph Swain	Reading			Harvard	1744	Oct. 24,	1750			June 9,	1792	71
	Adoniram Judson†	Woodbury, Ct.	June 25,	1751	Yale	1775	Dec. 26,	1792	Oct. 22,	1799	Nov. 25,	1826	76
	Rufus Anderson†	Londonderry, N. H.	March 5,	1765	Dartmouth	1791	July 10,	1805			Feb. 11,	1814	49
	John Smith, D. D.†	Belchertown	March 5,	1766	Dartmouth	1794	Nov. 26,	1817	Sept. 8,	1819	April 7,	1831	66
	Ebenezer P. Sperry†	New Haven, Ct.	June 3,	1785	Middlebury	1808	March 19,	1820					

The clergymen who left England and settled in this country over Congregational churches, were constrained, as is well known, to make this change of residence, because they could not conscientiously conform with the ecclesiastical laws of the British parliament. Such was the severe trial of most among the early ministers in Essex county. The relation of pastor and teacher existed in the early period of our large congregations. This accounts for their often having in that period, two ministers instead of one. It is, also, a noticeable fact, that the Rev. Mr. Skelton, one of the first ministers of Salem, was ordained by lay-ordination, i. e., by the imposition of hands and prayer by laymen.

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Notes.

AMESBURY incorporated April 29, 1668. *First Church.* The records of this church are lost till the settlement of the present minister. Hence, its greater proportion of blanks than usual.—Mr. Wells preached part of his time for the West Parish of Amesbury.—Mr. March seems to have resigned his charge years before he died. He deceased at his son's house in Newbury.—Mr. Hibbert, having difficulty with the greater part of his people, withdrew, accompanied by his friends. These erected a house for him, in which he preached five years.—Mr. Bell was installed over a society composed of members from East Windsor and West Cornish, Vt., Dec. 1, 1790; resigned there 1797; preached in the western country, and is now living in West Amesbury.—Mr. Hull, after going from Amesbury, was settled at Raynham and subsequently at Carlisle.—Mr. Sawyer studied with his father-in-law, Rev. Abijah Wines of Newport, N. H. He was ordained at Cape Elizabeth, Me., Nov. 22, 1809, and resigned Sept. 15, 1813

Second Church.—Mr. Welch studied divinity with Rev. Dr. Cummings of Billerica.—Mr. Smith studied his profession with Rev. Dr. Dana of Ipswich, labored as a missionary in the western country before his ordination; after leaving Amesbury, taught school several years in Salem, moved to Bath, N. H., thence to Portland, and within a year, returned to Bath, N. H.—Mr. Mead studied divinity with Rev. Mr. Judson, of Taunton. He deceased at Cambridge, where he was a patient, afflicted with insanity.—Mr. Welch studied divinity, in part, with Rev. Mr. Dodge of Haverhill, and, in part, at the Theological Institution, at Hampden, afterwards located at Bangor, Me. He was ordained in Maine, and preached there as a missionary. He was not installed over the church in Amesbury.—Mr. Eaton graduated at the Andover Theological Seminary, 1822.

Unitarian Church of Amesbury and Salisbury was formed June 22, 1828.—Mr. Damon was ordained at Lunenburg Feb. 1, 1815, and resigned there Dec. 2, 1827.

Second Congregational Church of Amesbury and Salisbury was formed Dec. 6, 1831. The society connected with this church purchased the meeting-house, occupied by the Unitarian society after Mr. Damon left them. The latter congregation have not obtained another house of worship.—Mr. Towne studied his profession under Rev. Mr. Fairchild of Boston. He was ordained over the new Congregational church in Portsmouth, N. H., June 13, 1832, and resigned there towards the close of 1833.

ANDOVER incorporated May 6, 1646. *First Church* constituted Oct. 24, 1645.—Mr. Woodbridge visited England after leaving Andover; preached there till ejected under Charles II.; returned and lived at Newbury.—Mr. Dane resided at Ipswich before he went to Andover.—Mr. Loring studied his profession with Rev. Dr. Allyn of Duxbury, and at Cambridge college.

Second Church was formed Oct. 17, 1711.—Mr. French studied divinity at Cambridge college.—Dr. Edwards graduated at Andover Theological Seminary 1812, and was installed in Boston, which see.—Mr. Badger studied divinity at Yale college.

West Church gathered Dec. 5, 1826.—Mr. Jackson studied at the Theological Seminary in Andover.

BEVERLY incorporated Oct. 14, 1668. *First Church* was set off from the first church of Salem, March 23, 1657. They had preaching, as a branch of the mother church, from 1650. Joshua and Jeremiah Hobart labored among them till 1664.—Mr. Hale was chaplain in an expedition to Canada 1690.—Dr. Willard became president of Harvard college Dec. 19, 1781.—Dr. McKean studied divinity with Rev. Simon Williams of Windham, N. H., and was installed president of Bowdoin college Sept. 1802.—Dr. Abbot deceased on his arrival at New York, from a tour to the south for his health.—Mr. Thayer studied his profession at the Divinity school of Cambridge.

Second Church formed Dec. 28, 1715.—Dr. Hitchcock was installed at Providence, R. I., Oct. 1, 1783.—Mr. Dow was installed at York, Me., Nov. 9, 1815; resigned there Nov. 18, 1829, and now lives at Plaistow, N. H.—Mr. Poor graduated at Andover Theological Seminary, 1821. He is preaching at Edgartown, Martha's Vineyard.—Mr. Robinson was ordained as an Evangelist, at Greenwich, June 7, 1823, and was installed at Hubbardston, Feb. 20, 1833.

Third Church organized Nov. 9, 1802.—Mr. Oliphant graduated at Andover Theological Seminary 1813, was ordained at Keene, N. H., May 25, 1815, resigned there Dec. 1, 1817, and was installed at Wells, Me., Sept. 24, 1834.

BOXFORD incorporated Aug. 12, 1685. *First Church* was formed 1702.—Mr. Rogers went to reside with his son, minister of Leominster, about 1743, and there died.—Mr. Symmes studied his profession with Rev. Dr. Culman of Boston.—Mr. Holyoke, being paralytic, did not preach from Feb. 1793 to his decease.—Mr. Briggs was ordained at York, Me., 1798, and resigned there 1805.

Second Church organized Dec. 9, 1736.—Dr. Eaton studied divinity with Rev. Phineas Adams, of Haverhill.

BRADFORD incorporated 1675. *First Church* organized Dec. 27, 1682. Ruling elders were in this church, 1718. They ceased under Dr. Williams.—Mr. Symmes preached here fourteen years previously to his ordination.—Dr. Williams went to Newfoundland, with professor Winthrop, to assist in making observations on the transit of Venus, and taught school before he was ordained. He left his charge at Bradford in order to become professor of mathematics in Harvard college. He died at Rutland, Vt. Of that State he wrote a valuable history.—Mr. Allen studied divinity with Rev. Mr. Judson of Taunton.—Mr. Ingraham was ordained at Orwell, Vt., June 14, 1820; resigned there 1822; installed at Brandon, Vt., Sept. 8, 1830.—Mr. Hoadly graduated at Andover Theological Seminary, 1826; was ordained in Worcester, Oct. 15, 1823, and resigned there Jan. 28, 1830.—Mr. Searle was ordained at Grafton, Sept. 21, 1826, and resigned there April 1, 1832.

Second Church organized June 7, 1728.—Mr. Perry was tutor two years at Union college.

DANVERS incorporated June 16, 1757. *First Church* was set off from the first church of Salem Nov. 10, 1689. As a branch church they had preaching from 1671.—Mr. Burroughs was hung on Gallows hill, of Salem, charged with witchcraft. He had been settled at Falmouth, Me.—Mr. Lawson settled in Scituate, after he left Danvers.—Witchcraft began in the family of Mr. Parris. He resided at Concord, 1704, and preached at Dunstable 1711.—Mr. Braman graduated at Andover Theological Seminary, 1824.

Second Church was set off from the first church in Salem June 25, 1713, and formed Sept. 23, 1713.—Mr. Walker studied his profession with Rev. Mr. French of Andover, and Rev. Dr. Spring of Newburyport.—Mr. Cowles graduated at Andover Theological Seminary, 1824.

Unitarian Society incorporated June 18, 1825.—Mr. Sewall was two years at Bowdoin college, and studied divinity with Rev. Mr. Lamson of Dedham.

GLOUCESTER incorporated May 22, 1639. No record of the formation of the first church is preserved.—Mr. Lyford had preached in Ireland, came to Plymouth 1624, and thence to Cape Ann, where he staid till

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the settlers removed to Salem. He accompanied them, but soon embarked for Virginia, where he died in a short time.—Mr. Rashly appears to have resided at Exeter, N. H., 1646.—Mr. Blynman had been minister of Chepstow, England; went from Gloucester to New London 1648, thence to New Haven 1658, and, after a short residence there, he returned to England and died at Bristol "in a good old age." There is some evidence that Obadiah Bruen succeeded Mr. Blynman, 1642, as a preacher, and resigned his charge, 1650, and moved to Connecticut.—Mr. Emerson preached in Gloucester more than forty years.—Mr. White was chaplain at Saco fort.—Mr. Chandler was ordained at York, Me., 1742, where he officiated about ten years.—Dr. Forbes entered Harvard college 1741, but was soon demanded, as a soldier in the Indian war, for which he was enlisted. He served till 1747–8, when he was returned through the influence of his friends. He studied divinity with Rev. Ebenezer Parkman of Westborough; was ordained at Brookfield June 3, 1752, and resigned there March 1, 1775. He was chaplain in several campaigns of 1758 and 1759, against the French at the westward. He set out with Messrs. Gunn and Rice for a mission among the Oneida Indians. He reached his station at Onoquagie the 21st. He preached and taught school among these Indians till Sept. 1, 1762, when he took leave of them. On his return, he was accompanied by four Indian youth, whom he educated, and entered one of them at Dartmouth college.—Mr Lincoln studied his profession with Rev. Dr. Barnes of Scituate.—Mr. Hartshorn died with a fever in his native place, while on a visit to his friends.—Mr. Hildreth, before his ordination, was a professor of mathematics and natural philosophy at the Academy in Exeter, N. H. Having been appointed secretary of the Massachusetts Temperance Society, he closed his labors at Gloucester, that he might more fully attend to the duties of this society. He has been recently installed at Westborough.

Second Church was set off from the first, Oct. 4, 1716.—Mr. Jaques ceased his parochial labors, because disenabled by palsy, 1764, and did not resume them while he survived.—Mr. Fuller, having taken passage in the stage for his son's house in Boston, Dec. 1808, was overset and received an injury which occasioned his death. Another society was formed within the bounds of the second parish. They had a new meeting-house dedicated Jan. 1, 1834. Soon after this, an Evangelical church was organized among them.

Third Church.—Mr. Bradstreet died at Danvers on his way home from a journey for his health, and his body was carried and buried in his own parish.—Mr. Wyeth studied law after leaving Gloucester, but he does not appear to have practised this profession much. He deceased in his native town.—Mr. Leonard, for the greater and latter portion of his ministry, preached the doctrines of Universalism.

New Church in Squam Parish formed Aug. 25, 1830.—Mr. Sawyer was ordained at Henniker, N. H., May 26, 1802; resigned there March 30, 1826; installed at Scarborough, Me., Sept. 18, 1828, and resigned there April 21, 1830.

Fourth Church organized 1742. This was originally the first, but some of its members allowed the rest, who lived at the Harbor, to become a church there and assume the name of first, in 1742.

Fifth Church gathered Feb. 13, 1755.—Mr. Cleaveland served as chaplain in the army of the revolution. As his parish, on his return, was in a broken condition, he became superintendent of Dartmouth college lands, at Landaff, N. H., where he also preached. About 1785 he left that region, lived among his parishioners of Gloucester, and supplied societies destitute of ministers.—Mr. Jewett studied his profession with Rev. Dr. Emmons, of Franklin.

Evangelical Church formed Nov. 17, 1829.—Mr. Porter graduated at Andover Theological Seminary, 1831.

HAMILTON incorporated June 21, 1793. The church here was formerly the third of Ipswich.—Mr. Felt taught school six years in Salem, studied divinity with Rev. Samuel Worcester, D. D., and served as chaplain of the almshouse. He was ordained over the new church at Sharon, Dec. 19, 1821, resigned there May 7, 1824, and immediately came to Hamilton. Previously to his last resignation, he was unable to preach for most of a year.—Mr. Kelly graduated at Andover Theological Seminary 1833.

HAVERHILL incorporated 1645. *First Church* organized 1641.—Mr. Rolf was minister of Haverhill when it was attacked by a party of French and Indians. He saw them coming to his house, and stood against the door to prevent their entrance. They discharged two balls through the door, one of which wounded him in the elbow. Finding resistance to them in vain, and having called, to no purpose, on three soldiers stationed in his house, to assist him, he was forced to flee. He retreated out of his back door, but some Indians followed and killed him with their tomahawks, near the well. The enemy also slew his wife and youngest child. His two other children were hidden by a female slave in the cellar under two tubs. The Indians, in search of plunder, frequently passed these tubs, but did not discover the children, nor the faithful servant, who was near, anxiously watching for their safety as well as her own.—Mr. Shaw studied his profession with the father of his wife, Rev. William Smith, of Weymouth. He died with apoplexy the next morning after having preached the preceding Sabbath.—Mr. Dodge studied divinity with Rev. Dr. Abbot of Beverly. He was installed at Moultonborough, N. H. Feb. 27, 1828.—Mr. Phelps graduated at Andover Theological Seminary, 1827, and is now editor of the Landmark, issued in Salem.

The first church of Haverhill, being compelled to leave their meeting-house and funds, by those of different religious opinions, assumed the name of *Central Church*. This church was re-organized Aug. 28, 1833.—Mr. Whittlesey studied his profession at the New Haven divinity college; was ordained at Stonington, Ct., May 27, 1830, and resigned there 1833.

North Church gathered 1728.—Mr. Peckham graduated at Bangor institution; was ordained at Gray, Me., Sept. 14, 1825, and resigned there Sept. 14, 1830.

Third Church formed Oct. 1735.—Mr. Bachellor moved to Royalston, there resided with his son, and there died.—Mr. Grosvenor was installed at Acworth, N. H., Oct. 14, 1829; resigned there April 25, 1832; installed at Barre 1832, and resigned there May 1834.—Mr. Cross studied his profession one year at Andover Theological Seminary, and finished it under Rev. Dr. Dana, of Londonderry, N. H. He was ordained at Salisbury, N. H., March 24, 1824, and resigned April 1, 1829. He preached two years among his present charge, before he was installed.

East Church was gathered 1743.—Mr. Ordway was ordained at Middleton, N. H., 1778, and resigned there the next year.—Mr. Stevens now lives at Stoneham, where he formerly had charge of a congregation.

IPSWICH incorporated Aug. 4, 1634. *First Church* formed about 1634. This church had a pastor and teacher together for one hundred and ten years from its beginning, and had ruling elders till after 1727.—The legal knowledge of Mr. Ward rendered him very useful to the Massachusetts colony, in aiding their legislature to form and collect a body of laws. He was ordained at Standon, Eng., before he came to this country. He gave up his pastoral charge at Ipswich because of ill health. He returned to England, 1647, and became minister of Shenfield, where he died.—Mr. Rogers descended from the noted martyr of his name. He served as chaplain and curate, ten years, in several towns of his native land. He came to New England Nov. 1636.—Mr. Norton arrived at Plymouth Oct. 1635. After the decease of Rev. John Cotton, in Boston, he supplied his pulpit from 1652 till he was installed there.—Mr. Cobbet studied divinity with Dr. Twiss; was settled as an Episcopal minister in Lincolnshire, Eng.; reached Massachusetts June 26, 1637, and settled colleague with Mr. Whiting of Lynn.—Mr. Hubbard arrived in this country 1630.—Mr. John Rogers accompanied his father, Rev. Nathaniel Rogers, from England. He, like many other

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clergymen of his day, practised physic. He was installed president of Harvard college Aug. 12, 1683, and deceased suddenly the day after commencement.—Mr. Dennison was not ordained.—Mr. Rogers, his successor, began to preach, 1686.—Mr. Fitch was installed at Portsmouth 1725.—Mr. Symmes was ordained at Millington, East Haddam, Conn., Dec. 2, 1736. He does not appear to have been installed at Ipswich.—Mr. Frisbie was ordained at Hanover, N. H., as a missionary to the Muskingum Indians, May 21, 1772.—Mr. Kimball studied his profession with Rev. Mr. French of Andover.

Second Church formed 1681. It was in Chebacco parish, now Essex.—Mr. Shepard, though strongly desired, by the people here, for their pastor, was obliged to leave them by order of general court, because he had not joined any church.—Mr. Wise was imprisoned, fined and deposed from his ministerial office in 1687, for resisting the unconstitutional orders of Sir Edmund Andros, for the assessment of taxes. He was chaplain in the expedition to Canada in 1690.—Mr. Porter, after leaving Ipswich, preached two or three years at Cape Canso. He was installed at Ashfield, and died there.

Third Church organized Oct. 12, 1714. It was in the Hamlet parish, now Hamilton.—Mr. Wigglesworth practised physic over a year at Ipswich Hamlet, before he studied divinity at Malden.—Dr. Cutler was a merchant at Edgartown, Martha's Vineyard, prior to his entrance on the ministry. He studied divinity chiefly with the father of his wife, Rev. Benjamin Balch, of Dedham.

Fourth Church gathered May 22, 1746. This church was composed of persons, who approved of Whitefield's labors, and who were called "new lights."—Mr. Cleaveland, having nearly completed his senior year at Yale college, was expelled for having attended a meeting, where a lay preacher officiated, and where the followers of Whitefield were assembled. The trustees of that institution, aware that he had thus been wronged, gave him an honorary degree in 1764, and had his name printed, with those of his class-mates, in their catalogues. Mr. Cleaveland was chaplain at Ticonderoga, 1758, and was on the battle-ground, where lord Howe was killed, at Louisburg, 1759, and in the revolutionary army 1775 and 1776.—Mr. Webster was installed at Hampton, N. H., June 8, 1808. He studied his profession with Rev. Stephen Peabody, of Atkinson, N. H.—Mr. Holt studied divinity with professor Samuel Wales of Yale college, and Rev. Benjamin Trumbull, D. D. He was ordained at Hardwick, June 25, 1789, and resigned there March 27, 1805. He now resides at Hardwick.—Mr. Crowell studied his profession under Rev. Dr. Worcester, of Salem. The second and fourth churches being both within the bounds of Chebacco parish, were united, under the name of second, Oct. 26, 1774.

Fifth Church was constituted July 22, 1747.—Mr. Walley, having resigned because of protracted ill-health, was installed at Bolton, 1793, and deceased at Roxbury.—Mr. Fitz graduated at Andover Theological Seminary, 1825.

Line Brook Church was formed Nov. 15, 1749. Its parish bounds include part of Rowley and part of Ipswich.—Mr. Leslie, when two years old, was brought by his parents from Scotland to Topsfield. He was installed at Washington, N. H., July 12, 1780, and there closed his life.

LYNN incorporated Nov. 1637. *First Church* gathered June, 1632.—Mr. Batchelor became minister of Hampton; returned to England, and died there.—Mr. Whiting was minister of Skirbick and other places in England, and arrived at Boston May 26, 1636.—Mr. Joseph Whiting, prior to his ordination, assisted his father, of Lynn, several years in preaching. He went to Southampton, L. I., 1682, and there deceased.—Mr. Treadwell returned to Ipswich after resigning at Lynn; taught the grammar school from 1783 to 1785; was representative to general court, 1785 and 1786; removed to Salem, where he became a senator and judge of the common pleas court.—Mr. Parsons went back to Gloucester, taught school and held the office of a justice of the peace.—Mr. Thatcher studied divinity with his father of Malden, and with Rev. John Foster. He now resides at Cambridgeport.—Mr. Hurd was installed over the second church of Exeter, N. H., Sept. 11, 1817.—Mr. Rockwood graduated at Andover Theological Seminary, 1817.—Mr. Peabody studied partly at this seminary and finished at the Union Theological Seminary, Va.

Second Church organized Aug. 17, 1720. It is now in Lynnfield.—Mr. Chase was installed at Newcastle, N. H., Dec. 5, 1750, where he died.

Third Church now of Saugus.—Mr. Cheever moved to Eastham, where he deceased.—Mr. Frothingham studied divinity with professor Tappan of Harvard college. He was installed at Belfast, Me., July 21, 1819.

Unitarian Church. Its society incorporated June 15, 1822.—Mr. Green, studied at Cambridge divinity college. He was installed over the third church of Cambridge Jan. 6, 1830.—Mr. Barlow studied at Cambridge divinity college, and was installed at Brooklyn, N. Y., Sept. 17, 1834.—Mr. Robbins graduated at Cambridge divinity college.

LYNNFIELD incorporated as a district, July 3, 1782.—Mr. Searle studied his profession with Rev. Dr. Parish; was installed at Stoneham, May 1, 1823; resigned there, May 1830, and installed at Falmouth, Me. Feb. 1, 1831.

MANCHESTER incorporated May 14, 1645. The church which had probably been a branch of the first church in Salem, was organized Nov. 7, 1716. Before this year no church records of Manchester are known to exist.—Mr. Smith arrived at Salem 1629, soon went to Nantaskot and thence shortly to Plymouth, where he preached till coming to Manchester. He deceased in Boston.—Mr. Eveleth settled at Stow, in 1700, where he preached three or four years, and left there 1717; settled at Arundel, Me., 1719, and resigned there Aug. 1729. From 1723 to 1726, he officiated part of his time at Biddeford, Me. He had been chaplain in an expedition against the French and Indians before June 1726.—Mr. Emerson settled at Newcastle, 1703; left there 1712; was installed over the second church in Portsmouth, N. H., March 28, 1715, and deceased there.—Mr. Randall studied divinity with professor Tappan of Cambridge college, and with Rev. Dr. Dana, of Ipswich. He now lives in his native place.—Mr. Thurston was ordained at Newmarket, N. H., Oct. 15, 1800, and resigned there May 31, 1808. He now lives in his native town.—Mr. Emerson was tutor two years at Williams college; studied divinity with president Fitch; was ordained at Chester Feb. 10, 1815, and resigned there Dec. 1, 1818.

MARBLEHEAD incorporated May 2, 1649. *First Church*, having been a branch of the first Salem church, was formed Oct. 13, 1684.—Mr. Walton lived at Seaton, Devonshire, Eng., 1627, till after 1632. He came to America, settled at Hingham 1635, and preached at Marblehead as early as 1637.—Mr. Cheever began to preach 1668, and continued so to do till his ordination.—Mr. Barnard was chaplain at Port Royal 1707. While attempting there to take a plan of the enemy's fortifications, a cannon ball was discharged at him, which covered him with dust, but did him no injury. In 1709 he sailed as chaplain with John Wentworth, afterwards lieutenant-governor of New Hampshire, and visited Barbadoes and London. While in this city, the affair of Dr. Sacheverel occurred, of which he often spoke.—Mr. Dana studied his profession with his father, Dr. Dana of Ipswich.—Mr. Cozzens graduated at Andover Theological Seminary, 1831.

Second Church organized April 25, 1716.—Mr. Holyoke became president of Harvard college, 1737, and died there.—Mr. May practised law before he entered the ministry; studied divinity with Rev. Dr. Smalley, of Connecticut; went from Marblehead to Brownville, Me., where he preached several years; then moved to New York State, and thence to Pennsylvania.—Mr. Bartlett studied his profession at Cambridge college, and with Rev. Dr. Channing of Boston.

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METHUEN incorporated Dec. 8, 1725. *First Church* gathered Oct. 29, 1729.—Mr. Williams was installed at Meredith, N. H., Nov. 28, 1792, and resigned there Aug. 28, 1798.—Mr. Eastman was installed at North Reading, Nov. 12, 1828; resigned, and was installed at Rocky Spring, Ohio, Dec. 14, 1831.—Mr. Beard graduated at Andover Theological Seminary, 1827.—Mr. Pierce studied his profession partly at the same seminary; was ordained an Evangelist at Dracut, June 11, 1828, and installed there April, 1829.

Second Church formed April 16, 1766.—Mr. Chapman settled in Newry, Me., and there died.

The First and Second Churches of Methuen became one, April 16, 1817. They separated, and each was re-organized, 1830.

MIDDLETON incorporated June 20, 1728. *First Church* gathered, 1729.—Mr. Hubbard was installed at Lunenburg, Dec. 10, 1828. The Evangelical members of the church, being a majority, had a new house erected and dedicated, Sept. 25, 1832, where they have since worshipped, but have taken no new name.—Mr. Jefferds graduated at the Bangor Theological Institution, 1825; was ordained at Epping, N. H., Oct. 25, 1826, and resigned there, Oct. 31, 1831.

NEWBURY incorporated May 6, 1635. *First Church* formed 1635.—Mr. Parker, having left Oxford, studied divinity under Dr. Usher in Ireland, and under Dr. Ames in Holland. He came to this country May, 1634. One year and a half before his decease, he had the palsy in his tongue, which prevented his pronouncing words or syllables, though it allowed him to speak letters. By the mentioning of these he made his thoughts known.—Mr. Noyes studied his profession with the preceding Mr. Parker.—Dr. Popkin studied divinity with Drs. Holmes and Tappan of Cambridge, and Elliot of Boston. He was ordained in Boston, July 10, 1799. He became professor of Greek at Harvard college, 1815, and of Greek literature, 1826; and resigned at the commencement of 1833.

Second Church gathered Oct. 26, 1698. This church was Presbyterian from 1798 to 1808, and then resumed the Congregational form.—Mr. Belcher preached at the Isle of Shoals, 1672. He deceased at Ipswich.—Mr. Tufts moved to Amesbury and there died.—Mr. Kimball went to Hempstead, N. H., and there deceased.—Mr. Tomb was settled at Nowmarket, N. H., 1795. He died in his native town.—Mr. Williams, having had a shock of the palsy, removed to Framingham, where he died.

Third Church organized Jan. 12, 1726.—Mr. Carey studied his profession with Rev. Mr. Barnard, of Haverhill. He had an attack of the palsy, March 9, 1788, which hindered him from performing most of the duties of the pulpit. From this time he occasionally led in public worship till two years prior to his decease.

Fourth Church formed Sept. 1, 1731.—Mr. Johnson studied divinity under Rev. Mr. Lowell, of Newbury.—Dr. Tappan was inaugurated a professor in Harvard college, Dec. 26, 1792.—Dr. Woods studied divinity with Rev. Dr. Osgood of Medford. He became Abbot professor of Christian theology at the Andover Theological Seminary, 1808.—Mr. Kirby, while on his passage to Charleston, S. C., for his health, was drowned in a violent gale on Ocracock bar. All on board of the vessel were lost, except the captain.

Fifth Church gathered 1762.—It was dissolved after Mr. Noble resigned. He was installed at Newcastle, N. H., Aug. 18, 1784, and there deceased.

Belleville Church.—Mr. Miltimore was ordained at Stratham, N. H., Feb. 1, 1786, and resigned there Oct. 15, 1807.—Mr. March studied his profession at Princeton Theological Seminary.

Byfield Church instituted Nov. 17, 1706. It is composed of members from Newbury and Rowley.—Mr. Hale preached for his people forty-one years.—Dr. Parish studied divinity with Rev. Mr. Judson of Taunton.—Mr. Barbour was ordained an Evangelist in S. C., June, 1823; was installed at New Ipswich, N. H., March 8, 1826, and resigned there Sept. 20, 1826. He was called from Byfield to be general agent of the Boston society for the moral and religious instruction of the poor.—Mr. Durant studied his profession, while tutor, at New Haven college.

Presbyterian Church formed Jan. 3, 1746.—Mr. Joseph Adams preached for this church in its beginning. He was afterwards ordained at Stratham, N. H., 1747.—Mr. Parsons was settled at Lyme, Conn., from 1730 to 1746.

WEST NEWBURY incorporated Feb. 18, 1819. *First Church* was the second of Newbury.—Mr. Wright graduated at the Andover Theological Seminary.—Mr. Ober was in the Andover Theological Seminary till the spring of his third year there.

Second Church was the fourth of Newbury.—Mr. Demond, after his resignation here, was installed at Lincoln, and re-installed at Holliston, Oct. 31, 1832.—Mr. Couch graduated at Andover Theological Seminary, 1826. He was installed at Bethlem, Conn., 1830, resigned 1834.—Mr. Edgell graduated at Andover Theological Seminary, 1831.

NEWBURYPORT incorporated Jan. 28, 1764. *First Church* had been the third of Newbury.—Dr. Andrews studied Theology at Cambridge college.—Mr. Fox studied his profession at Cambridge divinity college.

North Church organized Jan. 1768.—Dr. Spring studied his profession under president Witherspoon, Drs. Hopkins, Bellamy and West. He was chaplain under general Arnold in the expedition of 1776 against Canada.—Mr. Dimmick studied his profession at Andover Theological Seminary.

Fourth Church gathered May 30, 1793.—Mr. Milton was educated at Lady Huntingdon's School, and ordained in London, Feb. 17, 1788. Before he came to Newburyport, he preached as a missionary at St. Johns, in New Brunswick, where he arrived May 21, 1788. He began to preach for his present society Aug. 8, 1791.

First Presbyterian Church, which had belonged to Newbury.—Mr. Murray came to America 1761; preached in Philadelphia and subsequently at Boothbay, Me., for thirteen years. He met with much opposition, at first, from ministers of our country.—Dr. Dana became president of Dartmouth college; resigned there, was installed over second Presbyterian church in Londonderry, N. H., Jan. 16, 1822, and resigned there April, 1826.—Mr. Williams studied his profession under president Dwight, of Yale college; was ordained at Mansfield, Conn., 1807, and resigned there 1817.—Mr. Proudfit is now professor of the Greek language in the University of New York City.

Second Presbyterian Church instituted Oct. 29, 1795.—Mr. Boddily graduated at Lady Huntingdon's School, preached at Westbury and Wallingford in England; began to preach for his people in Newburyport, 1795.—Mr. Giles was educated at Horton Academy; was pastor of a dissenting church in Wellington nine years, and of a church in Exeter, Eng. one year. He arrived in our country 1798; preached at Trumbull, Conn., and subsequently at Elizabethtown, N. J.; returned to Trumbull, and labored there from 1802 to 1803.—Mr. Ford, after leaving Newburyport, took charge of a society in Augusta, Me.

ROWLEY incorporated Sept. 4, 1639. *First Church* formed 1639.—Mr. Rogers came to America 1638 accompanied by his people, who settled with him at Rowley.—Mr. Payson was a direct ancestor of the fifth generation retrospectively, of Rev. Dr. Payson, of Portland.—Mr. Bradford was ordained an Evangelist, July, 1775, by the New York presbytery.—Mr. Tucker studied divinity with professor Stuart, of Andover, then minister of New Haven. He was installed at Springfield, N. J., Aug. 1818, and there deceased.—Mr. Holbrook graduated at Andover Theological Seminary, 1817.

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Second Church gathered 1731.—Mr. Braman studied his profession with Dr. West, of New Bedford, and with Rev. Jason Haven, of Dedham.

SALEM settled 1626, and incorporated June 24, 1629. *First Church* constituted Aug. 6, 1629.—Mr. Skelton had preached in Lincolnshire, Eng., before he emigrated to this country. He accompanied Mr. Higginson, his associate in the ministry here, and reached Salem June 1629.—Mr. Higginson was settled at Claybrook, Eng., prior to his coming hither.—Mr. Williams arrived at Nantasket, Feb. 5, 1631; began to preach at Salem the following April 12th; had an invitation to settle here; but, as the governor and assistants objected because of his particular speculations, he went and preached at Plymouth about two years, and then returned to Salem. As he did not relinquish the opinions which had previously given offence to the civil authorities, but rather increased them, he was sentenced by them to banishment, Sept. 1635. They intended to send him to England, but he fled in the winter to Providence, R. I., and there commenced a settlement.—Mr. Peters sailed for London as an agent of the Massachusetts colony, Aug. 3, 1641. He acted a prominent part in promoting the government of Oliver Cromwell. For this, the charge of treason was brought against him when Charles II came to the throne, and he was condemned and executed.—Mr. Norris had been a minister in the mother country. He arrived in Massachusetts 1639.—Mr. John Higginson came to America with his father, the associate of Mr. Skelton. He was chaplain at Saybrook, Conn., four years; preached two years in Hartford, and became colleague with the father of his first wife, Rev. Henry Whitefield of Guilford, in the same colony, and continued there till 1659, when, on his passage to England, he stopped at Salem, and was prevailed on to preach here, as a candidate for settlement.—Mr. Nicholet had preached in Virginia before he visited Salem. When he had resigned here, he returned to England.—Mr. Noyes was settled at Haddam, Conn., 1669, and resigned there Oct. 1682.—Mr. Barnard, after leaving Newbury, studied and practised law, and represented that town in general court.—Mr. Dunbar, having relinquished his charge here, practised law, and died in Keene, N. H.—Dr. Prince studied his profession with Rev. Dr. Williams, of Bradford. Though he is eighty-three years old, yet he is able to preach occasionally.—Mr. Upham studied at the Cambridge divinity college.

East Church gathered Nov. 14, 1718.—Mr. Jennison died in his native place.—Dr. Bentley, having returned in the evening from a visit, died instantly, of the angina pectoris.—Dr. Flint studied his profession with Rev. Mr. Bates of Dedham; was ordained at East Bridgewater, 1806, and resigned there.

Tabernacle Church, being a majority of the first church and the adherents of Mr. Fisk, claimed to be the first church from 1735 to 1763. After this they took the name of Third, to 1775, when they assumed their present name. They became Presbyterian when Dr. Whitaker was settled among them, and so continued till he took his dismission.—Dr. Whitaker was first settled at Woodbridge, N. J., and then at Chelsea, a district of Norwich, Conn., prior to his settlement in Salem. Here he had no formal installation. After he departed from this town, he was settled at Canaan, Me., Sept. 10, 1784, and left there, 1789. He deceased at Hampton, Va.—Dr. Worcester studied divinity with Rev. Samuel Austin, D. D.; was ordained at Fitchburg, Sept. 1797, resigned there Aug. 29, 1802; became the first corresponding secretary of the A. B. C. F. Missions, 1810, and sustaining this office, and travelling for his health, he died of the angina pectoris, at the Brainard missionary station.—Dr. Cornelius studied divinity with president Timothy Dwight, and Dr. Beecher; became an agent of the A. B. C. F. Missions, 1816; was ordained an Evangelist, April 9, 1817; labored at New Orleans chiefly in the service of the Connecticut Missionary Society, from Dec. 30, 1817, to April 2, 1818. When he resigned the ministry at Salem, he became secretary of the American Education Society. He continued in this office till Jan. 1832, when he entered on the duties of secretary to the A. B. C. F. Missions, and continued to perform them till he closed his life in Hartford, Conn.—Mr. Cleaveland studied his profession partly at Andover Theological Seminary, and partly with professor Thomas C. Upham. He went from Salem to take charge of the Presbyterian church in Detroit, Michigan.

North Church set off from the first church May 16, and organized July 19, 1772.—Dr. Barnard studied his profession with Dr. Williams, of Bradford. He died with an apoplexy.—Mr. Abbot studied divinity with Dr. Channing of Boston, and at Cambridge divinity college. He deceased at his father's in Exeter, N. H., with a consumption.—Mr. Brazer studied his profession with president Kirkland.

South Church seceded from the Tabernacle church, and were formed by the name of Third church, Feb 15, 1775.—Dr. Hopkins studied divinity with his brother, Dr. Samuel Hopkins. He preached for his people about four years previously to his ordination.—Mr. Emerson studied his profession with Rev. Reed Page of Hancock, N. H.

Branch Church withdrew from the Tabernacle church, and was formed, 1802, on the Presbyterian plan. This order was changed for that of Congregationalism, April 21, 1828, and it has since been called Howard Street church.—Mr. Spaulding studied divinity with Rev. Mr. Bradford, of Rowley. After leaving Salem, he settled at North East, N. Y., and deceased at Newburg, of the same State.—Mr. Blatchford studied divinity at Princeton Theological Seminary, and was ordained in the city of New York before he came to Salem. He died at Princess Ann, Maryland.—Mr. Williams studied divinity partly at Andover Theological Seminary, and partly with president Timothy Dwight.—Mr. Cheever graduated at Andover Theological Seminary, 1830.

Crombie Street Church, having separated from the Howard Street church, was formed May 3, 1832. They purchased a brick building, erected and occupied a few years for a theatre, and had it fitted for their meeting-house.

Independent Church was organized 1824.—Mr. Colman studied his profession with Dr. Freeman of Boston, and Dr. Pierce of Brooklyn. He was ordained at Hingham, June 17, 1807, and resigned there March 14, 1820. He now resides in Deerfield.—Mr. Thompson studied at the Cambridge divinity college, was ordained at Natick, Feb. 1830, and resigned there.

SALISBURY incorporated Oct. 7, 1640. *First Church* was formed before the town was incorporated.—Mr. Worcester came from Salisbury, Eng., and deceased at an advanced age.—Mr. Wheelwright came from Lincolnshire, Eng., landed at Boston, May 26, 1636; preached at Braintree, then a part of Boston, supported the doctrines of his sister, Mrs. Ann Hutchinson, and, for this, was ordered, Nov. 1637, by the authorities of Massachusetts, to leave their jurisdiction. This he did, 1638, and, accompanied by a number of his hearers, founded a church at Exeter, N. H.; thence he went to settle at Wells, 1642, because Exeter had come under the government of Massachusetts. He was restored to the freedom of this colony, by making some concessions, 1644; removed to Hampton, 1647; was in England 1658, as a favorer of Cromwell, and after the accession of Charles II. to the throne, he returned and settled at Salisbury. Here he died of an apoplexy.—Mr. Alling was invited to preach at Salisbury, 1682.

Second Church was instituted Nov. 19, 1718.—Mr. Parsons was ordained at Lebanon, Conn., Nov. 27, 1700, and resigned there 1708.—Mr. Balch studied divinity with his father, Benjamin Balch, minister of Mendon, and with Dr. Cutler of Hamilton. He was installed at New Salem, N. H., Dec. 1, 1819.

SAUGUS incorporated Feb. 17, 1815. *First Church* was the third of Lynn.—Mr. Emerson studied divinity with Dr. Emmons of Franklin, about two years, while instructing youth, and at Cambridge college, while he was tutor there. When at Saugus, he kept the academy there, and then followed this employment at Weathersfield, where he died.—Mr. Randall was settled at New Bedford before he came to Saugus.

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TOPSFIELD incorporated Oct. 18, 1650. *First Church.*—Mr. Knight came to Salem, 1637; was of Ipswich, 1638; preached for the people of New Meadows, as Topsfield was then called, 1643, and afterwards.—Mr. Perkins appears to have been one of the first settlers of Ipswich; moved to Roxbury 1634; was of Weymouth, 1643; then of Gloucester, whence he moved to Topsfield, where he died.—Mr. Gilbert arrived at Charlestown, July 6, 1661, and deceased there.—Mr. Hobart had preached at Beverly prior to his residence at Topsfield. After resigning here, he was settled at Hempstead, L. I., till 1696; was installed at Haddam, Conn., Nov. 14, 1700, and there died. He was grandfather of David Brainerd, the missionary.—Mr. Breck was installed at Hartland, Vt., Nov. 11, 1789, resigned in several years and still lives there.—Mr. Dennis graduated at Andover Theological Seminary, 1819, and was installed at Somers, Conn., July, 1830.—Mr. McEwen graduated at the same institution, 1826, and was ordained at Bridport, Vt., June 9, 1827.

WENHAM incorporated May 10, 1643. *First Church* formed Oct. 8, 1644.—Mr. Fisk practised physic, and preached in England; arrived in Massachusetts, 1637; moved with the major part of his church to Chelmsford, 1656, and there he deceased.—Mr. Newman commenced preaching at Wenham, 1657.—Mr. Gerrish studied his profession with Rev. Thomas Parker of Newbury. He died of apoplexy.—Mr. Judson was ordained at Malden, about 1787, and resigned 1791; installed at Plymouth, May 12, 1802,—having become a Baptist, he resigned, Aug. 12, 1817, and died at Scituate. He was father of the missionary in Birmah.—Mr. Anderson was ordained at Cumberland, Me., Oct. 22, 1794, and resigned 1804.—Dr. Smith was ordained at Salem, N. H., Jun. 2, 1797, and resigned Nov. 21, 1816. Leaving Wenham, he became professor of theology at Bangor Seminary, where he deceased.—Mr. Sperry graduated at Andover Theological Seminary, 1810; was ordained at Dunstable, N. H., Nov. 3, 1813, and resigned April, 1819.

UNION THEOLOGICAL SEMINARY, PRINCE EDWARD, VA.

[Furnished by Rev. George A. Baxter, D. D. Prof. of Theol.]

THIS institution was formed by Hanover Presbytery, and has been in operation eleven years. In 1827, it was placed under the immediate control of the synods of Virginia and North Carolina, and the care of the General Assembly of the Presbyterian church. One hundred and twenty-four students have been connected with it, of whom seventy-six are alumni. Its available funds are about $50,000, of which $20,000 were contributed at the north, chiefly in the city of New York. About $30,000 have been expended in erecting buildings and purchasing a library. An agent is now engaged in completing the endowments for professorships.

The Seminary is pleasantly situated within one mile of Prince Edward courthouse, Va.: equi-distant from the head of tide water and the Blue ridge. A triweekly line of stage coaches passes the court-house, and affords communication on the one hand, with the northern cities through both Richmond and Fredericksburg; and on the other, with the southern and southwestern States. In a few months, a spacious and commodious boarding-house will be opened within a hundred yards of the seminary building. The location of this institution is remarkably healthful. The climate is equally removed from the severity of the mountain air and the nuisance of marshes in eastern Virginia, and has been much celebrated for its beneficial influence on pulmonary constitutions.

The expenses of an economical student, need not exceed $65 for board, $10 for fuel and light, and $10 for incidental expenses, making a total of $85 per annum. No charge is made for the use of the library, public or private rooms. Owing to the retired situation of the seminary, $35 per annum will meet all expenses for clothing, many articles of which are provided by the benevolent for indigent young men in the seminary without reference to their former localities, or the Education Society from which they receive aid. In these estimates, no allowance is made for books, travelling expenses or board during vacations. The necessary books of the course may be bought for about $25. To beneficiaries this sum is diminished by provisions in the library. During vacations, employment has been frequently furnished, to those wishing it, by the religious periodical or some of the benevolent societies in the State. The vacations are two: the first, six weeks from the Tuesday preceding the second Thursday in April, and the other, six weeks from the Tuesday preceding the last Thursday in September. The seminary year commences about the first of November, though students are admitted at other times.

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The buildings now erected are a seminary edifice and two houses for professors. The former is 198 by 40, with four tiers of rooms, and contains a chapel, library, lecture rooms, steward's apartments, and about fifty chambers for students, twenty-five of which are provided with the necessary furniture, for the use of which only twenty-five cents per annum are required. The professors' houses were built by the friends of the institution in Boston and North Carolina. They are within a few yards of the seminary edifice, affording convenient opportunities for intercourse between the officers and students.

The library contains 3,200 volumes and has been pronounced by competent judges to contain more valuable books for a theological student, in proportion to its number, than any other library of similar character in the country. It is accessible for reference and consultation, eight hours on each day in the week, Sundays excepted. The course of study is similar to that of other institutions. It may be remarked, however, that an unusual prominence is given to biblical study, that occupying seven tenths of the junior, four fifths of the middle, and one third of the senior year; or more than three fifths of the whole course.

The number of students connected with the institution in 1834 was thirty-five.

The officers at present are, Rev. George A. Baxter, professor of theology; Rev. H. P. Goodrich, professor of oriental literature; Rev. Stephen Taylor, professor of ecclesiastical history, church polity, and pastoral theology; Rev. Benjamin N. Smith, teacher of Hebrew.

December 25, 1834.

LITERARY SERVICES OF ARCHBISHOP LAUD.

NOTWITHSTANDING the odium attached to the name of Laud, on account of his intolerance and partizan-zeal, yet all will allow that he was a great encourager of learning and learned men, and spared no pains to enrich England with noble collections of books and manuscripts. In 1628, he procured 268 Greek manuscripts for the university of Oxford, which had belonged to the library of Barocci of Venice. He had no sooner been admitted to the chancellorship of Oxford, than he formed the design of reforming that university, "which was extremely sunk from all discipline, and fallen into all licentiousness." He first reduced the statutes into order and form, and then annexed a canonry of Christ church to the regius professor of Hebrew. In 1631, he added a quadrangle to St. John's college, in which he had been educated, after a design of Inigo Jones. This college was also indebted to him for the improvement of its library, for a great number of books and manuscripts, for a part of its ecclesiastical patronage, and for a donation of £500. In 1633, he procured for Oxford a patent for printing, a privilege before enjoyed by Cambridge. About this time, he fined, by order of the king, the king's printers, £300, for committing the scandalous mistake of leaving out the word *not* in the seventh commandment. A considerable part, if not the whole of this fine was appropriated to the promotion of the interests of learning. In 1633, a letter was addressed, no doubt by the dictation of Laud, to the Turkey merchants, commanding them in the following manner: "that every ship of yours, at every voyage that it makes, should bring home one Arabic or Persian manuscript, to be delivered presently to the master of the company, and by him sent or carried to the lord archbishop of Canterbury, there being a great want of Arabic and Persian books in our universities." Laud thus acquired a great number of oriental manuscripts, which he afterwards presented to the Bodleian library. In 1634, he induced Sir Kenelm Digby to give 235 manuscripts to the Bodleian

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library. The following year brings with it his most splendid benefaction to the library. In a letter dated May 22d, he says, "Mitto Hebraica volumina manuscripta quatuordecim, Arabica quinquaginta quinque, Persica septindecim, Turcica quatuor, Russica sex, Armenica duo, Chinesia duodecim, Græca quadraginta quatuor, Italica tria, Gallica totidem, Anglicana quadraginta sex, Latina supra bis centem, præter alia quadraginta sex, sed recentiora," &c. In the same year, he obtained the annexation of another canonry of Christ church to the office of public orator. In 1636, he established for his own life, a lectureship in Arabic learning, and appointed to it the famous Edward Pococke, with a stipend of £40 per annum. In 1637, Pococke a second time visited the East, charged by Laud to collect all important ancient coins and manuscripts, particularly the Hypotyposes of Clemens Alexandrinus. Laud soon after settled his Arabic lecture forever on the university. To the Bodleian library, he also added eighteen Hebrew manuscripts, fourteen Persian, fifty Arabic, one Armenian, two Ethiopic, one Chinese, twelve Greek, sixty-five Latin, twelve English, four French, two Irish. A large donation of coins followed. In 1639, he sent 577 additional manuscripts, in all about 1,300. In 1640, about seventy additional manuscripts were bestowed, thirty-four of which were Arabic.

Laud was also chancellor to the university of Dublin, and secured for it a new charter, new statutes, and considerable funds. Jeremy Taylor received his first encouragement to study from Laud, who recommended him to a fellowship in All Souls college. He also greatly encouraged Sanderson, Whitlock, Selden, Heylin, Twysse, Pococke, Greaves, Chillingworth, Hales, the elder Vossius, and the younger Casaubon. His own learning was extensive. His private library of books and manuscripts fell a sacrifice to the fury of civil war in 1644.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

JOSEPH VAILL, inst. pastor, Cong. Portland, Maine, Oct. 15, 1834.
SAMUEL S. DRAKE, ord. pastor, Cong. Blanchard, Me. Oct. 15.
EPHRAIM FOBES, ord. pastor, Cong. Edgecombe, Me. Oct. 22.
JOSIAH W. POWERS, inst. pastor, Cong. Kennebunk, Me. Nov. 5.
IVORY KIMBALL, ord. pastor, Cong. Livingston, Ms. Nov. 12.
CYRIL PEARL, inst. pastor, Cong. Orrington, Me. Nov. 20.
CLEMENT PARKER, inst. pastor, Cong. York, Me. Dec. 2.
SILAS BAKER, inst. pastor, Cong. Hampden, Me. Dec. 8.
THOMAS O. LINCOLN, ord. pastor, Baptist, Kennebunk, Me. Dec. 10.

EZRA JONES, ord. pastor, Cong. Greenfield, New Hampshire, Sept. 18, 1834.
CONSTANTINE BLODGET, inst. pastor, Cong. Lamprey River, N. H. Dec. 2.
EBENEZER COLEMAN, inst. pastor, Cong. Lempster, N. H. Dec. 8.

HENRY MORRIS, inst. pastor, Cong. Orwell, Vermont, Oct. 9, 1834.

GEORGE R. NOYES, inst. pastor, Unit. Petersham, Massachusetts, Oct. 14, 1834.
ERASTUS CURTIS, inst. pastor, Cong. New Salem, Mass. Oct. 24.
JOSEPH ABBOTT, ord. pastor, Cong. Beverly, Mass. Oct. 28.
HOSEA HILDRETH, inst. pastor, Unit. Westborough, Mass. Oct. 28.
PHILANDER O. POWERS, ord. miss. Cong. Phillipston, Mass. Oct. 29.
CHARLES F. BARNARD, ord. evang. Unit. Boston, Mass. Nov. 2.
FREDERICK T. GRAY, ord. evang. Unit. Boston, Mass. Nov. 2.
T. B. RIPLEY, inst. pastor, Baptist, Woburn, Mass. Nov. 5.
L. HAMILTON, inst. pastor, Unit. Gloucester, Mass. Nov. 12.
LINUS H. SHAW, ord. pastor, Athol, Mass. Nov. 12.
ABRAM JACKSON, inst. pastor, Cong. Kingston, Mass. Nov. 12.
ELIJAH PAINE, inst. pastor, Cong. West Boylston, Mass. Nov. 13.
ALANSON ALVORD, ord. pastor, Cong. Chester, Mass. Nov. 19.
LYSANDER FAY, ord. evang. Cong. South Orange, Mass. Nov. 26.
SAMUEL M. WORCESTER, inst. pastor, Cong. Salem, Mass. Dec. 3.
ARTEMAS BOIES, inst. pastor, Cong. Boston, (Pine Street Church) Mass. Dec. 10.
WILLIAM H. KNAPP, inst. pastor, Univ. Danvers, (New Mills,) Mass. Dec. 25.

J. W. NEWTON, ord. pastor, Cong. Norwich, Connecticut, Oct. 29, 1834.
GEORGE BURGESS, ord. priest, Epis. Hartford, Ct. Nov. 3.
GEORGE CHAMPION, ord. miss. Cong. Colchester, Ct. Nov. 19.
OTIS ROCKWOOD, inst. pastor, Cong. Woodstock, Ct. Nov. 20.
LEWIS FOSTER, ord. pastor, Cong. Killingworth, Ct. Dec. 3.
RALPH S. CRAMPTON, inst. pastor, Cong. South Farms, Dec. 3.

EPHRAIM H. NEWTON, inst. pastor, Pres. Glen's Falls, New York, Feb. 28, 1833.
JOHN McCREA, inst. pastor, Pres. Penfield, N. Y. Oct. 1, 1834.
OVA P. HOYT, inst. pastor, Pres. Cambridge, N. Y. Oct. 2.
WILLIAM D. SNODGRASS, D. D. inst. pastor, Pres. Troy, N. Y. Oct. 3.
REUBEN FRAME, inst. pastor, Pres. South Salem, N. Y. Oct. 9.
H. MANDEVILL, inst. pastor, Pres. Utica, N. Y. Oct. 12.
JONAS F. PACKARD, ord. evang. Pres. Massena, N. Y. Oct. 15.
JAMES WILSON, ord. miss. Pres. Goshen, N. Y. Oct. 20.
GEORGE W. EATON, ord. evang. Baptist, Hamilton, N. Y. Oct. 22.
ASA D. SMITH, ord. pastor, Pres. New York, N. Y. Nov. 2.
HENRY BENEDICT, inst. pastor, Pres. Lancaster, N. Y. Nov. 6.

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JOHN W. McCULLOUGH, inst. pastor, Pres. Ithaca, N. Y. Nov. 12.
JOSEPH D. WICKMAN, inst. pastor, Pres. Mattesawan, Fishkill, N. Y. Nov. 16.
WILLIAM J. McCORD, ord. evang. Pres. Pleasant Valley, Plattskill, Dec. 3.
ELI S. HUNTER, D. D. inst. pastor, Pres. Brockport, N. Y. Dec. 23.

JOHN W. YEOMANS, inst. pastor, Pres. Trenton, New Jersey, Oct. 7, 1834.
ALBERT WILLIAMS, ord. evang. Pres. Newark, N. J. Oct. 8.
JAMES ROMEYN, inst. pastor, Ref. Dutch, Hackensack, N. J. Oct. 21.
ISAAC N. CANDE, inst. pastor, Pres. Belvidere, N. J. Nov. 25.
JEHU JONES, ord. deacon, Epis. Mount Holly, N. J. Dec. 14.
ALEXANDER HEBERTON, inst. pastor, Pres. Salem, N. J. Dec. 15.
GEORGE EMLEN HARE, inst. rector, Epis. Princeton, N. J. Dec. 18.
SYLVESTER EATON, inst. pastor, Pres. Patterson, N. J.

WILLIAM TOWNLEY, ord. evang. Pres. Elizabethtown, Pennsylvania, Oct. 8, 1834.
ROBERT ADAIR, inst. pastor, Pres. Norristown, Pa. Nov. 11.
ISAAC GRIER, ord. pastor, Pres. White Deer Valley, Pa. Nov. 14
PHINEAS B. MARR, ord. pastor, Pres. Lewisburgh Church, Union Co. Pa. Nov. 12.
HENRY W. DUCACHET, inst. rector, Epis. Philadelphia, Pa. Dec. 11.

ARTHUR GRANGER, inst. pastor, Pres. Wilmington, Delaware, Nov. 26, 1834.

WILLIAM S. PLUMER, inst. pastor, Pres. Richmond, Virginia, Oct. 21, 1834.

ABSALOM K. BARR, ord. evang. Pres. Concord, North Carolina, Nov. 5.

HENRY I. VENABLE, ord. miss. Pres. Danville, Kentucky, Oct. 9, 1834.

JOSHUA T. EATON, ord. deacon, Epis. Chillicothe, Ohio.
ALEXANDER VARIAN, ord. deacon, Epis. Chillicothe, O.
R. H. PHILLIPS, ord. deacon, Epis. Chillicothe, O.
HEMAN DYER, ord. deacon, Epis. Chillicothe, O.
—— SUDDARD, ord. priest, Epis. Chillicothe, O.

EDWARD P. HUMPHREY, ord. evang. Pres. Jeffersonville, Indiana, Nov. 21, 1834.

Whole number in the above list, 74.

SUMMARY.

Ordinations	34	STATES.	
Installations	38	Maine	9
Institutions	2	New Hampshire	3
	—	Vermont	1
Total	74	Massachusetts	17
		Connecticut	6
OFFICES.		New York	15
Pastors	51	New Jersey	3
Evangelists	10	Delaware	1
Priests	2	Pennsylvania	5
Rectors	2	Virginia	1
Deacons	5	North Carolina	1
Missionaries	4	Kentucky	1
	—	Ohio	5
Total	74	Indiana	1
			—
DENOMINATIONS.		Total	74
Congregational	26		
Presbyterian	26	DATES.	
Episcopalian	9	1833. February	1
Baptist	3	1834. September	1
Unitarian	5	October	24
Universalist	1	November	26
Reformed Dutch	1	December	16
Not specified	1	Not specified	6
	—		—
Total	74	Total	74

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

JAMES HALL, Anson, Maine.

BERNARD WHITMAN, æt. 38, Unit. Waltham, Massachusetts, Nov. 5, 1834.
SOLOMON WILLIAMS, æt. 82, Cong. Northampton, Mass. Nov. 9.
SAMUEL GREEN, æt. 42, Cong. late pastor of Union Church, Boston, Mass. Nov. 20.
RUFUS WELLS, æt. 90, Cong. Whately, Mass. Nov.
CHESTER LORD, æt. 22, licen. Cong. Williamsburg, Mass. Nov.
HENRY LORD, Cong. Williamsburg, Mass. Nov. 22.
SAMUEL STEARNS, æt. 66, Cong. Bedford, Mass. Dec. 26.

JOSEPH STRONG, D. D. æt. 81, Cong. Norwich, Connecticut, Dec. 18, 1834.

WILLIAM NISBET, æt. 37, Asso. Ref. Seneca, New York, Nov. 8, 1834.
JOHN EASTMAN, Pres. Fowlerville, N. Y. Dec. 6.
BENJAMIN MORTIMER, æt. 76, Moravian Ch. New York, N. Y.
AUGUSTUS F. LYDE, æt. 22, Epis. New York, N. Y.

GEORGE S. WOODHULL, D. D. æt. 61, Middletown Point, New Jersey, Dec. 25, 1834.

WILLIAM A. STEVENS, Pres. Warwick Furnace, Pennsylvania, Oct. 3, 1834.

JOHN G. BLANCHARD, Epis. Annapolis, Maryland, Oct. 7, 1834.
JAMES WHITFIELD, æt. 64, Catholic, Baltimore, Md. Oct. 15.

CHARLES M. PRESTON, Pres. Claridon, Ohio, Oct. 15, 1834.

AURELIAN H. POST, Logansport, Indiana, late member of Andover Theol. Sem. Oct. 5, 1834.

WILLIAM B. MONTGOMERY, Pres. miss. to the Osages, Aug. 17.
WILLIAM REED, miss. on his return from India.
COLSON M. WARING, æt. 42, Baptist, miss. to Monrovia, Aug. 12.
GUSTAVUS V. CÆSAR, æt. 40, Epis. miss. to Monrovia.

Whole number in the above list, 23.

SUMMARY.

AGES.			
From 20 to 30	2	Not specified	4
30 40	2		—
40 50	3	Total	23
60 70	3		
70 80	1	STATES.	
80 90	2	Maine	1
90 100	1	Massachusetts	6
Not specified	9	Connecticut	1
	—	New York	4
Total	23	New Jersey	1
Sum of all the ages specified	763	Pennsylvania	1
Average age	54 1-2	Maryland	2
		Ohio	1
		Indiana	1
		Abroad and not specified	5
			—
DENOMINATIONS.		Total	23
Congregational	7	DATES.	
Presbyterian	4	1834. August	2
Unitarian	1	October	5
Episcopal	3	November	7
Asso. Reformed	1	December	4
Moravian	1	Not specified	5
Baptist	1		—
Catholic	1	Total	23

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JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

FEBRUARY, 1835.

ANNIVERSARIES OF SOCIETIES.

Western Education Society.

At a meeting of the Western Agency of the Presbyterian Education Society, at Cincinnati, Oct. 30, 1834, "after a brief statement of what had been done to educate young men for the ministry in the West, and some remarks relative to the magnitude of the work, and the importance of united effort," it was thought best that the society should be re-organized for the purpose of increasing it in extent of territory, and in powers and privileges. Accordingly it was done, and the following Constitution was adopted:

Constitution of the Western Education Society.

Article 1. This society shall be known by the name of the Western Education Society.

Art. 2. The object of the society shall be to educate young men of piety and talents for the gospel ministry within the Valley of the Mississippi, upon the principles, and in conformity with the rules of the Presbyterian and American Education Societies as existing at the time of adopting this constitution, or, as they may hereafter be determined, with the concurrence of the executive authority of this society.

Art. 3. All contributors to the funds of this society residing in the Valley of the Mississippi, shall be members: thirty dollars paid at one time shall constitute the donor a member for life: and one hundred dollars a director for life.

Art. 4. The officers of the society shall be a President, Vice Presidents, Secretaries, a Treasurer, and a Board of Directors, consisting of the Secretaries and Treasurer and nine other members, of whom five shall form a quorum for business at a regularly constituted meeting. These officers shall be chosen by ballot, and continue till others are elected; and shall perform the duties ordinarily pertaining to their respective offices. The Board of Directors shall have power to fill their own vacancies—to appoint examining committees, agents, and such other officers as may be necessary, and take all appropriate measures for the vigorous prosecution of the objects of this society. They shall fix the times of their meeting, and form their own by-laws in conformity with this constitution. The Treasurer may be required by tho Board of Directors to give bonds in a reasonable sum for the faithful discharge of his duties.

Art. 5. There shall be an annual meeting of the society at such a time and place as the Board of Directors shall appoint; when the accounts of the Treasurer properly audited shall be presented, the proceedings of the Board of Directors reported, officers for the ensuing year elected, and such other business transacted as may properly come before the society. Special meetings of the society may be held at any time and place by appointment of the Board of Directors.

Art. 6. The votes of the Board of Directors of this society, upon applications for patronage or dismission within its limits, shall be final; and a report of the same fully and accurately made out, with the schedules, original or copied, upon which the votes were founded, shall be forwarded quarterly to the Presbyterian Education Society, at New York, and deposited in its archives. And it will be expected that the Secretary at New York, as he shall be able, will extend a pastoral supervision over the Beneficiaries of said society, similar to what he extends over those of the Presbyterian Society.

Art. 7. Branch societies or agencies within the Valley of the Mississippi, approving of this constitution, shall hold the same relation to this society which they have heretofore held to the Presbyterian, or the American Education Society.

Art. 8. Alterations in this constitution may be made by a vote of two-thirds of the members present at an annual meeting, provided such alteration shall have been sub-

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mitted to the society, in writing, at a previous meeting.

The Western Education Society now sustains the same relation to the Presbyterian Education Society, that the latter does to the Parent or the American Education Society. For the ensuing year the Hon. Peter Hitchcock, Burton, Geauga Co. Ohio, is President; the Rev. John Spaulding and the Rev. Ansel R. Clark, Secretaries; and Augustus Moore, Esq., Treasurer. In the evening the public meeting was held, and opened with prayer by Rev. Dr. Beecher. The report was read by the Secretary, Rev. Mr. Spaulding, and the meeting was addressed by the Rev. Ansel R. Clark, of Hudson, Ohio, Rev. Dr. Wisner, of Boston, Rev. Mr. Winslow, of Ceylon, and Rev. Mr. Patton, of New York.

An extract from the report follows:

"With gratitude to God for past success, in the strength of faith, we may anticipate still richer harvests. We cannot suppress the conviction that He who spent most of his ministerial life in preparing eighty-two ministers to preach the gospel after his ascension, attaches a high importance to the work in which we are engaged. We feel that the cause is identified with the prosperity of Zion; and that she will sit in sackcloth when her choicest sons are not consecrated to her service. We look at the other societies which are scattering their blessings around the globe; and when viewed in connection with the cause in which we are enlisted, we feel that while those should not receive less of the patronage, and prayers, and sympathies of the benevolent, this should receive more.

"The American Board of Commissioners for Foreign Missions presents before us a work sublimely great. We look at its sixty-five missionary stations, scattered along the dark coast of paganism, like so many pillars of light;—we behold 56,000 natives instructed in schools, and 2,300 converts collected in thirty-nine churches, under the labors and superintendence of ninety-six ordained missionaries: and in this connection we remember that two-thirds of all the ordained missionaries sent from this country to preach the gospel to the heathen, were introduced into the ministry by Education Societies!

"No less interesting and grand is the cause of Domestic Missions. In its civil, literary, and moral influence, it is to our country, what the streams are to our meadows and valleys—covering them with greenness, and filling them with gladness. And here again we remember that between 200 and 300 of those who have been employed as Domestic Missionaries, were the sons of the American Education Society. We are aware that probably one half of all the young ministers in the valley of the West, who have received a liberal education, were trained in the same way. And we can see no prospect of supplying a population increasing at the rate of 1,000 a day—or six or seven congregations a week, without more vigorous efforts in educating the suitable men for the ministry.

"The American Bible and Tract Societies also greet us in their high and heavenward course;—each resolving in a single year to expend $30,000 in foreign distribution. Noble resolutions, successfully sustained!

"Suppose then the ships freighted with Bibles and Tracts, and the store-houses of China, and Birmah, and the islands of the Pacific be filled;—still without the living teacher, the ordained instrumentality of heaven, these increasing means of usefulness would be greatly shorn of their power. A Morrison, a Gutzlaff, a Judson, and a Bingham are indispensable in the moral machinery requisite for the conversion of the world.

"Three years ago the agents of the American Sunday School Union, in fulfilment of one of its most thrilling resolutions, were employed in establishing Sunday schools wherever practicable, in the valley of the Mississippi. More than 4,000 new schools was the result of the effort. It was a noble enterprise of Christian benevolence. Untold good was accomplished. But where are more than half of those schools now? They are not in existence. Why? Because it required the same hand that planted to nourish them. All observation and experience teach that not a single institution of benevolence can long exist, where the labors of an enlightened evangelical ministry are not enjoyed. Hence the importance of the work in which we are engaged.

"It is in view of these considerations—and of what has been accomplished, and is now doing towards educating ministers in the West—in view of the fact that all the other societies require an adequate number of men to carry on their benevolent designs, that we now make our appeal both to the patriot and the Christian."

Leading Principles of Action.

"The first is, *great care in the selection of beneficiaries.* We wish to try no experiments on men of doubtful character or qualifications. And hence it is most earnestly enjoined upon the examining committees to exercise their responsible trust with deliberation and wisdom.

"A second principle is, *to aid all of the suitable qualifications.* Relying upon God, we solemnly and deliberately renew the pledge to aid every indigent youth of sound sentiments, and of good talents; who has a heart to feel, a tongue to speak, and hands to labor in the cause of Christ.

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"A third principle is, *to afford aid in such a way as is best calculated to promote self-respect, personal effort and such vigorous habits*, both of body and mind, as to prepare them to endure hardness as good soldiers.

"This is done by *loans*, without interest, of the least possible amount compatible with personal effort in an unembarrassed course of study. These loans, in due time, are refunded to aid a succession of ministers in their studies preparatory to their great work. Provided however they should become missionaries to the heathen, or should be in circumstances of embarrassment, the society may cancel the debt.

"A fourth principle is, to *insist on a thorough education*. The reason is found in the exigencies of the times, and in the fearful responsibilities of the sacred office.

"A fifth principle is, *the promotion of a high tone of piety in the hearts of our beneficiaries*. We desire not to educate mere intellectual statues; but living, breathing, acting men—men full of faith, and of the Holy Ghost. While we recommend the cultivation of the mind, we strenuously urge the keeping of the heart.

"Such are the leading principles of the society."

Field of our Labors.

"It is the Valley of the Mississippi. A richer and more inviting field cannot be found.

"Look at its soil—stretching from the Alleghenies to the Rocky mountains—from the lakes to the gulf of Mexico, divided into 582 counties, and rich as Eden. Look at its productions—growing unchecked, and in unmeasured abundance, in all the varieties of climate which twenty degrees of latitude can afford. Look at its internal improvements and communications—its farms, manufactures, its rising villages and flourishing cities; its canals, its roads, and 100 navigable streams.

"Look at its unparalleled increase of population; 4,500,000 in fifty years! Look at its prospective numbers and influence; in twenty-five years it will probably contain 15,000,000; in fifty years at least 40,000,000 of human beings, and exerting an influence either baleful or blessed, which will reach round the globe! This is the field on which we are training western men to be messengers of mercy to our own population, and the heralds of salvation to those who sit in the region, and shadow of death. And who, with the feelings of a freeman and a Christian, would exchange such a field for the wealth of the monarch on whose dominions it is said the sun never sets!"

Conclusion.

"Deeply impressed with our responsibilities, we solicit the prayerful counsel and co-operation of the friends of Zion.

"Every day we hear a voice of lamentation in this valley. It is the cry of those who have no ministers. It is rolled over the mountains, and the echo comes back from the missionary societies—*no ministers*. Almost every breeze that sweeps the Atlantic, brings from some part of the pagan world, the cry—*give us more ministers*. And the painful response is, *we have them not*. Every year bears multitudes unwarned, unsanctified, unblessed, to the bar of God, and who might have been saved had they enjoyed the preaching of the gospel. Let then every Christian, as well as every Christian minister, weep between the porch and the altar, and cry, Spare thy people, O Lord, and give not thine heritage to reproach. And let each seriously inquire how much of his time, his influence, and his property, it is his duty and his privilege, to lend in urging forward this great and good work—for God has given the word, and great shall be the company of those that publish it."

EXTRACTS FROM ADDRESSES.

Upon introducing the following resolution,

"*Resolved*, That the signs of the times demand that no time be lost in diffusing through this nation and the world, a healthful moral influence, by means of a thoroughly educated, and eminently holy ministry;

"Dr. Wisner, one of the secretaries of the A. B. C. F. M., said that the time was, when a man of indifferent qualifications, who devoted the week to secular business, would satisfy some churches, but that time is now past. Then there were whole denominations who advocated ignorance, and denounced what they vulgarly called 'larned ministers.' Now these very churches, with praiseworthy diligence and zeal, are retracing their steps, and making efforts to educate all their ministers.

"The fact is, religion and education must go together. We must rely for real reformation of character, not on transitory excitements, but on the convictions of the understanding. Ministers must now be educated, and give their whole time to the work, or they cannot sustain themselves or build up the cause. The cause of education generally, is advancing, and Protestant clergymen must lead the van. In every Protestant country the clergy have been the pioneers of public education, and they must be so still, for the cause cannot succeed without their co-operation. How necessary that those who are to exert such influence should be wise and good men.

"It was a remark of Canning, the great statesman, that the next war in Europe would be a war of opinion. Canning was no prophet, but he saw the bearing of events, the heaving of mind; and observation shows that his predictions are verifying. The war has commenced—it is a war of

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opinion and moral influence between liberty and despotism. The question is also to be settled in this contest, whether men can live as they list here, and be happy hereafter. This question will divide the world. All the diversities of fatal, soothing, licentious error, from the dreamings of the papist to the cold sneers of atheism, will make common cause against holiness and God. We need wise men to manage this controversy; we need good men, also, having the temper of Christ, that they may manage controversy with a Christian spirit.

"Moreover, we believe the time is at hand when the great harvest is to be gathered." Said the doctor, "I am no theorist, but all interpreters of prophecy of present and past ages agree that the time now draws nigh when the millennium shall brighten upon us. The aspect of the world betokens change. False religions are all growing old. Even that 'infallible' faith, so lively here, is fading in Europe. Spain and Portugal, lately two of its strongest pillars, are broken, and the chief pontiff is not safe in his own capital, without a shield of armed men.

"The sultan, in adopting European customs, has broken the strength of Mohammedan power. The heathen and Mohammedan nations have a tradition that their religions are soon to pass away. Despotisms are giving place to the progress of free principles. China, unwieldy in bulk, has little real strength. A single frigate will terrify and scatter the whole fleet of the celestial empire. Two nations, the most enlightened and pious, have the commerce of the world. The same in language, which bids fair to become a universal language—the same in the spirit of missions, they are scattering light over the globe.

"Egypt is now open. A few months since, the board received an application for the establishment of a *female* school on Mount Zion. India, in its length and breadth is open. Look at Africa! There is not a more promising missionary field on the globe. At Cape Palmas the king begged and intreated that a missionary might be sent to teach his people. He would have the promise of one *written* down, that he might not be disappointed.

"We could this year employ 1,000 missionaries! We could set to work 100 printing-presses! All China can read.

"But we want men of thorough education for missionaries. For regular churches at home, ordinary men may suffice; but to bring the learned Brahmin and the polite Persian to bow to the cross—to create society among savages—to educate the consciences and hearts of the degraded islanders, we want men of solid education.

"This education must be a thorough one. Young men need the discipline of colleges and seminaries, not so much for the acquisition of knowledge, as to secure a balance of character—that indescribable, but indispensable symmetry, which will render them permanently useful.

"To sustain missions, you must patronize this society. Few young men nurtured in the lap of luxury, will go on this hazardous enterprise. Our reliance is mainly on the poor, but noble-hearted and well-disciplined young men who are helped onward by this society."

Dr. Wisner here called upon all Christians, and especially Christian parents, to seek out and bring forward young men fit to be patronized by the society. He conjured parents to pray and labor for the conversion of their children, that they might be dedicated to this work. He also urged upon all, the necessity of contributing of their substance.

He related one anecdote of thrilling interest. Some years since, he was called to visit a poor sick family in Boston. He found them in the most deep poverty. He and his friends ministered to their necessities, and under his counsel and prayers, the man and his wife were brought to the foot of the cross. Soon after, Dr. Wisner left his people, and forgot the poor man. Two years ago, when he was absent, an agent of Home Missions visited Boston, and was surprised to receive $100 from a man whom few of the church knew. When the doctor returned, he found that this liberal contributor was 'that poor man!' On a Sabbath, two months before, the church had contributed to the cause of foreign missions. After the doctor's return, the man called on him and said, 'I am come with my contribution, which I did not give in when the contribution for foreign missions was made.' He reached out a $100 bill. The doctor hesitated, begged him to consider; but nothing would do. Said the poor man, 'You remember what I was two years ago. Religion has made me what I am. My wife earns enough to support the family, and I mean to give all I earn to benevolent objects, and trust the future with God.'

The above resolution was seconded by Rev. Mr. Winslow, missionary at Ceylon.

"Nothing," said Mr. Winslow, "struck my mind more forcibly, when I stepped on these shores after an absence of fourteen years, than the fact that this is an age of excitement. The former was an age of contemplation; but now every thing seems to go by steam on the high pressure principle. A grand auxiliary, when well directed; but most disastrous in the hands of ignorance and inexperience. Hence the importance of well-disciplined mind—of an educated ministry, both in this country and in pagan lands." After illustrating by pertinent and impressive facts, the indispensable necessity of educated ministers in British India, he continued—"and we must have holy men too. There is perhaps not

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less holiness than formerly; but this measure does not meet either the scriptural standard, or the exigencies of the times. There is now more Christian action, and there must be a corresponding tone of deep, fervent piety. There must be more self-denial practised—a more entire consecration to God. Ministers at home must be like the angel standing in the sun—all light and heat: and those abroad, living, shining temples of the Holy Ghost. The Hindoo has no idea of a religion which reaches the heart. But when he sees it exhibited in its practical reality, in the life of a missionary, then the pagan is impressed, and takes his seat at the feet of Jesus."

Rev. Mr. Patton, of New York, Secretary of the Presbyterian Education Society, next addressed the meeting. He stated that the American Education Society, which commenced with seven beneficiaries the first year, has aided in the whole 1,964. During the last year 912 were assisted. More than 600 sons of the American Education Society have already entered the ministry; and two-thirds of all the ordained missionaries sent from this country to preach Christ to the heathen, recognize this society as their parent.

"Suppose," said he, "you blot out all the good accomplished, and destroy those springs of life put in motion by this institution, and noonday will put on the mantle of night.

"When this noble ship got under way, she nailed her colors to the mast. There floated the motto—*every young man of the suitable character and qualifications aided:*—and there it floats still. If that good ship which holds that mast sinks, the MOTTO will be the last thing seen fluttering on the wave.

"I beg leave, Mr. Chairman, to present the following resolution, viz:

"*Resolved*, That in view of the wants of a perishing world, and the resources which Providence has placed within our reach, the time has come when Christians must set out in earnest to furnish an adequate ministry for the world, and must persevere for the purpose of accomplishing it before they themselves go to heaven.

"This, sir, is the best resolution I have yet heard; because it tells us *the work must be done—done before we go to heaven!*

"Brother Peters takes me by the hand, and says, we want immediately ONE THOUSAND MEN; and my brother Wisner here asks for ONE THOUSAND more to be sent out in fulfilment of Christ's dying command. What shall be done? I say nothing about money—that question is settled. The silver, and gold, and cattle on a thousand hills are the Lord's.

"In answer to the question, what shall be done, let me say,

"1. There must be more prayer—such as Christ instructed his disciples to offer. The Lord of the harvest will hear prayer.

"After the annual concert of prayer for colleges, in 1831, fourteen of them enjoyed the special effusions of the Holy Spirit; and about four hundred young men were converted to God. There are now in our colleges five thousand four hundred young men, besides many in our academies. The church needs their consecrated talents. And is it too much to ask their conversion of him to whom the heathen are given for an inheritance, and the uttermost parts of the earth for a possession! Let then the church *ask, and it shall be given.* There will be both men and money. Let there be such a spirit of prayer as opened the great iron gate, and released Peter from confinement, and there will not be a blacksmith in the land who will be able to make an iron chest that will hold your money.

"2. Parents must consecrate their children to the ministry. The mother of Schwartz, the mother of Samuel J. Mills, made this dedication of their sons. A pious widow in Vermont, had no money; but she had a *heart.* And as she laid down the Memoir of Harriet Newell, and took up her Bible, she resolved to give her children—two sons and two daughters, to God. One of them remained in this country to preach Christ, while the other three went to tell the story of the cross to the dying heathen.

"Of one hundred and twelve students in one of our theological seminaries, all but thirteen had been rocked in the cradle of piety by godly mothers.

"3. Young men who are engaged in secular pursuits must devote themselves to the ministry.

"Why does not the work go on? Young men, who hope that you have been born of God—ye, who are the bone and muscle of society, the question lies at your feet. I know it requires grace to leave lucrative situations, to pursue a course of life attended with poverty and toil; yet I wonder that any can hold back. Wonderful that any should devote themselves to collecting the jewels of earth, when they might be gathering gems worth more than all the stars of heaven, were each a diamond!"

Here the speaker appealed to the lawyer, the physician, and to the youth behind the counter; urging upon their consideration the duty of pondering well the question, whether they ought not to devote themselves to the ministry of the gospel.

WESTERN RESERVE BRANCH.

THIS Society held its fifth Annual Meeting at Hudson, Ohio, Oct. 9, 1834. The Report of the Directors was read by the Secretary, the Rev. Ansel R. Clark, and the meeting was addressed by the Rev. Mr. Eells, of Charlestown; Rev. Mr. Keep, of Cleveland; President Pierce and Prof.

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Folsom, of the Western Reserve College. The present officers of the Society, are Rev. George E. Pierce, President; Rev. Ansel R. Clark, Secretary; and Mr. Anson A. Brewster, Treasurer.

An extract of the Report follows:—

"Nineteen years ago the 'American Education Society' commenced its existence. To the few, who had long planned and prayed for its establishment, it was a child of hope. Its founders looked forward with an eye of faith, to the time when this young vine should shoot forth its branches over the land, and its leaves should 'be for the healing of the nations.' But little did they expect that its saving influence would *so soon* be manifestly felt in every quarter of the globe, and in the islands of the sea, as well as in our own land.

"The *Western Reserve Branch* of the American Education Society, whose fifth anniversary we are assembled to celebrate, has been also prospered. From its formation to the present time, it has enjoyed the continued smiles of heaven. Though the year, which has now closed, has been one of peculiar embarrassments in pecuniary concerns—and though a part of the field which this society occupies, has been visited by the pestilential 'scourge of nations,' and some of our valuable supporters have been called to give an account of their stewardship—and consequently our friends have been cut short, yet the year on the whole has been a year of prosperity. The motto of this society has been '*Onward*,' and *onward* it has moved."

Earnings.

"It is sometimes objected to the Education Society, that the beneficiaries are '*lazy*, *idle*, squandering their time and the charities of the church.' Those who raise this objection, expose their ignorance of the facts in relation to the subject. Should they examine the quarterly returns of the young men, containing a detailed account of all their expenses and receipts, together with their earnings, they would be convinced that there is no class of young men, who less deserve these opprobrious epithets; but who, on the contrary, merit the approbation of the wise and good, for their economical, industrious, and persevering habits. There may be exceptions: but by no means sufficiently numerous to justify the objection. The Am. Ed. Society have, from their first, *urged* upon their beneficiaries the importance of manual labor. Their rule, touching this point, is the following: 'It is *desired and expected of all under patronage, that a portion of every day be employed, as there may be opportunity, in useful exercise, and in productive labor, with a view of promoting vigorous health, and of enabling them to do something towards defraying the expenses of their education.*'

"Probably, no society, no body of men, has done so much to introduce, promote, and perpetuate the 'manual labor system,' as the men who are, and have been, connected with the American Education Society. They have held up this system as worthy of attention, not principally for the money which it affords, but for the health and vigor, both of body and of mind, which it secures. It indeed affords enough pecuniary profit to encourage the students to take sufficient exercise; but the *promotion* of *health*, is, after all, the *object*, the *first*, the *all important object*.

"A certain class of men, naturally inclined to run into extremes, taking advantage of the excitement on this subject produced by the Education Society, have attached an undue importance to manual labor institutions, as *self-supporting establishments*. This, in their view, is the first object to the student in taking bodily exercise. As far as they have succeeded in producing this impression, so far have they injured the Education Society—at least this has been the result of their views, undesigned though it may be in them. For 'if these manual labor schools are so profitable as to enable the student to defray *all* his expenses, and at the same time afford him the first rate advantages for acquiring an education, then what need of Education Societies?' This is the way men reason. And they reason *rightly*. But the premises are questionable.

"In the *first* place, these institutions are *not* '*self-supporting*.' Indeed, in some instances in which the experiment has been made, it has proved unsuccessful, and the institution has been abandoned, or has failed.

"In the *second* place, in order to become in reality, what they are in name, '*self-supporting*,' one of two things must take place: either these institutions must be so amply endowed as to provide gratuitously farms, shops, tools, stewards, superintendents, &c. and in short, to furnish such conveniences and facilities, that with a *reasonable amount* of labor, a student can proceed in his education without involving himself in debt—or, with only common facilities, the student must work *altogether more* than is sufficient to keep up a vigorous state of health. And this must either delay his entrance into the ministry, or introduce him into it with a defective preparation. In the view of the Directors, both of these alternatives should be carefully avoided by every candidate for this important office. The influence of manual labor institutions, so munificently provided with facilities, as to afford the student *full support* with two or three hours of daily labor, (which in the judgment of the Directors is sufficient) would not be good.

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The young men having, after all, merely the name of *supporting* themselves, might be led to form wrong estimates in regard to expenditures, which would result in disappointments of serious injury in after life. An education thus obtained, would also tend to promote that pride of independence, which the gospel condemns.

"Moreover, to require young men to devote a large portion of their time to labor, instructing, or any other employment, for the purpose of obtaining means to defray the expenses of an education for the Christian ministry, is wrong. The world is perishing for the want of ministers! More than 600,000,000 of the human family have none to point them to the 'Lamb of God, who taketh away the sin of the world!' And 20,000,000 of these yearly pass the bounds of hope and mercy! The grave closes upon them, and their doom is fixed forever! More than four thousand destitute churches in our land, are famishing for want of the bread of life! And shall candidates for the ministry be detained in their training for the want of means? The Education Society answers 'No!' It adopts the principle that the *young men ought to be urged forward as fast as possible, consistent with a thorough preparation for the sacred office.*"

"To show that the American Education Society regard with deep interest the manual labor system, it is only necessary to add, that as a result of the course it has pursued, its beneficiaries have earned, the past year, more than $26,000, and during the last eight years, more than $100,000."

Want of Ministers.

"Why have not the American churches the past year, sent out more than *sixteen* men to preach the gospel to the heathen? Not because there were not funds enough in the Christian community to support a larger number. But because there were not *the men qualified* to go. That is the reason. Why has not the Home Missionary Society, during the past year, given the stated ministrations of the gospel to each of the *now* four thousand destitute churches in our land? and sent forth evangelists to explore the newly settled portions of our country, and to organize churches wherever practicable? Not because funds could not be obtained to accomplish this object. But because the *requisite number of men could not be found.* With these facts before our minds, the *connection between the Education Society and the conversion of the world*, appears *plain* and *intimate. Nothing more so.* For it is to this institution, as a principal source, we are to look for missionaries, whether they are to be sent to foreign lands,* or to the destitute of our own. How important, then, that our enterprise should go forward with increased rapidity."

On offering the resolution,

Resolved, That the mode in which aid is afforded to beneficiaries by the American Education Society, and its branches, is well adapted to raise up an independent, energetic, and efficient ministry, suited to the exigencies of the times, and is therefore entitled to the confidence of the Christian community.

The Rev. Mr. Eells first presented distinctly and clearly, the mode in which aid is granted to beneficiaries by the American Education Society and its branches;—and highly approved of the different features in their operations—the loaning system—the plan of connecting manual labor with study—and the pastoral supervision. On the last, he said as follows:

"The pastoral visitation, that is exercised by this society, over all the young men who are under its care, is a *feature* in its operations which cannot be overrated. By the counsels, exhortations, and prayers of the Secretary, in his occasional visits to young men in their rooms—with other means which he affords them, auxiliary to these counsels;—the most *direct* and *most effectual* influence is exerted, to *cultivate* in them a spirit of *eminent piety*—to keep before them *constantly*, an elevated standard—and to engage them to improve in the best possible manner, all the means and opportunities they enjoy, to prepare them for their future labors.

"In reference to the latter clause in the resolution, Mr. Eells said, What but energy will induce a young man to commence such a course—to attempt without property, to overcome the obstacles of obtaining a thorough education, even with the moderate aid which this society affords? What but energy will carry him forward in the labors and self-denials unavoidably in his way? And will not this energy be seen in his ministry? Will it fail or languish, after he has entered upon this work—a work in which the ardor of his soul is engaged; for which he has been so long preparing, and which urgently calls, at every moment, for all the powers and resources he can command? Will such a young man not feel

* We are happy to find that the views expressed in a recent report of one of the principal manual labor institutions in our land, corresponds so nearly with our own; we will make one quotation. "We cannot leave this point without saying, explicitly and emphatically, that we are far from regarding the *pecuniary* benefits which result to the students from uniting manual with mental labor, as the strongest attraction or the greatest advantage of the method he employs. If indigent, a purse of thirty or forty dollars, once a year, would furnish an amount of aid hardly to be despised. But upon such a method he cannot act, without finding in it far better things. An influence it will exert, most friendly to his health; to improvement in mental and moral character; to his present peace and future happiness. If it should fail to put a single cent into his pocket, it would still deserve his confidence and support."

* About thirty of the beneficiaries, connected with the Western Reserve Branch, have it now in view to preach the gospel to the heathen, if spared, qualified, and permitted to enter the ministry.

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his obligations? Will he not exert the energies of his mind? What better plan than this can be adopted to produce an energetic ministry?—distinguished for energy of body and of mind; able and willing to bear privations and sufferings—'to endure hardships as good soldiers of Jesus Christ?'

"And what influence will the system of the American Education Society have, to raise up an *independent* ministry—to give the beneficiaries peculiar qualifications to become ministers in new settlements, and missionaries among the heathen? Will any mode of education, or any class of men, give promise of greater usefulness, in these trying events and important fields of labor, than those who have been aided by the funds of your society?

"How many of the brightest beneficiaries of the church have been among the number of those who have been educated by the hand of charity? Such as Doddridge, Buchanan, Martyn, Milne, and a catalogue of other names too numerous for particular notice. More than *three-fourths* of the missionaries, that have ever been employed by the American Board, in Foreign Mission service, have been assisted by the benevolent, in obtaining their education. Can any one longer doubt, whether this society is well adapted to produce an efficient ministry? But do the exigencies of the times require such a ministry? What are the exigencies of the times in which we live? Look through the length and breadth of our own land. See *abundance* of *iniquity*, and *ignorance*, and *error;* the *wide spreading moral desolations* among us! Look at the *mountains* of difficulty in the way of bringing this *vast population* under the influence of the gospel! Then look into the heathen world. See *three-fourths* of the whole family of man *covered* with *Egyptian darkness*—slaves to the most debasing, and filthy, and cruel superstitions! Think of bringing these *hundreds of millions* to enjoy the blessings of the gospel, and of fitting them for a holy heaven! *What a work is here to be done!* And what the agents there must be to accomplish it!

"And are we sure that this work will be accomplished? Shall the 'gospel, indeed, be published to all people?' 'Shall the world be filled with the knowledge and glory of the Lord, as the waters fill the depths of the sea?' We have not only the assurance, sir, that this work will be done, but the evidence is abundant, that the time is fast approaching. The predictions of the Bible and the signs of the times, *all* conspire to give us assurance, that we are *now on the eve of this auspicious and glorious day.* And is *this vast work to be accomplished by human agency?* What a *host* of missionaries, furnished with adequate qualifications, and glowing with apostolical zeal, must be brought forward into this field of labor! How many *Brainerds*, and *Buchanans*, and *Schwartzes*, and *Martyns!* How many *Halls*, and *Newells*, and *Parsonses*, and *Judsons*, must be raised up for this work!

"The exigencies of the times will not only need men of the above character, but men of more distinguished and eminent qualifications, proportioned to the difficulties that may yet be increased, and to the magnitude of the work, that *must and will be done.* Such men are *needed*, sir. They *must be had*, and they *will* be had. The church is pursuing her onward march. The day of her *deliverance* and her *glory is at hand.* And the men *will be furnished* to conduct this *mighty enterprise.* But where are they to be found? and from whence shall they come? For a solution of this question, sir, let us turn our eyes to the Education Society. And let this society come forward—let it take the pious and indigent young men of our land by the hand, and mould them under the influence of its salutary operations; by its funds let it aid in defraying their expenditures; by its discipline, prepare them for privations and hardships; and by its *pastoral supervision*, let it *elevate* their views; *deepen* their humility, and inspire them with apostolical zeal and energy.

"*How invaluable! how indispensable must be the efforts of this society, as connected with the accomplishment* of this *high and holy enterprise!* It is a *wheel within a wheel* in the moral machinery that exists in the world. It is a *main-spring* in the *mighty engine* that is moving forward in so many ways, enlightening and converting the world. How *vast* the *responsibility* devolving upon the *Directors* and *Agents* of this society! How *much* they need the *prayers*, and *sympathies*, and *co-operation* of the *whole* Christian community! And shall this be suffered to languish for the want of this co-operation? The liberality with which it has been thus far sustained, forbids such a foreboding. It leads us, with confidence, to cherish the expectation, that it will not only be sustained hereafter, but that its resources will be greatly augmented. Was there ever a time when its aid was more needed? when the calls were more imperious for enlarging its operations? Hear the cries at *home* and *abroad*—from every quarter of our own land, and from every portion of the heathen world, wafted on every breeze, 'send us able and faithful ministers.'"

Professor Folsom's Address.

"It is the language of the resolution, that the times demand for the ministry, independent, energetic, efficient men. This requires no labored proof. We know the nature of the gospel, and what obstacles it must encounter in the heart; we know what struggles were foretold of such as

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should labor to establish it in the world; we know its history: this knowledge has all grown up with us. If our own times were not in any sense *peculiar*, the church ought to have for its ministers those of the character described in the resolution. But now great events are hastening to their accomplishment, and crowding faster than ever before; more must be done in shorter time; the battle waxes hotter; our enemies have learned more skill by previous conflicts; and our own armies—some are impatient to engage with the enemies, and some not bold enough.—Sir, if ever independent, energetic, efficient men were needed, they are needed now—men in the church, what Washington and others were at the head of the American armies; now bold, now cautious and maintaining a vigilant eye; now seeming to yield, and now pushing onward in vigorous attack, until success is made certain, and the cause triumphant.

"I proceed to show that the American Education Society is adapted to raise up such men for the service of the church.

"*It encourages proper self-reliance*—and self-reliance subordinate to the will of God, is independence. Aid is not wholly gratuitous. Capital is *loaned*, which is to be converted by the individual into mental furniture and skill; which again will be to him a productive capital, to refund the first, to earn his daily bread, and to benefit the generation in which he lives. The beneficiary of your society is a young merchant, with noble aims, set up in the world by his patron; and while self-reliance is promoted, the discipline is such as will also promote energetic, efficient action. Let me add here that measures are adopted to obtain the best young men.

"This system *saves that delicacy of feeling* which young minds have, and have the more because their motives and feelings are suspected by a wicked world around. Doubtless the loaning system is to be preferred to entire charity on that account.

"The loaning system *delivers from the embarrassment of entire self-dependence*. Nothing is more depressing than pecuniary difficulties.—Some magnify the benefits of self-dependence too much. The voice and plans of Providence are all against it. It is like commending, and persuading to universal adoption, the hard manner in which Indian children are brought up, when one half die in the severe training.

"The loaning system promotes gratitude—benevolence; than which no principle is more energetic, no feelings more calculated to make one live for the church, and if need be, even die for the church.

"But should any one say, that it is *charity*, after all, and that of some it is never required to refund; let it be considered that charity has no necessary tendency to produce servility. God knew well how to touch the spring of human renovated action, when he made the gospel plan one of *grace*. Feelings of servility are prevented by the exercise of the stronger feelings of gratitude. Let me state a fact. About the year 1740, a preacher from the back counties of Virginia preached for a time in Hanover county. On his departure, compensation was presented. He refused because himself had property sufficient. They pressed him to take it. 'Well,' said he, 'I will take it; but it shall be given to a young man whom I know, and who is now struggling through pecuniary embarrassments, to enter the ministry.' He departed. A few years after, the young man was licensed, came down to Hanover, preached ten years to the people who had made him the object of their benevolence, and was then made President of the New Jersey College. That young man was SAMUEL DAVIES! Did the help which he received, make him time-serving, indolent, or inefficient?

"Sir, I could also name over some of our first statesmen, who were poor young men, *but who had patrons*. The Education Society is the patron of our pious young men who seek the ministry. It is the agent of the church, to adopt worthy sons, who may be trained up for her service, and the service of mankind.

"I remark again, that the American Education Society requires its young men to *obtain a liberal education*. It is right in doing so.

> "'He is the freeman whom the truth makes free,
> And all are slaves beside.'

"*Knowledge* makes a man independent. Were young men ever so strong in body, they would not have the right sort of energy and independence, unless they also had the discipline of regular education. They must have *knowledge*, or their minds will never be truly free. Less cannot be exacted of young men, than what is a collegiate course, or what is equivalent.

"Many of our colleges and theological seminaries now afford sufficient exercise. Schools that require more than two or three hours labor, do not furnish the right men as to attainments. They are not even what they promise. And what if certain schools are established that promise to take students along by their own exertions, free from debt? What if this could be done? Your beneficiaries can soon free themselves from debt, and then have a decided advantage over their *independent* neighbors who choose to go on without aid. They have minds better furnished and disciplined, and all the bodily vigor that is necessary for purposes of extensive action in the world, and owe men nothing but love.

"Moreover the people will not now be satisfied with mere superiority of physical energy. They must be fed with knowledge. The action of the church is *moral*

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action, and reliance upon any other will produce disappointment.

"I will only mention here the influence of the *schedule*, in which the young men record their expenses, earnings, &c. Whoever shrinks from minute responsibility, is not the man whom the church wants. He that is faithful in little will be faithful also in much. Independence and energy must be *husbanded*, *economized*, to be efficient. Here young men begin to *learn* economy. Other influences are also most salutary. Besides pastoral visits and letters, the memoirs of Cornelius and Brainerd are given; men whose qualities united, form our ideal of a minister such as is required in these latter days. And then also the influence of being connected with such a society, accomplishing so great things, and embracing among its officers and patrons, some of the first men in the church and in the nation.

"I will close with a brief view of *fact*, to show that the Education Society has actually accomplished, and is accomplishing, what it seems adapted to accomplish.

"The officers of our colleges and theological seminaries say, that of all the students, none give you higher promise of usefulness than the young men aided by the American Education Society."

On presenting the resolution,

Resolved, That the brightening prospects of Christianity throughout the world, the strong desire of some pagan nations to receive religious instruction, and the lamentable deficiency in the number of ministers to meet the wants of our fellow-men, call loudly for a vigorous prosecution of the glorious enterprise in which this Society is engaged;

President Pierce said, "I will not take up your time, in showing how inadequate the present number of ministers and missionaries is, to occupy the fields which God has laid open. I will not attempt to estimate the many millions who must go down to their graves in all their darkness, before we can prepare young men to preach among them the gospel. I will only ask, what duty now devolves upon the church? What duty devolves on us, as among those who are pledged to the cause of our Redeemer? In view of a world lying in wickedness—a world redeemed by the blood of Christ and waiting to receive his gospel; in view of pleasing indications that the time to favor Zion has come—what can we do? Some of us can give ourselves to the enterprise of evangelizing the nations. Yes, sir, there are those who now hear me, who, if the church is faithful in sustaining them in their course of preparation, and sending them forth, will, with their own lips, tell to the heathen the history of redeeming love—young men ardently panting for the privilege of preaching Christ, where he has not been named. Some of us, who are ministers of the gospel, may examine anew our duty, in relation to the appropriate field of labor—and forsake the endearments of home and kindred, and what is more, a beloved church and people, to preach the gospel in parts more destitute. Some of us can encourage young men of piety and talents, to gain an education and prepare for the ministry of the gospel. To such young men the way often appears dark, and the question of duty doubtful—and a little influence judiciously applied, may result in giving to the church of Christ a faithful minister. And to whom will young men of piety and talents so readily look for guidance, as their pastor? And let me ask, in the spirit of Christian kindness, whether brethren in the ministry are doing all that they ought, to search out young men of the right character, and give them the needful encouragement, that they may enter a course of preparation for the ministry? I am not one of those, who take delight in publishing the faults of my brethren. And if what I say may imply censure, I would take a full share of it to myself. Having within twelve years admitted not far from an hundred young men to the church, I know not one of the number who is now on his way to the ministry. And coming among the churches of the Western Reserve, where God has poured out his Spirit of late in the most wonderful manner, and gathered multitudes of youth into the fold—and seeing how few young men are now in a course of preparation for the ministry—I have been led to fear that others, like myself, have been neglectful of Christian obligation. Some of us are parents, and may consecrate our sons to Christ, and pray for their sanctification, and train them for the ministry. And what higher privilege can the parent desire, than that of giving his sons to Christ, for the work of the ministry? For my sons, I ask not wealth: I ask not the honors or pleasures of the world. I only ask the high privilege of seeing them sanctified, and training them for the ministry of Christ, wherever he may require their service, in Christian or in heathen lands. Some of us have property, which we may consecrate to the Lord, and make it instrumental in preparing young men to preach the Gospel of Christ: And it is required of us according to our ability. The law of God adapts itself, with perfect precision, to the abilities of men. And if we have done what we could—if we have rightly employed the talents committed to us, be they two, or five, or ten—we shall receive the sentence of approval."

Rev. Mr. Keep followed in some remarks.

"Well does the resolution present the 'lamentable deficiency in the number of ministers to meet the wants of our fellow men.' This language, sir, places the American Education Society directly into our

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arms, and we will receive it with a warm heart, and a strong embrace, and wash her sweet and lovely face with the tears of penitence; for penitence becomes us, that we have not more valued her object, and better sustained her modest, but just and reasonable claims. This society should be allowed the credit of expressing a correct gospel faith, for she acts upon 'honest confidence that God is true to his word.' 'GO YE, into all the world and preach the gospel to every creature.' The *go*, is as essentially a part of this command as the *preach*. Preachers, in sufficient numbers, are not now in the field. Nor are they forthcoming from the means now in requisition. The call for their increase comes in from every part of Christendom, and from every post in pagan lands where institutions of the gospel are placed, and where its operations are anticipated. Every enterprise of benevolence repeats the call. All our societies are crippled by the want of preachers, and the population of the nation increasing at the rate of 1,000 a day—making thus 365 new congregations every year. I am aware that these statements have been often repeated—and long before the public. But they should be felt especially by the church. The Education Society has all these facts distinctly before her. She finds in her enlarged heart a lodgment for all their bearings, and confident that the deficiency may be supplied, she appeals to the church for a prompt and an efficient co-operation; and this is the hour for us to yield ourselves up gratefully, and unhesitatingly to this appeal. Rather should we be carried away by the impulse, and permit this Society this evening, to *fill* our vision, and to enlist unalienably our energies in her interests. Not that I would forget, or even overlook, the claims of other institutions. But each in its own order. And whilst I thus magnify, this evening, the Education Society, let not the agents of the other benevolent institutions, stand in fear of being robbed. There can be no clashing between them. They are sisters, and while a father's heart is given to one, it is reserved for the other; and each in her place has the whole of a father's love.

"Let this enterprise be consummated, and you witness the accomplishment of the divine promise; the gathering of this world's population into suitable congregations, and each consigned to particular pastoral supervisorship; and thus secured to the whole family of man, the instructions, the restraints, the transforming power of divine truth—a world regenerated, a race redeemed—the ranks of Heaven replenished by the forgiven and sanctified children of men. And is not this glory?

"In the midst of these associations, sir, I can scarcely fail of saying, that the vigorous prosecution of this enterprise is a matter of *course*. God has made the arrangement, and distinctly announced it. And all this Society desires, is, that we *follow out* this arrangement. He has furnished mind. We must take this mind and cultivate it. It is only by the practice of a generous and an inflexible Christian principle, that difficulties can be overcome. Every minister should search out and bring forward candidates for the sanctified, reserved recruits, from which the churches are to be supplied. The best minds and the best spirits are often retiring, and need to be invited. Parents must cheerfully give their *children*, bones and sinews, as well as silver and gold. Shall parents *glory* in making sacrifices upon the altar of patriotism, and yet *shrink* from the self-denial, and think diminutively of the honor of giving their sons to the church? A lovely mother once said to me, in 1814, when the call was loud for young men for the army, 'Oh, may kind Heaven spare me from bearing *sons*, if they must be hurried to the "tented field."' Her prayer might have been *reversed*, had she contemplated the deficiency of ministers. Give me *sons*, and I will give them back to thee as ministers of the New Testament. Why do they forget that God has made the agency of the *living preacher*, indispensable to the conversion of the world. To furnish this agency, is the distinct and happy province occupied by the Education Society; and she is the happiest when she is made the almoner of the liberal and the constant bounty of the church—and when Christians, by the use of the appropriate means, so multiply the number of converts, and thus so increase the number of beneficiaries, that she is compelled to say to the churches, the more you pray, and the more you labor for the conversion of sinners, the more must you give to prepare for the ministry your spiritual children, and the more you give, the greater the success which will attend your labors, and the more emboldened shall I become, to make larger and still larger drafts upon your charity.

"It is as much our duty to educate pious youths for the ministry, as it is to pray, thy kingdom come. And the state of feeling, among Christians, which indicates a healthful pulse, is that, and that only, which sustains the doctrine that men of the right spirit, and in great and rapidly increasing numbers, must be forthcoming to meet the exigencies of the church, and of the world. Christian enterprise is paralyzed without them. The world does not become Christian but by the energies of the Holy Ghost. The Holy Spirit does not found and build churches without the co-operation of the living preacher. You have it then, from the groans and agonies of a world under condemnation, as well as from the divine arrangement, that next to the Holy Spirit, nothing is so much needed for our lost race as men, *thoroughly educated*, and fitted for the work of the ministry.

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"Some ministers would be 'out of employ' if the number were one hundred fold less than it now is, provided the ministry, as a body, had as little of heaven and as much of earth as they now have. Supernumeraries are never in themselves a sure index that business is overdone in any department.

"This prominence given to the call for men, should not lead any to conclude that the necessity for money has ceased. This society comes to us with an empty treasury, and it is an essential part of her plan to *keep it empty*. As fast as the churches fill up, she deals out, and it is her policy to keep every cent in motion, and at compound interest by circulation.

"If this society has not liberal appropriations of money, her angelic operations are hindered. And there is money enough in the hands of the church. But to come in aid of this enterprise, it must be transferred from the coffers of the rich and the savings of the poor, to the treasury of the Lord. This needed transfer is the certain result of *prayer*. Nothing so surely *thaws out* the icy heart, and enlarges the soul, and directs the feelings in the channel of liberal charity, as fervent, importunate prayer. We have scarcely begun to pray over the subject of benevolent enterprise. There is a reciprocal influence in this matter. If a man prays he will give, and if he gives he will pray; and his reluctance at giving will of necessity operate upon his prayer. If he has deliberately made up his mind that he can give but little, he will not dare to let his feelings go out freely in prayer. You never, at the monthly concert, hear a man pray with a *full soul* for the spread of the gospel, unless he is prepared to give liberally, according to his means. If he go to the prayer-meeting, resolved to give only his sixpence for the conversion of the world, and as he prays, grasps his sixpence with one hand, while he raises the other towards heaven, will not that be a sixpenny prayer?

"The religious and successful prosecution of this enterprise, demands true, noble, and Christian consecration. On this subject the church may take some very profitable lessons from the world. Business men teach us what it is to be consecrated to the object they pursue. Military leaders easily persuade their soldiers to practice on the principle of entire consecration. National glory is the spring of action. Only let this spirit of consecration, excited indeed by a different cause, and directed to a different object, pervade the church, men and money would be supplied. In sustaining this society, the churches are not required to act without a sufficient warrant. It is not to be received in the light of an experiment. God has made known to us his purpose in respect to the redemption of our world, as also his arrangement. In fulfilling that part of his arrangement which he has assigned to his church, they are as certain of his blessing in the attainment of their object, as they are that such portions of it will be accomplished as are to be performed by himself, separate from any finite agency.

"In conclusion I ask, shall we now, in the spirit of this resolution, sustain the Education Society by a *vigorous prosecution* of the glorious enterprise she has commenced? Knowing that her plan is a judicious following out the divine instructions and arrangement; assured, as we are, that her object is attainable—that the enterprise can be achieved, shall we close our eyes upon the facts, and harden our hearts against their influence? No. We have derived too much pleasure from the little we have already done to permit us to say this. We are not prepared to give up our confidence in God, nor to throw this beloved branch of Christian charity upon others. We cannot feel indifferent to the spiritual wants of the millions, to whom, through this society, we can extend the needful aid. I cannot but believe that all present, are prepared to yield to the associations which cluster around us this evening; and with the perishing millions before them, truly to repent of their neglects of one of the most obvious duties, to renew their pledge, to seize upon every facility, and to go to the full extent of their means, to increase the number of teachers, who, well educated, thoroughly disciplined, and sustaining an elevated tone of piety, shall be able to detect error, to chase it from every lurking place, and to present, to proclaim, and to enforce the truth, the whole truth of the Bible. Sir, the churches are not at liberty to *decline* this service. No Christian has the moral right to say this demand reaches not to *me*. Aware of this, the American Education Society feels no misgivings when she presents and *presses* her claims. The interests she maintains, are the vital, dearest interests of the church, and she becomes loud, impassioned and unabating in her appeals, that this same beloved church may be kept back from suicide. Hence she has the right to say, deny me at your peril. Reject my claim and I will roll upon you the guilt of turning into disappointment the prospects of every other benevolent institution: Your denial will compel me to say to the destitute in our own land, and to all pagan nations, the church loves her money, more and better, than she loves her sons, or her Lord, or a ruined world."

NORTH WESTERN BRANCH.

FROM the Fourteenth Annual Report of this Society, prepared by the Secretary, Rev. Mr. Mather, we make the following extract.

The civil interests of the nation are inseparably connected with the prosperity of

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Education Societies. To the consideration of this proposition we would beg leave to direct the attention of the society in the remaining remarks of this report.

We shall in the first place assume, what, it is believed, no intelligent republican would require us to prove, the truth of the maxim, "that intelligence and virtue are the life of liberty," and would barely remark respecting it, that it must be obvious to the common understanding of every man, that a just and liberal system of national government must originate in intelligence, and depend for its continued existence upon the intelligence of those who are to direct its measures. A free republican government is a government of the people. Such is our government. Its measures are controlled by the people. If the people therefore are to govern, they must know how to govern, or they immediately become the mere tools of demagogues, and will soon become the slaves of the despot.

The other part of the maxim must be equally obvious. A virtuous people, with common intelligence diffused generally among them, may be a free people. But a vicious community, however intelligent, can never be free. Dishonest men—men who seek every one his own things, and make their own interest paramount to every other consideration,—men ignorant of and regardless of the precepts of the Bible, are compelled, from a regard to self-preservation, to throw around themselves the laws of an unlimited despotism. Such an iron-handed system only, is adequate to keep them in existence as a community.

The truth of this maxim admitted, the first point to be settled is, how shall these pillars of a free government be supported? By what means shall the requisite intelligence be diffused, and the correct moral sentiments in question caused generally to prevail among the people? As to the former, the education of the people, there is but a single point on which a question can be raised, viz. the influence of morality and religion upon the cultivation of the mind. Is this influence necessary to the effect desired? All else pertaining to it is common ground. Opportunities for instruction must be provided, as a matter of course, whatever view we may take respecting the necessity of a moral influence in securing the object of pursuit. Will these opportunities simply be sufficient? Will the establishment of schools endowed by legislative provision as amply as could be wished, be all that is needed? We answer, *no*, decidedly. Do no more than this, and so far as the *general* diffusion of education among the people is concerned, as well might we have done nothing. This alone will not secure the object. Establish, if you please, a school at every man's door, and if he be himself ignorant, and his neighbors like him, he will for very shame, if for no other reason, prevent his children from attending. Ignorance loves ignorance, and sin abhors the light. As well may you spread a feast of fat things before a sick man, as means of instruction before those who are ignorant of its value and have no desire for its attainment. The work to be done, therefore, is not only to provide the feast, but to create an appetite for its dainties. Both must be done, but especially the latter. The former, provided, would not be partaken without the existence of the latter. But the latter, the taste being created, will partially, at least, secure to itself the means of its gratification. However important, therefore, it may be to provide the means of instruction by the establishment and ample endowment of schools and other institutions of learning, that which is infinitely more important and absolutely indispensable to the end in view is, the creating and sustaining of a desire for instruction. But how is this to be done? *What* influence must be brought to bear upon the minds of that portion of the community who do not themselves possess that degree of intelligence important to a free citizen of this republic, and who are bringing up their families in the same ignorance,—*what* influence must be exerted upon their minds to produce in them a relish for knowledge and improvement in themselves and their children?

We shall answer this inquiry by a reference to facts. The facts to which we refer will be found in a simple comparison of different portions of our country, State with State and city with city, and an examination of the causes of the difference existing in the moral and intellectual condition of their inhabitants. And we do believe that the facts thus developed will prove conclusively, that the influence demanded must be a religious influence; the influence of a Christian, educated and devoted ministry.

In New England, the institutions of religion had always been maintained. Under the influence of the regular weekly ministrations of the gospel by faithful and devoted pastors, the Sabbath was regarded, and its hours sacredly devoted to the Lord. Under such an influence they had lived before they came to this country, and as the fruit of it, they were, to a man, educated, and were deeply imbued with a sense of the value of education. With such qualifications and views our pilgrim fathers reached these shores. And with them came also the men of God, under the influence of whose instructions they had been taught to feel the value alike of piety and of knowledge. And scarce had they become quietly settled in these western wilds, before their thoughts were directed to the establishment of a college, a college professedly for the purpose of educating ministers of the gospel. So deeply did they feel the importance of an educated ministry to all the interests of their rising commu-

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nity. And the spirit of the pilgrims, on this subject, has not departed from their children. It is this spirit which has established, side by side, in every village of the north, a school-house and a church.

It is related of one of the Presidents of the United States, while making the tour of New England, that he was struck with astonishment at the marks of perseverance and industry which were exhibited every where around him. The mountains were many of them cultivated to their summits, and the rivers were turned from their beds and converted into channels of wealth. He expressed his surprise, and inquired of one of his suite, a distinguished citizen of the East, the cause of the phenomenon. "Do you see," says the gentleman, "on yonder little eminence, a large white house, with a steeple, and by its side a small white house? There is the solution of the problem—the secret of New England enterprise. The meeting-house and the school-house, always inseparable, contain the elements of that industry which cultivates the mountain's top and gathers wealth from the mountain stream!"

The meeting-house and the school-house are indeed the source of New England's prosperity, her intelligence, and her virtue. From the former emanates the influence which sustains the latter, and from the latter the power which sustains the State.

Such were the feelings, the habits and the principles of the puritan fathers of New England. And these views and principles have been imbibed and acted upon by their descendants to the present day. And go where you will, wherever you find the genuine sons of New England, if the providence of God permit, you will find them enjoying from Sabbath to Sabbath the ordinances of the gospel; and as the direct and legitimate fruits of this, the school-house is erected, and the children are educated and prepared to receive the inheritance of their fathers. On the other hand, wherever you find a people not enjoying and not disposed to enjoy the preaching of the gospel, you will always find little or no attention paid to the subject of education.

Why this is so, why this inseparable connection between the institutions of religion and those of education, it would be perfectly easy to account were it to our purpose so to do. The fact that it is so, is sufficient for our present purpose. God has ordained the connection between the preaching of the gospel and the intelligence of the people. His providence has sealed the union and rendered it inseparable.

OLD COLONY EDUCATION SOCIETY.

EXTRACT from the Annual Report of this Society, prepared by the Secretary, the Rev. Sylvester Holmes, of New Bedford.

The directors of your society, in making their report at this second annual meeting, deem it proper to say that this is by no means the second year in which the education of pious young men has received the contributions of the churches within our associated limits. The first organized subscriptions ever made for this noble enterprise in Massachusetts, originated in the churches now connected with the Old Colony Education Society.

For more than twenty years, with or without form, a portion of our charities have been devoted to this *fundamental* department in the benevolent enterprises of the age.

When we look at the plans of the American Education Society, matured with so much perfection, plans executed with so much Christian wisdom and perseverance, and the spirit-stirring results, we can scarcely decide which ought to prevail, our gratitude to the great Head of the church that so much has been done, or our lamentations that the churches have not with a less sparing hand cast into this treasury of the Lord. The Education Society is, and of right ought to be, the centre of all benevolent operations. Let this river of charity flow in a broader and deeper channel, and it will keep every other stream flowing by its side, without diminishing its own waters. This being true, it is not easy to account for the fact that we should ever hear a want of funds from the parent society. May we not suppose there is a principle, which under a misguided apprehension, has been operating very unfavorably in our churches, and with individuals.

Has not an opinion prevailed, and been most unpropitious, that seed time and harvest have been widely removed from each other in the operations of the Education Society. If money be given to buy a Bible or tract to-day, we expect to hear the story of their good fruits to-morrow. If a missionary be sent to the heathen, we expect soon, very soon, to hear that he is turning pagans from their idols.

If money be given to supply ministers for our own country, through the Domestic Missionary Society, we expect to receive with every breeze the story of their success. But the common opinion is, that it is far otherwise with the American Education Society. Seven or eight long years must come and go, before we can expect fruit from that which is given to educate pious young men. Like too many men who neglect to plant fruit trees lest they should not live to eat the fruit, so bread is not scattered upon those waters because the days

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be too many before it shall be gathered. Were it so, a little faith would prevent such an influence from entering our churches. But the true state of the case is the opposite of all this. The day a young man's name is received as a beneficiary of the American Education Society, he enters a constantly enlarging field of usefulness to the church and world. As proof of this among the glorious results in the operations of the parent society, we notice the following. 'It appears that the whole number of ministers educated by the society, have, since they commenced their course of education, taught academies and common schools more than 1,000 years, in which about 135,000 children and youth have been instructed.' Of the present age it is said with an emphatic meaning, '*the schoolmaster is abroad.*' Whether this be for better or for worse, depends much on the ability and moral character of the teacher. Next to parents, the instructors of children and youth do more than any other persons in forming the character of the rising generation. It is truly said that the American Education Society has done much to raise the standard of piety and literary attainments among ministers. In doing this they have done another thing no less important to our churches and the best interests of our country. They have introduced a change, to very great extent, in the character and qualifications of teachers in our primary schools. An infidel and immoral teacher will do more evil by spreading moral desolation in a village or parish, than a minister can do good by all the redeeming influence at his command. Thirty years ago this evil was very common. It is now fast passing away, and that by the operations of a society formed for another purpose. Little did the founders of the American Education Society, think that the young men they should educate, would bless the world while on their way to the pulpit. We have no hesitation in saying that our churches would have been rewarded a thousand fold for all they have done, if every young man assisted should die just as he was fitted for the sacred office. When we think of instruction amounting to about 1,000 years, and extended to about 135,000 children and youth, we have not those powers of computation which would be needful to estimate the good that has been done to the rising generation. If the weapons of these young Davids are not as imposing before as after they enter the sacred office, they are very effectual in saving the nation and the world. Every dollar, then, given to the Education Society, is made to tell at once upon the interests of Zion. That which science has never reached, perpetual motion, seems to have been discovered in morals, and to have been put in successful operation by the American Education Society. This moral machinery grows stronger by use, and every additional wheel and spring quickens the motion of all others. Then such as cannot sow unless they reap the same day, here have a field of active benevolence, where they may spend their utmost strength. When fathers and mothers, and enlightened statesmen shall understand this subject better, the education of pious young men will never be retarded by want of funds, to say nothing of your treasury to-day, and they shall say it with a louder voice next year, and in every succeeding year, till the temple of the Lord is finished and removed to its unchanging glory in heaven above.

WORCESTER SOUTH AUXILIARY.

EXTRACT from the Report, written by the Rev. Mr. Maltby.

It is a privilege to believe that the society is gradually gaining strength. By the community at large, its great and leading object is beginning to be more justly appreciated. More is thought of putting a devoted man into the ministry, and of the good he may do there, and less of the mere circumstances that mark him while in his course of preparation. The great end in view, begins to magnify itself before the mind. The hope of adding another to the number of those who exercise the high functions of the ministry, one who shall turn many to righteousness, and hasten the jubilee of a world's redemption,—this it is that now fills the heart, and quickens to effort.

The condition of the society is undergoing change also, in this respect:—Its patronage comes less from the impulses of momentary feeling, and more from the deep and abiding convictions of the Christian community. This is altogether auspicious;—it promises that the society will be more uniform in its operations, and uninterrupted in its growth and in the richness of its results.

As it regards the matter of conviction, to which we have adverted, we feel ourselves constrained to pause a moment, and say that while we watch its growth with peculiar interest, we believe it to be as yet painfully defective.

It is defective in two respects;—first, as it regards the *measure* of duty, and secondly, as it regards the *manner* of it.

As to the *measure* or amount of duty, the Board cannot refrain from saying that it is matter of unfeigned grief, and in their view, utterly repugnant to the spirit of the gospel, that Christians should make so much of considerations of convenience, in following their appropriate work. As if here were the measure of duty;—and as if, when they have done all they can with convenience, no person with any show of reason can ask them to do more!

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The question may be asked, indeed it not unfrequently is asked, '*What is my duty?*' If this question is to be answered in dollars and cents, we are free to say, we cannot tell. It belongs not to us to decide.

You ask, perhaps, '*Shall we return to the Jewish system of paying tithes or tenths?*' In reply, we say, we do not regard that as a rule of duty, now existing for our observance. But while we say this, we also say, that when we consider the higher character and aim of the gospel over the Jewish dispensation, the last thing we should expect from it, would be, that it should require less, in the way of self-appropriation, than did the ancient economy.

You ask, perhaps, '*Does the gospel fix the measure of duty?*' We answer, in hours and minutes of labor, and in dollars and cents of property, it does not. It gives cases; it sets forth examples; it tells of a certain woman, with her alabaster box of ointment, which, notwithstanding her penury, she appropriated to the purposes of religion. And though she overstepped the bounds of propriety, in the common estimation, so far as to receive rebuke, Christ subjoins *his approbation* in most decided terms. It gives the case of the widow who cast into the treasury of the Lord 'all that she had, even all her living.' Here again, so far from any intimation that she had gone beyond duty, there is evident approval. We say then, the gospel gives cases,—it sets forth examples; and the stronger the example, the more full the approbation it subjoins. Take the eighth chapter of the second epistle to the Corinthians, in illustration of this. It does not indeed levy a tax of per-centage on *time* or *property*. Your Board of direction have no laws of this sort to propose. They go further. The gospel goes further. It asks not for tithes. It asks for all;—literally *all*. It demands this, as the test of piety and fidelity.

With the Christian, *every thing is to* STAND APPROPRIATED to the purposes of the gospel. 'Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.'—'Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come, follow me.' The *actual* APPLICATION of what is thus appropriated, the Christian is to make from day to day according to his best judgment. The greater part he will be obliged of course to apply *indirectly*. But whether his applications are direct or indirect, the object in view is to be uniformly the same—the furtherance of the designs of the gospel. If, for example, we apply any part of our substance to feed ourselves, or to feed our families, it must be for this single purpose, that we may have life and health to serve the purposes of religion. If we apply any part of our influence or substance to foreign missions, to home missions, or to the support of the gospel among ourselves, it must be with the same single object in view. If we apply any to the American Education Society, it must be with the same view, that that society may serve the purposes of religion. This must be the object as really in one case as in another; and so in every case. This is the sense in which the Board would be understood to speak; and in this sense, they repeat it; the gospel *standard of duty*—the *gospel demand*, is ALL.

The whole difficulty, therefore, as it regards questions of duty, will be found in the mere matter of *apportionment*. How much shall I apply here; and how much there? How much shall I spend on myself, and how much on my family, that I may to the best advantage serve the purposes of religion; that I may produce, so far as my influence goes, the greatest income to the kingdom of holiness? How much, for the same purpose, shall I spend on the American Education Society? And how much on each of the other parts of the great system of effort?

In respect to these questions, one thing is certain. It is clear as the finger of God can make it. We must make applications to the various parts of the system—applications of time and money, so largely, that when we come to make the requisite applications to ourselves we shall be materially straitened. This, we say, is clear as revelations from heaven can make it. It is a truth that lies upon the very face of the gospel, whether you look at its letter or its spirit. If we do not so interpret it, we err in theory. If we do not so act upon it, we err in practice. The man who has not applied his means to the other parts of the system, till he has found himself in strait and perplexity to make out what is needful for himself and family, and thus being reduced to the necessity of self-denial, has not reached the measure of his duty. He comes short of it in such a sense as to be guilty in the sight of God. This is a truth, in the opinion of your Board, too evident to need stating; while yet to many it is too unwelcome to be believed. There is a point, beyond which a man cannot spend time or property on himself and family, and be guiltless. So, too, there is a point, in the case of every man, beyond which he cannot lay up property and be innocent.

We have now a word to add, touching the *manner* of duty. Christians must be willing to stand pledged from year to year. The reluctance which some feel, to pledging themselves in the effort to raise a temporary scholarship, ought not to be tolerated. It does dishonor to the Christian name. It evidently carries with it this idea, viz. never to do any thing, unless at the time it happens to be perfectly convenient.

Let any man look at the nature and circumstances of the case, and in his right mind, say how the object for which we labor can be secured without pledges of con-

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tinued support. Take the case of our Foreign Missions. Look at the churches and congregations—the schools and academies—the printing-presses and whatever is necessary to successful operation. Shall we think to uphold these one year, relinquish them the next, and sustain them the third; as our impulses or circumstances may happen to change? The American Education Society, shall they set forward their 1,000 beneficiaries this year, send them to the shop and the field the next year, and gather them into our colleges again the third, because of the fluctuations of Christian feeling or Christian convenience? Is this the way to convert the world; to discharge a good conscience?—Then let us be ready to put hands and hearts together, and assume the obligations of thorough commitment for life. Let us no longer be inconstant, and fitful,—acting from the excitement of an occasion, and then not acting because there is no occasion to excite us. Let us look, each for himself, understandingly upon all the parts of the great system of effort, and say how the things committed to our stewardship ought to be apportioned among them. At the commencement of one of our annual meetings, an individual wished to borrow money to use at the collection. The person applied to had only a ninepence less than a dollar. The latter being thought too much, the former was taken. Before the close of the meeting the dollar was applied for, also, and both were put in together.

Now each church cannot be privileged with the annual meeting always. We must not, therefore, depend on these for our information. And such an inadequate estimate of the claims of an object, as in the case above, must be provided against in some other way. Let the pastor and his church have up each case by itself for examination. Let them possess themselves of a proper view of its absolute and relative claims;—Thus, let them decide what each object should receive from their substance, so that in the apportionment they divide the whole. 'He that hath an ear let him hear what the Spirit saith unto the churches.' 'To the law and to the testimony; if they speak not according to this word,' receive it not. 'Bring ye all the tithes unto the store-house, and *prove me now herewith*, said the Lord of hosts.' 'Then shall the offering of Judah and Jerusalem be pleasant unto the Lord.'

Essex North Auxiliary.

Extract from the Annual Report of the Society by Rev. Mr. Kimball.

It should raise up new friends to this cause and quicken old ones in the discharge of their duty, to see fellow-laborers called to rest from their labors. Death has recently removed one of the oldest and one of the most devoted and successful friends and benefactors of the education object. If delicacy and correctness of taste, if soundness of judgment, various learning, constant diligence, and uniform and distinguished piety, if ardent devotedness to the benevolent enterprises of the day, particularly to the education object; if pre-eminent usefulness in the cause of sound learning and genuine religion; in a word, if a rare combination of intellectual and moral qualities, adapted to constitute solid worth, real excellence of character, entitle a man to our gratitude and respect, Dr. Porter is that man. While with the friends of learning and religion in this place and in our country we mourn the loss of so amiable, intelligent, and good a man, let his virtues be embalmed in our memories and affections. Let us admire that modest merit of his, which could place him on very elevated ground without exciting any man's envy. Let us follow him in his active benevolent career—in his exemplary Christian life. Let the fact, that the society for the education of pious young men for the ministry was the favorite among many benevolent societies in the estimation of a man of so careful and extensive observation and of so deliberate and sound a judgment, raise up to this society friends, worthy to wear his mantle. Let the consideration, that he has ceased from his earthly labors, quicken us in closing ours well. Let the consideration that he has entered on his reward excite us to be steadfast and immovable, always abounding in the work of the Lord, as knowing that our labor in the Lord shall not be in vain.

Penobscot County Education Society.

Extract from the Report of the Society by Professor Pond.

Charitable education for the gospel ministry is one of those "essays to do good," which has been set on foot in recent times, and the value of which to the church and world, every year's experience is tending to evince. Nothing is more evident than that there is needed, at the present time, a *great increase* of the number of faithful gospel ministers. And this necessity cannot be superseded by any expedient of mere human invention. Other things may come in, *in aid* of the Christian ministry, but no other thing whatever can with safety be permitted to stand in the place of it. The ministry of reconciliation is an institution of Christ; and his blessing is to be expected in connection with his own institutions, and not in a neglect of them.

The pious young men of our country have listened to this cry for ministers, and their hearts, in many instances, have re-

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sponded to it. They have listened also to the call of the Saviour, "Go ye into all the world, and *preach—preach the gospel to every creature;*" and they feel ready and willing to obey. But then they lack the necessary preparatory education; and many of them lack the means of acquiring such an education; and in these circumstances, what is required of them? *What shall they do?*

It is in this painful exigency, that the Education Society comes forward, and proffers them assistance. It proposes, not to support the student in affluence, or to raise him above all difficulty and want, but to afford him such timely aid, and such only, that with exertion and economy on his own part, *he need not be discouraged.* He may go forward, and attain the object on which his heart is set. Such aid as this, the American Education Society is at this moment affording to nearly 1,000 young men, in the different stages of their preparatory education. Such aid it has afforded, since it went into operation, to perhaps twice this number. Great and noble institution! The offspring of many prayers, and of much personal sacrifice and toil! Go on in thy career of usefulness, and never cease to pour forth thy blessings, till the necessity for such instrumentality at length ceases, and the kingdoms of this world have become the kingdoms of our Lord, and of his Christ!

Very appropriately it has been arranged, that the anniversary of this auxiliary society, and of the principal Theological Seminary of Maine, should fall on the same day: For these are kindred institutions. Indeed, they are but parts of the same great system of benevolence, intended to bless our country and the world.

The destitution of able and faithful ministers in this extended and growing commonwealth, is very great—greater far than those who have not reflected particularly on the subject are wont to imagine. How many intelligent professors of religion are there in this State, who need to be informed that here are sixty Congregational churches now destitute of pastors; and twice that number of towns and plantations, in which churches might be gathered, and pastors settled, if suitable men could be obtained? How many Christians are there present who may be surprised to learn, that between this place and the capital of the State, more than sixty long miles, there is not now a settled Congregational minister; and that between this place and Machias, in another direction, and Houlton in another, each being more than a hundred miles, there are not more than two or three. And this is but a specimen of the destitution which prevails, over large and populous districts of the State. And how is this destitution to be supplied? A minister here and there over a territory as wide as ours—a territory embracing more than 20,000,000 of acres—is but a drop to the ocean. A minister here and there, who is what he should be, instead of furnishing a supply, will only increase the demand.

The case now submitted to this religious community is a *painful* one indeed, but a perfectly clear one. There must be a *great company* of able and faithful ministers raised up speedily for the supply of Maine, or she will become a spiritual desolation. For the tide of our population will roll on, whether the means of religious instruction keep pace with it or not. Our forests will melt away, and our settlements will be extended, and villages will rise up in rapid succession, whether blessed with the institutions of the gospel or not. But if our towns and villages are not blessed with the institutions of the gospel, their other blessings will do them but little good. The present generation, or a great proportion of it, will be lost in ignorance, error, and sin; and the generation to come, it may be feared, will be no better. Indeed, why may it not be feared that it will be worse?

INTELLIGENCE.

AMERICAN EDUCATION SOCIETY.

THE usual quarterly meeting of the Board of Directors was held on Wednesday, Jan. 14, 1835. Appropriations were made to beneficiaries, in various institutions, as follows:

	Former Benefic.	New Benefic.	Total.	Am. appro.
5 Theol. Sem's.	89	4	93	$1,803
12 Colleges	235	15	250	4,876
34 Academies	74	17	91	1,164
51 Institutions	398	36	434	*7,843

* In addition to this amount the sum of $3,500 was voted to beneficiaries within the bounds of the Presbyterian Education Society.

The Directors of the Presbyterian Education Society held their quarterly meeting Dec. 30, 1834, and made appropriations to beneficiaries as follows:

	Former Benefic.	New Benefic.	Total.	Am. appro.
10 Theol. Sem's.	49	10	59	$1,136
21 Colleges	135	7	142	2,703
34 Academies	121	11	132	2,412
65 Institutions	305	28	333	6,251

From the above statement, it appears that the sum total of appropriations to beneficiaries for the quarter, was in

	Former Benefic.	New Benefic.	Total.	Am. appro.
116 Institutions	703	64	767	14,094

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Appointment.

At the quarterly meeting, the Rev. Ansel Nash of Wintonbury, Ct. was appointed an agent of the American Education Society, with the expectation, that the State of Connecticut will be his principal field of labor, though he will, as occasion may require, perform temporary agencies in other parts of New England. Mr. Nash has for many years, by his pen and addresses, been favorably known as an advocate of the different benevolent enterprises of the day. He has of late, as secretary of the Hartford County Education Society, taken a prominent part in behalf of the Education Society. Should he enter on the agency, as it is ardently hoped he will, it is confidently believed that much good will be accomplished through his instrumentality.

Anniversaries.

The Auxiliary Education Society connected with the Piscataqua Conference of Churches, New Hampshire, held its Annual Meeting at Northampton, Nov. 4, 1834. The Report was read by Rev. Bezaleel Smith, Secretary, and the meeting was addressed by the Rev. Messrs. French, Blodget, and Bardwell.

The Education Society in connection with the Rockingham Western Conference of Churches held its Annual Meeting at Atkinson, New Hampshire, Oct. 22, 1834. The Secretary of the Parent Society being present, delivered a sermon on the occasion. The Secretary is the Rev. Tho. Peckham.

Extract from Rev. Mr. Adams's Report.

I have visited nearly all the churches in the county of Cumberland. In most of them a subscription was taken at the time, and in the others, pledges were given that something should be contributed. The whole amount subscribed, was $490 79, of which I have collected and paid over to the treasurer of the Maine Branch $392 52. The most, if not all, which remains to be collected will be paid into the treasury, I doubt not, during the winter. It is but justice to state that most of the above sum was subscribed by the feebler churches of the county. Some of the larger and more wealthy churches have not yet made their subscriptions.

In visiting the county I have been kindly and cordially received, and highly gratified with the interest manifested in the object of my agency.

The churches, which have contributed, have generally done according to their ability, and with great cheerfulness, and cannot, I think, fail to receive the blessing of Him who "*loveth a cheerful giver.*"

After passing through the county of Cumberland, I spent two Sabbaths in the county of Kennebec. At Winthrop $53 were contributed at the time.

Since the 7th instant I have not been engaged in the agency, having made up my mind to relinquish it. Having been in the service of the society most of the time since July 1833, and separated from my family the greater part of the time, I feel desirous of being situated where I can be more at home. Nor do I consult my own comfort merely in doing this; the circumstances of my family require it.

In retiring from the agency I would express my warmest attachment to the cause in which I have been engaged, and my ardent desire for its prosperity. It becomes me also to acknowledge my obligations to God for that success which has attended my efforts. *Portland, Dec.* 1834.

Report of Rev. Mr. Ellis,

In respect to his labors in New Hampshire. He is now performing a short agency in Hartford county, Conn.

In my last report I alluded to the increasing interest manifested in relation to the duty of searching out and bringing forward young men to the work of the ministry. This subject, so vitally important in the Christian enterprise, is taking a deep hold on the hearts of the community. Parents are awaking to the duty of dedicating their Samuels to the Lord. A deacon, in one of the churches visited, came to me after service and said, "I have a request, sir, to make to you, which I hope you will not consider unimportant. While you were preaching, I determined to give my adopted son, seven years of age, to the Lord for the missionary work. On our way home my wife told me she had done the same. We then mutually confirmed our dedication of him to Christ, and resolved that we would give him a suitable education, making him a subject of constant prayer to God until we have evidence that he is prepared for the sacred office by the Holy Spirit. And now, sir, my request is, that you will remember this child, thus consecrated, in your prayers, and beg the people of God, where you go, to remember him too." And I renew this request, in behalf of these parents, to all that have faith in God, who may read this paper; and not for this child only, but for another in the same congregation. "Here," said his mother, as she brought her twenty-five cents, and knowing nothing of the former case, "here is my subscription, it is all I have. Had I fifty dollars," said she, with a full heart, "I should give it all to this

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noble cause. This little boy too, my only child, I dedicated to the work of God while you were preaching. It is all I have to give."

I have visited several towns that have been distinguished for raising up ministers of the gospel. In one of these, a young brother, settled only six years, had been instrumental of bringing forward six young men, now in a course of preparatory studies. Others in the same congregation, were contemplating a similar course. Another, during a long ministry, had raised up nearly one for each year. One church had raised up ten, another thirteen, another forty.

I am happy to be able to give you the following facts from one of the forty last mentioned, Rev. Dr. Tenny of Wethersfield, Conn. showing the causes which had their influence in distinguishing that people in so important a service for the church of Christ.

1. Their first minister, Rev. Daniel Emerson, was an excellent devoted man. His successor was the Rev. Eli Smith, under whose ministry the great majority of these ministers were raised up. Mr. Smith was peculiarly discriminating, bold and untiring in his ministrations; and he made it a *special and constant object of effort to instruct and direct his* YOUNG PEOPLE IN THE WAY OF USEFULNESS. *This fact is the first and prominent cause* of so many young men being brought forward for the ministry. He urged upon all young men of piety the consideration of the duty of preparing for the sacred office. And he sought also with unceasing solicitude, and strong faith, the conversion of all young men of promise who gave no evidence of piety; and these efforts, *because they were unceasing*, were generally crowned with success.

Two other considerations of a secondary nature had also their influence. Among these, one of the most important was, the fact, that the successful efforts of so many young men for the attainment of a public education, had made it a popular thing for all young men of enterprise to seek so desirable a distinction. And as the place, like most other country towns, afforded few other objects to prompt to noble enterprise, they were the more easily induced to engage in this.

2. Another fact was, the CHURCH was distinguished for piety. And few churches it is believed, were ever blessed with so many PRAYING MOTHERS. An uncommon spirit of revivals prevailed. Often their PRAYERS and their ALMS went up as a memorial before God, and frequent pentecostal seasons were bestowed.

The ministers thus raised up, with few exceptions, were distinguished for soundness of doctrine, and success in revivals of religion; and some of them are ranked among the most eminent and useful men in the American churches; such as Dr. Samuel Worcester, one of the founders of the American Board of Commissioners for Foreign Missions; and Rev. Joseph Emerson, whose memory will be long honored by the American people and by posterity, for the important service rendered by him to the cause of female education. Others still living could be named, but delicacy forbids it.

Mr. Smith, who has been honored with such a happy instrumentality in raising up ministers of the gospel, was pastor of that church about thirty-five years; having introduced to the field one laborer for nearly each year of his ministry. Connected with the above facts his early history is interesting. He was a farmer. His wife dying, he was left with an infant child. Being disabled from labor, by a wound in his ancle, he turned his attention to study, and entered college one year in advance, at the age of TWENTY-NINE. What, dear sir, in this time of perplexity and alarm for the want of ministers, will the pious, *conscientious* young men in our churches say to such a fact as this?

Long may that church, now under the pastoral care of a beloved brother, hold on its honorable course. Deeply to be regretted is it, that all churches and ministers did not awake to this work at an earlier period. Had they done it how different would have been our preparation for the present conflict. Many be the churches and the pastors who shall rush to this field of holy competition.

The places visited since my last report are the following, viz. Francestown $132, besides an annual scholarship. Bedford, $259 87. Goffstown, in part, $78 60. Nashua, Rev. Mr. Nott's congregation, $188 73, including Ladies' scholarship. Amherst, besides an annual scholarship, $190 55; New Alstead, $51 77. Jaffrey, Ladies' association, $10. Alstead, in part, $23. Keene, $160 60. Fitzwilliam, $94 61. Nelson, $142 75. Gen. Griffin, of Roxbury, $5. Individuals in Stoddard, $27. Churches in Temple and Wilton have been visited, and the collections when completed, will be sent to you by the respective pastors. *January* 6, 1835.

ANNUAL CONCERT OF PRAYER FOR LITERARY INSTITUTIONS, THURSDAY, FEB. 26, 1835.

WE have often alluded to the importance of this object, and have, at several times, brought forward various arguments and facts in favor of the faithful and general observance of the day. We now propose to offer a few suggestions in respect to the way in which it may be properly observed in our churches.

1. Notice may be given on the preceding

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Sabbath, by the clergyman, of the mode in which it is thought best to observe the day. He may also briefly explain the importance of the object, and the necessity of united and fervent prayer.

2. It may be proper to observe the forenoon of the day as a season of private fasting and prayer. By doing thus, Christians will be better prepared to meet in the afternoon and evening, in concert with others. Their minds will be in a proper state to listen to facts and arguments, and to pour forth fervent supplications to the Lord of the harvest for his blessing on our institutions of learning, and on all preparing for the work of the ministry.

3. At the social or public meetings, special prominence ought to be given to PRAYER. This ought to be considered the great object of the day. Revivals of religion are the special work of the Holy Spirit, and his influence is to be sought perseveringly and earnestly. Pains should be taken to impress this truth on the hearts of all the worshippers.

4. One prayer may be offered for the officers of our literary institutions, that they may be assisted in their great work and that they may be faithful to the religious interests of the students. Another prayer may be offered for professors of religion in the colleges and academies, that they may be devout, consistent and heavenly-minded Christians, and that they may be guided by heavenly wisdom in all their efforts to do good. A third prayer may be offered for the conversion of those who are not religious; a fourth, for all who are preparing for the Christian ministry, beneficiaries of education societies, etc.; and a fifth for literary institutions and the cause of education in other lands.

5. In the intervals between the prayers, appropriate hymns may be sung, and remarks and addresses made by the pastor and other persons. The great importance of our colleges may be illustrated, their present condition described; the happy effects of revivals of religion in them explained; appropriate anecdotes introduced; the importance of the great increase of ministers enforced; and the vital relations of the whole subject to the conversion of the world, and the glory of Christ clearly exhibited. The importance of prayer for colleges, at other times, throughout the year, should also be urged on the attention.

FUNDS.

Receipts of the American Education Society, from Oct. 8th, 1834, to the Quarterly Meeting, Jan. 14th, 1835.

Canonsburgh, Pa. fr. the Sabbath school in the college church, by Rev. Dr. Wisner, of Boston		2 00
Boston, fr. E. T. $5; fr. a friend $1		6 00
Waynesboro', Ga. fr. a Georgian Planter's family, by H. Hill, Esq.		23 50
INCOME FROM FUNDS		272 64
AMOUNT REFUNDED		1,336 42

AUXILIARY SOCIETIES.

ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]

Beverly, fr. Fem. Aux. Ed. Soc. by Mrs. A. D. Foster. Tr.		24 25
Danvers, fr. Rev. Mr. Cowles's Soc. by Dea. Fitch Poole, Tr. Gent. Asso. 37 50; Lad. Asso. 46 08		83 58
Essex, Church and Soc. of Rev. Mr. Crowell, $40 of which to const. him a L. M. of A. E. S.		46 83
Fr. four young men for cultivating a garden, while attending school		2 00
Hamilton, fr. individl. by Rev. C. S. Porter, Agent		28 25
Manchester, fr. church and society		9 50
Middletown, fr. individ. by Rev. C. S. Porter, Agt.		18 00
Salem, fr. South ch. and society, by Dea. D. Lang		6 00
Fr. A Friend		20 00
Topsfield, Rev. Mr. McEwen's church and society		36 60—272 01

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, fr. church in Theol. Sem. by Samuel Farrar, Esq.		48 60
Haverhill, fr. the Ed. Asso. by Mrs. Sarah R. Gale,		
Fr. the Ladies	29 00	
Fr. the Gent.	12 00—41 00	
Ipswich, 1st Par. fr. Fem. Ed. Soc. by Miss Amy S. Wardwell, Tr. $45 of which is bal. of 4th pay't. and $30 towards 5th pay't of Temp. Schol.		75 00
North Haverhill and Plaistow, a cont. by Rev. S. H. Peckham		10 00
West Newbury, a cont. in the Soc. of Rev. Mr. Ober		6 00—180 00

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Deerfield, Bloody Brook, fr. the Fem. Ed. Soc. by Mrs. Selina Cooley, Tr.		18 65
One fifth of contribution at ann. meet. in 1833		18 25
Do. do. do. in 1834		33 22
Fr. the disposable funds of Hampshire Co. Ed. Soc.		50 00
[The following by Rev. W. L. Mather, Agt.]		
Amherst, West, fr. individuals		41 17
Amherst, East, fr. Gent. and Ladies' Asso.		27 07
Belchertown, fr. Gent. and Ladies' Asso. 1st ch.		42 05
Fr. Gent. and Ladies' Asso. Brainerd ch.		23 89
Chesterfield, fr. individuals		7 00
Easthampton, fr. Gent. and Ladies' Asso.		71 54
Enfield, fr. individuals for a Temp. Schol.		100 00
Gorhen, fr. Gent. and Ladies' Asso.		3 00
Granby, North Parish, fr. Mrs. Smith		1 00
Granby, East Parish, Gent. and Ladies' Asso.		27 88
Greenwich, fr. individuals		11 00
Hadley, Upper Mills, fr. Gent. and Ladies' Asso.		28 08
Hatfield, Gent. Asso. 31 75; Ladies' Ed. Soc. 24 84		56 59
Northampton, individ. of 1st church		158 90
Plainfield, fr. Mrs. Hallock		1 00
Southampton, fr. individ.		36 10
Ladies' Ed. Soc. by Miss Princess Clapp, Tr.		24 85
South Hadley, fr. Gent. Asso.	22 06	
Fr. Ladies' Ed. Soc. semi-ann. pay't.	21 87—43 93	
South Hadley Canal, a donation		10 00
Williamsburg, Gent. Asso. by J. Bodman, Esq.		84 88
Worthington, fr. individuals		22 00—885 06

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HAMPDEN COUNTY.

[Thomas Bond, Esq. Springfield, Tr.]

Springfield, Chickopee Par. fr. Gent. and Ladies' Asso.	58 20	
Fr. a Friend to the A. E. S.	180 00	—238 20
[The above by Rev. W. L. Mather, Agt.]		

MIDDLESEX COUNTY.

Cambridge, fr. Fem. Benev. Soc. by A. Holmes, D. D.	5 57	
Charlestown, fr. individ. of the Winthrop Soc. by Dea. A. Tufts, Tr.	5 00	
Holliston, fr. Maternal Asso. by Mrs. Desmond	2 54	
Newton, fr. a Friend	20 00	
Waltham, fr. Fem. Char. Soc. in Rev. Mr. Harding's Soc. by Mr. H.	36 00	—69 11

NORFOLK COUNTY.

[Rev. Ebenezer Burgess, Dedham, Tr.]

Braintree and Weymouth, Union Soc. fr. the Ladies, by Rev. J. Perkins		18 88

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Middleboro', 1st Par.		29 56

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Acton, fr. soc. of Rev. J. T. Woodbury, by Mr. J. Fletcher	25 00	
Ashby, fr. individuals	38 75	
Bolton, fr. individuals	31 34	
Dunstable, fr. individuals	19 32	
Fitchburg, fr. individuals	27 45	
Groton, fr. individuals	32 53	
Harvard, fr. individuals	18 47	
Leominster, fr. individuals	17 07	
Fr. the Fem. AUX. ED. SOC. by Miss Susan Lincoln, Tr.	16 00	
Pepperell, fr. individuals	63 44	
Shirley, fr. individuals	5 00	
Townsend, fr. individuals	41 17	—333 54

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

Rec'd. from the Tr. Mr. Patten Johnson, $93 07, of which $35 72 is towards const. Rev. Samuel A. Fay, of Northboro', a L. M. of A. E. S.		93 07

TAUNTON AND VICINITY.

[Mr. Charles Godfrey, Taunton, Tr.]

Assonet, fr. individuals	13 92	
Berkley, fr. individuals	7 06	
Dighton, fr. individuals	1 68	
Fall River, fr. individuals	64 72	
Middleboro' Precinct, fr. individuals	18 00	
North Middleboro', fr. individuals	23 73	
Norton, fr. individuals	9 18	
Pawtucket, fr. individuals	9 61	
Rehoboth, fr. individuals	12 00	
Raynham, fr. individuals	11 50	
Seekonk, fr. individuals	13 73	
Taunton, fr. individuals	37 88	—218 01
[The above by Rev. Wm. P. Apthorp, Agt.]		

WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

Grafton, fr. Ladies, by Miss Sabra Leland, $40 of which to const. Rev. John Wilde, a L. M. of A. E. S.		44 00
		$4,021 99

MAINE BRANCH.

[Prof. Samuel P. Newman, Brunswick, Tr.]

Biddeford, fr. Rev. Stephen Merrill, by Rev. W. Clark	3 00	
Fr. Mrs. Sarah Cleaves, a donation	50 00	
A contribution	76 85	
Hallowell, Gent. subs. 2d pay't. on Hall. Temp. Schol.	75 00	
Fr. Ladies' Ed. Soc. 2d pay't. on Shepard Temp. Schol.	75 00	
Fr. "The Fem. Ben. Soc." in the Cong. Sab. School, in part to const. Mrs. George Shepard, a L. M. of the A. E. S.	11 00	
Portland, 2d Par. a collection, by Rev. J. Vail	80 72	
Saco, fr. James B. Thornton, Esq. to const. himself a L. M. of A. E. S.	100 00	
South Paris, fr. the 1st Cong. Ch. and Soc. by Abijah Hall, Tr. thro' Mr. Wm. Hyde	13 00	
Wells, Fr. 1st. Cong. Ch. and Soc. in part to const. Rev. Wm. Clark, a L. M. of A. E. S.	21 00	
Dividends on Bank Stock	66 00	—571 57

Penobscot County.

[James Allen, Esq. Bangor, Tr.]

Bangor, fr. James Allen	15 00	
Fr. a Friend, by S. Kimball	1 00	
Fr. Ladies of the 1st and High St. societies	84 17	
Contribution in Rev. Mr. Pomroy's soc.	37 00	
Fr. Mrs. I. W. Mason	25 00	
Fr. Rev. Swann Lyman Pomroy	15 00	
Contribution in High St. Soc.	28 88	
Fr. Capt. John Pearson	5 00	
" Mr. Geo. A. Thatcher 5. Mr. O. I. Shaw 5	10 00	
" A Friend 3. Mr. Zebulon Smith 5	8 00	
" Hon. Wm. D. Williamson	5 00	
" Mr. Edmund Dole 5. Mr. Jno. Sargent 5	10 00	
" Dea. Elisahib Adams 5. Mr. S. S. Crosby 5	10 00	
" Mr. Philip H. Coombs 10. Mr. Moses Patten 5	15 00	
" Col. Alex. Drummond 2. Dr. Josiah Dean 10	12 00	
" Philip Coombs, Esq. on account Coombs Temp. Schol.	75 00	
" Capt. Micajah Haskell	5 00	
" Col. S. Nowell	5 00	
" Mr. Benj. Wyatt	5 00	
" Geo. W. Pickering, Esq.	50 00	
" Youths' Praying Circle	5 23	
Brewer, fr. Mr. Benj. Snow	5 00	
Orono, fr. Rev. J. Fisher	5 00	
Orrington, fr. Rev. Cyril Pearl	2 00	
Contribution at meeting of the Penobscot Co. Soc.	28 37	—466 65
[The above sums by the Rev. Dr. Cogswell.]		
Washington Co. Aux. Ed. Soc. fr. the Tr.		35 00
Mt. Desert, fr. individuals		8 00
[The following sums by Rev. Chas. S. Adams, Agt.]		
Baldwin, fr. individuals	11 75	
Bridgeton, fr. do.	21 00	
Brunswick, fr. do.	31 92	
Cape Elizabeth, fr. do.	18 08	
Freeport, fr. do.	45 50	
Falmouth, 1st church 7 25		
2d ch. $40 of which to const. Rev. Joseph B. Stevens, a L. M. of A. E. S. 43 75		
A Gold ring, sold for	50	—51 50
Gray, fr. individuals	11 00	
Lyman, fr. do.	2 50	
New Gloucester, do.	17 68	
North Yarmouth, fr. two individuals 1 00		
Fr. an individual, 2d church 73	—1 73	
North Bridgeton, fr. individuals	2 13	
Otisfield, to const. Rev. S. P. Richardson, a L. M. of Maine Br.	25 00	
Poweal, fr. individuals	19 75	
Portland, fr. 2d ch. a contribution	23 25	
Poland, fr. individuals	18 00	
Parsonsfield,	5 00	
Standish, a subscription	13 50	
Steamppo, to const. Rev. Joseph Searle, a L. M. of Maine Br.	25 00	
Scarborough, fr. individuals	12 17	
South Bridgeton, to const. Rev. Jos. P. Fessenden a L. M. of Me. Br.	30 00	
Westbrook, fr. individuals	12 43	
Windham, fr. do.	13 95	
Winthrop, fr. do.	58 00	—485 82
		$1,542 04

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morril, Concord, Tr.]

Cheshire County.

[Samuel A. Gerould, Esq. Tr.]

Alstead, fr. individuals	23 00	
Fitzwilliam, fr. individuals	94 61	
Jaffrey, fr. Ladies' Society	10 00	
Keene, from Col. Ormond Dutton, to const. himself a L. M. of N. H. Br. 30 00		
Fr. William Lamson, 1st pay't. to const. himself a L. M. of N. H. Br. 10 00		
Fr. individuals 120 60	—160 60	
New Alstead, from Silas Newton, to const. himself a L. M. of Co. Soc. 15 00		
Fr. individuals 36 77	—51 77	
Nelson, fr. John Osgood, to const. himself a L. M. of N. H. Br. 30 00		
Fr. Miss Lydia Felt, to const. herself a L. M. of Co. Soc. 15 00		
Fr. individuals 97 75	—142 75	
Roxbury, Gen. Samuel Griffin	5 00	
Stoddard, fr. individuals	27 00	—514 73

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Grafton County.

From the Tr. 17 21

Hillsboro' County.

[Richard Boylston, Esq. Tr.]

Amherst, fr. individuals 190 55
Bedford, fr. individuals 106 37
Fr. Dea. Daniel French, to const. himself a L. M. of N. H. Br. 30 00—196 37
Francestown, 132 00
Goffstown, fr. Rev. David Stowell, 1st pay't. 5 00
Fr. individuals 73 60—78 60
Milford, fr. Daniel Burnes, Jr. to const. himself a L. M. of N. H. Br. 30 00
Fr. individuals 9 35—39 35
Mount Vernon, fr. Dr. Daniel Adams, to const. himself a L. M. of Co. Soc. 15 00
Fr. Artemas Wood, to const. himself a L. M. of Co. Soc. 15 00
Fr. individuals 44 56—74 56
Nashua, Rev. Mr. Nott's soc. fr. William Sheldon, to const. himself a L. M. of Co. Soc. 15 00
Ladies' Scholarship 75 00
Fr. individuals 98 73—188 73—900 16

Merrimack County.

[Dea. James Moulton, Jr. Tr.]

Canterbury, in part 11 06

Rockingham County.

[Dea. T. H. Miller, Tr.]

From the Tr. 6 00

Strafford County.

[Mr. William Woodman, Tr.]

From the Tr. 21 25

[The above by Rev. J. M. Ellis, Agt.]

Hillsboro' County.

Francestown, fr. Alexander Wilson, 2d ann. pay't. to const. himself a L. M. of the Soc. by Rev. Austin Richards 5 00

Merrimack County.

Dunbarton, fr. Mrs. Jane Harris, towards const. herself a L. M. of Co. Soc. 5 00
Fr. Mrs. Hannah Carpenter, towards const. herself a L. M. of Co. Soc. 15 00—20 00

[By the County Treasurer.]

Hamilton, Fr. the Fem. Ed. Soc. Miss Abigail Proctor, Tr. 17 50—37 50

Sullivan County.

[Dr. Alexander Boyd, Tr.]

Acworth, fr. Ladies' Char. Soc. by Miss Sophia Grout, Sec. and Tr. by Mr. Wm. Lancaster 16 00

Grafton County.

Campton, by Dr. J. W. Kimball, thro' Wm. Green, Esq. 52 17

$1,581 67

In receipts from *New Ipswich* last quarter, the name of Mrs. Mary Bartlett, should have been *Mrs. Mary Barrett.*

NORTH WESTERN BRANCH.

[George W Root, Esq. Middlebury, Tr.]

Brattleboro', East Village, fr. the Juvenile Miss. Soc. avails of a fair, held July 4 75 00
A contribution by the church 6 30
A collection 5 37—86 67
Bennington, fr. Rev. E. D. Kinney 1 00
Bridport, fr. Gent. Asso. 10. Ladies' do. $ 64, by Joel Rice 16 64
Cornwall, fr. Gent. Asso. by D. Warner 27 09
Fr. Ladies' Asso. by Mrs. Sarah Lane 12 34—39 43
Duxbury, fr. Cong. Soc. by Earl Ward 56
A donation by Earl Ward 1 00—1 56
Fayston, fr. Cong. Soc. by Erastus Allen 1 13
Montpelier, fr. two Ladies 2 00
Fr. Ladies' Sewing Circle, by Miss Mary A. Washburn, Tr. $100 of which to const. Mrs. Caroline W. Hopkins, a L. M. of A. E. S. 160 00—162 00
Middlebury, fr. Gent. Asso. east part of town 3 50
Fr. Gent. Asso. in the village 54 00
Fr. Fem. Ed. Soc. 65 00—122 50
Woodstock, a cont. in the Cong. Soc. by Rev. R. Southgate 40 00
Worcester, fr. a Friend 1 25
Fr. Cong. Soc. by Joel Newton 4 06—5 31

$476 24

CONNECTICUT BRANCH.

[Elphalet Terry, Esq. Hartford, Tr.]

Eastford, fr. the Cong. Soc. a cont. by Rev. R. Torrey 8 00
Ellsworth, fr. a Friend, a donation by F. Gridley 2 50
Hartford, fr. Dea. A. M. Collins, 4th pay't. of his Temp. Schol. 75 00
Fr. Fem. Ed. Soc. by Mrs. Skinner, Tr. 127 09
Lyme, fr. individuals in 1st soc. by Mr. R. Noyes, thro' J. Huntington, Esq. 8 00
Manchester, fr. Gent. Asso. by H. Pitkin, Agt. 35 00
Middletown, Upper Houses, fr. Soc. of Rev. Z. Crocker, a contribution 11 60
Fr. R. Rand, Agt. by S. Southmayd, Tr. of M. Co. Ed. Soc. 48 00
Fr. Fem. Ed. Soc. by Miss Eliza B. Pratt, Tr. 40 00
New Canaan, fr. the Lydian Soc. in part pay't. of Temp. Schol. Mrs. S. W. Bonney, Tr. 30 00
Norwalk, fr. Rev. Edwin Hall 50
Staddehill, fr. C. Galpin, by S. Southmayd, Tr. M. Co. Ed. Soc. 2 25
Saybrook, 1st soc. fr. S. Carter, Agt. by S. Southmayd, Tr. M. Co. Ed. Soc. 12 60
South Coventry, fr. Ed. Soc. by J. R. Flint, Tr. Tolland Co. Ed. Soc. 26 51
South Cornwall, collection in small neighborhood, by Sarah Swift, Sec. and Tr. 7 50
Fr. Fem. Ed. Soc. by Minerva S. Judson, Sec. 12 10
Donation fr. Mrs. Daggett, by do. 1 00
Torrington, part of bequest of Abigail Hudson, by B. Hudson, exec'r. 20 00
Vernon, fr. Aaron Kellogg, to const. himself a L. M. of Ct. Branch 30 00
Refunded by a former beneficiary 100 00
Interest on money loaned 231 16

$895 61

PRESBYTERIAN EDUCATION SOCIETY.

[Oliver Willcox, Esq. New York, Tr.]

Newark, 1st church, fr. a Lady, by Rev. Wm. T. H. 7 50
Cedar Street Church, fr. James N. Cobb 10 00
R. Buloid, Esq. 25. David Hadley 10 35 00
Cyrenius Beers 20. Ramadell & Brown 25 45 00
F. Doremus 10. Morris Ketchum 10 20 00
Cash, a donation 20 00
Mr. Markoe 5. Mr. Wm. Spencer 10 15 00
Mr. J. W. Leavitt 75. Mr. R. Olmsted 25 100 00—245 00
Murray Street Church, fr. Silas Brown, Esq. 25 00
Mrs. Col. Varick 20. Mrs. H. Lefferts 10 30 00
Michael Meyrath 5. Leander Meade 5 10 00
B. L. Swan, Esq. 25. John R. Hurd, Esq. 10 35 00
S. V. S. Wilder, Esq. 50 00—150 00
Central Agency, Philadelphia, for Tr. draft on Geo. W. McClelland, Esq. 235 00
Bergen, 1st Cong. ch. by James Gibson, Esq. 23 86
Hanover, N. J. Rev. S. Mandeville 11 00
East Tennessee Agency, by Dr. S. Pride 65 00
Western Ed. Soc. Auburn, N. Y. for draft on Tr. 130 00
Galway, Pres. Church, by J. Holland, Esq. 16 50
Utica Agency, for Tr.'s order 80 00
Central Pres. Church, N. Y. fr. Tr. of session 75 00
Newark, 2d church, fr. D. Doremus, by J. D. 110 38
Albany, fr. Rev. Dr. Sprague's church 622 00
Fr. Rev. Mr. Kirk's church 37 50—659 50
Troy, fr. Rev. Dr. Tucker's church 50 18
Bethel Church, in part 15 00—65 18
Bloomfield Academy, on acco. of rent 90 00
Pleasant Valley, by Rev. Mr. Wile 30 14
New York, fr. A. Tappan, Esq. and Lady 412 50
Brick Church, fr. John Adams, Esq. 80 00
Bleecker Street Church, fr. Mr. Wilbur 87 50
Brooklyn, 1st church, fr. F. Howe, Esq. 150 00
New Vernon, N. J. by Rev. Mr. Maynard 19 00
Brick Church, fr. Miss B. Ivers 75 00
Fr. H. Holden, Esq. 37 50—112 50
Bleecker St. Church, fr. M. A. Fisher 37 50
Fr. Mr. Joseph Brewster 200 00—237 50
Bowery Church, fr. Mr. Lemuel Brewster 75 00
Fr. Mr. John A. Davenport, Tr. 175 00—250 00
First Pres. Church, fr. Mr. Cornelius Baker 75 00
Cedar St. Church, fr. Mr. C. O. Halsted 300 00
Fr. Mr. J. Denison 50 00
Fr. Mr. Charles St. John 25 00—375 00
Brooklyn, fr. Mr. D. Weason 75 00
Laight St. Church, fr. Mrs. Falconer 75 00
Murray Street Church, Mr. E. Houton 10 00
Dr. Smith 2. Mr. S. Walker 10 12 00—22 00
Connecticut Farms, N. J. by Rev. J. Thompson 12 50
Central Agency, Philadelphia, fr. Thomas Elmes, Esq. 225 00
Brick Church, fr. Drake Mills, Esq. 5 00
Babylon, L. I. fr. Ladies' Benev. Soc. 15 00
Orange, N. J. 2d ch. by Rev. Mr. Judd 22 00
Bloomfield Academy, fr. Wm. Jackson 16 85
Fishkill, in continuation 4 00
Byron, by Mr. L. Clark 38 00
First Free Pres. Church, fr. Hermon Griffing 10 00
Central Pres. Church, fr. Henry Griffing 10 00
Geneva, by Mrs. L. Field, Tr. Castle St. Soc. 18 00
New York, fr. Mr. H. Ieet 1 00
Cedar St. Church, fr. Mr. J. Nelson 25 00
Fr. Mr. H. W. Olcott 50 00
Fr. Mr. Wm. Halsted, ann. subs. 225 00
Fr. Mrs. Halsted do. 75 00—300 00
Fr. Mr. Harvey Weed 25 00—460 00

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Whippany, N. J. by Rev. Mr. Owen 10 00
Baltimore, fr. R. Colt, Esq. 150 00
Madison, N. J. ch. and cong. H. P. Greene, pastor 41 14
Bowery Church, fr. Rev. J. C. Brigham
Fr. Mr. R. J. Hutchinson 137 50
Allen Street Church, fr. R. T. Haines, Esq. 500 00
Fr. Mr. M. O. Halsted 150 00—650 00
Orange, N. J. 1st church, by Rev. Dr. Hillyer 122 52
Parsipany, N. J. by Rev. Mr Owen, in part 2 50
Brick Church, fr. Mr. Eli Goodwin 75 00
Fr. Mr. John McCombe 25 00—100 00
Troy, 2d church, by Dr. T. W. Blatchford 85 00
Harrieburg, fr. Wm. Graydon, Esq. 72 50
Georgia, fr. a Lady 5 00
Troy, fr. Bethel Church, by Mr. Grant 25 00
Fr. 1st church, by Mr. J. Raymond 300 00—325 00
Catskill, fr. Mr. A. Brace 10. Rev. N. Thomas 1 11 00
Spencertown, fr. Ladies' Benev. Soc. by Rev. Dr. Porter 90 00
Morristown, fr. a Female Friend 2 00
Bowery Church, fr. Mr. Perez Jones 25 00
Laight Street Church, fr. Wm. A. Tomlinson 75 00
Collected in church 80 62
Fr. Mr. James Boorman 100 00—255 62
New York, fr. Mr. W. C. R. a donation 10 00
Western Reserve Branch, sales, old Jewelry 12 19
Jamestown, fr. Ladies, by Miss E. P. Haven 23 46
Sales, Gold 1 08
Collected in Pres. Church 16 54—41 08
Yo. Men's Ed. Soc. of the City of New York, by Richard Evans, Esq. Tr. 150 00
Fr. Mr. A. Edwards 75 00
By Richard Evans, Esq. Tr. 80 00—305 00
Central Pres. Church, by Tr. of session 65 00
Newark, N. J. 2d ch. fr. Dr. J. S. Condit, for his subscription for 1833 and 1834 150 00
Fr. a Friend 10 75—160 75
Bloomfield, N. J. fr. Board of Benevolence, by Mr. Dodd 44 44
West Point, fr. Mrs. Sophia Ford 5 00
Brick Church, fr. Mr. John D. Holbrook 37 50
Second Avenue Church, collection in part 36 24
Do. do. 7 25—43 49
Jamestown, 1st ch. by Miss Brewster 6 00
South Orange, N. J. by Mr. Doolittle 6 58
Cedar St. Church, fr. Heman Averill 25 00
Fr. a Gentleman 5 00—30 00
First Church, Brooklyn, by Mr. Pomeroy 169 68
Of D. Pomeroy, Jr. 15. S. Benjamin 10
A. Van Sinderim 75. J. D. Leavitt, 75 150 00
S. Hart 10. G. Spring 10. Sundries 27 47 00—391 68
Laight St. Church, by Mr. Fulsom 49 00
Rutgers Street Church, by H. M. Meade, fr. male teachers of Sunday schools, bal. of a seven years' subs. of $75 per ann. 90 00
Western Ed. Soc. at Auburn, N. Y. by J. S. Seymour Esq. Tr. 550 00
Brooklyn Yo. Men's Ed. Soc. by Mr. Hurlburt, 3d ann. pay't. fr. 1st church 75 00
Fr. 2d church 20 00
Fr. Wallabout cong. 55 00—150 00
Donation fr. Wallabout cong. 3 45
Laight St. Church, fr. Ladies' soc. by Mrs. Watkeys 150 00
Carlisle, Pa. fr. Ladies, Rev. G. Duffield's church and cong. 86 28
Donation fr. a friend, by Rev. Dr. Cox 1 00
Spring St. Church, in part by Mr. Thom 40 30

$8,827 21

WESTERN ED. SOCIETY OF NEW YORK.

[James S. Seymour, Esq. Auburn, Tr.]

Ithaca, fr. Pres. Ch. 50 00
Geneva, fr. Pres. Ch. 86 00
Canandaigua, fr. Pres. Ch. 159 00
Scipio, fr. Pres. Ch. 25 00
East Bloomfield, fr. Pres. Ch. 50 00
West Bloomfield, fr. Pres. Ch. 20 00
Batavia, Female Asso. 1 50
Victor, fr. sundries, 30 dollars of which was paid by Mr. Jenks to const. himself a L. M. of the West. Ed. Soc. 44 87
Penn Yann, fr. Fem. Asso. 42 00

$489 87

UTICA AGENCY.

[Mr. Jesse Doolittle, Utica, Tr.]

Binghampton, fr. C. Murdock and R. Mather, for a Temp. Schol. $75. Fr. young Gent. and Ladies in part towards a scholarship 22 50. Fr. J. Leavenworth 5 00. Mrs. Francis Mather 5 00. J. T. Dobleday 3 00. A Friend by C. Murdock 10 00. J. H. Smith 2 00. Oliver Ely 10 00. Mrs. Caroline Page 5 00. A Friend, by O. Ely 1 00. Mrs. M. Halley 94 cts. 139 44
Bridgewater, in part to const. the Rev. Mr. Hough, a L. M. of Pres. Ed. Soc. 21 06
Cicero, fr. Fem. Benev. Soc. by Dea. Barnes 3 25
Delhi, fr. Pres. Ch. to const. Mrs. Sarah Ann Kirtland, a L. M. of Pres. Ed. Soc. 36 38
Harpersfield, in part 3 06
Holland Patent, by the Rev. S. W. Burrill 14 50
Jamesville, 5 43. Jefferson, in part 50 cts. 5 93
Lafayette, 16 59
Madison, fr. Cong. Ch. 31 37
Manlius, fr. Juv. Sewing Soc. by the Rev. C. Smith 12 00
New Hartford, by Rev. N. Coe 32 30
Oneida Association, by Rev. E. Maltbie 4 50
Otisco, fr. Fem. Ed. Soc. 11 38. Fr. Pres. Ch. 23 49, to const. the Rev. Levi Parsons, a L. M. of Pres. Ed. Soc. 34 87
Owego Presbytery, by Dea. Upton 5 00
Salina, fr. Pres. Ch. 11 78
Syracuse, fr. Pres. Ch. 46 95
Smyrna, by the Rev. Mr. Childs 31 56
Sherburne, fr. Pres. Ch. 50. Fr. Fem. Char. Soc. by Abj. Thomas 21 71 00
Stamford, fr. Pres. Ch. 3 51
Utica, fr. Alex. Seymour 5. George Dutton 5. Mrs. Herrick 1 25 11 25
Vernon Centre, by the Rev. H. P. Bogue 17 87
Volney, fr. Fem. Ed. Soc. 6 00
Waterville, fr. Fem. Char. Soc. by Rev. Mr. Garrison 11 50
Winfield, a bal. to const. the Rev. Robert Everts, a L. M. of Pres. Ed. Soc. 12 75
Avails of clothing 12 62

$802 04

Clothing.

Binghampton, fr. Mr. E. G. Halstead, 3 yds. shirting.
Springfield, fr. Fem. Ed. Soc. 1 box of clothing.
Volney, fr. Fem. Ed. Soc. 1 pr. pillow cases, 1 towel, 8 yds. fine shirting, 1-2 yd. Irish linen.

WESTERN EDUCATION SOCIETY.

[Augustus Moore, Esq. Cincinnati, Tr.]

Ohio.

Chillicothe, fr. Richard Long, Esq. 37 50
Cincinnati, fr. James C. Todd 5 00
Fr. Henry Richardson 2 00
Fr. J. L. Tracy 3 00
Concord, Ross Co. 1 38
Dayton, 61 50
Hamilton and Rossville, 1st church 118 13
Oxford, fr. Rev. R. H. Bishop, D. D. 10 00
Palmyra, fr. Jacob D. Lowe 5 00
Redoak, 44 00
Troy, 25 25
Fr. Rev. James Harrison 5 00
Fr. James Hanna 5 00
Walnut Hills, fr. James Lyon 20 00
Fr. H. N. Spaulding 5 00
Fr. Rev. F. Y. Vail 5 00

Kentucky.

Augusta, 32 93
Grier's Creek Church, 14 25
Harmony Church, 5 00
Lexington, Ladies' Ed. Soc. 1st Church 3 00
Oldham County, Ladies' Ed. Soc. 43 50
Versailles, 31 00
Fr. Ladies' Ed. Soc. 8 50
A Friend 350 00
James S. & L. M. Bates 20 00

887 93

Whole amount received, $19,254 00.

Clothing rec'd at the Rooms of the Parent Society during the quarter ending Jan. 14th, 1835.

Boston, fr. Mrs. Christian Baker, 3 pr. socks, 6 napkins, 6 yds. flannel valued at $8.
Dover, N. H. fr. the Ladies' Benev. Soc. Miss Juliette Wheeler, Sec. 12 shirts and collars, 8 pr. socks, 1 cravat, valued at $16.
Holliston, fr. the Maternal Asso. by Mrs. E. Desmond, 1 shirt.
Leominster, fr. Fem. Ed. Soc. by Miss Susan Lincoln, Tr. a bundle, valued at $11 17.
Sturbridge, fr. Fem. Char. Soc. Mrs. M. H. Dunton, Tr. 35 1-2 yds. flannel, valued at $17 50, and 3 pr. pillow cases.
Fr. Young Ladies' Read. Soc. 3 coverlids, 1 pr. sheets, 1 pr. socks, 1 towel.
Southbridge, fr. Ladies' Sewing Circle, a box containing 27 shirts, 54 collars, 5 linen bosoms, 9 pr. socks, 2 pr. sheets, 7 pr. pillow cases, 2 coverlids, 1 blanket, 1 napkin.
Spencer, fr. Fem. Char. Soc. 5 shirts, 4 collars, 1 stock, 1 vest, 1 comfortable.
West Boylston, fr. Fem. Read. and Char. Soc. Miss Adeline Flagg, Tr. 1 pr. sheets, 7 pr. pillow cases, 1 pr. socks, 3 shirts, 5 collars.

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THE

QUARTERLY REGISTER.

VOL. VII. MAY, 1835. No. 4.

A LIST OF THE GRADUATES,

AND THOSE WHO HAVE RECEIVED DEGREES, AT ALL OF THE

NEW ENGLAND COLLEGES,

From their foundation, to the time mentioned as follows; viz. of Harvard, to and including 1834; Yale, 1834; Brown, 1830; Dartmouth, 1834; Williams, 1833; Vermont, 1828; Bowdoin, 1834; Middlebury, 1832; Waterville, 1834; Amherst, 1834, and Washington, 1834.

FORMING

A COMPLETE INDEX TO THE TRIENNIAL CATALOGUES OF ALL THE COLLEGES IN NEW ENGLAND.

By John Farmer, Esq.

Cor. Sec'ry. New Hampshire Historical Society.

[Continued from page 245.]

Pierson
1808 Yale William S., Mr., M. D. at Dart.
1811 Wms. ‖Job, Mr. [13
1820 Yale Jeremiah H.

Pigeon
1818 Harv. Charles Du M.

Pike
1675 Harv. *John*, Mr.
1725 Harv. *James*, Mr.
1757 Harv. William, Mr.
1766 Harv. Nicholas, Mr.
1803 Dart. John
1815 Dart. Alfred W.
1828 Bow. Ezra B., Mr.
1829 Bow. Edgar
1829 Bow. —William B., M. D.
1831 Yale Francis V.
1833 Bow. John

Pillsbury
1811 Dart. Moses
1822 Yale *Ithamar*
1823 Dart. Harlin, Mr., M. D.
1833 Dart. Jesse E.

Pilsbery
1798 Dart. *Levi*, Mr.

Pilsbury
1800 Harv. William
1812 Bow. William
1827 Dart. David
1830 Bow. —John D., M. D.
1833 Wat. Josiah

Pinckney
1803 Harv. —Charles C., LL. D.
1808 Harv. Charles C.

Pinneo
1791 Dart. *Bezaleel*, Mr., and at Yale '96
1824 Yale Timothy S., Mr.

Pinney
1823 Yale *Norman*, Mr., Prof. at Wash.

Pinto
1777 Yale Solomon
1777 Yale William

Piper
1778 Harv. *Asa*. Mr., and at Yale '82
1832 Dart. Sherburne B.

Pipon
1792 Harv. *John*, Mr., and at Bro. 1806

Pitcher
1703 Harv. *Nathaniel*, Mr.
1822 Mid. —Zena, M. D.
1827 Wash. Philip E.

Pitkin
1717 Yale *Timothy*, Mr., Tutor
1753 Yale Elisha, Mr.
1755 Yale Ashbel, Mr.
1779 Yale Samuel
1783 Yale Theodore, Mr.
1785 Yale ‖Timothy, Mr.
1787 Yale Oliver

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1806 Yale *Caleb*, Mr.
1810 Mid. Stephen C.

Pitman

1799 Bro. John, Mr.

Pitts

1726 Harv. Thomas
1731 Harv. James, Mr.
1757 Harv. John, Mr.
1830 Harv. Samuel

Pixley

1780 Yale Erastus, Mr.
1811 Mid. *Benton*

Plaisted

1715 Harv. Samuel
1745 Harv. Ichabod, Mr.
1821 Bow. *Ichabod*
1823 Bro. James
1825 Bro. Samuel, Mr. at Wat. '28, M. D. [at Bow. '28

Plant

1804 Yale ‖David, Mr., Lieut. Gov. of Ct.
1829 Bow. —John, M. D.

Plastridge

1820 Dart. —Charles, M. D.

Platt

1733 Yale Joseph, Mr.
1799 Yale Sydney
1812 Mid. James K.
1824 Yale *Dennis*
1827 Wms. —Alonzo, M. D.

Platts

1822 Yale —Dan, M. D.

Plumb

1814 Wms. Elisha S.
1824 Mid. *Elijah W.*, Mr.

Plumbe

1769 Yale William, Mr.

Plumer

1809 Harv. ‖William, Mr.

Plummer

1771 Harv. Samuel, Mr.
1773 Harv. Joshua
1804 Yale George, Mr.
1821 Bro. —David, M. D.
1828 Yale —John T., M. D.
1831 Bow. —William, M. D.
1832 Yale Isaac W.

Plympton

1780 Harv. Sylvanus
1818 Harv. Sylvanus, Mr., M. D.
1820 Harv. —Augustus, M. D.

Pohquonnoppeet

1780 Dart. Peter (*Indian*)

Polhill

1815 Bro. John G.

Polk

1831 Yale Trusten

Pollard

1832 Bow. —Benjamin, M. D.

Pomeroy

1705 Yale *Samuel*
1733 Yale *Benjamin*, Mr., D. D. at Dart. '72
1753 Yale Seth, Mr., Tut., Mr. at Harv. '56
1757 Yale Medad, Mr.
1762 Yale Josiah, Mr.
1770 Yale Josiah
1786 Harv. Thaddeus
1786 Dart. —Ralph, N. J. '58, Mr.
1801 Yale —*Jonathan L.*, Mr.
1806 Ver. Cassius F.
1808 Yale Theodore
1808 Wms. *Rufus*
1809 Ver. John N., Mr.
1809 Ver. —John, M. D., Prof.
1810 Wms. *Thaddeus*
1817 Wms. *Medad*
1820 Wms. —Theodore S.
1821 Wms. *Augustus*, Mr.
1829 Yale Jerome B., M. D.
1834 Yale Henry

Pomroy

1820 Bro. *Swan L.*
1822 Dart. George K.
1829 Amh. *Jeremiah*

Pond

1745 Harv. *Daniel*, Mr.
1749 Harv. Timothy, Mr.
1777 Bro. Enoch, Mr.
1802 Bro. Jeremiah, Mr.
1802 Bro. Samuel M., Mr.
1802 Yale Charles H.
1813 Dart. —Benjamin, M. D.
1813 Bro. *Enoch*, Mr., Prof. Theol. Sem.
1815 Bro. Abijah [Bangor
1820 Mid. —Dan, M. D.
1827 Yale —James O., M. D.
1830 Yale Charles F.

Pool

1770 Harv. Samuel S., Mr.
1799 Harv. Samuel
1816 Wms. —*Jepthah*, Mr.
1832 Bow. —Alexander, M. D.

Poole

1817 Dart. —John, M. D.
1834 Wat. Albert

Poor

1775 Harv. John, Mr.
1777 Harv. Daniel N., Mr.
1811 Dart. *Daniel*, Mr.
1818 Dart. *Ebenezer*
1819 Harv. Robert B.

Pope

1770 Harv. *Joseph*, Mr.
1798 Dart. Joseph
1806 Harv. Thomas, Mr.
1809 Bro. Thomas, Mr.
1815 Yale John
1821 Harv. John
1821 Harv. William H.
1823 Yale Le Roy, Mr.
1827 Yale Charles M., Mr.
1833 Harv. Thomas B.

Popkin

1792 Harv. *John S.*, Mr., Tut., Prof., D. D.
1803 Harv. William, Mr.

Porcher

1828 Yale Frederick A.

Porter

1708 Harv. *Aaron*, Mr.
1726 Yale Timothy, Mr.
1730 Harv. *Samuel*, Mr.
1736 Harv. *John*, Mr.
1743 Harv. Jabez, Mr. '47
1745 Harv. *Nehemiah*, Mr.
1748 Yale Eleazar, Mr.
1749 Yale Nathaniel, Mr.
1754 Yale Joshua, Mr.
1761 Harv. Elisha, Mr.
1761 Harv. Adam, Mr.
1762 Harv. Asa, Mr., and at Dart. '86
1763 Harv. Samuel, Mr.
1764 Harv. Samuel, Mr. '69
1767 Harv. John
1768 Harv. *Nathaniel*, Mr. '72, D. D., and at [Dart. 1814
1770 Yale John, Mr., and at Harv. '77

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1774 Dart. Elisha
1774 Bro. —William, Mr.
1775 Bro. *Micaiah*, Mr.
1775 Yale Solomon
1776 Yale John
1777 Harv. *Huntington*, Mr.
1777 Harv. Jonathan, Mr.
1777 Harv. *Eliphalet*, Mr., D. D.
1781 Dart. James B.
1784 Dart. *David*, D. D. at Wms. 1811
1784 Dart. *Ambrose*, Mr.
1786 Harv. Jonathan E., Mr. '90, & at Yale
1786 Yale *Edward*, Mr. [1810
1787 Dart. John, Mr.
1788 Yale *Isaac*, Mr.
1790 Dart. Samuel, Mr.
1791 Yale Peter B.
1792 Dart. *Ebenezer*, Mr., and at Yale '95, [D. D., Prof. and Pres. at [Andover
1793 Yale *Amasa*, Mr.
1795 Yale Robert, Mr.
1798 Dart. Moses
1799 Dart. John D.
1799 Harv. Moses
1803 Yale Jacob, Mr.
1803 Yale *Noah*, Mr., D. D. at Dart.
1803 Dart. John, Mr.
1803 Dart. *Experience*, Mr., and at Mid. '06, [Tut. at Mid.
1808 Dart. *Stephen*
1808 Bro. Isaac, M. D. at Dart. '14
1809 Bow. —Benjamin J., Mr.
1810 Wms. *James*, and at Yale '15
1810 Wms. John, and at Yale '10
1813 Wms. William, Mr.
1813 Dart. —Henry A., M. D., Mr. at Bro.
1813 Bow. Rufus K., Mr.
1814 Bow. William K.
1814 Harv. Jonathan, Mr.
1816 Yale Timothy D., Mr., M. D.
1816 Bow. Charles R., Mr.
1818 Wms. *William A.*, Mr., Tut., Prof. at
1818 Bro. Jabez [Ver.
1818 Dart. —Arthur L., M. D., Prof. at Ver.
1819 Yale Theodore W., Mr.
1819 Harv. John, Mr.
1820 Dart. —John, M. D.
1820 Dart. Joseph
1821 Yale Henry B., M. D.
1822 Yale Amasa G.
1822 Dart. Timothy O., M. D.
1823 Wms. Royal L., Mr.
1824 Dart. —Ebenezer, M. D.
1825 Wms. *Jeremiah*, Mr.
1825 Yale *William S.*, Mr.
1826 Yale Isaac G., Mr.
1826 Mid. —James, M. D.
1827 Wms. —James, Mr.
1827 Wms. —Samuel, Mr.
1827 Amh. *Charles S.*, Mr.
1827 Bow. —Byron, M. D.
1828 Yale Francis
1828 Yale —Daniel, M. D.
1829 Yale Samuel
1831 Wms. Mortimer
1831 Yale Noah, Tutor
1831 Dart. George, Mr.
1832 Bow. Charles C.
1832 Wat. —James B., M. D.
1833 Harv. Huntington
1834 Wat. Lemuel
1834 Bow. —Joshua, M. D.

Post

1805 Mid. Justus
1814 Mid. *Reuben*
1826 Mid. *Martin M.*, Mr.
1829 Mid. Truman M., Tutor
1831 Mid. Aurelian

Potter

1758 Harv. —*Nathaniel*, N. J. '53, Mr., and at
1760 Yale Jared, Mr., M. D. [N. J.
1765 Yale *Elam*, Mr.
1766 Harv. Ebenezer
1767 Yale *Isaiah*, Mr., and at Dart. '80
1772 Yale *Lyman*, Mr., and at Dart. '80
1780 Yale Daniel
1796 Dart. Barrett
1799 Dart. Lyman
1800 Wms. Joel B.
1804 Yale Horatio
1806 Wms. Heman B.
1806 Dart. John
1806 Dart. —Elderkin
1814 Yale James
1820 Harv. *William T.*, Mr.
1824 Bro. Asa
1825 Bro. George W.
1825 Harv. —Nathaniel, M. D.
1829 Bro. —*Horatio*, Union '26, Mr., Prof. at
1830 Harv. Elisha R. [Wash.
1831 Dart. Chandler E.
1833 Yale George L.

Potwine

1751 Yale *Thomas*, Mr. '
1814 Dart. —Benjamin, M. D.
1833 Yale Stephen A.

Povall

1822 Bro. —Richard, Mr.

Powell

1809 Ver. —Truman, M. B.
1823 Yale Charles S.

Power

1789 Bro. Nicholas, Mr.
1808 Bro. Thomas
1832 Yale William

Powers

1754 Harv. *Peter*, Mr. '58, and at Dart. '82
1793 Dart. *Jonathan*, Mr.
1810 Dart. *Grant*
1818 Dart. *Uriah*
1827 Dart. —Thomas E., M. D.
1830 Bow. —Hosea, M. D.
1830 Amh. *Philander O.*
1831 Yale —Titus W., M. D.
1832 Wat. —Horatio, M. D.

Poynting

1774 Bro. —*John*, Mr.

Prather

1820 Yale James S.

Pratt

1736 Yale *Peter*, Mr.
1737 Harv. †Benjamin, Mr.
1762 Yale Peter, Mr.
1785 Harv. Seth
1785 Harv. *Allen*
1798 Dart. Thomas
1803 Bro. *Enoch*, Mr.
1815 Harv. Thomas, Mr.
1816 Bro. Peter, Mr., Tutor
1817 Bow. Phineas
1817 Yale Horatio S., Mr. '24
1818 Yale Seneca
1820 Yale *Nathaniel A.*, Mr.
1821 Harv. George W., Mr.
1823 Mid. *Miner*, Mr.
1823 Bow. —Titus C., M. D.
1824 Bow. —Samuel W., M. D.
1824 Harv. William, Mr. '28
1825 Bro. Horatio

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1825 Bro. William
1825 Dart. —William, M. D.
1826 Yale Mark, M. D.
1826 Amh. *Levi*, Mr.
1827 Bro. John
1828 Amh. Calvin B., M. D. at Dart. '33
1828 Wms. —Jefferson, M. D.
1831 Amh. *Stillman*
1832 Harv. —Seth, M. D.

Pray

1833 Amh. Isaac C.

Preble

1806 Harv. †William P., Mr., Tut., LL. D. at
1825 Bow. Edward E. [Bow. '29

Prentice

1700 Harv. *John*, Mr.
1715 Harv. *Nathaniel*, Mr.
1726 Harv. *Thomas*, Mr.
1727 Harv. *Solomon*, Mr.
1738 Harv. *Joshua*, Mr.
1756 Harv. Nathan
1766 Harv. John, Mr.
1784 Yale Jonas, Mr.
1795 Dart. *Josiah*, Mr.
1802 Yale *Charles*
1812 Yale David, Mr.
1823 Bro. George D., Mr. at Wash. '28
1832 Yale Charles T.

Prentiss

1761 Harv. James, Mr.
1765 Harv. *Caleb*, Mr.
1766 Harv. *Thomas*, Mr., D. D.
1771 Harv. Samuel, Mr. '76
1781 Harv. Appleton, Mr.
1787 Harv. Nathaniel S.
1791 Harv. —James O., M. D.
1795 Harv. Charles, Mr.
1809 Dart. Joseph
1811 Harv. *Thomas*, Mr.
1815 Harv. James, Mr.
1817 Harv. Henry, Mr., M. D.
1818 Harv. John
1820 Dart. —†Samuel, Mr., LL. D. '32
1825 Harv. William, Mr.
1826 Bow. Sergeant S.
1832 Dart. Charles W.

Presbury

1822 Bro. *Samuel*, Mr. at Harv. '26

Presby

1833 Dart. Willard

Prescott

1709 Harv. *Benjamin*, Mr.
1727 Harv. John, Mr.
1730 Harv. Peter, Mr.
1736 Harv. Benjamin, Mr.
1750 Harv. Oliver, Mr., M. D.
1783 Harv. Oliver, Mr., M. D.
1783 Harv. William, Mr., LL. D., and at
1788 Harv. James, Mr. [Dart. 1826
1795 Harv. Samuel J., Mr., and at N. J. 1816
1795 Dart. George W.
1799 Harv. Samuel, Mr. 1807
1807 Harv. Joshua, Mr.
1809 Harv. Joseph
1810 Dart. —Josiah, M. B.
1814 Harv. Aaron, Mr.
1814 Harv. William H., Mr.
1815 Dart. —William, M. D.
1820 Dart. —Oliver, M. D.
1821 Dart. —Jonathan C., M. D.
1824 Harv. Benjamin J.
1825 Harv. Edward G., Mr.
1825 Dart. —Benjamin F., M. D.
1827 Harv. Avery
1827 Bow. —Epaphras K., M. D.
1827 Bow. —William H. A. C., M. D.
1828 Harv. Oliver

Preston

1776 Yale Nathan, Mr.
1791 Dart. John
1803 Mid. —*John B.*, Mr.
1804 Bro. Warren
1805 Mid. Julius A.
1806 Bro. *Willard*, Pres. of Ver.
1812 Yale Isaac T., Mr.
1819 Wms. Lowell
1823 Harv. John
1824 Harv. —Harvey N., M. D.
1826 Yale *William*
1827 Mid. —*John B.*
1831 Mid. Nathaniel O.

Price

1695 Harv. Walter, Mr.
1781 Yale —*Richard*, LL. D., D.D. at Aberd.
1793 Dart. *Ebenezer*, Mr.
1825 Bro. *Joseph H.*, Mr.
1826 Yale —*Eliphalet*, Mr.

Prichard

1833 Harv. William M.

Pride

1832 Dart. —John B., M. D.

Priestley

1793 Bro. —*Joseph*, LL. D., and at Edin.

Prime

1718 Yale *Ebenezer*, Mr.
1760 Yale —Benjamin Y., N. J. '51, Mr., M. D.
1761 Yale Benjamin [at Leyden
1829 Wms. Alanson J.
1829 Wms. Samuel I.

Prince

1707 Harv. *Thomas*, Mr.
1718 Harv. *Nathan*, Mr., Tutor
1740 Harv. Thomas, Mr.
1773 Harv. Thomas, Mr. '78
1776 Harv. *John*, Mr., LL. D. at Bro. '95
1780 Harv. Joseph
1793 Harv. Joseph
1796 Yale William
1800 Harv. John
1807 Dart. Benjamin L., Mr.
1810 Harv. James, Mr.
1819 Harv. Joseph H.
1822 Mid. *Erie*
1823 Harv. William G., Mr.
1825 Bro. James B., Mr.

Prindle

1776 Yale *Chauncy*, Mr.

Pringle

1813 Harv. Robert
1831 Yale John McP.

Prioleau

1824 Harv. Samuel C., Mr.

Pritchard

1799 Dart. Perley
1832 Yale —David, M. D.

Proctor

1789 Harv. Jonathan
1791 Dart. Joseph
1813 Harv. John
1816 Harv. John W., Mr., LL. B.
1818 Dart. *David C.*, Mr.
1823 Harv. —Leonard, M. D.
1823 Wat. *Hadley*, Mr.
1828 Harv. Charles, M. D. at Bow. '31
1833 Dart. William W.
1834 Bow. Benjamin

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Proudfit
1811 Mid. —*Alexander*, D. D., & at Wms. '12
Prout
1708 Yale John, Mr.
1732 Yale John
1741 Harv. Timothy, Mr.
Prudden
1668 Harv. *John*
1743 Yale *Job*, Mr.
1775 Yale *Nehemiah*, Mr.
1811 Yale Ephraim P.
Puffer
1778 Harv. *Reuben*, D. D.
Pugh
1802 Bro. —*Evan*, Mr.
Pulling
1775 Harv. Edward, Mr. '80
Pulsifer
1822 Bow. —Moses R., M. D.
Pulsipher
1828 Wms. —Billings, M. D.
Pumpelly
1826 Yale George J., Mr.
Punchard
1826 Dart. *George*, Mr.
Punderson
1726 Yale *Ebenezer*, Mr.
1755 Yale Ebenezer, Mr., and at Columb.
1755 Yale Cyrus, Mr., and at Columb.
1804 Yale *Thomas*, Mr.
1814 Yale Samuel
Purcell
1819 Yale Edward H.
1824 Yale —James, M. D.
Purdy
1807 Mid. Mills, Mr., and at Wms.
1827 Mid. *Lucius M.*
Purnell
1809 Yale Lemuel
Purrington
1826 Bow. —Tobias, M. D.
Putnam
1717 Harv. *Daniel*
1739 Harv. Ebenezer, Mr.
1746 Harv. †James, Mr.
1752 Harv. *Aaron*, Mr.
1759 Harv. Moses, Mr.
1763 Harv. Archelaus, Mr.
1763 Harv. Tarrant, Mr.
1766 Harv. Elijah, Mr. '77
1771 Harv. Ebenezer
1774 Harv. Benjamin, Mr. '81
1774 Harv. James
1775 Harv. Jesse, Mr.
1785 Harv. Ebenezer, Mr.
1787 Harv. †Samuel, Mr., LL. D.
1793 Yale David
1800 Harv. Aaron H., Mr.
1802 Harv. Henry, Mr., and at Bow. '07
1804 Wms. Rufus
1808 Harv. James
1809 Dart. *Israel W.*, Mr.
1809 Wms. John P., Mr.
1809 Wms. Nathan, Mr.
1809 Wms. Schuyler
1811 Bro. *Aaron*
1811 Harv. Simeon, Mr.
1814 Harv. Charles S., Mr.
1815 Harv. Samuel R., Mr.
1815 Harv. Ebenezer
1819 Dart. Archelaus F., Mr., M. D.
1822 Harv. *Rufus A.*
1824 Harv. Charles G., Mr., M. D.
1825 Harv. *Allen*, Mr.
1825 Bow. —Jeremiah S., M. D.
1826 Harv. *George*, Mr.
1826 Yale *Charles M.*
1827 Bro. Israel
1830 Dart. Charles L.
1830 Bow. —Israel, M. D.
Pye
1794 Bro. —*John*, Mr.
Pyncheon
1789 Yale Stephen, Mr.
Pynchon
1664 Harv. Joseph, Mr.
1726 Harv. Joseph, Mr.
1743 Harv. William, Mr.
1757 Yale Joseph, Mr.
1778 Harv. Henry, Mr.
1825 Yale Edward E., Mr.
Quarles
1777 Bro. Francis, Mr.
Quash
1814 Harv. Francis D., Mr.
Quenichet
1831 Yale William F.
Quimby
1822 Bow. —Asa, M. D.
1829 Dart. Jacob H.
1832 Wat. Hosea
Quinby
1806 Bow. Moses
Quincy
1699 Harv. †Edmund, Mr.
1708 Harv. John, Mr.
1722 Harv. Edmund, Mr.
1728 Harv. Josiah, Mr.
1736 Harv. Norton, Mr.
1752 Harv. Edmund, Mr.
1753 Harv. Jacob, Mr.
1763 Harv. Josiah, Mr.
1782 Harv. Samuel, Mr.
1790 Harv. ‖Josiah, Mr., LL. D., Pres., Mr. {at Yale '92, at N. J. '96
1821 Harv. Josiah, Mr.
1827 Harv. Edmund, Mr.
Quitman
1814 Harv. —*Henry F.*, D. D.
Radcliff
1792 Yale John
1793 Yale Peter, Mr. '90
Ralli
1829 Yale Constantine T.
1830 Yale Pandias
Ralph
1830 Wat. —Stillman, M. D.
Ramey
1821 Yale Sanford J.
Ramsay
1789 Yale —‖David, N. J. '65, M. D.
1816 Dart. —John, M. D.
Rand
1721 Harv. *William*, Mr.
1732 Harv. *Thomas*, Mr.
1734 Harv. Richard
1742 Harv. William, Mr.
1748 Harv. *John*, Mr.
1761 Harv. Isaac, Mr., M. D.
1786 Harv. Isaac, Mr.
1787 Harv. Isaac, Mr.
1803 Bro. *Thomas*
1806 Dart. *Asa*
1808 Harv. Benjamin

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1828 Harv. Edward S., LL. B.
1831 Bow. John

Randall

1792 Harv. —*Thomas*, D. D.
1792 Harv. Phinehas, Mr.
1798 Harv. *Abraham*, Mr.
1802 Harv. John, Mr., M. D.
1803 Yale Nicholas P., Mr.
1804 Bro. †Samuel, Mr.
1804 Bro. Silas
1809 Bro. Joseph
1809 Bow. Benjamin, Mr.
1811 Bro. Dexter, Mr.
1812 Bro. *Ephraim*
1814 Bro. Moses, Mr.
1818 Bow. —Moses F., M. D., and at Bro.
1821 Bow. —Wheeler, M. D.
1824 Bro. —Menzias R., M. D.
1825 Wat. Joshua

Randles

1830 Mid. James

Randolph

1815 Harv. Theodore T.

Rankin

1826 Yale Robert G., Mr. '30
1831 Wms. William, Mr.

Ranney

1827 Mid. —Waitstill, M. D.
1834 Wms. —Evander W., M. D.

Ransom

1823 Ver. Royal M., and at Harv. '27

Rantoul

1826 Harv. Robert, Mr.

Rawlins

1705 Harv. *Gershom*, Mr. '44

Rawson

1653 Harv. *Edward*
1678 Harv. *Grindall*, Mr.
1703 Harv. William, Mr.
1728 Harv. *Grindall*, Mr.
1741 Harv. *Grindall*, Mr.
1759 Yale Edmund G., Mr.
1794 Bro. Joseph, Mr.
1800 Bro. Andrew
1800 Bro. Liberty
1802 Bro. Warren
1817 Bro. Stephen, Mr.
1819 Bro. Evander F.
1825 Bro. —Levi, M. D.
1827 Wat. Lyman
1828 Wat. Sullivan S.
1830 Amh. *Thomas R.*

Ray

1821 Dart. —Kingsley, M. D.
1827 Bow. —Isaac, M. D.
1831 Yale Luzerne

Raymond

1807 Wms. Rufus
1810 Yale David H.
1814 Bro. *Stetson*, Mr.
1818 Yale James
1825 Yale Henry A.
1825 Yale *Moses*, Mr.
1834 Dart. —Edward T., M. D.
1834 Dart. John

Rea

1822 Bow. —Albus, M. D.

Read

1697 Harv. John
1770 Bro. Seth, Mr., and at Harv. '81, at [Yale '81, at Dart. '86
1772 Yale ‖*John*, D. D. at Bro. 1803
1775 Bro. Josiah, Mr., and at Yale '81, at [Harv. '85
1781 Harv. ‖Nathan, Mr., Tut., Mr. at Dart.
1811 Wms. Almon H. ['87
1811 Ver. Nathaniel
1811 Yale Nathan S., Mr.
1812 Mid. Isaac
1816 Yale —Alexander, M. D.
1820 Harv. William G., Mr.
1822 Yale —Elijah F., M. D.
1823 Bow. William J.
1826 Wms. *Hollis*, Mr.

Redfield

1825 Dart. Isaac F., Mr.

Redington

1811 Bow. Asa
1827 Wat. Isaac

Redman

1831 Dart. —Tristram, M. D.

Reed

1739 Harv. *Solomon*, Mr.
1775 Yale *Solomon*
1777 Yale *Samuel*, '79
1778 Yale Daniel
1780 Harv. Isaac, Mr.
1782 Harv. William, Mr., and at Bro. 1805
1782 Dart. Timothy, Mr., and at Yale
1785 Harv. —Josiah, Mr.
1803 Bro. ‖John, Mr., Tutor
1803 Yale John, Mr.
1803 Harv. Isaac G., Mr., and at Bro. '07
1808 Dart. Alexander, Mr., M. B.
1809 Bro. Luke
1810 Bro. William, Mr.
1810 Bro. David, Mr., and at Harv. '18
1811 Harv. William
1812 Wms. Timothy, Mr.
1812 Dart. Edward C.
1816 Harv. Jason
1817 Harv. Caleb, Mr.
1818 Harv. Samson, Mr.
1821 Harv. Benjamin T.
1821 Bro. *Augustus B.*, Mr.
1822 Bow. —Abiel, M. D.
1822 Yale Eli, M. D. at Mid.
1822 Yale Maro McL., M. D. at Mid.
1823 Yale Edmund L.
1824 Yale Stephen, Mr.
1824 Mid. *Frye B.*
1826 Amh. *Andrew H.*
1829 Yale Julius A.
1833 Amh. William S.
1834 Yale —*Andrew*, D. D.
1834 Wms. Royal

Reeve

1731 Yale *Abner*, Mr.
1757 Yale *Ezra*
1802 Yale Aaron B.
1808 Mid. —‖†Tapping, N. J. 1763, LL. D., [Mr., Tut., LL. D. at N. J.
1829 Yale Tapping B.

Reid

1797 Dart. George, Mr.
1817 Yale *Jared*, Mr.
1833 Amh. William S.

Relf

1824 Harv. Daniel C.

Remington

1696 Harv. †Jonathan, Mr., Tutor
1736 Harv. Jonathan
1776 Harv. John, Mr.
1782 Harv. Jonathan
1784 Harv. *Jesse*, Mr. 1808
1794 Bro. Jairus

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1798 Yale Jonathan
1826 Wms. *James*

Rensselaer

(See *Van Rensselaer*)

Renton

1832 Wat. —Peter, M. D.

Revere

1807 Harv. John, Mr. '12, M. D.

Rew

1805 Wms. Lot

Reyner

1663 Harv. *John*, Mr.

Rexford

1763 Yale *Elisha*, Mr.
1808 Yale *Lyman S.*

Reynolds

1720 Harv. *Peter*, Mr.
1747 Yale John, Mr.
1750 Yale Samuel, Mr.
1770 Bro. —*John*, Mr.
1787 Yale *Freegrace*, Mr.
1789 Yale William A.
1795 Yale William
1804 Yale Heusted
1811 Harv. Edward, Mr., M. D. at Bro. '25,
1822 Yale Walter [and at Bow. '25
1826 Harv. —Joseph, M. D.
1827 Amh. *Tertius*
1832 Mid. Benjamin W.

Rhodes

1737 Yale Simon, Mr.
1815 Mid. Holden, Mr., Tutor
1825 Bro. Robert
1828 Bro. George A.

Rice

1730 Harv. *Caleb*, Mr.
1752 Harv. *Asaph*, Mr.
1756 Harv. Thomas, Mr.
1760 Harv. Ebenezer
1764 Harv. Caleb, Mr.
1765 Harv. *Jacob*, Mr.
1766 Yale Caleb, Mr.
1772 Harv. Jesse
1773 Harv. Benjamin
1773 Harv. Nathan, Mr.
1774 Harv. John, Mr.
1774 Yale Nehemiah, Mr.
1777 Bro. Tilly, Mr.
1777 Harv. Noah, Mr.
1785 Harv. Merrick, Mr.
1791 Harv. Thomas, Mr.
1796 Harv. Benjamin, Mr.
1802 Harv. Henry G., Mr.
1803 Harv. Caleb, Mr.
1803 Yale Thomas, Mr.
1806 Dart. —Asaph, M. B.
1808 Bro. *Benjamin*
1809 Yale John, Mr.
1810 Wms. *Luther*, Mr., and at Bro. '14
1814 Wms. Caleb
1816 Harv. Samuel B., Mr.
1819 Mid. Joel, Mr., M. D.
1824 Mid. *Jared*, Mr.
1824 Wms. Harvey
1830 Dart. —Erasmus D., M. D.
1830 Wat. —James, M. D.
1831 Bow. Charles D.

Rich

1799 Dart. Thomas W.
1799 Dart. *Thomas*, Mr. at Yale 1803
1804 Yale *Samuel*
1808 Bro. *Ezekiel*, Mr.
1822 Harv. Benjamin, Mr.
1832 Bow. Jabez C.

Richards

1721 Harv. Joseph
1743 Yale *Aaron*, Mr.
1745 Yale *John*, Mr., and at Dart. '82
1757 Yale John
1793 Bro. —William, Mr., LL. D. 1818
1794 Yale —*James*, D. D., and at Union 1815,
1799 Dart. Elijah [Mr. at N. J. 1801
1807 Yale Guido
1809 Dart. John
1809 Bro. George H.
1809 Wms. *James*
1814 Yale Frederick
1815 Dart. —Josiah, M. D.
1819 Wms. *William*, Mr.
1821 Yale *John*
1822 Harv. John H., Mr., M. D.
1824 Bro. Jacob
1824 Amh. *Austin*
1825 Yale —Wolcott, M. D.
1827 Yale Robert K., Mr.
1828 Amh. William
1831 Wms. John
1832 Wms. William M.

Richardson

1666 Harv. *John*, Mr.
1726 Harv. Isaac, Mr.
1730 Harv. Adam, Mr.
1730 Harv. Jabez, Mr.
1749 Harv. *Gideon*, Mr.
1778 Dart. Solomon, Mr.
1797 Harv. James, Mr.
1797 Harv. William M., Mr., LL. D. at
1799 Harv. Luther, Mr. [Dart. 1822
1802 Dart. *Joseph*, Mr., and at Bro. '17
1804 Dart. Israel P., Mr. at Ver. '12
1804 Harv. Wyman, Mr.
1809 Bow. William, M. D. at Harv. '13
1813 Harv. John, Mr.
1816 Dart. John P.
1818 Bro. —John, M. D.
1819 Dart. John A., Mr.
1820 Dart. George
1824 Bro. John S.
1825 Harv. John H., Mr.
1828 Dart. *John B.*
1829 Harv. George W., Mr.
1830 Wat. William
1831 Dart. Daniel F.
1832 Harv. William
1832 Dart. —Solon O., M. D.
1834 Yale Nathaniel S.
1834 Harv. William P.

Richey

1804 Dart. *William*

Richmond

1764 Harv. Nathaniel
1789 Bro. *Edward*, Mr., D. D. 1815
1794 Bro. John W., Mr.
1797 Bro. *Abel*
1814 Bro. *William*, Mr.
1821 Bro. —William E., Mr.
1822 Yale John R.
1825 Bro. Jared D.
1828 Harv. *James C.*
1830 Dart. William, Mr.

Ricker

1822 Bow. —John, M. D.

Riddel

1793 Dart. *William*, Mr.
1813 Yale Robert
1819 Yale Freeman
1823 Yale *Samuel H.*

Rider

1830 Wat. *Wilson C.*, Mr. '34

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1832 Bow. —Robert E., M. D.

Riggs

1829 Amh. *Elias*
1830 Yale —Lewis, M. D.
1831 Amh. Joseph L.

Riley

1829 Bow. James
1834 Wms. Benjamin R.

Rindge

1709 Harv. Daniel, Mr.

Ripley

1749 Yale *David*, Mr., and at Harv. '54
1763 Yale *Hezekiah*, Mr., D. D. at N. J.
1763 Yale Bradford [1802
1764 Yale Hezekiah
1771 Dart. *Sylvanus*, Mr., Tut., Prof.
1776 Harv. *Ezra*, Mr., D. D.
1786 Yale *William B.*, Mr. '92
1791 Dart. John P.
1795 Yale *Erastus*, Mr.
1796 Dart. *Lincoln*
1798 Yale *David B.*
1800 Dart. ‖Eleazar W.
1804 Harv. *Samuel*, Mr.
1805 Harv. Daniel B., Mr.
1809 Dart. Franklin, Mr. at Amh. '33
1814 Bro. *Thomas B.*
1816 Harv. *Henry J.*, Mr. '21, Prof. at New-
1822 Yale George B. [ton
1823 Yale Joseph
1823 Harv. *George*, Mr., Tutor
1827 Dart. —‖James W., Mr.

Rippon

1784 Bro. —*John*, Mr., D. D. '92

Rising

1826 Wms. —Aretas, M. D.

Ritchie

1802 Harv. Andrew, Mr.
1827 Harv. Charles
1829 Harv. Andrew

Ritter

1826 Yale Thomas, Mr., M. D.

Rivers

1811 Bro. Thomas, Mr.

Rix

1827 Dart. Lyman L.

Robbins

1729 Harv. *Philemon*, Mr., and at Yale '33
1747 Harv. *Nathaniel*, Mr., and at Yale '53
1756 Yale *Chandler*, Mr., and at Harv. '60,
[D. D. at Dart. '92, and at
[Edin.
1760 Yale *Ammi R.*, Mr.
1760 Yale Appleton, Mr.
1760 Yale *Robert*, Mr.
1775 Harv. Edward H., Mr., Lieut. Gov. of
[Mass.
1782 Harv. Chandler, Mr., and at Dart. '86,
[and at Yale '90
1782 Yale ASHER, Sen. in Cong.
1784 Harv. Nathaniel J., Mr.
1796 Yale *Thomas*, Mr., and at Wms.
1798 Harv. *Samuel P.*, Mr., & at Wms. 1801
1802 Wms. James W., Mr., Tut., Mr. at Yale
1806 Yale *Royal*
1808 Yale †Silas
1808 Wms. *Francis Le B.*, Mr.
1809 Wms. *Robert C.*
1810 Yale Asher
1811 Wms. Amatus, Mr., Tutor
1812 Harv. Edward H., Mr., M. D.
1814 Dart. —Artemas, M. D.
1814 Bow. William H., Mr.
1815 Bow. Chandler, M. D. at Harv. '18
1815 Mid. *Lewis*
1818 Yale George S.
1821 Yale *Loren*
1822 Yale James W., M. D.
1822 Bro. —Christopher E., Mr.
1829 Harv. *Chandler*, Mr.
1829 Wms. Charles
1832 Harv. —Augustus, M. D.

Robert

1810 Yale Daniel
1815 Yale William S.
1828 Bro. Joseph T.

Roberts

1732 Yale *Nathaniel*, Mr.
1741 Harv. *Joseph*, Mr.
1771 Harv. Robert
1796 Bro. *John M.*, Mr., D.D. at S. C. 1816
1807 Dart. Alpheus
1808 Yale Charles F.
1820 Bro. Augustus W., Mr.
1824 Harv. David
1827 Yale —Albert F., M. D.
1829 Mid. Daniel
1830 Yale —Edmund W., M. D.
1830 Bow. —Thomas, M. D.

Robertson

1812 Wms. *Samuel*, Mr.
1829 Yale John B.
1831 Wash. *Vans M.*
1833 Yale Robert
1834 Wms. —Samuel, M. D.

Robie

1708 Harv. Thomas, Mr., Tutor
1719 Harv. Ebenezer, Mr.
1742 Harv. *Joseph*, Mr.
1829 Bow. Francis B.

Robins

1826 Harv. Richard
1833 Yale John P.

Robinson

1695 Harv. *John*, Mr.
1725 Harv. James, Mr.
1738 Harv. *David*, Mr.
1773 Yale William, Mr., Tutor
1780 Yale *John*, Mr., and at Harv. '89
1789 Yale —MOSES, Mr., and at Dart. '90,
[Sen. in Cong.
1790 Dart. —†JONATHAN, Mr., Sen. in Cong.
1793 Dart. Nathan
1797 Wms. Jonathan E.
1797 Wms. David
1801 Bro. Isaac, Mr.
1802 Bro. William
1804 Yale William
1808 Mid. *Ralph*, Mr.
1809 Yale Hugh
1811 Yale *Henry*, Mr. '17, and at Bow. '17
1812 Dart. —Samuel, M. D.
1813 Dart. Peter
1814 Wms. *Charles S.*
1817 Yale Samuel, Mr. '22
1818 Harv. *Charles*, Mr.
1821 Yale Charles, Mr.
1822 Harv. Horatio, Mr., M. D.
1822 Bow. Sylvanus W.
1824 Wms. John S., Mr.
1825 Dart. Joseph, Mr.
1825 Bro. Christopher
1825 Bro. —Merrill, M. D.
1826 Yale William
1827 Yale Stephen T., Mr.
1827 Wat. Thomas
1828 Yale Thomas

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1828 Yale —William, M. D.
1828 Wms. —Thomas, Mr.
1828 Bow. —Charles G., M. D.
1829 Yale Alexander C.
1829 Yale Charles D.
1829 Yale —Joseph W., M. D.
1829 Wms. Charles
1831 Bow. George
1832 Harv. William O'H.
1832 Dart. —*Edward*, D. D., Prof. at Andov.

Roby

1779 Harv. *Thomas*, Mr.
1810 Bro. Charles
1828 Bro. Joseph C.
1831 Harv. —Joseph, M. D.

Rockwell

1728 Yale Matthew, Mr.
1766 Yale Eliud, Mr.
1789 Dart. *Lathrop*, Mr.
1815 Yale Hubbard, Mr., Tutor
1815 Yale —Samuel, Mr., M. D. '20
1821 Yale Edward, Mr.
1822 Yale William, Mr.
1822 Yale John A., Mr.
1824 Yale William H., M. D.
1825 Yale *Samuel*, Mr.
1826 Yale Charles, Mr.
1826 Yale Julius, Mr.
1833 Wms. —Joseph W., M. D.
1834 Yale Elijah F.

Rockwood

1773 Harv. Ebenezer, Mr.
1802 Harv. Ebenezer, Mr.
1802 Dart. *Elisha*, Mr., Tut., Mr. at Harv.
1808 Mid. Cephas L., Mr.
1811 Dart. Daniel
1813 Mid. *Otis*, Mr.
1832 Yale —Ebenezer H., M. D.

Rodgers

1808 Yale Henry W.
1820 Yale *Zabdiel*
1823 Yale Timothy, Mr. '27

Rodman

1834 Harv. Samuel W.

Roe

1784 Yale Benjamin S.
1806 Yale —*Azel*, N. J. 1756, D. D., Mr. at [N. J.

Rogers

1649 Harv. John, Mr., Pres.
1659 Harv. Ezekiel
1684 Harv. *John*, Mr.
1686 Harv. Daniel, Mr.
1687 Harv. *Nathaniel*, Mr.
1705 Harv. *John*, Mr. '44
1711 Harv. *John*, Mr.
1717 Harv. Nathaniel, Mr.
1721 Harv. *Nathaniel*, Mr.
1725 Harv. *Daniel*, Mr., Tutor
1725 Harv. *Daniel*, Mr.
1725 Harv. Samuel, Mr.
1728 Harv. John, Mr.
1732 Harv. *John*, Mr.
1738 Harv. Nathaniel, Mr., and at Dart. '79
1739 Harv. *John*, Mr.
1762 Harv. —Nathaniel, Mr. at Glasg.
1762 Harv. Jeremiah D., Mr.
1765 Harv. Samuel, Mr.
1767 Harv. John, Mr.
1769 Bro. *William*, Mr., and at Penn. and [Yale '80, and N. J. '86, D.D. [and Prof. at Penn.
1771 Harv. Daniel, Mr.
1774 Harv. Thomas R., Mr.
1774 Yale Timothy, Mr.
1775 Bro. Robert, Mr., and at Yale '78
1776 Harv. John, Mr.
1777 Yale *Medad*, Mr.
1782 Harv. Nathaniel, Mr.
1790 Yale *Ammi*, Mr.
1797 Yale —Benjamin W., Mr.
1798 Harv. Daniel
1800 Harv. Abner, Mr.
1802 Harv. Robert, Mr.
1802 Harv. *Timothy F.*, Mr.
1808 Harv. Lloyd N.
1808 Bro. John
1809 Wms. Edward
1809 Harv. Artemas, Mr. '19
1811 Harv. William A., Mr.
1814 Harv. John G., Mr.
1815 Yale John S.
1816 Dart. John, Mr., M. D.
1816 Dart. Nathaniel P., Mr.
1817 Harv. Micajah, Mr. '22
1818 Bro. Stephen M., and at N. J. Mr.
1820 Dart. William S.
1820 Harv. John, Mr.
1820 Bro. Henry A., Mr.
1822 Dart. *Isaac*, Mr.
1822 Harv. Henry B., Mr.
1824 Harv. —Jeremiah D., Mr.
1825 Bow. —John S., M. D.
1827 Dart. —Luther, M. D.
1827 Harv. *William M.*, Mr.
1828 Harv. Samuel, Mr., M. D.
1829 Yale Charles W., Mr.
1829 Yale William H.
1830 Yale Hezekiah G.
1834 Wash. Ferdinand

Rogerson

1765 Harv. —*Robert*, Mr.

Rogiers

1793 Dart. Warner, Mr.

Rolfe

1684 Harv. *Benjamin*, Mr.
1727 Harv. Benjamin, Mr.
1777 Harv. *Benjamin*, Mr.
1792 Harv. Paul, Mr.
1799 Dart. *William*, Mr.
1822 Ver. Moses
1824 Dart. Horace H.

Rolphe

1780 Dart. *John*

Romeyn

1796 Wms. Benjamin
1796 Wms. *Thomas*

Rood

1817 Dart. —Zebulon, M. D.
1819 Mid. *Heman*, Mr., Tutor
1825 Mid. *Anson*, Mr.

Roosevelt

1735 Yale John, Mr.
1829 Mid. *Washington*

Root

1766 Yale —‖Jesse, N. J. '56, Mr., LL. D. at
1777 Yale Jared, Mr. [N. J.
1782 Yale Ephraim
1790 Yale James B.
1793 Dart. ‖Erastus, Mr., and at Union 1823,
1806 Yale James [Lieut. Gov. of N. Y.
1807 Yale Samuel, Mr.
1814 Ver. Erastus, Mr., M. D. at Dart. '17
1816 Mid. *David*, Mr. at Dart. '25
1821 Wms. Eleazar, Mr., Tutor
1822 Dart. —Royal B., M. D.
1823 Yale Judson A., Mr.
1825 Wms. —Oliver S., M. D.

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1829 Wms. Marvin

Roots

1784 Dart. —*Benaiah*, N. J. '54, Mr.
1789 Dart. *Peter P.*, Mr.

Ropes

1745 Harv. †Nathaniel, Mr.
1827 Wat. *Timothy P.*, Mr.
1832 Wat. William H.
1832 Harv. Jonathan A.

Rose

1760 Yale *David*, Mr.
1791 Yale Daniel
1813 Harv. James, Mr.
1814 Yale Abraham T., Mr.
1821 Yale *Israel G.*, Mr.
1826 Bro. —John, M. D.

Ross

1754 Yale —*Robert*, N. J. '51, Mr., and N. J.
1813 Mid. *John*
1825 Yale —Royal, M. D.

Rosseter

1718 Yale *Ebenezer*, Mr.
1728 Yale Samuel
1742 Yale *Asher*, Mr.
1744 Yale Ebenezer, Mr.
1756 Yale Elnathan, Mr.
1756 Yale John C., Mr.
1785 Yale Nathaniel
1810 Yale Joseph P., Mr.
1813 Mid. *Dudley D.*
1815 Wms. *Edward W.*
1815 Yale William S.

Rossiter

1833 Wms. Nathan T.

Rossman

1826 Wms. —Peter P., M. D.

Rovel

1829 Amh. —Ernestus, Mr., Prof. at Amh.

Row

1822 Dart. —Thomas, M. D.

Rowe

1783 Harv. John, Mr.
1808 Mid. *Hippocrates*
1826 Bow. James S., Mr.

Rowell

1794 Dart. *Joseph*, Mr.

Rowland

1732 Yale David, Mr.
1743 Yale *David S.*, Mr., and at Dart. '73
1757 Yale Andrew, Mr., and at Harv. '61
1784 Dart. *William F.*, Mr., & at Yale '87
1785 Dart. *Henry A.*, Mr.
1809 Yale —Samuel, Mr.
1823 Yale *Henry A.*, Mr.
1824 Yale —Charles, M. D.
1826 Yale William F
1826 Bow. *Jonathan M.*
1832 Amh. Edward

Rowlandson

1652 Harv. *Joseph*

Roy

1828 Bro. James C.

Royal

1730 Harv. William

Royce

1807 Mid. Stephen
1820 Dart. —Phineas, M. D.

Ruck

1685 Harv. Peter

Rudd

1792 Yale Samuel
1806 Yale Hezekiah, Mr.

Ruddock

1772 Harv. Samuel

Rugg

1805 Harv. Amos W.

Ruggles

1690 Harv. *Thomas*, Mr.
1693 Harv. *Benjamin*, Mr.
1702 Harv. *Samuel*, Mr.
1707 Harv. *Timothy*, Mr.
1721 Yale *Benjamin*, Mr., A. B. at Harv. '21
1723 Yale Thomas, Mr.
1732 Yale Nathaniel, Mr.
1732 Harv. Timothy
1758 Yale Nathaniel, Mr.
1781 Harv. ‖Nathaniel, Mr.
1790 Harv. Nathaniel, Mr.
1800 Yale —Philo, Mr.
1805 Yale *Thomas*
1813 Bro. John
1814 Yale *Isaac W.*
1814 Yale Samuel B.
1820 Bro. William, Mr., Prof. at Columb.
1832 Bow. —Paul, M. D.

Rumsey

1800 Wms. Levi
1812 Yale William, Mr.

Rundall

1813 Ver. Phineas

Rundlett

1825 Harv. Edward, M. D.
1831 Dart. Alfred
1833 Bow. Warren

Rush

1312 Yale —‖Benjamin, N. J. 1760, LL. D., [M. D. at Edin.

Russ

1823 Yale John D., M. D.
1830 Wash. John D.
1830 Wat. —Oliver, M. D.
1831 Wash. Charles J.

Russell

1645 Harv. *John*, Mr.
1669 Harv. Daniel, Mr.
1675 Harv. *Jonathan*, Mr.
1681 Harv. *Noadiah*, Mr.
1681 Harv. *Samuel*, Mr.
1704 Harv. John, and at Yale, Mr.
1708 Yale *Jonathan*, Mr.
1709 Yale *William*, Mr., Tutor
1711 Harv. Joseph, Mr.
1712 Yale *Samuel*, Mr., Tutor
1722 Yale *Ebenezer*, Mr.
1724 Yale *Daniel*, Mr.
1731 Harv. †Chambers, Mr.
1735 Harv. Daniel, Mr.
1735 Harv. William, Mr.
1743 Harv. Lothrop
1745 Yale *William*, Mr., Tutor
1749 Yale Thomas, Mr.
1750 Yale *Noadiah*, Mr.
1751 Yale Giles, Mr.
1751 Harv. John
1757 Harv. Charles, Mr., M. D. at Aberd.
1758 Harv. William, Mr.
1758 Harv. Peter, Mr.
1759 Harv. Edward, Mr.
1772 Bro. Joseph D., Mr.
1776 Yale William A., Mr.
1779 Yale Matthew T., Mr., Tutor
1780 Yale Samuel, Mr.
1780 Harv. Thomas W., Mr.
1785 Harv. John M., Mr.
1791 Bro. ‖Jonathan, Mr., LL. D.

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1792 Harv. Samuel P., Mr.
1793 Yale *Joseph*, Mr.
1800 Wms. James H.
1800 Bro. Abiel
1803 Harv. Edward, Mr.
1810 Ver. Joseph P.
1811 Harv. James
1811 Bro. Thomas, M. D. at Penn.
1812 Wms. Robert
1813 Dart. —Richard, M. D.
1817 Mid. John
1818 Harv. Bradford
1820 Harv. —George, M. D.
1820 Harv. Nathaniel, Mr.
1821 Dart. *Samuel*
1821 Bro. George R.
1822 Yale Albert
1823 Yale —Solyman, M. D.
1826 Harv. William L., Mr., M. D.
1826 Dart. Jeremiah
1827 Harv. Andrew L.
1828 Harv. John L.
1829 Harv. James D., LL. B.
1829 Amh. Edmund P.
1829 Amh. Ezekiel, Mr., Tutor
1831 Harv. Francis J.
1832 Harv. Le Baron
1832 Wms. —William P., M. D.
1833 Yale William H.
1834 Wash. Gurdon W.

Russwurm

1826 Bow. John B., Mr.

Rust

1707 Harv. *Henry*, Mr.
1738 Harv. Nathaniel
1805 Wms. David

Rutgers

1744 Yale Anthony, Mr.

Rutherford

1834 Wms. Lewis M.

Rutledge

1811 Harv. John
1817 Yale *Edward*, Mr., Prof. at Penn.
1819 Yale John H.
1820 Yale *Francis H.*
1829 Yale Nicholas H.

Rutter

1833 Harv. Josiah

Ryder

1828 Harv. Thomas P.

Ryland

1769 Bro. —*John*, Mr.
1772 Bro. —*John*, Mr., D. D. '92

Ryther

1790 Dart. Gideon

Sabin

1759 Yale *Abishai*, Mr.
1797 Bro. *John*, Mr.
1798 Bro. William H.
1798 Dart. —Levi, M. B.
1803 Dart. Silas H., Mr.
1821 Wms. Henry L.
1825 Wms. —Millen, M. D.
1828 Dart. Charles
1830 Wms. John T.
1831 Amh. Lewis

Sachell

1803 Yale William

Sacket

1709 Yale *Richard*, Mr.
1803 Yale William

Sadd

1827 Wms. *Joseph M.*

Safford

1810 Ver. Mayhew
1815 Mid. *Silas*
1817 Dart. *Henry*
1827 Dart. *Charles G.*

Sage

1768 Yale *Seth*, Mr.
1778 Yale ‖Ebenezer
1787 Yale *Sylvester*, Mr.
1809 Dart. John S.

Salisbury

1795 Harv. *William*
1798 Harv. Josiah, Mr.
1817 Harv. Stephen, Mr.
1828 Harv. —Samuel, M. D.
1832 Harv. Stephen
1832 Yale Edward E.

Salter

1739 Harv. *Richard*, Mr., D. D. at Yale '82
1788 Yale John, Mr.
1813 Bow. Benjamin F.
1818 Yale *John W.*
1831 Yale —Richard H., M. D.

Saltmarsh

1786 Yale John, '95

Saltonstall

1642 Harv. Henry, M. D. at Padua & Oxf.
1659 Harv. Nathaniel
1684 Harv. **Gurdon*, Gov. of Conn.
1695 Harv. Richard, Mr.
1695 Harv. Nathaniel, Mr., Tutor
1720 Harv. Rosewell, Mr.
1722 Harv. †Richard, Mr.
1725 Yale Gurdon, Mr.
1727 Harv. Nathaniel, Mr.
1751 Harv. Richard, Mr.
1751 Yale Roswell, Mr.
1752 Yale Gurdon, Mr.
1756 Yale Winthrop, Mr. '87
1766 Harv. Nathaniel, Mr.
1770 Harv. Gilbert, Mr.
1791 Yale Dudley
1793 Yale Winthrop, M. B. at Columb.
1802 Harv. Leverett, Mr., & at Yale '02,
1813 Harv. Richard, Mr. [at Bow. '06

Sampson

1771 Harv. Crocker, Mr.
1773 Yale *Ezra*
1777 Bro. *Samuel*, Mr.
1803 Bro. ‖Zabdiel, Mr.
1812 Mid. Ashley, Mr.
1816 Harv. Ezra W.
1821 Bro. Joseph, Mr.

Sams

1806 Bro. Lewis R.

Samson

1833 Wat. —*Abisha*, Mr.

Sanborn

1786 Dart. *Peter*, Mr.
1819 Dart. —John, M. D.
1822 Bow. Benjamin, Mr.
1826 Bow. —David M., M. D.
1827 Dart. —Benjamin, M. D.
1828 Wat. Abraham
1829 Dart. —Benjamin F., M. D.
1832 Dart. Edwin D.
1833 Wat. —Dyer H., Mr.
1834 Dart. —Nathan, M. D.

Sanders

1748 Harv. Thomas, Mr.
1772 Harv. Thomas
1788 Harv. *Daniel C.*, Mr., D. D., Pres. of
1830 Yale Joseph W. [Ver.

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1831 Yale Ephraim D.

Sanderson

1802 Wms. *Alvan*, Mr.
1834 Amh. Alonzo

Sanford

1711 Harv. William, Mr.
1755 Yale *David*, Mr.
1800 Harv. Moses
1803 Yale David
1809 Yale Hezekiah, Mr. '17
1812 Yale Ahaz
1812 Bro. *James*, Mr.
1812 Bro. *John*, Mr.
1815 Yale Ezekiel, Mr.
1816 Yale Whiting
1820 Yale Peleg P., Mr.
1820 Bro. Enoch, Mr., Tutor
1823 Bro. *Baalis*
1824 Yale Mason F.
1824 Mid. *Alvah*
1825 Bro. *David*
1827 Harv. William H.
1829 Yale David
1829 Yale Rollin
1831 Yale James H.

Sanger

1771 Harv. *Zedekiah*, Mr., D. D. at Bro. 1807
1800 Harv. Richard, Mr., Tutor
1807 Bro. *Zedekiah*, Mr.
1808 Harv. *Ralph*, Mr., Tutor
1825 Bow. —Increase S., M. D.

Sargeant

1674 Harv. Thomas
1725 Harv. *Christopher*, Mr.
1750 Harv. †Nathaniel P., Mr.
1769 Harv. Christopher, Mr.
1780 Harv. Daniel
1783 Dart. *Samuel*, Mr.
1784 Dart. *Nahum*, Mr.
1784 Yale —Erastus, Mr.
1792 Dart. Erastus, Mr. at Wms. '95
1793 Yale John
1811 Mid. John
1812 Dart. Jabez, Mr.
1822 Mid. William

Sargent

1707 Harv. Nathaniel, Mr.
1766 Harv. Epes
1771 Harv. *Winthrop, Mr., Gov. of Mis.
1803 Harv. Winthrop
1817 Harv. William Fitz W., Mr. '22
1817 Dart. Ichabod
1817 Dart. Michael B.
1820 Harv. George W., Mr.
1826 Harv. —Henry, Mr.
1827 Harv. John T., Mr.
1827 Dart. —Samuel, M. D.
1829 Harv. Howard, Mr., M. D.
1830 Harv. Henry W., Mr.
1830 Harv. John O., Mr.
1834 Harv. Joseph
1834 Wat. Sylvanus G.
1834 Harv. John T. W.

Satterlee

1822 Mid. John W.

Saunders

1781 Harv. John, Mr., and at Dart. '91
1802 Harv. Charles, Mr.
1824 Harv. George
1827 Yale Alanson, Mr.

Saunderson

1828 Harv. Jonathan

Savage

1659 Harv. Abijah
1662 Harv. Ephraim
1694 Harv. John
1695 Harv. Abijah, Mr.
1723 Harv. Abijah, Mr.
1766 Harv. Samuel, Mr. '77, M. D.
1778 Harv. Ezekiel, Mr.
1792 Yale Thomas, Mr.
1803 Harv. James, Mr.
1810 Harv. John
1812 Harv. James R.
1812 Wms. Nathan
1813 Harv. *Thomas*, Mr.
1822 Mid. *Amos*, Mr.
1825 Yale Thomas S., Mr.
1833 Bow. William T.

Savery

1824 Bro. Phineas, M. D. at Harv. '27

Savil

1743 Harv. Elisha, Mr.

Sawtell

1825 Bow. Cullen

Sawyer

1756 Harv. Micajah, Mr., M. D.
1765 Harv. Amos, Mr.
1785 Dart. *John*, Mr.
1788 Harv. William, Mr., M. D.
1798 Harv. Artemas
1799 Dart. *Moses*, Mr.
1800 Harv. William
1804 Dart. Aaron F.
1805 Dart. Nathaniel
1805 Dart. Thomas
1806 Ver. James L., Mr.
1808 Dart. *Benjamin*, Mr.
1810 Ver. Frederick A.
1813 Wms. *Joseph*, Mr.
1814 Bro. James
1819 Ver. Gamaliel B.
1822 Mid. —*Joseph*, Mr.
1826 Harv. Samuel, Mr., M. D.
1826 Bow. George Y., Mr.
1827 Mid. Thomas
1828 Bow. Luther D.
1828 Harv. William
1828 Bow. —Levi P., M. D.
1829 Mid. Thomas J.
1830 Harv. Franklin
1833 Dart. Samuel L.

Saxton

1813 Harv. Jonathan A.

Sayer

1768 Harv. Ebenezer, Mr.

Sayre

1766 Harv. —Stephen, N. J. '57, Mr.
1828 Amh. Emilius K., Mr.
1834 Wms. James M.

Sayres

1833 Wms. Theodore

Scales

1733 Harv. *James*, Mr.
1763 Harv. Stephen, Mr., Tutor
1771 Harv. William, Mr.
1800 Harv. Abraham
1817 Dart. *Jacob*, Mr.
1832 Mid. William

Scammell

1769 Harv. Alexander, Mr.

Scarborough

1799 Yale Godfrey
1803 Yale Jared, Mr. '11

Schauffler

1832 Amh. —*William G.*, Mr.

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Schermerhorn
1827 Wms. —Peter, M. D.
Schneider
1830 Amh. *Benjamin*
Schoonmaker
1830 Yale Marius
Schoville
1830 Yale Charles E.
Schroeder
1823 Yale —John F., N. J. '19, Mr.
Schuyler
1817 Harv. Robert, Mr.
1820 Harv. Stephen
Scofield
1801 Yale Frederick, Mr.
1801 Yale Azariah, Mr.
1801 Yale Jared, Mr.
Scollay
1764 Harv. John, Mr.
1804 Harv. William, Mr.
1808 Harv. Samuel
1810 Harv. John
Scott
1746 Yale ‖John M.
1771 Harv. William, Mr.
1802 Harv. Jonathan E.
1810 Dart. John
1817 Dart. —John W., M. D.
1827 Wash. Joseph
1827 Yale —John W., M. D.
1832 Yale —William, M. D.
Scottow
1677 Harv. Thomas
Scovell
1813 Wms. Henry S.
1822 Wms. —*Sylvester*, Mr.
1826 Bro. —John, M. D.
Scovil
1757 Yale *James*, Mr., and at Columb.
1766 Yale Edward, Mr.
1816 Mid. Amherst D.
1822 Mid. *Ezra*
1826 Yale *Alden*, Mr.
Scranton
1795 Yale Jared
1802 Yale *Erastus*, Mr.
Screven
1795 Bro. Charles O., Mr., D. D.
1795 Bro. Thomas
Scribner
1775 Yale *Matthew*, Mr.
1834 Dart. —Isaac W., M. D.
Seabury
1724 Harv. *Samuel*, Mr.
1748 Yale *Samuel*, Mr., and at Columb., [D. D. at Oxf.
1830 Harv. —Benjamin F., M. D.
Seagrave
1822 Bro. *Edward*
Seamans
1815 Bro. John
Searing
1725 Yale James, Mr.
Searl
1784 Dart. David
1812 Dart. *Thomas C.*
1815 Dart. *Joseph*
1832 Amh. Israel W.
Searle
1745 Yale *John*, Mr.
1764 Harv. *Jonathan*, Mr.
1765 Harv. *Jonathan*, Mr.
1781 Yale Samuel D.
1794 Bro. Nathaniel, Mr., LL. D.
1816 Dart. *Addison*, Mr., A. B. Harv. '18,
1816 Bro. Nathaniel, Mr. [and Mr. '20
1817 Mid. —*Roger*, Mr.
Sears
1792 Dart. Joseph
1804 Wms. *Freeman*
1807 Harv. David, Mr.
1825 Bro. *Barnas*, Mr., and at Ham., Prof. [at Ham.
Seaton
1825 Dart. —Ambrose, M. D.
Seaver
1784 Harv. ‖Ebenezer, Mr.
1804 Dart. Josiah W., Mr.
1819 Harv. —Freedom, M. D.
1822 Harv. Norman, Mr.
Seccombe
1728 Harv. *John*, Mr.
1731 Harv. *Joseph*, Mr.
Seldon
1831 Yale Thomas
Sedgwick
1765 Yale ‖†Theodore, Mr., LL. D. at N. J. ['99, and at Harv. 1810
1798 Yale Theodore
1804 Wms. Henry D., Mr.
1804 Wms. Robert
1813 Wms. Charles F., Mr.
1814 Wms. —Charles, Mr.
1821 Wms. *Avelyn*, Mr.
Seeley
1796 Yale Isaac, Mr. 1809
1814 Yale Ebenezer
Seiders
1831 Bow. Reuben
Selan
1815 Dart. —William F., M. D.
Selden
1773 Yale Ezra
1777 Yale Charles, Mr.
1782 Yale *David*, Mr.
1783 Yale Edward
1786 Yale George
1802 Yale Ulysses
1803 Dart. Calvin, Mr.
1805 Dart. Samuel, Mr.
1807 Wms. *Sylvester*, Mr.
1811 Yale Edward
1818 Yale Richard E., Mr. '22
Selfridge
1797 Harv. Thomas O., Mr.
1805 Dart. Edward A.
Selleck
1690 Harv. John
1827 Yale Charles G.
Semple
1814 Bro. —*Robert B.*, Mr., D. D. '24
Senter
1787 Bro. —Isaac, Mr., M. D. at Yale '92,
1796 Bro. Horatio [and at Harv. '93
Sergeant
1729 Yale *John*, Mr., Tutor
1798 Wms. Oliver P., Mr.
1811 Harv. —Erastus, M. D.
1832 Wms. —Daniel, M. D.
Serra
(See *Correa de Serra*)
Session
1821 Yale —Horatio, and at Harv.

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Sessions
1737 Yale Darius, Mr., Lieut. Gov. R. I.
1820 Bro. Eliakim W.
1822 Dart. *John*
1829 Bow. *Joseph W.*
1831 Yale Alexander J.

Sever
1701 Harv. Nicholas, Mr., Tutor
1745 Harv. William, Mr.
1749 Harv. John, Mr.
1778 Harv. William, Mr.
1781 Harv. James, Mr.
1787 Harv. John, Mr.
1811 Harv. William R., Mr.
1817 Harv. James W., Mr.
1818 Harv. Winslow W.

Severance
1831 Bow. —Ralph A., M. D.

Sevey
1832 Bow. Manasseh

Sewall
1671 Harv. †Samuel, Mr.
1707 Harv. *Joseph*, Mr., D. D. at Glasg.
1718 Harv. Mitchel, Mr.
1721 Harv. †Stephen, Mr., Tutor
1731 Harv. Stephen, Mr.
1733 Harv. Samuel, Mr.
1738 Harv. Henry, Mr.
1748 Harv. Jonathan, Mr.
1755 Harv. †David, Mr., LL. D. at Bow. 1812
1761 Harv. Hull, Mr.
1761 Harv. Samuel, Mr.
1761 Harv. Stephen, Mr., Prof.
1768 Harv. Henry, Mr.
1776 Harv. †Samuel, Mr., LL. D.
1803 Harv. William B., Mr.
1804 Harv. *Samuel*, Mr.
1812 Harv. —Thomas, M. D.
1812 Bow. Joseph, Mr.
1815 Harv. *Edmund Q.*, Mr.
1817 Harv. Samuel E., Mr., LL. B.
1818 Bow. George B., Mr.
1829 Bow. Kiah B.
1832 Harv. —*Charles C.*, Mr.
1832 Harv.—†Jonathan, LL. D.
1832 Bow. Daniel
1834 Bow. William S.

Seward
1734 Yale *William*, Mr.
1762 Yale Samuel, Mr.
1769 Yale *William*, Mr.
1784 Yale John P.
1810 Wms. *John*, Mr.
1833 Wms. Jason W.

Sexton
1759 Yale Knight, Mr.

Seymour
1724 Yale Thomas, Mr.
1755 Yale Thomas, Mr.
1777 Yale Thomas Y.
1779 Yale William
1792 Yale Ledyard
1797 Yale HORATIO, Mr. at Mid. 1811, Sen.
1820 Mid. Ozias [in Cong.
1824 Yale Origen S., Mr.
1825 Yale Isaac G.
1826 Yale David L., Mr., Tutor
1831 Wms. Caleb P.
1832 Mid. Horatio
1832 Yale Walter W.
1834 Yale Nathan P.

Shailer
1815 Yale *Israel*

Shaler
1829 Harv. —Nathaniel B., M. D.

Shannon
1795 Harv. Richard C.

Shapleigh
1789 Harv. Samuel, Mr.

Sharp
1788 Harv. —Granville, LL. D., & at Bro. '86
1811 Bro. —*Daniel*, Mr., D. D. '28
1831 Wat. —Royal, M. D.

Shattuck
1709 Harv. *Benjamin*, Mr.
1756 Harv. Stephen, Mr.
1765 Harv. Benjamin, Mr.
1794 Dart. Caleb
1797 Harv. Benjamin, '99
1801 Dart. Nathaniel
1807 Dart. George C., M. D., and at Penn.,
1831 Harv. George C. [Mr. at Harv. '07

Shaw
1729 Harv. *John*, Mr.
1758 Harv. *Oakes*, Mr.
1762 Harv. *Bezaleel*, Mr.
1762 Harv. *William*, Mr., D. D.
1767 Harv. *Jeremiah*, Mr.
1772 Harv. *John*, Mr.
1789 Harv. *Josiah C.*, Mr.
1790 Harv. —Samuel, Mr.
1790 Dart. *Napthali*, Mr.
1792 Harv. *Philander*, Mr., and at Bro. '92
1792 Bro. Jahaziah
1794 Bro. Mason
1794 Dart. Darius
1798 Harv. William S., Mr.
1800 Harv. †Lemuel, Mr., LL. D.
1805 Harv. Charles, Mr.
1805 Bro. *John*, Mr.
1811 Harv. John A., Mr.
1814 Wms. *Nathan*
1815 Harv. Zebulon L.
1819 Bro. *Samuel B.*, Mr.
1819 Ver. George B.
1820 Mid. —Franklin, M. D.
1821 Bow. —Moses, Mr.
1821 Yale Oliver A., Mr.
1823 Mid. *John B.*, Mr.
1825 Ver. —Daniel L., M. D.
1826 Harv. —Samuel, M. D.
1826 Mid. Luther
1826 Harv. —William A., M. D.
1829 Yale —Joseph L., M. D.
1832 Harv. Samuel P.

Sheafe
1702 Harv. Samson, Mr.
1723 Harv. William, Mr.
1735 Harv. Samson, Mr.
1774 Harv. ‖JAMES, Mr., Sen. in Cong.
1800 Harv. George M., Mr.
1808 Harv. James, Mr.
1810 Harv. John L., Mr.
1817 Harv. Oliver, Mr.
1825 Harv. George

Sheaffe
1822 Yale George
1822 Yale William J.

Shearman
1803 Bro. *Caleb*, Mr.

Shedd
1817 Dart. *Marshall*, Mr.
1819 Dart. *William*, Mr.
1823 Dart. —Josiah, M. D.
1826 Dart. Charles, Mr.
1826 Dart. *Henry*

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Shelden
1804 Wms. Ira
1815 Wms. *Noah*

Sheldon
1730 Yale Elisha, Mr.
1747 Yale Daniel, Mr.
1787 Yale Alexander
1800 Yale Elisha
1806 Mid. Calvin, Mr.
1806 Wms. Jonathan
1806 Wms. Benjamin
1808 Wms. Henry W.
1808 Mid. *Luther*, Mr.
1812 Yale Abraham C.
1818 Mid. Henry
1819 Yale *George*
1820 Mid. Cyrus D.
1822 Yale William
1825 Mid. Stephen S.
1830 Wms. Benjamin R., Mr.
1830 Wms. David N., Mr., Tutor
1831 Mid. David S., Mr.

Skelton
1775 Yale *Philo*, Mr.
1788 Yale William, Mr. 1817, M. D.
1802 Yale Charles
1802 Yale Nathan
1809 Yale Benjamin
1820 Yale *George A.*
1823 Yale —David B., M. D.

Shepard
1653 Harv. *Thomas*, Mr.
1658 Harv. *Samuel*, Mr.
1669 Harv. *Jeremiah*, Mr.
1676 Harv. *Thomas*, Mr.
1685 Harv. Samuel
1766 Yale David
1785 Dart. *Muse*, Mr.
1791 Dart. Daniel
1793 Yale *Samuel*, Mr. '98, D. D. at Union
1813 Bro. *Thomas*, Mr.
1815 Bro. William A., Mr.
1821 Wms. *Samuel N.*, Mr.
1821 Bro. Ralph
1824 Amh. *George*
1824 Amh. Charles U., Mr. at Yale
1827 Dart. Forrest
1833 Amh. —*George C.*, Mr.

Shephard
1808 Bro. —*Joseph*, and at Penn.

Shepherd
1748 Yale John
1798 Yale Charles
1820 Bow. —John H., Mr.
1826 Mid. Adams

Shepley
1811 Dart. ETHER, Mr., Sen. in Cong.
1825 Bow. *David*, Mr. '29
1833 Bow. Samuel H.

Sherburne
1719 Harv. Samuel, Mr.
1728 Harv. Henry, Mr. '48
1765 Harv. Samuel
1776 Dart. Jonathan
1776 Dart. ‖John S., Mr., A. B. Harv. '76

Sherman
1661 Harv. Bezaleel
1726 Yale Samuel, Mr.
1758 Harv. —Josiah, N. J. '54, Mr., & at N. J.
1770 Yale William, Mr. [and Yale
1770 Yale Isaac, Mr.
1786 Yale —‖†ROGER, Mr., Sen. and Rep. in
1787 Yale Roger, Mr. [Cong.
1792 Yale *John*
1792 Yale Roger M., Mr., Tutor, LL. D.
1795 Yale Oliver
1802 Yale *David A.*, Mr., Tut., Pres. of
1802 Wms. James [Coll. in E. Tenn.
1803 Yale *Henry*, Mr.
1819 Harv. Ephraim
1825 Yale Charles B.
1826 Wms. —Austin, M. D.
1826 Wms. —Isaac De B., M. D.
1826 Bow. Joseph
1828 Bow. —Thomas, M. D.
1829 Yale Henry

Sherrill
1807 Yale Augustus, and at Wms. '07
1814 Wms. Joseph
1815 Wms. Franklin, Mr., Tutor at Mid.

Sherwin
1759 Yale *Jacob*, Mr.
1325 Harv. Thomas, Mr., Tutor

Sherwood
1749 Yale *Samuel*, Mr., and at N. J., Tutor
1756 Yale Daniel, Mr. [at N. J.
1786 Yale ‖Samuel B.
1807 Wms. John P.
1813 Yale *Reuben*, Mr. '17
1818 Yale Henry
1824 Yale Justus, Mr., M. D.
1824 Yale Moses A.
1829 Yale William B.

Shillaber
1816 Bow. Ebenezer, Mr.

Shipherd
1830 Mid. —*John J.*, Mr.
1830 Mid. —*Fayette*, Mr.

Shipley
1828 Harv. Horatio

Shipman
1799 Yale Elias, Mr. 1807
1818 Yale Thomas L., Mr.

Shirley
1818 Dart. James

Shoemaker
1824 Yale Charles D.

Shoolbred
1816 Yale John G.

Short
1707 Harv. *Matthew*, Mr.
1833 Wash. David H.

Shorter
1829 Yale James H.

Shove
1687 Harv. *Seth*, Mr.
1829 Yale —Seth, M. D.

Shumway
1790 Bro. Nehemiah
1812 Mid. Horatio

Shurtleff
1707 Harv. *William*, Mr.
1796 Bro. Benjamin, Mr., & at Harv., M.D. [at Harv. 1810
1799 Dart. *Roswell*, Mr., Tut., Prof.
1814 Bro. *Flavel*, Mr.
1817 Bro. —Samuel A., M D.
1818 Dart. —Asahel D., M. D.
1826 Bow. —Francis, M. D.
1831 Harv. Nathaniel B., M. D.
1832 Amh. Simeon

Shute
1743 Harv. *Daniel*, Mr., D. D.
1775 Harv. Daniel, Mr.
1812 Harv. Daniel, Mr., M. D.

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Shuttlesworth
1777 Harv. *Samuel*, Mr.

Sibley
1794 Bro. ‖Solomon
1813 Bro. Jonas L.
1814 Bro. John J.
1825 Harv. *John L.*
1829 Amh. *Clark*

Sigourney
1809 Harv. William P., Mr.
1819 Harv. John C., Mr.

Sill
1748 Yale *Elijah*, Mr.
1754 Yale Elisha, Mr.
1775 Yale Richard, Mr.
1797 Yale Theodore
1804 Bro. ‖Thomas H.
1806 Wms. John L., Mr.
1808 Mid. Joseph
1820 Yale Elisha N., Mr.
1826 Wms. —Andrew, M. D.
1831 Yale —Theodore, M. D.

Silliman
1727 Yale †Ebenezer, Mr.
1737 Yale *Robert*, Mr.
1752 Yale Gold S., Mr.
1796 Yale Gold S., Mr.
1796 Yale Benjamin, Mr., Tut., Prof., M.D. [Bow. 1813, LL. D. at Mid. [1826
1806 Yale Joseph
1808 Yale William
1817 Yale *Jonathan*, Mr.
1824 Yale Benjamin D., Mr.

Silsbee
1824 Harv. Nathaniel
1831 Harv. Francis H.
1831 Harv. Benjamin H.
1832 Harv. John B.
1832 Harv. William
1832 Harv. John H.

Silsby
1785 Dart. Ozias
1814 Dart. Jonathan, M. D.
1815 Dart. —Jonathan, M. D.

Simmons
1796 Bro. Benjamin B.
1797 Bro. John, Mr. at Mid. 1823
1804 Harv. William
1810 Dart. —Abel, M. B.
1814 Yale Edward P.
1816 Dart. George A., Mr.
1824 Dart. —David A., Mr.
1827 Yale —Samuel, M. D.
1831 Harv. William H.
1832 Harv. George F.

Simonds
1827 Yale *Ephraim*, Mr., Prof. at Trans.
1831 Harv. Henry C.

Simons
1777 Dart. Daniel, Mr. (Indian)
1809 Yale Moses A.

Simpkins
1786 Harv. *John*, Mr.

Simpson
1772 Harv. Jonathan
1822 Bow. Ahimaaz B., Union '19, M. D.
1825 Dart. —Benjamin F., M. D. [& Mr. '24
1831 Harv. —Paul, M. D.

Sinclair
1831 Bow. —William, M. D.

Sing
1832 Wms. —Edward F.

Singletary
1813 Yale John

Sivret
1818 Harv. James W., Mr.

Skelton
1806 Harv. *Thomas*

Skillman
1774 Bro. —*Isaac*, N. J. '66, Mr., D. D. '89

Skinner
1724 Harv. James, Mr.
1731 Harv. William, Mr.
1732 Harv. *Thomas*, Mr.
1762 Yale Thomas, Mr.
1793 Yale *Ichabod L.*, Mr.
1797 Wms. Thomas, Mr.
1798 Wms. Benjamin
1804 Yale *Newton*
1813 Yale Roger S., Mr.
1816 Wms. Samuel
1816 Mid. Daniel H., Mr. at Dart. '20
1817 Mid.—†*Richard, Mr.
1818 Wms. John B.
1821 Dart. —Josiah K., M. D.
1823 Yale Aaron N., Mr., Tutor
1826 Dart. —Jonathan F., M. D.
1826 Wms. —*Thomas H.*, N. J. '09, D. D.
1827 Wms. George N.
1829 Bow. —Ezekiel E. D., M. D.

Slack
1811 Dart. John H., Mr.

Slade
1807 Mid. ‖William, Mr.
1812 Dart. Henry

Sleeper
1786 Dart. Jonathan F., Mr.
1831 Dart. —Francis O., M. D.

Slidell
1825 Yale Thomas

Sloan
1806 Dart. David, Mr.
1812 Wms. Jonathan
1813 Wms. Andrew S.

Sloane
1803 Wms. Douglass W.

Slocum
1801 Bro. —Holder, Mr.
1814 Wms. David C.
1822 Yale —Theodore, M. D.

Slosson
1791 Yale Barzillai

Sluman
1756 Harv. Joseph, Mr.

Small
1831 Bow. —Jonathan, M. D.

Smalley
1756 Yale *John*, Mr., D. D. at N. J. 1800
1827 Bro. *Elam*
1831 Dart. —Adoniram, M. D.

Smead
1809 Wms. Daniel

Smedley
1829 Wms. —James, M. D.

Smiley
1796 Harv. David
1798 Dart. *Robinson*, Mr., and at Ver. 1812
1834 Dart. —James R., M. D.

Smith
1695 Harv. *Joseph*
1709 Yale Joseph, Mr.
1713 Yale Samuel, Mr., Tutor
1719 Yale Joseph, Mr.

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1719 Yale William, Mr., Tutor
1720 Harv. *Thomas*, Mr.
1722 Harv. John, Mr.
1725 Harv. *William*, Mr.
1725 Harv. *Thomas*, Mr.
1725 Harv. *Josiah*, Mr.
1727 Yale John, Mr.
1735 Harv. *Aaron*, Mr.
1736 Harv. Zobeth, Mr.
1742 Yale William P., Mr.
1743 Yale Caleb, Mr.
1744 Yale Caleb, Mr.
1745 Yale †William, Mr.
1745 Harv. John, Mr.
1748 Yale William
1749 Yale *Deliverance*, Mr.
1750 Yale *Jedidiah*, Mr.
1751 Yale *Cotton M.*, Mr.
1753 Harv. *Peter T.*, Mr.
1753 Harv. *Elias*, Mr.
1757 Yale *Charles G.*, Mr.
1757 Yale Reuben, Mr.
1761 Harv. Theophilus, Mr. '89
1762 Yale Elias, Mr.
1764 Harv. Abiel, Mr. '74
1764 Yale *Titus*
1764 Yale John
1765 Yale Thomas J., Mr.
1767 Harv. *Isaac*, Mr., Tutor
1768 Harv. *Jonathan*, Mr.
1769 Bro. —*Hezekiah*, N. J. '62, Mr., and at [N. J., at Yale '72, D. D. at [Bro. '97
1770 Harv. *Abner*, Mr.
1772 Harv. Samuel
1773 Harv. Manasseh, Mr.
1773 Dart. *John*, Mr., Prof., Mr. at Yale '79, [and at Harv. '80, D. D. at [Bro. 1803
1774 Harv. Josiah
1775 Harv. William, Mr.
1777 Harv. Ephraim
1777 Harv. Aaron, Mr.
1778 Yale †Noah
1778 Dart. Nathaniel
1779 Dart. Elisha
1781 Yale ‖†*ISRAEL, Sen. in Cong., and Gov.
1781 Yale Seth S., Mr. [of Ver.
1782 Yale *Zephaniah H.*, Mr.
1783 Yale ‖†*John C., Mr., LL. D., Gov. of
1785 Yale Elihu P. [Conn.
1785 Yale —*Samuel S.*, N. J. '69, D. D., Mr., [Tut., Prof., and Pres. of N. J., [LL. D. at Harv. 1810
1785 Dart. —*Isaac*, N. J. '70, Mr.
1786 Bro. *Preserved*, Mr., and at Wms. '97
1786 Yale Elihu H., Mr.
1788 Yale Elnathan
1788 Dart. Cephas, Mr., and at Mid. 1803
1789 Dart. Josiah, Mr. at Ver. 1807
1790 Harv. —Nathan, M. D., and at Dart. '98, [Prof. at Dart., Yale and Bow.
1790 Dart. *Ethan*
1790 Dart. Jacob, Mr.
1790 Harv. *David*, Mr.
1790 Yale Aaron, Mr.
1791 Yale *Daniel*, Mr.
1792 Bro. *Eli*, Mr.
1793 Dart. Enos
1794 Dart. *John*, Mr., D. D., Prof. at Bangor
1794 Dart. *John*, Mr. at Yale '97
1795 Yale *David*, Mr., D. D.
1795 Bro. John
1795 Yale —‖†Nathaniel, Mr.
1797 Yale Richard
1800 Yale Henry

1800 Harv. Manasseh
1801 Dart. *Elihu*, Mr. at Mid. '04
1801 Dart. William C.
1802 Yale Junius, Mr.
1802 Yale William, Mr.
1803 Yale *Seth*, Mr. at Wms. '06
1803 Yale Solomon
1804 Dart.—‖†*Jeremiah, LL. D., and at Harv.
1804 Mid. William D. ['07, Gov. of N. H.
1804 Dart. John W., Mr., A. B. at Yale '05
1804 Harv. Joseph E., Mr. '10, and at Bow.
1805 Harv. Jacob S., Mr. ['08
1805 Harv. Robert, and at Yale '05
1805 Dart. Denison
1805 Yale William M., Mr.
1806 Yale *Lucius*
1807 Harv. —John A.
1807 Yale —*John P.*, D. D.
1807 Harv. William
1808 Yale Abraham M.
1808 Yale William M., Mr. '15
1808 Yale —Nathan
1808 Harv. *Samuel E., and at Bow. '08, [Gov. of Maine
1808 Dart. Nathaniel R., and at Harv. '08
1808 Dart. Charles, and at Harv. '08
1809 Dart. *Eli*
1809 Harv. Henry B.
1809 Ver. Addison
1809 Yale *Charles*
1809 Yale Ebenezer
1810 Bow. *Henry*, Mr.
1810 Mid. *Daniel*, Mr.
1810 Wms. Willard H.
1810 Wms. Alfred
1811 Wms. Moses
1811 Harv. Edwin, Mr.
1811 Harv. William
1811 Yale *David M.*, Mr. '26
1812 Yale George
1812 Wms. Oliver, Mr.
1812 Bro. *Preserved*, Mr.
1813 Bro. Albert
1813 Dart. David
1813 Mid. Reuben, Mr. at Union '16
1814 Mid. Noah
1814 Wms. Chauncy G.
1814 Dart. Jesse, Mr., M. D. at Harv. '19,
1814 Yale William [Prof. Ohio
1814 Yale —John T., M. D.
1815 Yale Nathaniel B.
1815 Yale Truman
1815 Mid. Charles
1815 Wms. *Jesse*
1815 Wms. Lucius
1816 Wms. *Worthington*, Mr.
1816 Wms. *Horace*
1816 Bro. *Benjamin B.*, and at Mid.
1816 Yale Walter
1816 Yale Peter
1816 Yale Phineas
1816 Yale *Thomas M.*, Mr.
1816 Yale —David S., M. D.
1816 Dart. *Francis P.*
1816 Dart. Zebina
1817 Dart. Henry
1817 Dart. John
1817 Dart. Lyndon A., Mr., M. D., and at
1817 Dart. Lemuel, Mr. [Wms. '24
1817 Harv. William, Mr.
1817 Ver. Earle
1817 Yale Nathan R., M. D. at Ver., Prof.
1817 Mid. *F. Gillet* [at Ver. and Jeff.
1818 Mid. Mark, Mr. at Union '25
1818 Bow. Saba
1818 Wms. Royal W.

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1818 Bro. —Jerome V. C., M. D., and at [Wms., Prof. at Berks.
1818 Dart. *Noah*, Mr.
1818 Yale *Horatio*, Mr.
1818 Yale *Levi*
1819 Yale James M., Mr., and at N. J.
1819 Wms. *Harvey*
1819 Harv. Jonathan
1820 Harv. William R.
1820 Ver. Richard W.
1820 Dart. —Samuel, M. D.
1821 Dart. Levi
1821 Bro. Increase S., Mr., Tutor
1821 Yale *Eli*, Mr.
1821 Yale *John*, Mr.
1822 Yale *Elizur G.*, Mr.
1822 Dart. Simeon
1822 Dart. —Jeremiah, M. D.
1822 Mid. —Jedidiah, M. D.
1822 Mid. —John, M. D.
1823 Mid. *Eli B.*
1823 Dart. *David P.*
1823 Amh. *Hiram*
1823 Bow. William T., Mr.
1823 Bow. Jacob, Mr.
1823 Yale Sydney
1823 Yale —Abraham, M. D.
1824 Yale Ashbel, Mr., M. D.
1824 Yale *Theophilus*, Mr., Tutor
1824 Harv. Calvin S.
1824 Bro. Arunah C. H.
1824 Bro. Luther
1824 Mid. *Otis*
1824 Dart. Cyrus P.
1825 Dart. Albert, Mr.
1825 Dart. *Bezaleel*, Mr.
1825 Ver. —Orange, M. D.
1825 Wat. Harrison A.
1825 Dart. —Dudley, M. D.
1825 Wms. —George, M. D.
1825 Harv. —George M., M. D.
1825 Harv. —Isaac P., M. D.
1825 Yale Richard, Mr.
1825 Yale —Charles, M. D.
1826 Yale William
1826 Yale *James A.*, Mr.
1826 Yale James M.
1826 Yale Thomas L.
1826 Wms. —Chandler, M. D.
1826 Wms. —George S., M. D.
1826 Bow. Manasseh H.
1826 Dart. Frederick
1827 Dart. Samuel
1827 Bro. —*William H.*, Mr.
1827 Yale Ralph D.
1827 Mid. *Henry*, Mr., Tutor
1827 Yale Jervis J., M. D.
1828 Yale Aristides S.
1828 Yale Horatio N., Mr.
1828 Yale James M., M. D.
1828 Yale —Isaac, M. D.
1828 Harv. Lewis, Mr.
1828 Amh. *Preserved*
1828 Wash. Henry G.
1828 Bro. Archer B.
1828 Bro. Joseph T.
1829 Yale —Freeman B., M. D.
1829 Mid. —John, Mr.
1829 Wms. *Lovell*
1829 Harv. *Samuel F.*, Mr.
1829 Dart. Hamilton
1829 Bow. —Jonathan A., M. D.
1829 Bow. —Joseph H., M. D.
1829 Amh. Vernon
1830 Dart. *Asa D.*, Mr.
1830 Dart Oliver M.
1830 Yale Edmund
1830 Yale John C.
1830 Wash. *Isaac*
1830 Wms. Ralph
1830 Wms. —William M.
1830 Bro. Ebenezer
1831 Mid. *Albert*
1831 Mid. *Buell W.*
1831 Dart. —Chandler, M. D.
1831 Amh. Daniel T.
1832 Yale John D.
1832 Bow. Enoch
1832 Bow. —Jefferson, M. D.
1832 Dart. —Aaron B., M. D.
1832 Wat. —Hermon H., M. D.
1833 Amh. Martin
1833 Dart. James
1833 Dart. —A. G., M. D.
1833 Dart. —Albert, M. D.
1833 Wash. Charles R.
1833 Wms. —Samuel, M. D.
1833 Yale Jeremiah
1833 Yale Joshua
1834 Yale William N. H.
1834 Yale Edward W.
1834 Bow. John D.
1834 Bow. Henry B.
1834 Bow. —George W., M. D.
1834 Bow. —John De W., M. D.
1834 Amh. Henry H.
1834 Amh. George P.
1834 Harv. —George, LL. B.

Smyth

1822 Bow. William, Mr., Tut., Prof.

Sneed

1820 Yale *Samuel K.*

Snell

1735 Harv. Joseph, Mr.
1740 Harv. Nathaniel, Mr.
1789 Harv. Bezer
1795 Dart. *Thomas*, D. D. at Amh. 1828
1797 Harv. Issachar, Mr.
1818 Bro. Martin, Mr. at Yale '21
1822 Amh. Ebenezer S., Mr., Tut., Prof.
1825 Bow. Charles, M. D.

Snelling

1813 Harv. Samuel, Mr.
1819 Harv. George H., and at Yale, Mr.

Snow

1782 Bro. Samuel, Mr.
1805 Bro. John B., Mr.
1813 Bro. Caleb H., Mr., Tut., M. D.
1818 Dart. —Eleazar W., M. D.
1824 Bow. —Charles, M. D.
1825 Bro. Thomas
1828 Wms. —Simeon, M. D.
1830 Harv. Theodore W., Mr.
1833 Dart. —Lewis, M. D.

Snowden

1804 Yale Charles B.

Sohier

1781 Harv. Edward, Mr.
1805 Harv. William D., Mr., and at Yale '08
1829 Harv. Edward D., Mr.

Solace

1811 Mid. Calvin, Mr.

Soley

1828 Harv. Edward

Somers

1818 Wms. —*Alvan*, Mr.

Sommers

1820 Bro. —*Charles G.*, Mr., & at Union '25

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Soper
1825 Dart. Horace U.
Soule
1799 Bro. Zechariah
1818 Bow. Gideon L., Mr.
1821 Bow. *Charles*, Mr.
1829 Bow. Moses
1832 Harv. Richard
Southard
1820 Dart. Marshall, Mr.
1821 Mid. —Alba, M. D.
1833 Yale John H.
Southgate
1810 Bow. Frederick, Tutor
1826 Bow. *Robert*
1832 Bow. Horatio
Southmayd
1697 Harv. *John*
1741 Yale Daniel, Mr.
1761 Yale William, Mr., and at Harv. '68
1809 Yale —Samuel
1817 Mid. *Jonathan C.*, Mr., Tutor
1822 Mid. *Daniel S.*, Mr.
1834 Yale Samuel G.
Southwick
1780 Yale —Solomon, Mr.
1826 Bow. —Edward, M. D.
1828 Bro. Moses D., M. D. at Bow. '31
Southworth
1727 Yale Gideon, Mr.
1815 Mid. Constant, Mr.
1826 Harv. Edward, Mr.
Spafford
1811 Ver. —Horatio G., Mr.
1815 Mid. *Luke A.*
Spalding
1752 Yale Asa, Mr.
1777 Yale Samuel
1778 Yale *Josiah*, Mr.
1778 Yale Asa, Mr. at Harv. '91
1785 Dart. Solomon, Mr.
1792 Yale Asa
1794 Harv. —Lyman, M. D. at Dart. '98
1798 Harv. Matthias, Mr., M. D. Dart. 1817
1800 Dart. Noah, M. B.
1808 Dart. Amos
1810 Yale Luther, Mr. '22
1813 Yale Josiah
1817 Yale Rufus P., Mr.
1818 Yale George, Mr.
1821 Bro. Erastus
1831 Amh. Alva
1832 Yale —Asa Leffingwell, M. D.
1833 Dart. Edward
Sparhawk
1689 Harv. *John*, Mr.
1715 Harv. *Nathaniel*, Mr.
1723 Harv. John, Mr.
1731 Harv. *John*, Mr.
1753 Harv. Edward P., Mr.
1755 Harv. Thomas, Mr.
1756 Harv. *Ebenezer*, Mr.
1765 Harv. Nathaniel, Mr.
1771 Harv. Samuel H., Mr.
1777 Harv. George, Mr.
1789 Harv. William P., Mr.
1791 Dart. Thomas S., Mr.
1793 Dart. Oliver S.
1796 Dart. John S.
1798 Dart. Nathaniel
1802 Dart. —Jonathan H., M. B., M. D. '12
1815 Dart. Thomas
1819 Dart. —Samuel, Mr.
1828 Dart. Thomas, M. D. at Harv. '33
Sparks
1815 Harv. *Jared*, Mr., Tutor
Spaulding
1732 Harv. *Samson*, Mr.
1786 Dart. —*Joshua*, Mr.
1814 Dart. —James, M. D., and at Mid. '24
1815 Dart. *Levi*, Mr.
1823 Dart. —Phineas, M. D.
1827 Bow. —Zachariah, M. D.
1825 Mid. *John*
1828 Dart. —Jason C., M. D.
1828 Mid. *Ephraim*, Mr.
1832 Dart. Reuben
1833 Wms. —Asa, M. D.
Spay
1824 Yale Joseph H.
Spear
1715 Harv. *Samuel*, Mr.
1817 Harv. Samuel P.
1827 Wms. —Martin, M. D.
1827 Bro. William H.
Spelman
1785 Yale Robert
Spence
1829 Yale Thomas A.
Spencer
1746 Yale *Elihu*, Mr., D. D. at Penn.
1783 Harv. Philip
1783 Harv. †‖Ambrose, LL. D.
1784 Yale Jared
1805 Yale Elihu
1810 Bro. George W.
1810 Wms. Gordon P.
1811 Yale Joseph
1821 Yale Horatio N.
1832 Wms. Nelson E.
1834 Yale George G.
1834 Yale —Joshua A., Mr.
Sperry
1808 Mid. *Ebenezer P.*, Mr.
1832 Yale Corydon S.
Spofford
1816 Harv. —Richard S., M. D.
Spooner
1775 Harv. *John J.*, Mr.
1778 Harv. William, Mr., M. D. at Edin.
1808 Bro. Nathaniel S.
1809 Ver. Alden B.
1813 Harv. William J., Mr.
1817 Harv. John P., Mr., M. D.
Spotswood
1828 Amh. *John B.*
Sprague
1730 Harv. John, Mr.
1737 Harv. John, Mr., M. D.
1765 Harv. John, Mr.
1768 Harv. Lawrence, Mr.
1770 Harv. *Edward*, Mr.
1772 Harv. John, Mr.
1783 Dart. ‖Peleg, Mr., and at Harv. '96
1792 Harv. Joseph, Mr.
1799 Harv. Samuel J., Mr.
1803 Bro. Jason, Mr.
1804 Harv. Joseph E., Mr.
1808 Bow. Joseph, Mr.
1812 Harv. PELEG, Mr., Sen. in Cong.
1815 Yale *William B.*, Mr., D. D. at Col.
1819 Bro. Daniel G., Mr.
1822 Mid. *Isaac N.*
1825 Dart. —Alden, M. D.
1825 Wms. Norman S.
1826 Dart. —Alden S., M. D.

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1832 Harv. —Charles, Mr.

Spring
1728 Harv. Ephraim, Mr. '32
1762 Harv. Marshall, Mr. '66, M. D.
1785 Dart. —*Alpheus*, N. J. '66, Mr.
1789 Dart. —*Samuel*, N. J. '71, Mr., D. D. at [Yale, at Wms. 1807
1805 Yale *Gardiner*, Mr., D. D. at Ham.
1811 Yale *Samuel*, Mr. '21
1812 Harv. Marshall B., Mr.
1819 Yale Pinckney

Sproat
1741 Yale *James*, Mr., D. D. at N. J. '80, [and at Penn.

Spruill
1814 Yale George E., Mr.

Squier
1811 Mid. *Miles P.*, Mr.

Stackpole
1798 Harv. William, Mr.
1819 Bow. James, Mr.
1824 Harv. Joseph L., Mr., LL. B.

Stacy
1719 Harv. *Joseph*, Mr.
1725 Harv. Edward, Mr.
1731 Harv. Samuel, Mr.
1765 Harv. Philemon, Mr.
1784 Harv. George, Mr.
1825 Bro. —Philemon, M. D.
1829 Bow. David S.

Stafford
1773 Bro. —*John*, Mr.
1812 Yale *Ward*, Mr.

Stamatiades
1832 Wash. Demetrius

Stanford
1788 Bro. —*John*, Mr.

Staniford
1738 Harv. Daniel, Mr.
1772 Harv. *Daniel*, Mr. '77
1790 Harv. Daniel, Mr., and at Dart. '92, [Tutor

Stanley
1726 Yale Nathaniel, Mr.
1768 Yale Oliver
1787 Yale Adna
1793 Yale George W., Mr.
1801 Yale Henry, Mr.
1825 Bro. —Samuel G., M. D.
1826 Yale John W.
1828 Bro. William S., M. D.
1829 Bow. —Albert F., M. D.
1830 Yale Anthony D.

Stansbury
1821 Yale Joseph, Mr.

Stanton
1712 Harv. *Robert*, Mr.
1788 Yale Joshua, Mr. '96
1830 Bow. Luke W., M. D.

Stanwood
1808 Bow. David, Mr.

Staples
1797 Yale Seth P., Mr. 1801
1808 Yale Job
1809 Yale Sophos
1816 Bow. William A., Mr.
1817 Bro. William R., Mr.
1821 Bow. Stephen M'L., Mr.
1827 Yale John B.

Star
1647 Harv. *Comfort*, Mr.

Stark
1799 Dart. William, Mr.
1807 Dart. —James, M. B.
1811 Yale Nathan
1814 Yale James L.
1818 Bro. *Jedidiah L.*
1827 Dart. Stephen

Starkey
1820 Yale Stephen W.

Starkweather
1755 Yale Ephraim, Mr. '87
1805 Bro. John
1809 Wms. William, Mr.
1816 Wms. —Samuel, Mr.
1819 Wms. Horatio
1822 Bro. Samuel, Tutor
1825 Wms. Henry
1825 Yale *John*

Starr
1750 Yale Nathan
1764 Yale *Peter*, Mr.
1768 Harv. Ebenezer
1774 Yale Ezra, Mr.
1789 Harv. Ebenezer, Mr., M. D.
1799 Wms. Peter, Mr., and at Mid. 1803,
1801 Yale Truman [Tutor
1802 Yale Ephraim
1803 Yale Elias
1804 Harv. John
1804 Wms. Henry, Mr.
1817 Yale Lewis R., Mr.
1829 Wash. Samuel, Tutor
1831 Wms. —Henry, M. D.
1834 Yale William H.

Starret
1818 Bow. *David*
1818 Bow. George, Mr.

Starrett
1798 Dart. David, Mr.

Staughton
1831 Wat. —Guy, M. D.

Steadman
1815 Bro. —*William*, D. D.

Stearns
1723 Harv. *David*, Mr.
1751 Harv. *Josiah*, Mr.
1770 Harv. Jonathan, Mr.
1770 Harv. William, Mr.
1773 Harv. *Charles*, Mr., Tutor, D. D.
1776 Harv. William, Mr.
1789 Yale John, Mr., M. D. at N. Y.
1791 Harv. Luther, Mr., M. D., Tutor, Mr.
1794 Harv. *Samuel*, Mr. [at Dart.
1796 Yale Elisha
1797 Harv. Asahel, Mr., LL. D., Prof.
1807 Harv. Asa
1807 Dart. —William, M. B.
1808 Harv. Oliver, Mr.
1812 Harv. —Thomas, M. D.
1812 Wms. Alfred, Mr.
1820 Harv. *William L.*
1822 Bro. *Daniel M.*
1823 Harv. *Samuel H.*, Mr.
1824 Harv. William G., LL. B.
1826 Harv. *Oliver*, Mr., Tutor
1826 Harv. —George, M. D.
1827 Harv. *William A.*, Mr.
1830 Harv. *Jonathan F.*
1833 Harv. Edward J.
1833 Amh. Timothy

Stebbins
1771 Harv. Gad, Mr.
1775 Dart. *Samuel*, Mr.
1781 Yale *Stephen W.*, Mr.

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1788 Yale Daniel
1791 Yale Josiah, Mr., Tutor
1807 Yale William, Mr. '26
1807 Wms. James
1807 Wms. Charles
1814 Yale Heman
1816 Yale Samuel S., Mr.
1826 Harv. —John B., M. D.
1830 Wms. Gurdon S.
1834 Amh. Rufus P.

Stedman

1712 Harv. John, Mr.
1726 Harv. Jonathan, Mr.
1765 Harv. John, Mr. }
1765 Harv. Ebenezer, Mr. }
1784 Harv. William, Mr.
1785 Yale Thomas
1801 Yale James, Mr., Tutor
1828 Harv. —Charles H., M. D.
1832 Wms. —Josiah H., M. D.

Steel

1718 Yale *Stephen*, Mr.
1730 Harv. Thomas, Mr.
1737 Yale Samuel, Mr. at Harv. '43
1750 Yale Elisha, Mr.
1764 Yale *Eliphalet*, Mr.
1788 Yale Nathaniel, Mr. at Wms. '95

Steele

1790 Yale *Mansfield*, Mr.
1808 Wms. Stephen P.
1810 Wms. David
1811 Wms. Jonathan
1811 Yale *Julius*
1812 Ver. Robert
1812 Dart. Jason, Mr.
1815 Dart. David
1815 Dart. Richard, Mr., M. D. '25
1818 Mid. *John B.*, Mr. at Union '26
1828 Yale Alvah
1833 Wash. Isaac N.

Steell

1819 Harv. John F., Mr.

Stephens

1810 Harv. Thomas, Mr.
1830 Bro. —John, Mr., and at Mid.

Stephenson

1819 Harv. Thomas, Mr.
1832 Harv. —Ezra, M. D.

Sterling

1787 Yale Elisha
1804 Yale ‖Micah
1814 Yale John W., M. D.
1820 Yale John M., Mr.
1820 Yale Thomas S., Mr. '31
1824 Yale Henry D.
1832 Wms. William
1832 Wat. —Charles I., M. D.

Sterne

1807 Dart. —William, M. D.

Sterry

1801 Bro. Robert

Stetson

1820 Bro. Samuel, Mr.
1822 Harv. *Caleb*, Mr.
1823 Yale Charles
1828 Amh. William B.
1829 Wash. Aaron, M. D. at Harv. '32

Steuart

1734 Harv. John, Mr., Bart.

Stevens

1687 Harv. *Timothy*, Mr.
1703 Harv. *Joseph*, Mr., Tutor
1727 Harv. John, Mr.
1734 Harv. *Phineas*, Mr.
1740 Harv. *Benjamin*, Mr., D. D.
1766 Harv. John, Mr.
1779 Yale *John*
1798 Dart. Solon, Mr.
1800 Yale John
1804 Dart. Boswell, Mr.
1805 Yale Samuel, Mr., and at N. J.
1807 Yale Alexander H., M. D., Prof. at
1809 Harv. Samuel [N. Y.
1810 Harv. Joseph L., Mr., M. D. '15
1810 Dart. Moses, Mr.
1810 Wms. Benjamin R.
1811 Yale Byam K., Mr.
1813 Yale John A.
1814 Dart. Thaddeus
1819 Harv. William, Mr.
1821 Mid. John, Mr., Tutor
1823 Dart. Edwin B.
1824 Dart. —Joel S., M. D.
1826 Yale —William A., and at Jeff. Coll.
1827 Bow. *James B.*
1827 Dart. —William F., M. D.
1827 Wat. Samuel
1828 Wat. Hermon
1828 Yale *Edwin*, Mr., Tutor
1828 Yale —Phineas, M. D.
1830 Dart. Hubbard S.
1830 Bro. Elisha
1831 Wms. —John A., M. D.
1834 Bow. —Elbridge G., M. D.
1834 Dart. —John P., M. D.

Stevenson

1807 Wms. James, and at Yale '07
1815 Harv. William T.
1816 Harv. Jonathan G., Mr., M. D.
1826 Harv. Joshua T.

Steward

1760 Harv. *Antipas*, Mr.
1780 Dart. Joseph, Mr.

Stewart

1807 Mid. Oliver C.
1816 Yale Charles
1820 Harv. Enos, Mr.
1824 Mid. *Amasa*
1830 Mid. John
1831 Yale Dwight
1832 Mid. Homer H.

Stickney

1791 Dart. Silas, Mr.
1804 Harv. John, Mr.
1823 Dart. William W., Mr.
1826 Bow. —George W., M. D.
1830 Amh. Moses P.

Stiles

1722 Yale *Isaac*, Mr.
1733 Yale *Abel*, Mr., Tutor
1740 Yale Benjamin, Mr.
1746 Yale *Ezra*, Mr., and at Harv. '54, [D. D. at Edin., and at Dart. '80, and at N. J. '84, LL. D. at N. J., Pres. of Yale
1776 Yale Benjamin
1778 Harv. Ezra, and at Yale '78, and at
1783 Yale Isaac, Mr. [Dart. '79
1787 Yale Nathan
1814 Yale Joseph C.
1823 Yale Ezra, Mr.

Stillman

1724 Yale Benjamin
1761 Harv. —*Samuel*, Mr., and at Bro. '69,
1822 Yale Timothy [D. D. at Bro. '88

Stillson

1817 Yale William B.

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Stimpson
1720 Harv. *Joseph*, Mr.
1759 Harv. *Daniel*, Mr.
1804 Harv. Jeremiah, Mr.
Stimson
1814 Wms. —Henry B., Mr.
1819 Dart. —Elam, M. D.
1824 Harv. Caleb M., Mr., LL. B.
Stinson
1798 Dart. Jeremiah
Stirk
1646 Harv. George
Stites
1769 Bro. Richard, Mr.
1769 Bro. —John, Mr.
1792 Bro. Richard M., Mr.
St. John
1766 Yale William, Mr.
1768 Yale Buckingham, Tutor
1791 Yale Eliphalet
1800 Yale Lewis
1803 Yale James
1834 Yale Samuel
Stockbridge
1755 Harv. Joseph, Mr.
1793 Harv. —Charles, M. D.
1822 Dart. —John, M. D.
18.7 Amh. Hiram F.
1828 Bow. —Tristram G., M. D.
1830 Bow. Joseph
1834 Wat. William
Stocker
1830 Mid. John, Mr.
Stocking
1748 Yale Daniel, Mr.
Stockton
1809 Mid. *Benjamin B.*, Mr.
Stockwell
1828 Amh. Thomas B.
1833 Amh. Amos W.
Stoddard
1662 Harv. *Solomon*, Mr.
1697 Harv. *Anthony*, Mr. 1715
1697 Harv. Anthony, Mr.
1701 Harv. John, Mr. '15
1701 Harv. *Samson*, Mr.
1726 Harv. Simeon, Mr.
1730 Harv. Samson, Mr.
1755 Yale *Simeon*, Mr.
1756 Yale Solomon, Mr.
1753 Yale Israel
1763 Harv. Samson, Mr.
1765 Harv. Vryling, Mr.
1787 Yale John, Mr. '96
1790 Yale Solomon
1800 Yale Abiram
1804 Yale William
1807 Bro. ‖Ebenezer, Mr.
1820 Yale Solomon, Mr., Tut.
1831 Yale Jonathan
1832 Amh. Isaac N.
1833 Yale John M. F.
Stokes
1831 Yale William H.
Stone
1653 Harv. John, Mr. at Camb.
1690 Harv. *Nathaniel*, Mr. 1725
1724 Harv. *James*, Mr.
1726 Harv. *Nathan*, Mr.
1758 Harv. *Eliab*, Mr.
1762 Harv. *Nathan*, Mr.
1763 Yale *Timothy*, Mr.
1770 Harv. *Isaac*, Mr.
1776 Harv. Benjamin, Mr.
1786 Yale William, Mr.
1790 Harv. *Micah*, Mr., Tut.
1791 Harv. *Daniel*, Mr.
1795 Wms. Dan, Mr.
1795 Harv. *Nathaniel*
1797 Harv. Daniel, Mr.
1801 Dart. *Asahel*, Mr. at Mid. '11
1802 Dart. Luther
1804 Wms. James
1804 Yale —*Timothy*, Mr.
1810 Ver. Davis
1815 Yale *Randolph*, Mr. '21
1817 Yale Roswell, Mr. '21
1818 Mid. Dan, Mr.
1820 Bro. Ebenezer, Mr., M. D. at Harv.
1820 Bow. *Thomas T.*, Mr. ['24
1822 Bow. Timothy W.
1822 Dart. *Cyrus*, Mr.
1824 Wms. —John, M. D.
1825 Wms. —Alpheus F., M. D.
1825 Bow. William
1825 Bro. —William L., Mr.
1825 Ver. George
1825 Ver. —Joel, M. D.
1826 Harv. —G. M., M. D.
1826 Dart. —Jeremiah, M. D.
1828 Mid. *Benjamin P.*, Mr.
1828 Mid. Wheelock S., Mr.
1829 Dart. Hannibal
1829 Dart. Moses
1832 Yale Collins
1832 Yale Rollin S.
1832 Wms. —Warren, M. D.
1833 Harv. John O.
1834 Amh. Timothy D. P.
Storer
1720 Harv. *Seth*, Mr.
1745 Harv. Joseph, Mr.
1745 Harv. John, Mr.
1747 Harv. Ebenezer, Mr., and at Yale '50
1779 Harv. Charles, Mr.
1783 Harv. George, Mr.
1807 Bow. Seth, Mr.
1812 Bow. *John P. B.*, Mr., Tut., Mr. at
1821 Bow. ‖Bellamy, Mr. [Harv. '18
1822 Bow. David H., Mr., M. D. at Harv.
1832 Bow. Henry G. ['25
Storey
1780 Dart. *David*, Mr., and at Yale '97
1803 Dart. Jonathan B.
Storrow
1821 Dart. —Samuel A., Mr.
1829 Harv. Charles S.
Storrs
1756 Yale *John*, Mr., Tut., Mr. at Dart. '92
1759 Yale Experience, Mr.
1760 Yale *Andrew*, Mr., and at Harv. '95
1762 Yale *Eleazar*, Mr.
1778 Yale Seth, Mr.
1783 Yale *Richard S.*, Mr.
1788 Dart. *William*, Mr.
1793 Dart. Hiram, Mr.
1795 Dart. David, Mr.
1796 Dart. Nathaniel
1801 Yale Zalmon
1803 Dart. Luther
1804 Mid. Juba
1804 Yale ‖Henry R., Mr.
1807 Wms. *Richard S.*, Mr.
1807 Dart. Constant, Mr. at Mid. '10
1812 Dart. Augustus
1813 Dart. Experience P.
1814 Yale ‖William L., Mr.
1816 Yale —Huckins, M. D.

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1819 Mid. Seth P., Mr.
1824 Mid. *John*, Mr.
1824 Ver. John
1832 Mid. John S.

Story

1793 Harv. Isaac, Mr.
1798 Harv. ‖JOSEPH, Mr., LL.D., and at Bro. [1815, at Dart. 1824, Judge [of S. C. of U. S.
1799 Bro. Abraham B.
1811 Harv. Horatio C., Mr. '16
1817 Dart. —Asa, M. D.
1832 Harv. Augustus

Stoughton

1650 Harv. †William, Mr. at Oxf., Lieut. Gov.
1755 Yale John, Mr. [of Mass.

Stow

1645 Harv. *Samuel*, Mr.
1716 Harv. Samuel, Mr.
1811 Wms. *William B.*
1813 Wms. Martin L.
1822 Dart. *Jeremiah*, Mr.
1830 Wat. —*Baron*, Columb. '26, Mr.

Stowe

1824 Bow. *Calvin E.*, Mr., and at Dart. '32, [Prof. Dart. and Lane Sem.

Stowell

1796 Dart. Benjamin
1815 Bow. Levi, Mr.
1816 Mid. Henry, Mr.
1829 Dart. *David*
1830 Wms. Cyrus A.

Stowers

1793 Harv. Joseph, Mr.

Stratton

1814 Wms. *Jesse*
1828 Wms. Ebenezer H.
1833 Wat. William M.

Straw

1822 Bro. David R.
1826 Dart. —Samuel B., M. D.

Street

1664 Harv. *Samuel*
1751 Yale *Nicholas*, Mr.
1812 Yale Augustus R.
1826 Yale Harlow L.

Streeter

1827 Wms. —Alonzo, M. D.
1828 Wms. —Lorenzo, M. D.
1831 Harv. Sebastian F.

Strickland

1761 Yale *John*, Mr.
1815 Mid. Jesse

Strong

1734 Yale *Benjamin*
1737 Yale Ephraim, Mr.
1740 Yale *Thomas*, Mr.
1742 Yale *Nathan*, Mr.
1745 Yale David, Mr.
1747 Yale *Job*, Mr.
1749 Yale *Joseph*, Mr.
1755 Yale *Nehemiah*, Mr., Tut., Prof.
1756 Yale †Simeon, Mr., LL. D. at Harv.
1761 Yale Jedidiah, Mr. [1805
1763 Yale *Cyprian*, Mr., D.D., Mr. at Dart. ['97
1764 Harv. *CALEB, Mr., LL. D., Sen. in [Cong. and Gov. of Mass.
1766 Yale John
1769 Yale Nathan, Mr., Tut., D. D. at N. J. [1801
1772 Yale Joseph, Mr., D. D. at N. J. 1807
1774 Yale Selah
1776 Yale Asbbel, Mr.
1784 Yale *Joseph*, Mr.
1786 Yale —Adonijah, Mr. '86
1786 Yale Simeon, Mr.
1786 Dart. *Jonathan*, Mr., and at Bro. 1808,
1788 Yale Joseph, Mr. [D. D. at Bro. '14
1789 Yale —Hezekiah W., Mr. 1800
1792 Yale Ephraim
1796 Yale Asahel H.
1797 Yale Theodore
1798 Wms. John
1798 Wms. ‖Solomon
1799 Wms. Tertius
1800 Yale Thomas
1801 Wms. Ashbel, Mr.
1802 Wms. Nathan, Mr. at Yale '05
1802 Wms. *Lyman*, Mr., Tutor
1802 Yale *William L.*, Mr., and at Mid. '04
1803 Yale George W., Mr., and at N. J. '06
1803 Harv. Lewis, Mr.
1806 Ver. James
1806 Yale Henry, Mr., Tutor
1806 Yale John M'C.
1806 Yale John, Mr.
1806 Yale Josiah B.
1807 Yale *Henry P.*
1809 Yale Elisha B.
1809 Ver. Joel
1809 Wms. Samuel G.
1810 Harv. Edward
1811 Yale Selah B.
1811 Wms. *William*
1812 Yale Theodore, Mr., Prof. at Ham. &
1813 Wms. *Salmon*, Tut. at Ham. [Rut.
1813 Mid. Noble D., Mr.
1814 Bro. George O.
1815 Yale Joseph W., M. D.
1816 Mid. —Moses, Mr.
1819 Yale Maltby, M. D. at Bow. '22
1821 Yale Edward A., Mr.
1822 Wms. —Titus, Mr.
1825 Amh. Elias D.
1825 Amh. Henry W., Mr.
1826 Amh. Charles L.
1828 Amh. *Eliphalet*
1828 Yale George W.
1828 Yale William, Mr.
1829 Mid. Rollin F.
1829 Dart. Moses M'C.
1830 Wms. —Simeon E., M. D.
1830 Wash. Oliver E.
1831 Yale Nathan D.
1832 Wat. —Oliver E., M. D.
1833 Wms. Ephraim
1834 Wms. Edward

Stuart

1799 Yale *Moses*, Mr., Tut., Prof. at Andov.
1801 Harv. George O'Kill, Mr. '15
1803 Mid. Edward S., Mr.
1803 Yale Charles A.
1804 Wms. John
1809 Dart. Charles J.
1809 Dart. Alph C.
1818 Yale James
1828 Yale Isaac, Mr.
1829 Yale —Chauncy, M. D.
1830 Harv. Charles
1831 Yale James C.
1831 Wms. William, Mr.
1833 Yale Moses B.
1833 Amh. William Z.

Stuber

1790 Bro. —Henry, Mr.

Sturgeon

1745 Yale *William*, Mr.

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Sturges
1723 Harv. John, Mr.
1732 Yale *Samuel, Mr.
1759 Yale ‖†Jonathan, Mr., LL. D.
1782 Yale ‖Lewis B.
1787 Yale *Samuel*
1795 Harv. Josiah, Mr. 1800

Sturgis
1725 Harv. Samuel, Mr.
1750 Harv. John

Sturtevant
1822 Mid. —Daniel W., M. D.
1826 Yale Ephraim T.
1826 Yale Julian M., Mr.

Suckley
1830 Wash. Thomas H.

Sullivan
1780 Harv. —‖John, Mr., LL. D. at Dart. '89, [Pres. of N. H.
1780 Harv.—*‖†James, Mr., LL.D. at Bro. '99,
1786 Harv. James [Gov. of Mass.
1790 Harv. John
1790 Harv. James
1790 Harv. ‖George
1792 Harv. William, Mr., LL. D.
1798 Harv. Richard, Mr.
1801 Harv. William B., Mr.
1801 Harv. George, Mr.
1807 Harv. —John L., Mr.
1814 Bro. Lot B., Mr.
1817 Harv. *Thomas R.*, Mr.
1829 Dart. James
1832 Harv. James S.

Sullivant
1823 Yale William S.

Sumner
1723 Harv. John, Mr.
1739 Harv. Nathaniel, Mr.
1758 Yale *Clement*, Mr.
1759 Yale *Joseph*, Mr., and at Dart. '90, [D. D. at Harv. 1814, and at [S. C.
1761 Yale William
1767 Harv. *Increase, Mr., Gov. of Mass.
1778 Harv. Job, Mr. '85
1786 Dart. *Samuel*, Mr., and at Harv. '92
1793 Harv. Frederick A., Mr.
1796 Harv. Charles P., Mr.
1799 Harv. William H., Mr.
1803 Harv. Frederick H.
1808 Bro. Bradford, Mr., Tutor
1813 Yale George, Mr., M. D. at Penn.,
1826 Harv. Thomas H. [Prof. at Wash.
1830 Harv. Charles, LL. B.
1831 Wat. —Aaron, M. D.
1833 Dart. Kaled E.
1834 Dart. Nathaniel

Sutliff
1793 Bro. —*John*, Mr.

Sutherland
1807 Yale †Jacob
1816 Dart. —*David*, Mr.

Sutton
1760 Yale David

Swaim
1830 Bro. Samuel B.

Swain
1744 Harv. *Joseph*, Mr.
1833 Bow. —John, M. D.
1834 Dart. —Mark, M. D.

Swan
1689 Harv. Thomas, Mr.
1698 Harv. Henry, Mr.
1733 Harv. *Josiah*, Mr.
1739 Harv. Caleb, Mr.
1781 Harv. Timothy
1799 Harv. Samuel
1802 Harv. James K.
1802 Yale *Roswell R.*, Mr.
1803 Harv. Daniel, Mr.
1814 Harv. Caleb, M. D. '31
1815 Yale Giles H.
1818 Harv. James, Mr. '22
1825 Ver. Benjamin

Swasey
1828 Dart. Samuel
1828 Bow. —William, M. D.

Sweat
1790 Harv. —*Moses*, Mr.
1823 Bow. —Moses, M. D.
1834 Bow. —Jesse, M. D.

Sweatland
1740 Yale Peter, Mr.

Sweet
1811 Bro. Hartford, Mr.
1822 Bro. *Henry H. F.*
1824 Bro. Richard F.
1829 Bro. John D.

Sweetland
1774 Dart. Eleazar

Sweetman
1677 Harv. Samuel

Sweetser
1722 Harv. Seth, Mr.
1815 Harv. William, Mr., M. D., Prof. in
1827 Harv. Seth, Mr., Tutor [Ver.

Swetland
1803 Mid. William, Mr.

Swett
1771 Harv. John B.
1800 Harv. Samuel, Mr.
1814 Harv. Edward S., Mr.
1823 Harv. Benjamin
1828 Harv. William G., Mr.
1828 Harv. John A., Mr., M. D.

Swift
1697 Harv. *John*, Mr.
1733 Harv. *John*, Mr.
1735 Harv. Samuel, Mr.
1762 Yale Jabez, Mr.
1762 Harv. John, Mr.
1765 Yale *Job*, Mr., and at Dart. '90, D. D.
1774 Yale *Seth*, Mr. [at Wms. 1803
1778 Yale ‖†Zephaniah, Mr., LL. D., and at
1791 Dart. Serenus, Mr. [Mid. 1821
1792 Dart. *Zephaniah*, Mr. at Wms. '95
1796 Bro. —Foster, Mr.
1797 Yale —Heman, Mr.
1800 Dart. Samuel, Mr., and at Mid. '03,
1800 Yale Erastus [Tut. at Mid.
1804 Yale Eliphalet
1804 Yale Henry, Mr. '11
1804 Wms. *Ephraim G.*, Mr.
1805 Yale Earl, M. D.
1806 Wms. *Nathaniel*
1807 Harv. *Seth F.*, Mr.
1809 Harv. William, Mr., M. D.
1811 Mid. Heman
1811 Bro. —Joseph G., Mr., and at Harv. '12,
1812 Mid. Job S. [at Yale '17
1813 Wms. *Elisha P.*, Mr. at Yale '17
1816 Yale George
1820 Mid. —BENJAMIN, Mr., Sen. in Cong.
1825 Mid. Job S.
1830 Harv. —George B., M. D

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Sykes
1833 Yale Dorsan E.
Sylvester
1733 Harv. Joseph, Mr.
1808 Dart. Ruggles, Mr., M. B.
1809 Dart. Joseph J.
Symmes
1657 Harv. *Zachariah*, Mr.
1698 Harv. *Thomas*, Mr.
1733 Harv. *Timothy*, Mr.
1750 Harv. *William*, Mr., Tut., D. D.
1780 Harv. William, Mr.
1830 Dart. John H.
Symonds
1663 Harv. Samuel
1833 Amh. Stephen
Tabb
1813 Yale Henry W., Mr. '26
Tabor
1834 Wms. —Gideon, M. D.
Taft
1751 Harv. *Moses*, Mr.
1774 Harv. Moses, Mr.
1783 Harv. Eleazar
1783 Harv. Joseph
1789 Harv. Phineas
1800 Bro. Gravener
1804 Harv. Bezaleel, Mr.
1809 Dart. Horatio W.
1811 Dart. —Charles, M. B.
1815 Bro. *George*, Mr.
1825 Yale John A.
1833 Yale Alphonzo
Taggart
1774 Dart. ‖*Samuel*, Mr.
1832 Dart. William
Tailer
1735 Harv. Gillam, Mr.
Taintor
1821 Yale Edward B., Mr.
1821 Yale John A., Mr.
1822 Yale Giles
Talbot
1824 Bow. Samuel
1831 Bow. Stephen P.
Talcott
1658 Harv. Samuel
1733 Yale Samuel, Mr.
1757 Yale Samuel, Mr.
1809 Wms. Samuel A.
1810 Yale *Harvey*, Mr. '17
1812 Dart. *Hart*, Mr. at Yale '17
1823 Yale —William, M. D.
1824 Yale Alvan, M. D.
1824 Yale *Joel*
1832 Yale Eleazar P.
Talley
1708 Harv. Richard
Tallmadge
1798 Bro. ‖James, Sen. in Cong., Lieut. [Gov. of N. Y.
Tallman
1830 Yale William M.
Talmadge
1747 Yale Benjamin
1773 Yale ‖Benjamin, Mr.
1798 Yale Matthias B., and at Bro. '98
1811 Yale Frederick A.
1818 Yale John S.
1830 Yale —Benjamin, Mr.
Tappan
1742 Harv. *Benjamin*, Mr.
1771 Harv. *David*, Mr., Prof., D. D.
1788 Harv. Amos
1790 Harv. *John*, Mr.
1801 Harv. Enoch S., Mr., M. D.
1802 Yale Christopher
1804 Harv. David
1805 Harv. *Benjamin*, Mr., and at Bow. '15,
1811 Dart. Weare [Tut. at Bow.
1822 Bow. *Daniel D.*
1825 Wms. —Peter C., M. D.
1833 Bow. Benjamin
1833 Amh. Samuel S.
1834 Amh. Lewis W.
Tarbell
1793 Yale Grosvenor, Mr., and at Harv.
1820 Harv. John G. [1810
1828 Harv. John P., Mr.
1832 Harv. John A.
Tay
1833 Wms. Julius A.
Tayloe
1815 Harv. Benjamin O., Mr.
Taylor
1669 Harv. *Joseph*, Mr.
1671 Harv. *Edward*, Mr. 1720
1699 Harv. John
1707 Yale *Daniel*, Mr.
1721 Harv. *John*, Mr.
1721 Harv. *Barnabas*, Mr.
1745 Yale *Nathaniel*
1754 Yale *James*, Mr.
1759 Harv. Ebenezer
1765 Harv. Joseph, Mr.
1766 Yale Major, Mr.
1770 Harv. *Hezekiah*, Mr. '97
1776 Yale *Augustine*, Mr.
1784 Yale *John*, Mr.
1785 Yale William, Mr.
1786 Harv. John, Mr.
1787 Yale William
1801 Dart. *Matthew*
1803 Dart. John M., Mr.
1803 Yale William A., Mr.
1804 Wms. *James*
1806 Wms. *Reuben*, Mr. at Yale '09
1807 Yale Charles W.
1807 Yale *Nathaniel W.*, Mr., Prof., D. D. [at Union '23
1809 Dart. Oliver S., Mr., M. D.
1809 Bro. *John*, Mr.
1811 Mid. *Jonathan*
1814 Wms. *Hutchins*, Mr.
1814 Yale Joseph P., Mr.
1816 Wms. *Stephen*, Mr., Tutor
1816 Yale Henry W., Mr. '29
1817 Yale Edward
1819 Bro. Steuben, Mr.
1824 Yale —George, M. D.
1827 Yale Rufus G.
1828 Yale *Fitch W.*, Mr.
1828 Harv. Charles J.
1829 Harv. George A.
1829 Harv. James
1830 Amh. Abner
1830 Amh. William S.
1832 Dart. Samuel H.
1833 Bow. Charles C.
1834 Dart. Homer
1834 Yale Charles S.
1834 Yale William W.
Tebbets
1799 Harv. Samuel
1815 Dart. —Thomas J., M. D.
1822 Bow. Noah
1825 Dart. —Nathan C., M. D.

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Temple
1792 Dart. Samuel, Mr.
1794 Dart. James, Mr.
1817 Dart. *Daniel*
1824 Mid. —Robert, Mr.

Ten Eyck
1777 Yale Henry, Mr.
1799 Wms. ‖Egbert
1803 Wms. Jacob A.

Tennent
1725 Yale —*Gilbert*, Mr.
1763 Harv. —*William*, Mr., and at N. J. '58
1794 Yale —*William M.*, D. D., Mr. at N. J.
1831 Amh. Charles E. ['63

Tenney
1772 Harv. ‖Samuel, Mr., M. D.
1801 Dart. *Caleb J.*, Mr., D. D. at Yale '29
1803 Dart. Paul, Mr.
1808 Dart. William
1816 Bow. John S., Mr.
1819 Dart. Barnabas G.
1819 Dart. —Ira, M. D.
1822 Dart. *Roswell*, Mr.
1823 Dart. *Samuel G.*
1823 Bro. John W., Mr.
1824 Dart. John
1825 Dart. *Thomas*, Mr.
1826 Mid. *Erdix*
1827 Dart. *Sewall*, Mr.
1829 Yale George C.
1830 Yale William
1832 Dart. —Richard P. J., M. D.

Tennille
1832 Wms. —Alexander St. C., M. B.

Tenny
1768 Harv. *David*, Mr.
1815 Harv. *David*, Mr.

Terrett
1833 Wms. John C.

Terry
1710 Harv. *Samuel*, Mr.
1786 Yale ‖Nathaniel, Mr. '85, and at Dart.
1819 Yale Shadrach
1820 Yale Edward P., M. D.
1821 Yale Alfred
1831 Yale —Adrian R., M. D.
1834 Amh. James P.

Tew
1792 Bro. Paraclet, Mr.

Tewksbury
1833 Bow. George F.

Thacher
1671 Harv. *Peter*, Mr.
1696 Harv. *Peter*, Mr.
1698 Harv. Oxenbridge, Mr.
1706 Harv. *Peter*, Mr.
1733 Harv. *Roland*, Mr.
1737 Harv. *Peter*, Mr.
1738 Harv. Oxenbridge, Mr.
1769 Harv. *Peter*, Mr., D. D. at Edin.
1775 Harv. *Thomas*, Mr.
1776 Harv. †George, Mr. 1819
1790 Harv. *Thomas C.*, Mr.
1796 Harv. Peter O., Mr.
1804 Harv. *Samuel C.*, Mr.
1808 Harv. —James, Mr., M. D., & at Dart.
1812 Harv. George, Mr. ['10
1821 Bro. *Moses*, Mr.
1824 Bro. *Tyler*
1831 Bow. Peter
1832 Harv. Joseph S. B.
1834 Harv. William V.

Thatcher
1765 Yale —*Josiah*, at N. J. '60, Mr.
1793 Harv. Samuel, Mr.
1795 Yale Stephen
1798 Harv. Ebenezer, Mr.
1823 Dart. *Orlando G.*
1824 Dart. —Ralph, M. D.
1826 Bow. Benjamin B.
1826 Mid. Joseph
1827 Dart. —Enoch, M. D.

Thaxter
1714 Harv. Samuel, Mr.
1741 Harv. John, Mr.
1743 Harv. Samuel, Mr.
1768 Harv. *Joseph*, Mr.
1774 Harv. John, Mr.
1798 Harv. Robert, Mr. 1810, M. D.
1812 Harv. Ezekiel, Mr., M. D.
1814 Harv. John, Mr.

Thayer
1708 Harv. *Ebenezer*, Mr.
1753 Harv. Ebenezer, Mr., Tutor
1754 Harv. *Ezra*, Mr.
1767 Harv. Elisha, Mr.
1776 Bro. Jabez
1789 Harv. *Nathaniel*, Mr., and at Dart. 1800,
1795 Harv. Ebenezer C., Mr. [Tut., D. D.
1798 Harv. Gideon L., Mr.
1803 Harv. Andrew E.
1803 Bro. Jonathan, Mr.
1804 Bro. Stephen G.
1807 Dart. Sylvanus, Mr., and at Harv. '25
1810 Dart. Willard
1810 Harv. Amasa, Mr.
1812 Dart. —Alexander, M. D.
1814 Bro. James
1815 Bro. Joseph
1815 Bow. Solomon
1817 Dart. Zebina
1820 Wms. Elijah
1824 Harv. *Christopher T.*, Mr.
1826 Harv. John H.
1826 Bro. Henry W., Mr.
1828 Wms. *Foster*
1828 Wat. Albert C., M. D. at Columb.
1828 Harv. Norton
1831 Harv. —Henry W., M. D.
1831 Amh. Erastus W., Tutor
1831 Amh. Thatcher, Mr., Tutor

Theobald
1830 Bow. Frederic P., M. D.

Theus
1800 Bro. William R., Mr.

Thom
1805 Dart. James, Mr.

Thomas
1715 Harv. John, Mr.
1751 Harv. Nathaniel R., Mr.
1765 Harv. John, Mr.
1769 Bro. —*David*, Mr.
1772 Harv. Joshua, Mr. '82
1774 Harv. Nathaniel
1778 Harv. James, Mr.
1780 Harv. Jesse
1786 Harv. Joseph, Mr. at Bro.
1789 Harv. *Nehemiah*
1790 Harv. Thomas, Mr.
1792 Dart. Alexander, Mr.
1803 Bro. *Daniel*, Mr.
1806 Harv. John B., Mr.
1807 Harv. William, Mr.
1810 Harv. —Joshua, M. B., M. D. '11
1811 Yale John, Mr.
1813 Bro. Johannes, Mr.

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1814 Dart. —Isaiah, Mr., LL. D. at Alleg.
1818 Bro. —Joshua, Mr.
1819 Yale William
1822 Yale Landon
1822 Harv. Alexander, Mr., M. D.
1823 Wms. —*James H.*, N. J. '09, Mr.
1824 Harv. —Calvin, M. D.
1825 Harv. Samuel P.
1825 Harv. Isaiah
1825 Bro. *Moses G.*
1828 Harv. Thomas K., Mr., M. D.
1829 Harv. Francis, '31, M. D.
1830 Bro. Benjamin F.
1830 Wat. —Nathan H., M. D.
1831 Bow. Edward H.
1832 Wms. Rowland, M. D.
1832 Wat. Cornelius A.
1833 Amh. Enoch
1834 Bow. Charles W.
1834 Wms. Avery

Thompson

1733 Yale Ebenezer, Mr.
1752 Harv. Ebenezer
1756 Harv. Ezra, Mr.
1769 Bro. *Charles*, Mr.
1782 Yale William A., Mr.
1786 Harv. ‖Thomas W., Mr., and at Dart. [1802, Sen. in Cong.
1786 Dart. *Lathrop*, Mr.
1789 Dart. John W., Mr., and at Wms. '95
1789 Yale *James*
1790 Yale Samuel
1795 Bro. Asaph
1796 Bro. Ignatius, Mr., and at Dart. 1801
1798 Bro. *Otis*, Mr., Tutor
1799 Bro. *James*, Mr., and at Wms. 1803,
1801 Yale —*Amos*, Mr. [& at Dart. 1806
1803 Harv. Jonathan
1805 Dart. David, Mr.
1807 Dart. Arad
1808 Bow. William A., Mr.
1810 Yale Asahel
1813 Harv. Henry
1815 Dart. —Abraham R., M. D.
1816 Harv. Ebenezer
1817 Harv. Thomas, Mr.
1820 Mid. Daniel P.
1820 Dart. William C.
1821 Yale —Alfred C., M. D.
1822 Yale Edward G., Mr.
1822 Yale —Charles, M. D.
1822 Harv. John, Mr.
1823 Ver. Zadock
1825 Harv. —Absalom, M. D.
1825 Wms. Lyman
1825 Wat. Arthur
1825 Bro. —Freeman, M. D.
1826 Yale Andrew, M. D.
1826 Mid. John
1826 Amh. Artemas
1826 Harv. —Abraham R., M. D.
1826 Harv. —Thomas H., M. D.
1827 Dart. Jonathan R., M. D.
1827 Yale —Horatio, M. D.
1828 Dart. Charles E.
1829 Amh. *John C.*
1830 Yale Albert
1830 Bow. —Isaac, M. D.
1830 Mid. Gilbert T.
1831 Yale Alexander B.

Thomson

1834 Yale James B.

Thorndike

1782 Harv. Larkin, Mr. at Dart. '86
1806 Bow. George, Mr., A. B. at Harv. '07
1809 Dart. Henry
1813 Harv. William, Mr.
1816 Harv. Augustus, Mr.

Thorne

1831 Bow. —Jonathan W., M. D.

Thornton

1797 Dart. Matthew
1828 Bow. —William, M. D.

Thresher

1827 Bro. *Ebenezer*

Throop

1721 Harv. *Amos*, Mr.
1734 Yale *Benjamin*, Mr.
1743 Yale William, Mr., and at N. J. '55
1759 Yale Dyer
1824 Dart. Chauncy L.

Thurber

1813 Dart. —James, M. D.
1826 Harv. Daniel, M. D., and at Bro. '25
1827 Bro. Charles

Thurston

1749 Harv. Abijah
1774 Harv. *Benjamin*, Mr.
1787 Dart. *Pierson*, Mr.
1792 Dart. William, Mr.
1797 Dart. John P., Mr., and at Bow. 1809
1804 Dart. *David*, Mr.
1807 Harv. John, Mr., M. D. at Dart. '18
1807 Bro. Samuel I.
1816 Yale *Asa*, Mr.
1829 Harv. James, Mr.
1829 Harv. John R.
1834 Amh. Eli
1834 Amh. William

Tibbets

1827 Wms. —Stephen M., M. D.
1811 Bro. Charles N.
1821 Bro. —John S., M. D.

Tichenor

1789 Dart.—†‖*Isaac, N. J. '75, Mr., LL. D., [Mr. at N. J., Sen. in Cong., [and Gov. of Ver.

Tickner

1829 Yale —Luther, M. D.

Ticknor

1783 Dart. Elisha, Mr.
1807 Dart. George, Mr., and at Harv. '14,
1827 Wms. —Luther, M. D. [Prof. at Harv.

Tidmarsh

1749 Harv. William, Mr.

Tiffany

1786 Dart. Oliver, Mr.
1786 Dart. George, Mr.
1793 Dart. Isaac H.

Tift

1832 Wms. John

Tilden

1799 Harv. James
1800 Bro. Calvin
1819 Dart. Josiah T.
1823 Mid. *Lucius L.*
1826 Wms. —Daniel, M. D.

Tilestone

1774 Harv. Onesiphorus, Mr.

Tilghman

1805 Harv. Tench
1814 Harv. —†William, LL. D.
1831 Harv. Charles H.

Tillinghast

1773 Bro. Henry H., Mr.
1774 Bro. —William, Mr.

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1783 Bro. George, Mr.
1783 Bro. John, Mr.
1788 Bro. Stephen, Mr.
1800 Bro. Paris J.
1807 Harv. —Nicholas, Mr.
1814 Bro. George H., M. D.
1814 Bro. Charles F., Mr.
1819 Bro. —Joseph L., Mr.

Tillotson

1796 Dart. John M., Mr.
1825 Yale *George J.*, Mr. '30

Tilton

1790 Harv. Daniel
1796 Harv. *Nathan*, Mr.
1797 Harv. Joseph, Mr.
1803 Dart. Enoch E.
1821 Harv. John F., M. D.
1831 Wat. —William F., M. D.
1833 Yale David

Tingley

1761 Yale *Pelatiah*

Tinker

1822 Bow. —George W., M. D.
1827 Wms. *Orsamus*, Mr.
1827 Amh. *Reuben*, Mr.

Tisdale

1749 Harv. Nathan
1809 Dart. Barna
1822 Bro. *James*
1822 Yale —Nathan, M. D.

Titcomb

1801 Harv. William S., Mr.
1806 Bow. *Benjamin*

Titsworth

1814 Yale John, Mr. '20, M. D.

Titus

1817 Yale William U., Mr.
1818 Yale Henry B., Mr.

Tobey

1733 Harv. *Samuel*, Mr.
1743 Harv. Elisha, Mr.
1799 Bro. *Alvan*
1804 Bro. Silas, Mr.
1817 Bro. *Zalmon*, Mr.
1826 Wms. Leonard, Mr., Tut. at Wat.
1828 Amh. *Alvan*, Mr.
1832 Bow. —James S., M. D.
1833 Amh. —*William*, Union, Mr.

Tobie

1829 Bow. —Christopher C., M. D.

Todd

1727 Yale *Abraham*, Mr.
1732 Yale *Jonathan*, Mr.
1734 Yale *Samuel*, Mr.
1747 Yale Timothy, Mr.
1748 Yale Michael, Mr.
1751 Yale *Eli*, Mr.
1786 Yale *Ambrose*
1787 Yale Eli, M. D.
1795 Yale †George, Mr.
1795 Dart. Dudley, Mr.
1800 Bro. Nathaniel, Mr. at N. J. '03
1806 Yale William, Mr.
1810 Yale Walker
1822 Yale *John*
1824 Yale —Ambrose, Mr.
1829 Yale George T.

Tolefree

1828 Yale Robert, Mr. '32

Tolles

1831 Dart. —Nathaniel, M. D.

Tolman

1806 Dart. *Samuel H.*, Mr., M. D.
1811 Bro. Thomas, Mr., and at Harv. '22

Tomlinson

1744 Yale Agur, Mr.
1765 Yale Hezekiah, Mr.
1780 Yale Jabez H.
1781 Yale *Daniel*, Mr.
1785 Yale Abraham
1788 Yale Zachariah
1798 Wms. David
1801 Wms. Daniel
1802 Yale ‖*Gideon*, Mr. '08, LL. D. at
1804 Yale Agur [Wash., Sen in Cong.
1805 Yale Zachariah
1807 Yale John L.
1828 Yale Henry A., M. D.
1834 Yale George

Tompkins

1795 Bro. —*Isaac*, Mr.
1824 Bro. Silas, Mr.
1828 Harv. —Silas, Mr., M. D.

Tompson

1653 Harv. William
1662 Harv. Benjamin
1684 Harv. *Edward*
1710 Harv. *Samuel*, Mr.
1718 Harv. *William*, Mr.
1765 Harv. *John*, Mr.
1826 Bow. —Greenfield P., M. D.
1833 Bow. —Theophilus, M. D.

Tomson

1796 Dart. Caleb

Topham

1749 Yale Josiah

Toplady

1773 Bro. —Augustus M., Mr. at Dub.

Topliff

1756 Yale Jerome
1795 Harv. Samuel, Mr. '99
1825 Yale *Stephen*, Mr.

Toppan

1691 Harv. *Christopher*, Mr.
1720 Harv. Edmund, Mr.
1722 Harv. Bezaleel, Mr.
1757 Harv. Thomas
1758 Harv. *Amos*, Mr.
1796 Harv. Edmund, Mr.

Torrey

1698 Harv. Josiah, Mr.
1728 Harv. *Joseph*, Mr.
1741 Harv. Josiah, Mr.
1801 Dart. —Augustus, M. B.
1805 Dart. —Erastus, M. D.
1806 Harv. *William T.*, Mr.
1808 Harv. John, Mr.
1814 Harv. Charles
1816 Dart. *Joseph*, Mr., Prof. at Ver.
1816 Bro. Joseph W., Mr.
1816 Bro. *Reuben*, Mr.
1819 Bro. David, M. D.
1822 Harv. Ebenezer, Mr.
1823 Yale —John, Mr., M. D. at Wms. '25,
1824 Harv. Augustus, M. D. [Prof. at N. Y.
1827 Dart. Erastus C., Mr., M. D. at Bow.
1833 Harv. Rufus C. ['30
1833 Harv. Henry W.
1833 Yale Charles T.

Totten

1829 Bro. —Joseph G., Mr.

Toulmin

1769 Bro. —*Joshua*, Mr., D. D. at Harv. '95

Tousey

1707 Yale *Thomas*
1785 Yale Thomas

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1825 Ver. —Lazarus, M. D.

Tower

1800 Bro. Levi, Mr.
1801 Bro. Gad
1806 Harv. Benjamin H.
1828 Mid. David B., Mr.
1830 Harv. Charlemagne

Towle

1830 Bow. —Nathaniel C., M. D.

Towne

1805 Mid. Salem, Mr.
1812 Mid. *Josiah*, Mr. at Dart. '15
1825 Yale —Ithiel, Mr.
1825 Amh. William M.
1827 Yale *Joseph H.*

Towner

1797 Wms. Homer
1823 Ver. James

Townsend

1692 Harv. James
1693 Harv. Penn
1716 Harv. *Jonathan*, Mr.
1727 Harv. Nathan, Mr.
1735 Harv. *Solomon*, Mr.
1741 Harv. *Jonathan*, Mr.
1741 Harv. William B., Mr.
1750 Yale Platt, Mr.
1770 Harv. David, Mr., M. D.
1779 Yale William, Mr.
1779 Yale Jeremiah, Mr.
1783 Harv. Horatio, Mr.
1790 Yale *Jesse*
1799 Harv. David, Mr.
1802 Harv. Alexander
1805 Wms. Absalom
1809 Harv. David S., Mr.
1810 Harv. Charles
1811 Harv. Solomon D., Mr. '15, M. D.
1814 Bro. Shearjashub B., Mr., Tutor
1820 Harv. Horatio, Mr.
1822 Yale Isaac H., Mr.
1825 Mid. —*Micajah*, Mr.
1828 Yale Daniel J.
1828 Wat. Manly B.
1829 Harv. Samuel R.
1830 Wms. Rufus M.
1833 Wms. Martin J.

Towson

1818 Bro. —Nathan, Mr.

Tozier

1819 Dart. —Joseph, M. D.

Tracy

1738 Yale Elisha, Mr.
1744 Yale Samuel, Mr.
1769 Harv. Nathaniel, Mr., and at N. J. '73
1792 Dart. —Stephen, N. J. '70, Mr.
1771 Harv. John
1777 Yale Daniel, Mr.
1778 Yale ‖URIAH, Mr., Sen. in Cong.
1789 Yale ‖Uri
1795 Yale Thomas
1796 Yale Fanning, Mr.
1806 Yale ‖Phineas L.
1806 Harv. *Thomas*, Mr. '16
1814 Dart. *Joseph*, Mr.
1816 Yale —Richard, M. D.
1819 Dart. Ebenezer C., Mr., Tutor
1823 Wms. *Solomon J.*, Mr.
1826 Wms. *Caleb B.*
1827 Wms. George H., Mr.
1829 Dart. *Ira*, Mr.
1832 Dart. Calvin
1832 Yale Charles
1832 Wat. —*Oren*, Mr.
1834 Dart. Levi N.

Traill

1777 Harv. William

Train

1805 Harv. *Charles*, Mr.
1825 Amh. *Asa*
1827 Yale Elijah N., Mr.

Trapier

1790 Harv. Paul, Mr.
1824 Yale William H.
1825 Harv. *Paul*

Trask

1742 Harv. *Nathaniel*, Mr.
1814 Harv. —Israel E., Mr.
1815 Dart. —Benjamin, M. D.
1826 Bow. *George*

Traver

1833 Wms. Albert

Treadway

1759 Yale *James*, Mr.

Treadwell

1754 Harv. Daniel, Mr., Prof. at Columb.
1758 Harv. *John*, Mr.
1760 Yale *Agur*, Mr.
1767 Yale *John, Mr., LL. D., Gov. of Conn.
1788 Harv. John D., Mr., M. D.
1825 Harv. John G., Mr., M. D.
1829 Harv. —Daniel, Mr.

Treat

1669 Harv. *Samuel*, Mr.
1694 Harv. *Salmon*, Mr. at Yale 1702
1718 Yale Robert, Mr., Tutor
1719 Yale Richard, Mr.
1722 Yale Charles, Mr.
1725 Yale *Richard*, Mr., D. D.
1734 Yale Samuel, Mr.
1759 Yale Bethuel, Mr.
1810 Yale *Joseph*, Mr.
1824 Yale Selah B.
1832 Harv. James A.

Trecothick

1773 Harv. James, Mr.

Tremaine

1834 Harv. —Edward T., M. D.

Trescott

1802 Yale William

Trevett

1804 Harv. Samuel R., Mr., M. D.
1808 Harv. Robert W., Mr.
1830 Dart. —William, M. D.

Trimble

1777 Dart. George

Tripp

1822 Wat. Ephraim, Mr., Tutor
1825 Wat. —*John*, Mr.
1829 Wat. Leander S., Mr., M. D. at Bow. ['34

Trott

1730 Harv. Lemuel

Trowbridge

1710 Harv. *Caleb*, Mr.
1725 Yale Daniel
1728 Harv. †Edmund
1763 Yale Joseph, Mr.

True

1750 Harv. Henry, Mr.
1780 Harv. James
1796 Dart. *Henry*
1806 Dart. John
1832 Harv. Charles K.
1832 Bow. Henry A.

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Trumbull
1727 Harv. †*Jonathan, Mr., LL. D., Gov. of
1735 Yale *John*, Mr. [Conn.
1756 Harv. Joseph, Mr.
1759 Harv. *JONATHAN, Mr., LL. D., Sen. [in Cong. and Gov. of Conn.
1759 Yale *Benjamin*, Mr., D. D.
1767 Yale †John, Mr., Tut., LL. D.
1773 Harv. John
1774 Harv. Timothy
1790 Yale Benjamin
1801 Yale Joseph
1806 Yale Leverett H.
1807 Yale Jonathan G. W.

Tryon
1769 Yale Simeon, Mr.

Tucke
1723 Harv. *John*, Mr.
1758 Harv. *John*, Mr.

Tucker
1741 Harv. *John*, Mr., D. D.
1744 Harv. *Nathaniel*
1774 Harv. John, Mr.
1778 Harv. Jesse
1779 Harv. Barnard
1782 Harv. *Jedidiah*, Mr.
1783 Harv. *Ebenezer*, Mr.
1791 Harv. Ichabod, Mr., and at Yale 1804, [and at Bow. 1806
1796 Yale John H., Mr. at Camb.
1800 Bro. John, Mr.
1807 Yale *James W.*, Mr.
1820 Harv. Gideon
1821 Harv. Benjamin, Mr.
1821 Bro. Simeon, Mr., M. D. at Harv. '24
1822 Wms. George J., Mr.
1824 Harv. Charles C. C.
1825 Dart. —Josiah, M. D.
1831 Wms. —*Mark*, D. D., Mr. at Union
1832 Harv. Alanson
1833 Harv. Nathaniel S.
1833 Yale Joshua T.
1834 Harv. —Henricus, M. D.

Tuckerman
1798 Harv. *Joseph*, Mr., D. D.

Tudor
1728 Yale *Samuel*, Mr.
1750 Yale Elihu, Mr., M. D. at Dart. '90
1769 Harv. William, Mr.
1796 Harv. William, Mr.
1800 Harv. John H.
1803 Dart. —Edward, M. B.
1810 Harv. Henry J., Mr.
1820 Yale William W.
1821 Mid. —Edward, M. D.
1824 Harv. Henry S.

Tufts
1701 Harv. Thomas, Mr.
1708 Harv. *John*, Mr.
1724 Harv. Simon, Mr.
1732 Harv. Thomas, Mr.
1736 Harv. *Joshua*, Mr.
1744 Harv. Simon, Mr.
1749 Harv. Cotton, Mr.
1767 Harv. Simon, Mr.
1777 Harv. Cotton, Mr.
1789 Harv. Cotton, Mr.
1789 Bro. *James*
1790 Harv. Abijah, Mr.
1794 Harv. Hall, Mr.
1807 Harv. Joseph, Mr.
1818 Harv. George A.
1827 Harv. Marshall

Tuller
1774 Yale *David*, Mr.
1777 Yale *Martin*, Mr. at Dart. '98

Tully
1806 Yale William, M. D.

Tupper
1812 Ver. Samuel H., Mr. at Mid. '15

Turck
1824 Wms. —Matthew, M. D.

Turell
1821 Harv. *Ebenezer*, Mr.
1745 Harv. Samuel, Mr.

Turnbull
1797 Harv. Robert
1821 Harv. Andrew

Turner
1718 Harv. *David*, Mr.
1720 Yale Daniel, Mr.
1752 Harv. *Charles*, Mr.
1758 Yale *Caleb*, Mr.
1767 Harv. William, Mr.
1771 Harv. Edward K.
1788 Harv. Charles
1788 Bro. *John*
1791 Harv. Benjamin, Mr.
1798 Wms. *Nathaniel*, Mr.
1799 Bro. Daniel, Mr.
1813 Harv. Royal, Mr., and at Mid. '24
1815 Yale Thomas
1315 Bro. Charles
1818 Yale Edward, Mr., and at Mid. '26, [Prof. at Mid.
1819 Yale *William W.*, Mr., & at N. J. '21
1823 Yale William
1826 Harv. George F.
1827 Yale Asa, Mr.
1827 Wms. —Edward, M. D.
1830 Yale Henry
1830 Yale —Rufus, M. D.
1831 Bow. Lewis
1833 Yale Jonathan B., Prof. at Jackson- [ville Coll.

Turney
1810 Yale Samuel
1824 Bro. *John P.*

Turrill
1816 Mid. Joel

Tuthill
1745 Yale Samuel
1814 Yale Cornelius, Mr.

Tuttle
1743 Harv. Jacob, Mr.
1745 Yale *Moses*, Mr.
1757 Harv. Samuel, Mr. '63
1757 Harv. Samson, Mr. '63
1763 Yale Nathan
1784 Yale Andrew, Mr.
1796 Harv. John L., Mr.
1808 Yale *Timothy*, Mr.
1818 Mid. Samuel
1825 Ver. Alexander T.
1827 Mid. Amos
1830 Yale —John T., M. D.
1833 Amh. Anson Y.

Tweedy
1831 Yale —Edwin A., M. D.
1834 Yale J. H.

Twilight
1823 Mid. *Alexander*

Twining
1795 Yale Stephen, Mr.
1814 Wms. Thomas

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1820 Yale Alexander C., Mr., Tutor
1825 Yale *William*, Mr.

Twitchell

1802 Dart. Amos, Mr., M. D.

Tyler

1750 Harv. Thomas, Mr., and at Yale
1733 Harv. William, Mr.
1738 Harv. *Andrew*, Mr.
1743 Harv. Royall, Mr., and at Yale '50
1765 Yale *John*, Mr. at Columb.
1771 Harv. Daniel, Mr.
1776 Harv. Dean
1776 Harv. †Royall, and at Yale, Mr.
1779 Harv. Nathan
1780 Yale *Lemuel*, Mr.
1783 Bro. Othniel, Mr.
1786 Harv. John E., Mr. at Yale '92
1787 Yale Calvin
1788 Dart. Royal, Mr., and at Yale '92
1794 Yale Daniel P.
1804 Yale *Bennet*, Mr., D. D. at Mid. '23, [Pres. of Dart.
1808 Yale Septimus, Mr., '13
1809 Bro. *William*, Mr.
1811 Ver. Timothy
1819 Bro. —Royal, M. D.
1820 Bro. Samuel L.
1823 Bro. *Joseph P.*
1825 Yale *Edward R.*
1827 Wms. —William H., M. D.
1829 Yale Joseph D.
1830 Amh. William S., Mr., Tutor
1830 Yale —Daniel, M. D.
1831 Dart. John E.
1831 Amh. Wellington H.
1831 Wat. —Berkely O., M. D.
1832 Dart. —Latimer, M. D.

Tyley

1733 Harv. Samuel, Mr.

Tyng

1691 Harv. John, Mr.
1712 Harv. Eleazar, Mr.
1725 Harv. John, Mr.
1781 Harv. Dudley A., Mr., LL. D., Mr. at [Dart. '94
1817 Harv. *Stephen H.*, Mr., Prof. at Jeff.
1822 Harv. George
1827 Bow. *James H.*

Udall

1830 Yale Richard A.

Ufford

1806 Yale *Hezekiah G.*, Mr. '20

Ullman

1829 Yale Daniel

Underwood

1735 Harv. Joseph, Mr.
1788 Harv. *Nathan*, Mr.
1798 Bro. *Alvan*, Mr.
1815 Harv. Jonas, M. D. at Penn.
1824 Dart. Abel

Upham

1734 Harv. *Edward*, Mr., and at Bro. '69
1744 Harv. *Caleb*, Mr.
1763 Harv. †Joshua, Mr., and at Yale '65
1768 Harv. *Timothy*, Mr.
1776 Harv. Benjamin A., Mr.
1785 Harv. Jabez, '06
1789 Harv. George B., Mr.
1801 Dart. Samuel
1818 Dart. *Thomas C.*, Mr., Prof. at Bow.
1819 Harv. Henry, Mr.
1820 Dart. †Nathaniel G., Mr.
1821 Harv. *Charles W.*, Mr.
1834 Dart. —Alfred, M. D.

Upson

1776 Yale *Benoni*, D. D.
1804 Yale Stephen

Upton

1797 Harv. Daniel P.
1802 Harv. Elias
1832 Harv. —Wheelock S., LL. B.
1834 Bow. Charles H.

Urwich

1832 Dart. —*William*, D. D.

Usher

1719 Harv. *John*
1743 Harv. *John*, Mr., and at Bro. '94
1753 Yale James, Mr.

Ustick

1771 Bro. *Thomas*, Mr.

Utley

1804 Dart. Horace, Mr.
1818 Bro. Azel, Mr.

Vail

1808 Mid. Joshua Y., Mr. at Ver. '12
1824 Yale —*Herman L.*, Mr.
1831 Wash. Thomas H.

Vaill

1778 Dart. *Joseph*, Mr.
1806 Yale *William F.*, Mr.
1811 Yale *Joseph*, Mr.

Valentine

1805 Bro. James
1832 Harv. John W.

Valnais

1779 Harv. —Joseph De, LL. D.

Van Benthuysen

1815 Yale Jacob

Van Buren

1828 Yale John

Vance

1818 Bow. James P., Mr.
1819 Harv. —William, M. D.
1832 Wms. Joseph

Van De Marck

1832 Wms. —Laurentius Van K., M. D.

Van Den Bergh

1811 Wms. Abraham L.

Vandenheuvel

1804 Yale Jacob, Mr.

Vanderbilt

1804 Yale Jeremiah

Vanderburg

1826 Yale —Foederatus, M. D.

Van der Kemp

1820 Harv. —Francis A., LL. D.

Vandeursen

1801 Yale William, Mr. '10

Van Deren

1822 Mid. *John L.*

Van Dyck

1826 Amh. *John B.*, Mr.
1830 Amh. *Laurence H.*

Van Dyke

1829 Yale Alfred W.

Van Flamen

1760 Yale Peter, Mr.

Van Horn

1749 Yale John, Mr.
1774 Bro. —*William*, Mr.

Van Horne

1744 Harv. John

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Van Matre
1820 Yale Daniel

Van Ness
1825 Ver. James
1825 Dart. —*Cornelius P., LL.D., Gov. of Ver.

Van Rensselaer
1763 Yale Stephen, Mr.
1782 Harv. John J.
1782 Harv. Stephen, LL. D. at Yale 1822
1786 Yale Jacob R.
1803 Wms. Philip P.
1813 Yale Jeremiah, Mr.
1824 Yale William P., Mr.
1824 Mid. —Jeremiah, M. D.
1826 Yale Philip S., Mr. '30
1827 Yale Cortlandt, Mr.

Van Santwood
1833 Yale Cornelius

Van Wyck
1824 Yale William, Mr.

Van Zandt
1829 Wash. Washington

Varney
1725 Harv. *James*, Mr.
1824 Dart. —Isaac, M. D.
1827 Dart. —Ezekiel, M. D.

Varnum
1769 Bro. ‖James M., Mr.
1798 Harv. ‖John, Mr. 1807

Vass
1821 Yale Edmund B., Mr.

Vassall
1695 Harv. Samuel
1728 Harv. Lewis
1732 Harv. John, Mr.
1733 Harv. William, Mr.
1757 Harv. John, Mr.
1760 Harv. Lewis, Mr.
1771 Harv. William, Mr.

Vaughan
1696 Harv. George, Mr., Lieut. Gov. of N.H.
1722 Harv. William, Mr.
1807 Harv. —Benjamin, LL. D., & at Bow. '12
1815 Bow. *John A.*
1818 Yale Henry

Vaux
1806 Yale —George, Mr.

Veazie
1693 Harv. *William*, Mr. at Oxf.
1700 Harv. John, Mr.
1736 Harv. *Samuel*, Mr.
1800 Harv. *Samuel*, Mr.

Vergnies
1817 Harv. —Francis, Mr., M. D., LL. D.

Verme
1783 Yale —Francis dal, LL. D.

Vermilye
1830 Yale —John, M. D.

Vernon
1780 Harv. Fortescue
1816 Bro. *Thomas*, Mr.

Verplank
1823 Yale William G.
1823 Yale James De L., Mr.

Viets
1758 Yale *Roger*

Vinal
1739 Harv. *William*, Mr.
1751 Harv. Jonathan, Mr.
1771 Harv. William

Vincent
1781 Dart. Lewis *(Indian)*

Vinton
1795 Harv. Benjamin, Mr.
1814 Wms. ‖Samuel F.
1827 Bro. —John, Mr.
1823 Dart. *John A.*
1828 Yale —Alexander H., M. D.

Voris
1830 Wms. —Edgar W., M. D.

Vosburgh
1811 Wms. Abraham

Vose
1787 Harv. Solomon, Mr. '91
1790 Harv. ‖Roger
1795 Dart. John, Mr.
1817 Dart. Francis
1822 Bow. Richard H., Mr.
1822 Harv. Frederick, Mr.
1823 Bow. —Samuel, Mr.
1825 Bow. Edward J., Mr.

Wade
1693 Harv. *John*, Mr.
1800 Yale Giles
1822 Harv. Henry S., Mr., M. D.
1825 Bro. *Benjamin C.*
1830 Amh. John

Wadhams
1762 Yale Solomon, Mr.

Wadsworth
1690 Harv. *Benjamin*, Mr., Pres.
1708 Harv. Recompence, Mr.
1723 Harv. *John*, Mr.
1726 Yale *Daniel*, Mr.
1748 Yale ‖James, Mr.
1762 Harv. John, Mr., Tut.
1766 Yale Joseph B.
1769 Harv. Benjamin, Mr., D. D.
1769 Harv. ‖Peleg, Mr.
1785 Yale Decius, Mr.
1787 Yale James
1793 Bro. *Lemuel*, Mr.
1792 Dart. —‖Jeremiah, Mr., and at Yale '96
1800 Harv. John
1802 Wms. John, and at Yale '03
1814 Bro. John A., Mr., M. D.
1827 Bro. Charles

Wagner
1812 Yale John, Mr., M. D., Prof. Charleston Coll. S. C.

Waight
1818 Harv. Robert

Wainwright
1686 Harv. Francis
1707 Harv. Francis, Mr.
1709 Harv. John, Mr.
1711 Harv. John, Mr.
1734 Harv. John, Mr.
1742 Harv. John, Mr.
1812 Harv. *Jonathan M.*, Mr., D. D. at Columb.

Wait
1782 Yale Ezra
1809 Yale Henry W.
1809 Bro. Oliver
1810 Bro. Francis D., Mr., M. D. at Penn.
1811 Ver. Luther

Waite
1811 Dart. Calvin, Mr., and at Yale '16
1822 Wat. Samuel, Mr., Tut. at Col.
1829 Harv. *Joriah K.*

Wakefield
1830 Bro. Albert G.

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1832 Amh. Horace P.

Wakelee

1784 Yale James

Wakeman

1697 Harv. *Jabez*
1720 Yale Ebenezer, Mr.
1738 Yale Stephen, Mr.
1759 Yale Gideon
1799 Yale Thaddeus B.

Walbridge

1791 Dart. John, Mr.
1800 Wms. Ebenezer
1806 Dart. Levi
1826 Yale —Ames, M. D.

Walcott

1819 Harv. Samuel B., Mr., Tut.
1824 Yale —George W., M. D.
1828 Yale —John A., M. D.

Walden

1799 Wms. Ebenezer

Waldo

1741 Harv. Joseph, Mr.
1743 Harv. Samuel, Mr.
1747 Harv. Francis, Mr.
1735 Dart. Calvin
1787 Harv. John J.
1788 Yale *Daniel*, Mr.
1790 Bro. John
1803 Dart. —*Nathan*, Mr.
1804 Wms. *Horatio*, Mr., Tut.
1818 Harv. John M.
1819 Yale Joseph J., M. D.
1825 Amh. *Horatio*
1831 Amh. *Seth H.*

Waldron

1712 Harv. Richard, Mr.
1717 Harv. *William*, Mr.
1738 Harv. Richard, Mr.
1830 Bow. Henry
1833 Dart. Edmund Q. S.

Wales

1726 Harv. *Atherton*, Mr.
1727 Yale *Eleazar*, Mr.
1728 Harv. *John*, Mr.
1753 Yale Eleazar, Mr., and at Dart. '79
1767 Yale *Samuel*, Mr., Tut., Prof., D. D., [and at N. J. '84
1768 Harv. Ephraim, Mr. '74
1793 Yale Isaac M.
1795 Harv. Thomas B., Mr.
1801 Yale John, Mr.
1807 Yale Leonard E., Mr.
1820 Mid. Joseph N.
1823 Dart. —‖George E., Mr., and at Ver. '25
1824 Mid. Bradford L., Mr., M. D. at Harv. '28
1824 Mid. —Jonathan, Mr., (perh.) M. D. at [Wat. '32
1828 Yale —Bradford L., Mr., M. D.

Walker

1725 Harv. *Timothy*, Mr.
1730 Yale †Robert, Mr.
1756 Harv. Timothy, Mr.
1757 Harv. Edward, and at Yale
1765 Yale Robert, Mr.
1766 Yale William
1774 Yale Joseph, Mr.
1789 Harv. Charles, Mr.
1790 Harv. Samuel
1790 Bro. Phineas
1794 Dart. Lovell
1798 Wms. William P., Mr.
1802 Dart. *Samuel*
1803 Bro. *Elnathan*
1804 Dart. James, Mr.
1805 Bro. Bolling M.
1808 Dart. *John*, Mr.
1814 Harv. William J., Mr., M. D.
1814 Harv. Julius H., Mr.
1814 Harv. *James*, Mr.
1818 Harv. Charles
1818 Bow. *Joseph*, Mr.
1821 Dart. William L.
1823 Dart. *Charles*, Mr.
1823 Dart. Cornelius
1824 Yale Charles
1825 Dart. —*Charles*, Mr., and at Mid. '25
1825 Harv. George A. B.
1825 Harv. Sears C.
1826 Harv. Timothy, Mr.
1826 Harv. —Charles, M. D.
1827 Yale Willard H., Mr.
1829 Dart. Silas C.
1829 Yale Henry A.
1831 Dart. Moses W.
1830 Harv. Henry A.
1832 Harv. Joseph B.

Wall

1814 Mid. *Spencer*
1834 Wms. —Amos, M. D.

Wallace

1808 Dart. John
1811 Dart. Elisha F., and at Yale
1824 Dart. Cranmore
1827 Wash. —James S.
1834 Dart. —Franklin, M. D.

Wallack

1807 Harv. —Richard, Mr.

Wallcut

1817 Harv. *Robert F.*, Mr.

Waller

1834 Wms. David J.

Walley

1734 Harv. *John*, Mr.
1826 Harv. Samuel H., and at Yale '26

Wallin

1770 Bro. —*Benjamin*, Mr.

Wallingford

1795 Harv. George W.

Wallis

1791 Dart. *Hugh*, Mr.
1832 Yale John S.

Waln

1831 Yale Edward

Walsh

1803 Harv. —Michael, Mr.
1814 Harv. John, Mr.
1816 Yale John S., Mr. '20
1819 Harv. —Robert, Mr., LL. D.
1827 Yale Charles

Walter

1684 Harv. *Nehemiah*, Mr.
1711 Harv. Increase, Mr.
1743 Harv. *Thomas*, Mr.
1729 Harv. *Nathaniel*, Mr.
1756 Harv. *William*, Mr., D. D. at Aberd.
1800 Yale Joel, Mr.
1817 Harv. Lynde M., Mr.
1818 Bow. William B., Mr.
1828 Wash. William H.

Walton

1720 Yale John
1729 Harv. Benjamin
1791 Harv. John, Mr., M. D.
1822 Dart. —Benjamin, M. D.

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Walver
1647 Harv. *Abraham*

Wanton
1751 Harv. Joseph, Mr., and at Bro. '69, Lt. [Gov. of R. I.

Ward
1645 Harv. James, M. B. at Oxf.
1719 Harv. *Robert*, Mr.
1727 Yale *Edmund*, Mr.
1733 Harv. Thomas, Mr.
1736 Harv. Enoch, Mr.
1748 Harv. ‖Artemas, Mr.
1763 Harv. *Ephraim*, Mr.
1765 Harv. Nathaniel, Mr.
1766 Yale *James*, Mr.
1769 Bro. —Henry, Mr.
1771 Bro. Samuel, Mr., and at Yale '87
1783 Harv. ‖Artemas, Mr.
1791 Harv. Henry D., Mr.
1791 Dart. —*Nathan*, Mr.
1792 Dart. William, Mr.
1792 Dart. *Jonathan*, Mr.
1808 Harv. Andrew H., Mr.
1809 Yale Samuel D.
1816 Harv. Artemas H., Mr.
1816 Harv. Henry D., Mr.
1816 Harv. William, Mr.
1817 Bro. William
1819 Yale Henry D. A., Mr.
1822 Dart. *Jonathan*
1823 Bow. —Malthus A., M. D.
1825 Yale Isaac M.
1825 Dart. *Milton*, Mr., M. D.
1826 Dart. *James W.*, Mr.
1827 Wms. —Comfort I., M. D.
1829 Harv. Joshua H., LL. B.
1831 Bow. Ethan A., M. D.
1831 Amh. Eliab
1832 Bow. Nathan, M. D.

Wardlaw
1818 Yale —*Ralph*, D. D.

Wardwell
1811 Bro. Daniel
1813 Dart. Joseph

Ware
1785 Harv. *Henry*, Mr., Prof., D. D.
1790 Harv. Jonathan, Mr.
1797 Bro. Jairus, Mr.
1804 Harv. Ashur, Mr., Tut., Prof.
1808 Wms. *Samuel*
1812 Harv. *Henry*, Mr., Prof., D. D.
1813 Harv. John, Mr., Prof., M. D.
1816 Harv. *William*, Mr.
1821 Bro. —Jonathan, M. D.
1821 Mid. *Avery L.*, Mr.
1824 Amh. *Joseph K.*
1834 Harv. Charles E.

Warland
1770 Harv. Owen, Mr.
1786 Harv. John
1804 Harv. Owen, Mr., and at Bow. '06
1827 Harv. John H.
1832 Harv. William
1832 Harv. Theodore

Warner
1748 Yale Noadiah
1754 Harv. William, Mr.
1758 Yale Seth
1759 Yale *Noadiah*, Mr.
1782 Yale Selden, Mr. '86
1783 Yale John, Mr.
1792 Dart. Samuel
1804 Yale John C., Mr. '08
1807 Yale Curtis
1807 Yale Ely, Mr.
1812 Yale Andrew F., Mr.
1814 Ver. Almon
1815 Wms. *Aaron*
1815 Harv. William A., Mr.
1817 Yale Richard, M. D.
1826 Yale Wyllis, Mr., Tutor
1827 Wms. —Ebenezer, M. D.
1827 Bro. Noah
1829 Wms. Sidney
1829 Amh. *James F.*
1832 Yale Isaac W.
1833 Wms. Abner B.

Warren
1725 Harv. *John*, Mr.
1745 Harv. James, Mr.
1759 Harv. Joseph, Mr.
1760 Harv. John, Mr.
1771 Harv. John, Mr., M. D., Prof.
1776 Harv. James, Mr.
1782 Harv. Charles
1784 Harv. *Moses*, Mr. '88
1786 Harv. Joseph
1790 Harv. *Joseph*, Mr. '96
1794 Bro. Daniel
1795 Harv. *Silas*
1797 Harv. John C., Mr., M. D., Prof.
1800 Harv. Ebenezer T., Mr.
1800 Dart. *William*
1805 Harv. Isaac, Mr.
1808 Mid. *Edward*, Mr.
1811 Wms. Moses
1813 Harv. Winslow, Mr. '17, M. D. at Penn.
1813 Harv. Henry, Mr.
1815 Harv. Pelham W., Mr.
1815 Bro. John B., Mr.
1816 Bro. Samuel S., Mr.
1817 Harv. George G., Mr.
1817 Harv. Charles H., Mr.
1820 Dart. —John P., M. D.
1826 Harv. Edward, Mr., M. D.
1826 Bro. *Charles J.*
1826 Mid. William Y., and at Yale
1829 Bow. —John, M. D.
1829 Harv. —Samuel, M. D.
1830 Harv. George W., Mr.
1832 Harv. James S.
1832 Harv. —Jonathan M., M. D.
1832 Bow. —Moses R., M. D.
1832 Wash. Joseph H.
1834 Wash. William H.
1834 Harv. Charles N.

Warriner
1830 Amh. Francis

Washburn
1786 Dart. *Azel*, Mr.
1789 Harv. James, Mr. 1815
1789 Bro. —Seth, Mr.
1793 Yale *Joseph*, Mr.
1801 Bro. Philo H., Mr.
1808 Dart. Reuben, Mr.
1814 Bro. Reuel, Mr.
1815 Mid. *Ebenezer*
1816 Harv. William R. P., LL. B.
1817 Ver. Cephas
1817 Harv. —Seth, M. D.
1817 Wms. Emory, Mr.
1819 Mid. Daniel
1820 Bro. Charles
1820 Ver. Royal
1821 Dart. Joseph S.
1825 Mid. Asahel C., Mr.
1826 Yale Elizur T., Mr.
1826 Bro. Lewis
1833 Bow. —Lewis, M. D.

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1833 Dart. —Nahum, M. D.

Washington

1776 Harv. —GEORGE, LL. D., and at Yale ['81, at Bro. '90, at Penn., &c., Pres. of U. S.

1827 Harv. —†Bushrod, N. J. '03, LL. D., [& at N. J. and Penn., Judge

1834 Yale William H. [of S. C. of U. S.

Wasson

1814 Yale George A.

Waterbury

1822 Yale *Jared B.*

Waterhouse

1774 Harv. —Benjamin, M. D., Prof.

1810 Harv. Andrew O., and at Bro. '11

1811 Harv. John F., and at Bro. '12, M. D. [at Penn.

1817 Harv. *Benjamin*, LL. D. at Glasgow

1830 Bow. —Isaac, M. D.

Waterman

1759 Yale *Simon*, Mr.

1763 Harv. Samuel

1789 Harv. Foster, Mr., Tutor

1791 Yale *Elijah*, Mr. 1811

1792 Dart. Silas

1798 Bro. Silvanus

1799 Harv. *Jotham*

1802 Bro. Richard, Mr.

1806 Yale Thomas

1822 Yale *Thomas T.*, Mr.

1824 Bro. William H.

1826 Dart. Thomas B.

Waters

1774 Dart. *Cornelius*, Mr., and at Harv. '88

1790 Harv. Josiah, Mr.

1793 Dart. *Isaiah*

1811 Yale *Francis*, Mr., Pres. of Wash.

1816 Harv. Joseph G., Mr. [Coll. Md.

1829 Yale Asa

1831 Amh. George

Waties

1829 Wash. Julius P.

Watkins

1737 Yale *Hezekiah*, Mr.

1824 Mid. *Ralden A.*

1831 Wat. —Willard A., M. D.

1832 Amh. Francis N.

Watrous

1789 Dart. Charles

1815 Mid. Daniel E.

1817 Mid. Charles

1818 Yale —John R., M. D.

Watson

1661 Harv. Caleb, Mr.

1735 Harv. John, Mr.

1751 Harv. William, Mr.

1764 Yale John

1766 Harv. John, Mr.

1771 Harv. Abraham, Mr.

1776 Yale James, Mr., Sen. in Cong.

1794 Bro. *Samuel*, Mr.

1797 Yale —*Richard*, D. D.

1800 Harv. Benjamin M., Mr.

1805 Harv. William

1814 Yale John, Mr. '25

1815 Harv. John L., Mr.

1818 Bro. William

1820 Harv. Adolphus E., Mr.

1823 Harv. Abraham A., Mr., M. D.

1823 Bro. William R.

1824 Harv. —Hiram, M. D.

1825 Bro. Samuel

1826 Wms. Henry P.

1828 Wash. Henry, and at Harv. '28

1829 Yale William

1833 Harv. Winslow M.

Watts

1738 Harv. Samuel, Mr. '42

1739 Harv. Richard, Mr.

1822 Harv. Francis O., Mr., and at Yale

Wayland

1822 Bro. —Francis, Union '13, Mr., Pres., [Mr., Tut., Prof., and D. D. [at Union, & D. D. at Harv. ['29

Weare

1735 Harv. †Meshech, Mr., Pres. of N. H.

1778 Harv. Nathaniel

Weaver

1827 Dart. —Noel, M. D.

Webb

1684 Harv. *Joseph*, Mr.

1708 Harv. *John*, Mr.

1715 Harv. *Benjamin*, Mr.

1715 Yale *Joseph*, Mr.

1725 Harv. *Nathan*, Mr.

1743 Harv. Benjamin, Mr. '51

1754 Harv. Jonathan, Mr.

1754 Harv. Nathan, Mr.

1757 Yale Nathaniel, Mr.

1779 Yale Samuel

1798 Bro. Conrad

1803 Bro. Christopher, Mr.

1805 Bro. Thomas D.

1809 Yale —Reynold, M. D.

1820 Yale —William, M. D.

1821 Bro. Thomas H., Mr., M. D. at Harv.

1822 Yale Isaac, Mr., Tutor ['24

1823 Harv. Stephen

1824 Harv. Stephen P.

1829 Bro. Quartus M.

Webber

1784 Harv. *Samuel*, Mr., Tutor, Prof., Pres., [D. D.

1792 Dart. *John*

1815 Harv. Samuel, Mr., M. D.

1830 Mid. —Sumner A., Mr.

Webster

1695 Harv. Nicholas

1736 Harv. Grant

1737 Harv. *Samuel*, Mr., D. D.

1738 Yale *Elisha*, Mr.

1741 Yale David, Mr.

1746 Yale *Pelatiah*, Mr.

1762 Harv. *Samuel*, Mr.

1769 Harv. *Nathaniel*, Mr.

1778 Yale Noah, Mr., LL. D. 1823, Mr. at

1778 Dart. John, Mr. [N. J. 1795

1792 Harv. Stephen P., Mr.

1798 Dart. *Josiah*, Mr.

1801 Dart. ‖Daniel, Mr., and at Harv. '04, [LL. D. at N. J. '18, at Dart. ['23, at Harv. '24, and at [Columb., Sen. in Cong.

1802 Yale Ira, Mr.

1804 Harv. Moses, Mr.

1804 Dart. Ezekiel, Mr.

1808 Dart. Samuel C., Mr.

1811 Harv. John W., Mr., M. D., Prof.

1812 Harv. Ezekiel

1813 Mid. Humphrey

1822 Wms. William H.

1822 Dart. William G., Mr.

1830 Dart. Charles C.

1831 Dart. John H.

1831 Yale Horatio B.

1832 Dart. John C.

1832 Dart. Joseph D.

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1833 Harv. Daniel F.

Weed

1783 Yale Stephen
1800 Harv. Samuel
1807 Harv. Jared
1813 Yale John W., Mr.
1813 Yale Samuel, Mr.
1825 Ver. *Ira M.*
1824 Wms. —George L., M. D.
1830 Yale William B.

Weeden

1813 Bro. Benjamin D.
1827 Bro. John H.

Weeks

1758 Harv. *Joshua W.*, Mr.
1772 Harv. Clement, Mr.
1775 Harv. William, Mr.
1795 Dart. *Holland*, Mr., and at Yale 1800
1806 Dart. William
1824 Ver. William W.
1826 Dart. William P.
1828 Wms. —*William R.*, N. J. '09, D. D.
1830 Dart. Charles M., Mr., M. D. at Bow. ['33

Weever

1829 Bow. —Constantine P., M. D.

Welch

1687 Harv. Nathaniel
1749 Yale *Daniel*, Mr.
1762 Yale *Whitman*, Mr.
1772 Yale *Moses C.*, Mr., and at Dart. '95,
1778 Yale John [D. D. at Dart.
1787 Harv. *Francis*, Mr.
1803 Harv. —*James*
1805 Yale William
1813 Yale Jonathan A.
1823 Yale —Benjamin, M. D.
1827 Yale William H.
1831 Wms. —Asa G., M. D.
1831 Wms. —James, M. D.
1833 Harv. Charles A.

Weld

1650 Harv. *Edmund*
1661 Harv. Daniel
1671 Harv. *Thomas*, Mr.
1701 Harv. Thomas, Mr.
1723 Harv. *Habijah*, Mr.
1723 Harv. *Thomas*, Mr.
1738 Harv. Thomas
1756 Harv. Eleazer, Mr. '61
1759 Yale *Ezra*, Mr.
1789 Harv. *Lewis*
1809 Dart. Elias
1811 Harv. Benjamin L., Mr.
1816 Harv. Charles
1818 Yale Lewis, Mr.
1822 Yale Charles H.
1823 Harv. Daniel
1825 Bow. Eugene, M. D. at N. Y.
1826 Harv. Stephen M., Mr.
1833 Harv. Christopher M.

Welles

1707 Yale *Samuel*, Mr.
1736 Yale David, Mr.
1739 Yale Solomon, Mr.
1744 Harv. Samuel, Mr.
1745 Harv. Arnold, Mr.
1753 Yale Gideon, Mr.
1775 Yale Roger
1775 Yale Benjamin, Mr.
1780 Harv. Arnold, Mr.
1782 Harv. John, Mr.
1783 Yale Samuel
1790 Harv. Samuel
1796 Harv. Samuel, Mr.
1800 Harv. Benjamin
1806 Yale Martin, Mr.
1827 Harv. Arnold F., Mr.
1830 Harv. Benjamin P., Mr.
1834 Yale Charles R.

Wellford

1828 Harv. William N.

Wellington

1727 Harv. Ebenezer, Mr.
1770 Harv. Palsgrave, Mr.
1802 Harv. *Charles*, Mr.
1806 Harv. Timothy, Mr., M. D.
1811 Dart. Edmund
1826 Wms. —Luke, M. D.
1832 Harv. William W.
1834 Harv. Hiram

Wells

1703 Harv. —*Thomas*, Mr.
1741 Yale *Noah*, Mr., Tut., D. D. at N. J. ['74
1751 Yale John, Mr., and at Harv.'56, Tut.
1760 Harv. Nathaniel, Mr.
1764 Harv. *Rufus*
1764 Yale Oliver, Mr.
1768 Yale Edmund
1774 Yale Thomas, Mr.
1779 Yale William, Mr.
1779 Yale George
1781 Yale Sylvester, M. D.
1784 Yale Roswell, Mr.
1795 Dart. *Nathaniel*, Mr.
1796 Harv. William, Mr., Tutor
1805 Wms. *Elijah G.*, Mr. at Yale '08
1809 Yale Gaylord
1810 Yale Ralph
1810 Dart. Daniel, Mr.
1813 Dart. Samuel, Mr. at Yale '20
1814 Dart. Samuel I., Mr.
1817 Dart. —Thomas, M. D.
1817 Harv. John D., Mr., M. D., Prof. at
1818 Harv. —*William*, D. D. [Bow. & Md.
1818 Wms. William
1823 Harv. *George W.*, Mr.
1823 Bow. —Ebenezer, M. D.
1825 Yale —Thomas I., M. D.
1827 Yale —Gershom, M. D.
1829 Yale Nathaniel
1829 Wms. —Ovid P., M. D.
1829 Wms. —John D., M.D., & at Harv., Prof. [at Bow. and Berks.
1830 Yale Thomas N.
1830 Wms. —David, M. D.
1832 Bow. —Theodore, M. D.
1833 Wat. —Samuel, Mr.
1834 Dart. —Phineas P., M. D.
1834 Harv. —William K., M. D.

Welman

1744 Harv. *James*, Mr., and at Dart. '92
1826 Wms. —Josiah, M. D.
1834 Dart. —John, M. D.

Welsh

1772 Harv. Thomas, M. D.
1774 Harv. Jacob
1798 Harv. Thomas, Mr.

Welsteed

1716 Harv. *William*, Mr.
1729 Harv. Henry, Mr.

Welton

1806 Yale Willard

Wendell

1733 Harv. Jacob, Mr.
1747 Harv. John M., Mr.

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1750 Harv. John, Mr., and at Yale '68, & at
1753 Harv. Oliver, Mr. [Dart. '73
1781 Harv. Edward, Mr.
1827 Bow. —Abraham, M. D.

Wensley

1684 Harv. Richard

Wentworth

1715 Harv. *Benning, Mr., Gov. of N. H.
1723 Harv. John, Mr.
1728 Harv. Samuel, Mr.
1755 Harv. *John, Mr., & at N. J. '63, LL.D.
[at Oxf., Aberd. and at Dart.
[73, Gov. of N. H. and Nova
[Scotia, Baronet
1758 Harv. Thomas, Mr.
1768 Harv. ‖John
1789 Dart. —Paul, LL. D.
1792 Harv. —Charles M., Mr. at Oxford

Wesson

1802 Wms. *William B.*

West

1730 Harv. *Thomas*, Mr.
1738 Yale Joshua, Mr.
1754 Harv. *Samuel*, Mr., D. D.
1755 Yale *Stephen*, Mr., D. D. at Dart. '92
1761 Harv. *Samuel*, Mr., D. D. at Dart. '98
1768 Harv. Benjamin, Mr.
1768 Yale Nathaniel, Mr.
1771 Harv. —Benjamin, Mr., and at Dart. '82,
[Prof. at Bro. & LL. D. '92
1774 Yale Jeremiah, Mr., M. D.
1788 Harv. Samuel, Mr.
1789 Dart. *Joel*
1792 Harv. Nathan P., Mr.
1807 Harv. Nathaniel, Mr.
1813 Harv. *John*, Mr. '17
1814 Harv. Edward
1823 Bow. —Eber, M. D.
1828 Bro. Samuel
1831 Harv. —Samuel, M. D.
1832 Harv. William H.
1833 Dart. Benjamin
1833 Dart. Samuel
1834 Harv. Nathaniel

Western

1828 Wms. —Nathan, M. D.

Weston

1783 Dart. *Hercules*
1793 Bro. Isaiah, Mr.
1795 Harv. *Daniel*, Mr. 1802
1802 Harv. Jonathan D., Mr. '28, & at Bow.
['20
1803 Dart. †Nathan, Mr., and at Bow. '07,
[LL. D., and at Wat.
1806 Dart. John, Mr., M. B.
1810 Bow. *James*, Mr.
1811 Harv. Hiram
1821 Ver. Edward
1826 Mid. —Roswell, Mr.
1829 Harv. Ezra, Mr., LL. B.
1831 Wms. Josiah D., M. D.
1832 Wms. William G.
1833 Bow. Nathan
1834 Bow. Daniel C.
1834 Bow. George M.

Wethrell

1832 Amh. Isaac

Wetmore

1714 Yale *James*, Mr.
1748 Yale *Izrahiah*, Mr.
1757 Yale *Noah*, Mr.
1770 Harv. William, Mr.
1778 Yale Ichabod, Mr.
1797 Harv. William, Mr.
1804 Yale Charles H.
1814 Harv. Thomas, Mr.
1815 Yale William C.

Weymouth

1831 Bow. Aurelius L.

Whately

1831 Harv. —*Richard*, D. D.

Wheatland

1816 Harv. Stephen
1818 Harv. Richard, Mr. '22
1819 Harv. Benjamin, Mr.
1824 Harv. George
1832 Harv. Henry

Wheaton

1769 Harv. *George*
1774 Harv. ‖Laban, Mr.
1782 Bro. Levi, Mr., M. D., Prof.
1791 Harv. Daniel, Mr.
1802 Bro. Henry, Mr., LL. D., Mr. at Harv.
1805 Yale *Salmon*, Mr. ['19
1812 Bro. *Joseph*, Mr., Tutor
1814 Yale *Nathaniel S.*, Mr., D. D. '33, &
[at Wat. '31, Pres. of Wash.
1814 Harv. George, Mr.
1817 Bro. Laban M., Mr.
1820 Bro. Henry N., and at Mid. '21, & at
1820 Bro. Horatio G. [Harv. '02
1820 Harv. Henry G., Mr.
1828 Amh. Christopher C.
1828 Bro. —Francis L., M. D.
1832 Wash. Theodore G.

Wheeler

1755 Harv. *William W.*, Mr.
1757 Harv. *Joseph*, Mr.
1763 Yale Truman
1771 Harv. Samuel, Mr.
1779 Yale William, Mr. '93
1785 Yale William
1803 Wms. *Russell*
1804 Ver. Justus P.
1804 Yale Amos H.
1806 Wms. —*Elijah*, Mr.
1807 Dart. George
1807 Bro. *Charles*, Mr., and at Bow. '08
1808 Yale Charles, Mr. '27
1810 Harv. Jonas
1810 Wms. *Abraham*, Mr.
1811 Dart. *Hosea*
1813 Dart. —Joseph, M. D.
1816 Dart. *John*, Mr., D. D. at Union, Pres.
1816 Yale Russell C. [of Ver.
1817 Dart. Artemas
1817 Dart. —John, M. D.
1820 Yale Gail F.
1820 Wms. Alvan, Mr., Tut., M. D.
1825 Wms. Josiah W.
1825 Yale —William, M. D.
1826 Harv. Increase S., Mr.
1827 Dart. David E.
1827 Wms. Amos D., Mr.
1827 Wms. —George W. P., M. D.
1830 Wms. —Elbridge G., M. D.
1830 Wms. —Lewis, M. D.
1831 Harv. Abner B., M. D.
1833 Yale Hiram

Wheelock

1733 Yale *Eleazar*, Mr., D. D. at Edin.,
[Pres. of Dart.
1765 Yale Ralph, Mr., and at Dart. '73
1771 Dart. John, Mr., Tutor, Prof., Pres.,
1776 Dart. Eleazar, Mr. [LL. D.
1776 Dart. James, Mr.
1789 Dart. Jotham, Mr.
1807 Dart. *James R.*, Mr.
1809 Ver. Stephen M., Mr. at Union '13

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1811 Bro. Peter, Mr.
1834 Bow. Albert T.

Wheelwright

1736 Harv. Jeremiah, Mr.
1745 Harv. John, Mr.
1811 Harv. Joseph, Mr., M. D.
1821 Bow. Isaac W., Mr.
1824 Harv. William W.

Whelpley

1790 Bro. —*Samuel*, Mr.
1807 Yale William A., Mr.
1823 Mid. —*Samuel W.*, Mr.

Whipple

1720 Harv. *Joseph*, Mr.
1749 Harv. William
1766 Harv. Oliver, Mr. '70, and at Dart. '73
1774 Harv. Bela
1779 Harv. *Enoch*, Mr. '83
1801 Wms. *Edwards*, Mr.
1802 Bro. John, Mr.
1805 Harv. William J.
1811 Dart. Solomon S., Mr.
1812 Dart. John
1814 Dart. —‖Thomas, M. D.
1818 Bro. —Shilometh S., M. D.
1827 Mid. Charles
1830 Mid. Francis P.
1831 Amh. Charles K.
1832 Dart. —Alonzo A., M. D.

Whitaker

1730 Harv. *Nathaniel*, Mr.
1780 Dart. —*Nathaniel*, N. J. '52, D. D., and
1797 Harv. *Jonathan*, Mr. [at N. J.
1801 Dart. Jabez B.
1820 Harv. Daniel K., Mr.

Whitcomb

1785 Dart. Chapman
1793 Harv. *Elihu*, Mr.
1813 Mid. *Luke*, Mr.
1826 Bow. —James B., M. D.

White

1646 Harv. *Nathaniel*, Mr.
1685 Harv. John, Mr.
1692 Harv. *Ebenezer*, Mr.
1698 Harv. *John*, Mr.
1704 Harv. *Ebenezer*, Mr.
1712 Harv. Edward, Mr.
1720 Harv. Timothy, Mr.
1720 Yale *Thomas*, Mr.
1722 Harv. Silvanus, Mr.
1722 Harv. Daniel
1725 Harv. Nathaniel, Mr.
1730 Yale *David*, Mr.
1731 Harv. Samuel, Mr.
1733 Harv. *Ebenezer*, Mr.
1733 Yale *Ebenezer*, Mr.
1736 Yale *Stephen*, Mr.
1738 Harv. Benjamin, Mr.
1740 Harv. Samuel, Mr.
1741 Harv. Samuel, Mr.
1744 Harv. Benjamin, Mr.
1751 Harv. John, Mr.
1759 Harv. Thomas W., Mr.
1759 Yale Lemuel, Mr.
1760 Yale Joseph M., Mr.
1760 Yale *Ebenezer R.*, Mr., Tutor
1763 Harv. Jonathan
1764 Yale Enoch, Mr.
1765 Harv. John, Mr.
1766 Yale Thomas P., Mr.
1771 Harv. John, Mr., and at Bro. '74
1772 Harv. Phillips
1774 Yale John, Mr.
1780 Harv. Jacob
1783 Yale Charles, Mr.
1786 Yale *Calvin*
1787 Harv. ‖Leonard, Mr., and at Bro. '92
1790 Dart. William P., Mr.
1795 Harv. —Jonathan, M. D.
1796 Dart. *Levi*
1797 Dart. Phineas, Mr.
1797 Dart. *Broughton*
1797 Harv. Daniel A., Mr., and at Yale 1804,
1800 Dart. Benjamin [Tutor
1805 Harv. *John*, Mr., and at Bow., Tut. at
1806 Dart. William [Bow.
1807 Dart. *Benjamin*, Mr.
1807 Wms. Julius
1810 Wms. John
1811 Harv. Benjamin A., Mr.
1812 Harv. Nathaniel W., Mr.
1812 Wms. Asaph
1812 Wms. *Henry*, Mr.
1812 Dart. Edwin A.
1812 Dart. Samuel, Mr.
1813 Dart. William, Mr., Tutor
1813 Bro. Earle P., Mr.
1815 Yale Frederick
1815 Yale Sims
1816 Dart. Allen
1816 Dart. Charles
1817 Harv. Aaron, Mr. '24
1817 Bro. *Elisha*, Mr.
1818 Dart. *Seneca*
1821 Dart. *Charles*, Mr.
1821 Yale Henry, Mr., Tutor
1822 Bow. John H.
1823 Yale Addison H.
1823 Bro. —John, M. D.
1824 Bro. Elihu
1824 Bro. William H., Mr.
1825 Amh. George, M. D. at Yale '28
1825 Amh. *Walter*, Mr.
1825 Yale Chester
1826 Yale —John B., M. D.
1826 Wms. William C.
1826 Wms. Henry
1827 Wms. *Alfred*, Mr.
1828 Wms. —Albert, M. D.
1828 Yale —Jabez L., M. D.
1828 Dart. *Morris E.*
1828 Bro. —Elihu, M. D.
1829 Wms. —Samuel, M. D.
1829 Wms. —Amos K., M. D.
1830 Dart. —Horatio, M. D.
1832 Yale —Roderick A., M. D.
1833 Harv. Joseph
1833 Amh. John F.
1834 Amh. James W.
1834 Amh. Robert M'R.
1834 Wms. —Newell, M. D.

Whitehead

1804 Yale Amos
1828 Yale Coburn

Whiting

1653 Harv. *John*, Mr.
1653 Harv. *Samuel*, Mr.
1657 Harv. *John*
1661 Harv. *Joseph*, Mr.
1685 Harv. *John*, Mr.
1690 Harv. Joseph, Mr.
1700 Harv. *John*, Mr., Tutor
1726 Yale John, Mr.
1740 Yale John, Mr., Tutor
1743 Yale Nathan, Mr.
1747 Yale Elisha, Mr.
1765 Yale Samuel
1769 Harv. *Samuel*, Mr.
1774 Yale John
1775 Harv. Thomas, Mr.
1777 Yale Nathan H., Mr.

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1780 Yale William J., Mr.
1790 Bro. Abijah, Mr.
1791 Harv. Calvin, Mr.
1795 Yale Elisha G.
1796 Bro. Nathan, Mr.
1799 Dart. Samuel, Mr.
1805 Dart. *Francis L.*, Mr.
1810 Bro. Daniel
1812 Bro. Amos
1812 Bro. Thaddeus
1814 Harv. Martin, Mr.
1816 Harv. Augustus, Mr., M. D.
1823 Yale Daniel W.
1823 Yale *Joseph*, Mr. '27
1824 Yale Spencer
1829 Yale Francis
1830 Yale —Samuel B., M. D.
1833 Harv. William
1833 Yale Alexander B.

Whitley

1813 Mid. Joseph

Whitlock

1798 Wms. *Henry*, Mr.

Whitman

1668 Harv. *Zechariah*
1696 Harv. *Samuel*, Mr.
1726 Yale *Elnathan*, Mr., Tutor
1735 Yale Samuel, Mr.
1772 Yale Jonas
1775 Harv. *Samuel*, Mr., and at Wms. '96
1779 Harv. *Levi*, Mr.
1779 Yale William, Mr.
1785 Harv. *Kilborn*, Mr.
1788 Bro. Benjamin, Mr.
1795 Bro. ‖Ezekiel
1800 Yale ‖Lemuel
1801 Wms. —Timothy, Mr.
1805 Harv. John
1805 Bro. Jared
1806 Bro. Noah, M. B. at Dart. '09
1807 Bro. Eliab
1807 Harv. Zechariah G., Mr.
1808 Harv. Levi, Mr., and at Bow. '18
1808 Harv. Isaac W.
1809 Harv. *Nathaniel*, Mr. '13, and at Bow.
1809 Bro. Daniel ['15, Tut. at Bow.
1815 Bro. Benjamin, Mr.
1816 Harv. —Josiah, M. D.
1818 Bro. John W.
1820 Mid. William E., and at Yale
1825 Harv. *Jason*, Mr.
1827 Harv. George H., Mr. '32
1828 Bro. —Seth S., Mr., A. B. at Ham.
1831 Harv. —Caleb S., M. D.

Whitmarsh

1723 Harv. Ezra, Mr.

Whitmore

1744 Harv. William, Mr.
1802 Dart. Samuel
1814 Bro. Benjamin
1833 Bow. Nathaniel M'L.

Whitney

1737 Harv. *Aaron*, Mr.
1752 Yale *Josiah*, Mr., D. D. at Harv. 1802
1758 Harv. Job
1759 Harv. *Phineas*, Mr.
1762 Harv. *Peter*, Mr.
1766 Harv. Elisha
1772 Harv. Paul, Mr. '82
1773 Harv. Abel, Mr. '77, and at Yale '81
1787 Harv. Richard, Mr. '92, & at Dart. '96
1791 Harv. *Peter*, Mr.
1792 Yale Eli, Mr.
1793 Harv. *Nicholas B.*, Mr.
1797 Dart. John
1803 Wms. James
1810 Wms. Abel, Mr.
1817 Mid. *Lyman*, Mr.
1817 Dart. Moses
1818 Harv. Simon, Mr., M. D.
1824 Harv. *George*, Mr.
1825 Bow. —Cephas, M. D.
1827 Harv. Josiah Q.
1828 Harv. Benjamin D.
1830 Wms. —Ephraim, M. D.
1830 Bow. —Lewis, M. D.
1830 Wms. Henry
1831 Amh. *John*
1831 Harv. Alexander
1831 Harv. Warren J.
1832 Wat. —David, M. D.
1833 Amh. Frederick A.
1833 Dart. Jonas

Whiton

1796 Dart. Tower
1805 Yale *John M.*, Mr.
1815 Dart. *Otis C.*, Mr.
1818 Wms. *John*

Whittelsey

1705 Yale *Samuel*, Mr.
1729 Yale *Samuel*, Mr., and at Harv., Tut.
1738 Yale *Chauncy*, Mr., Tutor
1764 Yale Samuel, Mr.
1764 Yale Chauncy
1773 Yale Newton, Mr.
1779 Yale Elisha, Mr.
1779 Yale Samuel, Mr.
1787 Yale Roger
1791 Yale John
1800 Yale Chauncy, Mr.
1803 Yale *Samuel*, Mr.
1811 Yale Elisha D., Mr.
1816 Yale William A.
1816 Yale Luman
1817 Yale Thomas T., Mr.
1818 Yale ‖Frederick
1820 Yale Chauncy, Mr.
1822 Yale Frederick
1825 Yale *Joseph*, Mr.
1827 Yale William
1834 Yale Samuel G.

Whittemore

1734 Harv. *Aaron*, Mr.
1751 Harv. Samuel, Mr.
1755 Harv. William, Mr.
1822 Harv. —James M., M. D.
1825 Yale William H., Mr.
1832 Harv. Joseph J. L.

Whittier

1759 Harv. John, Mr.

Whittingham

1660 Harv. William
1689 Harv. Richard, Mr.

Whittle

1823 Dart. James, Mr.

Whittlesey

1810 Wms. *John B.*, Mr.
1816 Wms. Stephen

Whittredge

1815 Harv. —Joshua B., Union '11, M. D.
1813 Harv. Thomas C.
1819 Harv. —John, Union '16, M. D., Mr. at [Union

Whittridge

1791 Yale —William, Mr., M.D. at Harv. 1823

Whitwell

1762 Harv. —*William*, N. J. '58, Mr., and at [N. J.
1790 Harv. Benjamin, Mr.
1815 Harv. John S., Mr.

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1824 Harv. *William A.*, Mr.

Whitworth

1772 Harv. Miles

Wibird

1722 Harv. Richard, Mr.
1728 Harv. Thomas, Mr.
1747 Harv. *Anthony*, Mr.

Wick

1722 Yale John

Wicker

1813 Ver. Lemuel H.

Wickes

1814 Yale *Thomas S.*
1827 Yale Simon A., Mr.
1834 Yale Thomas

Wickham

1815 Yale Edmund F.
1815 Yale Joseph D., Mr., Tutor
1822 Harv. James M'C.
1825 Harv. —John, LL. D.
1828 Yale Robert H., Mr.

Widgery

1817 Bow. John, Mr.

Wier

1788 Harv. Robert, Mr.

Wiggins

1752 Yale Thomas, Mr., and at N. J. '58

Wigglesworth

1651 Harv. *Michael*, Mr.
1707 Harv. *Samuel*, Mr.
1710 Harv. *Edward*, Mr., Prof., D. D. at [Edin.
1749 Harv. *Edward*, Mr., Tut., Prof., D. D.,
1752 Harv. Samuel, Mr. [Mr. at Yale '52
1761 Harv. Edward, Mr.
1789 Harv. Edward S.
1793 Harv. Thomas, Mr.
1822 Harv. Edward, Mr., LL. B., Mr. at
1831 Harv. Samuel, M. D. [Yale '22
1833 Harv. Thomas

Wight

1721 Harv. *Jabez*, Mr.
1721 Harv. *John*, Mr.
1776 Harv. *Ebenezer*, Mr.
1782 Harv. *Henry*, Mr., and at Bro. 1811, [and at Yale 1785, D. D. at [Bro.
1784 Harv. Job, Mr. '97, and at Yale '96
1808 Bro. *John B.*, Mr., and at Harv. '16
1813 Bro. Amherst
1815 Harv. Danforth P., Mr., M. D.
1822 Yale William L., M. D. at Penn.
1823 Yale John, Mr.
1830 Bow. —Thomas, M. D.
1832 Bow. —Nahum, M. D.
1834 Bow. —Clark, M. D.

Wightman

1825 Yale Stillman K.

Wikoff

1822 Harv. Daniel

Wilberforce

1800 Dart. —William, LL. D., Member of [Brit. Parl.

Wilbur

1812 Dart. —*Harvey*, Mr.
1824 Yale —Thomas, M. D.
1827 Bow. —Amos C., M. D.

Wilcockson

1744 Yale David, Mr.
1798 Yale David B., Mr.

Wilcox

1804 Dart. Uriah, and at Mid.
1806 Wms. *William J.*
1813 Mid. *Carlos*
1816 Dart. John
1817 Dart. Leonard
1821 Yale Phineas
1824 Yale *Chauncy*, Mr.
1825 Mid. James
1826 Bow. Charles W. C.
1827 Wms. Samuel
1830 Mid. Horatio

Wilcoxson

1812 Yale Julius

Wild

1809 Harv. Abraham, Mr., and at Yale '09
1810 Dart. John
1814 Harv. Charles, Mr., M. D.
1827 Mid. *John*
1832 Harv. James

Wilde

1789 Dart. †Samuel S., Mr., and at Harv. [1810, LL. D. at Bow. 1817
1804 Harv. Jonathan
1813 Bow. —William C.
1819 Bow. George C.

Wilder

1767 Yale Josiah, Mr.
1784 Dart. *John*, Mr.
1817 Dart. —Charles W., M. D.
1818 Dart. *Silas*, Mr.
1822 Bro. *John*, Mr.
1823 Yale Horatio
1825 Harv. Frederick
1825 Bro. Samuel T.
1828 Dart. —Abel A., M. D.
1829 Harv. Jacob H.

Wildes

1777 Harv. Sylvanus
1809 Dart. Asa W., Mr.
1818 Bro. Solomon L.

Wildman

1758 Yale *Benjamin*, Mr.
1784 Yale Deodate

Wilkins

1736 Harv. *Daniel*, Mr. '44
1764 Harv. John
1779 Dart. Jonathan, Mr.
1812 Dart. James M'K., Mr.
1817 Yale Edmund
1818 Yale Governeur M., Mr.
1818 Harv. John H., Mr.
1820 Yale John L.
1822 Yale William W.

Wilkinson

1783 Bro. William, Mr.
1806 Yale Robert
1809 Bro. Samuel S.
1824 Bro. Ezra
1830 Amh. *Reed*

Willard

1659 Harv. *Samuel*, Mr., Vice Pres.
1690 Harv. John, Mr.
1695 Harv. Simon, Mr.
1698 Harv. Josiah, Mr., Tutor
1714 Yale *Joseph*, Mr., and at Harv. '20
1723 Harv. *Samuel*, Mr.
1751 Harv. *John*, Mr., D. D. at Yale 1803
1752 Harv. Abel, Mr.
1765 Harv. *Joseph*, Mr., Tut., D. D., Pres., [LL. D. at Yale '91
1765 Harv. *Joseph*, Mr., and at Yale '65
1767 Harv. Samuel, Mr.
1773 Harv. Solomon, Mr.
1774 Harv. Thomas R.
1775 Harv. Levi

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1776 Harv. Jonathan, Mr. '80
1776 Dart. Levi
1782 Yale *John*, Mr.
1784 Harv. *Joseph*, Mr.
1787 Harv. *Samuel*, Mr., and at Yale 1810
1793 Harv. *Joseph*, Mr.
1793 Harv. Augustus, Mr.
1798 Harv. Sidney, Mr., and at Bro., Prof.
1802 Dart. Roswell
1803 Harv. *Samuel*, Mr., D. D., Mr. '15, and
1805 Bro. Jacob, Mr. [Tut. at Bow.
1808 Bro. George, Mr., M. D. '22
1809 Harv. Benjamin
1809 Dart. David
1811 Dart. Justice
1813 Mid. John
1816 Harv. Joseph, Mr., LL. B.
1817 Harv. Paul, Mr.
1819 Dart. John D., Mr., Tutor
1824 Dart. —Augustus, M. D.
1824 Bro. —Asahel, M. D.
1824 Bro. —Henry, M. D.
1826 Amh. *Frederick A.*, Mr. at Wat.
1829 Wat. *Erastus*
1829 Yale —Horatio K., M. D.
1831 Dart. William C.
1832 Harv. —Francis A., M. D.

Willes

1715 Yale Henry

Willey

1814 Bro. *Elijah F.*, Mr.
1822 Dart. *Isaac*
1822 Bow. *Benjamin G.*
1828 Yale Sidney B., M. D.

Williams

1683 Harv. *John*, Mr.
1683 Harv. *William*, Mr.
1693 Harv. *Nathaniel*, Mr.
1705 Harv. *William*, Mr.
1708 Harv. *Eleazar*, Mr.
1709 Harv. *Ebenezer*, Mr.
1711 Harv. *Elisha*, Mr., Tut., Rector of Yale
1713 Harv. *Stephen*, Mr., D. D. at Dart. '73
1719 Harv. *Warham*, Mr.
1719 Harv. *Solomon*, Mr., D. D. at Yale '73
1722 Yale Jonathan
1725 Harv. John, Mr. '29
1727 Harv. Israel, Mr.
1729 Harv. William, Mr.
1730 Yale Edward, Mr.
1732 Harv. Elijah, Mr.
1735 Yale Elisha, Mr.
1735 Yale Samuel, Mr.
1735 Yale Chester, Mr., Tutor
1738 Yale —Thomas, Mr.
1739 Yale William, Mr.
1741 Yale *Stephen*, Mr.
1743 Yale Solomon
1743 Yale *Eliphalet*, Mr., D. D., Mr. at
1744 Harv. *Abraham*, Mr. [Harv. '71
1745 Yale *Warham*, Mr., Tutor
1747 Harv. Solomon, Mr.
1748 Yale Thomas, Mr.
1751 Harv. ‖William, Mr., and at Yale
1751 Harv. John
1754 Yale William, Mr.
1755 Yale *Nathan*, Mr., Tut., D. D. at N. J.
1756 Yale Thomas, Mr. ['94
1757 Harv. Thomas, Mr.
1758 Harv. Leonard, Mr.
1760 Harv. *Ebenezer*, Mr.
1761 Harv. *Samuel*, Mr., Prof., LL. D. at [Yale '86, and at Edin.
1762 Yale Israel, Mr.
1764 Harv. Elijah, Mr., and at Dart. '73
1765 Harv. ‖Lemuel, Mr. '73
1765 Harv. Seth, Mr., and at Yale '73
1765 Yale John C., Mr., and at Harv. '69
1767 Yale Elisha
1769 Harv. John, Mr.
1769 Harv. *Nehemiah*, Mr., and at Yale '69
1769 Harv. —*Simeon*, N. J. '65, Mr., & at N. J.
1769 Bro. William, Mr.
1770 Bro. David, Mr.
1770 Yale *Solomon*, Mr., Tutor
1772 Yale Samuel W., Mr.
1772 Harv. Jonathan
1773 Harv. Robert
1773 Yale Ebenezer
1775 Yale *Elisha*, Mr., and at Bro. 1806, &
1776 Harv. John, Mr. [at Harv. 1822
1777 Harv. John C.
1777 Yale Jonathan L.
1780 Yale *Joshua*, Mr.
1780 Yale William A., Mr.
1780 Harv. Samuel, Mr. '85
1781 Yale John, Mr., and at Harv. '85
1782 Yale Nathan
1782 Dart. —*Henry*, Mr.
1783 Harv. Ebenezer H., Mr.
1783 Yale Stephen, Mr.
1784 Harv. Thomas, Mr.
1784 Harv. Timothy, Mr.
1784 Dart. *Gilbert T.*
1785 Dart. *Simon F.*
1783 Yale Timothy, Mr.
1785 Yale Ezekiel, Mr.
1787 Harv. Samuel, Mr.
1792 Harv. John, Mr.
1792 Yale Solomon, Mr.
1794 Yale ‖†Thomas S., LL. D. 1834
1795 Wms. Ephraim, Mr.
1795 Bro. *Abiel*, Mr.
1795 Yale William T., Mr.
1796 Yale *Samuel P.*, Mr.
1796 Bro. ‖*David R., Mr., Gov. of S. C.
1796 Harv. Francis, Mr.
1797 Harv. John S., Mr.
1798 Harv. William, Mr.
1798 Dart. John
1798 Yale Joseph
1798 Wms. William, Mr.
1798 Wms. William H., Mr.
1798 Bro. Rodolphus H., Mr.
1799 Bro. William H.
1800 Wms. †Charles K., Mr., and at Mid. '03, [LL. D. at Mid. '34
1800 Yale *Thomas*, Mr. at Bro. '14
1801 Harv. Nathaniel, Mr.
1801 Bro. John M., Mr.
1801 Bro. Alfred
1802 Yale *Richard*, Mr.
1804 Dart. *Avery*, Mr.
1804 Bro. Lemuel
1804 Bro. Samuel K., Mr.
1804 Wms. Platt
1805 Wms. Israel
1805 Yale *Joshua L.*, Mr.
1807 Mid. —John, Mr., and at Columb.
1808 Yale *Comfort*, Mr.
1809 Bro. *Thomas*, Mr.
1810 Yale *Othniel*
1810 Ver. Norman, Mr., and at Dart. '16
1811 Harv. David P.
1812 Dart. Henry J.
1814 Bro. John F., Mr.
1815 Dart. Thomas, M. D.
1815 Harv. —Reuel, Mr., and at Bow. '20
1816 Yale *William*, Mr. '22
1816 Yale Oliver E.
1818 Harv. Robert B. G., Mr.

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1818 Bro. Jared W.
1819 Mid. Putnam T.
1819 Yale Elias W., Mr. at Harv. '22
1820 Dart. Hezekiah
1820 Harv. *John A.*, Mr.
1820 Harv. Francis H., Mr.
1821 Bro. Eliab, Mr.
1821 Bro. —Jeremiah, M. D.
1822 Yale John W.
1822 Yale —Jehiel, M. D.
1822 Harv. Elijah, Mr.
1823 Wms. —William S., M. D.
1823 Bro. William H., Mr.
1824 Bro. —*Nathaniel W.*, Mr.
1824 Wms. —Stephen W., Mr., M. D., Prof. [at Berk.
1824 Harv. *Samuel*
1825 Ver. George P.
1825 Wms. —David, M. D.
1825 Bro. Sidney
1825 Yale Stephen C., Mr.
1826 Amh. Albert, M. D. at Bow. '28
1826 Bro. Henry
1827 Yale John S.
1828 Harv. —James B., M. D.
1829 Yale Sidney P.
1829 Wms. George A.
1830 Dart. —Richard, M. D.
1830 Harv. Joseph B., Mr.
1831 Harv. Joseph R.
1831 Yale Alpheus S.
1831 Mid. —John B., LL. D.
1833 Bow. —Abiel, M. D.
1834 Amh. William
1834 Dart. —Joseph W., M. D.

Williamson

1804 Bro. ‖William D., Mr., & at Harv. '20
1812 Ver. Joseph
1821 Yale Lewis P.
1823 Yale Samuel M'C.
1824 Yale —Thomas, M. D.

Willing

1825 Harv. Charles

Willis

1653 Harv. Samuel
1735 Harv. *Eliakim*, Mr.
1740 Harv. Benjamin
1778 Harv. *Zephaniah*, Mr., and at Yale '89
1807 Bro. John
1813 Harv. William, Mr.
1825 Bow. —Levi, M. D.
1825 Bro. Benjamin
1826 Bro. Nathan
1827 Yale Nathaniel P.
1828 Wms. —William H., M. D.
1829 Wms. Erasmus D.
1830 Amh. Bradford D.

Williston

1757 Yale *Noah*, Mr.
1783 Yale *Payson*, Mr.
1787 Yale *David H.*, Mr., and at Dart. '93
1791 Dart. *Seth*, Mr.
1799 Harv. Joseph
1820 Yale John P.

Willoughby

1726 Harv. William, Mr.

Willson

1811 Ver. Jared
1813 Mid. Hubbard
1814 Mid. *Moses E.*, Mr.
1816 Mid. David, Mr.

Wilmarth

1829 Bro. Welcome

Wilmer

1819 Bro. —*William P.*, D. D., Pres. of [Wm. & Mary

Wilmot

1735 Yale Walter

Wilson

1642 Harv. *John*, Mr.
1705 Harv. *John*, Mr.
1733 Harv. John
1741 Harv. John, Mr.
1749 Harv. Joseph
1785 Yale —*James*, Mr., and at N. J. '85
1786 Bro. —Peter, Mr.
1789 Harv. ‖James, Mr., and at Dart. 1805
1797 Dart. William
1798 Bro. —*James*, Mr.
1799 Harv. ‖John, Mr.
1804 Dart. —Job, M. B., M. D. '23
1807 Bro. Ezekiel R.
1807 Wms. *Luther*, Mr.
1811 Dart. Theophilus, Mr., M. D.
1814 Harv. Alexander B., Mr. '18
1815 Harv. George, Mr.
1815 Yale —James R., Mr.
1816 Harv. Azariah
1819 Bow. *Adam*, Mr.
1820 Mid. James
1821 Dart. —Jacob, M. D.
1824 Ver. Boyd H.
1826 Bro. Thomas
1829 Dart. Nathaniel
1829 Yale —Allen, M. D.
1829 Bro. Isaac D.
1831 Wms. —Lyman H., M. D.
1832 Amh. Robert
1833 Yale Leonidas

Wilton

1774 Bro. —*Samuel*, D. D., and at N. J. '73

Winch

1827 Amh. *Moses*, Mr.
1833 Dart. —Albert, M. D.

Winchell

1822 Bro. *James M.*, Mr.
1818 Harv. Abraham, Mr. at Union '21

Winchester

1737 Harv. *Jonathan*, Mr.
1744 Harv. Ebenezer, Mr.
1764 Harv. Isaac, Mr.
1809 Mid. *Jonathan D.*, Mr.
1816 Yale †George

Windship

1771 Harv. Amos, Mr. '90, M. D.
1793 Harv. Charles W., Mr. '97, M. D. at
1809 Harv. John C. M. [Glasg.
1829 Harv. —Charles M., M. D.

Wines

1794 Dart. *Abijah*, Mr., Prof. Bangor
1827 Mid. Enoch C.

Wing

1814 Wms. ‖Austin E., Mr.
1820 Mid. *Marcus T. C.*
1825 Wms. —Joel A., M. D.
1832 Mid. Halsey R.
1834 Bow. Zachariah P., M. D.

Wingate

1723 Harv. *Paine*, Mr.
1744 Harv. John, Mr.
1759 Harv. †PAINE, Mr., V. D. M., Sen. in
1795 Harv. Joshua, Mr. [Cong.
1796 Harv. George, Mr.
1832 Dart. Charles

Winn

1795 Harv. Timothy, Mr.

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1799 Yale John
1828 Amh. Washington H.
1834 Amh. John

Winne

1828 Yale —Nanning V., M. D.
1833 Wms. —Jacob N., M. D.

Winship

1762 Harv. *Josiah*, Mr.

Winslow

1721 Harv. Josiah
1727 Harv. Isaac, Mr.
1736 Harv. Edward, Mr.
1741 Harv. *Edward*, Mr.
1753 Harv. Pelham, Mr.
1762 Harv. Isaac, Mr.
1765 Harv. Edward, Mr.
1771 Yale Shadrach Mr.
1776 Harv. Samuel, Mr.
1795 Bro. John, Mr.
1814 Bro. Seth E.
1815 Mid. *Miron*, Mr. at Yale '18
1824 Wms. —George, M. D.
1825 Yale *Hubbard*, Mr.
1826 Yale —George E., M. D.
1828 Wms. —John W , M. D.
1829 Harv. Benjamin P.
1830 Wash. Edward D.
1830 Wat. —Erasmus, M. D.
1834 Harv. —Charles F., M. D.

Winsor

1811 Bro. William, Mr.

Winter

1765 Harv. *Francis*, Mr.
1788 Bro. —Joseph, Mr.

Winthrop

1668 Harv. Adam
1694 Harv. Adam, Mr.
1700 Harv. John, Mr.
1724 Harv. Adam, Mr.
1732 Harv. John, Mr., Tut., LL. D., and at
1737 Yale John S., Mr. [Edin.
1765 Harv. John, Mr.
1769 Harv. James, Mr., and at Dart. '87,
[LL. D. at Alleghany
1770 Harv. William, Mr., and at Alleg.
1770 Harv. John, Mr. '74
1780 Harv. Thomas L., Mr., Lt. Gov. of Ms.
1796 Harv. John, Mr.
1800 Harv. Adam, Mr.
1804 Yale John S., Mr.
1804 Yale Francis B., Mr.
1807 Harv. Thomas L., Mr.
1809 Yale William H.
1815 Harv. John T. J. B., Mr.
1817 Harv. Francis W.
1825 Harv. George E., Mr.
1826 Harv. —Grenville T., Columb. '26, & at
1828 Bro. John [Bow. '27
1828 Harv. Robert C.
1830 Yale Henry R.
1831 Yale Edward

Wirt

1821 Bow. —William, LL. D., & at Harv. '24

Wise

1673 Harv. *John*, Mr.
1700 Harv. *Jeremiah*, Mr.
1717 Harv. Henry, Mr.
1728 Harv. Joseph, Mr.
1810 Bow. John, Mr., M. D. at Harv. '16

Wisner

1820 Wms. —*Henry*, Mr.
1831 Harv. —Barnet N., M. D.

Wiswall

1701 Harv. *Samuel*, Mr.
1702 Harv. Peleg, Mr.
1725 Harv. Ichabod
1749 Harv. *John*, Mr.
1816 Harv. William D., Mr.

Wiswell

1795 Bro. Oliver

Witham

1718 Harv. Daniel, Mr.

Withers

1790 Harv. Francis
1817 Yale Robert W., M. D. at Penn.

Witherspoon

1785 Yale —‖*John*, D. D., & at Aberd., Pres.
1797 Bro. John [of N. J., LL. D.

Withington

1732 Harv. Mather
1792 Bro. *Ebenezer*, Mr.
1814 Yale *Leonard*, Mr. '21
1821 Harv. *William*
1825 Ver. George R. M., and at Harv. '28
1829 Harv. —Oliver W., and at Ver.

Withrow

1831 Yale William E.

Witter

1793 Yale *Ezra*
1812 Yale John, Mr., Tutor
1824 Yale *Dexter*
1828 Wms. —William, M. D.

Woart

1828 Harv. *Jonathan L.*, Mr. '33

Wolcott

1698 Harv. Samuel
1721 Harv. John, Mr.
1731 Yale Alexander, Mr.
1734 Yale William, Mr., Tutor
1742 Yale Josiah, Mr.
1747 Yale *‖Oliver, Mr., LL. D., Gov. of Ct.
1775 Yale William, Mr.
1776 Dart. *Solomon*
1778 Yale Alexander
1778 Yale *†Oliver, Mr., LL. D., and at Bro.
['99, at N. J. '99, Gov. of Ct.
1783 Yale Thomas G.
1786 Yale Frederick, Mr. '96
1809 Yale Alexander
1815 Mid. Samuel
1823 Yale —Alexander, M. D.
1828 Yale William, Mr.
1833 Yale Samuel

Wood

1727 Harv. Joshua
1731 Harv. John, Mr.
1745 Harv. Samuel, Mr. '49
1767 Harv. *Abraham*, Mr.
1778 Dart. *Jacob*, Mr., and at Yale '83
1779 Dart. *Samuel*, Mr., D. D.
1786 Bro. *Amos*
1793 Bro. Wilkes, Mr.
1793 Dart. *Benjamin*, Mr.
1793 Dart. Thaddeus M.
1797 Harv. Benjamin
1799 Wms. Thomas H., Mr.
1801 Yale Joseph
1802 Dart. Nathan
1803 Dart. *Luke*, Mr., and at Yale '08
1812 Wms. *Elijah*
1813 Dart. Frederick
1814 Harv. David
1815 Dart. Amos
1815 Wms. *Joseph*, Mr.
1816 Bro. Alexander
1816 Bow. Wilmot, Mr.
1818 Dart. —Jesse, M. D.
1818 Yale Spencer, M. D. at N. Y.

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1819 Bro. *Francis*, Mr.
1821 Bow. Joseph A.
1821 Harv. Nathaniel, Mr., Tutor
1822 Dart. *Henry*, Mr., Tut. Hamd. Syd.
1822 Bro. —Alfred, M. D.
1824 Wms. *Daniel T.*, Mr.
1826 Yale —Theophilus, M. D.
1827 Harv. *Horatio*
1827 Wms. *George C.*, Mr.
1828 Wms. —Ezekiel, M. D.
1829 Wat. Robert W., M. D. at Bow.
1829 Bow. William, M. D.
1829 Yale James
1829 Harv. —James, M. D.
1831 Amh. Artemas A.
1832 Dart. George W.
1832 Amh. Theodore S.
1833 Wat. Nahum H.
1833 Bow. William, M. D.
1833 Yale George I.
1834 Dart. Alphonso

Woodbridge

1642 Harv. *Benjamin*, Mr. at Oxf., D. D.
1674 Harv. *John*
1675 Harv. *Timothy*, Mr.
1694 Harv. *John*
1694 Harv. *Dudley*
1696 Harv. *Dudley*, Mr.
1701 Harv. *Samuel*, Mr.
1701 Harv. *Ephraim*, Mr.
1706 Yale *Timothy*, Mr.
1710 Harv. John
1724 Harv. Dudley, Mr.
1724 Yale *Ashbel*, Mr.
1726 Yale *John*, Mr.
1731 Harv. Benjamin, Mr.
1732 Yale Timothy, Mr., Tutor
1734 Yale Dudley
1736 Yale Deodate, Mr.
1740 Yale *Benjamin*, Mr.
1763 Yale *Samuel*, Mr.
1765 Yale *Timothy*, Mr.
1765 Yale William
1765 Yale *Ephraim*, Mr.
1766 Yale Dudley, Mr.
1771 Yale Joseph, Mr.
1773 Yale Joshua L.
1774 Yale †Enoch
1780 Yale William, Mr., and at Harv. '89
1792 Dart. Joseph
1795 Dart. *Benjamin R.*, Mr.
1804 Wms. *John*, Mr., D. D.
1811 Yale William C., Mr.
1812 Wms. —*Timothy*, Mr.
1813 Wms. —*Sylvester*
1816 Harv. Thomas M.
1817 Mid. —Enoch D., Mr.
1822 Wms. Jonathan E., Mr., Tutor
1823 Yale Henry H.
1827 Wms. Samuel S.
1828 Wash. William H.

Woodbury

1735 Harv. William, Mr.
1809 Dart. *†Levi, Mr., LL. D. '23, Gov. of N. H. and Sen. in Cong.
1809 Dart. —Phineas, M. B.
1811 Dart. *Samuel*, Mr.
1817 Dart. *Benjamin*, Mr.
18-0 Dart. Luke, Mr.
1823 Harv. *James T.*
1832 Dart. —Mark R., M. D.

Woodcock

1830 Wms. ‖David, Mr.
1832 Wms. Don-Carlos

Woodford

1834 Bow. Edward

Woodhouse

1766 Yale Robert, Mr.

Woodhull

1752 Yale Richard, Mr., Tutor
1775 Yale *Nathan*, Mr. '98, and at N. J. '87
1798 Yale —*John*, N. J. '66, D.D., Mr. at N.J.
1802 Yale *Selah S.*, Mr., and at N. J. '03, [D. D. at Union '22, Prof. at [Rutg.
1812 Yale Caleb S., Mr. '22
1815 Yale Jesse S., Mr. '22
1827 Bow. *Richard*

Woodman

1770 Bro. —*Isaac*, Mr.
1789 Dart. —*Joseph*, N. J. '66, Mr., & at N. J.
1794 Dart. Jeremiah H., Mr.
1803 Dart. Jabez, Mr.
1813 Dart. Charles
1822 Bow. Jabez C.
1826 Bow. Moses E.
1829 Dart. Charles W.
1830 Dart. —Benjamin, M. D.

Woodruff

1779 Yale Ezekiel, Mr.
1782 Yale Samuel, Mr.
1784 Yale *Hezekiah N.*, Mr. '90
1785 Yale Gideon
1797 Yale *Ephraim T.*, Mr.
1809 Yale *Simeon*, Mr. '15
1823 Yale —Wyllis, M. D.
1825 Yale George C., Mr.
1826 Yale —William, M. D.
1828 Yale Horatio, Mr.
1830 Yale Lewis B.

Woods

1739 Harv. Benjamin, Mr.
1755 Yale John, Mr.
1786 Bro. Benjamin
1795 Harv. Daniel, Mr. 1800
1796 Harv. *Leonard*, Mr., D.D. at Dart. 1810, [at N. J. 1810, Prof. at And.
1812 Wms. *John*, Mr. at Dart. '16
1817 Harv. *Alva*, Mr., Prof. at Columb. and [Bro. D. D. at Bro. '28, Pres. [of Trans. and Alabama
1823 Dart. Joseph W.
1825 Dart. Andrew S.
1831 Amh. Henry R.

Woodward

1693 Harv. *John*, Mr.
1740 Yale *John*
1748 Harv. *Samuel*, Mr.
1764 Yale Bezaleel, Mr., and at Dart. '71, [Prof. at Dart.
1776 Harv. Peter, Mr., and at Yale '81
1776 Harv. Samuel, Mr.
1789 Yale *Aaron*, Mr.
1789 Yale *Israel B.*, Mr.
1791 Dart. Ebenezer, Mr.
1792 Dart. William H., Mr.
1793 Dart. George, Mr.
1798 Dart. *James W.*, Mr., A. B. at Wms.
1812 Wms. Jonathan ['98
1815 Dart. *Henry*
1816 Yale Rufus, Mr., and at N. J., Tutor
1817 Dart. Ebenezer, Mr., M. D. at Harv.
1817 Ver. Henry ['23
1821 Harv. —Theodore, M. D., and at Mid. '21
1822 Yale —Samuel B., M. D.
1826 Dart. *James W.*
1828 Yale —Henry, M. D.
1828 Dart. William G.

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1829 Bow. —Ashbel, M. D.
1831 Dart. George H.
1831 Dart. George W.

Woodworth

1788 Dart. *Ezra*
1788 Yale †John, Mr., LL. D. at Wms. 1829
1830 Wms. Westerlo
1831 Wms. Robert
1830 Amh. —Hiram P., Mr.

Woolage

1791 Dart. *Elijah*

Woolsey

1709 Yale *Benjamin*, Mr. '23
1744 Yale Benjamin, Mr.
1813 Yale John M., Mr.
1813 Yale William C., Mr. '17
1820 Yale Theodore D., Mr., Tutor, Prof.

Woolson

1760 Harv. Ephraim

Woolworth

1784 Yale *Aaron*, Mr., D. D. at N. J. 1809

Wooster

1738 Yale David, Mr.
1768 Yale Thomas, Mr., and at N. J. '72
1781 Yale Nathan, Mr.
1781 Yale Joseph L.
1790 Yale *Benjamin*, Mr.
1831 Mid. Darastus, Mr.

Worcester

1791 Dart. —*Noah*, Mr., D. D. at Harv. 1818
1795 Dart. *Samuel*, Mr., D. D. at N. J. 1811
1804 Mid. —*Leonard*, Mr., and at Dart. '27
1806 Dart. —*Thomas*, Mr.
1811 Yale Joseph E., Mr., and at Harv. '20
1818 Harv. *Thomas*, Mr.
1819 Ver. *Samuel A.*
1822 Harv. *Samuel M.*, Mr., Prof. at Amh.
1823 Harv. Taylor G., Mr.
1825 Dart. Leonard, Mr.
1827 Dart. Jonathan F., Mr., M. D. at Harv.
1828 Yale Henry A. ['32
1830 Harv. Samuel T.
1830 Dart. Evarts, Mr., Tutor
1831 Harv. Frederick A.
1832 Harv. Noah
1832 Dart. —Isaac R., M. D.
1833 Dart. John H.

Workman

1825 Harv. —William, M. D.

Worthington

1716 Yale *William*, Mr.
1740 Yale John, Mr., Tutor, LL. D.
1804 Wms. Erastus
1830 Wms. —Robert, M. D.
1830 Wms. —Charles, M. D.

Wragg

1790 Harv. Samuel, Mr. 1800

Wright

1724 Yale *Ebenezer*, Mr.
1757 Yale *Job*, Mr.
1772 Harv. *Phineas*, Mr. '85
1774 Yale William, Mr.
1777 Yale David, Mr.
1781 Yale Elizur, Mr.
1785 Yale Joel
1796 Harv. *Luther*, Mr., and at Bro. 1805
1803 Wms. Asahel
1803 Wms. Charles
1804 Yale Joseph, Mr.
1805 Mid. *Chester*, Mr.
1805 Wms. *Ebenezer*
1806 Wms. *Worthington*
1808 Harv. Nathaniel, Mr.
1809 Dart. George T.
1809 Dart. *Joel*
1811 Dart. Nathaniel, Mr.
1812 Dart. —Dan. M. D.
1812 Wms. *Alfred*, Mr., Tutor
1814 Wms. *Ebenezer B.*, Mr.
1815 Mid. ‖Silas, Mr., Sen. in Cong.
1816 Bro. Simeon
1817 Harv. John B.
1822 Yale Luther, Mr., Tutor
1823 Harv. John, Mr.
1826 Harv. *Winslow W.*, Mr.
1826 Yale Elizur
1827 Amh. *Alfred*
1827 Mid. Pliny R.
1829 Wms. —Julius C., M. D.
1830 Dart. Austin H., Mr.
1830 Yale —Albert A., M. D.
1831 Bow. —Benjamin T., M. D.
1831 Harv. Frederick, LL. B.
1831 Harv. Hezekiah H.
1832 Yale James L.
1834 Amh. John H.

Wurts

1831 Wms. —Henry D., M. D.
1832 Yale Edward
1834 Bow. —Clark, M. D.
1834 Amh. John H.

Wyborne

1720 Harv. Howard, Mr.

Wyckham

1753 Yale William, Mr.
1754 Yale Thomas

Wyer

1758 Harv. David, Mr.

Wyeth

1760 Harv. *John*, Mr.
1786 Harv. Tapley, Mr.
1792 Harv. Jacob, Mr.
1720 Harv. Jacob, Mr., M. D.

Wyllys

1729 Yale George, Mr.
1758 Yale Samuel, Mr.
1765 Yale Hezekiah, Mr.
1773 Yale John P., Mr.

Wyman

1721 Harv. John, Mr.
1731 Harv. *Ebenezer*, Mr.
1799 Harv. Rufus, Mr. 1804, M. D.
1814 Harv. Samuel W., Mr., M. D.
1825 Amh. Joel, Mr.
1825 Harv. Zaccheus B., M. D.
1825 Bow. Seward
1828 Bow. —Robert, M. D.
1833 Harv. Morrill
1833 Harv. Jeffries

Wynkoop

1831 Yale Augustus

Yale

1724 Yale —David, Mr.
1765 Yale Thomas, Mr.
1806 Wms. —*Elisha*, Mr.
1811 Wms. *Cyrus*
1829 Harv. —Leroy M., M. D.
1829 Yale Elisha, Mr.

Yates

1794 Yale *Andrew*, Mr. at Union '98, D. D. [at Mid. 1814, Prof. at Union
1822 Harv. William

Yeaton

1831 Bow. Franklin

Yeomans

1824 Wms. *John W.*, Mr., Tutor

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Youle
1815 Yale Joseph
Young
1798 Harv. Jonathan
1798 Yale David
1800 Bro. Daniel
1804 Wms. Samuel
1806 Yale ‖Ebenezer
1810 Harv. William
1814 Bro. Welcome
1820 Harv. *Alexander*, Mr., and at Yale '23
1821 Dart. *John K.*, Mr.
1822 Yale Guilford D.
1823 Yale *Thomas J.*
1828 Dart. *Ira*, Mr, Tut., Prof.
1829 Harv. William, M. D.
1833 Harv. Richard S.
Youngman
1832 Dart. —Nathan, M. D.
Youngs
1741 Yale Thomas, Mr.
1741 Yale *David*
Ziegler
1811 Dart. William

SUPPLEMENT,

Containing Additions and Corrections.

Page 1, Rev. NAPTHALI DAGGETT, D. D., President of Yale College, who died in 1780, was 53 years of age, as I am informed by JAMES L. KINGSLEY, LL. D., Professor at Yale College.
" " EZRA STILES, D. D., LL. D., President of Yale College, died in 1795, aged 67.
Page 2, " WILLIAM ALLEN, D. D., President of Bowdoin College, was inducted into office in 1820.
" " JOHN WHEELER, D. D., is President of Vermont University.
" " WILBUR FISK, D. D., President of Wesleyan University 1831.

The following Names should be erased.

Badger
1834 Amh. David L.
Bemis
1834 Harv. Jonathan W., M.D.
Blanchard
1820 Harv. —Abijah, Mr.
Bulkley
1833 Amh. John
Cannon
1803 Wms. *Josiah W.*, Mr.
Clark
1834 Amh. Sereno D.
Cleaveland
1823 Bow. James
1830 Bow. —Moses P., M. D.
Croswell
1831 Wash. *Harry*, D.D., & insert the D.D. at Wash. 1831, after Henry Croswell, admitted Mr. at Yale 1817
Cushing
1834 Harv. Edmund L.
Dickinson
1833 Amh. Thomas H.
Dutton
1834 Amh. David
Farnham
1832 Amh. Thomas J.
Feury-de-la-Gorgendiere
1831 Wms. —Oliver, M. D.
Field
1830 Wms. —Constant A. B.
Fisher
1834 Harv. —Nathaniel A., M. D.
Fiske
1834 Amh. David
Gould
1834 Wat. Samuel L.
Hoxey
1831 Wms. —Edward C., A. B.
Kimball
1816 Dart. —John W.
Olin
1834 Mid. —*Henry*
Sachell
1803 Yale William
Wales
1828 Yale —Bradford L., Mr., M. D.

The following Names should be added.

[In the following List are included the additional names of Waterville College to October, 1834, the Graduates of Brown for 1831, 1832, 1833 and 1834, of Middlebury for 1833 and 1834, and of Vermont for 1826, 1827, 1828, 1829, 1830, 1831, 1832, 1833 and 1834, thus making the List of Alumni at all the New England Colleges, embraced in the preceding catalogue, complete down to the present time.]

Adams
1832 Wat. —William, M. D.
Albee
1832 Bro. Obadiah W.
Aldis
1829 Ver. Asa O.
Allabon
1831 Wat. —Orson M., M. D.

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Allen
1827 Ver. George
1828 Ver. Seymour S.
1830 Wat. —Calvin, M. D.
1834 Mid. Benjamin B.

Anger
1832 Wat. —Joel, M. D.

Anthony
1833 Bro. Henry B.

Appleton
1830 Wat. Moses L.

Arnold
1832 Bro. Jonathan E.

Atwood
1832 Wat. —*John*, Mr.

Austin
1831 Wat. —Horace, M. D.
1831 Amh. —David R., Mr.

Ayer
1832 Bro. Darius
1834 Bro. Oliver

Babcock
1833 Mid. Hiram A.

Backus
1832 Yale William W.

Ballou
1832 Bro. Oren A.

Bailey
1834 Bro. Silas

Bartlett
1799 Yale —John, M. D.

Barton
1832 Wat. —Edward, M. D.

Baston
1830 Wat. —Leonard, M. D.

Bates
1833 Mid. John C.

Baylies
1827 Ver. Nicholas

Bird
1831 Bro. Francis W.

Blair
1834 Mid. Charles H.

Bliss
1831 Ver. Zenas

Blodgett
1832 Wat. —J. M. G., M. D.

Boyington
1834 Mid. Lucian C.

Bradford
1829 Ver. Chauncy D.

Brainard
1826 Ver. *Asa*

Bridgham
1832 Bro. Samuel W.
1834 Bro. Joseph

Briggs
1834 Mid. —Ebenezer N., Mr.

Brush
1834 Ver. Charles D. L.

Bullard
1833 Mid. Ward

Bullock
1834 Bro. J. Russell

Burbank
1830 Wat. Caleb

Burrill
1830 Wat. William H.

Butler
1832 Wat. —*John*, Mr.

Canning
1803 Wms. *Josiah W.*, Mr.

Carlton
1833 Mid. Hiram

Carpenter
1830 Wat. —John F., M. D.
1832 Wat. —Isaac D., M. D.

Carter
1831 Wat. —Seneca, M. D.

Catlin
1826 Ver. Alexander

Champlin
1834 Bro. James T.

Chaney
1831 Ver. Henry

Chapman
1833 Amh. —Henry, Mr.

Chittenden
1826 Ver. Martin

Church
1831 Bro. Joseph M.
1831 Wat. —Volney, M. D.
1832 Wat. —*Pharcellus*, Mr.

Clarke
1834 Mid. Josiah B.

Cleaveland
1831 Wat. —John, M. D.

Clement
1832 Wat. —Ira, M. D.

Coburn
1833 Ver. Lorenzo

Cole
1834 Bro. George

Cook
1833 Mid. Philos

Corbin
1832 Wat. —Oliver J., M. D.

Crandall
1832 Wat. —Hiram, M. D.

Crawford
1831 Bro. *Luther*

Culver
1826 Ver. Erastus D.

Dale
1834 Bro. Henry S.

Dean
1834 Mid. Miron M.

Deming
1827 Ver. Charles F.

Denison
1830 Wat. —Joseph A., M. D.

De Wolf
1831 Bro. William F.

Dixon
1833 Bro. Nathan F.

Dodge
1833 Wat. *Oliver A.*

Dougherty
1830 Ver. James

Downing
1834 Bro. Joshua W.

Drake
1834 Mid. Cyrus B.

Drinkwater
1833 Wat. —*Arthur*, Mr.

Du Brissis
1834 Harv. ——— ———, M. D.

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Dyer
1833 Bro. Ebenezer R.
Earle
1832 Bro. Henry
Eastman
1827 Ver. Francis S.
Eddy
1831 Bro. William H.
1834 Bro. Samuel
Edgell
1827 Ver. *John Q. A.*
Emerson
1830 Ver. Curtis A.
Emery
1832 Wat. —Sanford, M. D.
Evans
1832 Wat. —*John*, Mr.
Fairchild
1831 Ver. John
Farnum
1832 Bro. Joseph
Fearing
1832 Bro. Charles N.
Fish
1834 Mid. Alanson
Fitch
1826 Ver. Leonard M.
Fleming
1828 Ver. Archibald
Fletcher
1832 Wat. —Phineas, M. D.
Forsyth
1834 Harv. —James B., M. D.
Francis
1826 Ver. *Daniel D.*
Galusha
1834 Mid. Russel L.
Gammell
1831 Bro. William
Garrison
1830 Wat. *Edwin W.*, Mr.
Gibson
1830 Wat. —Willard, M. D.
Gillpatrick
1833 Wat. —*James*, Mr.
Goodrich
1834 Mid. Charles
Gorgendiere
1831 Wms. —Olivier F. de la, M. D.
Graves
1833 Mid. Joel S.
1833 Mid. Azariah R.
1834 Mid. —*Joseph M.*, Mr.
1834 Mid. Hiram A.
Green
1832 Mid. —Joel, M. D.
1834 Mid. —Horace, M. D.
Greene
1832 Amh. —Thomas A., Mr.
Griswold
1828 Ver. William F.
Haile
1832 Mid. —Josiah W., M. D.
Hale
1826 Ver. Enoch
Hall
1827 Wat. *Henry J.*
1831 Wat. —Jonathan C., M. D.
Hallock
1833 Mid. Joseph E.
Hard
1833 Mid. —Anson B.
Harding
1830 Wat. —Abraham, M. D.
1832 Bro. J. Russell
Haskel
1830 Ver. Perry
Hathon
1827 Ver. Anson E.
Hazard
1834 Bro. Edward H.
Heaton
1832 Bro. Isaac E.
Hebard
1834 Mid. —William, Mr.
Hickok
1827 Ver. *Henry P.*
Hill
1827 Ver. Rodney C.
Hodges
1830 Wat. Joseph W., Mr. '34
Hoit
1832 Wat. —Charles, M. D.
Holden
1832 Bro. Charles
Hopkins
1833 Ver. —*John H.*, D. D.
Hoppin
1831 Bro. Nicholas
1834 Bro. Carrington
Hosford
1833 Ver. Orville
Hubbard
1834 Mid. Thomas S.
Hubbel
1832 Mid. —Julius C., Mr.
1833 Mid. Thomas A.
Huckins
1832 Bro. James
Huggins
1834 Mid. Henry T.
Huntington
1826 Ver. George R.
1831 Wat. —Daniel, M. D.
Hutton
1832 Ver. John
Jacobs
1833 Bro. William B.
Jaquith
1832 Wat. —A. Hartwell, M. D.
Jernegan
1831 Bro. Joseph L.
Jewett
1834 Mid. Charles W.
Johnson
1827 Amh. William M.
1834 Bro. Charles R.
Jones
1829 Ver. John C.
Kelsey
1831 Wat. —Willard, M. D.
Kidder
1831 Wat. —Frederick L., M. D.
King
1831 Bro. David

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Knight
1833 Bro. Nehemiah
Lamb
1829 Ver. Jonathan
Lawrence
1827 Ver. Byram
Lee
1851 Ver. Samuel
Leland
1834 Bro. Augustus
Leverett
1832 Bro. Washington
1852 Bro. Warren
Lincoln
1832 Wat. —W. B., M. D.
Littlefield
1831 Wat. —Job G., M. D.
Loomis
1832 Ver. Harmon
Lothrop
1834 Bro. Edward A.
Lovell
1832 Bro. N. G.
1832 Bro. L. O.
Lyman
1832 Wat. —William M., M. D.
Mackie
1832 Bro. John M.
Maginnis
1832 Wat. —*John S.*
Marsh
1833 Mid. Eliezer
Marston
1832 Wat. —Thomas R., M. D.
Martin
1831 Ver. Elon
1833 Mid. George
Mason
1830 Wat. *Eaton*
1832 Wat. —*Francis*, Mr.
Matthews
1829 Wat. Asa, Mr. '33
Mattoon
1833 Mid. Charles L.
May
1832 Wat. —Horace, M. D.
Metcalf
1833 Bro. George T.
Miller
1831 Wat. —Jeremiah F., M. D.
1832 Bro. Erasmus D.
Mills
1834 Bro. Matthew
Minard
1830 Wat. —Isaac, M. D.
Miner
1833 Mid. Samson
Morse
1827 Ver. Percival
1832 Wat. —J. H., M. D.
Morton
1831 Wat. —Dalson, M. D.
Mosher
1832 Wat. —John, M. D.
Muzzey
1833 Mid. Clarendon F.
Newhall
1832 Bro. Thomas B.
Newton
1827 Ver. Christopher G.
1831 Ver. Benjamin B.
Nightingale
1834 Bro. Crawford
Noble
1834 Mid. Calvin C.
Oakley
1833 Mid. —Peter C., Mr.
Otheman
1831 Bro. Edward
Parker
1826 Ver. Daniel
Parmelee
1826 Ver. Rotus
Parmer
1833 Mid. —Thomas H., Mr.
Paulk
1834 Mid. Charles
Peck
1831 Bro. Francis
Peckham
1832 Bro. Samuel W.
Peet
1834 Mid. Lyman B.
Perkins
1833 Mid. —*William S.*, Mr.
1834 Bro. David
Perry
1832 Bro. Salmon C.
Phelps
1834 Mid. James T.
Platt
1833 Ver. George K.
Pool
1833 Bro. George F.
Potter
1834 Bro. Thomas
Powel
1830 Ver. Oliver S.
1831 Ver. George
Randall
1832 Bro. Samuel
Rawson
1833 Mid. Leonard
Rhoades
1833 Bro. Benjamin H.
Robinson
1826 Ver. James F.
1834 Bro. Luther
Rockwell
1834 Mid. Orson
Russel
1826 Ver. John L.
Sabine
1834 Mid. Seth
Sayres
1833 Mid. Ezekiel S.
Severance
1827 Ver. Charles C.
Seymour
1831 Ver. Edward
1833 Mid. Ephraim S.
Shepard
1826 Ver. Guy B.
Sherman
1829 Ver. Seth C.

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Simmons
1833 Bro. Perez
Simpson
1832 Bro. John K.
1834 Bro. Daniel P.
Skinner
1833 Mid. Mark
Smith
1833 Mid. William L. J.
1834 Mid. Asa B.
Spicer
1832 Mid. —*Tobias*, Mr.
Staples
1834 Mid. Oliver H.
Starr
1834 Mid. William H.
Stevens
1833 Bro. Edward A.
Stone
1834 Mid. James A. B.
Tarr
1833 Bro. Jabez
Taylor
1831 Ver. Chauncy
1834 Ver. Justin B.
Thompson
1833 Mid. Benoni
Tiffany
1834 Bro. Pardon D.
Toothaker
1833 Bro. Charles E.
Train
1833 Bro. Arthur S.
Trimbul
1832 Ver. Robert
Tupper
1832 Ver. Tullius
Van Ness
1829 Ver. Cornelius
Wadhams
1832 Ver. Willard
Wainwright
1827 Ver. Alonzo A.
Walker
1833 Mid. Jesse
1834 Mid. De Witt C.
Ward
1834 Bro. Ephraim
Warren
1833 Mid. Edward S.
Washburn
1833 Bro. Lemuel W.
Waterman
1831 Bro. Henry
Watson
1832 Mid. —Winslow C., Mr.
Westcott
1833 Mid. —*Isaac*, Mr.
White
1832 Bro. Jacob
1832 Bro. John B.
Whitlock
1834 Mid. George C.
Wilcox
1833 Bro. Horace A.
Wild
1828 Ver. Daniel
Wiley
1833 Bro. Henry G.
Wilson
1826 Ver. William
Withington
1829 Ver. Oliver W.
Wood
1834 Bro. William H.
1834 Bro. Charles W.

The following TITLES, *&c. enclosed within Brackets, should be added.*

Beach
1824 Amh. *Edwards A.*, [Mr.]
Beckwith
1822 Mid. *George C.*, Prof. [Lane Sem.]
Bemis
1830 Harv. Jonathan W., [M. D.]
Bentley
1824 Amh. *Charles*, [Mr.]
Boltwood
1814 Wms. Lucius, [Mr. at Amh. 1825]
Bowen
1822 Yale George T., [Prof. at Cumb.]
Bradbury
1831 Amh. Elbridge, [Mr.] Tutor
Bradford
1825 Amh. *Moses B.*, [Mr.]
Brigham
1778 Dart. ‖Elijah, [Mr.] and at Yale 1792, at Harv. 1794
Burnham
1828 Amh. Thomas, [Mr.]
Caswell
1822 Bro. *Alexis M.*, Prof. at Col. [& Bro.]
Chaplin
1828 Wat. Jeremiah S., [Mr. 1833]
Chase
1814 Mid. *Irah*, Mr., Col. Prof. [D. D. at Wat. 1330]
Cogswell
1829 Yale Mason F., [M. D.]
Coit
1821 Yale *Thomas W.*, Mr. 1831, [D. D. at Bro. 1834]
Colby
1826 Amh. Enoch, [Mr.]
Cooley
1792 Yale *Timothy M.*, Mr., D. D. [at Ham.]
Crafts
1790 Harv. [*]Samuel C., Mr., and at Vt. 1811, [Gov. of Vt.]
Curtis
1831 Mid. Harvey, [Mr.]
Cushing
1327 Harv. Edward L., Mr., Tutor, [LL. B.]
Davis
1812 Yale *‖JOHN, Mr., LL. D. at Harv. 1834, Gov. of Mass. [& Sen. in Cong.]
Denny
1831 Amh. Andrew, [M. D. at Harv. 1834]

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Dutton
1831 Harv. Francis L., [LL. B.]
Dwight
1827 Amh. Timothy, [Mr., Tutor]
Eastman
1830 Amh. *George*, [Mr.]
Emery
1795 Dart. [†]Nicholas, Mr.
Estabrook
1815 Dart. *Joseph*, Mr., and at Wms. '20, [Pres. E. Tenn. Coll.]
Farrar
1831 Mid. Ephraim H., [Mr.]
Folsom
1828 Dart. *Nathaniel S.*, Prof. at [Lane Sem.] and Hu son
Going
1809 Bro. *Jonathan*, Mr., and at Ver. 1812. D. D. [at Wat. 1832]
Hackett
1830 Amh. Horatio B., [Mr., Tutor]
Hall
1803 Dart. Frederick, Mr., and at Mid. '06, and at Harv. '10, Prof. at Mid. & Wash., [Pres. of Mt. Hope Coll.,] LL. D.; erase [Mid.]
Hebard
1828 Amh. Story, [Mr., Tutor]
Hedding
1824 Yale *Elijah*, [D. D.]
Hinckley
1830 Wms. Samuel L., Mr. [LL. B. at Harv. 1834]
Hubbard
1802 Yale Samuel, Mr., [LL. D.]
Humphrey
1828 Amh. *Chester*, [Mr.]
1828 Amh. *Edward P.*, [Mr., Tutor]
Inches
1831 Harv. Heman B., [M. D.]
Muenscher
1821 Bro. *Joseph*, Mr. [Prof. at Kenyon]
Olin
1820 Mid. *Stephen P.*, Prof. at Frank. D. D., Pres. of [Randolph] Macon Coll.
Park
1826 Bro. *Edwards A.*, [Prof. at Amh.]
Peters
1831 Wash.—*John S., [M. D.,] LL. D., Gov. of Conn.
Tyler
1804 Yale Bennet, Mr., D. D. at Mid. '23, Pres. of Dart., [Theol. Inst. of Conn.]

The following names should be in Italics.

Abbot
1820 Bow. *Jacob*, Mr., Prof. at Amh.
Adams
1828 Amh. *Henry*
Arms
1830 Amh. *William*
Barrett
1810 Dart. *Joshua*
Bliss
1828 Amh. *Isaac*
1829 Amh. *Asher*, [Mr.]
Boggs
1827 Amh. *George W.*
Boutelle
1828 Amh. *Asaph*
1829 Amh. *Thomas W.*, [Mr.]
Bradford
1796 Dart. *Ebenezer G.*
Brewster
1642 Harv. *Nathaniel*, B. D. at Dub.
Brinsmade
1822 Yale *Horatio N.*, Mr.
Bucklin
1805 Bro. *Sylvester F.*, Mr.
Bushnell
1827 Yale *Horatio*, Mr., Tutor
Chapman
1815 Wms. [—] *Robert H.*, [N. J. 1789, D. D., Pres. of N. C.]
Chase
1791 Dart. *Heber*, Mr., M. B. at [Harv. 1794]
Chassel
1810 Dart. *David*, Mr.
Child
1817 Yale *Willard*, Mr., and at Mid. '31
Church
1797 Harv. *John H.*—Mr. at Dart. (not at Harv.) D. D. at Wms. 1823
Cobb
1824 Bro. *Leander*
Ellingwood
1816 Wms. —*John W.*, Mr., and at Bow. '24
Fairchild
1831 Yale —*Ezra*, Mr. at Amh. '26
Farnsworth
1813 Dart. *Benjamin F.*, Mr.
Fiske
1795 Bro. *Elisha*, Mr., Tutor
Flint
1794 Harv. *Jacob*, Mr.
Gammel
1817 Bro. —*William*, Mr.
Gushe
1798 Bro. *Abraham*
Harrington
1831 Amh. *Moody*
Holley
1828 Yale *Platt T.*, Mr.
Ide
1830 Mid. *George B.*
Kinne
1825 Mid. *Ezra D.*, Mr.
Labaree
1828 Dart. *Benjamin*, Mr., Prof. and Pres. Jackson Coll.
Lovejoy
1826 Wat. *Elijah P.*
1829 Bow. *Joseph C.*
Merrill
1825 Wat. *Thomas W.*
Nash
1825 Wms. *Alvan*

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Pratt
1827 Bro. *John*, [Pres. Granville Coll.]
Root
1823 Yale *Judson A.*, Mr.
Thayer
1753 Harv. *Ebenezer*, Mr., Tutor
True
1750 Harv. *Henry*, Mr.
Wayland
1822 Bro. —*Francis*, Union '13, Mr., Pres.; Mr., Tutor, Prof. and D. D. at Union, and D. D. at Harv. 1829

The following names should be corrected to read as here given, the corrections being put within Brackets.

Ammidon
1775 Harv. [Jacob] for James
Baker
1830 Amh. [Abias] for Abijah
Blanchard
1807 Dart. *Abijah*, Mr., [and at Harv. 1820,] and at Mid. 1822
Briggs
1820 Bro. John [K.] for R., M. D.
Coffing
[1834] Yale Churchill
Dunlap
1815 Bow. *Robert P., Mr., [Gov. of Me.]
Dutton
1831 Harv. [David] for Francis L.
Ellis
1829 Amh. Calvin D., (without the dash)
Field
1825 Wms. [Constant] for Constantine
Fisher
1831 Amh. Nathaniel [A., M. D. at Harv. 1834]
Flint
1802 Harv. [*James*] for *Jacob*, Mr., D. D.
Gushee
1834 Harv. [—] Almond, M. D.
Homer
1777 Harv. *Jonathan*, Mr., and at Dart. '88, at Bro. '90, D. D. at Bro. instead of [Bow.]
[Humphrey]
1833 Amh. Hosea D.
Kellogg
1785 Dart. *Elijah*, Mr. [erase D. D.]
Macomber
1825 Wat. *Francis* [*J.*]
[Mulvey] not Mulocy
1831 Bow. —Boothe C., M. D.
Peters
1816 Dart. *Absalom*, Mr., D. D. [at Mid. '33]
Rogers
1762 Harv. —Nathaniel, [Glasg. 1755, Mr.]
Spalding
1800 Dart. [—] Noah, M. B.
Thomas
1832 Wms. [—] Rowland, M. D.
Thompson
1833 Amh. [Stephen T.] for S. Thompson
Tift
1832 Wms. [—] John, [M. D.]
Tucker
1834 Harv. [Henry] M. D.
[Van Deren] for Van Doren
1822 Mid. *John L.*

The ‖, indicating Member of the House of Representatives in Congress, should be prefixed to the following names, all of whom were graduated at Harvard.

1757, Theophilus Bradbury; 1807, Henry Bullard; 1786, Christopher C. Champlin; 1759, Tristram Dalton; 1799, Joseph Dane; 1787, Nathaniel Freeman; 1762, Elbridge Gerry; 1766, Benjamin Goodhue; 1779, James Gordon; 1799, Willard Hall; 1795, John W. Hulburt; 1800, Leonard Jarvis; 1802, John King; 1778, Martin Kingsley; 1784, Silas Lee; 1802, Thomas R. Mitchell; 1783, Harrison G. Otis; 1786, Isaac Parker; 1784, Benj. Pickman; 1808, Charles C. Pinckney; 1791, Thomas Rice; 1776, Samuel Sewall; 1774, Josiah Smith; 1784, William Stedman; 1776, George Thacher; 1793, Samuel Thatcher; 1759, Jonathan Trumbull.

NOTE.—There will undoubtedly be found in the preceding catalogue other mistakes and omissions than those corrected in this supplement. Some of the foregoing escaped on reading the proofs, which could not conveniently be read by me, on account of distance from the press. Others were owing to the errors and omissions in the college catalogues, of which no one is entirely free, and in some of them they abound. Sometimes a graduate at one college is admitted to a degree at another, and his name appears in the catalogues of both colleges, and might be considered as indicating two individuals, no mark being given to show the contrary. The name of a person is sometimes entered twice in the same catalogue under different years; for instance, in that of Bowdoin, under 1815, among the honorary degrees, appears *Nathan Parker*, Mr. *et Harm.*, and again under 1823, appears *Nathan Parker*, S. T. D. It would not be strange that these names should be considered as indicating different individuals, and especially on finding the name inserted twice in the index of the same catalogue. But both names refer to the same person. Again, in the Dartmouth catalogue, the name of SAMUEL PRENTISS is found under 1820 and 1832, and is twice inserted in the index; but the same person is undoubtedly intended in both places. The index to Bowdoin is calculated to lead one into mistake, as the same name is not unfrequently inserted twice; once as a graduate, and again as having received a medical degree. Both designations might be secured with as much clearness, and with less liability to error, by suffixing the customary mark and the year to the name where first entered, and omitting the name in the second place.

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Though in the indexes of Harvard and Dartmouth Catalogues there are but few names entered twice, yet there are many mistakes and omissions, no less than 150 being found on comparing them with the preceding catalogue on a final revision of the same. Of Brown University, no catalogue has been published since 1830, and there are some names of that institution which should have the second degree and which should be inserted in *italics*. Omissions of the former sort must be expected of a number of names at almost every college, excepting those which published a triennial the last year.

J. F.

Concord, N. H., February 23, 1835.

TABLES.

I.

Number of Graduates at Harvard, each year, from 1642 *to* 1701.—60 *years.*

Year.	No.	Year.	No.	Year.	No.	Year.	No.
1642	9	1657	7	1672	0	1687	11
1643	4	1658	7	1673	4	1688	0
1644	0	1659	10	1674	8	1689	14
1645	7	1660	8	1675	9	1690	22
1646	4	1661	12	1676	8	1691	8
1647	7	1662	6	1677	6	1692	6
1648	0	1663	6	1678	4	1693	15
1649	5	1664	7	1679	4	1694	8
1650	9	1665	8	1680	5	1695	22
1651	10	1666	4	1681	9	1696	9
1652	1	1667	7	1682	0	1697	14
1653	17	1668	5	1683	3	1698	14
1654	1	1669	10	1684	9	1699	12
1655	2	1670	4	1685	14	1700	15
1656	8	1671	11	1686	7	1701	19
						Total,	465

II.

Number of Graduates at Harvard and Yale, each year, from 1702 *to* 1768.—67 *years.*

Year.	Harv.	Yale.	Year.	Harv.	Yale.	Year.	Harv.	Yale.	Year.	Harv.	Yale.
1702	13	2*	1719	23	4	1736	27	19	1753	17	17
1703	14	1	1720	21	11	1737	34	24	1754	20	16
1704	4	2*	1721	37	14	1738	33	15	1755	24	23
1705	11	5*	1722	31	8	1739	32	10	1756	25	33
1706	7	3	1723	43	11	1740	22	21	1757	26	40
1707	17	5	1724	40	18	1741	25	20	1758	31	43
1708	13	3	1725	45	9	1742	24	17	1759	35	49
1709	10	9	1726	31	23	1743	31	24	1760	27	33
1710	14	2	1727	37	11	1744	30	15	1761	39	29
1711	12	3	1728	42	12	1745	24	27	1762	47	44
1712	17	2	1729	23	17	1746	12	12	1763	39	42
1713	5	3	1730	36	18	1747	28	28	1764	46	28
1714	11	9	1731	34	13	1748	24	36	1765	54	47
1715	18	3	1732	27	23	1749	22	23	1766	40	37
1716	8	3	1733	38	16	1750	19	17	1767	42	24
1717	17	5	1734	27	14	1751	35	22	1768	42	29
1718	19	13	1735	38	24	1752	30	14			
									Total,	1,789	1,197

* Six persons are deducted from the classes of 1702, 1704 and 1705, as they were educated and graduated at Harvard, and are included in Table I.

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III.

Number of Graduates at Harvard, Yale, Brown, and Dartmouth, each year, from 1769 to 1800.—32 years.

Year.	Harv.	Yale.	Brown.	Dart.	Year.	Harv.	Yale.	Brown.	Dart.
1769	39	26	7		1785	32	70	0	20
1770	34	19	4		1786	45	51	16	25
1771	63	19	6	4	1787	51	58	10	27
1772	48	23	6	2	1788	28	35	20	19
1773	36	36	5	6	1789	47	30	9	24
1774	48	30	6	8	1790	42	24	22	31
1775	40	35	10	11	1791	27	27	6	49
1776	43	33	9	12	1792	37	34	18	27
1777	42	56	7	12	1793	38	37	12	39
1778	32	40		17	1794	29	22	20	45
1779	26	34		17	1795	40	32	26	32
1780	30	27		10	1796	33	33	18	35
1781	27	27		4	1797	54	37	23	30
1782	35	26	7	4	1798	48	21	18	40
1783	30	42	6	14	1799	44	26	24	35
1784	44	52	0	17	1800	47	36	23	28
					Total,	1,259	1,098	338	644

IV.

Number of Graduates at the different New England Colleges, each year, since the commencement of the present century.—34 years.

Year.	Harv.	Yale.	Brown.	Dart.	Wms.	Ver.	Mid.	Bow.	Amh.	Wat.	Wash.	Total.
1801	34	38	19	29	12							132
1802	60	56	28	22	14		2					182
1803	42	58	24	44	16		3					187
1804	60	66	22	34	38	4	12					236
1805	48	41	28	28	26	3	16					190
1806	42	70	20	33	26	6	14	7				218
1807	35	63	28	41	21	3	7	3				201
1808	38	50	33	40	21	2	23	6				213
1809	32	43	30	35	29	12	8	5				194
1810	63	54	20	27	29	17	9	12				231
1811	49	48	24	53	34	8	19	6				241
1812	43	50	23	34	24	8	26	7				215
1813	59	70	36	41	20	10	29	5				270
1814	62	82	47	33	30	5	28	15				302
1815	66	70	22	31	24	0	30	8				251
1816	58	61	33	24	16	2	17	11				222
1817	67	61	25	39	7	4	18	8				229
1818	80	67	18	27	21	4	18	19				254
1819	62	39	19	25	13	7	18	11				194
1820	56	57	29	24	20	9	22	12				229
1821	59	69	40	26	13	5	23	21				256
1822	59	76	30	44	13	3	26	24	2	2		279
1823	35	72	27	33	7	8	18	33	5	3		241
1824	64	68	41	28	15	9	24	13	18	3		283
1825	59	69	47	27	20	13	17	37	23	11		323
1826	52	100	28	36	28	14	19	31	28	7		343
1827	44	79	31	33	30	13	14	32	23	14	10	328
1828	52	82	26	41	18	4	19	20	40	12	13	327
1829	57	77	19	33	19	7	18	28	38	4	20	320
1830	48	69	19	31	26	4	13	18	33	9	20	290
1831	65	81	13	28	17	9	15	21	60	5	16	330
1832	67	52	22	33	18	5	27	27	38	4	10	303
1833	54	87	20	30	25	3	22	23	37	9	13	323
1834	37	65	24	28	17	2	25	35	39	16	13	301
Total,	1,808	2,190	915	1,120	707	203	599	498	384	99	115	8,638

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V.

Number of Graduates at the preceding Colleges from their foundation, respectively, to September, 1834.

HARVARD.			
From	1642 to 1701,	465	
"	1702 to 1768,	1,789	
"	1769 to 1800,	1,259	
"	1801 to 1834,	1,808—5,321	
YALE.			
From	1702 to 1768,	1,197	
"	1769 to 1800,	1,098	
"	1801 to 1834,	2,190—4,485*	
BROWN.			
From	1769 to 1800,	338	
"	1801 to 1834,	915—1,253	
DARTMOUTH.			
From	1771 to 1800,	644	
"	1801 to 1834,	1,120—1,764	
WILLIAMS.			
From	1795 to 1800,	93	
"	1801 to 1834,	707— 800	
VERMONT.			
From	1804 to 1834,		203
MIDDLEBURY.			
From	1802 to 1834,		599
BOWDOIN.			
From	1806 to 1834,		498
AMHERST.			
From	1822 to 1834,		384
WATERVILLE.			
From	1822 to 1834,		99
WASHINGTON.			
From	1827 to 1834,		115
		Total,	15,521

* Yale College, in computing the number of Alumni, reckons the Medical Graduates. Such are not estimated in the above computation.

The total number of names in all the catalogues, including graduates, and those who have received degrees since they were published, exceeds 19,000, but the number of individuals is considerably less than this general aggregate, as the name of one person is sometimes found in one, two or more catalogues. Thus, the name of *Clark Brown* appears in the catalogues of Harvard, Yale, Brown, and Dartmouth, and is reckoned four times in the whole aggregate.

The whole number of *individuals* in the preceding catalogue, exceeds 18,000. The number of Alumni living, of all the colleges, as near as can be ascertained, is 8,790.

VI.

Number of Individuals in the foregoing Catalogue under the different letters of the alphabet; together with the number of Surnames. Most of the ADDITIONAL *names in the supplement were received after the following calculations were made, and many of them are not included in them. Some surnames are variously spelled. These are all computed separately in the following table.*

	No. of Individuals.	No. of Surnames.		No. of Individuals.	No. of Surnames.		No. of Individuals.	No. of Surnames.
A	658	93	J	350	46	S	1,684	287
B	1,959	375	K	347	65	T	756	130
C	1,549	262	L	763	138	U	33	11
D	774	180	M	1,059	233	V	95	45
E	430	75	N	303	49	W	1,703	204
F	778	135	O	188	32	X	0	0
G	820	150	P	1,306	192	Y	28	8
H	1,525	282	Q	20	7	Z	1	1
I	76	15	R	688	109			
						Total,	17,893	3,124

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HISTORY OF COLUMBIA COLLEGE.

COLUMBIA COLLEGE is the fifth institution of the kind established in the United States—Harvard University having been founded in 1638, William and Mary College in 1692, Yale College in 1700, and the college of New Jersey in 1746. The number of alumni amounts to about 1,200. Among them are the names of John Jay, Egbert Benson, Gouverneur Morris, De Witt Clinton, John M. Mason, Samuel Provost, Philip Livingston, Robert R. Livingston, Peter Van Schaick, Robert Troup, and Marinus Willett. General Hamilton left the institution, without a degree, to join the army. The number of distinguished alumni, besides those mentioned, both living and dead, is large. There are several peculiarities in the administration of this institution, which are worthy of notice. The collegiate instruction is intrusted entirely to the president and professors. No tutor has been employed since 1762. Only three had been engaged previously—William Samuel Johnson, Leonard Cutting, and Myles Cooper. We have no doubt that all the other colleges in our land would adopt a similar course, were their funds adequate. The objection which is alleged against the employment of the time of learned professors in the drudgery of elementary instruction, ought not to exist. That drudgery should be encountered in the preparatory schools.

Since the year 1786, *the order of merit* is observed in giving the names of the candidates for the baccalaureato at Columbia college. We believe that this practice has not been adopted elsewhere, unless a single college in the Western States be an exception. Without here expressing an opinion in regard to the expediency of it, we will simply mention that a triennial catalogue of Columbia college affords an excellent opportunity to see how far the standing of collegiate life is maintained in subsequent years. It is a common remark, that proficiency at college affords no index of future attainment or usefulness. The truth of this remark is not confirmed, we believe, in the experience of Columbia college. The relative standing in college has been, if we are not mistaken, generally maintained in professional life.

The history of Columbia college would be a very fruitful theme for study, in determining the question of the relative advantages of a city, and a country-village, as a *location* for a literary institution. We now, however, forbear to make any remarks on this interesting subject, and proceed to quote the greater part of an historical sketch of Columbia college, which appeared in the Knickerbocker, a New York Monthly Magazine. It is inserted in the number for February, 1835, and is from the pen, we presume, of a member of the college-faculty.

"It appears from the records of Trinity Church, in this city, that as far back as the year 1703, its rector and wardens were directed to wait on Lord Cornbury, then governor of the province, 'to know what part of the *King's Farm*, then vested in the church, had been intended for the college, which he designed to have built.' No steps, however, were taken, for many years, towards the execution of that design,—and it was not till after the establishment of an university in Philadelphia, that a number of gentlemen in New York, animated by the example of their neighbors, undertook to found

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a college in the latter city. Early in the year 1753, an act of assembly, was obtained, appointing James Delancey and others, of different religious denominations, trustees for carrying their design into execution, and providing for a fund, by a succession of lotteries.

"In the year 1754, these trustees chose Dr. Samuel Johnson of Connecticut, to be president of the intended college; but he would not absolutely accept the office, until the charter had been obtained from the crown. He removed, however, to New York, and in July of that year, commenced the instruction of a class, consisting of ten students, in the vestry room of Trinity Church.

"On the 31st of October, of the same year, the royal charter was granted; and from that time the existence of the college is properly to be dated. This charter sets forth, among other things, that divers sums of money had been raised by lottery, and appropriated for the founding of a college, and that the rector and inhabitants of the city of New York, in communion with the Church of England, had set apart a parcel of ground on the west side of Broadway, and had declared themselves ready and desirous to convey the said land in fee for the use of a college, to be established upon the terms mentioned in their declaration,—and it therefore *ordains*, that the college shall be known by the name of King's college, and shall be for the instruction, and education of youth, in the learned languages, and liberal arts and sciences, and that in consideration of the grant to be made by Trinity Church, the president of the college shall always be a member of the Church of England."

The number of trustees or governors of the college named in the charter, was about forty, at the head of whom was the archbishop of Canterbury.

"The governors were empowered to make such laws and ordinances for the regulation of the college, as they should think best, so that they were not repugnant to the laws of England, nor to those of the province of New York, and did not exclude any person of any religious denomination whatever, from equal liberty and advantage of education, or from any degrees, liberties, privileges, benefits, or immunities of the college, on account of his particular tenets in matters of religion. It was also ordained, that there should be public morning and evening service in the college, according to the liturgy of the Church of England, or a collection of prayers drawn from the liturgy, with a particular collect for the college,—and the Reverend Samuel Johnson, D. D., was named in the charter as the first president. The grant of land, above alluded to, was executed by Trinity Church, the release therefor expressing it to be made for the purpose of encouraging and promoting the founding, erecting, and establishing a college, in the province of New York, for the education and instruction of youth in the liberal arts and sciences,—and it contains provisions with respect to the president and the prayers to be used in the college, similar to those contained in the charter.

"The governors of the new college held their first meeting on the 7th of May, 1755, and its funds were subsequently augmented by the voluntary contributions of the founders, named in the charter, and of a number of other individuals, among whom the honorable Joseph Murray deserves to be particularly mentioned. This gentleman, who was an eminent lawyer of this city, and a member of the legislative council of the province, devised to the college nearly the whole of his estate, amounting to about twenty-five thousand dollars, which was expended chiefly, in the erection of suitable buildings for the institution. It was not however until May, of the year 1760, that the college buildings began to be occupied, and, notwithstanding all the exertions of its friends, the funds of the institution were by no means adequate to its wants. Addresses were drawn up, and forwarded to the English universities, and other public societies, and to individuals abroad, eminent for their rank and station,—soliciting their aid. The success of this appeal does not appear; but toward the end of the year 1762, the Reverend Myles Cooper, A. M. and Fellow of Queen's College, in the University of Oxford, was elected a Fellow of King's College New York, Professor of Moral Philosophy therein, and assistant to the president. Soon after his appointment, a new plan of edu-

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cation, remarkable for the extent and variety of the classical studies which it enjoined, was adopted, and new laws were passed for the government of the institution.

"In March, 1763, Dr. Johnson resigned his office of president, and shortly afterward, Mr. Cooper, who had been created a Doctor of Laws, by the college, was elected to supply his place. From this period the affairs of the college seem to have gone on regularly and prosperously. In the year 1767, a grant of land was obtained, under the government of Sir Henry Moore, of twenty-four thousand acres, situate in the northern parts of the province; but this accession to the property of the institution,—which, in the course of time, would have become very valuable, proved of no avail, as the tract in question, eventually fell within the boundary of the State of Vermont, and was lost to New York, and to the college. In the course of the same year, an application was made to the governors of the college, by several eminent physicians of the city of New York, for permission to deliver courses of lectures, in the several departments of medicine, in consequence of which, a regular medical school was established in the college.

"The institution continued to flourish until the commencement of the Revolution, and a summary of its history to that period, found among the papers, left in this country by Dr. Cooper, and supposed to have been written by him, gives a view of the state of the college at the time probably, when it was most flourishing under his superintendence. After stating the manner in which the college was founded and the endowments it had received, Dr. Cooper proceeds to say, that 'by means of these and other benefactions, the governors have been enabled to extend their plan of education almost as diffusely as any college in Europe, herein being taught by proper masters and professors, who are chosen by the governors and president, divinity, natural law, physic, logic, ethics, metaphysics, mathematics, natural philosophy, astronomy, geography, history, chronology, rhetoric, Hebrew, Greek, Latin, modern languages, and whatever else of literature may tend to accomplish the pupils, both as scholars and gentlemen. To the college is also annexed a grammar school for the due preparation of those who propose to complete their education, with the arts and sciences.'

"When the disputes with the parent country assumed a serious aspect, president Cooper was under the necessity of returning to England. He appears to have intended his absence to be only temporary, for the Reverend Benjamin Moore, an *Alumnus* of the institution, was appointed president *pro tem.* to act during the absence of Dr. Cooper. But the latter never returned to this country, and after his departure, no public commencements were held until peace was re-established. Several new students, however, were admitted during the year 1775, and degrees were conferred; and in the year following, although there were no admissions, the degree of Bachelor of Arts was conferred on six candidates.

"In the spring of 1776, the college building was converted by order of the *Committee of Safety*, into a military hospital. The professors and students were consequently dislodged, and the library and philosophical apparatus were removed to the City Hall, from whence very few of the books, and a very small part of the apparatus, ever found their way back to the college. Although the public course of instruction did not re-commence until after the close of the Revolutionary war, the course of tuition was for a short time carried on without the walls of the building; and two admissions are noted in the old matriculation book under the year 1777; after which no trace is found for several years of the continuance of any of the collegial courses. The governors, however, appear to have held occasional meetings during the remainder of the war, and upon the restoration of peace, the college again assumed the character of a public institution.

"In the year 1784, all the seminaries of learning in the State were, by an act of the legislature, subjected to the authority of 'the Regents of the University,' who immediately entered upon the regulation of the affairs of 'Columbia College,' to which the name of the institution was now changed; and in the course of a short time new professors were appointed, a grammar school, and a

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medical department were established—several candidates presented themselves and were entered as students, and a literary society, composed of students and others, was admitted within the walls of the college.

"The views of the regents appear to have been much enlarged by the new station which the country had taken among the nations of the civilized world, for before the end of the year, they determined upon the establishment of professorships on a much more extensive plan than had ever before been adopted, or than ever has since been realized. But a small part of this plan could be carried into effect, as at the time it was adopted, the annual income of the college was estimated at only two thousand five hundred dollars. The college remained under the immediate superintendence of the regents of the university, until April, 1787, when, by an act of the legislature, the original charter, with necessary alterations, was confirmed, and the college placed under the care of twenty-nine trustees, who were to exercise their functions until their number should be reduced by death, resignation, or removal, to twenty-four; after which all vacancies in their number were to be filled by their own choice.

"In May 1787, William Samuel Johnson, LL. D., son of the first president, and at that time a member of the convention which formed the constitution of the United States, from the State of Connecticut, was elected president of Columbia college; and continued to execute the duties of that office, after being chosen by the same State one of its senators in the first congress under the federal constitution, and during the term of his election to the senate. At the time he entered upon the duties of his academical office, which was in the November subsequent to his appointment, there were in the faculty of arts, three professors, the same number in the medical department, and a professor of the German language. The number of students was thirty-nine, of whom five boarded and lodged in the college, and five others occupied rooms, and studied there. The affairs of the college appear to have proceeded from that time without experiencing any material change, until the beginning of the year 1792, when the medical school was placed upon a more respectable and efficient footing. A *dean of the faculty*, and eight professors were appointed; and their duties and powers defined; apartments in the college were appropriated to their use, and such alterations made as were requisite for their accommodation.

"For some years after this, the proceedings of the trustees indicate that the institution was in a state of increasing prosperity. In addition to the former professorships, they appointed a professor of the Oriental languages; one of natural history, chemistry, etc.; one of the practice of medicine; one of law; and one of rhetoric and *Belles Lettres*. But in the year 1798, the number of distinct professorships was diminished, by uniting different branches in the same department, and by abolishing such as had been found unnecessary.

"In July, 1800, the venerable Dr. Johnson resigned the office of president, after having held it upwards of thirteen years, and was succeeded by the Rev. Charles Wharton, D. D., who held the office with the professorships of moral philosophy and rhetoric then annexed to it, only about seven months. Upon his resignation, these professorships were again detached from the presidency, and the Rt. Rev. Benjamin Moore, bishop of the Protestant Episcopal church in the State of New York, was appointed to that office, twenty-six years after his first temporary appointment to fill it in Dr. Cooper's absence, and a distinct professor of moral philosophy, rhetoric, etc., was also chosen.

"The new president did not reside in the college, and having ecclesiastical duties to perform,—of which the claims upon his time and attention were paramount to all others,—he was charged only with a general superintendence of the college, including attendance at the public examinations, and at commencements—and was not expected to take an active part in its discipline and instruction, the chief management of these devolved, therefore, on the professors; and although the affairs of the institution could not be conducted in this way with the same vigor and efficacy as under the supervision of a single head, exclusively devoted to its service, and always present to watch over its welfare, yet the college may be considered, even during this period, as continually gaining ground. The course of instruction was carried on by highly

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respectable professors, and the classes increased in numbers. The funds of the institution were also somewhat augmented by grants of land and money from the legislature; while its real estate in the city became daily more valuable.

"From this time the affairs of the college present nothing remarkable until the middle of the year 1809, when an important change was begun in the system of instruction, which may be considered as the commencement of a new era in the literary character of the institution. By an ordinance of the board of trustees, to take effect the following year, the requisites for entrance into the college were raised much higher than they had ever previously stood, and a new course of study and system of discipline were established, forming, with the new regulation as to admission, an admirable plan for elevating the standard, and extending the course of college education. This has since undergone some important modifications, but it still remains the basis of the existing plan of study and system of discipline. After this spirit of improvement had been thus awakened, bishop Moore resigned the office of president, in May 1811, with the view of making room for some other person, who might devote his whole time and attention to the concerns of the college. In the June following it was thought expedient to divide the duties and powers of the president between that officer and another, to be called *the provost*; and the statutes were altered accordingly. In the absence of the president, his place was to be filled by the provost, who, besides the like general superintendence with the president, was to conduct the classical studies of the senior class; and shortly after this alteration, the Rev. William Harris, D. D., was elected president; and the Rev. John M. Mason, D. D., was chosen to fill the new office of provost.

"During the progress of these *internal* improvements, the exterior of the college remained in a very deplorable state, and the want, both of proper accommodation and of a creditable appearance in the edifice, continued for several years longer to embarrass and mortify the trustees and friends of the institution. Various schemes were at different times devised, for a new arrangement of the building, and for raising a greater revenue from the college grounds, and serious thoughts were more than once entertained of removing the college from the city. While these plans were in agitation, and before any had been brought to maturity, the medical school of Columbia college, was in November 1813, discontinued in consequence of the establishment of the college of physicians and surgeons, in New York.

"In the year 1816, Dr. Mason resigned the office of provost, and a resolution was thereafter passed by the board of trustees by which the power and duties of that office, except as to conducting the classical studies of the senior class, devolved on the president.

"The college buildings still remained in an unsightly and ruinous condition, —and the trustees, after an attentive examination of their funds, found that they might with safety, enter upon a thorough repair of the old edifice, and the erection of additional buildings. In September 1817, the general outlines of the plan, afterward executed, were adopted, and whilst the building was in progress, improvements were also made in the interior concerns of the seminary. On the election of a new professor of moral philosophy and rhetoric, the course of study in that department was extended by the addition of political economy, and the history of ancient and modern literature. An adjunct professor of the Greek and Latin languages, was appointed to attend exclusively to the freshman class. The professorship of mathematics and natural philosophy, was divided into two distinct branches,—one consisting of mathematics and astronomy, the other of natural and experimental philosophy and chemistry,—for which latter department, a new professor was afterward appointed.

"Before the expiration of the year 1820, the alterations and improvements of the college buildings and grounds were completed, and the usefulness and respectability of the institution, were afterward further increased by the re-establishment of the professorships of law—of the Italian, and of the French languages, and literature. In the year 1827, the grammar school annexed to

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the college was revived upon an extended and liberal plan, so as not only to render it a preparatory school for the college, but to afford the means of enlarged instruction, to those intended for mercantile pursuits, without entering the college, and within the next two years, a new building was erected in the rear of the college, for the accommodation of this auxiliary establishment, and forming one wing of a large edifice, designed to be completed whenever the college might have need of more numerous apartments.

"In October, 1829, the office of president became vacant by the death of Dr. Harris, who had continued to an advanced age, with great zeal and fidelity, to preside over the institution; and early in the following December, the Hon. William A. Duer, then one of the circuit judges of the State of New York, was elected to supply the vacancy.

"On the first of January, 1830, the new president entered upon the duties of his office, and within the same month, the system of instruction was extended by the establishment of a *literary and scientific course*, distinct from the *full course*, in which latter the classical studies are included, and students were allowed to be matriculated for any of the various branches composing the new course, in which also were comprised the modern languages of Europe. Free scholarships were established by the bounty of the trustees, the nominations to which were vested in each of the religious denominations in the city, and in its leading institutions for the promotion of knowledge; and the professors of the college were authorized to deliver public lectures at *extra* hours in any of the branches of literature and science, falling within their respective departments.

"The sub-graduate course of instruction was subsequently enlarged by the addition of lectures on the evidences of Christianity,—by the extension of the English studies in the younger classes, and enlarging those in the departments of natural philosophy and chemistry. A course of lectures on the constitutional jurisprudence of the United States has since been added to the studies of the senior class, and directed to be delivered by the president. To enable the faculty to discharge these increased duties, one hour was added to the daily attendance of the students, so that each class now attends one hour every day in each department of its studies; or four hours daily, exclusive both of the previous religious service and exercises in declamation in the chapel; and of the subsequent attendance of one hour of those who pursue the study of Hebrew, or of any of the modern languages.

"The grammar school of the college was also placed upon a footing which has rendered it more extensively useful, as well as more efficient as a preparatory seminary to the college, and the immediate superintendence of it committed to the *Jay* professor of the ancient languages, as rector of the grammar school. A junior department has since been added, and the number of instructors increased to eight in the classical, mathematical, and English departments, besides two of modern languages; so that a pupil may be received into the minor department of the grammar school as soon as he can read the English language, and in nine or ten years be conducted upon one uniform system of instruction, through both the preparatory school, and the college, and at the end of that time receive his first degree; or in five or six years he may receive a complete English and mathematical education, including any of the modern languages, so as to fit him for business without entering the college; or he may, if duly qualified, enter either the grammar school or the college at any stage of their respective courses.

"The general course of instruction in the college, may be considered as threefold, viz:

"1. *The full course*, including every branch of collegial study, and entitling the successful student to the degree of *bachelor of arts*.

"2. *The literary and scientific course*, which excludes the study of the ancient languages, but includes that of the modern. To the successful student in this course is given, upon a vote of the board of trustees, a college testimonial, differing but in name and extent, from the academical degree of the *full course*.

"3. *The voluntary course*, which is intended for graduates and others, who have made some proficiency in learning, and is limited solely by the wishes of

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parents, or of the applicants themselves, both in regard to extent and duration, and admits, also, of a higher course of instruction in the Greek and Latin languages."

The text-books and the general course of instruction do not vary materially from those adopted by the other leading colleges in the United States. Particular attention is given to the subject of constitutional law, under the superintendence of chancellor Kent.

"The faculty of the college consist at present of:

WILLIAM ALEXANDER DUER, LL. D., President.
The Rev. JOHN MCVICKAR, D. D., Professor of Moral, Intellectual, and Political Philosophy, Rhetoric, and the Belles Lettres.
NATHANIEL F. MOORE, LL. D., Professor of the Greek and Latin Languages.
CHARLES ANTHON, LL. D., Jay Professor of the Greek and Latin Languages; and Rector of the Grammar School.
JAMES RENWICK, LL. D., Professor of Natural Philosophy and Chemistry.
HENRY J. ANDERSON, M. D., Professor of Mathematics and Astronomy.
JAMES KENT, LL. D., Professor of Law.
LORENZO L. DA PONTE, Professor of Italian.
The Rev. ANTONIO VERREN, A. M., Professor of French.
MARIANO VELASQUEZ DE LA CADENA, LL. D., Professor of Spanish.
The Rev. SAMUEL H. TURNER, D. D., Professor of Hebrew."

SCRIPTURAL TESTIMONY, IN RELATION TO MINISTERIAL EDUCATION.

THE first important fact, which we learn, is that God has had, in all ages, a distinct class of men for his service. Enoch and Noah were preachers of righteousness. Melchisedek, in his priestly office, was an illustrious type of the Messiah. In the Mosaic economy, an entire tribe was designated to this honorable service. Schools of the prophets were afterwards established, made up probably from the tribe of Levi, and taught in various kinds of theological knowledge by eminent instructors. Under the Christian dispensation, this order of men is re-appointed with new solemnities, and set apart for a more spiritual worship. The ministry of reconciliation is, then, the ordinance of Heaven,—unlike all other professions in which men engage.

The number of priests or religious teachers was large, compared with the other population. An entire and important tribe was taken by Moses from the children of Israel. The number of males in this tribe, between thirty and fifty years of age, according to the enumeration at Mount Sinai, was 8,580; all of whom were specially devoted to God's service. So that at this time there was an ordained priest or Levite to at least 350 of the remaining population. Our Lord's twelve apostles and seventy disciples were a large number, compared with the entire list of his followers, though doubtless intended, in part, to preach the gospel to their unbelieving countrymen. For the office of teaching and propagating Christianity, there were the apostles, personally consecrated

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by Christ himself, and witnesses of his sufferings; evangelists or travelling preachers; and pastors and teachers, appointed from the churches themselves. There is no doubt but that the number in all these classes was large, and also that there was, to a considerable extent, a division of labor.

The attainment of a considerable *age* was an indispensable qualification. Moses and Aaron were about eighty when called into public employments. It was ordained that the sons of Levi must be thirty years of age, before they could enter on their work. John, the forerunner of our Lord, and our Lord himself, were about thirty years of age, before they commenced their ministry. A name appropriated by the writers of the New Testament to the early preachers was *presbyters*, which shows that they had generally attained the full age of adults, or that the first ministers were taken from the elder classes. Paul requires Timothy not to ordain those for bishops who were *novices*, or lately converted, not having experience and judgment. We may, therefore, conclude, that adult age was an essential qualification in the Jewish and New Testament economies.

Great importance was attached to *human learning*. Why was Moses—the writer of nearly a fourth part of the Old Testament, and the only historian for the first twenty-four hundred years in the history of our earth—learned in all the wisdom of the Egyptians, then the most enlightened people in the world? Why was not an illiterate man commissioned for this purpose? Why were schools of the prophets early instituted, in which young men could avail themselves, for a number of years, of the instructions and experience of the venerable Samuels and Elishas? Why did the later prophets utter such vehement denunciations against large classes of ignorant and low minded priests, who could not teach and would not learn? Why was the mind of Paul selected as the depository of almost half of the revelations of the New Testament,—a mind no less illustrious for original strength and compass, than for the variety and excellence of its acquisitions? No answer can be given to these inquiries, except that it is the general arrangement of Providence to employ the *best* human agencies for the accomplishment of its purposes. The gospel does not war with genuine philosophy. It is with science *falsely* so called. In the words of a distinguished modern writer, "Christianity has nothing to fear, but every thing to hope, from the discoveries of science."

The Bible further teaches, that the ministry is not to be assumed without serious deliberation and prayer. The instances of Moses, Isaiah, Jeremiah, and Ezekiel, are full of instruction. Our Saviour spent the whole night in prayer, before he chose his apostles. He also commanded, most authoritatively, "*Pray* ye the Lord of the harvest, that he would send forth laborers into his harvest." When Paul and Barnabas were set apart to their great work among the heathen, the church "fasted and prayed, and laid their hands on them, and sent them away."

The above are the main points of instruction which are found in the Scriptures. Great principles, if not minute directions, are there developed, to which we shall do well to take heed.

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WANTS OF THE WORLD.

THE destitution of ministers and missionaries is very great and affecting. The whole world lieth in wickedness. The devil still goes forth as a roaring lion, preying upon unhappy man. At the rate in which the conversion of the world is now going on, the work will occupy one hundred and fifty centuries. Nothing effectual can be done without qualified laborers. The London Missionary Society cannot find them in England. The American Board are now ready to send out to heathen lands the whole annual supply of men, which the American Education Society furnish. Before a sufficient number of missionaries and ministers can be brought into the field, one third part of the pagan world, or two hundred millions of immortal beings, will have gone into eternity without the gospel. Immense, therefore, are the obligations of Christians now on the stage. Great is the responsibility of every young man, who is called to meditate on this momentous subject. Two or three thousand young men ought to enter this year on a course of preparation for the Christian ministry. The fields are white already to the harvest. The dying nations are eagerly stretching out their hands for the bread of life.

In our own country, the want of ministers is as great, if not greater, than ever. The efforts for supply, as it would seem, have done little else but lay bare the nakedness of the land. At least one half of the inhabitants of the valley of the Mississippi, have not yet chosen their religion, or determined to which of the Christian denominations they will belong. Two millions of men, in that valley are, therefore, nearly indifferent in respect to the whole subject of religion. There are but 500 Presbyterian ministers, in that valley, on a large calculation. There is commonly estimated to be about 1,300,000 square miles of territory in the valley, and if we suppose 800,000 miles entirely uninhabited, the 500 ministers must occupy 500,000 square miles, or 1,000 square miles each. The destitution in many portions of the southern country is very great. Some parts of New England, in respect to the enjoyment of the means of grace, are *retrograde*. In the State of Vermont, it is estimated, that one fourth of the population do not attend public worship, on the Sabbath, of any description. This is to be ascribed particularly to the want of ministers. In a single county of that State, containing seventeen towns, there are but five Congregational ministers. The condition of the cities is still more deplorable. In Boston there are, as it is stated, 21,000, and in New York 135,000 people destitute of any religious instruction whatever.

Efforts, therefore, altogether unprecedented, must be made for the religious instruction of our countrymen. The subject must be approached in the anxious deliberations of all the pious young men throughout the country. This momentous theme must not be overlooked. The people in our own and other lands are perishing by millions. There is a famine, not of bread, but of hearing the word of God. If a young man consent to allow any considerations of private emolument, or worldly reputation, to deter him from entering on the ministry, will he not show that he loves mammon more than the souls of men, that, pro-

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vided he can be rich in this world's goods, or honorable in the opinion of men, who are living at enmity with God, he is willing that his brethren, for whom Christ died, should perish unpitied and unrescued? Where is his love to his Redeemer? Where is that mind of Christ, which he has declared to be in him? Let him see that he does not betray his trust; that he does not defraud Christ of his own; that he does not subject himself to the bitter imprecations of men, who shall be miserable forever, through his cold neglect and cruel indifference.

STATUE OF MEMNON, AT THEBES.

The idea of Memnon does not appear to have originated with the Egyptian priests; nor, indeed, could it, since Memnon was neither an Egyptian, nor the person the colossus represented. This name must have been totally unknown to them; and the Theban, who was asked if the statue was of Memnon, naturally replied in the negative, and informed the inquirer that it was of Amenoph, or Ph'amenoph, his compatriot and an Egyptian monarch. According to Greek or Roman mythology, he was the reputed son of Tithonus and Aurora, names unknown in the Pantheon of Egypt. Strabo mentions it merely as the colossus, and questions the possibility of a stone giving utterance to a sound. The misnomer of Memnon, seems unquestionably to have originated in the ignorance of those strangers, who visited Thebes. The mass of Roman visitors were blinded by a poetical tradition, and the belief of a fancied miracle. The musical sound of Memnon has been variously recorded according to the feelings of writers. Juvenal mentions it as a magic string; and historians, who borrowed the account from enthusiastic travellers, have run into the popular error, and noticed it as a "vocal sound," or the "bursting of a harp-string." Strabo more accurately compares it to the effect of a slight *blow*. Julia Balilla, who visited it along with the emperor Adrian, recorded the event in a copy of twelve verses, in which she not only compares the sound to the striking of brass, but expressly says that "Memnon emitted this metallic sound a second time," in the presence of the Roman monarch. In 1824, Mr. J. G. Wilkinson, in company with Mr. Burton, ascended to the lap of the statue, where they observed the sonorous quality of a block of fine grit-stone placed immediately over the girdle; and both agreed as to the possibility of still deceiving a traveller, who might be disposed to credit its vocal powers. On a second visit in 1830, Mr. W., placing some peasants below, struck the sonorous block with a small hammer. The peasants, on being asked if they heard any thing, replied, "you are striking brass." The height of the colossus from the base to the top of the head was about sixty feet, and represented, as is concluded, Amenoph III., a Theban or Diospolite monarch, the ninth king of the eighteenth dynasty, being as the Thebans justly observed, not the statue of Memnon, but of their countryman Ph'amenoph. By the accumulation of the alluvial deposit of the Nile, it is now about fifty-three feet above the level of the plain. The

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upper part above the waist had been broken and thrown down, according to some accounts, by the effect of an earthquake, according to others, by the order of Cambyses. The stone of which it is made is a coarse grit-stone, the only rock, with one exception, of this nature, which has been discovered in Egypt. It is studded with chalcedonies, and has an iron color, caused by an abundance of the red and black oxide of that metal. The upper part has been repaired with horizontal layers of sand-stone, and at the girdle is a recess, partly cut and partly rough, of sufficient size to contain a man in a recumbent position, who might thence strike the sounding block, which is placed above. The position of this stone, of smaller dimensions than those constituting the repaired part of the colossus, seems purposely chosen, in order to render it sonorous, by leaving the inner and outer sides free from pressure, and with a weight merely on the top. A person in the recess could not be seen from any part of the plain of Thebes, and the ascent of the too curious skeptic would be sufficiently prevented, by the impossibility of reaching the spot without a ladder, and by the interference of those interested in preventing it.

NOTICES OF NEW PUBLICATIONS.

Brief Views of the Saviour, with Reflections on his Doctrines, Parables, etc. Designed chiefly for the Young. By O. A. TAYLOR, A. M. Andover: Gould & Newman. 1835. pp. 264.

This work is in part a translation, on an extended paraphrase-plan of a life of Jesus Christ, for children, in German, by J. F. Feddersen, court and cathedral preacher in Brunswick, and in part an original composition, by Mr. Taylor. Along with remarks on the life, labors, and miracles of the Saviour, are interwoven a variety of pleasing lessons of wisdom, morality and piety. It is marked by great simplicity, by a calm and quiet spirit, and it is filled with pure and heavenly thoughts. It thus affords a striking contrast to the bustling, practical, superficial character of multitudes of the books, which are printed, and, especially, which are republished in this country. Mr. Taylor will receive the thanks, we doubt not, of many persons, for his labor. It is as well adapted for adults as for children, and for one denomination of Christians as for another.

The Holy Bible, containing the Old and New Testaments; translated out of the original tongues, and with the former translations diligently compared and revised. Arranged in paragraphs and parallelisms, with philological and explanatory annotations. By T. W. COIT, D. D., President of Transylvania University. Cambridge: Manson & Grant. Boston: William Peirce. 1834. pp. 1,183.

The peculiarities of this Bible are the following:—The old chapters and verses of the English Bible are disregarded, and the attempt is made to have its divisions conformable to its tenor of sentiment. The arrangement of the poetry in parallelisms is another prominent feature. The accents of the Masorites have generally been esteemed the best guide concerning them, at least in Isaiah and some other portions of the Old Testament. Very particular attention has been paid to the punctuation. The exclamation-point has been frequently introduced; and the interrogation-point substituted for the colon and semicolon. In the poetry, the dash is employed, as well adapted to display the antithesis or epexegesis. A uniform system of printing the

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capitals has been, to a considerable extent, pursued. Very brief annotations are inserted at the bottom of the page. In the Minor Prophets, these annotations are somewhat extended. The various readings, and the translators' address to the reader, are among the additions to the volume. We have not had time accurately to examine this Bible, but from a cursory inspection, and from what we know of the editor's taste and accuracy, we do not doubt but that the promises made in the preface are accomplished. In respect to mechanical execution, it is one of the most finished specimens of the Scriptures, which have ever been issued from the press in this country.

The Rise and Progress of Religion in the Soul, illustrated in a course of serious and practical Addresses, by P. Doddridge, D. D. With an Introductory Essay, by John Foster. Boston: Perkins, Marvin, & Co. 1835. pp. 508.

The whole appearance of this volume is of the most gratifying kind, and greatly in advance of any preceding American edition of the work. We do not think there is to be found in the English language a better essay on practical religion than the one of Foster's, printed in this volume. The appeals which it addresses to an unbelieving world, are sufficient, it would seem, to awake the dead. The peculiarities of the writer's style do not appear so prominently as in some of his other essays. The most vigorous thoughts are expressed in the most energetic language.

The Religious Offering, for 1835. New York: Leavitt, Lord, & Co. 1835. pp. 176.

This work answers, in some degree, to the annuals, which are periodically issued from the press, while it is exclusively of a moral or religious character. The articles have been prepared expressly and solely for the work, with the exception of a very few, which had previously appeared in print. All are from the pen of the same gentleman, who is extensively and favorably known to the literary and religious community. The design of the volume is excellent, and the thoughts and language such as will gratify the man of taste and piety. The pieces are in general very short; a large portion of them being scriptural sonnets, or brief expositions in verse of passages of Scripture. The production of sacred poetry of high order is certainly an object deserving of all encouragement. We have been gratified and instructed by a perusal of many of the pieces in the volume. The following we give as a specimen.

"THE GOOD SHEPHERD.

The shepherd loves his flock; with care he guides
Them to the pleasant pasture grounds and brooks,
That murmur music soft, and kiss the roots
Of elm and scented birch. And ever and
Anon with pastoral pipe he breathes a strain,
That flocks and streams and woods delight to hear.
Oh, Christ! Thou art our Shepherd, and we hear
Entranced with deepest ravishment, Thy voice,
Sweeter than sound of earthly shepherd's lute,
For thy own lips have said, '*I know my sheep.*'
Yes, Thou dost know them; not a lamb shall stray,
Entangled in the depths of woods remote,
But Thou wilt mark its wanderings, and restore
It safe to thine own chosen, cherished fold."

An Address delivered before the Philadelphian Society in Middlebury College, Aug. 18, 1834. By Edward W. Hooker. Windsor: Chronicle Press. 1834. pp. 20.

The object of this address is to show the importance of the union of eminent piety with eminent scientific and literary attainments. In order to accomplish this most desirable union, the following things are considered to be necessary. The maintenance of a spirit of prayer; the pursuit of studies with an habitual reference to the presence of the Lord Jesus Christ; Christian conscientiousness and diligence in study; close

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study of the Bible; and activity and interest for the good of those associated in literary pursuits. The connection of elevated scholarship and piety, is shown to be important from its influence in keeping the scholar's mind safe from hazardous speculations; from its tendency to commend piety to the respect of eminent unconverted scholars; and from the greatness of the work of the conversion of the world. The address is crowded with just and striking thoughts. The spirit of it may be learned from the following paragraph.

"Let the importance of this subject be urged upon you, Christian brethren, by the memory of good men departed, of whom, as members of this Institution, and most of them of this Society, you are successors. You sit in seats where, in years past, sat Warren, and Parsons, and Fisk, and Wilcox:—names dear to the churches at large—dearer still to those Christians in this State who have watched and prayed for the prosperity of this beloved College; and names peculiarly dear to those who in years past and recollected with delight, were associated with them in literary pursuits here. Some of you, Christian brethren, perhaps occupy the rooms where they studied; and bow yourself before God in the very closets where they prayed and panted for the glory of the Lord Jesus in this world; and where they consecrated their talents, attainments,—their whole souls to Him. Honored is this Institution, in having been the seat of the education of these and other men of their spirit, more than if it could count among its Alumni hundreds who had deliberated in the representative hall, or thundered in the Senate, or shined in foreign courts."

The History of the American Education Society. Massachusetts Sabbath School Society. 1835. pp. 105.

This is one of the series of Sabbath school books, published by the Massachusetts Society. It gives in the form of an easy dialogue, the principal events in the history of the American Education Society. We believe the work is accurately and judiciously written; and it should be placed in every Sabbath school library.

The Moral Causes of the Welfare of Nations. An Oration delivered Nov. 1, 1834, before the Society of Graduates, of Charleston, S. C., by J. ADAMS, D. D., President of the College of Charleston. Charleston: J. S. Burgess. 1834. pp. 40.

The writers on political economy, have ascribed the prosperity of nations too much to physical circumstances and causes, while moral causes have been greatly undervalued. Every kind of useful knowledge, a high standard of morals, cultivated manners, a wise and stable government, and pure religious principles, have produced very beneficial effects on the prosperity of the nations of the earth. The conclusion from this proposition is, that those nations which have been best educated, which have been the most moral and the most religious, most distinguished for the great virtues of industry, temperance, moderation, moral courage, prudence, justice, benevolence, enterprise, foresight, and good faith, have always possessed an immense superiority in numbers, wealth, power, reputation, and influence, over those who have lived in disregard of these virtues; much more over those who have practised the opposite vices. The above is a brief statement of the course of thought in this excellent discourse.

Hints to Parents, on the Religious Education of Children. By GARDINER SPRING, D. D. New York: Taylor & Gould. 1835. pp. 138.

This book is valuable, and worthy of extensive circulation.

The Portion of the Soul, or Thoughts on its Attributes and Tendencies as Indicating its Destiny. By the Rev. HERMAN HOOKER. Philadelphia: Henry Perkins. 1835. pp. 76.

This is a seasonable and important work. We have placed an extract on page 358.

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ABILITY TO ACQUIRE KNOWLEDGE.

[A Letter to a Student preparing for the Ministry.]

I SHALL not inquire so much in reference to your actual attainments, as whether you have power to discipline your mind, and accumulate stores of knowledge.

In the first place, Have you a decided conviction of the importance of acquiring a thorough education? Is your mind fully determined on this point? I am aware that men of imperfect education have been useful in the ministry. I do not consider an acquaintance with the learned languages as *indispensable* equipments in the armor of a soldier of the cross. Men of common sense, and of warm hearted piety may be the instruments of saving souls. But I maintain, that they are to be regarded as *exceptions*. They can never be considered as forming the rule. Institutions, in which a limited classical and theological education are pursued, may be extremely useful in the infancy of society, or to accomplish a local and temporary purpose. But as a general thing, higher ground must be taken. That very condition of society, that very reputation which are attached to the Christian ministry, and by which men of imperfect education are enabled to accomplish a considerable amount of good, have been secured and maintained by *educated* men. Greatly diminish the number of the latter, and you abridge or destroy the usefulness of the former.

This subject is so important, that I must be allowed to dwell upon it for a few moments. If you do not feel the force of the motives for acquiring a thorough education, or do not feel confidence in your ability to make those acquisitions, which will be most assuredly required of you, it is a strong if not a decisive indication that you ought not to venture forward.

1. The number of intelligent laymen is fast increasing in this country. In almost every congregation, there are from four to ten men of strong and acute sense, who know when their minister preaches understandingly and when he does not. To satisfy these men, he must have resources in a cultivated mind. His success, and the general reputation of the office are essentially depending upon the opinion which a few individuals form of him.

2. One great reason why infidelity and false religion have prevailed in various portions of this country, is the destitution of eminent intellectual attainments in the ministers of the altar. They must keep *in advance* of the progress of the community. The factitious, artificial distinctions of society are vanishing away. Deplorable is the condition of that minister, who cannot raise up his congregation, every year, towards the more elevated regions of Christian thought and feeling.

3. Another fact worthy of distinct consideration, is that deep excitement is a characteristic of this age, and particularly of this country. Every institution and measure almost are in a state of convulsive agitation. Now an obvious duty in respect to this state of things is to establish as many checks and great balancing powers as possible. Station ministers of elevated piety and of dis-

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ciplined minds in every city and considerable village in our land, and this excitement may be turned to great and good account.

4. This is an age when general principles are to be ascertained and settled in respect to the employment of the various means for the conversion of the world. Happy will Christian Ministers be, if they can bring to these duties, a mature, liberal, and well furnished intellect.

5. We are laying foundations for future ages, and for unnumbered millions. Shall not these foundations be laid deep and broad, by able and experienced men? Can we send an illiterate or half taught ministry into any portion of our country? Do not the western valley and the southern regions require ministers of a finished education? Is it not a pernicious mistake into which we have fallen, that common sense and a fluent tongue are all the qualifications which a western minister needs. We hazard the assertion that in no part of our country are men of *classical* acquirements more needed, or would be more appreciated. We do not here mean that smattering of Greek and Latin, which sometimes passes under the name of learning, but that deep, inwrought, rich, classical taste, which is the fruit of several years' hard study at our older institutions. The possession of such a taste does not disqualify, or disincline a man from a life of the hardest fare or the most rigorous self-denial.

There are other points which demand your attention in deciding whether you have the intellectual *germs* or *stamina* necessary for the successful discharge of the duties of the ministry. And here it is important to remark that they cannot in all cases be discovered before they are developed in study. They may exist unseen. For this reason, I have described at greater length the importance of a fixed determination to acquire a thorough education. In such a determination are the elements of fine powers of mind and of character; and in the *strength* of such a determination, you can estimate your future ability and usefulness. It is, perhaps, impossible to fix definitely on any one or two mental tendencies or characteristics, which you could consider as infallible tests, by which you could determine the question now before your mind. There may be some power so prominent that of itself it would determine the question in the affirmative. On the other hand, there may be a defect so manifest that no consideration should induce you to go forward. But in general you must consider your *entire* mental character—its activity and power or its sluggishness and weakness *as a whole*—the general promise or hopelessness of mental effort. In this examination the advice of judicious and experienced men may be of inestimable service. Many individuals who ought to enter on a course of preparation for the ministry, are deterred for various reasons. Some, who do thus enter, have, perhaps, mistaken the intention of Providence.

INCOMPREHENSIBILITY OF GOD.

GOD has still another essential qualification for being the suitable portion of the soul, I mean, his *incomprehensibility*. This may not be readily esteemed so important, but there is an evident demand for it in our nature. He is the only Infinite

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Being, and there will be a point in eternity when all besides him will have been surveyed and overgone. Our capacities, as finite beings, will never cease to enlarge, and to demand something unknown for discovery and occupation. It is a part of our constitution to be dissatisfied with what is thoroughly comprehended; when all is seen and known, the mind begins to languish, and to look beyond for something to engage and reward its activities. It is certain, that our active natures, endowed with the power and desire of advancement, can rest for ever, only in that which has no bounds. Our enjoyments and our discoveries must be fresh every evening, and new every morning, or our improvement must be retarded, and we be left to pine for engagement and satisfaction. Our proper felicity is in the activities of thought and feeling, in discoveries and attainments which both excite and satisfy that aspiring desire which would embrace infinite perfections, and yet fails, though it succeeds, and is baffled, though it advances.

H. Hooker.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

STEPHEN D. WARD, inst. pastor, Machias, Maine, Dec. 18, 1834.

JOSEPH C. LOVEJOY, ord. pastor, Cong. Old Town, Me. Jan. 18, 1835.

DANIEL E. JEWETT, ord. Cong. Guilford, New Hampshire, Dec. 25, 1834.

JONATHAN McGEE, inst. pastor, Cong. Dunstable, Nashua Village, N. H. Jan. 1, 1835.

DANIEL PULSIFER, ord. evang. Cong. Sandwich, N. H. Jan. 20.

JOHN CLARK, ord. evang. Cong. Sandwich, N. H. Jan. 20.

HENRY WHITE, inst. pastor, Cong. Loudon Village, N. H. Feb. 11.

B. B. BECKWITH, inst. past. Cong. Walpole, N. H. March 18.

CHARLES WALKER, inst. pastor, Cong. Brattleboro', East Village, Vermont, Jan. 1, 1835.

GEORGE S. WILSON, ord. pastor, Cong. Windsor, Vt. Jan 1.

JOSEPH THATCHER, inst. pastor, Cong. Barre, Vt. Jan. 7.

HORATIO PLAGG, inst. pastor, Cong. Clarendon, Vt. Jan. 29.

JAMES BUCKHAM, inst. pastor, Cong. Chelsea, Vt. Feb. 25.

DAVID A. JONES, inst. pastor, Cong. Danville, Vt. March 25.

HIRAM A. TRACY, ord. pastor, Cong. Sutton, Massachusetts, Jan. 1, 1835.

LEWIS G. BROWN, ord. pastor, Univer. Bridgewater, Mass. Jan. 14.

H. N. BRINSMADE, inst. pastor, Cong. Pittsfield, Mass. Feb. 11.

J. BOARDMAN, inst. pastor, Cong. Douglas, Mass. Feb. 25.

I. H. T. BLANCHARD, inst. pastor, Unita. Natick, Mass. Feb. 25.

DORUS CLARK, inst. pastor, Cong. Springfield, Mass. March 4.

JAMES F. WARNER, inst. pastor, Cong. Athol, Mass. March 4.

JOSEPH FULLER, inst. pastor, Cong. Brimfield, Mass. March 11.

JAMES PRATT, ord. priest, Epis. Providence, Rhode Island, Dec. 18, 1834.

FRANCIS PECK, ord. priest, Epis. Providence, R. I. Dec. 18.

ELIHU P. INGERSOLL, ord. pastor, Cong. Woonsocket Falls, R. I. Dec. 24.

PHILO JUDSON, inst. pastor, Cong. Willimantic, Connecticut, Dec. 17, 1834.

PETER H. SHAW, inst. pastor, Cong. Stonington, Ct. Jan. 21, 1835.

JEREMIAH MILLER, ord. pastor, Cong. Westbrook, Ct. Feb. 4.

BENAJAH COOK, Jr. ord. pastor, Baptist, Willimantic, Ct. Feb. 4.

WILLIAM B. DeFOREST, ord. pastor, Cong. Watertown, Ct. Feb.

JAMES M. McDONALD, ord. pastor, Cong. Berlin, Ct. April 1.

JOHN N. LEWIS, inst. pastor, Pres. Malden, New York, Dec. 10, 1834.

G. R. H. SHUMWAY, ord. pastor, Pres. Palmyra, N. Y. Jan. 1, 1835.

GARRET I. GARRETSON, inst. pastor, Pres. Jamaica and Newton, L. I. N. Y. Jan. 6.

SAMUEL SWEEZY, inst. pastor, Pres. New Haven, N. Y. Jan. 29.

RICHARD DUNNING, inst. pastor, Pres. Shelby-Millville, N. Y. Feb. 3.

JONATHAN HOVEY, inst. pastor, Pres. Barre, N. Y. Feb. 4.

DAVID J. WEEKS, ord. evang. Pres. by the Black River Asso. N. Y. Feb. 4.

GILBERT CRAWFORD, inst. pastor, Pres. Albion, N. Y. Feb. 5.

JAMES HARPER, inst. pastor, Pres. East Galway, N. Y. Feb. 17.

WORTHINGTON WRIGHT, inst. pastor, Pres. Milton, N. Y. Feb. 18.

JOHN SESSIONS, inst. pastor, Pres. Norwich, N. Y. Feb. 18.

LEONARD B. VAN DYKE, inst. pastor, Pres. Windham Centre, N. Y. Feb. 24.

JAMES M. DAVIS, inst. pastor, Pres. Fairmount, N. Y. March 22.

SAMUEL STARR, ord. deac. Epis. Burlington, New Jersey, Dec. 24, 1834.

JAMES OTTERSON, inst. pastor, Ref. Dutch, Freehold, N. J. Jan. 7, 1835.

J. LORING WOART, ord. priest, Epis. Swedesboro', N. J. Feb. 12.

AUSTIN G. MORSS, ord. evang. Pres. Philadelphia, Pennsylvania, Jan. 30, 1835.

JACOB RHODES, ord. evang. Pres. Philadelphia, Pa. Jan. 30.

SAMUEL D. BLYTHE, inst. pastor, Pres. Philadelphia, Pa. Feb. 16.

JOHN DECKER, Jr. ord. pastor, Pres. New Castle, Pa. Feb. 24.

—— LAWRENCE, ord. evang. Pres. New Castle, Pa. Feb. 24.

WILLIAM TATHAM, ord. deac. Epis. Richmond, Virginia, Dec. 14, 1834.

THOMAS SMITH, inst. pastor, Pres. Charleston, South Carolina, Dec. 29, 1835.

WILLIAM D. JONES, ord. evang. Pres. Muhlenburg Co. Kentucky, Jan. 7, 1835.

B. J. WALLACE, ord. evang. Pres. Muhlenburg Co. Ken. Jan. 7.

JOHN McCUTCHAN, ord. Pres. Bloome, Ohio, Jan. 14, 1835.

ROBERT H. SEDGWICK, ord. Baptist, Zanesville, O. Jan. 19.

LEWIS F. LAINE, ord. pastor, Cong. Brunswick, O. Feb. 18.

IRA M. WEAD, inst. pastor, Pres. Ypsilanti, Michigan Territory, Dec. 11, 1834.

Whole number in the above list, 60.

SUMMARY.

Ordinations	28
Installations	32
	—
Total	60

OFFICES.	
Pastors	44
Evangelists	8
Priests	3
Deacons	2
Not specified	3
	—
Total	60

DENOMINATIONS.	
Congregational	26
Presbyterian	23
Episcopalian	5
Baptist	2
Unitarian	1
Universalist	1
Reformed Dutch	1
Not specified	1
	—
Total	60

STATES.	
Maine	2
New Hampshire	6
Vermont	6
Massachusetts	8
Rhode Island	3
Connecticut	6
New York	13
New Jersey	3
Pennsylvania	5
Virginia	1
South Carolina	1
Kentucky	2
Ohio	3
Michigan Territory	1
	—
Total	60

DATES.		
1834.	December	11
1835.	January	21
	February	21
	March	6
	April	1
		—
Total		60

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QUARTERLY LIST
OF
DEATHS
of Clergymen and Students in Theology.

JONATHAN L. HALE, Cong. Windham, Maine, Jan. 15, 1835.

ELIAS BRYANT, æt. 63, New Vineyard, Me.

JEREMIAH BARNARD, æt. 84, Cong. Amherst, New Hampshire.

SAMUEL RUSSELL, æt. 85, Cong. Norwich, Massachusetts, Jan. 27, 1835.

BENJAMIN B. WISNER, D. D. æt. 40, Cong. Boston, Mass. Feb. 9.

WINTHROP BAILEY, æt. 51, Unitarian, Deerfield, Mass. March 16.

HENRY C. KNIGHT, æt. 43, Epis. Rowley, Mass.

JOHN INGRAHAM, æt. 33, Greenville, New York, Dec. 4, 1834.

DONALD McINTOSH, Pres. Middletown, N. Y. Dec. 10.

JOSEPH SANFORD, æt. 67, Meth. Epis. New York, N. Y. Feb. 8. 1835.

STEPHEN N. ROWAN, D. D. æt. 47, New York, N. Y. Feb. 10.

JASON ALLEN, æt. 54, Cong. Lenox, N. Y.

WILLIAM H. WOODHULL, Pres. Freehold, New Jersey, Jan. 4, 1835.

ELEAZER HOLT, Pres. Reading, Pennsylvania, Feb. 13, 1835.

JOHN ANDERSON, D. D. æt. 67, Pres. Hopewell Township, Penn.

ASA BROOKS, Pres. Clarksburgh, Virginia, Dec. 23, 1834.

JOSEPH CALDWELL, D. D. Pres't. Univer. of N. C. Chapel Hill, North Carolina, Jan. 27, 1835.

J. L. BLACK, Epis. Amherst Co. South Carolina, March, 1835.

STEPHEN FOSTER, Pres't. East Tenn. Coll. Pres. Knoxville, Tennessee, Jan. 11, 1835.

WILLIAM McKENDREE, æt. 78, bish. Meth. Epis. Sumner Co. Tenn.

JAMES T. SMITH, Pres. Perryville, Kentucky, Dec. 14, 1834.

ALLEN B. FREEMAN, Baptist, Chicago, Illinois, Dec. 15, 1834.

SAMUEL MUNSON, Cong. Miss. Island of Sumatra, June 28, 1834.

HENRY LYMAN, Cong. Miss. Island of Sumatra, June 28, 1834.

HENRY WOODWARD, Cong. Miss. Coimbatoor, India, Aug. 3. 1834.

Whole number in the above list, 25.

SUMMARY.

AGES.	
From 30 to 40	2
40 50	3
50 60	2
60 70	3
70 80	1
80 90	1
Not specified	13
Total	25
Sum of all the ages specified	662
Average age	55 1-6

DENOMINATIONS.	
Congregational	8
Presbyterian	8
Episcopal	2
Baptist	1
Unitarian	1
Meth. Episcopal	2
Not specified	3
Total	25

STATES.	
Maine	2
New Hampshire	1
Massachusetts	4
New York	5
New Jersey	1
Pennsylvania	2
Virginia	1
North Carolina	1
South Carolina	1
Tennessee	2
Kentucky	1
Illinois	1
Sumatra	2
India	1
Total	25

DATES.	
1834. June	2
August	1
December	5
1835. January	5
February	4
March	2
Not specified	6
Total	25

GENERAL SUMMARY
Of ordinations, &c. for the year ending April 1, 1835.

Ordinations	177
Installations	139
Institutions	5

OFFICES.	
Pastors	214
Rectors	5
Evangelists	45
Priests	10
Deacons	24
Missionaries	14
Not specified	9

DENOMINATIONS.	
Congregational	105
Presbyterian	103
Baptist	35
Episcopal	40
Reformed Dutch	10
German Reformed	1
Unitarian	21
Universalist	8

STATES.	
Maine	23
New Hampshire	17
Vermont	14
Massachusetts	70
Rhode Island	5
Connecticut	27
New York	70
New Jersey	17
Pennsylvania	24
Maryland	8
Delaware	1
Virginia	10
North Carolina	3
South Carolina	5
Mississippi	2
Tennessee	3
Kentucky	3
Ohio	13
Indiana	5
Illinois	1
Missouri	3
Michigan Territory	2

DATES.	
1833. February	1
1834. February	2
March	6
April	37
May	22
June	50
July	25
August	14
September	18
October	30
November	26
December	27
1835. January	21
February	21
March	6
April	1
Not specified	16

Whole number of ordinations, &c. 321.

GENERAL SUMMARY
Of deaths for the year ending April 1, 1835.

AGES.	
From 20 to 30	5
30 40	12
40 50	10
50 60	9
60 70	12
70 80	8
80 90	6
90 100	1
Not specified	42
Sum of all the ages specified	8397
Average age	53 7-8

DENOMINATIONS.	
Congregational	23
Presbyterian	26
Baptist	8
Episcopal	11
Methodist	8
Unitarian	6
Universalist	1
Lutheran Church	1
Asso. Reformed	1
German Evang. Luth.	1
Free Will Baptist	1
Moravian	1
Meth. Episcopal	3
Catholic	1
Not specified	18

STATES.	
Maine	3
New Hampshire	6
Vermont	1
Massachusetts	20
Connecticut	4
New York	18
New Jersey	4
Pennsylvania	7
Maryland	3
Virginia	5
North Carolina	4
South Carolina	2
Georgia	3
Alabama	1
Kentucky	4
Tennessee	2
Ohio	5
Indiana	2
Illinois	1
Missouri	1
Arkansas Territory	1
Africa	3
Sumatra	2
India	1

DATES.	
1834. March	4
April	7
May	5
June	6
July	7
August	12
September	6
October	6
November	7
December	9
1835. January	5
February	4
March	2
Not specified	25

Whole number of deaths, 165.

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JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

MAY, 1835.

INTELLIGENCE.

American Education Society.

Quarterly Meeting of the Directors.

The usual Quarterly Meeting of the Board of Directors of the American Education Society was held on Wednesday, April 8, 1835. Appropriations for the quarter were made to beneficiaries in various institutions as follows:

	Former Benefic.	*New Benefic.*	*Total.*	*Am. appro.*
14 Theol. Sem's,	142	3	145	$2,927
29 Colleges,	389	21	410	8,366
70 Academies,	183	45	228	3,711
113 Institutions,	714	69	783	$15,004

Of the above, the Presbyterian and Western Education Societies made appropriations, as follows:

	Former Benefic.	*New Benefic.*	*Total.*	*Am. appro.*
64 Institutions,	298	26	324	$6,363

The death of Rev. Dr. Wisner having occurred since the last meeting of the Board, the following preamble and resolutions were adopted.

It having pleased the Sovereign Disposer of events to remove by death the Rev. Benjamin B. Wisner, D. D., who had been for many years a highly respected and efficient Director of the American Education Society,

Resolved, That this Board of Directors recognize the hand of God in this afflictive dispensation, and while they bow with christian submission to his holy and righteous will, would also record their deep sense of the loss which this Board in common with the whole church of Christ and the world have suffered by the death of Dr. Wisner, and their prayer that his removal may be made the means of greatly extending the cause of the Redeemer, which he so much delighted to promote while on earth.

Resolved, That this Board tenderly sympathize with Mrs. Wisner and her family in their distressing bereavement, and earnestly pray that the support and consolations of the gospel may be granted to them in proportion to the depth of their affliction.

The Rev. Brown Emerson of Salem was unanimously chosen a Director in the place of Dr. Wisner.

Donation of Tracts for Distribution.

Rev. Seth Bliss, Secretary of the A. T. Soc. Boston.

Boston, April 6, 1835.

My dear Sir,—Two tracts have been published by the American Tract Society, the one called, "Harvest Perishing for want of Laborers," written by Dr. Scudder, of Ceylon, the other, entitled, "Call and Qualifications for the Ministry," written by Rev. Dr. Emerson, of Andover, which are calculated to have a most happy influence on the operations of the American Education Society. It is desirable, that all the ministers of the gospel, and all the beneficiaries now under the patronage of the Society, and all who may be received in time to come; and I may add, all the pious young men of the country, should be furnished with these tracts. It is desirable, too, that all the agents of our society should be furnished with them, that they may be assisted in giving advice to young men, and in making a selection of such as should receive aid from the society. As we have no funds

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contributed for the purpose of purchasing tracts for distribution, it will not be in the power of the Directors of the society to procure any for this object. It occurred to my mind that your executive committee might be disposed to make a donation for the above purpose. Will you please to lay before them this application, for their consideration? By doing it, you will oblige your friend and brother,

WILLIAM COGSWELL,
Sec. Am. Ed. Soc.

Boston, April 7, 1835.

At a meeting of the executive committee of the American Tract Society holden this day, a letter was read from Rev. Dr. Cogswell, Secretary of Am. Ed. Society, requesting, in behalf of the society, a donation of some copies of the two tracts, entitled, "The Harvest Perishing for want of Laborers," and "Call and Qualifications for the Ministry." Whereupon,

Voted, That fifteen hundred copies of each of the above named tracts be given to the Am. Ed. Society.

SETH BLISS, *Clerk of Ex. Com.*
WARREN FAY, *Chairman.*

THE following vote of thanks was passed by the Directors.

Voted, That the thanks of this Board be presented to the executive committee of the American Tract Society, Boston, for their donation of tracts made yesterday to the Am. Ed. Society.

VIEWS OF FORMER BENEFICIARIES ON REFUNDING.

EXTRACTS of letters from former Beneficiaries on Refunding, to the Treasurer of the American Education Society.

"Your letter has just arrived. The pathetic and urgent appeal contained in it is not in vain. I herewith inclose to you the sum of twenty dollars, which will cancel the note you have in your hand against me, and the interest. This sum is the fruit of retrenchments practised during the year, and of some unexpected help, which has providentially come to me, during the heavy pressure of the times, and while under many straits from the smallness of my salary. Be assured, however, that it comes freely and heartily, and accompanied with the earnest prayer that the society which receives it, may receive thousands and thousands of similar sums, until not only its present debts are all paid, but all who need and who wish to become beneficiaries of it, and shall be found suitable, shall be encouraged by its patronage to prepare for the Christian ministry; and until the desolations of the whole land, and of the entire world, shall be repaired; and the lost race of man be brought back to its allegiance to God, through the appointed instrumentality of the living preacher of the word. Do not think, that while I have thus cancelled the debt which I legally owe you, my debt is fully discharged. I shall feel myself your debtor through life; and shall endeavor, year by year, to feel and act as a life-member of your highly favored, and very useful society."

"THE inclosed sum I send you. I was in hopes of cancelling my note, but am not able to do it at this time, but probably shall soon.

"One or two facts respecting myself may not be uninteresting. In the four years of my ministry about *ninety* individuals have been added to the church under my care, and five or six individuals who became hopefully pious in that time, are pursuing a course of study, and will probably enter the ministry."

"THE amount of my note to the Education Society at this date, I make ———. My preparatory studies were completed at the beginning of ———. I have now the pleasure to inclose ———, which I suppose will cancel the pecuniary obligation; but I hope ever to be sensible that I owe another, higher obligation to the American Education Society, which can be cancelled only by purity of doctrine, quenchless zeal, and unwearied effort in the Christian ministry."

"I AM now and ever have been a warm friend of the American Education Society. I thank God for the great good he has already made it the instrument of effecting. I trust it is by him destined to be a most powerful engine in moving throughout the world the chariot of salvation. The wants of a world lying in wickedness are so great, that I exceedingly regret that the operations of your society should be, in the least, embarrassed with debt. Surely they who have been patronized by your society ought and will, as soon as they are able, pay back to your treasury what they have received. I feel this to be my duty, and I am not willing to believe that others do not feel the same."

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"THE aid which I received from your funds was of essential service to me, and I shall ever have occasion to love a society from which I derived, in time of great necessity, such liberal encouragement."

"I SHALL ever feel myself under great obligations to the American Education Society, and shall do all in my power to promote its interests, and endeavor, if it should ever be in my power, to refund what is now due from me."

EXTRACTS from letters to the Secretary of the American Education Society, written since the present year commenced, by the presiding members at the monthly concert of prayer of beneficiaries, at different colleges and theological seminaries.

"A protracted season of illness and consequent pressure of business have caused my, otherwise, inexcusable delay in writing you. Our concerts since you visited us have been more fully attended, than at any previous period, since my connection with this institution. The last was unusually interesting—much feeling was manifested, not only in regard to the Education Society, and its operations, but on the subject of efforts for the salvation of our impenitent associates. There was a tenderness of sympathy on their behalf—an earnestness of exhortation to duty—a fervor in prayer, which gave a solemn warning to the cold and inactive, at the same time administering hope and consolation to the devoted and self-denying. It is a pleasing, a joyful fact that the same spirit seems to prevail among professing Christians, at the present time, throughout the institution. We do not begin to speak of the commencement of a revival, but we *do* feel as though God was here, and we cannot be insensible to the cheering fact, that the hearts of many of his children burn with love and zeal, that many more seem to be waking from their worldly dreams, and sinful inactivity. There is a faithfulness in conversing with the impenitent, and with the brethren, a silent, unobtrusive christian activity, which, if it does not result in the conversion of souls, will, at least, commend itself to the mind of every lover of Jesus, and I doubt not, meet with His approving smile. The usual prayer meetings are crowded, small circles for prayer are daily collected, and arrangements are made by which we hope for faithful preaching on several evenings of the week; two meetings for this purpose have been held, and a third is expected. I need not say, that such a state of things is encouraging, and gives us reason to believe, that the prayers of the churches on our behalf have not been in vain."

"IN compliance with duty I now give you a brief account of the state of religion in this seminary.——As to the general external religious character of the students, it is, so far as I know, unimpeached and irreproachable. No one of those at present connected with the seminary, has, to my knowledge, incurred the censure of the faculty. How many of us are indeed the followers of Christ, is known only to the heart searching God. That we have many imperfections, no one, I presume, will deny. Yes, we are *far*, very far from that course of holy living before God, which our covenant vows, and our own happiness demand. A number, especially among the beneficiaries, *feel* this to be the case. Since your recent visit, there has been a waking up to the subject of personal holiness. The feeling is, that without a deeper tone of piety we can never be prepared to be co-workers with God in bringing back this revolted world to its rightful sovereign. I think that your visit will prove a blessing to us. It is held in grateful recollection. The monthly concert for beneficiaries is regularly attended. It is interesting. It appears to me to be one of our most profitable meetings. I hope and pray that it may be a blessing to all who are embraced in the object of its establishment."

"YOUR letter was received in time to be read at the monthly meeting. Circumstances were such that the faculty advised us not to meet as usual.

"For two weeks there has been a religious meeting, I believe every evening, preaching at most of them. Last evening the meeting was appointed exclusively for professors of religion. Our meeting was accordingly given up.

"We shall probably meet soon, but I thought as you are expecting to hear from us at this time, that we would not disappoint you by delaying till we meet.

"You manifested so much interest for the spiritual welfare of this institution when here, that I trust you will pardon me in not writing particularly in reference to the beneficiaries. But I will give you a simple statement of facts in regard to the religious state of things in the college generally.

"You are aware of the peculiar state of feeling here when you came. Your visit was unexpected, but we think that no previous one has had so marked an effect upon the brethren in arousing them from slumber and in leading them to the discharge of their duty. We felt when you left that you came in the *name* and at the *bidding* of your Master, and we pray that he may reward you for all your untiring efforts in our behalf.

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"The feeling has continued to deepen both upon saints and sinners until the present time. Eight or nine think they have experienced the renewing influences of the Holy Spirit upon their hearts. A number more are deeply anxious. About twelve attend the inquiry meeting—some seem not far from the kingdom of heaven.

"There seems to be no unpleasant excitement, and no apparent opposition. It is indeed the 'still small voice,' which is whispering in the ears both of professors and non-professors, operating *almost silently* but we think *effectually* upon the heart and conscience. Christians generally are awake in some good degree. There are some, notwithstanding what God has done before our eyes, still slumbering, and although they hear the cry from their own dear class mates, 'what shall I do to be saved,' are entirely unaffected, and will not even move out of the way that the chariot-wheels of the Almighty may roll on. Oh, when will the professed children of God be willing to do what God would have them do, when be willing to make some little sacrifice for Him who sacrificed life the *most precious* for their salvation. There has been, however, a melting down of Christians before God—a good deal of repenting and confessing of sin one to another, and a *deep distress* for souls. To-morrow is the annual fast—we hail its return. I feel that fasting, humiliation and prayer, is just what we need. We have set apart one day, since you left, for that purpose. The result was favorable. We hope and pray that it may be so now, that the work of the Lord may receive a new impulse and move on still more gloriously. You have doubtless heard of the revivals at Yale, Dartmouth, Marietta, and at many other colleges throughout the United States. Who doubts of the efficacy of prayer? I trust that the friends and patrons of *this institution* will not *forget us now* in their prayers. It is an awfully solemn and critical time with us. There are souls whose eternal destiny hangs without doubt on a very little point, perhaps that point is but a single moment. *Eternal happiness or eternal woe balancing on a single point!* Oh, that every Christian here would *feel it.*"

"As presiding member at the concert of the beneficiaries, it is made my duty to address you, on our present spiritual condition. The concert was observed last evening. The time usually occupied in the discussion of the questions attached to the constitution of the Monthly Concert Society, was taken up in reading the two letters which have been received from you since our last session. These were listened to with much interest. A number of the brethren have requested permission to read them at their rooms, and seem to think much of the sentiments contained in them; particularly the last. There are some individuals who evince a strong desire to see the kingdom of the Redeemer advancing. These have revived the morning prayer meeting, and are endeavoring to lift their hearts to God for his blessing, daily. We have lately heard of revivals in Dartmouth and Yale. This news has excited strong hopes that the Lord was about to visit all the Colleges of our land with his saving mercy, and I trust that the faith of some of the brethren has been not a little strengthened. Oh, sir, will not you and all the Directors of the Society lift up your hearts to the most high for his blessing to rest upon this College, that we may again experience the salvation of our God. Unless this is the case soon, the present senior class will go out of college without having experienced a general revival during their course."

"IT devolves upon me to act as the organ of communication between my brethren here and the Society whose patronage we enjoy. Since you were here, nothing of special interest has occurred which is confined within our own circle. The Monthly Concert, which was established when you were with us, was the thing which we needed in order to interest us more deeply in the Society, and in each other. The brethren have shown by their presence and remarks the interest which they feel in the meeting. Its influence upon ourselves is most happy, while we hope that our prayers may be answered, not only in behalf of our patrons, but in behalf of a *world* lying in wickedness. We were happy to receive your letter in time to read it at our first meeting, after you were with us. The contents of it, or the duties which it specified (aside from the time spent in prayer) occupied our attention during the meeting, and called forth appropriate and profitable remarks.—But I must proceed to speak more particularly of the state of religion in the Institution with which we are connected. Before the annual concert of prayer for our literary Institutions, you are aware the state of religion in college was very low. Since that time a change for the better has, we trust, taken place. The concert was attended as usual. A sermon was preached in the forenoon,—in the afternoon several prayers were offered, and addresses made. The exercises were interesting and somewhat solemn though not peculiarly so. Since that time there has been a gradual advance in the tone of religious feeling in the church and increasing seriousness out of it. The church has manifested a gradually increasing interest in religious duties. The interest has shown itself particularly at our daily prayer meeting, both in the increase of numbers, and in the fervency with which prayers have been offered for the descent of the Holy Spirit upon the institution.—You see from

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what I have written, where we are—that we are in critical and solemn circumstances—things are brought to a fearful crisis. It is soon to be determined whether this interest shall be increased, or whether it shall subside. If it subside, there will be guilt somewhere, as God has given us some evidence of his willingness to bless, and save. I have been thus particular that you may know how to pray for us, and how to solicit the prayers of Christians on our behalf. We have for our encouragement in prayer the fact that God by his Spirit has already led, as we trust, five or six, and perhaps more, to give their hearts to the Saviour."

"YOUR last pastoral letter came to hand a few weeks since. It would, no doubt, be highly gratifying to you as well as to us here, who long and pray for the prosperity of Zion, could I report that God was reviving his work in this Institution by the conversion of impenitent sinners. It is, however, a matter of devout thanks, that the children of God are generally enjoying much of his presence and Holy Spirit, and that they are much in prayer and living in a consistent and exemplary manner, as well as humbling themselves before God. Our Concerts are well attended and very interesting. There is at this time considerable attention to the subject of religion in the village. Some twenty-five or thirty are anxious, and a number are rejoicing in Christ. Meetings of some kind or other are held almost every night. We trust and believe that God will not pass us by while he is so near without a blessing."

"I RECEIVED your letter last evening which contains much important instruction that ought to be reduced to practice by us all. The concert of prayer last week was well attended, and rendered interesting and delightful on account of the considerations which were brought before us, concerning our relations to the church and the obligations under which we are placed to render soul and body a living sacrifice to the Lord. The state of religion in the Seminary is much as it has been for months past. The members of the A. E. S. seem to possess a good degree of the Spirit of Christ, and are imbibing the missionary spirit—the spirit of Christian enterprise. But we need to be more watchful and prayerful and more diligent in our Master's cause."

FROM the foregoing extracts it appears that there has been for a considerable time a happy state of religious feeling in some of our institutions of learning, and it is highly gratifying to state, that in these institutions and some others, a revival of religion, to a greater or less extent, exists.

REPORT OF REV. J. M. ELLIS.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—The largest portion of my time, since my last report, has been employed in Hartford county, Connecticut. The results are as follows, viz. Wintonbury, $104 47; Wethersfield, in part, $150 94; Farmington, $160 50; East Hartford, $111 08; Kensington, $86 18; West Hartford, $138 35, besides an annual temporary scholarship; Enfield, $166 68. The amount contributed, this year, in the city of Hartford, including the Collins' Scholarship, and $127 by the Ladies' association, fall but little short of $1,300. The details will be seen in the Hartford County Treasurer's Report.

Several churches in New Hampshire and Massachusetts have also been visited—Dover, $108 02; North Church in Portsmouth, in part, $45. Accounts of the collections in Pepperell and Groton will be received from the pastors of the respective churches.

The city of Hartford contains about 10,000 inhabitants. From August to February, their contributions to benevolent institutions, amounted to $17,537.

Notwithstanding so many large donations had been given in rapid succession to other objects, the Education Society received $300 or $400 more than in any former year. I expressed to a gentleman of extensive business my agreeable surprise, at such a result in such circumstances. "There is no ground of surprise," said he, "no man who will give himself the trouble to observe, can fail to see that the most liberal men in our city are the most prosperous." Anxious to investigate so interesting a fact, I inquired of several other leading men of business, and found their testimony, without exception, the same. What is there in facts like these, to discourage the church in her onward course?—What to countenance the infidel in his ill-natured sneers against a cause, the character and results of which he so little comprehends?

Another happy illustration is seen in the history of a thriving community, in New Hampshire, which, last fall, contributed liberally to the funds of your Society:—

In 1826, the church, consisting of 30 members, was destitute of a pastor. They found it difficult to raise, for the support of preaching, and all other benevolent purposes, much over $100. "*Every man seemed to be sinking in his property.*" The people were alarmed at their prospects and resolved on having a minister. A revival that same year added 100 hopeful converts to the church. They entered at once into the great enterprises of benevolence. They paid the first year $300 for supporting the gospel among themselves. They have since repaired their meeting house, adding a fine bell—and all without diminishing from the sums usually contributed to public charities. From that time their prosperity commenced. They are not the poorer for giving. (To

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use again the words of their pastor,) "EVERY MAN'S PROPERTY SEEMS NOW ON THE ADVANCE;—and their interest in the public efforts for the conversion of the world is annually increasing;"—while six of their recent converts are preparing for the ministry. Such are the moral energies of the gospel.

Are not facts of this kind, which have now become so familiar to the Christian community, and so *uniform* as to be subject of common remark, entitled to a much more serious investigation? Are they or are they not, certain indications of the *providence* of God, corroborating the declarations of his word in a large class of passages, showing that, "there is that scattereth and yet increaseth;"—and designed to prepare the way for the development of the enlarged benevolence of his own plan,—leading his people to PROVE him with their offerings—that he may open the windows of heaven and pour out a blessing that there shall not be room to receive?

I adopt, as expressive of my own sentiments, the following extract of a letter from a distinguished clergyman on this subject. "It is certainly true, that the greater part of our giving people are the most prosperous, and almost all the wealthier people, who give but little, experience losses by protracted sickness, in their families, failures of debtors, lightnings and other causes, tenfold greater than would be thought liberal offerings to the Lord. It needs but little reflection for one to see that the same moral principles which lead a person to give, favor acquisition. They make him industrious, healthful, and economical. Is it in this way, *and this alone*, that the promises to which you refer are accomplished?—Or in other words, are we to look only to the natural operation of second causes, or are we to expect special interpositions of Providence in favor of the liberal soul?—I should like to see this subject explained, and the truth about it established. When you bring promises from the Old Testament, the reply is, 'But we live under another dispensation. Eternal and spiritual rewards are intended—and the ancient promises of temporal dispensation must not be applied to us.' But what Paul says in 2 Cor. 9, 8—11 is not liable to this objection, and I know not what is meant, if it does not warrant the prayer, and of course the expectation, that what we give for the purpose of doing good, will, so far as need be, receive a providential return to the end that we may *do more good*."

HARTFORD COUNTY EDUCATION SOCIETY, CONN.

THE Annual Meeting of this society was held in Hartford, Feb. 25, 1835. The report of the directors was read by the Secretary, the Rev. Ansel Nash, and the meeting was addressed by the Rev. John M. Ellis, agent of the American Education Society. The officers of the society, for the year ensuing, are Dea. Amos M. Collins, president; Rev. Samuel Spring, secretary; (the Rev. Mr. Nash having become the general agent of the American Education Society for the State of Connecticut,) and Eliphalet Terry, Esq. treasurer. From the report we make the following extracts.

It is matter of fervent gratitude to be permitted, from year to year, to witness an advance in the benevolent operations by which our times are distinguished. From every quarter we hear it announced, that such an advance is realized. As cries for relief are wafted to us on every breeze from the heathen world, in louder, and louder tones of distress, there is, in the community of the faithful, an increasing disposition to respond to them. As the demand is made with greater and greater earnestness, Whom shall we send, and who will go for us? more and more of the followers of Christ reply, Here am I, send me. This is ground of devout congratulation, as it is both the effect and the cause of an increase of true religion among men. The standard of piety has plainly risen, and it is still rising in the church. Christian principle has begun to claim an ascendency over that selfishness, which naturally predominates, with such deathlike influence, in fallen man. Unbelief is seen yielding to confidence in God, and despondency giving place to hope in his promises. Christians are beginning to break off their apathy, and to feel that they have slept too long over the sins and the woes of the destitute and the perishing. Many among them feel that neither themselves, their influence, nor their estates are their own; that all belongs to Him who though rich yet for their sakes became poor that they through his poverty might be rich. With more than a few it has ceased to be mere matter of sympathy, of fashion, or convenience, to bestow property for purposes of Christian benevolence. They feel that they have devoted themselves and their all to the Lord Jesus Christ, and that they are as much bound to make efforts to promote his cause in the world as to obey any of his requirements; that they may no more refuse to give than to pray. It is often inculcated, and the impression is somewhat diffused, that the great end for which Christians should live is the conversion of the world. For this end we see some ordering their affairs and making their calculations. Every year we witness more and more of these things.—They are the fruit of those divine influences which have lately descended in copious measure on the heritage of the Lord. Nothing but the power of the Holy Ghost could have excited the people of God to those benevolent oper-

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ations in which we now see them engaged. Let his influences be withheld, and the streams of charity now flowing into the treasury of the Lord, would soon become dry.

As the natural result of the feelings and the efforts which I have mentioned, we behold the religion which came from heaven every year more and more widely diffused among men. God never suffers the *work* of faith and the labor of love among his people to be in vain. The movements now witnessed in the church are the harbinger of a better day. What benevolent mind can but rejoice to behold the light of such a day beginning to dawn on this benighted world? We have the assurance, that by means of the efforts of his friends all the families of the earth are in due time to be brought to Him, to whom they were long since given as the reward of his death.—The result of efforts for this end is not doubtful. The exertions which Christians are making, will not fail of their appropriate effects. As the church prays and gives more and more, it already beholds converts in greater and greater numbers added unto the Lord from them who are sitting in the region and shadow of death. What though, as we survey the immense moral wastes yet to be brought under spiritual cultivation, and meditate on the little advances hitherto made towards bringing all men to Christ, the present may seem only as the day of small things? Enlightened by prophecy we are sure that it is preparing the way for a time of her greater prosperity to the church; a time when a nation shall be born in a day. At every new token of success to their efforts the people of God ought to give thanks and take courage. The standard of piety in the church is yet far too low for it to bear the measure of success, with which its exertions must at length be crowned. But let the spiritual community continue to advance to higher and higher measures of love, and humility, and devotedness to God, and it shall ere long be freed from pride and boasting, and be prepared to ascribe all honor to Him to whom it is due. This will be the period when the word of the Lord will have free course and be glorified.

It is matter of special encouragement, that continually more and more reliance is felt on the gospel as the wisdom of God and the power of God for the deliverance of the world from the bondage of sin. Hence is seen less disposition to rely on other means to accomplish this great end. The gospel, in its native simplicity, is, in greater and greater degree, acknowledged as the grand instrument to move and transform the world. Hence somewhat a different mode from that once adopted is now taken to rouse men to deeds of Christian charity and enterprise. Instead of appealing chiefly to their natural sympathies, and endeavoring by means of their selfishness to excite their liberality, the principal stress is now laid on the plain and positive instructions and commands of God's word. It is deemed the most proper and the most successful way of bringing men up to the help of the Lord to assure them, that this is the very thing which that gospel on which hang all their hopes for eternity, requires at their hands. Men are taught, that it is not consistent for them to hope for salvation by Christ, if they have not his spirit, and if they will do nothing to diffuse his salvation. It is felt that if the principles of the New Testament will not move them to deeds of benevolence, it is a vain thing to attempt to excite them to such deeds by means far less powerful. This is making that use of the gospel which its author designed. An increased disposition to make this use of it is surely a token for good. We have only to exercise proper reliance on the instrument which God has ordained, and through him it shall be mighty to the pulling down of strong holds. If we would excite men to the duty of furnishing the means of converting and saving the world, we must rely on the principles and motives of the gospel for this end, as much as on him who gave it to render those means effectual. The agent for public charity, who solicits of God's people their donations, on the ground that they are a tribute demanded by the Lord Jesus Christ, which he does not allow them to withhold, commends himself to every man's conscience in the sight of God. One cause doubtless why the charities now bestowed are more ample than those formerly given, is that they are solicited in the manner just mentioned. It is more insisted on, that the very spirit of that gospel which brings peace to our world, demands of men that they be inclined to every good work; that they be ready to distribute, willing to communicate. It is enjoined as a condition on which any can hope for future blessedness, that they become like the author of this glorious system of mercy; that they be themselves merciful as their Father who is in heaven is merciful. Motives to Christian liberality of this description are seen to be more irresistible than any other.

Another reason why the charities of God's people now flow in broader and deeper streams than formerly, is that they have new impressions of the need of their effort. Statements respecting the numbers and the condition of them who have not the light of life, have been reiterated so often and from so many quarters, that they have reached the ears and the hearts of many, who till lately hardly realized that the whole world is not blessed with the gospel of salvation. A perfect remedy provided for the moral maladies of man by the Author of his being, and not more than one sixteenth part of the race in full possession of it! The remaining fifteen parts entirely destitute of the knowledge of this provision, or enjoying it in a

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form so adulterated as to destroy its efficiency! How impressive, how full of stinging reproof these facts. They are enough to cause every Christian on earth to hide his face in shame and confusion.—Especially when we consider, that they are owing to the supineness, the worldliness, the self-indulgence of that community which has been redeemed by the Saviour's blood. This community has, from century to century, been guilty of violating that Saviour's known command. To its members he has left it in solemn charge, that they go into all the world and preach the gospel to every creature. But they have yet still, and, without emotion, seen the mass of their fellow men going in unbroken ranks to endless perdition. They may have coldly uttered the prayer, Thy kingdom come, and at the same time have not given themselves the trouble to inquire as to the state of nations made of the same blood with themselves. But lately inquiry has gone forth. The result of it is a knowledge that these nations are subject to all the misery and the danger implied in being without God in the world; and that they must remain in this condition till the gospel is sent to them for their relief. It is cause of gratitude that this knowledge is so widely diffused, and that it has so much influence in exciting Christians to pray and to act. As it is from year to year more and more diffused it excites them to pray and to act with more importunity and zeal. Thus we are assured it will continue to be, till the stone cut out of the mountain without hands shall become a great mountain, and fill the whole earth. If any ask when we shall cease to demand their influence, their property, their children to be employed in propagating the religion of the Bible, we answer, when all the world shall have embraced the Saviour. Thanks to God, it begins to be felt, that the church must roll off from itself the burning disgrace that three quarters of the earth are overspread with paganism and Mohammedanism; and three quarters of the remaining quarter need to be delivered from the absurdities and delusions of a corrupted Christianity, hardly less dangerous to the best interests of immortal souls.

In regard to the education cause we witness the same advance that has been experienced by our public charities in general. This is eminently a token for good. That a well educated pious ministry is indispensable to the spiritual instruction and renovation of the world, is beyond a question. Then surely the success of every judicious attempt to increase the number of Christian ministers of this character is substantial ground of encouragement. When the American Education Society was instituted, it was said by one of its earliest, most liberal benefactors,* If this Society should be the means of preparing twenty young men to preach the gospel, it would do great good. What then must be the emotions of this individual at the present time, if permitted to look down from heaven and see six hundred young men actually preaching the gospel in their own country and in pagan lands, whom this society has been the means of preparing for the work, and one thousand more under its patronage now in a course of training for the same sacred employment? What hath God wrought! At the quarterly meeting of the directors of this institution, in January last, sixty-four new applicants were admitted to a share in its bounty. Within twelve months previous to that time as many were added to the list of its beneficiaries as all whom it had under its patronage seven years ago, and nearly twice as many as it had eight years ago. But, what is of far more importance—public sentiment has become decidedly more favorable to this society. By a judicious, efficient course of action for nearly twenty years it has won for itself, with hardly an exception, the favor of the intelligent part of the Christian community. It enjoys the well earned reputation of having done a great amount of good, and of being well adapted to accomplish immensely more good. The friends of the Redeemer, we may almost say one and all, now look on the American Education Society as one of the grand instruments by which, under God, the conversion of the world is to be effected.—It has become, as it surely ought to be, one of the prominent objects of our charities. It holds a primary place in the supplications and the contributions of them who pray and give for the prosperity of Zion.

The claims of this institution have not in past years been duly appreciated. Here and there indeed from the beginning an intelligent, reflecting man, like the venerable Porter,* has pronounced it second to no other in the promise of good to the church and the world. Many devout individuals have at the same time regarded it as of secondary importance, and been disposed to question its claims to their patronage. This needs not be considered strange if we think of the causes to which it has been owing. The fruits of the Education Society are comparatively slow in their growth. The good at which it aims is not so soon realized as in many other instances. Its operations have been unseen. Individuals inquiring for the benefits which have resulted from it, have been surprised to learn that they were themselves sitting under the ministry of them whom it had assisted in preparing for the sacred office. By many it has not been understood, that there is most urgent need of special efforts to supply our own country and the world with Christian ministers. But the light of truth has done much to remove

* Hon. William Phillips, lieutenant governor of Massachusetts and president of the society.

* The late Dr. Porter, President of the Theological Seminary, Andover.

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past misapprehensions on this subject. It is clearly ascertained, that the United States are not more than half supplied with educated, evangelical ministers. One in six of those settled as pastors in our churches the last year, owes his education in part to the charity of the Christian public. When we cast our eyes over the world, and contemplate the scenes of moral desolation which are presented, we see fields white indeed for the harvest, but learn that there is a deplorable deficiency of laborers.—With a pressing demand on the American churches for a thousand ministers to go at once into lands covered with the shadow of death, and means of their support not wanting, only from twenty to thirty in a year can be found for the service: and even these must go, leaving at home four thousand organized churches without pastors. Well may this state of things known to exist in this and foreign lands, bring such an institution as the Education Society into favor with an enlightened Christian community. Surely the more the moral condition of America and of the world is known, the greater the measure of favor which this Society will enjoy, and the greater the amount of prayers and of contribution which will come forth from the people of God in its behalf. Ample experience has proved, that it is not only an efficient instrument of preparing men for the ministry, but of preparing *such* men as the exigencies of the times demand. Sure we are that we stand on safe ground when we ask of the friends of the Redeemer a great increase of their liberality towards this noble institution. We would not have them overlook other objects of charity while we plead that they do more for this; that they furnish it the means not only of enlarging its operations at the rate of thirty per cent. a year, as during the last year, but of soon numbering the men whom it has put into the ministry by thousands instead of hundreds. Let every Christian write it on his door-posts, on his farm, on all his treasures—write it on his heart, *that this world has been given to his Saviour; that it must be converted to him, and that by an instrumentality which his friends can employ.* We must expect that the reclaiming of heathen nations from idolatry and sin will advance at only the present slow rate, till the number of educated evangelical ministers is increased. While the excellency of the power is of God, he has ordained that the world be converted only by the foolishness of preaching. Then before this can be done, what an increase must be realized in the number of them who preach. While we make our utmost efforts in this cause, let us fervently pray the Lord of the harvest that he would send forth laborers in the harvest.

The donations in this county to the education cause, during the past year, have been much increased by the labors of an efficient agent. Though these labors have been continued only a few weeks, they have brought very considerable sums into our treasury. The experience of every year in all our charitable institutions, fully proves, that without the efforts of special agents little can be done to promote the great objects of Christian benevolence. From one of our counties, and that not the least, it is reported, that during the last year, but about one fourth as much had been raised for the education cause as the previous year. The principal reason assigned is, that during this period no agent visited the county in behalf of this cause. It is often felt, that the agents employed by charitable societies are an evil. That there is an evil in relation to such agents, is readily admitted. But does not the evil consist in the necessity of these agents? And are they not necessary because the Christian community are slow and reluctant to learn and to fulfil their duty? Let all who love the Lord Jesus Christ of their own accord enter fully into the work of evangelizing the world, giving to this momentous object the time, the efforts, the property which it demands—in a word, doing all for it which their divine Master requires them to do—and special agents might, to a great extent, be dispensed with. But before this can take place, how great a change must be experienced in the feelings and the doings of God's people. Their charities must be brought to a regular system. They must feel and must act accordingly, that habitual liberal donations and efforts to spread the triumphs of the cross, are as much required of them as the keeping of any of God's commands. They must also use the means necessary to their being informed as to the state of the world, the special need of their charities and prayers, and the encouragement for them. Would saints do this their charitable operations would not go on feebly, or be wholly suspended, so soon as their special obligations in this respect cease to be pressed upon them. Universal experience shows that at present such is the fact. So long as it is thus, either individuals must be employed for the special purpose of exciting the people of God to effort in behalf of the Redeemer's cause, or they must be left to sink into apathy on the subject, and the conversion of the world be assigned to other times and other men. But who would dare to indulge the thought of this? Who would venture to withhold his hand from that blessed work which ought to have been accomplished many centuries ago? Who would think to justify himself in so doing? What pastor of a Christian church will not teach the people of his charge, that to indulge a thought of such a course is to sin against redeeming love?

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DAILY CONCERT OF PRAYER.

THE following is an extract taken from the valuable Memoir of the late Rev. Joseph Emerson, prepared by his brother, Rev. Ralph Emerson, D. D., Professor at the Theological Seminary, Andover. It is most devoutly to be wished that Christians would read it, and conform to this plan of Daily Concert.

DAILY CONCERT OF PRAYER.

"*Pray without ceasing.*" "*Thy kingdom come.*"

SABBATH,—Sabbath duties and privileges, as preaching, Sabbath schools, family instruction, etc. etc. 2 *Thess.* iii. 1.

MONDAY,—Conversion of the world;—Foreign missions, the destruction of Antichrist, the downfall of idolatry, and all false religion, and the universal prevalence of peace, knowledge, freedom, and salvation. Bible, missionary, and tract societies, the cause of seamen, etc. *Ps.* ii. 8.

TUESDAY,—The ministers of the gospel, and all who are preparing to become such; and likewise societies for the education of pious young men for the ministry. 1 *Thess.* v.: *Luke* x. 2.

WEDNESDAY,—The rising generation,—colleges, seminaries and schools of every description; the children of the church, the children of the ungodly, and orphan children. *Isa.* xliv. 3.

THURSDAY,—Professing Christians,—that they may much more abound in all the fruits of the Spirit, presenting their bodies a living sacrifice, and offering gladly of their substance to the Lord, to the extent of his requirement,—that afflicted saints may be comforted, backsliders reclaimed, and hypocrites converted,—that Zion, being purified, may arise and shine. *Isa.* lxii. 1.

FRIDAY,—Our country,—our rulers, our free institutions, our benevolent societies; forgiveness of national sins; deliverance from slavery, Romanism, infidelity, Sabbath-breaking, intemperance, profanity, etc. *Dan.* ix. 19: *Ps.* lxvii. 1, 2.

SATURDAY,—The Jews. *Isa.* liv. 8: *Ezek.* xxxvi. 27. Also our friends.

The attention of all who love our Lord Jesus Christ, is earnestly solicited to the plan here presented. May it not be hoped, that every one into whose hands it may come, will at least give it a *hearty trial?* Will the Redeemer's kingdom ever come, until his people, with *humble, fervent,* and *united* supplications, prostrate their souls before the eternal throne? Why lingers the work of salvation so long? Why do such numbers perish from among ourselves? and why do the heathen continue to go down to ruin, in countless multitudes? Alas! PRAYER IS WANTING;—*humble, believing, persevering* prayer. This is the means which secures efficacy to all other means—the mighty power to set every wheel in motion.

The Lord has promised, that his glory shall be revealed, and all flesh shall see it together. Beloved Christian friends, do we desire to see this glory? Then let agonizing supplications ascend for the upbuilding of Zion. (Ps. cii. 16.) Let our whole souls be engaged in the work. Cherishing the deepest sense of our weakness and entire dependence, let us humbly plead with God, remembering and believing, that "he will regard the prayer of the destitute, and not despise their prayer." Do we desire our own prosperity? It is written, "Pray for the peace of Jerusalem. They shall prosper that love thee."

With regard to the selection of subjects, the propriety of assigning the duties and privileges of the Sabbath to that day, will be obvious to all. How would the hands and the hearts of all spiritual teachers, thus be strengthened! The subject for Monday was selected on account of its coincidence with the monthly concert;—that for Saturday, because it is the Jewish Sabbath, the day when they still assemble to worship, to read the law and the prophets, and to bewail their desolations;—and that for Tuesday, because the American Education Society have established a monthly concert of prayer, to be observed by their beneficiaries this day, and some ecclesiastical and ministerial bodies have recommended this concert to the churches. There is no reason for the assignment of the three remaining subjects to their particular days. They should, however, hold a prominent place in our supplications. The present situation of "our country" loudly calls for humiliation and prayer. The "rising generation" is a subject interesting to parents, teachers, and indeed to almost every one in the community. "Christians" must awake to their duties and their responsibilities, or the world can never be evangelized; and that this may be effected, the "pastors," the "watchmen," must be endowed with power from on high.

The three subjects last mentioned, are rendered more interesting by their connection with our Saviour's injunction, "Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into the harvest."

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A great multitude of our youth must be excited to hear the voice of the Lord, saying, "Whom shall I send, and who will go for us?" and the churches must be aroused to qualify and employ them. Prayer with corresponding effort will accomplish all this.

Letter

From Eleazer Lord, Esq. New York, to the Secretary of the American Education Society.

My dear Sir,—I beg to express to you my thanks for the Eighteenth Report of the American Education Society. An attentive examination of it has given to me, and will I doubt not give to others very great satisfaction and encouragement.

The decease of one of my oldest, most intimate and most esteemed friends, the late Dr. Porter, in connection with your reference to the origin of the A. E. Society, has forcibly recalled some circumstances touching this subject which occurred twenty years ago when I resided at Andover, and wrote and published the pamphlet which I send herewith. Its publication was urged by another beloved friend, who is also gone, the Rev. Dr. Worcester, of Salem, who interested himself much in its dissemination, as did also Dr. Porter, Dr. Morse, and others. The preparation of the public mind, to a considerable extent, and the measures which resulted in the formation of the Society which has exhibited so surprising a progress and produced such inestimable benefits, were at the time ascribed to this tract. I therefore think it may interest you as showing by what obscure means, Providence sometimes sets the wheels of benevolence in motion.

It suggests much that is embodied in the constitution and rules of the Society, and anticipates much which its history has developed, and its experience sanctioned. It was written under deep impressions derived from an intimate fellowship with Mills, Hall, Newell and Judson, whose enlarged views and purposes gave an impulse to many minds, and led to the formation of many plans of benevolent action which have since been carried into practical effect.

Praying that you may be sustained and cheered in your arduous duties, and have the pleasure to see still greater progress in this and all the other interests of Zion,

I remain, dear Sir, with Christian salutations, yours, ELEAZER LORD.

New York, Jan. 6, 1835.

The pamphlet to which Mr. Lord refers is entitled "A Dissertation on the subject of procuring the Education of Pious Youth for the Christian Ministry; addressed to the Religious Public." The dissertation is an able and full discussion of the subject, and deserves the perusal of every friend of Zion. Some extracts from it containing important thoughts follow.

Whoever examines the constitution of the Christian church, and considers the appointed means of her preservation, and the exertions necessary to her enlargement, will be easily satisfied, that nothing is so essential to her welfare, as a numerous and able clergy; and whoever contemplates the present state, or past experience of the church, can hardly hesitate to ascribe her adversities, and the narrowness of her limits, to the neglect of providing ministers to proclaim the gospel.

It may reasonably be presumed, if the church, by continual and systematic exertion, had procured the education and ordination of one half, or one fourth part, of the most pious and promising youth, who have been received into her communion, that there would have been ministers of the gospel, in every neighborhood, upon the face of the earth.

So far as human exertions are concerned, a pious and learned ministry is the soul and life of the church. The economy of the church is such that ministers are necessary to her existence; necessary indeed before her existence, and consequently necessary to her preservation.

The importance of vigorous and systematic operations to provide a pious and learned ministry, deserves to be well considered. That such operations must be systematic, in order to be at all adequate, may be inferred, if we consider what would be the effect of managing any other concern of the church without system.

If now we consider the nature and design of the church, and the means by which she is preserved; if we reflect on her importance, and her destined extent; if we contemplate her wants, her embarrassments, and her just expectations, we shall feel the force of an inquiry, which is often made, and as often dismissed unanswered; "How is the church to be supplied with ministers? how are her increasing wants to be satisfied?" This inquiry sometimes assumes a different form: "What system of means is employed to bring forward those sons of the church who are obscured by their situation, whose pecuniary circumstances are confined, or who for some other reason never consider whether they ought to become ministers, or are never enabled, or never persuaded to make those attainments which must precede the assumption of the sacred office?"

With regard to this general inquiry, considering it in relation only to those members of the church, who, besides hopeful piety, possess those natural talents, which the business of the sacred office requires, but who, unless the advice of suitable persons,

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and sometimes the promise of assistance, is interposed, will either never think of acquiring an education, or never be satisfied that it is their duty to become ministers;—with regard to this inquiry as it relates to all such persons, if it cannot be said that nothing is done, it is hardly necessary to say that nothing is done by the church as an associated body, nothing is done systematically, nothing on such a scale as to promise to remedy the evil every where complained of, and almost every where felt. Recruits enough are collected within the lines of the camp, but through somebody's neglect they are not taught to wield the weapons of sacred warfare, nor invested with the badges of office. An army has long been collecting for the conquest of the world, but the soldiers have been permitted to follow the same occupations with the enemy, and to pass their days in their native retirements.

But if the church, instead of doing her own business, has contented herself, by receiving such accessions to her clergy, as have offered from time to time; if she has left to others the prerogative, and the responsibility, of assigning to individuals that profession, to which she alone can attach authority; if she has sometimes left her worthiest youth to live and die in obscurity, to struggle in vain to get an education, or to get one by struggling at the expense of health and usefulness; or if she has left the direction of talents, where pecuniary assistance was not wanting, to the fondness of parents, to the caprice of youth, or to some other unsuitable guide,—we must leave that as it is; we must leave censure and complaint to others; our business is less with what those have done, or neglected, who have gone before us, than with the obligations which rest on us, and the opportunities afforded for discharging them.

The pecuniary exertions which have been made by individuals, or by small associations to educate pious youth for the ministry, whether since our remembrance or before, are to be commemorated with the most grateful affection; such exertions, through God's grace, have produced the flower of the clergy. But it must be considered, not only that they have been very limited, but that they have rarely extended to any youth who had not begun their studies or otherwise manifested their resolution to attempt a preparation for the sacred office; so that a great multitude must have been left in retirement, who ought to have been called forth, who would have honored the holy profession, and supplied the demands of the church and the world.

Without extending these remarks, permit me to offer some considerations, to show that a general and systematic effort ought to be made by the church, to select as many as possible of her most suitable youth, and procure their education expressly for the ministry.

I propose then to show that such an effort would be effectual; to suggest some thoughts respecting the way in which it might be directed; and lastly to mention some of the most important and extensive benefits which would result.

1. One reason why this general and systematic effort should be made, is, that there is a vast and increasing deficiency of ministers.

2. There is reason to believe, that the evil complained of, will never be removed, unless a general and systematic effort is made by the church, to select the most promising of her youth, and procure their education expressly for the ministry.

3. One reason why the church should make this general and systematic effort, to provide herself with ministers, is, that she possesses the very best advantages for doing it,—advantages which neither individuals, nor any other association possess, or can improve.

4. If this vigorous and systematic effort is not made, the deficiency of ministers will become greater. It is not only evident that no other method, nor all other methods, would remove the evil,—for all other possible methods cannot combine so many advantages as this one,—but there is reason to believe, that if this system is not adopted the evil will be enlarged.

I proceed to show in the Second place that such an effort would produce the desired effect.

To render this evident, it seems necessary only to inquire, whether there are young men enough belonging to the church, who might be educated expressly for the ministry; and whether adequate means can be procured, to assist the education of such as are destitute of pecuniary resources.

With respect to the first of these inquiries, the question is not whether there are at the present time a number of suitable youth in the church equal to the number of ministers now actually wanted; but, should the church now take measures, so general and systematic, as to call forth her utmost exertion, to select youth, and procure their education expressly for the ministry, the proper question is, whether there is as great a number of hopeful young men in her communion as she would be able at first to patronize. From the best attention which I have been able to bestow upon the subject, I have no hesitation in concluding, that as many young men, of promising talents, and hopeful piety, are to be found in the church, as could at first be attended to, if the best concerted measures were put in operation. But if any should doubt this, it will be granted that many such youth are to be found, who unless some vigorous, systematic, and extraordinary measures are taken, will never attempt a preparation for the ministry.

It can hardly be believed, that such

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youth would ever have been wanting, had the church done her duty in regard to providing ministers; and if she should now take this great concern in hand, it can hardly be doubted, but that in proportion as she does her duty, whatever is necessary to the performance of it, will be supplied. If the church should make the exertions proposed, it might be confidently expected that the divine blessing would descend upon our youth, and that multitudes would be sanctified for the service of God in the ministry.

But it may be a sufficient answer to this inquiry to state, what no one will pretend to question, that there is a very large number of youth in the church, who are greatly wanted in the ministry, but who at present, are not likely to be put in a way to prepare for it; and on whose account therefore a general and systematic effort is necessary.

Should any object, that pious men are wanted in other professions, and in private life as well as in the ministry, it may be sufficient to answer, that, so far as the responsibility rests on individuals, they must judge in what way they can most promote the interests of the Redeemer's kingdom; and so far as the responsibility rests on the church, she ought to determine this question.

If the instrumentality of ministers is ordained as the principal means of the conversion of men, and the advancement of true religion, then the first step towards extending the radical effects of the gospel, and preparing the way to have pious men in every station in human society, is to provide as many suitable ministers as possible. Whoever brings any other business into competition with this, in point of importance, should consider whether his system will harmonize with the institutions of Jesus Christ.

In answer to the second inquiry, whether adequate means to carry so extensive a design into execution, can be procured, several considerations deserve to be noticed.

In regard to a great proportion of the youth who belong to the church, and who under her superintendence and patronage, ought to be educated expressly for the ministry, no pecuniary assistance will be wanted; they need the patronage of the church in other respects, they need her advice, and direction; some need her assurance that their services are wanted in the ministry; some need the encouragement, which her approbation of their becoming candidates for the sacred office, would afford; and some need the facilities, which, in the course of preparation, could be derived from the general regulations which might be adopted; but they either have an abundance, or a sufficiency of pecuniary means, or can attain them in some private way.

Let the church adopt an eligible plan of proceedings, and many such youth will hear her call, and come up to the help of the Lord against the mighty; many, who have the fairest prospects, either in view of some other learned profession, or of secular business, will readily listen to her invitation, will obey her summons, will gladly enter her most honorable service, and be examples to those who are indigent, and who have been less highly favored.

Another large class of youth who are partially or wholly dependent, would easily derive pecuniary assistance adequate to the expenses of their education, from their particular friends or acquaintances, if the necessary measures were taken on the part of the church, to superintend their preparation for the sacred office, and if proper application from the church, was made to the youth themselves. The opinion and desire of the church respecting such youth, in many instances, would eminently contribute to satisfy both them and their friends, that it was their duty to acquire an education for the ministry; and under these circumstances assistance would be cheerfully afforded, which, if these circumstances did not exist, it would be thought there were sufficient reasons for withholding, or appropriating to another end.

Again: were the proper steps taken in reference to the design so often mentioned, many individual churches would feel themselves under sacred obligation, to furnish such pecuniary assistance as should be required, for the education of one or more young men from among their members, or from abroad; and it is certain that almost every church might easily afford such assistance.

It may now be observed, that so far as pecuniary or other means, must be provided, if we should reason from what has been experienced in other great attempts to promote the spiritual, or temporal welfare of mankind, the conclusion would be that the acquisition of means, provided the most eligible system of measures was adopted, would not be difficult.

It were unreasonable to expect that the means required by the general project under consideration, should be offered from any quarter, before the church vigorously takes hold of the business, and prepares a proper plan of operation; and until she does this, if we have any just apprehension of the importance of the object, it is highly sinful and abusive, to talk of difficulty from this source.

It cannot be pretended, that those, upon whom the obligations rest to superintend the work of providing ministers, should wait until all necessary means are furnished to their hands; it is their duty to procure the means as well as to effect the end; it is their duty to take the lead in this great affair, and to exert themselves to the utmost, whatever be the prospect.

It is not necessary to be assured that no difficulties will be met with, or that all will be accomplished, which could be desired;

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it is sufficient to know what is duty, and what will be the certain consequences of neglecting it: but were an encouraging prospect required, it would at least be hard to find one, which should promise half so much, as that presented by this subject.

The inquiry under consideration then, does not merit an answer, except upon the supposition that a general, systematic, and vigorous effort were made by the church, to provide the means which the education of her most promising, indigent youth, would require.

And if there is no present deficiency of suitable youth, who might be qualified for the ministry; and no reason to fear but that adequate means to accomplish their education, might be obtained, then there is sufficient reason to conclude that a general, systematic and vigorous effort of the church, to provide ministers, would be effectual.

It will not be thought superfluous to enumerate some of the benefits which would result from the execution of such a plan.

1. A more pious clergy might be anticipated; at least, that ministers thus procured, would be really, and eminently pious, might more confidently be hoped, than if they are supplied in the ordinary way.

The church will not only have the opportunity of selecting those youth who are hopefully pious, but will have the advantage of a long acquaintance with them before they are prepared to preach, will be able to cultivate their religious improvement, to correct what is erroneous, and inculcate what is deficient in their practice, and to use the best means to render their piety enlightened, as well as vigorous and consistent.

Youth thus commencing their studies with a particular view to the ministry, will have longer time to prepare their hearts for the intended work, will become more familiar with the habits, and restraints, which those should cherish, who enter this profession, and will acquire that variety of experience, and that maturity, as Christians, which are so requisite in ministers.

2. The plan under consideration affords a reasonable hope that a more learned ministry, than can be expected in the ordinary way, would be provided.

Every part of the education of candidates, from the commencement of their studies, might be regulated by the church, through her agents, and might be extended as far, as those reasons which always exist, or as peculiar reasons in some cases, should render it desirable.

Many important branches of theological learning, which, on account of the circumstances of youth, to mention no other reasons, are ordinarily neglected, might be cultivated, and their practical usefulness realized by ministers, and people. By employing such a system of measures the church would soon be able to answer the most pressing calls for ministers, and gradually become more at leisure, thoroughly to qualify every probationer for the sacred office; and thus the respectability of the clergy, and their capacity for usefulness would be constantly augmented.

3. A ministry thus raised up, will be more attached to the church, and more united among themselves, than if provided in any other way. This may fairly be expected from their being long under the particular direction and care of the church, from the lively interest which every section of the church will take in them, from their passing through the same general preparatory course, from the intimate acquaintance which many of them will form with each other, and the reciprocity of duties and interests which will be produced, between ministers, candidates, and all professing Christians.

4. By adopting and carrying into execution such a plan, the church herself will become more united in all essential respects, her authority will be more justly appreciated, her duties better understood and better discharged.

These effects could not but follow, if the church should unite in the object which has been proposed, and adopt such measures, and make such general and vigorous exertions, as are necessary for the accomplishment of that object.

This system of operations will afford the church an opportunity to fulfil the obligations which are binding upon her as a community; the execution of this plan as it makes the prosperity of Zion the great object will effect the best good of individuals, by securing the greatest good of the whole; and by proposing one common end, in which all are interested, and to which each can contribute something, will involve the best wishes, the prayers, the expectations, and active exertions of all.

The want of such union at present is justly regretted, but since it may be easily surmounted, this ought not to be mentioned as an obstacle to the proposed undertaking.

5. If the design which has been proposed were carried into execution, the progress of sectarianism and heresy, would be prevented.

In proportion as pious, well educated, and evangelical ministers, are provided, the ignorant, self-authorized, and erroneous, as well as the anti-christian and unprincipled who effect the honors of learning, would cease to find employ.

And it cannot be doubted but that in many other places, illiterate, irregular, and erroneous preachers are encouraged, only because better ones cannot be procured.

6. If the church would put forth her united efforts to qualify her youth for the ministry, the objection sometimes made against

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foreign missions, that there is a pressing demand at home, for every person qualified to preach the gospel would soon be removed.

Though it does not follow that the church ought not to send missionaries abroad unless she has more ministers than are necessary at home, yet whatever is specious in this objection might soon be done away; if the church would do her duty in this respect she might soon do it in all others, without internal embarrassment, or external reproach.

I know not whether to address some concluding reflections to the clergy, to the laity, or to the public; whether to dwell upon such considerations as might animate hope, or such as might disturb insensibility and awaken attention; whether to stimulate by motives, from shame and sorrow for past omissions and errors, or by such as may be derived from the embarrassments we feel, and the trials which await us; whether to plead for the preservation of our religious institutions, and those innumerable privileges and blessings, which are known only where true religion flourishes, or to urge the obligations of the church, the clergy, the laity, and all men to make the exertions which have been recommended, or whether to leave the business to operate its own effect upon those who shall feel its importance, and to be treated by some with indifference, and by others with contempt.

If it were enough after reviewing the state of the church, contemplating her privations, her duties, and her prospects, to weep over her in secret places, and pray for her, some might be prevailed upon, and none could refrain if they took the interest in the concerns of Christ's kingdom at large, which they take in the affairs of their private circles.

But grief and despondency will avail nothing; and prayers will avail nothing, if those who pray, sit still, while it is possible to act. The present crisis demands exertions in behalf of the church, which have never been required before, and which must soon be made or the season will have passed away, and the curse of God have fallen upon our children, as upon the ungodly of this generation.

We may amuse ourselves with the hope of a millennium to be produced in some unknown way, but if we would realize one, we must ascend to heaven for the purpose, or embark for some other country, or create one here, by raising up ministers of the gospel, and employing for the glory of God and the conversion of men, all the talents committed to our charge.

It is dismaying to look away from this subject, upon the affairs which engross the attention, and exhaust the energies of men, to consider the vehemence of zeal with which all classes contend for political opinions and real or fancied rights, which relate only to this life, which contention has no tendency to perpetuate, and which, because they will never make men good, will never make them greatly or lastingly happy.

It were at least to be desired that those who profess the religion of Jesus Christ, would employ as much time, as much zeal, as much effort in behalf of his kingdom as they do for the uncertain and short-lived interests of this world. And if they would do this, a foundation would soon be laid in the hearts of men, to prepare them, not only to live as they should in this state of being, but at last to exchange it for a better.

But reflections of this nature will be heeded by few; they afford nothing to enliven dullness, to remove disquiet, or promote present pleasure; and if they should carry reproof to the consciences of some, even that reproof may be disregarded.

That the topics which have been discussed in these pages are important cannot be denied, but what is most important, does not always gain most attention; that they closely relate to the preservation and prosperity of the church, will be conceded, but those who make the concession, may decline acting correspondently, and by their hesitancy, their irresolution, or their love of ease, hinder what they would be thought desirous to promote.

That some of the religious public will be induced seriously to consider the subject here presented to them, I certainly expect; that some may have the resolution openly to espouse the object, and do more for it than I have attempted, I earnestly desire; and that some, were an eligible plan of operations adopted, would contribute their influence and exertions to carry it into effect, I have the satisfaction to be assured.

Those, whose duty it is, to bring forward this affair can hardly be at a loss what steps should first be taken, in order to accomplish the end which has been proposed; and others at least, will find little difficulty in deciding to whom that duty belongs.

If all the churches cannot at first be persuaded to unite, and adopt the necessary measures, yet some in every section of the country may be ready to do so, and a plan may be so constructed as to embrace all, when all are glad to join.

No sacrifices of local interests, or present convenience should be thought too great to be made in promoting this enterprise; the welfare of the whole is to be sought, and as nothing which would tend to secure it can be innocently withheld, so nothing which would tend to obstruct it can be interposed without guilt.

Exertions, whether on a large or small scale, to assist young men in their preparation for the ministry, have ever been eminently succeeded; God has owned and blessed such labors of charity, perhaps above any others, and men have had reason to reflect on them with peculiar and lasting satisfaction.

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Let those who engage in this work, consider the example of the Lord Jesus in calling the neglected and ignorant fishermen from their accustomed occupations, and by his patient personal attention, training them up to be ministers of his gospel; let them contemplate the effects which followed; let them carefully reflect how this example should be imitated; and while they think not to be above the Master, let them neither hesitate to follow him, nor fear that they shall labor with more diligence or perseverance than he did, or with more exclusive designs for the prosperity of the church.

It may betray my weakness, but I feel in regard to this subject, the solicitude of one who has in some measure become sensible to its importance, and who in years that are past, has done little to honor the name, or promote the kingdom of the blessed Son of God; little which might solace declining life, or be remembered with pleasure when life shall be closed. And I cannot but intreat those who shall give any attention to this subject, not to dismiss it hastily; it should be examined not only in reference to the present state of the church and the world, but with reference to the generations which shall succeed, and with reference to eternity.

The parents of pious youth are eminently concerned in this affair; a high responsibility attaches to their station, and they can hardly be too solicitous, how to exercise their influence in regard to the destination of their sons.

Finally: the attention of pious youth themselves, to the duty and importance of attaining an education expressly for the sacred office, is respectfully, but earnestly requested. To some of you this subject may never have occurred, and to others it may not have presented itself in such a light as to attract serious attention. Be persuaded then, to examine it with reference to yourselves. Consider that the fathers,—that those, who, under God, were the means of introducing you into the kingdom of light, are passing away,—that their hopes, and through them the hopes of Zion, hang on you; and forget not that a multitude of churches are desolate, as sheep without a shepherd, while thousands and millions of wretched sinners, have none to call them to the fold of God.

Say not, my dear young friends, that there are difficulties to be overcome; he who passed his lowly pilgrimage in this heavenly work, who wearied out his days in preaching to the poor, and refused not to suffer and die for sinners, will certainly be with you; and if darkness should sometimes rest upon your way, if you should sometimes lack that encouragement or assistance from men which you deserve, remember that it is Jesus Christ whom you follow, that it is the salvation of dying souls that you seek, and that it is a heaven of pure benevolence and perfect bliss to which you aspire.

No flattering lures, of a worldly nature, can be held out to you, nor is it necessary; but if you are willing to deny yourselves, and become faithful ministers of the New Testament, in a little time labor and trials shall be past, and then shall you stand before the Son of Man, and have no reason to regret that your life had in some measure resembled his; he will encircle your "way-worn brows" with crowns of glory and honor.

Little, probably, did the author of the above article when he wrote it, twenty years ago, or the beloved individuals with whom he conferred, think, that in one fifth of a century, a Society would have been formed which should have assisted more than *two thousand* and *two hundred* young men in a course of preparation for the ministry, and been the means of putting into the sacred office about *seven hundred*, who are now living and laboring faithfully for Jesus Christ. But such is the fact. It is the Lord's doings, and marvellous in our eyes.

EXTRACT of a Letter from Dr. Scudder, Missionary at Ceylon, to a Clergyman at the South.

"I rejoice much in what God is doing in our land; especially that he prospers so abundantly the American Education Society, the noblest of all the institutions of the present day, and which, of course, demands the assistance of every one who loves the Saviour. Indeed if it have not their general assistance, how can it be expected that the world is soon to be converted? Have you, my dear brother, ever *sought out* one pious young man, and put him in a train to become a minister of Christ? Perhaps you have. If so, the glory you may bring to your Saviour is beyond all calculation great. If you have not, let me entreat you to be up and doing in this business. Is there no pious boy in your Sabbath school, who, if assisted, may become an able soldier of Jesus Christ? Are there no pious young men on their farms, or in their shops, or at their law or physic, whom you can *force* into the ministry? Look and see. You must not die without having done *much* in this business. If every minister of the gospel in our evangelical churches, would resolve, in divine strength, that they would never rest, until they

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made the last possible exertion in this business, what a host of our pious young men might be secured for the gospel ministry!"

Anniversary of the American Education Society.

The nineteenth anniversary of the American Education Society will this year be celebrated in the city of Boston, on Monday, the 25th day of May, 1835. The members of the Society are respectfully requested to meet for business in the vestry of Park Street Church, at 4 o'clock, P. M. A public meeting will be held in the church, at half past 7 in the evening, at which extracts from the Annual Report will be read, and addresses made. The year about to close has been more highly favored of the Lord than any other, and to Him the most grateful acknowledgments are due.

WM. COGSWELL,
Sec'y Am. Ed. Soc.

Rooms of Am. Ed. Society,
Boston, April 8, 1835.

FUNDS.

Receipts of the American Education Society, from Jan. 14th to the Quarterly Meeting, April 8th 1835.

Mendon, N. Y. fr. Mr. Levi Russell, by Dea. N. Willis	5 00
Legacy of Joseph Abbott, late of Ellington, Ct. by Hon. J. H. Brockway, and Sam'l. Whitman, Esq. the Ex'rs.	9,627 58
INCOME FROM FUNDS	875 97
AMOUNT REFUNDED	606 22

AUXILIARY SOCIETIES.

Suffolk County.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Park St. Asso. by Wm. T. Eustis, Esq. Tr. in part	315 10	
Ladies' Asso. by do. in part	79 50	
Sabbath School, by J. M. Kimball	11 87—406 47	
Old South Asso. Mr. Uriel Crocker, Tr. in part	491 19	
Bowdoin St. Asso. Mr. James Haughton, Tr. in part	269 55	
Essex St. Union Ed. Asso. Mr. Geo. A. Vinton, Tr. balance of cont. for 1834	62 12	
In part for 1835	116 41—178 53	
Pine St. Asso. Mr. William Carleton, Tr.	195 89	
Salem St. fr. Rev. David Greene	10 00	
South Boston, Rev. Mr. Fairchild's soc. by Dea. S. Oale	91 00	
Fr. a Lady, by Rev. R. Anderson	1 00	
		1,633 63

Essex County South.

[David Choate, Esq. Essex, Tr.]

Essex, fr. Rev. Mr. Crowell's ch. and soc. bal. of donation	1 25	
Gloucester, Sandy Bay, fr. Gent. of Rev. D. Jewett's ch. and soc.	17 25	
Fr. the Fem. Soc. for the aid of Home Missions and the A. E. S. in Rev. Mr. Jewett's Parish	25 00	
Gloucester, fr. a few members of the former "Fem. Benev. Soc." by Miss Lydia Dane	1 00	
Lynn, fr. soc. of Rev. Mr. Peabody, collect. at mon. con.	10 00	
Middleton, balance of donation	57	
Wenham, fr. "Fem. Read. and Char. Soc." by Miss Abigail Foster, Tr.	31 00—86 07	

Essex County North.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, fr. the "Sewing Soc." by Miss Elizabeth Doane	20 00	
Boxford, Legacy of Miss Rebecca Cole, by Rev. Dr. Emerson, of Andover	50 00—70 00	

Franklin County.

[Mr. William Elliot, Jr. Greenfield, Tr.]

Conway, fr. Mr. Joseph Avery	10 00	
Rec'd. fr. the Tr. handed over to him by the former Tr.	89 80—99 80	

Hampden County.

[Mr. Samuel Raynolds, Springfield, Tr.]

Long Meadow, Gent. Asso.	28 89	
Ladies' Asso.	9 52—38 41	
Ludlow, Gent. Asso.	15 52	
Ladies' Asso.	11 37—26 89	
Monson, fr. Mr. A. W. Porter, on acco. of his Temp. Schol.	75 00	
West Springfield, 1st Pariah, fr. Ed. Soc.	75 00	
Avails of cloth sold	7 70—228 00	

Hampshire County.

[Hon. Lewis Strong, Northampton, Tr.]

Amherst, South Parish, by Rev. Mr. Gates	9 50
Cummington, fr. Gent. Asso. by Mr. Painter	3 46
Goshen,	13 61
Hadley, Gent. Benev. Asso. by Mr. Coolidge	50 00
Middlefield, fr. individ. by Geo. McElwaine	35 00
Northampton, Fem. Ed. Soc. by Mrs. Adams, on acco. of Spencer Temp. Schol. for 1835, 39 63, for 1836, 36 32	76 00
Ware, fr. the Cong. ch. and soc. in part to const. their pastor, Rev. Augustus B. Reed, a L. M. of A. E. S.	80 00—222 57
[The above by Rev. Wm. L. Mather, Agent.]	

Middlesex County.

Bedford, fr. the Trinitarian Cong. Soc. by Mr. Crosby	14 50
Charlestown, fr. Mrs. Esther Simpson	1 00
Fem. Char. Soc. of 1st Cong. Soc. by Mrs. J. Call, Tr.	26 00
Framingham, fr. Fem. Ed. Soc. by Mrs. Mary Rice	19 48
Lowell, fr. Ladies of the ch. and soc. of Rev. Mr. Twining, towards the "Twining Temp. Schol.," 50, and to const. Mrs. Margaret E. Twining, a L. M. of A. E. S. 100, by Mrs. M. S. Haskell, Tr.	150 00
Fr. Young Ladies' Benev. Soc. by Miss Mary M. Rumrill, Pres.	15 00
Newton, fr. Mr. Stephen Goodhue, 2 yrs. ann. sub.	10 00
[The following by Rev. Wm. L. Mather, Agt.]	
Burlington, fr. individuals	10 00
Cambridge, fr. Evang. Soc.	21 31
Malden, fr. the Trinitarian Cong. Soc. to const. their pastor, Rev. A. W. McClure, a L. M. of A. E. S.	40 12
Newton, East Parish, fr. Cong. Soc.	62 50
Reading, cont. in the soc. of Rev. Mr. Picket	44 75
Stoneham, fr. Ladies' Ed. Soc. balance to const. their pastor, Rev. Jonas Colburn, a L. M. of A. E. S.	19 00

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Woburn, fr. Rev. Mr. Bennett's soc. viz.
A contribution 69 69
West side, Male Concert 16 45
Do. Female Concert 5 00
New Bridge, Female Concert 1 87
From a Female Circle 10 00
Fr. Mr. Rufus Pierce, to const. himself a L. M. of A. E. S. 100 00—203 01
Wilmington, subscription in part 2 10—633 77

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Ashby, fr. the Fem. Asso. 14 09, fr. Females in the 2d Par. 30 91, 40 of which to const. their pastor, Rev. Orsamus Tinker, a L. M. of A. E. S. by Miss Sally Manning 45 00

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Marshfield, fr. Mr. Azel Ames 10 00

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

Rec'd. fr. Mr. Patten Johnson, Tr. including 4 28, balance to const. Rev. S. A. Fay, of Northboro'. L. M. of the A. E. S. 29 00

WORCESTER COUNTY NORTH.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

Ashburnham, fr. individ. in the ch. of Rev. G. Goodyear 8 13

WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

Charlton, fr. the Cong. ch. and Soc. 18 25
North Brookfield, ann. pay't. of Temp. Schol. for the present year, and balance for the last 110 29
South Brookfield, orthodox Cong. ch. and soc. in part 15 37
Sturbridge, Cong. ch. and soc. 68 80
Mr. Cyrus Merrick 40 00—108 80
Worcester, Ed. Soc. of the Calvinistic ch. and soc. 98 41
Misses Waldo, a donation 50 00
Mrs. Elizabeth Salisbury, to const. herself a L. M. of A. E. S. 100 00—248 41
West Brookfield, Cong. ch. and soc. 68 43
Gold ring, sold for 75—69 23
Warren, fr. cong. ch. and soc. in part 13 45
[The above by Rev. Wm. L. Mather, Agt.]
Uxbridge, fr. a Friend 2. Fr. the Sab. school in Rev. Mr. Grosvenor's soc. 4 85 6 85—590 64

CHARITABLE SOCIETY OF LOWELL AND VICINITY.

[Mr. William Davidson, Lowell, Tr.]

Lowell, fr. Fem. Ed. Soc. by Mrs. Clarissa Davidson, Tr. including 75 for Blanchard Temp. Schol. 88 81
Contribution in 1st Cong. Soc. 39 25—128 06

RHODE ISLAND (STATE) AUX. ED. SOC.

[Mr. Albert Peabody, Providence, Tr.]

Providence, fr. the Ladies' Ed. Soc. in Rev. Mr. Wilson's ch. by Miss Elizabeth W. Russell, Tr. 75 00

$14,958 44

Bequest of the late Isaac Warren, Esq. of Charlestown, for the Scholarship Fund, the income of which, only, is to be used $1,000 00

MAINE BRANCH.

[Prof. Samuel P. Newman, Brunswick, Tr.]

Augusta, fr. Ladies 75 00
Fr. James Bridge, Esq. 2 00—77 00
Bath, fr. William Richardson, Esq. to const. Dea. David Sewall, of Bath, a L. M. of A. E. S. 100 00
Bethel, fr. "*Abstinence*" 1 50
Boothbay, fr. Mr. David Kennaston, by Rev. N. Chapman 5 00
Cape Elizabeth, balance to const. Rev. Joseph G. Merrill, a L. M. of Maine Branch 7 00
Gardiner, fr. Robert H. Gardiner, Esq. 5 00
Gorham, fr. the Benevolent Society 20 00
Pownal, fr. individuals 9 00
Interest on Scholarship Funds 86 00
Penobscot Co. Aux. Ed. Soc. by the Tr. Mr. James Allen 156 00

$466 50

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morril, Concord, Tr.]

Alstead, fr. Mrs. Hannah Hutchinson, for the purpose of constituting herself a L. M. by Rev. D. Adams 30 00
Bedford, by Rev. Thomas Savage, balance of Rev. Mr. Ellis's collections 60 00
Brookline, fr. the Education Soc. by A. H. Sawyer, Esq. Tr. Hillsboro' Co. Aux. 10 00
Campton, collections in part by Dr. J. W. Kimball, thro' Wm. Green, Esq. of Plymouth 52 17
Canterbury, fr. the Ed. Soc. by Rev. Mr. Patrick, Mr. John Gerrish, to const. himself a L. M. of N. H. Branch, by Rev. Mr. Patrick 16 00
Chester, West Parish, towards const. Rev. Benjamin Sargent, a L. M. of N. H. Br. by Amos Chase 30 00
Concord, fr. the West Cong. Soc. $30 of which to const. Rev. Asa P. Tenney, a L. M. of the N. H. Branch 16 00
Dover, fr. individuals, by Rev. J. M. Ellis, Ag't. 49 09
Dunbarton, fr. Gent. Asso. by Dr. I. Stearns, Tr. 108 08
Exeter, fr. Rev. Isaac Hurd 10 00
Francestown, fr. Daniel Fuller, Esq. payment on acco. of Temp. Schol. 5 00
Goffstown, fr. the Ed. Soc. by A. H. Sawyer, Esq. Tr. Hillsboro' Co. Aux. 75 00
Portsmouth, fr. the soc. of Rev. Israel Putnam, to const. him a L. M. of N. H. Br. 30, and L. M. Rockingham Co. Aux. Ed. Soc. 15 80 00
Wilton, a cont. in 2d Cong. Soc. by Rev. Mr. Richardson, thro' Rev. J. M. Ellis, Agent 45 00
12 00

$548 27

Clothing.

Canterbury, fr. the Fem. Ed. Soc. 10 pr. socks by Mrs. Patrick.

NORTH WESTERN BRANCH.

[George W Root, Esq. Middlebury, Tr.]

Benson, Gent. Asso. by Rev. D. D. Francis 12 12
Bridport, Gent. Asso. balance 25
Brandon, fr. the Cong. church 14 05
Berlin, fr. Z. Perrin, Esq. balance to const. himself a L. M. of A. E. S. by Mr. C. W. Storrs, Tr. Wash. Co. Ed. Soc. 50 00
Coventry, fr. the Benevolent Society 5 72
Castleton, collection in Cong. Soc. by Rev. J. Hough 21 00
Charlotte, Gent. Asso. 14 00
Ladies' Asso. balance to const. Rev. William Eaton, a L. M. 8 00—22 00
East Rutland, collection in Cong. church 19 53
Gent. Asso. 26 28
Ladies' Do. 19 51—65 32
Lowell, fr. Mr. Elisha Hitchcock, by Rev. J. H. Converse, of Burlington 1 00
Middlebury, a balance in the hands of the collector 50
Montpelier, Rev. C. Wright, bal. 7 years subscription 1 00
New Haven, fr. Fem. Benev. Soc. by Mrs. M. Trip 18 26
Gent. Asso. 8 48—26 74
Orwell, fr. Cong. church, by P. M. Corbin 15 00
Rupert, fr. Cong. ch. and soc. by Rev. D. Wilson 11 00
Salem, fr. N. Hopkinson 50
Shoreham, Gent. and Ladies' Asso. by Rev. I. F. Goodhue 20 00
Springfield, fr. Cong. ch. and soc. by Rev. T. A. Merrill 50 00
Troy, fr. Mr. Fairbanks 1 00
Underhill, fr. Ed. Soc. by Rev. P. Kingsley 8 00
Wallingford, fr. Charles Button, to const. himself a L. M. 25 00
Westfield, fr. Cong. ch. by Dea. L. Page 7 78
West Rutland, fr. Cong. ch. 2 00
Refunded by a former Beneficiary 25 00

$384 99

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CONNECTICUT BRANCH.

[Elipha1et Terry, Esq. Hartford, Tr.]

Hartford County.

Berlin, Kensington Soc. fr. individ. $40 of which to const. Rev. Royal Robbins, a L. M. of A. E. S. and $30 of which to const. Mrs. Martha Robbins, a L. M. of Ct. Branch 86 18
East Hartford, fr. individuals 111 08
Enfield, fr. individ. in 1st soc. 111 33
Fr. individ. in Thompsonville district 21 00
Fr. Ebenezer Parsons, to const. himself a L. M. of Ct. Br. 30 00
Fr. a Female friend 4 35
Farmington, fr. individuals 110 50
Fr. A. S. Williams, to const. himself a L. M. of Ct. Br. 30 00
Hartford, collection in Free Ch. to const. Rev. Charles Fitch, a L. M. of the A. E. S. 75 00
Fr. Lynde Olmsted, to const. himself a L. M. of Ct. Br. 30 00
Fr. Mrs. L. Cooley, to const. Rev. Charles Fitch, a L. M. of Ct. Br. 30 00
Fr. Hon. Thomas S. Williams, to const. himself a L. M. of A. E. S. 100 00
Fr. Rev. A. S. Kennedy, to const. himself a L. M. of Ct. Branch 30 00
Fr. Mrs. Rhoda Jones, to const. herself a L. M. of Ct. Branch 30 00
Fr. individuals 604 91
Wintonbury, fr. individ. in Rev. Mr. Nash's Soc. 89 47
Fr. Rev. Ansel Nash, to const. himself a L. M. of Hartford Co. Ed. Soc. 15 00
Wethersfield, Mrs. A. Winthrop, to const. herself a L. M. of Ct. Branch 30 00
Fr. Mr. Kelly, to const. himself a L. M. of Hartford Co. Ed. Soc. 15 00
Fr. Rev. Mr. Barrett, to const. himself a L. M. of Hartford Co. Ed. Soc. 15 00
Fr. individuals 90 94
West Hartford, fr. individuals 123 35
Fr. A. Porter, to const. himself a L. M. of Hartford Co. Ed. Soc. 15 00
[The above by Rev. J. M. Ellis, Agent.]
Berlin, fr. a Friend, by Rev. R. Robbins 5 00
Bristol, fr. the 1st Eccl. Soc. by B. C. Hooker 39 42
Farmington, fr. individ. by Timothy Andrus 6 18
Fr. individuals, by S. Hart, Jr. 13 91
Glastenbury, collection in the Cong. Soc. by Rev. Mr. Riddel 50 04
Hartford, a donation by Daniel Dewey 3 15
4th pay't. in part for Evarts Temp. Schol. by H. Hudson, and B. Hudson 50 00
West Hartford, Temp. Schol. by R. Colton 75 00
Dividend on Shares of Bank stock 70 00

Windham Co.

Canterbury, fr. Ladies' and Gent. Asso. by Rev. Otis Whiton 13 50
Chaplin, fr. Eccl. Society, by Jared Clark 11 00
North Killingly, by Rev. Mr. Bushnell 2 25
Pomfret, fr. Geo. B. Matthewson 50
South Mansfield, fr. Eccl. Soc. by Charles Arnold 46 00
Sterling and Voluntown, fr. Fem. Bible Class in Cong. church 1 15
Fr. Miss Polly Wiley 1 00
South Woodstock, Muddy Brook, by Rev. R. Whitmore 16 00
Pomfret, Abington Parish, fr. Ladies' Asso. by Dea. E. Lord 7 33
Fr. Mrs. Mary Lyon, by Rev. George J. Tillotson 3 00
Windsor, cont. in 1st Eccl. Soc. by Rev. A. Nash, Agt. 66 36
Woodstock, fr. 1st Soc. by Wm. Lyon, 3d 10 06

Litchfield County.

New Milford, fr. 1st Cong. ch. 4th pay't. of Temp. Schol. by Abiel Hine, Tr. 75 00
Norfolk, fr. Mrs. Sarah Battelle, by H. Hill, Esq. of Boston 5 00
Torrington, fr. B. Hudson, bal. of bequest of Miss A. Hudson, deceased 26 00
Washington, Fem. Ed. Soc. by Mrs. S. Leavitt, Tr. 15 00

Middlesex County.

East Haddam, fr. Augustus Olmsted 5, Miss E. Elliot 5 10 00

New London County.

[Chas. Colt, Esq. Tr. of the Aux. Soc. of Norwich and Vicinity.]

Bozrah, fr. Dea. Dyer T. McCall, to const. Rev. Dr. Nott, a L. M. of A. E. S. 40 00
Franklin, fr. the Ed. Society 6 00
Fr. the Female Praying Circle 2 00
Griswold, fr. the Ed. Society 44 47
Jewett City, fr. Ladies' Asso. 20 00
Lebanon, fr. Education Society 10 00
Norwich, 1st Soc. Ladies Asso. 58 12
Fr. Young Ladies' Ed. Soc. by Mr. Hubbard 7 56

$2,608 16

PRESBYTERIAN EDUCATION SOCIETY.

[Oliver Willcox, Esq. New York, Tr.]

Seventh Pres. Church, fr. their Ed. Soc. by S. Huff, Tr. 100 00
Bowery Pres. Church, by Mr. John A. Davenport 325 00
Lyons Farms, Young Ladies' Sewing Soc. Miss M. R. Hahn, Tr. 25 00
Central Pres. Church, on acco. by Tr. session 75 00
First Pres. Church, Brooklyn, fr. Miss E. Vansindren 5 00
Brick Church, fr. a Friend 50 00
Laight St. Church, fr. Mr. E. Wainwright 37 50
Fr. Mr. Roderick Curtis 37 50—75 00
First Free Church, by Wm. T. Coolidge, in part 52 00
Yo. Men's Education Soc. of Mr. Rufus Leavitt 150 00
North Carolina, fr. Dr. Dixon 2 00
Rutgers St. Church, fr. Mr. E. Platt, Jr. 5 00
Murray St. Church, fr. Mr. Samuel G. Wheelles 25 00
Brick Church, Mrs. Tace W. Patton 20 00
Miss Hannah Eackie 1 00—21 00
Central Pres. Church, fr. Miss C. B. Patton 10 00
Young Men's Ed. Soc. by R. Evans, Tr. 180 00
Bowery Church, fr. Mr. Lemuel Brewster 200 00
Union Pres. Church, fr. Mr. A. G. Phelps 100 00
Fr. sundries in part 20 60
W. Johnson 3, L. L. Sturgis 5 8 00
Miss Benson 1, Miss Wemmel 1 2 00
Mr. Wright 0 50, Cash 3 50 4 00—134 60
Yo. Men's Ed. Soc fr. sundries 47 00
Central Pres. Church, fr. Fem. Ed. Soc. to const. Rev. Wm. Patton, their former, and Rev. Wm. Adams, present pastor, directors for life, Pres. Ed. Soc. 200 00
Fr. Tr. of session 75 00—275 00
Brick Church, fr. Mr. Wm. Whitlock 37 50
Wall St. Church, fr. Mr. John Morrison 50 00
Laight St. Church, fr. Mr. Charles Starr 75 00
Cedar St. Church, fr. Mr. Thos. Darling 25 00
Collections by Rev. J. A. Hart, viz.
Fr. Brunswick 24, Glens Falls 30 54 00
Hebron 2 82, Schaghticoke 17 19 82
N. Pittstown 3 25, Sand Lake 20 23 25
Stephentown 18 75, Saratoga Springs 18 36 75
East Nassau 4 83, Chester 6 10 83
West Nassau, to const. Rev. W. Roosvelt, a L. M. of this soc. 28 56
Sandy Hill 20, Mrs. E. Whiton 5 25 00
Rev. S. J. Prime 1, Moreau 2 25, Hosic Falls 4 92 8 17—206 88
Second Avenue Church, by Rev. Mr. Owen 7 00
Union Church, fr. Mr. Pitkin 5 00
West. Ed. Soc. fr. Hiram H. Seelye, Esq. to const. him a Life Director, this soc. 100 00
Harrisburgh, fr. Judge Blythe, by Wm. Graydon 10 00
Greenwich, Ct. fr. Rev. Isaac Lewis, D. D. 80 00
Bleecker St. Church, by M. Wilbur, Esq. 100 86
Yo. Men's Ed. Soc. by R. Evans, Esq. Tr. 100 00
Newark, 2d Church, of Mrs. Smith and Miss Forman, a balance left by Miss Frances Forman, deceased 100 00
West Church, by Rev. D. R. Downer, Pastor 74 30
Union Church, by Miss Bunnll, Tr. Fem. Ed. Soc. to const a Scholarship in Marion College, to belong to Pres. Ed. Soc. 50 00
Bleecker St. Church, fr. Rev. Dr. Peters 50 00
Collection in Church 43 28
Fr. Mr. Charles DeForest 37 50—130 78
Parsippany, by Lot Dixon, Esq. 22 00
Central Pres. Church, fr. Rev. Wm. Adams 20 00
Fr. Mon. Con. collection 55 00—75 00
Second Avenue Church, fr. Mr. Geo. Kinney 10 00
Amsterdam, fr. Mr. Ellis Clisby, by Rev. Mr. Owen 50 00
New York, Rec'd. by Rev. Mr. Slocum, the amount of collection at the close of a course of lectures on the difficulties of Universalism 16 90
Money refunded from a former Beneficiary 25 00
Westhampton, L. I. Female Cent Society, by Rev. S. Woodbridge 13 58
Cedar St. Church, fr. Mr. D. Davenport 37 50
Jamaica, L. I. fr. E. Wickes, Esq. ann. subs. 150 00
Bowery Church, fr. Dr. A. W. Ives 20 00
Life Membership, fr. Miss S. Downs, to const. in part Dr. Philip Bassett, a member for life, this soc. 20 00

$3,247 91

CENTRAL AGENCY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]

Philadelphia, Fr. Mrs. Glenn, of the 5th ch. Arch st. 77 00
Rec'd. fr. Associations and Individ. 518, 405 27, 885, and 170 17 1,478 44

$1,555 44

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WESTERN ED. SOCIETY OF NEW YORK.

[James S. Seymour, Esq. Auburn, Tr.]

Ira, fr. the church in that place $30 and a box of clothing	30 00
Buffalo, fr. the Circle of Prayer in 1st church	40 20
Fr. Free church	10 00
Lockport, fr. church at that place	75 00
Rochester, fr. Circle of Prayer in 1st church	30 00
Fr. the 1st church	62 00
Fr. 2d church	8 00
Fr. Avat Champion	150 00
Pittsfort, fr. church in that place	13 00
Henrietta, fr. church in that place	11 00
Canandaigua, fr. ch. in that place, bal. of last year's subs.	6 00
Geneva, fr. church in that place	173 00
Fr. Fem. Ed. Soc.	57 00
Cayuga, fr. church in that place	29 91
Aurora, fr. church in that place	11 00
Palmyra, fr. Ladies' Circle of Prayer	7 00
Rochester, fr. Geo. A. Avery, to const. him a L. M.	30 00
	$743 11

[Of the above, $600 has been paid into the Treasury of the Pres. Ed. Soc.]

UTICA AGENCY.

[Mr. John W. Doolittle, Utica, Tr.]

Bainbridge, fr. the Benev. Soc. by the Rev. Phineas Bailey	13 92
Boonville, by E. Vernon	12 70
Camden,	19 72
Canton, by Rev. H. Johnson	9 50
Cincinnatus, fr. the Cong. church	4 35
Champlain, fr. Benev. Soc. by Pliny Moore, Tr.	35 00
Cleary, fr. Benev. Soc. by Dea. H. Graves, Tr.	6 33
Clintonville, by M. Pope	5 00
Columbia, (in Walton) to const. Rev. Charles Chapman, a L. M. of Pres. Ed. Soc.	30 00
Columbus, in part to const. Rev. Isaac F. Adams, a L. M. of P. E. Soc.	21 00
Fulton, by Rev. John Eastman	5 00
Gouverneur, by L. B. Parsons, to const. Rev. Joseph Butler, of Richville, a L. M. of Pres. Ed. Soc.	31 00
Holland Patent, a balance	1 75
Kaseville, fr. Cong. ch. and soc. by M. Pope, to const. Rev. Abraham D. Brinkerhoff, a L. M. of Pres. Ed. Soc.	40 00
Lowville, fr. a friend	50
Madrid, by Rev. I. Taylor	8 00
Malone, in part	5 89
Massena, fr. Dr. Paddock	1 00
Mexico, in part	8 12
Moores, 9, Norfolk, by Rev. A. Taylor 12 75	21 75
Oswego, fr. Presb. ch. to const. Rev. Robert W. Condit, a L. M. of Pres. Ed. Soc.	39 48
Oswego Presbytery, by Rev. Ralph Robinson	6 75
Paris, in part	18 15
Parishville, fr. Fem. Ed. Soc.	2 62
Plattsburgh, fr. Pres. church	34 02
Potsdam, fr. I. C. Smith, Agt. of St. Lawrence Co. 29. Lyman Settlement, by Mrs. S. Stone 0 50. S. Knowles 5. Rev. A. Brainerd 15. Pres. ch. 17 25. Fem. Chsr. Soc. by Mrs. S. Raymond, Tr. 10. Collection at the anniversaries held in Potsdam 22	98 75
Preble, by the Rev. Mr. Clarke	10 00
Richland, fr. Fem. Ed. Soc. by Rev. Ralph Robinson 15 00	
Fr. I. R. Robinson 10	15 10
Russel, fr. Dea. E. Wright	5 00
Salisbury, in part	3 12
Springfield, fr. Fem. Asso. by Rosetta I. H. Parmelee, Tr.	3 00
Utica, fr. an unknown donor, the 11th semi-ann. pay't. towards educating a young man for the ministry, by Rev. S. C. Aiken 37 50. Fr. Mr. Thomas I. Mr. Ludlow 1	39 50
Volney,	7 65
Fr. a friend, to const. John Malcolm Fraser, of Marietta, Ohio, a L. M. of Pres. Ed. Soc.	30 00
Avails of clothing	34 61
	$623 25

[Of the above, $447 has been paid into the Treasury of the Pres. Ed. Soc.]

Articles of Clothing received during the Quarter.

Bainbridge, fr. Rev. Phineas Bailey, by L. Myers, 9 1-2 yds. silk, and 1 quilt, estimated at 9 00. Also fr. Rev. P. Bailey, 1 doz. stenographics estimated at 3 00.

Massena, fr. Miss Lucia Judd, 1 pr. of socks.

Norfolk, (Lower) fr. Fem. Ed. Soc. by Mrs. Betsey Hall, 5 3-4 yds. fulled cloth, 8 yds. flannel, 1 vest, 2 pr. mittens, and 7 pr. socks, estimated at 14 83.

Potsdam, 8 yds flannel, 11 pr. socks.

Springfield, fr. Fem. Asso. by Rosetta I. A. Parmelee, Tr. 5 yds. flannel, 3 shirts, 1 vest, 14 pr. socks, valued at 11 00.

Stockholm, by Miss Dinsmore, 5 pr. socks.

WESTERN RESERVE BRANCH.

[Walter Wright, Esq. Hudson, Tr.]

Donation fr. a stranger		6 06
Aurora, Fem. Ed. Soc.		4 63
Kinsman, on ann. sub. by Doct. P. Allen		5 00
Unionville, on ann. sub.		6 00
Windham, Fem. Ed. Soc.	8 75	
Donation by Rev. J. Treat	1 00	9 75
Morgan, on Gent. ann. sub.	9 00	
On Ladies' ann. sub.	6 87	15 87
Austinburg, Young Ladies' Ed. Society		50
Rochester, M. T. on ann. subs by Wm. Burbank	3 00	
On ann. sub. by Mrs. Adams	1 00	4 00
Tecumseh, M. T. on ann. sub.		1 50
Ann Arbor, M. T. Fem. Ed. Soc.	5 00	
Donation by a little boy	12	5 12
Farmington, M. T. on ann. sub.		27 50
Richland, M. T. on ann. subs.		101 00
Detroit, M. T. by sundry individuals		358 41
Fem. Ed. Soc.		10 00
Claridon, O. by Mr. Preston	2 50	
Fem. Ed. Soc.	2 81	5 31
Hartford, on ann. sub.		13 00
Elyria, Church contributions	32 63	
Fem. Ed. Soc. towards a scholarship	25 00	
Donation by Woolsey Wells, Esq.	5 00	62 63
Mesopotamia, Fem. Ed. Soc.		3 00
Euclid, on ann. sub.	1 50	
Donations	9 63	11 13
Northfield, on ann. sub.	14 57	
Donations	37	15 24
Talmadge, Young Ladies' Ed. Soc.		13 00
Hudson, on ann sub.	56 00	
Church contribution	22 55	
Donation by A. Baldwin	5 00	
By A. A. Brewster, to const. Rev. Giles Doolittle a L. M. of W. R. Br.	15 00	
West. Res. College, on ann. sub.	12 00	110 55
Twinsburg, on ann. sub.		6 00
Braneville, on ann. sub.		9 00
Bainbridge, on ann. sub.	7 53	
Donations	6 75	14 28
Kingsville, on ann. sub.	6 00	
Fem. Ed. Soc.	8 00	14 00
Richfield, Donations		20 75
Cuyahoga Falls, to const. Rev. Benson C. Baldwin, a L. M. of P. E. S.		30 12
Strongsville, on ann. sub.	11 57	
Church Benev. Soc. 15, and donations by sundry individuals to const. Rev. Daniel C. Blood, a L. M. of West. Ed. Soc. 25 87	40 87	52 44
Medina, Young Ladies' Ed. Soc.	4 00	
Gent. and Ladies' ann. sub.	8 00	12 00
Sharon, by Mr. and Mrs. Fitch		2 50
Granger, Gent. and Ladies' ann. sub.	6 25	
Donations	2 00	8 25
Plymouth and Auburn, Richland Co. on ann. sub.		5 31
Penfield, on ann. subs.		3 00
Wellington, on Gent. and Ladies' ann. sub.	9 75	
Donations	15 75	25 51
Greenfield, on ann. sub.		2 50
Fitchville, Gent. and Ladies' ann. sub.		12 00
Peru and Bronson, " "		7 00
Lyme, " "	36 00	
Donations	12 69	48 69
Ridgefield, on ann. sub.	15 00	
Donations	3 00	18 00
Sandusky, Donations		10 00
Norwalk, Donations		2 00
Brownhelm, Gent. and Ladies' ann. sub.	20 73	
Donations	7 28	28 01
Vermillion, Gent. and Ladies' ann. sub.		21 25
Florence, Donations		4 65
Receipts for articles of clothing, &c. sold		9 19
Refunded by former beneficiaries of West. Res. Ed. Soc.		34 00
Cleveland, Donations by sundry individ.	90 22	
T. P. Handy, L. M. W. R. Br.	15 00	
W. T. Beebee " "	15 00	
P. M. Weddell " "	15 00	
John M. Sterling "	25 00	160 22
		$1,348 87

Whole amount received $27,498 93.

Clothing rec'd at the Rooms of the Parent Society during the quarter ending April 8th, 1835.

Abington, 1st Parish, fr. the Young Ladies' Sewing Soc. Miss Elizabeth Howe, Tr. 1 bedquilt, 1 pr. pillow cases, 3 shirts, 1 pr. socks, 9 collars.

Derry, N. H. fr. the Young Ladies' Benev. Soc. by Miss Annette L. Farrar, Sec. thro' Miss Goss. A bundle valued at $17 55.

Middleboro', fr. Ladies, thro' Mrs. H. Hames, of Boston, 11 shirts, 7 collars, 6 pr. socks, 3 pr. pillow cases.

Morristown, Vt. fr. Mr. Abram Spofford, 2 1-2 yds. cloth, valued at $2 50.

Fr. Dea. H. Spaulding, 2 1-2 yds cloth valued at $2 50.

Medfield, fr. the Juvenile Soc. Miss M. S. Prentiss, superintendent, 1 coverlid.

Wenham, fr. the Read. and Char. Soc. by Miss Abigail Foster, Tr. 7 collars, 6 pr. socks.

Worcester, fr. Ladies, 2 pr. socks.

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THE

AMERICAN

QUARTERLY REGISTER.

Conducted by

B. B. EDWARDS.

VOL. VIII.

PUBLISHED BY THE AMERICAN EDUCATION SOCIETY.

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1836.

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PREFACE TO VOLUME VIII.

The eighth volume and ninth year of this work now close. It was commenced in July, 1827, under the title of the "Quarterly Journal of the American Education Society." The first number consisted of 16 pages only, and two years were embraced in the first volume. Since 1829, a volume a year has been published. The first two volumes were printed at Andover by Flagg & Gould, and the last six at Boston, by Perkins & Marvin. The following are the principal matters which are included in the work.

1. Several complete statistical views of all the religious denominations in the United States, embracing the number of clergymen, of members, annual increase, place and time of annual meeting, etc., and in the case of all the larger denominations, the names and post-office address of the clergymen. Condensed statements of the religious denominations in Europe have also been inserted.

2. Historical accounts of all the principal benevolent societies throughout the world, their rise, growth, results, etc.; including repeated and extended views of all the missionary stations in unevangelized countries, with many facts relating to the history and present condition of those countries.

3. Views of education, common schools, lyceums, high schools, academies, colleges, and professional institutions in all parts of the world, but more especially in the United States. These views are founded on an extensive correspondence with the officers of those various institutions, and with other responsible persons; and the results have been frequently embodied in tables and elaborate summaries. In this connection we have given a list of all the principal literary men, classed in their respective departments, of all times and countries.

4. Condensed histories, civil and religious, of various portions of the earth. Among these may be mentioned Poland, Great Britain, South Africa, and the Valley of the Mississippi. The last named was accompanied with a drawing.

5. Histories of various colleges and other literary institutions, some of them going into much detail. These have been written by responsible individuals, whose names generally accompany the communication. Much yet remains to be done in this department, for which ample preparations are making.

6. Biographical sketches of various distinguished men, especially of such as have been particularly prominent in promoting ministerial edu-

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cation, and who have been possessed of eminent piety. The memoirs of Jeremiah Evarts, Esq., Rev. E. Cornelius, Rev. Dr. Hyde, Rev. President Stiles, Rev. President Brown, and Rev. President Edwards, of Union College, have been accompanied with portraits. The last four are in the 8th volume. This arrangement will be pursued according as our opportunities, and the patronage afforded to the work, will allow.

7. Essays, particularly on subjects relating to the Christian ministry, and the conversion of the world. The editor has been aided in this department by some of the most distinguished writers in the country. Among them are Rev. Drs. Rice, Alexander, Miller, Day, Wylie, Porter, Bates, Emerson, Humphrey, Jenks, Skinner, Rev. Professor Stuart, etc.

8. There have been given complete lists of all the Presbyterian and Congregational ministers who have ever been settled in the States of Connecticut and New Hampshire; in the Western Reserve, Ohio; in New York city; and in the counties of Suffolk, Essex, Berkshire, Norfolk, and Plymouth, Mass. Preparations are making to complete the whole of New England in this particular, the State of New Jersey, etc. The lists of names are accompanied by a large amount of notes and illustrations.

9. Miscellaneous subjects, of which we have now space to mention only a number of essays on the Roman Catholic population, and sketches of the lives of the early graduates of Dartmouth and Harvard colleges.

10. Journal of the proceedings of the American Education Society, and of its branches and auxiliaries, and of all kindred institutions.

We will now only add that it is our intention to pursue and complete, with the blessing of God, the same general plan, which we have hitherto adopted. A vast untrodden field lies before us, especially in regard to foreign lands. The literary, religious, and ecclesiastical history of the principal countries of Europe will furnish matter for many interesting pages. Facilities by correspondents in Europe, and by means of translations from the French, German, and Latin languages, will be more and more abundant. At the same time, there remain many subjects of much interest in the United States, which are as yet scarcely touched, but which we cannot now specify. We intend to make this publication a GREAT STORE-HOUSE OF FACTS, of an authentic character, carefully and methodically prepared; and of essays of permanent value, relating, more particularly, to the Christian ministry, the promotion of eminent learning and piety in the ministry, and to the general cause of the diffusion of Christianity.

We respectfully and earnestly solicit the aid of all friendly to our object, especially as it regards the obtaining of a more extended pecuniary patronage to the work, without which its usefulness will be much more restricted than is desirable.

BOSTON, MAY 1, 1836.

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ERRATA.

Page 36, line 12 from bottom, for 1756, read 1758; page 209, note, for *left thirteen children*, read *had a family of thirteen children.*

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your affectionate father,
Alvan Hyde

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THE

QUARTERLY REGISTER.

VOL. VIII. AUGUST, 1835. No. 1.

LIFE AND CHARACTER OF THE REV. ALVAN HYDE, D. D.

THIS useful and excellent minister of Jesus Christ rested from his labors on the 4th of December, 1833. He had been, for a considerable period, one of the leading Congregational clergymen of New England, and the patriarch of the county in which he resided—universally beloved for his meek and affectionate character, and revered for his elevated piety and sound religious opinions. Though he had passed the meridian of his days, yet he was cut down before his intellectual eye was dim, or his powers for laboring in the service of his divine Master materially, if at all, abated. The last year of his life was one of extraordinary activity. When called from above, the vigilant servant was found at his post. From the heat of battle, he was summoned to receive the victor's crown with the church triumphant. Long will his memorial endure on earth. The seed, which he bountifully sowed, will assuredly spring up in an abundant harvest.

Dr. Hyde was the shepherd of his flock. For their good, he gave his earliest and his last labors, his faithful reproofs and his sincerest consolations. When he died, he was the minister of the grandchildren of those who gathered round him at his ordination. He had often taken hold of the hand wasted by disease, had told the sufferer of the resurrection and the life, and had recommended the orphan to the tender compassion of a Father in heaven. These things were not confined within the limits of a single town. All over an extensive region, Dr. Hyde was known as the servant of Jesus. Those at a distance, who had never listened to his voice, had associated with his name a high degree of veneration and esteem. The memory of such men does not die. Thomas Shepard and Thomas Hooker will be cherished names, throughout New England, ages hence. They enjoy an immortality on earth. It is thus substantially with many who have since been the luminaries of the New England churches. We are compassed about already by a great cloud of witnesses. A long list of able men have stood up in our pulpits, defenders of the faith, eminent in spiritual affections, in holy living, in all the graces of the Spirit. Through the merits and mediation of the Saviour, they are now enjoying their high reward. What son of New England does not love to linger in the burial-places of Princeton in New Jersey, New Haven and Hartford in Connecticut, of Hadley, Northampton, Dorchester, Cambridge and Boston in Massachusetts. The like precious dust, many a small village burying-ground also holds.

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Dr. Hyde was born at Norwich, Conn., February 2, 1768. His father was a farmer of respectable character. His mother died when he was but six years old. On the 6th of January, 1783, he commenced the studies preparatory for admission to college, under the instruction of the Rev. Dr. Samuel Nott of Franklin, Conn., a venerable clergyman who still lives. In September, 1784, he was admitted a member of Dartmouth college. About this time, he became personally interested in religion, and in July, 1786, united with the college church. During the whole of his collegiate life, he attached himself, from choice, to those students who possessed a religious character. On the 17th of September, 1788, he received his first degree. The members of his class were nineteen in number, among whom were judge Chipman of Vermont, and Rev. Dr. Dana of Newburyport. About one half are deceased. On the 6th of November of the same year, Dr. Hyde took charge of the town school in Northampton, Mass. He here acquired many friends, who showed him, especially in a time of serious sickness, unwearied kindness. On the 9th of October, 1789, he commenced the study of divinity under the care of the Rev. Charles Backus, D. D., of Somers, Conn., a gentleman who long kept one of the most flourishing private "schools of the prophets" ever taught in this country.* With him, he continued till June 1, 1790, when he was licensed to preach the gospel. After preaching in various places for two years, during part of which he pursued his theological studies with the Rev. Dr. West of Stockbridge, he was ordained, June 6, 1792, to the pastoral charge of the church and congregation in Lee, a town in the southern part of Berkshire county, Massachusetts. His term of theological study was not so long as others pursued at the same period, though he speaks of his residence with Dr. West as greatly beneficial to him in enabling him to obtain a more thorough knowledge of the doctrines of religion. The church and people were unanimously in favor of his settlement, and gave him, for that period, a liberal salary. On the 25th of April, 1793, he was married to Miss Lucy Fessenden of Sandwich, Mass., a granddaughter of the Rev. Benjamin Fessenden of that town. Mrs. Hyde and six sons are yet living. Three sons and two daughters died before their father, four of them in the short space of two years.

He commenced at the beginning of his ministry a series of pastoral labors, which he continued with very little variation for more than forty years. Weekly meetings were held in various parts of the town, and familiar expositions of Scripture, (in which the auditors were encouraged to make inquiries and state their views and feelings,) were among the labors most pleasant to himself and instructive to his people. All parts of his parish were visited by him many times in a year, during the whole of the period in which he was connected with it. During the early years of his ministry, Sabbath schools were unknown in this country. It was then Dr. Hyde's custom, every autumn, to invite all the children of his congregation, to convene, at a designated time, in the meeting-house. He then went through an interesting service of questions and answers, making use of the Shorter Catechism, and of the Scripture History.

As a useful and successful minister, Dr. Hyde has had few equals in the whole period of our ecclesiastical history. At the time of his ordination, his church was small and feeble, having but twenty-one male members. A very interesting revival of religion occurred during the first year of his ministry. The church received an accession of 110 members. In the

* See American Quarterly Register, Vol. V. p. 180.

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six following years, 42 were added to the church. In 1800, a second revival occurred, which occasioned an addition to the church of 21 members. Between 1800 and 1806, 29 persons professed religion. In the latter year, a special divine influence was enjoyed, and 71 persons were admitted to Christian communion. In the six following years, 22 were united to the church. In 1813, 20 persons professed religion, and from that year to 1821, 76 persons were admitted to the church. In 1821, the church received an accession of 86 individuals as the fruits of a very interesting revival. Between that year and 1827, 24 persons joined the church. In 1827, 125 individuals were received into communion. During the remainder of Dr. Hyde's ministry, from 1827 to the close of 1833, there were about 100; making the whole number received during his ministry, not far from 700. Most of these persons were carefully instructed in the great doctrines of the gospel, and were not received into the church until two or three months subsequently to their conversion. Such a rich harvest of souls for Christ, few pastors are permitted to gather. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. In such blessedness, the venerable Dr. Hyde is now, undoubtedly, participating.

For more than thirty years, Dr. Hyde was associated with the friends, patrons, and trustees of Williams college. He was a member of the board of trustees thirty-one years, and the vice president from 1812 to his death. He was chairman of the prudential committee of the board twenty-three years. In all these relations to the college, he performed the duties which devolved upon him to the entire approbation both of the students and the trustees. "Whenever he took part in the public examination of the students, he manifested a discriminating mind, and a thorough acquaintance with the elementary principles of the science to which his questions related." In measures for promoting the interests of the college, he was uniformly active and zealous. His elevated piety and scrupulous regard to duty, gave character to all his business transactions in relation to the college. "He was, doubtless," says one of his associates, "the most efficient man in the management of its concerns, and has probably done more to promote its prosperity than any other man." He was repeatedly solicited to stand as candidate for the presidency of the college, and, also, to take charge of some of the principal literary and theological institutions in the part of the country where he lived. No inducement, however, could prevail upon him to leave his pastoral labors in Lee.

Of his intellectual habits we have not very copious information. Early in life, he aimed at entire accuracy in all his written performances. In the preparation of his writings for the press, says his biographer, not an error was discovered in the spelling, or pointing, of any of his manuscripts;—a very remarkable testimony, indeed, in these days of haste, and of superficial and careless habits. Those letters, which he wrote with the greatest rapidity, were legible as the fairest print, and accurately pointed. His sermons are generally fully written out, and with the same evidence of the nicest care. His performances give little evidence of extensive classical reading, and none of literary ostentation. His words are pure Anglo-Saxon. An intelligent layman, who often heard him preach, once remarked, that a word left out of his sermon would be as much missed, and as readily detected, as the absence of a brick from its place in a building. The published works of Dr. Hyde are somewhat numerous, and afford proofs of great industry and perseverance. Very soon after his settlement in the ministry, he prepared a variety of essays for the Theological Maga-

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zine, published at New York. He subsequently communicated many valuable articles to the Connecticut Evangelical Magazine, the Panoplist, the Christian Spectator, the Boston Recorder, the Utica Magazine, and other periodical works. In addition to these essays, he published nineteen sermons, mostly occasional. An historical discourse, which he published on the two hundredth anniversary of the landing of the Pilgrims, contains a sketch of the leading events in the ecclesiastical history of this country.

The education of youth received much of Dr. Hyde's attention. All the schools within his parish were under his constant supervision. He visited them systematically, and examined them minutely as a matter of duty. It was his uniform and unvarying practice to visit the summer and winter schools near their commencement and near their close, making four visits annually to each school within the town. This practice commenced with his pastoral labors, and closed only with his life. He was always at the school-house at the time appointed, and gave his undivided attention to the exercises of the school. If there was a single pupil present whom he did not recognize, he made inquiry; for it was a settled habit with him to know and be conversant with every child in his parish. After the examination in the appropriate studies, he questioned each scholar in relation to the doctrines or duties of the Christian religion.*

In labors to bring forward young men for the ministry, Dr. Hyde's example was worthy of universal imitation. The success attending his efforts in the work he had chosen, and his standing as a preacher and a scholar, drew around him many young men who were preparing for the ministry. He directed the theological studies of between thirty and forty young men, and declined receiving under his care great numbers who made application.

With his settled principles of religion and mental philosophy uniformly acted upon, it might be expected he would seek to make those under his care *systematic* students. His own mind was thoroughly disciplined, and his habits singularly methodical. In the commencement of the studies of the young men, he endeavored to ascertain the peculiar features of their minds, the extent of their literary acquisitions, together with the precise object which they had in view in the study of divinity; that he might form a judgment as to the propriety of encouraging them to proceed. He then furnished them with a series of questions, embracing the different subjects of theology, requiring them to examine each in the proper order, directing them to suitable books in his library, which was judiciously selected, and tolerably large. He then required them to arrange their thoughts, and produce written dissertations, which were carefully read and analyzed. In order to qualify himself more perfectly for these duties, as well as for those connected with his offices in Williams college, and the education of youth generally, he revised his early classical studies, and acquired additional information of a similar kind.

In the most important benevolent institutions of the present day, Dr. Hyde was an efficient and cordial coadjutor. They formed frequent topics of his conversation and of his epistolary writing; they were often introduced into his sermons and in his public and social prayers. For the last twenty years of his life, scarcely an ecclesiastical council was convened in the county, of which he was not a member, and so well balanced was his mind, and so extensive his knowledge, that his opinions were always highly regarded.

* This *ministerial* visitation of schools is very general in New England. Our common school system has been sustained by the labors of clergymen, far more than by those of any other class in the community. We have our eye on more than one individual, whose toils in this way have been very great and successful.

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His domestic and social character is represented as excellent in a remarkable degree. There was a dignity, propriety, and consistency of demeanor, pervading all his actions, under all circumstances, which could not fail to command the respect and confidence of his children and of all under his roof. His family devotions were pertinent, attractive, and, in his later years, patriarchal. Of his affectionate and sympathizing heart, his letters are full of proofs.

Dr. Hyde was attacked with his last illness on the 28th of Nov., 1833. His solicitude and his labors in respect to the religious excitement in his own church, and in neighboring churches, during the year 1833, were very great, and undoubtedly hastened the termination of his life. His death, which occurred on the fourth of December, was such as might have been expected. He declared that all his hope was in that atonement, which he had for forty years proclaimed to his people. He met the king of terrors with entire collectedness, humility, and peace, and gave to all who witnessed the scene a most impressive commentary on the truth of the gospel of Jesus Christ, and of its power to sustain the soul in the last conflict. At his interment the Rev. Dr. Shepard of Lenox, preached an appropriate and impressive sermon.*

A SKETCH OF THE HISTORY OF YALE COLLEGE, IN CONNECTICUT.

[Prepared by Professor Kingsley, at the request of the Editor.]

[In the year 1766, the Rev. President Clap published "The Annals or History of Yale College, in New Haven, in the Colony of Connecticut, from the founding thereof, in the year 1700, to the year 1766." Dr. Holmes, of Cambridge, Mass., in an appendix to his Life of President Stiles, which he published in the year 1798, gave a "Sketch of the History of Yale College"; the materials of which, after the year 1766, were derived principally from president Stiles's manuscripts. Some additional facts and remarks respecting the history of the college, may be found in president Dwight's "Statistical Account of New Haven," published in 1811, and in his "Travels," published since the death of the author. Chancellor Kent, in an "Address delivered at New Haven, before the Phi Beta Kappa Society, Sept. 13, 1831," made the history of the college the subject of his remarks; and in the same year, was published the "Annals of Yale College, in New Haven, Connecticut, from its foundation to the year 1831," by Ebenezer Baldwin, Esq. These valuable works, the writer of the following sketch has read, and made use of, whenever he has found them to his purpose. Few important facts or dates, however, have been given, without the authority of the original documents. A manuscript history of the college, by Samuel Johnson, D. D., first president of King's [Columbia] college, in the city of New York, has likewise been consulted. This history was written in 1717, when Dr. Johnson was a tutor in Yale college; and was continued by him afterwards to the year 1719, at which time Dr. Cutler was chosen rector. Facts have been drawn from other books and pamphlets, and the college records have been examined throughout. In the following outline, greater particularity as to certain facts and dates, will,

* An interesting and valuable Memoir of Dr. Hyde, was published, last year, by Perkins, Marvin, & Co., to which we are indebted for most of the facts in the preceding sketch.

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perhaps, be observed, than to the general reader may appear necessary or important. But it should be recollected, that the Register is intended to be a book of reference; and particulars, like those alluded to, though of no great moment in themselves, have sometimes a value from their relation to things of more common interest. No pretension, however, is made to a full history of the institution, in all its departments, though there may be found in this sketch, occasional minuteness of detail.]

The Rev. John Davenport very early made a proposition to the government of the colony of New Haven, respecting the establishment of a college within their jurisdiction. Some measures, in consequence, were taken for this purpose; but the small number of inhabitants, from whom the support of such an institution could be derived, the numerous embarrassments attending an infant settlement, and especially the consideration, that the aid of the whole of New England was needed for the maintenance and advancement of Harvard college, prevented the plan of Mr. Davenport from being immediately executed. It ought, however, to be stated, that though the original project of a college in New Haven was abandoned, yet the importance of a liberal education, more particularly as a preparation for the Christian ministry, seems to have been duly estimated, both in the colony of New Haven, and in Connecticut. The number of those who resorted for their education to Cambridge, from these two colonies, or from Connecticut, as comprehending both after the union in 1660, and whose names now stand among the graduates of Harvard college, considering the remoteness of their residence, the difficulty of communication, and the fewness of the colonists, bears a fair proportion to the number of those who were graduated at the same place from Massachusetts itself. Among those from the town of New Haven alone, who, from the time of its settlement to the year 1700, were graduated at Harvard, and who afterwards were ordained ministers of churches, are the Rev. Michael Wigglesworth, of Malden, Mass.; the Rev. Samuel Cheever, of Marblehead, Mass.; the Rev. Samuel Street, of Wallingford, Conn.; the Rev. John Harriman, of Elizabethtown, N. J.; the Rev. James Alling,* of Salisbury, Mass.; the Rev. Noadiah Russell, of Middletown, Conn.; the Rev. John Davenport, of Stamford, Conn.; the Rev. Stephen Mix, of Wethersfield, Conn.; and the Rev. Joseph Moss, of Derby, Conn. But the inconveniences of obtaining a collegiate education at Cambridge, were so great, that the design of establishing a college in Connecticut, was kept constantly in view. This was especially a favorite object with the clergy, who, from their rank in the State, their knowledge, and the intimate connection between learning and religion, were the principal directors in whatever respected the education of youth.

In the year 1698, a plan was devised for erecting a college in Connecticut, by a general synod of the churches. It was intended that the synod should nominate the first president and inspectors, and have some kind of influence in all future elections, "so far as should be necessary to preserve orthodoxy in the governors;" that the college should be called the "school of the church," and that the churches should contribute towards its support. This project failed; but, in the following year, ten of the principal ministers of the colony, were nominated and agreed upon by general consent, both of the clergy and laity, to be trustees, to found, erect, and govern a college. The individuals thus named for this important object, were the Rev. James Noyes, of Stonington; the Rev. Israel Chauncy, of Stratford; the Rev. Thomas Buckingham, of Saybrook; the Rev. Abraham Pierson, of Killingworth; the Rev. Samuel Mather, of Windsor; the Rev. Samuel Andrew, of Milford; the Rev. Timothy Woodbridge, of Hartford; the Rev. James Pierpont, of New Haven; the Rev. Noadiah Russell, of Middletown, and the Rev. Joseph Webb, of Fairfield. These clergymen, with the exception of the Rev. Mr. Buckingham, of Saybrook, were all graduates of Harvard college.

The trustees met in New Haven sometime in the year 1700, and formed

* In the Register, for February, 1835, the Rev. James Alling, is said to have been born in Boston. This must be an error.

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themselves into a society, to consist of eleven ministers, including a rector, and agreed to found a college in the colony of Connecticut. At a subsequent meeting, the same year, at Branford, each of the trustees brought a number of books and presented them to the association, using words to this effect, as he laid them on the table; *I give these books for founding a college in Connecticut.* About forty folio volumes were contributed on this occasion. The trustees as a body, took possession of the library thus formed, and committed it to the care of the Rev. Mr. Russell, the minister of Branford. This act of depositing the books has ever been considered the beginning of the college. It was in the year 1700, that this transaction took place, though the precise date of the meeting at Branford has not been ascertained. In all the measures which were taken for founding the college, the Rev. Mr. Pierpont of New Haven, the Rev. Mr. Andrew of Milford, and the Rev. Mr. Russell of Branford, were the most active. As doubts were entertained, whether the trustees could legally hold lands, and whether the new institution could be supported wholly by private contributions, it was determined to apply to the General Assembly of the colony for assistance, and to ask for a charter of incorporation. A correspondence accordingly took place between the trustees and the Hon. Judge Sewall, and Mr. Secretary Addington, of Boston; and these latter gentlemen prepared a draft of a charter for the college. At the session of the colonial legislature in New Haven, in October, 1701, a petition, signed by a large number of ministers and others, was presented to that body, in which they stated, "that from a sincere regard to, and zeal for, upholding the protestant religion, by a succession of learned and orthodox men, they had proposed that a collegiate school should be erected in this colony, wherein youth should be instructed in all parts of learning, to qualify them for public employments in church and civil state; and that they had nominated ten ministers to be trustees, partners, or undertakers, for founding, endowing, and ordering the said school, and thereupon desired, that full liberty and privilege might be granted to the said undertakers for that end." After the meeting of the Assembly, and before the charter was granted, the Hon. James Fitch, of Norwich, one of the Council, made a formal donation to the new seminary of a tract of land in Killingly, of about six hundred acres, and the glass and nails which should be necessary to erect a college and hall. This donation was made, in consequence of "the great pains and charge which the ministers had been at, in setting up a collegiate school." On the 9th day of October, 1701, the Colonial Assembly granted a charter to the college, with some small variations only, from the form which had been received from Boston.

The new institution thus founded, appears, both in the language of the charter and in the privileges granted to it, what it in fact was, an inconsiderable establishment. It is not denominated a *college*, but a "collegiate school;" it is fixed in no place, but the trustees are authorized to "encourage the said school in such convenient place or places, as to them shall seem meet;" and they are likewise empowered "for the encouragement of the students, to grant degrees or licenses, as they, or those deputed by them, shall see cause to order and appoint." Judge Sewall and Mr. Addington, in their letter to the Rev. Mr. Buckingham, of Saybrook, when they communicated their draft of a charter, remark, "We, on purpose, gave your academy as low a name as we could, that it might the better stand in wind and weather:" a degree of caution, which, in the altered state of more modern times, it has not been thought necessary, in all similar cases, to observe.*

The trustees, on receiving their charter, met at Saybrook, Nov. 11, 1701, and chose for rector the Rev. Israel Chauncy, of Stratford. Mr. Chauncy was son of the Rev. Charles Chauncy, the second president of Harvard college, and had a high reputation for scholarship. He, however, declined the place, and the Rev. Abraham Pierson, of Killingworth, was chosen the first rector of the school. At this same meeting, the trustees determined to establish the seminary at Saybrook, "unless, upon further consideration, they should alter their

* In the diplomas given at Saybrook, the college was denominated "Gymnasium Academicum," and the trustees, "Inspectores."

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minds." They also desired the rector to remove to Saybrook; but till that could be effected, they directed, that the scholars should be instructed in Killingworth. There was nothing in the charter of the school respecting a religious test of the trustees, rector, or tutors, or prescribing any course of religious instruction. Every thing of this kind was left with the trustees to regulate from time to time, as circumstances, in their view, should require. Judge Sewall and Mr. Addington, in their letter to Mr. Buckingham, say, "as the end of all learning is, to fit men to search the Scriptures, that thereby they may come to the saving knowledge of God in Christ, we make no doubt, but you will oblige the rector to expound the Scriptures diligently, morning and evening." At the first meeting at Saybrook, among other rules for the government of the college, the trustees directed, that the students should not be instructed in any other "system or synopsis of divinity, than such as the said trustees do order and appoint," and, "that the said students be weekly caused memoriter to recite the Assembly's Catechism in Latin, and Ames's Theological Theses," of which, as also of Ames's Cases of Conscience, the rector was to make, or cause to be made, "such explanations, as may, through the blessing of God, be most conducive to their establishment in the principles of the Christian protestant religion."

No plan of studies for the infant college, appears to have been formed by the trustees. The probability is, that the course of instruction then pursued at Harvard college was adopted as nearly as circumstances would allow; and this part of their arrangements may have been included in the general order, that where no special provision was made by the trustees, "the laws of Harvard college should be the rule." The first student in the collegiate school, was Jacob Hemingway, who was graduated at Saybrook in 1704; and who was afterwards, for many years, the minister at East Haven. He entered the seminary as a regular member in March 1702, and continued alone under the instruction of Mr. Pierson, till September of the same year. At this time, the number of students being increased to eight, they were put in different classes, according to their previous acquirements. One of these, John Hart, afterwards minister at East Guilford, who graduated alone in 1703, had been three years at Cambridge. The first commencement was held at Saybrook in September 1702, when four young gentlemen, who had before been graduated at Harvard, and one other who had been privately educated, received the degree of Master of Arts, and one received the degree of Bachelor. As the prospects of the college were now brighter, and the number of the students had increased, Mr. Thomas Hooker of Farmington, a graduate of Harvard college, and grandson of the Rev. Thomas Hooker, the first minister of Hartford, was elected tutor. The school thus became regularly organized.

Small, however, as the seminary was at this time, the efforts necessary to raise it even to so humble a height, must have been far greater, than might be concluded on a mere general view. There were in Connecticut in the year 1700, but twenty-eight towns. In the opinion of president Stiles, the number of the inhabitants of these towns, was from twenty to thirty thousand; but this is probably too high an estimate. Dr. Trumbull, some years after the death of president Stiles, with better means of judging, supposed fourteen or fifteen thousand the highest probable number; not one third more, than are now contained within the town of New Haven. But whatever, at that time, was the population of Connecticut, it was scattered and poor, exhausted by Indian wars, with little commerce, and depending for subsistence almost wholly on the cultivation of the soil. The honor of establishing a college in Connecticut, under circumstances so discouraging, belongs almost exclusively to the clergy. With them the plan originated, they were the first donors; and to them the college was indebted for the most efficient aid and support. Not that the community generally were hostile to the new institution, or withheld their benefactions. The colonial legislature, in the original charter, granted the school, until they should "order otherwise," an annuity of one hundred and twenty pounds "in country pay," which was equivalent to sixty pounds sterling. This annuity was continued till the year 1755, with some increase after the year 1745, when the second charter was granted.

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This grant, estimated according to the ability of the colony and the necessities of the college, is probably the largest ever made by Connecticut to the same institution. The contributions of individuals, estimated by the same rule, were liberal and abundant.

During the life of rector Pierson, that is, until the year 1707, the students continued at Killingworth, where they received instruction from the rector and one tutor; the commencements only being held at Saybrook, and privately in the house of Mr. Buckingham, who was one of the trustees. The death of rector Pierson occurred March 5, 1707.* He was the son of the Rev. Abraham Pierson, who emigrated from England, and who was the first minister of Branford, in the colony of New Haven. Some account of Mr. Pierson is given by Dr. Cotton Mather, in his Magnalia. On the union of the two colonies of Connecticut and New Haven, in 1660, great dissatisfaction at this event existed throughout all parts of the New Haven jurisdiction. Mr. Pierson, especially, was so unwilling to continue under the new government, that with a large part of his congregation he left Branford, and commenced a settlement on the banks of a river in New Jersey, before unoccupied, and to the new town he gave the name of Newark. His son Abraham, the first rector, was educated at Harvard college, where he received his bachelor's degree in 1668. For some years he was settled in the ministry at Newark, as colleague with his father; but after his father's death, some controversy having arisen on the subject of Presbyterianism, Mr. Pierson not improbably having some Congregational biases, he removed to Killingworth, in Connecticut, where he remained till his death. President Clap, who was contemporary with some of the first graduates of the collegiate school, and from whom, without doubt, he received his information, says of rector Pierson, that he "was a hard student, a good scholar, a great divine, and a wise, steady and judicious gentleman, in all his conduct." He adds, that "he instructed and governed the infant college with general approbation; and composed a system of natural philosophy, which the students recited for many years."

To supply the vacancy occasioned by the death of the head of the college, the Rev. Samuel Andrew of Milford, was chosen rector *pro tempore*. The senior class was instructed at Milford by Mr. Andrew, and the other classes by two tutors at Saybrook, where the commencements continued to be held. As no place for the college had been named in the charter, and the selection of a town where the new institution should be permanently fixed was left to the discretion of the trustees, local interests gave rise to a great diversity of opinion, and to violent controversies respecting this subject. The students partook largely of these party feelings, became dissatisfied, complained of their tutors, thought that Saybrook did not afford them proper accommodations; and were finally allowed by the trustees, under "a sort of toleration," to go for a limited time to other places for instruction. The college continued in this disordered state till September 1716, when a majority of the trustees voted to remove the school to New Haven. The removal, however, was not effected without strong opposition. Forcible resistance was made at Saybrook to the removal of the library; and the governor and council thought it necessary to assemble at that place, to aid the sheriff in the execution of his duty. Besides other disorders, the carts provided for transporting the books were destroyed at night; the bridges between Saybrook and New Haven were broken down; and in the scramble, many valuable books and papers were lost. The library was about a week on the road. An attempt was made to supersede governor Saltonstall, at the next election, for the part he had taken in this business; and this political intrigue very nearly succeeded. The Rev. Mr. Woodbridge and the Rev. Mr. Buckingham were still very desirous of having the college at Hartford or Wethersfield, and were indefatigable in their efforts for this purpose. The controversy was carried on with great bitterness, and objections were again made to the competency of the tutors; objections, which, according to Dr.

* President Clap says, rector Pierson died April, 1707; Dr. Trumbull says, March 5, 1704. There is an error in each of these accounts. The date of the rector's death on his monument at Killingworth, is March 5, 1707, which is undoubtedly correct.

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Johnson, "were either designed misunderstandings, misrepresentations, or absolute falsehoods." But in consequence of measures taken by the legislature to satisfy the opposition, all parties finally acquiesced in the decision of the trustees. The reasons, which, according to president Clap, influenced the trustees in their determination, were, that they "looked upon New Haven to be in itself the most convenient place, on account of the commodiousness of its situation, the agreeableness of the air and soil, and the cheapness of commodities; and that very large donations had been made towards building an house there, without which they had not sufficient to defray the charge."

Soon after the vote of the trustees in 1716, efforts were made for raising a building in New Haven for the accommodation of the students. Accordingly an edifice of wood was nearly completed in 1718. It was one hundred and seventy feet long, twenty-two feet wide, and three stories high. Besides chambers for students, it contained a hall, library, and kitchen. A house for the rector was finished in 1722.* The same year in which the college was removed to New Haven, several valuable donations in books, goods and money, were made to the new institution. The principal donor was Elihu Yale, Esq. of London, governor of the East India Company. The first public commencement of the college, was held in New Haven, September 12, 1718. The trustees, on the morning of that day, with the requisite formalities, named the new college building Yale College, in honor of governor Yale, by whose generosity they had been enabled to complete this edifice. "Upon which," says Dr. Johnson, "the Hon. Col. Taylor of Boston represented Gov. Yale in a speech, expressing his great satisfaction. Which being ended, we passed to the church; where, after prayer, an oration was had by the saluting orator James Pierpont, and then the disputations as usual; which being concluded, the Rev. Mr. Davenport offered an excellent oration in Latin, expressing the thanks of the trustees to almighty God, and Mr. Yale under him, for so public a favor and so great regard to our languishing school; after which, were graduated ten young men. Whereupon the Hon. Gov. Saltonstall, in a Latin speech, congratulated the trustees on their success and the comfortable appearance of things in relation to their school. All which being ended, the gentlemen returned to the college hall, where they were entertained with a splendid dinner; and the ladies at the same time were also entertained in the library. After which, we sung the first four verses of the sixty-fifth Psalm, and so the day ended. Every thing was managed with so much order and splendor, that the fame of it extremely disheartened the opposers, and made opposition fall before it."—This account of the first public commencement of the college, written by an eyewitness, is no doubt correct. Several members of the class of 1718, were absent at Wethersfield, at the time of the commencement, but afterwards received their diplomas, and their names are in the catalogue.

From the death of Mr. Pierson in 1707, the college had had no resident rector. In March 1719, the trustees made choice of the Rev. Timothy Cutler, the minister of Stratford, to fill this office. Mr. Cutler was graduated at Harvard college in 1701, and had a high reputation for classical learning. He was likewise much distinguished as a public speaker; and great expectations were indulged from his being placed at the head of the college.

Governor Yale, the principal benefactor of the college, and from whom the institution has received its name, died July 8, 1721. He was descended from an ancient and wealthy family in North Wales, whose residence was near Wrexham, the capital of Denbighshire. Thomas Yale, the governor's father, came to America for the sake of religious freedom, with Gov. Eaton and Mr. Davenport; and in 1638 he was among the first settlers of New Haven. Here Gov. Yale was born April 5, 1648; and when ten years old, he was carried to England, and there received his education. About 1678, he went to the East Indies, where he resided not far from twenty years. He was made governor of Fort St. George on the coast of Malabar; and, by his enterprise

* These buildings were erected by Mr. Henry Caner, of New Haven, father of Dr. Henry Caner, rector of King's chapel, Boston. The demolition of the old college was completed in October 1782; a part of it having been taken down six or seven years before. The president's house remained till the summer of 1834.

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and industry, he acquired a great estate. He married a lady of fortune, the widow of governor Hinmers, his predecessor, by whom he had three daughters, Catharine, Anne, and Ursula.* After his return to London, he was chosen governor of the East India Company. Hearing that a college had been established in his native town, he made several valuable donations to it in books and goods. Collins, in his "Peerage of England," states a fact in the history of Gov. Yale, which it may not be improper to mention here. "Elihu Yale, Esq.," he says, "brought such quantities of goods from India, that, finding no house large enough to stow them in, he had a public sale of the overplus; and that was *the first auction in England*." President Clap says of him, "He was a gentleman, who greatly abounded in good humor and generosity, as well as in wealth; and his name and memory will be gratefully perpetuated in Yale college."†

The college was now in a far more flourishing state, than at any preceding period. The new building afforded abundant accommodations for the students; the number of instructors was increased; and the library, principally by donations from England, was enriched with many valuable books. But the hopes which were entertained of the continued prosperity of the institution, were suddenly checked. The day after the commencement, in the year 1722, a paper was presented to the clergy and others assembled in the college library, signed by rector Cutler, the Rev. John Hart of East Guilford, the Rev. Samuel Whittelsey of Wallingford, the Rev. Jared Eliot of Killingworth, the Rev. James Wetmore of North Haven, the Rev. Samuel Johnson of West Haven, and Mr. Daniel Brown, one of the tutors of the college, in which they declare, "that some of us doubt of the validity, and the rest are more fully persuaded of the invalidity, of Presbyterian ordination in opposition to Episcopal." Those who only doubted, were Mr. Hart, Mr. Whittelsey, and Mr. Wetmore. At this time, there was not an Episcopal church or clergyman in Connecticut, and in Stratford only, a few Episcopal families. Fears were very naturally excited, that the introduction of Episcopal worship into the colony, would give the English church and government a dangerous influence in its concerns; that religious and civil liberty would be gradually abridged, and the great object of the settlement of New England be thus partially or wholly defeated. In this emergency, it was thought expedient that the subject of Episcopacy should be fully discussed between the trustees and the gentlemen who had signed the

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* Catharine married Dudley North, grandson of the earl of Guilford; Anne married lord James Cavendish, son of the duke of Devonshire; Ursula died unmarried. The college is in possession of an original full length portrait of Gov. Yale, presented in 1789, on the application of president Stiles, by Dudley North, Esq. the son of Catharine. This grandson of Gov. Yale, was, at that time, owner of the family estate at Wrexham, and was a member of parliament.

† The following is a copy of Gov. Yale's epitaph, in the church-yard at Wrexham:—

"Under this tomb lyes interr'd Elihu Yale
of Place-Gronow, Esqr; born 5th April 1648,
and dyed the 8th of July, 1721, aged 73 years.

Born in America, in Europe bred,
In Afric travell'd, and in Asia wed,
Where long he liv'd and thriv'd; at London dead.
Much Good, some Ill he did: so hope all's even,
And that his soul thro' Mercy's gone to Heav'n.
You that survive and read, take care
For this most certain Exit to prepare,
For only the Actions of the Just,
Smell sweet and blossom in the dust."

Under an engraved picture of Gov. Yale, sent to the college, at an early period, there was the following inscription in manuscript:—

Effigies clarissimi viri D. D. Elihu Yale
Londinensis, Armigeri.

En vir! cui meritas laudes ob facta, per orbis
Extremos fines, inclyta fama dedit.
Æquor arans tumidum, gazas adduxit ab Indis,
Quas Ille sparsit munificante manu:
Insciti tenebras, ut noctis luce coruscâ
Phœbus, ab occiduis pellit et Ille plagis.
Dum mens grata manet, nomen laudesque YALENSES
Cantabunt SOBOLES, unanimique PATRES.

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declaration. Accordingly in October following, at a meeting of the trustees in the college library, at which Gov. Saltonstall presided, the *jus divinum* of Episcopacy was debated in presence of a large number of both clergy and laity. Rector Cutler and Mr. Johnson were the most prominent speakers on the affirmative, and Gov. Saltonstall on the negative. Both parties, as is common in such cases, claimed the victory. When the discussion was terminated, of those, who only doubted the validity of Presbyterian ordination, Mr. Whittelsey and Mr. Hart declared, that their doubts were removed, and Mr. Wetmore, that his were confirmed. Of those who were "more fully persuaded of the invalidity of Presbyterian ordination," all continued so, except Mr. Eliot, who changed his opinion, and remained in the communion of the Congregational churches. The trustees, on the 27th of October, voted to "excuse the Rev. Mr. Cutler from all further service as rector of Yale college, and to accept the resignation which Mr. Brown had made of his office as tutor." They likewise voted, "that all such persons as shall hereafter be elected to the office of rector or tutor in this college, shall, before they are accepted therein, before the trustees, declare their assent to the confession of faith owned and consented to by the elders and messengers of the churches in the colony of Connecticut, assembled by delegation at Saybrook, September 9, 1708; and confirmed by act of the general assembly; and shall particularly give satisfaction to them of the soundness of their faith, in opposition to Arminian and prelatical corruptions, or any other of dangerous consequence to the purity and peace of the churches." They likewise voted, "that upon just ground of suspicion of the rector's or a tutor's inclination to Arminian or prelatical principles, a meeting of the trustees shall be called to examine into the case."

Mr. Cutler, Mr. Johnson and Mr. Brown, sailed from Boston the November following, for England, and were ordained in March of the next year, first deacons and then priests, by the bishop of Norwich. Mr. Brown died of the small pox, a short time after his ordination. Mr. Cutler received the degree of Doctor of Divinity, and Mr. Johnson, the degree of Master of Arts, from both universities. On their return to America, Dr. Cutler became rector of Christ's church in Boston, where he died in 1765, aged 82. Dr. Cutler was a native of Charlestown, Massachusetts. He had the reputation of superior talents and extensive learning. Dr. Caner, in his funeral sermon, says of him, that "as he turned his mind chiefly to theological studies, and the cultivation of those languages that might assist him in acquiring a competent knowledge of ecclesiastical history, he had soon a call to the ministry in a neighboring government." He adds, "His learning and piety, his wisdom and prudence, joined with an excellent spirit of government, recommended him to a still more public employment." Dr. Stiles speaks of him as "a great Hebrician and Orientalist," and a "good logician." He says moreover, that Dr. Cutler "spoke Latin with fluency and dignity, and with great propriety of pronunciation;" that he "was carried away with the fond enterprise of episcopizing all New England, but failed of that influence and eminence, which he figured to himself in prospect."

Dr. Johnson was Episcopal missionary in Stratford, Connecticut, till 1754, when he was appointed first president of King's (now Columbia) college, in the city of New York. In 1763, he resigned the presidency and returned to Stratford, where he died in 1772, in the 76th year of his age. A full account of his life was written by Dr. Chandler, and published in 1805. Mr. Wetmore became Episcopal missionary at Rye, in the province of New York, where he continued till his death in 1760. None of these gentlemen ever showed any hostility to the college. Dr. Johnson, especially, always retained his attachment to the institution in which he had received his education, and in which he had discharged the office of a tutor, in a time of great difficulty.*

* This defection from the Congregational churches in Connecticut, produced great excitement and alarm throughout New England; but, in the English church, it was the occasion of joyful anticipations. It may interest some to see how this subject is referred to in the diploma of Master of Arts, which Mr. Johnson received at Oxford, May 14, 1723. After the common introduction, the following passage is introduced. * * * * * * "cumque nobis compertum sit, Venerabilem admodum Virum Samuelem Johnson, Pastoris de West Haven in Novâ Angliâ munere nuper defunctum, sed et eodem exutum eò quòd inter pomoria

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On the departure of Mr. Cutler from the college, Mr. Andrew of Milford, was again appointed rector *pro tempore*, and conferred degrees till 1726. Mr. Andrew died in 1738. He was the son of Mr. Samuel Andrew of Cambridge, Massachusetts, where he was born 1656. He received his bachelor's degree at Harvard college 1675, and was more than fifty years pastor of the church in Milford. He was considered one of the best scholars of his time; was one of the principal founders of the college; and deserves to be considered one of its greatest, as well as earliest benefactors.

In April, 1723, the trustees made choice of the Rev. Nathaniel Williams of Boston, to succeed Dr. Cutler. Mr. Williams declined the invitation. After this, the Rev. Eliphalet Adams of New London, the Rev. Edward Wigglesworth, professor of divinity in Harvard college, and the Rev. William Russell of Middletown, were successively elected to the vacant rectorate; but they refused the office. The place of rector, from the general agitation arising out of the late declarations for Episcopacy, seems to have been considered a station of peculiar difficulty. In 1726, the Rev. Elisha Williams being chosen rector, accepted the place. The college was much benefited by having a resident rector, and Mr. Williams was uncommonly well qualified for his station. He was a good scholar, possessed unusual talents for instruction, and was peculiarly qualified to form and direct the minds of students. The college, during the time he was at the head of it, seems to have been governed more by his personal influence, than according to any established laws. His health was much impaired while at New Haven, by the effect, as was supposed, of the sea air; and, on this account, in 1739, he resigned his office. The trustees returned him "their hearty thanks for his good service to the college."

Rector Williams was the son of the Rev. William Williams, of Hatfield, Massachusetts, and was born in 1694. He was educated at Harvard college, where he was graduated in 1711. After the college in Connecticut was removed from Saybrook to New Haven, and some of the students, in consequence of the controversies which arose on this subject, refused to follow the directions of the collegiate government, Mr. Williams was appointed by two disaffected trustees, Mr. Woodbridge and Mr. Buckingham of Hartford, to be tutor of such students as chose to withdraw from New Haven. He instructed them in Wethersfield about two years. After it was determined that the college should be fixed permanently in New Haven, among the measures adopted to reconcile all parties, the election of Mr. Williams as tutor was confirmed by the whole board, and his name now stands in the catalogue of tutors; though he never held the office, except in the irregular manner now mentioned. Mr. Williams, in 1718, was a member of the Colonial Assembly, and clerk of the house. In 1721, he was ordained pastor of the church in Newington, a parish in the town of Wethersfield. He was installed rector of Yale college, in 1726, and resigned his office in 1739. He immediately removed to Wethersfield, and was again elected a member of the legislature, and appointed a judge of the superior court. In 1745, he was chaplain of the Connecticut troops in the expedition against Cape Breton. The next year, he received a colonel's commission, in the proposed expedition to Canada. He went to England, about 1750, on business connected with his regiment, returned in 1752, and established himself in Wethersfield as a merchant. He died in 1755, aged 61. It is, perhaps, sufficient commendation to say, that he showed himself equal to every place, which, in his diversified life, he was called to fill. The Rev. Mr. Lockwood of Wethersfield, in his sermon at the funeral of colonel Williams, says

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cœtûs schismatici ultoriùs versari detrectaret, nunc verò Ecclesiæ Anglicanæ filium fidelem in ordine sacerdotali ritè constitutum, et ad fidem, quam ex animo profitetur, propagandam ad suos legitimè missum a viris plerisque ornatissimis commendatum esse;—ob plurima et egregia in Sionem nostram promerita; ob nativam bonæ spei indolem disciplinarum studio non mediocriter excultam; ob schisma, quo imbutus quondam erat, patrio infortunio, constanter et acutè impugnatum; regimen ecclesiæ Apostolicum, ingenti suo cum damno, strenuè defensum; et doctrinam Christianam virtutibus suis ornatam: cùmque ejusmodi juvenis is sit, ut de eo optima quæque spondere possimus, atque ab insigni operâ ejus fœcundam messem polliceri; imo si, quod absit! candelabrum nostrum ex suo loco transmoveri olim contigerit, illo etiam facem præferente, a patrio cognomine lucem ipsi vicissim mutuemur: quò faustiori omine se Angliæ suæ postliminio reddat; quò spes de eo ab amplissimis viris concepta, illius nempe ministerio aliam et eandem olim nascituram ecclesiam Anglicam, crescat et adolescat; quò doctrina ejus sanè quàm laudabilis, munusque suo jam jure venerandum, in religionis nostræ commodum honoribus amplificentur:" etc.

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of him, as rector of the college, that "he presided with wisdom, gravity and authority; applied himself with care and assiduity, to guard and secure the students, both from whatever might blemish and wound their moral characters, and from errors and mistakes in matters of religion; and to form their minds, not only to useful knowledge and learning, but to virtue and real piety." President Stiles remarks, that rector Williams "filled the chair thirteen years, with great usefulness and honor," that he was "a good classical scholar, well versed in logic, metaphysics and ethics, rhetoric and oratory, that he spoke Latin freely, and presided at commencements with great dignity." He adds, "when a boy, I heard him make his valedictory oration, at the commencement in 1739, when he resigned the chair." *

The resignation of rector Williams was much regretted throughout the colony; though all admitted its necessity. As his retirement from office had been for some time anticipated, the trustees had without doubt fully considered the subject of a successor; and the same day on which rector Williams resigned, the Rev. Thomas Clap was elected in his place. Before his election to the office of rector, Mr. Clap was well known for his familiar acquaintance with the whole course of academical studies; more particularly with the different branches of the pure mathematics, and with astronomy. He was considered a man of great energy of character, and uncommon qualifications for the transaction of business. Soon after his election, he entered upon his new office; and the expectations, which had been formed of him, were not disappointed. His first object was, according to the means within his control, to put the institution into the best order in all its departments.

There had never been any complete system of laws for the regulation of the college. At its establishment, it was ordered, that where no special provision was made by the trustees,—and it does not appear that such provision was made, at least to any considerable extent,—the laws of Harvard college should be the rule. The rector drew up a new code, partly from the few existing laws and customs of the college, partly from the laws of Harvard college, and partly from the statutes of the university of Oxford; which code, after full consideration, was adopted by the trustees; and having been translated into Latin, was published in 1748. This was the first book ever printed in New Haven; a circumstance thought of sufficient importance to be mentioned on its title-page. These laws continued in their original form, or with slight variations, for twenty-four years, when they were published in English. Many of the present laws of the college, more or less modified, are found in this code.

That the library might be more useful, the books were arranged in a more convenient order; several catalogues were made out to enable the students more readily to find such books as they wanted; and to ascertain what authors in the library treated on such subjects, as they might wish to investigate. An additional tutor was employed; and the consequence of these several improvements, was an increase of study among the scholars. The new library catalogue was printed in 1743, with an "introduction, exhibiting a general view of all the arts and sciences, with a catalogue of some of the most valuable authors necessary to be read, &c. By a gentleman educated at Yale college." The author of this introduction, which fills more than thirty pages, was the Rev. Dr. Johnson of Stratford, who has been already mentioned. Dr. Johnson was likewise concerned with president Clap, in preparing the Latin copy of the laws.

The original charter of the college having been granted at a time when the future circumstances of the institution were not clearly foreseen, some of its provisions had been found inadequate, and a new charter, more ample in its provisions, was needed. Rector Clap, therefore, made a draft of a new charter, which was revised by the Hon. Thomas Fitch, afterwards governor of Connecticut; and having been approved by the trustees, it was sanctioned by the General Assembly, in May, 1745. His Excellency Jonathan Law, at that time governor of the State, is understood to have used his influence in procuring the passage of this charter through the legislature. In this new charter, the

* The college possesses a good portrait of rector Williams, copied by Moulthrop, in 1795, from an original painting by Smybert.

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trustees, partners or undertakers of the collegiate school, as they had been denominated in the first charter, were incorporated by the name of *The President and Fellows of Yale College in New Haven.* This body, in common language, is called the *Corporation.* The charter of 1745 was much more liberal than the first, and granted every important power and privilege, which the college needed, or will probably need at any future time. The name Yale, was now given unambiguously to the whole institution; and the college was fixed in New Haven.*

As the original college building now afforded but imperfect accommodations for the students, the president projected a scheme for the erection of a new college edifice. This building was completed in 1752. The expense of this new college was defrayed, partly from the proceeds of a lottery, and partly from money arising out of the sale of a French prize, taken by a frigate belonging to the colonial government. This edifice was built of brick, after the model of Massachusetts hall, at Cambridge. It was called Connecticut hall, on account of the generosity of the legislature; though nothing was paid directly out of the public treasury. There was great want, likewise, of a room for religious and literary exercises, more convenient than the college possessed, and the president proposed a plan for the erection of a chapel, with a library over it. The foundation of this new building was laid in the spring of 1761. In June, 1763, the chapel was opened for collegiate purposes; on which occasion a sermon was preached by the professor of divinity, in presence of the president and fellows, and a large number of other gentlemen. The means of building this chapel were furnished partly from the college treasury, partly from a grant by the legislature, and partly from individual subscriptions.

About the time that president Clap was placed at the head of the college, the Rev. George Whitefield visited New England, and, by his preaching, excited great religious commotions. President Clap issued a declaration, signed by himself and three tutors, that is, Samuel Whittelsey, afterwards minister of the first church in New Haven, Thomas Darling, for many years chief justice of the court of common pleas for the county of New Haven, and John Whiting, in which some of the proceedings of Mr. Whitefield were condemned. In consequence of the religious fervor which had been excited, a much greater diversity of theological opinions prevailed in Connecticut, than at any previous period. Violent controversies arose, churches were divided, and the government, by interfering to remedy these evils, increased rather than checked them. The college became an object of jealousy; and the declaration of the rector and tutors, respecting the preaching of Whitefield, offended some, without effectually conciliating others. Both the officers of the college and the students, at that time, attended public worship with the first ecclesiastical society of New Haven. The preaching of the pastor, the Rev. Joseph Noyes, was far from being of a popular character; and besides it was thought to be of doubtful orthodoxy. In consequence of the dissatisfaction arising from these and other sources, the president and fellows, in 1746, voted "that they would choose a public professor of divinity in the college, as soon as they could procure a sufficient support;" and in 1752, they voted "to get a support for such a professor as soon as may be; by all such ways and means as prudence should direct." The beginning of a fund for such a professorship had already been made. In the year 1746, the Hon. Philip Livingston of Livingston Manor, one of his majesty's council for the province of New York, having had four sons educated at the college, gave twenty-eight pounds ten shillings sterling to the president and fellows, to be appropriated as they should judge most for the advantage of the institution. The corporation, considering "that it would be most for the benefit and advantage of the college to have a professor of divinity, and that if the beginning of a fund for his maintenance was once laid, it was probable, that generous donations might be made in addition thereunto," voted, "that the said sum be sequestered and appropriated for a fund for the maintenance of a professor of

* President Clap, indeed, says, that in 1718, "the trustees, in commemoration of Gov. Yale's great generosity, called the *Collegiate School* after his name, *Yale College*;" and the trustees in their letter to Gov. Yale say the same thing; but the language of the vote is of different import. The trustees there say, "statuimus et ordinamus nostras *Ædes Academicas*, patroni munificentissimi nomine appellari, et *Yalense Collegium* nominari."

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divinity in the college, and that, in commemoration of Mr. Livingston's generosity, the professor on the foundation be called and known by the name and title of Livingston professor of divinity." The General Assembly of the colony likewise, at their session in October, 1753, passed a resolve encouraging this object, in which among other things, they said, "it was requisite, that the students of the college should have the best instructions in divinity, and the best patterns of preaching set before them; and that the settling a learned, pious, and orthodox professor of divinity in the college, would greatly tend to promote that good end and design."

At a meeting of the president and fellows in November of the same year, they passed several resolutions, the first three of which are the following.

1. "That the Scriptures of the Old and New Testaments are the only rule of faith and practice, in all matters of religion, and the standard by which all doctrines, principles and practices in religion are to be tried and judged.

2. "That the assembly's catechism, and the confession of faith, received and established in the churches of this colony, (which is an abridgment of the Westminster confession,) contain a true and just summary of the most important doctrines of the Christian religion; and that the true sense of the sacred Scriptures is justly collected and summed up in these compositions; and all expositions of Scripture, pretending to deduce any doctrines or positions contrary to the doctrines laid down in these composures, we are of opinion are wrong and erroneous.

3. "If any doubt or dispute should happen to arise about the true meaning and sense of any particular terms or phrases in the said composures, they shall be understood and taken in the same sense in which such terms and phrases have been generally used in the writings of protestant divines, and especially in their public confessions of faith."

The fifth resolution was "that every person, who shall hereafter be chosen a president, fellow, professor of divinity, or tutor, in this college, shall, before he enters upon the execution of his office, publicly give his consent to the said catechism and confession of faith, as containing a just summary of the Christian religion, as before expressed; and renounce all doctrines or principles contrary thereunto; and shall pass through such an examination as the corporation shall think proper, in order to their being fully satisfied, that he has done it truly, without any evasion or equivocation."

About the same time, at the desire of the corporation, the president commenced preaching to the students in the college hall, until a professor of divinity could be obtained. These proceedings occasioned much uneasiness and loud complaints. It was maintained, that the college was within the limits of the first ecclesiastical society in New Haven, and that the establishment of a separate religious society within its walls was irregular and schismatical; and legal measures were threatened to bring back the officers and students of the college to their former place of worship. In consequence of this state of things, in the year 1754, president Clap published a pamphlet, entitled, "*The Religious Constitution of Colleges*," the principal design of which was to show, that a college, as such, has a legal right to the privileges of a religious society. The president likewise published, in 1755, a pamphlet, entitled, "*A brief History and Vindication of the Doctrines received and established in the Churches in New England*," in which one important object was to prove, that the resolutions of the corporation in 1753, were in accordance with the views of the founders of the college, which they were bound to perpetuate; and that these resolutions, on account of prevailing errors in religion, were expedient and necessary. This "History and Vindication," was attacked in an anonymous pamphlet written by Thomas Darling, Esq., the same gentleman, who, as tutor of the college, had signed with the president the declaration against Whitefield. That part of judge Darling's pamphlet was thought to be the most able, in which the author undertakes to show, that the first resolution of the president and fellows, in 1753, in which they say, "that the Scriptures of the Old and New Testaments are the *only* rule of faith and practice," is irreconcilable with what is stated in the second and third resolutions respecting the two confessions of faith; especially in reference to the mode in which those confessions are to be interpreted.

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In the year 1752, the president and fellows elected the Rev. Solomon Williams, of Lebanon, professor of divinity, and invited him to enter on the office, as soon as they should obtain "sufficient means for his support." Mr. Williams declined the election, on account of his age and infirmities. In September, 1755, the board having provided an adequate salary for a professor of divinity, made choice of the Rev. Naphtali Daggett, of Smithtown, Long Island, to fill the new theological chair. Mr. Daggett came to New Haven the November following. The professor elect, after being examined at great length, "as to his skill in divinity and soundness in the faith," gave his assent, at his inauguration, to the Assembly's catechism, and the Saybrook confession of faith; declared his belief that the creeds, commonly called the Apostles' creed, the Nicene creed, and the Athanasian creed, are agreeable to the word of God; assented to the ninth of the thirty-nine articles of the church of England, and renounced "all the errors and heresies, which commonly go under the name of Arianism, Socinianism, Arminianism, Pelagianism, Antinomianism, and Enthusiasm."*

Mr. Daggett, for several months after he entered on his office, on the application of the Rev. Mr. Noyes and a number of his congregation, preached half of the time, on certain conditions, in the church of the first society of New Haven; and the students attended public worship with that society as before. But at the succeeding commencement, the corporation being satisfied that this arrangement was "attended with many disadvantages to the college," refused to continue it; and from that time, the professor of divinity has preached within the college walls, first in the old college hall, and afterwards in the chapel, to the students, as a distinct religious society.

In June of the following year, 1757, the tutors and several of the students stated to the corporation, that they were "desirous to attend upon the ordinance of the Lord's supper under the administration of the Rev. Professor." This application was approved of, and the sacrament of the Lord's supper has, since that time, been administered in the college chapel, "on the first Lord's day of each month; agreeable to the practice of the colleges in England." The original members of the college church were three tutors, Mr. Richard Woodhull, Mr. Seth Pomeroy, and Mr. Nathan Williams, one resident graduate, Mr. John Devotion, afterwards, for many years, pastor of a church in Saybrook, and eight undergraduates.—These undergraduates, as they were designated afterwards, were, the Rev. Noah Williston of West Haven, the Rev. Jonathan Leavitt of Charlemont, Mass., the Rev. Bulkley Olcott of Charlestown, N. H., the Rev. Roger Viets, Episcopal clergyman at Simsbury, the Rev. Benjamin Boardman of Haddam, Edmund G. Rawson, and Lemuel Barnard, Esqs., and the Rev. Richard C. Graham of Pelham, Mass.

In September, 1756, the president conveyed to the college a lot of land for the use of the professor of divinity, and at the same time informed the corporation, that he had procured a subscription from sundry gentlemen in the colony, towards erecting for the professor a house, which he had already begun to build. For this act of generosity on the part of the president, and for his "extraordinary care, diligence and labor," in superintending the building of "Connecticut hall," and his "prudence and frugality" in the disbursement of money for this object, all which labor had been gratuitous, the corporation voted him "their hearty and sincerest thanks."

The college was now in a far more flourishing state, than at any previous time; but the firmness and perseverance of the president in the pursuit of his objects, especially in procuring a professor of divinity, and the passing of the act of 1753 respecting the two confessions of faith, which measures were as-

* The acquisition of a professor of such indisputable orthodoxy, seems to have been the subject of much congratulation. It may serve to illustrate the prevailing language and feeling of the time, to insert here a passage from the salutatory oration at the commencement, in 1756, the first commencement after the inauguration of Mr. Daggett. The orator, a grandson of Gov. Saltonstall, made a special address to the new professor, beginning in the following manner.—"Deinde viro admodum Reverendo et Orthodoxiâ instructissimo D. Naphtali Daggett, S. S. Theologiæ Professori nostro, submissè convertimus. Deus O. M. qui omnia ab æterno ordinavit, cujus est tempora et eventus gubernare, to demum secundum prædestinatam voluntatem suam ad gradum ferè summum in academiâ nostrâ evexit. Ad officium maximi momenti evocaris, cùm præsertim variis diversisque de religione sententiis hominum mentes distrahuntur et turgent," etc.

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cribed, and no doubt justly, chiefly to his influence, had created much dissatisfaction, both among the clergy and laity. In 1755, there was published an anonymous pamphlet, written by Dr. Benjamin Gale, of Killingworth, entitled "*The present state of the Colony of Connecticut considered, in a Letter from a Gentleman in the Eastern part of said Colony, to his Friend in the Western part of the same,*"—the great object of which was to cherish the feelings of hostility against president Clap and the college, which were now becoming abundantly manifest. In reply to this pamphlet, there soon appeared another, entitled "*The answer of the Friend in the West, to a Letter from a Gentleman in the East, &c.*" This pamphlet was likewise anonymous; but it is known to have been, with the exception of a few paragraphs towards the end, the production of president Clap. The reply was conclusive, as to every material point; but Dr. Gale published several additional pamphlets, some with, and some without, his name. All these were very satisfactorily answered by the Rev. John Graham of Woodbury. Pamphlets were published by others; but such was the state of public feeling, that it was not to be quieted by this kind of discussion. Accordingly, so strong was the conviction in the minds of numbers, that extraordinary measures were necessary to correct the abuses, which were believed to have got footing in the college, that, in the year 1763, nine gentlemen, the Rev. Edward Dorr of Hartford, the Rev. Hezekiah Bissell of Windsor, the Rev. Jonathan Marsh of New Hartford, Jedediah Elderkin, Eleazar Fitch, Josiah Talcott, Ebenezer Grant, Daniel Shelden, and Titus Hosmer, Esqs. preferred a memorial to the general assembly, in which they enumerated a great variety of grievances, which in their opinion called for the interference of the legislature, and concluded by praying, that "the said assembly would immediately issue forth a *commission of visitation*, enabling some suitable persons to inquire into all the affairs of the said college; and either of themselves rectify all abuses, which they may discover, or make a report of what they shall find, with their opinion thereon, to the said assembly at their next session." Besides the above nine gentlemen, five clergymen in the eastern part of the colony, the Rev. Ebenezer Devotion and the Rev. Stephen White of Windham, the Rev. James Cogswell of Canterbury, the Rev. Josiah Whitney of Brooklyn, and the Rev. Benjamin Throop of Bozrah, made, at the same time, a communication to the legislature, in which they say, that they are not sufficiently acquainted with all the facts stated in the memorial, to warrant their signing it, but from "facts which are notorious," they request that the prayer of the petitioners may be granted.

This memorial was very powerfully supported by William Samuel Johnson,* and Jared Ingersoll, Esqs., two of the ablest lawyers of the colony. The president first replied in writing to the memorialists, denying most of their allegations, as not founded in fact, or as gross perversions of the truth. He denied the right of visitation in the legislature; and, as to the disorders in the college, which were complained of, he produced the confessions of students, that they had been advised by others not members of the college, "to run into riots, rebellions and disorders, to bring a scandal upon the college, and the Rev. President's government of it."—The reply after noticing every part of the memorial closes in the following manner. "We would only beg leave to make this proposal to your honors, as patrons of the college, that if your honors, in your great wisdom, can find out a way to prevent the raising of such false reports and misrepresentations, and the students from being instigated and ensnared by bad advice from others, we will promise and engage, that this college shall be governed and kept in as good order, as any college in the world."

After reading the written reply to the memorial, the president proceeded in an address to the legislature, to examine with great ability, the arguments of the counsel for the petitioners. The principal subject in controversy, was the right of the legislature to appoint visitors. The argument of president Clap on this point is published in his History of Yale College, in the second volume of Trumbull's History of Connecticut, in Farrar's Report of the Case of Dartmouth College, and in Baldwin's History of Yale College. It is unnecessary to insert

* Dr. Trumbull, in the second volume of his History of Connecticut, has written this name erroneously Samuel William Johnson, and the error has been copied by others.

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it here at length. The president admits, "that the general assembly, in their legislative capacity, have the same authority over the college and all the persons and estates belonging to it, as they have over all other persons and estates in the colony; and all that power, which is necessary for the good of the college, or the general good of the community; and that an especial respect and gratitude is due to them as its greatest benefactors; yet they are not to be considered as *founders* or *visitors* in the sense of the common law." He maintained that the ministers, who made the first donation in 1700, were the *founders* of the college, and that by the common law, "he is the founder *quoad dotationem* (to whose heirs or successors the law gives the right of visitation) who makes the first donation."—Chancellor Kent, in his Address, referring to the claim, which was at this time set up, that the general assembly had a right by the common law to appoint visitors of the college, observes, "The president opposed this pretension in a counter memorial and argument drawn boldly, and with the confidence of a master, from his own mental resources. He grounded himself upon English authorities in the true style of a well-read lawyer, and successfully contended, that the first trustees and donors, prior to the charter, were the founders and lawful visitors, and that the right of visitation passed to the trustees under the charter, and then resided in the president and fellows. An argument of such solidity reminds us of the powerful discussions in the celebrated *Case of Dartmouth College*, in which the same doctrines were advanced and sustained by the decision of the supreme court of the United States."

The memorialists had asked, that there might be an "appeal, from all and every sentence given by the authority of college, to the governor and council of the colony for the time being." To this the president replied, "that such an appeal would retard and obstruct all the proceedings of the authority of the college; it being found, by universal experience, that, in all instances, wherein a liberty of appeal is allowed, the judgment appealed from, is of no force or efficacy, except that which may arise from the extraordinary trouble and charge of bringing the case to a trial in the court appealed to; that such a constitution would take the government of the college wholly out of the hands of those in whom it was originally vested, and be contrary to the charter."

It had been urged, that the appointment of visitors was necessary "to preserve orthodoxy in the governors of the college." To this it was replied, "that according to the original design of the founding of the college, the president, fellows, professor of divinity, and tutors, are to be admitted upon condition of their consent to the confession of faith agreed upon by the churches in the colony 1708, and established by the laws of the government. That there is not the like security of the orthodoxy of visitors or any other in the civil order, except his most Excellent Majesty; who, by the act of Union, is obliged to consent to the Westminster confession of faith, received in the church of Scotland, as being *agreeable to God's word, and containing the sum and substance of the doctrine of the reformed churches*."—This, at the time, was understood to be an intimation, that if the project of appointing visitors of the college was persisted in, the president and fellows would appeal to the king. The legislature took no measures on the memorial, and the subjects of it have never since been publicly agitated.

The enemies of the college, however, were not quiet. The institution from various causes was extensively unpopular; and Dr. Trumbull, who resided at that time in New Haven, and was well acquainted with the facts, remarks, that many civilians encouraged the students in opposition to the college government. The tutors, at this time, were Mr. Richard Woodhull, Mr. Jonathan Lyman, and Mr. Ebenezer Russell White. All of them were distinguished as scholars, and acceptable in their places. Mr. Woodhull and Mr. Lyman, particularly, were great proficients in the mathematics, natural philosophy, and astronomy. Mr. Woodhull and Mr. White, had become converts, or were inclined, to the theological opinions of the Rev. Robert Sandaman, which, at that time, were spreading in Connecticut. President Clap insisted on their resigning their offices; which they did in 1765. Mr. Lyman, unwilling to remain after his brethren had left, resigned likewise. The gentlemen chosen as their successors, though, no doubt, well qualified for their places, found themselves in

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such difficult circumstances, that in the summer of the year 1766, they also handed in their resignations. In July of that year, the president made a communication to the fellows, in which he stated his determination to resign likewise. The corporation replied, by expressing their "earnest desire, that he would be pleased to continue in office, as long as divine Providence should permit, or, at least, till the next commencement." President Clap accordingly presided and gave degrees at the commencement in September; and, at the close of the exercises of the day, pronounced a valedictory oration, and publicly resigned his place as head of the college. In his discourse, at this time, he referred to the use and necessity of public institutions of learning, to the origin of Yale college, and to the great objects, especially in relation to religion, of its founders; to the increase, while he had presided over it, in the number of its instructors and students, and in the number and convenience of its buildings; and to the advancement, which had been made in every kind of useful and polite literature. He declared, that the audience then before him, afforded splendid proof of the great numbers in ecclesiastical, civil and military life, whom the college, year by year, had sent abroad from its discipline, to engage in public occupations. He then said, that in consequence of his age and infirmities, and his strong desire of private life, he resigned his office;* expressing, at the same time, his earnest prayer for the continued prosperity of the college. After which, in a particular address to the fellows, he pointed out to them their duties and obligations.

The corporation passed a vote, the same day, in which they say, that "we find ourselves obliged, with grief, to accept the president's resignation; but think ourselves bound to return him our sincere and hearty thanks for his great, good and long service in this college, which he has governed and instructed with great diligence, zeal and faithfulness, for a course of many years; and with great and extraordinary economy and frugality, managed the concerns of it, and the building of the new college and chapel. And we heartily wish him a happy repose, and a glorious and abundant reward in the world above, with Jesus and the spirits of the just made perfect."

President Clap did not long survive his resignation. After a short illness, he died in New Haven, January 7, 1767, in the 64th year of his age. His funeral was attended the next day in the college chapel; on which occasion a sermon was delivered by the professor of divinity. He was born in the town of Scituate, Massachusetts, June 26, 1703, and was educated at Harvard college, where he was graduated in 1722. He was about fourteen years minister of the first church in Windham, Connecticut, from which place he was removed in 1739 to the rectorate of Yale college. President Stiles, who was well acquainted with president Clap, has delineated his literary character. He says that "president Clap was possessed of strong mental powers, clear perception and solid judgment. Though not eminent for classical learning, he had a competent knowledge of the three learned languages. In mathematics and natural philosophy, I have no reason to think he was equalled by any man in America, except the most learned professor Winthrop. Wollaston's Religion of Nature was the basis of his moral philosophy, and Westminster Calvinism was his theology. He had thoroughly studied the Scriptures, and had read the most eminent divines of the last two hundred years. He was well read in the fathers, and had examined all the remains of the antiquities of the primitive church. He was considerably read in the common law of England, and in the municipal laws of his country. He had a singular talent with little reading of gaining great knowledge." President Stiles likewise says, that "he was not boisterous or noisy, but still, quiet, contemplative, determined, resolute, firm, immovable. As to his person, he was not tall; yet being thick set, he appeared rather large

* Some may be pleased to see the paragraph in this discourse, in which the president declares his resignation.

"* * * Nunc ætate provectus, et laboribus fatigatus ac labefactus, ideoque vitæ privatæ avidissimus officium meum libentissimè depono. Satis diu vitam egi publicam, sat habui honoris, plus nimio oneris, semper tamen cum studio ardentissimo maximum hujusce Societatis decus et emolumentum promovendi; nec mihi quidquam potius fuit quàm ut religione purâ juvenum mentes teneræ imbuantur. Et Deum O. M. humillimè precor, ut hæc Societas religiosa in Scripturis sacris et Fidei nostræ Confessione fundata et stabilita, usque ad ultimam posteritatem pura et incolumis conservetur."

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and bulky. His aspect light, placid, serene and contemplative." Professor Daggett, in his sermon at the funeral of president Clap, says, that, "he was a rare pattern of industry, and a perfect master in the art of redeeming time; any moment of which he thought too valuable to be lost. By this happy art, though he was not constitutionally of the most quick and active make, he would really despatch well business sufficient for two or three men. It is almost incredible, that he should be able to pay a proper attention to, and go through such a multiplicity of, different and arduous services at the same time. But it was a governing maxim with him, to mind his own business." President Dwight says, "Mr. Richard Woodhull, who was five [seven] years a tutor under his administration, and was himself eminently distinguished for his learning and science, once gave me the following character of president Clap, in answer to some inquiries which I made concerning this subject. If I were to give his character in concise terms, said Mr. Woodhull, I should give it in this manner: In whatever company he was, and whatever was the subject of conversation, he appeared evidently to understand it more clearly, and more comprehensively, than any other person present. As Mr. Woodhull had, not long before, had a controversy with president Clap; he cannot be supposed to have been prejudiced in his favor. The only serious defect in his presidential character was, that he was prone to consider boys as being men."

There is no question of the value of the services of president Clap to the college. He left it, in almost every respect, in a far better state than he found it; and its improved condition is, without doubt, to be ascribed chiefly to his own wisdom and indefatigable efforts. Of the many complaints made of him during his life, it may be admitted that there are some circumstances respecting the expulsion of David Brainerd in 1742, and of John and Ebenezer Cleaveland in 1744, a detailed account of which latter expulsion is given by Dr. Trumbull in the second volume of his History of Connecticut, which seem not to admit of a full defence. The expulsion of the Cleavelands formed a prominent article of charge in the memorial to the legislature in 1763. To this the president replied, "that what was done, was in conformity to the law of the government, and the practice upon it at the time;"—which to the *legislature*, must have been a conclusive answer.

Besides the several literary works of president Clap already mentioned, he published in 1765 an "*Essay on the Nature and Foundation of Moral Virtue and Obligation; being a short Introduction to the Study of Ethics; for the Use of the Students of Yale College.*" This treatise was used in Yale college, as a text-book in ethics, for many years. He likewise published a sermon preached at the ordination of the Rev. Mr. Little at Colchester. A dissertation which he wrote on "Terrestrial Comets," was copied by the Rev. Ebenezer Baldwin, while a tutor in college, and from his manuscript it was published in 1782. President Clap, in the appendix to his history of the college, says, that he frequently made, after evening prayers, "dissertations upon various subjects in religion and learning, and almost all the different affairs and employments of life." This dissertation on terrestrial comets, was probably one of his lectures to the students. The president's manuscripts were carried off by the British troops, which sacked New Haven during the revolutionary war; and notwithstanding the application of president Stiles to General Tryon for their restoration, they were irrecoverably lost.

The same day on which president Clap's resignation was accepted, the corporation elected as his successor, the Rev. James Lockwood of Wethersfield. They likewise elected for tutors, Mr. Ebenezer Baldwin, Mr. Stephen Mix Mitchell, and Mr. Job Lane, who were considered among the best scholars the college had produced. The Rev. Mr. Lockwood, in October following, declined his appointment; and the corporation proceeded to elect the Rev. Prof. Daggett president *pro tempore*. Endeavors were at once made to restore discipline, which had become somewhat relaxed; additional literary exercises were required of the students, and the college was soon restored to its former flourishing condition.

In September, 1770, the corporation determined to found a professorship of mathematics and natural philosophy; and the Rev. Nehemiah Strong was

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elected to this place, and entered on his office in December of the same year. It is stated in several publications respecting the college, that this professorship was founded by the legislature. This is believed to be a mistake. The corporation, indeed, voted to appoint Mr. Strong to such a professorship, "if the general assembly shall make a grant to the college sufficient, or nearly sufficient, to discharge the present debt lying upon us;" but that any grant was made, there is no evidence, either in the records of the college, or of the State. There may have been a conference between the corporation and a committee of the legislature, at which it was agreed that such a professorship was desirable. In October, 1766, a conversation having arisen in the house of representatives respecting the affairs of the college, and a desire being manifested to know something of the college laws, several copies of these laws were transmitted for the inspection of that body. As it was the opinion of the house, that the laws had better be in English, they were, in 1772, first published in the vernacular tongue. In 1766, likewise, a grant of about £100 currency, was made from a duty on rum, towards the support of the tutors, for one year. These are the only instances, so far as can be ascertained, in which the college received aid from the legislature, during the presidency of Dr. Daggett.

Dr. Daggett continued for more than eleven years to discharge the duties of the office of president, in connection with that of professor of divinity. Through the whole of this time, he was aided in the instruction and government of the college, by a succession of tutors highly distinguished for their scholarship, and for the ability with which they filled their offices. Among these, in addition to the three, whose names are recorded above, may be mentioned, by their subsequent titles, the Rev. Joseph Howe of Boston, the Rev. Dr. Wales, the successor of Dr. Daggett in the professorship of divinity, the Rev. Dr. Lyman of Hatfield, Massachusetts, the Hon. John Trumbull, a judge of the superior court, the Rev. Dr. Dwight, afterwards president, the Rev. Dr. Strong of Hartford, the Hon. John Davenport, for eighteen or twenty years a member of congress from Connecticut, the Rev. Dr. Buckminster of Portsmouth, New Hampshire, and the Hon. Abraham Baldwin, for many years a representative in congress, and afterwards senator from Georgia. A college instructed by such a succession of tutors, could not fail to flourish.

In April, 1777, the Rev. Dr. Daggett resigned the presidency of the college. The corporation "returned him their thanks for all his painful and faithful services for the advantage of the college; wishing him a happy repose, future usefulness in life, and an abundant reward in the world above." From this time, he confined himself to the duties of his professorship till his death, which occurred after a short illness, November 25, 1780. He was born in Attleborough, Massachusetts, September 8, 1727. In 1743, the Rev. Solomon Reed took him and two other young men of the vicinity of Attleborough, for the purpose of educating them liberally for the ministry. Mr. Reed brought his three scholars to Plainfield, Connecticut, where they were instructed by the Rev. Mr. Cogswell, afterwards of Canterbury. Mr. Daggett resided likewise a short time with Mr. Reed, in Abington, Massachusetts. In the summer of 1744, Mr. Reed took his pupils to Cambridge, with the design, in which he was seconded by the Rev. Mr. Weld of Attleborough, of entering them at Harvard college; but some difficulties having arisen respecting their admission to an examination, he brought young Daggett, and one other of his wards, to New Haven, and entered them freshmen in Yale college, in the autumn of the same year. Mr. Daggett received his bachelor's degree in 1748. In the year 1751, he was ordained a minister of the Presbyterian church in Smithtown, Long Island; where he continued till his removal to Yale college in 1755. President Stiles says, that "he was a good classical scholar, well versed in moral philosophy, and a learned divine." President Dwight remarks, "Dr. Daggett was respectable as a scholar, a divine and a preacher. He had very just conceptions of the manner, in which a college should be governed; but was not equally happy in the mode of administering its discipline. A number of persons were not willing to do justice to his merits. I say this with confidence; because I was acquainted with him for a long time, in the most intimate manner. The college was eminently prosperous under his presidency. His sermons were judicious, clear, solemn and impressive." He wrote, according

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to president Stiles, "very few sermons after the year 1761, and seldom lectured on week days." But it should be considered, that, for eleven years, he had the duties of the presidency to perform, in addition to those of his professorship; and towards the close of his life, his health was infirm. The number, however, of his written sermons, amounted to about five hundred. When a British expedition landed at New Haven, July 5, 1779, Dr. Daggett shouldered his musket, and went out with his fellow-citizens in defence of the town. He was taken prisoner, and treated with severity; and his life is said to have been preserved only by the interference of an American loyalist, who recognized his person. His temper was generally calm and unruffled, and few occurrences ever disturbed his equanimity. Some part of his conduct, in exposing his life on the approach of the British troops, may perhaps be thought an exception to his general course of conduct; but this was an occasion, when presumption was almost or quite a virtue.

When the dark day, May 19, 1780, which was noticed so extensively in New England and other parts of the country, was the subject of much speculation, and, in the minds of some, was the cause of no small alarm and apprehension, Dr. Daggett drew up, for a newspaper of the time, an account of this phenomenon, as it occurred at New Haven, and closed his description in the following characteristic manner. "The appearance was, indeed, uncommon, and the cause unknown; yet there is no reason to consider it as supernatural or ominous. It is, therefore, hoped, that no persons, whether of a vapory constitution of body, or an enthusiastic turn of mind, will be in the least terrified by it; or inspired to prophecy any future events, till they shall come to pass."—Though from the circumstances of his introduction into office, it might have been expected, that he would become, what, by those who introduced him, he was most probably designed to be, a *Malleus Hæreticorum*, yet he appears to have actually lived in peace with all his neighbors; since he is not known to have published any thing whatever, which had the slightest relation to theological controversy. Not that there is any doubt respecting his orthodoxy, for it has rarely happened in the case of any divine, that this point has been more exactly ascertained, or that there is reason to believe him to have been indifferent as to the prevalence of his opinions; but his zeal seems to have been tempered with an unusual share of discretion; and he probably thought, as the times then were, that he should compass his object more entirely by a regular inculcation, in his own proper place, of what he believed to be the truth, than by a more extended system of attack and defence. The funeral of Dr. Daggett was attended Nov. 27, in a manner strongly to mark respect for the deceased. A sermon was delivered on the occasion by president Stiles, and a Latin funeral oration by Mr. John Barnett, a junior bachelor and resident graduate. Most of the neighboring clergy were present, and joined the college procession; as did also "the civil authority, gentlemen of liberal education, and other respectable inhabitants of the town of both sexes."

The corporation at their meeting in September 1777, elected the Rev. Ezra Stiles, D. D. to the office of president. Dr. Stiles was extensively and very favorably known as a scholar and a divine; and besides having been educated at the college, he had filled the office of tutor for six years, and was perfectly acquainted with the circumstances and wants of the institution. The public voice, likewise, very generally designated him as the proper candidate for the place. The corporation appointed a meeting in November, for the purpose of receiving his answer to their invitation. Dr. Stiles came to New Haven at the time, conferred personally with the fellows, visited several of the leading civilians, and endeavored to ascertain how far, if he should accept of the presidency of the college, he might expect the encouragement and support of the community. The appointment was so generally approved, that no doubt remained on this subject. But he had been connected with a congregation in Newport, Rhode Island, to which he was strongly attached; and he had never been formally separated from it. This congregation had been mostly dispersed by the war; and Dr. Stiles, in the mean time, had received an urgent invitation to settle in the ministry at Portsmouth, New Hampshire. After a full consultation with his friends, and such a consideration of the subject as

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places his integrity and his piety in the most favorable view; on the 19th of March, 1778, he relinquished the pastoral charge of his church and congregation in Newport, and, on the following day, wrote a letter to the corporation, declaring his acceptance of the presidency. He repaired to New Haven the following June, and immediately, under the authority of one of the fellows, entered on the duties of his new office; his formal inauguration as president, being deferred to the 8th of July. The college had suffered greatly from the revolutionary war; and so much was the country exhausted, that at one time it was found difficult, even to furnish the students with their ordinary food in New Haven. For various reasons, it had been judged best by the corporation, that the students should be removed into the country; and for some time a part of them had been instructed in Glastenbury, a part in Farmington, and a part in Wethersfield. As this deranged state of the college would necessarily be attended with interruptions of study, and relaxation of discipline, it was the first object of Dr. Stiles to correct these evils. He began himself the regular instruction of the senior class, with occasional recitations in the other classes; and during the first few weeks of his residence at the college, delivered several public lectures in the chapel on scientific and literary subjects. His inauguration as president took place July 8, 1778. The ceremonial attending the introduction into office of the head of the college, had not been uniform. Whether any formalities were observed at the installation of rector Cutler, is not certainly known. Rector Williams was installed September, 1726, in the following manner. "In the library, before the trustees, he gave his consent to the confession of faith and rules of church discipline, agreed upon by the churches of Connecticut, in 1708. After dinner, he made a public oration in the hall; and the trustees successively came and saluted him as rector." The formal inauguration of rector Clap took place April 2, 1740. He first gave his assent to the confession of faith; then, in the college hall, "the Rev. Mr. Whitman, the moderator, began with prayer; and one of the students made an oration, proper for the occasion; then the moderator made a speech in Latin, wherein he committed the care of instructing and governing the college to the rector; and *he* concluded the whole with an oration." At the installation of president Stiles, the ceremony took place in the college chapel. The professor of divinity opened the exercises with prayer; the senior fellow, the Rev. Dr. Williams of East Hartford, in a Latin address, committed to the president the government and instruction of the college; and the president addressed the corporation, the professors and tutors, the students, and the audience at large. Mr. Samuel Whittelsey Dana, a senior bachelor, then pronounced a congratulatory oration, in Latin; after which the president delivered his inaugural discourse. "At the inauguration of president Stiles, as head of the college," says chancellor Kent, "he delivered a Latin oration, at which I was present as the youngest of all his pupils. It was delivered with great animation, and contained a short but brilliant sketch of the entire circle of the arts and sciences; and no single production of his pen exhibited so complete a specimen of the extent and variety of his mental accomplishments." At the same time that he was inducted into the office of president, he was likewise instituted professor of ecclesiastical history. The number of undergraduates at that time was one hundred and thirty-two, fifteen of whom were absent. The officers of instruction, besides the president, were the professor of divinity, the professor of mathematics and natural philosophy, and three tutors.

The first public commencement, after the accession of Dr. Stiles to the presidency, was in September 1781. For several years during the revolutionary war, owing to the disordered and impoverished state of the country, the commencements had been private. On this occasion, it being the first public commencement after a long interval, and the first of his own presidency, the president, during the exercises of the forenoon, delivered an oration in Hebrew, on oriental literature; and in the afternoon, a Latin oration, as introductory to the usual performances. The practice of pronouncing discourses on literary topics, by the heads of colleges and by others who preside over particular departments, at the anniversaries of these institutions, and other public occasions, a custom introduced into this country from the universities of Europe,

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president Stiles greatly approved of, and sanctioned through his presidency by his own example. The circumstances of the college began now rapidly to improve; public favor was increased; and the number of students was greater than it had been for many years. The influence of the president in producing this favorable change, was felt and acknowledged.

The Rev. Dr. Daggett died, as has been already mentioned, in November, 1780. The attention of the corporation was early turned to the election of a successor. Accordingly, at a meeting of the president and fellows, January 23, 1781, they made choice of Mr. Abraham Baldwin, at that time a candidate for the ministry, to be Livingston professor of divinity. Mr. Baldwin graduated bachelor of arts in 1772; had been four years a tutor in the college, and had a high reputation as a scholar and a preacher. Mr. Baldwin the same year declined the appointment;* and the corporation, at their meeting in September, made choice of the Rev. Samuel Wales, of Milford, to fill the vacant professorship.

Mr. Wales received his first degree at the college, in 1767; was elected a tutor in 1769, in which office he continued one year; and was settled in the ministry, at Milford, in 1770. He was thought to possess uncommon qualifications for the place to which he was invited. He removed to New Haven, and was inducted into office with appropriate ceremonies, on the 12th of June, 1782. The rigid terms of subscription to the Saybrook and Westminster confessions of faith, according to the act of the president and fellows in 1753, were a good deal softened, on the introduction of Dr. Stiles to the presidency. Dr. Stiles, at his inauguration, declared his "free assent" to the Saybrook confession, without including the Westminster confession, or making any renunciations. When Dr. Wales was installed as professor of divinity, he gave his "full and free assent" to both confessions, "as containing the most essential and principal doctrines of Christianity." He added, "and though I am fully persuaded that the Scriptures of the Old and New Testaments are the only sure and infallible rule of faith and practice; yet I believe, that the above mentioned summaries do express the true sense and meaning of the holy Scriptures on the great doctrines of the Christian religion." He subjoined a statement of doctrines in his own language, and concluded with the following renunciation. "And I do hereby declare, that I disbelieve, renounce and discard all errors, heresies and tenets of what kind soever, which are inconsistent with the doctrines assented to above."

The professor of divinity in Yale college was never intended to be a teacher of scientific theology only; but to stand likewise in a strictly pastoral relation to the institution. This is evident, from all the transactions of the corporation respecting this professorship. At the installation of Dr. Wales, "the pastoral care and charge of the college church was also committed to him." The official services of Dr. Wales were very acceptable to all departments of the college. The college church was enlarged, and religion, under his ministrations, had a benign influence on the condition and character of the institution.

In December, 1781, the Rev. Mr. Strong, professor of mathematics and natural philosophy, resigned his office. He seems to have possessed many valuable qualifications for his place; but his manners were, in some respects, unacceptable to the students; and his unpopularity was increased, both in the college and with the public, by his loyalty in the revolution. The immediate cause of his resignation, was the low state of the college funds, which made it difficult, or impossible, for the corporation to pay him his full salary. After leaving his professorship, he was admitted to the bar, as a practising attorney, in the county of Fairfield; but never, it is understood, obtained much business,

* Mr. Baldwin was invited to Georgia to preside over the university of that State; but the institution not being organized, he entered on political life. In 1785, he was chosen a delegate from Georgia to the old Congress. In 1787, he was sent a delegate to the convention in Philadelphia, which formed the present constitution of the United States. On the adoption of the constitution, he was a member of the house of representatives till 1799; when he was transferred to the senate, where he continued till his death. He was born in New Haven, September, 1754, and died in the city of Washington, March 4, 1807. Among other preachers in the college chapel, during this vacancy in the professorship of divinity, was Mr. Joel Barlow, then a candidate for the ministry, more extensively known as the author of the Columbiad.

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in this new vocation. He resided some time in the town of New Milford; from which place he removed to Bridgeport, where he died August 12, 1807, in the eightieth year of his age. Mr. Strong was born in Northampton, Mass., in 1728, and in 1755, received his bachelor's degree at Yale college. In 1757, he was elected a tutor, and continued in office three years. He afterwards was settled as a minister in the parish of Turkey Hill, in Simsbury, now Granby. Dr. Dwight, who well knew him, says, "he was a man of vigorous understanding, and possessed very respectable attainments in learning and science."*

In the autumn of 1783, Dr. Wales was first affected by some disorder of the nerves, which increased, though not regularly, till it terminated his life. In May, 1786, for the purpose of benefiting his health, he sailed from New York, in a French ship, for L'Orient; and travelled through a part of France, the Netherlands and Holland. From Amsterdam, he visited London, embarked for America, landed at Boston, and returned to New Haven, after an absence of about six months. His voyage was attended with no permanent benefit. For the last two years of his life, he was unable to officiate. He died in New Haven, February 18, 1794. He was the son of the Rev. John Wales, of Raynham, Mass., where he was born, March, 1748. For a short time, he taught in Dr. Wheelock's Indian school at Lebanon; and in 1776, he was a chaplain in the revolutionary army. Dr. Holmes, who was well acquainted with Dr. Wales, thus characterizes him. He "was an excellent preacher; and, by his distinguished abilities, in union with exemplary piety, he added lustre and dignity to the theological chair. His discourses were the result of close thought, and laborious study. Methodical, without stiffness; clothed in language chaste and nervous, and pronounced with a singular solemnity and energy; they were admirably adapted to the purposes of instruction and persuasion." In his epitaph, which was probably written by president Stiles, he is said to have filled the professorship of divinity in the college, "with distinguished reputation and honor for about twelve years; eminent for superior abilities, solemnity in pulpit eloquence, for clear and just views in theology, and a most venerable piety."

Dr. Stiles was well acquainted with all the controversies which had existed respecting the constitution of the college; and, from his first entering on the presidency, appears to have been very desirous that an arrangement should be made, by which some of the leading civilians of the State should be associated with the fellows, in the management of its concerns; as a means of securing public confidence, important assistance in counsel, and effective patronage. Various schemes were, at different times, suggested; but none which was generally approved. The difficulties in fixing upon some plan by which the different interests of the State in the administration of the college, should be reconciled, were not all created by the fellows. In conferences with individual gentlemen in civil life, and with committees of the legislature, there was no backwardness discovered on any of these occasions, in proposing alterations of the college charter, by which the control of the institution would be transferred, in part or wholly, to a new board; but the legislative committees, especially, could never be brought to any thing definite, as to the amount of aid which the legislature would afford the college, as a compensation for sharing in its internal management, or as an earnest of future favor. To urge concessions on the corporation, as the times were, was attended with no personal hazards; but to endow the college, was treading on very dangerous ground. In the mean time, the college was the object of incessant attacks. In 1784, a pamphlet was published in New Haven, entitled, "*Yale College subject to the General Assembly*," in which there was a feeble attempt to answer the argument of president Clap, in the case of the memorial of 1763. At the session of the general assembly, in May of the same year, 1784, four different petitions were presented to that body; the general object of which was, to procure some legislative interference, to alter the college charter, or to establish a new college under State patronage.

* In 1784, Mr. Strong published in New Haven, a small work, entitled, "*Astronomy Improved, in three Lectures read in the Chapel of Yale College, in 1781.*" The college has a good portrait of professor Strong, by Earle.

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But the great obstacle to this latter project, was, that the old objection, of its being unjust to tax the poor for the benefit of the rich, applied just as well to a new institution as to the old; and to urge this objection, according to immemorial usage, as decisive against any appropriation to Yale college, and, in the next breath, in favor of a new college,—to state the matter of fact, that the competent endowment of public establishments for education, is to tax the rich for the benefit of the poor,—required a degree of versatility, to which the politicians of that day had not attained. Accordingly, nothing was done.

The corporation continued to petition occasionally, for aid, but were regularly refused. The college was represented by numbers, both within the legislature and without, as controlled by bigotry, as opposed to all improvements in education, and as undeserving of public support. At the session of the general assembly in October, 1791, a very able committee was appointed by both houses, to confer with the corporation on the state of the institution, and to report to the legislature, at their session in the following May. This committee was composed of His Honor Lieut. Gov. Wolcott, the Hon. Stephen Mix Mitchell of the council, and Jonathan Ingersoll, Uriah Tracy, and Asher Miller, Esqs., of the house of representatives. All these gentlemen had been educated at the college—were supposed, and justly, to be very friendly to its interests; but to be, at the same time, in favor of some change in its constitution, and disposed to make their inquiries something more than a matter of mere form. The conference was held at the college, in January, 1792, and a majority of the committee was present. The corporation communicated to them without reserve, the state of their funds; their mode of managing the college property, as far back as the committee were disposed to investigate; exhibited the condition of the buildings and the plan of instruction. Several days were spent in this inquiry; and if a commission of visitation had been issued by the legislature, the investigation would not have been more thorough. In May, 1792, the committee made their report to the general assembly. In this they say, that "during the whole progress of the inquiry, we found the corporation disposed to communicate, without reserve, every circumstance respecting the care and management of the institution under their government." They say, "that the literary exercises of the respective classes, have, of late years, undergone considerable alterations, so as the better to accommodate the education of the undergraduates to the present state of literature." "We further find," they add, "that the treasury is in a much better condition than we apprehended. In justice to the corporation, we are bound to observe, that their finances have been managed with great dexterity, prudence and economy."

This report was in direct contradiction to various incorrect statements respecting the college, which had been industriously circulated, and which had gained some credit with the public. It was received with general satisfaction in both houses of the legislature; and that body was prepared to consider favorably any well digested plan for the benefit of the college, which should be laid before them. Such a plan was prepared by the treasurer of the college, the Hon. James Hillhouse; and, at his suggestion, it was introduced into the assembly. The outlines of the project were these. A considerable amount of taxes, not collected, which had been imposed to pay the State creditors, would probably not be needed for their original object; as the United States were about assuming the State debts. The proposition was, that the balances of these taxes should be paid into the hands of commissioners, to be applied, on certain conditions, to the improvement of the college. One important recommendation of this scheme was, that it required no new tax. It was, moreover, urged, that this money might be with propriety retained by the legislature, for some public object; and that no object of general interest in Connecticut, more needed legislative patronage, or more deserved it, than the college. The principal condition, upon which this grant was to be made, was, that "the governor, lieutenant governor, and six senior assistants in the council of this State, for the time being, shall ever hereafter, by virtue of their said offices, be trustees or fellows of said college; and shall, together with the present president and fellows of said college, and their successors, constitute one corporation, by the

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name and style mentioned in the charter of said college; and shall have and enjoy the same powers, privileges and authority, in as full and ample a manner, as though they had been expressly named and included in said charter: and that in case of vacancy, by death or resignation, or in any other way, of any of the present fellows of said college, and their successors, every such vacancy shall forever hereafter be supplied by them, and their successors, by election, in the same manner as though this act had never passed: and that the said governor, lieutenant governor, and senior assistants, or any four of them, together with the present fellows of said college, and their successors, or any six of them, shall, at all future meetings of said corporation, be a quorum for the transaction of business."

This proposition was favorably received by the assembly; the act grounded upon it, passed unanimously in the council, and with little or no opposition in the house of representatives. It was not to take effect, unless "accepted and approved" by the old board, within a year. In June of the same year, the corporation voted the acceptance of the act, unanimously. No definite proposition had ever before been presented to the president and fellows, for the enlargement of their number, by the introduction of civilians, accompanied by any thing beyond a general assurance of patronage. The case was now different; and there was little hesitation in acceding to the proposal. The object of the memorialists, in 1763, was to place the college entirely in the power of the legislature, to be shaped and molded from time to time, according to the will of that body. The opposition of president Clap to a commission of visitation, was not from any unwillingness to have the state and circumstances of the college made public; but from a conviction, that the subjection of the institution to the varying will of a popular body, would be fatal to its best interests. The firmness and wisdom with which that measure was resisted, and with which other measures were met at subsequent times, which had the same general object in view, confer on the president and fellows the highest honor. The constitution of the college, by this final arrangement, seems as little liable to objection as any which could be devised. It secures, perhaps, as much stability to the institution as is attainable; while the constant presence and co-operation in the board of members belonging to the government, secures the advantage of the opinions and counsel of men, in various stations of life, and gives a sufficient publicity to all proceedings. The honor of originating this measure, and of securing its passage through the legislature, belongs to the treasurer, Mr. Hillhouse. No one has pretended, that without him, any thing would have been, or could have been, done on this subject.

After the resignation of professor Strong, in 1781, the college remained for several years without a professor of mathematics and natural philosophy. The reason of this was, the corporation had no means of paying the salary of such an officer. After the arrangement with the legislature, in 1792, the college income was enlarged; and in October, 1794, Mr. Josiah Meigs was elected to this professorship. He read his first lecture in the college chapel, November twentieth; and he was formally inducted into office, on the fourth of December of the same year. On this occasion, the president publicly delivered to him the keys of the philosophical department, and Mr. Meigs pronounced a Latin inaugural oration. Mr. Meigs was a native of Middletown, Conn., where he was born, in 1756. He took his first degree at Yale college, in 1778, with high reputation for scholarship, in a class distinguished for talents and literary attainments. In 1781, he was elected a tutor, and continued in office three years. He was admitted to the bar in New Haven, June, 1783, and was concerned some years after in editing a periodical paper, entitled the "*New Haven Gazette and the Connecticut Magazine.*" This paper was partly literary, and was conducted in a manner highly creditable to the taste and talents of the editor. In 1789, he removed with his family to Bermuda, and was admitted to practice in the Vice-admiralty court of that island. When, in consequence of the British orders in council, of November, 1793, numerous American vessels were brought into Bermuda for adjudication, Mr. Meigs defended in court nearly all of them; and was so open in his condemnation of the meas-

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ures of the British government, as to become extremely obnoxious to the privateersmen, and others interested in these captures. He was treated, however, in a friendly manner, by the governor Mr. Hamilton; and, it is understood, Mr. Meigs left the island by his advice; and, in the spring or summer of 1794, he returned to New Haven. Mr. Meigs continued in his professorship, by an annual election, till the fall of the year 1800; when he was invited to the presidency of the college at Athens, in Georgia, which had just been established. About the year 1812, he was appointed surveyor general of the United States, and was afterwards commissioner of the general land office; in which latter station, he continued till his death, which took place at the city of Washington, in 1822. Mr. Meigs was a man of an active and ingenious mind. He was fond of scientific inquiries, and was well acquainted with the whole course of academic literature. His lectures on natural philosophy, were distinguished for discrimination and perspicuity; and the comparatively few experiments in that science, which the college apparatus, in the state it then was, enabled him to perform, he successfully exhibited, and very clearly explained. He read likewise a few lectures on chemistry; but as he had little or no apparatus for experiments, he confined himself to an exhibition of the more general doctrines of the science. In his manners, habits of intercourse, and mode of communicating knowledge, Mr. Meigs, as an instructor, was always very acceptable to the students.*

In September, 1793, as there was no probability that Dr. Wales would so far recover, as again to discharge the duties of his office, the corporation proceeded to elect a successor; and their choice fell upon the Rev. Joseph Lathrop, D. D., of West Springfield, Massachusetts. Dr. Lathrop declined this appointment.

No addition had been made to the college-buildings for many years, except that a new hall and kitchen were erected in 1782. Great inconveniences were experienced for the want of a new college edifice, which might afford more rooms for the use of the students. The committee of the legislature, in their report in May, 1792, stated, "that another building is much wanted to accommodate and receive students; about one half of whom are obliged to furnish themselves with lodgings in the town, for want of room in the college. This has a tendency to introduce an unsteady, disorderly spirit; takes off the attention of the student from the proper objects of his pursuit, and leads him to form unprofitable, idle and vicious connections." Accordingly one of the first measures, on the enlargement of the college funds, was to erect a new college. The president laid the foundation stone of this building, April 15th, 1793; and on this occasion, he made an appropriate address to the students, and to a large assemblage of citizens, who came to witness the ceremony. This college was finished in July, 1794; and in commemoration of the union of civilians with the old board of fellows, was called "Union Hall."

The long continued illness of Dr. Wales, and the vacancy in the professorship of mathematics and natural philosophy, imposed new duties on the president, and increased his responsibilities. He continued, however, in usual health, and to attend to the concerns of the college and to his various literary pursuits, with his accustomed zeal and assiduity, till the 8th of May, 1795; when he was seized with a bilious fever, of so putrid a tendency, as to baffle every medical attempt to check its progress. He died the 12th of the same month, in the sixty-eighth year of his age. So full a view of the life and character of president Stiles, has been given by his son-in-law, Dr. Holmes, that it is unnecessary to insert here more than a general summary. He was the son of the Rev. Isaac Stiles, of North Haven, Connecticut, and was born December 10th, 1727. In September, 1742, he entered Yale college, and took his first degree with high reputation in 1746. He became a tutor of the college in 1749, and continued in office more than six years. The same year in which he was elected tutor, he received a license to preach from the New Haven association of ministers. His health

* Mr. Meigs, while commissioner of the public lands, required every receivor general, and other public agents, employed by him, to keep regular meteorological tables at their respective stations. Their returns contain a great amount of valuable information respecting the meteorology of the United States. These papers are understood to be now in possession of Henry Meigs, Esq., late member of Congress from the city of New York, and son of the professor.

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being infirm, and his religious opinions not so well settled as they were some years after, he commenced the study of law in 1752, and took the attorney's oath before the county court at New Haven, the next year. But in 1755, he received an invitation to settle in the ministry in Newport, Rhode Island, which he accepted. Here he continued, till his congregation was mostly dispersed by the revolutionary war. During his residence at Newport, he devoted himself assiduously to his professional duties, and, at the same time, gave the widest range to his literary pursuits. Theology, literature, science, whatever could interest an inquisitive mind, so far as his opportunities allowed, he included among the subjects of his investigation. The means, in America, of making great acquisitions in oriental literature, were, at that time, fewer than at present; but being aided by the instruction of several learned Jews in Newport, where there was a synagogue, Dr. Stiles made such progress in the Hebrew language and its kindred dialects, as to read them with very great facility. In the year 1773, he commenced an acquaintance with Hajim Isaac Carigal, a learned Rabbi, and a native of the Holy Land; who had travelled very extensively, and had lately come to Newport. They cultivated a mutual friendship while together, and corresponded in Hebrew, when apart. Dr. Stiles gave instruction in the Hebrew language during the whole time of his presidency. The subject of electricity also very early drew his attention; and he made observations on several comets, and particularly on the transit of Venus, in 1769. His meteorological observations were extensive and valuable. Dr. Stiles, as a theologian, was disposed rather to ascertain and dwell upon the points about which Christians agree, than those, about which they differ. His system was evidently that of "orthodoxy and charity." In his address to his Newport church and congregation, on resigning his pastoral charge, he enumerates the common articles of the orthodox faith as constituting his own creed, and asserts his conviction, that this has been the religious system of the great majority of the church, from the earliest periods of Christianity; and adds, "the church is corrupt; but, God be thanked, the precious truth is preserved in purity in the holy Scriptures; and though involved in impure mixtures, yet subsists in the church universal. This, with the piety connected with it, is the foundation of an extensive charity, catholicism, and universal benevolence towards all that love our Lord Jesus Christ in sincerity and truth."

As a scholar, Dr. Stiles was familiar with every department of learning. His literary curiosity was never satisfied; and his zeal in acquiring and communicating knowledge, continued unabated to the last. He was distinguished for his knowledge of history, particularly the history of the church. His acquisitions in oriental literature, have already been referred to. Few persons, probably, in the United States, have acquired as great familiarity with the Latin language, as president Stiles. He wrote and spoke this language with great ease; though he was never very attentive to minute accuracy; and violations of idiom may be found in his Latin discourses. Besides the ordinary addresses, which, in the course of his tutorship and presidency he delivered in this language, he pronounced, during his whole connection with the college, orations or discourses in Latin, on the following public occasions. In July, 1746, an oration, when the class, of which he was a member, was examined for the degree of bachelor of arts; at the commencement in 1749, an oration, when he received his master's degree; in December, 1750, a funeral oration, in honor of governor Law, which was published; at the commencement in 1752, an oration on the completion of the first half century, from the time when degrees were first conferred in the college; at the commencement in 1753, an oration on the life and character of bishop Berkeley; February, 1755, an oration in honor of Dr. Franklin, on the occasion of Dr. Franklin's visiting the college; July, 1778, an inaugural oration, when he was inducted into the office of president, which oration was published; at the commencement, 1781, an oration introductory to the exercises of the afternoon; at the commencement, 1792, an oration on the accession of the civilians to the corporation; and February, 1794, a funeral discourse at the interment of Dr. Wales."

The college over which he presided was the object of his constant solicitude, and to promote its interests, he spared no labor or effort. Under his adminis-

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tration, the institution flourished more than at any previous period; the number of students was increased; and the long controversy respecting the constitution of the college, was closed. The following remarks of chancellor Kent, are so appropriate, that no apology is necessary for introducing them here. Chancellor Kent was educated at the college, during the presidency of Dr. Stiles.

"President Stiles's zeal for civil and religious liberty, was kindled at the altar of the English and New England puritans, and it was animating and vivid. A more constant and devoted friend to the revolution and independence of this country, never existed. He had anticipated it as early as the year 1760, and his whole soul was enlisted in favor of every measure, which led on gradually to the formation and establishment of the American Union. The frequent appeals which he was accustomed to make to the heads and hearts of his pupils, concerning the slippery paths of youth; the grave duties of life; the responsibilities of man; and the perils, and hopes, and honors, and destiny of our country, will never be forgotten by those who heard them; and especially when he came to touch, as he often did, with 'a master's hand and prophet's fire,' on the bright vision of the future prosperity and splendor of the United States.

"Towards the conclusion of his life, president Stiles wrote and published his *History of three of the Judges of King Charles I.*, and this work contains proof, that the author's devotion to civil and religious liberty carried him forward to some hasty conclusions; in like manner, as his fondness for antiquarian researches tended to lead his mind to credulous excesses. He dwells on trifling traditionary details, on a very unimportant inquiry, but the volume also contains a dissertation on republican polity, and his vindication of the resistance of the long parliament of king Charles I., and of the judicial trial and condemnation of that monarch. Here he rises into a theme of the loftiest import, and discusses it with his usual boldness, fervor, acuteness and copiousness of erudition. He takes occasion to condemn all hereditary orders in government, as being incompatible with public virtue and security; and he was of opinion, that monarchy and aristocracy, with all their exclusive political appendages, were going fast into discredit and disuse, under the influence of more just and enlightened notions of the natural equality and liberties of mankind. In these opinions, the president did no more than adopt and declare the principles of the most illustrious of the English puritans under the Stuarts, and of many, at least, of the English protestant dissenters under the Brunswick line. His fundamental doctrine, that a nation may bring to trial and punishment delinquent kings, is undoubtedly true, as an abstract proposition; though the right is difficult to define, and dangerous in the application. This humble little volume was dedicated *to the patrons of unpolluted liberty, civil and religious, throughout the world;* and when we consider its subject, its republicanism, its spirit, its frankness, its piety, its style, and its *tact*, we are almost led to believe that we are perusing *the legacy of the last of the Puritans.* He gives us also a *conspectus*, or plan of an ideal commonwealth; and it is far superior to the schemes sketched by Harrington, or Milton, or Locke, or Hume, or to any other plan of a republic, prior to the establishment of our own American constitutions. It is very much upon the model of some of the best of them; and though entire political equality and universal suffrage were the basis of his plan, he was fully aware of the dangerous propensities to which they might expose us; and therefore he checked the rapidity of his machine by a legislature of two houses, chosen, the one for three and the other for six years, and by a single executive chosen for seven years, and by an independent judiciary. In addition to all these guards, he insisted on the necessity of a general diffusion of light and knowledge, and of the recognition of Christianity. But my object is not to discuss the merits of president Stiles's *Utopia*, and I have only alluded to the subject as affording another signal proof of the fertility and boldness of his active mind. Take him for all in all, this extraordinary man was undoubtedly one of the purest and best gifted men of his age. In addition to his other eminent attainments, he was clothed with humility, with tenderness of heart, with disinterested kindness, and with the most artless simplicity. He was distinguished for the dignity of his deportment, the politeness of his

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address, and the urbanity of his manners. Though he was uncompromising in his belief and vindication of the great fundamental doctrines of the protestant faith, he was nevertheless of the most charitable and catholic temper, resulting equally from the benevolence of his disposition, and the spirit of the gospel."

President Stiles held an extensive correspondence with literary men, both in his own and in foreign countries. In England, his principal correspondents were Dr. Lardner and Dr. Price. The researches of the Asiatic Society, in bringing to light new facts in the history and antiquities of India, afforded him high gratification, and strongly excited his hopes, as well as his curiosity, as to their future results. In January, 1794, he addressed a letter to Sir William Jones, at that time president of the society, in which he endeavored to show the probability, that there existed a copy of the Pentateuch, in Hebrew, among the Jews at Cochin, on the coast of Malabar. This letter did not reach India, till after the death of the learned individual to whom it was sent. Anthony Lambert, Esq., a member of the Asiatic Society, wrote a letter to president Stiles, which reached New Haven a few months after his death, in which that gentleman says, "Your letter was read at the first meeting of the society, after its receipt, and will be answered by Sir John Shore, who is at present the president, as soon as he receives replies to the inquiries he has directed to be made at Cochin and Cranganore, respecting the points which your laudable zeal wishes to have ascertained." It deserves to be here stated, that the opinion of president Stiles, as to the existence of such a manuscript, was afterwards fully confirmed. In the year 1806, the Rev. Claudius Buchanan found a copy of the Pentateuch, in Hebrew, of high antiquity, "in the record-chest of one of the synagogues of the black Jews, in the interior of Malayala." This manuscript was brought to England and collated at Cambridge by the Rev. Thomas Yeates; and the collation was published at the university press, in 1812. A copy was sent to Yale college library.

The funeral of president Stiles was attended Thursday, May 14th, the second day after his decease. On this occasion, a sermon was delivered by the Rev. Dr. Dana, pastor of the first church in New Haven. A funeral procession was formed of undergraduates, bachelors, and officers of the college, several members of the corporation, the neighboring clergy, and a large concourse of the inhabitants of the city and its vicinity. At the succeeding commencement, in September, an eulogy on the life and character of president Stiles, was pronounced by professor Meigs.*

[TO BE CONCLUDED.]

SLAVERY IN THE SPANISH ISLAND OF PORTO RICO.

An account of the present state of the island of Porto Rico, by Colonel George D. Flinter, of the general staff of the army of her most catholic majesty, and knight commander of the royal order of Isabel the catholic. London: Longman & Co. 1834. pp. 392.

Col. Flinter, as it seems, is an Englishman, who has taken Spain for his adopted country. He spent about twenty years in the West Indies, and Spanish America, and personally visited the colonies and establishments of all the European nations on the American continent and in the West Indies, as well as the United States. He possessed slaves and landed property both on the continent and the islands. His leisure hours, he dedicated to the acquisition of every thing which could throw light on the colonial policy of Spain, having had access to every source from which correct information could be obtained. We have read the book through with care and with great

* An original portrait of president Stiles, by Moulthrop, has been presented to the college by the Rev. Ezra Stiles Gannett, of Boston, grandson of the president.

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interest. The author, though opposed to the republican spirit which prevails in Spanish America, is yet manifestly an honest man, and a trustworthy propounder of facts. He has much of the bluntness of a genuine soldier, and yet seems to be entirely free from the moral stain which is contracted in camps.

Porto Rico, (or as the author spells it Puerto Rico,) is the fourth in size of the West India islands, containing about 2,970 square miles. It has the excellent natural advantages of harbors, variegated surface, woods, water, etc. The island seems to have been in a depressed and wretched condition till 1815. In that year, a royal decree gave the first great impulse to agriculture and commerce. It conferred on foreigners and their children the rights and privileges of Spaniards in their full extent. They were not subject to any taxes whatever, and, for fifteen years, from the payment of tithes. This liberal policy produced the most salutary effects. Foreigners, possessing capital and agricultural knowledge, settled in the country. Their habits of industry soon began to be imitated, and their skill in cultivation acquired by the natives. More money, arising from the revenue of the island, has been expended in works of public utility, in the *last seven years*, than the whole amount furnished for the same objects during the preceding period of three hundred years. The population, in 1830, was about 400,000; of whom 130,000 were free people of color, and 45,000 slaves. The condition of the slaves, as represented by the author, and as corroborated by a great number of facts, is of the most gratifying character. The slave, when maltreated by one master, has a right, if he pleases, to seek another. It is not discretionary with the owner to demand any price he pleases for the slave so treated. The maximum is fixed by law at 300 dollars. In no part of the world where slavery exists, are manumissions so frequent. The proof of this assertion is, that there are more free people of color in Porto Rico alone, than in the whole of the French and English islands together, (before the emancipation of slaves in the latter.) An example of revolt of the slaves in the Spanish colonies, while under the royal government, has never occurred. Slaves are obliged to work for their masters only nine hours in the twenty-four, except in harvest, when they must work thirteen. Female slaves of all ages, and males, who are under seventeen years and over sixty, cannot be obliged to work in any way incompatible with their sex, age, or strength. Owners are obliged to see that their slaves are taught the Christian religion, and are baptized. Slaves are not obliged to work on Sundays and festivals. Any person, free or slave, wounding or killing a slave, is subject to the same penalty as if he had wounded or killed a freeman. Marriage is encouraged, by allowing the slaves of one owner to intermarry with the slaves of another; the owner of the male slave being obliged to purchase the female slave at a price fixed on by arbiters. But if the owner of the male slave should not wish to purchase, then he is compelled to sell his slave to the owner of the female, on the same condition. A slave, who shall faithfully serve his master for fifty years, counting from the age of fifteen, is declared to be free, and is to be maintained by his former master. Many of the slaves possess considerable property.

A variety of important facts are adduced by colonel Flinter, showing the marked superiority of free over slave labor. For about a shilling sterling of daily wages, a free laborer will work in the field from sunrise to sunset in Porto Rico, and on a moderate calculation, will perform more work during that time, than two slaves. In free labor, the planter sinks no capital, as he must do if he purchases slaves; nor does he incur the loss of it, in case his laborers should die, or sustain the expense of curing them during sickness, or of maintaining them in the decrepitude of old age. Three fourths of the produce consumed in, and exported from Porto Rico, is raised by free labor. Out of 280,000 quintals of coffee produced in 1832, 205,000 were the product of free labor. All the horned cattle in the island are reared by free laborers. In the island of Margarita, formerly belonging to Spain, now forming a part of the republic of Colombia, all the sugar cane raised is by free labor; and all the sugar and molasses made, and rum distilled, are produced by free laborers. The population is 27,000, and every one subsists by his own labor. It is obvious to all, says the author, that the labor of freemen is double in quantity, and better done than that of slaves. The latter work unwillingly, loiter their hours away, and waste as much as they can. There is not a single estate in Porto Rico, which cultivates sugar only, by slaves alone, which can pay one shilling of interest for the capital employed. "I have not the smallest doubt remaining on my mind, that the sugar plantations may be cultivated by free laborers, and by land being given to the slaves, converted into free laborers, at a low rent." It is a most important fact, that the slave, the free black, and the white, work together in the same field. It thus appears, that wise preparatory measures have been gradually fitting the slaves for emancipation under the dominion of Spain, at a period when no legislative provisions were enacted, either for their physical comforts or moral improvement, in the colonies of any other European nation. As an illustration of the state of society in Porto Rico, the author mentions that no instance of highway robbery has been known. Large sums of money are transported without a guard, and the dwellings of the inhabitants remain over night unfastened.

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Complete List of the Congregational Ministers, in the county of Norfolk, Mass.,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME.

BY REV. THOMAS NOYES, NEEDHAM.

EXPLANATION.—The following mark † signifies installed, and ‡ settled as colleague.

Towns and Churches.	*Ministers.*	*Native Place.*	*Born.*	*Where Ed.*	*Grad.*	*Settlement.*	*Resignation.*	*Death.*	*Age*
Bellingham	Jonathan Mills	Braintree	1703	Harvard	1723	1727	1737	May 21, 1773	70
Brookline	James Allen	Roxbury	1692	Harvard	1710	Nov. 5, 1718		Feb. 18, 1747	55
	Cotton Brown	Haverhill		Harvard	1743	Oct. 26, 1748		April 13, 1751	25
	Nathaniel Potter	Elizabethtown, N. J.		Princeton	1753	Nov. 19, 1755	June 17, 1759		
	Joseph Jackson	Boston	1735	Harvard	1753	April 9, 1760		July 22, 1796	62
	John Pierce, D. D.	Dorchester	1773	Harvard	1793	March 15, 1797			
Braintree	Hugh Adams					Sept. 10, 1707	Aug. 22, 1710		
	Samuel Niles	Braintree	1674	Harvard	1699	May 22, 1711		May 1, 1762	88
	Ezra Weld	Pomfret, Ct.	1736	Yale	1759	Nov. 17, 1762		Jan. 1816	80
	Sylvester Sage†‡	Haddam, Ct.		Yale	1787	Nov. 4, 1807	May 4, 1809		
	Richard S. Storrs‡	Longmeadow	1787	Williams	1807	July 3, 1811			
	Edwards A. Park‡	Providence		Brown	1826	Dec. 21, 1831	Jan. 17, 1834		
2d chh.	Lyman Matthews	Middlebury, Vt.	1801	Middlebury	1822	Aug. 4, 1830			
Canton	Joseph Morse	Medfield	1661	Harvard	1695	Oct. 30, 1717	June 14, 1726	Nov. 1732	61
	Samuel Dunbar	Boston	1704	Harvard	1723	Nov. 15, 1727		June 15, 1783	79
	Zachariah Howard	North Bridgewater	1762	Harvard	1784	Oct. 25, 1786		Sept. 18, 1806	48
	William Ritchie	Peterborough, N. H.	1781	Dartmouth	1804	July 1, 1807	June, 1820		
	Benjamin Huntoon	Salisbury, N. H.		Dartmouth	1817	Jan. 30, 1822	1829		
	Henry F. Edes	Providence, R. I.		Brown	1828	Oct. 26, 1831	1833		
	O. A. Brownson	Stockbridge, Vt.	1803			May 14, 1834			
2d chh.	William Harlow	Plymouth		Yale	1826	March 18, 1829	Dec. 17, 1829		
Cohasset	Nehemiah Hobart	Hingham	1697	Harvard	1714	Dec. 13, 1721		May 31, 1740	43
	John Fowle	Charlestown		Harvard	1732	Dec. 31, 1741	1744		
	John Brown	Haverhill	1726	Harvard	1741	Sept. 2, 1747		Oct. 22, 1791	65
	Josiah C. Shaw	Mansfield		Harvard	1789	Oct. 3, 1792	June 3, 1796		
	Jacob Flint	Reading	1769	Harvard	1794	Jan. 10, 1798			
2d chh.	Aaron Pickett	Sandisfield		Union	1818	Nov. 15, 1826	May, 1833		

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	Martin Moore†	Sterling	1790	Brown	1810	Sept. 4,	1833					
Dedham	John Allin†	England	1596	England		April 24,	1689			Aug. 26,	1671	75
	William Adams			Harvard	1671	Dec. 3,	1678			Aug. 17,	1685	
	Joseph Belcher		1670	Harvard	1690	Nov. 29,	1693			April 27,	1723	53
	Samuel Dexter	Malden	1700	Harvard	1720	May 6,	1724			Jan. 29,	1755	55
	Jason Haven	Framingham	1732	Harvard	1754	Feb. 5,	1756			May 17,	1803	71
	Joshua Bates, D. D.	Cohasset	1776	Harvard	1800	March 16,	1803	Feb. 10,	1818			
	Ebenezer Burgess	Wareham	1790	Brown	1809	March 13,	1821					
1st parish	Alvan Lamson	Weston	1792	Harvard	1814	Oct. 29,	1818					
South chh.	Thomas Balch	Charlestown	1712	Harvard	1733	June 30,	1736			Jan. 8,	1774	62
	Jabez Chickering	Dover	1754	Harvard	1774	July 3,	1776			March 12,	1812	58
	Wm. Cogswell, D. D.	Atkinson, N. H.	1787	Dartmouth	1811	April 26,	1815	Dec. 15,	1829			
	Harrison G. Park	Providence, R. I.	1806	Brown	1824	Dec. 16,	1829					
West chh.	Josiah Dwight†			Harvard	1687	June 4,	1735		1742			
	Andrew Tyler	Boston		Harvard	1731	Nov.	1743	Dec. 17,	1772			
	Thomas Thacher	Boston	1756	Harvard	1775	June 7,	1780			Oct. 19,	1812	56
	John White	Concord	1787	Harvard	1805	April 20,	1814					
Dorchester	John Maverick†	England	1575	England		March,	1630			Feb. 3,	1636	60
	John Warham	England		England		March,	1630	Sept.	1635	April 1,	1670	
	Richard Mather†	Lowton, G. B.	1596	England		Aug. 23,	1636			April 22,	1669	73
	Jonathan Burr	Redgrave, G. B.	1604	England		Dec.	1639			Aug. 9,	1641	37
	John Wilson	England	1621	Harvard	1642		1649		1651	Aug. 23,	1691	70
	Josiah Flint	Braintree	1645	Harvard	1664	Dec. 27,	1671			Sept. 16,	1680	35
	John Danforth	Roxbury	1660	Harvard	1677	June 28,	1682			May 26,	1738	70
	Jonathan Bowman	Lexington	1707	Harvard	1724	Nov. 5,	1729	Dec. 14,	1773	March 30,	1775	68
	Moses Everett	Dedham	1750	Harvard	1771	Sept. 28,	1774	Jan. 14,	1793	March 25,	1813	63
	Thad. M. Harris, D. D.	Charlestown	1768	Harvard	1787	Oct. 23,	1793					
2d chh.	John Codman, D. D.	Boston	1782	Harvard	1802	Dec. 7,	1808					
3d chh.	E. Richmond, D. D.,†	Middleborough	1767	Brown	1789	June 25,	1817		1833			
	Francis Cunningham	Boston	1804	Harvard	1825	May 21,	1834					
4 Village chh.	David Sanford†	Medway	1801	Brown	1825	July 12,	1830					
Dover	Benjamin Caryl	Hopkinton	1732	Harvard	1761	Nov. 10,	1762			Nov. 18,	1811	79
	Ralph Sanger	Duxbury	1736	Harvard	1808	Sept. 16,	1812					
Foxborough	Thomas Kendall		1745	Dartmouth	1774	May 25,	1786	Feb. 5,	1800			
	Daniel Loring	Hopkinton		Brown	1800	Feb. 21,	1804	Feb. 17,	1806			
	Thomas Skelton	Charlestown		Harvard	1806	Nov. 2,	1808	Feb. 25,	1815			
	Thomas Williams†	Pomfret, Ct.		Yale	1800	Nov. 16,	1816	Oct. 24,	1821			
	Willard Pierce	Stoughton	1790	Brown	1818	Nov. 17,	1824					
Franklin	Elias Haven	Framingham	1713	Harvard	1733	Nov. 8,	1738			Aug. 10,	1754	41

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Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.		Resignation.		Death.		Age.
Franklin (*continued*)	Caleb Barnum	Danbury, Ct.		Princeton	1757	June 4,	1760	March 6,	1768			
	Nathl. Emmons, D. D.	E. Haddam, Ct.	1745	Yale	1767	April 21,	1773					
	Elam Smalley‡	Dartmouth	1805	Brown	1827	June 17,	1829					
Medfield	John Wilson†	England	1621	Harvard	1642		1651			Aug. 23,	1691	70
	Joseph Baxter	Braintree	1676	Harvard	1693	April 1,	1697			May 2,	1745	69
	Jonathan Townsend	Needham	1721	Harvard	1741	Oct. 23,	1745		1769		1776	61
	Thomas Prentiss, D. D.	Holliston	1747	Harvard	1766	Oct. 31,	1770			Feb. 28,	1814	67
	D. C. Sanders, D. D.†	Sturbridge	1768	Harvard	1788	May 24,	1815	June 4,	1829			
	James A. Kendall	Plymouth	1803	Harvard	1823	Nov. 10,	1830					
2d chh.	Arthur Granger	Suffield, Ct.				April 20,	1831	Aug.	1832			
	Walter H. Bidwell	Farmington, Ct.	1798	Yale	1827	Sept. 19,	1833					
Medway	David Deming			Harvard	1700	Nov.	1715	Sept. 24,	1722			
	Nathan Buckman	Malden	1704	Harvard	1721	Dec. 29,	1724			Feb. 6,	1795	91
	Benjamin Green‡	Waltham		Harvard	1784	June 25,	1788	Feb. 28,	1793			
	Luther Wright	Acton	1770	Harvard	1796	June 13,	1798		1815			
	Luther Bailey	Canton	1783	Brown	1808	Nov. 20,	1816					
2d chh.	David Thurston			Princeton	1751	June 23,	1752	Feb. 22,	1769			
	David Sanford	Milford, Ct.	1738	Yale	1755	April 14,	1773			April 7,	1810	72
	Jacob Ide	Attleborough	1786	Brown	1809	Nov. 2,	1814					
Milton	Peter Thacher	Salem	1651	Harvard	1671	June 1,	1681			Dec. 17,	1727	77
	John Taylor	Boston	1693	Harvard	1721	Nov. 13,	1728			Jan. 26,	1749	56
	Nathaniel Robbins	Lexington	1726	Harvard	1747	Feb. 13,	1750			May 19,	1795	69
	Joseph McKean, D. D.	Boston	1776	Harvard	1794	Nov. 1,	1797	Oct. 3,	1804	March 17,	1818	41
	Samuel Gile	Plaistow, N. H.		Dartmouth	1804	Feb. 18,	1807					
Needham	Jonathan Townsend	Lynn	1698	Harvard	1716	March 23,	1720			Sept. 30,	1762	65
	Samuel West, D. D.	Martha's Vineyard	1738	Harvard	1761	April 25,	1764	Nov. 15,	1788	April 10,	1808	70
	Stephen Palmer	Norton	1766	Harvard	1789	Nov. 7,	1792			Oct. 31,	1821	55
	William Ritchie†	Peterborough, N. H.	1781	Dartmouth	1804	Dec. 12,	1821					
2d chh.	Thomas Noyes	Acton	1769	Harvard	1795	July 10,	1799	July 9,	1833			
	Joseph W. Sessions	Lunenburg, Vt.	1801	Bowdoin	1829	Oct. 2,	1833					
Quincy	William Thompson†	England	1600	England		Sept. 24,	1639			Dec. 10,	1668	68
	Henry Flint‡	England	1602	England		March 17,	1640			April 27,	1668	66
	Moses Fiske	Wenham	1642	Harvard	1662	Sept. 11,	1672			Aug. 20,	1708	66
	Joseph Marsh	Hadley	1685	Harvard	1705	May 18,	1709			March 8,	1726	41
	John Hancock	Lexington	1702	Harvard	1719	Nov. 2	1726			May 7,	1744	42
	Lemuel Bryant	Scituate		Harvard	1739	Sept. 4,	1745	Oct. 22,	1753		1754	
	Anthony Wibird	Portsmouth, N. H.	1728	Harvard	1747	Feb. 5,	1755			June 4,	1800	72
	Peter Whitney‡	Northborough	1770	Harvard	1791	Feb. 5.	1800					

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		W. P. Lunt†‡			Harvard		June 3,	1835					
	2d chh.	Wm. M. Cornell†	Berkley		Brown	1827	Aug. 20,	1834					
Randolph		Elisha Eaton			Harvard	1729	May 28,	1731	June 7,	1750			
		Moses Taft	Mendon		Harvard	1751	Aug. 26,	1752			Nov. 12,	1791	
		Jona. Strong, D. D.‡	Bolton, Ct.	1764	Dartmouth	1786	Jan. 28,	1789			Nov. 9,	1814	50
		Thaddeus Pomeroy	South Hampton		Williams	1808	Nov. 13,	1815	April 26,	1820			
		Calvin Hitchcock†	Westminster, Vt.	1789	Middlebury	1811	Feb. 28,	1821					
	2d chh.	David Brigham	Westborough	1794	Union	1818	Dec. 29,	1819					
Roxbury		Thomas Welde†	England		England		July,	1632		1641			
		John Eliot†‡	England	1604	England		Nov. 5,	1632			May 20,	1690	86
		Samuel Danforth†	England	1626	Harvard	1643	Sept. 24,	1650			Nov. 19,	1674	48
		Nehemiah Walter‡	Ireland	1663	Harvard	1684	Oct. 17	1688			Sept. 17,	1750	86
		Thomas Walter†	Roxbury	1696	Harvard	1713	Oct. 19,	1718			Jan. 10,	1725	29
		Oliver Peabody	Natick	1725	Harvard	1745	Nov.	1750			May,	1752	27
		Amos Adams	Medfield	1728	Harvard	1752	Sept. 12,	1753			Oct. 5,	1775	47
		Eliphalet Porter, D. D.	N. Bridgewater	1758	Harvard	1777	Oct. 2,	1782			Dec. 7,	1833	75
		George Putnam‡	Sterling	1807	Harvard	1826	July 7,	1830					
	2d chh.	Ebenezer Thayer	Boston		Harvard	1708	Nov. 26,	1712			March 6,	1733	
		Nehemiah Walter	Roxbury		Harvard	1729	July 10,	1734			March 11,	1776	
		Thomas Abbot	Charlestown		Harvard	1764	Sept. 29,	1773		1783			
		John Bradford	Boston	1757	Harvard	1774	May 30,	1785			Jan. 27,	1825	68
		John Flagg	Boylston	1790	Harvard	1816	Feb. 2,	1825			March 14,	1831	41
		George Whitney	Quincy	1804	Harvard	1824	June 5,	1831					
	3d chh.	Wm. Gordon, D. D.	Hitchin, Eng.	1729			July 6,	1772	March 17,	1786	Oct. 19,	1807	78
		Thomas Gray, D. D.	Boston	1772	Harvard	1790	March 27,	1793					
	4th chh.												
	Spring St. chh.												
Sharon		Philip Curtis	Roxbury	1716	Harvard	1738	Jan. 13,	1743			Nov. 22,	1797	80
		Jonathan Whitaker	Salem	1771	Harvard	1797	Feb. 27,	1799	March 21,	1816			
		Joseph B. Felt	Salem	1789	Dartmouth	1813	Dec. 19,	1821	May 7,	1824			
		Jonathan Curtis†	Randolph	1786	Dartmouth	1811	Oct. 12,	1825	July 21,	1834			
		Jacob Cummings†	Warren	1792	Dartmouth	1819	Jan. 21,	1835					
	1st parish	Samuel Brimblecom	Lynn	1799	Harvard	1817	Dec. 18,	1821		1824			
Stoughton		Jedediah Adams†‡	Roxbury	1711	Harvard	1733	Feb. 19,	1746			Feb. 25,	1799	88
		E. Richmond, D. D.‡	Middleborough	1767	Brown	1789	Dec. 5,	1792	Jan. 15,	1817			
		Ebenezer Gay	Walpole	1792	Harvard	1814	Jan. 7,	1818	July 16,	1822			
		Calvin Park, D. D.†	Northbridge	1774	Brown	1797	Dec. 13,	1826					
	1st parish	William L. Stearns	Lincoln		Harvard	1820	Nov. 21,	1827	March 30,	1831			
Walpole		Philips Payson	Rowley	1705	Harvard	1724	Sept. 16,	1730			Jan. 22,	1778	78

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Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Walpole (*continued*)	George Morey	Norton	1749	Harvard	1776	Nov. 19, 1783		July 26, 1829	80
	John P. B. Storer‡	Portland, Me.	1798	Bowdoin	1812	Nov. 15, 1826			
2d chh.	Asahel Bigelow	Boylston	1797	Harvard	1823	March 12, 1828			
Weymouth	——— Barnard	Weymouth, Eng.		England		1624	1635		
	Joseph Hull	England		England		1635	May 5, 1639		
	Thomas Jenner	England		England		Jan. 1636	1640		
	Robert Lenthall	England		England		1638	1640		
	Samuel Newman	Banbury, Eng	1600	Oxford, Eng.		1639	1644	July 3, 1663	63
	Thomas Thacher	Salisbury, Eng.	1620			Jan. 2, 1644	1664	Oct. 15, 1678	58
	Samuel Torrey	England	1632			1656		April 21, 1707	76
	Peter Thacher	Boston	1677	Harvard	1696	1707	1718	Feb. 26, 1739	62
	Thomas Paine	Barnstable		Harvard	1717	Aug. 19, 1719	1734		
	William Smith	Charlestown	1706	Harvard	1725	Dec. 1734		Sept. 17, 1783	77
	Jacob Norton	Abington		Harvard	1786	Oct. 10, 1787	1824		
	Josiah Bent	Milton		Harvard	1822	Oct. 13, 1824	1833		
	John C. Phillips	Boston	1807	Harvard	1826	Dec. 18, 1833			
2d chh.	James Bailey	Roxbury	1697	Harvard	1719	Sept. 26, 1723		Aug. 22, 1766	69
	Simeon Williams	Easton	1743	Princeton	1765	Oct. 26, 1768		May 31, 1819	76
	William Tyler‡	Attleborough	1788	Brown	1809	Feb. 24, 1819	Oct. 17, 1831		
	Charles J. Warren†	Boston		Brown	1826	Jan. 1, 1833	Aug. 13, 1834		
Weymouth & Braintree	Daniel A. Clark	Rahway, N. J.		Princeton	1808	Jan. 1, 1811	Oct. 20, 1813		
Union Society	Jonas Perkins	N. Bridgewater	1790	Brown	1813	June 14, 1815			
Wrentham	Samuel Mann	Cambridge	1647	Harvard	1665	April 13, 1692		May 22, 1719	71
	Henry Messenger	Wrentham	1695	Harvard	1717	Dec. 5, 1719		March 30, 1750	55
	Joseph Bean	Boston	1718	Harvard	1748	Nov. 24, 1750		Dec. 12, 1784	66
	David Avery†			Yale	1769	May 25, 1786	April 21, 1794		
	Elisha Fisk	Holliston		Brown	1795	June 12, 1799			
2d chh.	John Cleaveland	Ipswich	1750	Union	1803	June 6, 1798		Feb. 1, 1815	65
	John Field	Greenwich		Williams	1807	May 1, 1816	June 15, 1819		
	Moses Thacher	Attleborough		Brown	1821	Aug. 20, 1823			
	Job Cushman	Kingston	1800	Brown	1819	Stated preacher			
3d chh.	Moses Thacher	Attleborough		Brown	1819				

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Notes,

ACCOMPANYING THE PRECEDING STATISTICS.

THE County of Norfolk was formed out of the County of Suffolk, by an act of the General Court, passed March 26, 1793. It then contained twenty-one towns, now twenty-two. Canton bears a subsequent date of incorporation to the County. The census for 1830 gives 41,901 inhabitants. In these twenty-two towns are forty-eight Congregational societies; several of them among the earliest establishments in New England.

BELLINGHAM, incorporated Nov. 27, 1719, was set off from Dedham the 11th of May preceding. A Congregational church was formed in that place, previous to the ordination of Mr. Mills in 1727. He continued there about ten years, though not in the most harmonious manner, and was dismissed 1737. He retired to Boston, where he lived 36 years, and died in May, 1773, at the age of 70. The people had occasional preaching after the dismission of Mr. Mills, till the year 1774, when the meeting-house was demolished, but no ordained minister of the Congregational order. For sixty years past no Congregational meetings have been statedly held in Bellingham. The Congregational church has long been extinct. Some families are religiously associated with the west parish in Medway. A century sermon was delivered by Rev. Abial Fisher, pastor of the Baptist church.

BROOKLINE, says Dr. Pierce in his century sermon, "appears to have formed a part of Boston from its first settlement; and the people regularly assembled with the first church in Roxbury." It was incorporated Nov. 13, 1705, and on the 10th of Nov. 1714, the first meeting-house was raised; and, nearly three years after, Oct. 6, 1717, a church was organized, consisting of 17 males and 22 females.—Mr. Allen a native of Roxbury was ordained the first pastor and sustained the ministry 28 years, died of a lingering consumption, in the 56th of his age, with the reputation of a pious and judicious divine. His publications are, thanksgiving sermon, 1722—on providence, 1727—doctrine of merit exploded, and humility recommended, 1727—fast sermon, occasioned by the earthquake, 1727—to young men, 1731—on the death of Samuel Aspinwall, 1733—election sermon, 1744.—Mr. Brown, son of Rev. John Brown of Haverhill, was successor to Mr. Allen, but he sustained the ministry little more than two years. He died at the age of twenty-five.—Three unsuccessful attempts were made, before Mr. Potter was ordained. He continued pastor about three years and a half, and then resigned. He published a discourse, 1758, entitled a new-year's gift.—Mr. Jackson, who was a tutor at Harvard College, was ordained the fourth pastor in less than a year after Mr. Potter's resignation. He sustained the pastoral office more than thirty-six years. The last Sabbath of his life, which was the 17th of July, 1796, he addressed his people, as though preadmonished of his approaching dissolution; and his dying counsel was, to "*beseech you that ye receive not the grace of God in vain.*" This was the theme of his last sermon. He was suddenly arrested, by the messenger of death; and realized what had long been his prayer, that his usefulness and life might terminate together. He had procured a supply for his people the Sabbath after his death. He was a man of extreme modesty, and though popular as a preacher, declined preaching on public occasions; particularly the election sermon, 1769, and subsequently before the convention of ministers. The importunity of his friends could not prevail on him to issue one single sermon from the press.—In less than eight months after the decease of Mr. Jackson, Dr. Pierce was ordained, so that for 75 years, that church has been but a few months without a pastor. Dr. Pierce after he graduated was employed a year or two an instructor in Leicester academy, and then a tutor in Harvard College, where he was favored with the instruction of the late Dr. Tappan.

BRAINTREE was incorporated May 13, 1640, embracing what is now Quincy and Randolph. The church organized Sept. 10, 1707, and Mr. Adams was ordained at the same time; but in less than three years resigned his office, and was soon succeeded by Mr. Niles, a native of Braintree, who, after be graduated, preached some time in Rhode Island, in a district called Ministerial Lands. In 1710 he removed from Kingston, R. I., to Braintree. He took the degree of master of arts in 1759, 60 years after he first graduated at Cambridge, and died in 1762, at the advanced age of 88. He published a brief and sorrowful account of the present state of the church in New England, 1745—vindication of diverse important doctrines, 8vo. 1752—scripture doctrine of original sin, in answer to Taylor, 8vo. 1757.—

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Mr. Weld succeeded the venerable Niles in 6 months and 17 days, the only intervening period for 124 years that the church has not had a faithful and able pastor. During a period of 43 years, he performed the duties of his sacred office with fidelity to his Master, and usefulness to his flock. Increasing infirmities incapacitated him to discharge the public duties of a minister; but yet his usefulness did not cease when assisted by a colleague. His example and private instruction continued to shed a salutary influence. He lived almost to his eightieth year, and, says his biographer, "the evening and morning sacrifice, notwithstanding his greatly increased infirmities, he continued to offer to God till the morning before his decease. In the last performance of social worship, his scattered thoughts were, to the admiration of his family, collected, the enfeebled powers of his mind seemed in a great measure to acquire their former tone, and a flame of devotion to be lighted up in his soul. Although unable to stand upon his feet, without the supporting arm of his wife and daughter, yet he poured out his soul with unusual fervor, copiousness, method and pertinence. This lucid and vigorous interval, was but the prelude of his approaching dissolution. He shortly fell asleep."—Mr. Sage who had been settled at Westminster, Vt. was installed colleague pastor to the venerable Weld. But the climate, the sea breezes unfriendly to the health of his companion, and probably some other causes, led Mr. Sage to resign the pastoral office, in less than two years; and returned to Westminster and was there installed over his former charge.—Mr. Storrs was ordained colleague pastor to Mr. Weld, where he still retains the pastoral office. In 1831, he accepted the general agency of the Massachusetts Missionary Society for five years, and in consequence of sustaining the offices of secretary and agent, in said society, he was under the necessity of suspending the pastoral duties, and introduced Mr. Park as colleague pastor; who continued about two years, and then resigned, to accept a professorship in Amherst College.

Second Church in Braintree, organized Nov. 18, 1829. Mr. Matthews, who studied divinity at Andover Theological Seminary, was ordained the first pastor, Aug. 4, 1830. Local accommodation led to the formation of this church and society.

CANTON was incorporated Feb. 23, 1797. The church embodied, Oct. 30, 1717. Mr. Morse was ordained the same day. Canton was then the south precinct in Dorchester, called *Dorchester village*. Mr. Morse was in the 47th year of his age, and had preached in the village, previous to his ordination, ten years and nine months. He was dismissed after sustaining the pastoral office about ten years. He continued in the place until his death.—Mr. Dunbar succeeded to the pastoral office, about four months after the dismission of Mr. Morse, and for more than half a century, was never absent on the Sabbath from the house of God through ill health. Mr. Dunbar was a warm and decided friend of the liberties of his country. In 1755, he went to the tented field, as chaplain to Col. Brown's regiment in the expedition against *Crown Point*. His zeal and firmness in the American revolutiou, contributed not a little to support the hopes, and sustain the sinking spirits of his people, when clouds and darkness shrouded our prospects. This patriotic Christian lived to see his country blessed with independence and peace. It is noticeable, that his last official act, as a minister, was a public prayer on the 2d of June, 1783, when the people of his charge were assembled in the house of worship, to express their gratitude to benignant Heaven, who had crowned them with victory.—Mr. Howard was the third pastor of the church, and sustained the ministerial office nearly twenty years, and died 1806, aged 48.—Mr. Ritchie, in about a year after Mr. Howard's death, was invested with the pastoral office, and in June, 1820, resigned; and on the 12th of Dec. 1821, was installed over the first church in Needham.—Mr. Huntoon was ordained in 1822; dismissed in 1829; installed at Bangor, June 30, 1830; dismissed, 1834; installed at Milton, over the first parish, Oct. 15, 1834.—Mr. Edes was the pastor of the church in Canton nearly two years, and was installed March 26, 1834, over the Universalist Society, Nantucket.—Mr. Brownson, installed May 14, 1834, is the present pastor.

Second Church.—Mr. Harlow was installed over the second church, March 18, 1829, and resigned Dec. 17, 1829. He resides in Wrentham.

COHASSET, originally a part of Hingham, was incorporated April 26, 1770. Mr. Hobart, the first minister of Cohasset, was grandson of Rev. Peter Hobart, the first minister of Hingham. He was ordained Dec. 13, 1721, and continued in the ministry till his death, May 31, 1740.—His successor was Mr. Fowle, who continued in the ministry about thirteen years; was then dismissed, and returned to Charlestown, his native place.—He was succeeded by Mr. Brown, son of Rev. John Brown, of Haverhill. He sustained the pastoral office 44 years in that place.—Mr. Shaw continued in the ministry nearly four years; was dismissed, and retired to Mansfield, his native place, where he still lives.—Mr. Flint, the present minister, has commenced the 38th year of his ministry.

Second Church.—A Trinitarian church having been embodied, and a new meeting-house completed and dedicated to the Triune God; on the 15th of Nov. 1826, Mr. Picket was installed the first pastor. He continued about six and a half years, and then resigned

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the pastoral office, May, 1833. He had been employed a city missionary in Boston, and was there ordained as an evangelist. He had also spent considerable time preaching in Boxborough. He was installed Sept. 25, 1833, over the church and society in West Reading.—Mr. Moore, who had sustained the pastoral office more than 19 years over the church in Natick, was installed over the Trinitarian church and society in Cohasset Sept. 4, 1833.

DEDHAM was incorporated Sept. 8, 1636. On Nov. 8, 1638, eight males, who had long weekly met for prayer, exhortation and mutual improvement, solemnly entered into covenant with God and one another, were embodied into a church, which was the 14th that had been formed in this country. Four more males and six females were soon added. They elected Mr. John Allin, one of their original number, for their pastor, who was, on the 14th of April, 1639, consecrated to the pastoral office. Mr. Allin had been driven from his native country during the persecution of the Puritans. This infant church had experienced great benefit from the piety and abilities of Mr. Allin, before they became an organized body. In less than a year, this little flock increased to fifty-three. Mr. Allin continued the pastor 32 years, and died Aug. 24, 1671, in the 75th year of his age. He published a defence of the nine positions, in which, with Mr. Shepard of Cambridge, he discussed the subject of church discipline; and a defence of the synod of 1662 against Mr. Chauncy. The last two sermons which he preached were published after his death.—Mr. Adams succeeded him, and continued 12 years; died in 1685. He published an election sermon, 1685.—Eight years intervened before the ordination of Mr. Belcher, Nov. 29, 1693. He continued a faithful laborer thirty years, and the church was purified and much enlarged under his ministrations. Mr. Belcher published an election sermon, 1701. He died at the age of 53, and was succeeded by Mr. Dexter, whose ministry continued 31 years. During the former part of which, there were great difficulties in the church, but by prudence and proper discipline, harmony was restored; and God remembered his people in mercy, and, in the year 1741 more especially, Zion arose and put on her beautiful garments. Mr. Dexter died Jan. 29, 1755.—Mr. Haven was ordained Feb. 5, 1756, and died May 17, 1803, aged 71—and in the 47th of his ministry. Wisdom, prudence, and fidelity, characterized his ministry. He published 11 sermons, viz.; Thanksgiving, 1758—artillery election, 1761—preached at Framingham, 1761—ordination of Edward Brooks, 1764—general election, 1769—funeral of Mrs. Richards, 1770—ordination of Ephraim Ward, 1771—ordination of Moses Everett, 1774—funeral of Mr. Dunbar, 1783—ordination of Mr. Palmer, 1792—40 years after his own ordination, 1796.—Mr. Bates, was ordained colleague pastor with Mr. Haven, March 16, 1803. Mr. Bates passed some time as an assistant in Andover academy, and studied divinity with Rev. Mr. French of Andover. Mr. Bates continued to discharge the duties of the pastoral office in Dedham nearly 15 years, and then resigned in consequence of an appointment to the presidency of Middlebury college, Vt. Dr. Bates still continues to discharge the duties of that responsible station. In introducing a successor to Dr. Bates, the greatest portion of the church seceded from the parish, which divided and became two separate religious societies.—Mr. Lamson, who had been a tutor in Bowdoin college, was settled over the first parish, Oct. 29, 1818.—On the 13th of March, 1821, Mr. Burgess, who had been a tutor in Brown University, and a professor in the University of Vermont, was ordained pastor over the first church, where he still continues. Previous to his settlement, he had been appointed Agent, with Samuel J. Mills, by the American Colonization Society, to explore the western coast of Africa, and select a place to establish a colony of free colored people. On his return, he was called to perform the painful duty of committing the body of his colleague and friend, Mr. Mills, to a watery grave. After his return, he was appointed governor of the colony to be established, but did not accept.

The *South Church* in Dedham, was organized June 23, 1736; and Mr. Balch their first minister, was ordained June 30, 1736, and continued his labors harmoniously among his people 37 years and a half, excepting the absence of sixteen months, in executing the office of one of the chaplains, to which he was appointed in the expedition against Cape Breton. He returned and spent the remainder of his days among his people, and died Jan. 8, 1774, aged 62.—Mr. Chickering studied divinity with Mr. Caryl, of Dover, and was ordained July 3, 1776, the day the act of independence passed in congress, though not declared till the 4th. His ministry continued 35 years and eight months. He died on the 12th of March, 1812, aged 58 years.—Mr. Cogswell, successor to Mr. Chickering, was ordained April 26, 1815. After graduating, he taught the academies at Atkinson and Hampton, N. H. two years; studied divinity with Rev. Mr. Webster of Hampton, Rev. Dr. Dana of Newburyport, and Rev. Dr. Worcester of Salem—principally with the latter. He continued his ministry at Dedham little more than thirteen years. Having received the appointment of General Agent of the American Education Society, June, 1829, he soon entered upon the discharge of the duties of the office; but, at the request of his church and people, he retained the pastoral relation to them, until a successor

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should be introduced. Dr. Cogswell was dismissed by the council, which convened on the 15th of Dec. 1829, to set apart Mr. Park to the work of the ministry over the church which had been his charge, and is now the Secretary of the American Education Society. —Mr. Park read law nearly three years with the Hon. Mr. Fiske, of Wrentham, and Bradford Sumner, Esq. of Boston. He studied divinity with Dr. Wisner of Boston, and at the Theological Seminary at Princeton.

The *West Church* in Dedham, was organized June 4, 1735. Mr. Dwight was installed at the same time. He had been settled at Woodstock, Conn. in 1690, and dismissed 1726. He continued in the ministry at Dedham about 7 years; dismissed in 1742; returned to Woodstock in advanced life, and died in 1744.—His successor was Mr. Tyler, who continued in the ministry 29 years; was then dismissed and returned to Boston, his native place, and died in 1775.—His successor was Thomas Thacher, of Boston, who continued in the ministry little more than 32 years, and died Oct. 19, 1812. His publications are numerous—sermon on Colossians, 1748—Thanksgiving, 1795—death of Rev. Mr. Robbins, 1795—Christmas, 1797—ordination of Mr. Dunbar, 1799—Sabbath after the ordination, 1799—Eulogy on Washington, 1800—Humane Society, 1800—Historical, 1801—Execution of J. Fairbanks, 1801—ordination of Dr. Tuckerman, 1801—death of Gov. Adams, 1803—Dudleyan Lecture, 1805—Milton Academy, 1807—Public Fast, 1808 —leaving the meeting-house, 1809—dedication 1809—general election, 1811—Mr. Chickering's death, 1812—Public Fast, 1812.—Mr. White is the present pastor. After he graduated, he was a tutor at Bowdoin college, and he studied divinity at Cambridge college.

DORCHESTER was incorporated Sept. 7, 1630. The church was embodied at Plymouth in England, March, 1630; and located at *Mattapan*, (since called Dorchester,) June 6, 1630.—Mr. Maverick was first settled in an Episcopal church in England, and afterwards over the emigrants, who embarked in March for America. He arrived May 30th, at Nantasket. He was then about 54, and died Feb. 3, 1636.—Mr. Warham was a minister in Exeter, England. He came out with the church and Mr. Maverick, who was pastor, and he was teacher, and they continued together until Sept. 1635, when Mr. Warham removed with most of his church, and settled at Windsor, Conn. Mr. Maverick, while preparing to follow them, died. Mr. Warham continued about 34 years at Windsor, and died April 1, 1670. Though distinguished for piety, he was subject to great depression of spirits. Such were his feelings at times, that instances occurred when he administered the sacrament to his brethren, that he did not partake of the symbols, through apprehension that the seals of the new covenant did not belong to him. It has been said that he was the first minister in New England, who had recourse to notes in preaching; yet he was animated and energetic in his manner. *See Mather's Magnalia.*—Mr. Mather was first ordained at Foxteth, in England, where he remained 15 years. He was silenced for nonconformity to the established church, 1633; soon restored by the influence of his friends; and again suspended in 1634. He then resolved to repair to New England. His enemies pursued him, but he embarked at Bristol, and escaped apprehension. He arrived in Boston harbor, 17th of August, 1635, and settled as the third minister in Dorchester, about a year after his arrival. He continued active and diligent in his Master's service, and for half a century, including his ministry in England, he was not detained by sickness, so much as one Sabbath, from public labors. His publications were numerous, many of them of a controversial nature. He assisted Mr. Welde and Eliot in 1640, in making the New England version of the Psalms, and preached the Election sermon about 1660.—Mr. Burr, first settled in England, Reckingshal, in Suffolk county. Being silenced, with many others, for resisting the impositions of the prelatical party; moved with his family to New England, and settled at Dorchester, Dec. 1639, colleague with Mr. Mather, but died in August, 1641, aged 37. He was distinguished for his abilities and piety. All of that name in this country, look back to him as their ancestor.—Mr. Wilson was the eldest son of the Rev. John Wilson, first minister of Boston. He was born in England—graduated in the first class at Harvard; ordained colleague with Mr. Mather, but, in about two years, was removed to Medfield, where he continued in the ministry 40 years.—Mr. Flint was son of the Rev. Henry Flint of Braintree, successor of Mr. Mather, and died before he had completed the 9th year of his ministry.—Mr. Danforth was son of Rev. Samuel Danforth of Roxbury. He succeeded Mr. Flint, and continued in the ministry at Dorchester almost 48 years, and died at the age of 70. Distinguished as a divine and a mathematician. He was grandfather of the late Dr. Danforth of Boston. He published a sermon, delivered at the departure of Mr. Lord and his church for Carolina, 1697—the blackness of sinning against the light, 1710—on the death of E. Broomfield—judgment began at the house of God, 1716—Two sermons on the earthquake, 1727 —and several poems.—Mr. Bowman was ordained colleague with Mr. Danforth, and continued in the ministry at Dorchester 44 years. He was dismissed at his request 1773, and died in 1775, at the age of 68.—Mr. Everett, successor to Mr. Bowman, continued in the ministry between 18 and 19 years, and resigned the pastoral office. He then entered into

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civil life, was judge of probate many years, and died 1813, aged 63.—The present pastor of this ancient church, is Dr. Harris, who was ordained Oct. 23, 1793.

This ancient town had but one Congregational church for nearly 178 years after its settlement. January 1, 1808, the members of the church in the south westerly part of the town, in a harmonious manner, were organized into a new church. The number of inhabitants, and local situation, called for the measure. In this part of the town, there are now three Congregational churches, and one Methodist. Dr. Codman was ordained pastor of the *Second Church* on the 7th of Dec. 1808, and still remains the pastor of that flourishing church and society. He studied divinity in Scotland.

June 25, 1817, the *Third Church* was gathered in that part of the town, embracing different sentiments, and on the 29th of the same month, Dr. Richmond was installed pastor. He had previously been settled over the Congregational society in Stoughton more than twenty-four years. He resigned the pastoral office, 1833, and Mr. Cunningham succeeded him in the ministry, and was ordained May 21, 1834.

The second church and society in Dorchester, having increased in wealth and numbers; a part of the church living in the village of the manufacturing establishments, became a church, called the *Village Church*, organized March 11, 1829. A part of Dr. Codman's church were dismissed to commence this new establishment. The place first provided for their accommodation was soon crowded with hearers, and it became necessary to erect another house for worship. Mr. Sanford was installed pastor, July 14, 1830.

Dover, originally a part of Dedham, was incorporated a precinct Nov. 18, 1748, and a town, July 7, 1784. The church was embodied Nov. 7, 1762.—Mr. Caryl, the first minister, was ordained Nov. 10, 1762. He continued in the ministry 41 years.—Mr. Sanger was invested with the pastoral office, Sept. 16, 1812, and still remains the minister. After Mr. Sanger graduated, he taught the grammar school in Concord. He was two years tutor in the college at Cambridge.

Foxborough, originally a part of Stoughton, was incorporated June 10, 1778. The church was embodied in 1779.—Mr. Kendall was the first minister. He was employed after he graduated, some time a missionary among the Indians. Ordained over the church at Foxborough, May 25, 1786, and continued pastor until 1800. He then went to Sutton where he settled on a farm. Several years since he removed to Lebanon, N. Y., where he still survives above 90 years old.—Mr. Loring succeeded him in the ministry, after the church had been without a pastor for years. Mr. Loring sustained the pastoral office two years. After his dismission, he removed into Tioga county, N. Y., where he continued several years, and then removed into the new settlements in the western part of that State.—Mr. Skelton, the third minister, sustained the pastoral office little more than six years. After his dismission, he continued to preach occasionally, for several years, but of late cultivated a farm in Ashburnham.—Mr. Williams was minister in that place about five years, and then resigned his office. He had previously been settled once or twice. He now resides at Providence.—Mr. Pierce was ordained Nov. 17, 1814, and still continues to break to that church the bread of life. None of the above ministers have deceased.

Franklin was set off from Wrentham, August 29, 1737, and incorporated as a town, March 2, 1778. The church was organized, Feb. 16, 1738.—Mr. Haven, the first minister, was ordained Nov. 8, 1738. He continued to enjoy the confidence and affection of his people, though five or six of his last years he was able to preach but a few times. A consumptive habit was long undermining his constitution, until death closed the scene in the 16th year of his ministry, and 41st of his age.—About six years after Mr. Haven's death, Mr. Barnum was invested with the pastoral office, and continued nearly eight years; difficulties increased and he resigned, and was soon installed over the church at Taunton, where he continued several years; but when the revolutionary war commenced, he was appointed a chaplain in the western army, and died in the camp, 1776.—Mr. Emmons was ordained his successor, April 21, 1773. Dr. Emmons performed the duties of his office, among his people, with unremitting diligence and fidelity; and to good acceptance and with success, for fifty-four years; and then ceased to preach, but still resides in the place.—Mr. Smalley was ordained colleague with Dr. Emmons, June 17, 1829.

Medfield, originally a part of Dedham, incorporated January 1, 1650, the 43d town that secured an act of incorporation in Massachusetts. The church organized with 8 members, 1651.—Mr. Wilson, Jr. the eldest son of Rev. John Wilson of Boston, was born in England, and graduated in the first class in Harvard college; after spending two years at Dorchester, colleague with Mr. Mather, removed to Medfield, was installed 1651. He united in himself the offices of a preacher, physician, and schoolmaster, at the same time. He sustained the pastoral office more than forty years; and expired on the Lord's day, August 23, 1691. Preached all day, the Sabbath preceding his death. He left no records of the proceedings of the church; and it is not known that he ever issued a single

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sermon from the press. Nearly six years elapsed, and 32 candidates were employed ere another minister was settled.—Mr. Baxter commenced his ministerial labors at the age of 18, and in consequence of his youth, his settlement was delayed almost three years; he sustained the pastoral office more than 48 years. He was selected for a missionary, during his ministry, by governor Shute. When his excellency had a conference with the Indians at Georgetown, on Arrousic island, in August, 1717, he presented to them Mr. Baxter, a protestant missionary; but through the influence of the jesuit Ralle, he was rejected. Mr. Baxter was as deficient in his records, as his predecessor. He published the election sermon, 1727. Sermons to two societies of young men, and sermons on the danger of eternity.—Mr. Townsend was Mr. Baxter's successor. He was the eldest son of Rev. Mr. Townsend of Needham. He continued in the ministry nearly 24 years. He was dismissed, and died with the small pox in 1776. Publications were a sermon, the baptism of infants, 1748—on the reduction of Quebec, 1759.—Mr. Prentiss ordained, 1770, continued in the discharge of the pastoral duties nearly 44 years. Expired, Feb. 1814—greatly beloved and lamented by all his acquaintance. Dr. Prentiss's publications were, duty of offending and offended brethren, 1773—ordination of Mr. Wight, 1785—ordination of Mr. Clarke, 1793—4th of July, 1799—ordination of Mr. Mason, 1799—idleness reproved, 1802—religion and morality, 1802—funeral of Rev. Mr. Haven, 1803—evil speaking, 1804—the sin and danger of strengthening the hands of evil doers, 1805—National Fast, 1812—society promoting Christian knowledge, 1813—several charges and right hands of fellowship.—Dr. Sanders installed May 24, 1815. Resigned the pastoral office, 1829. Formerly settled at Vergennes, Vt., where he continued until he received the appointment of the presidency of the university of Vermont, at Burlington, which office he held until the operation of that literary institution was suspended, in consequence of the war in 1813. Dr. Sanders still resides in Medfield; in 1820, he was delegate to attend the convention to revise the constitution; and since his dismission, has represented the town in the legislature.—Mr. Kendall has been pastor of the church since Nov. 1830.

A *Second Church* has been formed, and a new meeting-house erected and dedicated to God.—Mr. Granger was ordained April 20, 1831, but resigned the pastoral office June 4, 1832.—Mr. Bidwell was invested with the pastoral office, Sept. 1833.

MEDWAY, originally a part of Medfield, incorporated Oct. 24, 1713.—Mr. Deming, the first minister, was ordained Nov. 1715. He continued nearly 7 years. He left no church records, and it cannot now be ascertained when the first church was gathered, but probably previous to the ordination of Mr. Deming.—Mr. Buckman sustained the pastoral relation to the church more than 70 years, a period that has rarely furnished a parallel in our country. He delayed giving his answer, many months, because he was a *minor*. He died in the 92d year of his age, and 71st of his ministry.—Mr. Green was colleague with the venerable Buckman a few years, and was dismissed. He turned his attention to the study of law—moved to Berwick, in Maine, and has for many years been a judge, and sustained various offices as a civilian.—Mr. Wright succeeded Mr. Green in the pastoral office, and discharged its duties 17 years, and was dismissed 1815; and in January, 1817, was installed over the church in Barrington, R. I. After several years, was dismissed, and now lives in Woburn.—Mr. Bailey, who was for some years a teacher of the academy at Taunton, since Nov. 1816, has been the pastor of the church.

Second Church in Medway, was embodied Oct. 4, 1750.—Mr. Thurston was the first minister. In consequence of ill health, and incipient difficulties in the church and parish, resigned the pastoral office in 1769, and in the spring of 1772, removed to Oxford, where he purchased and cultivated a farm.—Mr. Sanford, the second pastor, continued his active and useful labors from 1773, till the third of Oct. 1807, when he was affected with a severe paralysis, which terminated his public labors, but he survived in a feeble state, till April 7, 1810. Fine intellectual endowments, sanctified by divine grace, made him useful and edifying to his people.—Mr. Ide, who studied divinity at Andover Theological Seminary, was invested with the pastoral charge in 1814, still remains their spiritual watchman.

MILTON, incorporated May 7, 1662, and the church organized 1678.—Mr. Thacher, the first minister, was the son of Rev. Thomas Thacher, the first minister of the Old South church in Boston. He went to England soon after he graduated, and became acquainted with a number of eminent divines. On his return, he was invested with the pastoral office. He took a lively interest in the situation of the Indians in the vicinity. He manifested it by learning the Indian language, and imparting to them, who dwelt in a neighboring village, the knowledge of salvation. He was not indifferent to the pains and sufferings, incident to man. He was a physician, and expended no inconsiderable part of his annual salary to procure medicine for the sick and indigent. He published unbelief detected and condemned, 1708—election sermon, 1711—Christ's forgiveness a pattern, 1712—on the death of S. Maim, 1719—a divine riddle, he that is weak is strong, 1723—the perpetual covenant.—Mr. Taylor, his successor, sustained the pastoral office

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nearly 21 years, and was succeeded by Mr. Robbins, who continued 45 years to break unto his people the bread of life. He was the father of the late Edward H. Robbins, formerly Lieut. Governor, and for many years judge of probate for Norfolk county.—Mr. McKean was ordained at Milton, Nov. 1797. Feeble health led him to resign the pastoral office in 1804. He returned to Boston, the place of his nativity, and engaged in the business of instructing youth. His health became in a good degree restored. In 1809, the professorship of rhetoric and oratory in Harvard University was made vacant by the resignation of Hon. John Quincy Adams. Dr. McKean was appointed to the professorship, and inaugurated Oct. 31, 1809. He sustained the office with dignity and usefulness about 8 years. Finding himself laboring under a pulmonary complaint, he embarked for the south, to spend the winter in a warmer clime, but the disease had too far undermined his constitution; he died at Havana, March 17, 1818, aged 41. His publications were, valedictory sermon, 1804—two fast sermons on friendship and patriotism, 1814—ordination of J. B. Wight, 1815—ordination of N. L. Frothingham, 1815—death of John Warren, 1815—installation Dr. Richmond, 1817—memoirs of John Eliot, in historical collections.—Mr. Gile, the present minister, studied divinity with Rev. Mr. French of Andover, and was ordained Feb. 18, 1807.

NEEDHAM, was originally a part of Dedham, incorporated Nov. 5, 1711. *First Church* organized March 20, 1720, on the Sabbath, and Mr. Townsend, the first minister, ordained 23d of March, 1720. He continued in the ministry 42 years and six months. Gravity, prudence and fidelity, marked his whole deportment. He published six sermons, two on the annual Fast, 1728—two on the death of two persons, drowned, 1737—one on the death of Thomas Gardner, killed by lightning, 1746—convention of ministers, 1758. —Mr. West succeeded him, and continued in the ministry at Needham 24 years and a half—dismissed, Nov. 1788, and installed over Hollis street church, in Boston, March, 1789, where he continued until his death in April 10, 1808. His publications were, ordination of Mr. J. Newell, 1774—at a funeral—two Fast sermons, 1785—election sermon, 1786—at his own installation, 1789—artillery election, 1794—at Thanksgiving, 1795 —on the death of George Washington, 1800—essays in the Columbian Centinel, of "An old man," from Nov. 29, 1806 to August 22, 1807.—Four years after Dr. West's resignation, Mr. Palmer was ordained and continued in the ministry 29 years. He published 15 sermons—viz. on the death of Mr. Whiting, A. M., 1795—Mr. Braman's ordination, 1797 —on the death of Mr. J. Fuller, 1798—origin of Christian baptism, 1808—death of Rev. Mr. Green, 1808—death of A. Fuller and wife, 1810—revision of Watts's psalms and hymns, with occasional hymns, 1811—dedication of Dover meeting-house, 1811—century sermon, 1811—on the death of several neighboring ministers, 1812—funeral of Rev. Mr. Thacher, 1812—death of Col. McIntosh, 1813—military company of exempts, 1814— to children, 1815—death of P. Alden, 1816—death of Mr. Fairbanks, 1816—two charges and two right hands of fellowship.—Mr. Ritchie, the present minister, installed Dec. 12, 1821—formerly minister of Canton, about 13 years.

Second Church in Needham. During the ministry of Dr. West, conflicting interests in locating the meeting-house, occasioned a division of the town into two societies. The west parish was incorporated by an act of the General Court, 1778. They erected a meeting-house, but did not have constant preaching for several years. On Sept. 6, 1798, a church was organized, and on the 10th of July, 1799, Mr. Noyes was ordained the first minister, and continued to discharge the duties of the pastoral office 34 years, and then resigned the sacred office. He still resides in the parish.—Mr. Sessions is his successor, and the present minister.

QUINCY was incorporated Feb. 23, 1792. The church embodied Sept. 16, 1639, at Mount *Wollaston* or Braintree. Mr. Thompson, a native of England, first settled in Lancashire, was installed the first pastor Sept. 24, 1639. In 1642, Mr. Thompson, Mr. Knowles of Watertown, and Mr. James, who had been the first minister at Charlestown, were sent as missionaries to Virginia, at the request of some gentlemen in that colony; but they shared the fate of the apostles, the people heard them gladly, while they were persecuted by the rulers, who ordered them to quit the country by a certain day, unless they would conform to the English church. Mr. Thompson soon returned back and resumed his labors with his colleague, Mr. Flint. He died in Braintree, Dec. 10, 1668. His rude tomb-stone continues to record his worth.

> "He was a learned, solid, sound divine,
> His name, and fame, in both Englands did shine."

Mr. Flint was chosen, at the time Mr. Thompson was, to be his colleague, but was not ordained until March 17, 1640. He married the sister of president Hoar; he died a few months before Mr. Thompson.—Mr. Fiske was son of the Rev. John Fiske, the first minister of Wenham and of Chelmsford, retained the pastoral office 36 years; and was succeeded by Mr. Marsh, who continued in the ministry about 17 years.—Mr. Hancock was ordained successor to Mr. Marsh, and retained the ministry about the same number

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of years, and died about the same age. He was the father of the late Gov. Hancock. His publications were, sermon on the death of E. Quincy, 1738—century sermon, 1739—on the good work of grace, 1743—expostulatory and pacific letter in reply to Mr. Gee, 1743—the examiner, or Gilbert against Tennant.—Mr. Bryant, successor of Mr. Hancock, continued about 9 years, and was dismissed 1753. Removed to Hingham, and died the next year, and was buried in Scituate, his native place. He published a sermon on moral virtue, 1747—remarks on Mr. Porter's sermon, 1750.—Mr. Wibird settled in 1755 lived to commence the present century.—Mr. Whitney, the present pastor, was ordained colleague with Mr. Wibird, who survived but a few months.

Trinitarian Church, Quincy. This society in 1834, erected a meeting-house, which was dedicated August 20, 1834, having previously organized a church; and Mr. Cornell, who had previously been settled at Woodstock, Conn., was installed the pastor of the church on the day of the dedication.

Randolph, set off from Braintree, was incorporated March 9, 1793. The church embodied May 28, 1731.—Mr. Eaton was ordained the first pastor, continued about 19 years and resigned; and was succeeded by Mr. Taft, who continued in the ministry nearly 40 years.—Mr. Strong was ordained colleague pastor with Mr. Taft, in 1789. He was born at Bolton, Conn. His parents removed to Oxford when he was young—graduated at Dartmouth, 1786, and died Nov. 9, 1814, at the age of 50. Dr. Strong's labors were much blessed in three revivals during his ministry, in which he numbered more than 200 converts. His influence was extensively felt. The Massachusetts Missionary Magazine, and the Panoplist, were enriched with his productions. He was one of the editors of the former work, and a trustee of the Massachusetts Missionary Society from its formation till his death. His other publications, a Thanksgiving Sermon, 1795—ordination of L. White, 1798—on the landing of our forefathers, 1803—on the death of Dr. Z. Bass, 1804—before the missionary society, 1808—on the national independence, 1810—at a dedication, 1814.—Mr. Pomeroy, successor to Dr. Strong, was invested with the pastoral office Nov. 13, 1815. Dismissed April 26, 1820. June 12, 1822, installed at Gorham, Maine.—Mr. Hitchcock, who had been previously settled at Newport, R. I., is the present pastor.

Second Church. During Mr. Pomeroy's ministry, the east part of the town of Randolph, became a separate society. They erected a meeting-house, organized a church; and on the 29th of Dec. 1821, Mr. Brigham, the first and present pastor, was ordained. He studied divinity with Rev. Mr. Ide, of Medway.

Roxbury was incorporated Sept. 28, 1630. Thomas Welde, the first minister of Roxbury, was a minister in Essex, in England. Refusing to comply with the impositions of the established church, he resolved to seek the quiet enjoyment of the rights of conscience in this country. He arrived in Boston June 5, 1632, and was invested with the pastoral office in July, at which time the church was embodied. He assisted Mr. Mather and Eliot, in 1639, in making the "tuneful New England version of the Psalms." In 1641, he was sent an agent, with Rev. Hugh Peters, to England, for the Province, and never returned. He settled at Gateshead, but in 1660 he was rejected, and died the same year.—Mr. Eliot was born at Nasin, Essex, in England; in Nov. 3, 1631, arrived at Boston harbor, united with the church in Boston, and preached to them, as Mr. Wilson was absent in England—and here the people were desirous to retain him, but he settled teacher in the church in Roxbury, Nov. 5, 1632. Next year became colleague with Mr. Welde. Having imbibed a missionary spirit, he was not indifferent to the sad state of the sons of the forest. When he commenced his missionary labors, there were nearly twenty tribes in the vicinity of the planters. A great similarity appeared in the manners, language, and religion of the several tribes. He studied the Indian language, and commenced preaching to the aborigines of America, Oct. 28, 1646, in *Nonantum*, now Newton. He made missionary excursions every other week; planted a number of churches, and visited all the Indian tribes in Massachusetts and Plymouth colony. In 1651, he built a town on the margin of Charles river, called Natick. There he erected a house for worship, and established a form of government, taught them the civilized arts, with the Christian system, and by his labors he established in Natick in 1660 or '61, the first Indian church in North America. He made every exertion to promote their spiritual and temporal interests; and his example stimulated others to engage in this noble enterprise. "The apostle to the Indians," so called, lived to see twenty-four of the aborigines, fellow-preachers of the Redeemer. In 1661, he published the New Testament in the Indian language; and in a few years after, completed the Bible, and several other books calculated for their improvement. He was esteemed as a father and a friend by the Indians. He lived more than 43 years after he began to preach to the Indians. He had four sons who were ministers. As his labors were abundant, so were his publications.—Mr. Danforth came from England when he was young, educated at Cambridge—was a tutor and fellow; after Mr. Welde went to England, was invited to become the

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colleague of Mr. Eliot, and was ordained in 1650, continued in the ministry with Mr. Eliot 24 years, died aged 48. He had 12 children, two sons ministers. He published the cry of Sodom, and an election sermon, 1670. His sermons were usually enriched with forty or fifty passages of scripture.—Mr. Walter was born in Ireland, his father removed to Boston when he was about sixteen. He graduated at Harvard 1684, and soon after went to Nova Scotia, where he was among the French, and learned their language. After he returned, studied at Cambridge and was appointed a fellow of the college. Ordained the third colleague with the apostle Eliot, in 1688—continued the pastor more than 62 years. His knowledge of the French language enabled him to preach to a society of French protestants in Boston, in the absence of their pastor. Characterized by Whitefield, "the good old puritan." He published the body of death anatomized—an essay on indwelling sin, 12mo., 1707—on vain thoughts—the great concern of man—the wonderfulness of Christ, 1713—convention sermon, 1723—unfruitful hearers detected and warned, 1734—posthumous volume on the 55th chapter of Isaiah, 1755.—Mr. Thomas Walter, his son, was ordained colleague with his father 1718, but died in less than 7 years, a young man of great promise. He published a sermon at a singing lecture, 1722—the scriptures the only rule of faith and practice, 1723. Two other sermons.—Mr. Peabody, son of the Rev. Oliver Peabody, settled missionary at Natick, was the successor of the venerable Walter, but he sustained the pastoral office about 18 months, when about to be established in domestic life, with pleasing prospects, died at the age of 27.—Mr. Adams, successor to Mr. Peabody, continued the pastor 22 years with unabating vigor and engagedness, until he was arrested with the epidemic which prevailed in the camp at Roxbury and Cambridge in 1775.—His son, Thomas Adams, was ordained at Boston as minister for Camden, South Carolina, where he resided 8 years, and died there, 1797. Mr. Adams published a number of sermons; on the death of Lucy Dudley, 1756—artillery election, 1759—general Thanksgiving—reduction of Quebec, 1759—4 ordination sermons—the only hope and refuge of sinners, 1767—two on religious liberty, 1767—two historical sermons on New England, 1769—reprinted in London, 1770—preached Dudleyan lecture, 1770.—Dr. Porter succeeded him in the pastoral office, and sustained it more than 50 years. He was the son of the Rev. John Porter of N. Bridgewater, he died at the age of 75, Dec. 7, 1833. He published a funeral sermon on Gov. Sumner, 1799—ordination of Dr. Lowell, 1806—ordination of Mr. Palfrey, 1818—convention sermon.—Mr. Putnam was ordained colleague pastor with Dr. Porter, July 7, 1830.

Second Church, Roxbury, organized Nov. 2, 1712, consisting of eight members.—Mr. Thayer was the first minister, and continued to discharge the duties of the pastoral office 20 years. He published a sermon preached at Brookline, when the church was embodied, Oct. 26, 1717—election sermon, 1725.—Mr. Walter, his successor, was son of Rev. Nehemiah Walter of Roxbury the first society, and grandfather of the late Dr. Walter, first of Trinity, and afterwards of Christ's church. He continued in the ministry about 42 years.—Mr. Abbot was his successor, and retained the pastoral office ten years and resigned.—Mr. Bradford retained the pastoral office nearly forty years—and his successor, Mr. Flagg, was ordained the sixth day after his decease, and continued in the ministry six years, and was called to give an account of his stewardship —Mr. Whitney was ordained 15th of June, 1831; in less than three months after the decease of Mr. Flagg.

Third Church, organized Dec. 11, 1770, consisting of thirteen members.—Dr. Gordon was a native of Hitchin, Hertfordshire, England—settled at Ipswich; after several years he left and embarked for America in the year 1770. After preaching about a year to the third church in Roxbury, he was installed July 6, 1772. He took a lively interest and an active part in the American cause at the commencement of the Revolution, was chosen chaplain of the provincial congress of Massachusetts. He was bold in expressing his political sentiments before that body; and as early as 1776, he was active in collecting materials for a history of the most important events, relating to the American war. He was favored with access to the records of congress, and the papers of Washington, and other generals who were in high standing in the military staff. After the war had closed, in 1786, he resigned his pastoral charge, and returned to England; and in 1788, he published the work which had occupied much of his attention for several years. After spending some time in London, he obtained a settlement at St. Neots, in Huntingtonshire. His situation was not the most eligible for a man of his abilities; his society diminished and his friends advised him to relinquish his charge. He returned to Ipswich where he had some particular friends, but his mental powers were fast depreciating, and he experienced less cordialities of his former friends in the decline of life. He died at Ipswich, Oct. 18, 1807, at the age of 77. He published in this country a plan for making provision for widows, by annuities for life, 1773—a sermon at a Fast—at two Thanksgivings, 1775—before the house of representatives, 1775—at the election, 1775—before the General Court on the Anniversary of Independence, 1777—doctrine of universal salvation examined and shown not to be scriptural, 1783.—Dr. Gray, the present minister, has sustained the pastoral office 42 years.

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Fourth Church, organized Sept. 18, 1834.—Mr. Jacob Abbott, ordained an evangelist, and for some months continued to preach to them, and administer the ordinances. Rev. Mr. Abbott, for several years was professor at Amherst college. He resigned that office, and became principal in a high school in Boston, for the instruction of young ladies.

SHARON, originally a part of Stoughton, was incorporated June 20, 1765. The church formerly denominated the second precinct in Stoughton, was organized May 20, 1741.—Mr. Curtis, the first minister, was ordained the January following, and continued in the ministry more than 54 years.—His successor was Mr. Whitaker, son of Dr. Whitaker of Salem. He studied divinity at Cambridge, continued in the ministry nearly 17 years, was dismissed, installed at New Bedford, dismissed, went to Raleigh, N. Carolina; now in Ogdensburg, N. Y.—Mr. Brimblecom, was ordained over the parish and continued there about three years, dismissed, and afterwards installed at Westbrook, Maine, a Universalist preacher.

Mr. Whitaker left the society in an unpleasant state. The church soon perceived that there was no prospect of uniting in another minister, that they could conscientiously receive as their pastor, seceded from the parish, and with others supported religious order.—Mr. Felt was ordained Dec. 19, 1821, continued about two years and a half, and resigned the pastoral office; was installed at Hamilton, June, 1824. He studied divinity with Dr. Worcester of Salem; his feeble health in the close of the year 1833, led him to relinquish the pastoral office.—Mr. Curtis, who had been settled at Epsom, N. H. was installed at Sharon in 1825, and resigned in July, 1834; installed at Pittsfield, N. H., Oct. 1, 1834, where he is an instructor of youth as well as pastor of the church.—Mr. Cummings was installed Jan. 21, 1835. He had been ordained before at Stratham, N. H. where he was pastor of the church nearly eleven years.

STOUGHTON, incorporated Dec. 22, 1726, was originally a part of Dorchester, and embraced what since is Canton, Sharon and Foxborough. The church was organized August 10, 1744. To form this church, 38 of their number were dismissed from the first church, (now Canton.)—Mr. Adams received the pastoral charge 1746, and continued in the ministry 53 years.—Dr. Richmond ordained colleague pastor in 1792, and continued 24 years; resigned Jan. 15, 1817, installed June 25, 1817, in Dorchester village, resigned June 30, 1833.—Mr. Gay continued the pastor of the church at Stoughton, three years and a half, resigned July, 1822, and January 1833, installed pastor of a newly organized church, Bridgewater.—Dr. Park, who had been tutor and professor of ethics and moral philosophy for many years in Brown university, was installed 1826 over the church and society who usually worship with them, and have erected a new house for the worship of God, which in 1834 they enlarged.—Mr. Stearns was ordained over the 1st parish, continued three and a half years, dismissed, and since installed at Rowe, 1834.—Mr. Ballou, a Universalist, is the stated preacher in the first parish.

WALPOLE, set off from Dedham, May 15, 1724, and incorporated Dec. 10, 1724.—The church formed previous to the settlement of Mr. Payson, Sept. 16, 1730, who was a descendant of Edward Payson who lived in Roxbury 1640, and son of the Rev. Edward Payson, the fourth minister of Rowley. He continued in the ministry more than 47 years. He educated four sons, all of whom settled in the ministry—Philips, at Chelsea, 1757; Samuel, at Lunenburg; John, at Fitchburg; Seth, at Rindge, N. H.—Samuel lived but a few years after his settlement. Philips and Seth had conferred on them the title D. D.—Philips Payson of Walpole, was the grandfather of the late Dr. Payson of Portland.—Mr. Morey succeeded Mr. Payson in less than six years, and from the settlement of Mr. Payson, to the decease of Mr. Morey, almost completes a century.—Mr. Storer was settled colleague pastor with Mr. Morey in 1826.

Second Church was formed about the time Mr. Storer settled. Afterwards a meeting-house was erected, and Mr. Bigelow was ordained pastor, March 12, 1828. He studied divinity at the Theological Seminary, Andover.

WEYMOUTH, incorporated Sept. 2, 1635. As early as August or Sept. 1623, Capt. Robert Gorges, with a considerable company; and with him came out Mr. William Morrill, an Episcopalian clergyman. Some remained at Wessagusett, (now Weymouth,)—some went to Virginia, and some returned to England with Capt. Gorges. Mr. Morrill tarried about two years, part of the time at Plymouth and part at Weymouth, and then returned to England. 1624, says Mr. Prince, came from Weymouth, in England, an additional number of settlers, "who were another sort of people than the former. They had the Rev. Mr. Barnard, their first nonconformist minister, who died among them." He continued about 11 years. Mr. Prince represents them as having a minister when they came from England, and probably a church embodied, as the records speak of its new organization on the 30th of January 1638.—Mr. Hull came out from England with 21 families, who settled in Weymouth in 1635. In 1638, he represented the town of

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Hingham in the general court, and May 5, 1639, preached his farewell discourse to his charge.—Between the years 1635 and 1639, Mr. Jenner and Lenthall and Hull, all appeared to be in Weymouth.—Mr. Jenner left Weymouth and went to Maine; and Mr. Lenthall in 1640 went to Newport, and afterwards went to England.—Mr. Newman, an Englishman, was the next minister. They were united in him, and the commotions and difficulties for the five preceding years, happily terminated. He came to New England in 1639, spent some time at Dorchester before he settled in Weymouth 1639, and remained between four and five years, and then with a majority of his church, emigrated to Rehoboth, where he died 1663. Perceiving the time of his departure was at hand, he sent for one of his deacons, and after the deacon had prayed with him, he said, "and now, ye angels of the Lord, come and do your duty." He then immediately expired.—In 1644, the year Mr. Newman removed from Weymouth, Mr. Thacher, son of Peter Thacher of Old Sarum, in England, was ordained pastor of the church, where he continued twenty years; having lost his wife, daughter of Rev. Ralph Partridge, of Duxbury, he was induced to remove to Boston, where he married his second wife. When the third church in Boston was formed out of the first, at the time Mr. Davenport was settled, he was installed the first pastor over what is now called the "Old South." He survived about 8 years. He was well acquainted with the Hebrew language, composed a lexicon of the principal Hebrew words. In the opinion of president Stiles, this country did not furnish a better Arabic scholar. He was also well skilled in the medical art, and could administer to relieve the pains of the body. He published a Fast sermon, 1674—directions how to conduct under the operation of the small pox, and measles, 1677.—Mr. Torrey was an Englishman, brought into this country by his father at the age of 8 years. Educated at Harvard college; but left college the year he was to have graduated; successor to Mr. Thacher; ordained 1664—forty seven years minister of Weymouth, and three in Hull before he was ordained at Weymouth. He was chosen three times by the general court, to preach the election sermon in 1674—1683—1695, all which were published. On the death of president Rogers in 1684, he was chosen to succeed in the presidency, but declined the office. Contemporary writers represent Mr. Torrey as possessing commanding mental powers, richly ornamented with science, and possessing all those qualifications which constitute a great and good man.—Mr. Thacher, son of Thomas Thacher of Boston, after he graduated, taught a school some time in Hatfield; was ordained the successor of Mr. Torrey, where he continued 11 or 12 years; resigned and was installed pastor of the new North Church in Boston, colleague with Mr. Webb. He published the election sermon, 1726, and sermon on the death of Mrs. Gee.—Mr. Paine continued in the ministry 15 years, with good harmony most of the time, till some difficulty occurred respecting his salary, which resulted in the application on his part, for a dismission, which was finally granted. He retired with his family to Boston, and after his death his body was conveyed back to Weymouth to mingle with some of his children and parishioners. —Mr. Smith retained the pastoral office more than 48 years.—And his successor, Mr. Norton, about thirty-seven. He now resides in Billerica.—Mr. Bent discharged the duties of the pastoral office about 9 years, then resigned, in 1833; installed at Falmouth, Feb. 5, 1834.—Mr. Phillips is the present pastor.

Second Church, or South Church, in Weymouth. In 1723, the south parish was formed, a church embodied, and Mr. Bailey ordained their pastor, which office he retained nearly 43 years.—Mr. Williams, his successor, continued more than half a century; and Mr. Tyler, who studied divinity with Dr. Emmons, was ordained his colleague about six months before Mr. Williams's decease. That church has not been without a pastor, but two years and two months, for one hundred and eight years. Mr. Tyler resigned the pastoral office, Oct. 1831, and was installed August 10, 1833, over the south church in South Hadley.—Mr. Warren was pastor about 18 months, and then resigned the pastoral office. He had previously been ordained over one of the churches in Attleborough; and is now gone to Long Island, to take the charge of a high school.

Union Society of Weymouth and Braintree formed, and a church organized, previous to the ordination of Mr. Clark, which took place Jan. 1, 1811. He continued their pastor little more than two years and a half. Mr. Clark has since been installed at Southbury, Conn., Amherst, Mass., Bennington, Vt., Adams, N. Y.—Mr. Perkins, the present pastor, has sustained the ministry about 20 years.

WRENTHAM, was originally contained in Dedham, and set off March 27, 1661, when there were only 16 families; and incorporated Oct. 15, 1673. No church embodied until April 13, 1692, when Mr. Mann, the first minister, was ordained. Mr. Mann preached sometime to the few families then in a wilderness, and in consequence of an Indian war, he and the inhabitants were obliged, March 30, 1676, to abandon their settlement, for more than four years. They returned August 21, 1680, and they had prevailed upon Mr. Mann to accompany them, who was at Milton, under prospects of settling there. He shared with them in their difficulties, left a numerous posterity, and died May 22, 1719, in the 49th year of his ministry, including the time he was with them pre-

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vious to his settlement.—Mr. Messenger, a native of the place, succeeded Mr. Mann in about seven months, and continued in the ministry nearly 32 years.—In about 8 months, Mr. Bean, a native of Boston, was invested with the pastoral office. He was established in business in Cambridge, and under the preaching of Whitefield, Tennent, and his own minister, Dr. Appleton, his heart was subdued, and he felt it his duty to engage in the service of his Redeemer, left his occupation, entered on the preparatory studies for a classical education; graduated at the age of 30. He continued the pastor of the church nearly 35 years—died at the age of 66. From the return of Mr. Mann, to Wrentham, after the Indian War, August 21, 1680, to the death of Mr. Bean, Dec. 12, 1784, a period of more than 104 years, the first church in Wrentham, was without a pastor but about 15 months.—Mr. Avery succeeded Mr. Bean in 1786, and was dismissed 1794. He died in Virginia.—Mr. Fisk, the present pastor, has continued to discharge the duties of the sacred office nearly 36 years.

Second Church in Wrentham. The church and society were formed in North Wrentham previous to the instalment of Mr. Cleaveland, June 6, 1798. He was the son of the Rev. John Cleaveland, pastor of the *fourth church* in Ipswich. His father designed to give him a public education, but when prepared to enter Yale college, his health was such as to compel him to relinquish the object. He pursued his studies, as his health would admit, in a private way. In the year 1785, he was ordained over the church at Stoneham, continued to discharge the duties of his office until 1794. He continued the pastor more than 16 years in North Wrentham, and died Feb. 1, 1815, aged 65.—Mr. Field was the pastor little more than three years, and resigned, and since died in Kentucky.—Mr. Thacher was his successor, ordained August 20, 1823, and in the latter part of the autumn of 1830, Mr. Thacher, and a part of the church, seceded, and formed themselves into "a distinct and separate church."—Mr. Cushman is stated preacher to the second church.

ON THE IMPORTANCE OF A SENSE OF RELIGIOUS OBLIGATION IN RULERS.

[Communicated by Rev. John W. Chickering, Portland, Maine.]

It is a great truth, and worthy of a place among the few grand principles which lie at the foundation of all wise and just government, that "the Most High ruleth in the kingdom of men." This may be understood *de jure*, or *de facto*; and in either sense must be believed, not only by those who admit, on the authority of the prophet, that it was spoken by a divine voice, but by all who do not deny the whole theory of an overruling Providence.

If the Most High does in fact *rule*, that is, regulate, control any events or transactions on earth, it must be those of greatest extent, and most important consequences; and what are they, but the events and transactions which concern states and nations? Or, if the expression be understood simply of Jehovah's *right* to rule and to be obeyed, it is equally plain, both to the Christian and to the deist, that since if his character be worthy of divinity, no standard of right is so perfect as his standard. His will ought to be law. That the almighty Ruler retains both a right and an agency in the management of terrestrial governments, is undisputed by all who recognize his right and his agency in any thing. It is the atheist alone who would insulate the kingdoms of the earth from the kingdom of heaven. None would banish Jehovah from the smaller empires his providence has organized and sustained, but those who banish him from the universe his power has created.

Thus atheism in philosophy is sole progenitor of atheism in politics; and it should not excite our surprise, that he who "sees" *not* "God in clouds nor hears him in the wind,"—who beholds in the great things of the earth, the air and the sea, no footsteps of divine power, and no finger-prints of divine wisdom, should be equally blind concerning the progress of civil affairs, and should so have perverted his mind, and so tortured the moral sense which God gave him, as to believe, and to rejoice, that without God, kingdoms rise and fall, and that it is *not* "by him" that "kings reign, and princes decree justice."

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But with the atheist, that moral monster, "——— horrendum, informe, ingens, cui lumen ademptum," we are not now concerned. We leave him to the darkness he has brought upon himself through his "philosophy and vain deceit," and to the enjoyment, if enjoyment it be, of his dreary cavern, more dreary than that of Polyphemus,—a godless world.

We come to inquire, by way of preparation for the more direct prosecution of the object of this article, concerning the views entertained by the great mass of mankind who believe in the existence and providence of Jehovah, as to his particular connection with the subordinate governments on earth, and the station which it is his holy pleasure to occupy in their control and management. And here we find at once, wide and hurtful mistakes; occupying relatively, such is man's tendency to extremes, the position of antipodes. Some, overlooking the twofold agency, partly civil, partly ecclesiastical, by which the Most High promotes his own ends and the well being of his creatures, have resolved each into the other, making religion an affair of the state, and civil government a matter for ecclesiastical influence; producing in practice the unseemly compound, commonly called "church and state," but which might be more accurately characterized as the ruin of both.

As the fruits of this mistake, the world has seen profane monarchs invested with titles of religion and piety. In catholic countries, aided by ambition and intrigue, it has brought kings to kiss the feet of the professed ambassadors of Jesus Christ; and gained for them honors and power, which their divine but humble Master declined for himself. This mistake has been confirmed, if it was not originated, by the organization of the great Jewish theocracy. This was, indeed, church and state. But it was under a divine administration.—And although the fact that the Deity not only attested and ratified the alliance, but condescended to be legislator, judge, and executive, might at once have prevented the inference; yet men *have* inferred that the civil and ecclesiastical powers ought always to be thus commingled. The consequences might have been anticipated. The history both of Christianity and of the world, is darkened by their melancholy shade. Religion, unguarded by the miraculous intervention of Him who, under a former dispensation, smote the offerers of strange fire, has been corrupted by those who would do her honor, and crushed by the embraces of false friends;—and her splendid sojourn in the halls of power, has been met by reverses not less striking, and far more disastrous, than Moses met after being the *protége* of royalty; while the civil rights of men, invaded by ambition and avarice, under the name of religion, and with the sanction of God's name, have been yielded up without a struggle, under the impression that resistance would be "fighting against God." What would not have been demanded in the name of man, has been freely given in the name of God;—men who in defence of their rights, would have ventured cheerfully upon treason, have shrunk with horror from sacrilege.

Thus religion and liberty have well-nigh perished together, and their present resting-place on earth resembles rather the one found by Noah's dove on her second flight, than the broad home, illimitable but by the world's circumference, which as philanthropists we hope, and as Christians we pray, they may soon enjoy.

Others again, warned, perhaps, by the disasters consequent upon the policy last described, have gone to the extreme, not less hurtful, and far more presumptuous, of excluding religious motives and religious principles from all influence in the affairs of the commonwealth. They have thus become *quoad hoc*, practical atheists. Content indeed, that the Deity should keep our planet in motion, and regulate its seasons and its tides; and surround and cover it with the blessings of Providence, nor careful to forbid him a participation even in the *internal* concerns of Jupiter, or Herschell,—perhaps even willing to admit in theory, the truth of the statement from the inspired record with which this article commenced,—they yet deem it best for man, considered either as a governing or as a governed being, that the notion of a presiding Deity should be as much as possible excluded from his mind. The mere juxtaposition of the words "religion" and "politics," or any of their correlates, is sufficient to excite the fears of these scrupulous alarmists; and if they do not imitate the

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example of the French, who were seen near the close of the last century, rushing madly with the pendulum—like oscillation of human nature, from the bonds of religious despotism, into the very wilderness of atheism, and denounce Jehovah as a usurper, and his adherents as rebels against "the powers that be," they strive to separate all questions and acts of government from God and his laws, as if there *were* no God; thus making, if not an atheistic people, an atheistic government. Far otherwise, we cannot but pause here to remark in the fullness of grateful and patriotic hearts, acted the noble men, the sifted wheat of three kingdoms, who were thrown by God's providence through ecclesiastical tyranny, upon these shores. If they for a time, with a strange tenacity of old habits, which showed that principle, not passion, led them, clung to the very usages respecting toleration, which had exiled them, they at least preserved the nation which they founded, from the character and the curse of a nation which despises God. Heaven grant, that the pendulum may not even now be swinging to the other extreme!

To say that the truth concerning the connection of the divine with human governments lies somewhere between the two wide and ruinous extremes now described, is, we are aware, to say but little by way of defining the truth; and yet, such is the intricacy of the subject, and such the difficulty of assigning exact limits to that which the Supreme Being has left to be measured by every man's conscience, having first rendered it certain that the conscience unsophisticated, and suffered to act, would measure aright, that further remark upon this point, if it be not needless, may at least be useless.

Enough has already been said, in our simple statement of the two extremes, to shield us from the suspicion which in these times might grow out of the very title of this article, of being in league with that invisible, inaudible, intangible, but terrific and justly odious body of men—the church-and-state party. Such a suspicion might indeed fall innocuous on our heads, as it has on those of wiser and better men, nor would it cause us a moment's regret, except as a possible means of causing what we write in the soberness of our minds and in the sincerity of our patriotism, to be either unread, or read with a neutralizing prejudice by any of our fellow-citizens, either in public or in private life, into whose hands these pages may fall. It is unnecessary for us to say, after what has already been said, that we are equally and heartily opposed to ecclesiastical domination, and to political atheism. We deprecate with the deist, and more heartily than he, because of our love for Christianity, an alliance of the state with the visible kingdom of Christ; but with equal earnestness do we protest against an alliance, however informal, of the state, with the invisible kingdom of Satan.

While we would have the affairs of the nation managed as if there were no *church* in the world, we would not have them managed as if there were no GOD in the world. Could our voices reach the millions of our countrymen, as Joshua's voice reached the thousands of Israel, we would say as he said, 'IF THE LORD BE GOD, SERVE HIM.' In a word, while we believe that the civil and ecclesiastical departments ought to be distinct, and that their union is a departure from the intention of Him who formed both, and that it is fraught with the most disastrous consequences to both, we do *not* believe that the almighty Ruler has excluded himself from the control of either, or given the least permission that either should be managed on any other principles than the eternal principles of rigbt, which are embodied in his character, and laid down in his word.

We have not dwelt thus at length upon the opposite and mournful errors into which men have fallen respecting the place due to religion in the affairs of government, merely to shield ourselves from the suspicion already adverted to; —we trust it is too late for such a suspicion to be cherished against any man or set of men among the Protestant sects of this country, by any who are likely to look over the pages of a quarterly journal. It is the weekly press which still numbers among its readers men who are so weak as to cherish the suspicion; and among its conducters and caterers, men who are wicked enough to nourish it by fitting food, garnished and seasoned with such blasphemy and indecency, as suit it more effectually to the depraved appetite, and vitiated taste, it is de-

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signed to gratify. Our purpose has been, to find a broad and easily ascertained ground, upon which to base our subsequent remarks respecting the religious obligations of rulers, and the consequent importance of a proper sense of those obligations.

It would be idle to talk of the importance of a *sense* of obligation, without first having a general idea at least, of the nature and extent of that obligation; and as the obligations of a public officer in his official capacity, to the Supreme Being, are of course the result of, and parallel with, the station which that Being holds with regard to the government in question, it seemed necessary to settle the latter point before discussing the former.

When we speak of a sense of religious obligation, we mean more than a general undefined belief that such an obligation exists. Such a belief is withheld, we trust, by comparatively few who hold important places in our national and State governments. But can it be doubted by any man who has accustomed himself to contemplate the distinction between mere intellectual assent, and the warm, practical conviction which reaches the heart, and controls the conduct, that this belief may coexist with as total an insensibility to the claims of Jehovah, as if it were William IV., or Nicholas of Russia, who preferred them, instead of the Most High God?

Is it too much to desire, nay to infer, as a *duty*, from what has already been said, that our rulers in the executive, legislative, and judicial departments, both in the general and State governments, should have *an abiding consciousness of accountability*—should live under *a felt pressure of obligation*—to the Sovereign of the universe, which should assume, as it must where it exists at all, a practical, binding force? Is it too much to ask, that they should remember that they are the servants of God for good to this great people, and that to their own Master they stand or fall? That they rule by God's permission, and for his ends; and that a higher tribunal than any on earth awaits the termination of their responsibility to man? That they should remember their obligation, in common with those who elevated them to office, "whatever they do, to do all to the glory of God;" and the solemn truth, that a sin against God or man, whether of omission or of commission, whether committed in private, in the family circle, or in the high places of authority, is no less a sin, when committed by a judge, or a legislator, or a chief magistrate of a State or nation, than by the humblest of his constituents? In a word, do we claim too prominent a place for religious principle in the administration of public affairs, when we avow our desire that the rulers of a people, who are the nominal, and in a free government the *real*, representatives of the people, should be daily and practically aware, that they are accountable to a higher Power, thus realizing, if not in the highest and most Christian sense, yet in the literal signification, the picture of a good ruler drawn by the prophet, who, in the name of the almighty Ruler, declares, "He that ruleth over men, must be just—*ruling in the fear of God?*"

We cannot reflect without occasion for the deepest gratitude, that in contemplating the advantages of such a state of mind and of heart, as possessed by men in authority, we are not confined to *a priori* reasoning. England has had her Alfred, her Edward VI., and her Matthew Hale; Sweden her Gustavus Adolphus; our own most cherished and beloved country, a Washington, and a Wirt, with many others among the dead, and not a few among the living, to whom our readers may recur as we proceed, both for illustration of our meaning, and proof of our assertions.

Among the effects of this sense of obligation, which go to show its importance to every man in public life, we mention first, *its influence in checking the love and pride of power.* It will not be said by any man, who has acquired even a smattering of the science of human nature, that the simplicity of our republican institutions excludes all danger from this source. It is the great weakness of man, to desire power; and, having it, to be proud of it; and, in his pride, to abuse it. It matters not whether it be the power of a monarch on his throne, or of the humblest village functionary. If it be *power*, or even the semblance of power, it charms the eye of the expectant, and, too often, turns the head of the possessor.

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True, in this land, power walks in humble guise. She rides in no gilded chariot—is clothed with no robes of state—is preceded by no heralds with announcement of noble titles—is decorated with no ribbons and stars. Nor is there an office worth seeking, as a matter of gain, except in some special cases, growing rather out of individual character and circumstances, than from design on the part of legislators. But who will deny, that RANK, here, as elsewhere throughout the wide world, has its attractions? And who, that has thought upon the subject carefully, doubts that they are as strong, as if it were hereditary? As far as pride of heart in the possessor is concerned, undoubtedly the temptation is even greater. That rank is *not* hereditary, and is therefore attainable by individual effort, opens a fountain of ambition in a thousand hearts, which, under another constitution of society, would never have known ambition, but as *a strange word*, while the fact that it is ordinarily the prize of talent, attaches to it an additional power to tempt and seduce the mind. It need not be said, that so far as this love and pride of power exists, it tends to subvert all the true ends of government.

The moment a man, in whatever public station, loses sight of the people's good, and sets up *his own* good as the idol of his wishes, and the end of his efforts, and the subject of his self-gratulation, that moment all is wrong,—and if no disastrous effects should immediately appear, it is either because his influence is too small to do harm, or because he is wise enough to know that he will promote his own good most effectually by promoting the people's good. The last remark, applied to a *total* forgetfulness of the true end, and a reckless following of the wrong and selfish end, of all authority, will apply measurably, to every *degree* of that aberration from the path of justice and patriotism. How many and how sad have been those aberrations, through the false lights and deceptive waymarks of ambition and pride! That the influence of a sense of subordination and accountableness to the Supreme Being, will be direct and strong in checking these tendencies of human nature, is so plain as to command assent without argument. Who can be proud in the perceived presence of infinite splendor and worth? How can ambition thrive under the overshadowing greatness of almighty Power?

It is recorded of Gustavus Adolphus, that being surprised one day by his officers in secret prayer in his tent, he said: "Persons of my rank are answerable to God alone for their actions;—this gives the enemy of mankind a peculiar advantage over us; an advantage which can be resisted only by prayer and reading the Scriptures." This remark, though it does not specify the moral dangers to which the royal worshipper was exposed, has reference, undoubtedly, in part, if not mainly, to that pride and loftiness of heart, which are the unrestrained denizens of those high regions in the social atmosphere, which lie above the common walks of life. Let a man in one of the high places of the earth, be accustomed only *to look down*, and he is ready like Herod of old, to fancy the flattery, truth, which tells him he is a god;—let him *look up*;—there Jehovah sitteth above the water floods, and remaineth king forever!

With such a constitution of society, and such forms of government as ours, it is true none can fully enter into the feelings of the king of Sweden, expressed above; and yet, by so much as any man is even by an ephemeral popularity, however well or ill founded, raised to an ephemeral elevation above the mass, by so much is he in danger of being dizzy, unless his eye is fixed, reverently and obediently, upon his great Master and Lord.

Another important effect of such views of religious obligation, will be seen *in restraining the blind and ruinous excess of party feeling*. He is a short-sighted politician indeed, who utters a sweeping denunciation of party distinctions. And if they may be harmless, and even in some cases form the very safety of the nation, then party *feeling*, without which *parties* could not exist, is, in some of its degrees and developments, right and desirable. But like the lightning of heaven, while it purifies the political atmosphere, how easily and how quickly may it desolate and destroy!—In its healthful action, it is like the gentle breeze, which refreshes man and fertilizes the earth; in its excess, like the tornado, which sweeps away every green thing, and even upturns the foundations of many generations.

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When it is a modification of true-hearted patriotism, seeking the public good by party organizations, it is right and safe; but when it is the offspring of the wicked selfishness, already described, it is restrained by no bounds, and directed to no good end. In its absorbing current *may* be swallowed up all those feelings of patriotism, and of honest desire to do right in the sight of God and man, which, as cherished by the rulers, form, under God, the hope of the people. When a public officer, of whatever rank, becomes the servant of a party, instead of being a servant of God, for good to the *people*, it is not difficult to foresee the consequences. When such a state of things becomes general in a community, the great interests of liberty, religion, and whatever else is dear and precious, may all be sacrificed, a whole burnt offering, upon this horrid altar!

No argument is necessary to show that he who feels himself accountable to God, will be but slightly constrained by the bonds of party influence. So far as he regards the ends of a party as accordant with the true ends of government, which in some cases may be nothing more than the truth, and in others nothing *less*—his sense of religious obligation will of course not interfere with his diligent prosecution of those ends. But at that critical point, where ends zeal for party, for the sake of the common weal, and begins zeal for party, for the party's sake, and for ambition's sake, there a sense of paramount obligation, like the magnetic power, will still the whispers of selfishness, and counteract the tendencies of party commitment. The Christian politician knows no party but the party of patriots, or, if that party be divided, he seeks not the building up of either fragment for its own sake—but the building up on the best and most hopeful, or if need be, on the ruins of both, the great fabric of public welfare. Who does not desire to see a deep sense of allegiance to one who is our Master, pervading the leaders and the adherents of the great political parties, into which it is so common and perhaps necessary, for nations to be divided?—under such an influence, how might excesses be restrained, needless repellances be neutralized, and how soon, instead of fierce bands of brethren gathered in distinct and opposing array, like the dark clouds of summer, meeting over our heads, might we see the beauty and the strength of party organization, without its wide severance and its deadly hate, like the rainbow, which is not more beautiful in the variety of its colors, than in the grace with which the divine Painter has blended them.

Closely allied to the last mentioned influence of this sense of accountableness, is its power to soothe the asperities of political strife, and to promote kind and fraternal feelings and conduct among the representatives of the people, and through them, among the people themselves. It was once remarked in the hearing of the writer, by several gentlemen who held a high rank in our national army, and who had also enjoyed many facilities for observation at Washington, that "the 'code of honor,' however much its existence is to be regretted on the whole, had yet one desirable effect, in checking the freedom of the tongue and of the pen, among our legislators, since even a member, whose principles would forbid him to accept a challenge, would prefer to avoid the alternative of *declining* one." A remark sufficiently reproachful to our national character, if it were true; since it implies that other principles besides those of propriety and courtesy, which are innate in every man of sense and moral worth, are necessary in the case of our public men, to restrain them from gross personalities, and ungentlemanly abuse. But while we may admit that the remark was the offspring in part of an "*esprit du corps*," on the part of those who uttered it—is there too much foundation for it in the history of Congress for the few years past? Have not the good days of gravity and courtesy, and dignified kindness, in our national councils, passed away? Where are our patriots of the old school in manners?

If the God of peace should reign in the hearts of all our rulers, how soon would the olive branch of peace be seen flourishing even in the hard beaten soil of the political arena, and how really would the banner of peace float, under the stars and stripes, from the dome of the Capitol.—And then the end of Peace societies as far as this country is concerned, would be well-nigh accomplished,—for it is the war of words at home, that prepares the mind and the heart for foreign strife, and active combat. Civil war has usually been the handmaid and

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precursor of foreign aggression. We do not feel at liberty to omit another topic, which we advert to with sorrow, that there is occasion for it, and with diffidence lest we should treat it to no good purpose.

It will be denied by none, of whatever religious or political faith, that public morals are, under a government like ours, the life-blood of national strength and safety. The day that shall behold us a nation of gamblers, or duelists, or profane swearers, or drunkards, or Sabbath-breakers—will be the day of our political death. Armies, and navies, and enterprise, and numbers, with a sound hereditary government, may for a time give prosperity to a dissolute immoral people. But in a government like ours, where the laws and the administration of law, are as quickly and as certainly affected by the popular sentiment, owing to frequent elections, as the sunbeams are reflected from the summer clouds, prosperity cannot survive morality a single day. And who can tell how important, in this view, it is, that our public men should be public models of private virtue!

Their history is claimed as the property of their constituents; and through the immense facilities for information, afforded by the periodical press, the claim is fully satisfied. Do our senators or representatives make up a party of pleasure for the Sabbath? In one fortnight it is known from Maine to Florida, and the heart of every Sabbath-breaker is confirmed in its proud hatred of the influence which would restrain him from a similar desecration. Nor is this all. Would that it were! The young man—religiously educated—restrained hitherto by conscience—begins to hesitate concerning the necessity of all this strictness. "If those men deem it not wrong, why should I?"—He breaks away from what he now begins to regard as a vulgar prejudice—and apes the impiety of those whom he is willing to acknowledge as his superiors. It is unnecessary to apply this train of remark to other offences against the universal code of Christian morals.

We remember the scriptural caution, "thou shalt not speak evil of the ruler of thy people." Let a vail be drawn if possible, over the private vices of those whom the people delight to honor. But it is too late for entire concealment. The birds of the air shall carry the matter. The evil example borne on every wind, descends not like the rain of heaven, but like the desolating hail, or like the sirocco of the desert, upon the length and breadth of the land, discouraging the hearts, and weakening the hands of those who in their proper sphere are laboring to save and bless their beloved country.

Oh, when, our hearts exclaim, when shall the *evil* example be unknown in the high places of power; and purity, truth, high-toned Christian morality, beam like another sun, from the seats of influence? The true answer to this question would afford another argument for the importance of that sense of religious obligation which has now been considered. The command of God is the only mandate in the universe which can effectually restrain human passions and desires. The voice which comes attended by the sanction, "Thus saith the Lord," is the only voice which can successfully say, "peace! be still," to the winds and the waves of wrong inclination. When our rulers shall "all be taught of God,"—and yield themselves to a constraining sense of his dominion, and their own accountableness—then, and not till then, will they, as a body, be such models of private correctness and virtue, as many of them both among the dead and among the living, have been, for the imitation of the young men, the hope and glory of our land.

Again, and it is the last consideration we shall present, how powerful a tendency would such views on the part of our rulers, possess, to awaken the utmost vigilance in the guardianship of their sacred trust, and to elevate the mind and heart to the purest feelings, and the noblest efforts.

A sense of accountability, in some manner and to some tribunal, is essential to ensure fidelity under all temptations to indolence or perversion, in every case in which men are the recipients of any trust. It may be accountability to our fellow-men, or to a high power, or to ourselves, *in foro conscientiæ;* but it must exist somewhere, and it must be felt, or every thing is afloat, the sport of the winds and tides of passion and interest, or the victim of the dead stagnation of indolence. Nor does it require any argument to convince a thinking

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man, that as the tribunal of heaven is most august and imposing, and the others extremely liable to be forgotten or contemned, a deep sense of obligation to One above is the safest principle of fidelity on which we can depend.

So even the savages judged, who trusted the venerable Swartz, when they would trust no one else. So we all judge, in preferring the word of some men to the bond of others. Apply this principle to the case of him who holds some station of high importance and weighty trust. He feels himself responsible, not only to men, but to God. He knows and remembers that he is the *servant of God* for good, to the people. This remembrance and impression is the sheet anchor of his steadfastness. Other principles *might* hold him amidst the storms and commotions of the popular sea, and of his own heart; this *must*. With what care will he watch the precious trust, which comes to him under the seal of heaven! How sedulously will he guard the doors of the temple of liberty, when he perceives within it the altar of God, and finds his sentinel's commission countersigned with the hand-writing of Jehovah! His heart, too, will be filled with the purest and most exalted sentiments.

The fountain from which such a man daily drinks, sparkles with the elements of all that is grateful and refreshing.

The purest patriotism, the sweetest charities of domestic life, the most expansive and wise benevolence, all spring up in the heart together, the consentaneous and harmonious fruits of the love and fear of God. It was in the same school that Wilberforce learned to love the slave—Howard to love the prisoner—Wirt to love his country—and all to love the world. They *feared and obeyed God*—and all noble and generous emotions grow spontaneously in the soil of the heart thus prepared and enriched.

Nor is the effort less marked or less salutary upon the *mind*. Its thoughts are loftier, and its purposes deeper and more steadfast, for being conversant with the great subject of divine obligation. No man can think much of the Deity, and realize strongly His constant presence and inspection, without an elevation of views, and a growing consciousness of that mental power, for the right use of which he is accountable to Him who bestowed it. We were not made to inhabit a godless world, and we cannot make it so, in speculation and in practice, without a deterioration analogous to the dwarfish tendency of emigration to a region colder than our native clime. "God is a sun," to the mental as well as to the moral powers; and in the frozen zone of practical atheism, both degenerate and die. The noble motto, "*Bene orâsse est bene studisse*," applies with hardly less force to secular, than to sacred studies.

With what energy must it arm the soul of the patriot statesman, struggling against wrong counsels, and discredited dangers, to know that the God of truth and of right sees and approves his course! With what new power does his mind grasp a difficult and embarrassed subject, when he feels that the Former of that mind, now demands from him an exertion of its highest powers! What exciting power, to call forth the most thrilling eloquence, can be found in the crowded senate-chamber, compared with the consciousness that for every word he must give account to Him, whose applause, if he fulfils his high behest, will surpass in value the shouts of an enraptured universe besides!

Our remarks have, almost in spite of ourselves—so true it is that out of the abundance of the heart the mouth speaketh—assumed in many parts a bearing so specific towards our own beloved land, that unwillingness to make a larger demand upon the patience of our readers, need not be our only apology for dismissing the subject with but a few words of reference to the peculiar responsibilities of *our* rulers, both to God and man. If any man even needed all the good influences which the sense of obligation now described, or any other principle can impart, such are those who in any manner or measure have power and influence in our national and State councils. Our fathers justly regarded the plan of a *Christian* republic as new and promising. It was tried. And now for more than sixty years, we have been a spectacle to the world. Despots have gnashed their teeth at our prosperity.

The tools of despots have sought to charm away the evil spirit from their masters, by predicting our downfall; while the free and the enslaved have together looked upon our grand experiment with wonder and joy. The thought

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of liberty has sprung up in the heart of the Russian serf, as he has heard of the yeomanry of New England. The crushed and enslaved millions of Asia, have almost smiled with hope as they heard of our governing ourselves. The fragrance of this free atmosphere has infused the spirit of liberty like leaven into the mass of European subjects. Our religious character, too, is known abroad. Our system of diffused education has awakened the attention of wise and good men in almost every nation under heaven; and it is yet an interesting inquiry among those *who think*, whether by the aid of the Bible, the village church, and the district school, this last of the republics shall be able to stand. It is not too much to say, that the hopes of the lovers of liberty throughout the world hang in a great measure upon our success. Neither France, nor any part of South America has ever been so valuable in their eyes, as our example, or awakened such hopes.

The downfall of this nation, by whatever means, would be the signal for a jubilee in every despotic court in the world. We might imagine a shout of triumph in hell, at such a prostration of human hopes, and such a retardment of the peaceful kingdom of Christ. If these remarks are correct—and that they are not less true than trite, our readers will unitedly admit—then we have a partial measure for the actual responsibleness in the sight of Heaven, of those by whom this country is mainly known abroad, and on whose character and doings our political salvation, under God, depends. And is this high and solemn relation to the Supreme Being, this responsibleness to his ultimate and august tribunal, both for private and public acts, generally and adequately realized by those who occupy the high places in our civil community?

That there are but few among them who are avowed infidels of the Wright and Owen school; few who have disgraced the journals of Congress by causing the name of a female foreigner, which we are ashamed to repeat in such a connection, to be recorded on the list of candidates for the chaplaincy of the house; we are happy to believe;—while as Americans, we are ashamed and humbled, that the recklessness of party strife, or a forgetfulness of our dependence on God, or the prevalence of loose principles, should have caused even one man, who contemns and defies Jehovah, to be thus elevated.

But is not the number far greater, of those who *forget* God's supremacy, and their own obligations to Him? Are not many of them ready to acknowledge, that He "is not in all their thoughts?"—And who are scarcely more conscious of allegiance owed to Him than to Louis Philippe?

For such, let the aspirations of all devout worshippers in this land, daily ascend to heaven, that they may speedily possess that noble preparation of mind and of heart, for their great duties, both as public examples and as public officers, which has been described in these pages; viz. *a constant, deep, practical sense of religious obligation!*

Might we breathe another fervent wish of our hearts, without giving offence to those for whom it is most sincerely and constantly cherished, we would express the earnest desire we feel concerning many, whom we, with the people, delight to honor, and who already come up to the standard of moral and religious feeling which we have now described, that they should learn to appreciate and to reach that higher standard which the gospel discloses. We would that they might come to understand in their own consciousness, the happy influence of deep piety, upon the heart and mind, and the transforming and beatific power of that hope which is by faith on the redeeming Son of God. There are high places in the moral, as in the civil world. As they have, by their own merits, been elevated to the latter, may they aspire to the nobler distinction, conferred through the merits of Jesus Christ, of attaining to the former, which lie within the atmosphere of heaven, and afford an earnest of higher pleasures and more desirable honors, than any, even the noblest and purest, which this world can afford.

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COLLEGIATE ADDRESSES, AND OTHER DOCUMENTS.

We have recently received a large number of pamphlets from various literary institutions in the United States. The most important of them, we shall briefly notice. We begin with the

Annual Report on Harvard University, 1833–34.

The property of the college, not producing a direct income, and to which no valuation is attached in the college books, comprehends ten buildings with the land under and adjoining; college, law, medical, and theological libraries; pictures and statuary; philosophical, chemical, and anatomical apparatus; minerals and fossils; botanic garden estate; divinity hall estate; matron's house, furniture, &c. The balance of stock-account, the common fund of the college, amounts to $151,898 75; the funds towards salaries and grants, $180,977 37; library fund, $6,000; funds accumulating for various purposes, $7,774 12; funds for theological purposes, $35,814 96; funds for law department, $17,943 63; funds in trust for various purposes, $68,353 66; funds for indigent scholars, $28,164 45; for prizes, $24,058 72; funds received from Christopher Gore's legacy, $48,475 23; funds in reversion to the college, (John McLean's donation, $25,000, and James Perkins's $20,000,) $45,000. The whole amount of the property is $617,340 19. However, after the funds in reversion, funds in trust for various purposes, law and theological departments, income pledged to salaries and professorships, &c., are subtracted, there remains but $151,939 39, for the ordinary expenses, and keeping up the standard of instruction. The value of the pamphlet is much increased by the insertion of all the charters, laws, &c. which have emanated from the legislature, touching Harvard College. The report is in all respects very satisfactory. The salaries of the instructors are reasonably low, and some of them, we should think, incompetent.

Bishop McIlvaine's Charge.

This charge was delivered to the seventeenth annual convention of the Episcopal church of Ohio, on the 5th of September last. Two editions of it have been published. It is replete with sound and evangelical views on the right method of "preaching Christ."

Seventeenth Annual Report of the Baptist Education Society, of the State of New York.

This Society has under its charge the seminary at Hamilton. A building for this institution has just been completed at a cost of $6,000. Owing to the voluntary disuse of tea and coffee on the part of the students, the price of board in commons has been reduced to ninety cents a week. Professor Sears, now in Europe, is intending to purchase at Leipsic, a theological and classical library for the seminary. The institution, in sixteen years, has educated 140 young men; 150 are still pursuing their education. It is surrounded by 600 Baptist churches, containing 60,000 members.

First Report of the Missionary Education Society of the New England Conference.

This Society, attached to the Methodist Episcopal Church, has 2,787 members, who are formed into societies on the condition of paying fifty cents annually. The number of beneficiaries under the patronage of the Society is 8, at an annual expense of from 85 to 100 dollars each. The object of the association, as expressed in the second article

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of the constitution, "is to look up, and bring forward, such young persons of both sexes as may be judged suitable for home or foreign missions, and to furnish them with the means of an education suited to the peculiar duties to which they may be respectively called." All, who are received as beneficiaries, hold themselves obligated to serve in the field of missionary labor, assigned to them by the constituted authorities of the church, for at least six years.

Constitution of the Evangelical Lutheran Synod of South Carolina and adjacent States.

This synod has under its charge the Theological Seminary at Lexington. A full account of the rules and by-laws of the synod is given.

Laws of Mount Hope College, Md.

The charter of Mount Hope College was granted in 1832 by the legislature of Maryland. Frederick Hall, M. D., is president and professor of natural philosophy, chemistry, and mineralogy. Rev. Charles B. Dana is professor of rhetoric and belles lettres. The whole number of instructors is 7. Many testimonials are given by gentlemen of Baltimore and elsewhere, in relation to the high character of the institution.

President Humphreys' Address, St. John's College, Md.

This address was delivered at the annual commencement of St. John's college, in February, 1835. It urges the claims of the college on its patrons, and on the people of Maryland, with great earnestness. Many facts in the history of the college are also stated. "The college was founded by men of various Christian creeds, who gave it a character decidedly Christian but catholic. No individual can sit in her board of trustees who does not express his unqualified belief in the Christian religion, and the principle is carried to its proper extent in the government of the college." Rev. Hector Humphreys, D. D., is president and professor of moral science; J. T. Ducatel, professor of chemistry, &c.; E. Sparks, M. D., of ancient languages; T. E. Sudler, of mathematics; W. B. Leary, of grammar; and C. T. Flusser, of modern languages. About $10,000 have recently been subscribed for the college.

General Theological Seminary.

This institution, located in the city of New York, has educated, since 1821, about 80 students. The present number of students is 81. Volumes in the libraries, 3,880.

East Windsor Seminary.

We have received the inaugural address of Dr. Tyler, and the addresses of Dr. Perkins and Mr. Riddel, on the laying of the corner stone of the Theological Institute of Connecticut. The corner stone was the step stone of the door of the house of the Rev. Timothy Edwards, father of the Rev. Jonathan Edwards. The various addresses explain the reasons for the establishment of the Seminary, and the hopes which its friends indulge of its future usefulness. The professors are Rev. Messrs. Tyler, Cogswell, Nettleton, and Thompson.

Condition of Washington College, Hartford, Ct.

This college has received, since it was founded, about 90,000 dollars from private munificence, and 11,500 dollars from the legislature. The average number of students has been about 60, and of salaried officers 6. About three fourths of the pupils only have been in circumstances to pay their bills in full. Measures are now taking to raise $20,000 to endow a Hobart professorship, $20,000 for a Seabury professorship, and $20,000 for a general fund. A large part of the first named has been raised, and a considerable portion of the others.

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Rev. Dr. John Ludlow's Address.

This address, delivered on occasion of the inauguration of the author as provost of the university of Pennsylvania, is mainly employed in considering the question, How can the most be made of mind? or in what way can youth be most successfully trained to enjoy the greatest amount of happiness, and to qualify them for the greatest usefulness in society? The address is well written, and contains many valuable suggestions.

Professor Eaton's Inaugural Address.

Mr. Eaton is professor of mathematics and natural philosophy in the Hamilton Literary and Theological seminary. The main purpose of this address is to point out the connection of the study of the mathematical sciences with a thorough education, and especially the value of them to the Christian ministry. They constitute a vast storehouse of illustrations. It is only by an acquaintance with these sciences, that the minister is able to refute the opinions, and counteract the influence, of infidel philosophy. The character of educated mind at the present day is scientific rather than classical. The address is written in a highly glowing style.

Inaugural Address of Rev. Dr. Hazelius.

Dr. Hazelius is professor of divinity in the theological seminary of the Lutheran church, Lexington, S. C. The subject is "the usefulness of theological seminaries." In proof of the position, he mentions that in 1812, the number of Lutheran ministers in the United States did not amount to 100. The number of pastors now amounts to 250. This great increase has been owing very much to the establishment of three or four theological seminaries.

LIST OF THE MINISTERS OF THE REFORMED CHURCHES IN FRANCE, SEPTEMBER, 1834.

We have compiled the following lists from a supplement to the Archives du Christianisme, of the 27th of September, 1834, politely lent to us by the editor of the Boston Recorder. The number of consistories of the Reformed churches is 110, seventeen of which are in the department of Gard. The consistory has charge of all ecclesiastical affairs throughout a particular district or province. It is intimately connected with the civil government. To the consistories belongs the examination of candidates for the ministerial office, the disposal of vacant livings, etc.

Aigues-Vives, (consistory of)

Ministers.	Location.
Barbusse,	Gallargues.
Hugues,	Grand-Gallargues.
Laget,	Bernis.
Maraval J.,	Aigues-Vives.
Maraval J. M. C.,	do.

Alais.

Algans, St.-Paul-Lacoste.
Combet, Blannaves.
Dubois, Alais.
Gabriac, Alais.
Gaillard, do.

Anduze.

Soulier, Anduze.
Auziere, do.
Fraissinet, do.

Barre.

Moline, senior, Barre.
Pascal, Le Pompidon.
Ribard, Sainte-Croix de Valfrancisque.

Bergerac.

Bastie, Bergerac.
Hugues, do.

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Vidal, Bergerac.
Debetz, Eymet.

Besançon.

Miroglio, Besançon.
Sandoz, do.
Frontin, Dijon.

Bischweiler.

Exter, Oberseebach.
Culmann, Bischweiler.
Bruder, do.
Hofmeister, Runspach.
Hietz, Cleeburg.
Bruch, Sleinseltz.

Bolbec.

Maurel, Bolbec.
De Félice, do.
Sohier, Montivilliers.
Paulain, Havre.

Bourdeaux.

Martin, Bourdeaux.
Maillard, do.
Vermeil, do.
Villaret, do.

Caen.

Martin-Rollin, Caen.
Olive, do.
Frossard Emile, Condé-sur-Noireau.
Gourjon, Cherbourg.
———, Chefrêne.

Calmont.

Chabrand, Toulouse.
Sabatié, do.
Falle, Calmont.
Viéla, Revel.

Calvisson.

Soulatge, Congénees.
Tempie, Calvisson.
Delon, Langlade.
Reboul, do.
Lantelme, St. Cômes.

Castelmoron.

Gibert, Castelmoron.
Sirvant, Montflanquin.
Souvaitre, La Parade.

Castres.

Raband, Mont-Redoro.
Durand, Castres.
Dejean, do.
Pradel, Puy-Laurens,
Houlez, Roquecourbes.
Armengaud, Réalmont.

Clairac.

Jacquier, Clairac.
Frossard E., do.

Crest.

Arnaud F., Crest.
Servière, do.
Descours, Bourdeaux.
André, do.
Brurel, Beaufort.
Barre, Saillans.

Die.

Chara, Pontaix.
Tarrou, St. Julien-en Quint.
Raoux, Die.
Manson, do.
Lilla-Gabriac, do.
———, Aix.

Dieu-Le-Fit.

Brun, Dieu-Le-Fit.
Arnaud-Péduran, Montjoux.
Théron, Vinsobres.
Gautier, jun., Sainte-Euppémie.
Ducros, Nions.
Almèras, Montélimart.
Paul, St. Paul-Trois Châteaux.

Fiorac.

Albaric, Fiorac.
Sirven, St. Julien.
Fonvieille, Pont-de-Moulvert
Shombral, do.

Ganges.

D'Eestienne, Ganges.
Nines, do.

Gensac.

Dumas, Gensac.
Labat, do.
Biot, Castillon.
Martin, Pessac.

Jarnac.

Berneaud, Jarnac.
Guy, do.
Goguel G., do.

Lacaune.

Moziman, Lacaune.
Calès, Viane.
Enjalbert, Lacase.

Lafitte.

Caulet, St. Brice.
Prat, Laluque.

Lamastre.

Dejours, Lamastre.
Brisset, Desaignes.
Dumas, Gilhoc.

La Motte-St.-Heray.

Gibaud, La Motte-St.-Heray.
Portal-Viala, do.

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La Motte-Chalençon.

Renous, La Motte-Chalençon.
Arnaud Scipion, do.
Morel, Valdrome.
Charlier, do.
Morache, Lesches.
Fynes, Poyols.

La Rochelle.

Gonini, Morennes.
Cambon, do.
Delmas, La Rochelle.
Fau, do.
Castel, Rochefort.
Boudet-Fenouillet, L'ile de Ré.
Carriere, St. Pierre, Ile d'Oléron.

La Salle.

Gabriac, St. Martin.
Bourgaills, La Salle.
Aubanel, do.
Lafond, Sainte-Croix-de Caderle.
Portalier, Monoblet.

La Tremblade.

Dyvorne, La Tremblade.
Lafon, do.
Vermail E., do.

La Voulte.

Meyer, Pape.
Astier, Léousie.
Richard, St. Michel.
Demagnin, St. Fortunat.

Le Vigan.

Dhombre, Vigan.
Colombier T. A., do.
Dardier, Aulas.
Finiel, Aumessas.
Arnal, Bréau.

Lezay.

Bellivier, Lezay.

Lille.

Larchevêque, Walincourt.
Levavasseur-Durell, Quiévy.
Marzials Théoph, Lille.
Devismes, Maude.
Bellot, Arras.

Lourmarin.

Gaitte, Orange.
Lavondès, Lourmarin.
Floris, Lacôte.
Senaux, Lamotte d'Aigues.
Corbière, Mérindol.
Frossard Louis, Avignon.

Lyon.

Martin-Paschoud, Lyon.
Buisson, Lyon.
Aeschimann, do.
Duminy, Ferney.
Roussel, St. Etienne.
Viguier, Clermont-Ferrand.

Marseille.

Marion, Marseille.
Sautter, do.
Dhombre, do.
Chauvin, La Rogne.
Bruniquel, Toulon.

Marsillargues.

Teisonnière, Marsillargues.
Bazile, Lunel.
Devèze, Saussines.

Mezamet.

Salvetat, St. Amaut-Valloret.
Dardier, Mazamet.
Méjanel, do.
Meinau, La Bastides-Rouairouze.
Salvetat, Angles.
Bélugon, Calmout.

Maz d' Azil.

Vieu, Maz d' Azil.
Arabet, Carla.
Lacroix, Saverdun.
Gachon, Mazères.
Martin-Dupont, Bordes.
Jauge, La Bastide-sur-Shers.
Lafon, Sabarat.

Meaux.

Ladevèze, Meaux.
Hervieux, Monneaux.
Brunet-Bertin, Nanteuil-les-Meaux.

Melle.

Baillif, Melle.

Mens.

Blanc, Mens.
Cadoret, jun., do.
Bonifas, Grenoble.
Baulme, La Mure.

Metz.

Lafite, Metz.
Mall, Courcelles-Chaussy.
Schmidt, Nancy.
Huter, Helleringen.
Boenzinger, Lixheim.

Meyrueis.

Bourbon, Meyrueis.
Vincent, Vébron.

Montagnac.

Salvetat, Bédarieux.

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Massé, Bédarieux.
Combet, Montagnac.

Montauban.

Marzials, Montauban.
Moline, do.
Magnan, do.
Tachard, do.
Lourde-Laplace, La Garde.
Montbrun, Mauvesin.

Montcarret.

Jousse, Montcarret.
Pascaud, Montcarret.
Coyné, La Roche-Chalais.

Montpellier.

Michel, Montpellier.
Lissignol, do.
Grawitz, do.
Cazelle, Cette.
Lardat, Pignan.
Massé, Cournonterral.

Mulhausen.

Clémann, Illzach.
Spoertin, Mulhausen.
Graff, do.
Tachard, do.
Joseph, do.
Morell, Thann.
Meyer, Cernay.

Nantes.

Rosselet, Nantes.
Le Fourdrey, Brest.

Necrepelisse.

Mourgues, Réalville.
Fournier, Négropelisse.
Maigre, Caussaole.
Lourde-Laplace, St. Antonin.
Lombrail, Bioule.

Nérac.

Quatreils, Nérac.
Hosemann, do.
Cabos, do.

Nimes.

Vincent, Nimes.
Tachard, do.
Gardes, do.
Fontanès, do.
Borel, do.
Frossard E., do.

Niort.

Duchemin, Niort.
Matile, do.
Dadre, Prailles.

Orléans.

Kerpezdron, Aulnay.
Rosselloty, Orléans.
Petit, do.
Duvivier, Asnieres-les-Bourges.
Cazalis, Sancerre.
Née, Marsauceux, Dreux.
Cailliatte, Chatillon-sur-Loire.

Orpierre.

D'Aldebert, Orpierre.
Duran, do.
Ehrmann, Arvieux.
Clavel, St. Laurent-du-Cros.

Orthez.

Nogaret, Salies.
Gabriac, Orthez.
Conduzorgues, Bayonne.
Jacquier, do.
Carrive, Bellocq
Mazauric, Osse.
Mourgues, Sauveterre.

Paris.

Monod, sen., Paris.
Juillerat-Chasseur, do.
Monod, jun., do.
Coquerel A., do.
Moutandon, do.
Jaeglé, Ageux.
Nelson-Vors, Versailles.

Pouzauges.

Gautier, Foutenay-le-Compte.
Germain, Pouzauges.

Privas.

Hilaire, Chomérac.
Bosc, do.
Guérin, Vans.
Blanc Henri, Vallon.
———, Privas.

Rouen.

Paumier, Rouen.
Alégre, do.
Réville, Diephe.
Lemaître, Luneray.

Rouillé.

Souché, Rouillé.
———, do.

Saintes.

Feyne, Coze.
Delon, Saintes.
Feyne, jun., Jorzac.
Jay, Royan.
Marchand, Pons.

Saint-Affrique.

Nazon, Saint-Affrique.
Bonicel, do.
Castelviel, Milbau.
Maffre, do.

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Randon, St. Jean-du Bruel.
Mazauric, Pont-de-Camarès.

Sainte-Agrève.

Chubal, Sainte-Agrêve.
Girard, Devesset.
Bertrand, Anonay.
Dubois, Saint-Romain-le-Désert.

Sainte-Ambroix.

Olives, Sainte-Ambroix.
Encoutre, St. Jean-de-Marvéjols.
Massot, Genolhac.
Moutier, Brouzet.

Saint-Chaptes.

Broussous, Saint-Chaptes.
Guittard, Garrigues.
Broussous Victor, Saint-Geniès.

Sainte-Foy.

Drilholle, Sainte-Foy.
Marche, do.
Bourgade, do.

Saint-Germain de Calberte.

Metge, Saint-Germain de Calberte.
Laval, Saint Martin de Boubos.
Dussant, Saint-Etienne.
———, Collet-de-Dèze.

Saint-Hippolyte.

Dussant, St. Hippolyte.
Boissiere, do.
Pervier, Cros.

Saint-Jean-du-Gard.

Génies, St.-Jean-du-Gard.
Lafon, do.
Buchet, Mialet.

Saint-Maixeut.

Gibaud-Rivière, Saint-Maixeut.
Gibaud-Rivière, do.

Sainte-Marie-Aux-Mines.

Goguel, Sainte-Marie-Aux-Mines.
———, do.
Maeder, Guebweiler.
Rauscher, Saint-Diez.

Saint-Pierreville.

Rouquette, Glairas.
Laune, Saint-Pierreville.
Vincens, do.
Monmejd, Vals.
Geminard, Saint-Christol.

Saint-Quentin.

Matile, Hargicourt.
Colany-Née, Lemé.
Sabonadière, Saint-Quentin.

Flaissières, Lemdouzy-la-bille.
Peyran, Sedan.
Cadoret, Vadencourt.

Saint-Voy.

Adhéran, Tence.
Bourbon, Mazet.
Fargues, Vastres.

Sauve.

Panc, Cannes.
Bourguot, do.
Grieumard, do.
Fraissinet, Sauve.
Roland Méjan, Durfort.
Volpelières, Canaules.
Martin, Logrian.

Sommières.

Ribot, Sommières.
Devèze, do.
Randon, Crespian.
Vincent, Gajan.
Jacquin, do.

Strasbourg.

Maeder, Strasbourg.
Richard, do.
Heph, Altweiler.
Simons, Cosswéiler.
Bruch, Burbach.
Schaeffer, Diedendorf.
Candidus, Assweiler.
Guerre, Rauweiler.
———, Hohwald.

Tonneins.

Martin, Tonneins.
Montbrun, do.

Uzès.

Roux, Uzès.
Nicolas, Montaren.
Gardes, Lussan.

Vabres.

Blanc, Vabres.
Castel, do.
Moziman, Sablairolles.

Valence.

Rattier, Valence.
Megnadier, do.
Armand, do.
Maisonneuve, Loriol.
Mazade, Lioron.
Borel, Châlean-Double.

Valleraugues.

Abric, Valleraugues.
Viguier, do.
———, do.
Mourgue-D'Algue, St. Laurent-le-Minier.

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Kleinhennig, Sumène.
Salles, Saint-André.
Illaire M., Saint-Marcel.

Vauvert.

Guérin, Cayla.
Villard, Vauvert.
Bassaget, Saint-Laurent-d' Aigouse.
Blanc, Saint-Gilles.

Vernoux.

Lanthois, L' Orme.
Fort, Théoulier.
Lombard, Vernoux.

Vaissette, Saint-Jean-Chambre.
Brunel, Boffres.

Vézenobres.

Bruguier, Ners.
Conduzorgues E., do.
Dizier, Vézenobres.
Fortanès, Lédegnan.
Coulomb, do.

Vialas.

Marion, Vialas.
Combet, Lacombe-de-Ferrière.
Lamarche, Frésal.

Total, 110 consistories; 380 ministers; 8 vacant churches.

CHURCHES OF THE CONFESSION OF AUGSBURGH.

GENERAL CONSISTORY.

F. D. Türckheim, Strasbourg, president.
F. H. Redslob, Strasbourg, Ecclesias. prof.
F. G. Schmidt, St. Marie-Aux-Mines.
L. Hecht, Strasbourg, professor.
Brackenhoffer, Strasbourg.
Pétri, Bouxweiler, notary.
Sentz, senior, Wissembourg, advocate.
U. Metzger, Colmar.
Rossel, Montbéliard.
Klauhold, Strasbourg, patron.

INSPECTION OF WISSEMBOURG.

F. Weber, Wissembourg, inspector.

1. *Consistory of Wissembourg.*

F. Weber, Wissembourg.
M. Velten, do.
C. L. Wolwerth, Rott.
J. Hoepfner, Lembach.
L. G. Heydennich, Wingen.
D. Lix, Niederroeden.
H. Bastian, Obersleinbach.

2. *Consistory of la Petite Pierre.*

P. H. Zwilling, Neuwiler.
F. G. Francke, la Petite Pierre.
C. H. Woringer, Tiefenbach.
H. C. Grünewald, Lohr.
P. J. Schnell, Dossenheim.
L. Zwilling, Wintersbourg.
F. J. Hoffmann, Hangenweiler.
F. A. Schaller, Phalsbourg.
J. D. Huck, Wimmenau.

3. *Consistory of Oberbronn.*

F. L. Jaeger, Mietesheim.
L. Schweppenhaeuser, Oberbronn.
P. J. L. Horst, Nierderbronn.
G. C. Quirin, Gundershofen.
H. T. Schmidt, Gumbrechtshofen.
G. J. Kobler, Engweiler.
F. Schimper, Offweiler.
J. C. Anrich, Rothbach.
C. Eschenbrenner, Uhrweiler.
G. W. Weber, Baerenthal.

4. *Consistory of Woerth.*

C. F. Rollé, Preuschdorf.
J. G. Dangler, Woerth.
S. Issler, Frœschweiler.
J. F. Brehmer, Langensulzbach.

5. *Consistory of Hatten.*

H. C. G. Weismann, Soultz-sons-Forêts.
P. H. Dangler, Birlenbach.
C. L. Ningler, Oberbetschdorf.
F. C. Pfender, Hatten.
G. H. Dangler, Rittershofen.
J. Goetz, Niederkutzenhausen.

INSPECTION OF BOUXWEILER.

Reichardt, Bouxweiler, inspector.

1. *Consistory of Bouxweiler.*

C. Reichardt, Bouxweiler.
H. L. Kunlin, do.
C. L. Nessler, Kirrweiler.
J. G. Pfaehler, Ringendorf.
C. J. Goetz, Imbsheim.
C. Elles, Brennsheim.

2. *Consistory of Ingenheim.*

F. Schneider, Alt-Eckendorf.
C. L. Hoffmann, Waldenheim.
S. F. Hollaender, Mittelhausen.
G. F. Goetz, Ingenheim.
A. Karcher, Ernolsheim.
S. G. C. Kassel, Dunzenheim.
P. Mehl, Dettweiler.
F. C. Birkenkoff, Schwindratzheim.

3. *Consistory of Ingweiler.*

L. C. Weyrich, Obermodern.
J. J. Müller, Ingweiler.
J. P. Fischer, Pfaffenhoffen.
J. F. Schaeffer, Weitersweiler.

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C. F. Shach, Weinburg.
J. H. Metzger, Zutzeadorf.
G. G. Lembké, Schillersdorf.

4. *Consistory of Saar-Union.*

C. Wagner, Harskirchon.
C. P. Kunnach, Altweiler.
F. Liefrich, Saar-Union.
J. P. D. Mercklé, Keeskastel.
F. A. Liebrich, Herbitzheim.
P. J. Hessel, Dehlingen.
J. F. Hoppé, Bütten.
C. E. Kampmann, Lorenzen.
E. F. Beyer, Fenetranges.

5. *Consistory of Diemeringen.*

G. Kremer, Berg.
F. Jung, Pistorf.
J. H. Brick, Wolfskirchen.
C. A. Liebrich, Hirschland.
G. Laiblé, Weyer.
C. F. Nessler, Durstel.
A. T. Kampmann, Asweiler.
J. H. Quirin, Hambach.
G. T. Hirt, Diemeringen.
———, Drulingen.

INSPECTION OF TEMPLE-NEUF.

F. H. Redslob, inspector.

1. *Consistory of Temple-Neuf.*

F. H. Redslob, Temple-Neuf, Strasbourg.
F. G. Edel, do. do.
J. J. Rieder, do. do.
F. H. Hoerter, do. do.

2. *Consistory of St. Pierre-le-Jeune, and St. Guillaume.*

J. J. Kreiss, St. Pierre-le-Jeune, Strasbourg.
J. J. Schmidt, do. do.
J. J. Würtz, do. do.
G. F. Gerhardt, St. Guillaume, do.
J. P. Kroh, do. do.
J. J. Jaegle, do. do.
P. F Dannenberger, Schiltigheim.
T. Fuchs, Bischeim.
C. F. Riff, Robertzau.

3. *Consistory of Wolfisheim.*

F. F. Horning, Vendenheim.
J. D. Barbaras, Munddsheim.
J. G. Schrumpf, Oberhausbergen.
J. Düringer, Lampertheim.
P. Hickel, Kolbsheim.
J. C. Sohn, Eckbolsheim.
C. F. Weber, Wolfisheim.
M. J. Ungerer, Hangenbieten.
J. G. Haushalter, Breuschwickersheim.

4. *Consistory of Wasselonne.*

J. C. C. Blaesius, Wasselonne.
J. F. Küss, Westhoffen.
G. C. Gaeckle, Romanswieler.
F. C. Weber, Wangen.
J. D. Spatz, Trenheim.
J. N. Gaspan, Scharrachbergheim.
G. Scherer, Ballbronn.
J. C. Stahl, Zehnackern.
J. J. Wetzel, Allenweiler.

5. *Consistory of Bischweiler.*

P. F. Lucius, Roppenheim.
J. C. G. F. Duncker, Bischweiler.
L. Heldt, Oberhoffen.
J. B. Bosch, Schweighausen.
F. Schweppenhaeuser, Sessenheine.
F. Schaffer, Kauffenheim.

6. *Consistory of Brumatts.*

J. Blaesius, Brumatts.
P. F. C. Englert, Hoerdt.
S. F. Hollaender, Gendertheim.
J. J. Hüter, Gries.
J. G. Michel, Eckwersheim.

7. *Consistory of Paris.*

J. J. Goepp, Paris.
G. D. F. Boissard, do.
R. Cuvier, do.

INSPECTION OF ST. THOMAS AND ST. NICHOLAS.

J. Boeckel, inspector.

1. *Consistory of St. Thomas and St. Nicholas.*

J. D. Brunner, St. Nicholas, Strasbourg.
L. Himly, do. do.
D. F. Schuler, do. do.
J. F. Bruch, do. do.
G. Dürrbach, do. do.
J. Müller, St. Thomas, do.
E. Brownwald, do. do.
J. G. Herrmann, do. do.
J. D. Aylé, do.
P. J. Gaeckler, Illkirch, do.

2. *Consistory of St. Pierre-Le-Vieux and St. Aurélie.*

J. Boeckel, St. Pierre-le-Vieux, Strasbourg.
J. J. Küss, do. do.
C. F. P. Jaeger, do. do.
L. F. Vierling, St. Aurélie, do.
T. Kopp, do. do.

3. *Consistory of Dorlisheim.*

L. Grucker, Entzheim.
D. E. Jaegle, Dorlisheim.
J. J. Goepp, Berstett.
J. F. Shaeffer, Reitweiler.
J. P. Schneegans, Blaesheim.
J. Lechten, Plobsheim.
C. G. W. Kurtz, Lingolsheim.
T. G. Roehrich, Fürdenheim.
J. Schneider, Hurtigheim.
F. T. Jacob, Pfuhlgriesheim.

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4. *Consistory of Barr.*

J. D. Venator, Barr.
H. A. Schwalb, do.
C. Blanck, Heiligenstein,
J. Heintz, Mittelbergheim.
M. Haas, Gertweiler.
J. J. Brion, Goxweiler.
D. C. Lichtenberger, Klingenthal.
P. L. Rauscher, Waldbach.
C. F. Kuntz, Rothan.

5. *Consistory of Sundhausen.*

T. F. Erichson, Baldenheim.
C. C. Gaspare, Sundhausen.
F. C. L. Keller, Mietersholz.
J. E. Müller, Bofzheim.
J. G. Schmutz, Obenheim.
J. Ehmann, Gerstheim.

INSPECTION OF COLMAR.

Schmidt, inspector.

1. *Consistory of Colmar.*

J. C. Hitschler, Colmar.
G. D. Müller, do.
P. G. Gretscher, do.
P. Witz, do.

2. *Consistory of Munster.*

C. F. Eccard, Mühlbach.
J. J. Schillinger, do.
G. F. Binder, Münster.
J. J. Blind, do.
J. G. Rittelmeyer, do.
J. G. Müller, Günsbach.

3. *Consistory of Riquewihr.*

F. G. Schmidt, St. Marie-aux-Mines.
B. P. Herrenschneider, Riquewihr.

F. A. Herrenschneider, Ribeauville.
J. Bentz, Mittelwihr.
L. H. Heyler, Beblenheim.
G. P. Bing, Ostheim.
L. H. Heylandt, Hunawihr.

4. *Consistory of Andolsheim.*

S. Kriegelstein, Jebsheim.
J. J. Heywang, Andolsheim.
C. Hitschler, Horbourg.
F. B. Balzweiler, Kunheim.
J. F. G. Schmidt, Algolsheim.
J. J. Balzweiler, Kunheim.
J. J. Ortlieb, Muntzenheim.
J. G. Bollmann, Fortsweyer.

INSPECTION OF MONTBELIARD.

Duvernoy, inspector.

1. *Consistory of Montbéliard.*

J. F. Tuefferd, Montbéliard.
L. A. F. Masson, do.
G. L. Duvernoy, do.
Boissard, do.
C. L. Lecompte, do.
J. F. Lalance, St. Susanne.
C. N. Cuvier, Béthoncourt.

2. *Consistory of Audincourt.*

A. F. Parrot, Valentigney.
G. F. Fallot, Audincourt.
C. F. Kuhn, Abbévillers.
C. L. C. Goguel, Mandeure.
J. F. Farrand, Etupes.
J. H. Morel, Adenjoie.
G. U. C. Duvernoy, Beaucourt.
G. Dubois, Dampierre.
J. H. Morel, Voujaucourt.

3. *Consistory of St. Julien.*

L. Surleau, St. Julien.
J. L. E. Berger, Désendans.
J. G. Surleau, Bavans.
D. F. Fallot, Beutal.
G. F. Duvernoy, Trémoins.
C. L. Tuefferd, Longevelle.
G. E. Lalance, Champey.

4. *Consistory of Blamont.*

C. F. Goguel, St. Maurice.
L. F. Wetzel, Roches.
J. F. Perdrizet, Montécheroux.
H. C. Banzet, Blamont.
A. F. Sahler, Glay.
D. C. F. Cucuel, Seloncourt.
J. F. Perdrizet, Vandoncourt.

5. *Consistory of Héricourt.*

L. C. Cuvier, Breveliers.
C. F. Lods, Héricourt.
G. F. Fallot, do.
G. D. Durot, Couthenans, etc.
P. F. Beurlin, Etobon.
G. L. C. C. F. Jeanmaire, Magny d' Anigon.

FACULTIES OF THEOLOGY.

Montauban.

Bonnard, Prof. of Hebrew.
Jalaquier, " Christian Morals.
Nazon, " Dogmatics.
Montet, " Church History.
Floris, " Philosophy.
Encontre, " Latin and Greek Lit.

Strasbourg.

F. H. Redslob, Prof. Dogmatics Conf. Augs.
J. Willm, " Christian Morals.
T. H. Fritz, " Exegesis.
J. F. Bruch, " Sacred Eloq.
A. Jung, " Church History.
M. Richard, " Helvet. Conf.

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CHRISTIAN MINISTRY.

Inward Call to the Christian Ministry.

You have no special impressions on your mind, you say, urging you forward; you have never felt those secret and mysterious inclinations towards the service, which you may think to be indispensable prerequisites. It is true, that some pious young men have long felt a decided tendency towards the ministry, which no efforts could eradicate or divert. But in closely examining this tendency, we should find that, in some cases, it is merely imaginary. It is an impression which has no foundation in truth, or in the Spirit of God. In other cases, it may be a deep feeling of the mind, but created and cherished by early education, by the expressed intention of parents and friends, by the individual in question having been accustomed to look entirely on the *favorable* aspects of the subject. It is not to be regarded as the decision of a sober judgment, or the dictate of a warm hearted piety. In some instances, it may be genuine, caused by Him, who leads his servants in a way they know not. Still, he acts in conformity with the laws of Providence and of the human mind. You have a more sure word of prophecy. You are not to look for impressions, dreams, inclinations, secret and mysterious impulses. You are to consult the written revelation, and the openings of Divine Providence. You are faithfully to judge of your own character, and determine what manner of spirit you are of. This is the only certain and correct mode of coming to a decision. Many individuals, who have shone as luminaries in the church of God, would have never entered on their bright career, if they had waited for an inward and unexplained inclination. They believed it was their duty to go forward, and God blessed their determination.

Want of Bodily Health not an absolute hindrance.

Weak or indifferent bodily health is not, in itself, an insuperable hindrance. By conscientious attention to diet, exercise, sleep, interchange of study, &c., you may gain better health, and in the end become an able bodied man. Close and continued study is not necessarily detrimental to the health. It is susceptible of the clearest proof that the body cannot attain its full vigor, while the mind is entirely dormant. God has made our physical and intellectual natures mutually dependent. It is possible that ill health may be owing in a measure to the neglect of your mind.

But if you should always be compelled to suffer from imperfect health, you ought not in that case to despair. Mental energy and love to Christ have often triumphed over the severest pains of the body. The late venerable president Porter, of Andover, was compelled, year after year, to give the most unremitted attention to his health. Yet few men have been more useful. One reason why president Edwards declined his first appointment to the college of New Jersey, was his infirm constitution. Through his whole life, he was compelled to confine himself to the strictest diet and the most rigorous bodily discipline. Richard Baxter was the sport of medical treatment and experiment. From first to last, he had the advice of no less than thirty-six professors of the healing art. He was certainly one of the most diseased and afflicted men who ever reached the ordinary limits of human life. Yet his works, if printed in a uniform edition, could not be comprised in less than sixty volumes, making at least thirty-five thousand closely printed octavo

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pages. At the same time, he speaks of writing as only a *recreation* from more severe duties. Such instances might be greatly multiplied, but it is unnecessary.

You ought not, however, to infer that a firm bodily constitution and sound health are matters of little importance. There are certain defects which ought to operate as an effectual barrier to an entrance on a course of preparation for the Christian ministry.

Defective Early Education.

Some individuals are unwilling to venture upon a course of public education, on account of early literary disadvantages. But this objection is, in very few cases, if ever, valid. This hindrance has been in innumerable instances, overcome. By intercourse with good society, an awkward and untutored demeanor will be laid aside. One of the most inveterate habits—an unpolished and vulgar pronunciation of language, can be nearly, if not wholly reformed. Through study of the works of God, imbibing the spirit of his word, familiarity with books of taste, and with educated men, the sensibilities will be purified, the imagination chastened, and the whole intellect emancipated and ennobled. Numerous are the instances, in which men from the lower and more depressed classes of society, under all the disadvantages of which you complain, have risen to distinguished reputation and usefulness. The difficulties which impeded their progress, they manfully met and conquered. From these very circumstances, they derived one great advantage. They had become fully acquainted with the habits and feelings of the class of people from which they sprung. They were, consequently, better able to sympathize with their circumstances, and improve their condition. On the whole, though want of an early education is a serious evil, and though vestiges of it will long remain, yet patient and assiduous care will triumph over them.

Advanced Age.

Advanced age will present no insuperable hindrance. It is true that some studies, like the details of the learned languages, can be acquired with far greater facility, early in life. The memory is then most retentive, and the apprehension the most quick. Still this advantage is counterbalanced. Persons of mature age, or those from eighteen to twenty-five years of age, can grapple with many subjects much more successfully than the lad of fifteen. The details of the grammar they cannot so readily acquire, but they can much better comprehend the structure of language and its philosophical principles. They can engage with more success in all the higher branches of mathematics, and with the abstract studies of logic and metaphysics. They are also, in general, more provident of *time*, and make a better arrangement of their duties and studies. Great advantages are possessed, if the ministerial work is not assumed till the individual has reached twenty-six or twenty-eight years of age. Multitudes of the most useful men have accomplished their entire work, as ministers of Christ, beyond the age of thirty. One of the most eloquent French bishops was forty years of age when he first appeared in the pulpit. It is not before the age of twenty-five, ordinarily, that the bodily strength is developed, the muscles knit together, the powers of the mind matured and vigorous, firmness of piety and consistency of character possessed—all of which are of great importance in the work of the ministry. The cases are not few, when the ancient languages even have been thoroughly ac-

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quired at the age of thirty or forty years. Dr. Scott was a sexagenarian when he conquered some of the more difficult of the Oriental tongues.

EDUCATION.

We take the following paragraph from an address of James M. Garnett, before a literary society in Hampden Sydney College, Va., Sept. 1834.

"Man, in fact, *must be* considered and treated from infancy to the last moment of his life as a being formed by his Maker for a state of existence far, very far different from the present—a state for which his sole business on earth is—constantly to be preparing, by a diligent culture of *all* his powers, by the beneficent use of *all* his means, and by the faithful performance of *all* his duties to himself, to his fellow creatures, and to his God. *This* and *this only is education*. The learning of languages, arts, and sciences, which too often comprise the whole of education, furnishes him only with the stepping-stones, the scaffolding, and the tools to aid him in the erection of the grand edifice, which although based on earth, should rear its dome to the highest heaven, and be built for eternity as well as for time."

REV. PRESIDENT ADAMS' SERMON.

The following passage is selected from a sermon preached by Mr. Adams, on the day of the total eclipse of the sun, Charleston, S. C., Nov. 30, 1834, it having been Advent Sunday, as observed by the Episcopal church.

"We may be further grateful to God, that he has endowed us with the faculties of understanding requisite to investigate and understand a system so magnificent and so comprehensive. Nor must we forget to render a suitable acknowledgment to the Giver of those powers and faculties, for the fruits which they have produced, as displayed in those sciences which impart dignity to human nature and have conferred the most enduring benefits on mankind. We may, moreover, suitably cherish a respectful and grateful remembrance of those gifted and disinterested individuals, who withdrawing themselves, in a great measure, from social amusements and the usual enjoyments of life, have expended their choicest years and their best energies, in the service of mankind. The names of Archimedes, of Hipparchus, of Kepler, of Galileo, of Newton, of Euler, Herschel and La Place, should live in the grateful recollection of us who are at this day, and of those who must, in all succeeding time, be benefited by their labors. Finally, may the approaching scene of grandeur and sublimity, coming as it does, on the anniversary celebration of the first advent of our Lord and Saviour Jesus Christ, remind us of his second advent in glorious majesty, when the sun will not only be shrouded in darkness and the moon cease her shining, but the heavens themselves shall be consumed and pass away, and when the angel standing upon the sea and upon the earth, shall lift up his hand to heaven, and shall swear by Him that liveth forever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there shall be time no longer."

Errata. Page 16, line 38, for *Thomas* Hooker, read *Daniel* Hooker. Page 23, line 28, for *Samuel* Whittelsey, read *Chauncey* Whittelsey.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

JOHN W. CHICKERING, inst. pastor, Cong. Portland, Maine, April 2, 1835.

JASON WHITMAN, inst. pastor, Unit. Portland, Me. July 1.

MOSES G. GROSVENOR, inst. pastor, Cong. Marlboro', New Hampshire, May 20, 1835.

HENRY EMMONS, ord. pastor, Unit. Nashua Village, N. H. June 10.

DAVID BURROUGHS, ord. pastor, Baptist, Groton, N. H. June 17.

ALANSON RAWSON, ord. evang. Cong. Roxbury, N. H. June 24.

SOLON MARTIN, ord. pastor, Cong. Concord, Vermont, June 19, 1835.

DAVID DAMON, inst. pastor, Unit. West Cambridge, Massachusetts, April 15, 1835.

JOHN A. ALBRO, inst. pastor, Cong. Cambridge, Mass. April 15.

MICHAEL BURDITT, inst. pastor, Cong. Northbridge, Mass. April 15.

S. STILLMAN PRATT, ord. pastor, Cong. Orleans, Mass. April 22.

WILLIAM H. DALRYMPLE, ord. pastor, Baptist, Abington, Mass. April 29.

JAMES D. FARNSWORTH, inst. pastor, Cong. Paxton, Mass. April 30.

REUBEN BATES, inst. pastor, Unit. Ashby, Mass. May 13.

JOSEPH ANGIER, ord. pastor, Unit. New Bedford, Mass. May 20.

LUKE A. SPOFFORD, inst. pastor, Cong. Scituate, Mass. May 20.

ALVAH DAY, inst. pastor, Cong. North Adams, Ms. May 27.

WILLIAM P. LUNT, inst. pastor, Unit. Quincy, Mass. June 3.

LORENZO O. LOVELL, ord. pastor, Baptist, West Boylston, Mass. June 3.

JAMES R. CUSHING, inst. pastor, Cong. East Haverhill, Ms. June 10.

CYRUS YALE, inst. pastor, Cong. Ware, Mass. June 11.

EBENEZER POOR, inst. pastor, Cong. Berkley, Mass. June 17.

JAMES H. SAYWARD, ord. pastor, Unit. Mansfield, Mass. June 17.

WILLIAM BEALE LEWIS, ord. pastor, Cong. Providence, Rhode Island, April 18, 1835.

RICHARD M. CHIPMAN, ord. pastor, Cong. Harwinton, Connecticut, March 4, 1835.

ANSON GLEASON, ord. pastor, Cong. Mohegan, Ct. April 1.

EZEKIEL MARSH, ord. pastor, Cong. Ellington, Ct. April 29.

ALVAN BOND, inst. pastor, Cong. Norwich City, Ct. May 6.

ROBERT McEWEN, inst. pastor, Cong. Middletown, Ct. May 7.

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DARIUS MEAD, inst. pastor, Cong. Deep-River, Saybrook, Ct. May 27.
LESTER A. SAWYER, inst. pastor, Cong. New Haven, Ct. June 3.
FOSDICK HARRISON inst. pastor, Cong. Bethlem, Ct. July 1.

CHAUNCEY E. GOODRICH, inst. pastor, Cong. Fly Creek, New York, Feb. 17, 1835.
SOLOMON STEVENS, inst. pastor, Cong. China, N. Y. March 4.
JOHN A. SAVAGE, inst. pastor, Pres. Ogdensburg, N. Y. March 19.
AUGUSTUS F. NORTON, ord. pastor, Pres. Windham, N. Y. April 1.
EDWARDS A. BEACH, inst. pastor, Cong. Groton, N. Y. April 8.
ROLLIN S. STONE, ord. pastor, Pres. Brooklyn, N. Y. April 22.
HENRY A. RILEY, ord. pastor, Pres. New York, N. Y. April 25.
RICHARD WEBSTER, ord. miss. Pres. Albany, N. Y. April 29.
FAYETTE SHIPHERD, inst. pastor, Pres. Walton, N. Y. April 29.
JAMES R. JOHNSON, inst. pastor, Pres. Goshen, N. Y. April 30.
AMOS SAVAGE, inst. pastor, Pres. Utica, N. Y. May 3.
ALFRED HOUGH, ord. pastor, Pres. Vernon Centre, N. Y. May 20.
WILLIAM ALLANSON, ord. priest, Epis. Stillwater, N. Y. May 24.
THOMAS C. REED, ord. priest, Epis. Schenectady, N. Y. May 27.
WILLIAM FRAZER, inst. pastor, Pres. Jefferson, N. Y. June 3.
WILLIAM L. STRONG, inst. pastor, Pres. Vienna, N. Y. June 3.
DAVID K. GALLY, ord. evang. Pres. Bergen, N. Y. June 4.
ANSON P. BROOKS, ord. evang. Pres. Bergen, N. Y. June 4.
EDWARD WHEELER, ord. evang. Pres. Bergen, N. Y. June 4.
LUTHER CLARK, inst. pastor, Pres. Dryden, N. Y. June 9.
WILLIAM CLARK, inst. pastor, Pres. Danby, N. Y. June 10.
ALVAH LILLEY, inst. pastor, Pres. Newfield, N. Y. June 11.
CHARLES S. PORTER, inst. pastor, Pres. New York, N. Y. June 14.

JOHN C. HART, inst. pastor, Pres. Springfield, New Jersey, April 23, 1835.
HENRY AXTELL, inst. pastor, Pres. Orange, N. J. May 7.
RICHARD C. MOORE, instituted rector, Epis. Elizabethtown, N. J. May 12.
JAMES SCOTT, ord. pastor, Pres. German Valley and Fox Hill, N. J. June 9.

THOMAS P. HUNT, ord. Pres. Philadelphia, Pennsylvania, March 25, 1835.
GEORGE DUFFIELD, inst. pastor, Pres. Philadelphia, Pa. April 5.
HUGH WALKINSHAW, ord. pastor, Union, &c. Pa. April 15.
SYLVESTER HAIGHT, inst. pastor, Pres. Managunk, Pa. April 21.
JAMES L. DINWIDDIE, inst. pastor, Pres. Pentownship, Pa. April 23.
JAMES McEWEN, ord. miss. Pres. Philadelphia, Pa. April 24.

JOHN WOODVILLE, ord. deacon, Epis. Richmond, Virginia, March 21, 1835.
CORTLAND VAN RENSSELAER, ord. evang. Pres. Buckingham, Va. May.
C. W. ANDREWS, ord. priest, Epis. Richmond, Va. May 4.
E. C. HUTCHINSON, inst. pastor, Pres. Petersburg, Va. May 10.
JOHN SINGLETERRY, ord. priest, Epis. Richmond, Va. May 29.
MOSES A. CURTIS, ord. priest, Epis. Richmond, Va. May 31.
WILLIAM MYLNE, ord. miss. Baptist, Richmond, Va. June 29.

GEORGE H. W. PETRIE, ord. pastor, Pres. Kingstree, South Carolina, April 19, 1835.
ANDREW G. PEDEN, ord. pastor, Pres. Indiantown, S. C. April 21.
I. S. K. LEGARE, ord. pastor, Pres. Orangeburg, S. C. May 3.

COLUMBUS F. STURGIS, ord. miss. Augusta, Georgia, March 8, 1835.

JOHN C. EASTMAN, ord. pastor, Pres. Chillicothe, Ohio, May 13, 1835.

GEORGE G. McAFEE, ord. evang. Pres. Hopkinsville, Kentucky, April 15, 1835.
HENRY W. HOPKINS, inst. pastor, Pres. Big Spring and Taylorsville, Ky. April 25.

Whole number in the above list, 79.

SUMMARY.

Ordinations	39
Installations	39
Institutions	1
Total	79

OFFICES.

Pastors	61
Rectors	1
Priests	5
Deacons	1
Evangelists	6
Missionaries	4
Not specified	1
Total	79

DENOMINATIONS.

Congregational	25
Presbyterian	34
Baptist	4
Unitarian	7
Episcopalian	7
Not specified	2
Total	79

STATES.

Maine	2
New Hampshire	4
Vermont	1
Massachusetts	16
Rhode Island	1
Connecticut	8
New York	23
New Jersey	4
Pennsylvania	6
Virginia	7
South Carolina	3
Georgia	1
Ohio	1
Kentucky	2
Total	79

DATES.

1835. February	1
March	6
April	27
May	21
June	22
July	2
Total	79

QUARTERLY LIST
OF
DEATHS
of Clergymen and Students in Theology.

JOSEPH W. CLARY, Cong. Cornish, New Hampshire, April 13, 1834.

ASA PIPER, æt. 79, Cong. Wakefield, N. H. May 17.

WINSLOW W. WRIGHT, æt. 27, Universalist, Weston, Vermont, June 28, 1835.

OLIVER E. BOSWORTH, æt. 28, Methodist, South Hadley, Massachusetts, April 5, 1835.

MICHAEL EDDY, æt. 75, Baptist, Newport, Rhode Island, June, 1835.

SAMUEL GOODRICH, Cong. Berlin, Connecticut, April, 1835.

JOHN W. CURTISS, æt. 31, New York City, New York, June 7, 1835.

WILLIAM A. RICHARDS, æt. 29, Pres. Hanover, New Jersey, May 2, 1835.

SAMUEL CARVER, æt. 67, Methodist, Kingston, Pennsylvania, June, 1835.

EDWARD DROMGOLE, Methodist, Brunswick, Virginia, June, 1835.

THOMAS WRIGHT, Episcopal, Memphis, Tennessee, May, 1835.

JOHN TAYLOR, æt. 83, Baptist, Franklin Co. Kentucky, April 12, 1835.

Whole number in the above list, 12.

SUMMARY.

AGES.

From 20 to 30	3
30 40	1
60 70	1
70 80	2
80 90	1
Not specified	4
Total	12
Sum of all the ages specified	417
Average age	52

DENOMINATIONS.

Congregational	3
Presbyterian	1
Baptist	2
Methodist	3
Episcopal	1
Universalist	1
Not specified	1
Total	12

STATES.

New Hampshire	1
Vermont	1
Massachusetts	1
Rhode Island	1
Connecticut	1
New York	1
New Jersey	1
Pennsylvania	1
Virginia	1
Tennessee	1
Kentucky	1
Total	12

DATES.

1835. April	4
May	3
June	5
Total	12

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JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

AUGUST, 1835.

NINETEENTH ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE Society held its Anniversary in the Park Street meeting-house in the evening of May 25, 1835. The Hon. Samuel Hubbard, LL. D. President of the Society, being absent from the city, the Hon. William Reed, a Vice President, took the chair. The services were commenced with prayer by the Rev. Dr. Bates, President of Middlebury college. An abstract of the Annual Report of the Directors, was read by Rev. Dr. Cogswell, Secretary of the Society.

On motion of Rev. John Spaulding, of Cincinnati, Ohio, Secretary of the Western Education Society, seconded by Rev. Theron Baldwin, of Jacksonville, Illinois,

Resolved, That the Report, an abstract of which has now been read, be accepted and adopted, and be printed under the direction of the Executive Committee.

On motion of Rev. James Hoby, of Birmingham, Eng., seconded by Rev. Justin Edwards, D. D., of Andover,

Resolved, That the subject of spiritual education, as it respects the ministry, is, in all its bearings and relations, one of inconceivable importance to the well being of the church and the world.

On motion of Rev. Edward N. Kirk of Albany, New York, seconded by Rev. Elisha Fiske, of Wrentham,

Resolved, That the church of Christ is placed by him under the most solemn responsibility, *rightly* to perpetuate the gospel ministry;—that this is to be affected by the exercise of all that agency which is adapted to the conversion and sanctification of young men, especially by prayer for academies, colleges, and theological seminaries, and by providing the pecuniary means to educate pious indigent young men, until the wants of the world are supplied.

On motion of Rev. Sylvester Holmes, of New Bedford, seconded by Rev. Francis A. Cox, LL. D., of Hackney, England,

Resolved, That the American Education Society, is engaged in a design, which has a most direct and important bearing on the conversion of the world to Christ.

On motion of Rev. Thomas H. Skinner, D. D., Professor in the Theological Seminary, Andover, seconded by Rev. Warren Fay, D. D., of Charlestown,

Resolved, That the spirit of the gospel and the times in which we live, demand, that those who now enter the sacred ministry, be men of unbounded benevolence, and unbounded trust in God; and that it should be the paramount object of their preparatory discipline to furnish them with these high moral qualifications.

Appropriate addresses were delivered by the Rev. Messrs. Spaulding, Hoby, Kirk, Holmes, Cox, and Skinner.

The public services were then closed with the benediction by Rev. John H. Church, D. D., of Pelham, New Hampshire.

OFFICERS OF THE SOCIETY FOR THE ENSUING YEAR.

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Vice President.

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Rev. William Cogswell, D. D. *Secretary.*

Hardy Ropes, Esq. *Treasurer.*

Hon. Pliny Cutler, *Auditor.*

Abstract of the Nineteenth Annual Report.

The American Education Society, is exerting a most happy influence on the religious, literary and civil interests of the country.—It is beneficial to the Church by multiplying the number of ministers. It has, since its commencement, assisted in the education of about 700 individuals, who have already entered the ministry, most of whom would not have prepared for this sacred employment without this assistance. Besides, by its Agents and publications, it has probably been the means of inducing 300 more to preach the gospel, who possessed pecuniary ability to educate themselves. And it undoubtedly has excited to the formation of other Societies, whose object is to raise up heralds of salvation. While these are denominational, that is, confined in their operations to the particular communions with which they are severally connected, as Presbyterians, Baptists, Episcopalians, Methodists and others, they have together, probably, been instrumental in preparing for the ministry 500 or 600, who are now laboring faithfully for Jesus Christ. —The Society is also beneficial by improving the character of ministers. It does this by elevating the standard of ministerial education, and of ministerial piety. As a condition of receiving assistance, it requires that its beneficiaries pursue a regular course of theological study for three years, as well as obtain a complete collegiate education, or one that is equivalent to it. This, it is believed, is a higher requisition than was previously made by any other Institution whatever in the land, as a prerequisite to a participation in this species of charity. And there is no other Education Society now existing, that requires this.

The Society is strict in its requisitions of piety in those who receive its patronage; in its pastoral supervision; indeed in its whole course of discipline. Thus it not only promotes personal holiness, but also sets forth the vast importance of high attainments in religion, in those who enter the ministry.—It will, too, improve the character of ministers, by increasing their bodily and mental vigor. The temperate, economical and industrious habits, which it enjoins, will promote corporeal health, strength, and activity. And these are intimately connected with intellectual soundness, vivacity, and energy.

Thus by multiplying the number and improving the character of ministers, the Society will be a means of enlarging and sanctifying the Church. The ministry is the standing ordinance of Heaven for the conversion and salvation of this world. By the foolishness of preaching, God is pleased to save them that believe. As ministers are multiplied, so this means of grace is increased, and so, according to the appointment of Heaven, conversions will be multiplied and the Church enlarged. And in proportion to the piety and faithfulness of the ministry, will, ordinarily, be the sanctification and purity of the Church.—In these ways the Society is beneficial to the interests of Zion.

This Society operates advantageously on the literary interests of the country. It favorably affects academies, colleges, and theological seminaries. It does this by requiring of its beneficiaries a regular and thorough education, and by continually holding up before the community the importance of education generally; and also by increasing the number of pious students. The beneficiaries, while pursuing their course of studies, will exert a most salutary influence on the Institutions, with which they are connected. They will be a means of promoting the sanctification of Christians and of restraining the immoral and vicious. It may be expected, too, that they will do much towards promoting revivals of religion among their literary associates, as has already in many instances been the fact. When they shall have completed their preparatory studies, and entered upon professional duties, they will become patrons to common schools, academies, colleges and theological seminaries. Many such Institutions will be established through their influence. There are now 84 colleges and 30 theological seminaries in the United States. Of these colleges, 46 have been erected since the formation of the American Education Society, and most of them with a view to the multiplication of ministers, and to some extent in the way of charitable education. And can it be doubted, that this Society has done much to increase the

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number of colleges and to promote the cause of Manual Labor Institutions? All the theological seminaries in the country, with the exception of two, have come into existence since its establishment. The effect of these Institutions on the Society and of the Society on them, is most happy. And they should ever be accounted as mutual helpers in the great and glorious work of raising up ministers of the gospel for the supply of a world.

The Society also has a favorable effect on the interests of the country in a civil point of view. The political condition of a nation will be very much in accordance with the character of the people as a body. It is self evident, that this will be the case under a republican form of government, where all the rulers from the highest to the lowest are from among the people, amenable to them, and dependent on them. The morals and habits of the community are moulded in a great degree by clerical influence, and bear much resemblance to the existing ministry. The religious, moral and civil condition of a nation then, are closely connected with the number, holiness and efficiency of its ministers. Hence the immense importance of this Society as a means of multiplying those whose salutary influence will be so extensively felt, not only on the religious and literary; but also on the civil interests of this land—the glory of all lands, and which is to bear so active and efficient a part in achieving the conquest of this world to Jesus Christ.

Number of Young Men assisted.—The American Education Society is truly national, not only in name, but also in its spirit and proceedings. As its appellation is general, so its principles are catholic, and its operations extended. Appropriations have been made to young men of different evangelical denominations from every State in the Union. The whole number aided since the formation of the Society is 2,258. The number assisted in each succeeding year is as follows, 7, 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1,040. Of those who have received aid from the funds of the Society, since the last Annual Meeting, which was held in the city of New York, 200 were connected with 17 theological seminaries, 538 with 37 colleges, 302 with 98 academies and public schools—making in all 1,040 young men, connected with 152 Institutions. Of these 478 have been assisted at 84 Institutions within the bounds of the Presbyterian and Western Education Societies. The number of new beneficiaries during the year is 300—a larger number than was admitted in any preceding year.

Number who have entered the Ministry.—The number of ministers raised up through the instrumentality of this Society, is probably not far from 700. About 100 of these have entered the field of labor the last year. The most sanguine expectations of the founders of this Institution, could not have anticipated, that in twenty years from its formation it would, annually, send forth a hundred spiritual reapers into the field of harvest.

Number who have deceased.—Of the beneficiaries of this Society 3 only, a very small proportion in comparison to the number assisted, have, during the year, been cut down by the shafts of death. After much examination and reflection, it is confidently believed, that the community have judged erroneously respecting the mortality of students. It is not a fact, as has been supposed, that a larger proportion of young men die who are in a course of preparation for the ministry, than of young men who are pursuing other employments of life. The same remark will probably apply to other students.

Patronage withheld.—As great precaution should be taken to prevent the unworthy from being admitted to a participation in the sacred charities of this Institution; so constant watchfulness should be exercised, that none of this description be retained under its patronage. The same qualifications are necessary for the continuance of beneficiaries, that are required for their admission.

With deep regret we are compelled to say that during the year the names of 15 have, for various reasons, been stricken from the list of beneficiaries.

Character of those patronized.—The character of those who are allowed to participate in the sacred charities of this Society, is best known by its Constitution and Rules. Talents, piety, and good scholarship, are indispensable prerequisites to admission as a beneficiary. Persons of such qualifications, and only such, should be patronized by the Society.

Thorough course of education.—He who ministers at the altar, should be taught not only in the school of Christ, but also in the school of human science. He must be not a novice, but a scribe well instructed into the kingdom. The priest's lips should keep knowledge. The prophets were men of learning. Moses was taught in all the wisdom of the Egyptians. Daniel excelled in knowledge. Schools of the prophets were established in various parts of Canaan; as at Dothan, Jericho, Gilgal, and Bethel. Samuel was President of the college which was at Naioth, and Elijah and Elisha succeeded him in the presidency. The state of society and the great Head of the Church demand a thorough education for the ministry. In accordance with this demand, are the Rules of the Directors.

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Promotion of personal holiness.—It has ever been a leading aim of the Directors, to seek the promotion of holiness in the individuals who receive their patronage. The plan of pastoral supervision was adopted as early as April, 1826, and has resulted in much good to the beneficiaries and the cause generally. The Secretary of the Parent Society has performed this service so far as his other duties of an imperative nature would allow. Other Secretaries and permanent Agents have taken a part in this vastly important work. Communion has also been held with them by pastoral correspondence and addresses.—During the year, books and pamphlets, applicable to them as Christians, preparing for the ministry, have been given them as usual, so far as opportunity and convenience would permit.

Receipts.—From the Treasurer's Report, it appears that the receipts, during the year, have been $83,062 70, over $25,000 more than in any preceding year. Of this sum, $66,589 90 are for current use, and $16,472-80 for the scholarship fund. There have been raised within the bounds of the Presbyterian church $25,289, and the remainder $57,-773 70 have been received from the New England States. To $66,589 90, add $6,-000 by vote of the Directors transferred from the original fund to the current fund for present use—amount of the sale of real estate, bequeathed, for the general purposes of the Society, and the amount will be $72,-589 90—total of receipts for present use.

Bequests.—The amount received by legacies the last year, is $27, 010 38. Of this sum $15,472 80 were from the Rev. Ebenezer Porter, D. D., of Andover, $1,000 from Isaac Warren, Esq., of Charlestown, $9,-877 58, from Joseph Abbott, Esq., of Ellington, Connecticut, and $660 from other persons. In no previous year has the Society received so large an addition to its funds from the testamentary acts of its friends. The time has come when the disciples of Christ, possessing this world's goods, not only while living, remember the cause of Zion by their charities, but when dying, leave in its behalf their prayers and alms to ascend together as an acceptable memorial before God.

Loans refunded.—The loaning system to a greater or less extent has been in operation fifteen years. During this time it has been fully tested, and proved to be the best course that has been devised for the accomplishment of the following objects;—the industry, economy, independence, health, morals and religion of the beneficiaries; the increase of funds; the prevention of impositions and abuses in various ways; the satisfaction of clergymen generally, especially those who by great efforts and sacrifices educated themselves; also those who, by assistance received from the Society, obtained an education for the ministry, but on account of ill health or some other good reason, have been prevented from preaching the gospel of Christ; financial men, too, and those in particular who contribute to the funds. Indeed, it is believed, that the Society could not exist and flourish on any other than the loaning system. Difficulties innumerable would arise without this plan of procedure. Fifty individuals have the last year refunded $2,957 14, thus helping to replenish the treasury of the Lord, and carrying forward this great cause of benevolent effort. The whole amount which has been refunded is as follows; During the eleven years preceding April 30, 1826, $339 60—1827, $90 00—1828, $864 22—1829, $830 91—1830, $1,007 84—1831, $2,647 63—1832, $1,312 77—1833, $2,113-27—1834, $1,947 78—1835, $2,957 14—making $14,111 16.

Expenditures.—The expenditures for the year have been $68,443 32. This sum added to the debt of the Society the last year, $5,225 71, and the amount will be $73,669 03. Subtract $72,589 90, the receipts for current use, and there remain $1,079 13, the present debt of the Society. Remittances to a large amount have been made during the year from the treasury of the Parent Institution to Branches and Societies connected with it. Some have sustained their own beneficiares, and transmitted a portion of their collections to the general treasury to meet the necessities of others.

Amount of earnings.—The amount earned by labor, school teaching and other services is highly creditable to the beneficiaries and shows in part the happy effects of the loaning system. This in a great measure throws them upon their own resources, and induces them to make personal efforts, and to practice self-denial and economy. The sum of earnings reported from year to year, for the last nine years follows, viz: 1827, $4,000—1828, $5,149—1829, $8,728—1830, $11,010—1831, $11,460—1832, $15,568—1833, $20,611—1834, $26,268—1835, $29,-829. The whole amount is $132,623.

Obligations cancelled.—Nineteen beneficiaries have asked for a release from their pecuniary obligations according to the Rules of the Society, and their request has been granted. Of these, 5 were Foreign Missionaries, 10 Home Missionaries, and 4 Pastors of feeble churches in peculiarly depressed condition.

Presbyterian Education Society.—This Society embraces the Middle, Southern and some of the Western States, and is highly important on account of its location and character, and the extension of its operations is much to be desired. The Rev. William Patton of New York, who had been its Corresponding Secretary, for the two

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previous years, and who had rendered it assistance as his other avocations would allow, in July last relinquished his pastoral charge and devoted himself exclusively to the duties of his office. The Rev. John J. Owen who had been Assistant Secretary and Agent, for three years, and who had performed his official services with great fidelity and propriety, and with good success, in January last resigned his office with a view of settling ultimately in the ministry. Within the bounds of this Society, embracing the Western Education Society, 478 young men have been assisted and $25,289 have been raised, during the year. In order to meet the appropriations made to these beneficiaries and the expenses which were incurred, the Parent Society has paid from its Treasury $6,000.

Western Education Society.—After extensive correspondence and much deliberation, it was thought desirable that the Western Agency should be dissolved and a General Society for the Valley of the Mississippi should be formed. Accordingly such a Society has been instituted and organized, by the name of the "Western Education Society." The Constitution was adopted and the officers chosen, the 30th October last, at the time of the Anniversaries of the different benevolent Societies, held at Cincinnati. That place is to be the centre of its operations. The Rev. Dr. Wisner and the Rev. Mr. Patton were delegates from the Parent Society, and aided in the new arrangement and organization. It has already, Branches and Auxiliaries, and will, it is expected, ultimately embrace the whole Great Valley. The Rev. John Spaulding and the Rev. Ansel R. Clark, were chosen Secretaries. Mr. Spaulding had been an able and efficient Secretary for the Western Agency for about two years.

New York City Young Men's Education Society.—This Society was formed the last autumn, and has already paid into the Treasury one thousand dollars, and given a pledge that it will raise twenty-five temporary scholarships of seventy-five dollars each. This is an earnest of what may be expected from the vigor and ardor of youth Were all the young men of our land to imitate this noble example, what an amount of good would result!

Western Education Society, N. Y.—This Society occupies as its field of operations, the Western District of the State of New York. It has prosecuted its object with success. During the year, there have been aided within its bounds 100 beneficiaries. The present Secretary is the Rev. Alanson Scofield.

Utica Agency.—This Society has been well sustained the past year, by its Secretary the Rev. Otto S. Hoyt. Within its bounds 71 beneficiaries have been assisted the last twelve months.

Central Agency.—This Society has its centre of operations at Philadelphia. It has been in existence only one year. The Rev. Eliphalet W. Gilbert has accepted the presidency of Newark College, Delaware, and consequently resigned his office as Secretary. The Rev. Edwin F. Hatfield, late of St. Louis, Missouri, has been appointed to succeed him, and expects to enter immediately upon his official duties.

Western Reserve Branch.—This Branch has steadily and perseveringly prosecuted its benevolent object. The Rev. Ansel R. Clark, its Secretary, has labored with ability, wisdom, and success. The beneficiaries sustained by that Society the past year, are 40. Within its bounds during this time, $2,815 have been raised.

East and West Tennessee Agencies.—These Societies have together aided sixty-two beneficiaries. The Rev. John W. Beecher has resigned his agency, and Rev. John W. Irwin has recently been appointed Agent in his place, and is expected soon to enter upon his work. The Northern part of Alabama will be embraced within this field.

Illinois Branch.—This State Society during the year preceding the one just closed, raised funds sufficient to meet its appropriations. It has paid but little, the present year, to beneficiaries who have been sustained within its bounds, owing to the fact, that no Agent has been employed within its limits. Illinois is fast rising in a literary and religious point of view.

Maine Branch.—Within the limits of this Branch, 55 young men have been assisted the past year. Of these, 25 were new applicants. The number of beneficiaries has doubled in the space of two years. The amount of funds raised in the State is $2,075. Maine seems destined to be one of the most populous and best States in the Union, and to send forth a most salutary religious and literary influence.

New Hampshire Branch.—During the year, this Branch has raised $5,005, the largest sum ever contributed in the State for this object, within the same period of time. This is the result of the labors of an efficient Agent. In 1830, without the services of an Agent, the State raised $265, and in 1831, with an agency of a few weeks, it contributed to this object, $2,263. Within its bounds 40 young men have been assisted the year past, 10 of whom were new beneficiaries.

North Western Education Society.—This Auxiliary Society embraces the State of Vermont, and has been very successful in furnishing young men who have the min-

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istry in view. There have been assisted within its bounds the last year, 107 individuals, 25 of whom were new beneficiaries, by an appropriation of $5,393, while only $1,152 have been raised within the State to meet it. This deficiency has arisen probably from the fact that no agency, to any considerable extent, has been performed during the year—a complete illustration of the necessity of Agents. With very little service of this nature, the year preceding, $2,213 were raised.

Massachusetts.—This State, being the seat of the Parent Society, is not organized as a Branch. It has Auxiliaries in the different Counties, most of which are efficient Suffolk, Norfolk, and Worcester, take the precedence in this good work. The amount contributed within the bounds of the Commonwealth during the year, is $29,535—more than one third of all that was raised for this Society within the United States. There have been assisted during the year at its institutions, 265 individuals, of whom 66 were new beneficiaries. This might naturally be expected, for no State in the Union has been more adequately supplied with able and faithful ministers, and none has more highly appreciated an educated ministry, than Massachusetts.

Rhode Island Auxiliary.—This Auxiliary is advancing in its operations. More youth have been assisted, and more funds raised than in any preceding year. The different Evangelical denominations are awaking to the importance of an educated ministry. This is an indication of good to the spiritual condition of the State.

Connecticut Branch.—There have been patronized by this Society during the year, 81 young men, 17 of whom were new beneficiaries. To these individuals, $4,778 have been appropriated, and $3,896 have been collected within the State, in addition to the legacy of Joseph Abbott, Esq. Connecticut has ever been a nursery for ministers, and still promises to retain this characteristic feature.

Means employed.—The means which have been used in the promotion of this cause are various. The formation of Branch and Auxiliary Societies, and the labors of Agents, have been the principal instrumentality in this great work. Diffusion of knowledge by the press has also been employed as another means. The Quarterly Register, published by the Society, is accomplishing great good in reference to literary and theological institutions of the country, the ministry, and ministerial education generally. It is exchanged for most of the religious periodicals of the country, and it is presented to the presiding officers of the different colleges and theological seminaries, with the expectation that they in return will furnish the Society with the statistics and publications of their institutions. By request it has been furnished to some Reading Rooms, and Societies of Inquiry, respecting missions and benevolent enterprises, in our colleges and theological seminaries. It is presented also to all individuals who give Permanent or Temporary Scholarships, and nearly two thousand copies were sold the last year.

Three thousand copies of the Quarterly Journal, which is a part of the Quarterly Register, are sent gratuitously to individuals in different parts of the country.—The Tracts of Dr. Scudder on the want of ministers, and of Professors Emerson and Knowles on the call and qualifications for the Christian ministry, issued by the American Tract Society, are timely productions, and worthy to be in the hands of every minister, every student preparing for the ministry, every parent who has sons to train for Jesus Christ and his cause, and also every Agent of this Society for distribution, while laboring for its advancement. During the past year a History of the American Education Society has been published by the Massachusetts Sabbath School Society. It is adapted for usefulness, and should have a place in every Sabbath School Library in the land.—Efforts by correspondence and in other ways, have been made to lead the religious community to remember this cause in their supplications before the throne of God, and to observe in a special manner the Annual Concert of Prayer for Colleges. And God has heard and answered the petitions of his people. Eleven Colleges have been blessed in a greater or less degree the last year with the effusions of the Holy Ghost.

Concluding remarks.—Christians must enter upon the business of raising up ministers of Jesus Christ with deep seriousness, viewing it to be of vital importance, and feeling that they are accountable to God for the discharge of this duty. There are now, in the United States, 1,900,000 males between 14 and 30 years of age. One in 15, or 126,000, may be considered pious. One in 10, or 12,600, ought to prepare for the ministry. Of these 12,600 males, there are 8,460 between the age of 14 and of 24. These, generally speaking, ought to take a regular collegiate and theological course to qualify themselves for the ministry. Of these also, 2,940 are between the age of 24 and of 28. These, probably, ought to take a shorter course of education, that is, attend to the study of the languages and other important branches two or three years at some academy, and then pursue the study of divinity regularly at some theological seminary. And of this class too, there are between the age of 28 and of 30, 1,260, who, by reason of their advanced age, ought not to pass through a regular course of education either at college or at a theological seminary, but to study divinity with some private clergyman, a year or two, and

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then enter upon the ministry of Christ. If there should be any subtraction from this number on account of domestic connection, or peculiar engagements in secular concerns, (as perhaps there should be,) this subtraction may be supplied from those over 30 years of age, who ought, in this way to prepare for the ministry. Some few of those who entered on the work of preaching the gospel at this time of life, have become eminent in their profession, as John Newton and others. Of the 12,600, not 4,000—not one third—are preparing to preach the gospel of Christ! This ought not so to be. Awful responsibility and guilt rest somewhere. In view of this, who will not apply himself to the great work of raising up spiritual reapers for the harvest of the earth; while the solemnities of dissolving nature, the retributions of the final judgment, the blood of Calvary, and the worth of undying souls, press to immediate, untiring and agonizing efforts.

PRESBYTERIAN EDUCATION SOCIETY.

THE Anniversary of the Presbyterian Education Society was held in New York, May 14, 1835. Zechariah Lewis, Esq, a vice president, presided at the meeting. The Annual Report was read by the Secretary, Rev. Wm. Patton. Resolutions were offered and well sustained by the Rev. Messrs. Spaulding, of Cincinnati, O., Hatfield, late of St. Louis, Mo., Boardman, N. Y., and Edwards of Andover, Mass.

Hon. Theodore Frelinghuysen, LL. D. is President of the Society; Rev. Wm. Patton, Corresponding Secretary; Rev. J. J. Owen, Recording Secretary, and Oliver Willcox, Esq. Treasurer. Some account of the operations of this Society is embodied in the abstract of the Parent Society. Extracts from the commencement and conclusion of the report follow:

President Edwards in his treatise on revivals remarks, "Great things might be done for the advancement of the kingdom of Christ, by searching out youth of promising abilities, and with hearts full of love to Christ, but of poor families, and bringing them up for the ministry."

That which this eminently holy and judicious man saw to be so desirable, we see to be indispensable. The object of this Society is to raise up a ministry, with hearts as large as the world, and whose persevering design it shall be to give every family a Bible, to teach every child to read it, and to bring every individual to act under its all-pervading influence, and who shall set out in earnest to do this, and persevere for the purpose of accomplishing it before they themselves go to heaven. We cannot suppose that the future aggressive movements of the church will be carried forward with energy, and rendered victorious and permanent, only as the *preached* gospel is multiplied and extended. Hence it is evident that education societies for increasing the number, and other means for improving the character of the ministry, are now the leading objects to be aimed at Without making any disparaging comparison, the Board are convinced that under present circumstances, while the want of ministers is the *great want*, no institution has stronger claims than this.

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The review of the past promises strong encouragement for the future. Every appeal in former years, when the Society has been embarrassed, has been promptly and generously met, and a new and healthful impulse given to its operations. During the year, the conviction has gained upon the churches that the education of indigent and pious young men for the ministry is an indispensable branch of benevolent action. They are beginning strongly to feel that unless a competent number of ministers can be educated, all the bold and energetic plans of home and foreign missions must be injured, and the work of the world's redemption materially retarded. For some years past, the proportion of young men, whose parents or friends can sustain the expense of their education, has considerably increased. It is not too much to say, that the proportioned increase of this class of candidates has been greater even than of the indigent. It has been obvious, that as the Education Society has with energy pushed forward the claims of the Lord Jesus upon the talent and piety of the rising generation to serve him in the gospel ministry, many youth have responded to the call.

Knowing that "the harvest is great, but the laborers are few," cheerful obedience must be rendered to the command of our Saviour, "pray ye therefore, the Lord of the harvest, that he would send forth laborers into his harvest." For if God does not open the heart, the very sources of benevolence are dried up, and if God does not prepare men for this holy calling, they never will be prepared. Neither human learning, nor societies for patronizing indigent young men, nor millions of money, will avail any thing, without the enlightening and sanctifying influence of the Holy Spirit. Other means are necessary, but they alone cannot properly qualify one soul for the work of preaching "Christ crucified." Our great hope then is in the Spirit of God, in earnest persevering prayer for the continued, enlarged and powerful influences of the Holy Spirit. When the church, in agony for the perishing millions—in holy solicitude for the glory of

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the Saviour—in utter helplessness from all other help, and in holy confidence in God, and humble dependence for promised aid, shall raise her prayerful voice, and raise it often, and with hallowed importunity—then the Spirit of the Lord will be as a fire on the consciences of the young men, and their hearts will be irrepressibly set on the great work of preaching the gospel. The present, then, is a momentous crisis. The mighty conflict is rapidly advancing. Now is the day of preparation, and every moment and every true man is of countless value.

The time has come for decided and greatly enlarged action. The time has come when our men ought to be like the "men of Issachar who had an understanding of the times to know what Israel ought to do." Yea the time has indeed fully come, when our men must be like the men of Zebulon, who "went forth to battle expert in war, who could keep rank and were not of double heart." Did all Christendom with united heart bind their strength to the work, the work would still be unspeakably arduous. For the hosts of the great enemy are extensively combining—they have made strong their numerous entrenchments; they suffer no divisions to distract their councils, or to paralyze their strength. With them every eye is single—every heart bold—and every nerve firm. Such are the powers marshalled for the battle of the great day. Yet under God resolute and devoted men can change the whole moral aspect of the globe. Oh, when we call to mind what men have done, at the bidding of their worldly, ambitious leaders, shame and conscious guilt should enshroud us when we remember the coward selfishness of those who have been redeemed with blood.

The following is the Address delivered by Rev. Dr. Edwards.

The object of this Society is, to increase the number of *suitably qualified* ministers of the gospel. And to what extent does it propose to increase them? Till the Bible is translated into every language, till the gospel is preached to every creature, and the sound of salvation is echoed over the whole earth. This Society would raise up men, to preach the gospel, who have themselves been *taught* the gospel, and the way to preach it. Some think that they know this, without being taught. We want none such. That knowledge of the gospel which we wish men to communicate, is not that which springs from the unaided efforts of their own minds, or which flesh and blood merely have revealed unto them, but their Father who is in heaven; and revealed too, not to the ear, or the understanding only, but also to the heart.

We want ministers, who *know* the things which are freely given to the children of men, of God, by believing his word, as illustrated in his providence, and obeying his commands; men who know that they and their fellow men have all gone out of the way; that there is none naturally righteous among them, no not one; that that which is born of the flesh, is flesh; and that they that are in the flesh cannot please God; for the fleshly mind is enmity against God, not subject to his law, neither indeed can be; and that when Jesus died for all, all were dead, and that he died for all, that they who live, should not live unto themselves, but unto him that died for them and rose again; and that no one for whom Jesus died, has any right to live for any object less than the glory of God in the salvation of men. The object of this Society is, to increase the number of ministers who have felt this; and have resolved, in the strength of Jehovah, making mention of his righteousness and of his only, while they live to live unto the Lord, and when they die to die unto the Lord, and living or dying to be the Lord's; and who will not rest, unless in heaven, till this is the case with all people of every kindred, and nation, and tongue.

And do you think, Mr. President, that men will ever learn this, without being taught it; and taught it too from above? No, Sir. It is written, "They shall all be taught of God." The effect of this teaching is, "Glory to God in the highest, good will to men." It is religion; that which blazed in the Morning Stars when they sang together, and burst from the sons of God when they shouted for joy.

Of course, Sir, it will never be the great object of *such* men, to make Presbyterians, or Congregationalists, or Baptists, or Episcopalians, or Methodists, or merely to attach men to this or that particular denomination. No, Sir, that would be far, far beneath them. It would be earthly, sensual, devilish. It will be their object to open upon every part of this dark and dying world, the light of life; and point all its perishing population to Him, who is the Light of the world; and in whom, there is neither Jew nor Greek, Barbarian, Scythian, bond nor free, but Christ is all, and in all; yes, Christ, who is over all, blessed forever; and who, though he was rich, for our sakes became poor; and who died for our sins, the just for the unjust, and rose again for our justification, praying in words and in deeds, in life and in death, for his people, "that they all may be one, as thou Father art in me and I in thee, that they may be one in us; that the world may know that thou hast sent me."

These are the men, the number of whom this Society would increase; ambassadors for Christ, who, as though God did beseech men by them, will pray them in Christ's stead to be reconciled to God; and whose feelings and conduct, will move in accordant sympathy with Him, who is reconciling the world unto himself, not imputing their

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trespasses unto them, but forgiving iniquity, transgression and sin; but who will by no means clear the guilty; and men, who, knowing the terrors of the Lord, as a just God and a Saviour, will persuade sinners to flee from the wrath to come, by being reconciled to him.

This, Mr. President, is to be the great business of the ministers whom this Society would raise up; not to contend for this outward form merely, or that, but to persuade men, all men, the high and the low, the rich and the poor, the bond and the free, to be reconciled to God, as their Creator, Redeemer, Benefactor and Judge; to say in their hearts and by their actions, Not my will, but thine be done, with me, and by me; with all, and by all, on earth, as it is done in heaven.

This being the most difficult thing, which, by such means, is ever accomplished, no men need to possess higher powers of persuasion, or to know better how to use them, than ministers of the gospel. And if any man think that such knowledge and power are naturally possessed, or are easily acquired, that man is a novice, who should not be put into the ministry, lest, being lifted up with pride, he fall into the condemnation of the devil. To be suitably qualified to preach the gospel, men must not only know the gospel; but they must also know themselves; no very easy or speedy attainment. They must also be acquainted with other men; with human nature, in the vast variety of its manifold and complicated operations. They must know also the truths of revelation, in their divinely inspired aspects and connections; and their illustrations, by the works and the ways of God. And they must know also how to exhibit them in such a manner as is best adapted to reconcile men to him.

This knowledge no man on earth can acquire without much reading, observation and prayer, deep and long continued reflection, vigorous mental effort, and thorough discipline. Even apostles needed years of instruction, from the Lord himself, in order to obtain suitable knowledge; and then they needed to be taught even by miracle, to know how to communicate it.

And then they needed to give themselves to reading, to meditation, and to prayer; or it would not be possible, even for them, to be workmen that needed not to be ashamed, rightly dividing the word of truth, and giving, as every minister ought, to every one his portion in due season. This, no minister, whatever ignorance or self-sufficiency may think, without a miracle, can do, without *much study*. And as the days of miracles are past, there is for study, observation, experience, and thorough mental discipline, no substitute.

And in prosecuting study, men must not only now, as did Paul that great apostle, who labored more abundantly than they all, sit at the feet of human instructors, but, as he did afterwards, they must also sit at the foot of the cross; and there study, in the light of the knowledge of the glory of God, which beams from the face of Jesus Christ. And studying in that light, they will see light. They will make rapid advances in sound learning and true science. They will learn more, which tends to fit men for the ministry, in a year, than they can learn elsewhere in a century. And there they will make genuine, thorough scholars. In his light, they will see light, on points where others, however great their talents, will stumble as in the night, and grope at noonday. Under the bright beamings of the Light of the world, not only will their understandings, but their hearts will be so full of light, that their very faces will so shine as to proclaim to all around them that they have been with Jesus. Their words will then drop as the rain, and distil as the dew, and will be like apples of gold in a network of silver; while they will determine to know nothing, among any people, save Jesus Christ and him crucified. And as they reason of righteousness, temperance, and judgment to come, and eye kindles eye, intellect fires intellect, and heart moves heart, eye, intellect, heart, all—all will look up unto Him from whom alone cometh help.

Nor do we want men who shall, in this way, preach only on the Sabbath, or in the pulpit; but seven days in the week; in the family, and in the social circle; in the palace, and in the cottage; in the parlor, and in the kitchen; in the workshop, and in the street; in the stage-coach, and in the steam-boat; and in all their public and private intercourse with men; not by a forward, abrupt, uncouth, and officious thrusting in of a set form of impertinent religious intermeddling; but by a look, a deportment, a conversation, and conduct, that shall say to all, "One thing is needful;" and be adapted to give to all, the highest and best views of Jesus Christ, and his salvation. If they are to buy a coat, or a pair of shoes; to make a contract for the digging of a well, or the building of a house; we want them to do it, as the ministers of Him, whose kingdom is not of this world; and who, in all their intercourse with men, even about earthly things, seek not theirs, but *them;* and whose hearts would leap for joy, to see them all shod with the preparation of the gospel, and clad in garments of salvation, drawing water from the well of life, and building upon the foundation laid in Zion, a house not made with hands, eternal in the heavens. Of course, we want men, and, to accomplish the object of this Society, we must have them, who will preach not themselves, but Jesus Christ, not in words merely, but in deeds; whose meat and drink it shall be to do the will of their Father in heaven; and who, whether they *eat* or *drink*, or whatever they do, shall do all to

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the glory of God. Then will their preaching be like unto that of God manifest in the flesh,

> "When in his life the law appears,
> Drawn out in living characters."

Then we shall have men, Sir, who will contend, not only earnestly, but *successfully*, for the faith once delivered to the saints; not the faith which magisterially wraps itself up in the folds of clerical or ecclesiastical dignity, and disdains to stoop to the drudgery of spending and being spent for Immanuel; nor that which plants itself in the strong hold of sectarian denominational confederacy, and throws out firebrands, arrows and death, upon all who will not come into, or wish to go out of its enclosures; nor that which merely goes round and round, in the cold and long-beaten track of prescriptive formality; nor that which drives furiously and recklessly onward through storms, whirlwinds, and tempests, crying, come, see my zeal for the Lord; but that faith which is as a little leaven, which a woman took and hid in three measures of meal, till the whole was leavened; the faith which is as a still small voice, and yet lifts up like a trumpet, and shows the people their transgressions, and the house of Jacob their sins; which stands between the porch and the altar, and cries, spare thy people, O Lord, and give not thine heritage to reproach; that faith which moves so wisely, and so powerfully too, that it subdues kingdoms, and works righteousness, stops the mouths of lions, quenches the violence of fire, out of weakness is made strong, waxes valiant in fight, and overcomes the world, the flesh and the devil, by love, joy, peace, long-suffering, gentleness, meekness, goodness, faith and temperance; and comes off conqueror and more than conqueror through him that loved us and gave himself for us; and then with a full heart and untiring tongue, cries, to him, yes to him, be the glory, all the glory, forever, and forever.

Such, Mr. President, are the ministers whom this Society would multiply; men who would not bring a railing accusation even against Satan; much less against a man, even though he should be wicked; still less against a good man; less still against a minister of Jesus Christ; men who even if reviled, will not revile again, but will commit themselves in well doing unto him that judgeth righteously; men who will love even their enemies, bless those who curse them, do good to those who hate them, and pray for those who despitefully use them and persecute them, and as much as in them lies, will live peaceably with all men. And it would multiply them and multiply them, and multiply them, till there shall not be a continent, nor an island, nor a village, nor a hamlet, nor a cottage, under the whole heaven, from which angels shall not hear the ascending acclamation. "How beautiful upon the mountains are the feet of them that publish the gospel of peace; that publish salvation; that say unto Zion, thy God reigneth."

But never can this be accomplished, unless we can have ministers who have not merely souls, but who also have *bodies*. Never can this Society accomplish its end, unless it can raise up and educate men of bone, and sinew, and muscle, and nerve, fitted and accustomed, as God would have them, to move habitually in harmonious, symmetrical and vigorous action, working out results which he himself would pronounce "very good." And this can never be done, unless these men shall be taught the laws of God with regard to bodies, as well as souls; and shall have religion enough, to obey them. And the man who shall be instrumental in teaching ministers the laws of God for the formation and preservation and healthy action of bodies, and in persuading them for his sake, for their own sake, and for the sake of their fellow men, to obey them, will be pre-eminently a benefactor of his race. Then, and not till then, may we hope to have ministers who will, as they ought, glorify God in their *bodies*, as well as spirits, which are his. No longer will they then, as now, live after the flesh, and die; but through the spirit, they will mortify the deeds of the body, and live. To accomplish this, they must understand the laws of God, and obey them. They must eat nothing, and drink nothing, and do nothing, but what tends to health and to holiness. They must, for God has so ordained, yes, they *must* keep under their bodies, and bring them into subjection, habitual subjection to his laws with regard to bodies, or instead of saving others, they themselves will be cast away. Nor must they neglect their bodies, as to suitable nourishment, and exercise, and cleanliness, and rest and sleep. If they do, they will violate God's laws, and will find the way of transgressors to be hard. Nor must they be left on any points, merely to the light of nature; for the light of nature merely will, in Christian lands as well as heathen, be abused. It is too dim, and too feeble, to live and shine, and guide the wayward soul in the dark, stormy ocean of human depravity. You must let in upon it the light of revelation, the light of the cross, and show men that their bodies were designed and are adapted to be temples of the Holy Ghost; and that if any man defile the temple of God, him will God destroy. That destruction will commence in this life, and even in youth. It will strike through all their comforts, and through all their efforts, the gloom and the palsy of death. Pale, emaciated, hypochondriac dyspeptics, with bodies made and fitted by God to run like divine clock-work eighty or a hundred years, but all deranged, shattered and quiv-

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ering through the violation of his laws, at twenty or thirty years of age, can never cope with principalities and powers, with the rulers of the darkness of this world,—or lead on the sacramental host of God's elect from conquering to conquer. That eye which must look from sea to sea, must have a keenness; that foot which must run and not be weary, must have a strength; and that arm which must wield the weapons which are mighty through God to the pulling down of strong holds, must have an energy, which the violation of God's laws with regard to bodies, even through ignorance, or the keeping of them with regard to souls merely, can never, no, never produce. There must be knowledge, and there must be obedience, with regard to the body, as well as to the soul. And there must also be cultivation of bone, and sinew, and muscle, and nerve; as well as of head, and heart; and in addition to all, there must be, with regard to all, habitual waiting upon God; or the youth will faint and be weary, the young man will utterly fall. Their struggles to rise and their efforts to conquer, Satan will esteem as straw, and he will laugh at the shaking of their spear. The soul, in those mighty heavings which are to pour light and salvation over the earth, must have something to work with, more than hypochondria or dyspepsia, or that ignorance and rebellion which produce them, ever can furnish; and it must have a body which they never make, or such emotions will not exist; or if they do exist, they will crush it into the dust. No bodies but such as knowledge and obedience form and sustain, will endure the conflict. Failing here, I have known some of the finest bodies which God ever makes, the masterworkmanship even of Jehovah upon matter, droop at the outset like the grass, and wither as the green herb. In the morning they flourished and grew up—before noon, they were prostrate and withered. Their souls quit the contest, and fled, because their bodies, under wounds, self-inflicted, the worst of all wounds, had fallen. And the conquests which they might have multiplied and augmented for half a century, must be abandoned, or achieved by others. And it would, were it possible, draw tears from the eyes of angels, and spread gloom even through heaven, to witness the havoc which has thus been made in the armies of Immanuel; and to see how their conquests of "light and love," over the earth have thus been prevented. O, had it not been for this, how much more frequent, and in how much louder and sweeter strains, had been the song of angels, over sinners that had repented! And never, while this continues, will the millions of the rebellious and lost, bow to the sceptre of the Redeemer.

No, Sir, we must have, in great numbers, men of sound bodies, as well as sound minds, and both accustomed habitually to move, harmoniously, and vigorously, and perseveringly, in obedience to God.

And here let me say, Mr. President, that the sooner they take this course, the more constantly they keep it, and the farther they proceed in it, the more they will find it to be a way of pleasantness and a path of peace. Then shall we have, Sir, what we want, and what, to accomplish the object of this Society, we must have, men who will act not only vigorously, but *uniformly* and *kindly*. And this, Sir, is essential. In this day, when the fountains of the great deep are breaking up, the whirlwinds of passion rising, and professed ministers of the Prince of peace are dashing one against another, like the waves of the sea foaming out their own shame, it is fundamental, that we have men, who from principle, deep rooted, and wide spreading, are consistent, uniform, and kind. We do not want men of mere circumstances, who can labor vigorously only on special occasions, when multitudes are beholding and applauding; or men who go only by fits and starts; one day blazing, and scorching too, like the ebullitions of Ætna, and the next like her lava, black, cold, and dead. Nor do we want the bright, dazzling coruscations of the Aurora Borealis, or the swift scathing darts of the lightning; but we want the rain and the snow that come down from heaven and water the earth, and cause it to bring forth and bud, that it may give seed to the sower, and bread to the eater; that bring forth first the blade, and then the ear, and then the full corn in the ear. We want the dew that descends upon the mountains of Zion, where the Lord gives the blessing, even life for evermore; and the light which not only purples the East, but which grows brighter and brighter even to the perfect day; awakening throughout creation, joy and gladness, thanksgiving and the voice of melody.

A beloved man, who had given up all for Christ, left his kindred and country, and labored long and hard for the heathen, and had become, as such an employment is adapted to make a man, in spirit highly apostolic, visited his native country. And as he cast his eyes over the manifold and all pervading fruits of the gospel, proclaiming through the social, civil and religious interests of men, the gracious benignity of its author, his bosom swelled with gratitude, his eye filled with tears, and he was overwhelmed with admiration. And when he contrasted what he now saw, the light, beauty and glory, which spread over creation, with what he saw and felt in those lands of darkness and death, he was constrained to go from city to city and from State to State, and echo to his countrymen the voice of their Saviour, "Go ye into all the world, and preach the gospel to every creature." Ministers were awakened, and churches were aroused. He came to New York;

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he attended anniversaries; he heard strong resolutions and warm glowing speeches; and witnessed among all a mighty tide of emotion, as if they would go forth to the conquest of the world. But still he was sad. "I perceive," said he, "among many, a strong tendency to be only occasional in their religion. They wish to do every thing with a bold dash, and in a splendid style. The Bible, however, says very little about doing things in that way; but it says a great deal about *patient continuance in well doing*." These, Mr. President, are the ministers that we want; men who, like the apostolic missionary, and like the Bible, shall say a great deal, not in words merely, but in actions, about *patient continuance in well doing;* seeking for glory, and honor, and immortality, and eternal life. We want men who can work when they are not seen, as well as when they are seen; and who, whatsoever they do, shall do it heartily, as unto the Lord, and not unto men; and who shall, at all times, and in all places, serve the Lord Christ.

Ministers of this sort are now the grand instrumentality, which is most of all needed for the conversion of the world. I know indeed that the Bible, "Precious Bible, book divine," must be translated into every language; and dead is the heart, that would not leap for joy to see it daily searched and cordially obeyed by every soul. Tracts too, sweet messengers of salvation, like leaves from the tree of life, must fly, as on the wings of the wind, and fall, like the heavenly manna, around every dwelling. And Sabbath schools, too, and Bible classes, for the instruction of children and youth in the nurture and admonition of the Lord, must be established among all people. But when, where, how, shall this be begun, and continued, and completed, without ministers of the gospel? What, for China, would the Bible have done without such men as Morrison? or tracts, without such men as Gutzlaff? Bibles and tracts might have existed to the end of the world; and yet without ministers, China have gone through the darkness and pollution of her Paganism, to the last conflagration. Bibles move nobody, tracts move nobody, unless Bibles and tracts are, by somebody, first moved. And minds do not ordinarily move, if haply they may feel after these things and find them, unless they are moved to it by minds. And the minds appointed by God and fitted for this purpose, are the minds of ministers. And to experience the benefit of his appointment, on this, as well as other subjects, we must walk in his way. Should every neighborhood throughout the great Western Valley be blest with a Sabbath school, and every neighborhood throughout the world, they would be like the morning cloud or the early dew, without ministers of the gospel. You could not maintain public worship, or preserve the Sabbath, or any of the means of grace; because, without them, you have not God's appointed instrumentality for that purpose. Ministers then, in great numbers, of sound bodies and sound minds, clear heads, and good hearts, must be raised up; men strong in the grace that is in Christ Jesus, and who, constrained by his love, shall live for the purpose of bringing this whole world, in the least possible time, into obedience to him. Not that they can all act at once on the whole world; but they must all act, each one on the individuals, on whom his influence may be exerted. And the grand object with regard to each must be to induce him to live wholly and forever for Jesus Christ. They must not undertake, even instrumentally, to convert a man principally for his own sake, but for the glory of God in the salvation of men; nor must they teach any man, that he has any right, to hope that he is a Christian, unless he is disposed to live for this. They are not to light candles to stand under bushels, or principally to shine on themselves; nor are they to make salt, principally to preserve itself. Much less are they to light up the light of life in the soul principally for its own sake; but for the sake of Christ and the souls for whom he died. They must teach the man who visits his counting-room to visit for Jesus Christ, and the man who freights his vessel, to freight for Jesus Christ. The man who enters his shop, the man who cultivates his farm, the man who follows his profession, all, who have been redeemed by his blood, must be taught to live to his glory.

And this is to be done, by those too, who, as to the doing of it, are naturally something like a great valley of dry bones. And, lo, they are exceeding dry. To such, they must nevertheless, at the command of God, lift up their voice, and cry, "O ye dry bones, hear the word of the Lord." And they must speak, and act, as if they thought that they could, and expected that they would, hear. And there will be a shaking in that great valley, among those bones. Bone will come together, bone to its bone, flesh and sinews will come upon them, and the skin will cover them above. But by addressing them merely, or doing any thing else, within the power of preachers only, there will be no life in them; no standing up for God. Hence they must, from beginning to end, feel this; and must cry also, Come, O breath, breathe upon these slain, that they may live. And they will live; and in greater and greater numbers, rise up for God, an exceeding great army. Nor will it be an army that is raised up, and organized, merely, or principally for the sake of the army; but for conquest, immediate, universal conquest. And army will succeed army, not a man of whom will have been enlisted principally for his *own* sake, but for *His* sake who hath called him to be

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a soldier, and who, as the Captain of salvation, in the conquest of the world, hath need of him. And learning courage from the Lion of the tribe of Judah, and meekness from the Lamb of God, and with weapons which are not carnal, they will move onward, through the length and the breadth of every land—not like Satan's armies, strewing their march with the triumphs of desolation; but making the wilderness like Eden, and the desert like the garden of the Lord—causing the parched ground to become a pool, and the thirsty lands springs of water—and opening every where, highways, on which the ransomed of the Lord shall return and come home to Zion with singing—till thousands of thousands, and ten thousand times ten thousand—multitudes which no man can number, shall open their everlasting anthem of glory, and honor, and thanksgiving, unto Him that sitteth upon the throne, and unto the Lamb.

Connecticut Branch.

The Ninth Annual Meeting of the Connecticut Branch of the American Education Society, was held in the Church at Enfield on the evening of June 16, 1835. In the absence of the President and Secretary, the meeting was organized by calling the Rev. Dr. Perkins of West Hartford, to the chair, and appointing Mr. Luzerne Ray of Hartford, Clerk.

After prayer by the Chairman, the usual Reports were read, and accepted.

The following Resolution was then offered by the Rev. Ansel Nash, General Agent of the Connecticut Branch.

Resolved, That the success which attended the operations of the American Education Society, during the last year, affords just cause of gratitude to Almighty God, and of encouragement to future efforts.

This Resolution was seconded by the Rev. John M. Ellis, an Agent of the Parent Society, and adopted.

The Rev. Dr. Day, President of Yale College, moved the following, which was seconded by the Rev. Dr. Tyler, President of the Connecticut Theological Institute, and passed.

Resolved, That in view of the spiritual wants of our country, and of the world, it is matter of sacred obligation on ministers, and churches, to make increased exertions, that the number of competent evangelical ministers may be augmented, and, especially, that the youthful talents and piety in the country, may be devoted to the Christian Ministry.

The third Resolution was also moved by the Rev. Mr. Nash, without remarks.

Resolved, That the Connecticut Branch of the American Education Society will endeavor to raise during the present year, seven thousand dollars, in aid of the object of that Institution.

It was seconded by Eliphalet Terry, Esq., and adopted.

The Rev. Messrs. Day, Tyler, Nash and Ellis, indulged the audience with appropriate and impressive remarks in support of the above Resolutions, exhibiting most clearly, the fundamental importance of the Society, as a means of advancing the kingdom of the Redeemer in the world.

The Rev. Ansel Nash was appointed Secretary for the year ensuing, and the Rev. Dr. Tyler added to the number of the Directors. The other officers remain the same as last year. The Report, prepared by the Rev. W. W. Turner, who had been Secretary for six years, follows:—

It is now nine years since the Connecticut Branch of the American Education Society was first formed. Within that period, it has assisted a large number of young men to an education, which, without its aid, many of them would probably never have received. The Society is so young, that it is hardly time yet to reap the full harvest of its labors, a large majority of those whom it has assisted, being still in a state of preparation for active life. A few, however, have gone forth to labor for their Master on the field of the world, and with a spirit of devotedness which promises the highest success. That the blessing of God may accompany their efforts, and thus testify that it was His voice which called them to their holy office, is the prayer of the Directors, and must be that of every one who loves the Lord Jesus Christ in sincerity.

It appears from the Report of the Treasurer that the receipts from all sources during the past year amount to $6,680 97. This includes a balance in the Treasury at the commencement of the year of $216 00, and also the sum of $1,193 00 drawn from the Parent Society. It is worthy of remark, that this is the largest sum which has been received into the treasury of this Branch during any single year of its existence. Your Directors are encouraged to hope that every succeeding year will bear witness to the increased liberality of the people of this State, towards a cause which they consider at the present time second in importance to no other.

The average number of Beneficiaries on the books of the Society during the past year, has been 60. The number of those

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who applied for assistance at the last quarterly meeting of the Directors is 68. It will be seen that the number of such applicants is steadily increasing, and it would be extremely gratifying to the Directors to be able to give them all the requisite assistance, without being obliged to draw from the Treasury of the Parent Society, as has hitherto always been the case. With regard to the character and standing of those under their care, the Directors continue to receive such assurances as to satisfy them that the liberality of the friends and patrons of the Society has not been abused.

It cannot be expected that any thing like an adequate view of the merits and claims of the American Education Society, should be attempted in a brief Report from one of its Branches. The subject is of such importance in its relations to our own country, and indeed, more or less directly, to all the countries of the world, that hours would hardly suffice to tell how much of good the Society has already done, and how much more, if properly sustained, it will accomplish. The Directors in the performance of their annual duty, would merely introduce a single thought, which seems to them, at the present time, peculiarly interesting and important.

That it is the duty of every follower of Christ, to be, at all times, and in all possible ways, engaged in building up his Master's kingdom, is a truth too manifest to need proof, or illustration. It is also equally true, that emergencies sometimes arise in the history of the Church, when extraordinary exertions in a particular direction, are imperiously demanded; when the fortunate issue of the whole contest, seems to depend in a great measure, upon success in one corner of the field. We are living in such an emergency, and the particular end, for which our prayers ought most fervently to rise, our wealth be most liberally expended, and our action most vigorous, is, the salvation of our own native land; her continued existence as a distinct, and peculiar nation, where religion, liberty, and peace, in their purest, and loveliest garments will delight to dwell; and from which, as a radiant centre, they will send forth their light and warmth over the whole earth. We are already to a great extent, the light of the world, and should the pure Church of God in this country sink down into insignificance and weakness; it would be like blotting out the Sun from the midst of the Heavens. Let us not flatter ourselves that there is no danger of such a misfortune. There is great danger. The cry of alarm which has gone up from all parts of the country has not been sounded without sufficient cause. We are in danger from Infidelity. We are in still greater danger from Romanism. There is a large, a powerful party in these United States, who would rejoice to burn down every church, and overthrow every altar of pure and undefiled religion in the land, and that party is increasing much faster than we in New England can readily believe. The eye of Papal Europe too is upon us, and the dark gleam of hatred, with which for more than half a century, she has regarded our prosperity, is beginning already to brighten with the expectation of finding in us an early prey. The American Church is in danger, and if she comes off victorious from the contests and trials which await her, it will be owing entirely, to the blessing of God upon the fidelity of his earthly servants.

It is well known that strenuous efforts are now making to convert this nation to the Roman Catholic faith. It is known that multitudes of foreign papists are every year pouring in upon our shores, bringing with them, all the passions and prejudices of a foreign education. It is known too that great numbers of Foreign Missionaries are annually sent across the ocean; men well trained in the schools of European cunning, and unsurpassed by any individuals on earth, for wily and deceitful policy. It is known furthermore, that the vast region of the West, where the elements of society have not yet mingled into union and strength, has been selected as the most promising ground of action; and already, the horns of *this* beast, like that which Daniel saw, are pushing northward, and southward, and eastward from his station on the prairies. All these things are unquestionable facts, and they constitute the emergency in which we are living. What shall be done? Sit down in quietness, and suffer ourselves to be encircled in the net of spiritual despotism? Oh, no! the enemy must be met, immediately, and strongly met. Not an inch of ground should be given up to his occupancy without a struggle. But where shall we look for men to fight these battles of the Lord? Shall we knock at the doors of refined, polished society, and cry, send forth your sons to aid us, to stand on the frontiers, to watch the outposts, to endure the hardship of a life of much labor and little reputation among men? Few persons of this description will be found willing to relinquish the pleasures and privileges of their station in the world, and take up the cross of *such* a life. And even if they are spiritually willing, such persons generally find the literal weakness of the flesh a continual obstacle to success in a situation, where bodily vigor is almost as necessary as mental power. Our chief reliance then must be upon individuals whose sinews have been hardened upon the rough soil of their native hills, upon men who will not shrink from fatigue and danger, but find themselves at home, whatever they may be called upon to do, or suffer. These must go, but they cannot go alone. It is said that the Home Missionary Society will

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send them; but a long preparation is necessary before they can receive its patronage. The Education Society prepares them. It lies at the foundation of benevolence, it lays the first stone in the temple, and in this view possesses an importance, which although easily overlooked, cannot readily be measured. Without our Education Societies, large portions of our country, the Western part of it more especially, would be almost entirely destitute of preachers of the Word of God. With this fact before them, the Directors are constrained to say, that upon these Societies, the salvation of our country is, in a great measure depending. This is the single thought which the few remarks they have made were intended to establish, and upon which they would earnestly invite the most serious reflection. 'Move on the West' was the repeated exhortation of the excellent Dr. Reed but a few hours before he left this country. 'Move on the West, if you would save your nation.' Move on the West, is the response of your Directors, and let the Education Society, reversing the miracle wrought upon Pharaoh's army, furnish the chariot-wheels of your motion.

Religion only can sustain such a government as ours. The progress of Infidelity, and anarchy, of Roman Catholicism, and despotic power, will be uniformly coincident. It is the duty then of every man who loves his country, who loves his fellowman, who loves his Saviour, and his God, to awake, and gird himself for the combat which has already begun. If he is in doubt in what way to make his exertions most effective, we would say to him, that there is no better way, than to sustain the Education Society. To this end, let his benevolence be directed—for this, let his prayers rise before the mercy-seat of God, and then shall he see the dark clouds which are now rolling up from the western sky, pass quietly over, and melt away into the light of Heavenly Truth.

For the sake of a more definite impression, your Directors have confined their remarks to a single point and place of action; but the operations of the Society in whose behalf they appear, are circumscribed by no geographical boundaries, and limited by no time. Its benevolence is as wide as the world which it aims to supply with an educated and efficient ministry; and, in connection with the kindred institutions, so justly called the 'Glory of the age,' it is steadily advancing towards the accomplishment of its noble designs. May the Spirit of Him, without whose aid the wisdom of man is foolishness, and his strength weakness, direct its counsels, and prosper its efforts, till 'the knowledge of the Lord shall fill the earth as the waters cover the sea.'

Maine Branch.

The Maine Branch of the American Education Society, held its annual meeting, June 24, 1835, at Bangor. After prayer by Rev. Mr. Ellis, the annual report of the Directors was read by the Rev. Benjamin Tappan, Secretary. The Report was accepted and ordered to be printed, and the meeting was addressed at length by the Rev. J. M. Ellis, Agent of the American Education Society, Rev. Mr. Baldwin, of Illinois, Prof. Pond, Rev. Mr. Pomroy, of Bangor, and others. The various remarks of these gentlemen were listened to by the assembly with deep interest, as was manifest by their contribution of more than $300. The officers for the ensuing year are Rev. William Allen, D. D., President of Bowdoin College, President; Rev. Benjamin Tappan, Secretary, and Prof. Newman, Treasurer. It is a matter of regret that we have not received a copy of the Secretary's report for publication.

Auxiliary Societies.

Plymouth County.

The Plymouth County Education Society held its annual meeting at North Bridgewater, June 11, 1835. In the absence of the president, the Rev. E. Dexter, 1st vice president, took the chair, who opened the meeting with prayer. After reading the minutes of the last year, the following officers were unanimously elected for the ensuing year, viz.

Hon. Josiah Robbins, of Plymouth, *President.*
Rev. Elijah Dextor, of Plympton, } *Vice Pres.*
Gen. Benjamin King, of Abington, }
Rev. Thomas Boutelle, of Plymouth, *Secretary.*
Dea. Morton Eddy, of Bridgewater, *Treasurer.*
Asahel Hathaway, of Bridgewater, *Auditor.*

The annual Report was read by the late Secretary, the Rev. Ebenezer Gay, and a sermon was preached by the Rev. Mr. Mather, agent of the Parent Society. The Report follows.

It has been the prevailing opinion of all who take the Bible as the rule of their faith, that this whole world would be converted to Christ—that idolatry would every where be done away—that superstition would come to an end—that infidelity would cease—and that holiness would universally prevail. The early Christians seem to have believed all this without a doubt, and the first apostles acted on this

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principle,—going forth and preaching the gospel every where. From ecclesiastical history it appears, that no doubts were entertained by the church on this subject, for many centuries. In the tenth century there seemed to be awakened an extraordinary degree of faith on this subject; and the most costly and splendid arrangements were made for carrying the gospel through the world, of planting the standard of the cross upon every hill and mountain, and of delivering every land from the thraldom of superstition, infidelity, and idolatry. But the zealots of that age, strangely mistook the nature of the weapons by which the kingdoms of this world are to be subdued to Christ, and consequently failed in their enterprise. With the spirit of the reformation, revived again the spirit of evangelizing all nations. It is, however, during the last *thirty* years, that we discover more of a true missionary spirit, than in any age since the days of the apostles. A plan for causing the gospel to be preached to all nations, has been formed with singular wisdom, and sustained by increasing confidence; copies of the word of God are multiplied almost beyond calculation, and channels are opened by which they may be circulated in every part of the earth. The liberal have devised liberal things, and there is no want of pecuniary resources to fill the world with religious tracts, Bibles, Sabbath schools, and a preached gospel. Every missionary establishment has been blessed, every school gathered on heathen ground furnishes signs of success, and every Bible and tract has accomplished great good. Not a single word of divine truth, that has been proclaimed on the 200 hills where the lamp of the gospel has been lit up, has returned void. If all the missionary stations have not been equally favored, we may safely say, that on the whole, greater success has attended our feeble efforts, than the most sanguine friends of missions could have reasonably anticipated.

But after all, there is a *failure*—we had almost said, an *utter failure*. We announce the fact, not to discourage and dishearten, but to excite inquiry, and stimulate to new and increased efforts. There is need of this. We have been so much in the habit of looking only upon the bright side of the picture—of receiving it as an undoubted article of our creed, that the world will be converted to Christ—that measures were now in operation which would accomplish this project, and the chariot-wheels of salvation were rolling on with a swiftness which would overcome every obstacle—that we have hardly glanced at the possibility of a failure. But the fact will come out—it has come out—it must be told. Notwithstanding all that has been done, and all the success which has attended our efforts, the enemy, the god of this world, has gained upon us. Infidelity, superstition, Mohammedanism, and heathenism, have been for ages, and are up to this moment, upon the increase. The tide of false religions—the flood of ungodliness and everlasting ruin, is daily rolling wider and deeper. Ever since the command, "Go and disciple all nations," was given, the population of those nations who know not God, has been constantly multiplying. Twenty millions annually, during the last eighteen centuries, according to the least calculation, have gone down to the grave from lands that never heard of a Saviour. We may think of some tens, or hundreds, or thousands, converted on heathen ground during the last thirty years, and rejoice in the fact; but what are these compared with the millions that are sinking down into an endless night? Is it not, therefore, a lamentable fact, that notwithstanding all the Christian efforts which have been made, the great multitude of the people are perishing for lack of vision?

There is then, with regard to the conversion of the world as yet, a great *failure*. An interesting question here arises; what is the cause of it?—To resolve this appalling fact into the sovereignty of God, will not exempt men from their obligation; since we know it to be the revealed will of Heaven, that through the instrumentality of preaching, this fallen world is to be converted to Christ.

The promises of God have not failed—they never can fail. His word is settled in the heavens. He is a rock; his work is perfect.

Neither has this failure of evangelizing the world actually arisen through the want of pecuniary means. No doubt many bearing the name of Christ, have withheld more than is meet from the Lord's treasury. All have not contributed as the Lord has prospered them. But from the experiments made by the American Education Society during the twenty years of its operations, we learn that the designs of evangelizing the world, have not failed on this ground. There have, indeed, been times when its treasury was overdrawn—when it was greatly in debt. But its managers, relying on the munificence of the Christian community, have never for this cause, turned away a single youth of promise, who came seeking its aid. And they have been sustained in their bold but prudent measures. Their debts have been liquidated. And though loud and repeated calls are still made for pecuniary assistance, and though far greater demands must be made on the liberality of the church, than has ever as yet been made;—still, we now find the greatest demands are made, not for money, but for men—for young men of talent and piety, who are willing to devote themselves to the sacred work of the gospel ministry.

Here then we find the chief cause of failure. It lies in the church, not directly in her unbelief—for in speculation, she has

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never doubted the fact, that the kingdom of this world would become the kingdom of Christ. Neither does it lie directly in withholding her treasures, though no doubt many individuals and individual churches have been lamentably deficient here—but then others have so far supplied their deficiency, that there has not been a want on this ground. But there has been a want of men—of men able and qualified to preach the gospel—to carry the glad tidings through the earth. This want has been lamentably realized, not only in this, but in all lands. A consideration of this want led to the formation of the American Education Society, of which our meeting to-day is an auxiliary. When this Society was organized, it was computed that 6,000 ministers were needed at that moment, to supply the destitute churches of our own country, not to mention the tens of thousands which were needed to carry the gospel through pagan lands. Owing to the increase of our population, there is as great a want at this moment as there was 20 years ago. Much greater, therefore, would have been the want, and far more dismal the prospect, if there had been no Education Society. Though the destitutions of our land are not yet supplied, nor a mighty host of missionaries raised up to carry the gospel through the earth; yet if we are not mistaken, we see in this institution of Christian benevolence, a system of means in operation, which will eventually accomplish our most ardent desires, as well as fulfil the predictions of God's holy word. The last annual report of the Parent Society, furnishes us with great encouragement in this respect.

But notwithstanding all that has been done, there are still vast moral destitutions. The cry is continually falling upon our ears in deeper and more thrilling tones, not only from various parts of our own land, but from all parts of the world, *send us men—send us the living, speaking word of God.*

If we look only at the interests of our own country, we see that much more must be done, than has ever as yet been done, or our happy republic cannot long enjoy her religious or civil privileges. Believing as we do, that no government of the people can long exist without moral virtue; and believing also, as we do, that moral virtue cannot exist and continue, without the influence of the Bible and a preached gospel, we have but a short argument to show the absolute necessity of raising up and sending into the field immediately, a host of able and pious ministers. We say *immediately*, for while we are halting, or neglecting the work, not only is our population increasing at the rate of one thousand and more every day, and multitudes are actually perishing for lack of vision; but the enemy is busily employed in scattering error and moral pestilence through the whole length and breadth of our land. We need not on this occasion mention in detail the plans and operations of infidels, and papists, and other errorists of a hundred names, who, however opposed to each other in theory, are all actively employed, and most zealously engaged, in propagating sentiments that must, unless Heaven in mercy prevents, eventually destroy the basis of our civil and religious liberty. Nothing but a well educated, pious ministry can ever counteract the torrent of evil which is now sweeping through our land. "Such a ministry is the ordained instrumentality of Heaven to restrain depravity, and promote all that renders existence desirable."

To the Education Society the eye of the church is now turned, as the strong source of hope and encouragement. Year after year has verified the fact, that there were not one half men enough coming forth on their own resources, to carry forward the work of evangelizing the earth. It were not enough indeed even to supply the waste places and destitute churches of our own land. But considering the effects which have already resulted from the beginnings of this Society, we can no longer doubt, that it is one of those instrumentalities destined by the providence of God to carry forward and perfect the great work of evangelizing the world. It is in this view of the subject, that this system of benevolence is commended to your prayers, and your alms.

Norfolk County.

THE Norfolk County Education Society held its annual meeting in the First Parish of Roxbury, (Elliot Church,) Wednesday, June 10, 1835. A sermon was delivered on the occasion by the Rev. Harrison G. Park of South Dedham. The next meeting is to be held in East Randolph. The Rev. Mr. Pierce of Foxboro', is chosen preacher, and the Rev. Mr. Smalley of Franklin, substitute. The officers of the Society are Nathaniel Miller, M. D., Pres't.; Rev. Samuel Gile, Secretary; Rev. Dr. Codman, Treasurer, and Dr. Jesse Wheaton, Gen. Agent.

Worcester South.

THE Worcester South Education Society held its anniversary at Uxbridge, April 29, 1835. On the occasion, a sermon was preached by the Rev. William L. Mather, Agent, which was followed with some remarks by the Secretary of the Parent Society. The officers of the Society for the year ensuing, are Hon. Salem Towne, President; Rev. James D. Farnsworth, Secretary, and the Hon. Abijah Bigelow, Treasurer.

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Worcester North.

The annual meeting of the Worcester North Education Society was held, April 30, 1835, at Westminster. The Report was read by the Secretary, Rev. Samuel Gay. A sermon was then delivered by the Rev. Mr. Mather, Agent of the Parent Society. The officers for the present year, are Rev. Samuel Gay, President; Rev. Cyrus Mann, Secretary, and Dea. Justus Ellingwood, Treasurer.

Hillsboro' County, N. H.

The Hillsboro' County Education Society met, May 10, at Bedford, N. H. In the absence of the President, Rev. Mr. Tolman, one of the Directors, was appointed to the chair. Report of the Treasurer was read and accepted; $2,200 paid during the year; Report of the Secretary, Rev. Mr. Walker, was read and accepted.

The following Resolutions were adopted.

Resolved, That the deplorable destitution of ministers should awaken increased interest and effort in the Education cause.

Resolved, That each member of the Society will endeavor to seek out and bring forward, at least one young man for the gospel ministry the ensuing year.

Rev. Messrs. Ellis and McGee made remarks in connection with these Resolutions.

Officers for the ensuing year.—Rev. Nathaniel Kingsbury, President; Rev. John Aiken, and Richard Boylston, Esq. Vice Presidents; Rev. Charles Walker, Secretary; Rev. David Stowell, Rev. H. E. Nott, and Daniel Mack, Esq. Directors; Aaron F. Sawyer, Esq. Treasurer.

New Hampshire Branch.

Extract from the Eighth Annual Report of the New Hampshire Branch, prepared by Prof. Hadduck, of Dartmouth College.

On other occasions, the Directors of the Society have dwelt upon the selection and education of its beneficiaries. They still feel that too much wisdom can hardly be employed, or too much caution observed, in respect to these important subjects. They would deprecate all merely temporary policy, all expedients for immediate effect, on the part of the leading men in our churches and benevolent societies. Instead of yielding to the occasional and transient currents of popular opinion, and listening to the suggestions of zeal untempered by knowledge, it becomes those, on whom the responsibility of public action and influence, in the cause of religion, chiefly rests, to study thoroughly the remote and ultimate bearings of public measures. They are bound to cultivate general views, to consult for the future. They should keep in mind that, in the Christian church, as truly as in civil society, or in literature, the direction given to the public mind, by a few prominent men, is not easily or immediately changed. The great errors in doctrine and in practice, which have deformed the institutions of Christianity and darkened her history, have always grown from slight beginnings. Few if any minds have, at first, had the sagacity to discover the remoter consequences. Thus what was at first an unobserved deviation from the simplicity of the gospel, has been encouraged and then tolerated, until it was no longer tolerable; and a return to truth and duty has been effected only by a violent revolution. Had a watchful intelligence anticipated the end from the beginning, the monstrous tyranny of spiritual Rome had never overshadowed and withered the primitive churches; the bloody struggle, the prodigious expense of talent, and treasure, and life, in the great effort of the Reformation, had never been required. It is impossible to say how much the ignorance and contempt of knowledge which the Puritans encouraged in their zeal for freedom and warmth of pious feeling, really tended to limit the influence of their noble exertions, and to attach the mass of English society still more strongly to a body of forms, under which, to say the least, no small degree of indolence and worldliness have always reposed without apparent compunction or public disgrace.

Let the reasons appear ever so plausible, if our churches should satisfy themselves with an illiterate, undisciplined ministry—if a pious heart alone be allowed to atone for unsoundness of mind and ignorance of the higher forms of religious truth, they will one day rue it. Truth is the instrument of awakening and sanctifying men. Thorough instruction in the truth is the only safeguard against extravagance and heresy. And truth is in no wise more easily obtained on this subject than on others. It is not mere classical attainment. It is not abstract science. These things do not constitute it; they cannot of themselves secure it. We should be greatly misunderstood, if we were supposed to think that ever so much acquaintance with antiquity, and the circle of learning taught in the schools are, in themselves, the essential furniture of the minister of God's word. We entertain no such idea. Our brethren know, however, what it is to be instructed by a clear head—what it is to feel the reproofs of a wisdom that has gone below the surface of things—what it is to rise in the fervor of devotion under the guidance of a mind capacious of the sublime truths of inspiration, and full of the spirit of the holy prophets. We know with what insatiable appetite the real Christian feeds upon the living instructions of one imbued with the sentiments of the Sacred Scriptures. We see with what impressions all men listen, whilst burning words are dropping from lips evidently touched with a coal from the altar of God. Then how simple, how sublime, how convincing, how persuasive, how amiable, how heavenly the gospel seems. The most insensible and obstinately guilty are almost persuaded to be Christians.

But we wish not to dwell on this point. We would rather, on the present occasion, urge upon our brethren the duty of looking up young men, of suitable qualifications, and bringing them forward under the patronage of this Society, or otherwise in a course of regular education. This office belongs peculiarly to the clergy. Christian ministers are, in an important sense, the natural guardians of pious young men. Next to the parent himself, they have the best means of acquaintance with the mental and moral character of the youthful members of their charges. They have in many instances watched the progress of these individuals from infancy,

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know all their relatives and circumstances, visit the schools, in which the elements of education were taught to them, have witnessed the operations of their minds under the influence of religious truth, have observed the degree of intelligence and ingenuity manifested in these trying circumstances, the resolution and determination evinced in breaking off from former associations, the prudence and foresight discovered in marking out a new course of life, the vigor and perseverance of pursuit, and the regularity and ardor of religious principle displayed. In respect to all these things, the intelligent pastor is placed nearly in the parental relation, and with the advantage too, of being uninfluenced by parental partialities.

To his pastor, also, the young man looks up with a natural respect not only as his spiritual guide, but as a friend, whose interest in his welfare has been evinced by substantial acts of kindness, whose house is at all times open to him, and whose judgment and general intelligence may be consulted with a degree of confidence in all the arrangements and changes of life. If there be any thing peculiarly interesting and responsible in the relation of a Christian minister, it is this power of influence which he possesses over the minds and purposes of the virtuous and pious portion of our young men. It will be found by a slight survey of life, that although the number of such may be comparatively small, they are not comparatively feeble and inefficient in their ultimate influence. The mass of minds under the control of opposite principles, are seen very soon, to melt away, and leave almost no traces of their existence. They are the vapor and mists of the moral atmosphere, upon which, it is true, the splendid colors of the sky are painted, but which, as they float about us, not seldom inflict disease and death; whilst the real moral and intellectual worth of the community may be compared to the permanent, unobserved elements of the air, which sustain the life and health of the vegetable and animal world.

It is not enough that counsel can be had by such young men, when they solicit it. The most deserving are not the most forward to propose to themselves a change of circumstances; the most gifted young men are at a certain period of life, often the last to conceive the possibility of rising above their condition and filling a higher sphere. These men require to be sought out and encouraged to hope for extensive usefulness. A kind word, a little opening of future scenes may be of invaluable assistance at the right time, and in the right circumstances. On whom does the duty of performing this friendly office so naturally devolve, as on the Christian pastor?

These suggestions have no novelty. They must be familiar to the Society. They are considered important to be presented in this connection, only as the obvious foundation of an appeal to the clergy of New Hampshire, not to forego the privilege of doing important service to the church and the world by closely searching every corner of the fields opened around them, for the precious ore of sanctified talent. This gold and this silver are emphatically the Lord's. Happy is the man, who is so fortunate as to bring it forth from its bed and enstamp upon it the superscription "Holiness to the Lord."

Ever since the primitive disciples were commanded to pray the Lord of the harvest, that he would send forth laborers into his harvest, it has always been the duty of the clergy to direct pious young men to this field of labor, but this duty is now peculiarly incumbent on them. Throughout Christian nations, and especially in our own country, the lines of distinction between the church and the world are beginning to be drawn with great discrimination. Error seeks no shelter. Vice blushes with no shame. There is a frankness and fearlessness in falsehood and sin, which, in other days, belonged to truth and virtue. Hence the name and the forms of religion are less frequently assumed or retained, by real lovers of the world. Religion is losing the countenance which it has been accustomed to receive from policy and habit. Those who deny its power, are not even at the pains to preserve its forms. The consequence is, that while it seems to have become much less generally respected, it has really lost some important advantages. It is left almost entirely to its own resources. Formerly it gained some aid from the power of education, and the support of popular opinion. Now it must rely solely on its intrinsic truth and spiritual energy. Those who know God hear us; and to be won to the knowledge of God, men must be made to listen to the voice of his truth. To make even nominal Christians, now, the easiest way is to make them real Christians. To secure the confession of Christ, we must gain over the reason, and the conscience, and the heart. In this view of the aspects of society, how clear is the duty of engaging all the talent, all the piety of the community in the contest of truth with error, of religion with impiety, of training every man to the highest point of skill and vigor, in this warfare, for which his God has qualified him, and of assigning him that position in the field, in which he may most effectually contend for the faith delivered to the saints.

INTELLIGENCE.

American Education Society.

Quarterly Meeting of the Directors.

The usual Quarterly Meeting of the Board of Directors of the American Education Society, was held on Wednesday, July 8, 1835. Appropriations for the quarter, were made to beneficiaries in various institutions, as follows:

		Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
12	Theol. Sem's,	127	4	131	$2,428
23	Colleges,	366	9	375	6,903
69	Academies,	211	46	257	3,933
104	Institutions,	704	59	763	$13,264

Of the above, the Presbyterian Education Society made appropriations as follows:

		Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
7	Theol. Sem's,	41	2	43	$ 804
11	Colleges,	123	5	128	2,275
37	Academies,	108	23	131	2,349
55	Institutions,	272	30	302	*$5,428

*Two thousand dollars of this appropriation were paid by funds from the Parent Society.

From some institutions, returns were not made in season to be acted upon at the

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Quarterly Meeting, otherwise the Report would have been considerably larger.

Voted, That the members of the Examining Committees of this Society, at the different literary and theological institutions, be respectfully requested to exercise, in their official capacity, so far as they have opportunity, a watchful care over the beneficiaries who are under their instruction, as officers of institutions, and that the chairman be requested to consult, occasionally, with the other members of the Committee, in respect to recommending the beneficiaries for continued patronage.

Extracts from Rev. Mr. Mather's Report.

DURING the last three months, I have labored in the counties of Franklin, Norfolk and Bristol. In the two former nearly all of the churches were visited, and collections made in behalf of the Society; in the latter those only embraced in the "Old Colony" Association, and which constitute an auxiliary, bearing the same name. These churches feel well towards the object. Those in Franklin county, previous to the present year, have for a few years past done but little, in consequence of their attention having been directed to another method of promoting what was regarded as the same cause, and which it was hoped would prove a valuable substitute for the Education Society. Their expectations, however, were not realized, and they have again taken hold of the Society, and will hereafter doubtless systematically and vigorously sustain it. Let me here remark that the cause of ministerial education has in Franklin county some of its warmest friends. And if for a few years its funds were withheld from the treasury of the American Education Society, it was not from a feeling of hostility to that Society, nor of indifference to its object, but for the purpose of making an experiment with a view to ascertain whether the same object might not be more effectually promoted by another method. The experiment failed as to this particular point, though in other respects good was accomplished by it, and the friends of the Society have again turned their attention to its claims.

Similar results on this subject I have noticed of late in many other parts of the country. The last few years have been years of experiment on the method of promoting the cause of education. The name of your Society is a sort of generic term, and equally applicable to many other associations. It is an "*Education* Society," and not a few seem to regard every thing pertaining to the subject of education in whatever shape, as substantially an equivalent. The man who has a son whom he would be glad to have receive a public education but whom he is unable to educate, feels that he surely may be excused from giving his dollars towards furnishing the means of educating another: forgetting that this other is to be educated not for his own but the public service.

A similar feeling till within a year or two has somewhat extensively prevailed in relation to institutions of learning of every kind and grade, whether male or female, Academy, College or Seminary. The object of each is in one sense the same as that of the Society. It is education: the importance of which as promoted by these several institutions, no one questions; nay, all regard their prosperity as inseparably connected with the highest interests of the country. The misfortune is that in sustaining those, which properly demand their support, any should feel that they are justly excusable for withholding their support from a Society strictly benevolent, whose object is specific and wholly distinct from that of most of the institutions in question, and but indirectly promoted by any of them; so indirectly indeed as not to render them at all substitutes for the Society. The simple and sole object of this Society is to enable a class of men to enter the *ministry* whose circumstances are such as otherwise to preclude their entrance; an object which could not be accomplished by these institutions. If the interests of the church, and of the country require the attainment of this object; if in this class of young men are the hopes of our churches in regard to a supply of pastors (as facts already developed have rendered most obvious) then must those societies be sustained which are alone adapted to accomplish this object. If any new organization shall hereafter be deemed desirable, very well; be that as it may, the work itself must be done, and substantially in the manner in which it is accomplished by your Society. Substitutes in the form of literary institutions have failed, and they must fail; the object is too great to be ingrafted into them. These institutions have other work to perform, and work of sufficient importance to demand their time and attention without that which is appropriately the business of Education Societies. They must be sustained as a matter of course, we cannot do without them. But contributing to their support as occasion may require, can certainly be no good reason for withholding aid from a benevolent society having a distinct object and bearing to them a resemblance in letter else than in name.

On this subject an evident change has taken place within a few years. The intelligent portion of the community are satisfied with the experiments which have already been tried with a view to find a better way to accomplish the object which the Education Society is laboring to promote. The result has convinced them that there is a substantial difference between institutions of learning of whatever kind, and

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your Society; that the former under whatever peculiarity of circumstances existing and operating, cannot be a substitute for the latter; that the aiding of the one therefore can be no reason for withholding aid from the other any more than from any other one of the benevolent societies of the day.

Rev. Mr. Nash's Report.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—On the second Sabbath in March last, I began my labors as agent of the American Education Society. You recollect the reluctance, and self-distrust, and trembling solicitude, with which I consented to be torn from a beloved and affectionate people, between whom and myself strong mutual attachment had begun to exist, that I might sacrifice the endearments of home, and enter on an untried and arduous employment. Nothing but a conviction that the call made upon me, was from God, would have induced me to consent to the breaking of the tender ties, by which I was holden to the spot, which Providence had assigned as the field of my labors. You remember how fully the church, committed to my charge, seemed to reciprocate this sentiment, in consenting to the removal of their pastor. It is most gratifying to know, that for the sacrifice of feeling which they then made, God has already sent them a rich reward. As with one voice they consented to the dismission of their pastor, that he might serve his Lord and Master in a new capacity; it was strongly impressed on my mind, that God would bless that church. And truly the blessing was experienced sooner than I had ventured to anticipate. On the very Sabbath which terminated the stated labors of their pastor among them, a revival of religion commenced in the congregation, which soon spread into all parts of the parish, and was, for a number of weeks, marked by interesting displays of the power and grace of Zion's king. In this outpouring of the Holy Spirit, is a new illustration of the principle, which should never be overlooked, that sacrifices made for Christ and his cause, will, sooner or later, procure a reward.

Till the annual meeting of the Connecticut Branch of the American Education Society, on the third Tuesday in June, I labored as agent in the counties of Hartford and New London—visiting most of the principal congregations in the latter county, and eleven congregations in the former—in all twenty-six congregations. The amount of funds which I was enabled to secure to the Education Society in this time, so far as can be estimated, does not fall much short of two thousand dollars. About two thirds of this sum has already been paid into the Treasury of the Connecticut Branch, and a part of the remainder is pledged to be paid in successive years, hereafter. In a few instances I have spent a whole Sabbath in a single congregation; but have more generally presented my object in two or three congregations, on the same day. I have been induced to take this course from a conviction that necessity demands it. So few are the agents whom the institution can afford to employ, so great the extent of the field which they need to traverse, and so small are many of the congregations which they ought to visit, as to render a different course inconsistent with the interests of this great and good cause.

I am happy to state, that my reception has been uniformly kind and generous. In most places which I have visited, the amount of donations has been considerably greater, than for the same object on any former occasion. This I mention as proof of two things. 1. That the standard of liberality is rising in the community. 2. That the education cause is more justly appreciated than in past years. As a knowledge of the spiritual state of our country, and of the world, has been extending, an impression has gone with it, and has become every year more extensive and deep, that a great increase of laborers in the Lord's vineyard is much needed; and, consequently, special effort ought to be made that they may be provided. It is likewise grateful to know, that the public have now much greater confidence than formerly in the course pursued by the managers of this Society, and in the promise of good which it affords to the church and the world. Hence the increase of its funds during the last year. And hence individuals, with whom I have met, have recently in repeated instances, made donations to it for the first time. I have been gratified to hear men of the first standing in the community, pronounce this Society of the highest importance, and entitled to the first place in public patronage. This opinion has been publicly expressed from a conviction that it is fundamental to most of the benevolent operations of our times. Scarcely have I met with an individual disposed to admit that enlightened, devoted ministers of Christ are indispensable to the temporal and eternal welfare of men, and at the same time withholding his approbation and his patronage from the Education Society.

In fulfilling my agency, it has been in every place a leading object to diffuse as widely as possible a knowledge of the facts, and the principles, connected with this Society. In this thing I have acted from a full conviction, that by means of such knowledge only, can the objections and prejudices which still linger in some minds, be effectually removed, and the institution be brought to enjoy that measure of public favor, which is indispensable to its ultimate success. From observation during the first

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quarter of my agency, I do not hesitate to express a full belief, that all who love the Redeemer and his cause, and who are accustomed to fair and liberal views, need only to know the history, and the character of the Education Society—what it has done, what it is now doing, and the mode in which it aims at the great and benevolent end which it would accomplish—to cause them to give it their earnest prayers, and their cordial support.

It has been deeply interesting to find on many minds a strong impression, that the exercise of proper liberality towards benevolent institutions, is essential to the prosperity of communities and of individuals. In one instance, after an address in a feeble congregation, an individual met me with strong expressions of kindness, adding, "We are a small, poor people, but the way for us to be poorer is to give nothing to your object." In another instance, an individual who had heard my address on the Sabbath, said to me on the following day, "I gave you nothing yesterday, for reasons which I thought sufficient. But I have since doubted whether my reasons were sufficient, and have determined to-day that I will give. I have felt so the more partly because dogs got among my sheep last night, and injured some of the lambs."

FUNDS.

Receipts of the American Education Society, from April 8th, to the Quarterly Meeting, July 8th, 1835.

Hudson, O. fr. Miss Catharine L. Upham, her pupils and other young Ladies	10 00
Lexington, Ky. a donation fr. Prof. Ephraim Simonds	10 00
Legacy of Obadiah Thayer, Esq. late of Willsboro', N. Y. by Rev. Marshall Shedd, administrator	101 35
INCOME FROM FUNDS	740 92
AMOUNT REFUNDED	1,227 89

AUXILIARY SOCIETIES.

Suffolk County.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Bowdoin St. Assoc. by Mr. James Haughton, Tr. in part,	135 00
Green St. Assoc. by Mr. Joseph Shaw, in part,	21 00
Union Ch. and Cong. Assoc. by Mr. George Vinton, Tr. in part	214 00
South Boston, Rev. Mr. Fairchild's Soc. by Dea. S. Gale, in part	94 00
Miss C. M. Dutch, by Mrs. Wisner	1 00
Salem St. Assoc. fr. Mr. C. Mixer	5 00
Green St. Assoc. fr. a female friend, by Rev. Dr. Jenks	3 00
E. T.	10 00—483 00

Berkshire County.

[John Hotchkin, Esq. Lenox, Tr.]

Pittsfield, fr. the Cong. ch. by Mr. Calvin Martin	44 00
Peru, a coll. in the Soc. of Rev. T. R. Rawson, by Rev. Mr. R.	20 00
Rec'd. fr. the Tr. by Rodolphus Colton, Esq. thro' H. Hill, Esq.	422 50—486 50

Essex County South.

[David Choate, Esq. Essex, Tr.]

Danvers, bequest of Miss Nancy Wallis, deceased, by J. B. Winchester, Esq. Ex'r. thro' Rev. B. Emerson, of Salem	100 00
Salem, fr. Rev. Dudley Phelps, a donation fr. his wife on her death bed	1 00
Topsfield, fr. Hon. Nehemiah Cleaveland, to const. Nehemiah Cleaveland, Esq. of Newbury, a L. M. of A. E. S.	100 00
Wenham, fr. Edmund Kimball, Esq. his ann. subscription, by Dr. Alden, of Randolph	5 00—206 00

Essex County North.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, South Parish, Gent. and Ladies' Ed. Soc.	83 44
Fr. the Sabbath School	3 56
Byfield, a coll. in Rev. Mr. Durant's soc.	27 50
Newburyport, fr. the Circle of Industry, by Miss Mary C. Greenleaf, Tr. 11th semi-ann. pay't. for Ladies' Temp. Schol.	87 50
A coll. in the 4th religious Soc. by Mr. Solomon H. Currier	38 28
Rowley, fr. Rev. Mr. Holbrook's Soc.	33 31
West Haverhill, fr. Rev. A. Cross' Soc.	3 40
West Newbury, fr. Gent. and Ladies of Rev. J. Q. A. Edgell's Soc. towards const. him a L. M. of A. E. S.	30 65—257 64

Franklin County.

[Mr. William Elliot, Jr. Greenfield, Tr.]

Buckland, fr. Gent. Ed. Soc. in part, $7 75; Ladies' do. in part, $6 78	14 53
Greenfield, Village, Orthodox Cong. ch. and soc. in part	54 00
Heath, fr. the Ed. Soc.	38 89
Hawley, fr. the Benev. Soc. in part	34 11
By Mr. Luke E. White, of Greenfield	4 45
Sunderland, Gent. Ed. Soc. $26 66; Ladies' do. $21 73	48 39—194 37

[The above by Rev. Wm. L. Mather, Ag.]

Hampshire County.

[Hon. Lewis Strong, Northampton, Tr.]

Amherst, fr. the sewing circle, by Miss Hannah Shepard, Tr.	15 00
Belchertown, fr. Mrs. S. Walker $1 25; fr. the Turkey Hill Sewing Soc. by Miss Mary Walker, Tr. $4 25, thro' Rev. J. Reid	5 50—20 50

Middlesex County.

Brighton, fr. the Fem. Ed. Soc. by Miss Sarah Worcester, Tr.	20 50
Charlestown, a coll. in soc. of Rev. Dr. Fay, by him	135 50
South Reading, fr. a few Ladies, by Mrs. S. S. Yale	5 00
Waltham, fr. the Fem. Char. Soc. in Rev. Mr. Harding's Cong. to const. Rev. Jonathan Leavitt, a L. M. of A. E. S.	40 00—201 00

South Conference of Churches, Middlesex County.

Holliston, fr. Gent. and Ladies' Asso. by Mr. Charles Marsh, Tr.	77 80

Norfolk County.

[Rev. Ebenezer Burgess, Dedham, Tr.]

Braintree, fr. Rev. L. Matthews' soc.	36 28
Individuals in Rev. Mr. Storrs' soc.	81 50
Fem. Ed. Soc. aux. to Norfolk Co. Soc.	40 00
Braintree and Weymouth, Union Ch.	58 97
Dorchester, fr. the Ladies' Ed. Soc. in Rev. Dr. Codman's soc.	15 50
A coll. in do.	88 00
A coll. in Rev. Mr. Sanford's soc.	27 16
Fr. a Friend,	2 00
East Randolph, fr. Mr. Moses French, to const. himself a L. M. of the County soc.	15 00
Fr. Mr. Caleb S. Holbrook, to const. himself a L. M. of County soc.	15 00
Fr. individuals,	116 35
Randolph, fr. James Littlefield, Esq. to const. himself a L. M. of the Co. Soc.	15 00
Fr. individuals	82 00
Weymouth, North Parish, Rev. Mr. Phillips's soc. Gent. 50 26; Ladies 35 95	86 21
Weymouth, South Parish, Fem. Praying Circle 7 50; individuals 26 54	34 04

[The above by Rev. J. M. Ellis, Ag.]

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Braintree and Weymouth, Union Ch. fr. Miss Nancy Blanchard, by Rev. Mr. Perkins 1 00
Medfield, fr. the cong. of Rev. Walter H. Bidwell, $49 of which is to const. him a L. M. of the A. E. S. 54 00
Roxbury, fr. the Elliot Ch. and Soc. a coll. by Dea. Kittredge 77 79
Sharon, Mon. Con. coll. by Dea. J. Hewins, thro' Rev. Wm. L. Mather, Ag. 32 87
Received fr. the Treasurer 638 04—1,514 21

Plymouth County.

[Dea. Morton Eddy, Bridgewater, Tr.]

East Abington, fr. individ. $30 of which is to const. Abner Curtis, Esq. and Rev. James W. Ward, L. M. of the Co. soc. 107 97
East and West Bridgewater, Union Soc. fr. individ. to const. Dea. John Whitman, a L. M. of A. E. S. 100 00
Fr. Isaac Alden, Esq. to const. Wm. Alden Sanford, and Wm. Alden Barrell, L. M. of the Co. Soc. 30 00
North Bridgewater, fr. individ. $60 of which is to const. Miss Hannah Kingman, Miss Sarah Noyes, Mr. Heman Packard, and Mr. Nath. Snow, L. M. of the Co. soc. 175 63
[The above by Rev. J. M. Ellis, Ag.]
Abington, fr. the soc. of Rev. Daniel Thomas, by him 22 36
Bridgewater, fr. the soc. of Rev. Ebenezer Gay 28 04
Halifax, fr. Rev. Mr. Howe 11 80
Hanson, a collection thro' Rev. J. Shaw 3 50
North Bridgewater, fr. the "Reading Circle," by Mr. Heman Packard 3 75—483 05

Old Colony.

[Col. Alexander Seabury, New Bedford, Tr.]

Middleboro', fr. the 1st Cong. ch. and soc. 26 08
New Bedford, fr. the Trinitarian ch. and cong. 31 00
Nantucket, fr. the Cong. ch. and soc. to const. their pastor, Rev. Wm. J. Breed, a L. M. of A. E. S. 40 00
Rochester, fr. the Central ch. and cong. 10 75
[The above by Rev. Wm. L. Mather, Ag.]
Middleboro', fr. individ. by Mr. Ebenezer Pickens 3 10
Wareham, fr. the soc. of Rev. Samuel Nott, by Mr. Ebenezer Crocker 20 10—146 93

Religious Char. Soc. of Middlesex North and Vicinity.

[Dea. Jonathan S. Adams, Groton, Tr.]

Fitchburg, fr. Yo. Ladies' Reading Soc. 11 75, and fr. Yo. Men's Ed. Soc. 75 50, of which $40 is to const. Rev. Joshua Emery, Jr. a L. M. of A. E. S. by Mr. Benj. Snow, Jr. 87 25
Fr. the Fem. Ed. Soc. by Miss Sarah Wood, Tr. 33 25—120 50

Worcester County South.

[Hon. Abijah Bigelow, Worcester, Tr.]

East Millbury, Cong. ch. and soc. 38 74
Milford, a collection 17 00
Northboro', a collection 2 50
Northbridge, ball. of coll. thro' Rev. S. H. Fletcher 15 00
Oxford, fr. the Ladies' Ed. Soc. 15 00
Paxton, fr. Rev. James D. Farnsworth 1 00
Sutton, 5th ann. pay't. for Temp. Schol. 75 00
Spencer, coll. in Cong. ch. 20 55
Legacy by Mr. Joel Wright 10 00
South Brookfield, ball. of coll. thro' Rev. Mr. Stone 2 92
Uxbridge, Ladies' pay't. on Temp. Schol. 24 00
Fr. Mr. Wm. C. Capron 1 00
Fr. Mr. Adolphus Bayliss 10 00
Annual coll. at the anniversary of the Co. soc. 30 20
Waterford, fr. Rev. Charles P. Grosvenor, 1 00
Westboro', fr. the Orthodox Cong. ch. and soc. 42 00
[The above by Rev. Wm. L. Mather, Ag.]
Grafton, a subscription in the soc. of Rev. John Wilde 37 00
Millbury, fr. the soc. of Rev. Mr. Herrick, by him 46 08
Northbridge, fr. Miss Sarah Fletcher, 1st pay't. on a Temp. Schol. by Mr. Alvan Leland 75 00
Shrewsbury, fr. the ch. and soc. of Rev. Geo. Allen, by H. Snow, Esq. 82 00
Southbridge, a cont. in the soc. of Rev. H. J. Lamb 7 00
Worcester, 1st Parish, fr. the Fem. Ed. Soc. 37 50 of which is for the Miller Temp. Schol. by Mrs. Thankful Hersey, Tr. 53 49
Fr. Gent. Asso. 37 50 of which is for the Miller Temp. Schol. by Lewis Chapin, Ag. 53 33—649 49

Worcester County North.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

Hubbardston, a subscription 54 00
Phillipston, fr. the Gent. Asso. 57 78
Fr. the Ladies' Assoc. 33 81
Princeton, a subscription 43 27
Templeton, fr. the Trin. Soc. $40 of which is to const. Rev. Lemuel P. Bates, a L. M. of the A. E. S. 50 00
Contribution at the ann. meeting of the Co. Aux. 32 12
[The above by Rev. Wm. L. Mather, Ag.]
Athol, a cont. in the soc. of Rev. James F. Warner, by him 9 50
Boylston, fr. Mr. Asaph Andrews 2 00; fr. Mr. Abner Harlow 2 50, by Rev. Mr. Sanford 4 50
Gardner, fr. individ. thro' Rev. L. P. Bates 20 00
Fr. the soc. of Rev. S. Lincoln 14 28
Petersham, fr. the Orthodox Cong. ch. and soc. by Col. D. H. Grosvenor 16 00
Princeton, fr. friends of the A. E. S. 7 00
Rutland, by Rev. J. Clark 31 58
Royalston, fr. a friend, towards a Temp. Schol. by Rev. L. P. Bates 50 00
Winchendon, fr. friends of the A. E. S. 16 48
A gold ring sold for 50—440 82

Rhode Island (State) Aux. Ed. Soc.

[Mr. Albert Peabody, Providence, Tr.]

Kingston, fr. a friend, by Rev. O. Brown 25
Newport, fr. a friend 2 00—2 25

$7,313 02

MAINE BRANCH.

[Prof. Samuel P. Newman, Brunswick, Tr.]

Bangor, fr. Ladies of Hammond St. Ch. to const. Rev. John Maltby a L. M. of the Branch 25 00
Fr. Mr. Joseph W. Mason, to const. his wife a L. M. of the Branch 25 00
Fr. Mr. A. G. Brown, to const. himself a L. M. of the Branch 25 00
Fr. Mr. James Allen, to const. himself a L. M. of the Branch 25 00
Fr. the father of I. M. Prince, Jr. to const. him a L. M. of the Branch 25 00
Contribution at the annual meeting of the Branch 193 00
Farmington, fr. Rev. I. Rogers 2 00
North Yarmouth, contribution in 1st Cong. Soc. 17 00
Donation fr. individ. in 2d Cong. Soc. 13 00
Saco, fr. children in the Sabbath school of the 1st Par. 2 00
South Paris, fr. the Benev. soc. Abijah Hall, Jr. Tr. thro' Mr. Wm. Hyde, Portland 15 00
Winslow, donation fr. Hon. Thomas Rice 16 00
Penobscot Co. Aux. Soc. fr the Tr. 75 00
Somerset Co. Aux. Soc. fr. the Tr. 32 50
Dividend on Bank Stock 52 00

$547 50

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morril, Concord, Tr.]

Greenfield, fr. individ. 75 00, of which $40 is to const. Rev. Ezra Jones, a L. M. of A. E. S. and $30 to const. him a L. M. of the Branch 75 00
Hancock, fr. Gentlemen 11 50
Fr. Ladies, in part to const. Mrs. Maria G. Burgess, a L. M. of the Branch 10 00
Lyndeboro', fr. individ. 90 08, of which $40 is to const. Rev. Nathaniel Merrill, a L. M. of the A. E. S. and $30 to const. him a L. M. of the Branch, and $20 to const. Mrs. Merrill, a L. M. of Hillsboro' Co. Aux. Soc. 90 08
New Boston, coll. at Mon. Con. 5 44
Bedford, ball. of coll. 2 00
[The above by Rev. J. M. Ellis, Ag.]
Dunbarton, fr. the Ladies' Assoc. 12 28; fr. the Gent. Assoc. 20 92, by Dr. Isaac Stearns, Tr. 33 20
Goffstown, fr. Dea. Jona. Aiken, to const. himself a L. M. of Hillsboro' Co. Aux. Soc. 15; contributed by Rev. Mr. Stowell's Soc. 2, by A. F. Sawyer, Esq. Tr. Hillsboro' Co. Soc. 17 00
Keene, fr. Ladies' Association 12 75
Mason, fr. the Fem. Ed. Soc. by A. F. Sawyer, Esq. 19 00
Newport, fr. Mr. Thomas W. Gilmore, in part to const. himself a L. M. of the A. E. S. 5 00

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Fr. Rev. John Woods 1 00
By do. avails of Jewelry 2 60
Peterboro', fr. the Fem. Ed. Soc. by Miss Jane Miller, Tr. thro' Mr. Field, of Boston 7 20
Strafford Co. Aux. fr. the Tr. Mr. Wm. Woodman 66 55
$358 32

NORTH WESTERN BRANCH.

[George W. Root, Esq. Middlebury, Tr.]

Brandon, cont. in Cong. Soc. by Rev. Ira Ingraham 26 45
Essex, fr. Alvin I. Watkins 1 00
Underhill, fr. the Ed. Soc. 1 62
Westford, fr. the Ed. Soc. by Rev. Simeon Parmelee 18 90
Orange Co. Ed. Soc. by S. Haseltine, Tr. 48 00
Fr. three sisters in Vermont, by Rev. S. Morgan, a string of gold beads, and a pair of earrings, sold for 5 00
Refunded by a former beneficiary 67 00
$162 97

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Collinsville, a collection 19 12
Fr. Wm. A. Collins, on acco. of subscription of Wm. A. Collins, dec'd. 25 00
Farmington, fr. Mrs. Lewis 10 00
Groton, fr. individuals 13 00
New Britain, a coll. in part 92 65
New London, fr. Ladies' Asso. 49 75
Collection in 1st soc. 61 25
Individuals 92 30
Norwich, individuals 181 20
Education Soc. of Norwich and Vicinity 175 93
New London Co. fr. sundry towns 15 25
Simsbury, a collection 84 95
Southington, a collection 48 50
Somers, fr. a friend 1 00
Stonington, a coll. of which $40 is to const. Rev. John C. Nichols a L. M. of A. E. S. 41 77
Turkey Hills, a collection 24 50
Warehouse-point, individuals 25 00
[The above by Rev. Ansel Nash, Ag.]
Canton, fr. the Ed. Soc. by Mr. Uri Hosford 25 63
Enfield, fr. a friend, by Ellen Parsons 1 20
Mrs. Lydia Parsons, to const. herself a L. M. of the Hartford Co. Aux. by Ellen Parsons 15 00
Hartford, fr. Messrs. Porter, Stone, and Ray, $5 each 15 00
Lyme, fr. Rev. Chester Colton, ann. subscription 6 00
Manchester, ann. collection, by Horace Pitkin, Esq. 150 00
New Canaan, fr. the Lydian Soc. in part for Temp. Schol. by Mrs. Sarah W. Bonney, Tr. 30 00
New Britain, collection by Dea. D. Whittlesey 22 86
Newington, a collection by D. Willard 6 25
Saybrook, collection in 1st soc. by A Sheffield, Tr. Aux. Soc. 20 50
Fr. a few Ladies, thro' Mr. D. Ely, by A. Sheffield, Tr. Aux. Soc. 10 00
Vernon, fr. Mr. Thomas W. Kellogg, to const. Rev. Chester Humphrey, a L. M. of the Br. 30 00
West Stafford, fr. Rev. Martyn Tupper 2 00
$1,273 61

PRESBYTERIAN EDUCATION SOCIETY.

[Oliver Willcox, Esq. New York, Tr.]

New York, fr. a friend 15 00
Fr. Mattan Island Pres. ch. 6 66—21 66
Central Pres. Ch. fr. session, by O. Willcox 90 00
Bleecker St. Ch. fr. C. N. Talbott 25 00
Fr. George Douglass 30 00—55 00
Brick Ch. fr. Mr. John C. Halsey, ann. sub. 75 00
Laight St. Ch. fr. L. Holbrook 37 50
Fr. Mr. John Rankin 75 00
Fr. Mr. T. S. Nelson 25 00
Fr. Mr. James Ruthven 25 00—162 37
Western Ed. Soc. N. Y. fr. Ladies' Benev. Soc. Owid, to constitute their pastor, Rev. T. Lawnberry, a L. M. by Mrs. Wm. A. Boyd, Tr. 100 00
Fr. 2d Cong. Soc. of Le Roy and Bergen, by Mr. G. Ward 12 00
Fr. Ladies' Ed. Soc. of Pres. ch. Ithaca, by Rev. Thomas McCullaugh 20 00—132 00
Kingsboro,' fr. Pres. ch. by Rev. Elisha Yale, pastor 25 00
Utica Agency, fr. Free ch. Cazenovia 5 00
Malone, N. Y. by Rev. a Parmele 11 00
Yo. Men's Ed. Soc. N. Y. by Richard Evans, Esq. Tr. per Mr. Boothe 43 00
Do. do. do. 175 00—218 00
New York, fr. A. Tappan, Esq. and Lady, semi-ann. contribution 412 50
Bleecker St. Ch. fr. J. P. Tappan, Esq. 15 00
Fr. Mr. Marcus Wilbur 40 00
Fr. Daniel Codwin, Esq. 75 00
Fr. Knowles Taylor, Esq. 300 00—430 00
South Port, Ct. fr. Mrs. E. Perry 5 00
Cedar St. Ch. fr. Mr. E. Field 50 00
Fr. Mr. Joseph Otis 50 00
Fr. Mr. Henry Young, 7th year 75 00—175 00
Seventh Pres. Ch. fr. the cong. by Mr. I. D. Haff, to const. Rev. Mrs E. W. Baldwin, L. M. 30 00
Second Avenue Ch. fr. Wm. S. Chapman, Esq. Lady and daughter 77 00
Fourth Free Pres. Ch. by Wm. Cutler 55 00
Back Creek, N. C. a legacy fr. Mrs. C. J. Andrews, by Rev. Mr. Barr 5 00
Central Agency, by G. W. McClelland, Esq. Tr. 92 00
New Castle, Del. fr. Miss Susan Munroe, to const. Rev. Charles G. Finney, L. M. 30 00
Delhi, N. Y. a coll. at ordination in Woltan, by Rev. Mr. Kirtland 5 56
Fr. a Friend 50
Brooklyn, 1st Church, fr. Z. Lewis, Esq. 50 00
Newark, N. J. fr. E. W. Corey, Esq. semi-ann. subscription 37 50
Laight St. Ch. by Mr. Fulsom, col. 5 00
Fr. Mr. A. R. Wetmore, subs. 50 00—55 00
Central Pres. Ch. on acco. subs. by O. Willcox, Tr. session 75 00
Fr. a friend, by Mr. Rush 2 00
Carlisle, Pa. fr. Ladies, Rev. Mr. Duffield's ch. and cong. by Wm. Graydon, Esq. 42 00
Pearl St. Ch. coll. in ch. in part 65 50
Fr. Mr. Robert Aikman 5 00—70 50
Legacy to the Am. Ed. Soc. fr. the estate of the late Heman Averill, by A. Averill, Ex'r. 200 00
Sale of pamphlets, fr. Rev. J. W. Douglass, pr. Mr. Beecher 75
Catskill, fr. Oren Day, Esq. ann. cont. 75 00
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$2,900 34

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Arkport, fr. Miss H. Hurbut 10; fr. Mrs. Susan Halbert 5 15 00
Bainbridge, South, 11 31
Berkshire, 1; Binghampton, a bal. 33 86 34 86
Clinton, fr. Mrs. Sally Taylor, by J. C. Hastings 37 50
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$539 41

Whole amount received $12,995 17.

Clothing rec'd at the Rooms of the Parent Society during the quarter ending July 8th, 1835.

Ashby, fr. Ladies in Rev. Mr. Tinker's soc. by Miss Rebecca Taylor, Tr. 2 shirts, 3 pr. socks.
Boston, fr. Ladies of Park St. Sewing Circle, 5 shirts and 2 pr. socks.
Boylston, fr. the "Fem. Charitable Soc." by Miss Harriet S. Sanford, 3 shirts, 11 collars, and 1 pr. socks.
Bath, N. H. fr. Mrs. Wm. Hutchins, 2 shirts, 3 cravats and 2 pr. socks.
Fitchburg, fr. the "Young Ladies' Reading Soc." a bundle valued at $3 54.
North Bridgewater, fr. the "Reading Soc." 18 collars and 4 shirts.
Peterboro', N. H. fr. the "Fem. Ed. Soc." Miss Jane Miller, Tr. a box valued at $14 50.
Rowley, fr. the "Fem. Social Reading Soc." 7 shirts and 7 collars.
Uxbridge, fr. Ladies in Rev. Mr. Grosvenor's Soc. 3 shirts, 12 collars, and 3 pr. socks.
Also, a box containing 1 quilt, 1 comfortable, 3 sheets, 4 pillow cases, 1 pr. socks, 7 shirts, 7 collars, 2 cravats, and 1 handkerchief.
Westminster, East Parish, Vt. fr. the "Ladies Circle of Industry," Miss Nancy R. May, Tr. a bundle valued at $40 34.

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REV. FRANCIS BROWN, D.D.

Late President of Dartmouth College.

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HISTORICAL SKETCH OF BOWDOIN COLLEGE.

[Prepared at the request of the Editor, by an Officer of the College.]

A GLANCE at the geographical position of Maine will show, that, even when it formed a part of Massachusetts, it could not rely for the means of education on the parent State. Forming a territory by itself, and rapidly advancing in population and resources, efforts were early made to provide such means within its own limits. Even before the war of the revolution, an attempt is said to have been made to establish a seminary of a high character, in the county of Lincoln, at that time embracing the present county of that name, and the neighboring counties of Kennebec and Somerset; but the war put an end to the project, if ever seriously entertained. In November, 1788, the Cumberland Association of Ministers, and the Court of Sessions for that county, then consisting of all the justices of the peace for the county, severally petitioned the General Court of Massachusetts for the incorporation of a college in the county of Cumberland. There does not appear to have been any decisive action on these petitions until 1790, when a committee of the legislature reported in favor of granting the prayer of the petitioners. Hon. Josiah Thatcher, then a member of the senate for Cumberland county, who had felt a deep interest in the project, and was particularly active in its favor, took charge of the matter in the body to which he belonged. In March, 1791, as appears from the journal of the senate, a bill for a college, to be called the Maine college, passed the senate to be engrossed, but it was decisively negatived in the house. The new institution was to be located in Gorham, about ten miles west from Portland. The effort was renewed in the succeeding legislature in the house. H. Slocum, Esq., a member from Bristol county, as he would not be suspected of any interested motives in the case, was solicited to make a motion, "that a committee be raised to consider the expediency of establishing a college in the District of Maine," all mention of Cumberland county being avoided, that any prejudice which might exist against the rejected bill of the preceding session might not attach to the new measure. Upon this motion, an animated debate arose; but it was at last carried by a large majority, and the late Gov. Eustis was appointed chairman of the committee. A bill was prepared, establishing a college to be called Bowdoin College—the name being selected as one of the most honored names that Massachusetts could boast. This bill passed the house triumphantly, in the winter session of 1791 and 1792; but owing to differences of opinion between the two houses, principally in respect to the name and location of the institution, the enactment of the bill was delayed until June 24, 1794, when it passed both houses, and received the signature of Samuel Adams. The claims of Gorham, Portland, North Yarmouth, Brunswick, New Gloucester, Freeport, and Winthrop, to be the seat of the college, were urged with more or less pertinacity, and subscriptions were made in some of these towns, to secure the

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location of the college among themselves. The matter was at length settled, it is said, by the members of the legislature from Maine, who were interested in the project, and Brunswick was selected, as a compromise between the conflicting interests of the respective claimants,—this town itself making what was then deemed a valuable consideration for the preference.*

It is gratifying to observe, that the founders of the institution had formed just apprehensions of the true design of such a seminary of learning; their object being, as is expressed in the act of incorporation, to rear an institution, which should "promote virtue, and piety, and the knowledge of the languages and of the useful and liberal arts and sciences."

By the act of incorporation, the government and regulation of the college are vested in two Boards of Trustees and Overseers; the former consisting of thirteen, and the latter of forty-five members. The number requisite for the transaction of business in the former board, is seven; in the latter, fifteen. The overseers have a negative on the trustees. Five townships of land in the unsettled parts of the District of Maine, were granted in the act, as a foundation for the college.

Immediately after the charter was granted, establishing an institution which was to bear his family name, the Hon. James Bowdoin, of Boston, afterwards minister plenipotentiary at the Spanish court, generously bestowed both money and lands, the estimated value of which was 6,800 dollars. The first meeting of the boards of the college, was held at Portland, December, 1794. In consequence, however, of a deficiency of available funds, for the best lands of the State having been previously selected by other grantees, there was great difficulty in effecting a sale of the college townships, or any portion of them, without a sacrifice; eight years passed before the college went into operation. Indeed, notwithstanding the original grant of the legislature and the patronage of the individual already named, nothing but great zeal and unwearied perseverance on the part of the most active friends of the project, carried it through to its accomplishment. Besides two stated meetings of the boards each year, special meetings were occasionally called: but it was no easy matter to sustain the interest of all the members in an institution which as yet existed but in name, and it was always difficult even to form a quorum for the transaction of business. Committees were repeatedly appointed by the boards to solicit donations, but the public had not then learned to give, and when thousands were needed, the amount contributed was small, and mostly in books. Mutual recriminations of inefficiency and neglect passed between the two boards, and some were almost ready to despair of success.

In 1796, a meeting of the boards was held in Brunswick, to select a site for the college. The spot selected, is on an elevated plain about one mile south from the Androscoggin river. In the rear of the college buildings, is a beautiful grove of pines. The village, which lies between the college and the river, is one of the most delightful in the State. Being at a distance from any large town, it presents comparatively few temptations, while its quiet and retirement render it peculiarly eligible for the purposes of study. At this meeting, it was voted to erect a building as soon as sufficient provision should be made for it. Two years passed before arrangements were concluded, when a building of brick was erected 50 feet long, 40 wide, three stories high. Through want of means, the work proceeded slowly and the building was not ready for use until the summer of 1802. During the last mentioned year, a dwelling-house of wood was built for the use of the president of the college. Meanwhile, a sale of part of the college lands, effected on advantageous terms, gave a new impulse to the efforts of its friends. In July, 1801, the boards proceeded to elect a president. Among several candidates, the choice fell upon Rev. Joseph McKeen, a clergy-

* For most of the statements above made, the writer is indebted to Hon. Judge Johnson, Belfast, Me., who kindly communicated the reminiscences of his father, who was a member of the first Board of Overseers, was a member of the house in 1791, and was on the committee of which Mr. Eustis was chairman.

He would take this opportunity to express similar obligations to Rev. Mr. Kellogg, Portland, Me., who was also an active member of the Board of Overseers at the same time; and to Alden Bradford, Esq., of Boston, who was a member of the Board of Trustees.

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man of high standing, of Beverly, Mass. The selection was fortunate for the institution. Possessing sound judgment and great sagacity, president McKeen was enabled to give a wise direction to measures, and to establish precedents of great importance to the future stability and prosperity of the institution. Through his instrumentality, the tenure of office, a point which elicited much discussion, was established on a proper basis. In the following November, John Abbot, A. M., Harvard, was chosen professor of languages. The president and professor of languages were installed September, 1802. Great interest was felt by the friends of learning and education throughout the commonwealth in this undertaking, and the ceremonies of the inauguration attracted to Brunswick a large assemblage, in which were men of the first distinction in the State. For want of a building suitable for the occasion, a platform with accommodations for spectators, had been erected in the pine grove in the rear of the ground where the college halls now stand. The scene in which they were participating, could not but have deeply affected the principal actors. Seated in the forest and witnessing the ceremonial which opened in this new part of our land, then scarcely reclaimed from the wilderness, an institution which they trusted would, by the blessing of Heaven, do much for the future honor and welfare of the community, their bosoms glowed with emotions of satisfaction and joy. It seemed indeed as if a fountain of health-giving waters had gushed forth in the desert. On this occasion, the name of the college building, already erected, was proclaimed in due form, Massachusetts Hall.

On the day following this interesting occasion, eight students were examined for admission into the college, two of whom came from the metropolis of the State and its neighborhood, showing the interest and the confidence felt there in this new child of promise. Thus the gentlemen of the two boards, after years of perplexity and no small labor, were permitted to behold the happy fulfilment of their long-cherished hopes. They had labored in patience, amidst much discouragement, with no other remuneration than the satisfaction arising from the consciousness that they were promoting a great public good. Others have now entered into their labors, but they deserve the grateful remembrance of posterity.

The duties to which president McKeen was called, were arduous and highly responsible. For two years, he was aided only by the faithful services of the professor of languages. The obstacles and the discouragements he was compelled to encounter, in laying the foundation of an institution which was attracting notice and exciting much expectation in the community, without apparatus of any kind, and almost without funds, situated in a part of the country where superfluous wealth was not yet known, at a period moreover when such an undertaking was a novel one, cannot now be duly appreciated. Before they were introduced to their labors, the president and professor visited the principal colleges of New England, that they might avail themselves of the best experience of the time for the successful management of the college. It should be mentioned as an honorable testimonial to the enlarged and independent views which governed the measures then adopted, that the requisitions for admission, at once placed the new institution, in this respect, on a level with the oldest and best conducted institutions in the country, a rank which it has ever maintained.

The house designed for the president not having been completed, his family occupied rooms for a short time, in Massachusetts Hall. In the lowest story of the building, an apartment had been fitted up for a temporary chapel, while the students occupied other rooms in the same building. Thus the whole college establishment was that of a private family. The reminiscence will excite a smile, that the president was accustomed to summon his pupils to morning and evening prayers, by striking with his cane on the stair-case.

In addition to his college duties, president McKeen was under the necessity of performing the public duties of a pastor. He preached a portion of the time in the Congregational meeting-house, which was a mile from the college, and the remainder, in the college chapel, to the congregation composed of students, the college-families, and several families from the village.

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In September, 1804, an additional instructor was appointed, who was to discharge the duties of a tutor; and from that time until 1824, one or two tutors were chosen annually, who resided within the college buildings. In May, 1805, a professorship of mathematics and natural philosophy was created by the boards, towards the foundation of which Mr. Bowdoin had bestowed one thousand acres of land. Parker Cleaveland, A. M., Harvard, then a tutor at Cambridge, was chosen to fill the chair, and was inducted into office in October of the same year. During this year, a chapel of wood was erected, the second story of which was designed for the library and philosophical apparatus, and the lower story for the religious and other public exercises of the college. It was to be but a temporary building. In 1817, it was enlarged and improved. Although it is yet used for these purposes, nothing but a deficiency of resources has prevented the erection of one of more permanent materials and better adapted to the wants of such an institution.

In September, 1806, the first commencement of Bowdoin college was celebrated, when eight alumni received the honors of the college, and several from other colleges were at their solicitation admitted *ad eundem*. Being the first occasion of the kind in this remote part of the State—at an institution, moreover, whose name, as well as the patronage it had received, had excited much interest in the commonwealth—it attracted great numbers from the District, and many even from the metropolis; beyond, perhaps, any one that has succeeded. What particularly makes this commencement memorable in the recollections of those that attended it, is the circumstance, that a drenching storm of uncommon violence came on the day before that on which commencement is usually held, and raged with unabated fury three days. The public exercises were adjourned one day but without any gain to the comfort of the assembled multitude.

As this was the only commencement at which Dr. McKeen presided, and he did not survive the academic year on which we have now entered, it will be proper to interrupt the course of our narrative to give our readers a brief view of his life and character.

President McKeen was born at Londonderry, N. H., 1757. His father came to this country with the immigrants from the north of Ireland, who commenced the settlement of that town. He was graduated at Dartmouth college, in 1774, and immediately opened a school in his native town, which he kept several years. The predilection for mathematical and philosophical pursuits, which he had manifested in college, he still cherished, and in the summer of 1780, pursued a course of study at Cambridge, under professor Williams, who then filled the chair of mathematics and natural philosophy in Harvard university. Mr. McKeen then commenced his theological studies under Rev. Mr. Williams, of Windham, N. H., the instructor of his youth. Before he had completed his preparation for the ministry, he was, for a while, an assistant instructor in the academy at Andover, then under the care of Mr. Pearson, afterwards the well known professor of the Hebrew and Oriental languages in the university at Cambridge, and at a still later period, professor of sacred literature in the theological seminary at Andover. While a candidate for settlement in the ministry, Mr. McKeen preached with much acceptance to the society in Boston, collected by Rev. Mr. Moorhead, and which afterwards enjoyed the labors of the distinguished Dr. Belknap. In 1785, he was ordained pastor of the church in Beverly, Mass., as successor of Rev. Dr. Willard, who had been called to the presidency of the university. For seventeen years, he discharged the duties of the ministerial office, ever enjoying the respect, confidence, and affection of his people, and sustaining the reputation of a sound divine and an impressive preacher. In 1800, he preached the sermon on the anniversary of the gubernatorial election, a performance which added much to his reputation. About this time, he was elected a member of the American Academy of Arts and Sciences, in whose transactions may be found papers communicated by him. In 1804, he was complimented by his Alma Mater with the degree of Doctor in Divinity.

In the midst of his labors, president McKeen, whose strength of constitution had given unusual promise of a long life of usefulness, perceived the premonitions of the disease, which at length, after a protracted illness of nearly two

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years, proved fatal. Just after commencement, in the autumn of 1806, he took a short excursion to Beverly, the scene of his former labors, in the hope of removing the complaint which was fast wasting his strength. But while he was there, it returned with aggravated symptoms. At first supposed to be a disease of the liver, it at last assumed the form of dropsy. The most affectionate solicitude of friends, and the most enlightened professional skill, could not arrest its progress. Having waited calmly and patiently his appointed time, the president died suddenly, as he was sitting in his chair, July 15, 1807, at the age of forty-nine years. The event caused deep grief throughout the community. Says his eulogist,* who doubtless expressed the sentiments of the time, "could the prayers of his personal friends, of the friends of religion and science, of the friends of our rising country and of this literary institution, have prevailed, long would he have continued to be the light of our eastern churches, the ornament of our society, the head of our literature, and the fostering father of our noble-minded youth."

In regard to the qualifications of president McKeen for the able and successful discharge of the duties pertaining to his exalted and responsible station, there was but one sentiment. His sound, discriminating judgment, his cool decision, his equable spirit, his manners conciliating and at the same time dignified, his kind feelings, his moral excellence, his reputation as a minister of the gospel, and the full possession of public confidence, combined with his love of science, fitted him in a high degree for the office he was called in providence to fill. His assiduity, sustained, as it was, by the co-operation of his colleagues in office, and the success with which a kind Providence crowned his labors, may be inferred from the fact, that when he was removed, 44 students had been received into the institution; the library contained between fourteen and fifteen hundred volumes, for the most part collected by private donations, and a philosophical and chemical apparatus had been procured, exceeded perhaps, at that time, by none in New England, except that in Harvard university. In addition to the buildings which have been already mentioned, another of brick, designed for the residence of students, 100 feet long, 40 wide, and four stories high, had been commenced. This building, after the erection of Maine into an independent State, received the name of Maine Hall.

In consequence of the inability of the president to discharge his collegiate duties, the executive government was authorized in May, 1807, to procure an additional tutor. Their efforts to obtain one not being successful, the duties of the president were distributed among the three remaining officers. The existing tutorship fortunately was filled by Mr. Nathan Parker, A. M., Harvard, afterwards Rev. Dr. Parker, of Portsmouth, N. H., a most efficient and able officer, both of instruction and government. He regularly performed the chapel duties of the president during the vacancy in that office.

At the meeting of the boards in September following, after some perplexity in consequence of the number of candidates, Rev. Jesse Appleton, A. M., Dartmouth, at that time settled in the ministry in Hampton, N. H., was elected president of the college. His inauguration took place in December of the same year.

President Appleton brought to the discharge of his duties a conscientiousness which forbade him to relax any effort, and a deep sense of responsibility both for the literary reputation and the moral and religious welfare of the institution. He possessed also rational views of collegiate discipline, great discretion, unshrinking integrity, an uncommon spirit of command, true love of learning, cultivated taste, habits of close application, and a delicacy and refinement of character which could not be surpassed. He had gained, in a degree unusual for one of his age, the respect of the clergy both of Massachusetts and New Hampshire, as may be inferred from the fact, that in 1803 he was one of the two most prominent candidates for the theological chair of Harvard university. The selection of such an individual for the presidency of the college, was

*Rev. Mr. Jenks, of Bath, Maine, now Rev. Dr. Jenks, of the Green street church, Boston. He pronounced an eulogy at the funeral of president McKeen, which was published by direction of the boards of the college, to which the writer is indebted for most of the facts above stated.

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deemed highly auspicious. But he was called at the outset to encounter peculiar trials. Not to mention the relaxation of discipline likely to ensue on account of the protracted illness of the former president, and the interval between his decease and the coming of a successor, it was a time when there was throughout the community a tendency to looseness of sentiment and character. At no period in the history of our colleges, has there been more recklessness on the part of youth. The habits of society, which then made the use of intoxicating liquors an essential even of common hospitality, exerted a most deleterious influence on all our colleges. In respect to many who have received the benefits of a public education, and have since fallen victims of the destroyer, their moral deterioration has been traced to the temptations of this period. By the unwearied assiduity, however, of president Appleton, by a uniform system of discipline, great energy and firmness tempered with parental solicitude for the welfare of his pupils, and the influence of high moral and religious principle, which pervaded in an uncommon degree all his intercourse with the students, the difficulties to which we have alluded were gradually overcome, and under his administration the college acquired high repute for good morals as well as sound scholarship.

In 1811, Mr. Bowdoin, the patron and benefactor of the college, died. In addition to the proofs of his lively interest in its welfare, which it had already received, he bequeathed by will to the institution his elegant private library of more than 2,000 volumes, with a large number of pamphlets, charts, maps and engravings; several articles of philosophical apparatus, a valuable suite of minerals of nearly 500 specimens, arranged by Haüy, and nearly 400 models in crystalography, and a valuable collection of paintings which he had collected in Europe. This magnificent legacy, the value of which cannot be less than 15,000 dollars, made at a time when the institution was in a depressed state, was received with sincere joy and gratitude. In consequence of the lamented decease of this distinguished benefactor of the college, public notice of that event was taken by the boards. An eulogy, commemorative of his public services and virtues, was pronounced at the ensuing commencement, by Rev. Mr. Jenks, of the board of trustees, and published by vote of the boards.

In 1812, the means of instruction and usefulness of the college were increased by the appointment of Rev. William Jenks, A. M., Harvard, at that time settled in the ministry in Bath, Me., to be professor of Oriental and the English languages. He was inducted into office January 5, 1813. The erudition of this gentleman, and his classical taste, rendered his services an important acquisition. It should be stated that his appointment was for three years only, and his duties were so arranged, that he still continued his relation to his church and society in Bath. Efforts were made, in 1814, to retain him, as a permanent instructor, which however were not successful.

Frequent applications were made by the college, before the period to which we have now arrived, to the legislature of Massachusetts, for pecuniary aid. These applications, sometimes rejected, had never been answered favorably, except by grants of lands in the wilderness of Maine. Such grants had been made in two or three instances since the incorporation of the college. They were valuable only in prospect. In the case of the college, such prospects were never realized, the wants of the institution rendering it necessary to sell most of the lands before they came into demand. Its finances became extremely depressed, and it required a severe struggle to sustain the institution. In 1814, in answer to urgent petitions for aid, an act passed the legislature making an annual grant for ten years to the several colleges in the State. The portion assigned to this college was 3,000 dollars, one fourth of which was to be appropriated to the payment of the tuition of indigent students. This timely aid relieved the college from immediate embarrassment, and was received with great joy by its friends.

Early in 1819, president Appleton, worn down by the pressure of public duties and by unremitted application to study, greatly to the concern of his personal friends and the friends of the college, gave too plain indications of the assaults of disease. His symptoms soon indicated a disease of the larynx, which

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advanced with fearful rapidity. He was unable to preside at the exhibition in May. It was hoped that a journey which he took in the spring-vacation would be beneficial, and he prolonged his visit to his friends beyond the vacation. The occurrence, before unknown, of his absence at the beginning of a term, deeply affected the students. His own feelings in view of the circumstance, and his affectionate solicitude for their welfare, which indeed never slumbered, are manifested in an affecting manner, in a letter which he wrote to the students from Amherst, N. H., where he was with his friends. He soon returned to Brunswick, his health not essentially improved. During the summer, hopes of his restoration were at times indulged, to be soon again blasted. In October, a profuse hemorrhage rendered his recovery entirely hopeless. He died November 12, aged 47 years.

The purposes of Providence are inscrutable. That an individual enjoying the unmingled respect of the community, occupying a sphere of public usefulness which few could be found to fill, bound by the strongest ties of mutual confidence and affection to the institution over which he presided, and to society in all the great interests of which he largely participated, not to mention domestic endearments, which were never in the case of any one more tender and affecting, that such an individual should be cut down in the midst of his days, was a deep and unfathomable mystery. The day of his death was a day of clouds and darkness. The knell of the chapel bell, which broke the stillness of the evening, announcing his departure to the college family and the neighborhood, fell with leaden weight on many hearts.

Like his predecessor, president Appleton took a more active part, than is common for the presiding officer in our highest literary institutions, in the instructions of the college; a sacrifice of time and labor which he was induced to make in consequence of the low state of the college funds. His instructions were eminently valuable. He possessed a trait, essential to the character of every good officer of a seminary of education, punctuality in the discharge of duty. Nothing but urgent necessity prevented him from being in his place at the appointed time. His manner of conducting the recitations of his classes, was admirably calculated to insure, on the part of the pupil, a full exercise of his own powers. His influence, moreover, as an instructor, had, in an uncommon degree, a tendency to give his pupils habits of logical exactness in reasoning, and of thorough investigation. The entire absence of display in himself, rebuked any disposition to be superficial in them. To this circumstance, doubtless, may be ascribed, in no small measure, what, if we mistake not, has ever been a characteristic trait of the alumni of Bowdoin college, a freedom from pedantry and conceit. The writer doubts indeed whether an instructor was ever more successful in impressing the peculiar characteristics of his own mind upon those of his pupils. There is little risk in affirming, that a large proportion of those who enjoyed the privilege of being trained by him, are still conscious, in their mental operations, of his forming hand.

Aside from the common routine of his college duties, as a gratuitous service, he composed, with great care, a course of more than fifty lectures on the most important subjects in theology. They were delivered once a week, in the chapel, to the whole college, and were always listened to with deep attention by the students. A part of them have been published in a volume with a few of his sermons, and in connection with his baccalaureate addresses, which are before the public in a separate volume, place him in the highest rank of the theological and ethical writers of our country. During his life, sermons, which he preached on several interesting and important occasions, were published. In truth, president Appleton lived not in vain. He was a most diligent student, and a laborious man. His varied attainments in philology and criticism, of which, particularly in reference to our own language, he was very fond; in mental and moral philosophy, to which his habits of mind were peculiarly adapted, and in theology, which was his favorite study, all combined with a fine taste, admirably qualified him to preside over a literary institution. When we add to these qualifications his uncommon dignity and courtesy of demeanor, and those traits of character which have already been mentioned, we cannot

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but regard him as one of the most able and most valuable among the presidents of our colleges.

A special meeting of the boards was called, in December, 1819, for the purpose of appointing a successor of Dr. Appleton, when Rev. William Allen, A. M., Harv., of Hanover, N. H., who had been at the head of the institution known by the name of Dartmouth university, was elected with great unanimity. President Allen, and Samuel P. Newman, A. M., Harv., who had been chosen the September before to the professorship of the Latin and Greek languages, rendered vacant by the resignation of professor Abbot, were inaugurated in May, 1820.

The separation of Maine from Massachusetts, and its erection into an independent State, which occurred in 1820, had an important bearing on the interests of the college. In what is termed the "Act of Separation," passed by the legislature of Massachusetts, June, 1819, it was provided that the grants which had been made to the college by Massachusetts, which would not expire under four years, should continue in full force after the District became a separate State; and, furthermore, that the rights of the college should be enjoyed, in all respects, not subject to change, except by judicial process according to the principles of law. By the constitution of the new State, the legislature are restrained from making any grant to any literary institution, unless the legislature shall have a certain right of control over such institution. The boards of the college, therefore, deeming aid from the State essential to the prosperity of the institution, consented, after much anxious deliberation, to vest such a right in the legislature of Maine. An application was accordingly made to the legislature of both States, "for their assent to such modifications of the college charter, as would remove any impediment in the way of the college receiving patronage from the legislature of Maine." The requisite enactments, as it was supposed, were made, and the college having thus complied with the requirements of the constitution, the legislature of Maine granted a continuance of the sum which had been given by Massachusetts, and which had been appropriated for the purpose from the tax on the banks, until the charters of the banks should expire in 1831. In virtue, moreover, of the right thus vested in them, the legislature, by an act passed March, 1821, with other changes of less importance, increased the number of trustees to twenty-five, and of the overseers to sixty. By authority, moreover, delegated by the same act, the governor and council proceeded to fill, by appointment, the places which had been thus created. Thirty-three individuals were thus introduced into the two boards.

At the same time with these doings of the legislature, an act was passed establishing a medical school to be connected with the college, and also making an annual grant of one thousand dollars during the pleasure of the legislature, for the promotion of the objects designed by the school. Nathan Smith, M. D., and member of several societies both in this country and Europe, the founder of the medical school of New Hampshire connected with Dartmouth college, and eminent both as a physician and surgeon, at that time professor of the theory and practice of physic at New Haven, was appointed lecturer on the same branch in the school. Another gentleman of high reputation, who was appointed to lecture on anatomy and surgery, having declined the appointment, instruction in this branch also was assumed by Dr. Smith, a responsibility which, from his long experience as a practical teacher, and his distinguished reputation, he was well able to bear. Fortunately, he was assisted in the department of anatomy, by Dr. John D. Wells, who had just taken his medical degree at Cambridge. Dr. Wells, though yet a youth, at once gave such proofs of dexterity and talent as a demonstrator of anatomy and a lecturer, that he was chosen to fill the anatomical chair at the close of the lectures, and immediately sailed for Europe, where he spent nearly two years, preparing himself for the discharge of the duties of his office. After a brilliant career as a lecturer on anatomy and surgery at this college, at the Berkshire Medical Institution, and at Baltimore, Dr. Wells fell, the victim of disease, induced by great mental labor. By his death, the medical profession lost a brilliant ornament,

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and society, a much valued member. For three years, the professorship of theory and practice of medicine was filled by John Delamater, M. D., one of the professors in the medical college of the western district of New York. But ill health compelled him to resign his office, greatly to the regret of all who knew his eminent qualifications for the station.

Under the auspices of these gentlemen and their successors, and of the professor of chemistry and materia medica, the medical school of Maine has enjoyed great prosperity. It has a valuable cabinet, a library of nearly 3,000 volumes, which, in the choice and number of standard works, and the expensive plates which it contains, is not surpassed by any other medical library in the country, all bearing honorable testimony to the liberality of the State. This school, during the fourteen years of its existence, has graduated 342 pupils, of whom 205 were from Maine. It has exerted an important influence on the interests of medical science and general intelligence in the State, and in this way, has far more than repaid the amount expended by the State in its endowment.

Various causes now combined to increase the number of students in the college. It is sufficient to mention in general terms, that not only in Maine, then just become an independent State, but in other States, new and more extended fields were opened for professional effort. The check also which mercantile enterprise had received throughout the country, or it may perhaps be said with more propriety, its reduction within its legitimate limits, which turned the attention of great numbers from commercial to professional life, and more than all, the general advance of education, contributed to raise the estimate which the community placed on the means of a liberal education. These, with other circumstances which need not at this time be specified, increased the number of students, so that in 1822, it was found necessary to erect an additional building for their use. It is gratifying to notice the change, in one respect, which commenced about this time, in the condition of the students. Before this period, collegiate education was confined in a degree beyond what is generally supposed, to the sons of the wealthy. It has now become the birthright of the industrious and persevering poor, as well as of the rich.

In March of this year, Maine hall took fire, and the whole interior was burnt; while the walls, with the exception of a portion of the fourth story, were not essentially injured. The fire when discovered, which was at 3 o'clock in the afternoon, was beyond control. It is supposed to have taken in the garret, but no satisfactory explanation of the catastrophe can be given. This severe blow to the prosperity of the college was averted by the liberality of the public. Donations were extensively solicited from individuals; contributions were received in a large number of the Congregational churches in Maine and Massachusetts, and thus the loss was fully repaired. A list of the contributors and their benefactions is preserved in the library of the college.

In 1824, the means of instruction were increased by the creation of two professorships, one of metaphysics and ethics, and one of rhetoric and oratory. Rev. Thomas C. Upham, A. M., Dartmouth, who was settled in the ministry in Rochester, N. H., was chosen to fill the former, and professor Samuel P. Newman, to fill the latter. Alpheus S. Packard, A. M., Bowdoin, a tutor in the college, was chosen professor of languages and classical literature. The new professors were inducted into office, February, 1825. The professor of rhetoric has, for the most part, conducted the instructions in civil polity and political economy. The Hebrew language has been taught by professor Upham. In 1825, William Smyth, A. M., Bowdoin, a tutor in the college, was appointed associate professor of mathematics and natural philosophy. Subsequently he became professor of mathematics in full. Thus was a feature gradually introduced into the instructions of this college, not found, it is believed, in other colleges; that of having the instruction all given by permanent teachers. Each professor is an active teacher without any assistance from tutors. So far as relates to the character of the instruction which is given, the advantages of this arrangement are obvious. In 1829, Henry W. Longfellow, A. M., Bowdoin, was chosen to the professorship of modern languages, towards the foundation

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of which, one thousand dollars had been bequeathed by Mrs. Dearborn, formerly Mrs. Bowdoin, relict of Hon. James Bowdoin. During the present year, professor Longfellow having been invited to a similar professorship in Harvard university, has resigned his office, and the duties of the professorship are now discharged by a tutor.

The fears of those who had been strongly adverse to a surrender of the college charter to the State, in regard to the consequences of such a measure, were realized by an "act respecting colleges," passed in the legislature, March, 1831. By this act it was provided, that no person, then holding the office of president in any college in the State, should hold said office beyond the day of the next commencement of the college, unless he should be re-elected; and that no person should be elected, or *re-elected*, to the office of president, unless he should receive in each Board two-thirds of all the votes given on the question of his election; and that any person elected to said office should be liable to be removed at the pleasure of the Board or Boards which should elect him. It was furthermore provided, that the fees usually paid to the president for degrees, should be paid into the treasury, for the use of the college, and be no longer a perquisite of office. This unprecedented act of legislation excited the deep concern of all who felt an interest in the permanency and stability of our literary institutions. Though applicable alike to both colleges of the State, its immediate object and direct bearing no one has ever pretended to disguise. At their next meeting, the trustees, in concurrence with the overseers, voted to acquiesce in said act, and they proceeded to elect a president of the college, but without success. A committee of both Boards was appointed to petition the legislature to alter the provision of the act which requires a majority of two-thirds of each Board to elect a president. President Allen, however, promptly took measures to test the constitutionality of this act of the legislature. He instituted a suit in the Circuit court of the United States, in which, by agreement of the counsel for both parties, the merits of the general question were submitted. The cause was argued before Mr. Justice Story with great ability. The decision of the court, which was to pronounce upon principles, not only essential to the good order and prosperity of this college, but involving also the chartered rights of all our literary institutions, was expected with great interest by the community. As it settles questions of general concernment, we will state briefly the prominent points which are established by it.

1. A college established for the promotion of learning and piety, is a private and not a public corporation. In the charter of Bowdoin college, the visitatorial power is intrusted to the Boards of trustees and overseers; "as soon as they accepted the charter, they acquired a permanent right and title in their offices, which could not be divested except in the manner pointed out in the charter. The legislature was bound by the act; they could not resume their grant; and they could not touch the vested rights, privileges or franchises of the college, except so far as the power was reserved by the 16th section of the act. The language of that section is certainly very broad; but it is not unlimited. It is there declared, that the legislature 'may grant further powers to, or alter, limit, annul, or restrain any of the powers by this act vested in the said corporation, *as shall be judged necessary to promote the best interest of the college.*' Whatever it may do then, must be done to promote the best interest of the college. It is true that it is constituted the sole judge what is the best interest of the college; but still it cannot do any thing *pointedly destructive of that interest.* Its authority is confined to the enlarging, altering, annulling or restraining of the *powers* of the corporation. It cannot intermeddle with its *property;* it cannot extinguish its corporate existence; it cannnot resume all its property, and annihilate all its powers and franchises. The legislature must leave its vitality and property, and enable it still to act as a college. It cannot remove the trustees or overseers, though it may abridge, as well as enlarge, their powers."

2. Bowdoin college has never surrendered any of its rights. Whatever may have been the intentions of those concerned, at the outset, in regard to a surrender of the college to the State, there has been a miscarriage of the parties. It never has been *de jure* under the control of the legislature of Maine.

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3. But admitting that the college, as was contemplated, did come under the control of the legislature of Maine, when it is stated in the act modifying the college charter, that the president and trustees and overseers of Bowdoin college shall enjoy their powers and privileges subject to be altered, limited, restrained, or extended by the legislature; no authority is conferred upon the legislature to add new members to the Boards by its own nomination, or by that of the governor and council of the State. That would be an extension, not of the powers and privileges of the Boards, but of the legislative action over them. If the legislature could add one new member of its own choice or appointment, it could add any number whatsoever. It could annihilate the powers and privileges of the charter Boards under the pretence of alteration or extension. The legislature might authorize an enlargement of the Boards, but the places thus created must be filled by the Boards themselves.

4. The act of the legislature, removing the presidents of Bowdoin and Waterville colleges out of office at a certain time, is a direct exercise of a power which was expressly and exclusively conferred on the college Boards by the original charter, and which has never been taken from them.

5. President Allen was in office under a lawful contract made with the Boards, by which contract he was to hold that office during good behavior. The act of the legislature directly impairs the obligations of that contract. It takes away from him his tenure of office, and removes him from it. Holding his office during good behavior, he could not be removed from it except for gross misbehavior; and then, only by the Boards in the manner pointed out in the original charter.

This decision was received with great satisfaction by the friends of the college, settling, as it does, many vexing questions which may arise in regard to the chartered rights of our literary institutions, and placing this college above the influence of those fluctuations of popular sentiment which are too often exhibited in popular assemblies. Immediately on the decision of the court being announced, president Allen resumed the discharge of the duties of his office.

The religious history of the institution deserves a distinct notice. It is a subject of grateful acknowledgment, that in this college the great truths and duties of morality and religion have, from the first, been ably and faithfully inculcated. At all the colleges in our country, there was a period when a deplorable want of religious principle prevailed. In a private journal of president Appleton, are recorded his deep solicitude and anxiety on account of the laxity of morals which was, at the time referred to, too plainly visible among the students. In 1810, an individual entered college, who to highly respectable scholarship added the charms of a piety, deep, fervent, yet unobtrusive. He was alone among his fellow-students, yet he sustained, in the midst of thoughtlessness and open immorality, an elevated Christian character, without reproach, to the end of his college course, which to him was the end of life, as he almost literally descended from the commencement platform to the grave.* The memory of Cargill is still cherished with respect and affection by his contemporaries in college. He could warn and exhort without exciting hostility to the truth or to himself. Through his instrumentality, if we mistake not, a Saturday evening conference was established among the students, which, conducted most commonly, in the early period of its history, by students, but recently by the college instructors, still continues, and has doubtless done much to sustain a healthful moral and religious influence in the institution. In 1812, a tutor was appointed, Frederic Southgate, A. B., lovely in his character as a Christian, a scholar and a man. His fervent piety always shone with a mild radiance. Many can recall with satisfaction the affectionate counsel and earnest exhortation to a life of purity and devotion which fell from his lips even in the recitation room. By a mysterious providence he was able to discharge the duties of his office but a part of the year. During the year commencing September, 1813, two or three students of decidedly religious character were admitted into college. How

*See president Appleton's allusion to this afflicting event in his baccalaureate address, 1815, near the close.

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much importance was attached to this event, may be inferred from the allusion to it in the following extract from the private journal of president Appleton.—"Oct. 10, 1813. As to the college, the dealings of God have been mysterious. A year since, Mr. Southgate was here, full of zeal and Christian excellence. He made great exertions for the salvation of the students. From these exertions, I had much hope. But God has been pleased, in infinite wisdom, I doubt not, to remove him. He fell sweetly asleep in Jesus. Cargill, a pious student, where is he? Sick; and, I fear, will never return. O God, *thy footsteps are not known. Righteous art thou when I plead with thee, and when I talk of thy judgments.* We have recently admitted one pious student, and hope for another. O Lord, how much does he need divine support! I pray thee, O God! to give him ardent, but well-regulated zeal! Give him prudence, cheerfulness, and resolution! Lord, send us more of this character. Excite Christians to pray for us, and to use their influence for us."

Although no immediate and marked results followed the efforts of these few individuals, they, doubtless, by their example, their exhortations, and their prayers, contributed much—how much none can tell—to the moral and religious improvement which soon became apparent in the institution. In 1816, a deep interest in religion was manifested among the students, and six or eight gave evidence of religious character. It was a new event in the history of the college, and excited the liveliest gratitude in the friends of religion. The emotions which it awakened in the breast of president Appleton, are recorded in his journal. Under date of November 28, 1816, he writes, "as it respects college, in addition to common mercies which still continue in abundance, God has been pleased, as I hope, to visit several of the students with his saving health. We do hope, that at least six of the number have been transformed by the renewing of the mind. A few others are serious, but we fear concerning them. The seriousness has been attended with silent, but deep anxiety, which has gradually given way to hope—a hope, feeble and intermitting, but slowly acquiring strength. This is a great thing—a very great thing. It is what we have been long praying and longing for. To be sure, we did, a few weeks since, hope that more would be done. But blessed be God that he has done so much. A third of the students, or very nearly that proportion, are now hoped to be pious. It is but a little while since we had none of this description. When I review what I wrote October 10, 1813, and compare the state of college with what it is now, I am constrained to say, that the Lord hath done great things! Oh may those who hope that Christ is formed in them, manifest, by the suavity of their temper, and the purity, and prudence, and holiness of their lives, the power and excellence of religion!"

The college has since been favored with seasons of special interest in religion, in 1826, in 1831, and 1834. May it be the unceasing prayer of its friends that it may ever be thus favored of Heaven!

At the present time, this college numbers 235 students, of whom eighty are connected with the medical school. The officers of instruction and government are a president, who instructs the senior class in the evidences of religion and in Butler's Analogy, and delivers lectures on the various topics of theology and practical religion; a professor of chemistry, mineralogy and natural philosophy; of anatomy and surgery; of the theory and practice of physic; of obstetrics; of rhetoric and oratory, who also instructs in political economy and civil polity; of languages and classical literature; of metaphysics and ethics, who gives instruction also in Hebrew; of mathematics; and of the modern languages. The college library contains about 8,000 volumes, the medical library, about 3,000. There are, besides, the libraries of two literary societies among the students, each containing more than 3,000 volumes, and the library of the theological society of about 600 volumes. The chemical apparatus is complete: the philosophical apparatus, sufficient for a course of lectures in that department. The buildings of the institution are seven in number; two of them dwellings of wood, occupied by the president and one of the professors; a commodious commons' hall of brick, where a large proportion of the students have board under their own direction; a chapel of wood, the second story of which is occupied by the college library; two large buildings of brick, four stories

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high, in which the students reside, and a third, of three stories, in which are the apparatus and lecture rooms, and the medical library and cabinet. The second story of this building is occupied by a gallery of paintings, and a spacious mineralogical cabinet, comprising 6,000 specimens. It is in contemplation to erect, as soon as the requisite means can be obtained, an additional building for the use of students, and also one for a chapel, which shall contain the library and paintings. These buildings, with the exception of the dwelling-houses and the commons' hall, when the original plan is completed, will form a quadrangle, the side towards the public road being open. In regard to the funds, we can only say, that they will sustain the present establishment, but will not authorize further improvements, or even procure those accommodations which the increase of the college and the advancement of society require.

INDIVIDUAL RESPONSIBILITY.

[Communicated by Samuel H. Walley, Jun., Esq., Boston.]

We are disposed to forget that we are individuals, and to think only of our connection with society. From the cradle to the grave, we are creatures of dependence and association. When we open our eyes, for the first time intelligibly, upon the world we inhabit, we discover many around us whose study seems to be to minister to our comfort and enjoyment. As we advance to childhood, we are still the creatures of dependence, and find fresh proof each day of our helplessness. As we approach to middle life, we are borne along with the throng. The family at home, the playmates abroad, the companions of the school, the merchant's shop, or the farm, constitute the world to our view; the opinion of others is our law; their approbation we covet, their frown we shun.

But look, for a moment, at middle life—where is the *individual* of our race? He is like some chemical substance which may be dissolved at pleasure in a dozen different solvents which will unite readily and perfectly with each. To-day is the day of holy rest, and he unites with the congregation in public worship—to-morrow he is one of a bar of lawyers, or of a collection of merchants or mechanics, whose united opinion governs his conduct. The next day is appointed for the election of his rulers—he is with his party—what is he doing? asking for whom he shall vote, or perhaps he is with the crowd on 'change, and forgets that it is election day. Where is he next? Attending a public discussion. Does he mingle in the debate? No, he waits to discover where the *majority* lies; or if he is very firm and resolute in his views in opposition to the majority, he seeks to ascertain who compose the minority, before he joins them publicly. Again, we find him brought to the test on some question of moral or religious duty. Does he act in conformity with the instructions he received and approved on the Sabbath? Yes, if they accord with public sentiment, he does; otherwise, he does not.

Next comes the man of riper years,—he has passed the prime of manhood—he has learned many sad lessons by experience, and may be expected to conform his conduct to these teachings; but is it so? Far from it. He is opposed to innovation—prefers old to new—dislikes this constant change of customs and practices—adheres to old associations and companions, and stands by their creed in politics, ethics, and religion. Thus he glides on to old age, when his habits have become so known and fixed,

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that he is never spoken of by himself but as a known part of a *unit;* and if you can tell where the unit will be, you will of course know where its parts are. So he lives, and so old age finds him—so he dies.

Neither is it true of our sex alone, that the individual is lost in the circle of individuals. It is no less true of our female friends. How are their early characters moulded, and their plastic minds fashioned by the influence of their young associates. As a general fact, they not only do not act for themselves, they ofttimes do not dare even to *think* for themselves. With what superior strength does fashion hold them captives. How passively do they obey her arbitrary laws and maxims, extending, as they do, from the most trifling article of apparel, to the influence which conscience may be permitted to exert upon the daily walk and conversation. Where can the female be found, who acts for herself, and according to her own views of right and wrong, propriety or impropriety, except so far as those views are adopted as her own after comparing them with the opinions of the circle in which she moves. Nay, more; if we might be unobserved witnesses of the musings of a lady's mind, when seated by herself, and honestly, as she believes, seeking to ascertain her own views and feelings; how much of independence and originality should we detect in her mental responses? Though unseen (as she imagines) by any created eye, yet the expression of her thoughts would be only the echo of what she had acquired before in her intercourse with others. There are exceptions, but this, we believe, is generally a correct description. Take, for example, one in fashionable life; she has casually slipped from her daily circle, and has encountered a different influence; she has seen exposed many follies and inconsistencies in her present course, and conscience has seconded the appeal which is made to her to change her habits. She hears, thinks, and at last decides in accordance with the opinions of those with whom she usually associates; and the only *probable* (we had almost said *possible*) way to induce her to change her course, is to prevail on her to leave those who entertain one class of opinions and habits, for those who maintain the opposite ones. She must break caste, before she can change habit.

But take another example. Suppose one who is of a high moral and religious character; her intimates are found in this class. *She* becomes convinced of the inconsistency of a course which she, in common with them, is pursuing; but their eyes are not opened to perceive its evil effects, and she cannot make them regard the matter as she does. Will she, after re-examination of the subject, act according to her convictions, or will she yield her individual views to their collective sentiment? We speak now simply of the question of responsibility, assuming that she has taken the necessary precaution to be entirely satisfied in her own mind, that she is right; since in *doubtful* cases, she would naturally justify herself by submitting her opinion to that of others.

But in order to a full examination of this subject, we will point out more particularly what we intend by individual responsibility; show its connection with moral courage and decision of character; explain how it happens that it is so rarely found; what effects it has produced when it has appeared; how it may be guarded from abuse; and how desirable it is, thus guarded, at all times and under all circumstances, but emphatically at the present day, in the political and moral exigencies of our times, and to the *young men* of this age.

And here let us premise, that by individual responsibility, we do not intend an eager and insatiate grasping at authority, and thirsting for power; an unwarrantable assumption of dominion; a sullen confidence and stub-

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born pertinacity in opinions rashly formed. Such traits as these are sometimes found; they are generally the effect of flattery, combined with past success, and they make the subject of them quite reckless of the opinion of his fellows. When found in a warrior, they sometimes lead on to victory, but the path is beset with dangers, and while one reaches the goal, hundreds perish on the course.

When manifested in a statesman, these traits will lead to deeds of daring and independence, but no less of a foolhardiness, that ofttimes makes its subject fall a victim to his own self-will and mad obstinacy. When pressed with arguments which carry conviction to the unprejudiced mind, and plied with motives which amount to moral demonstration, the unfortunate man, feeling at a loss for intellectual weapons of sufficient temper to parry the attack, will console himself with the hasty purpose of pressing on his own plans to their accomplishment at all hazards, and silences all remark with the simple exclamation, "*I assume the responsibility!*"

With this explanation of what is not intended, we say that by individual responsibility, we understand *a readiness to act and to be judged of in our individual capacity*, rather than in our various connections with society. Suppose, for example, that several persons are living independently of each other and of the rest of mankind; they know no law but their individual will, and acknowledge obligation to no created being. Let these men be brought together, and be made to understand each other's views and feelings; let it be proposed by one, that they should agree to be governed by certain rules; that they should contribute a specified portion of the result of their labor to promote the good of all, &c., and let the advantages which would result from such a course be also stated; the security which each would derive from the fellowship and vigilance of all, and the other benefits of social life; and in determining whether it were best to merge their present separate state in this social form of existence, each one would think, and speak, and act strictly for himself, and his determination would be formed wholly upon his own judgment and feelings. In a word, he would act upon his individual responsibility. Such an one acts more entirely for himself than would be practicable or desirable in our circumstances, because his own happiness or promotion is the only motive present to his mind. But taking society as it at present exists, it is practicable, we apprehend, that each member of it should act in view of the obligation which rests upon him as a distinct independent part of this society. Strength and influence may flow from association and combination, but after all, the *will of individuals* is necessary to form the combination, and the rule to be adopted is, *Shall I be justified in countenancing a given course?* whether the course proposed be, as in the case first supposed, to form society; or, after it has been formed, to act in our associated capacity. All reflection, investigation and inquiry, should have reference to this object. Feeling a constant and strong sense of accountability for our actions as individuals, we should think and act accordingly. And further, not only would we insist that all our conduct should be governed by this rule, but that we should be as ready to act, and as *firm* in our purpose, after having marked out our course, as if we constituted one of an associated number, who had come to a like result.

The inquiry often put in secret is, "What will he say," or "What will he think," if I do thus and so. This is wrong. In considering what is duty, in the first instance, it becomes us to weigh well and carefully, all the circumstances which have a bearing upon it. And here, the question of expediency often presents itself with great force; but after we have dis-

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posed of all preliminaries, we should never allow ourselves to be swayed or an instant, by reason of our connection with society in any shape.

Our next inquiry, regards the connection which subsists between *individual responsibility, and moral courage and decision of character.* By moral courage, we understand a willingness to follow the dictates of an enlightened conscience at all hazards; and by decision of character, that marked and steady course of action, which singles out an individual for praise or blame according as he directs it. It is that which gives separateness and unity to his conduct. He is known, as it were, rather as a firm oak, which resists the storms and continues to grow erect and strong, than as one of a forest which is celebrated for its general appearance of strength or beauty. The existence, therefore, of these traits, directly tends to develope the character which we have described. This seems too obvious to require explanation; since the man who obeys his conscience, under all circumstances, will, of necessity, be the man who will be ready to incur any responsibility in the discharge of his duty. He is not the man to be intimidated by a fear of consequences, nor to be affected by a regard to the smile or the frown of others. And, as the character, like every thing else, gains strength by exercise, such a man will derive fresh energy from past success for each new effort, and by adopting a course of action well matured in his own mind before commencing, and steadily persevered in afterwards, he will always be relied on by his fellow-men, and they will universally accord to him his due; which cannot be more correctly expressed than by saying that he possesses *decision of character.*

It is apparent, however, that decision of character is not exclusively the property of the virtuous. In one sense, indeed, it always commands respect, because when it attaches to those who are counted as injurious to society, it is always safer than a shuffling, dubious course of conduct, which always keeps us fearful of results that we cannot guard against; and it is better to be able to depend upon what course a foe will pursue, than not to know an enemy from a friend; but from the nature of the case, character may be uniform, firm and decided, whether it be good or bad; and therefore we must look to the grounds upon which it is based, to learn what kind of character it is. So of individual responsibility; a man may be willing and ready to act for himself and by himself, and yet act wrong. But we apprehend that if his conduct is the effect of *moral courage*, as we have defined it, there will be but little danger of aberrations from virtue. If he daily invokes wisdom and direction from the fountain of wisdom; if, by communion with heaven, and a faithful scrutiny of God's word, he seeks to instruct his conscience; and when any case presents itself for decision, puts himself in possession of all the information he can command, and then submits to the verdict of conscience, applying the principles in which she has been instructed, he need not fear to meet the scrutiny of man; to take upon himself the responsibility of his actions; to submit his character to the ordeal of public investigation; for he has right and truth on his side, and he can abide the test.

But, we ask next, if this individuality of character, thus explained, is so desirable, whence does it come to pass, that it is so rarely to be met with? Why are we so merged and lost in the sea of association, as that it rarely happens that *one* acts—generally it is *the many.*

We have, in part, anticipated the answer to this inquiry, in our introductory remarks, in saying that it is owing, in no small degree, to early dependence, and the habit of association which we acquired in infancy. We see the proof of this remark, by comparing *civilized* with *savage* life.

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We often find great energy of character, noble daring, and independence and individuality of character among savages, to which civilized life presents no parallel. They think—and quick as thought they act. Here is no parleying—no counting the cost of influence and standing; what the savage *wills*, he hastens to *do*, be it right or wrong, his impetuous zeal does not allow him to consider.

Another cause may be found in the fact that it is easy to fall in with the current. The man who would think and act for himself, must row up stream; he has much to contend with. But finding ourselves furnished with opinions, as we are with bread in our childhood, and thrown into one circle after another as we grow up, it is an easy matter, to think as those about us think, and to act as they act; and to take a different course would require us to strain up the nerves, and brace the mind to such a degree at the first trial, that we fear to make the attempt. Associations are like circles on a lake; when once you disturb its tranquil surface with a stone, you make a small circle,—this spreads into a larger—then a larger still succeeds—and oft your influence thus extended will not cease, till the outer circle hems the lake. So there is a great tendency in small associations to run into larger ones—and finding that we can avoid responsibility by sheltering ourselves beneath the many, upon one question, we gladly embrace the opportunity to do so on the next question which arises; and thus every subject of the slightest difficulty or interest, supplies an excuse for a new society, to embody the half formed opinions of its members and to give them shape and utterance.

Thus there seems to be a fitness and a disposition in associations, not only to keep themselves alive, but also to produce their like. And while we admit that associations are valuable for many purposes, that they give tone and energy and perspicuity to public sentiment, that they develope talent which might else lie dormant, that they elicit truth by debate, and add to the store-house of literary and scientific knowledge by popular lectures; we believe that they are also productive of some evils, which we are learning by experience, but which we have not as yet been wise enough to guard against; and the rapid increase of their number, at this day, contributes doubtless in no small degree, to the superficial habits of thought and conduct which have of late become so prevalent. The present age has probably made no advance upon those which have preceded it, in original thinking and acting. There are very few who think and speak for themselves. The mass of the people think on religion and politics, as they have been educated, or as those inform them under whose influence they have been thrown by chance. And among the better informed, there is very little research of thought, scarcely any thing that can be called taxing the intellectual powers to the *ne plus* of endurance. This is evident from the publications of the day; a great part of which are of a very superficial character, and adapted to impart very limited and imperfect views of the subjects which they discuss; and hence it is obvious that if there is not a less amount of original thinking than heretofore, there is a vast accession to the ranks of superficial thinkers. We have yet to learn what effect will be produced by this increase. In our opinion, though many individuals may thus obtain a smattering of subjects of which they would else have been ignorant, it may be a question, whether individuality of character and thought is not diminished in proportion to the increase of this superficial knowledge.

The same remarks apply to the mode of lecturing, which is now so popular. Notwithstanding the advantages which it affords, (and they are

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many and great,) there are two evils connected with it. The first,—To the lecturers themselves; in accommodating their subjects and mode of handling them to this false standard; they are thus led to treat of subjects upon which it would be difficult to say much that is novel, and to discuss even these in a very superficial and imperfect manner. The second,—To the community—who, to a great extent, rely for their information upon subjects, with which they ought to be familiar, to these lectures. How can we expect individual thought and action, where all the knowledge obtained or desired is merely from the surface? Who would dare to think, much less act, independently, while this mode of associated, general, vague instruction is not only tolerated, but highly popular? The same holds true in reference to our government. It is by no means strange that the serfs of the autocrat of Russia should excuse themselves from the charge of being individually responsible for the manner in which the emperor administers his government; and those who live under the best forms of monarchy must necessarily feel but little responsibility for the conduct of affairs by their rulers: but is it so with us? Can one of our citizens exonerate himself from responsibility in this matter? And yet what apathy exists; how many who lightly esteem this invaluable birthright, *an independent voice in the election of rulers.* Whence does this arise? We answer, from the fact that *individual sentiment* is lost sight of in the arrangements of *party;* and if a man becomes dissatisfied with the conduct of his party in any particular, he will withhold his vote on this account; if a man is displeased with those in office, instead of saying that he is, and giving his reasons, and opposing their re-election, he quietly contents himself with the consolation that they shall not have his vote;—though he does not approve the principles upon which other parties are based, and therefore he gives no vote. And it doubtless not unfrequently happens, that in closely contested elections, there are enough of these neutrals to turn the election.

As our government is arranged, there must of necessity be an organization of political parties; but this fact, so far from diminishing individual responsibility, in truth increases it, by making every voter, not only use his elective franchise, but his influence, be it more or less, for sound principles in politics, and honest men to fill offices.

The same remarks applied to *morals*, will show why it happens that society makes such tardy progress in reform. The soul and conscience of the individual, is forgotten in the society to which he belongs, and which often, like corporations, acts as if it possessed no soul. The practical sentiment is, *man* is accountable, but *men* are not accountable; therefore, I will *not* act as a *man*. Fear undoubtedly prevents numbers from thinking and acting independently; they are perhaps constitutionally timid, and though conscious of their rectitude of heart and purpose, they dare not avow their sentiments, through fear of the withering influence of public sentiment. Speaking of such persons, a writer has well said, "it need give no disturbance to an honest man to find himself alone in his opinions." It would present strong reasons for a calm and anxious review of them; but he must abide by his own judgment fairly made up, taking care always to hold his mind open to conviction, and eager to receive any new light, which may approach it. The tyranny of opinion in our community is justly alarming. I recollect well the shrewd remark of Franklin, that the man, who goes against public opinion, is like the man, who spits against the wind; he spits in his own face. We call this a free country; and yet there are few countries, and there have been few times, when dissent, real or suspected, from the received doctrines, has been visited with a se-

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verer retribution. I venerate the press as the bulwark of the safety of the republic; but its licentiousness indicates a most diseased "condition of the public taste; and a most afflictive condition of the public morals."

But we are happy to know that so desirable a trait of character as the one of which we speak, is not like the philosopher's stone, merely a creature of the imagination, an airy phantom. There have been *men* in our world, who have not lost sight of their individuality, but have immortalized their names by the full developement of this single trait. Men, who by their untiring energy and self-devotedness to the promotion of the public weal, have moved the community, and changed public sentiment, instead of having been moulded and swayed by the community. Of the number who thus stand up for the encouragement of individual enterprise and action in the breasts of the young, are the heroes of our revolution;—and of all this glorious host, not Washington himself possessed more fully, or manifested more unequivocally, that he was moved and fired by the consciousness of *individual power and responsibility*, than did the lamented *Lafayette.* The story of what sufferings he endured—what self-denial he practised—what sacrifices he actually made—and what perils of liberty and life he encountered for our country in her darkest hour, has been so often told and so eloquently described, that we will content ourselves with referring to it, as a most satisfactory and interesting exhibition of conduct resulting from a due sense of individual responsibility.

Indeed this was the predominant trait, and it gave force and beauty and harmony to all the rest. A French writer says of him: "His mind exercised absolute control over his body. His courage was of that kind, so difficult to be acquired and preserved, which augments with the peril, and gives to its possessor imperturbable coolness in the midst of danger. Whenever an occasion was afforded of doing good, or of rendering service, Lafayette listened but to the inspirations of his heart and the dictates of his conscience; or if he observed any thing just or useful to perform, to undertake it was for him a duty to which he became a slave. He never receded, nor was disheartened; and his perseverance, aided by his gentleness and his persuasive eloquence, seldom failed to conduct him to the end which he had proposed to attain. He took no repose until his *inward man* was satisfied; and he seemed to have adopted as the rule of his conduct, *do what thou shouldst do, happen what will!*"

But we need not go abroad for illustrations of our subject, even in the persons of our country's adopted children. The life of Washington is a consistent commentary on the truth of our position, that this trait of character has been exemplified. We can mention at this time but one or two instances. In an engagement at Princeton, the movement of the American army having been observed by the British, the militia in front gave way, and a valuable officer was killed. Washington, feeling assured that a defeat then would be ruinous to the interests of his country, rode forward with speed, placed himself between the enemy and his own troops, and by his commands and example restored them to order. He was between the fires of the two armies, but was preserved from the weapons of destruction; he entered Princeton, took possession of it, and secured 300 prisoners.

When the surrender of Burgoyne was known in Pennsylvania, some of the officers of the army were so elated by it that they were anxious immediately to make an attack upon the enemy in Philadelphia, and the people generally were in favor of the rash plan. But Washington knew well the condition of both armies. His steady mind was not to be dazzled by the

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idea of the praise he should gain by success, and he persevered in resisting public clamor, when he knew, that by yielding to it, he should endanger the interests of his country; and his firmness saved his army for more important services. He had the wisdom to prepare to receive an attack, but was resolved not to commence one.

When Washington was a colonel under Braddock, he endeavored to dissuade the latter from a proposed attack upon the Indians, till time should be afforded to ascertain the condition of their enemy. Braddock was displeased and persevered in his own course. Washington, as in duty bound, followed his commander; but even here, the same trait, which gave originality and independence to his future character as commander, induced him to brave many dangers in the path of duty. Braddock was killed, his army defeated and scattered, and Washington was the only *aid* that was left to assist and encourage the troops. For three hours he was exposed to the aim of the most perfect marksmen; two horses fell under him; a third was wounded; four balls pierced his coat, and several grazed his sword; every other officer was either killed or wounded, and he alone remained unhurt. The Indians directed the flight of their arrows at his breast, and the French made him a mark for their rifles, but all were harmless; suffice it to say he was spared by a kind Providence, to prove still further the wisdom and foresight of his counsels, and the cheerfulness with which he assumed responsibility in the discharge of duty.

The declaration of independence may be styled the individual act of every signer as well as of the projectors. They counted the cost of liberty, and they staked their lives and fortunes to secure it for themselves and their posterity. The resolution was offered by Richard Henry Lee, and seconded by John Adams, in these words,—"Resolved, That these United Colonies are, and of right ought to be, free and independent States; and that all political connection between them and the state of Great Britain ought to be totally dissolved."

This *reads* well, we say; but little do we think of the meaning of these words in the circumstances which then existed. History scarcely furnishes a parallel to the moral courage and intrepidity of these pioneers in the path to freedom. Every signature was strengthening the cause of liberty, and laying a foundation-stone for the political institutions which have arisen: but by a reverse, then not improbable, they might have proved their death-warrants as traitors to their king.

The history of the revolution bears testimony also to the fact that *females* have thought and acted independently under trying circumstances. The British had a garrison in the house of Mrs. Motte, in South Carolina, and she was informed by two of our generals, that they could not succeed in driving the garrison from this fortress, without entirely destroying her house. She replied, "the sacrifice of my property is nothing, and I shall view its destruction with delight, if it shall in any degree contribute to the good of my country." "When Cornwallis gained a partial victory, he ordered an illumination to be made. A Mrs. Heyward (whose husband had been removed from Charleston by the British, as a rebel) closed her windows and would not illuminate. An English officer expostulated with her, but to no purpose. Not a single light, said she, shall be placed with my consent in any window of my house. Then, replied the officer, I will return with a party, and before midnight level it with the ground. You have the power, said she, and seem disposed to use it, but you cannot control my determination, and I will not illuminate. The officer left her, and did not return to execute his threat."

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We are familiar with the story of Columbus, and of his struggles to obtain the necessary outfit for his proposed voyage—we have heard of the joy he experienced, when the queen, becoming interested with the eloquent account of the views of Columbus, said, "I undertake the enterprise, and pledge my jewels to raise the necessary funds." But his character and firmness of purpose was most fully tried and most signally manifested, after he commenced the voyage; the sailors had often been disappointed in finding that what they took for land, proved to be only clouds in the horizon; they became desponding, and angrily reproached Columbus. His efforts to pacify them failed, and their wish to abandon the voyage was increasing, when he told them resolutely, "happen *what will, I am determined to persevere, until, by the blessing of God, I shall accomplish the enterprise.*" While the sailors were concerting how they might force him to comply with their wishes, his hopes were realized in the certain indications of land.

The well known character and daring of Luther, is also an apt illustration of our subject. Indeed, without this willingness to meet responsibility and to act according to the dictates of an enlightened conscience, no great changes have ever been wrought in the *moral*, any more than in the *political*, condition of our race. The answer of Luther, though trite, is nevertheless apposite. When counselled not to attend the diet of Worms, he replied, "I would go, though there were as many devils in the path as there are tiles on the roofs."

If we turn over the pages of Holy Writ, we meet with many examples of *noble daring* in the cause of virtue. The whole life of Daniel (for example) is but a continuous history of instances of moral courage and pious resolution. Hear him refuse the *idolatrous meat* from the king's table. Hearken to his plain reproof of the wickedness of Nebuchadnezzar and Belshazzar. See him, when he knew that the writing was signed by the king, which was intended to debar him from offering the petitions of his heart to his God, in behalf of his suffering captive nation. Does he cease to pray? Does he close his windows? No! he prays as aforetime. For him, the artifice and wrath of man, the king's decree, and the lion's den, have no terrors. He fears God, and him alone; and, single-handed though he is, he goes forth to the discharge of duty, though its highway leads him to the lion's mouth. So it was also with Paul. He never shrunk from duty or responsibility because he was alone, or because he feared the consequences. Hear his language,—"What mean ye to weep and to break mine heart? for I am ready not *to be bound* only, but also *to die* at Jerusalem, for the name of the Lord Jesus." We have seen, however, that this trait of character which we call *individual responsibility*, may be abused; and that, instead of contributing to the usefulness of its possessor, and the happiness of the community, it may be made to degrade the former, and jeopard the dearest interests of the latter. It is of the utmost importance, therefore, that this danger should be observed, and carefully guarded against, by such as would model a perfect character for themselves. It is doubtless practicable and easy to do so.

The abuse results, in part, from a vain confidence in the correctness of opinions, hastily formed, pertinaciously retained, and zealously promulged; and in part from a false pride of committal, which renders the subject of it unwilling to be convinced, or, if convinced, to shape his conduct in accordance with his impressions of truth. Hence, it follows, that what such an one would call decision of character and firmness, we should denominate eccentricity and obstinacy.

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The means of preventing this abuse, are, therefore, 1. To preserve a candid mind, at all times accessible to truth, and susceptible of impression from sound argument. 2. To avoid forming hasty opinions upon any subject. 3. To take all practicable measures to become correctly informed upon questions which arise. 4. To be slow in disseminating views which we have recently embraced. 5. Never to allow our consciences or our judgments to be biassed in their decisions, by the fact that we have entertained and expressed sentiments, at variance with their present dictates. It may be difficult always to observe these rules strictly, because we are liable to deceive ourselves, or to be misled in their application to particular cases; but the more nearly we adhere to their true intent, the less danger will there be that we shall act amiss when we act for ourselves.

We pass now to consider the *practical importance* of the subject which we have discussed, at all times and to all persons, but especially at the present day, and to *young men*. We are not of the number who condemn *associations*. We have stated that many advantages do result from them; but they cannot supersede *individual* action, or diminish, in the least, individual accountability. And if they are used as a cover from observation and responsibility, they will be worse than useless. Man was formed by his Creator to think and act for himself, accountable to no one but his Creator, and by the union which he has formed with his fellow-men, as a member of society, he has not divested himself of a particle of this responsibility. In the same proportion as the individuals which compose a body of men, can be made to feel and act independently of the opinions of each other, is our guaranty that their united action will be safe; and hence there can have been no time, and no people, and no circumstances, from the creation to the present moment, when man could claim exemption from this individual responsibility, or when associations were of any use, except as affording collective strength to sound individual sentiments. The moment that the individual has been forgotten, the same moment has the association been like a ship tossing on the shoreless sea, without a helm to direct its course. She *may* reach her port, but who would dare predict that she *will?*

All persons would be essentially benefited in their characters and amount of influence, by having this sense of obligation continually pressed upon them. They would be led to scrutinize the conduct of others, before they imitated it; they would be stimulated to exertion in their own behalf, and disposed to make efforts which they would else have shrunk from. Thus talents may be elicited and developed. Mental, physical, and moral powers, may be brought into efficient action; and when you looked into an association, you would not cast your eye around to select some master spirit in its ranks, who will govern all the rest, and make them the machines for working out his plans; but you would feel confident that their united action will be the result of independent thoughts and individual convictions, compared, discussed, and moulded into a homogeneous expression. It becomes the friends of associations at this day, to provide against a reaction of public sentiment. The current has for a long time been favorable to them; opposition has been small and feeble, and they have received such countenance and sanction, that we seem almost to have forgotten, *that they may do injury;* that they may be extended too widely; that they may deprive mankind of the benefits which would result from the free exercise of the wisdom and talents of *very many*, owing to the management, cunning, and intrigue of *a few;* and if such

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suspicions and jealousies should be excited against them, all the good of which they are capable, would be lost to the community in the complete overthrow which their *supposed* or *real* evil tendencies would induce.

We repeat the assertion, that there is some reason to apprehend that an extensive prejudice may be excited against the present popular plan of association, unless it is carefully guarded by its friends from the abuses of which it is capable, and which in some instances it certainly has produced. There is special need of moral courage and firmness of conduct at *the present day*. The world is in commotion. The sea of religion, of morals, of politics, is each in agitation. Throughout Christendom, men cannot be neutral upon either of these questions; they are continually acting; but the danger is, that they may act in many cases without reflection, or without independence. They *act* as those about them *act*, because they have not courage to act as they *think;* or, they *think* as those about them *think*, because they dare not think for themselves. This is not only criminal, but highly dangerous to the interests at stake. Every thing *sacred* is now rudely assailed and inveighed against. Every thing that ennobles man and raises him above the brute at death is cut off. Every thing that gives stability, comfort and harmony to human society, is attacked and placed in jeopardy. Ay, even civil liberty is endangered on the only spot, where she has ever found a quiet resting place on earth. A disorganizing restless spirit is abroad, at one time manifesting itself in outbreakings against *religion;* at another, against *good morals;* at another, against the established principles upon which our government was placed by its founders; at another, against all government and all law: hence have sprung the riots which have stamped indelible disgrace on our once peaceable communities, have desolated property, invaded private rights and the sanctuary of *home;* and have even shed human blood. Such being the state of our times, are we not called upon to think, to judge, and to act, with promptness and decision.

But we speak to YOUNG MEN, and to them our subject addresses itself in thrilling accents. To them we say, we do not sufficiently appreciate the value of our birthright; or our danger of losing the blessings which that has brought to us. Perhaps, (considering the exigencies of our times,) it is not too much to say, that our greatest danger lies in too close an imitation of the example of our fathers. It should be remembered, that the circumstances in which our fathers found themselves placed when they came upon the stage of action, were peculiar. Their fathers had struggled, and toiled, and made every sacrifice of property, ease, and life itself, to secure the liberty and happiness of their descendants. They *possessed* nothing which they had obtained at a small expense; they *left* nothing which they had spared any effort to obtain.

But what was the consequence? Our fathers were like a family of children who have inherited ample fortunes, and all the sagacity required of them, is to devise ways and means of disposing of their patrimony in such a manner as to contribute to their happiness and luxury, and their descendants will be fortunate, if they obtain a portion of this inheritance. That which comes easily, generally goes easily; and our fathers, having been educated in ease, and provided to their hands with a wise constitution, sound laws, and valuable institutions, were in danger of receiving and using them, as if they could not be destroyed or even hazarded.

They found their country a fair fabric, built and finished, and they did not care to examine the foundation walls, and learn how every stone was placed, nor on what main pillars the edifice rested in security. They

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were educated in the parlor, and were taught to feel perfect security as to the strength of the cellar walls; and if a stone is loosened, if a joint is started, if a timber is jarred, if even materials of combustion are found in the cellar, they are unmoved, they feel safe—the parlor stands, (say they,) and we can think and write and talk as usual, and where lies our danger? Ay, *in your false security!* If your fathers, we might say to them, had felt thus at ease, would they not have preferred to have regaled themselves on the delicious beverage of the East, rather than to have almost said in the language of Daniel of old, when tempted to eat idolatrous meat, "we will not defile ourselves with the king's food," and then dashed the accursed thing into the ocean.

In every event which transpired, they noticed what *principles* were involved, and they preferred to check false principles in the bud, rather than to wait for their full developement in action. They preferred to anticipate the movements of evil, and prevent its approach, rather than to hold conflict with its effects. As one has said, "they snuffed the tainted breeze *afar.*" So must the young men of this age. But let us not be misunderstood. We do not arrogate all wisdom, talent and foresight for the young men; we are not disposed to crowd our *seniors* from the field of action. If our country, our institutions, and our liberties are in danger; and we see it, and feel it, we ought to have independence to say so, and firmness to act accordingly. We should search out the causes of danger and expose them. We should feel that *we* and *our posterity* have more at stake in the perpetuity of our country and constitution than our ancestors; and we are bound to act accordingly. This is not rashness, but prudence. It is the effect of being taught by the example of Washington, Lafayette and other revolutionary worthies. Would our revolution have been achieved if it had depended upon the seniors of that day? Who led the army? A young man. Who led in the councils? Young men. Who constituted the officers of the army? Young men. Who signed the declaration of independence? Mostly young men. If Otis and Quincy had waited until they had reached middle life before they acted for their country, they would have waited in vain, for they died young men; and yet they lived long enough to acquire an earthly immortality. No, it is undoubtedly true, that if the young men of the last century had been content to follow in the steps of their fathers, the present century would not have found *republican government* established on these shores, but we should still have been the oppressed subjects of English legislation.

We say then distinctly, that the YOUNG MEN of the present day, are placed under a solemn responsibility to think and to act for themselves; not because their seniors are wanting in wisdom and prudence, but because their circumstances differ from those of their seniors. *Their* risk is less; their lease of life is shorter; and all things, as far as their comfort and convenience are concerned, may continue during their lives, as they found them. But with young men the case is not so.

If they discover the approach of danger, they ought to sound the alarm. If they see that the liberty of conscience, and the protection of law, and the enjoyment of equal rights, to procure all of which their grandsires spent their substance and spilled their blood, are in danger of being taken from them; will they not be *faithless* to the memory of their ancestors, the cause of liberty, and to the welfare of their posterity, if they do not come forward and throw themselves prudently, but fearlessly and firmly, in the breach? We say that they will.

Let it not be supposed, however, that in contending for our favorite trait,

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we are advocating *selfishness*. We extol that *love of self* which prompts its possessor to promote his own happiness in ways that may increase, but cannot diminish the happiness of others. And we apprehend that our subject, if correctly viewed, will commend itself to such persons, as affording one essential element in the formation of a character based upon this lawful self-love. But in no way can this principle of individual feeling and action be said to engender selfishness. We are called upon to think and to act *for* ourselves, and sometimes *by* ourselves; not to secure our individual interests at the sacrifice of the public weal; but to promote the cause of truth, and the cause of virtue, according to our sense of truth and virtue, whatever may oppose.

Acting thus alone, if acting right, we give an impulse to the cause we espouse, which reaches those around us, and which perhaps moves the community; and thus in blessing mankind, we may be blessed ourselves. Such is the only selfishness to which our subject tends.

MEMOIRS OF MINISTERS,

WHO HAVE BEEN GRADUATED AT HARVARD COLLEGE, SINCE THE FOUNDATION OF THAT INSTITUTION.

By John Farmer,

Cor. Sec'ry. New Hampshire Historical Society.

NOTE. The year they were graduated is prefixed to each person at the beginning of the several memoirs.

BENJAMIN WOODBRIDGE, D. D.

1642. BENJAMIN WOODBRIDGE, was son of Rev. John Woodbridge, minister of the parish of Stanton, in Wiltshire, and was born in the year 1622. His paternal ancestors for several generations were clergymen. His mother was daughter of Rev. Robert Parker, a learned puritan divine, and author of *De Signo Crucis*, *De Descensu, Christi ad Inferos*, and *De Politeia Ecclesiastica*, works much esteemed by the dissenting clergymen of his time. His brother, Rev. John Woodbridge, was partly educated at Oxford, and came to this country in 1634, with his uncle, Rev. Thomas Parker, and afterwards became the first minister of Andover, Mass. Benjamin Woodbridge had been a member of Magdalen college, in Oxford, but did not complete his education there, although he was admitted to the degree of Master of Arts at that University, November 16, 1648. On account of the civil wars, which commenced soon after he entered the University, he left his native country and joined his friends in New England. Here, his brother had married into one of the first families, that of Gov. Dudley; here, was his uncle Parker, one of the first scholars of the time, and Rev. James Noyes, who had married his mother's sister, and several other friends, by whom he was cordially received. The college at Cambridge had commenced anew under the auspices of President Dunster; new students had entered, a milder government was instituted, and all its concerns assumed a more favorable aspect than they had done under his predecessor. Mr. Woodbridge became a member of this seminary soon after his arrival, and when he was graduated, was placed at the head of the class; a rank to which he seems to have been entitled on account of his family connections and his literary acquisitions, which were probably surpassed by none of his colleagues.

He returned to England soon after completing his studies, and within a few years, was known as a popular and highly accomplished preacher. He is first represented as being "an eminent herald of heaven" at Salisbury, situated in a broad pleasant vale, on

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the river Avon, in his own native county. He had remained here but a few years, when he visited Newbury, in Berkshire, where his eloquence and talents attracted the attention of several distinguished persons, and he was invited to succeed Rev. William Twiss, D. D., who was long the minister of that place, and whose name was familiar to the clergy of New England, by his being the president of the Westminster assembly of divines, and by his works on theology, some of which are read at the present day by American students. In this station, Mr. Woodbridge shone as a scholar, a preacher, a casuist and a Christian. His influence is said to have been so great, that he brought the whole town, which had been much divided into religious parties, to a state of harmony in opinion and unity of worship, which produced a great and highly favorable change in the general aspect of society. This he effected by great labor, and unceasing devotion to his parochial and ministerial duties. It was his custom for several years to preach three times a week, and to give an exposition of some portion of scripture an hour every morning. His success was so remarkable, that before he left Newbury, there was scarcely a family in town, "where there was not repeating, praying, reading, and singing of psalms in it." This is stated on the authority of Dr. Calamy.

After the restoration of king Charles II., he was one of his chaplains in ordinary; and on one occasion while in that capacity, preached before his majesty. He was one of the commissioners of the conference at the Savoy in London, and was desirous of an accommodation, and regretted the failure of the efforts made to effect it. His chance for preferment in the church, was perhaps superior to that of any of the early sons of Harvard who returned to England; but his conscientious scruples were an insuperable bar to his advancement in ecclesiastical dignity. The canonry of Windsor was offered to him, but his determination not to conform to the ceremonies of the church, led him to decline its acceptance. In 1662, he was silenced by the act of uniformity, which went into operation in August of that year, and which deprived more than two thousand ministers, lecturers, masters, and fellows of colleges, and schoolmasters, of their livings. As he could not after this preach publicly, he maintained a private meeting at Newbury, whither he had returned after an absence of a year or two. In 1671, upon some relaxation of the rigorous measures against the non-conformists, he resumed his public labors, and continued them until about the time of his death, which occurred at Inglefield, in Berkshire, November 1, 1684, in the sixty-third year of his age. He had been the minister of Newbury, in public and private, nearly forty years. Though he suffered less perhaps than most of his dissenting brethren, yet he did not purchase any mitigation of ecclesiastical severity, by bending his principles to suit the times in which he lived. He lived and died a non-conformist. He generally received, notwithstanding his non-conformity, the respect of good judges of true and real worth, however much his religious sentiments differed from theirs. Dr. Calamy says of him, that "he was a universally accomplished person; one of a clear and strong reason, and of an exact and profound judgment. His learning was very considerable, and he was a charming preacher, having a most commanding voice and air. His temper was staid and cheerful; and his behavior very genteel and obliging. He was a man of great generosity, and of an exemplary moderation; one addicted to no faction, but of a catholic spirit. In short, so eminent was his usefulness, as to cast no small reflection on those who had a hand in silencing and confining him." Anthony Wood acknowledges that "he was accounted among his brethren, a learned and a mighty man."

His publications were, 1. A sermon on justification by faith, 1653; 2. The method of grace in the justification of sinners, being a defence of the preceding, against Mr. Eyre, 4to. 1656. Of this work, Calamy says, it "deserves the perusal of all such as would see the point of justification nervously and exactly handled." 3. Church members set in joint, 4to. 1656. He also published in 1661, a work written by his uncle-in-law, Rev. James Noyes, entitled Moses and Aaron; or, the rights of the church and state, containing two disputations. His name is subscribed to the lines "upon the tomb of the most Reverend Mr. John Cotton, late teacher of the church of Boston in New England," published in the Magnalia, vol. i. 258, 259.—*Calamy, Account of Ejected Ministers*, ii. 94, 95. *Non-conformists' Memorial*, iii. 290. *Winthrop, Hist. N. E.*, ii. 161. 1 *Coll. Mass. Hist. Soc.* x. 32. *Holmes, Annals of America*, i. 414, 415. *Allen, Biog. Dict. Art.* WOODBRIDGE. *Mather, Magnalia*, ii. 20. *Wood, Athenæ Oxon*, ii. 774—776.

JOHN BULKLEY.

1642. JOHN BULKLEY, son of Rev. Peter Bulkley, by his first wife, was born in England in 1619. His father came to this country in 1635, and was one of the first settlers of Concord, Mass., and was esteemed as one of the ablest writers and divines of New England; he died March 9, 1659, aged 76, leaving three sons who were educated for the ministry. Another son, not thus educated, was graduated at Harvard in 1660, and was distinguished in civil life. John was probably prepared for college by his

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father, who was regarded as an excellent classical scholar. At the age of twenty-three, he received the degree of Bachelor of Arts. The next year after he was graduated, he joined the expedition which was sent out by the government of Massachusetts, to arrest Samuel Gorton, a fanatic, who gave much disturbance to the rigid puritans of New England. After receiving his second degree in 1645, and prior to 1651, he embarked for England, where he had relations of wealth and distinction. Before he left New England, he, in conjunction with Matthew Day, steward of the college, as a memento of his affection to his Alma Mater, gave a garden, containing an acre and a rod of land, near the college, since called Fellows or Tutors' Orchard.

He was settled in the ministry in the town of Fordham, in the county of Essex, and continued "to exercise his clerical functions with good acceptance and success." He might have remained here during life, but for the act of uniformity, which silenced his friend and classmate Woodbridge. He refused to conform to the ceremonies, and thereby lost his living, and was prevented from exercising his ministry in any part of England. He now turned his attention to medicine, and was soon qualified to practise as a physician, which he did with good success; and, as Dr. Calamy observes, administered "natural and spiritual physic together." He is said to have had a high reputation for his learning, among those capable of estimating his talents. He was distinguished for his piety, and it is remarked that "his whole life was a continual sermon." After he became a physician, his residence was at Wapping, in the suburbs of London, and he continued there, or in the vicinity, until his death. He occasionally appeared in the pulpit, after the severity against the non-conformists had, in some degree, abated. But yet, says Dr. Calamy, "he might truly be said to preach every day in the week; and seldom did he visit his patients, without reading a lecture of divinity to them, and praying with them." He died at St. Katharine's, near the tower of London, in 1689, in the seventieth year of his age. His brother Peter, died at Concord, Mass., the preceding year, in his forty-fifth year.—*Calamy, Account of Ejected Ministers*, ii. 311, 312. *Ibid. Continuation*, i. 487.

WILLIAM HUBBARD.

1642. William Hubbard, was son of William Hubbard, who came to New England as early as 1630, and after a few years, established himself at Ipswich, Mass., which town he represented in the general court six years, between 1638 and 1646. He removed to Boston, and died about 1670, leaving three sons, William, Richard, and Nathaniel. William, the eldest, was born in England, in 1621, and received his Bachelor's degree at the age of twenty-one. It does not appear in what manner he was engaged from the time of his leaving college until he had passed the age of thirty-five; but it is evident that he had studied theology, and assisted Rev. Thomas Cobbet in the ministry at Ipswich. About the year 1657, he was ordained as the colleague of Mr. Cobbet, who, though in the prime of his usefulness, required an assistant, on account of the extent and arduousness of his ministerial labors. Ipswich, at that period, was a desirable situation for a young clergyman. There was hardly any place in New England, at the time of Mr. Hubbard's settlement, which had so large a proportion among its population of gifted intelligent minds. It had been settled "by men of good rank and quality, many of them having the yearly revenue of large lands in England, before they came to this wilderness." As Mr. Cobbet continued active in his ministerial duties until old age, Mr. Hubbard must have enjoyed considerable leisure, which appears to have been employed in historical investigations. But his success was not equal to the wishes of the present generation, although his labors procured for him much favor and respect from his contemporaries. His first historical work was "A Narrative of the Troubles with the Indians, in 1676 and 1677; with a Supplement, concerning the War with the Pequods in 1637." 4to. pp. 132. To which is annexed a Table and Postscript in 12 pages. Also, "A Narrative of the Troubles with the Indians in New England, from Pascataqua to Pemmaquid." 4to. pp. 88. The whole was published at Boston in 1677. The same work was printed in London in 1677, under the title of the Present State of New England. He was in England in 1678, and might have gone thither for the purpose of having the work published there.

His "History of New England" was completed in 1680, to which period the narrative of events is continued. In that year, it was submitted to the examination of the general court of Massachusetts, who appointed a committee, consisting of William Stoughton, Capt. Daniel Fisher, Lieut. William Johnson, and Capt. William Johnson, "to peruse it and give their opinion." The chirography of Mr. Hubbard was not easy to read, and this, probably, was one reason why the committee did not complete the service assigned them for nearly two years afterwards. On the eleventh of October, 1682, the general court granted fifty pounds to the author, "as a manifestation of thankfulness," for this history, "he transcribing it fairly, *that it may be more easily perused.*" It appears that he procured some person to copy his work, as the manuscript which now exists in

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the archives of the Massachusetts Historical Society, and fairly written in upwards of three hundred pages, is not in his hand-writing, but has his emendations. It was published by the Massachusetts Historical Society, encouraged by a very liberal subscription of the legislature to it, for the use of the commonwealth; and it makes the V. and VI. volumes of the second series of the Society's Collections. It was thought at the time of its publication, that it would bring a considerable accession of facts to New England history; but its value was much lessened by the publication of Gov. Winthrop's manuscript, by Mr. Savage, in 1825 and 1826. From this work, Mr. Hubbard derived most of his facts, and sometimes the very language, down to 1649.

In 1685, he lost his venerable senior, Mr. Cobbet, who died on the fifth of November, aged 77. For two years afterwards he was alone in the ministry; but in 1687, he received as his colleague, Rev. John Denison, grandson of his early friend and parishioner, major-general Daniel Denison. The connection was short, as Mr. Denison died in September, 1689. Three years afterwards, Rev. John Rogers, son of President Rogers, was ordained as colleague to Mr. Hubbard, whom he survived many years. The connection was probably the more agreeable to him, as Mr. Rogers was nephew of the first wife of Mr. Hubbard.

In 1688, Mr. Hubbard was invited to officiate at the commencement that year, and received from Sir Edmund Andros the following notice of his appointment.

"*Sir Edmund Andros, Knight, &c.*

"The Rev. WILLIAM HUBBARD, Greeting.

"Whereas the Presidency or Rectorship of Harvard college, in Cambridge, within this his Majesty's territory and dominion of New England, is now vacant, I do therefore, with the advice of Council, by these Presents, constitute, authorize and appoint you, the said William Hubbard, to exercise and officiate as President of the said College, at the next Commencement to be had for the same, in as full and ample a manner as any former President or Rector hath or ought to have enjoyed.

"Given under my hand and seal, at Boston, the 2d day of June, in the fourth year of his Majesty's reign, Annoque Domini, 1688."

If Mr. Hubbard officiated at the ensuing commencement, when it appears no degrees were conferred, we can readily account for the reason that Increase Mather was not invited, (see Dr. Eliot's Biog. Dict. Art. HUBBARD,) as he was at that time in England, as agent of the colony. If he officiated in 1684, the year president Rogers died, as seems to be intimated by Dr. Eliot, there was a propriety in his being selected, although "Increase Mather was in the neighborhood," as Mr. Hubbard was the oldest clergyman then living in New England, of the alumni of the college, and his character and talents entitled him to the distinction. Dr. Eliot, whose characters have been considered as drawn with considerable discrimination, bestows a full share of praise on Mr. Hubbard, saying, "he was certainly, for many years, the most eminent minister in the county of Essex; equal to any in the province for learning and candor, and superior to all his contemporaries as a writer." Governor Hutchinson gives him the character of "a man of learning, and of a candid, benevolent mind, accompanied with a good degree of catholicism," which he thinks, "was not accounted the most valuable part of his character in the age in which he lived." Mr. Hubbard died September 14, 1704, at the age of eighty-three years. The publications issued by him, besides those already named, were, the election sermon, 1676, entitled The happiness of a people in the wisdom of their rulers directing, and in obedience of their brethren attending, unto what Israel ought to do. 4to. pp. 63, 1676; A Fast sermon, 1682; A Funeral discourse on Major-General Daniel Denison, 1684; and A Testimony to the order of the gospel in the churches of New England, in connection with Rev. John Higginson of Salem.

Mr. Hubbard married Margaret Rogers, daughter of his predecessor, Rev. Nathaniel Rogers. A second wife, whom he married in his seventy-third year, was Mary, widow of Samuel Pearce. This marriage, according to Rev. Mr. Frisbie, excited the displeasure of his parish, "for though she was a serious worthy woman, she was rather in the lower scenes of life, and not sufficiently fitted, as they thought, for the station." Mr. Hubbard had as many as three children, born before the death of their grandfather Rogers, in 1655. Their names were John, Nathaniel, and Margaret. John and his wife Ann were living in Boston in 1680. John Hubbard, who was graduated in 1695, is supposed to have been a son of John or Nathaniel; as was Nathaniel Hubbard, who was graduated in 1698. Margaret married John Pynchon, Esq. of Springfield, where she died November 11, 1716. Her children were John, born at Ipswich, who had a large family, and died July 12, 1742; Margaret, who married Capt. Nathaniel Downing, and William, born at Ipswich, 1689, married Catharine, daughter of Rev. Daniel Brewer, and died January 1, 1741, leaving a number of children, of whom William was graduated in 1743.—*Allen, Biog. Dict. Art.* HUBBARD. *Eliot do. Holmes, Annals of America*, i. 490. *Hutchinson, Hist. Mass.* ii. 147. 1 *Coll. Mass. Hist. Soc.* vii. 253,

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x. 82—85. *Ibid. 2d Series*, ii. 5. *Editor's Preface to his Hist. N. E. Rev. Joseph B. Felt, MS. Letter and Hist. of Ipswich.*

JOHN WILSON.

1642. JOHN WILSON, was son of Rev. John Wilson, the first minister of the First Church in Boston, and grandson of Rev. William Wilson, D. D., prebendary of St. Paul's in London, whose wife was niece of Edmund Grindal, archbishop of Canterbury. He was born in London, in September, 1621, and came with his father to New England, on his second voyage hither. Dr. Cotton Mather gives the following account of an accident which happened to him in his early years. "When a child, he fell upon his head, from a loft, four stories high, into the street, from whence he was taken up for dead, and so battered, and bruised, and bloody, with his fall, that it struck horror into the beholders: but Mr. Wilson [the father] had a wonderful return of his prayers in the recovery of the child, both unto *life* and unto *sense*; insomuch that he continued unto *old age*, a faithful, painful, useful minister of the gospel." After preaching several years, he was invited to assist Rev. Richard Mather, of Dorchester, Mass., and was ordained as his "coadjutor," in 1649. Johnson calls him *pastor* to the church at Dorchester. He continued at this place two years after his settlement, and then removed to the neighboring town of Medfield, where he was minister forty years. He died August 23, 1691, at the age of seventy. He preached the Artillery Election sermon in 1668; but it was not printed, and it does not appear that he ever published any thing.

Mr. Wilson married Sarah Hooker, daughter of Rev. Thomas Hooker, of Hartford, Connecticut. His son John was baptized in his grandfather Wilson's church, at Boston, July 8, 1649. His children, born in Medfield, were Thomas, 1652; Elizabeth, in 1653; Elizabeth 2d, in 1656, who married Rev. Thomas Weld, of Dunstable; Increase; John 2d, in 1660, who resided in Braintree, and was probably the same who was one of her majesty's justices there in 1705; and Thomas 2d in 1662. Another daughter is said to have been Susan, the wife of Rev. Grindal Rawson, who was graduated in 1678. Several of the descendants of Mr. Wilson, have been educated at Harvard.—*Mather, Magnalia*, i. 288. *Harris, Memorials of the First Church in Dorchester*, 16. *Records of the First Church in Boston. Medfield Town Records. Whitman, Hist. Artill. Co.* 142. *Savage, Notes in Winthrop*, i. 222, 310, 311. *Johnson, Hist. N. E.* 165. *F. Jackson, MS. Extracts from Records.*

NATHANIEL BREWSTER, B. D.

1642. NATHANIEL BREWSTER, supposed to have been grandson of elder William Brewster, one of the pilgrims at Plymouth, and one who received his education at the University of Cambridge, in England, was, if born at Plymouth, the first native in all North America who received a collegiate degree in this country. After leaving college, he followed the example of several of his classmates, and sought in England that sphere of usefulness, and that preferment, which could not be enjoyed here. Gov. Hutchinson says, he settled in the ministry in the county of Norfolk. From his having received the degree of Bachelor of Divinity from the University of Dublin, it may be inferred, that he was sometime in that city, and possibly, associated with Rev. Samuel Mather, or if not, that he obtained his degree through the influence of this early friend and companion. He might have continued in England during his life, had not the general ejectment of ministers under Charles II. taken place. When that event happened, he left the country and returned to America. He arrived at Boston in 1662, with several others who had been, or were afterwards, in the ministry. After preaching at different places, and probably having visited his friends at Plymouth, and at Norwich in Connecticut, he went to Long Island, and was settled over the church in Brookhaven in 1665, and there continued until his death in 1690. He must have been nearly seventy years of age. It is a tradition in the family, that he married Sarah, daughter of Roger Ludlow, deputy governor of Connecticut. He left three sons, John, Timothy, and Daniel, whose descendants continue, and are respectable on the Island. His son Daniel was a magistrate in Brookhaven many years. Some of his descendants have received the honors of Yale college.—*Wood, Hist. of Towns on Long Island*, 48. *Hutchinson, Hist. Mass.* i. 107. *Roxbury Church Records.*

JOHN JONES.

1643. JOHN JONES, son of Rev. John Jones, the first pastor of the church in Concord, Mass., came to New England with his father, who arrived at Boston, October 3, 1635. He was graduated in 1643, and in May 1645, was admitted freeman of the Massachusetts colony. As early as 1651, he was living in the Bermudas or Somers Islands, as appears

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from Johnson, who, in speaking of several of the early graduates of Harvard college, says, "Mr. Jones, another of the first fruits of this college, is employed in these western parts of Mevis, one of the Summers Islands." In speaking of the father in some complimentary verses, he again alludes to the son as follows:

"Leading thy *son* to land, yet more remote,
To feed his flock upon this western waste:
Exhort him then Christ's kingdom to promote;
That he with thee of lasting joys may taste."

What became of Mr. Jones after his employment in the Bermudas, I know not. He was numbered with the dead in 1698.—*Shepard, MS. Journal. Johnson, Hist. N. E.* 82, 165. *Winthrop, Hist. N. E.* i. 169, 189. ii. 374. *Mather, Magnalia*, ii. 23.

SAMUEL MATHER.

1643. SAMUEL MATHER, son of Rev. Richard Mather, was born at Magna-Wotton in Lancashire, England, May 13, 1626. His father, the great ancestor of the Mather family in this country, and one of the most eminent divines among the fathers of New England, arrived in Boston harbor, August 17, 1635, and was constituted the teacher of the church in Dorchester in Massachusetts, where he died April 22, 1669, aged 73. His wife and four sons accompanied him to this country. Two sons were born after he arrived here. Four of the sons were educated at Harvard, of whom Samuel was the eldest. He was graduated in the 18th year of his age, and before he was twenty-five, he was made fellow of the college. He was held in such estimation by the students, that when he left them they put on badges of mourning. When he began to preach, he spent some time in Rowley, as an assistant to Rev. Ezekiel Rogers. When the second or North church was gathered in Boston, he was invited to take charge of it, and officiated as preacher one winter, but declined becoming its minister. Several circumstances induced him to go to England in 1650. On his voyage, he escaped a most violent storm; and the ship in which he embarked was singularly preserved from being burnt. He spent some time at Oxford, and was made chaplain at Magdalen college in that university. He was admitted to the degree of Master of Arts, both at Oxford and Cambridge. He frequently preached at St. Mary's. He accompanied the English commissioners to Scotland, and continued preaching the gospel there publicly at Leith, two years. In 1651, he returned to England, but soon after, went to Ireland with lord Henry Cromwell, who was accompanied by Dr. Harrison, Dr. Winter, and Mr. Charnock. He was here made a senior fellow of Trinity college in Dublin, where he again took his degrees. He was connected as colleague with Dr. Winter in his public ministry, preaching every Sabbath morning at the church of St. Nicholas in Dublin, besides officiating once in six weeks before the lord deputy and council. His preaching was much esteemed and very successful. He was publicly ordained by Dr. Winter, Mr. Taylor, and Mr. Jenner, December 5, 1656. His liberality, although a decided non-conformist, is confessed by Anthony Wood, who admits, that "though he was a Congregational man, and in his principles a high non-conformist, yet he was observed by some, to be civil to those of the Episcopal persuasion, when it was in his power to do them a displeasure. And when the lord deputy gave a commission to him and others, in order to the displacing of Episcopal ministers in the province of Munster, he declined it: as he did afterwards do the like matter in Dublin; alleging that he was called into that country to preach the gospel, and not to hinder others from doing it." Notwithstanding this tolerant and Christian spirit, he was, soon after the restoration of Charles II., suspended from the ministry, on account of two sermons he preached at Dublin, against the revival of the ceremonies of the English church, from 2 Kings xviii. 4. Dr. Calamy says, "he was represented as seditious, and guilty of treason; though he had not a disrespectful word of the king or government, but only set himself to prove that the ecclesiastical ceremonies then about to be restored, had no warrant from the word of God." Dr. Ware says, in his history of the Old North church, that he met with these sermons at the Boston Athenæum—that they are full of power and spirit, and that he "found in them passages in the finest style of that peculiar puritan eloquence, which is so happily imitated in Walter Scott's Romances."

Being prevented from any further service in Ireland, Mr. Mather returned to England, and was the minister of Burton-Wood, until the Bartholomew act took place in 1662. He then went to Dublin, where he gathered a church at his own house. He continued to preach here without molestation, until September 18, 1664, when he was arrested by an officer and carried to the main guard. "There," says Dr. Calamy, "he reasoned with the officers and soldiers about their disturbing a meeting of Protestants, when yet they gave no disturbance to the Papists, who said mass without any interruption. They told him that such men as he were more dangerous than the Papists, &c. The mayor having consulted the lord deputy, told Mr. Mather that he might go to his lodgings, but

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that he must appear the next day before his lordship, for which he and some others gave their word. Being the next day before the mayor, he told him, that the lord deputy was much incensed against him for his conventicle, being informed that there were many old discontented officers there. Mr. Mather denied that he saw any of those there whom the mayor named, and gave him an account of his sermon, which was on John ii. 15—17, and could not give any reasonable offence. However, that evening he was seized by a pursuivant from the lord deputy, and the next day imprisoned; but soon released." When Dr. Stubbs, by some printed letters brought into notice Valentine Greatarick, who pretended to some extraordinary powers in curing diseases, and was much resorted to by the people of Dublin, Mr. Mather wrote a discourse against his pretensions, which was much commended, but not allowed to be printed, on account of the author's character. A certain lady having sent him a discourse, written by several Roman Catholic clergymen, entitled "The One only, and singular only one Catholic and Roman faith," he drew up an answer to it, which was published, and was well received. He continued to do good in all ways within his power till his death, and supported the character of a good scholar and a man of general benevolence. As a preacher, he held the first rank, and his name was known throughout the kingdom. He died October 29, 1671, in the forty-sixth year of his age, and was buried in Dublin. He was succeeded in his congregation by his younger brother, Nathaniel Mather. His publications were, A wholesome Caveat for a time of liberty, 1652; two sermons against the revival of the ceremonies of the English church, preached in 1660; A Treatise against stinted liturgies; An Irenicum, in order to an agreement between Presbyterians, Independents, and Anabaptists; A Defence of the Protestant Religion against Popery, 1671; A Course of Sermons upon the Old Testament types, with some discourses against modern superstitions, which were published by his brother after his decease; and Observations on the Holy Scriptures, useful to be considered in the daily reading the lively oracles, 1707, 18mo. pp. 164.

Mr. Mather married in 1656, the sister of Sir John Stevens, by whom he had several children, all of whom, excepting one, a daughter, died young. His wife died in 1668.—*Mather, Magnalia*, ii 33—48. *Ibid. Remarkables of Dr. Increase Mather*, 15, 16. *Calamy, Account of Ejected Ministers*, ii. 415—417. *Neal, Hist. of N. E.* i. 385. *Hutchinson, Hist. Mass.* i. 108. *Magna Britannia*, iii. 1304. *Wood, Athenæ Oxonienses*, ii. 489, 490. 1 *Coll. Mass. Hist. Soc.* iv. 178, 179.

SAMUEL DANFORTH.

1643. SAMUEL DANFORTH, son of Nicholas Danforth, was born at Framlingham, in the county of Suffolk, England, in September, 1626. His father came to this country in 1634, and settled at Cambridge, and was elected the representative of that town in 1636 and 1637. Dr. C. Mather says, "he was a gentleman of such estate and repute in the *world*, that it cost him a considerable sum to escape the knighthood which king Charles imposed upon all, of so much per annum; and of such figure and esteem in the *church*, that he procured that famous lecture at Framlingham in Suffolk, where he had a fine manor." Samuel was not quite eleven years old when his father died. On this event, he was committed to the paternal care of Rev. Thomas Shepard, to whose church Mr. Danforth belonged, and who proved a kind patron to his son. After being graduated, he was appointed tutor, and was made the second fellow of the college, whose name appears on the catalogue of graduates. After the return of Rev. Thomas Weld to England, he was invited by the church in Roxbury, Mass., to become a colleague to Rev. John Eliot, whose labors among the Indians, and in translating the Bible into the Indian language, required much of his time. He accepted the invitation, and was ordained September 24, 1650. He proved a judicious, faithful and affectionate preacher of the gospel. His sensibilities were so acute, that it is said he rarely, if ever, ended a sermon without weeping. It was his practice to write his sermons twice over, "and in a fair long hand." His utterance was free and clear; his memory very tenacious, and never known to fail him. He was particularly watchful over the members of his church; very attentive, and full of consolation to the sick; and careful to prevent and check any disorders or irregularities among the people of his charge. He used his influence to have such persons allowed to keep places of public entertainment, as would maintain good regulations and correct manners in their houses. And when he saw from his study window, "any town-dwellers tippling at the tavern, he would go over and chide them away." While young, and afterwards, he devoted some portion of his time to astronomical pursuits, and published almanacks for several years. Those from 1646 to 1649, inclusive, I have seen, and some of them are valuable for the chronological tables at the end. These tables were consulted and cited by Mr. Prince, in his New England Chronology. Mr. Danforth published an account of the comet which appeared in 1664, with a brief theological application. He contends that a comet is a heavenly body, moving according to defined laws, and that its appearance is portentous. His other publications are, the election sermon in 1670, entitled, A Recognition of New England's errand into the wilderness, from

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Matthew xi. 7—9, 4to, pp. 24; and the Cry of Sodom inquired into, upon occasion of the arraignment and condemnation of Benjamin Goad, for his prodigious villainy. 4to. pp. 30, 1674. Several specimens of his poetry are found in his almanacks. They appear to be more tuneful than the verse of some of his contemporaries. One of his sons wrote poetry, and several in the collateral branches of the family appear to have been similarly gifted.

The following, presumed to be a specimen of Rev. Samuel Danforth's poetry, is copied from his Almanack for 1648.

Awake yee westerne Nymphs, arise and sing:
And with fresh tunes salute your welcome spring.
Behold a choyce, a rare and pleasant plant,
Which nothing but its parallell doth want.
T'was but a tender slip a while agoe,
About twice ten years or a little moe,
But now 'tis grown unto such comely state,
That one would think 't an Olive tree or Date.
A skilfull Husbandman he was who brought
This matchless plant from far, and here hath sought
A place to set it in: and for it's sake,
The wilderness a pleasant land doth make.
And with a tender care it setts and dresses,
Digs round about it, waters, dungs and blesses.
And, that it may fruit forth in season bring,
Doth lop and cut, and prune it every spring.
Bright Phœbus casts his silver sparkling ray,
Upon this thriving plant both night and day.
And with a pleasant aspect smiles upon
The tender buds and blooms that hangs thereon.
The lofty skyes their christall drops bestow;
Which cause the plant to flourish and to grow.
The radiant Star is in its Horoscope,
And there 'twill raigne and rule for age, we hope.
At this tree's roots Astræa sits and sings,
And waters it, whence upright JUSTICE springs,
Which yearly shoots forth Lawes and Libertyes,
That no mans Will or Wit may tyrannize.
Those birds of prey, who sometimes have opprest
And stain'd the country with their filthy nest,
Justice abhors; and one day hopes to finde
A way to make all promise-breakers grinde.
On this tree's top hangs pleasant LIBERTY,
Not seen in Austria, France, Spain, Italy.
Some fling their swords at it, their caps some cast
In Britain 'twill not downe, it hangs so fast.
A loosnes (true) it breeds (Galen ne'er saw)
Alas! the reason is, men eat it raw.
True Liberty's there ripe, where all confes
They may do what they will but wickednes.
PEACE is another fruit; which this tree bears,
The cheifest garland that this Country wears.
Which over all house-tops, townes, fields doth spread,
And stuffs the pillow for each weary head.
It bloom'd in Europe once, but now 'tis gon:
And's glad to find a desart-mansion.
Thousands to buye it with their blood have fought
But cannot finde it; we ha't it here for nought.
In times of yore, (some say, it is no ly)
There was a tree that brought forth UNITY.
It grew a little while, a year or twain,
But since 'twas nipt, 't hath scarce been seen again,
Till some here sought it, and they finde it now
With trembling for to hang on every bough.
At this faire fruit, no wonder, if they shall
Be cudgells flung sometimes, but 'twill not fall.
Forsaken TRUTH, Time's daughter, groweth here,
(More pretious fruit, what tree did ever beare?)
Whose pleasant sight aloft hath many fed,
And what falls down knocks Error on the head.
Blinde Novio sayes, that nothing here is true,
Because (thinks he) no old thing can be new.
Alas poor smoaky Times, that can't yet see,
Where Truth doth grow, on this or on that Tree.
Few think, who only hear, but doe not see,
That PLENTY groweth much upon this tree.
That since the mighty COW her crown hath lost,
In every place shee's made to rule the rost:
That heaps of Wheat, Pork, Bisket, Beef and Beer,
Masts, Pipe-staves, Fish should store both farre and neer:
Which fetch in Wines, Cloth, Sweets and good Tobac—
O be contented then, ye cannot lack.
Of late from this tree's root within the ground
Rich MINES branch out, Iron and Lead are found,

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Better than Peru's gold or Mexico's
Which cannot weapon us against our foes,
Nor make us howes, nor aiths, nor plough-sharos mend;
Without which tools mens honest lives would end.
Some silver mine, if any here doe wish,
They it may finde i' th' bellyes of our fish.
But lest this Olive plant in time should wither,
And so its fruit and glory end togither,
The prudent Husband-men are pleas'd to spare
No work or paines, no labour, cost or care,
A NURSERY to plant, with tender sprigs,
Young shoots and sprouts, small branches, slips and twigs:
Whence timely may arise a good supply
In room of sage and aged ones that dye.
The wildest SHRUBS, that forrest ever bare,
Of late into this Olive grafted are.
Welcome poor natives from your salvage fold,
Your hopes we prize above all Western gold.
Your pray'rs, tears, knowledge, labours promise much,
Wo, if you be not, as you promise, such.
Sprout forth, poor sprigs, that all the world may ring
How Heathen shrubs kisse Jesus for their King.

Mr. Danforth died of a fever of six days' continuance, on the nineteenth of November, 1674, aged forty-eight years. Such was his peace in his departure, that Mr. Eliot, his colleague, used to say, "my brother Danforth made the most glorious end I ever saw." Dr. C. Mather gives him the following epitaph:

"Non dubium est, quin eò iverit, quo *stellæ* eunt,
DANFORTHUS, qui *stellis* semper se associavit."

Mr. Danforth married in 1651, a daughter of Rev. John Wilson of Boston. After his death, she married Mr. Ruck of Boston, where she died September 13, 1713, in her 81st year. By her, Mr. D. had twelve children, of whom Samuel, the first born, died in 1653, and the next three died in 1659. John, the fifth child, born November 8, 1660, graduated at Harvard in 1677; was the minister of Dorchester. Samuel, the 2d of the name, born December 18, 1666, graduated at Harvard 1683; was the minister of Taunton. His daughter Mary became the 2d wife of Hon. Edward Bromfield, June 4, 1683, and they lived together fifty-one years. Edward Bromfield, their son, born November 1695, was an eminent merchant in Boston, and father of Edward Bromfield, who was graduated at Harvard in 1742. Another daughter of Mr. D. died October 26, 1672. Mr. D. had two brothers, Thomas and Jonathan, the first of whom was deputy governor, and judge of the superior court of Massachusetts.—*Mather, Magnalia*, i. 286, ii. 20, 23, 48—54. *Allen, Amer. Biog. Dict.* 323. *Eliot, N. E. Biog. Dict.* *Sullivan, Hist. Maine*, 385. *Hist. Memoir Billerica*, 14. *Pemberton, MS. Chronology.*

JOHN ALLIN.

1643. JOHN ALLIN, was probably among those "sent hither from England" to obtain an education. He may have been son of Rev. John Allin of Surslingham, in the county of Norfolk, who made a donation of £25 to the treasury of the Massachusetts colony in 1635. Soon after taking his Bachelor's degree, he went to England, became a minister, and was settled at Great-Yarmouth, in Norfolk, where, according to W. Winthrop, Esq., he died of the plague in 1665. Gov. Hutchinson informs us that he had friends in Suffolk.—*Johnson, Hist. N. E.* 165. *Hutchinson, Hist. Mass.* i. 107. *Addenda in Winthrop*, ii. 342.

JOHN OLIVER.

1645. JOHN OLIVER, son of elder Thomas Oliver, was a native of England, and born about the year 1616. His father came to New England in 1631, with six sons, and settled in Boston, where he was an elder of the First Church, and died in 1657. John was one of the eldest sons, and was admitted freeman of the Massachusetts colony, May 13, 1640. He was about twenty-nine years of age when he received the degree of Bachelor of Arts. While a member of college, he had probably given considerable attention to the study of divinity; and had he lived, would have chosen this as his profession, and been settled as a pastor over some of the New England churches. But he was destined to a short career, being seized with a malignant fever the next spring after he received his degree, which caused his death on the twelfth of April, 1646, in the thirtieth year of his age. Gov. Winthrop calls him, "a gracious young man, an expert soldier, an excellent surveyor of land, and one, who, for the sweetness of his disposition, and usefulness through a public spirit, was generally beloved and greatly lamented. For some years he had given up himself to the ministry of the gospel, and was become very hopeful that way, being a good scholar, and of able gifts, and had exercised publicly for

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two years." From a note by Mr. Savage, in Winthrop, it seems that Mr. Oliver was selected in 1640 by some of the proprietors of Rumney-Marsh, now Chelsea, Mass., to instruct the people there, as it was difficult for them to attend public worship either at Lynn or at Boston. The church in Boston was in favor of his being employed in this service, and expressed their general consent at a meeting on the twenty-third of March, when Mr. Oliver closed thus, "I desire to speak a word or two to the business of Rumney-Marsh. I am apt to be discouraged in any good work, and am glad, that there is a universal consent in the hearts of the church; for if there should have been variety in their thoughts, or compulsion of their minds, it would have been a great discouragement. But, seeing a call of God, I hope I shall employ my weak talent to God's service; and, considering my own youth and feebleness to so great a work, I shall desire my loving brethren to look at me as their brother, to send me out with their constant prayers."

Mr. Oliver presents the uncommon instance of a person being married before he entered college; and on this account, doubts were entertained whether the graduate and the son of elder Thomas Oliver were one and the same; but regarding the high authority of Mr. Savage as conclusive, I felt more confidence in dismissing them. His wife was Elizabeth, daughter of John Newgate, a respectable inhabitant of Boston. His children were, 1. John, born November 21, 1638, died 1639; 2. Elizabeth, born February 28, 1640, married Enoch Wiswall of Dorchester, 1657; 3. Hannah, born 1642, died 1653; 4. John 2d, born April 15, 1644, married and settled in Boston, was member of the second church; admitted freeman 1681, and is said to have died 1683, having had a son Sweet, by Susanna, his wife, born August 27, 1668; 5. Thomas, born February 10, 1646, settled in Newton; married first, Grace Prentiss, November 27, 1667; second, Mary Wilson, April 19, 1682, and had five sons and four daughters. He was a deacon of the church, a representative of the general court and member of the council; died November 2, 1675, in his seventieth year. The widow of Mr. John Oliver married for her second husband, Mr. Edward Jackson, of Newton, a worthy inhabitant and a benefactor of the college, by whom she had three sons and five daughters, whose descendants are numerous. She survived her first husband 63 years, and her last, 28 years, and died in 1709, aged 92.—*Winthrop, Hist. N. E.* i. 96, 328; ii. 257. *Savage, Note in do.* i. 96, 328. *Interleaved Almanack, for* 1646. *Boston Town Records. Records of Second Church in Boston. MS. Letter of Francis Jackson, Esq., of Boston. Homer, Hist. of Newton, in* 1. *Coll. Mass. Hist. Soc.*

JEREMIAH HOLLAND.

1645. JEREMIAH HOLLAND. Of him little is known. There were two persons of the name of Holland, John and Angell, who were admitted freemen of the Massachusetts colony in 1636. John settled in Dorchester, and Angell in Boston. The graduate might have been son of one of these. Like several of his and the preceding class, he left the country after having completed his education. He went to England, and was settled in the ministry in the county of Northampton, where he had a living of between £200 and £300 per annum. He died before the year 1698.—*Hutchinson, Hist. Mass.* i. 197. *Mather, Magnalia,* ii. 23. *Genealogical Register,* 348.

WILLIAM AMES.

1645. WILLIAM AMES, was son of Rev. William Ames, D. D., a celebrated theologian, who was born in the county of Norfolk in England, and was educated at Christ's college in Cambridge; went to Holland, and was professor of the University of Franeker, where he enjoyed fame and independence. But the air proving unfavorable to his health, he removed to Rotterdam with the intention of emigrating to New England, but he died at that place in November, 1633, aged 57. His widow, in pursuance of her husband's intentions, came with her children to this country, within a few years after his death. In 1637 she was an inhabitant of Salem, Mass., and her family at that time consisted of six persons. Probably on account of the advantages at Cambridge for educating her children, and particularly her son William, Mrs. Ames removed to that place, where she died in December, 1644, and was buried there. Her daughter Ruth married Edmund Angier, and was mother of Rev. Samuel Angier, Harvard college, 1673, who was the minister, first of Rehoboth, and afterwards of Watertown.

William, the graduate, was born in Holland, about the year 1623, and was in his eleventh year when his father died. The next year after completing his education, he went to England, and in 1643 was settled at Wrentham in Suffolk, as co-pastor with his uncle Phillips. He preached likewise one part of the Lord's day at Frostendon for many years. There he remained until he was ejected for his non-conformity in 1662. Dr. Calamy says, "he was a very holy man, of the Congregational persuasion, and in all respects an excellent person." He died in 1689, aged sixty-six. He is omitted by Dr. Cotton Ma-

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ther among his list of authors of "larger," or "lesser composers," although he is said to have published a tract entitled "The Saint's Security against Seducing Spirits, or, the Anointing from the Holy One the best Teaching."—*Lempriere, Univ. Biog.* (Lord's Edit.) i. 80. *Calamy, account of Ejected Ministers*, ii. 648. *Ibid, continuation*, ii. 797. *Johnson, Hist. N. E.* 165. *Felt, Annals of Salem*, 553, *and MS. List of inhabitants in Salem.*

JOHN RUSSELL.

1645. JOHN RUSSELL, son of John Russell, probably the same who was at Cambridge in 1635, and afterwards an early inhabitant in Connecticut, was a native of England. Having completed his course of college studies, he prepared for the ministry, and was invited to settle at Wethersfield, Conn. There he was ordained, and soon obtained a considerable standing among the clergy of that colony. In 1657, he was appointed by the general court, with Rev. Samuel Stone and several other ministers, to meet such elders as might be delegated from the other colonies, to form a general ecclesiastical council, at Boston, in June of that year; and to assist in debating such questions as might be proposed by the general court of Connecticut, or of any other Colony, and to make report of their doings to the authority by whom they were appointed. Mr. Russell was so unhappy as to become embroiled in the Hartford church controversy, from which Dr. C. Mather says, "issued thunderings, and lightnings, and earthquakes, through the colony." The church of Wethersfield, in consequence of this ecclesiastical dispute, and the part which Mr. Russell took in it, became divided and contentious. Some of the members of it exhibited to the general court a complaint against their pastor, for concurring in the excommunication of one of the brethren, without giving him, as it was alleged, a copy of the complaint made against him, or acquainting him with the nature of his crime. The general court ordered that Mr. Russell should be reproved for acting contrary to the usage of the churches. The members were also divided in their opinions as to their actual existence as a church. Some insisted that they were no church, because they had never been organized in a formal manner according to gospel order; or if they ever had been constituted a church, the members of it had moved away in such a manner as to have destroyed its existence. While some were ardently attached to Mr. Russell, others as strenuously opposed him. In this state of affairs, the general court appointed a council to hear the difficulties which had arisen in the church and town. But the animosities had become so general and so deep-seated, that no reconciliation could take place. Mr. Russell, therefore, in 1659, removed to Hadley, Mass., where he, and a number of his warm friends from Hartford and Wethersfield, planted a new town and church. Before he left his former charge, he and his people signed an instrument, and his name at the head of it, is followed by about thirty of his congregation. He was settled the first minister of Hadley, and continued there until his death, November 10, 1692. He was probably 67 years of age or upwards.

While in Hadley, he became acquainted with Edward Whalley and William Goffe, two of Cromwell's generals, but better known as being among the judges who constituted "England's Black Tribunal," which sentenced to death, Charles Stuart, king of England. These men, after residing some time in concealment at New Haven, went to Hadley, in October, 1664, and took up their residence with Mr. Russell, by whom they were concealed and protected during the rest of their lives. It was while they resided with him, and while his people were observing a fast, on occasion of Philip's war, September 1, 1675, that a party of Indians collected, and were about to attack the inhabitants, while assembled in the meeting-house. Some accounts represent the scene to have occurred on the Sabbath, but all agree that it happened during a time of public worship, and while almost the entire population were collected. The party approached the town from the north, with the manifest design to surprise the people at meeting, before they could be prepared to make any effectual resistance. General Goffe, and Gen. Whalley, the latter of whom had become superannuated, were the only persons remaining at home, at Mr. Russell's. Goffe saw from his chamber window the enemy collecting and approaching towards the meeting-house, and knowing the peril of the congregation, felt himself constrained to give them notice, although it might lead to the discovery of his character, and his place of concealment. He went in haste to the house of God, apprised the assembly that the enemy was near, and preparation must be immediately made for defence. All was alarm and trepidation. "What shall we do, who will lead us?" was the cry from every quarter. In the midst of the confusion, the stranger said, "I will lead, follow me." Immediately all obeyed their unknown general, and prepared to march against the enemy. Though some of them were armed, yet their principal weapon of defence was an old iron cannon, sent there some time before by the government, but no one of the inhabitants was sufficiently skilled in military tactics to manage it to much purpose. The marvellous stranger knew, and having it loaded, proceeded to the attack. Beholding this formidable array, the Indians retreated a short distance,

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and took refuge in a deserted house on Connecticut river. The cannon was so directed, that when discharged, the contents threw down the top of the stone chimney, about the heads of the Indians, who took fright and fled with great terror and dismay. The commander ordered his company to pursue, take and destroy as many of the enemy as they could, and while they were in the pursuit of the Indians, he retreated unobserved, and soon rejoined his companion Whalley in their private chamber. When the pursuers returned, their leader was gone, and nothing was heard of him for years afterwards. The good people supposed their deliverer was an angel, who having completed his business, had returned to celestial quarters. And when we consider his venerable appearance—his silvery locks, and his pale visage—together with the disposition of the pious at that period, to see a special providence in events which they could not comprehend, and the sudden manner of his disappearance; it is not surprising, they supposed their deliverer came from another world. It was for the safety of Mr. Russell, who saw that no evil could arise from their credulity, to favor the fancy of his people. In after time, it was known that the supposed angel was Gen. Goffe, one of the protector's prominent generals, who succeeded in eluding the pursuit of his enemies in his native country, and in finding a peaceful grave in the soil of New England.

The preceding account, furnished me by Rev. Phineas Cooke, a native of Hadley, differs in some respects from the printed accounts of the transaction, but it is believed to agree better with tradition, and it seems to be more consistent with probability, than preceding statements.

It has been the tradition that the judges died at Hadley, and were buried in Mr. Russell's cellar. They had resided with him fifteen or sixteen years. As they received more or less remittances every year from their wives in England, and frequent presents from their friends in New England, Mr. Russell was no sufferer by his boarders. By these and other supplies, he was enabled to give a public education to two of his sons. Jonathan, the eldest, was graduated at Harvard in 1675, was the minister of Barnstable, and died February 21, 1711, aged fifty-six. Samuel was graduated at Harvard in 1681; settled at Branford, Connecticut, and died June 25, 1731, aged seventy-one. Several of Mr. R.'s descendants have been educated at Harvard and Yale colleges.—*Trumbull, Hist. Conn.* i. 294, 300, 303, 492. *Hutchinson, Hist. Mass.* i. 200. *Holmes, Annals of America*, i. 316. *Barber, Hist. and Antiq. of New Haven*, 54. *Amer. Quar. Reg.* iv. 309, 310. In the last cited work, p. 309, and in Trumbull, i. 294, and 492, the Christian name and dates are erroneous.

SAMUEL STOW.

1645. SAMUEL STOW, son of Thomas Stow, one of the early settlers of Concord, Mass., was a native of England. His father may have been the same who was of Braintree, and who was admitted a member of the Artillery Company in 1638. The son appears to have taken the freeman's oath the same year he received his Bachelor's degree. In 1650, he went to Connecticut, accompanied by two of his brothers, and settled in Middletown, where Dr. Trumbull considers him as the first minister. He is not italicized in the catalogue, but this is no evidence that he was not settled in the ministry, for ministers were not designated in the catalogue in this way, until after the year 1776. In the Triennial for 1782, there are eight graduates in several of the early classes who were ministers, and who are not in italics. Mr. Stow remained in the ministerial office in Middletown, about ten years. He then relinquished the profession, and lived a retired and highly respectable citizen, until his death in 1704. He survived all those who preceded him at college, excepting Rev. William Hubbard. Judge Sewall, in a letter to Nathaniel Higginson, of London, dated November 16, 1705, says, "The Rev. Mr. Samuel Stow, of Middletown, went from thence to heaven, on the 8th of May, 1704, being eighty-two years of age. I have received a very good character of him from Mr. Noadiah Russell, minister of that place. His manuscript of the Jews is in your hand, to do with it as you see cause, being assured you will do nothing amiss." The manuscript referred to, was, "Ten Essays for Conversion of the Jews," sent by Judge Sewall to Mr. Higginson the preceding year. Mr. Stow gave a lot of land to the town of Middletown, for the benefit of education, which still bears his name.—*Field, Stat. Acct. of Middx. Co. Conn.* 43. *Mather, Magnalia*, ii. 23. *Trumbull, Hist. Conn.* i. 310. *MS. copy of Letter of Judge Sewall to N. Higginson. L. Shattuck, MS. Letter.*

JOHN BROCK.

1646. JOHN BROCK, son, it is believed, of William Brock, was born at Stradbrook, in the county of Suffolk in England, 1620, and came with his parents to this country, at the age of seventeen years. He entered college in 1643, and proceeded Bachelor of Arts at the age of twenty-six. After residing at college two years longer, he engaged in preaching the gospel, first at Rowley in Mass., and then at the Isles of Shoals in New

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Hampshire. He continued at the last place some years, and afterwards removed to Reading, Mass., where he was ordained the successor of Rev. Samuel Hough, on the thirteenth of November, 1668. Here he remained respected and beloved, until the time of his death, June 18, 1688, in the sixty-eighth year of his age. He was succeeded by Rev. Jonathan Pierpont. Mr. Brock was an eminent Christian, and a laborious, faithful minister, preaching not only on the Sabbath, but frequently on other days. He established lectures for young persons, and for the members of the church. He often made pastoral visits, and they were rendered very useful by his happy talents in conversation. He was so remarkable for holiness and devotion, that it was said of him by the celebrated Mitchel, "he dwells as near heaven, as any man upon earth." He was remarkable for his faith, and the fervent spirit of his devotional services. Several stories are related of the efficacy of his prayers, in which he had a particular faith, or an assurance of being heard. When he lived at the Isles of Shoals, he persuaded the people to enter into an agreement to spend one day in every month, besides the Sabbaths, in religious worship. On one of these days, the fishermen, who composed his society, desired him to put off the meeting, as the roughness of the weather had for a number of days prevented them from attending to their usual employment. He endeavored in vain to convince them of the impropriety of their request. As most of them were determined to seize the opportunity for making up for their lost time, and were more interested in worldly than spiritual concerns, he addressed them thus; "if you are resolved to neglect your duty to God, and will go away, I say unto you, catch fish if you can; but as for you, who will tarry and worship the Lord Jesus Christ, I will pray unto him for you, that you may catch fish until you are weary." Of thirty-five men, only five remained with the minister. The thirty who went from the meeting, with all their skill, caught through the whole day but four fishes; while the five who attended divine service, afterward went out and caught five hundred. From this time, the fishermen attended all the meetings which Mr. Brock appointed. A poor man who had been very useful with his boat in carrying persons who attended public worship, over a river, lost his boat in a storm, and lamented his loss to his minister. Mr. Brock said to him, "go home, honest man, I will mention the matter to the Lord; you will have your boat again tomorrow." The next day, in answer to earnest prayer, the poor man recovered his boat, which was brought up from the bottom by the anchor of a vessel, cast upon it without design. A number of such remarkable correspondences between the events of providence and the prayers of Mr. Brock, caused Rev. John Allin of Dedham, to say of him, "I scarce ever knew any man so familiar with the great God, as his dear servant Brock."

However distinguished Mr. Brock might have been for his faith and piety, he appears not to have preached on either of the great anniversaries, which called forth the most distinguished clergymen to exhibit their talents. His name appears among the seventeen ministers, who bore public testimony against the proceedings of the elders of the first church in Boston, in relation to the settlement of Rev. John Davenport. Mr. Brock married the widow of Rev. Samuel Hough, his predecessor, who died at Boston, March 30, 1662, having been the second minister of Reading.—*Mather, Magnalia*, ii. 30—32. 1. *Coll. Mass. Hist. Soc.* vii. 254. *Allen, Amer. Biog. Dict. Hutch. Hist. Mass.* i. 248.

NATHANIEL WHITE.

1646. NATHANIEL WHITE, seems to be regarded by Mr. Winthrop, in his MS. Catalogue, as one of the founders, and the minister of the church of Bermuda. As the church was founded before Mr. White was graduated, it seems improbable that he assisted in its organization. The names of Nathaniel White, Patrick Copeland, and William Golding, occur in the marginal note in Johnson, who gives the following account of the gathering of the church in Bermuda: "About this time, [before 1646,] the Lord was pleased to gather a people together in the Isle of Bermudas, whose hearts being guided by the rule of the word, they gathered a church of Christ according to the rules of the gospel, being provided with able persons, endued from the Lord, to administer unto them the holy things of God." Mr. Golding was the minister of this church, which was afterwards, and before 1651, banished to one of the Southern Islands, (Mr. Winthrop says, Nevis,) where Mr. White, the graduate, is said to have been minister of the same church. He took his second degree in 1649, when he was probably here. There was a Nathaniel White admitted freeman in 1672, but of a name so common as that of White, it would not be safe to consider him the graduate. One of the same name is mentioned by Dr. Calamy, as minister of Lavington, in Wiltshire, about 1662. The graduate is starred in the Magnalia, in 1698.—*Johnson, in* 2 *Coll. Mass. Hist. Soc.* viii. 31. *Mather, Magnalia*, ii. 23. *Calamy, Account*, &c. ii. 761.

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JONATHAN MITCHEL.

1647. JONATHAN MITCHEL, son of Jonathan Mitchel, was born in Halifax in Yorkshire, England, in 1624. His parents were exemplary Christians, who, by the impositions and persecutions of the English hierarchy, were constrained to seek an asylum in New England. They arrived here in the same ship with Rev. Richard Mather, August 17, 1635. Their first settlement was at Concord, Mass., whence, a year after, they removed to Saybrook, Conn.; and not long afterwards, to Wethersfield. Their next remove was to Stamford, where Mr. Mitchel died in 1645, aged fifty-four, leaving two sons, Jonathan and David.

The classical studies of Jonathan, were suspended for several years, after his arrival in America; but, "on the earnest advice of some that had observed his great capacity," they were at length resumed, in 1642. The next year, at the age of nineteen, he entered Harvard college. Here, he became religiously impressed under Rev. Thomas Shepard's ministry, which he so highly estimated, as afterwards to observe, "unless it had been four years living in heaven, I know not how I could have more cause to bless God with wonder, than for those four years," spent at the University. He was an indefatigable student, and made great acquirements in knowledge and virtue. His extraordinary learning, wisdom, gravity, and piety, occasioned an early application of several of the most considerable churches, for his services in the ministry. The church at Hartford, in particular, sent for him with the intention of his becoming successor to the famous Mr Hooker. He preached his first sermon at Hartford, June 24, 1649; and on the day following, was invited to a settlement in the ministry, in that respectable town. Having, however, been previously importuned by Mr. Shepard and the principal members of his society, to return to Cambridge, free from any engagement, with a view to a settlement there, he declined an acceptance of the invitation at Hartford, and returned to Cambridge, where he preached for the first time, August 12, 1649. Here a providential opening was made for his induction into the ministry. Mr. Shepard died on the 25th of the same month; and by the unanimous desire of the people of Cambridge, Mr. Mitchel was now invited to become his successor. He accepted the invitation, and was ordained August 21, 1650.

Soon after his settlement, he was called to a peculiar trial. President Dunster, who had formerly been his tutor, about this time, imbibed the principles of anti-pedobaptism, and preached some sermons against the administration of baptism to any infant whatever. Mr. Mitchel, young as he was, felt it incumbent on him openly to combat this principle; and conducted in this delicate and difficult case with such moderation and judgment, and *meekness of wisdom*, as would have well become the experience and improvement of advanced age. Although this controversy occasioned the president's removal from Cambridge, yet Mr. Mitchel continued to esteem him, and after his decease, paid a respectful tribute to his memory, in an elegy, replete with expressions of that noble and catholic spirit, which characterized its author.

Such were his literary acquirements, and so respectable his character, that so early as 1650, he was chosen a tutor and fellow of the college. The office of fellow he sustained during the remainder of his life. He was a very influential member of the synod, which met at Boston in 1662, to discuss and settle an interesting question concerning church membership and church discipline, and chiefly composed the result of that synod. "The determination of the question at last," says Dr. C. Mather, "was more owing to him than to any other man in the world." The divine Head of the church, made this great man, even while he was yet a young man, one of the greatest instruments we ever had, of explaining and maintaining the truths relating to the church state of the *posterity* of our churches, and of the *church care* which our churches owe to their posterity." He was a man of singular acuteness, prudence, and moderation; and was therefore eminently qualified to discern the truth in difficult and perplexing cases, and to adjust the difficulties of disputants. Hence in ecclesiastical councils, to which he was frequently invited, and in weighty cases, where the general court frequently consulted the ministers, "the *sense* and *hand* of no man was relied on more than his, for the exact result of all." The great president Chauncy, though much older than he, and though openly opposed to him at the synod, said, at the very height of the controversy, "I know no man in this world, that I would envy so much as worthy Mr. Mitchel, for the great holiness, learning, wisdom, and meekness, and other qualities, of an excellent spirit, with which the Lord Jesus Christ hath adorned him."

Morton, the author of the Memorial, who was contemporary with Mr. Mitchel, says, "He was a person that held very near communion with God; eminent in wisdom, piety, humility, love, self-denial, and of a compassionate tender heart; supposing a public spiritedness; a mighty man in prayer, and eminent at standing in the gap; he was zealous for order, and faithful in asserting the truth, against all oppugners of it."

Hubbard, in his History of New England, says, "It was looked upon as no small favor of God, not only to that church [the church of Cambridge] to have their breach

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so fully made up by one of the same spirits and principles with their former pastor, but also to the country, in supplying that place with a person so well qualified with the gifts of learning, piety, zeal, and prudence, for the better seasoning those, who in their younger years are dedicated to the service of the ministry, with the like spirit of gravity, zeal, and holiness, wherein his example and doctrine were eminently blessed, to the great advantage of sundry worthy preachers of the gospel."

Dr. Increase Mather, who was personally and intimately acquainted with him, says, "He was blessed with admirable natural as well as acquired parts. His judgment was solid, deep and penetrating; his memory was strong and vastly capacious. He wrote his sermons very largely; and then used with enlargements, to commit all to his memory, without once looking into his Bible after he had named his text; and yet his sermons were scriptural."

As a preacher, he was distinguished for an "extraordinary invention, curious disposition, and copious application." His voice was melodious, and his delivery is said to have been "inimitable." He spoke with "a transcendent majesty and liveliness," and towards the close of his discourses, his fervency rose to a "marvellous measure of energy."

He was pastor of the church of Cambridge about eighteen years, and "was most intense and faithful in the work." "He went through a great part of the body of divinity; made an excellent disposition of the book of Genesis, and part of Exodus, and delivered many fruitful and profitable sermons on the first four chapters of John." He held also a monthly lecture, which was "abundantly frequented" by people of the neighboring towns, as well as by his own society. Hubbard observes that he was "each an *heluo librorum*, that he could spare no time for recreation, but only for necessary repast, by which it was thought he much prejudiced his health, by the putrefaction of the humors of a plethoric body, which brought upon him a putrid fever, that debilitated his vital spirits in a little time, and brought him to the very gates of death before standers-by were apprehensive of any danger in his disease, or whither it was tending." He died July 19, 1668, at the age of 43. Dr. I. Mather says, he "never knew any death that caused so great a mourning and lamentation generally. He was greatly loved and honored throughout all the churches, as well as in Cambridge, and admired by the most competent judges of real worth."

His publications were, A Letter of counsel to his brother, written while he was residing at college; an election sermon, from Nehemiah ii. 10, entitled Nehemiah on the Wall, preached May 15, 1667; a Letter concerning the subject of Baptism, 1675; a Discourse of the Glory to which God hath called Believers by Jesus Christ, printed at London 1677, 18mo. pp. 284, and reprinted at Boston, with the letter to his brother affixed, in 1721, small 12mo. He left a valuable record of the members of his church, in a folio MS., which was found in 1815, by Rev. Dr. Holmes, in Mr. Prince's collection, deposited in the Old South church in Boston. A small volume of his manuscript sermons preached in 1650, in the hand-writing of Capt. Jonathan Danforth, was presented by the writer of these memoirs to the Massachusetts Historical Society in 1813.

Mr. Mitchel married Margaret Shepard, daughter of his predecessor, by his first wife Margaret Touteville, and had four sons and several daughters. The sons were Nathaniel, born March 1, 1659, died at an early age; Samuel, born October 14, 1660, was graduated at Harvard in 1681, who died young; John, who died in infancy; Jonathan, was graduated at Harvard in 1687, and died in 1695. The sons left no posterity. His daughter Margaret married June 12, 1682, Major Samuel Sewall of Salem, and had a numerous offspring. In this line, descendants from Mr. Mitchel still remain. Two of her sons Stephen and Mitchel, were graduated at Harvard in 1718, and 1721. The late Jonathan Mitchel Sewall, of Portsmouth, N. H., was son of Mitchel Sewall.—*Holmes, Hist. Cambridge. Holmes Annals of America*, i. 350, 425. *Mather, Magnalia*, ii. 54—94. *I. Mather, Preface to Mr. Mitchel's Discourse of the Glory, &c.* V.—VIII. *Hutchinson, Hist. of Mass.* i. 260. *Morton, N. E. Memorial*, 335—341. *Hubbard, Hist. N. E.* 605, 606. *Allen, Amer. Biog. Dict. Art.* MITCHEL. *Eliot, N. E. Biog. Dict. MS. Record of Mr. Mitchel's Chh.*

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Complete List of the Congregational Ministers, in the county of Plymouth, Mass.,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME.

By Rev. THOMAS NOYES, Needham.

Explanation.—The following mark † signifies installed, and ‡ settled as colleague.

Towns and Churches.	*Ministers.*	*Native Place.*	*Born.*	*Where Ed.*	*Grad.*	*Settlement.*	*Resignation.*	*Death.*	*Age*
Abington	Samuel Brown	Newbury	1687	Harvard	1709	Nov. 17, 1714	Aug. 1749	Sept. 12, 1749	62
	Ezekiel Dodge	Manchester	1722	Harvard	1749	May 23, 1750		June 5, 1770	48
	Samuel Niles	Braintree	1744	Princeton	1769	Sept. 25, 1771		Jan. 16, 1814	69
	Holland Weeks†	Pomfret, Ct.		Dartmouth	1795	Aug. 9, 1815	Aug. 3, 1820		
	Samuel Spring	Newburyport		Yale	1811	Jan. 2, 1822	Dec. 6, 1826		
	William Shedd	Mount Vernon, N. H.	1797	Dartmouth	1819	July 1, 1829	June 1, 1830	Nov. 11, 1830	33
	M. G. Wheeler†	Charlotte, Vt.		Union	1825	Oct. 13, 1831	Aug. 28, 1833		
	James W. Ward	Alna, Me.		Dartmouth	1826	May 31, 1834			
2d chh.	Daniel Thomas	Middleborough	1779	Brown	1803	June 1, 1808			
3d chh.	Samuel W. Colburn†	Boscawen, N. H.		Dartmouth	1808	Oct. 13, 1813	Jan. 5, 1830		
	Lucius Alden†	E. Bridgewater		Brown	1821	Dec. 5, 1832			
Bridgewater	Benjamin Allen	Tisbury, M. Vineyard	1689	Yale	1708	July 9, 1718	1728	1754	65
	John Shaw	E. Bridgewater	1709	Harvard	1729	Nov. 17, 1731		April 29, 1791	82
	Zed. Sanger, D. D.†‡	Sherburne	1748	Harvard	1771	Dec. 17, 1788		Nov. 17, 1820	72
	Richard Hodges	Salem	1794	Harvard	1815	Sept. 12, 1821	May 27, 1833		
	Theophilus P. Doggett	Taunton	1810	Brown	1829	Nov. 20, 1833			
2d chh.	Ebenezer Gay†	Walpole	1792	Harvard	1814	Jan. 29, 1823			
W. Bridgewater	James Keith	Aberdeen, Scotland	1643	Aberdeen		Feb. 18, 1664		July 22, 1719	76
	Daniel Perkins	Topsfield	1696	Harvard	1717	Oct. 4, 1721		Sept. 29, 1782	86
	John Reed, D. D.‡	Framingham	1751	Yale	1771	June 7, 1780		Feb. 21, 1831	80
	Richard Stone	Scituate, R. I.				Aug. 20, 1834			
N. Bridgewater	John Porter	Abington	1715	Harvard	1736	Oct. 15, 1740		March 12, 1802	87
	Asa Meach‡	Preston, Ct.		Brown	1807	Oct. 15, 1800	1811		
	Daniel Huntington	New London, Ct.		Yale	1807	Oct. 28, 1812	March 27, 1833		
	William Thompson	Goshen, Ct.	1806	Union	1827	Sept. 17, 1833	Sept. 1834		
E. Bridgewater	John Angier	Watertown	1701	Harvard	1720	Feb. 28, 1725		April 14, 1787	86
	Samuel Angier‡	E. Bridgewater	1743	Harvard	1763	Dec. 23, 1767	1804	Jan. 18, 1805	62
	James Flint, D. D.	Reading	1781	Harvard	1802	Oct. 29, 1806	April 6, 1821		

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		Benjamin Fessenden	Sandwich		Harvard	1817	Sept. 19,	1821	Nov. 6,	1825			
		John A. Williams	Roxbury		Harvard	1820	Oct. 18,	1826	Aug. 4,	1828			
		E. P. Crafts	N. Bridgewater	1800	Brown	1821	Nov. 19,	1828					
	2d chh.	Baalis Sanford	Berkley	1801	Brown	1823	Oct. 4,	1827					
Carver		Othniel Campbell	Norton		Harvard	1728	May 13,	1733	Sept. 16,	1746			
		John Howland	Barnstable		Harvard	1741	Sept. 24,	1746			Nov. 17,	1804	82
		John Shaw	Abington	1777	Brown	1805	Oct. 7,	1807	Nov. 15,	1815			
		Plummer Chase†	Newbury	1794	Bowdoin	1821	Oct. 15,	1828					
Duxbury		William Brewster	England	1560			about	1635			April 16,	1644	83
		Ralph Patridge	England				about	1638				1658	49
		John Holmes											
		Ichabod Wiswall					records burnt						
		John Robinson			Harvard	1695				1737			
		Samuel Veazie		1711	Harvard	1736		1739		1750			
		Charles Turner	Scituate	1732	Harvard	1752		1755		1775			
		Zedekiah Sanger, D. D.	Sherburne	1748	Harvard	1771		1776		1786	Nov. 20,	1820	72
		John Allyn, D. D.	Barnstable	1767	Harvard	1785		1788				1833	66
		Josiah Moore†	Bolton	1800	Harvard	1826		1834					
Halifax		John Cotton	Plymouth		Harvard	1730	Oct. 1,	1735	Dec. 24,	1755		1789	77
		William Patten	Billerica	1738	Harvard	1754	Feb. 2,	1757	Aug. 20,	1765	Jan. 16,	1775	37
		Ephraim Briggs	Mansfield	1735	Harvard	1764	April 29,	1767			Dec. 22,	1799	64
		Abel Richmond	Abington		Brown	1797	Oct. 8,	1800	April,	1832			
		Elbridge G. Howe†	Paxton	1799	Brown	1821	Nov. 15,	1832					
Hanover		Benjamin Bass			Harvard	1715	Dec. 11,	1728			May 23,	1756	63
		Samuel Baldwin			Harvard	1752	Dec. 1,	1756	March 8,	1780			
		John Mellen†	Hopkinton	1722	Harvard	1741	Feb. 11,	1784	Feb.	1805	July 4,	1807	85
		Calvin Chaddock†	Oakham		Dartmouth	1791	July 23,	1806	July 23,	1818			
		Seth Chapin†	Mendon		Brown	1808	April 21,	1819	April 24,	1824			
		Ethan Smith†	Belchertown	1762	Dartmouth	1790	May 16,	1827	Jan. 12,	1832			
		Abel G. Duncan†	Chester, Vt.	1802			Aug. 23,	1833					
Hanson		Gad Hitchcock, D. D.	Springfield	1720	Harvard	1743	Oct.	1748			Aug. 11,	1803	83
		George Barstow‡	Duxbury	1770	Brown	1801	Jan. 26,	1803			Feb. 11,	1821	51
		Freeman P. Howland	Sandwich	1797	Amherst	1824	Oct. 25,	1826					
Hingham		Peter Hobart	Hingham, Eng.	1604	England		Sept. 18,	1635			Jan. 20,	1679	75
		John Norton‡	Ipswich		Harvard	1671	Nov. 27,	1678			Oct. 3,	1716	66
		Ebenezer Gay, D. D.	Dedham	1696	Harvard	1714	June 11,	1718			March 18,	1787	91
		Henry Ware, D. D.	Sherburne		Harvard	1785	Oct. 24,	1787	May 5,	1805			
		Joseph Richardson	Billerica		Dartmouth	1802	July 2,	1806					
	2d chh.	Daniel Shute, D. D.	Malden	1722	Harvard	1743	Dec. 10,	1746			Aug. 30,	1802	81

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Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Hingham (*contin'd*)	Nicholas B. Whitney	Shirley		Harvard	1793	Jan. 1, 1800	April 5, 1833		
	Warren Burton			Harvard	1821	Stated preacher			
3d chh.	Henry Colman	Boston		Dartmouth		June 17, 1807	March 14, 1820		
	Charles Brooks	Medford		Harvard	1806	Jan. 17, 1821			
Hull	Zechariah Whitman			Harvard	1668	Sept. 13, 1670		Nov. 5, 1726	82
	Samuel Veazie			Harvard	1736	April, 1753	July, 1767		
Kingston	Joseph Stacy	Cambridge	1694	Harvard	1719	1720		April 25, 1741	47
	Thaddeus Macarty	Boston		Harvard	1739	Nov. 3, 1742	1745		
	William Rand	Charlestown	1700	Harvard	1721	1746		March, 1790	79
	Zephaniah Willis	Bridgewater	1757	Harvard	1778	Oct. 18, 1780	March 18, 1828		
	Jonathan Cole	Marblehead	1803	Harvard	1825	Jan. 21, 1829			
Trinitarian chh.	John W. Salter	Mansfield, Ct.		Yale	1818	April 29, 1829	Oct. 14, 1830		
	Josiah W. Powers†	Newport, N. H.				June 5, 1831	March, 1834		
	Abram Jackson†					Nov. 12, 1834			
Marshfield	Edward Bulkley	England		England		about 1640	about 1656	Jan. 2, 1696	
	Samuel Arnold	England	1622	England		1659		Sept. 3, 1693	71
	Edward Thompson	Braintree	1606	Harvard	1634	Oct. 14, 1696		March 16, 1704	38
	James Gardner	Scotland				May 14, 1707		Sept. 16, 1739	
	Samuel Hill	Malden		Harvard	1735	July 16, 1740	Nov. 20, 1751		
	Joseph Green	Barnstable		Harvard	1746	Feb. 21, 1753	Jan. 9, 1759		
	Thomas Brown	Haverhill		Harvard	1752	Sept. 5, 1759	Nov. 1, 1763		
	William Shaw, D. D.	Bridgewater	1743	Harvard	1762	April 2, 1766		July 1, 1816	73
	Martin Parris	Pembroke	1766	Brown	1790	Jan. 29, 1817			
2d chh.	Atherton Wales‡	Braintree	1703	Harvard	1726	1739		Nov. 29, 1795	92
	Elijah Leonard‡	Raynham	1760	Yale	1783	Jan. 11, 1789		1834	74
Middleborough	Samuel Fuller	Plymouth		——		Dec. 26, 1694		Aug. 17, 1695	71
	Thomas Palmer					1696	June 30, 1708		
	Peter Thacher	Milton	1688	Harvard	1706	Nov. 2, 1709		April 22, 1744	55
	Sylvanus Conant	Bridgewater	1719	Harvard	1740	March 28, 1745		Dec. 8, 1777	58
	Joseph Barker	Branford, Ct.	1751	Yale	1771	Dec. 5, 1781		July 25, 1815	64
	Emerson Paine	Mansfield		Brown	1813	Feb. 14, 1816	June 4, 1822		
	William Eaton†	Framingham		Williams		March 10, 1824	April 10, 1834		
2d chh.	Benjamin Ruggles			Yale	1721	Settled	Dismissed		
	Caleb Turner‡	Mansfield, Ct.	1733	Yale	1758	June 25, 1761		Sept. 11, 1803	71
	Thomas Crafts†‡	N. Bridgewater	1753	Harvard	1783	Nov. 18, 1801		Feb. 27, 1819	61
	John Shaw†	Abington	1777	Brown	1805	July 21, 1819	April 23, 1834		
3d chh.	Solomon Reed†	Abington		Harvard	1739	1750		1785	

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		David Gurney	Abington	1759	Harvard	1785	Dec. 5,	1787			July 30,	1815	56
		Philip Colby	Sanbornton, N. H.	1779	Brown	1817	Jan. 1,	1817					
Pembroke		Daniel Lewis	Hingham	1685	Harvard	1707	Dec. 3,	1712			June 29,	1753	68
		Thomas Smith	Barnstable	1705	Harvard	1724	Dec. 4,	1754			July 7,	1788	83
		Kilborn Whitman	Bridgewater		Harvard	1785	Dec. 12,	1787	Dec. 1,	1796			
		James Hawley	Barnstable		Harvard	1792	May 23,	1798			Oct. 8,	1800	
		Morrell Allen	Dover	1776	Brown	1798	Dec. 9,	1801					
Plymouth		Ralph Smith	England					1629		1635			
		John Reyner	England					1636	Nov.	1654		1669	
		William Brewster	England	1560	England		Ord. ruling	elder				1644	84
		John Cotton, Jr.†	Boston	1638	Harvard	1657	June 30,	1669	Oct. 5,	1697	Sept. 18,	1699	60
		Ephraim Littlet	Scituate	1676	Harvard	1695	Oct. 4,	1699			Nov. 23,	1723	47
		Nathaniel Leonard	Norton		Harvard	1719	July 29,	1724	Jan. 30,	1760			
		Chand. Robbins, D. D.	Branford, Ct.	1738	Yale	1756	Jan. 30,	1760			June 30,	1799	61
		James Kendall, D. D.	Sterling		Harvard	1796	Jan. 1,	1800					
	2d chh.	Jonathan Ellis	Sandwich		Harvard	1737	Nov.	1737	Oct. 31,	1749			
		Elijah Packard	Bridgewater		Harvard	1750		1753		1757			
		Ivory Hoveyt	Topsfield	1714	Harvard	1735	April 18,	1770			Nov. 4,	1803	90
		Seth Stetson	Kingston				July 18,	1804	Dismissed				
		Harvey Bushnell					Nov. 21,	1821	Soon dismissed				
		Moses Partridge	Medway	1788	Brown	1814		1824			Sept. 25,	1824	36
		Joshua Barrett	Concord		Dartmouth	1810	Jan. 11,	1826	Nov. 11,	1833			
		Galus Conant	Bridgewater		Brown	1800	April 24,	1834					
	3d chh.	Adoniram Judsont			Yale	1775	May 12,	1802	Aug. 12,	1817			
		William T. Torreyt	Scituate		Harvard	1806	Jan. 1,	1818	March 12,	1823			
		Frederick Freeman	Sandwich	——	——		Nov. 3,	1824	April,	1833			
		Thomas Boutelle	Leominster	1805	Amherst	1829							
	4th chh.	Benjamin Whitman	Rochester		Brown	1814	Oct. 13,	1819					
	5th chh.	Lucius W. Clarke	Mansfield, Ct.		Brown	1825	Stated preacher						
Plympton		Isaac Cushman	Old Colony	1647	——	——	Oct. 27,	1698			Oct. 12,	1732	84
		Jonathan Parkert	Barnstable	1705	Harvard	1725	Dec. 22.	1731			April 24,	1776	71
		Ezra Sampsont	Middleborough	1749	Yale	1773	Feb. 15,	1775	April 4,	1796	Dec. 13,	1823	75
		Ebenezer Withington	Bridgewater				Jan. 31,	1798	May 16,	1801	April,	1831	62
		John Briggst	Norton		Brown	1788	Dec. 2,	1801	June 23,	1807	Sept. 18,	1811	
		Elijah Dexter	Rochester	1786	Brown	1806	Jan. 18,	1809					
Rochester		Samuel Arnold			——	——		1703					
		Timothy Ruggles	Roxbury	1684	Harvard	1707	Nov. 22,	1710			Oct. 28,	1768	84

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Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.		Resignation.		Death.		Age.
Rochester (*contin'd*)	Jonathan Moore	Oxford	1739	Harvard	1761	Sept. 7,	1768	Jan. 20,	1792	April 20,	1814	75
	Oliver Cobb, D. D.†	Kingston	1770	Brown	1796	Feb. 6,	1799					
	Jonathan Bigelow†	Boylston	1793	Brown	1817	May 10,	1827					
2d chh.	Ivory Hovey	Topsfield	1714	Harvard	1735	Oct. 29,	1740		1765	Nov. 4,	1803	90
	Lemuel Le Barron	Plymouth	1747	Yale	1768	Jan. 29,	1772					
	Thomas Robbins‡	Norfolk, Ct.	1775	Yale	1796	Oct. 16,	1832					
3d chh.	Thomas West†			Harvard	1730	First min.	1758				1790	
	Calvin Chaddock	Oakham		Dartmouth	1791	Oct. 10,	1793	Dis. about	1805			
	Ichabod Plaisted	Gardiner, Me.	1796			June 6,	1827	April 2,	1831	June,	1831	35
	Samuel Utley	Dalton	1798	Union	1826	Nov. 3,	1831					
South chh.	Oliver Cobb, D. D.	Kingston	1770	Brown	1796	Feb. 6,	1799					
Scituate	John Lathrop	England		Oxford			1635	Oct. 11,	1639	Nov. 8,	1653	
	Charles Chauncy†	England	1589	England			1641		1654	Feb. 19,	1672	81
	Henry Dunster	England					1654			Feb. 27,	1659	
	Nicholas Baker	England		———	——		1660			Aug. 26,	1678	68
	Jeremiah Cushing	Hingham	1654	Harvard	1676	May 27,	1691			March 22,	1705	54
	Nathaniel Picker	Dorchester	1685	Harvard	1703	Sept.	1707			Sept. 27,	1723	37
	Shearjashub Bourne	Sandwich	1700	Harvard	1720	Dec. 3,	1724	Aug. 6,	1761	Aug. 14,	1768	68
	Ebenezer Grosvener	Pomfret, Ct.	1739	Yale	1759	April,	1763	April,	1780	May 28,	1788	49
	Ebenezer Dawes	Bridgewater	1756	Harvard	1785	Nov.	1787			Sept. 29,	1791	35
	Nehemiah Thomas	Marshfield	1765	Harvard	1789	Nov.	1792			Aug. 10,	1831	66
	Edmund Q. Sewall†	Marblehead		Harvard	1815	Dec. 21,	1831					
2d chh.	William Witherell	England	1600	England		Sept. 2,	1645			April 9,	1684	84
	Thomas Mighill	Rowley	1639	Harvard	1663	Oct. 15,	1684			Aug. 26,	1689	50
	Deodate Lawson	England		England		Nov.	1694					
	Nathaniel Elles	Hingham	1678	Harvard	1699	June 14,	1704			Aug. 25,	1750	72
	Jonathan Derby	Boston	1727	Harvard	1747	Nov. 13,	1751			April 22,	1754	28
	David Barnet, D. D.	Marlborough	1731	Harvard	1752	Nov. 27,	1754			April 26,	1811	80
	Samuel Deane‡	Mansfield	1784	Brown	1805	Feb. 14,	1810			Aug.	1834	50
Trinitarian chh.	Paul Jewett†	Rowley	1780	Brown	1802	Nov. 16,	1826	July,	1834			
	Luke A. Spofford†			Middlebury	1815	May 20,	1835					
Wareham	Roland Thacher	Barnstable		Harvard	1733	Dec. 26,	1739			Feb. 18,	1775	
	Josiah Cotton			Yale	1771	Nov. 1,	1775					
	Noble Everett	Woodbury, Ct.	1746	Yale	1775	Oct. 15,	1782			Dec. 30,	1819	73
	Daniel Hemenway	Bidford, Vt.		Middleboro'	1815	Aug. 29,	1821	March 27,	1828			
	Samuel Nott, Jr.†	Franklin, Ct.	1789	Union	1808	Aug. 4,	1829					

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Notes,

ACCOMPANYING THE PRECEDING STATISTICS.

THE County of Plymouth was incorporated 1685, and contains twenty-one towns, and forty Congregational societies, and 175 ministers.

ABINGTON was incorporated June 10, 1712, and soon after had a church organized. In 1714, Mr. Brown was inducted into the pastoral office, which he held nearly thirty-five years, and then resigned, after which he lived but about one month.—In seven months Mr. Dodge was introduced as his successor, and sustained the office twenty years.—Mr. Niles, who succeeded, was son of the Hon. Samuel Niles of Braintree, and brother to the late Judge Niles of Fairlee, Vt. Possessed of a vigorous intellect, a heart imbued with the true spirit of the gospel, he was an able and faithful minister; and though fond of metaphysical investigations, he did not neglect the oracles of God; but made them the standard of his faith and the rule of his life. He was an able counsellor and peacemaker; wisdom and prudence were characteristic of him. About two years previous to his death, he was seized with a paralysis, which was the source of much suffering, till his death, in the beginning of 1814. He published remarks on a sermon of Dr. Reed's about 1813.—Mr. Weeks, who had been previously settled in the ministry at Waterbury, Conn., in 1799, took charge of the destitute flock about eighteen months after Mr. Niles's decease; and all things appeared propitious, but his mind was captivated with the writings of Emmanuel Swedenborg, and after retaining the pastoral office about five years, he was dismissed, and he became a warm advocate and preacher of the Swedenborgian sentiments, in Philadelphia and that vicinity, where it is said he still resides.—Mr. Spring, son of Dr. Spring, of Newburyport, succeeded, and continued about as long as his predecessor, and resigned, and was installed at Hartford, in 1827.—Mr. Shedd retained the pastoral office about eleven months, when he found himself enfeebled by a pulmonary complaint, resigned, after which he lived about five months. He was a man of great promise; at the age of thirty-three he fell a victim to death.—Mr. Wheeler had been ordained, and spent some time in the western States; was installed, and continued less than two years, resigned, and is now the minister of the church and society in Conway.—Mr. Ward, the present minister, was ordained the last of May, 1834. There were three ordinations and two installations in the first society in Abington, in nineteen years, though harmony and good feelings have generally characterized that society.

Second Church was organized August 19, 1807. The local situation of the inhabitants, in the south and east part of the town, with the increased population, led to the establishment of the second church and society.—Mr. Thomas is the first minister. He has retained the relation of pastor to that church twenty-eight years, and still labors.

Third Church. Previous to the decease of Mr. Niles, a part of the town formed another religious society, and in the autumn of 1813, Mr. Colburn was installed their first pastor. He continued their faithful watchman little more than sixteen years.—Mr. Alden, the present pastor, succeeded to the pastoral charge near the close of the year 1832. He had been ordained and employed as a missionary in the western States several years.

BRIDGEWATER was incorporated as early as June 3, 1656. It then included the territory which now embraces the four Bridgewaters; three of which are distinguished as East, West, and North, Bridgewater.—Mr. Allen, the first minister, was a native of Tisbury, Martha's Vineyard. He retained the sacred office ten years, and was then dismissed, and moved to cape Elizabeth, and lived twenty-six years, and died at the age of sixty-five.—Mr. Shaw, his successor, continued in the ministry nearly sixty years; was useful and respectable, and died at the age of eighty-two. A little more than two years before his death, Dr. Sanger was installed his colleague, and lived nearly thirty-two years after his installation; but in the latter part of his life, the failure of his mental powers incapacitated him to discharge his duties. He had been the minister of Duxbury ten years; being afflicted with weak eyes and feeble health, he resigned the responsible office. He had contributed to advance the cause of literature in the neighboring region, by instructing many youth in their preparatory studies for a classical education; and some, who were sent from college to pass some months under his care and supervision.—Mr. Hodges succeeded him in the ministry, and continued about

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eleven years and a half, resigned and took up his residence at Cambridge, and was succeeded by Mr. Doggett, who still remains the minister.

Second Church, during Mr. Hodges's ministry, was embodied; a meeting-house erected about two miles from the other, and in the month of January, 1823, Mr. Gay was installed pastor, where he still remains. He had previously been settled at Stoughton, where he was the pastor of the church more than four years; and on his dismission from Stoughton, he immediately commenced his labors with the Trinitarian society at Bridgewater.

West Bridgewater was incorporated in 1622. This was the earliest settlement in the four towns, and had a settled minister half a century before either of the other Bridgewaters.—As early as Feb. 1664, Mr. Keith was ordained the first pastor. He was a native of Scotland, and educated at Aberdeen. He sustained the ministry nearly fifty-six years, and died at the age of seventy-six. He is represented by Mather, as possessed of an amiable disposition, obliging and affectionate; distinguished for his fidelity and exemplary piety. His mind was well furnished from the rich treasures of the gospel; and in his preaching, he was instructive and pungent, but had not recourse to notes. He had six sons and two daughters; and twenty-five years ago, his descendants, in what are now the four Bridgewaters, were estimated at 200, and many in the neighboring towns were not included in this estimate. He published a Case of prayer on the establishment of a new society.—Mr. Perkins, the successor of Mr. Keith, was a useful and respectable man; continued in the ministry about sixty-one years, and died in a good old age, eighty-six.—Dr. Reed was ordained colleague pastor with Mr. Perkins, little more than two years before his death, and he was in the ministry nearly fifty-one years. He possessed "a sound mind in a sound body." He was several years a member of congress. The three above named clergymen's lives, united, make two hundred and forty-two years, and the period of their ministry, one hundred and sixty-five years. Thus, for one hundred and sixty-seven years, that ancient church was not without a pastor for three years. Dr. Reed's eyes failed him in the latter part of his life, consequently his usefulness and activity were greatly diminished. He has left several publications, a volume, entitled An Apology for the Right of Infant Baptism, 1806, and several sermons.—Mr. Stone is the present minister, who was inducted into the sacred office, August, 1834.

North Bridgewater was incorporated 1821.—Mr. Porter was the first minister; a man of respectable talents, distinguished for his prudence, fidelity, exemplary life, and holy conversation. The great doctrines of the gospel were prominent in all his preaching; and a crucified Redeemer was a theme on which he delighted to dwell with peculiar interest and satisfaction. His faithful labors among his people were blessed to the salvation of many souls, and he long lived to serve his Master and *see the pleasure of the Lord prosper in his hand*. He was the father of the late Dr. Porter, of Roxbury, and Rev. Huntington Porter of Rye, N. H. He had three sons graduates of Harvard college, in the same class, 1777. He published a sermon at Mr. Brett's ordination at Freetown. Reply to Mr. Briant's remarks on that sermon. The day that completed forty years of his ministry, Mr. Meach was installed colleague pastor with the venerable Porter, and continued eleven years pastor was dismissed and returned to Connecticut his native State.—Mr. Huntington was son of Gen. Huntington, of New London, Conn. He succeeded Mr. Meach, and continued the beloved pastor of the flock more than twenty years, at which period, his health being feeble, he was led to resign the pastoral office; and retired to New London, his native place, and soon entered on the employment of instructing youth.—Mr. Thompson was invested with the pastoral office in September, 1833, and continued about a year, and resigned to accept a professorship in East Windsor Theological Institute.

East Bridgewater was incorporated 1823.—Mr. Angier was ordained in 1725, and retained the office sixty-two years. When he had labored in the vineyard forty-two years alone, his son *took part of the ministry with him*, and the father and the son continued twenty years together, when the venerable old man entered upon his final rest. The son survived the father nearly eighteen years.—Dr. Flint, who studied with Dr. Bates, was successor to the Angiers; continued in the ministry little more than fourteen years, left in 1821; installed in the East church, Salem, successor to Dr. Bentley.—Mr. Fessenden continued four years, resigned and entered into mercantile business.—Mr. Williams remained in the ministry little short of two years.—Mr. Crafts is the present minister.

Carver was incorporated June 9, 1790.—Mr. Campbell was the first minister, ordained in 1733, continued thirteen years; and eight days after his dismission, Mr. Howland was ordained, who continued in the ministry fifty-eight years; succeeded by Mr. Shaw, who

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continued eight years, and was afterwards installed over the church in the Second society, Middleborough, but resigned the office, April, 1834.—Mr. Chase continued in the ministry little short of seven years, but has recently resigned. The town has been so situated that the minister has preached in two meeting-houses, at considerable distance from each other.

DUXBURY was incorporated June 7, 1637, the fourth town in the county.—Elder Brewster was the first minister. He was born in England in 1560, and was educated at Cambridge, in England. He followed the little band of brothers, who removed to Leyden, and there he was made a ruling elder in the church before they embarked for America. He accompanied the members of it when they came to New England in 1620; and when the church at Plymouth were destitute of a preacher, he officiated. He shared with them in all their labors and trials. Probably he preached in Duxbury before and about the time the town was incorporated. One of his daughters had become an inhabitant of that place. The town and church records, which recorded the civil and religious transactions, for many years, were burnt, and our information, respecting several of the first ministers, are drawn from Mather, Cotton, and incidental remarks made in the writings of others.—Mr. Patridge, born in England, shared the fate of the men of that day. Says Cotton Mather, "he was hunted like a Partridge upon the mountains, till at last he resolved to get out of their reach, by taking his flight into New England." He arrived at Boston in the autumn of 1636, and was settled at Duxbury, in 1638. He was a man of deep piety, and of no inconsiderable abilities. He was selected to join with Mr. Mather and Cotton, to prepare a system of church government to lay before the synod who were to meet at Cambridge 1648. He continued with his people in all their hardships incident to those times, when many of the ministers in Plymouth colony left their places in consequence of the deficiency of maintenance. He died in 1658, having been a preacher in England and America nearly half a century.—Very little is known of Mr. Holmes, who succeeded Mr. Patridge.—We have good authority to say, that Mr. Wiswall was sent to England as agent with Increase Mather,—returned and died in Duxbury.—Mr. Robinson was dismissed in 1737.—Mr. Veazie continued twenty-one years, and was dismissed.—Mr. Turner continued twenty years; dismissed in 1775; preached the election sermon in 1773.—Dr. Sanger ten years. (See notes on Bridgewater.) —Dr. Allyn sustained the pastoral office forty-five years, preached the election sermon in 1805, wrote the first number of the Christian Monitor.—Mr. Moore, the present minister, installed 1834.

HALIFAX, incorporated July 4, 1734, was taken from Middleborough, and a number of the church members went from the First society to form the church in Halifax.—Mr. Cotton, the first minister, was son of Josiah Cotton, of Plymouth, who was judge, and preacher to the Indians. He was ordained the year after the town was incorporated, and continued in the ministry twenty years; and in consequence of a failure of his voice, he was induced to resign his pastoral charge in 1756. He removed to Plymouth, where he was county treasurer, and register of deeds, and rendered himself useful to society, and rose high in their estimation. He died in 1789, aged 77. He published two sermons, occasioned by severe drought, and existing war; history of Plymouth; the practice of the churches respecting baptism.—He was succeeded by Mr. Patten, who continued between eight and nine years, and resigned in consequence of feeble health. He was afterwards installed colleague pastor with Mr. Whitman in the South church in Hartford, Conn., where he continued about seven years; but declining health led him to relinquish his charge, and he sought a calm retreat in his father's house, in Roxbury, where he languished and died, Jan. 1775, aged 36. He was the father of Dr. W. Patten, of Newport, R. I. His wife was the daughter of the first president Wheelock of Dartmouth college. She survived her husband fifty-seven years, and died 1831, at the advanced age of ninety-one, eminent for her piety.—Mr. Briggs, a useful and respectable man, successor to Mr. Patten, remained in the ministry little more than thirty-two years. He had six sons, five of them were graduates at Harvard and Brown universities, and were all settled in the ministry; four of them are still living. The other one is a respectable physician. The aged mother is still living with her daughter in Halifax.—Mr. Richmond sustained the ministry nearly thirty-two years; was dismissed in 1832, and still resides in the place, and preaches at times to some who occasionally have preaching in the town.—Mr. Howe is the present minister. He had been employed several years in the western States, as a missionary.

HANOVER was incorporated 1727.—Mr. Bass was the first minister, ordained in 1728; was in the ministry nearly twenty-eight years,—and Mr. Baldwin soon succeeded him in the ministry, and continued little more than twenty-three years, and was dismissed in 1780.—Mr. Mellen was installed about four years after Mr. Baldwin's dismission, and continued twenty-one years minister of Hanover. He was settled in Sterling, Worces-

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ter county, in 1744, where he continued in the ministry thirty-four years. From his first settlement in Sterling, to his resignation at Hanover, was more than sixty years. Laboring under infirmities incident to advanced life, he removed to Reading to spend the residue of his days, with his daughter, the relict of Rev. Caleb Prentiss. There, he survived little more than two years, and closed a useful life at the advanced period of eighty-five years. His life had been filled up with duty and usefulness. Respectable in his profession; many still living retain an affectionate remembrance of his fidelity as a minister of Jesus Christ. He had three sons; John, minister of Barnstable, who died at Cambridge, 1828; Henry, a lawyer and poet, who died at Dover, N. H, 1809; Prentiss, chief justice in Maine. He published nine occasional sermons, and a volume of sermons on doctrinal subjects with improvement.—Mr. Chaddock was his successor, who continued just twelve years. He had been previously settled in the North society in Rochester. He died in Virginia.—Mr. Chapin continued the pastor of the church in Hanover just five years—had been ordained in Hillsborough, N. H.—installed in Connecticut. Now in Granville, Mass.—Mr. Smith was the pastor nearly five years. He had been settled in Vermont, then Hopkinton, N. H. After he left Hanover he was employed several years a domestic missionary in the city of Boston. Now at Manlius, N. Y.—Mr. Duncan, the present pastor, educated at Bangor institution—settled at Jacksonville and Brooks, Maine, 1829; at Hanover, Aug. 1833.

Hanson, formerly a part of Pembroke, was incorporated 1820.—Dr. Hitchcock was the first minister. He was ordained 1748, and held the office fifty-five years, and lived to the advanced age of eighty-three. He was sociable, friendly, and hospitable; esteemed as a man of talents and "many in his old age profited by his instructions." He published a sermon preached to a military company in 1757; at the ordination of E. Hitchcock at Beverly, 1771; at the election, 1774; anniversary at Plymouth, 1774; Dudleyan lecture, 1779.—Mr. Barstow was successor and colleague, who continued the pastoral relation eighteen years, and died, 1821, aged fifty-one years.—Mr. Howland, the present pastor, has sustained the ministry nearly nine years.

Hingham was incorporated 1635, the second town in the county of Plymouth. The *First Church* embodied in September, 1635, the twelfth in Massachusetts.—Mr. Hobart, the first minister, was born at Hingham, in Norfolk, in England, in 1604. He preached in various places in England, about nine years, until 1635, when he embarked for New England, and arrived in Charlestown, June 8, 1635, and commenced a new settlement on the 18th of September, 1635, with a number of his friends at Hingham, where he continued to discharge the duties of his office till he died, Jan. 20, 1679, seventy-five years of age. He was esteemed for his piety, talents, independence, and persevering spirit, which no ordinary difficulties would overcome. He had four sons, who graduated at Harvard college; two in 1660, two, 1667; all were respectable ministers.—Mr. Norton was ordained colleague pastor with Mr. Hobart, a few months before his decease. He labored in his Master's vineyard nearly thirty-eight years. He was nephew of the Rev. Mr. Norton, of Boston. He was mild, amiable in his disposition, conciliating in his deportment, well calculated to preserve harmony among his people.—Dr. Gay, in less than two years after Mr. Norton's decease, was ordained his successor, and continued in the ministry nearly sixty-nine years, and died at the advanced age of nearly ninety-one. On the day which completed the eighty-fifth year of his age, he preached a sermon, called the *Old Man's Calendar*, from Joshua xiv. 10, which was reprinted in England, translated into the Dutch language, and published in Holland, and several editions of it have been published in this country. Eight of his sermons at different ordinations were published; on artillery election; on the transcendent glory of the gospel, 1728; on the death of John Hancock, 1744; election sermon, 1745; convention, 1746; Dudleyan lecture, 1759; two on the death of Dr. Mayhew, 1766; thanksgiving sermon, 1771. Dr. Gay was learned, eminent, and much esteemed; and retained his mental powers in an uncommon degree till his death.—Dr. Ware, his successor, was ordained about seven months after the decease of the venerable Gay, and continued nearly eighteen years; resigned to accept the Hollis professorship of divinity in Harvard university, where he still continues.—Mr. Richardson was invested with the pastoral office, in about fourteen months after the resignation of Dr. Ware, and still continues in the ministry in that place. The first society in Hingham continue to worship in the oldest house in New England, probably in the United States. Erected by their remote ancestors in 1681. It has stood one hundred and fifty-four years. Venerable and respectable in its appearance; its spire rises from the centre of the roof, a specimen of architecture "of gone-by times."

Second Church in Hingham, embodied 1745.—Dr. Shute was the first minister, ordained Dec. 10, 1746. He continued to be the pastor more than fifty-five years. His sight failed him, in consequence of which he ceased from his public labors in March, 1799, but survived till Aug. 30, 1802. Serene and patient under his infirmities, he waited

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until his change came. He was honored with a seat in the convention which formed the constitution of the United States. He published an artillery election sermon, 1767; election sermon, 1768; on the death of Dr. Gay, 1787.—Mr. Whitney succeeded to the pastoral office, Jan. 1, 1800, and continued till April, 1833.—Mr. Burton is the stated preacher in the society.

Third Church, embodied June 16, 1807.—Mr. Colman was the first minister, ordained the next day after the church was embodied, and remained the pastor till March, 1820. He removed to Boston, opened an academy in Brookline, where he continued several years. After the Independent church was organized in Salem, he was invited to take the charge of it, and was installed Feb. 1825, and there remained till Dec. 1831. He now resides in Deerfield, on a farm which he has purchased and cultivates.—Mr. Brooks succeeded Mr. Colman in less than a year, and is the present minister.

HULL was incorporated 1644. It was once a place of some note; and it is believed had several Congregational ministers; but for a long course of years, that place has not greatly flourished.

[In examining Savage's Winthrop, we have found some account of Hull. We have inserted the facts, respecting Messrs. Whitman and Veazie, in the tables. Mr. Savage doubts whether Hull ever had more than one clergyman to reside in it during life. The church was (the 21st formed in Massachusetts) established July, 1644. Rev. Marmaduke Matthews spent some time in Hull, about the year 1650, whence, though as Johnson says, he "lost the approbation of some able, understanding men, both among magistrates and ministers, by weak and unsafe expressions in teaching," he was nevertheless called to the church in Malden. A very humble confession of Matthews may be found in 3 Hist. Coll. I. 29—31. See Wonder Working Providence, III. c. 7. Probably the Christian ordinances have never been regularly administered for a continuous period since 1767. Hull is the least populous town in Massachusetts, and, except Newburyport, the smallest in territory. From twelve to eighteen votes are usually given at the elections. In the records of the general court, May 26, 1647, it is mentioned, "There being now divers fishermen, and men of good ability, in Hull, who may comfortably carry on the affairs of a town, they are enabled by the authority of this court," &c.—*Editor*.]

KINGSTON was incorporated 1726, formerly the north part of Plymouth.—Mr. Stacy was the first minister, and lived to sustain the ministry twenty-one years; and was succeeded by Mr. Macarty, who resigned the pastoral charge in 1745. He was afterwards installed at Worcester, where he died in the ministry, at an advanced age.—Mr. Rand, the third pastor, was installed 1746—continued nearly thirty-three years, and died at the age of seventy-nine. He had previously been settled at Sunderland, on Connecticut river, and had been minister there about twenty years.—Mr. Willis retained the pastoral office nearly forty-eight years, and still resides in the place.—Mr. Cole was ordained Jan. 1829, and still remains in the ministry. [The writer understands that Mr. Wight, late of E. Sudbury, now Wayland, is preaching there, probably Mr. Cole has left.]

The *Trinitarian Church* had been organized just before Mr. Salter was ordained, but he retained the pastoral office about eighteen months, and Mr. Powers, his successor, was invested with the office June 5, 1831, and retained it till March 1834. He had previously been settled in the ministry.—Mr. Jackson, who had been settled in Maine, was installed last November and is the present minister.

MARSHFIELD was incorporated March 2, 1640, the fourth in the county of Plymouth.—Mr. Bulkley was the first minister, ordained about the time the town was incorporated. He was the son of the Rev. Peter Bulkley, the first minister at Concord; born in England, came to New England 1635. He spent several years in Marshfield, and in the advanced life of his father, he was installed colleague pastor with him. Dr. Cotton Mather, in speaking of Mr. Bulkley the senior, says, "leaving his well fed flock in the wilderness, under the pastoral care of his worthy son, Mr. Edward Bulkley," he lived to be old, a number of years longer than he was able to sustain the ministry. He died at Concord 1696.—Mr. Arnold succeeded Mr. Bulkley, and continued in the ministry thirty-five years.—Mr. Thompson, next in succession, was the son of the Rev. Mr. Thompson, of Braintree, survived but about seven years and a half; and was succeeded by Mr. Gardner, who was born in Scotland, and sustained the ministry thirty-one and a half years.—Messrs. Hill, Green, and Brown, were all settled and dismissed in the period of twenty-three years.—Dr. Shaw was the eighth minister and sustained the pastoral office more than half a century.—Mr. Parris, the present minister, was a number of years an instructor of youth, before he settled in the ministry, which was at the age of fifty.

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Second Church.—Mr. Wales, a native of Braintree, was the first minister, and retained the pastoral office fifty-six years, and lived to the advanced age of ninety-two.—Mr. Leonard was installed nearly six years before the death of his venerable colleague, and was in the ministry forty-five years.

MIDDLEBOROUGH was incorporated in 1660, but the church was not organized until Dec. 26, 1694, thirty-four years after, when Mr. Fuller, a deacon of the church at Plymouth, was ordained at the same time; but died in about eight months, in the seventy-first year of his age. He was considered a godly man, a useful preacher, and before his ordination, had occasionally preached to that people above sixteen years.—Mr. Palmer succeeded Mr. Fuller in 1696; but after he had continued about twelve years, he was, by an ecclesiastical council of twelve churches, deposed from the ministry. He had been previously dismissed by a vote of the church and society, but he continued to preach in a private house to his adherents.—Mr. Peter Thacher, son of the Rev. Peter Thacher, of Milton, succeeded. He was distinguished for piety and fidelity. His labors were much blessed. In one time, of less than three years, nearly two hundred were added to the church. In the year 1742, one hundred and forty-four were received into the church at Middleborough. During Mr. Thacher's ministry, Luke Short, supposed to be one hundred years old, was admitted into the church. Mr. Thacher was in the ministry thirty-five years; died April 1744, aged fifty-five years. He published an history of the revival in Middleborough in the Christian History, where is a particular account of this excellent man, by Mr. Prince. While Mr. Thacher was in the ministry, in March, 1718, the two deacons, Bennett and Tinkham, and both their wives, died in the same week—and husband and wife interred at the same time, in the same grave with their respective husbands. After Mr. Thacher's decease, unhappy difficulties rent the church. A large majority of the church, and a minority of the society, chose and ordained Mr. Conant in March, 1745. In the following October, the minority of the church and majority of the society settled Mr. Weld, who continued but a few years. His society gradually left him, and returned to the other society, till at length he was dismissed, and the two societies became again happily united.—Mr. Conant continued in the ministry more than thirty-two years, and was cut off in the midst of his usefulness at the age of fifty-eight years.—Mr. Barker was successor to Mr. Conant, continued in the ministry thirty-four years and a half. Took a lively interest in the political movements of the day; and was for one term, or more, by the suffrages of the district in which he lived, elected a member of congress. In the course of his ministry, in Nov. 1788, Hannah Tinkham, being ninety-four years old, delivered to the church, in the presence of others, a rational and affecting account, verbally, of what God had done for her soul, received the ordinance of baptism, and was admitted into the church; after which, she lived nearly four years.—Mr. Paine succeeded. At the close of a period of six years and a half, he resigned, and was soon installed at Little Compton, R. I. successor of the Rev. Mase Shepard. He has recently been dismissed.—Mr. Eaton, who had been ordained at Fitchburg, where he was several years in the ministry, was installed successor to Mr. Paine, and continued ten years, resigned April 10, 1834, and the next Sabbath commenced preaching at Charlotte, Vt., on Lake Champlain, and in the autumn installed there. The church and society, have, since his dismission, been divided into two religious societies.

Second Church in Middleborough was formed in a considerable degree, by members originally belonging to the first society. The local situation led to the measure.—Mr. Ruggles was ordained there, the time when seems to be unknown, no records could be found; but we have good authority to state he was minister there several years, and it is ascertained that he was installed pastor of the church in New Braintree, April 18, 1754; so it must have been a number of years preceding that. He graduated at Yale, 1721.—Mr. Turner, his successor, was ordained in 1761. He continued to hold the pastoral office forty-two years, and died at the age of seventy-one.—Mr. Crafts was installed colleague pastor with Mr. Turner, about two years before Mr. Turner's death. Mr. Crafts had been ordained over the church and society in Princeton, in 1786; but in about three years he became unable to preach by ill health, and remaining about two years in that State, resigned in March 1791. Having recovered his health in a good measure, and ten years after his dismission, he was invested with the sacred charge.—Mr. Shaw was his successor in the ministry. He had been settled eight years at Carver, and nearly fifteen in Middleborough.

Third Church. This society is composed in part from Bridgewater, and their first minister was Mr. Reed, who was ordained 1750; continued thirty-five; succeeded by Mr. Gurney, who lived in the ministry twenty-seven years.—Mr. Colby, the present minister, seventeen years.

PEMBROKE was incorporated in 1711, and the year following, Mr. Lewis was ordained the first minister, and retained the pastoral office about thirty-nine years; died in 1753, at the age of sixty-eight. He sustained a respectable rank in society, was called to

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preach the election sermon 1748.—Mr. Smith succeeded him in the ministry at the close of 1754, and continued in the ministry thirty-four years. He was forty-nine when he was ordained in that place, and died in 1788, aged eighty-three.—Mr. Whitman was in the ministry about nine years, and then dismissed. He soon entered on the study of law; opened an office in the legal profession, commenced the practice; still resides in the place.—Mr. Hawley was son of the Rev. Gideon Hawley, who was missionary among the Marshpee Indians about fifty years, and died 1807, at the age of eighty. He continued in the ministry at Pembroke little more than sixteen months, when he died. He was a respectable scholar, modest in his deportment, and amiable in his disposition. —In 1801, Mr. Allen was ordained pastor of that church, and still retains the relation.

PLYMOUTH takes the date of its incorporation from 1620, the commencement of its settlement; and is the most ancient of the New England establishments.—The first minister was Ralph Smith, who was born and educated in England. In the beginning of the year 1629, Mr. Smith was elected their pastor. Circumstances strongly imply that his consecration to the sacred office, must have been by lay-ordination. He retained the pastoral office about six years; and then Mr. Reyner, who came from England, was ordained in 1636; and continued in the ministry eighteen years, was dismissed, and afterwards was installed at Dover, N. H., 1657; and died in that place April 3, 1669.—Mr. Brewster was chosen and ordained a ruling elder over the church, while in exile in Leyden, in Holland. He was a man of deep piety, of an exemplary life, and much devoted to the cause of the Redeemer. He had long witnessed the corruption of the established church of England, and thought it was his duty to withdraw from it. He and a number of others formed a new society, and as they had no convenient place to meet for worship, he opened the doors of his own house for their reception, then under the pastoral care of the venerable Clifton and Robinson. They met on the Lord's day at Mr. Brewster's house, where they were cordially received, and hospitably entertained, at his expense, as long as they could assemble without interruption. The resentment of the hierarchy rose so high, that they were obliged to seek refuge in some other jurisdiction. In 1607, when the new formed church were about to embark for Holland; Mr. Brewster and Mr. Bradford were apprehended and imprisoned at Boston, in England; and with much expense and difficulty, Mr. Brewster obtained his liberty. He manifested his benevolence in defraying the expenses of the poor of the society, to be transported to Holland, before he embarked for that country. His property, which had been considerable, had now become nearly exhausted, at a time, when he had a large family to support, and in a situation which would incur no inconsiderable expense. In this extremity, he availed himself of his literary resources. Being well acquainted with the learned languages, he opened a school in Leyden for the instruction of the youth of the city and university in the English language. To facilitate their progress, he formed a grammar, by which they could easily obtain a knowledge of it. By his integrity and spirit of enterprise, he gained the confidence of all with whom he had dealings, and secured their friendship, and in this way raised up friends, who aided him in establishing a printing-press, from which he issued books; which the prelatic power of England would have suppressed, at once, in their dominion. He consecrated his talents and literary acquisitions to disseminate divine truth, and check the progress of error. When he arrived with the infant church in the American wilderness, he was ever ready to officiate as a minister of the gospel, when circumstances called for his assistance. Having been ordained a ruling elder, he was considered the minister of the Plymouth church, and afterwards at Duxbury. He died in 1644, aged eighty-four years.—Mr. Cotton, the fourth minister of Plymouth, was son of Rev. John Cotton, of Boston. After he had accomplished his collegiate education, he commenced preaching at Martha's Vineyard, where he continued three years. Finding himself in the vicinity of several tribes of Indians, he acquired a knowledge of their language, and preached to them the unsearchable riches of Christ, as well as to his own people. In this way he afforded much assistance to the venerable Mayhew, the first minister of Martha's Vineyard, who was then laboring among the Indians. While there, in 1667, he was invited to Plymouth, but was not ordained until June, 1669. He there remained thirty years, exerting a happy influence, not only on his own society, but the neighboring region. Imitating his Lord and Master, he went about doing good. In 1681, in order to accommodate one of the brethren, who could not read, he introduced the practice of reading the psalm when sung line by line, and this seems to have been the origin of that mode of singing, which was so long continued in the New England churches. Near the close of thirty years during which he had been in the place, there arose some difference in opinion, between him and his church, respecting the settlement of a minister in the neighborhood, in which complete reconciliation seeming impracticable, he was led to resign the pastoral office in the autumn of 1697. Having had an invitation to go to Charleston, South Carolina, he embarked in a few weeks, and there he soon organized a church, and continued to labor with fidelity and good success, till his death, Sept. 18, 1699. His Christian

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friends there, erected a monument over his dust, which bespeaks his worth. He had three sons settled in the ministry; John, at Yarmouth; Roland, at Sandwich; and Theophilus, at Hampton Falls.—Two years elapsed after Mr. Cotton's resignation at Plymouth, before Mr. Little was ordained the pastor of the church. He continued twenty-four years in the ministry, and died at the age of forty-four.—He was succeeded by Mr. Leonard, who sustained the pastoral office nearly thirty-six years.—Dr. Robbins was the seventh ordained minister in this ancient church. He was a man whose mental powers were of an high order, well cultivated and disciplined, enriched with science and divine knowledge; and his heart deeply imbued with the spirit of the gospel. He discharged the duties of the ministry with a zeal and fidelity which every ambassador of the Prince of peace, ought to admire and imitate. *To the law and the testimony*, he had recourse to learn the will of God, his duty to his heavenly Father, and mankind. The result of his investigations, was a firm belief of the doctrines, which were preached to the first cultivators of that soil, by the puritanic fathers, whose bodies have long since mouldered back to dust. His life was a transcript of the Christian virtues, and his preaching was calculated to awe the presumptuous, restrain the rash, to convince sinners of their guilt, and danger, and lead them for salvation to Christ. His publications were an index of his mind, luminous and instructive. A funeral sermon, on the death of E. Watson, 1767; reply to J. Cotton; some brief remarks on a piece by J. Cotton, in answer to the preceding, 1774; election sermon, in 1791; at the convention; on the landing of our forefathers, 1794; before the Humane Society, 1796. He died June 30, 1799, aged sixty.—Dr. Kendall, his successor, was ordained Jan. 1, 1800, and still retains the pastoral charge.

Second Church. This society was formed near a century ago, and as early as 1737.—Mr. Ellis was ordained the first minister. He continued about twelve years, was dismissed, and installed at Rehoboth.—Mr. Packard was his successor, who continued about four years and was dismissed.—Mr. Hovey, the third minister, was installed in April, 1770, and continued in the ministry there, thirty-three years, and died at the age of ninety. He had, previously, been ordained at Rochester, where he was pastor of the church at *Mattepossett* twenty-five years. While in that place, he devoted considerable time to the study of the medical profession, and became a respectable and useful physician, and administered for the maladies of the body as well as the soul. His life was not only filled up with duty and usefulness, but it was a display of meekness, humility, charity and Christian piety. For his own satisfaction and improvement, in the divine life, he kept a journal through the sixty-five years which he preached, which he left at his decease, spread over seven thousand pages in short hand. He published his valedictory sermon at Mattepossett, and one on the subject of mortality.—Mr. Stetson, and Mr. Bushnell were both dismissed in succession, after having remained in the ministry a few years.—Mr. Partridge died, in a few months after he was settled, at the age of thirty-six. He had been employed several years as a missionary.—Mr. Barrett remained about seven and a half years. He now resides in Westford.—Mr. Conant was installed April, 1834. He had been the minister of Paxton from Feb. 1808 to Sept. 1832, when his pastoral relation was dissolved.

Third Church. The third society was formed after the death of Dr. Robbins.—Mr. Judson was installed the first pastor in May, 1802. He was father of Dr. Judson, missionary in Birmah, who was one of the first missionaries sent out by the American Board of Foreign Missions, but soon embraced the Baptist sentiments, and was taken under the patronage of the American Baptist Board. After which, the father at Plymouth, avowed similar sentiments, which led to a dissolution of the pastoral connection, in August, 1817. Mr. Judson removed to Scituate, where he died in 1826.—Mr. Torrey was installed Jan. 1, 1818, and continued little more than five years, and was dismissed.—Mr. Freeman, who had spent considerable time at the south in the ministry, was installed in 1824, and continued eight and a half years, since settled in the ministry.—Mr. Boutelle, who studied divinity at Andover, was ordained in May, 1834.

Fourth Church. This society is formed in a part of Plymouth called Eell River, and Mr. Whitman was ordained the first minister in 1819. This society, in 1834, was strengthened and blessed with a happy revival.

Fifth Church, denominated the Robbins Society, has not yet had a settled pastor. They have preaching; Rev. L. W. Clarke has been for some time their stated preacher.

PLYMPTON was originally a part of Plymouth, formed into a society, 1695, incorporated by the name of Plympton, in 1707.—Mr. Cushman was ordained the first minister, Oct. 27, 1698, and continued thirty-four years in the ministry. He had been a deacon several years in the church at Plymouth, before he commenced preaching. He died at the age of nearly eighty-four.—Mr. Parker was settled colleague pastor with the venerable Cushman, who survived about eleven months. Mr. Parker continued in the ministry nearly forty-five years, and died at the age of seventy-one. Both of the preceding ministers were men of deep piety, devoted to the cause of their Master, and

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were useful in the vineyard of their Lord.—Mr. Sampson was settled colleague with Mr. Parker in 1775, and enjoyed the affection of the people of his charge, in a considerable degree, but changing his views on scripture doctrines, and consequently his former mode of preaching, he lost the confidence and affection of the people of his charge in some measure; he resigned the pastoral office in 1796. He died in the city of New York, Dec. 13, 1823, in the seventy-fifth year of his age. He seldom preached after his dismission. For a while he sustained the office of a judge of the lower court; wrote in the public newspapers; became the author of several books. A man of good literary talents.—Mr. Withington, the fourth minister, retained the pastoral office little more than three years. Being dangerously sick, and not expecting again to resume his labors, resigned; but eventually so far recovered, as to engage in the employment of instructing youth, and kept a shop in Boston, where he died, April, 1831, at the age of sixty-two.—Mr. Briggs was installed at Flympton, in the close of the year 1801; continued six years and a half. He had previously been settled in the ministry, at Tiverton, R. I. He removed to New Hampshire and died Sept. 18, 1811.—Mr. Dexter became the pastor of that church Jan. 1809, and continues his useful labors with much harmony and success.

ROCHESTER was incorporated in 1686, and Mr. Arnold installed 1703. No records kept by him, or any other person, have been transmitted down, to ascertain the place of his nativity, his continuance in the ministry, the time and place of his death.—Mr. Ruggles was invested with the pastoral office in 1710, and continued fifty-eight years, and died at the advanced age of eighty-four.—The month preceding his death, Mr. Moore was installed colleague pastor, and held the office nearly twenty-four years; dismissed in 1792; died in Rochester, 1814, aged seventy-five.—Dr. Cobb was installed, 1799, pastor of the first church, which then worshipped in two distinct parishes, to which he preached alternately, until 1827; when the church was divided by mutual agreement, according to the bounds of the respective parishes, and took the names which they retain, *Centre* and *South*. Since this division, Dr. Cobb is pastor of the *South* church, and Mr. Bigelow, who had been previously ordained at Lubec, Maine, was installed May, 1827, on this new arrangement, pastor of the *Centre* church.

Second Church. This society is situated at Mattepossett, on the margin of Buzzard's Bay.—Mr. Hovey was the first minister, ordained 1740. [See an account of Mr. Hovey in the second church in Plymouth.]—Mr. Le Barron was his successor; and has retained the pastoral office more than sixty-three years, and continues to enjoy the affection and respect of the people of his charge; now in the eighty-ninth year of his age; yet retaining his mental powers in an uncommon degree.—In the autumn of 1832, Mr. Robbins was installed colleague pastor. The venerable Le Barron retired from his public labors, but could not cease to be useful to the people so long endeared to him. Having ceased to impart public instruction to the sheep of the flock; he now devotes himself to impart divine knowledge to the lambs. He is superintendent of the Sabbath school; and takes a lively interest in promoting its spiritual improvement. His head bleached with the storms of life, his heavenly mien, his soft and mild voice, and his impressive manner, all conspire to bespeak his worth, and give weight and effect to the solemn instruction which fall from the lips of the patriarch. Never had the writer of this such a lively view of patriarchal times, as when on a visit to this venerable and godly man. After several hours' interview, the parting hands, at the threshold of the door, lingered till the mutual tears copiously flowed, and the voices of the two strangers, who never before met together, were suffocated till they could hardly give utterance to their thoughts and feelings. Mr. Robbins had previously been pastor at East Windsor from 1809 to 1827, and one year at Stratford, Connecticut.

Third Church.—Mr. Thomas West was installed the first pastor about 1758. Mr. West had been ordained colleague pastor with Rev. Experience Mayhew, at Martha's Vineyard, where he was devoted to promote the spiritual interest of the Indians. Mr. West continued there several years, before he was installed at Rochester, where he spent the remainder of his life, which was protracted many years. He died 1790. He sustained the character of a useful man, respectable in his profession. He was the father of Dr. Samuel West, who was first settled in Needham, afterwards installed pastor of Hollis Street church, Boston. No records are transmitted relating to Mr. West's ministry, at Rochester.—Mr. Chaddock succeeded, and was ordained 1793, and dismissed about 1805; the records do not specify the precise time. He was afterwards settled at Hanover; dismissed after remaining twelve years, went to Virginia where he died.—Mr. Plaisted of Gardiner, Maine, had the misfortune, in a severe fever to lose his sight. Deprived of beholding the beauties of the natural world, he was led to reflect, and realize his moral situation, until by divine grace, he submissively bowed to the Sovereign Disposer of events, and light, from the Sun of righteousness, dawned upon his soul, and with the mental eye he beheld the beauty and glory of the Saviour. He felt it his duty and privilege to become an ambassador of the Prince of peace. He spent some time at Andover,

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where he found friends, who took a lively interest in his situation, read to him, and conversed with him from time to time. He there enjoyed the privilege of attending the recitations and lectures of the professors; and, at length, commenced preaching the gospel, and took the charge of the flock in the third parish in Rochester, June 6, 1827, and continued in the ministry till April 2, 1831, when he found himself seriously affected with a pulmonary complaint; he journeyed, with his companion, to his friends in Maine, where he closed his life, in ten days after his arrival. He was a man of ardent piety, respectable in his profession, and much beloved by the people of his charge, and esteemed by all who knew his worth.—Mr. Utley was soon introduced to the people left destitute of a pastor by Mr. Plaisted's sickness and death. After preaching to them six months, he was ordained as an evangelist, and has statedly preached to them ever since, excepting one interval of six months.

SCITUATE is among the earliest establishments in the commonwealth. Its incorporation bears date Oct. 5, 1636.—Mr. Lathrop was the first minister of that ancient church. He was born in England, and educated at Oxford, and was first an Episcopal minister in Kent. He renounced, about 1624, all connection with that church; and became a minister of a society of Puritans, who met together for worship in private houses. In April, 1632, the bishop seized forty-two of the society, while eighteen escaped without being apprehended. Mr. Lathrop was imprisoned two years, but at length obtained liberty to "depart out of the kingdom," and with thirty adherents came to New England, in 1634. The next year he became the minister of the new establishment at Scituate; where he continued until Oct. 11, 1639. He then removed to Barnstable, where he remained until his death, Nov. 8, 1653. He was a learned and devoted man, not ashamed to espouse his Master's cause.—Mr. Charles Chauncy succeeded. He was born in Hertfordshire, England, in 1589. He came into this country May, 1638; arrived at Plymouth, where he continued to help Mr. Reyner about three years, and then accepted an invitation to take the charge of the church at Scituate, where he again received ordination, and continued about twelve years; at which time he had received an invitation to return to England, and resume his labors at Ware, among his former people, who were endeared to him, under circumstances that would render his large family comfortable. He went to Boston to embark for England, at a time the presidency of Harvard college became vacant by the resignation of president Dunster. A man of Mr. Chauncy's abilities and influence would be a great loss to New England, at that time. Mr. Chauncy was invited to accept the presidency of Harvard college, an infant but rising institution, in whose prosperity the best interest of this country was identified. He accepted the appointment, and was inducted into the office Nov. 27, 1654, and continued in that responsible station till his death, Feb. 19, 1672, aged eighty-one. He presided over that institution more than seventeen years, with dignity, respectability and extensive usefulness to the community. There he had an opportunity to bring into requisition, to good advantage, his rich treasures of knowledge and experience. He left six sons, all of whom graduated at Cambridge.—Henry Dunster resigned the presidency of Harvard college, and was succeeded by Mr. Chauncy. Mr. Dunster retired to Scituate, and was there invested with the pastoral office, which had been made vacant by the resignation of Mr. Chauncy; all which was done in 1654. He continued the discharge of the pastoral office about five years; died Feb. 27, 1659. He was much respected for his abilities and literary acquisitions; correct, humble, and modest deportment; charitable and benevolent feelings; which endeared him to his friends and the public.—Mr. Baker was born in England, succeeded him in the ministry, at Scituate, and continued about eighteen years, and died in 1678, at the age of sixty-eight.—Mr. Cushing was minister from 1691, to 1705. He was the fifth minister, and the first that was born in this country.—Mr. Picker continued in the ministry sixteen years, and was succeeded by Mr. Bourne, who continued thirty-five years in the ministry, died at the age of sixty-eight.—Mr. Grosvener was seventeen years in the ministry, dismissed and survived eight years; died at the age of forty-nine.—Mr. Dawes continued less than four years.—Mr. Thomas sustained the ministry nearly thirty-nine years, and was succeeded by Mr. Sewall, Dec. 31, 1831.

Second Church.—Mr. Witherell was born in England, in 1600; was inducted into the office in 1645, continued nearly thirty-nine years, and died at the age of eighty-four.—Mr. Mighill in about six months succeeded him, and continued nearly five years and died 1689, aged fifty. The two preceding, entered on the ministry at Scituate, at the same age, forty-five.—Mr. Lawson was born in England, and there educated; ordained 1694, continued a few years, was dismissed, removed to Boston, and there spent the remainder of his life.—Mr. Eells was in the ministry forty-six years. Preached the election sermon in 1743, and published several other sermons. Sustained a respectable rank in society.—Mr. Derby was his successor; lived about two years and a half, and died at the age of twenty-eight.—He was succeeded by Dr. Barnet, who was in the ministry nearly fifty-seven years, and died at the age of eighty. Dr. Barnet was a man of respectabl-

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abilities; distinguished for his meekness. He was the father of David L. Barnet, who was a lawyer, established in Providence; and, in 1801, was appointed district judge; died in 1812. This was his only son. A posthumous volume of Dr. Barnet's sermons have been published, accompanied with a biographical sketch of the author. He published an ordination sermon, 1756; on the love of life and fear of death, 1795; on the death of general Washington, 1800; on the death of Rev. James Hawley, 1801; ordination sermon, 1802; Discourse on Education, 1803. His mind had lost its native vigor in no inconsiderable degree, before he died.—Mr. Deane was ordained his colleague in Feb. 1810, about fifteen months before his decease. He continued in the ministry twenty-four years, and died at the age of fifty. He published a history of Scituate, and issued from the press several other publications.

Third Church organized about ten years since, erected a meeting-house, and Mr. Jewett took the pastoral charge of it Nov. 1826. He retained the office between seven and eight years. He had previously been settled at Fairhaven, and subsequently at Falmouth; lately supplied Mr. Storrs's society in Braintree.—Mr. Spofford, who had been settled in New Hampshire, was installed in May, 1835.

WAREHAM was incorporated 1739.—Mr. Roland Thacher was the first minister. He continued forty-five years a useful and faithful watchman to that people.—Mr. Cotton was his successor in 1775, but he continued only a few years.—Mr. Everett sustained the ministry thirty-seven years, and died, 1819, at the age of seventy-three. He was considered a pious and devoted man; a faithful and affectionate pastor; a useful minister, and a good citizen.—Mr. Hemenway was successor to Mr. Everett, continued in the ministry between six and seven years, resigned, and is now settled in Connecticut.—Mr. Nott, the present pastor, installed Aug. 4, 1829, was one of the four missionaries, patronized by the American Board of Commissioners for Foreign Missions, and the first they sent to Bombay, in Asia. He was ordained at Salem, with Judson, Newell, and Rice, Feb. 6, 1812, and sailed on the 19th for Calcutta. He continued several years at Bombay, but was at length compelled to return to this country on account of ill health.

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Earl of Eldon, High Steward.
G. Rowley, D. D., V. Chancellor.

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Rev. W. Buckland, D. D., Min. and Geol.
Rev. E. Burton, D. D., Reg. Div.
Rev. E. Cardwell, D. D., Camden Hist.
Rev. G. L. Cooke, Nat. Phil.
W. Crotch, Music.
C. G. B. Daubeny, M. D., Botany.
G. Fausset, D. D., Margaret Div.
Rev. T. Gaisford, D. D., Reg. Greek.
Rev. R. D. Hampden, D. D., Mor. Phil.
Rev. J. Keble, Poetry.
J. Kidd, M. D., Aldrich's Anatomy & Med.
W. Knatchbull, D. D., Laud's Arabic.
Rev. W. F. Lloyd, Pol. Economy.
J. D. Macbride, Lord Almoner's Arab.
Edward Nares, D. D., Regius Mod. Hist.
J. A. Ogle, M. D., Aldrich's Med.
J. Phillimore, Reg. Civil Law.
Rev. B. Powell, Savilian Geom.
S. P. Rigaud, Experiment. Phil.
R. M. White, Anglo Saxon.
P. Williams, Viner's Common Law.
H. H. Wilson, Esq., Boden of Sanscrit.

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William French, D. D., V. Chancellor.

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G. B. Airy, Plumian Astronomy.
Chas. Babbage, Lucasian Math.
F. Barnes, D. D., Casuistry.
W. Clark, M. D., Anatomy.
J. Cumming, Chemistry.
Rev. W. Farish, Jacksonian Prof.
J. W. Geldart, Regius Civil Law.
J. Haviland, M. D., Regius Physic.
J. S. Henslow, Botany.
C. Hewett, M. D., Medicine.
J. B. Hollingsworth, Norrisian Prof.

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Rev. Thomas Jarrett, Arabic.
W. Lax, Lowndes's Astronomy.
S. Lee, D. D., Regius Hebrew.
W. H. Miller, Mineralogy.
T. Musgrave, Ld. Alm. Arabic.
Peterborough Bishop, Marg. Div.
G. Pryme, Esq. Pol. Econ.
Rev. J. Scholefield, Regius Greek.
Rev. A. Sedgwick, Woodwardian Geol.
W. Smyth, Modern History.
T. Starkie, Common Law.
Thomas Turton, D. D., Regius Div.
J. C. Whitfield, Music.

3. University of Edinburgh, 1582.

G. H. Baird, D. D., Principal.

Professors.

W. P. Alison, M. D., Physic.
Sir G. Ballingall, M. D., Military Surg.
George J. Bell, Scotch Law.
Alex. Brunton, D. D., Hebrew.
Thomas Chalmers, D. D., Divinity.
Douglas Cheape, Civil Law.
Robert Christison, M. D., Materia Med.
George Dunbar, Greek.
James D. Forbes, Nat. Phil.
Robert Graham, Botany.
James Hamilton, M. D., Midwifery.
Sir W. Hamilton, Univ. Hist.
James Home, M. D., Practice Phys.
Thomas C. Hope, M. D., Chem.
Robert Jameson, Nat. Hist.
David Low, Agriculture.
Alex. Monro, M. D., Anatomy.
Macvey Napier, Esq. Conveyancing.
James Pillans, Latin.
———, Rhetoric.
David Ritchie, D. D., Logic.
James Syme, Clinical Surgery.
John Thompson, M. D., Pathology.
J. S. Traill, M. D., Med. Juris.
John W. Turner, Surgery.
W. Wallace, Mathematics.
David Wesh, D. D., Ch. Hist.
John Wilson, Moral Philos.

4. University of Glasgow, 1454.

Duke of Montrose, Chancellor.
Henry Cockburn, Esq. Rector.
A. Campbell, Esq. Dean of Faculty.
Duncan M'Farlane, D. D., Principal.

Professors.

C. Badham, M. D., Prac. of Phys.
Rev. R. Buchanan, Logic.
John Burns, M. D., Surgery.
James Couper, D. D., Astronomy.
John Couper, M. D., Mat. Med.
William Couper, M. D., Nat. Hist.
W. Cummin, M. D., Midwifery.
Rob. Davidson, LL. D., Civil Law.
Wm. Fleming, D. D., Orient. Lang.
R. J. Hooker, LL. D., Botany.
James Jeffrey, M. D., Anatomy.
Stevenson M'Gill, D. D., Divinity.
William M'Turk, D. D., Church Hist.
W. Meikleham, LL. D., Nat. Phil.
Rev. James Mylne, Moral Phil.
William Ramsay, Latin.
Sir D. K. Sandford, Greek.
James Thompson, LL. D., Math.
Thomas Thomson, M. D., Chemistry.

5. University of St. Andrews, 1412.

Viscount Melville, Chancellor.
Francis Nicoll, D. D., Rector.
F. Nicoll, D. D., Principal of United Colleges.

Professors.

A. Alexander, Greek.
Robert Briggs, M. D., Medicine.
George Cook, D. D., Moral Phil.
Thomas Duncan, Math.
William Ferrie, D. D., Civil Hist.
Thomas Gillespie, LL. D., Latin.
John Hunter, LL. D., Latin.
James Hunter, LL. D., Logic.
Thomas Jackson, LL. D., Nat. Phil.
John M'Vicar, Nat. Hist.

New College.

Robert Haldane, D. D., Principal.
Archibald Baird, Hebrew.
George Buist, D. D., Ch. Hist.
John Mitchell, D. D., Divinity.

6. University of Aberdeen.

King's College, 1494.

Earl of Aberdeen, Chancellor.
Vis. Arbuthnot, Rector.
William Jack, D. D., Principal.

Professors.

James Bannerman, M. D., Med.
James Bentley, Orient. Lang.
Pat. Davidson, Esq. Civil Law.
Pat. Forbes, D. D., Latin.
Duncan Mearns, D. D., Divinity.
H. M'Pherson, M. D., Greek.
William Paul, Nat. Phil.
John Tulloch, Math.
————, Mor. Phil.

Marischal College, 1593.

Duke of Gordon, Chancellor.
Earl of Errol, Rector.

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D. Davidson, Esq. Dean.
Daniel Dewar, D. D., Principal.

Professors.

Alex. Black, D. D., Divinity.
R. J. Brown, Greek.
Thomas Clark, M. D., Chem.
John Cruikshank, Math.
James Davidson, M. D., Nat. Hist.
G. Glennie, D. D., Moral Phil. and Logic.
James Kidd, D. D., Orient. Lang.
Wm. Knight, LL. D., Nat. Phil.
Charles Skene, M. D., Medicine.

7. Dublin University, or Trinity College, 1591.

Duke of Cumberland, Chancellor.
The Primate, V. Chancellor.
Bartholomew Lloyd, D. D., Provost.
F. Hodgkinson, V. Provost.

Professors.

William Allman, M. D., Botany.
F. Barker, M. D., Chem.
C. L. Elrington, D. D., Reg. Div.
W. Hamilton, Andrews's Astron.
F. Hodgkinson, LL. D., Reg. Civil Law and Smith's Hist.
M. Longfield, LL. D., Reg. Feudal and Eng. Law & Whately Prof. of Pol. Econ.
Humphrey Lloyd, Smith's Nat. Phil.
James Macartney, M. D., Anatomy.
R. M'Donnell, D. D., Smith's Oratory.
J. T. O'Brien, D. D., Archbishop King's Divin.
Thomas Prior, D. D., Regius Greek.
E. Radice, Reg. Ital. and Span.
F. Sadeir, D. D , Smith's Math.
W. Stokes, M. D., Reg. Phys. & Nat. Hist.
C. W. Wall, D. D., Smith's Orient. Lang.
C. Willomier, Reg. French and German.

8. Royal College of St. Patrick, Maynooth, 1795.

Rev. Bart. Crotty, D. D., Pres.
Rev. Mich. Montague, V. Pres.
Rev. Philip Dowley, Dean.
Rev. Joseph Dixon, Sub Dean.
Rev. John Cummins, Bursar.

Professors.

Rev. F. Anglade, D. D., Emeritus Theol.
Rev. Nich. Callan, Nat. Phil.
Rev. P. Carew, D. D., Theology.
Rev. Jeremiah Donovan, Rhet. and Belles Lettres.
Rev. Thomas Furlong, Greek and Latin.
Rev. John Hanlon, Theology.
Rev. W. Kelley, Eng. Rhet.
Rev. F. Magennis, Theology.
Rev. L. Reneban, Sacred Scripture.
Rev. James Tully, Irish.
Rev. R. H. Whitehead, Logic.

9. Royal Institution, Belfast.

Rev. T. D. Hincks, President.
Rev. Wm. Bruce, Latin and Greek.
Rev. W. Cairns, Logic and Belles Lettres.
Rev. John Edgar, Divinity.
Rev. J. Ferrie, Moral Phil.
Rev. Samuel Hanna, D. D., Divinity.
Rev. T. D. Hincks, Hebrew.
John Stenelly, Nat. Phil.
John R. Young, Math.

10. London University.

Professors.

John Austin, Jurisprudence.
A. Blair, LL. D., Eng. Lang. and Lit.
R. Carswell, M. D., Morbid Anat.
S. Cooper, Surgery.
David Davis, M. D., Midwifery.
J. Elliotson, M. D., Medicine.
Forbes Falconer, Orient. Lang.
R. E. Grant, M. D., Anat. and Zoology.
E. Housmann, German.
Rev. John Hoppus, Logic.
H. Hurwitz, Hebrew.
Thomas H. Key, Latin Lang. and Lit.
John Lindley, LL. D., Botany.
Wm. G. Lumley, Eng. Law.
J. R. M'Cullock, Pol. Econ.
Henry Malden, Greek.
P. F. Merlet, French.
Capt. Maconochie, Geog.
A. Pannizzi, LL. D., Italian.
Jones Quain, Anatomy.
R. Quain, Practical Anat., Phil.
Rev. Wm. Ritchie, LL. D., Astron. & Med.
F. Rosen, Sanscrit.
A. T. Thomson, M. D., Mat. Med.
E. Turner, M. D., Chemistry.
Rev. Robert Vaughan, History.
G. J. P. White, Mathematics.

11. King's College, London.

The King, Patron.
Archbishop of Canterbury, Visitor.
Rev. W. Otter, Principal, and Prof. Religious Instruction.

Professors.

Rev. M. S. Alexander, Hebrew.
J. Austice, Class. Lit.
A. Bernays, German.

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Isodore Brassem, French.
De Alcalá, Spanish Lang.
Gilbert T. Burnett, Botany.
J. F. Daniel, F. R. S. Chem.
Robert Ferguson, Midwifery.
J. H. Green, Surgery.
Rev. T. G. Hall, Math.
Bisset Hawkins, M. D., Mat. Med.
Fr. Hawkins, M. D., Medicine.
Rev. R. Jones, Pol. Econ.
Herbert Mays, Anatomy.
Rev. H. Moseley, Nat. Phil. and Ast.
A. Partridge, Phys. Anat.
G. Rosetti, Italian.
F. J. V. Seddon, Orient. Lang.
J. W. Spurrier, Law and Juris.
Thomas Watson, M. D., Forensic Med.
C. Wheatstone, Exp. Phil.

12. UNIVERSITY OF DURHAM.

Archdeacon Thorp, Warden.
Rev. H. J. Rose, Prof. Div.
————, Class. Lit.
————, Mathematics.
Rev. T. W. Peile and Wm. Palmer, tutors, with 5 readers and 3 lecturers.

13. ST. DAVID'S COLLEGE.

Rev. L. Llewellyn, Principal.
Rev. A. Ollivant, V. Principal.

HARVARD COLLEGE STATISTICS.

IN the following table, an attempt has been made to give the average age of the graduates of Harvard College, in all the classes from 1744 to 1773 inclusive, being a period of thirty years. The data necessary to prepare it, has been collected from a great variety of sources, and where the time of the decease of a graduate could not be obtained from any quarter, recourse has been had to the Triennial Catalogues, from which the time could be generally determined to be within three or four years, and the age has in such cases been conjectured. The number of such conjectural ages is not large, and where they may be erroneous, the general average it is believed will not be diminished. The average age of the clergymen in the last column has been obtained with more certainty, and it is believed will be found nearly correct.

TABLE,

Showing the average of each graduate of Harvard College, in all the classes from 1744 to 1773, inclusive, being the period of thirty years; also the number of ministers who have been settled in the ministry, in each class, and the average age of each during the same period.

Year.	No. in each Class.	Av. Age.	No. of Min. in each Class.	Av. Age.	Year.	No. in each Class.	Av. Age.	No. of Min. in each Class.	Av. Age.
1744	30	57	9	62	1759	35	61	16	63
1745	24	55	5	66	1760	27	64	8	73
1746	12	54	2	60	1761	39	63	15	59
1747	28	59	7	60	1762	47	60	17	63
1748	24	59	7	64	1763	39	59	12	69
1749	22	56	6	64	1764	46	60	17	67
1750	19	56	7	61	1765	54	58	13	69
1751	35	59	9	54	1766	40	64	4	70
1752	30	59	15	70	1767	42	55	12	64
1753	17	55	6	67	1768	42	59	10	62
1754	20	50	9	62	1769	39	51	11	56
1755	24	60	9	69	1770	34	61	12	72
1756	25	61	4	65	1771	63	58	11	64
1757	26	61	5	64	1772	48	55	6	68
1758	31	56	13	57	1773	56	59	3	77

The number of persons embraced in the above table is 998, of whom the average age is 58 years. The number of ordained ministers is 280, of whom the average is almost 65 years. This average for clergymen is not much lessened by taking all the ministers deceased, who have been graduated at

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Harvard. Calculations have been made with respect to 1,000 persons, who have been settled in the ministry, all graduates of Harvard, and all deceased excepting 57, and the average age of these is about 64 years to each person.

The greatest average age of any one of the preceding classes, is that of 1766, being 64½ years. It appears that only one person belonging to it died during the first ten years, and the same remark, perhaps, cannot with truth be made of any other class of an equal number, since the foundation of the college. Only four died during the first nineteen years; only six the first twenty-two years, and only ten, or one fourth part, during the first thirty years. Twenty-seven were living at the end of forty-three years, and seventeen at the end of fifty-one years. The last survivor of the class was the late Joshua Fisher, who died at Beverly, Mass., in 1833, aged 84.

Those who attained the greatest ages in the preceding classes, were the following, viz.: Col. Peter Frye, who died in England in 1820, aged 97; Rev. Nehemiah Porter, who died in Ashfield, Mass., in 1820, wanting but a few days of completing 100 years; Edward Augustus Holyoke, M. D., LL. D., of Salem, who died in 1829, in the 101st year of his age; Hon. William Ellery, one of the signers of the declaration of independence, who died at Newport, R. I., in 1820, aged 92; Hon. George Leonard, who died at Norton, Mass., in 1819, aged 90; Rev. Peter Thacher Smith, who died at Windham, Me., in 1826, aged 96; Hon. John Adams, LL. D., of Quincy, second president of the United States, who died in 1826, aged 91; Nathaniel Lothrop, M. D., who died at Plymouth, Mass., in 1828, aged 91; Rev. Timothy Alden, who died at Yarmouth, Mass., in 1828, aged 92, and Rev. Rufus Wells, of Whately, Massachusetts, who died in 1834, aged 90. A considerable number of others lived to the age of nearly 90.

It appears from the last Triennial Catalogue, that twenty-nine were living when that was published, [1833.] It is believed that not more than twenty are now living, five of whom belong to New Hampshire, viz.: Hon. Paine Wingate, of the class of 1759, a resident of Stratham, and now in his 97th year, and the oldest surviving graduate of Harvard College; Dr. Ezra Green, of Dover, in the class of 1765, now in his 90th year; Hon. Timothy Farrar, of New Ipswich, formerly judge of the superior court, now in his 89th year; Rev. Nathaniel Porter, D. D., of Conway, in the 91st year of his age, and Aaron Hutchinson, Esq. of Lebanon, of the class of 1770. Two others also, belonging to this State, were living within less than a year, Rev. Jeremiah Shaw, of Moultonborough, of the class of 1767, who died in October 1834, aged 88, and Rev. Jeremiah Barnard, of Amherst, of the class of 1773, who died January 15, 1835, having nearly completed his 85th year. These gentlemen retained their pastoral relation to their respective churches, until their decease.

UNITED BRETHREN.

The *United Brethren*, commonly called *Moravians*, are comparatively little known in this country. Their *Missions among the Heathen*, however, have recently attracted some attention, and excited an interest in the minds of other Christians of different denominations. The ancestors of the Moravian Brethren had been a church of martyrs and confessors for many years before the reformation; being the genuine followers of the Bohemian witness of the truth, John Huss, who in the year 1415 sealed his testimony of the gospel with martyrdom. They were the first who employed the art of printing for the publication of the Bible in a living tongue; and when Luther, Calvin, and their coadjutors arose, to testify more successfully against the prevailing errors of the day, the Brethren submitted to them their tenets and discipline, and received assurances of cordial approbation. But, as the reformation did not extend to Bohemia and Moravia, they had to suffer renewed persecutions, until, toward the close of the

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17th century, they ceased to be publicly known as a church; and their bishop, John Amos Comenius, publishing a history of the Brethren, bequeathed these memorials to the Church of England. Subsequently, the Church of the United Brethren was revived by some emigrants from Moravia, who in 1722 found an asylum on the estates of Count Zinzendorf, a pious nobleman in Lusatia. There they built a village, named Herrnhut, which is now their principal settlement, and from whence they have gradually spread to other countries on the continent of Europe, to the British Isles, and to North America. When the Moravian exiles scarcely amounted to a few hundred souls, the missionary spirit was poured out upon them with such constraining influence, that within eight or nine years, they sent missionaries to the West India Islands, to Greenland, to the natives of North and South America, to Lapland, Algiers, Guinea, the Cape of Good Hope, Ceylon, and subsequently to Tartary, the Nicobar Islands, to Persia and Egypt. Some of these attempts proved abortive; but, after a century of humble, yet persevering labors, attended by the blessing of the great Head of the Church, without whom we can do nothing, the United Brethren now have more or less flourishing missions in the following countries:

Missions.	*Commenced.*	*Stations.*	*Missionaries.*	*No. of Souls.*	*Number of Communicants.*
In Greenland,	1733	4	25	1,820	including 840
In Labrador,	1770	4	31	895	" 320
In North America, among Indians,	1734	2	8	349	" 70
In Danish West India Islands,	1732	7	36	9,435	" 4,000
In Jamaica,	1754	7	19	4,996	" 1,450
In Antigua,	1756	5	22	13,836	" 5,110
In St. Kitts,	1775	3	10	4,840	" 1,150
In Barbadoes,	1765	2	6	1,603	" 300
In Tobago,	1790	1	4	253	" 18
In Surinam, South America,	1735	1	14	3,353	" 1,200
In South Africa,	1736	6	39	3,099	" 1,060
		42	214	44,479	" 15,518

Of the above number, 2,715 are Greenlanders and Esquimaux.
" " 349 " Indians of various tribes.
" " 38,316 " Negroes and people of color.
" " 3,099 " Hottentots and other natives of South Africa.

MISCELLANEOUS.

Mr. Worcester's Centennial Discourse.

We have read with much pleasure the centennial sermon of the Rev. S. M. Worcester, preached at the Tabernacle, Salem, April 26, 1835. It is a good specimen of an historical sermon, candid, and well investigated. The text is, "In *Salem* also is his *Tabernacle*." For some historical notices of this church, see Quarterly Register, vol. vii. pp. 254, 260. These local histories of towns and churches, if faithfully done, are not only amusing, but highly instructive. Human nature has a different phaze in almost every place. Small incidents are recorded, which reveal or illustrate some important principle. The time for a general history of New England, founded on local histories in a great measure, will soon arrive.

Mrs. Adams's Daily Duties.

The ladies of our ministerial friends, we have no doubt, have already possessed themselves of this book. This class of persons have peculiar trials, and very responsible duties. They are sometimes the marks for the arrows of a thousand archers. No one

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should take upon herself this office, without much consideration and examination in respect to the thorns, as well as the flowers, in the path before her. Mrs. Adams has kindly volunteered to aid her fellow-travellers by the light of her own experience. The book is written in a becoming style, and with that peculiar grace, (curiosa felicitas,) which female pens know so well how to employ.

Rev. John Todd's Student's Manual.

This is a volume of 392 pages, 18mo, published by Mr. Butler, of Northampton. The chapters are on the following subjects, object of study; habits; study; reading; time; conversation; politeness; exercise, diet, and economy; discipline of the heart; and the object of life. The book is written with great spirit and liveliness, is interspersed with abundant anecdotes and facetiæ, and contains a great fund of practical and serious wisdom, expressed in sententious and vigorous English. The author will do well in a second edition, to make a few verbal corrections, as students of the age of those whom he addresses, and indeed all students, are disposed to overlook the lesser matters of a graceful and polished style. Precision and beauty need not interfere with strength. Dr. Porter of Andover, had excellent precepts on this subject.

Cudworth on the Knowledge of Christ.

If our friends will put this little gem into their travelling trunks or into their pockets, it will serve to refresh their weary spirits more than corn or wine. It is full of delightful thoughts and images, brought down into a happy and familiar style, by one of the intellectual giants of old England.

Rev. Samuel Nott's Sermons.

These sermons from the fowls of the air and the lilies of the field, or lessons of faith beside the common path of life, have reached a second edition, very deservedly. The great object of the work is to make religion more earthly, more intimate with the necessities and blessings of earth; to show to man that the best lessons are given him at the best occasions of piety; that piety springing up and growing on the soil of earth is the piety of heaven; a plant that will never die. A vein of striking and original remark pervades the volume. Multitudes of passages show that the author has not studied the fowls and the lilies in vain.

CONGREGATIONAL CHURCHES OF CONNECTICUT, 1835.

We have compiled the following from the last minutes of the General Association of this State. It would be quite convenient if the authors of the document would take pains to add the respective totals of each Association.

Associations.	*Sett. Min.*	*Chh.*	*Mem.*	*Associations.*	*Sett. Min.*	*Chh.*	*Mem.*
Hartford North,	24	25	3,802	Fairfield East,	11	12	2,002
Hartford South,	14	15	2,709	Windham,	21	23	3,158
New Haven West,	14	22	3,281	Litchfield North,	19	21	2,259
New Haven East,	14	15	2,077	Litchfield South,	14	17	3,239
New London,	20	22	1,612	Middlesex,	14	17	2,352
Fairfield West,	15	20	2,698	Tolland,	16	17	2,507

Total, 12 associations; 196 settled ministers; 226 churches; 31,696 members. From 46 churches, there were no reports in respect to members. Of the ministers, 11 are *stated supplies*. Of unsettled ministers, 48 are reported, including the Faculties of several institutions; also 33 licentiates, including 18 New Haven Theological Students.

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CHURCHES IN MASSACHUSETTS.

THE annual document of the Orthodox Congregational Churches of this State has just been published. We have collected some of the statistics, with corrections and additions.

	Min. Sct.	No. Chhs.	Mem.		Min. Sct.	No. Chhs.	Mem.
Berkshire,	20	28	4,756	Woburn,	9	11	1,119
Mountain,	6	9	743	Andover,	9	13	2,508
Hamp. Central,	22	23	4,236	Salem,	19	21	3,219
Franklin,	17	21	2,818	Suffolk North,	13	13	2,079
Brookfield,	16	18	2,456	Norfolk,	15	15	1,440
Harmony,	9	12	1,726	Taunton,	10	11	1,266
Worcester North,	9	10	1,042	Old Colony,	10	12	1,389
Worcester Cent.	14	15	2,715	Pilgrim,	7	7	660
Middlesex Union,	12	14	2,221	Barnstable,	5	5	732
Middlesex South,	14	16	1,668				

The reports of the remaining associations do not appear. We take them from the minutes of 1834, with some corrections.

	Min.	Chhs.	Mem.		Min.	Chhs.	Mem.
Hampden,	16	22	3,479	Suffolk South,	9	8	1,284
Essex North,	17	19	2,429	Haverhill, 1833,	7	8	514

Total, 23 associations; 286 settled clergymen; 329 churches; and 46,989 members. These totals are to some extent imperfect, as a few of the churches made no returns, and those belonging to the four last associations mentioned, have received some additions since the reports. The total of clergymen includes eight or ten colleague pastors. The next meeting of the Association is to be at Worthington, on the fourth Tuesday of June, 1836.

COLLEGES.

A CORRESPONDENT of the Albany Evening Journal, gives the annexed statement of the number of graduates at the Colleges of New England, New York, and New Jersey, at the late Commencements.

At Waterville College, Me.	14	At Washington College, Conn.	7
" Bowdoin College, Me.	31	" Yale College, Conn.	73
" Dartmouth College, N. H.	50	" Union College, N. Y.	88
" University of Vermont,	not known	" Hamilton College, N. Y.	7
" Middlebury College, Vt.	34	" Geneva College, N. Y.	4
" Williams College, Mass.	17	" Rutger's College, N. J.	24
" Amherst College, Mass.	40	" Princeton College, N. J.	53
" Harvard University, Mass.	53		
" Brown University, R. I.	*3	Total number of graduates,	510
" Wesleyan University, Conn.	12		

OCCUPATIONS OF PEOPLE OF GREAT BRITAIN.

NUMBER of families engaged in agriculture, 961,134; manufactures, trades, etc. 1,434,873; all other occupations, 1,018,168; number of occupiers employing laborers, 187,075; number of occupiers not employing laborers, 168,815; number of laborers employed in agriculture, 887,167; persons employed in manufactures, or in making manufacturing machinery, 404,317; employed in retail-trade, or in handicraft as masters or workmen, 1,159,867; capitalists, bankers, professional and other educated men, 214,390; laborers employed in labors not agricultural, 608,712; number of other males 20 years of age, except servants, 235,499; male servants 20 years of age, 78,669; under 20 years, 34,555; female servants, 670,491.

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* Owing to some difficulties in regard to taking parts on Commencement, only three out of the class at Brown University, received degrees; it numbered about 20.

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ROMAN CATHOLICS.

From the supplement to Six Months in a Convent.

"It is but a little more than forty years since the first Roman Catholic See was created by the Pope in the United States. There are now in the United States 12 Roman Catholic Sees, (including an arch-diocese at Baltimore,) comprising all the States and the Territories in their 'jurisdiction.' There are a Catholic population of 600,000 souls, under the government of the Pope of Rome, an archbishop at Baltimore, twelve bishops, and three hundred and forty-one priests. The number of churches is 401, viz:—Louisiana 27, Alabama 10, Florida 3, Georgia 21, South Carolina 11, North Carolina 12, Maryland 56, Virginia 11, District of Columbia 4, Pennsylvania 57, Connecticut 8, Rhode Island 5, Massachusetts 12, New Hampshire 2, Delaware 3, New Jersey 6, New York 44, Michigan 15, Ohio 27, Kentucky 27, Missouri 18, Illinois 10, Arkansas 3, Indiana 9, Maine 2, Vermont 1, Tennessee 1, Mississippi 1.

"The number of mass houses is about 300; Catholic colleges 10; seminaries for young men 9; theological seminaries 5; novitiates for Jesuits 2; monasteries and convents with academies attached for young ladies 31; seminaries, &c. for young ladies 30; schools of sisters of charity 29."

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

ROBERT PAGE, Cong. inst. pastor, Levant, Maine, July 15, 1835.
RAY PALMER, Cong. ord. pastor, Bath, Me. July 23.
NATHANIEL CHAPMAN, Cong. inst. pastor, Camden, Me. Aug. 14.
JACOB C. GOSS, Cong. inst. pastor, Woolwich, Me. Aug. 26.
JOHN BAKER, Cong. ord. pastor, Monson, Me. Sept. 16.

MOSES H. WILDER, Cong. ord. evang. Tamworth, New Hampshire, April 21, 1835.
JOSEPH GIBBS, Cong. ord. pastor, Haverhill, N. H. June 16.
THOMAS P. BEACH, Cong. ord. evang. Wolfboro', N. H. June 17.
JOSIAH BALLARD, Cong. ord. pastor, Chesterfield, N. H. Aug 5.

SEPTIMIUS ROBINSON, Cong. inst. pastor, Morristown, Vermont, July 1, 1835.
SAMUEL G. TENNEY, Cong. inst. pastor, Waitsfield, Vt. July 8.
MOSES FLINT, Baptist, ord. evang. Enosburgh, Vt. July 29.
LUKE WOOD, Cong. inst. pastor, Hartford, Quechee Village, Vt. Aug. 26.

HARPER BOIES, Cong. inst. pastor, Dalton, Massachusetts, June 17, 1835.
CHARLES L. BARTLETT, Cong. ord. evang. Springfield, Mass. June 24.
DANIEL C. BURT, Cong. ord. pastor, New Bedford, Mass. July 1.
CYRUS W. ALLEN, Cong. inst. pastor, Norton, Mass. July 8.
JOSEPH D. CONDIT, Cong. inst. pastor, South Hadley, Mass. July 8.
DAVID PEABODY, Cong. inst. pastor, Worcester, Mass. July 15.
NATHANIEL HALL, Jr. Unita. ord. pastor, Dorchester, Mass. July 16.
LAVIUS HYDE, Cong. inst. pastor, Wayland, Mass. July 22.
SAMUEL M. EMERY, Epis. ord. deacon, Boston, Mass. July.

ABRAM KAUFMAN, Epis. ord. deacon, Boston, Mass. July.
HORATIO SOUTHGATE, Jr. Epis. ord. deacon, Boston, Mass. July.
HORACE J. CONALLY, Epis. ord. priest, South Boston, Mass. July.
WILLIAM M. ROGERS, Cong. inst. pastor, Boston, Mass. Aug. 13.
LEVI PRATT, Cong. inst. pastor, Medford, Mass. Aug. 19.
BELA JACOBS, Baptist, inst. pastor, East Cambridge, Mass. Aug. 23.
JOHN H. HUNTER, Cong. inst. pastor, West Springfield, Mass. Aug. 25.
JOSEPH BANYARD, Baptist, ord. pastor, Salem, Mass. Aug. 26.
WILLIAM H. RICE, Baptist, ord. pastor, Conway, Mass. Aug. 26.
R. O. DWIGHT, Cong. ord. miss. Northampton, Mass. Aug. 28.
ALANSON REED, Baptist, ord. miss. Cummington, Mass. Sept. 13.
JESSE PAGE, Cong. ord. pastor, Andover, North Parish, Mass. Sept. 16.
JONATHAN P. STEARNS, Pres. ord. pastor, Newburyport, Mass. Sept. 16.
J. G. BINNEY, Baptist, inst. pastor, Southbridge, Mass. Sept. 16.
WILLIAM MARCHANT, Cong. ord. pastor, South Barnstable, *Centreville*, Mass. Sept. 23.

PETER R. MINARD, Epis. ord. deacon, North Providence, Rhode Island, July 24, 1835.
WILLIAM H. NEWMAN, Epis. ord. deacon, North Providence, R. I. July 24.
HENRY WATERMAN, Epis. ord. deacon, Providence, R. I. July 24.
HENRY M. DAVIS, Epis. ord. deacon, Providence, R. I. July 24.
JOHN WATERMAN, Baptist, ord. pastor, Westerly, R. I. Sept. 16.

SAMUEL HASSARD, Epis. ord. deacon, North Haven, Connecticut, June 17, 1835.
ULRICK MAYNARD, Cong. inst. pastor, Darien, Ct. June 24.
JOSEPH H. NICHOLS, Epis. ord. priest, Greenwich, Ct. June 27.
WILLIAM WATSON, Epis. ord. deacon, New Milford, Ct. July 12.
SAMUEL T. MILLS, Cong. inst. pastor, Chester, (Saybrook,) Ct. July 16.
LYMAN H. ATWATER, Cong. ord. pastor, Fairfield, Ct. July 29.
JOSEPH TYLER, Epis. ord. priest, Hartford, Ct. Aug. 11.
JOHN ROUSE, Epis. ord. priest, Hartford, Ct. Aug. 11.
HORACE D. DOOLITTLE, Baptist, ord. pastor, Colebrook, Ct. Sept. 13.
DAVID N. SHELDON, Baptist, ord. miss. Suffield, Ct. Sept. 23.

JAMES V. HENRY, Pres. inst. pastor, Singsing, New York, June 16, 1835.
JOSEPH L. DARROW, Epis. ord. deacon, Brooklyn, N. Y. June 28.
HILLIARD BRYANT, Epis. ord. deacon, Brooklyn, N. Y. June 28.
CALEB S. HENRY, Epis. ord. deacon, Brooklyn, N. Y. June 28.
FREDERICK FREEMAN, Epis. ord. deacon, Brooklyn, N. Y. June 28.
DANIEL V. M. JOHNSON, Epis. ord. deacon, Brooklyn, N. Y. June 28.
WILLIAM F. WALKER, Epis. ord. deacon, Brooklyn, N. Y. June 28.
WILLIAM I. KIP, Epis. ord. deacon, Brooklyn, N. Y. June 28.
J. W. FRENCH, Epis. ord. deacon, Brooklyn, N. Y. June 28.
EDWARD M. FORBES, Epis. ord. deacon, Brooklyn, N. Y. June 29.
ALEXANDER H. VINTON, M. D. Epis. ord. deacon, Brooklyn, N. Y. June 28.
JACOB W. DILLER, Epis. ord. priest, Brooklyn, N. Y. June 28.
JAMES J. ASTROM, Pres. inst. pastor, Marlboro', N. Y. June 30.
JAMES B. SHAW, Pres. ord. pastor, Attica Village, N. Y. July 2.
A. N. KITTLE, Reformed Dutch, inst. pastor, Stuyvesant, N. Y. July 7.
MOSES C. SEARLE, Pres. inst. pastor, New Hartford, N. Y. July 8.
A. WILTON, Pres. inst. pastor, Poughkeepsie, N. Y. June 18.
EDWARD D. SMITH, Pres. inst. pastor, New York, N. Y. July 14.
WILLIAM J. McCORD, Pres. inst. pastor, Smithfield, N. Y. July 14.
SAMUEL HOWE, Pres. ord. pastor, Hopewell, N. Y. July 21.
MOSES CHASE, Cong. inst. pastor, Clinton, N. Y. July 22.
THOMAS E. McLAWRY, Pres. ord. evang. Oalway, N. Y. July 28.
HENRY S. WILKIN, Associate Reformed, inst. pastor, Springfield, N. Y. July 24.

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ELISHA L. ABBOT, Baptist, ord. miss. New Woodstock, N. Y. July 25.
ELIJAH P. BARROWS, Pres. inst. pastor, New York, N. Y. July 26.
BENJAMIN B. STOCKTON, Pres. inst. pastor, Montgomery, N. Y. July 28.
R. V. HALL, Pres. ord. evang. Henrietta, N. Y. Aug. 18.
BARNET MATTHIAS, Cong. ord. evang. New York, N. Y. Aug. 19.
WILLIAM BRIDGMAN, Pres. ord. evang. Henrietta, N. Y. Aug. 21.
NATHANIEL E. JOHNSON, Pres. inst. pastor, New York, Aug. 23
JOSEPH I. FOOT, Pres. inst. pastor, Cortlandville, N. Y. Aug. 26.
E. J. GILLET, Pres. inst. pastor, Jamestown, N. Y. Sept. 3.
I. A. HART, Pres. inst. pastor, Franklin, N. Y. Sept. 11.

HIRAM R. HARROLD, Epis. ord. deacon, Berkley, New Jersey, April 10, 1835.
THOMAS TANSER, Epis. ord. deacon, Salem, N. J. April 27.
THOMAS COCHRAN, Pres. inst. pastor, New Providence, N. J. July 7.
HENRY ZELL, Epis. ord. deacon, Newark, N. J. July 9.
ALFRED E. FORD, Epis. ord. deacon, Morristown, N. J. July 11.
SAMUEL A. WARNER, Epis. instituted rector, Patterson, N. J. July 27.
MELANCTHON HOYT, Epis. ord. deacon, Camden, N. J. Aug. 23.

JOSHUA MOORE, Pres. inst. pastor, East Kishacoquillas, Pennsylvania, June 17, 1835.
HENRY A. BOYCE, Pres. ord. pastor, Mount Pleasant, Pa. July 8.
SAMUEL W. CRAWFORD, Pres. inst. pastor, Philadelphia, Pa. July 20.
H. P. M. WHITESIDES, Epis. ord. deacon, Philadelphia, Pa. Aug. 16.
WILLIAM HOMMANN, Epis. ord. deacon, Philadelphia, Pa. Aug. 16.
EDWARD Y. BUCHANAN, Epis. ord. priest, Leacock, Pa. Sept. 13.
JOHN A. CLARK, Epis. instituted rector, Philadelphia, Sept. 23.

JOHN WOART, Epis. ord. priest, Broad Creek, Maryland, July 12, 1835.

J. F. CLARK, Epis. ord. priest, Lynchburg, Virginia, June 7, 1835.
W. V. BOWERS, Epis. ord. priest, Lynchburg, Va. June 21.

HECTOR McNEILL, Pres. ord. pastor, Aversaborough, North Carolina, July 6, 1835.
JAMES A. McNEILL, Pres. ord. evang. Wilmington, N. C. July 13.

JOHN BURTT, Pres. inst. pastor, Cincinnati, Ohio, Sept. 10, 1835.

Whole number in the above list, 105.

SUMMARY.

Ordinations	66	STATES.	
Installations	37	Maine	5
Institutions	2	New Hampshire	4
	—	Vermont	4
Total	105	Massachusetts	24
		Rhode Island	5
OFFICES.		Connecticut	10
Pastors	55	New York	33
Rectors	2	New Jersey	7
Priests	9	Pennsylvania	7
Deacons	26	Maryland	1
Evangelists	9	Virginia	2
Missionaries	4	North Carolina	2
	—	Ohio	1
Total	105		—
		Total	105
DENOMINATIONS.			
Congregational	30	DATES.	
Presbyterian	25		
Baptist	10	1835. April	3
Episcopalian	37	June	23
Unitarian	1	July	44
Dutch Reformed	1	August	20
Associate Reformed	1	September	15
	—		—
Total	105	Total	105

QUARTERLY LIST

of

DEATHS

of Clergymen and Students in Theology.

HOSEA HILDRETH, Univ. Sterling, Massachusetts, July 10, 1835.
ENOCH W. FREEMAN, Baptist, Lowell, Mass. Sept. 20.

WILLIAM McMURRAY, D. D. æt. 51, Reformed Dutch, New York, N. Y. Sept. 24, 1835.

ROBERT WHITE, Pres. Fogs Manor, Pennsylvania, Sept. 20, 1835.

WILLIAM NEVINS, D. D. æt. 38, Pres. Baltimore, Maryland, Sept. 14, 1835.

CORNELIUS JONES, Meth. Epis. Pittsburg, Virginia, Aug. 1835.
CHRISTOPHER FRYE, æt. 57, Meth. Epis. Leesburg, Va. Sept. 15.

SAMUEL BENTLY, Meth. Epis. Franklin, Tennessee, June 7, 1835.

WILLIAM ADAMS, Meth. Epis. Pleasant Grove, Kentucky, August 5, 1835.
J. S. WILSON, Baptist, Louisville, Ky. September.

RUSSELL BIGELOW, æt. 43, Meth. Epis. Columbus, Ohio, July 1, 1835.
GILES H. COWLES, D. D. æt. 69, Cong. Austinburgh, O. July 5.
DANIEL HAYDEN, Pres. Pleasant Ridge, O. Aug. 28.
THOMAS ARMSTRONG, Pres. Oxford, O. Aug. 29.

THOMAS BARR, Pres. Rushville, Indiana, Aug. 28, 1835.

SIMON PETER, Methodist, Sangamon District, Illinois, 1835.

THOMAS DRUMMOND, Meth. Epis. St. Louis, Missouri, June 15, 1835.

JOHN P. NEEL, Meth. St. Francis Co. Arkansas Territory, July 18, 1835.

SILAS COE, student at Pittsburg Theol. Sem. June 20.
ALFRED K. GOULD, student at Andover Theol. Sem. July 29.
THEODORE S. WOOD, æt. 26, student at Andover Theol. Sem. Aug. 20.
MAHLON P. CHAPMAN, æt. 28, student at Andover Theol. Sem. Sept. 1.

Whole number in the above list, 22.

SUMMARY.

AGES.		STATES.	
From 20 to 30	2	Massachusetts	5
30 40	1	New York	1
40 50	1	Pennsylvania	2
50 60	2	Maryland	1
60 70	1	Virginia	2
Not specified	15	Tennessee	1
	—	Kentucky	2
Total	22	Ohio	4
Sum of all the ages specified	312	Indiana	1
Average age	44 1-2	Illinois	1
		Missouri	1
		Arkansas Territory	1
DENOMINATIONS.			—
		Total	22
Congregational	4	DATES.	
Presbyterian	6		
Unitarian	1	1835. June	3
Baptist	2	July	5
Methodist Episcopal	6	August	6
Methodist	2	September	7
Reformed Dutch	1	Not specified	1
	—		—
Total	22	Total	22

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JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

NOVEMBER, 1835.

AN APPEAL TO THE PIOUS YOUNG MEN OF THE UNITED STATES OF AMERICA, ON THE SUBJECT OF DEVOTING THEMSELVES TO THE WORK OF THE MINISTRY.

My Dear and Esteemed Young Friends,—If it be necessary as an act of writing to apologize for this address from a stranger and a foreigner, I offer, as my defence, both the request of one of your own ministers, and the impulse of my own heart, which has long beat strongly with affection for your country. Believing, as I do, that the transition of America from the state of a colony, into that of a free independent nation, is the greatest event in the history of the world during the last century; and that this event is destined to bear a most important part in the future moral welfare of all the nations upon earth, I feel an anxiety for the religious interests of your land, which I cannot adequately express. I read your religious publications, I watch the movements of your religious institutions, and observe the state of religion itself among you, with the deepest interest; and I add to all this my fervent prayers for your churches, that God would be merciful unto them and bless them, that his way may be known upon earth, his saving health among all nations. With these feelings, and under the consideration that I can say *some* things that will come with greater effect from a foreigner than from one of your own ministers, I take the liberty of addressing you on the subject, confessedly an important one, *of devoting yourselves to the work of the Christian ministry, instead of worldly and gainful occupations.* This is my design. God give it success in stirring up the hearts of many of you to devote yourselves to the work of the Lord in spreading divine truth, saving souls, building up the church of Christ, accomplishing the eternal purpose of infinite benevolence, fulfilling the design for which the Son of God died upon the cross, blessing your country, evangelizing the world, peopling the regions of heaven, and diffusing happiness through eternity. What a design! How glorious, how sublime, how godlike! Is such a work in reality put within the reach of man? Is it in truth offered to us? It is. And is there a mind so grovelling, a heart so earthly and sensual, as not to feel its ambition fired by an object at once so stupendous and so glorious? Pious young men, pause and ponder upon this magnificent reality. Before you take your seat, and grasp the oar of secular labors; before you hire yourselves as the slaves of mammon for the precarious wages of silver and gold; before you fix and settle your destiny for earth, for time, and perhaps, in some measure, for eternity, pause and consider whether you will relinquish this high distinction, for aught that earth, or all the brightest visions of earth-born hopes, have to present.

I am quite aware that to a certain extent, every private Christian can in *his* measure promote these same objects; but what is this, compared with living for nothing else? How glorious and how delightful the reflection to live exclusively for God, for Christ, for religion, and for immortal souls; this is indeed to live for immortality.

I assume it as a postulate which no one will be disposed to deny me, that there is an intimate connection between the existence of an evangelical ministry, and the support and diffusion of religion in the world. Religion will ever be found to prosper and extend itself, in proportion to the number and activity of the faithful preachers of righteousness. These are the chosen and appointed instruments of Christ, for carrying on his work in the earth; not indeed to the exclusion of others, but as the principal, and, to a considerable extent, the centre of all. I do not disparage other means, such as the distribution of tracts, and especially of the Holy Scriptures, the visits of pious persons to the habitations of the irreligious, and Christian education. All these are important, immensely important to the world's moral welfare, and have been blessed by the Spirit of God for the salvation of myriads. But the preaching of the gospel by properly qualified and appointed ministers, is the great instrument for the conversion of sinners and the edification of believers. The preaching of the cross is the power of God unto salvation. Faith cometh by hearing. The truth of God enters the soul of man through the senses

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of seeing and hearing; but for one that is saved through the medium of the eye, there are ten that are saved through that of the ear. Every thing connected with the ministerial office, shows its wise adaptation as a moral means for the conversion and sanctification of the human mind, and the spread of religion in the world. It depends, of course, for its success, upon the grace of God; but it is in beautiful harmony with all the laws of our mental constitution. If we trace the history of Christianity from its first promulgation to the present moment, we shall observe how closely connected has been its success with the ministry of the word. Where this cannot be enjoyed, as in many situations of your great central valley, and in many of your new settlements, it is well to send an immediate and large supply of tracts, Bibles, and schoolmasters; but the minister *must* follow—the moral machinery is incomplete without him. *His* living voice, and "human face divine," and pastoral superintendence, are the appropriate and appointed institute of God, for carrying on the cultivation of the moral wilderness. *He* is the *husbandman*, and all the rest but the *implements of his husbandry*.

Consider this, young men, and meditate deeply on the subject: *it is the ministry of the word that must evangelize your country;* your religion, as a people, must stand or fall *with this;* your Bible societies, and tract societies, will not, cannot do it alone; and indeed, it is the pulpit that is the great power, the fly-wheel that keeps all these parts of the machinery in motion. Consequently, there should be in every Christian's heart throughout your land, a deep and anxious concern for an adequate supply of pious and devout preachers of the word of life; but in whose hearts should this concern be *so* deep, my young friends, as in yours? The present youth are to be the people of America in the next generation: you are soon to be the nation, and from you are to come the whole next generation of preachers. Before then you determine to give yourselves to trade, to agriculture, or to the professions of law or medicine; before you determine to refuse the ministry, may I, as a stranger and a friend too, beg, entreat, implore you, in your most solemn and serious moments, when in your closets, and as in the sight of God, to give the following considerations your devout and conscientious attention.

1. I appeal to you on the ground of PATRIOTISM. You love your country: you ought to love it, for it is worthy of your affection: consider, then, I entreat you, whether you can serve its interests, social, moral, intellectual, or even political, so effectually as by becoming ministers of the gospel. It is under the influence of the pulpit that all these flourish; the pulpit is a spring of fertility to all that constitutes national prosperity. A preacher is a patriot of the highest order, for wisdom and knowledge are the stability of the times. Your free institutions can flourish, you live only in a soil and atmosphere of piety. Republicanism is that very form of government which depends most for its stability, and quiet, and orderly working, upon the virtue of the people. It cannot long exist in a vicious nation; it requires the restraint of religious principle to repress the turbulence of passion, and control the disturbing action of selfishness and egotism. There is a strong centrifugal force in all democratic states, which even on ordinary occasions, and especially during the discussions of great questions, and the adjustment of conflicting interests, requires the centripetal power of religious sentiment. Should the day come, when the great mass of your people would be found destitute both of the influence of religion or respect for it, rest assured that all you now admire and value, and boast of in the institutions of your country, will be as much in danger, as a garland would be in the hands of an infuriated populace. Your preachers are the best guardians of your constitution, and the pulpit the strongest defence of your capitol.

Look at the present circumstances of your country—they are unparalleled in the history of mankind. You are in every respect the new world: there is nothing analogous in modern or in ancient history. You are drawing upon all Europe for a population to occupy your immense territory; and bringing together materials to form your nation from every source west of the Atlantic, and now, then, you want the fires of religion to fuse these heterogeneous parts into one homogeneous and harmonious whole. And what else is strong enough to do this but religion? Diversities, prejudices, and antipathies, will remain and ferment, to your annoyance, till neutralized by the sanctifying and amalgamating power of true godliness. Look at the tide of emigration flowing into your central valley, a tide of which the great river Mississippi is but an emblem. Now unless that tide be impregnated with the principles of piety, it will be a continued stream of mischief and misery. Leave all these augmenting millions without religion, and you are accumulating at the very heart of your country, a mass of disease which will extend itself through ten thousand arteries to the extremities of the land. If your Tract Society report is to be depended on, there are already five millions of your population without the stated means of grace, by which I understand, the advantages of a stated ministry. What a startling consideration! what a melancholy reflection! What must this come to? What will be the end of such a state of things? What mischiefs will result even for the present world, and oh, the consequences for eternity! Young men,

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can you go, *will* you go, *dare* you go, one to his merchandize, another to his farm, and a third to his domestic enjoyment, and care not for these things? Look at these millions, and will you, for the sake of gain, abandon their souls to sin here, and damnation hereafter? Survey, in imagination, the vast and fertile valley of their location, and will you give it up to be a valley of dry bones? Will you abandon it without reluctance, regret, or remorse, to become the domain of death, the territory of Satan, the suburb of hell? Will you, when future travellers shall tell of the moral desolation that reigns there, bring upon yourselves the wonder and reproach of your successors, that *you* refused to sacrifice your prospects of gain to stop this mischief in the beginning? Young men, on you will rest the blessings or the curses of future generations, for advancing or neglecting the interests of your land, just as you now determine to give yourselves to the things of charity or to your own.

There are in your country resources to meet all its own demands. Read the following statement which I give from the pen of one of your own ministers, and of the accuracy of which you are judges. "There are in the United States 1,200,000 young men, between the ages of 14 and 25; if but one in 15 of these are pious, and this is a fair estimate, it will give us 80,000 pious young men; if but 1 in 10 should study for the ministry, it would give us 8,000 ministers. Again, there are 1,000,000 of members connected with the evangelical churches; if but one young man is found to every 100 church members, suitable to be educated, it will give 10,000. Again, there are 12,000 evangelical churches; if but one suitable young man is found in each church, it will give 12,000. Again, during the revivals which have for five years blessed so extensively our churches, it is a moderate estimate that 200,000 souls have been added to our evangelical churches; a striking fact is the large number of young persons gathered in during these revivals; at least 60,000 between the ages of 14 and 25. Allowing one third of these are young men, this will give 20,000. If but one third of these are proper to be educated, it will give 6,666 as the result but of five years' revivals. From these calculations, it is obvious that there is no lack of young men in our churches, proper to be educated."—Are these calculations correct? If so, be astonished at your own resources, and tremble for your own responsibility. What is the secret of God in reference to your revivals? Why these extraordinary visitations of mercy, but to furnish you with the means in greater abundance, and with greater rapidity for evangelizing your country? You mistake the purpose of God if you do not consider; you neglect to co-operate with him in his great designs, if you do not keep pace in the supply of ministers, with these gracious outpourings of the Spirit.

You are a youthful giant land, and with a giant's strength may help yourselves with one arm, and the world with the other. Shall it be, then, that with such claims upon you, and such resources within you, and such motives urging you, a deaf ear will be turned to the appeal which I now make? Is there no need for an increase of ministers? Answer that question to God and to your conscience. Is there not a demand for double, yea treble the number that are already engaged, or are preparing to engage in this work? And where are they to be found? Among you. I beseech you, listen to the call of your country, and respond to the cry that reaches you from the falls of Niagara to the mouths of the Mississippi; a cry louder than the thunder of that awful cataract, and deeper than the stream of that mighty river, saying, "come and help us."

2. I plead with you on the ground of PROTESTANTISM. You know what Popery *is*, and what it *has done* in Europe. You are acquainted with its horrific portraiture, as delineated on the page of the apocalypse by an inspired pen, and as realized in the annals of ecclesiastical history. You know how it has corrupted the faith once delivered to the saints, rioted and revelled in the blood of believers, and how it has forged chains for the conscience, in which it has led countless millions to the bottomless pit. This horrid monster has long had its eye and heart, and now has its grasp, on your country. It is already in your great central valley in alarming strength, exulting in the consciousness of present power, and in the hope of future triumphs. A large proportion of the emigrants which settle there are Roman Catholics, and of the other myriads that are flowing into that territory, those who are not Catholics, are likely to become so if they are abandoned by the Protestant part of your population. It is known that the Catholics increase at a rapid ratio. If this does not alarm you and awaken you to *feel* the necessity of an increase of faithful and devoted ministers, nothing will. I ask you, young men, if the history of Popery in Europe is to be repeated in America? Are you willing that the inquisition demolished in one quarter of the world should be re-edified in yours? or that the fires of the stake extinguished among us, should be rekindled among you? Or, putting this aside as all but impossible, and even admitting that Popery has grown too wise to burn men for heresy, and that yours is the last country on earth where it could ever be expected to gain the power to persecute, still think of its creed, and its ritual, and its priestly domination over the conscience, and its soul-destroying doctrines; think upon its influence upon the

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eternal destinies of man; think of its anathema upon the doctrine of justification by faith; meditate upon what Popery is in its mildest form, when it has abjured its right or its wish to kill the body, and put on the garb of an angel of light; and is this the system which you can permit to spread, unopposed by the faithful preaching of the gospel, through the length and breadth of the valley of the Mississippi? What, allow this enemy of the truth as it is in Jesus, this enormous perversion of Christianity, to settle down like an incubus on the intellectual and moral energies of that which will probably become in the lapse of a few more years, the centre of your country? Shall the heart of America be allowed thus to become diseased, and the fountain of your life's blood be corrupted? Where is your veneration for the great names of Luther, Calvin, Cranmer, and Latimer? Where your sense of the value of their mighty deeds? Where your gratitude for the emancipation they wrought for your forefathers in this quarter of the earth, if you do not feel willing to consecrate your lives to the cause in which they sacrificed theirs? Even here in England, hemmed in and surrounded as Popery is, by Protestant institutions, and ministers, and churches, and chapels, of all sects, and where it might be expected there would be scarcely room for it to expand, it is making new, and vigorous, and successful efforts to enlarge its boundaries, and multiply its subjects; what then may it not be imagined will be its progress in the newly peopled territories of your land, if the population be surrendered to its influence? Are you prepared then, young men, to give up a large portion of your country to this dreadful system, which, wherever it goes, brings on an eclipse of Christianity, and throws a baleful shadow on the moral interests of the human race. Ministers, holy ministers, well educated ministers, ministers instructed in the Popish controversy are wanted, immediately, and urgently wanted to prevent this system from withering the religious hopes of your vast and increasing nation; and will not you *say*, "Here am I, send me?"

3. I ask you to consider next THE CAUSE OF CHRISTENDOM AT LARGE, and that not only for the present, but for all coming ages. You are not ignorant, that in all the kingdoms of Europe, Christianity is secular in its character, shorn of its spiritual beauty and strength, and therefore impeded in its progress, by its connection with the civil power, and its employment as an engine of state policy. It is treated with suspicion and reproach, as the tool of princes, and the trade of priests. To the arguments by which dissenters assail this unseemly alliance, it is said in reply, that if governments did not provide religious instruction for the people, the people would not provide it for themselves, and thus the alternative is brutish ignorance, and practical atheism, or religious establishments. It is in vain that we appeal for a refutation of this assumption to the want of any such provision for the spread of Christianity in the institutes of Christ, or to the success of the gospel in the first ages of Christianity, before scarcely a king had thrown his sceptre into the scale, for we are immediately and with seeming triumph on the part of churchmen, referred to the present deplorable spiritual condition of America, as a proof of the utter destitution of religious ordinances which must prevail in the absence of a state religion. You are not probably aware that the advocates of establishments, of every grade in this country, from the prelate, down to the humble curate, and in every way, from the pulpit and the press, in Episcopal charges, in pamphlets and in sermons, are continually throwing the destitute condition of the United States, in the face of those who contend for the support of religion by the voluntary principle. That in fact, it was all possible arguments condensed in one, in favor of a state religion, to mention the moral condition of your country? And even the more moderate and modest champions of an established religion, who do not think you are quite so bad as their more calumnious brethren represent, are still looking across the Atlantic with the most resolute assurance, that from thence will certainly come in time such abundant evidence of the necessity of a government interference to provide for religion, as will satisfy the most sturdy defender of the voluntary principle. While on the other hand, the great body of dissenters are looking to your country for a proof of the greater efficiency of that very principle to meet the religious wants of a nation. It seems then as it both parties were willing that facts, rather than arguments, should now decide this great question; for great indeed it is, amounting to nothing less than, "what is the best means of supporting and spreading religion in the world?" And what is the fact that is thus to arbitrate between us? Mark *it*, young men, dwell upon it with all possible attention and seriousness, the fact which is to prove before the world, and for all future ages, whether compulsion or free will offerings are the best means of spreading Christianity, is the spiritual condition of the United States of America. Observe then, the tremendously important and critical position in which you are placed. All eyes are upon your country; a deep and anxious interest pervades all classes here respecting your moral state. Should large tracts of your country remain without the stated means of grace; should the great mass of the people be without the minister of the word; should the population be left to found villages, and these rise into the magnitude of towns whose inhabitants are altogether

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neglected, or given up into the hands of Catholic priests, for want of Protestant ministers to teach them; should ignorance, irreligion, infidelity or Popery prevail in a much greater degree than they do in this and other countries where Protestant establishments exist, we shall be told that the question is decided that no nation *can* be religious in an extensive degree, unless there be a state-provision for this purpose. On the other hand, should the supply of ministers and the means of grace, even moderately keep pace with the demands of your rapidly increasing population; should you in the exercise of the voluntary principle, and by the liberality and energies of the friends of religion, outstrip the government in this country in providing religious instruction for the great bulk of the people, what an argument will this furnish to prove that establishments are unnecessary and injurious. Now, although dissenters have full confidence in the ultimate result, it must be admitted that the demonstration is not yet so complete as to satisfy or silence gainsayers. Thousands of ministers are yet wanted to meet the necessities of your population; it is true this will apply as strictly to our country, where there has been a government provision for three centuries, as it does to yours, but in the success of the experiment, it is not enough that the voluntary principle has overtaken the establishment in less than half a century, but it must leave it as far behind as to satisfy the most skeptical mind.

Come forward then, young men; flock to the sacred office, ye American youth, and under the influence of holy jealousy for the honor of the Christian religion; a holy patriotic zeal for the best interests of your own country; a regard to the interests of Christendom; a desire for the spiritual welfare of the whole world, devote yourselves to the work of the ministry. Let it be seen that zeal for God, the constraining love of Christ, and compassion for immortal souls, are motives as powerful in calling forth ministers of religion, as the rank, the wealth, the learning, with all the other lures which establishments have to offer. If ministers are lacking with you to any considerable extent, we shall be told, again and again, that it is because the pious youth in America, do not choose to cast themselves for support on the precarious bounty of the people. Is this the case? Is this the religion of the United States? Is the influence of church preferment, the love of lucre, as predominant with you, as motives for going into the ministry, as they are with us? O let us see that you can be moved to enter the sacred office, without the hope of bishoprics, deaneries, golden stalls, fellowships, and pluralities, which are the boasted lures of establishments.

4. I next advocate the MORAL CONDITION OF THE WORLD. What that condition is, how grossly dark, how awfully depraved and alienated from God, you well know, for it has been told you a thousand times over. The world is not yet converted to Christ. We are approaching the conclusion of the second millenary of the Christian era, and nearly 800,000,000 of the human race, are still idolators or Mohammedans, still without God, without Christ, and without hope in the world. Can we be Christians and not sigh, and groan, and pray over this most awful fact? Your country is stepping forward with a zeal, and an energy in the missionary cause, which not only rivals, but surpasses ours. It is at present doubtful, which of the two nations, yours or ours, will be most blessed in the conversion of the world. It will be your own fault if you do not take the lead of us. Consider the signs of the times, the features of the age and of the country in which your lot is cast, and endeavor to prove yourselves worthy of both. Your existence is at no ordinary period of the world's history. A visible preparation is going on for the millennial era. The systems of Paganism and Mohammedism are waxing old and ready to vanish away. Doors are opened and opening into all the seats of idolatry on earth, not excepting China itself, and nothing is wanting but ministers to pass through them and take possession of them for Christ. Where is your ambition if the hope of converting Birmah, and India, and China, to God, cannot move you? Yonder are those mighty empires of the East waiting for the gospel of salvation. Listen to your own Abeel, who is still among you, and who, though obliged to leave China through ill health, burns with ardor to return to it again; the living Gutzlaff calls for help for China, and the shade of departed Morrison points to that vast field of missionary enterprise. But it is not for your direct personal labors in this cause that I plead, as for your indirect efforts by the work of the ministry in your own land. Every preacher of the doctrine of salvation, labors where he is exerting an influence that is felt on the other side of the globe. Every new congregation that is formed is so much added to the cause of missions, both in the way of property and prayer; it is a new confederate added to the brotherhood already associated for the world's conversion. Ministers at home, next to missionaries abroad, are the chief instruments for evangelizing the nations. Will you listen then to the sordid pleas of interest, or to the cries of eight hundred millions of immortal souls perishing in sin? Will you consecrate your life to the world's salvation, or the pursuits of gain? Will you sink down from the high honor of aiding the various institutions formed for the subjegation of the earth to Christ, and be content to be the drudge of mammon?

5. Permit me now to touch the chord

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of SELF-LOVE, and attempt to move you by representing the eternal honor which will accrue to you, by the faithful discharge of the ministerial office. If you devote your lives to secular pursuits, you may succeed, you may get wealth, and rise to honor, influence, and distinction in society. But you may not; but allowing that you should, and that you may be very useful to the cause of Christian enterprise, still what is this to the direct influence which by the Christian ministry, you may exert over your country and the world. Could you realize the brightest visions of youthful enthusiasm, and make your way to the presidential chair, yet that chair in my opinion is immeasurably below the pulpit, as an object of desire to Christian ambition. Imagine the pageantry of this world passed by; the scenes of time lost amidst the dispensations of eternity; the kingdom of Christ emerging from the wreck of earthly affairs, in all its grandeur and immortal glory; and you yourself looking at all things in the reflected splendor of the great white throne, what is the choice you will then wish you had made? Or going onward a little further, imagine you saw the multitude of the redeemed fixed in their everlasting seats, and rapt with their undying ecstasies; with the Saviour himself in the midst of them, gazing on the whole with infinite satisfaction, raising to his side and covering with his glory the instruments whom he had employed in accomplishing the stupendous work, say, what is the choice which in that state you will wish you had made when secular and sacred pursuits presented themselves to your view, and you were required to decide for life?

I know that worldly pursuits are honorable, and I know that it is necessary that the bulk of the people should be occupied with them, and I know that in spite of all that can be said, the bulk *will* be so employed; but still I know also that the ministerial office infinitely transcends them in dignity and importance; the one is for time, the other for eternity; the one for the body, the other for the soul; the one has relation to personal gain, the other to the everlasting welfare of our fellow-creatures. O how little and insignificant does the man appear, who is wearing out life amidst the most successful pursuits of trade, agriculture, commerce, or the medical and legal professions, important and valuable as these things are to the present interests of mankind, compared with him, who is spending his days in unfolding the verities of eternal truth, fulfilling the counsels of heaven, accomplishing the designs of the cross of Christ, and peopling the regions of immortality with the spirits of just men made perfect. He stands at the centre of human affairs, and sustains a cause that gathers up into itself all the results of all other men. Again, I say, go forward to eternity, where riches, and honors, and fame, will all have lived out their day, and come to an everlasting end, and say, who is the man, that will then be most envied by the wicked, and most congratulated by the righteous; is it not the holy and devoted minister of Christ's gospel?

You need not be under any apprehension about the willingness of the churches to afford the necessary means for your education; the resources of your colleges would be found to increase in exact proportion to the number that sought admission to their privileges. Your rich men would not, could not withhold their wealth, when it was required for such a purpose as this.

It is not to be concealed that many of you must be content with obscure stations, hard work, and moderate support. Nature wants but little, grace less, and the grace of a minister should be of no ordinary kind. The man who would not be content to live upon the plainest food, and to deny himself the enjoyment of all luxuries for the love of souls and for the glory of God, had better not think of the Christian ministry any where; but especially among the log houses of your new settlements. If he cannot be satisfied to wait for his reward till another world shall open, he had better remain as he is. But then let him recollect that he abandons a reward of which it can be truly said, that earth is too narrow a scene, and time too short a duration for it to unfold its ample treasures.

Your country has given birth to some of the most illustrious divines and missionaries of modern times. The ecclesiastical annals of the United States are adorned and sanctified by the names of Eliot, Edwards, Bellamy, Brainard, Dwight, Mason, Payson, Judson, Henry, and many others; men that would have done honor to any country and any church. O were it possible for you to converse with those glorified spirits but for one hour on the subject of the Christian ministry, and hear their testimony to its transcendant importance, and momentous results, you would be willing to abandon without a moment's hesitation or regret, the brightest prospect of secular advantage. May you find the mantle which they dropped as a legacy to their country when they ascended to their seats above. From those seats they bend perhaps to watch with intense interest the great struggle now going on between good and evil in your great western valley. As they point you to the congregating millions of immortal souls which there need your help, they hold forth the incorruptible and unfading crowns which they have received from the gracious hand of their Lord, as a motive to your hallowed ambition. O thou divine Head of thy redeemed church, and governor of the world, and ruler of the hearts of all men, do thou pour into the souls of thousands of the pious youth of America, such

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a spirit of holy zeal for God, for souls, for their country and the world, as shall find no sphere for its operation, and no limit to its efforts, but in the ministry of the word of life.

I remain, my dear and respected young brethren, your friend and brother in Christ,

AN ENGLISH MINISTER OF THE GOSPEL.

Extracts from the Annual Report of the Board of Education of the General Assembly of the Presbyterian Church, May, 1835.

Summary of the operations of the Board since the last Annual Report was presented.

Number of candidates under the care of the Board during the year, . . .		641
In immediate connection with the Board, ...		552
Under the care of auxiliaries, . .	89—	
		641
Of the above there are under private tuition and in academies, .	244	
In colleges, ...	242	
In theological seminaries, . . .	66	
Students under the care of auxiliaries, names not reported, . . .	89—	
		641

As to the number devoted to the foreign missionary field, the Board has no minutely accurate information. It is estimated that the class thinking of this service is steadily increasing. The number licensed to preach since the last report was presented is much larger than the returns of last year. Probably not less than fifty have received license; and the number is rapidly growing. Four have suspended study on account of ill health. Three have declined receiving further aid from the Board, and are sustaining themselves. Three have been dismissed for breaking the rules of the Board; one for immorality; four for incapacity. One has been transferred to the American Education Society; and four have died.

Receipts and Expenditures.

The following sum has been received by the Parent Board,		$37,543 02
Expended, ...		36,851 81
Balance in the Treasury, .		$691 21
Rec'd by Aux. Soc.	$8,088 01	
Expended by do. .	6,703 98	
Bal. in the Tr. of Aux.	$1,384 03	
Total receipts of the Board and Auxiliaries, ...		$45,631 03
Debt due by the Board, . . .		2,500 00

Reports in reference to the earnings of candidates are so defective, that but a very partial view can be given. Indeed it is doubted whether one quarter of the amount earned by manual labor, teaching, or otherwise, has been returned.

The following sum has been reported, ...	$4,386 95
And taking our report of last year for the basis, the following sum may be put down as earned by teaching, viz.	2,602 26
	$6,989 21

Brief Sketch of our Agencies.

We have so frequently, and in detail, given to the General Assembly sketches of our arrangements for conducting the operations of the Board, that no more than a syllabus seems to be required at this time.

At the commencement of the present year, the Rev. Mr. Chester was associated, as Assistant General Agent, with the Corresponding Secretary and General Agent. Besides these general agencies, we have enjoyed, during the year, the co-operation of three classes of agents.

I. Permanent Agents, having large portions of the field under their care.

The Rev. Samuel S. Davis, South Carolina and Georgia.

The Rev. James Wood, Virginia and North Carolina.

II. Temporary Agents, holding their commissions for a short time.

The Rev. Mr. Joseph Mahon has labored for the Board during five months, in New Jersey and Pennsylvania, and especially as Agent of the Young Men's Presbyterian Education Society of Philadelphia, auxiliary to the Board.

The Rev. Thomas A. Ogden, for three months in the State of Tennessee.

The Rev. Mr. Daniel Newell, for four months, in parts of Maryland, Pennsylvania, Delaware and the District of Columbia.

The Rev. Reuben Smith, for five months in the western parts of New York, and more especially in Kentucky, in the service of our important auxiliary, the Education Society of the Synod of Kentucky.

The Rev. Daniel M. Barber, in the northern and north-western counties of Pennsylvania.

Mr. Reuben D. Turner, in the State of Virginia and the city of New York.

The Rev. D. X. Junkin, for a short time in the Synod of New Jersey.

III. The third class of Agents is composed of those who, for the most part, gratuitously undertake services for the Board in their immediate vicinity, or for short excursions, and of whom we have occasionally received important aid.

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Extracts from the Twentieth Annual Report of the Directors of the Northern Baptist Education Society, presented at the Annual Meeting held in Boston, May 28, 1834.

THE whole number assisted by the Parent Society, during the past year, is one hundred and twenty-seven; received during the same period, twenty-five; dismissed, twenty-six—leaving the present number one hundred and one. Of those dismissed, nine had completed their education, and have since entered important fields of usefulness; one serves for the present, as a Sabbath school agent, while the remaining eight have been ordained as pastors; two in the State of Maine; three in Connecticut, and two in Massachusetts. Five have been dismissed to the patronage of other societies; two to the Vermont branch, two to the American Education Society, and one to the Rhode Island branch. Two have died. Three have been dismissed with the expectation of hereafter supporting themselves; three have been discontinued for want of suitable promise; and four have been dismissed, having left their studies in an irregular manner.

The whole number of beneficiaries upon the respective branches, is forty-six; increasing the entire number under patronage, to one hundred and forty-seven. Of these, twenty-five are in Theological Institutions, forty-six in various colleges, and the remaining seventy-six, are in various stages of preparatory studies.

The amount expended during the past year, is $8,295.97, while the amount received, has been only $6,152.86; which leaves a deficit of receipts below the expenditures for the year ending this day, of $2,143,11. From the Treasurer's Report it will appear, that he has been enabled to meet all the demands upon the Treasury during the year, and that the amount of funds on hand, is $20,43. At the last annual meeting, the amount of funds on hand, was $1,583,22. This amount was at that moment due, and at the quarterly meeting, which occurred two weeks subsequently, was disbursed. This same quarterly meeting is now at hand, at which there will be needed for the ordinary appropriations, at least, fifteen hundred dollars, to meet which, your Board have no funds at their disposal.

This diminution of funds is attributable to a combination of circumstances. 1. Less direct effort has been put forth for obtaining funds, than on the preceding year. 2. There has been an accumulation of objects for charitable contribution before the public. 3. The pecuniary embarrassments of the country, have put it out of the power of a number of individuals, who have ordinarily contributed large sums, to do as they had heretofore been accustomed to.

The value of this Society we have thought, has too often been estimated by the amount of funds which it annually expends. The pecuniary responsibility of the Society is indeed great, a large amount of funds being requisite to carry on its operations. Still, the distribution of six or eight thousand dollars among one hundred young men, is but a small part of the Society's actual labor. The object of this Society, is to multiply the number and increase the usefulness, of ministers of the gospel; and if, in approaching this object, five or ten thousand dollars per annum be needed, we endeavor to obtain that amount; and so of whatever else is needed, we seek to obtain it. It is due to the Society, however, in estimating its value, or the amount of its labor, that we keep in mind its ultimate object. If this be done, it will be quickly seen, that there are many points to which our labor must be directed. In prosecuting this work, it has been necessary to remove many hurtful prejudices; and where such prejudices existed, to inculcate correct principles; to arouse the churches to active duty, in seeking from Heaven the appointment of men to preach the gospel, and to bring the Christian community rightly to appreciate education, directing their attention at the same time to the endowment and patronage of the necessary Institutions. All which your Board, in their humble measure, have endeavored to do.

We here subjoin two tables, showing the number and comparative increase of beneficiaries since the commencement of the Society in 1814; and also the expenditures since the same period. The statistics of the Branch Societies, which now exist in each of the New England States, are not included in either of the following tables.

Years.	*No. Rec'd.*	*Years.*	*No. Rec'd.*	*Years.*	*No. Rec'd.*
1815	4	1822	9	1829	15
1816	4	1823	15	1830	24
1817	11	1824	6	1831	51
1818	2	1825	6	1832	33
1819	6	1826	10	1833	25
1820	3	1827	19		
1821	4	1828	21		

This account commences Sept. 15, 1815, and runs from September to September inclusive, until September, 1829, at which time it runs from September to June, when the anniversary of the Society, on its new organization, was changed from September to May.

Years.	*Am't. Rec'd.*	*Years.*	*Am't. Rec'd.*
1816	$ 592,14	1826	$1.931,60
1817	604.74	1827	2,245,87
1818	830.25	1828	2,081,03
1819	1.404,94	1829	3,749,00
1820	1,522.07	1830	2.568,27
1821	875,23	1831	4,802,09
1822	2,049.51	1832	5,340,87
1823	1,550.51	1833	6,952,63
1824	1.457,74	1834	4,681,11
1825	2,216,98		

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From these tables, it appears that the whole number received from the commencement of the Society in 1814, up to 1830, embracing a period of fifteen years, was one hundred and twenty-nine; the number received from that time to the present period, embracing a term of four years, is one hundred and thirty-nine. The whole amount expended during the fifteen years, was $20,679,88. The amount expended during the four years last past, is $21,776,70.

Extracts from the first Annual Report of the Executive Committee of the Missionary Education Society in the New England Conference. Presented at the Annual Meeting, held in Lynn, June, 1835.

The Executive Committee of the Missionary Education Society, in making their first report to the Society, and through them to the public, cannot speak of having accomplished great things, unless to have *commenced* a work so important in itself, and so long neglected, may be considered great. That they have commenced a good work, though they may not have made a *great* beginning, the Committee cannot for a moment doubt. The more they have examined the subject, and the more they have been able to develope their plan, the more satisfied they are of its importance and practical utility.

The Society's agent during the year has visited most parts of the Conference, embracing in his tour one hundred and three different societies and preaching places, where he has preached and laid the subject before the people, and either taken up contributions, or formed auxiliary societies, or both. The amount of cash collected is $592 20. The number of members formed into societies on the condition of paying fifty cents annually, is 2,787. The amount of money forwarded to the Conference by the preachers is $750. This shows that there will be a great discount made from the nominal subscriptions, in the sums actually received into the treasury, unless the preachers make further efforts to collect the outstanding subscriptions. This is a fact often noticed in operations of this kind, and might have been expected, particularly in a new enterprise which has not been fully brought before the public.

The Committee, however, feel it important to urge upon their brethren in the ministry, the necessity of taking a deep and practical interest in this matter. No reasonable agency, specially appointed, could be always present in the different societies, whenever it was necessary to take any step in this work. But the preacher, being on the ground, might, by a word to the collectors, and by calling the notice of the friends to the subject, and by otherwise keeping up the spirit of the enterprise, greatly aid the cause. Indeed, without such co-operation, we might as well give up the enterprise at once, since such aid is indispensable to its success.

The number of beneficiaries that are now under the patronage of the Society is eight, at an annual expense of from eighty-five to one hundred dollars. Two of these are colored men, both of whom are designed for the African mission. One of these, Rev. Amos Herring, is a minister, recommended for orders to the present session of the New England Conference, and a man of much promise to the church. The other is already qualified as a teacher in a high school in Africa, and is expected to be called to that station in a few months. The Committee feel highly gratified at the prospective usefulness of these men, and feel confident that either of them have been benefited by the Society to an extent that would, if there were no other good accomplished by their operations the past year, amply compensate for all the money and labor that have been bestowed in the operations of the Society. Three of the beneficiaries of the Society are in the Wesleyan University, from whom the Committee have the most gratifying information respecting their religious standing, their attention and improvement, and their promising usefulness. The others are at the Wesleyan Academy, in Wilbraham. From these, also, the Committee have such returns as afford them, in the main, high satisfaction and encouragement. The whole expense of those under the patronage of the Society the past year, is estimated at about five hundred and twelve dollars. The terms on which these and all others applying to the Society for aid are received, will be seen by the regulations herewith presented. The Committee were convinced from the beginning, that one of the most difficult points to be secured in the practical operations of this institution, was a proper judgment in respect to the selections of beneficiaries of the Society. So few are fully prepared to judge of the suitable qualifications of men for this patronage, and so difficult is it even for the best judges to know precisely how the character may show itself in the course of mental development by a suitable process of instruction, that it cannot be expected but mistakes will sometimes occur. The worthy, through too much caution or inadequate evidence, may sometimes be rejected, or the unworthy may sometimes be patronized. In the latter case, especially, great scandal might attach to the Society; and a report of an indiscreet application of funds would be of material detriment, if not ruinous to the Society, particularly in the infancy of the enterprise. Yet for the want of experience, and from a deficiency in system, it is at this early period, more than at any later date, that such errors are likely to occur. We therefore depre-

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cate beforehand the severity of public censure in any mistake of this kind which may result from our decisions. Although it is not known that any occasion has as yet been given, or that any complaint has in any instance been made, still the Committee are aware such occasions, despite every precaution, may occur. They only ask, therefore, of their brethren and the public, that they look at the extreme difficulties of the subject, and judge in all cases by such rules as those by which in like circumstances they would be willing to be judged; and especially that instead of taking offence themselves, or encouraging odium in others against the Society for any error of this kind, they will give the earliest information they can to the Executive Committee on every point touching the interests of the institution, and co-operate in every possible way in securing the object so dear to us all, and so important to the church. We particularly request that the greatest caution be used in recommending candidates for the patronage of the Society; and to aid them in this, as well as to enable them to judge of the measures which have been adopted on this subject, we refer again to the accompanying regulations of the Executive Committee.

The Committee regret extremely that any apparent collision should have taken place between this Society and the Missionary Society, properly so called. These societies are not rivals, but allies. Neither is designed to destroy the other, but both are expected to co-operate in the same common cause. With respect to the paramount claim of the one or the other to the patronage of the friends of missions in the New England Conference, growing out of the peculiar circumstances of the times, each must of course judge for himself. If money be contributed for either object, we rejoice. That the Missionary Education Society should have a prominent place, however, in the affections and support of our brethren and friends in New England, may appear from several considerations:—

1. The missionary cause is more in want of men than money.

2. There are, throughout the entire connection, a score, perhaps, that will or do give money for the direct support of missionaries and mission schools, where there is one that does any thing for the cause of education, and especially for the education of candidates for the missionary work.

3. We have many promising youths of both sexes, who stand ready to enter upon the missionary work, who have but one deficiency, and that is the very deficiency this Society proposes to supply. Already the number of applicants to the Committee, is double the number their means will permit them to receive. And even those they have received must be dismissed, unless the supplies are continued and increased.

4. The youth of our church must be educated, or the missionary work must be seriously embarrassed and restricted, so far as our instrumentality is concerned.

OFFICERS OF THE SOCIETY.

President.

Rev. David Kilburn.

Vice Presidents.

Rev. George Pickering.
Rev. Daniel Dorchester.
Rev. Joseph A. Merrill.

Rev. La Roy Sunderland, *Rec'g Sec'y.*

Rev. Rufus Spaulding, *Cor'g Sec'y.*

Mr. Benjamin F. Nutting, *Treasurer.*

Executive Committee.

Rev. Wilbur Fisk.	Rev. Jefferson Hamilton.
Rev. Daniel Fillmore.	Rev. Jacob Sanborn.
Rev. John Lindsey.	Mr. Jacob Sleeper.
Rev. Isaac Bonney.	Mr. Benjamin F. Nutting.

MAINE BRANCH.

REPORT of the Directors of the Maine Branch of the American Education Society, prepared by Rev. Mr. Tappan of Augusta, Secretary.

The Society that now holds its anniversary, was organized in its present form, as a Branch of the American Education Society, in Nov. 1818. During the first year of its existence, its beneficiaries were 5 in number; the second and third years, 8; the fourth, 13. At the last annual meeting, 44 were reported. Of these, 4 have since left the theological seminary, and are now pastors of churches; 3 have left college, of whom 2 are pursuing a theological course, 1 at Andover, the other at Newton; 3 have gone to Massachusetts, and are there pursuing their studies, preparatory to college; 1 has been obliged by ill health to relinquish his studies; and from 2 continued aid has been withheld on account of misconduct and inattention to study. Thirty-three new applicants have been received, of whom 19 are in the first stage of their education, 7 in the second, and 6 in the third. The whole number now on our list, is 64; of whom 16 are members of the theological seminary in Bangor, 28 are members of college, 8 are preparing for college, and 12 are pursuing a partial course in the classical school at Bangor.

During the 17 years nearly, that this Society has been in existence, it has given assistance to 156 young men. Of these, 3 have been missionaries among the heathen; and 30 have been ordained to the work of the ministry in our own land; of these, 18 are now laboring in Maine, 5 in Massachusetts, 1 in Connecticut, 2 in New York, and 2 in the Western States, and 1 has deceased. Seven are licentiates, of whom 1 is also a professor in one of our colleges.

Of those formerly assisted by this Society, who devoted themselves to the blessed work of preaching the gospel to the hea-

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then, was the beloved and lamented Munson. And will any one believe that no good is to result from the assistance rendered him? Eternity may show that as much was accomplished in some instances by the missionary who was called to his rest, whose labors were scarcely begun, as by him who bore the heat and burden of the day, until the shades of evening drew on. Precious in the sight of the Lord is the death of his saints; and when he suffers the blood of his servants to be shed by the hand of violence, he will make it conducive to the advancement of that cause, for which they had devoted themselves to live and to die. When a standard bearer falleth, let there be no trembling for the ark of God; but let the ranks be filled up, and with increased ardor and courage, trusting in the living God, let them press on to the conflict. Dark, and at first view forbidding as are some of his dispensations, the signs of the times are on the whole full of animating promise; full of encouragement to labor for the spread of the gospel, and the universal establishment of the kingdom of Christ. Why then are the followers of Christ so backward to go up and take possession of the promised inheritance? How long shall thousands of churches in our own beloved country remain destitute of pastors, and thousands of towns and settlements be given up, without either minister or church, to the dominion of Satan? How long shall the conversion of the world be retarded, and the termination of the reign of sin and death be delayed, by the worldliness and slothfulness of Christians? When shall we see in the followers of Christ, the same active, persevering zeal in the cause of benevolence, that is manifested by others, and by them, in secular pursuits? Oh when will every young man, whose heart the Spirit of the living God has touched, and who possesses the necessary mental endowments, be found willing to consecrate himself, his parents, and his minister, and the church to which he belongs, rejoice to give him up, and be ready to encourage and assist him, that he may become a faithful laborer in the work of the ministry? When shall an end be put to that frightful waste of talent and of religious influence, which we now witness in the devotion of powers, that might and should be employed in saving souls, and in filling the earth with Christian truth and holiness, love and joy, to the accumulation of worldly possessions and the acquisition of worldly honors? Let God be praised for the degree of piety that does exist; for all of prayer that is offered, of effort that is made, for the glory of Christ, and the salvation of men. But there is still a most palpable, lamentable deficiency. Few comparatively of the members of our churches seem to understand for what purpose they have been redeemed by the blood of Christ, and renewed by the Spirit of grace. The glorious Captain of our salvation is seeking to bring back a revolted world to its allegiance; and he will not fail nor be discouraged, until of this work of mercy he can say, It is finished. His heart is set upon this object. He is steadily going forward to its accomplishment; and while upon his way, he says to every one of his professing people, Follow me. Enlist under my standard, and march with me for your leader, to the conquest of the world. We are to attach ourselves to Christ, not merely that we may secure our own salvation, but that we may do our part towards the fulfilment of his great and glorious design—in the redemption of a perishing world. This is the work, which he hath given us to do; and we must deliberately choose it, and with purpose of heart pursue it, as the great object and business of life. Our duty to God, demands this. Redeeming love demands it. Benevolence to our fellow-men demands it; our own happiness will be promoted by it. He who lives for Christ and his cause, stands on higher ground than other men; he surveys a more glorious prospect; his soul glows with affections and desires more ennobling, godlike, and delightful. Being joined to the Lord, he is one spirit with him; his interests are identified with those of his Redeemer; he is a worker together with God.

The glorious enterprise in which the Saviour is engaged, will not be brought to a successful issue, without the co-operation of men. The gospel must be preached by human lips to all nations, to every human being; and the good providence of God is now opening the door more widely, than at any former period, for the last command of the risen Saviour to be obeyed. How plenteous is the harvest; but how few are the laborers. On surveying the disproportion of the one to the other, one is ready to say, would God that all the Lord's people were prophets! so that the spacious field marked out for Christian labor—even the world, the whole world, might at once be occupied and cultivated, in the name and behalf of him to whom it belongs.

But for this work there must be a previous training; and the course of preparation must occupy several years. Many of those who would do the most service need assistance. It is the province of this Society, with the means which the Christian community may furnish, to render that assistance—and does not He who bids us pray that laborers may be sent forth, and who would have us show our sincerity in prayer by corresponding action, does not he approve an enterprise like this? When certain good women ministered to him in person of their substance, one object to be effected by their contributions, was that of supporting the twelve students in theology, who, after an abandonment of their former

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occupations, were then receiving instruction directly from him. Their offerings, we doubt not, were most graciously accepted. Now will he not take it kindly of the good women of our day, and of all the benevolent of either sex, of every age and condition, who may contribute of their substance for a similar purpose? Who can compute the amount of good that will be effected by means of the labors of those, whom this Society has already assisted—the influence exerted by them in the cause of education, and of temperance—their influence in promoting among the young and the old the study of the Scriptures, and the observance of the Sabbath, in reclaiming the vicious, and promoting order and virtue—the churches organized, the ministers raised up, souls converted, saints edified, comforted, and matured for immortal glory. If we would trace the progress of some one devoted, faithful, successful minister, brought forward by the patronage of this Society, and much more the blessed effects of his prayers and labors as experienced on earth and in heaven, who then would inquire, To what purpose is this waste?

But our work is only begun. Within three years, our number of beneficiaries has increased threefold. Unless the quickening Spirit should be grieved away from the churches, it will continue to increase, while your Directors, in concert with those of the Parent Society, continue to act upon the principle upon which they have hitherto acted, of receiving every applicant, who possesses the qualifications required. Now should this principle be abandoned? No, never, until the great object is fully attained, and the spiritual wants of our country and of the world are fully supplied.

During the year to come, probably not less than $5,000 will be needed to meet the appropriations that our present number of beneficiaries, increased as we trust it will be by several new applicants, will require. And can not more than this amount be obtained from the churches in Maine? Why should we receive from other portions of the land, the means of educating the pious young men of Maine? We must educate them ourselves. Why should not the churches contribute to the Education Society one half of the amount which they contribute to the cause of domestic missions? Is it not as needful to assist in furnishing the laborers, as in sustaining them when furnished? The great deficiency of the present day, is a deficiency of men to supply the destitute churches, and to proclaim Christ and him crucified, where his name has never been known. The cry is continually coming from the four winds, Come over and help us—come over and help us—send us ministers—send us missionaries; and again and again the reply must be made, We cannot find them—they are not to be found. The gospel feast is prepared—all things are ready—there is room enough for a world—all that come shall be cordially received—but the messengers who should be going forth to invite and compel their fellow-men to come in—where are they? Let every possible effort be made to procure the requisite number, and to bring them forward; well trained and qualified for the work. Then let them go forth into the highways and hedges, so that all men every where, with the least possible delay, may be gathered in, and the Lord's house be filled.

Resolutions adopted at the annual meeting:—

Resolved, To accept and print the Report.

Resolved, That every year brings additional evidence of the fundamental importance of the American Education Society, in supplying the alarming deficiency of suitable laborers for the wasting harvest; and that it claims increased action of the church, in prayers and alms for its support.—Moved by Rev. John M. Ellis, Agent of the American Education Society, and seconded by Rev. Theron Baldwin, Agent of the American Home Missionary Society, for the State of Illinois.

Resolved, That as the kingdom of Christ can never be triumphant at home and abroad, without a vast increase of well-qualified ministers, it becomes the imperious duty of every minister, of every instructor of youth, and of every Christian, to labor incessantly for the conversion of young men, with a view to their engaging in the work of the ministry.—Moved by Rev. Prof. Pond, and seconded by Rev. Mr. Bardwell, Agent of the American Board of Commissioners for Foreign Missions.

Resolved, That the friends of religion and of man, in the State of Maine, will endeavor, during the present year, to raise, in aid of the Maine Branch of the American Education Society, as much at least, as may be needed, to meet the appropriations that shall be made to its own beneficiaries.—Moved by Rev. Swan L. Pomroy, and seconded by Rev. J. M. Ellis.

A contribution was taken up of $319, including four life-memberships, of $25 each.

OFFICERS OF THE SOCIETY FOR THE YEAR ENSUING.

President.

Rev. William Allen, D. D.

Vice Presidents.

William Richardson, Esq.
David Dunlap, Esq.

Rev. Benjamin Tappan, *Secretary.*

Prof. Samuel P. Newman, *Treasurer.*

Other Directors.—Rev. Messrs. D. Thurston, Ellingwood, Johnson, G. E. Adams, Cummings and Mitchell.

Joseph McKeen, Esq., *Auditor.*

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Essex South Conference of Churches.

Report of the Education Board, as read at the meeting of the Conference at Topsfield, July 8, 1835, by Rev. Daniel Fitz, Secretary of the Board.

We are happy in being able to report on this occasion, that the churches in our connection are manifesting a deeper interest than they have done, in promoting the great objects of the American Education Society. Their contributions for the last year have been very considerably increased, and we would also indulge the hope that more frequent and more earnest prayer has been offered to the great Head of the church, that he would raise up and qualify laborers to go forth and gather the wide-spread harvest. Your Board are of the opinion that the arrangement is judicious, which sets apart particular months of each year, on which collections may be taken up in our churches for the leading objects of benevolence. They regret, however, to learn that in several instances, as far at least as our Auxiliary Education Society is concerned, this arrangement has not been adhered to. Some congregations, instead of having this object presented either in June or July, have not been invited to attend to its claims and contribute to its funds till two or three months afterward. They take the liberty to recommend to the pastors and the churches, that special pains be taken to have the interests of this Society brought forward within the period assigned to it, and that no objects of a temporary or local nature, should be pressed in to divert the minds and the charities of the people from it. We are happy in stating that an agent is now presenting this cause to our churches, and it is designed, if possible, that they shall all be addressed on the important subject by the close of the present month. We think it quite desirable that there should be even more system in regard to our benevolent institutions. When the period approaches in which the claims of any one of the leading objects are to be exhibited, the attention of the churches should be immediately directed toward it, so that, having laid by in store according as God shall have prospered them, they may be prepared cheerfully to meet these claims. Though more has been done to promote the object before us than in previous years, yet your Board are constrained to say, we have not done what we could, and consequently we have not done what we ought. If we mistake not, this Society does not receive its fair proportion of our charities. Our great benevolent objects point to the same glorious results—the spreading of the knowledge of God and the conversion of souls to Christ. They should be sustained in just proportion, so that the spiritual building may go up, having no part of it lacking. The Education Society has been appropriately denominated a fundamental society. "What society," as one recently remarked, "deserves better, or equally, to be so called. The ministry is God's means of extending Christianity: the Education Society are engaged in reliance on God in providing this instrumentality. Next to the very work itself of preaching the gospel, is not the work of raising up ministers the most important work going on in this world? So, most deliberately, I cannot but think. I have no terms in which I can adequately express my sense of the greatness of their undertaking. If the most eloquent and gifted of the holy angels should descend from heaven to plead the cause of this Institution, he would, I think, have a theme worthy of all the eloquence of his tongue, and all the holiness of his heart."

How shall a deeper interest in this Society be awakened in the Christian community? We reply, that our churches should be fully informed in regard to it. The principles by which it is conducted and its adaptedness to answer the desired end, it is believed, are not so thoroughly understood as they ought to be. They who have a benevolent heart, who duly prize the gospel, who feel for the souls of men, cannot be indifferent to the great designs to be affected by this Society, if they possess the necessary information in regard to what has been already accomplished by it, and in regard to the important results to be secured by its instrumentality. To the want of this needful information is to be attributed, in part at least, the fact, that in many portions of this Christian land so little comparatively is contributed to the American Education Society.

The pastors of our churches can do much in the way of diffusing information. In their public discourses and in their private meetings they can present facts, which will tend to correct wrong impressions, and which may awaken a more deep and general interest. If the annual reports from year to year could be circulated among the members of our churches, or read at their private meetings, much good could not fail to be done. The history of the American Education Society has recently been published by the Massachusetts Sabbath School Society. This little book should find a place in every Sabbath school library in our land.

The better the professed friends of Christ are informed on this subject, the more they will be excited to prayer that the number of faithful ministers may be increased. If the petition to the "Lord of the harvest, that he would send forth laborers into his harvest," should be sent up from the closet, from the domestic altar, from the social meeting, and from the sanctuary of God, might we not reasonably expect that an-

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swers of mercy would be given, and that the heralds of the cross would be multiplied? The Annual Concert of Prayer for Colleges should be more faithfully attended. Notwithstanding the remissness of so many of the members of our churches, God has heard those who have come before him with a right spirit, and the blessing has been imparted. Eleven colleges, during the past year, have been blessed with revivals of greater or less extent. It is stated by one of the professors of Amherst college, "that the Annual Concert of Prayer for Literary Institutions never passes, without producing a powerful effect upon this institution; even though no distinct revival follows. This year, the effect seemed rather greater than usual." The young men in our colleges should indeed often be made the subjects of prayer. They are the hope of the church. From the midst of them, the heralds of the cross must come. But they are exposed to many temptations. They are preparing, by the eminence on which they stand, by the literary privileges they enjoy, to exert a great influence on society, and this influence will be salutary or baneful. Promising talents, extensive attainments, are often lost, and sometimes worse than lost, because they are not sanctified by the grace of God.

Christian parents should dedicate their sons to the special service of Christ, offering the constant and fervent prayer, that they may be sanctified in early life, that they may be moulded for the Master's use, and become the heralds of salvation to dying men. Here is a field especially for pious mothers. Here is room for the exercise of all their tender feelings, and for all their Christian efforts. In an account of a recent revival in one of our western colleges, it is stated that "almost all the subjects of this work, students and others, were blessed with religious parents, especially *mothers*. If this statement should meet the eye of any parent, who has a son at college, estranged from God, impenitent and unimpressed amid such scenes, will not that parent think, and feel, and weep, and agonize in prayer, for his conversion to God?" The mothers of Samuel and Timothy, of Doddridge and Newton, of Dwight and Payson, of Parsons and Mills, were eminently *pious* mothers. Their infant sons they brought before the altar of God and consecrated them to his service. These sons became men of distinguished piety, and they were instrumental of turning many to righteousness. Is there no Christian mother now present, who is ready to imitate such bright examples? The conversion of the world to Christ, is dependent in no small measure on the instrumentality of Christian mothers, on their fidelity in training up their beloved offspring for the service of the church. Will they not be excited by such considerations, to devise new means, and to employ new efforts, for the salvation of their children? May they not be made to feel more their responsibility, and may they not become mutual helpers in this great work, by uniting themselves in *maternal associations*, in which they may bow together before the eternal throne, commending their loved ones to Him, who will take care of the lambs of the flock?

I would simply add, that at this critical and most momentous period of our country, we need an increased number of the preachers of righteousness, and we need a more holy ministry. The sons of Levi must become more purified, and the church of Christ must rise to higher attainments in piety, before we can have reason to expect the ushering in of the latter day glory! Such care is taken in selecting the beneficiaries of the Education Society, such supervision is exercised over them, during their whole literary course, that we have every reason to expect that they will become good soldiers of Jesus Christ. Such expectations have been indulged, and they have not been disappointed. The fact, that such dreadful errors abound in our land, that the enemies of our holy religion are so decided and so active, that the pope sends forth twenty missionaries to propagate the Romish faith in Christian countries, where we send one to foreign lands, should arouse us from our slumbers, and call forth far greater efforts in behalf of the American Education Society.

Remarks of Rev. Dr. Dana, of Newburyport, on moving the acceptance of the foregoing Report.

MR. PRESIDENT,—I have listened to this Report, as doubtless has this whole assembly, with lively interest and with some variety of feelings. We rejoice in all which has been done; and we bless God that so much has been done. But we regret that no more has been done; and cannot but wish an increase of zeal and exertion, such as may correspond with the greatness of the cause.

The great practical result to which the Report has led us, as all must see, is this—that the existing condition of the church and the world demands, and imperiously demands, large accessions of well-qualified ministers of the gospel. It is with a view to deepen this sentiment in our minds, and to give it permanence, that I offer a few brief remarks.

I shall take it for granted, Sir, and I have a right to do so, that the gospel ministry is the grand and favorite instrument, selected and blessed by Heaven, for the conversion and salvation of man. This sentiment meets us every where in the sacred volume, and it is most amply confirmed by the experience and the history of eighteen centuries.

Who does not know, that when the gospel was first promulgated, it effected at once

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the most astonishing revolutions throughout the known world? The vast fabric of pagan superstition was undermined—its temples subverted—its idols destroyed—and its oracles put to silence. And how were these wonderful effects accomplished? Not by the written word, but by the living preacher—by *men*, going forth in the name of Jesus, and proclaiming his gospel in the ears of their fellow-men.

Indeed, for confirmation of the truth in view, we need not go beyond our own country, nor our own time. Wherever in our land the preached gospel has not found its way, or has taken its flight, there we find a spiritual desolation—a moral wilderness, where no solitary plant takes root, nor fruits of righteousness are seen. And where is it, Sir, that human nature appears in all its high and ennobling attributes? Where do men and women rise to the proper dignity of rational and immortal creatures? Where are the virtues cherished which promote the general peace and order, which soften the manners, which adorn human society, and sweeten human life? Where is the God of heaven worshipped, and feared, and obeyed? And where are human beings trained to holiness on earth, and prepared for the holiness of heaven? There, and there only, where the blessed gospel of Christ is preached.

If, then, the gospel ministry is the great instrument of elevating, of blessing, and saving mankind, it follows that the church should give itself no rest, that all the benevolent in the community should give themselves no rest, until this ministry be planted in every spot of our country, and in every region of the globe.

But what is the case at present? Let us see. Our own commonwealth, which, with a single exception, is the most favored in the United States, has many towns, and some considerable districts, where the sound of the gospel is seldom heard. Connecticut, though it has no regions of desolation so extensive as ours, is yet deformed with some dark and barren spots. As to the remaining States of New England, it would be going beyond the truth to state, that, on an average calculation, they are one half supplied with the stated ministration of the gospel and its ordinances. In the Middle States, the case, probably, is equally unfavorable. In the Southern States it is doubtless much more so. While in the immeasurable regions of the West, there is a *world of minds*, and a *world of souls*, of which a vast majority are utterly destitute of the bread of life.

But let us turn our eyes, for a moment, on the wide world. The command given by the Saviour, when just about to ascend to heaven—a command immediately addressed to the apostles, but through them, to the whole church—was this: *Go into all the world; preach the gospel to every creature.* Offer my salvation free as air; spread it wide as the ruins of the fall. And now, at the distance of eighteen centuries from the time when this command was given, what do we see? Three fourths of the immense human family unvisited by the gospel; uninformed of the good news from heaven; strangers, generally, to the very name of that Saviour who shed his blood for their redemption. Five hundred millions of the human race are at this moment sunk in all the darkness of paganism; in all its hopelessness and horror; in all its vices and crimes; in all its impurity and blood. Another hundred millions are the wretched dupes of the imposture of the false prophet of Arabia. About one fourth of the human family are nominally Christian. But of this small proportion, only one fourth possess Christianity with any degree of purity. The remaining three fourths are overspread with the errors and superstitions of the Roman and Greek churches.

And what are we now doing in obedience to the Saviour's solemn, last command? Since my memory, the age of modern missions to the heathen, may be said to have commenced. The churches of Christendom have been, for about forty years, *beginning to awake* from their strange and protracted slumber. At this day they send forth, for the conversion of the world—how many missionaries? A little more than one, perhaps, for each of the millions to be evangelized. And this number, inconsiderable as it is, comprises, so far as our country is concerned, nearly all who can be obtained. Surely, then, the call is loud and urgent, for large accessions to the number of gospel ministers.

But who and what are the ministers we want? The answer to this question, may be given in few words.

We want, in the first place, men of real ability, and solid learning. They are to instruct men in the sacred volume. To be qualified for this, they must be well acquainted with its evidences, its doctrines, its histories, its prophecies, and with whatever in natural and civil history, in ancient manners, customs, and laws, in geography and astronomy, in art and science, generally, is calculated to throw light on the Bible. They are to teach men Christianity; and they ought to be able to unfold its principles, to illustrate its institutions, to explain its precepts, and to defend its *truth* against the objection of infidels and cavillers. A weak or ignorant minister is an incumbrance on Christianity. It was a scheme of the emperor Julian to shut out Christian youth, as far as possible, from the advantages of learning. This was an artifice well worthy of that subtle and wretched apostate from Christianity. He knew that if the church could be filled with an ignorant ministry, religion would be exposed to general contempt.

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Beside the *general* arguments for a learned ministry, there are those which apply peculiarly to the present period. On this topic, I can throw out *hints* only, for the time will admit no more.

There is an extensive and increasing diffusion of knowledge in the community. And the knowledge of the clergy must keep pace with it. It will be impossible, otherwise, to secure general attention and respect, either to their persons, their office, or the religion they preach.

The other professions are filled with able and efficient men. The community perceive and feel it. Have they not a right to expect a correspondent ability in their religious guides? If the expectation be disappointed, must not the effects be disastrous?

Our Sabbath schools demand a learned and instructive ministry. Thousands of young minds are expanding to receive the knowledge of God; are inquiring with unwonted eagerness, for the truths of religion. What an invaluable season for pouring out, without loss, the richest treasures of divine knowledge, which care and diligence may have accumulated!

In this day of boasted light, the spirit of infidelity is abroad. Its pretensions, its arguments, are false and hollow—yet frequently bold, artful, and plausible. Ministers must meet it, and put it down. But to do this, they must be armed at all points. They must have skill and address, as well as firmness and courage.

Many suppose that though learning may be important in our ministers at home, it is less needful in those who go abroad. We may send missionaries, they think, to our aborigines, and even to India and China, of a secondary character; of comparatively feeble powers, and meagre attainments. There cannot, Sir, be a greater mistake. Surely every reflecting mind must perceive, that in proportion to the depth of the darkness to be dispelled, must be the intensity and brilliancy of the light which is to scatter it. The young men whom we send abroad must be well instructed in general science. One of the principal methods by which our missionaries in Ceylon have put to shame the Brahmins, has been to expose the hollowness of their pretensions to the knowledge of astronomy—pretensions by which, for ages, they had led captive their blind and wretched votaries.

But, in a minister, the greatest talents and learning, without *piety*, are generally useless, and often pernicious. How absurd, how incongruous, the union of an enlightened mind, and an unholy, unsanctified heart. A *messenger* of God, and an *enemy* of God. An *ambassador*, negotiating a treaty of peace between his sovereign and a portion of his revolted subjects, while himself a *rebel*. Indeed, in the public, official teacher of religion, the *reality* of piety, is not enough. Eminent piety is requisite. His *life* should be one continual sermon, repeating, explaining, enforcing his public instructions.

And here, as before, beside the general argument, there are considerations which offer themselves, derived from the state of the times.

The point begins to be settled, that the ministers of our country must generally be contented with a moderate worldly support. Nor do I know that the fact is to be regretted. Large emoluments have never yet improved the character of the clergy. May not an opposite state of things tend to purify the order? The worldly temptation being small, few will ordinarily enlist, but from the love of God, and the love of souls. Thus circumstanced, a minister must find his chief reward in a pure and ardent self-devotion, in the delights of his work, in an approving conscience, and an approving God.

And unless a glowing piety pervade the breasts of those who are seeking the ministry, whither shall we look for missionaries? The charms of a missionary life, arising from novelty, from undefined hopes, and splendid anticipations, begin to retire. Recent events tell us rather of its privations, its toils, its disappointments, its perils. At a prospect like this, ordinary piety, shrinks appalled. Obstacles like these, nothing can surmount, but an ardent devotion, a stern, unconquerable purpose, and a zeal enkindled by heaven. Ah, where are the armies of heroes, pressing forward to this holy war? It is here, that we are principally in danger of failing. The church wants not the dispositions, nor the treasures, nor the liberality. At least, all these would be adequately supplied, were the number of our missionaries increased in a twofold, or even in tenfold proportion. That our missions may not fail, that the heathen may not perish, we want, in our beloved youth, the spirit of piety. We want, in all who seek the ministry, augmented piety—simple-hearted piety—self-denying, courageous piety.

Suffer me, Sir, to remark in conclusion, that the American Education Society and its auxiliaries, are commended to the hearts of the pious, by this fact, that they possess the means and facilities, not only for multiplying the number of ministers, but for enriching the ministry itself, with the choicest talents, and the most exalted piety. Who can doubt that in the ages that are past, thousands of young men, highly gifted by nature and by grace, have gone through life to their graves, comparatively unknown and useless, for want of the fostering aid which such societies supply? One of the English poets has beautifully said,

> Full many a gem of purest ray serene
> The dark unfathomed caves of ocean bear:
> Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air.

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It is in the power of these societies to gather these precious gems from their ocean beds, to polish them into brilliancy, and place them where their light may bless the church and world. It is in their power to transplant these modest, blushing flowers from the wilderness, and cause them to diffuse an unwasted and salutary fragrance in the garden of God. We give, then, to these cherished societies, the warmest blessings of our hearts. May their numbers, their patrons, their means, their resources, their zeal, their exertions, their successes, be all vastly increased. May they kindle thousands of lights which shall not only shed a healthful radiance on earth, but shine in other worlds, when the sun and stars are gone out forever.

Old Colony Education Society.

Extract from the Annual Report, prepared by Rev. Sylvester Holmes.

The Directors of this Auxiliary to the American Education Society, in addressing the friends of the church, and of God, within your limits, at your third anniversary, have little of interest to report, as to any material changes that have taken place in your Society the last year. While the enlarged plans and extended operations of the Parent Society, continue to go forward with discretion and zeal becoming this noble enterprise, we are happy in saying that the churches in our connection, show no disposition to forsake this department in the benevolent operations of the day. If our contributions are less than they should be, we will rejoice that our little is not diminishing, and would notice as an indication of the coming of better days among us, that a benevolent lady has left by will, $200 for the education of pious young men, which in due time will pass through your treasury to the Parent Society.

Giving due credit for all that may seem encouraging, your Directors are deeply convinced that an increase of piety is the only thing that can secure the onward course of any enterprise which depends on Christian benevolence. Excitement may produce an abundance of fruit for the moment, but the last command of Christ will never be obeyed, Go ye into all the world and preach the gospel to every creature, till the yielding of the church be steady and uniform, like that tree which bore fruit every month. We live in a day of unparalleled interest. All the elements of society seem to be stirred and put in motion. The time has come when the mountains are leveled and the valleys exalted. Distance has become almost ideal. The ingenuity of man has well-nigh brought the opposite sides of the world together. While the resources of wealth have been thrown open so widely, and the facilities for social intercourse have been greatly increased, there has been a mighty movement in the moral and religious world. Some of the noblest minds and the best hearts, have been awakened by God to form plans, which aim at the subjugation of the entire earth to Jesus Christ. These plans are formed, but they are not perfected, they are not carried forward to their final consummation. If the church makes the most of her present advantages, the triumph of truth and piety is at hand. Who can think of the present attitude of the moral world, and his spirit not be stirred? who can speak of the present crisis, without deep feeling?

Nothing can meet the present wants of the world, and ripen the plans of the church into maturity, but an increase of piety. No substitute may come in its place.

Here, did the occasion and our limits allow, we might sustain the position we have taken, by various considerations. But we invite your attention to the business of giving, without which, our country and world, can never be furnished with an adequate ministry.

When we look at a river of benevolence, like that of the American Education Society moving on in majesty, we feel as if it can never fail. But when we follow it up to its source, we find it dividing off into ten thousand streams, which are traced to the hearts of individual Christians. Let then, ten thousand Christians become weary in well doing, and all will come to desolation. When we look at the machinery already prepared and put in motion, we are often led to inquire whether the tide of benevolence will continue to flow full enough, and strong enough to carry forward these thousands of wheels, and allow the annual increase which the wants of the world demand. We find no satisfactory answer to these inquiries, only in an increase of uniform and vital godliness. As yet, we have practised very little self-denial in our charities. We have only done what we could do conveniently, and scarcely that. In such manner the world was not redeemed, and in such manner it never can be supplied with a living ministry.

By glowing statements, and pathetic appeals, our sympathies may be awakened, and we may give for once, but in this there is no perseverance, there is nothing on which we can rely, to make Christians lay by for God every week, as he has prospered them. Deeply feeling the claims of Christ and the value of the soul, is the only sure bond that our churches can give the American Education Society, that they shall never want money. When this subject shall be better understood, then the coming of agents and the multiplying of charity sermons, will not be an evil. For then, men will come full of the Holy Ghost, and they will have more to say about Jesus Christ and less about money. Then they will obtain more, and

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have the vineyard in a better state for those who come after them. When ministers and churches shall have more of settled principles of action, then there will be more uniformity in our contributions, and our Zion will soon become the light of the whole world, and the salt of the entire earth.

Report of Rev. Mr. Ellis.

To the Secretary of the American Education Society.

Rev. and dear Sir,—My labors for the last quarter, have been somewhat miscellaneous. I have performed the responsible, yet agreeable service assigned me in attending the anniversaries of the State Branches held at the time of the State conferences in Connecticut and Maine; and also the anniversaries of several County societies. In all, there appeared manifest increase of interest in the great work of raising up young men for the gospel ministry. The fullest proof was given, both by the speakers, and also by the resolutions passed by the conferences, of the *fundamental* importance of the Society in evangelizing the world.

The venerable president Day, in advocating a resolution calculated to awaken ministers and churches to a deeper sense of responsibility, to seek out and bring forward pious young men thoroughly prepared for the ministry; met, in a striking manner, an objection which he had heard, viz. that the course of study required, consumed too much time. It was a great mistake, the Dr. said, to suppose that the time beneficiaries spent in college, was lost time to the church. Look, said he, to the moral condition of our colleges, especially, in the frequent revivals of religion which are now enjoyed in them. This, he continued, we did not see in them before the American Education Society collected and sustained in them the pious and indigent youth of our country. These frequent revivals are to be ascribed to the blessing of God on the happy influence of these young men. Instead of being lost, said he, I regard the time which these young men spend in college, as important to the interest of the church, to say the least, as any equal portion of their subsequent lives.

The Rev. Dr. Tyler of East Windsor, in seconding the resolution, said he could give his testimony fully with Dr. Day, in regard to the influence of the beneficiaries of the Society in our colleges. He had often said, and he spoke from years of experience, that such are the happy effects of their example and influence while in college, that should every one of them die the hour he graduates, still the church could well afford to pay the whole expense of their education, even on that ground. But, said he, they do *not* all die on leaving college. Motives, he said were most pressing to excite us to feel more than we had done, in this important cause.

The State conference in Maine, far exceeded in interest, any other meeting of the kind. A spirit of Christian enterprise is awakened, by which the God of providence seems about to sanctify the remarkable increase of business and wealth which the last few years has witnessed in that great State, which is just beginning to develope its almost boundless resources. Yet one of the most important and difficult duties which the brethren in Maine are called upon to perform, is, I apprehend, to *study the design of God in pouring upon the church, such a tide of wealth* IN A TIME WHEN IT IS SO MUCH NEEDED; and so to understand the moral and intellectual wants of that growing State, and of the world; and *so to graduate their plans of Christian enterprise on the scale of the divine munificence to them*, as to save them from the ruin to which wealth exposes them. Thirteen thousand dollars were contributed the last year for domestic missions; much more it is contemplated will be raised the next year, and two or three times as much will be raised for the Education Society, as was raised last year. Affecting disclosures were made of the deficiency of well qualified ministers, and resolutions passed to sustain all the missionaries that could be obtained for the destitute portion of the State, and also to sustain, at least, all the beneficiaries of the Maine Branch. Nor were the perishing in other portions of our country and of the world, forgotten in providing for their own so eminently missionary field.

It appeared in some county conferences that the conviction is fast gaining ground, that the great work of *the church at the present crisis, is to labor and pray for the increase of able and faithful ministers.* Several encouraging facts were communicated. In Hillsboro' county, N. H., *ten* churches reported revivals of religion. In one town, forty young men were among the hopeful subjects.

The following towns in Massachusetts have been visited, and subscriptions taken; North Bridgewater, $175; Weymouth, Union Society, $58 97; North Parish, $86 21; South Weymouth, $34; East Randolph, $146 35; West Randolph, $97; Rev. Mr. Sanford's society, East Bridgewater, $130; Abington, Rev. Mr. Alden's society, $107 97; Dorchester, Dr. Codman's society, $105 50; Dorchester village church, $27. Three other churches in this vicinity were visited, and the amount raised will be reported directly by the pastors, when the collections are completed. The collection in North Danvers, was $130 32. Collections in South Danvers, Beverly, and Salem, will be reported by the respective pastors when completed. Greenfield and Lyndeboro', N. H., have also been visited.

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In the former place, $75 were raised, and in the latter, $90.

July 18, 1835.

Report of Rev. Mr. Ellis.

To the Secretary of the American Education Society.

Rev. and dear Sir,—Since my last report, I have performed a short but pleasant service of about five weeks in Vermont. The towns visited, with the collections, are as follows, viz. Windsor, $60; Woodstock, $118 75; Royalton, about $100; Wethersfield, $52 60; Brattleboro', $125 70; West Brattleboro', perhaps $50; Sharon, $68 75; Perkinsville, $87 37; Springfield, $58 60, in addition to one third of $150, spontaneously raised at the close of their late protracted meeting, as a free-will offering of first fruits, and equally divided between the Education, Domestic, and Foreign Missionary Societies. Westminster, West Parish, about $100. The last mentioned place, furnishes an interesting instance (as is doubtless true in many other cases,) of energies concealed and dormant, for want of suitable opportunities to elicit them. The present pastor, who had been installed but a few months, thought it would be a blessing to his people to be visited by an agent. He insisted on my going, although I could visit them only on a week day. They had been giving annually about $75 for all benevolent purposes. The result of the visit, with the continued efforts of the pastor on the next Sabbath, by reading the "harvest perishing for want of laborers," was about $100. The people were surprised and delighted at the result. Some were alarmed, lest an amount so much beyond any former effort, should prevent the payment of the pastor's salary. *He* told them he was just so much the more sure of getting it; and before the week was closed, he had the unexpected pleasure of receiving one quarter's salary in *advance*. He has since written me, that from the feeling manifested among his people, the Home and Foreign Missionary Societies would be far better supported by them than ever before, and that three or four promising young men, had been brought to devote themselves to the work of preparing for the ministry. In several of these towns which God has visited with revivals, the young men were assembled and addressed on the subject of preparing for the ministry, and there is good reason to hope that it was not without success.

Several of the collections mentioned above, will be paid directly into the Treasury of the North Western Branch. Having mislaid my book of minutes in my arrangements for returning to the West, I am obliged to specify the above sums from memory. They are, however, very nearly accurate.

On the whole, the very kind and liberal manner in which the Education cause has been uniformly received, is ample proof that with a suitable opportunity, Vermont is ready to manifest the same interest in the Education Society, that New Hampshire has done.

And now, my dear Sir, in closing my agency among the Eastern churches, permit me to say, that the extended Christian intercourse which this service has allowed me, has enriched my mind with recollections more agreeable and refreshing, than I had anticipated this side heaven. And in returning to rejoin those equally dear brethren in the labors of the great Western field, I leave the land of the Pilgrims with cherished emotions of gratitude and affection.

September, 1835.

The Rev. Mr. Ellis will in future labor within the bounds of Illinois.

Rev. Mr. Nash's Report.

To the Secretary of the American Education Society.

Rev. and dear Sir,—At the close of another quarter in my laborious and responsible employment, I find myself in health and peace, with increased impressions, of the importance and magnitude of my work, and increased hopes of success. Since my last report, I have labored in the counties of New London, Middlesex, and Litchfield, with the exception of about three weeks spent in visiting the States of New Hampshire and Vermont, and attending the annual meetings of the Education Societies in those States. The mention of these meetings, brings to the mind facts both encouraging and painful, of thrilling interest. In both these States I found much feeling in view of the moral desolations which abound. There the people of God do indeed, as there is much occasion, sigh and cry over the wastes of Zion. Each of these sections of New England is far indeed from having an adequate supply of the means of spiritual instruction. In New Hampshire, of two hundred and twenty-five townships, one hundred have no Congregational or Presbyterian minister, and almost none of these are adequately furnished with religious instructors of any denomination. In Vermont, the state of things is hardly if at all better, or the demand for an increase of ministerial labor less pressing. The same remark will apply in about the same extent, to the State of Maine. In these three States, are not less than two hundred churches of our denomination destitute of pastors; and destitute most of them must remain till suitable men can be raised up to be set over them in the Lord. These it is far more difficult to obtain than the means of supporting them. It is encouraging that these facts have excited in the people of God in that section of the country, no small solicitude

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and effort. Many of them begin to feel, that to raise up young men for the ministry, is a thing to be regarded as fundamental and of prime importance. Hence parents are seen dedicating their sons to God, for the service of the sanctuary, and the Christian public is anxiously providing means to educate them according to the exigencies of the times. In New Hampshire I heard an aged father state in a public assembly, that he had three sons in preparation for the ministry. It was also announced, that in one of the counties in that State, thirty young men are in a course of education for the sacred office. In one of the towns, is a church which has put between thirty and forty of its sons into the ministry. Still the friends of Zion in all these States, are often in great sadness, in view of the spiritual wastes around them, and they feel, that with every effort which can be made, it must be a long time before these wastes can be repaired. That so many ministers of the gospel are now needed even in the land of the Pilgrims, should indeed awaken deep feeling, and call forth much prayer and effort.

As to the success of my agency during the last quarter, I have not at present the means of forming an opinion. I know not even the amount of the contributions which have been made. In a few instances where I have presented the claims of the Education Society, circumstances have been such that I have judged it expedient to take no collection. In some small and feeble congregations which I have deemed it best to visit, collections have of necessity been small. The amount of donations and pledges in different places has varied from between twenty and thirty dollars to between five and six hundred. To secure the largest sum of money at the time of my visit in any place, has been far from being my only aim. I have deemed it an object of at least equal importance to communicate information, and to excite a permanent interest in favor of the Education cause. I have endeavored to impress it on the community, that this cause is one of deep and abiding importance; that till the world shall be converted it will need to be sustained, and that it will, from year to year, make larger and larger demands on the liberality of Christians. They are also willing to be convinced, that what is now needed more than all things besides in order to its relief and salvation, is men of suitable qualifications to preach the unsearchable riches of Christ. I have been gratified to learn, that confidence in the principles and management of the Education Society and its adaptedness to furnish such men, has, within a little time, been greatly augmented. The facts in the case have done much to remove the prejudices which once existed, and wherever these prejudices still linger, they are fast yielding to the force of truth. Let judicious and needful efforts be made, and it need not be long before this Society will be regarded in its proper light among kindred institutions. In many instances I have heard the opinion expressed by persons of intelligence, that its claims on the attention and the patronage of the public, are superior to those of any other society.

Let it be duly considered, that in the work of bringing lost men to the knowledge and love of God, the Christian ministry is, by the founder of our religion made fundamental; that for the last fifty years the increase of population in our country has been twice as great as the increase of ministers, and that nearly the same disproportion still continues, and who can doubt whether great and earnest effort should be made in relation to this subject? Who can make it a question whether any society which has a judicious and efficient bearing upon it, is worthy to be sustained and encouraged? With this view of the matter, public opinion is every month becoming more and more coincident. That public opinion may be set right, and the church be brought into the right course of action, the labors of special agents are much needed. In no department of Christian benevolence can such agents labor with fairer hopes of success, and in none are their efforts more demanded than in that now under consideration. If our country or the world is to be saved, it must be through the instrumentality of Christian ministers. If the public mind is to be brought to estimate this subject in any measure according to its surpassing importance, special effort must be employed.

I have found the success of applications for aid to the Education Society in various instances diminished by one or both of the following causes:—individuals have been disposed to give to the funds of some literary or theological institution, or they have taken up some person as a sort of private beneficiary. In the former case, they have supposed themselves contributing directly to the same object as if they were to afford patronage to the Education Society. But the supposition is erroneous. This Society aims at increasing the number of Christian ministers, by assisting them to obtain an education, who might not otherwise obtain it. Every one who contributes to its funds, assists in accomplishing this important object, and does more or less to decide whether some person or persons shall or shall not devote themselves to the ministry of reconciliation. Whereas he who contributes to the funds of a seminary does, as the case may be, help to decide whether they who are to be educated shall enjoy more or less ample means of instruction, or shall pursue their studies at one institution in preference to another. As our country is now circumstanced, every one who can meet the expenses of education, may easily place himself in a favorable situation to pursue his

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studies. Then, commendable as it is to aid the funds of a literary or theological institution, let no one imagine that by so doing, he directly helps to increase the number of Christian ministers.

These remarks will apply only in part to the man who bestows his bounty on an individual of his own selecting, rather than to contribute to the funds of the Education Society. He does indeed help to increase the number of ministers. But it is conceived that the method which he adopts is, in some points of view at least, less eligible than if his bounty were cast into the treasury of the Education Society, and the object of it derived assistance from that source. On supposition that his beneficiary is as judiciously selected as when the selection is made by the Society, he is not brought under the strict inspection and care, nor is he made subject to the responsibilities involved in the relation of a beneficiary to that institution. He is not subjected to the *pastoral supervision* practised by the Society, nor to the quarterly report of receipts and expenditures which it requires of beneficiaries, both of which are deemed matters of much importance. Besides, the loaning system, which, as now acted upon, is regarded as the excellence and glory of the Education Society, is not made to apply to the beneficiary of an individual. For the most part, what is bestowed in such cases is given outright. The statements now made will apply to those cases in which churches or ecclesiastical societies select particular individuals as their beneficiaries. While no disposition is felt to interfere with the unquestionable right of all men to bestow their liberality in the way which they prefer, it is at least worthy of serious inquiry, whether the mode of aiding young men in preparation for the ministry, of which I am speaking, is the most happy; whether it is the best suited to fill the world, in the shortest time, with an evangelical ministry, and thus to fill it with the glory of God. If not, surely all intelligent Christians will agree that it should not be adopted in preference to patronizing the Education Society.

Vermont Branch.

THE Anniversary of this Society took place on the 9th of September, 1835, at Newbury. The Treasurer's report was presented, exhibiting a much more favorable result than usual. The Rev. Mr. Ellis's short agency in the State was spoken of as very successful. The following resolution was submitted by Rev. Charles Walker.

Resolved, That the success which has attended the Education cause, furnishes occasion for gratitude to God, and encouragement for future effort.

Addresses were made by the mover, and by Rev. Mr. Root, of New Hampshire. The following resolution was submitted by Rev. Mr. Cheever, of Newark, N. J.

Resolved, That in view of the wants of our country and of the world, it is matter of solemn obligation on ministers and Christians, to make increased exertions that the youthful talent and piety of the nation may be consecrated to the Christian ministry.

Addresses were made by the mover, and by Rev. Mr. Nash, of Connecticut, Agent of the Society. The officers for the ensuing year are Hon. Samuel Prentiss, President, Rev. William Mitchell, Secretary, and G. W. Root, Esq. Tr.

At the close of the meeting, $164 83 were paid into the treasury.

Meeting on behalf of the Education Society.

ON the evening of July 22, 1835, a public meeting on behalf of the American Education Society was held in the Chapel of the Theological Seminary, Andover. The Rev. Dr. Woods, who acted as Chairman, opened the meeting with prayer. The Secretary of the Society, Dr. Cogswell, then made some statements and remarks in relation to its operations, present condition, and future prospects. Mr. B. B. Edwards, Editor of the Quarterly Register, succeeded him in an address from the following resolution, which was adopted.

Resolved, That the present time, in the providence of God, is remarkably favorable for greatly increased exertions in the work of seeking out and training up young men for the Christian ministry.

The Rev. Dr. Skinner then arose and presented the resolution which follows, and which was adopted, accompanied with an address.

Resolved, That the work in which the American Education Society are engaged, is one which should be pursued with the greatest fear and trembling, as well as with the greatest earnestness.

At the close of the meeting, the following preamble and resolution were unanimously adopted by the students of the Seminary.

Whereas the demand for ministers to supply the destitute churches in this country, and to meet the wants of Home and Foreign Missionary Societies, is great and increasing; and whereas there are in the United States more than 120,000 hopefully pious young

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men between 14 and 30 years of age, one tenth of whom at least, i. e. 12,000 ought to prepare for preaching the gospel, and yet not 4,000 are in a course of preparation for this sacred employment; therefore,

Resolved, by the members of this Seminary, That we will use our best endeavors to induce pious young men of suitable natural qualifications, to commence, without delay, preparation for the Christian ministry.

A similar resolution has been adopted by the pious students at Dartmouth College, Vermont University, Middlebury College, and Bowdoin College, and by the members of the Theological Seminary, Bangor. Blessed results may follow efforts such as are here proposed. Will not the pious students of other institutions engage also in this good work—go and do likewise?

Extracts from reports received of other branches, societies, and agencies, will be inserted in the next Journal.

INTELLIGENCE.

American Education Society.

Quarterly Meeting of the Directors.

The usual Quarterly Meeting of the Board of Directors of the American Education Society, was held on Wednesday, October 14, 1835. Appropriations for the quarter, were made to beneficiaries in various institutions, as follows:—

	Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
16 Theol. Sem's,	122	11	133	$2,445
30 Colleges,	393	19	412	7,637
67 Academies,	184	43	227	3,652
113 Institutions,	699	73	772	$13,734

Of the above, the Presbyterian and Western Education Societies made appropriations as follows:—

	Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
9 Theol. Sem's,	31	2	33	$ 627
19 Colleges,	156	2	158	2,957
41 Academies,	106	25	131	2,398
69 Institutions,	293	29	322	$5,982

At the Quarterly Meeting in July, the returns from the Western Education Society did not arrive in season to be published in the last Quarterly Journal. The appropriations made were as follows:—

	Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
1 Theol. Sem.	7	1	8	$149
7 Colleges,	21	1	22	404
5 Academies,	1	5	6	108
13 Institutions,	29	7	36	661

This sum of appropriations, $661, being added to $13,734, will make $14,395—the amount of appropriations for the present quarter.

At the meeting, the following votes were passed.

Voted, That those individuals who have been assisted by the Society, and who have not entered the ministry, but are engaged in other employments, be called upon to make immediate payment of principal and interest; and in case this should not be in their power, to give new notes, properly witnessed, payable on demand, with interest.

Voted, That the notes held by the Society against those beneficiaries who have deceased, be cancelled.

FUNDS.

Receipts of the American Education Society, from July 8th, to the Quarterly Meeting, Oct. 14th, 1835.

INCOME FROM FUNDS	934 99
AMOUNT REFUNDED	793 67

AUXILIARY SOCIETIES.

Suffolk County.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Bowdoin St. Asso. Mr. James Haughton, Tr. in part	200 00	
Essex St. Asso an individual	50 00	
Old South Asso. do.	30 00	
Park St. Asso. two individuals	120 00	
W. T. Eustis, Tr. bal. of subs. part of which before acknowledged	96 25—216 25	
Salem St. Asso. Mr. James C. White, Tr. in part	400 00—	1,096 25

Barnstable County.

[Dea. Joseph White, Yarmouth, Tr.]

Falmouth, Fem. Aux. Ed. Soc. by Miss Salvina B. Hatch, Tr.	75 00

Essex County South.

[David Choate, Esq. Essex, Tr.]

Danvers, Rev. Mr. Cowles' Society, by Dea. Fitch Poole	102 22	
Hamilton, individ. in the Soc. of Rev. George W Kelly, in part to const. him a L. M. of A. E. S.	30 00	
Lynn, Cong. Soc. by Dea. Geo. Martin	78 00	
Marblehead, Soc. of Rev. S. W. Cozzens, $47 of which is from Fem. Ed. Asso by Mrs. Cozzens, Tr.	51 00	
Salem, Rev. Dr. Emerson's Soc.	53 12	
Tabernacle Church and Sab. School, by Mr. A. Lawrence	105 45	
[The following by Rev. W. L. Mather, Agt.]		
Essex, Cong. Church and Soc.	44 26	
Gloucester, Orthodox Cong. Ch. and Soc. sub. in part	18 17	
" *Sandy Bay Parish*, the Orthodox Cong. Ch. and Soc. $40 of which to const. Rev. W. R. Jewett, a L. M. of A. E. S.	43 87	
Wenham, Cong. Ch. and Soc.	25 98—551 06	

Essex County North.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, B. W. Reynolds, student in Theol. Sem.	10 00	
Society worshipping in the Theol. Sem. by S. Farrar, Esq.	92 00	
Newbury, Mr. Samuel Newman, ann. subs. for '34 and '35	10 00—102 00	

Hampden County.

[Mr. Samuel Raynolds, Springfield, Tr.]

Blandford, Cong. Ch. and Soc.	46 13	
East Granville, Cong. Ch. and Soc. 7 28		
Fem. Benev. Soc. 10 00—17 28		
Longmeadow, 1st Ch. and Soc. Mon. Con.	30 00	
North Wilbraham, Cong. Ch. and Soc.	17 81	

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Springfield, 1st Ch. and Soc. 80 14
4th Ch. and Soc. to const. their pastor, Rev. Abraham C. Baldwin, a L. M. of A. E. S. 40 00
Legacy of Elkanar Williams, Esq. deceased, by the Ex'rs 25 00
Agawam Cong. Ch. and Soc. 24 61
Chickupee Factory, contribution 9 50—179 25
South Wilbraham, a friend 5
West Granville, Cong. Ch. and Soc. 17 38
Westfield, Cong. Ch. and Soc. 53 00—360 00
[By Rev. Wm. L. Mather, Agent.]

Middlesex County.

Cambridgeport, Evan. Soc. by Rev. J. M. Ellis, Agt. 70 10
Concord, Miss Martha S. Munroe, by Rev. John Wilder 2 75
Holliston, Maternal Asso. by Mrs. N. L. Fitz, Sec. 4 88
Medford, Soc. of Rev. Levi Pratt 141 75
Newton, From a Friend 30 00

South Conference of Churches, Middlesex County.

Rec'd of Mr. Patten Johnson, Tr. 104 77

Religious Char. Soc. of Middlesex North and Vicinity.

[Dea. Jonathan S. Adams, Groton, Tr.]

Westford, Fem. Char. Soc. by Miss Leighton, Tr. through Rev. L. Luce 28 50

Charitable Society of Lowell and Vicinity.

[Dea. William Davidson, Lowell, Tr.]

Lowell, Yo. Ladies' Benev. Soc. by Miss M. M. Rumrell, Tr. 7 00—379 75

Norfolk County.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, Mr. Jonathan Newcomb, a donation 700 00
Brookline, a friend, avails of a charity box 8 47, and of a cherry tree 3 00 11 47
Foxboro', by Rev. E. Burgess, D. D. Dedham Co. Tr. pro tem. 63 00
Quincy, Rev. Wm. P. Apthorp, to const. himself a L. M. of A. E. S. 40 00—814 47

Plymouth County.

[Dea. Morton Eddy, Bridgewater, Tr.]

North Middleboro', Mr. Isaac Wilbur, by Rev. Philip Colby 8 00
Plympton, Aux. Ed. Soc. by Mr. Jonathan Parker, Tr. 12 50
Plymouth, Gent. Ed. Asso. in the Soc. of Rev. Mr. Boutelle, by Hon. Josiah Robbins, Tr. $41; Ladies' Ed. Asso. by Miss Sarah M. Holmes, Tr. 26 50 67 50—88 00

Worcester County North.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

Hubbardston, Fem. Char. Soc. 6 00

Worcester County South.

[Hon. Abijah Bigelow, Worcester, Tr.]

Dudley, Ladies' Sewing Soc. by Miss Ethelynda Robinson, Sec. and Tr. to const. Rev. James H. Francis a L. M. of A. E. S. 40 00

Rhode Island (State) Aux. Ed. Soc.

[Mr. Albert Peabody, Providence, Tr.]

Barrington, Ladies' Benev. Asso. by Miss Mary Tiffany, Tr. 2 00
Little Compton, Soc. of Rev. Mr. Colburn, by Mr. Otis Wilbur, thro' Rev. W. L. Mather, Agt. 21 75—23 75

$5,150 44

MAINE BRANCH.

[Prof. Samuel P. Newman, Brunswick, Tr.]

Augusta, Individ. by Rev. B. Tappan, subscription in part 128 00
Bangor, Mr. David McDougal 5 00
Messrs. E. & S. Smith, subs. for 1834, 75; 1835, 75 150 00
Mr. Nath. Harlow, subs. for 1834, 75 00
A few female friends, by Rev. S. L. Pomroy 3 50
Capt. Philip Coombs, subs. for 1833 75 00
Deacon E. Adams 5, Dea. S. S. Crosby 5 10 00
Col. A. Drummond 5, Capt. P. H. Coombs 10 15 00
Hon. W. D. Williamson 5, Mr. Z. Smith 5 10 00
Mr. John Sargent 5, Mr. Geo. A. Thatcher 5 10 00
Subs. of Ladies of the 1st and Harmond St. Soc. by Mrs. John Flake 54 71
Contribution at the Ann. Meeting 10 51—65 22
Contribution in Rev. Mr. Pomroy's Soc. including 25 fr. Mr. Harvey Reed, 10 fr. Mr. Charles Stackpole, 5 fr. Mr. R. Hasking, 3 fr. Mr. E. P. Drinkwater, 5 fr. Mr. J. W. Mason 129 81
Cont. in the Rev. Mr. Maltby's Soc. including 30 by —— Poor, Esq. to const. Rev. Thos. T. Stone, of Machias, a L. M. of Me. Br.; 15 by Thos. T. Brown, to const. himself a L. M. of Penobscot Co. Aux. Ed. Soc., and 5 min. subs. of Mr. Moses Patten 182 52
George Starrett, Esq. Ex'r. 2d pay't. on Legacy of the late C. C. Billings of Bangor 100 00—903 59
Brewer, Soc. of Rev. Mr. Lewis 75 00
Orono, Rev. Josiah Foster 10 00
Portland, John Bradley, Esq. to const. himself a L. M. of A. E. S. 100 00
W. W. Woodbury 50, a friend 25 75 00
Henry Gothard 50, Levi Cutter 10 60 00
Woodbury Storer 15, Wm. B. Little 10 25 00
N. Crane 10, Isaac Smith 10, Luther Dana 10 30 00
Nath'l. Norton 10, Wm. W. Thomas 10 20 00
Edward Howe 25, Eben Steele 10, Wm. Swan 10 45 00
Hosea Haley 10, Mr. Tinkham 10, Solomon Adams 5 25 00
E. C. Stevens 5, James Todd 5, Mary Smith 5 15 00
Israel Waterhouse 10, Edward Oxnard 10, W. Cutter 10 30 00
Marcus Quincy 2, Joseph Libbey 3, C. G. Downes 3 8 00
O. B. Dorrance 50 00—483 00
Weld, individuals 12 00
Winslow, Thomas Rice, Esq. to complete L. M. of Me. Branch 9 00
Lincoln Co. Aux. Ed. Soc. 105 00
Washington Co. Aux. Ed. Soc. 44 00
Refunded by former beneficiaries 158 10
Dividends on Bank Stock 68 00

$1,920 56

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morril, Concord, Tr.]

Alstead, West Parish, Gent. Benevo. Asso. 6 25
Dublin, Miss Rebecca Pratt, to const. herself a L. M. of Cheshire Co. Aux. Ed. Soc. 20 00
Fitzwilliam, Ladies' Circle of Industry 8 00
Haverhill, in part, 40 of which, by Mrs. Gookin, to const. Rev. Jos. Gilbert a L. M. of A. E. S. thro' Rev. Ansel Nash, Agent 101 65
Rindge, a Friend 1 00
Sullivan, individuals 22 83
Winchester, Aux. Asso. 9 31—67 19
[The above by Samuel Gerould, Esq. Tr. Cheshire Aux. Ed. Soc.]
Amherst, Miss Susan Claggett, to const. Rev. Jona. McGee, of Nashua, a L. M. of Hillsboro' Co. Aux. Ed. Soc. 15 00
Bath, Ira Goodall, Esq. 5th pay't. for Temp. Schol. 75 00—90 00
[The above by Rev. J. M. Ellis, Agt.]
Hillsboro', Fem. Ed. Soc. by Miss Sarah T. Gilbert, Tr. 15 00
Piscataqua, Conference of Churches, by Sherburne Blake, Esq. Tr. of Conference 11 69
Temple, Dea. Isaac Kimball, thro' Mr. Geo. Elliot 40 00

$235 88

NORTH WESTERN BRANCH.

[George W. Root, Esq. Middlebury, Tr.]

Brattleboro', John C. Holbrook, Esq. to const. himself a L. M. of Windham Co. Soc. 15 00
Individ. of the Soc. of Rev. Charles Walker, to const. their pastor a L. M. of A. E. S. 40 00
Dea. John Holbrook, to const. himself a L. M. of Windham Co. Soc. 20 00
Individuals 49 75—124 75
Bethel, Rev. Francis L. Whiting 10 00
Perkinsville, individ. 87 07
Royalton, John Francis, Esq. to const. himself a L. M. of Windsor Co. Aux. Soc. 15 00
Miss Rosalinda Sprague 5, Miss Elizabeth Sprague 5 10 00
Individ. 45 75—70 75
Sharon, Chester Baxter, Esq. to const. himself a L. M. of Windsor Co. Soc. 20 00
Individ. 48 25—68 25
Woodstock, members of the Soc. of Rev. R. Southgate, viz. Gent. 78 48; Ladies 32 70 111 18
Mrs. and Miss Cook's school 7 02—118 90
Windsor, individuals 60 00
[The above by Rev. J. M. Ellis, Agt.]
Barre, Mrs. Ira Day 50
Barton, Aux. Ed. Soc. 5 25
Coventry, Gent. Ed. Soc. by Mr. Samuel Boynton 5 01
Hinesburg, Cong. Ch. by F. Willson 10 00
Agh. Reed, int. on T. D. Reed's Legacy 4 00—14 00

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Ludlow, Benev. Asso. by Mr. Edward Manning 8 56
Milton, Cong. Ch. 8 00
Pittsford, Cong. Ch. and Soc. by A. Leach, Tr. 80 00
Royalton, Vt. Ladies' Ed. Soc.
Cong. Soc. sub. in part 15 00
Mrs. Sally Foster, by Rev. L. Worcester 15 50
1 00—32 10
Springfield, Cong. Soc. 63 00
Wethersfield, Cong. Ch. 52 98
Rev. Chester Wright 2 00
Miss C. Shepherd 1 00—55 98
Orange Co. Ed. Soc. 2 00
A poor woman, by Moses J. Clark 1 00
[The following by Rev. Ansel Nash, Agt.]
Bakersfield, Rev. Samuel G. Tenny 1 50
Castleton, individuals 44 69
Greensboro', Rev. Wm. A. Chapin 1 00
St Johnsbury, Dea. Edmund Hallett 1 00
West Randolph, Fem. Ed. Soc. 11 24
$873 87

CONNECTICUT BRANCH.

[Elphalet Terry, Esq. Hartford, Tr.]

Bozrah, fr. Dea. Charles Coit, Tr. of Ed. Soc. of Norwich and Vicinity 23 07
Colchester, Charles P. Otis, to const. himself a L. M. of Ct. Br. 30 00
Darien, Mr. Gilbert G. Waterbury 16 00
Griswold, 1st Soc. Dea. Charles Coit, Tr. &c. 84 00
Hartford, dividend on Bank Stock, and premium on shares sold 332 50
Hartford, East, bal. of sub. by Rev. S. Spring 15 00
Middletown, sundry persons, by S. Southmayd, Tr. of M. Co. E. S. 15 12
Norwich, Mr. Geiger, by Dea. C. Coit, Tr &c. 1 00
Norwich, 1st Soc. by Dea. C. Coit, Tr. 33 35
New Canaan, the Lydian Soc. by Rev. Theophilus Smith 12 00
Washington, Fem. Ed. Soc. by Sophronia Leavitt, Tr. 20 00
Wapping Soc. E. W. individ. by S. Stoughton, 2d 18 39
[The following by Rev. Ansel Nash, Agt.]
Chester, individ. to const. Rev. Samuel T. Mills a L. M. A. E. S. 40 00
Colchester, Ladies' Sewing Soc. 20 87
Individuals 86 64—107 51
East Haddam, individ. 50 80
Fairfield, 1st Ch. and Soc. $10 of which fr Ladies bal. of $30 to const. S. A. Nichols a L. M. of Ct. Branch 27 38
Hartford, individ. 314 42
Haddam, individ. $40 of which is to const. Rev. T. S. Clark a L. M. of A. E. S. 43 50
Lyme, individ. 63 38
Middletown, U. H. a Lady 3 00
North Killingworth, individ. 15 49
Pettipoug, individ. $40 of which is to const. Rev. Mr. Hovey a L. M. of A. E. S. 56 34
Westbrook, individ. to const. Rev. J. Miller a L. M. of A. E. S. 40 00
$1,360 25

PRESBYTERIAN EDUCATION SOCIETY.

[Oliver Willcox, Esq. New York, Tr.]

Central Pres. Ch. fr. session 75 00
R. L. Nevins 100 00—175 00
Pearl St. Ch. Mr. L. Corning 75 00
Ladies, by Mrs. Corning 24 50—99 50
Bleecker St. Ch. Mr. G. Hallock 50 00
Western Ed. Soc. by J. S. Seymour, Tr. 117 00
Second Avenue Ch. Mrs. Shaw 1 00
Donations fr. a friend 3, Miss Goldsmith 7 10 00
A Friend 4 25—14 25
Central Agency, Phila. J. Corning, Esq. 150 00
New Providence, N. J. Ch. and Cong. by Rev. T. Cochran 75 00
Catskill, by Rev. Dr. Porter, to const. Mrs. Lucy Day, L. M. 30 00
Western Ed. Soc. J. S. Seymour, Tr. 500 00
Mr. Scofield 20 00—520 00
Sundries by Dr. John Woodbridge—
Smithville, 1 25
Beltville, Ellisburgh 6 12
Lowville, Mr. Bostwick 25 00
Sundries 11 25—36 25
Martinsburgh, 4 00
Houseville, Rev. J. Murdock 5 00
Turen, 3 50
Stow Square 4 75; *Champion* 4 75 9 50
Poughkeepsie 20 25
Sundries 5 50—91 37
Newark, Rev. Mr. Patton, 1st Ch. in part 208 00
Praying Asso. Miss Ogden 15 00
Free Church 39 68
Benev. Soc. of 2d Ch. by David Doremus, Tr. 110 49
3d Pres. Ch. by Rev. B. Dieterich, pastor 177 50—551 59
Patterson, N. J. Pres. Ch. by Mr. Patton 32 00
Rev. Mr. Eaton 7 00—39 00
Central Pres. Ch. by O. Willcox 52 81
New York, Miss Maria Overaker, ann. subs. 75 00
Brooklyn, 2d Pres. Ch. by Henry Young, Esq. his ann. subs. 75 00
Cedar Street Church, fr. estate of the late Joel Post, Esq. 225 00
Mr. Dennis Davenport, semi-ann. subs. 37 50—262 50
New York, Miss McClenachan's school of young ladies 75 00
Central Agency, Phila. E. Town 40 00
Western Ed. Soc. J. S. Seymour, Esq. Tr. 600 00
$3,974 63

UTICA AGENCY.

[Mr. John W. Doolittle, Utica, Tr.]

Clinton, Young Ladies' Domestic Seminary, by the Rev. H. H. Kellogg 12 25, also fr. a friend in that Sem. one box of Jewelry fr. the Cong. Ch. 35 57 47 82
Deposit, by the Rev. G. Spaulding 13 00
Fairfield, in part 3 15
Franklin, by Dea. Platt 10 00
Gen. Asso. of the Cong. churches in New York, a collection at their ann. meeting 10 21
Holland Patent, in part 3 04
Leyden, 1 25
Nanticoke, 3 00
Newark, a balance 4 50
New Hartford, in part 18 42
Marlboro, 13 00
Ogdensburgh, J. Pine 25, J. Lamb 10, S. C. Field 5, fr. sundry others 14, a bal. to const. the Rev. John A. Savage a Life Director of the Pres. Ed. Soc. by the Rev. Wm. Patton 54 00
Otsego, by the Rev. L. Griswold 20 86
Oneida, a balance 3 00
Paris Hill, a balance 6 00
Rome, 1st Ch. fr. J. W. Bloomfield 20, a bal. to const. the Rev. Moses Gillet, a L. M. of Pres. Ed. Soc. Geo. Huntington 5, Mr. Barns 5, sundry others 12 44 42 44
Westmoreland, Fem. Ed. Soc. by Mrs. B. Lyman, Tr. a balance 26
Whitesboro', fr. Rev. J. Frost 1, sundry females by Mrs. D. Blodget 6 35 7 35
Sangerfield, Cong. Ch. 6 12, Pres. Ch. 15 43 21 55
Vernon, (Centre,) 8 75, Mount Vernon 12 25 21 00
Utica, 1st Ch. a balance 11 50, fr. Ladies' Sewing Soc. of Bleekers St. by Miss Mary Chamberlain, Tr. 23 78, G. K. Smith 5 40 28
Rev. Noah Thomas 1 00
Avails of clothing 36 38
Sales of Gold 2 00
$288 47

WEST TENNESSEE AGENCY.

[Maj. John Brown, Columbia, Tr.]

Bethbert, Church, thro' Pres. Labaree, 83 75
Galatin, Church, thro' Prof. Sherman 75 00
Bethesda, Church, thro' John Brown, Esq. Tr. 14 25
West Tenn. Agency, proceeds of a horse sold 57 50
Huntsville, North Alabama, Benev. Soc. 50 00
Ladies, by Mrs. Hopkins 19, and by Miss Russell 6 19 00
Courtland, individuals 31 00
Moulton, do. 27 00
Onkville, do. 12 00
Palmyra, do. 12 50
Mount Hope, do. 6 50
Newburg, Thomas Sugg, Esq. 1 00
Russelville, Capt. E. McCullough 2 50
La Grange, Mr. F. D. Thompson 5 00
Leighton, Dr. Wm. H. Harrington 10 00
Pulaski, individuals 12 50
Columbia, do. 83 00
Athens, Ala. do. 5 00
Ebenezer, do. 7 75
Mount Pleasant, individuals 9 00
Cathey's Creek, do. 15 87
Zion's Church, do. 12 38
Western District, Tenn. individ. 32 00
Mars Hill, do. 27 75
Elk Ridge, do. 2 50
Columbia, do. 10 00
Children's Offerings, Moulton, Palmyra, Mars Hill, and Nashville 1 75
$619 80

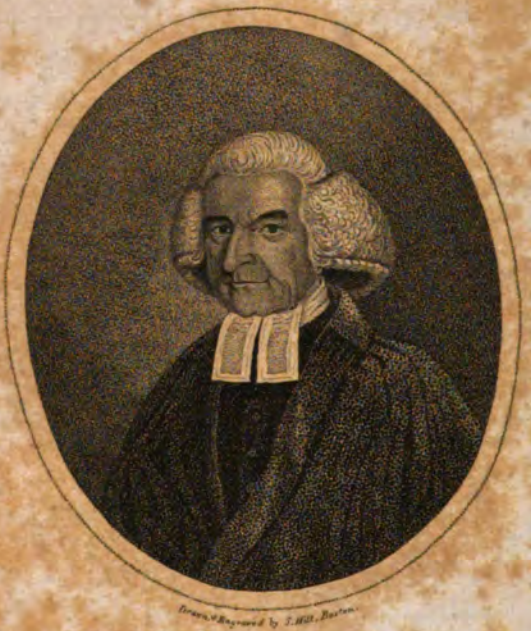
Whole amount received, $13,703 74.

Clothing rec'd at the Rooms of the Parent Society during the quarter ending Oct. 14, 1835.

Ashby, Ladies in Rev. Mr. Tinker's Soc. Rebecca Taylor, Tr. 2 shirts and 2 collars.
Amherst, N. H. Young Ladies' Sewing Circle, by Miss H. A. Train, a box valued at $20.
Boston, Mrs. Christian Baker, 6 shirts, 12 pr. socks, and 6 yds. flannel.
Cohasset, Juvenile Soc. Miss Lawrence, Tr. 1 quilt and 7 collars.
Fem. Evang. Miss. Soc. Mrs. Studley Tr. 6 shirts, 1 pr. socks.
Harwich, Young Ladies' Working Soc. (in the Cong Soc.) Miss Ruth Gilford, Sec. a box valued at $11 25.
Lowell, Young Ladies' Benev. Soc. Miss M. M. Russell, Pres't. 1 comfortable.
A Friend, 4 flannel vests, 1 collar, 1 bombasine vest.

In the last Journal, the clothing from *Boylston*, should have been 12 shirts, 12 collars, and 3 pr. socks, by *Mrs. H. S. Sanford.*

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EZRA STILES S.T.D. L.L.D.

President of Yale College.

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THE

QUARTERLY REGISTER.

VOL. VIII. FEBRUARY, 1836. No. 3.

PRESIDENT STILES.*

EZRA STILES was born at North Haven, in the State of Connecticut, on the 10th of December, 1727. His ancestor, John Stiles, came from Milbroke, Bedfordshire, England, in 1634, and settled in Windsor, Conn., in 1635. His son, John Stiles, was brought, an infant, from England. His son, John, the president's grandfather, had fourteen children, two of whom, Isaac and Abel, were ministers of the gospel. Isaac was born at Windsor, Conn., July 30, 1697, and graduated at Yale college in 1722. In June, 1725, he married a daughter of the Rev. Edward Taylor, of Westfield, Mass. She died on the 15th of December, 1727. Her only child, Ezra, was born with a feeble constitution, and it long remained doubtful, whether he would survive the age of childhood. At the age of nine years, he began to learn his Latin grammar; and, having finished his preparatory studies, under the instruction of his father, at twelve he was prepared to enter college. An admission at so early an age being judged inexpedient, he waited three years longer; and in September, 1742, entered Yale college, in the 15th year of his age. His principal tutor was Thomas Darling, afterwards judge Darling, of Woodbridge, a faithful teacher, and a man of science. While at college, he was dependent, in a degree, on the patronage of friends. President Clap, among others, was his benefactor, and, by various acts of friendship, lessened the expenses of his education. Among the proofs of his diligence at college, are observations on a comet, made in his sophomore year; an account of the number, periods, distances, velocity, and other properties of comets; numerous geometrical mensurations; and a copious chronological compend of Bible history. He was naturally inquisitive, fond of books, patient of application, and always delighted with literary society.

Having finished his academic course, he delivered, by the appointment of the president, an oration, in the college hall, at the public examination of his class in July. On the 3d of September, 1746, at the age of nineteen, he received the degree of bachelor of arts. On this occasion, he had as distinguished a part, as a syllogistic exercise would admit; and, at that period, the candidates for the first degree had no higher appointment

* For nearly all the facts in the following brief memoir, we are indebted to the full and valuable Life of Dr. Stiles, written by the Rev. Abiel Holmes, D. D., LL. D., of Cambridge, and published in one vol., 8vo., Boston, 1798. Brief notices of president Stiles, with remarks on his character, may be found in Trumbull's History of Connecticut; Holmes's Annals; Chancellor Kent's Phi Beta Kappa Oration; Baldwin's History of Yale College; and in professor Kingsley's Historical Sketch of Yale College, published in the present volume of this work. The portrait in this number, is from the plate engraved for Dr. Holmes's Life of Dr. Stiles. It will be observed that a period, inserted by mistake, occurs after the first L, in the title LL. D.

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at commencement, except a salutatory oration. He was respondent in defence of the following thesis, "The hereditary right of kings is not of divine authority." In professor Meigs's funeral oration on president Stiles, it is stated that "he was esteemed one of the most perfect scholars, that had ever received the honors of the seminary."*

Believing his religious principles to be settled, and impressed with a conviction of the duty and importance of making a Christian profession, he united with the church at North Haven, under the pastoral care of his father, on the 23d of November, 1746. He then returned to the enjoyment of his beloved literary privileges at New Haven. A new benefactor appeared in Capt. David Wooster, (afterwards Gen. Wooster, mortally wounded at Ridgfield, April 27, 1777,) who invited him to reside in his family. About this time, he drew up the following rules for his own use.

"*Ratio vivendi.*

"1. In every action and station of life, act with judgment, prudence, calmness, and good humor of mind. 2. Endeavor to make the business of your life your pleasure, as well as your employment. Labor ipse voluptas. 3. Be contented with whatever condition and circumstances Providence shall allot you in the world; and therein endeavor, some way or other, to be useful to your fellow men. 4. Persuade yourself that to live according to the dictates of reason and religion, is the surest, and indeed the only way to live happily in this world, and to lay a foundation of happiness in the other. 5. Extirpate all vicious inclinations; cultivate and improve the mind with useful knowledge, and inure it to virtuous habits; think, live, and act rationally here, that you may be progressively preparing for heaven. Nulla dies sine linea."

To these rules of his own, he added others, drawn from various sources, and closed the whole with the following sentiment and resolution:

"I consider myself as a citizen of the intellectual world, and a subject of its almighty Lawgiver and Judge; by him, I am placed upon an honorable theatre of action, to sustain, in the sight of mortal and immortal beings, that character and part which he shall assign me, in order to my being trained up for perfection and immortality; and shall, therefore, from this time forth, devote my life to the service of God, my country, and mankind."

In 1749, he was chosen a tutor of Yale college, and was inducted into office on the 25th of May. In the spring of this year, Dr. Franklin sent an electrical apparatus to Yale college. Nothing could have been more opportune than this to Mr. Stiles. In connection with his fellow tutors, he made a variety of curious experiments, above twenty of which are entered into his manuscripts. These were the first electrical experiments made in New England. Having received a license from the New Haven Association of Ministers, he preached his first sermon at West Haven, in June, 1749. At the commencement in September, he received the degree of A. M., and delivered a valedictory oration.

In April, 1750, he took a journey, and preached to the Housatonic Indians, at Stockbridge, Mass. This occasioned an earnest application to him, from the Society for Propagating the Gospel among the Indians, to undertake the mission to this tribe, as successor to the Rev. John Sergeant, who died July 27, 1749. But his health being unequal to so arduous a

* The members of his class were eleven in number. Among them were Hon. Lewis Morris, and Hon. John M. Scott, members of congress. Rev. Elihu Spencer, D. D., and Rev. John Brainerd, a missionary, and brother of David Brainerd.

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service, he declined it. On the 12th of December, he pronounced a Latin funeral oration, in honor of Gov. Law, which was printed.* He wrote Latin with much facility. In September, 1752, it being the completion of the fiftieth year from the first commencement of Yale college, he delivered, at the request of the president, a Latin half-century oration. This year, he was invited to a settlement in the ministry at Kensington; but he declined the invitation. The exercise of preaching being prejudicial to his health, he determined to pursue the profession of the law, and accordingly applied himself to the study of it; not without the influence of religious considerations, which will be alluded to hereafter. In November, 1753, he took the attorney's oath, before the county court at New Haven, and practised at the bar till 1755. During this period, he studied the most important law treatises, particularly the great principles of the law of nature and of nations. The political and legal knowledge thus acquired, was of great service to him afterwards.

At the commencement in 1753, he pronounced a Latin oration in memory of bishop Berkeley, a liberal benefactor of Yale college. In 1754, he resolved to make an effectual effort for the restoration of his health, which had been for sometime, feeble. He accordingly rode to Deerfield, Mass., Boston, Newport, R. I., New York, and Philadelphia; about 1,000 miles. He attended the commencement in Cambridge, where he received the degree of A. M. On the 5th of February, 1755, he pronounced a Latin oration, in compliment to Dr. Franklin, then on a visit at New Haven. A friendship now commenced between Mr. Stiles and Dr. Franklin, which was never dissolved till death.

In April, being invited to preach, during the vacation, at Newport, R. I., he went to that town for the benefit of the journey, and with no view to a settlement. In May, the second church and congregation in Newport, gave him a unanimous call to settle with them in the ministry. This appointment embarrassed him, as he had fully determined to continue in the practice of the law. "At length," he says, "partly, my friends, especially my father's inclination; partly, an agreeable town, and the Redwood library; partly, the voice of Providence in the unanimity of the people; partly, my love of preaching, and prospects of more leisure in pursuing study than I could expect in the law, which, however, I love to this day, induced me to yield; and I gave an affirmative answer to the church and society."

At the commencement in September, he resigned his office as tutor in the college, which he had filled for six years, with singular usefulness and honor. The period of his life from 1747 to 1754, was the most critical, and, perhaps, the most instructive in his whole career. His mind became involved in serious difficulties, and his religious faith was severely tried. "In the years 1747 and 1748," to use his own language, "I had not indeed, a disbelief, but I was in a state of skepticism, and ardently sought a clear belief of the being and attributes of God. Close attention to Dr. Clarke's Demonstration of the Being and Attributes of God, in 1747, and, above all, to the views of surrounding nature, at length pretty fully established me in this fundamental doctrine. From thence to 1750, I studied the Scriptures, and had no difficulty in receiving them for the word of God. But in 1750, a conversation with a young gentleman of an amiable and virtuous character, first raised in me scruples and doubts respecting Revelation, which have cost me many a painful hour. By this

* The following is a specimen; "Gloria conservandæ reipublicæ, ac peritè per procellas intestinas periculosissimasque confusiones fortiter et clementer administrandæ, sit soli, sapienti, et illustrissimo Law."

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time, I was so thoroughly acquainted with the Scriptures, that I had no doubt what were the fundamental doctrines of Revelation; but I had a strong doubt whether the whole was not a fable and a delusion. I was alone, there being no person of my acquaintance near me, except the young gentleman above mentioned, who labored with these doubts. I had begun to preach in 1749; and my doubts increasing till 1752, I determined to lay aside preaching, and actually adopted the attorney's oath in 1753. An infirm state of health, at this time, was a sufficient pretext for relinquishing preaching." At the same time Mr. Stiles applied himself assiduously to the study of the Bible. After a protracted and painful investigation, accompanied with earnest and constant prayer to the Father of lights, and a conscientious obedience to the divine precepts, he became comparatively established in his faith. By 1755, his doubts had entirely vanished. We may here be permitted to remark, that he had probably indulged his speculative tendencies too much, without giving adequate attention to practical duties, and without sufficient communion with spiritually-minded Christians.

Mr. Stiles was ordained at Newport, on the 22d of October, 1755; on which occasion his venerable father preached a discourse replete with sound instruction, conveyed with the affection of a parent. His text was, "Thou, therefore, my son, be strong in the grace which is in Christ Jesus."* In February, 1757, Mr. Stiles was married to Elizabeth Hubbard, eldest daughter of Col. John Hubbard, of New Haven, "a woman of excellent accomplishments, intellectual, moral, and religious; and who, therefore, deservedly possessed his tenderest affection. By her prudence, and exclusive care of every thing pertaining to domestic economy, she left him in possession of his whole time, for literary pursuits and pastoral duties."

His ardor in literary investigations continued unabated. He wrote a learned letter in Latin, to the principal of the Jesuits' college in Mexico, in order to ascertain what discoveries the Jesuits had made in the countries beyond California. By a learned Jew from Palestine, he sent a letter to a Greek ecclesiastic, living in the Holy Land, or in Syria. Its design was, to obtain minute geographical and historical information of Western and Central Asia, and of the inhabitants. On the 23d of April, 1760, he delivered, before the Convention of Congregational Ministers of Rhode Island, a very elaborate discourse on "Christian Union," which was widely circulated.† He commenced a course of chemical experiments, and also extensive inquiries respecting the aborigines of North America. He began in 1763, an interesting correspondence with Rev. Dr. Lardner, of London. Dr. Franklin having presented him with Fahrenheit's thermometer, he began a series of thermometrical and meteorological observations, which he continued with very little interruption, with his own hand, till within two days of his death. They are contained in six quarto volumes.

In 1765, he wrote a letter to the principal of the university of Copenhagen, respecting some ancient Hebrew and Arabic manuscripts, which had been brought from the East. On the 28th of March, through the intervention of Dr. Franklin, the university of Edinburgh conferred on him the degree of doctor in divinity. In 1766, among other correspondence, he wrote to J. Z. Holwell, Esq., author of "Historical Accounts,

* Rev. Isaac Stiles died May 14, 1760, aged sixty-three. He was ordained to the pastoral care of the church in North Haven, November 11, 1724. His second wife was Esther Hooker of Farmington, by whom he had ten children.

† Some account of this sermon may be seen in the Quarterly Register, vol. vii. p. 20.

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relative to the Empire of Hindoostan," who had resided thirty years in Bengal, for information respecting the Hindoo Shasters; whether the Jews at Cochin and Patna were in possession of a Hebrew Pentateuch, etc. In a letter to Rev. Dr. Welles, he says, "I am stationed in a very difficult part of the Lord's vineyard, though, I thank God, with great tranquillity and happiness in my flock."

In May, 1767, in the 46th year of his age, he commenced the study of the Hebrew language, by the aid of a Jewish rabbi. In the first five days, he read eighteen Psalms. In one month, he translated all the Psalms into Latin. In May, 1768, he had translated the Psalms, Genesis, and Exodus into English. He then commenced Arabic, Syriac, the Chaldee, and Rabbinical Hebrew, etc. In 1769, he commenced a Literary Diary, in which he recorded what appeared to him most worthy of preservation, in his conversation with literary men, and in his extensive reading. It records much useful information on history, philosophy, religion, politics, war, and on every subject interesting to man. This treasure is contained in fifteen quarto volumes, each consisting of above 300 pages. The doctor seldom permitted a day to pass without some addition to its value; and the date of the last entry is six days only before his death.* He now began to write an Ecclesiastical History of New England and of British America. Various circumstances, however, did not allow him to complete it. This year, he copied "Eutychii Origines Ecclesiæ Alexandrinæ," in the Arabic letter, and translated it from the original. He now "learned somewhat of Syriac, and dipped into Persic, Coptic, and the other oriental languages." On the 3d of June, he was assiduously employed in observing the transit of Venus. The observations which he made and collected on this subject, fill a quarto volume.

In 1770, he had considerable success in the ministry, and admitted twenty-eight communicants into his church. He writes, "This year, a holy God has shown his mercy and loving-kindness to me, to my family, and to my church. It has been to me one steady experience of divine goodness. My spiritual state is rather more comfortable, or, shall I say, less distressing, than heretofore. I hope I love my Saviour for his divine excellencies, as well as for his love to sinners. I glory in his divine righteousness; and earnestly beseech the God of all grace to endue me with true and real holiness, and make me like himself."

In Newport, there were many African slaves. Of eighty communicants in his church, seven were negroes. These occasionally met, by his direction, for religious improvement in his study. In 1772, he says, "In the seventeen years of my ministry, I have had under my pastoral care about 1,000 souls, a third of whom are now in eternity,—without doubt many of them are in misery. I have reason to fear that some have perished through my neglect. And yet I would humbly hope that I have warned all, taught them the evil and danger of sin, and presented the way of salvation by a bleeding Saviour; though I might have inculcated these things with greater frequency, zeal, and assiduity. Oh! how great the work, how solemn and awful the account for the blood of souls; onus humeris angelicis formidandum."

In 1773, he commenced a very profitable acquaintance with Isaac Carigal, a learned Jewish rabbi, who had travelled extensively in the East, and who was born at Hebron in the Holy Land. They cultivated a mutual friendship while present, and corresponded in Hebrew when absent. One

* Rev. Dr. Holmes made considerable use of this Diary, in preparing his Annals.

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of the doctor's letters on the Messiah's kingdom, occupies twenty-two quarto pages. He also became acquainted with six other rabbies, and frequently attended the worship in their synagogue.

By a memoir, May 18, 1775, it appears that his daily habit was, first, in the morning, to offer private prayer to God; then, calling his family together, to read a chapter of the Bible in course, and perform family prayer; then to read by himself, from one to three or four chapters of the Bible in course, with frequent references to the original Hebrew and Greek, and to the commentators, ancient and modern; that recently he had made much use of the Zohar, in which, with the Syriac, he now daily read a portion. At ten or eleven, he walked abroad, and visited his flock. After dinner, he read an hour or two, and then visited again. In the evening, he read one or two hours. Between nine and ten, he attended prayer in his family. About eleven, he retired to bed, having commended himself and all his concerns to God.

On the 26th of May, he writes, "My pious and good wife has been, this day, setting her house in order, and giving her children her dying counsel. God grant it may make a deep and lasting impression on their tender minds! May they never forget her affectionate concern, especially for their spiritual and eternal welfare! Her disorder so far prevails, as to leave no prospect of her continuance in this vale of tears. The good Lord grant her his divine presence, give her a humble submission to his holy will, increase and strengthen her faith and trust in the divine righteousness of the glorious Immanuel."

Early on the morning of the 29th of May, Mrs. Stiles died, leaving her friends overwhelmed with sorrow. Her character and extensive charities seem to have secured for her a great degree of love and respect.*

On account of the war, which was now threatening many of the Atlantic towns, Newport was mostly evacuated of its inhabitants. On the 13th of March, 1776, Dr. Stiles and his family removed to Dighton, Mass. He continued, however, his pastoral labors at Newport, with the remainder of his flock and with the soldiers. On occasion of the declaration of independence, he wrote, "Thus the congress has tied a Gordian-knot, which the parliament will find they can neither cut nor untie. The thirteen united colonies now rise into an independent republic, among the kingdoms, states, and empires on earth. May the supreme and omnipotent Lord of the universe, shower down his blessings upon it, and ever keep it under his holy protection." On the 8th of December, 3,000 British troops took possession of Newport. During Dr. Stiles's retirement in Dighton, he diligently pursued his literary investigations. He received invitations from various quarters, to engage again in pastoral duties. In May, 1777, he repaired to Portsmouth, N. H., having consented to preach in that town for one year. On the 27th of September, he received official notice of his election to the presidency of Yale college, vacant by the resignation of Dr. Daggett. Before giving a definitive answer, he made a journey into Connecticut, and on the 5th of November, was introduced to the corporation of the college. On the day following, they unanimously elected him professor of ecclesiastical history, in conjunction with the presidency. He "very fully laid before them all his own deficiencies, and what they must

* Her children were Elizabeth, who died Nov. 16, 1795; Ezra, a graduate of Yale college, who died in North Carolina, Aug. 22, 1784; Kezia Taylor, wife of Lewis B Sturges, of New Haven, who died Dec. 29, 1784; Emilia, wife of Jonathan Leavitt; Isaac, absent at the time of his father's death on a voyage, not afterwards heard of; Ruth; Mary, wife of Dr. Holmes of Cambridge, died Aug. 29, 1795; and Sarah, who died in infancy, in 1769.

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not expect from him; particularly, his infirm health, want of talents for government, and doubts of becoming acceptable to the ministers, the assembly, and the public. He also communicated to them his sentiments in religion, both with respect to the system of theology, and ecclesiastical polity, and desired them particularly to consider wherein he coincided with and differed from others." "I did this," he says, "with all sincerity, as in the presence of God. I requested them to take full knowledge of me, on these and all other accounts, and to interrogate me to their full satisfaction."

Having taken time for ample deliberation and consultation, he determined to accept the office. He accordingly removed with his family to New Haven, in June, 1778, and immediately entered on his duties.

The most important facts in his history while president of Yale college, and the manner and spirit in which he discharged his elevated trusts, have been so recently described in this publication, that we shall not now take the trouble to repeat them.* It may be proper in this connection, however, to mention a few miscellaneous facts. In 1780, Dartmouth college conferred on him the degree of doctor in divinity. In 1781, he was elected a counsellor of the American Philosophical Society, and a fellow of the American Academy of Arts and Sciences. On the 17th of October, 1782, he was married to his second wife, Mrs. Mary Checkley, the relict of William Checkley, Esq., of Providence. The president's eldest son, Ezra, died on the 22d of August, 1784, near Edenton, N. C. In September, the college of New Jersey conferred on him the degree of doctor in divinity, and doctor of laws.

On Friday, the 8th of May, 1795, the president having, at eleven o'clock, walked out as usual, on his return, complained of a lethargic tendency, and of universal indisposition. Not seeming, however, to apprehend a settled illness, he declined a proposal of the family to send for a physician. But, the symptoms assuming a more threatening aspect, a physician was sent for in the afternoon; and from this time, the most assiduous attentions were paid to his disorder. It was a bilious fever of so putrid a tendency, as to baffle every medical attempt to check its progress. He soon became sensible that it would be fatal. "I do not doubt," said he, "the sufficiency of the Redeemer, or the mercy of God; but the want of purity makes me afraid to appear before a God of infinite purity." These apprehensions were, however, of short duration; nor did he experience that distress, which he had been accustomed to anticipate in the prospect of his dissolution. He continued to express strong desires after purity, as a qualification for admission into the presence of a holy God, and for the enjoyment of heaven. At four, in the afternoon, on Tuesday, May 11, he took an affecting leave of each member of his family, who was present, and gave messages of dying counsel for his absent children. Two students of the college being present, he called them to his bed, expressed his wish that they might be good and happy, and told them that they had laid the foundation of a good education, and he hoped they would make the most of their advantages. "But, above all," said he, "seek religion; read the Bible; and follow the example of Christ. What I now say to you, I say to all college. Tell the scholars what I tell you; that I wish them happy, and hope they will have a better president than I have been."

He expired at half past eight o'clock, in the evening of the same day. His funeral was attended on the following Thursday, when the Rev. Dr.

* See the number of this work for August, 1835, page 31, sequel.

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Dana, of New Haven, preached a funeral discourse, from the words, "In my Father's house are many mansions."

"President Stiles," says Dr. Holmes, "was a man of low and small stature; of a very delicate structure; and of a well-proportioned form. His eyes were of a dark grey color; and, in the moment of contemplation, singularly penetrating. His voice was clear and energetic. His countenance, especially in conversation, was expressive of mildness and benignity; but, if occasion required, it became the index of majesty and authority."

Some traits in his character are thus delineated:

"With a rare felicity, he united, in his address and manners, familiarity with dignity. While an ornament to the highest, he was accessible to the lowest, classes of mankind. Communicative, hospitable, and polite to strangers, entertaining and instructive to all, none left his company without delightful impressions.

"Passionately attached to the interests of science and of religion, his delight in observing, as well as in accelerating, their progress, was next to enthusiasm. Speaking of certain methods of promoting useful knowledge, which gave some offence, he observed, in allusion to an apostolic expression: 'Notwithstanding every way knowledge is increased, and I therein rejoice, yea, and will rejoice.'

"If a thorough study of the Scriptures, in their original languages, as well as in many translations; a familiar acquaintance with the Rabbinical writings; a comprehensive knowledge of ecclesiastical history, and of the various systems of polemical and positive divinity, maintained in the successive ages of the Christian church; joined with deep contemplation, fervent devotion, and a pious life, constitute a great divine—*he* seems to have had a just claim to this character.

"He always carried a pencil in his pocket, and a small quarto sheet of blank paper, doubled lengthwise, on which he minuted every noticeable occurrence, and useful information. When he travelled, he carried several blank sheets, folded in the same manner, and applied them to the same purpose. When these memoranda formed materials sufficient for a volume, he had them bound; and they, collectively, compose four curious volumes of Itineraries, preserved in his cabinet of manuscripts.

"He manifested a paternal concern for such of his pupils, as found it difficult to defray the expenses of their education; inquired and ascertained their exigencies; and, in numerous instances, gratuitously discharged their bills for quarterly tuition. The best scholars are, not unfrequently, to be found among the most indigent. . . The president coming, one day, out of the library, and seeing a student, of bright parts, and of studious application, walking pensively alone in the college yard, called him, and made some inquiry about his situation. Having encouraged his perseverance, he put a guinea into his hand, and dismissed him with renovated spirits, and a brightened countenance. It was done with his usual delicacy. 'Make a good improvement of it,' said he; 'ask no questions; and say nothing.'

"This characteristic trait is still further confirmed, by the testimony of another of my worthy and valued friends; who was, also, a considerable time, in the tutorship, and was a confidential friend of the president. In a letter to me, on the same subject, he writes: 'You doubtless are informed of his liberality. Within my knowledge, he afforded very considerable pecuniary aid to a number of scholars, to enable them to pursue a public education; and was ever ready to concur in arrangements to favor those,

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whose finances embarrassed them in their collegiate course. Possessing so much benevolence, his public situation afforded frequent opportunities for exercising it, greatly to the benefit of the rising generation.'——To these testimonies, the compiler, were it necessary, could subjoin his own, with the addition of many others.

"When any one of his pupils was taken sick, he immediately visited him, and supplied the place of a parent, by his tender sympathy, seasonable counsel, and assiduous attentions.

"Were any one of his Christian graces to be discriminated, it should, perhaps, be his humility; a virtue seldom attached to great intellectual talents, and to high stations; but which confers the truest dignity on both. His deep contempt of human pride, whether it betrayed itself in others, or was found lurking in his own bosom, is discernible in a passage, prefixed to his birth-day reflections: 'How absolutely contemptible is a man, glorying in some little eminency among his fellow worms; while, in comparison with the immensity of the universe, and in the view of superior spirits, and, above all, in the contemplation of GOD, he must appear nothing, less than nothing, and vanity!'"

A SKETCH OF THE HISTORY OF YALE COLLEGE, IN CONNECTICUT.

[Prepared by Professor Kingsley, at the request of the Editor.]

[Concluded from page 40.]

THE corporation, at their session in June, following the death of president Stiles, chose the Rev. Timothy Dwight, D. D., as his successor. This appointment was in entire coincidence with the expectations and wishes of the public. Dr. Dwight signified his acceptance of the presidency in August; and on the 8th of September, the day preceding the public commencement, he was inducted into office, with the same formalities as were observed at the inauguration of president Stiles. The Rev. Dr. Williams, of East Hartford, officiated, on both these occasions, as senior fellow.

At the same time that Dr. Dwight was chosen president of the college, the Rev. David Parsons, of Amherst, Mass. was chosen professor of divinity. Mr. Parsons declined this appointment; and the corporation, in September of the same year, elected the Rev. John Gemmil, of Pleasant Valley, in the State of Pennsylvania, to the same office. On Mr. Gemmil's declining the place, the choice of the corporation, in September, 1796, fell on the Rev. Charles Backus, D. D., of Somers, Conn. This election, was likewise unsuccessful; and as so much difficulty had been experienced in filling the professorship of divinity, by inviting to it clergymen who were connected with congregations, the corporation, at their session in September, 1801, adopted a new plan for procuring a divinity professor; and made choice of Mr. Henry Davis, a tutor of the college and a popular candidate for the ministry, with the expectation, that, before assuming the duties of his office, he would take such time as should be necessary to prepare himself for the station. Mr. Davis, from the failure of his health, was never inducted into the professorship.

Dr. Dwight, from the time when he took the presidency of the college, had at the request of the corporation, supplied the pulpit, and performed the other duties of a professor of divinity, with universal approbation, till September, 1805. At this time, the subject of the professorship of divinity was taken up by the corporation, and fully discussed; and by a unanimous vote of the fellows, and to the entire satisfaction of all interested in this matter, the president was

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requested to take the professorship of divinity in connection with the office he then held. When the vote was communicated to Dr. Dwight, he wrote in the records of the corporation his acceptance of the place; but he exhibited no additional confession of faith, and had no formal introduction to the professorship.

The grant which was made to the college in 1792, of the residue of certain taxes, was encumbered with the condition, that fifty per cent. of what should be paid into the hands of the commissioners appointed for this purpose, should be subject to the future disposal of the legislature. The final adjustment of this matter had not taken place, when Dr. Dwight came into the presidency. It had been found, that to place the college on such a foundation as to meet the increasing demands of education, and the expectations of the public; more money was necessary, than the original grant contemplated. Accordingly, at the session of the legislature in May, 1796, the corporation petitioned for the relinquishment of the fifty per cent. The petition was powerfully supported in an address by the president, to both houses of the general assembly. An act was finally passed, by which the fifty per cent. was relinquished by the legislature, provided the college would pay into the State treasury a certain sum, amounting to somewhat more than thirteen thousand dollars. It may not be improper to add here, that this act of the legislature was very extensively unpopular, and many individuals who were active in procuring its passage, suffered in their political standing; whether to the honor or disgrace of Connecticut, posterity will judge. Dr. Dwight, on several other occasions, when the college asked for aid, addressed the legislature with great ability, but without success. A majority of the members would admit, that a strong case had been made out; but the act of relinquishment in 1796 was remembered, and "the time for acting had not yet arrived."

As most of the grant of 1792 and 1796, except what was appropriated to the erection of the new college, had been invested in deferred stock of the United States, it did not become available till the year 1800; but every effort was made, as well before as after this time, to advance the interests of the college, which its means would admit. In the year 1798, as there was a small fund given by the Rev. Dr. Salter, of Mansfield, Conn., for the encouragement of oriental literature, Mr. Ebenezer Grant Marsh, was appointed "Hebrew instructor," to teach such graduates and undergraduates as might wish to acquire some knowledge of the Hebrew language. Mr. Marsh began to instruct in Hebrew, in November of that year. In 1801, the professorship of mathematics and natural philosophy, being vacant by the resignation of professor Meigs, Mr. Jeremiah Day, at that time senior tutor, was elected to this place. Mr. Day, in consequence of infirm health, did not enter upon this professorship till 1803. The same year, 1801, the corporation voted to institute a professorship of law. It was not their design to furnish undergraduates such instruction in this department, as might qualify them for the bar—a plan wholly inconsistent with the requisite attention to the other branches of the collegiate course—but to have occasional lectures read, "on the leading principles of the law of nature and nations; on the general principles of civil government, particularly of republican representative government; on the constitution of the United States, and of the State of Connecticut;"—"and also, on the various obligations and duties, resulting from social relations, especially those relations which arise from our own national and State governments."—A professional school in this department, if it should exist, was expected to be the private concern of the professor, or to be created by some subsequent act of the corporation. The Hon. Elizur Goodrich was elected to this professorship. He entered on the office of professor of law in 1801, and continued to lecture occasionally till 1810, when he resigned his place.

In the year 1798, some measures were taken for establishing a professorship of "chemistry and natural history;" but nothing decisive was done in relation to this object, till September, 1802; when the corporation voted, that such a professorship should be instituted; and Mr. Benjamin Silliman, at that time a tutor of the college, was elected the first professor. Mr. Silliman was inaugurated in 1804. The title of this professorship was afterwards changed; and is now the "professorship of chemistry and mineralogy."

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The same year, 1802, the corporation voted to found a "professorship of languages," meaning the Hebrew, Greek, and Latin languages; and as no lectures on ecclesiastical history had been given since the death of president Stiles, and it was thought to be more probable that they would be resumed if the subject was kept in view of the public, "ecclesiastical history" was added to the style of this professorship. It was well understood, that no individual could properly perform the duties which this professorship nominally imposed; but the design was, to divide these duties among other professors, as means for their support should be obtained. The first person elected to this place, was Mr. Ebenezer Grant Marsh, at that time tutor and Hebrew instructor. Mr. Marsh did not live to enter on this professorship. He died November 16, 1803, in the 27th year of his age. He was son of the Rev. John Marsh, D. D., of Wethersfield, graduated at Yale college in 1795, was elected Hebrew instructor, as has been already mentioned, in 1798, and tutor in 1799. Mr. Marsh studied Hebrew with president Stiles; and when he received his bachelor's degree, was thought to have made very uncommon progress in that language. He was much respected for his talents and acquirements, and his death was greatly lamented. In the year 1805, the corporation determined to fill this professorship, and for this purpose made choice of Mr. James L. Kingsley, at that time senior tutor. Mr. Kingsley was accordingly introduced into this office, with the understanding, that he was to perform certain duties attached to the place, and at the same time to continue in the business of a tutor. He acted as tutor till 1812. This professorship has since received several modifications, which will be noticed hereafter.

Many who were interested in the advancement of medical science in Connecticut, had for a long time wished, that there should be established, in connection with the college, a course of medical lectures, for the benefit of professional students; and some measures for this purpose were taken by the corporation as early as 1806. The board had full power by their charter to establish such a department; but as it was desirable to have the co-operation of the Medical Society of the State in whatever plan was adopted, negotiations were entered into with that body, in consequence of which an application was made to the legislature in October, 1810, and an act was passed regulating the joint action of the Medical Society and the corporation of Yale college in establishing and conducting a medical school. In 1813, four medical professors were appointed; Æneas Munson, M. D.* professor of materia medica and botany; Eli Ives, M. D. adjunct professor in the same department; Nathan Smith, M. D., professor of the theory and practice of physic, surgery and obstetrics; and Jonathan Knight, M. D., professor of anatomy. The professorship of chemistry in the college, made any new provision for this science unnecessary. The same year, the lectures commenced under very favorable auspices; and the legislature, at their session in May, 1814, made a grant to the institution of thirty thousand dollars, to aid in effecting its objects. From that time, the department has been in regular and successful operation.

The buildings of the college, likewise, as well as its means of instruction, were gradually increased. In the summer and autumn of 1797, Connecticut Hall was repaired throughout; and the fourth story of this edifice was raised, so as to correspond more exactly with that of Union Hall. In the year 1800, as the number of students had considerably increased, there being at the beginning of the college year 1800–1, two hundred and seventeen undergraduates, the corporation voted to erect a new building, on the same general plan as Union Hall; which building was completed in the summer of 1803, and called Berke-

* Dr. Munson was far advanced in life at the time of this appointment, and never entered on the duties of the professorship. He was born in New Haven, June 24, 1734, and received his first degree at Yale college, 1753. After the usual preparatory study, he was for a short time a candidate for the ministry, but on account of feeble health, relinquished the profession of divinity for that of medicine. Possessing an ardent love of knowledge, and accustomed to observe, reason, and investigate, he was constantly advancing in professional science and usefulness; and, for more than half a century, sustained the highest reputation as a learned, devoted and successful physician. He was one of the founders of the Connecticut Medical Society, and for many years its president. Dr. Munson was highly respected, not only for his medical skill, but for his social, benevolent and religious character. He died in New Haven, June 16, 1826, having almost completed his ninety-second year.

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ley Hall, in honor of bishop Berkeley, one of the benefactors of the college. The third story of the chapel, which had been used hitherto for the library and philosophical apparatus, was now much needed for the latter purpose, and for lectures on natural philosophy. There was likewise, great need of suitable recitation-rooms. Accordingly the corporation, at a meeting in November, 1800, voted to erect a building combining rooms for recitation, a library, and a chemical laboratory. This building was finished in the summer of 1803; and as some name was thought necessary, it was called the *Connecticut Lyceum*. The house which was erected for the accommodation of the president, in 1716, was so far decayed, that the corporation disposed of the old building, and the lands adjoining, and a new house for the president was built, north of the college edifices, which was completed in the autumn of 1799. The building used for college-commons, was in 1803, on account of the increased number of students, considerably enlarged.

Among other improvements in the condition of college, undertaken at the same period, was the enlargement of the library, and of the philosophical and chemical apparatus. In September, 1804, an appropriation was made for these purposes, and, in the spring of the next year, professor Silliman embarked for Europe to execute the resolve of the corporation. He returned in June, 1806, and besides accomplishing the immediate object of his mission, attended several courses of lectures in London and Edinburgh, to perfect himself in his own professional employment.

The collection of minerals belonging to the college, at the time when chemistry was first taught, was very inconsiderable; yet with the few which had been previously collected, and such as had been added chiefly from the vicinity of New Haven, instruction in mineralogy had been begun, and some interest in the science had been excited among the students. In 1807, a small, but very valuable cabinet of mineralogical specimens was purchased of Mr. Benjamin Perkins, who then resided in New York. Mr. Perkins was graduated at the college in 1796; and during a subsequent residence in England, having turned his attention to mineralogy, he collected a mineral cabinet of about fifteen hundred specimens, selected with great judgment, and for their number, exhibiting an uncommon variety of mineralogical characters. Afterwards the professor in this department, having become acquainted with the collection of minerals imported into the United States by Col. George Gibbs of Newport, Rhode Island, made an arrangement with that gentleman, by which about half of his cabinet, in the spring of 1810, was brought to New Haven, and opened in a room prepared in Connecticut Hall for this purpose. In the summer of 1812, in consequence of further negotiation, the remainder of Col. Gibbs's cabinet was deposited in the same place. The whole of this collection contained somewhat more than ten thousand specimens.

It deserves here to be added, that in all the improvements in the collegiate buildings, and in the enlargement of the means of instruction, the opinions of the president had great influence. The advancement of the institution he kept constantly in view, and he was ever ready, so far as its means allowed, to adopt any plan which promised to extend its usefulness.

Dr. Dwight continued in very vigorous health, and discharged with great ability the numerous duties which devolved upon him; when in the early part of the year 1816, he was attacked with a local disease, which made such inroads on his constitution, that his decline was soon obvious. He died in New Haven, January 11, 1817, in the 65th year of his age. The events in the life of president Dwight are so well known, from the biographical sketch prefixed to his theology, and from other publications, that it would be superfluous here to do any thing more, than to state a few of the prominent facts, and to note some leading traits of his character, more particularly in his relation to the college as president and professor of divinity.

Dr. Dwight was born in Northampton, Mass. in May, 1752. He received his bachelor's degree at Yale college in 1769. Three years after, when he graduated master of arts, he exhibited a "Dissertation on the History, Eloquence and Poetry of the Bible," which was published, and was considered an earnest of

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future eminence. In 1771, he was elected a tutor of the college, and continued in the tutorship for six years; and in this time, he was associated with most of those gentlemen, who have been already mentioned as occupying the same station with so much ability, during the presidency of Dr. Daggett. On leaving the college in 1777, he was for a short time a chaplain in the revolutionary army, and afterwards entered on political life in Massachusetts; but having finally determined on entering permanently the Christian ministry, he was ordained in 1783 pastor of the church in the parish of Greenfield, in the town of Fairfield, Conn. Here he continued till his election to the presidency of Yale college. The subject of education had long been familiar to Dr. Dwight; and he came to the college, well acquainted, from his former residence at the institution, with its condition, and what his station required. The funds granted in 1792 soon began to be available; and the prosperity of the country under the operation of the new constitution of the United States, affording inducements to greater numbers to direct their attention to a liberal education, every circumstance was favorable to the advancement of the college; but the talents and efforts of Dr. Dwight were necessary to give these causes their full effect. During his presidency, the course of instruction was extended and improved, and the number of students greatly increased.

From 1795 to 1805, Dr. Dwight filled the office of professor of divinity, by an annual appointment. During this period, his sermons, designed to give a connected view of religious doctrines, were delivered, generally from short notes; his miscellaneous discourses, were frequently more fully written, but not always. After he took the office of professor of divinity permanently, the first class of sermons above mentioned, was committed to writing; and he made use of them in one half of his preaching in the college chapel, for the remainder of his life. He never ceased, however, to increase his stock of sermons on miscellaneous subjects, and especially on topics which he judged appropriate to the audience he addressed; and to the close of his preaching, he probably wrote as many new discourses, as most ministers who have officiated the same length of time. There was always a number greater or less of theological students residing at the college as graduates, who looked to him for instruction. These students met occasionally, sometimes once a week, and sometimes oftener, when dissertations were read on subjects previously assigned; after which the president added his remarks on the opinions advanced, and the course of argument adopted. On Saturdays at eleven o'clock, his recitations in the senior class were always theological; and his remarks, at these times, comprised a series of familiar lectures. Saturday evening was the time, when he appeared more fully as the college pastor. About the year 1780, a number of undergraduates, with the approbation of president Stiles, established a regular meeting on that evening, for devotional purposes;* first in a room procured for this object in town, and afterwards within the college walls. Dr. Dwight, during a large part of his presidency, was in the habit of being present a portion of each evening, at this meeting; and by his observations, contributed greatly to increase religious knowledge among the students, and to give a proper direction to religious feeling.

As president, he took the instruction of the senior class in metaphysics and ethics, and likewise in rhetoric. The government of the college, as well as its instruction, was a subject on which Dr. Dwight spent much thought, and was a part of his official duty in which he was highly successful. The college laws, in consequence, received during his presidency some very important modifications, to adapt them better, as was thought, to the government of youth, and especially to the altered circumstances of the times. His great reliance, however, in the management of students, a reliance in his case altogether justifiable, was on his own powers of persuasion. No person ever more thoroughly understood the feelings and passions of young men, and their

* This is stated on the authority of a clergyman now deceased, who informed the writer of this article, some years ago, that he was personally concerned in establishing what was called, "the Saturday night meeting," at the time mentioned above. Other similar associations not improbably existed earlier; but this took a more permanent form, and has continued, with little or no interruption, to the present time.

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modes of thinking and reasoning, or knew better what motives to urge, when it was necessary to check their waywardness, or to incite them to laudable efforts. Whether he had occasion to speak to the students at large, or to portions of them, he always succeeded in producing a conviction of the interest he took in their welfare, in which there was no affectation; and he addressed at the same time, their understandings and their consciences with such appropriateness and force, that few continued in opposition. Towards the close of his life, he sometimes remarked, that talking seemed to have lost most of its efficacy—yet to others it was not so apparent.

Besides his employment in the government and instruction of the college, as head of the institution he had a great amount of miscellaneous business to transact, which it was impossible to avoid; still he found time to prepare his Travels in New England and New York, and to prosecute other literary enterprises. All this could not be accomplished without great industry; and his example, in this respect, had a favorable influence on the students of the college. Dr. Dwight was an ardent friend of his country, and in early life entered with great zeal into the cause of American independence. He was much attached to the institutions and habits of New England, and prized highly that liberty, which is founded on a rigid execution of equal laws; a state of things, which he believed could exist nowhere, for any great length of time, separated from a strong sense of religious and moral obligation.

The death of Dr. Dwight occurred, as before stated, January 11, 1817. His funeral was attended on the 14th, when a discourse was delivered by the Rev. Dr. Chapin of Wethersfield. A large part of the citizens of New Haven joined in the funeral procession, and the fullest evidence was afforded of the strong sense entertained by all, of the worth of the deceased, and of the loss which the college and the public had sustained in his death. At a meeting of the corporation in February, a discourse, at the request of the college faculty, was pronounced before the college and citizens of the town, on the life and character of president Dwight, by professor Silliman.*

The corporation, at their meeting in February, 1817, elected the Rev. Henry Davis, D. D., at that time president of Middlebury college, to succeed Dr. Dwight as president; and the Rev. Ebenezer Porter, D. D. of the Theological Seminary, Andover, Mass., to be professor of divinity. Dr. Davis having declined the appointment, the corporation, in April of the same year, made choice for president, of Mr. Jeremiah Day, at that time professor of mathematics and natural philosophy. President Day was inaugurated July 23, 1817, with the same formalities as were observed at the inauguration of president Stiles, and president Dwight. He was also ordained, on the morning of the same day, to the ministry of the gospel, by the clerical part of the corporation. The Rev. Dr. Lewis of Greenwich, one of the fellows, preached the ordination sermon.

The corporation, at the same meeting, made choice of Mr. Eleazar T. Fitch, a candidate for the ministry, to be professor of divinity; Dr. Porter, having declined his appointment. The ordination of Mr. Fitch, and his inauguration as Livingston professor of divinity, took place November 5, 1817. The ordination sermon was preached by the Rev. Dr. Elliot of East Guilford, one of the fellows. Mr. Fitch, on his induction into this professorship, subscribed the confession of faith, which was first used by president Stiles.

In September, 1817, the corporation elected the Rev. Chauncey A. Goodrich, who had before been a tutor in the college, professor of rhetoric and oratory. Mr. Goodrich entered on this office in January, 1818.

At the same meeting of the corporation, Sept. 1817, Mr. Alexander M. Fisher, at that time a tutor in the college, was elected professor of mathematics and natural philosophy. Mr. Fisher was inducted into office the following October. In the spring of 1822, he determined to visit Europe, chiefly with the view of improving himself in his profession, by seeing the state of foreign literary institutions. He sailed from New York, April 1, in the Albion, for Liverpool, and perished by shipwreck, on the morning of the 22d of the same

* There is a good portrait of Dr. Dwight, by Col. Trumbull, in possession of the college.

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month, on the coast of Ireland, not far from Kinsale. Professor Fisher was born in Franklin, Mass., 1794, graduated at Yale college in 1813, and was elected a tutor in 1815. He was a man of superior talents, and of uncommon attainments for his age; and his loss was greatly lamented.*

In September of the same year, the Rev. Matthew R. Dutton of Stratford, Conn., was elected the successor of professor Fisher, and soon after entered on the duties of his office. Professor Dutton died July 17, 1825, aged forty-two years. He was born in Watertown, Conn., and received his bachelor's degree at Yale college, in 1808. Before his ordination as pastor of the church in Stratford, he had for two years discharged the office of a tutor in the college. Professor Dutton possessed a discriminating mind, and communicated instruction with uncommon clearness. He commenced the labors of his professorship with the fairest prospects of future usefulness, and his early loss was deeply felt by the institution.

Mr. Denison Olmsted, who had been a tutor in the college, and afterwards a professor in the university of North Carolina, succeeded Mr. Dutton in the autumn of the year 1825, and is the present professor of mathematics and natural philosophy.

Dr. Smith, professor of the theory and practice of physic, surgery and obstetrics, died in New Haven, Jan. 26, 1829. He was born in Rehoboth, Mass., September 30, 1762, and early removed with his parents to Vermont. At the age of twenty-four, having witnessed a surgical operation, which strongly excited his curiosity, he directed his attention to the structure of the human body; and after some previous preparation, commenced the study of medicine. Having graduated doctor of medicine at Harvard university, he soon after projected the plan of a medical institution, in connection with Dartmouth college, and was appointed professor of medicine in the new school. After lecturing in that place several years, he made a voyage to Europe, and besides attending a full course of medical lectures in Edinburgh, for sometime witnessed the practice in the hospitals in London. On his return to New Hampshire, the medical school, which he had been the means of establishing, flourished in a high degree under his auspices, and those of the able professors, who were, in the course of a few years, associated with him. In the year 1813, he accepted of a professorship in Yale college, where he continued to lecture till his death. His professional practice was extensive, and his influence upon medical science very great. The assertion, "that he has done more for the improvement of physic and surgery in New England, than any other man, will by no one be deemed invidious."†

At the commencement in 1829, Dr. Thomas Hubbard was elected professor of surgery, and Dr. William Tully, professor of materia medica and therapeutics. Dr. Ives took the department of the theory and practice of physic. In 1830, Dr. Timothy P. Beers, was chosen professor of obstetrics.

From the establishment of the professorship of divinity in 1755, and probably from a much earlier time, there had been generally at the college a class of resident graduates, who were pursuing the study of theology. Their number had varied considerably in different years. In the early part of the year 1822, on the representation of some of the senior class, that they were desirous of going through their theological course at the college, the question came up for consideration, whether the instruction of students in divinity should be abandoned, or the means of aiding them in their professional studies should be so enlarged, as better to correspond with the existing state of theological learning. After a full consideration of all the circumstances of the case, it was determined to open a subscription for a new theological professorship. This subscription was soon so nearly filled, that at the Commencement of the same year, it was presented to the corporation for their acceptance. Several of the subscribers attached conditions to their contributions to this fund; the most important of which was, that the professor, on taking his office, should make

* The college has a good portrait of professor Fisher, by Mr. S. F. B. Morse.

† A portrait of Dr. Smith, by Mr. S. F. B. Morse, was presented to the college, by the medical class of 1825-6.

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the same declaration as to his faith, as was made by president Stiles and president Dwight, on their induction into the presidency. The corporation accepted this subscription and established the new professorship. They likewise voted, "That in consideration of the high sense which this board entertains of the distinguished merits of the Rev. Timothy Dwight, D. D., late president of this college, and of his eminent services and usefulness while in office, the professorship this day established, shall take his name, and be styled the Dwight professorship of didactic theology." The Rev. Nathaniel W. Taylor, was elected the first professor on this foundation, and entered on the duties of his office, in the autumn of the same year.

In 1824, Mr. Josiah W. Gibbs, who had before been a tutor in the college, was invited to discharge the duties of a professor of sacred literature in the theological department of the college, funds having been provided for his support, in part. These funds being afterwards increased, a professorship of sacred literature was instituted in 1826, and Mr. Gibbs was formally elected professor, and inducted into office.

The same year, the corporation resolved to fill the professorship of law, which had been vacant since the resignation of Mr. Goodrich in 1810; and the Hon. David Daggett, at that time one of the judges of the superior court of Connecticut, was elected to this office. A law school has been established under the direction of judge Daggett, and Samuel J. Hitchcock, Esq., attorney and counsellor at law, in which there is given a full course of legal instruction.

In 1831, Mr. Theodore D. Woolsey, who had before been a tutor in the college, was appointed professor of the Greek language and literature, and entered on the duties of his office. In consequence of this new arrangement in the department of ancient languages, the professorship of the Latin language and literature remained with the former incumbent.

Since the year 1817, there have been several additions to the buildings of the college. As the building which was used for college commons was much too small for the purpose, and was in other respects inconvenient, the corporation voted in 1818, to erect a new commons hall. This building was completed in 1819, and besides the necessary kitchens and dining rooms, contains a large and convenient apartment for the mineralogical cabinet. The former hall was changed into a chemical laboratory.

The corporation, in 1820, voted to erect a new college edifice, north of the other buildings, and in the same line with them. This new college was finished in the autumn of 1821. It has not received from the corporation any distinctive name.

As the number of students was much increased, the chapel erected in 1761, was found insufficient to hold them conveniently, when assembled for public worship. Measures were accordingly taken in 1823, for building a new chapel, and several friends of the college contributed to its funds in aid of this object. The new chapel was dedicated November 17, 1824. On this occasion, a sermon was preached by the Rev. Professor Fitch, before a large assembly, composed of the officers and students of the college, and the citizens of the town. The old chapel, now called the Athenæum, was devoted to recitation rooms, and rooms for the libraries of the literary societies among the students. The library of the college was removed to an apartment prepared for it in the new chapel; and the room in the Lyceum, in which it was before contained, has been since used for lectures, and for exercises in declamation, for which purposes it was much needed.

In 1831, an arrangement was made by the corporation with Col. John Trumbull, in consequence of which, a collection of paintings executed by that gentleman, was, on certain conditions, deposited with the college. A building to contain them was finished in 1832. This building, besides a room for the Trumbull paintings, contains an apartment for other paintings belonging to the college, and likewise several rooms for other purposes of the institution.

At a meeting of the corporation in January, 1835, as it appeared that a considerable sum had been subscribed for the erection of a new building to accommodate theological students, it was determined that, such a building should be

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begun; and considerable progress has already been made towards its completion.

An account of the several donations which the college has received from the State and from individuals, has been omitted in the preceding narrative, as it was thought, that whatever relates to this part of the history of the college, might be more advantageously exhibited under one view. At the session of the legislature in 1822, a committee of that body was instructed to inquire, what amount of funds had been granted to Yale college by the State, from the foundation of the institution to that time. From the report of this committee, it appears, that from the establishment of the college in 1700, to the year 1792, the whole amount which the college had received in any manner from the legislature, was $24,399 10. But of this sum, $2,220 was raised by a lottery granted for the benefit of the college in 1747. From five to six thousand dollars were granted out of the avails of a French prize, brought into New London by an armed vessel belonging to the State, and from other sources unconnected with the ordinary supplies of the State treasury. Most of the remainder was derived from the annuity, granted in 1701, in the first college charter. To the year 1792, therefore, the Connecticut treasury had not been greatly burdened by the support of Yale college. All the grants, in whatever manner made, amount to but little more than two hundred and fifty dollars a year. The grant made in 1792, when the number of the corporation was enlarged by the admission of civilians into that body, was estimated at $40,629 80, including, however, the additional sum received in 1796. In 1816, a sum of money, received from congress to reimburse certain expenses which the State had incurred in the last war with Great Britain, was appropriated by the legislature to various objects of public utility; and of this sum the college received $8,785 70. In 1831, from a *bonus* paid into the State treasury for the charter of a bank, the college received $7,000. The grant made to the medical institution in 1814, was not for the aid of the college. It was, besides, not made directly to the corporation, but to commissioners, who superintended the expenditure of this money. These are all the sums which the college has received from the legislature of Connecticut, directly or indirectly, in the one hundred and thirty-five years since it was founded.

Of the private benefactors of the college, the first were the original trustees, who in the year 1700, as has been already stated, laid the foundation of the institution by formally depositing books for its use. The value of the books given at that time, was estimated by president Clap at thirty pounds sterling. The next donor was James Fitch, Esq., of Norwich, Conn., who, in October, 1701, gave the college six hundred and thirty-seven acres of land in the town of Killingly, Conn., "and all the glass and nails which should be necessary to build a college house and hall." This gentleman was at that time a member of the council of Connecticut. The value of this donation is nowhere stated; but the probability is, that the glass and nails constituted the most substantial part of the gift. This land in Killingly was afterwards exchanged for about the same quantity of land in Salisbury, Connecticut.*

On the removal of the college from Saybrook to New Haven, about seven

* James Fitch, Esq., or, as he is likewise called by both Prs. Clap and Dr. Trumbull Maj. Fitch, was the first donor to the college, not of the board of trustees. His donation of land and materials towards building a college edifice, was made in October, 1701, "in the time of the sitting of the assembly, and before the charter was given." This circumstance Pres. Clap considers important, in proving the college to have had a legal existence before the granting of the charter. The donation was made to the collegiate school, as "already set up by the great pains and charges of the ministers." This benefaction of Maj. Fitch undoubtedly had great influence in procuring the charter, and in encouraging the friends of the college in their efforts to promote its interests; and on this account is deserving of particular consideration. Major Fitch was the eldest son of the Rev. James Fitch, the first minister of Saybrook, and was born in Saybrook, August, 1649. The Rev. James Fitch removed to Norwich in 1660, and was the first minister of that town. He and his son, Maj. Fitch, held large tracts of land in Norwich, Canterbury, Pomfret, and Killingly. Maj. Fitch was chosen a magistrate, or a member of the council of the colony, as early as 1683, and continued to be re-elected till 1708 or 1709. He removed from Norwich to Canterbury, and was among the original settlers of that town. The Rev. James Fitch left thirteen children, and his descendants are very numerous and widely dispersed. The Rev. Ebenezor Fitch, D. D., who graduated at Yale college in 1777, was six years a tutor, and the first president of Williams college, was a descendant of Maj. Fitch. The Hon. Thomas Fitch, who graduated at Yale college in 1721, and who was several years governor of Connecticut, is said to have been a descendant of Maj. Fitch; but this is not certain, though he undoubtedly descended from the Rev. James Fitch.

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hundred pounds were subscribed towards erecting the new building; but president Clap supposes that "the whole of that sum was not actually paid." Various other donations were made by individuals in different parts of the State and country, none of which were very considerable, yet together they were of essential advantage to the college in its infant state.* In the years 1718 and 1721, governor Yale sent goods to the value of four hundred pounds sterling, for the benefit of the college. He had before made a donation of books for the library, estimated at the value of one hundred pounds sterling. Governor Yale is said to have given five hundred pounds more to the college, in his will, written a short time before his death; but the will never obtained a probate, though great pains were taken by governor Saltonstall to effect it.

In the year 1728, the Rev. George Berkeley, dean of Derry, came to America with the view of founding an Episcopal college in the island of Bermuda, "for converting the savage Americans to Christianity." He purchased a country seat near Newport, Rhode Island, with about ninety-six acres of land. While he resided in Rhode Island, he became acquainted with the Rev. Jared Eliot, of Killingworth, Conn., one of the trustees of Yale college; the Rev. Dr. Johnson, of Stratford, and other gentlemen of Connecticut. He had likewise a correspondence with the Rev. Elisha Williams, rector of the college, and became well acquainted with the character and prospects of the institution. Dean Berkeley resided in America about two years.† Before he returned to Europe, he made a donation of all his own works to the college library; and after his arrival in England, he sent to the trustees a deed of his farm in Rhode Island, to be held by them for the encouragement of classical literature. The conditions of the deed are, that the rents of the farm, after necessary charges are deducted, shall be appropriated to the maintenance of the three best scholars in Greek and Latin, who shall reside at the college at least nine months in a year, in each of the three years between their first and second degrees; that on the sixth of May annually, or in case that shall be Sunday, on the seventh, the candidates shall be publicly examined by the president or rector, and the senior Episcopal missionary within the colony, who shall be then present; and in case none be present, then by the president alone. If the president and senior missionary shall not agree in their judgments who are the best scholars, it is directed that the case shall be decided by lot. Scholars on this foundation are to be called "scholars of the house." All surplusages of money which remain by any vacancies, are to be expended in Greek and Latin books, to be distributed to such undergraduates as shall make the best composition or declamation in the Latin tongue, upon such a moral theme as shall be given them. President Clap remarks, that "this premium has been a great incitement to a laudable ambition to excel in a knowledge of the classics." How far this donation has answered the object for which it was made, may be determined in part from the general character and standing of those who have been successful candidates for the "dean's bounty." It may correct some erroneous impressions on this subject, and show the value of this species of donations in public seminaries, to mention the names of a few of those who have arrived at the distinction of being Berkeleian scholars.

The first examination for the dean's bounty was held in May 1733, when the Rev. Eleazar Wheelock, D. D., the first president of Dartmouth college, and Benjamin Pomeroy, D. D., of Hebron, Conn., at that time senior sophisters, were elected "scholars of the house." Among those who were scholars of the house from this time to the year 1777, may be mentioned the Rev. Aaron

* The two largest of these donors were governor Saltonstall of Connecticut, and Jahaleel Brenton, Esq. of Newport, Rhode Island; each of whom gave fifty pounds sterling.

† The college is in possession of a valuable painting, commemorative of dean Berkeley's residence in America, which comprises seven figures as large as life. The principal figure is *dean Berkeley* in his clerical habit; a lady with a child, *the dean's wife*; another lady, probably a *Miss Handcock*, who accompanied the dean and his wife to America; a gentleman writing at a table, who is *Sir James Dalton*; another gentleman, probably a *Mr. James*, who came to America with the dean; a third gentleman, a *Mr. John Moffat*, a friend of the artist; and the artist, *Smybert*, an Italian, who came with the dean from England. The dean is resting his hand on a copy of *Plato*, his favorite author; and appears to be dictating to Sir James, who is acting as amanuensis. This painting was executed by Smybert, while the dean resided at Newport. It was presented to the college in the year 1808, by Isaac Lothrop, Esq., of Plymouth, Mass.; and had been preserved in Boston. It was purchased and transmitted to the college by Mr. Lothrop, through the agency of the Hon. John Davis, Col. Joseph May, and Isaac P. Davis, Esq., of Boston. Mr. Lothrop died at Plymouth, July, 1808, aged 73.

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Burr, president of the college of New Jersey; the Hon. John Worthington, LL. D., of Springfield, Mass.; the Hon. Jared Ingersoll; the Hon. William Samuel Johnson, LL. D.; the Rev. president Daggett; professor Strong; the Hon. James Abraham Hillhouse; the Hon. Simeon Strong, LL. D., of Massachusetts; governor Fanning; the Hon. Silas Deane; the Hon. Stephen M. Mitchell; the Hon. Jonathan Ingersoll; the Hon. John Trumbull; governor Treadwell; the Rev. president Dwight; the Rev. Joseph Buckminster, D. D.; the Hon. John Davenport; the Hon. Abraham Baldwin; the Hon. Samuel W. Dana, and the Hon. Chauncey Goodrich.* These names are selected as belonging to those who were more extensively known in after life, than most of their associates. Since the year 1777, many of the Berkeleian scholars are still living. A complete list, however, would show that in most instances, they have reflected honor on the donation. The change in the value of money, the enlargement of the collegiate course of study, and the introduction of other marks of distinction, have rendered, in later times, the Berkeleian prizes of less comparative value; yet, at no period have they been without their use.

In 1733, the dean sent an additional present to the library of about a thousand volumes, which, according to president Clap, was the finest collection of books which had then ever been brought, at one time, to America. The character of Berkeley, and the rank he held among the scholars of his age, are so generally known, that a particular account of the events of his life is unnecessary here. It may be proper, however, to add, that he was born in the county of Kilkenny, Ireland, in 1684, and was educated at Trinity college, Dublin. In 1734, he was consecrated bishop of Cloyne, and died at Oxford, January 14, 1753. His private excellence was so universally acknowledged, that the well known line of his friend Pope, seems hardly to contain an hyperbole:

"To Berkeley every virtue under heaven."

The donation of the Hon. Philip Livingston, which was the commencement of a fund for the support of a professor of divinity, has been already mentioned. To this fund, several small additions have been made at different times. Dr. Daniel Lathrop, of Norwich, Conn., gave to the college by will five hundred pounds, "to be used in such manner, that the interest only be annually expended." The corporation have never made any definite appropriation of this legacy. They voted "that the principal be preserved as a perpetual fund, and forever kept separate by itself, and the annual interest alone expended."—Dr. Lathrop died January 8, 1782, aged seventy. He was born in Norwich, 1711, and was a descendant of the Rev. John Lathrop of Scituate and Barnstable, Mass., who came to America in 1635. In 1733, Dr. Lathrop was graduated at Yale college, and afterwards received a medical education in London. In company with his brother Dr. Joshua Lathrop, who was graduated at Yale college in 1743, he was extensively known as a druggist; the two brothers being for many years, the sole or principal dealers in this branch of business in Connecticut. Dr. Lathrop lost all his children by sickness, when they were young; and, what rendered the bereavement more severe, they all died within a few days of each other. He was a gentleman of great benevolence, and highly distinguished for all the Christian virtues. At his death, besides the legacy to Yale college, he left considerable sums for public and charitable objects in the town of Norwich.

In the year 1781, the Rev. Richard Salter, D. D., of Mansfield, Conn., gave by deed, a farm to the "president and fellows, for encouraging and promoting the study of the Hebrew language and other oriental languages in said college." This farm was situated in Mansfield, and was sold by the corporation for two thousand dollars. Dr. Salter was a native of Boston, and was educated at Harvard college, where he received his first degree in 1739. He was pastor of

* Among those who during the same period were successful candidates for the Berkeleian premiums for Latin composition, are Gen. David Wooster; Col. Joseph Hawley; Gen. Phinehas Lyman; James Cogswell, D D.; Samuel Buell, D. D.; chief justice Dyer; David Brainerd, the missionary; governor Hall, of Georgia; president Stiles; Hon. Richard Morris; Joseph Lathrop, D. D., in three successive years; Nathan Strong, D. D.; Gen. Humphreys, &c.; besides most of those who were at any time scholars of the house. Thus president Daggett was scholar of the house, and received a prize for Latin composition in each of the four years he was an undergraduate.

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the first church in Mansfield, and having outlived for some years, all his children, died April 14, 1787, in the sixty-sixth year of his age, and the forty-first of his ministry. The oriental languages are understood to have been with him a favorite study. Besides being a clergyman, he was also for sometime, a practising physician. He was nine years a fellow of Yale college.

In the year 1789, the Rev. Samuel Lockwood, D. D., gave one hundred pounds to the president and fellows, for the enlargement of the philosophical apparatus; and afterwards, by will, gave somewhat more than eleven hundred dollars; the interest of which, is to be expended annually in the "purchase of good and useful books to enlarge the library." Dr. Lockwood was graduated at Yale college in the year 1745, and in 1748 was settled in the ministry, in the parish of Andover in the town of Hebron, Conn., where he continued about forty-three years. He was elected fellow of the college in 1777, and was a member of the corporation till his death, which occurred June 18, 1791, in the seventieth year of his age.

In 1807, the Hon. Oliver Wolcott gave two thousand dollars to the president and fellows, and directed that the interest of this sum should be annually expended for the increase of the library. Mr. Wolcott was born in Litchfield, Conn., January 11, 1760. His father, Oliver Wolcott, was governor of Connecticut, as was likewise his grandfather, Roger Wolcott. He received the degree of bachelor of arts at Yale college, in the year 1778. On the first organization of the treasury department of the United States, in 1789, at the urgent request of Gen. Hamilton, who had been appointed secretary of the treasury, Mr. Wolcott was appointed controller. He had before held the same office in the treasury department of Connecticut. On the resignation of Gen. Hamilton, in 1795, Mr. Wolcott succeeded him, and continued secretary of the treasury of the United States till the year 1801, when, in the new arrangement of the courts of the United States, during the administration of president Adams, he was appointed a judge of the second circuit. When the new courts were abolished in the succeeding administration of Mr. Jefferson, he removed to New York, and engaged extensively in mercantile pursuits. Mr. Wolcott was elected the first president of the bank of America, and held that office a number of years. In the year 1817, having returned to Connecticut, he was elected governor, and was annually re-elected till 1827. He died in New York, June 1, 1833, and was buried at Litchfield.

Noah Linsly, Esq. of Wheeling, Virginia, in 1814 gave by will to the president and fellows, three thousand dollars, which they added to the library fund. Mr. Linsly was born in the parish of Northford in the town of Brandford, Ct., Feb. 4, 1772. In 1791, he was graduated bachelor of arts at Yale college, with a high reputation for scholarship, and was invited, in 1793, to the office of tutor in Williams college, Massachusetts, which had then been recently incorporated. His name stands at the head of the catalogue of tutors in that seminary. This appointment was undoubtedly on the recommendation of president Fitch, of that college, who, while a tutor of Yale college, must have become acquainted with the merits of Mr. Linsly. He continued at Williams college one year, and spent the succeeding year in the same office at Yale college. Few instructors have been equally successful in gaining the respect and esteem of their pupils. In 1795 he removed to Wheeling, Virginia, and entered upon the practice of law. In his profession he had great success. He died at Wheeling, March 25, 1814. Besides the donation to Yale college already mentioned, he made provision for a public school at Wheeling. He was buried at the south part of Wheeling Hill, where there is a plain sandstone monument, with this inscription, "To the memory of Noah Linsly, founder of the Lancasterian school at Wheeling. Connecticut gave him birth, Virginia a grave."

Eli Whitney, Esq. in 1822 gave five hundred dollars to the library fund, on the condition that the interest should be expended in the purchase of books on mechanical and physical science. Mr. Whitney is well known for his great mechanical talents, and especially as the inventor of the cotton-gin. He was a native of Westboro', Mass.; was graduated at Yale college in 1792, and died in New Haven, January 8, 1825, in the 60th year of his age.

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A gentleman whose name has not been made public, gave about the same time to the library fund, the sum of five hundred dollars, subject to the same restriction as that given by Mr. Whitney.

In 1834, Dr. Alfred E. Perkins, of Norwich, Conn., gave by will to the president and fellows, ten thousand dollars, to be kept as a perpetual fund, and the interest to be applied to the purchase of books for the library. This is the largest sum that has been given to the college by any individual since its foundation. Dr. Perkins was born in Norwich, April 5, 1809, and received his first degree at Yale college, in 1830. In 1833, he was graduated doctor of medicine in the university of Pennsylvania. In the spring of the same year, he was first attacked by the disease, a consumption of the lungs, which finally terminated his life. In the summer of 1833, he visited the Carolinas, with the view of benefiting his health, and subsequently took a voyage to Madeira. He spent several months in the West Indies, and returned home by the way of New Orleans, and the Western States. This excellent young man, of whose future usefulness and distinction his friends and acquaintance had indulged the fairest hopes, died in Norwich, October 29, 1834.

The plan of instruction in the college had been from time to time greatly extended, and the necessities of the institution had, in consequence, for some years exceeded its means. To relieve its wants, several projects were formed. As all hope of adequate aid from the legislature of Connecticut was abandoned, it was finally determined, on the recommendation of many of the alumni of the college, and others in different parts of the country, to open a subscription for such a sum as it was believed would place the institution on a safe foundation. Accordingly, in the autumn of the year 1831, a subscription for one hundred thousand dollars was commenced under the agency of Wyllys Warner, Esq. who had been a tutor of the college, and who is the present treasurer. In the succeeding year, this subscription was filled. The last instalment was due in January, 1836. This subscription was aided not only by those who had been educated at the college, but by many others. The obligations of the institution to its friends for this effort in its favor, are deep, and will be long felt.*

A few historical notices of the college library may not be improper here. The college commenced its existence, as has been already stated, in the formation of a library. This department of the college, though the earliest object of attention,—and if the important relations of a well-furnished library to a literary institution be considered, no part of such an establishment more deserves to be fostered,—yet, from various causes, has had comparatively a slow increase. The books deposited by the original trustees of the college in 1700, were forty folio volumes, estimated by president Clap at the value of thirty pounds sterling. The principal part of these books was given by the Rev. Israel Chauncy of Stratford, the Rev. Abraham Pierson of Killingworth, and the Rev. James Pierpont of New Haven. They were almost all theological, and there was not among them a single volume relating to classical literature or to the sciences. In 1701, a hundred and sixty or seventy volumes were sent to the college by Sir John Davie, of Groton, Conn., who was then in England. Some of these books were given by several nonconformist ministers in the county of Devon. In the year 1714, Jeremiah Dummer, Esq. of Boston, at that time agent for the colony of Connecticut in England, sent to the library eight hundred volumes of valuable books, one hundred and twenty of which were presented by himself. The remainder consisted of donations from various gentlemen in England, obtained at the solicitation of Mr. Dummer. Among the contributors, were Sir Isaac Newton; Sir Richard Steele; Dr. Burnet; Dr. Woodward; Dr. Halley; Dr. Bentley; Dr. Kennet; Dr. Calamy; Dr. Edwards; the Rev. Mr. Henry, and Mr. Whiston. Gov. Yale added to this collection about forty volumes. These books, as well as those presented by Sir John Davie, were, to some extent, of a miscellaneous character; generally, however, they were works of theology.

The books sent by dean Berkeley in 1733, were a collection of the Christian Fathers, nearly complete; copies of most of the Greek and Latin classics;

* Some specific appropriations were made in this subscription; the most important of which, were five thousand dollars for the library fund, and five thousand towards a law professorship.

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the most approved works in theology, history, the sciences, and general literature. The dean had himself selected these books for his contemplated college in Bermuda; they were generally of the most valuable editions, and in the best style of binding. It is worthy of remark, that not a volume in this collection seems to have been put in merely to swell the number; all were evidently sent on account of their intrinsic value. For many years after, a few books appear to have been purchased for the library, from time to time; but the number thus procured, bore a small proportion to the whole. The college was without the means of making such purchases. President Clap, in the first catalogue of the library, published in 1743, states the whole number of volumes, at that time, to be two thousand and six hundred. From 1743, donations were occasionally made to the library, chiefly from England, so that president Clap, in 1766, estimated the number of volumes at "about four thousand." During the revolutionary war, as has been already narrated, the students were, for sometime, dispersed in the country, and the library was sent for security against incursions of the enemy, partly to the towns where the several classes were stationed, and partly to other places. It is supposed that many books were lost at this time; as in the catalogue of the library published in 1791, the whole number of volumes is but two thousand and seven hundred. Most of the books, however, of much value, were preserved. Among individual donations to the library, it deserves to be particularly mentioned, that a considerable number of volumes was presented, from time to time, by the Rev. Dr. John Erskine, of Edinburgh. These books were mostly purchased from a fund given by Mr. William Hyslop, of Brookline, Mass. The Rev. Jedidiah Morse, D. D., presented to the library a valuable collection of books in 1823. In 1805, about two thousand volumes were added to the library, by purchase; most of which were in the departments of the sciences, and of miscellaneous literature. The deficiences of the library have been, at all times, strongly felt. President Dwight, in his letter of thanks to governor Wolcott for his donation in 1807, remarks, "The aid which you have given us is a prop to a weak part of our building, essential to the symmetry and usefulness of the whole structure. In no other manner could the same benefaction have been equally useful." Purchases have been regularly made with the proceeds of the library fund, so that the number of books in the library, at the present time, somewhat exceeds ten thousand. By a judicious application of the income of the fund in its enlarged amount, from the donation of Dr. Perkins, the library will soon bear a fairer proportion to the exigencies of the institution. At present, in the departments of law and medicine, the number of books is small. This deficiency is made up, in the law department, by the well-furnished private libraries belonging to the gentlemen who give instruction in law; and in the medical department, there is a library of medical books belonging to that branch of the institution. The college library is best furnished in theology, and in the sciences; and is most deficient in classical and general literature. In classical literature, the private collections belonging to the gentlemen in that department, make up to them, in a good measure, what is wanting in the public library; and, in general literature, there is a valuable substitute in the libraries of the several literary societies, among the students. Of the three principal societies referred to, the oldest was instituted in 1753; the second in age about ten years later; the third is of modern date. Their libraries, together, contain not far from fifteen thousand volumes.

The philosophical apparatus had a small beginning. At Saybrook, it probably consisted of little more than a pair of globes, and a few of the most common mathematical instruments. The first considerable purchase was made in the year 1734. At this time, by subscription of the trustees, and other gentlemen disposed to aid the college, there were bought a reflecting telescope, a microscope, barometer, and various other articles. A complete set of surveying instruments was presented to the college about the same time, by Joseph Thompson, Esq. of London; and a few years after, a pair of globes, by Isaac Watts, D. D. An air-pump, likewise, was afterwards purchased by subscription. An electrical apparatus was possessed by the college as early as 1749. President Clap bought an astronomical quadrant, which he gave to the

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college at his death. In 1789, as has been before mentioned, Dr. Lockwood gave one hundred pounds for enlarging the philosophical apparatus. This sum was increased by the subscriptions of others to three hundred pounds; and was very advantageously laid out in London, chiefly under the direction of Dr. Richard Price, whom president Stiles had requested to superintend the purchases. As the amount of the invoice exceeded the sum remitted, Dr. Price "begged that the college would accept this difference as his contribution." The insurance, freight, commission and shipping charges, were generously paid by Mr. Benjamin Vaughan.*

The most considerable addition to the philosophical apparatus of the college, was made in 1805, when an extensive chemical apparatus was likewise purchased. Important articles in the departments both of natural philosophy and of chemistry, have been occasionally added since. In 1831, an acromatic telescope having an aperture of five inches, and a focal length of ten feet, made by George Dollond, Esq. of London, was presented to the college by Sheldon Clark, Esq. which has been found on trial to be a valuable instrument.† A powerful electrical machine was presented by Mr. Caleb Wright, in 1834.

The cabinet of minerals, which was deposited with the college in 1810 and 1812, by Col. George Gibbs, was purchased in 1825. To aid the institution in this expenditure, its friends opened a subscription, which was liberally patronized by citizens of New Haven, New York, Charleston, S. C., and other places. Large collections of minerals have been made since, especially of specimens illustrating the mineralogy and geology of the United States, and other parts of the American continent.

A general view of the course of education in the college from its foundation, of the character of the government and the nature of its discipline at different periods, and of the various relations which the college has sustained to the community, seems necessary in such a sketch of its history as has been undertaken; but as this article has been so much extended, a few brief notices only will be added.

While the college was at Saybrook, the course of study was limited to the Latin, Greek, and Hebrew languages; logic, metaphysics, theology, and physics. The latter was taught from a manuscript treatise, by rector Pierson, which was copied by each student. President Stiles took great pains to recover a copy of these physics, but without success. On the removal of the college to New Haven, the system of study was somewhat extended. Logic, however, claimed the principal attention, and skill in syllogistic disputation, was the chief object aimed at. Burgersdicius, Ramus, Crackenthorp, and Keckerman, were the great lights of the time. The freshmen were employed, the first four days of the week, on Latin, Greek, and Hebrew; "beginning logic in the morning, at the latter end of the year, unless the tutors should see cause, by reason of their ripeness in the tongues, to read logic to them sooner." Logic was the sole study of the first four days of the week, during the second year; physics, the third year, and metaphysics and mathematics the fourth year. All resident bachelors were required to dispute syllogistically, once a week, and all undergraduates, after they began to read logic, five times a week. Fridays were devoted, in all the classes, to ethics, rhetoric, and the theology of Wollebius. Ames's Medulla was recited on Saturday mornings; and, on Saturday evenings, the Assembly's Catechism in Latin. Every Sunday morning, there was an exercise in Ames's Cases of Conscience. At the beginning of every recitation, a portion of the Hebrew Scriptures was read by the class into Greek, and a portion of the New Testament from Latin into Greek, except in the freshman class, where the translation of the New Testament into Greek, was from English. Every undergraduate was required to declaim once in two months, and both graduates and undergraduates committed sermons to memory, and pronounced them publicly in the college hall.

The first text-book in physics, after the treatise of rector Pierson was laid

* On the arrival of this apparatus, president Stiles petitioned congress to remit the duties. This petition was presented by the Hon. Roger Sherman, at that time a member of the house of representatives; and all philosophical apparatus has been admitted from that time free of import.

† The other benefactions to the college by this gentleman, will no doubt receive deserved notice hereafter.

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aside, was the Philosophy of Rohault. Martin's "System of the Newtonian Philosophy," was introduced in the time of president Clap, and was in use till 1787. At that time Martin could no longer be procured, and president Stiles had before requested Dr. Price to recommend some work as a substitute. Dr. Price and Dr. Priestly recommended the "Institutes of Natural Philosophy," by Dr. Enfield. This work was accordingly adopted, and continued to be the text-book in natural philosophy, till within a few years. Very considerable changes were made in all the branches of study during the administration of president Clap. For several years after 1770, great improvements were made in the course of English studies, chiefly through the efforts and influence of three tutors, Messrs. Howe, Trumbull, and Dwight; and since that time, the whole system has been so varied, as to bear little resemblance to the original form. A detailed account of these changes seems here unnecessary. Nothing can be further from truth, than that the college is the same as it was a century ago; that there has at any time been an indisposition to favor improvements in education, when fully shown to be such; or that the real demands of the age have not, at all times, been complied with, as far as the means of the institution would admit.

At the commencements at Saybrook, "gentlemen of the government, ministers, benefactors to the school, with the parents and guardians of the candidates," were allowed to be auditors; but the commencements were not properly public, till the college was removed to New Haven. At that time, the ceremonies of a commencement were the following. There was first, prayer by the president; then a salutatory oration by one of the candidates for the bachelor's degree, after which followed syllogistic disputes on *theses* in the various arts and sciences. These *theses* were distributed among the audience on printed sheets. At the conclusion of the exercises of the bachelors, which generally occupied the forenoon of the day, the *Quæstiones Magistrales*, were distributed in the same manner as the *theses*, and various positions there taken, were attacked and defended in syllogistic disputes by the candidates for the degree of master; after which a valedictory oration was pronounced by one of their number. The degrees were then conferred by the president, and the whole ceremony was closed with prayer. The orations and disputes were in the Latin language. The former were pronounced from the front gallery, and the respondents and opponents in the disputations spoke from the side galleries, on the right and left of the president. The first considerable change in this system, was the introduction of two English orations, one at the close of the exercises of the bachelors, and the other at the beginning of the exercises of the masters. The last syllogistic disputes were exhibited in 1787. A stage for the speakers was first erected during the presidency of Dr. Daggett. Numerous changes have been made in the commencement exercises, and other college exhibitions, within the last half century, but a particular detail of them would be out of place here.

The government of the college was left originally, in a good degree, to the discretion of the rector and tutors. They enforced their authority by advice, admonition, public censure, fines, and exclusion from the college. In the time of rector Cutler, there was a brief code of laws which each student copied on his entrance into the college; and this copy, with the name of the rector and of one or more tutors annexed, was the *admittatur*. In the code of laws printed in 1748, the number of fines, as penalties for transgressions, was increased; but the practice of fining students went gradually into disuse, till, in the presidency of Dr. Dwight, it was almost entirely relinquished. Corporal punishment seems never to have been inflicted, except in the freshman class, and for certain delinquences, which were rather vexatious than highly criminal. It consisted in boxing the ears; which discipline was administered by the rector or president, and, as it appears, with some formality. This punishment was not prescribed in the laws, but was probably adopted as a college custom. It was discontinued about the year 1760. At the same time that president Clap compiled a new code of laws, he says, "the rector collected and wrote down, under proper heads, all the *customs* of the college, which had from time to time obtained and been established by practice, which made as large a volume

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as the statutes." This book of customs was never printed, but was read publicly, and explained to the students, whenever it was thought necessary. It cannot now be found; but from what appear to be extracts from it, printed in the time of president Stiles, this book contained minute rules respecting the subordination of classes, the deportment of the students towards each other, and towards the government of the college; some of which regulations, as the times were, were no doubt salutary; but as to others, it is now difficult to see why they were ever enforced. The last of these customs, so far as they had the force of law, were abolished in 1804. There is abundant evidence that great efforts have been made from the foundation of the college, to preserve the students from irregularities, and especially from vice; and to promote, by all proper measures, their moral and religious, as well as their literary improvement.*

Yale college was established and a long time fostered by graduates of Harvard. This fact is thus alluded to by president Stiles. "The corporation of Yale college was never without some very worthy Harvard fellows, till September, 1780, when Dr. Salter resigned, and the whole number became Yalensians. Thus Harvard has nourished Yale eighty years. Kindly ordered in Providence! Four rectors or presidents, and twenty-eight fellows Harvardians." To the year 1780, the whole number of fellows had been fifty-six; so that to that time, the graduates of Harvard had been one half. To the four presidents and twenty-eight fellows, there should be added three tutors. If Yale college is under obligations for the benefits it has received from the elder seminary, its graduates have done something towards discharging this debt, in the aid they have given in founding and supporting other similar institutions. An allusion to a few facts illustrating this subject, may not be improper. A considerable number of the early graduates of Yale college removed to New Jersey, and were active in establishing a college in that State. The three first presidents of the college of New Jersey, were graduates of Yale. The Hon. William Smith; the Hon. William P. Smith; Peter Van Brugh Livingston, Esq.; governor Livingston; the Rev. John Pierson, of Woodbridge; the Rev. Dr. Johnes, of Morristown; and the Rev. Thomas Arthur, of Brunswick, could not have been among the least efficient of its trustees. The first two tutors were likewise from Yale college.

The president and all the instructors of Dartmouth college, at the time of its establishment, and a number of the trustees of the same seminary, were graduates of Yale; and it will be found, on inquiry, that in founding several of the colleges in New England since, and at the West, the graduates of Yale college have contributed their full share of counsel and effort.

Yale college, during the first six months after the course of instruction commenced, had but one scholar. It may be acceptable to some, to see a few notices of the number of students at different times from the foundation of the institution. It was in the year 1727, that rector Williams first gave degrees. Before this time, twenty-six classes had been graduated, of the average number of *seven*. Thirteen classes of the average number of *sixteen*, received degrees while rector Williams was at the head of the college. President Clap gave degrees to twenty-seven classes, the average number of which is *twenty-eight*. The average of the eleven classes, which were graduated under Dr. Daggett, is *thirty*; of the seventeen classes under Dr. Stiles, *thirty-eight*; and of the twenty-two classes under Dr. Dwight, *fifty*. Since the presidency of Dr. Dwight, the average has still advanced. The number of undergraduates has always been greater than would appear from a bare consideration of the number who have received degrees. There is generally a small increase of a class, at the beginning of its second year; very few ever enter a class the third year, and rarely an individual the fourth year; except those, who, for some reason, have left a previous class, and again united themselves to the college. In the mean time, numbers leave the classes from various causes, so that a class when

* For a particular account of the religious state of the college, at different times, see president Day's letter, dated March 2, 1832, to the Rev. Dr. Sprague, of Albany, and published by that gentleman, in his "Lectures on Revivals of Religion."

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it graduates, is generally smaller than when it enters the college. The class of 1826, which consisted of one hundred, and is the largest ever graduated at the college, when freshmen, was one hundred and five in number; when sophomores, one hundred and twenty-three; and this may be taken as the general ratio of increase and diminution. In the early periods of the college, the fact was otherwise. That a student should enter an advanced class, was then hardly known; and it was about as rare, that any one left the college before his course was completed, except by expulsion or death. Thus the twenty-two members of the class of 1751, as the writer of this article was informed some years ago by one of the number, were all examined in a body for admission to college at the commencement, in the year 1747; all received their bachelor's degree in 1751, and in 1754, were all graduated masters. No one, in this time, had joined the class, and no one had left it. No arrangements have ever been made to favor the admission of students to an advanced standing, or to favor their absence from the college, while they are professedly members. Few students, after even short absences, are able to rejoin their classes.

The graduates of Yale college, very early, as a part of them only could find employment in Connecticut, were scattered to the North, the West, and the South. This fact has undoubtedly contributed, in several ways, to increase the number of students in subsequent times. The state of the country, at different periods, has had a manifest effect in enlarging or diminishing the number of students in the college. Thus the increase of students sometime before and after the year 1760, was a consequence of the French war, some having entered college to avoid military impressment. The same thing occurred during the war of the revolution. This was a subject of some complaint; but many graduates, during the revolutionary war, immediately on leaving college, entered the army, where they obtained commissions, or were employed, after a short preparation, as physicians and surgeons. There is no reason to believe that the revolutionary army was even numerically diminished by the cause above mentioned. If some were kept from the army, others, on finishing their college course, were induced to enter it, and with the advantage of superior intelligence, who might otherwise have never engaged in military life. Some of the best officers among the Connecticut troops, passed almost immediately from the college to the duties of the camp. Among those now dead, it will be sufficient to mention the names of David Humphreys, Nathan Hale, Benjamin Talmadge, and Ebenezer Huntington. Changes of numbers likewise in the college, have been regularly produced by a favorable or unfavorable state of business in the community, beyond what would take place, if it were frequented only, or chiefly, by students who came from a moderate distance. As an example of this, in 1802, the number of undergraduates, at the beginning of the college year, was two hundred and forty-two; in 1808, from the operation of the embargo, the number was one hundred and eighty-two; in 1811, the number was three hundred and five.

The triennial catalogue of graduates was published at the Commencement in August of the last year. According to the representation there made, the whole number of those who have received degrees at the college as *alumni*, is four thousand five hundred and sixty-six. Of these, two thousand three hundred and thirty-five were supposed to be living. One thousand one hundred and seventy-four had been ordained to the Christian ministry, of whom five hundred and eight were living. Yale college, as before remarked, was instituted when Connecticut was in its infancy, and has had an important influence on its social, literary, moral and religious character. How far the institution has answered the design of its founders, not only in Connecticut, but beyond it, might be a useful subject of inquiry; but to do it justice, an induction of particulars would be necessary, inconsistent with the plan of the present sketch.

Errata.—Page 16, line 38, for Thomas Hooker, read Daniel Hooker. Page 23, line 29, for Samuel Whittelsey, read Chauncey Whittelsey.

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Complete List of the Presbyterian and Congregational Ministers and Churches, in the Western Reserve, Northern Ohio.

From the settlement of the country to November 1, 1835.

By Rev. Ansel R. Clark, Hudson, Ohio.

Explanation. Those persons with *p.* after their names were settled as pastors; those with *s. s.* preached as "stated supplies"; — in the column of *when graduated*, shows that the person did not receive a degree; and — in the column of *where graduated*, shows that he did not receive a college education. No supplies less than six months, either the whole or a part of the time, are noticed in this schedule.

Towns and Chs in Ashtabula Co.	*Formation.*	*Ministers.*		*Place of Nativity.*	*Born*	*Where Graduated.*	*When Gr.*	*Where studied Theology.*	*Settlement.*	*Dismission.*	*Remarks.*
Andover, 1st ch.	18.8	Joseph H. Breck,	p.	Northampton, Mass.	1798	Yale,	1818	Andover Theol Sem.	Apr 25, 1827	Aug. 1829	See Bricksville, Cuyahoga [Co.
		Ephraim T. Woodruff,	s. s.	Farmington, Ct.	1777	Yale,	1797	Charles Backus, D. D.	Jan. 1, 1831	July 1, 1832	Williamsfield.
		William Beardsley,	s. s.	New Fairfield, Ct.	1797	Hamilton,	1824	Auburn Theol Sem.	Nov. 1, 1831	Sept. 1, 1834	Freedom, Portage Co.
		Joseph Loring,	s. s.	North Yarmouth, Me.	1804	Bowdoin,	1828	Andover Theol. Sem.	Nov. 20, 1834	May 20, 1835	Now of New England.
2d ch.	1832	Giles H. Cowles, D. D.	s. s.	Farmington, Ct.	1766	Yale,	1789	Jonathan Edwards, D. D.	Dec. 1, 1832	Dec 1, 1833	Colebrook and Orwell.
Ashtabula,	1821	Perry Pratt,	s. s.	East Hartford, Ct.	1780	——	——	Giles H. Cowles, D. D.	July 1, 1821	Oct 1, 1826	Geneva and Harpersfield.
		Joseph Badger,	s. s.	Wilbraham, Mass.	1757	Yale,	1785	Rev. Mr. Leavenworth,	Jan. 1, 1821	Mar. 1, 1822	Chester, Geauga Co.
		Henry Cowles,	s. s.	Norfolk, Ct.	1803	Yale,	1826	New Haven Theol. Sem.	Oct. 1, 1828	Dec 1, 1829	Austinburg.
		Giles H. Cowles, D. D.	s. s.	Farmington, Ct.	1766	Yale,	1789	Jonathan Edwards, D. D.	Apr. 1, 1830	Oct. 1, 1830	Monroe.
		Elijah S. Scott,	s. s.	West Sudbury, Mass.	1803	——	——	Bangor Theol Sem.	Oct. 1, 1831	Sept 1, 1833	Euclid, Cuyahoga Co.
		Henry Root,	s. s.					Auburn Theol. Sem.	May 20, 1834	May 20, 1835	Set. now in Dexter, Mich.
Austinburg,	1801	Giles H Cowles, D. D.	p	Farmington, Ct.	1766	Yale,	1789	Jonathan Edwards, D. D.	Sept 25, 1811	Feb. 3, 1830	Ashtabula. [Institute.
		Henry Cowles,	p.	Norfolk, Ct.	1803	Yale,	1826	New Haven Theol Sem.	Aug. 20, 1832	Oct. 1835	Now Prof. in Oberlin Coll.
Colebrook and Orwell,	1831	Elphalet Austin, Jr.	s. s.	Ct.		——	——	Giles H. Cowles, D. D.	Jan. 15, 1832	Jan. 1, 1834	Lenox.
		Giles H Cowles, D. D.	s. s.	Farmington, Ct.	1766	Yale,	1789	Jonathan Edwards, D. D.	Jan. 1, 1833	Dec. 1, 1834	Died July 5, 1835, æt. 69.
		Joseph A. Pepoon,	s. s.	Hebron, Ct.	1797	——	——	Auburn Theol. Sem.	Jan. 15, 1833	July 15, 1833	Bricksville, Cuyahoga Co.
		Charles Danforth,	s. s.	Rupert, Vt.	1800	Williams,	1826	Auburn Theol. Sem.	July 1, 1834		
Conneaut,	1819	Giles H. Cowles, D. D.	s. s.	Farmington, Ct.	1766	Yale,	1789	Jonathan Edwards, D. D.	Jan. 1, 1826	Mar. 1, 1828	Austinburg.
		Luther Humphrey,	s. s.	Canton, Ct.	1783	Middlebury,	1813	Rev. Andrew Yates.	Mar. 1, 1829	May 31, 1831	Set Beardsley, Prairie, Mi.
Geneva & Harpersfield,	1809	Jonathan Leslie,	p	Adams Co Pa.	1780	Jefferson,	1806	John McMillan, D. D.	Nov. 1, 1810	Aug 24, 1820	Thompson, Geauga Co.
		Perry Pratt,	p.	East Hartford, Ct.	1780	——	——	Giles H. Cowles, D. D.	June 23, 1824	July, 1835	Claridon, Geauga Co.
Jefferson,	1831	William Beardsley,	s. s.	New Fairfield, Ct.	1797	Hamilton,	1823	Auburn Theol. Sem.	Nov. 1, 1831	Sept. 1, 1833	Freedom, Portage Co. [Co.
		Jason Chapin,	s. s.	Newport, N. H.	1801	Amherst,	1828	Andover Theol. Sem.	Dec 6, 1831	Dec. 6, 1834	Farmington, West ch. Trum.
		Perry Pratt,	s. s.	East Hartford, Ct.	1780	——	——	Giles H. Cowles, D. D.	Jan. 1, 1835	July, 1835	Claridon, Geauga Co.
Ringsville,	1810	Joseph Badger,	s. s.	Wilbraham, Mass.	1757	Yale	1785	Rev. Mr. Leavenworth.	April 1, 1810	Mar 1, 1822	Chester, Geauga Co.
		Urban Palmer,	s. s.			——	——	Cuyuga Presbytery.	Aug 1, 1824	Feb 1, 1829	Chester, Geauga Co.
		Henry T. Kelley,	p.	Hampstead, N. H.	1794	Dartmouth	1819	Andover Theol Sem.	Oct. 7, 1829	July 9, 1834	Madison, Geauga Co.
		Nathan Latham,	s. s.	Bridgewater, Mass.	1783	——	——	Theophilus Packard, D. D.	July 15, 1834		
Lenox,	1832	Giles H. Cowles, D. D.	s. s.	Farmington, Ct.	1766	Yale,	1789	Jonathan Edwards, D. D.	May 1, 1833	Jan. 1, 1834	Colebrook and Orwell.
		Elphalet Austin, Jr.	s. s.	Ct.		——	——	Giles H Cowles, D. D.	Aug. 15, 1834		
Millsford,	1832	Giles H. Cowles, D. D.	s. s.	Farmington, Ct.	1766	Yale,	1789	Jonathan Edwards, D. D.	Sept. 1, 1832	Oct. 1, 1833	Andover, 2d Church.
Monroe,	1829	Ephraim T. Woodruff,	s. s.	Farmington, Ct.	1777	Yale,	1797	Charles Backus, D. D.	Apr. 24, 1829	Jan. 1, 1833	Williamsfield.
		Giles H. Cowles, D. D.	s. s.	Farmington, Ct.	1766	Yale,	1789	Jonathan Edwards, D. D.	May 1, 1830	July 1, 1831	Andover, 2d Church.
		Elijah S. Scott,	s. s.	West Sudbury, Mass.	1803	——	——	Bangor Theol. Sem.	Oct. 1, 1831	April 1, 1832	Ashtabula.

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Towns and Chhs.	Formed.	Ministers.		Place of Nativity.	Born.	Where Grad.	Min. Gr.	Where studied Theol.	Settlement.	Dismission.	Remarks.
Monroe, (con.)		David Pratt,	s. s.						June 10, 1834	June 10, 1835	See Morgan.
		Jonathan A. Woodruff,	s. s.	Coventry, Ct.	1808	Hamilton,	1831	Auburn Theol. Sem.	July, 1835		
Morgan,	1819	Randolph Stone,	p.	Bristol, Ct.	1790	Yale,	1815	Timothy Dwight, D. D.	May 19, 1819	Aug. 1828	Set. now Meriden, Ct.
		Myron Tracy,	s. s.	Hartland, Vt.	1798	——	——	Bennet Tyler, D. D.	Feb. 1, 1828	Sept. 1, 1828	Claridon, Geauga Co.
		Ward Child,	p.	Thetford, Vt.	1800	——	——	Auburn Theol. Sem.	Oct. 1830	Sept. 1833	Set. now Warsaw, N. Y.
		David Pratt,	s. s.						June, 1835		
New Lyme,	1835										
Pierpont,	1823	Ephraim T. Woodruff,	s. s.	Farmington, Ct.	1777	Yale,	1797	Charles Backus, D. D.	Jan. 1, 1829	Jan. 1, 1832	Williamsfield.
		Ephraim T. Woodruff,	s. s.	Farmington, Ct.	1777	Yale,	1797	Charles Backus, D. D.		1835	
Rome,	1819	Giles H. Cowles, D. D.	s. s.	Farmington, Ct.	1766	Yale,	1789	Jonathan Edwards, D. D.	Sept. 1, 1828	Sept. 1, 1829	Austinburg.
		Eliphalet Austin, Jr.	s. s.	Ct.		——	——	Giles H. Cowles, D. D.	Sept. 1, 1829	Sept. 1, 1830	Windsor.
		Ward Child,	p	Thetford, Vt.	1800	——	——	Auburn Theol. Sem.	Oct. 1830	Sept. 1833	Set. now Warsaw, N. Y.
		Charles Danforth,	s. s	Rupert, Vt.	1800	Williams,	1826	Auburn Theol. Sem.	July 10, 1834	July 10, 1835	Colebrook and Orwell.
Sheffield,	1833	Henry T. Kelley,	s. s.	Hampstead, N. H.	1791	Dartmouth,	1819	Andover Theol. Sem.	Aug. 1, 1833	May 17, 1834	Madison, Geauga Co.
Williamsfield and Wayne,		Alvan Coe,	s. s.	Granville, Mass.	1783	——	——	Rev. J. Seward, & H. Coe.	Jan. 1, 1817	Jan. 1, 1818	Lyme, Huron Co.
		Ephraim T. Woodruff,	p	Farmington, Ct.	1777	Yale,	1797	Charles Backus, D. D.	Aug. 19, 1819	Feb. 1835	Now of Williamsfield. [O.
		Ellery Bascom,	s. s.	Chester, Mass.	1798	W. Res. Coll.	1830	Princeton Theol. Sem.	Oct. 13, 1834	Mar. 13, 1835	Set. now Chester, Meigs Co.
Wayne,	1832	Giles H. Cowles, D. D.	s. s.	Farmington, Ct.	1766	Yale,	1789	Jonathan Edwards, D. D.	Nov. 1, 1832	Sept. 1, 1833	Andover, 2d Ch.
		John H. Russ,	s. s.	Hinsdale, Mass.	1797	Union,	1895	Auburn Theol. Sem.	Sept. 5, 1833	Sept. 5 1834	York, Medina Co.
		Joseph Loring,	s. s.	North Yarmouth, Me.	1801	Bowdoin,	1828	Andover Theol. Sem.	Nov 20, 1834	May 20, 1835	Now of New England.
Windsor,	1824	Giles H. Cowles, D. D.	s. s.	Farmington, Ct.	1766	Yale,	1789	Jonathan Edwards, D. D.	Aug. 1, 1835	Feb. 1, 1837	Austinburg.
		Eliphalet Austin, Jr.	s. s	Ct.		——	——	Giles H. Cowles, D. D.	Jan. 1, 1830	Jan. 1, 1834	Lenox.
Cuyahoga Co.											
Bricksville,	1816	Israel Shaler,	s. s.	Haddam, Ct.	1788	Yale,	1815	Rev. Dr. Elliot.	Apr. 28, 1826	Apr. 27, 1827	Richfield, Medina Co.
		Joseph H. Breck,	s. s	Northampton, Mass.	1798	Yale,	1818	Andover Theol. Sem.	Oct. 1, 1829	May 1, 1831	Now teacher in Cleveland, O.
		Joseph A. Pepoon,	s. s.	Hebron, Ct.	1797	——	——	Auburn Theol. Sem.	Oct. 1, 1833	Oct. 1, 1834	Now of Geauga Co.
		Chester Chapin,	s s	Springfield, Mass.	1787	Brown,	1813	Drs. Yates & Nott.	Oct. 1, 1834		
Brooklyn,	1819	William McLean,	s. s						Jan. 1, 1822	Jan 1. 1823	Set. now Beavertown, Pa.
		Stephen I. Bradstreet,	s. s.	Greenfield, N. H.	1794	Dartmouth,	1819	Andover Theol. Sem.	June 25, 1826	June 25, 1827	Cleveland.
		Benj B. Drake,	s. s	Goshen, Orange Co. N. Y.	1797	——	——	Rev. Samuel W. Brace.	Oct. 1, 1833		
Village ch.	1834	John Keep,	s. s	Longmeadow, Mass.	1781	Yale,	1802	Asahel Hooker.	May 1, 1835		
Cleveland,	1820	Randolph Stone,	s. s	Bristol, Ct.	1790	Yale,	1815	Timothy Dwight, D. D.	Jan. 1, 1821	Jan. 1, 1822	Morgan, Ashtabula Co
		William McLean,	s. s						Jan. 1, 1822	Jan. 1, 1823	Set. now Beavertown, Pa.
		Stephen I. Bradstreet,	s. s.	Greenfield, N. H.	1794	Dartmouth,	1819	Andover Theol. Sem.	Aug. 20, 1823	Jan. 21, 1830	Vermillion, Huron Co.
		Samuel Hutchings,	s. s	New York City,	180–	Williams,	1828	Princeton Theol. Sem.	July 1, 1831	Oct. 15, 1832	Miss. to Ceylon, Asia.
		John Keep,	s. s.	Longmeadow, Mass.	1781	Yale,	1802	Asahel Hooker.	Dec. 1, 1833	May 1, 1835	Brooklyn, Village Ch.
		Samuel C. Aiken,	s. s.	Windham, Vt.	1791	Middlebury,	1814	Andover Theol. Sem.	June, 1835		
Dover,	1811	Alvan Coe,	s. s.	Granville, Mass.	1783	——	——	Rev. J. Seward & H. Coe.	Feb. 1, 1816	Dec. 1, 1816	Williamsfield, Ashtabu. Co.
		Alvan Hyde, Jr.	s. s.	Lee, Mass.		Williams,	1815	Alvan Hyde, D. D.			Madison, 1st ch. Geauga Co.
		John McCrea,	p.	Ballston, N. Y.	1775	——	——	Rev. Harvey Coe.	Feb. 18, 1824	Sept. 24, 1831	Westfield, Medina Co. [Co.
		John Keys,	s. s.	Wilton, N. H.	1778	Dartmouth,	1803	James Richards, D. D.	Aug. 1, 1832	Oct. 1835	Now of Talmadge, Portage
Euclid,	1807	Thomas Barr,	p	Westmoreland Co. Pa.	1775	——	——	Rev. Thomas E. Hughes.	Aug. 1810	Feb. 8, 1820	Died Aug 23, 1835, æt. 60.
		Randolph Stone,	s. s.	Bristol, Ct.	1790	Yale,	1815	Timothy Dwight, D. D.	Jan. 1, 1821	Jan. 1, 1822	Morgan, Ashtabula Co.
		Stephen I. Bradstreet,	s. s.	Greenfield, N. H.	1794	Dartmouth,	1819	Andover Theol. Sem.	Aug. 26, 1823	Feb. 20, 1826	Cleveland.
		Stephen Peet,	p.	Lee, Mass.	1797	Yale,	1823	Princeton Theol. Sem.	Feb. 22, 1826	April 16, 1833	Now Agent of A. S. P. Soc.
		Elijah S. Scott,	s. s.	West Sudbury, Mass.	1803	——	——	Bangor Theol. Sem.	Aug. 31, 1833	Aug. 31, 1834	Chester, Geauga Co.
		Eli Adams,	s. s.	Hinsdale, Mass.		Williams,	1824	Andover Theol. Sem.	Sept. 15, 1834		
Newburg,	1833										

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Rockport,	1835											
Solon,	1834	Rufus Nutting,	s. s.	Groton, Mass.	1793	Dartmouth,	1814	David Porter, D. D.	June 1,	1834		Prof. in West. Res. Coll.
Strougsville,	1817	Simeon Woodruff,	p	Litchfield, Ct.	1782	Yale,	1809	Andover Theol. Sem.	Jan. 12,	1825	Apr. 17, 1834	Set. now Worthington, O.
		Daniel C. Blood,	s. s	Orford. N. H.	1803	Dartmouth,	1828	Andover Theol. Sem.	Nov. 30,	1834		
Willoughby,	1833	Chester Chapin,	s. s	Springfield, Mass.	1787	Brown,	1813	Drs. Yates & Nott.	Jan. 1,	1833	July 15, 1834	Brickeville.
Geauga Co.												
Bainbridge,	1819	Charles Danforth,	s. s.	Rupert, Vt.	1800	Williams,	1826	Auburn Theol. Sem.	Feb 1,	1832	Feb. 1, 1833	Brookfield, Trumbull Co.
		Joseph Loring,	s. s.	North Yarmouth, Me.	1804	Bowdoin	1828	Andover Theol. Sem.	Apr. 1,	1834	Nov. 1, 1834	Wayne, Ashtabula Co.
		Nelson Slater,	s. s.	Champlain, N. Y.	1805	Union,	1831	Auburn Theol. Sem.	June 15,	1835		
Batavia,	1829	John Barrett,	s. s.	Concord, Mass.	1781	Williams,	1810	Rev. Wm. Frothingham.	Sept. 7,	1830	Sept. 7, 1831	Troy.
		Joseph A. Pepoon,	s. s.	Hebron, Ct.	1797	——	——	Auburn Theol. Sem.	Jan. 15,	1833	July 15, 1833	Brickeville, Cuyahoga Co.
		Ansel Bridgeman,	s. s.	Northampton, Mass.	1802	Williams,	1827	Auburn Theol. Sem.	July 15,	1833	July 15, 1835	Huntsburg.
		Jonathan Leslie,	s. s.	Adams Co. Pa.	1780	Jefferson,	1806	John McMillan, D. D.	Sept.	1835		
Burton,	1808	Luther Humphrey,	p	Canton, Ct.	1783	Middlebury,	1813	Rev. Andrew Yates.	Oct. 25,	1815	Nov. 27, 1828	Conneaut, Ashtabula Co.
		Dexter Witter,	p.	Hinsdale, Mass.	1803	Yale,	1824	Auburn Theol. Sem.	Feb. 7,	1829		
Chardon,	1834	Dexter Witter,	s. s.	Hinsdale, Mass.	1803	Yale,	1824	Auburn Theol. Sem.	May 1,	1834	Mar. 1, 1835	Burton.
		Jason Olds,	s. s.	Goshen, Mass.	1793	——	——	——	Mar. 1,	1835		
Chester,	1820	Joseph Badger,	s. s	Wilbraham, Mass.	1757	Yale,	1785	Rev. Mr. Leavenworth.	Mar. 1,	1822	Feb. 1, 1825	Gustavus, Trumbull Co.
		Caleb Burbank,	s. s.	Boscawen, N. H.	1792	Dartmouth,	1821	Andover Theol. Sem.	June 1,	1827	June 1, 1829	Madison, 1st ch.
		Urbao Palmer,	s. s		——	——	——	Cayuga Presbytery.	Oct. 15,	1829	Jan. 1, 1832	Ridgefield, Huron Co.
		Joel Goodell,	s. s.	Templeton, Mass.	180-	Hamilton,	1827	Auburn Theol. Sem.	Feb. 1,	1832	Jan. 1, 1833	Franklin, Portage Co.
		Elijah S. Scott,	p.	West Sudbury, Mass.	1803	——	——	Bangor Theol. Sem.	Feb.	1833	Oct. 1835	
Claridon,	1827	Luther Humphrey,	s. s.	Canton, Ct.	1783	Middlebury,	1813	Rev. Andrew Yates.	Dec. 1,	1827	Sept. 1828	Burton.
		Myron Tracy,	p.	Hartland, Vt.	1798	——	——	Bennet Tyler, D. D.	Nov. 13,	1828	Oct. 28, 1834	Ag. of A. B. C. F. M. in Ind.
		Perry Pratt,	s. s.	East Hartford, Ct.	1780	——	——	Giles H. Cowles, D. D.	July,	1835		
Concord,	1834	Warren Swift,	s. s.	Ct	1800	——	——	Rev. Chester Wright.	May 1,	1835		
Hambden,	1809	Eliphalet Austin, Jr.	s. s.	Ct.	——	——	——	Giles H. Cowles, D. D.	Jan. 1,	1829	July 1, 1830	Windsor, Ashtabula Co.
		Nathaniel Cobb,	p.	Rochester, Mass.	1800	Brown,	1821	Andover Theol. Sem.	Oct. 28,	1830	Sept. 2, 1834	Parkman.
		Dexter Witter,	s. s.	Hinsdale, Mass.	1803	Yale,	1824	Auburn Theol. Sem.	May 1,	1831	Jan. 1, 1835	Burton.
		Amasa Stuart,	s. s.	Vt.		Middlebury,	1824	Andover Theol. Sem.	Jan. 1,	1834	July 1, 1835	Now of N. England.
		Jason Olds,	s. s.	Goshen, Mass.	1793	——	——	——	Sept.	1835		
Huntsburg,	1818	William Strong,	s. s.	Southampton, Mass.	17—	Williams,	1811	Rev. Vinson Gould.	June 1,	1819	Aug. 31, 1820	Thompson.
		Dexter Witter,	s. s.	Hinsdale, Mass.	1803	Yale,	1824	Auburn Theol. Sem.	Mar. 1,	1829	Mar. 1, 1830	Burton.
		Nathaniel Cobb,	s. s.	Rochester, Mass.	1800	Brown,	1821	Andover Theol. Sem.	Mar. 1,	1829	Oct. 1, 1830	Hambden.
		James B. Wilson,	s. s.	Whitesboro', N. Y.	1799	Hamilton,	1827	Auburn Theol. Sem.	Jan. 1,	1831	Jan. 1, 1832	Thompson.
		Orange Lyman,	s. s.	New Hartford, Ct.	1780	Williams,	1809	David Porter, D. D.	Nov. 4,	1832	July 7, 1833	Thompson.
		Ansel Bridgeman,	s. s.	Northampton, Mass.	1802	Williams,	1827	Auburn Theol. Sem.	July 15,	1833		
Kirtland,	1819	Joseph Badger,	s. s.	Wilbraham, Mass.	1757	Yale,	1785	Rev. Mr. Leavenworth.	Mar. 1,	1822	Feb. 1, 1825	Gustavus, Trumbull Co.
		Caleb Burbank,	s. s.	Boscawen, N. H.	1792	Dartmouth	1821	Andover Theol. Sem.	June 1,	1827	June 1, 1829	Madison, 1st ch.
		Nathaniel Cobb,	p.	Rochester, Mass.	1800	Brown,	1821	Andover Theol. Sem.	Oct. 28,	1830	April 9, 1833	Hambden.
		Truman Coe,	s. s.	Derby, Ct.	1788	A. M. at Yale	——	Private.	July,	1832		[Mass.
Madison, 1st ch.	1814	Alvan Hyde, Jr.	p.	Lee, Mass.		Williams,	1815	Alvan Hyde, D. D.	Aug. 31,	1819		Died Aug 12, 1824, in Lee,
		Randolph Stone,	s. s.	Bristol, Ct.	1790	Yale,	1815	Timothy Dwight, D. D.	Nov. 1,	1823	Nov. 1, 1824	Morgan, Ashtabula Co.
		Jonathan Winchester,	s. s.	Ashburnham, Mass.	1781	Middlebury,	1808	Holland Weeks,	Jan. 1,	1826	Jan. 1, 1828	See 2d Church. [Co.
		Perry Pratt,	s. s.	East Hartford, Ct.	1780	——	——	Giles H. Cowles, D. D.	Oct. 1,	1826	Oct. 1, 1827	Geneva & Harpersfield, Ash.
		Eliphalet Austin, Jr.	s. s.	Ct.	——	——	——	Giles H. Cowles, D. D.	Aug. 1,	1828	Aug. 1, 1829	Hambden
		Caleb Burbank,	p.	Boscawen, N. H.	1792	Dartmouth,	1821	Andover Theol. Sem.	Jan. 27,	1830	July 9, 1834	Bloomfield, Trumbull Co.
		Henry T. Kelley,	p.	Hampstead, N. H.	1794	Dartmouth,	1819	Andover Theol. Sem.	July 9,	1834		
2d ch.	1830	Jonathan Winchester,	s. s.	Ashburnham, Mass.	1781	Middlebury,	1808	Holland Weeks,	Feb. 1,	1830	Feb. 1, 1831	Died Aug. 17, 1835, æt. 54.

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Towns and Chs.	Forms.	Ministers.		Place of Nativity.	Born.	Where Grad.	Wm. Gr.	Where studied Theol.	Settlement.	Dismission.	Remarks.
Madison, 2d ch. (con.)		Jason Chapin,	s. s.	Newport, N. H.	1801	Amherst,	1828	Andover Theol. Sem.	Nov. 12, 1834	Dec. 5, 1837	See Jefferson, Ashtabula Co.
		Jonathan A. Woodruff,	p.	Coventry, Ct.	1808	Hamilton,	1831	Auburn Theol. Sem.	June 25, 1834	July, 1835	Monroe, Ashtabula Co.
		Alanson Saunders,	s. s.	Warren, Ct.	1798	Yale,	1827	New Haven Theol. Sem.	Sept. 13, 1835		
Unionville ch.	1834	Jonathan A. Woodruff,	p	Coventry, Ct.	1808	Hamilton,	1831	Auburn Theol. Sem.	June 25, 1834	July, 1835	Monroe, Ashtabula Co.
		Alanson Saunders,	s. s.	Warren, Ct.	1798	Yale,	1827	New Haven Theol. Sem.	Sept. 13, 1835		
Montville,	1830	Jason Chapin,	s. s.	Newport, N. H.	1801	Amherst,	1828	Andover Theol. Sem.	Mar. 1, 1832	Nov. 1, 1832	Madison, 2d ch.
		Orange Lyman,	s. s.	New Hartford, Ct.	1789	Williams,	1809	David Porter, D. D.	Nov. 11, 1830	Jan. 1, 1835	Thompson.
		Amasa Stuart,	s. s.	Vt.		Middlebury,	1824	Andover Theol. Sem.	Jan. 1, 1835	July 1, 1835	Now of New England.
Le Roy,	1835	Eliphalet Austin, Jr.	s. s.	Ct.		———	——	Giles H. Cowles, D. D.	Sept. 1835		
Munson,	1814										
Newbury,	1831	Chester Chapin,	s. s.	Springfield, Mass.	1787	Brown,	1813	Drs. Yates & Nott.	Jan. 1, 1831	June 25, 1832	Willoughby Cuyahoga Co.
		Nelson Slater,	s. s.	Champlain, N. Y.	1805	Union,	1831	Auburn Theol. Sem.	June 15, 1835		
Painesville,	1810	Nathan B. Derrow,	s. s.	New London, Ct.	1773	Hamilton,	——		June 17, 1810	Feb. 26, 1816	Vienna, Trumbull Co.
		Amasa Loomis,	p.			Yale,	1807		Jan. 7, 1818	July 9, 1823	Dead.
		George Sheldon,	s. s.	West Suffield, Ct.	1797	Yale,	1819	Andover Theol. Sem.	Dec. 17, 1823	Apr. 10, 1825	Franklin, Portage Co.
		Orange Lyman,	s. s	New Hartford, Ct.	1789	Williams,	1809	David Porter, D. D.	Mar. 30, 1827	Feb. 3. 1828	Huntsburg.
		William M. Adams,	p.	Canterbury, Ct.	1788	Union,	1816	Drs. Yates & Nott.	Feb. 4, 1829	July 15, 1832	Set. now in New York.
		Ferris Fitch,	s. s	Pawlet, Vt.	1804	Middlebury,	1826	Andover Theol. Sem.	June 8, 1834		
Parkman,	1824	John Barrett,	s. s.	Concord, Mass.	1781	Williams,	1810	Rev. William Frothingham.	Feb. 15, 1825	Aug. 15, 1825	Mesopotamia, Trumbull Co.
		Ephraim T. Woodruff,	s. s.	Farmington, Ct.	1777	Yale,	1797	Charles Backus, D. D.	Dec. 1827	Jan. 1831	Williamsfield, Ash Co.
		Joseph A. Pepoon,	s. s.	Hebron, Ct.	1797	———	——	Auburn Theol. Sem.	Sept. 15, 1829	Sept. 15, 1830	Bloomfield, Trumbull Co.
		Nathaniel Cobb,	s s	Rochester, Mass.	1800	Brown,	1821	Andover Theol. Sem.	April 1, 1833	Sept. 10, 1835	Now of Richland Co.
Richmond,	1834	Warren Swift,	s. s.	Ct.	1800	———	——	Rev. Chester Wright.	Oct. 1, 1834		
Russell,	1831	Chester Chapin,	s. s.	Springfield, Mass.	1787	Brown,	1813	Drs. Yates & Nott.	Jan. 1, 1832	June 25, 1832	Willoughby, Cuyahoga Co.
Thompson,	1820	William Strong,	s. s	Southampton, Mass.		Williams,	1811	Rev. Vinson Gould.	Mar. 1, 1820	Mar. 1, 1821	Now of Madison.
		Joseph A. Pepoon,	s. s.	Hebron, Ct.	1797	———	——	Auburn Theol. Sem.	Feb. 15, 1829	Sept. 1, 1829	Parkman.
		Jonathan Leslie,	s. s.	Adams Co. Pa.	1780	Jefferson,	1805	John McMillan.	Jan. 1, 1831	Jan. 1, 1832	Batavia.
		James B. Wilson,	p.	Whitesboro', N. Y.	1799	Hamilton,	1827	Auburn Theol. Sem.	Feb. 21, 1832	Apr. 23, 1833	Set. now in Sharon, N. Y.
		Orange Lyman,	s. s.	New Hartford, Ct.	1789	Williams,	1809	David Porter, D. D.	July 21, 1833		
Troy,	1833	John Barrett,	s. s.	Concord, Mass.	1781	Williams,	1810	Rev. William Frothingham	Sept. 15, 1833	Oct. 1, 1834	Bristol, Trumbull Co.
		Jepthah Pool,	s. s.	Abington, Mass.	1775	A. M. at Wm		Theophilus Packard, D. D.	Oct. 25, 1834		
Huron County.											
Berlin,	1823	Alfred H. Betts,	s. s.	Norwalk, Ct.	1786	———	——	Rev. William Hanford.	Apr. 15, 1828	Dec. 25, 1829	Brownhelm, Loraine Co.
		Everton Judson,	s. s.	Woodbury, Ct.	1799	Yale,	1826	New Haven Theol. Sem.	Dec. 26, 1829	July 1, 1832	Milan.
		Eldad Barber,	s. s.	East Windsor, Ct.	1802	Yale,	1826	New Haven Theol. Sem.	Dec. 1, 1832	July 15, 1834	Vermillion.
		Joseph Crawford,	s. s.	Bloomingburg, N. Y.	1794	———	——	Rev. S. Porter.	Oct. 18, 1834		
Bronson,	1835										
Clarksfield,	1822	Ludovicus Robbins,	s. s.						Jan. 1, 1827	Apr. 1, 1838	
		Xenophon Betts,	s s	Norwalk, Ct.	1799	———	——	New Haven Theol. Sem.	Jan. 1, 1829		
Fitchville,	1819	Ludovicus Robbins,	s. s.						Jan. 1, 1827	Apr. 1, 1828	
		John Beach,	s. s.	Goshen, Ct.	1789	———	——	Rev. Wm. R. Weeks, D. D.	Feb. 1, 1830	Dec. 1, 1831	Norwalk.
		Samuel Dunton,	s. s.	Cambridge, N. Y.	1798	Amherst,	1826	Auburn Theol. Sem.	July 25, 1832	Sept. 1, 1835	
Florence,	1832	Samuel Dunton,	s. s.	Cambridge, N Y.	1798	Amherst,	1826	Auburn Theol. Sem.	Jan. 8. 1832	July 25, 1832	Fitchville.
		Stephen I. Bradstreet,	s. s.	Greenfield, N. H.	1794	Dartmouth,	1819	Andover Theol. Sem.	Oct. 20, 1832	July 7, 1833	Set. now Perrysburg, O.
		Alfred H. Betts,	s. s.	Norwalk, Ct.	1786	———	——	Rev. William Hanford.	Jan. 1, 1834		
Greenfield,	1822	Alvan Coe,	s. s.	Granville, Mass.	1783	———	——	Rev. John Seward & H. Coe.	Jan 8, 1822	Oct. 1, 1822	Vernon, Trumb. Co.
		Enoch Conger,	s. s.	Bethlehem, N. Y.	1792	———	——	Rev. J. T. Benedict.	Oct. 15, 1824	Oct. 15, 1826	Lyme.
		Joseph Edwards,	s. s.	Meriden, Ct.	1783	Yale,	1806	Rev. Asahel Hooker.	Nov. 1, 1826	May 1, 1828	Harrisville, Medina Co.

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		John H. Russ,	*s. s.*	Hinsdale, Mass.
		Ebenezer P. Salmon,	*s. s.*	Goshen, Mass.
Huron,	1835	John W. Beecher,	*s. s.*	Southbury, Ct.
Lyme,	1817	Alvan Coe,	*s. s.*	Granville, Mass.
		Lot B Sullivan,	*p.*	Wareham, Mass.
		John Beach,	*s. s.*	Goshen, Ct.
		Enoch Congar,	*p*	Bethlehem, N. Y.
Milan,	1818	Thomas L. Shipman,	*s. s.*	Norwich, Ct.
		Isaac S. Demund,	*s. s.*	Sussex Co. N. Y.
		William M. Adams,	*s. s.*	Canterbury, Ct.
		Everton Judson,	*s. s.*	Woodbury, Ct.
New Haven,	1823	Enoch Congar,	*s. s.*	Bethlehem, N. Y.
		Joseph Edwards,	*s. s.*	Meriden, Ct.
		John H Russ,	*s. s.*	Hinsdale, Mass.
Norwalk,	1830	John Beach,	*s. s.*	Goshen, Ct.
		Samuel Dunton,	*s. s*	Cambridge, N. Y.
		Eldad Barber,	*s. s.*	East Windsor, Ct.
		Chapin R Clark,	*s. s*	Columbia, N. Y.
		Stephen Saunders,	*s. s*	Norwalk, Ct.
		Alfred Newton,	*s. s*	Colchester, Ct.
Peru,	1818	John Beach,	*p*	Goshen, Ct.
		Samuel Dunton,	*s. s.*	Cambridge, N. Y.
		Enoch Congar,	*s. s.*	Bethlehem, N. Y.
		Ebenezer P. Salmon,	*s. s.*	Goshen, Mass.
Ridgefield and Monroe,	1831	Ebenezer P. Salmon,	*s. s.*	Goshen, Mass.
		Urban Palmer,	*s. s.*	
Ripley,	1834			
Ruggles,	1827	Ludovicus Robbins,	*s. s.*	
		Ebenezer P. Salmon,	*s. s*	Goshen, Mass.
		Samuel Dunton,	*s. s.*	Cambridge, N. Y.
		William L. Buffett,	*s. s*	Greenwich, Ct.
Sandusky,	1819	William M Adams,	*s. s*	Canterbury, Ct.
		John H. Russ,	*s. s*	Hinsdale, Mass.
		Stephen I. Bradstreet,	*s. s.*	Greenfield, N H.
		Laren Robbins,	*s. s.*	Wethersfield, Ct.
		Sennet Roberts,	*s. s.*	Newtown, Ct.
Vermillion,	1818	Alfred H. Betts,	*s. s*	Norwalk, Ct.
		Hervey Lyon,	*p.*	Montgomery, N. Y.
		Stephen I. Bradstreet,	*s. s.*	Greenfield, N. H.
		David Griffith,	*s. s.*	Longbuckby, Eng.
		Eldad Barber,	*s. s.*	East Windsor, Ct.
Wakeman,	1829	Daniel W. Lathrop,	*s. s.*	Norwich, Ct.
		Alfred H. Betts,	*s. s.*	Norwalk, Ct.
		Xenophon Betts,	*p*	Norwalk, Ct.
Lorains County.				
Amherst,	1835			
Avon,	1835	William Ladd,	*s. s.*	Norfolk Co. Eng.
Brownhelm,	1819	Alfred H. Betts,	*p.*	Norwalk, Ct.
		Chapin R. Clark,	*s. s.*	Columbia, N. Y.

1797	Union,	1825	Auburn Theol. Sem.	Feb. 13,	1830	Oct. 25,	1831 See Braceville, Trum. Co.
1804	——	——	Princeton Theol. Sem.	Oct. 20,	1832	Oct. 20,	1835 Peru.
1803	——	——	So & W. Th. Sem. of Tenn.	Feb. 10,	1835		
1783	——	——	Rev. J. Seward & H. Coe.	Sept. 1,	1817	Mar. 1,	1818 Greenfield.
1790	Brown,	1814	Rev. Otis Thompson.	June 14,	1820	Feb. 19,	1824 Wellington, Loraine Co.
1789	——	——	Rev. Wm. R. Weeks, D. D.	Oct. 20,	1824	Oct. 20,	1826 Peru.
1792	——	——	Rev. J. T. Benedict.	July 24,	1827		
	Yale,	1817	Andover Theol. Sem.	Jan. 1,	1824	Sept. 1,	1825 Set. now Southbury, Ct.
1803	Coll. of N. J.	1843	Princeton Theol. Sem.	Oct. 3,	18 5	Apr. 1,	1826 Set. now Pompton, N. J.
1788	Union,	1816	Rev. Dr. Nott.	Nov. 15,	1827	Nov. 15,	1828 Painesville, Geauga Co.
1799	Yale,	1823	New Haven Theol. Sem.	Oct. 8.	18 9		
1792	——	——	Rev. J. T. Benedict.	Oct. 15,	1823	Oct. 15,	1825 Greenfield.
1783	Yale,	1806	Rev. Asahel Hooker	Nov. 1,	1826	May 1,	1828 Harrisville, Medina Co.
1797	Union,	1825	Auburn Theol. Sem.	Jan. 10,	1828	Aug. 10,	1830 Greenfield.
1789	——	——	Rev. Wm. R. Weeks, D. D.	Feb. 1,	1830	Jan. 1,	1832 Set. now Ann-Arbor, Mich.
1798	Amherst,	1826	Auburn Theol. Sem.	Nov. 1,	1830	Sept. 1,	1831 Peru.
1802	Yale,	1826	New Haven Theol. Sem.	Sept. 1,	1831	Oct. 1,	1833 Berlin.
1804	Williams,	1829	Auburn Theol. Sem.	Oct. 1,	1833	Oct. 1,	1834 Brownhelm, Loraine Co.
1789	Coll. of N. J.	1814	Princeton Theol. Sem.	Oct. 8,	1834		Died June 3, 1835, æt. 46.
1803	Yale,	1828	New Haven Theol. Sem.	July 1,	1835		
1789	——	——	Rev. Wm. R. Weeks, D. D.	July 25,	1827	Aug. 27,	1829 Norwalk.
1798	Amherst,	1826	Auburn Theol. Sem.	Oct. 10,	1830	Oct. 10,	1831 Florence.
1792	——	——	Rev. J. T. Benedict.	Jan. 1,	1832	Jan. 1,	1834 Lyme.
1804	——	——	Princeton Theol. Sem.	Feb	1835		
1804	——	——	Princeton Theol. Sem.	Oct. 25,	1831	Mar. 25,	1833 Greenfield.
	——	——	Cayuga Presbytery.	Aug. 1,	1833		
				Jan. 11,	1837	Jan. 11,	1838
1804	——	——	Princeton Theol. Sem.	Autumn,	1830	Autumn,	1831 Ridgefield.
1798	Amherst,	18 6	Auburn Theol. Sem.	Aug. 1,	1832	July 23,	1833 Fitchville.
1799	Yale,	1819	Andover Theol. Sem.	June 1,	1834	June 1,	1835 Now of Franklin, O.
1788	Union,	1816	Rev. Dr. Nott.	May 1,	1828	Nov. 1,	1828 Painesville, Geauga Co.
1797	Union,	18 5	Auburn Theol. Sem.	July 5,	1829	Jan. 5,	1830 Greenfield.
1794	Dartmouth,	1819	Andover Theol. Sem.	July 25,	1830	Jan. 25,	1831 Vermillion.
	Yale,	1821	Andover Theol. Sem.	Feb. 6,	1831	Sept. 3,	1831 Set. now Oxford, Mass.
1800	——	——	Rev. H. Daggett.	Sept. 1,	1834	Sept 21	1834
1786	——	——	Rev. William Hanford.	Apr. 15,	1825	Apr. 15,	1828 Brownhelm, Loraine Co.
1800	Union,	1823	Princeton Theol. Sem.	May 21,	1828	Apr. 14,	1830
1794	Dartmouth,	1819	Andover Theol. Sem.	Apr. 18,	1830	July 7,	1833 Set. now Perrysburg, O.
	Hackney,		Hackney Coll. Theol. Depart.	Sept. 15,	1833	Mar. 15,	1834 Now of England.
1802	Yale,	1827	New Haven Theol. Sem.	Sept. 27,	1833		
1798	——	——	Rev. Dr. Armstrong.	Oct 15,	1827	Apr. 15,	1828 Elyria, Loraine Co.
1786	——	——	Rev. Wm. Hanford.	Apr. 15,	1828	Mar. 1,	1829 Brownhelm, Loraine Co.
1799	——	——	New Haven Theol. Sem.	Apr. 9,	1829		
1789	——	——		Feb. 14,	1835		
1786	——	——	Rev. William Hanford.	Apr. 5,	1821	Sept. 18,	1833 Florence, Huron Co.
1804	Williams,	1829	Auburn Theol. Sem.	Oct. 12,	1834		

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Towns and Chhs.	Forms.	Ministers.		Place of Nativity.	Born.	Where Grad.	Whn. Gr.	Where studied Theol.	Settlement.	Dismission.	Remarks.
Carlisle,	1822	Oliver Eastman,	s. s.	Vt.	1789	———	——	Rev. Evans Beardsley.	Sept. 1, 1833	Sept. 1, 1834	Now of Oberlin, O. [Co.
Columbia,	1823	Simeon Woodruff,	s. s.	Litchfield, Ct.	1782	Yale,	1809	Andover Theol. Sem.	Aug. 9, 1826	May 9, 1828	See Strongsville, Cuyahoga
Elyria,	1824	Daniel W. Lathrop,	p.	Norwich, Ct.	1798	———	——	Rev. Dr. Armstrong.	June 29, 1825	Aug. 19, 1830	Now Ag. of A. H. M. Soc.
		John J. Shipherd,	p.	Granville, N. Y.	1802	———	——	Rev. Josiah Hopkins.	Feb. 2, 1831	Sept. 18, 1832	Oberlin, O.
		James H. Eells,	p.	Westmoreland, N. Y.	1808	Hamilton,	1827	Princeton Theol. Sem.	Feb. 12, 1834		
Grafton,	1834	Oliver Eastman,	s. s.	Vt.	1789	———	——	Rev. Evans Beardsley.	Mar. 1, 1834	Sept. 1, 1834	Now of Oberlin, O.
La Grange,	1834										
Oberlin,	1834	John J. Shipherd,	p.	Granville, N. Y.	1802	———	——	Rev. Josiah Hopkins.	July 15, 1835		
Penfield,	1830	Joel Talcott,	s. s.	Vernon, Ct.	1799	Yale,	1825	Auburn Theol. Sem.	Jan. 10, 1830	Jan. 10, 1831	Wellington. [Co.
		John McCrea,	p.	Ballston, N. Y.	1775	———	——	Rev. Harvey Coe.	Sept. 30, 1834	Oct. 1835	Now of Westfield, Medina
Ridgeville,	1822	John McCrea,	s. s.	Ballston, N. Y.	1775	———	——	Rev. Harvey Coe.	Sept. 30, 1823	Dec. 1, 1824	Dover, Cuyahoga Co.
		John Monteith,	s. s	Straban, Pa.	1787	Jefferson,	1813	Princeton Theol. Sem.	Jan. 1, 1835		
Sheffield,	1818	Alvan Hyde, Jr.	s. s	Lee, Mass.		Williams,	1815	Alvan Hyde, D. D.			Madison, 1st ch. Geauga Co.
		John McCrea,	s. s.	Ballston, N. Y.	1775	———	——	Rev. Harvey Coe.	Dec. 15, 1824	Dec. 1, 1831	Westfield, Medina Co.
		Daniel Griffitt,	s. s.	Longbuckby, Eng.		Hackney,		Hackney Coll. Theol. Depart	Apr. 15, 1832	Sept. 8, 1833	Now of England.
		John Monteith,	s. s.	Straban, Pa.	1787	Jefferson,	1813	Princeton Theol. Sem.	Jan. 1, 1835		
Olmstead,	1835										
Wellington,		Lot B. Sullivan,	s. s.	Wareham, Mass.	1790	Brown,	1814	Rev. Otis Thompson,	Mar. 1, 1824	Mar. 1, 1825	Canfield, Trumbull Co.
Brighton,		David Smith,	s. s.	Peterborough, N. H.	1800	Dartmouth,	——	Rev. Mr. Lawton.	June 26, 1825	June 26, 1826	Set. now Maurice, O.
		Joel Talcott,	p.	Vernon, Ct.	1799	Yale,	1825	Auburn Theol. Sem.	Oct. 29, 1828		
Medina Co.											
Bath,	1823	Simeon Woodruff,	s. s.	Litchfield, Ct.	1782	Yale,	1809	Andover Theol. Sem.	Jan. 1, 1824	Jan. 1, 1825	Strongsville, Cuyahoga Co.
		Israel Shaler,	s. s.	Haddam, Ct.	1788	Yale,	1815	Rev. Dr. Elliot.	July 22, 1827	July 22, 1828	Richfield.
		Israel Shaler,	s. s.	Haddam, Ct.	1788	Yale,	1815	Rev. Dr. Elliot.	Apr. 25, 1829	Apr. 25, 1830	Richfield.
		Horace Smith,	s. s.	Hadley, Mass.	1798	Yale,	1818	Andover Theol. Sem.	June 1, 1831	Sept. 30, 1834	Richfield.
Brunswick,	1819	Simeon Woodruff,	s. s.	Litchfield, Ct.	1782	Yale,	1809	Andover Theol. Sem.	May 9, 1826	May 9, 1827	Strongsville, Cuyahoga Co.
		Stephen V. Barnes,	s. s	Berne, N. Y.	1788	———	——		Nov. 1, 1829	July 1, 1834	Medina, Weymouth ch.
		Lewis F. Laine,	p.	Loudon, N. H.	1806	Dartmouth,	1830	Andover Theol. Sem.	Feb. 18, 1835		
Chatham,	1834	Joel Goodell,	s. s.	Templeton, Mass.		Hamilton,	1827	Auburn Theol. Sem.	May 1, 1835		[Co.
Granger,	1819	Reuben Taylor,	s. s.		1776	Williams,	1806	Alvan Hyde, D. D.			Now of Freedom, Portage
		Horace Smith,	s. s.	Hadley, Mass.	1798	Yale,	1818	Andover Theol. Sem.	June 1, 1831	Sept. 31, 1832	Richfield.
		Hervey Lyon,	s. s.	Montgomery, N. Y.	1800	Union,	1823	Princeton Theol. Sem.	Apr. 1, 1833	Apr. 1, 1835	Now of Brunswick, O.
Guilford,	1831	Varnum Noyes,	s. s.	Acton, Mass.	1804	Dartmouth,	——	Rev. Jacob Ide,	Oct 8, 1831		
Harrisville,	1816	Joseph H Breck,	s. s	Northampton, Mass.	1798	Yale,	1818	Andover Theol. Sem.	July 1, 1823	Apr. 1, 1824	Andover, 1st ch. Ash. Co.
		Joseph Edwards,	s. s	Meriden, Ct.	1783	Yale,	1806	Ezabel Hooker.	Mar. 1, 1830	Mar. 1, 1831	Now of Ripley, Huron Co.
		John McCrea,	s. s.	Ballston, N. Y.	1775	———	——	Rev. Harvey Coe.	Sept. 1, 1831	Jan. 15, 1834	Penfield, Loraine Co
		Joel Goodell,	s. s.	Templeton, Mass.	180–	Hamilton,	1827	Auburn Theol. Sem.	Apr. 1, 1834	Apr. 1, 1835	Chatham. [Co.
Hinckley,	1828	Reuben Taylor,	s. s.	Ct.	1776	Williams,	1806	Alvan Hyde, D. D.	One year.		Now of Freedom, Portage
		Israel Shaler,	s. s.	Haddam, Ct.	1788	Yale,	1815	Rev. Dr. Elliot.	Oct. 1, 1833	Oct. 1, 1834	Now of Richfield.
		Lewis F. Laine,	s. s.	Loudon, N. H.	1806	Dartmouth,	1830	Andover Theol. Sem.	Feb. 18, 1835		
La Fayette,	1834	Asaph Boutelle,	s. s.	Fitchburg, Mass.	1804	Amherst,	1828	Andover Theol. Sem.	Aug 1, 1835		
Litchfield,	1833	Azor Smith,	s. s.	Bainbridge, N. Y.	1790	———	——	Rev. P. V. Bogue,	June 14, 1835		
Medina,	1819	Lot B. Sullivan,	s. s.	Wareham, Mass.	1790	Brown,	1814	Rev. Otis Thompson.	May 1, 1824	May 1, 1825	Canfield, Trumbull Co.
		Stephen V. Barnes,	s. s.	Berne, N. Y.	1788	———	——		Nov. 1, 1827	Nov. 1, 1833	Brunswick.
		Simeon Woodruff,	s. s.	Litchfield, Ct.	1782	Yale,	1809	Andover Theol. Sem.	Apr. 1, 1834	Oct. 1, 1834	Set. now Worthington, O.
		Samuel Lee,	s. s.	Jerico, Vt.	1805	Vermont,	1831	Auburn Theol. Sem.	Nov. 19, 1834		
Weymouth,	1835	Stephen V. Barnes,	s. s.	Berne, N. Y.	1788	———	——		Feb. 1835		
Richfield,	1818	Israel Shaler,	p.	Haddam, Ct.	1788	Yale,	1815	Rev. Dr. Elliot.	Apr. 24, 1821	Aug. 17, 1830	Hinckley.

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		Noah Cooke,	s. s.	Hadley, Mass.	1798	Williams,	——	J. H. Rice, D. D.	Nov. 15, 1830	Nov. 15, 1831	Set. now in Michigan.
		Israel Shaler,	s. s.	Haddam, Ct.	1788	Yale,	1815	Rev. Dr. Elliot.	Jan. 1, 1832	Oct. 15, 1832	See Hinckley.
		Horace Smith,	s. s.	Hadley, Mass.	1798	Yale,	1818	Andover Theol. Sem.	Nov. 1, 1832		
Sharon,	1832	Hervey Lyon,	s. s.	Montgomery, N. Y.	1800	Union,	1823	Princeton Theol Sem.	Apr. 1, 1833	Apr. 1, 1835	Now of Brunswick, O.
		William Johnson,	s. s.	Fairfield, N. Y.	1797	Hamilton,	1821	Auburn Theol. Sem.	Apr. 1, 1835		
Wadsworth,	1819	Joseph H. Breck,	s. s.	Northampton, Mass.	1798	Yale,	1818	Andover Theol. Sem.	July 1, 1823	Apr. 1, 1824	
		Amasa Jerome,	p.	Stockbridge, Mass.	1775	Williams,	1798	Charles Backus, D. D.	Nov. 1, 1826	Aug. 20, 1829	Died Apr. 5, 1832, æt. 57.
		Gilbert Fay,	s. s.	Westborough, Mass.	1803	Brown,	1826	Rev. Jacob Ide.	Nov. 15, 1830		Died Oct. 27, 1835, æt. 32.
Westfield,	1830	John McCrea,	s. s.	Ballston, N. Y.	1775	——	——	Rev. Harvey Coe.	Mar. 7, 1831	Apr. 1, 1834	Penfield, Loraine Co.
		Joel Goodell,	s. s.	Templeton, Mass.	180-	Hamilton,	1827	Auburn Theol. Sem.	Apr. 1, 1834	Apr. 1, 1835	Chatham.
		Asaph Bontelle,	s. s.	Fitchburg, Mass.	1804	Amherst,	1828	Andover Theol. Sem.	Aug. 1, 1835		
York,	1833	Ebenezer Churchill,	s. s								
		John B. Russ,	p.	Hinsdale, Mass.	1797	Union,	1825	Auburn Theol. Sem.	July 29, 1835		
Portage Co.											
Akron,	1833	Roswell Brooks,	s. s.	Westmoreland, N. Y.	1805	Union,	1828	New Haven Theol. Sem.	Nov. 1, 1834		
Atwater,	1818	John Field,	s. s.	Hardwick, Mass.	1760	Williams,	1807		Nov. 1, 1823	Nov. 1, 1824	Died Aug. 7, 1827, æt. 47.
		William L. Buffitt,	p.	Greenwich, Ct.	1799	ale,	1819	Andover Theol. Sem.	Dec. 7, 1827	Sept. 4, 1833	Ruggles, Huron Co.
		William Beardsley,	s. s.	New Fairfield, Ct.	1797	Hamilton,	1823	Auburn Theol. Sem.	Aug. 1, 1834		
Aurora,	1809	John Seward,	p.	Granville, Mass.	1784	Williams,	1810	Ebenezer Porter, D. D.	Aug. 5, 1812		
Brimfield,	1832	Warren Swift,	s. s.	Ct.	1800	——	——	Rev. Chester Wright.		1833	1834 Richmond, Geauga Co.
		Richard Graham,	s. s.	Ireland.	1803	——	——	Princeton Theol. Sem.	Mar. 1, 1835		
Charlestown,	1811	Caleb Pitkin,	p.	New Hartford, Ct.	1781	Yale,	1806	Asahel Hooker.	Apr. 22, 1818	Jan. 7,	1826 Streetsborough.
		David L. Coe,	p	Granville, Mass.	1795	Williams,	1817		Jan.	1828	Apr. 1832 Teach. in Talmadge Acad.
		Warren Swift,	s. s.	Ct.	1800	——	——	Rev. Chester Wright.		1833	1834 Richmond, Geauga Co.
		James Eells,	s. s.	Glastenbury, Ct.	1788	Yale,	1799	Charles Backus, D. D.	Sept.	1834	
Cuyahoga Falls,	1834	Benson C. Baldwin,	s. s	Granville, Mass.	1796	Middlebury,	1816	Andover Theol. Sem.	Jan. 1, 1834	Jan. 1,	1835 Middlebury.
Deerfield,											
Edenburg,	1823	Roswell Brooks,	s. s	Westmoreland, N. Y.	1805	Union,	1828	New Haven Theol. Sem.	Nov. 1, 1834	May,	1835 Akron.
		Samuel Bissell,	s. s.	Middlefield, Mass.	1798	Yale,	1823	Rev. Luther Hart.	Sept.	1835	
Franklin,		George Sheldon,	p.	West Suffield, Ct.	1797	Yale,	1819	Andover Theol. Sem.	Oct. 5, 1825		1829 Now Ag. of Am. Bible Soc.
		Joel Goodell,	s. s	Templeton, Mass.	180-	Hamilton,	1827	Auburn Theol. Sem.	Jan. 1, 1833	Apr. 1,	1834 Westfield, Medina Co.
		Richard Graham,	s. s.	Ireland,	1808	——	——	Princeton Theol Sem.	July 7, 1834	July 7,	1835 Brimfield.
Freedom,	1828	Joseph Treat,	s. s.	New Milford, Ct.	1783	Yale,	1810	Ebenezer Porter, D. D.	Jan. 1, 1828	Jan. 1,	1831 Hraceville, Trumbull Co.
		David L. Coe,	s. s	Granville, Mass.	1795	Williams,	1817		Jan. 1, 1832	Aug. 1,	1833 Teach. in Talmadge Acad.
		William Beardsley,	s. s.	New Fairfield, Ct.	1797	Hamilton,	1823	Auburn Theol. Sem.	Oct. 1, 1833	July 1,	1834 Atwater.
		Daniel Rockwell,	s. s.	Cornwall, Vt.	1788	——	——	Rev. Josiah Hopkins.	July 25, 1835		
Garrettsville,	1834	Joseph Treat,	s. s	New Milford, Ct.	1783	Yale,	1810	Ebenezer Porter, D. D.	Feb. 22, 1835		
Hudson,	1802	John Seward,	s. s	Granville, Mass.	1784	Williams,	1810	Ebenezer Porter, D. D.	Jan. 1, 1813	Jan. 1,	1815 Aurora.
		William Hanford,	p.	Norwalk, Ct.	1787	Yale,	1803	Andover Theol. Sem.	Aug. 17, 1815	Sept. 7,	1831 Windham.
		Giles Doolittle,	s. s.	Plymouth, Ct.	1794	Hamilton,	1822	Rev. Luther Hart.	Oct. 20, 1832		
W. R. Coll. eb.	1831	Berjah Green,	s. s.	Preston, Ct.	1795	Middlebury,	1819	Andover Theol. Sem.		1831	June, 1832 Now Pres. Oneida Inst.
		Nathaniel S. Folsom,	s. s.	Portsmouth, N. H.	1806	Dartmouth,	1828	Andover Theol. Sem.	Feb.	1834	
Mantua,	1812	Alvan Coe,	s. s.	Granville, Mass.	1783	——	——	Rev. J. Seward and H. Coe.	Jan. 1, 1816	Jan. 1,	1817 Williamsfield, Ash. Co.
		John Seward,	s. s.	Granville, Mass.	1784	Williams,	1810	Ebenezer Porter, D. D.	Jan. 1, 1817	Jan. 1,	1818 Aurora.
		Joseph A. Pepoon,	s. s.	Hebron, Ct.	1797	——	——	Auburn Theol. Sem.	Oct. 1, 1826	Apr. 1,	1827 Thompson, Geauga Co.
		Timothy M. Hopkins,	s. s.	Pittsford, Vt.	1800	——	——	Rev. Josiah Hopkins.	June 17, 1830	Dec. 17,	1831 Set. now Canton, O.
		Charles Danforth,	s. s.	Rupert, Vt.	1800	Williams,	1826	Auburn Theol. Sem.	Feb. 1, 1832	Feb. 1,	1833 Brookfield, Trumbull Co.
Middlebury,	1831	Benson C. Baldwin,	s. s.	Granville, Mass.	1796	Middlebury,	1816	Andover Theol Sem.	Jan. 1, 1831		
Nelson,	1813	John Seward,	s. s.	Granville, Mass.	1784	Williams,	1810	Ebenezer Porter, D. D.	Jan. 1, 1816	Jan. 1,	1817 Aurora.

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Towns and Chs.	Formn.	Ministers.		Place of Nativity.	Born.	Where Grad.	Wha. Gr.	Where studied Theol.	Settlement.	Dismission.	Remarks.
Nelson, (con.)		Benjamin Fenn,	p.	Milford, Ct.	1799	Yale,	1813	Rev. B. Pinneo.	June 16, 1819	Apr. 1835	See Gustavus, Trum. Co.
Northfield,	1833	Caleb Pitkin,	s. s.	New Hartford, Ct.	1781	Yale,	1806	Rev. Asahel Hooker.	Oct. 1, 1833		
Palmyra,	1813										
Randolph,	1812	Joseph Meriam,	p.	Grafton, Mass.	1797	Brown,	1819	Andover Theol. Sem.	Jan. 7, 1824		
Ravenna,	1822	Charles B. Storrs,	s. s.	Longmeadow, Mass.	1794	Coll. of N. J.	——	Andover Theol. Sem.	May 22, 1822	Nov. 20, 1828	Died Sept. 15, 1833, æt. 39.
		Alvan Nash,	p.	Middlefield, Mass.	1799	Williams,	1825	Andover Theol. Sem.	Sept. 29, 1829		
Rootstown,	1810	Joseph Meriam,	p.	Grafton, Mass.	1797	Brown,	1819	Andover Theol. Sem.	Jan. 7, 1824		
Shalersville,	1818	Timothy M. Hopkins,	s. s.	Pittsford, Vt.	1800	— —	——	Rev. Josiah Hopkins.	June 17, 1830	Dec. 17, 1831	Set. now Canton, O.
Springfield,	1809	Joshua Beer,	p.	Lancaster Co. Pa.	1772	——	——	Rev. Thomas E. Hughes.	Set. fr sev yrs		Set. now Middle Sandy, O.
		John D. Hughes,	p.	Beaver Co. Pa.	1800	Jefferson,	1824	Princeton Theol. Sem.	June 16, 1829		
Stowe,	1815	George Sheldon,	s. s.	West Suffield, Ct.	1797	Yale,	1819	Andover Theol. Sem.	Jan. 1, 1829	Jan. 1, 1831	Ag. of Am. Bible Soc. in O.
		Benson C. Baldwin,	s. s.	Granville, Mass.	1796	Middlebury,	1816	Andover Theol. Sem.	Dec. 1, 1833	Dec. 1, 1833	Middlebury.
		Stephen I. Bradstreet,	s. s.	Greenfield, N. H.	1794	Dartmouth,	1819	Andover Theol. Sem.	Apr. 27, 1834	Apr. 27, 1835	Set. now Perrysburg, O.
Streetsborough,	1833	Caleb Pitkin,	s. s.	New Hartford, Ct.	1781	Yale,	1806	Rev. Asahel Hooker.	July 1, 1833	Sept. 1, 1834	Northfield.
		Henry Dean,	s. s.	Stamford, Ct.	1792	——	——	Auburn Theol. Sem.	Oct. 12, 1831	Oct. 12, 1835	Now of Streetsborough.
Talmadge,	1809	David Bacon,	s. s.	Woodstock, Ct.	1770	——	——	Levi Hart, D. D.	Jan. 1, 1809	Jan. 1, 1819	Died Aug. 17, 1817, æt. 47.
		Simeon Woodruff,	p.	Litchfield, Ct.	1782	Yale,	1809	Andover Theol. Sem.	May, 1814	Sept. 19, 1823	Strongsville, Cuyahoga Co.
		John Keys,	p.	Wilton, N. H.	1778	Dartmouth,	1803	James Richards, D. D.	Sept. 1, 1824	Apr. 16, 1832	Dover, Cuyahoga Co.
		Jedediah C. Parmelee,	s. s.	Bethlehem, Ct.	1803	Middlebury,	1827	Andover Theol. Sem.	Jan. 1, 1833		
Twinsburg,	1822	John Seward,	s. s.	Granville, Mass.	1784	Williams,	1810	Ebenezer Porter, D. D.	Jan. 1, 1822	Jan. 1, 1833	Aurora.
		Samuel Bissell,	p.	Middlefield, Mass.	1796	Yale,	1823	Rev. Luther Hart.	April, 1828	Sept. 2, 1835	Edenburg.
		Samuel Hair,	s. s.	Washington Co. Pa.	1808	Jefferson,	1832	Western Theol. Sem.	Oct. 26, 1835		
Windham,	1811	Joseph Treat,	p.	New Milford, Ct.	1783	Yale,	1810	Ebenezer Porter, D. D.	Sept. 24, 1817	Oct. 4, 1827	Freedom.
		William Hanford,	p.	Norwalk, Ct.	1787	Yale,	1808	Andover Theol. Sem.	Oct. 12, 1831		
Trumbull Co.											
Austintown and Weathersfield,	1827	Ephraim T. Woodruff,	s. s.	Farmington, Ct.	1777	Yale,	1797	Charles Backus, D. D.	Jan. 1, 1827	Jan. 1, 1828	Williamsfield, Ashtabu. Co.
		Joshua Beers,	s. s.	Lancaster Co. Pa.	1772	——	——	Rev. Thomas E. Hughes.			
		William O. Stratton,	s. s.								
Bazetta,	1820	Daniel Miller,	s. s.	Farmington, Ct.	1787	Williams,	1810	Giles H. Cowles, D. D.			
		Joseph A. Pepoon,	s. s.	Hebron, Ct.	1797	——	——	Auburn Theol. Sem.	Nov. 1, 1831	Nov. 1, 1839	Batavia, Genaga Co.
							——	Giles H. Cowles, D. D.			Set. now Springfield, Pa.
Bloomfield,	1821	Edson Hart,	p.								
		Joseph A. Pepoon,	s. s.	Hebron, Ct.	1797	——	——	Auburn Theol. Sem.	Apr. 15, 1830	Oct. 15, 1830	Greene.
		Caleb Burbank,	s. s.	Rosewen, N. H.	1799	Dartmouth,	1821	Andover Theol. Sem.	May 1, 1834		
Boardman,	1813	William Hanford,	s. s.	Norwalk, Ct.	1787	Yale,	1808	Andover Theol. Sem.	one year	1814	Hudson, Portage Co.
		Horace Smith,	s. s.	Hadley, Mass.	1798	Yale,	1818	Andover Theol. Sem.	May 1, 1822	May 1, 1823	Canfield.
		Horace Smith,	s. s.	Hadley, Mass.	1798	Yale,	1818	Andover Theol. Sem	June 1, 1826	June 1, 1838	Granger, Medina Co.
		Ward Stafford,	s. s.	Washington, N. H.		Yale,	1812	Timothy Dwight, D. D.	Apr. 15, 1832		
Braceville,	1814	Joseph Curtis,	s. s.	Windsor, Vt.	1790	Dartmouth,	1811	Andover Theol. Sem.			Warren.
		John H. Rose,	s. s.	Hinsdale, Mass.	1797	Union,	1825	Auburn Theol. Sem.	July 15, 1829	July 15, 1833	Gustavus.
		Joseph Treat,	s. s.	New Milford, Ct.	1783	Yale,	1810	Ebenezer Porter, D. D.	Oct. 1, 1833	Oct. 1, 1834	Garrettsville, Portage Co.
		Enoch Bouton,	s. s.						Sept. 1835		
Bristol,	1816	Daniel Miller,	p.	Farmington, Ct.	1787	Williams,	1810	Giles H. Cowles, D. D.	Sept. 29, 1805		
		Joseph A. Pepoon,	s. s.	Hebron, Ct.	1797	——	——	Auburn Theol. Sem.	Apr. 15, 1830	Oct. 15, 1830	Greene.
		Uphalet Austin,	s. s.	Ct.		——	——	Giles H. Cowles, D. D.	Jan. 1, 1832	July 1, 1833	Colebrook, Ashta. Co.
		Nathaniel Cobb,	s. s.	Rochester, Mass.	1800	Brown,	1821	Andover Theol. Sem.	Apr. 1, 1833	Apr. 1, 1835	Parkman, Genaga Co.
		John Barrett,	s. s.	Concord, Mass.	1781	Williams,	1810	Rev. William Frothingham.	July, 1835		
Brookfield,		John Core,	p.	Dorsetshire, England.	1785	——	——		June, 1817	Oct. 1823	Set. now in Pa.
		Ephraim T. Woodruff,	s. s.	Farmington, Ct.	1777	Yale,	1797	Charles Backus, D. D.	Jan. 1, 1826	Jan. 1, 1827	Williamsfield, Ashtabu. Co.

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		Nathan B. Derrow,	s. s.	New London, Ct.	1773	Hamilton,	——	Rev. Messrs. Steele & Niles.				
		Charles Danforth,	s. s.	Rupert, Vt.	1800	Williams,	1826	Auburn Theol. Sem.	May 1,	1833	May 1,	1834 See Colebrook, Ashtabu. Co.
		Joseph Harper,	s. s.					One year.		1834		1835
Canfield,	1804	William Punford,	s. s.	Norwalk, Ct.	1787	Yale,	1808	Andover Theol. Sem.	one yr.	1814		Hudson.
		Horace Smith,	s. s.	Hadley, Mass.	1798	Yale,	1818	Andover Theol. Sem.	May 1,	1822	May 1,	1823 Boardman.
		Lot B. Sullivan,	s. s.	Wareham, Mass.	1790	Brown,	1814	Rev. Otis Thompson.	May 1,	1825	May 1,	1826 Set. now Oneida Co. N. Y.
		Horace Smith,	s. s.	Hadley, Mass.	1798	Yale,	1818	Andover Theol. Sem.	June 1,	1826	June 1,	1828 Granger, Medina Co.
		William O. Stratton,	p.						Jan.	1830	Jan. 22,	1835 1st Presbyterian church.
1st Pres. ch.	1835	William O. Stratton,							Jan. 22,	1835		
Ellsworth,	1816	John Bruce,	p.	New York.	1771			Rev. Thomas E. Hughes.		1809		1814 Milton and Newton.
		Horace Smith,	s. s.	Hadley, Mass.	1798	Yale,	1818	Andover Theol. Sem.	May 1,	1822	May 1,	1823 Richfield, Medina Co.
		Ludovicus Robbins,	s. s.									
		Enoch Bouton,	s. s.									
		William O. Stratton,	p.						Jan.	1830	Jan.	1833 Canfield, 1st. Pres. church.
Farmington,		Enoch Bouton,	s. s.									
		Daniel Miller,	s. s.	Farmington, Ct.	1787	Williams,	1810	Giles H. Cowles, D. D.				West ch. in Farmington.
		Enoch Bouton,	p.						Sept.	1835		
West ch.	1834	Daniel Miller,	s. s.	Farmington, Ct.	1787	Williams,	1810	Giles H. Cowles, D. D.	Apr.	1834	Oct.	1834 Now of Farmington.
		Jason Chapin,	s. s.	Newport, N. H.	1801	Amherst,	1828	Andover Theol. Sem.	Dec. 18,	1834		
Fowler,	1817	{ Ozias Eells,	p.	Barkhampstead, Ct.	1794	Williams,	1821	Rev. Thomas Robbins.	Oct. 10,	1827		
Johnson,	1814	{										
Greene,	1819	Robert Crane,	s. s.						Apr.	1824	Feb.	1825
		Joseph A. Pepoon,	s. s.	Hebron, Ct.	1797	——	——	Auburn Theol. Sem.	May 1,	1830	Mar. 1,	1832 Batavia, Genaga Co.
		James Cahoon,	s. s.						Nov.	1833	Nov.	1834
Hartford,	1822	Wells Andrews,	p.	Hartland, Ct.	1787	Jefferson,	1819	Princeton Theol. Sem.	Sept.	1827		
Gustavus,	1825	Joseph Badger,	p.	Wilbraham, Mass.	1757	Yale,	1785	Rev. Mr. Leavenworth.	Oct. 19,	1825		
		John H. Ruse,	s. s.	Hinsdale, Mass.	1797	Union,	1825	Auburn Theol. Sem.	July 28,	1833	July 28,	1834 York, Medina Co.
		Benjamin Penn,	p.	Milford, Ct.	1792	Yale,	1813	Rev. Mr. Pinneo.	May,	1835		[Co.
Hubbard,		Charles Danforth,	s. s.	Rupert, Vt.	1800	Williams,	1826	Auburn Theol. Sem.	May 1,	1833	May 1,	1834 Colebrook and Orwell, Ash.
		Joseph Harper,	s. s.									
Kinsman,	1831	Isaac McIlvaine,	s. s.	North of Ireland.	1799	Dickinson,	1824	Princeton Theol. Sem.	May 21,	1831		
Liberty,	1832	John W. Scott,	p.	York Co. Pa.	1807	Jefferson,	1827	Princeton Theol. Sem.	Apr.	1834		
Mecca,		Daniel Miller,	s. s.	Farmington, Ct.	1787	Williams,	1810	Giles H. Cowles, D. D.				
		Joseph A. Pepoon,	s. s.	Hebron, Ct.	1797	——	——	Auburn Theol. Sem.	Nov. 1,	1831	Nov. 1,	1832 Batavia, Genaga Co.
Mesopotamia,		Randolph Stone,	s. s.	Bristol, Ct.	1790	Yale,	1815	Timothy Dwight, D. D.	May,	1819	May	1820 Morgan, Ashtabula Co.
		John Barrett,	p.	Concord, Mass.	1781	Williams,	1810	Rev. William Frothingham.	Feb. 27,	1827	Sept. 7,	1831 Troy, Genaga Co.
		Nathaniel Cobb,	s. s.	Rochester, Mass.	1800	Brown,	1821	Andover Theol. Sem.	Oct. 1,	1832	Oct. 1,	1833 Parkman, Genaga Co.
		Caleb Burbank,	s. s.	Boscawen, N. H.	1792	Dartmouth,	1821	Andover Theol. Sem.	May 1,	1834		
Milton & New-ton,		James Boyd,	p	Easton, Pa.	1773	Jefferson,		John McMillan, D. D.	Oct. 21,	1808		Died March 8, 1813, æt. 40.
		John Bruce,	s. s.	New York,	1771			Rev. Thomas E. Hughes.		1814		Died Nov. 1816, æt. 45.
		Joshua Beer,	s. s.	Lancaster Co. Pa.	1772	——	——	Rev. Thomas E. Hughes.				
		Ephraim T. Woodruff,	s. s.	Farmington, Ct.	1777	Yale,	1797	Charles Backus, D. D.	Jan. 1,	1826	Jan. 1,	1828 Williamsfield, Ashta. Co.
		Enoch Bouton,	s. s.							1834		
		William O. Stratton,	s. s.						June,	1804	Apr.	1810
Poland,	1809	Nicholas Pettenger,	p.						18 months		prev. to	1814
		Alexander Cook,	s. s.									
		William Hanford,	s. s.	Norwalk, Ct.	1787	Yale,	1808	Andover Theol. Sem.	6 months		prev. to	1815 Hudson, Portage Co.
		James Wright,	p.	Washington Co. Pa.	1785	Jefferson,	1811	John McMillan, D. D.	June,	1816	Jan.	1832 Set. now Westfield, Pa.
		John W. Scott,	p.	York Co. Pa.	1807	Jefferson,	1827	Princeton Theol. Sem.	Apr.	1834		

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Towns and Chhs.	Forms.	Ministers.		Place of Nativity.	Born.	Where Grad.	Min. Gr.	Where studied Theology.	Settlement.		Dismission.		Remarks.
Southington,	1825	Ephraim T. Woodruff,	s. s.	Farmington, Ct.	1777	Yale,	1797	Charles Backus, D. D.	Jan. 1,	1825	Jan. 1,	1826	See Williamsfield, Ash. Co.
		Daniel Miller,	s. s.	Farmington, Ct.	1787	Williams,	8 0	Giles H. Cowles, D. D.					
		Joseph A. Pepoon,	s. s.	Hebron, Ct.	1797	———	——	Auburn Theol. Sem.	Jan. 15,	1833	July 15,	1833	Bricksville, Cuyahoga Co.
		Nathaniel Cobb,	s. s.	Rochester, Mass.	1800	Brown,	1·21	Andover Theol. Sem.	Oct.	1833	Sept. 10,	1835	Set. now Richland Co. O.
		John Barrett,	s. s.	Concord, Mass.	1781	Williams,	1810	Rev. William Frothingham.	July,	1835			
Vernon,	1803	Harvey Coe,	p.	Granville, Mass.	1785	Williams,	1811	Drs. Fitch and Cooley.	Apr. 14,	1814	Nov. 24,	1830	Ag. of A. B. C. F. M.
		Alvan Coe,	s. s.	Granville, Mass.	1783	———	——	Rev. J. Seward & H. Coe.	Spring,	1831	Spring,	1834	Missionary to the Indians.
		Edward Evans,	s. s.	Amenia, N. Y.	1767	———	——	Eden Burroughs, D. D.	Sept.	1834			
Vienna,	1805	Nathan B. Derrow,	p.	New London, Ct.	1773	Hamilton,	——	Rev. Mr. Steele & Dr. Norton	Spring,	1811	Winter,	1815	
		John Core,	p.	Dorsetshire, Eng.	1785	———	——		June,	1817	Autumn,	1819	Youngstown.
		Nathan B. Derrow,	p.	New London, Ct.	1773	Hamilton,	——	Rev. Mr. Steele & Dr. Norton	Feb. 6,	1822			Died Nov. 18, 1828, æt. 55.
		Chester Birge,	p.	Bolton, Ct.	1796	Yale,	1825	New Haven Theol. Sem.	Nov. 17,	1830	May,	1835	Now of Vienna.
Warren,	1803	James Boyd,	p.	Easton, Pa.	1773	Jefferson,		John McMillan, D. D.	Oct. 21,	1808			Died March 8, 1813, æt. 40.
		Joseph W. Curtis,	p.	Windsor, Vt.	1790	Dartmouth,	1811	Andover Theol. Sem.	Feb. 4,	1820	Sept.	1829	Now Miss. to Canada.
		George H. Hulin,	s. s.	Ballston, N. Y.		Union,		Princeton Theol. Sem.		1831		1832	Set. now New Fairfield, Ct.
		Jonathan A. Woodruff,	s. s.	Coventry, Ct.	1808	Hamilton,	1831	Auburn Theol. Sem.	Dec. 1,	1832	Mar. 1,	1834	Madison, 2d ch. Geauga Co.
		Josiah Towne,	p.	Belchertown, Mass.	1787	Middlebury,	1812	Rev Mr. Griswold.	May 20,	1835			
Youngstown,	1800	William Wick,	p.	Southampton, L. I.	1768	Jefferson,		John McMillan, D. D.	Sept. 3.	1800			Died March 29, 1815, æt. 47.
		John Core,	p.	Dorsetshire, Eng.	1785	———	——		June 28,	1817	Apr. 10,	1823	Brookfield.
		Enoch Bouton,	s. s.						2 years				Set. in Farmington.
		Nathan Harned,	s. s.						3 years				Now of Philadelphia, Pa.
		Ward Stafford,	p.	Washington, N. H.		Yale,	1812	Timothy Dwight, D. D.	Apr. 5,	1830			

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Notes.

WESTERN RESERVE.

The Western Reserve contains eight counties in the north eastern part of the State of Ohio, and situated between Lake Erie on the north, and Pennsylvania on the east, &c. "It extends 120 miles from east to west, and upon an average 52 from north to south. The area is just 3,000,000 of acres;—a body of 500,000 acres is stricken off from the west end of the tract, and granted by the State of Connecticut, as a donation to certain sufferers by fire, occasioned by the English during the revolutionary war. The manner by which the State of Connecticut became possessed of the land in question, was the following. King Charles II. of England, pursuing the example of his brother kings, of granting lands to his subjects in distant and foreign regions, granted to the then colony of Connecticut in 1662, a charter right to all lands included within certain specified bounds. But as the geographical knowledge of Europeans concerning America was then very limited and confused, patents for lands often interfered with each other. After the United States became an independent nation, these interfering claims occasioned much collision of opinion between them and the State of Connecticut, which was finally compromised by the United States relinquishing their claims to the 3,000,000 of acres described. The United States, however, reserved to themselves the right of jurisdiction. They then united this tract to the Territory, now State of Ohio." This portion of the State was for sometime called the "Connecticut Reserve," or "New Connecticut," from the fact that most of the first settlers emigrated from, and that the lands were owned by the State of Connecticut. But after the lands, to a great extent, were purchased by individuals, and settled by persons coming from all parts of New England, the name Connecticut was dropped and that of Western Reserve was adopted. The first settlement was commenced in 1797 in the townships now called Cleveland and Newburg, and in the year following in Youngstown.

The early emigrants to this country, were subjected to all the inconveniences and hardships usually incident to the first settlement of a new country. But by long-continued, industrious and laborious efforts, the forest has been felled, and farms cleared and cultivated, and now all the conveniences and many of the luxuries of life are within the reach of the inhabitants of the Western Reserve.

In 1800, three years after the first settlement, there were on the Reserve, 1,144 white inhabitants; in 1810, there were 16,241; in 1820, there were 56,899; in 1830, there were 112,346; and now there are probably over 160,000.

Ashtabula County.

This County was organized in 1811. In 1820, it contained 7,382—in 1830, it contained 14,584 inhabitants—is situated in the north eastern part of the Reserve, and contains 27 townships and 20 churches, of which 14 are now destitute. There are 5 townships in which there is no Congregational or Presbyterian church. And at present, there is not a single settled pastor in the county.

Andover.—*First Church.* At its formation until 1832, this church embraced two townships, Andover and Cherry Valley. A dispute finally arose about the location of a house for public worship. One party maintained that it ought to be in the centre of the township, and the other that it should be on the "State road," in the west part of the township. And finally the church was divided, and a new one formed.

The men who have preached more or less to this people, are Messrs Breck, Woodruff, Beardsley, and Loring.—*Mr. Breck* left Andover Theological Seminary in 1823. Soon after completing his education, he emigrated to this country—labored as "stated supply" sometime in Harrisville and Wadsworth, Medina county—was settled pastor over this

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church somewhat more than a year,—and after his dismission, he preached as "stated supply" in Bricksville, Cuyahoga county, from whence he removed to Cleveland in 1831 or 1832, and commenced teaching a high school, where he still continues.—*Mr. Woodruff*, the next minister, preached to this church a part of his time one year.—*Mr. Beardsley*, after closing his theological studies at Auburn Theological Seminary, spent sometime in New York State, in teaching school. He came to this country in 1831, and established himself in Jefferson, the seat of justice of this county. Here he also engaged in teaching the academy, and at the same time in preaching to the church, and to that of this place, until 1833, when he removed to Freedom, Portage county, where he labored in the ministry till July, 1833, and then removed to Atwater, having received a call from the people of that place. He still continues at Atwater.—*Mr. Loring* left Andover Theological Seminary in the class of 1833. After his arrival in this country, he labored a few months among the inhabitants on the Ohio canal, where there were no churches formed, and but few professors of religion resided. Subsequently, he preached six months in Bainbridge, Geauga county, and then six months in Wayne and Andover. He has since returned to New England.

Second Church. This church has enjoyed the labors of Dr. Cowles. Both it and the *first church* are now destitute.

ASHTABULA. This town is established on a river by the same name, and contains a flourishing village, situated two or three miles from Lake Erie. The church has never had a settled pastor, but has been supplied at different times by Messrs. *Pratt*, *Badger*, *H. Cowles*, *G. H. Cowles*, *Scott*, and *Root*. The Presbyterians and Baptists have at times united in the support of the gospel, having one year a Baptist clergyman, and the next a Presbyterian.—*Mr. Scott* never had a collegiate education. He left Bangor Theological Seminary in 1831, and soon after came to the Reserve. He labored for a time in this place, Monroe, Pierpont, and Conneaut—then one year in Euclid, Cuyahoga county; and in February, 1835, was installed pastor of the church in Chester, Geauga county, and in October following was dismissed.—*Mr. Root* was a student at Auburn Theological Seminary. He preached one year in Ashtabula; and has since been ordained as an evangelist, by the Monroe Presbytery, and is now preaching in Dexter, Michigan. The church in this place is now vacant.

AUSTINBURG. This town was early settled by an enterprising class of inhabitants, who were also friends to morality and religion. A church was gathered in 1801, by the Rev. Joseph Badger, the year after he arrived in this country, and it has been much favored with repeated revivals of religion, under the ministry of the two Cowleses. It is now vacant. There has recently been established in this town, a manual labor school, which is to be taught by Mr. Ralph M. Walker, late tutor in the Western Reserve college.—*Dr. Cowles* studied theology with Rev. Jonathan Edwards, D. D., of New Haven, Conn.; was licensed to preach the gospel, by the Western Association of New Haven County, in May, 1791; and was ordained over the church in Bristol, Conn., October 17, 1792. In this connection he continued nearly eighteen years; and May 24, 1810, was dismissed from his pastoral charge in that place, having accepted of an appointment from the Connecticut Missionary Society, to spend the following summer on the Western Reserve. Soon after entering upon his missionary labors, he received a call from the united societies of Austinburg and Morgan, to become their pastor, which he accepted. In the year following, he removed his family to Austinburg, and was installed September 25, 1811. He discharged faithfully the duties of a minister of Jesus Christ to this people until February 3, 1830, when by mutual consent, his pastoral relation was dissolved. During his ministry here, he spent a portion of his time as a missionary, or "stated supply" to many of the neighboring feeble churches. And after his dismission, notwithstanding his advanced age, he continued to preach until April, 1834, when he was wholly laid aside from the work of the ministry. Dr. Cowles was a father to the churches in Ashtabula county, and was untiring in his efforts to promote their spiritual interests. As a Christian, he was meek and humble. As a minister, faithful and devoted—ever watching, "as one who must give an account." As a theologian, he was sound and systematic. He died in Austinburg, July 5, 1835, in the sixty-ninth year of his age, deeply lamented by his brethren in the ministry, and by the churches generally. While he was settled in Bristol, Conn, there was a general and powerful revival of religion in 1799, and as the fruits of it, about 100 persons were added to his church. There were besides, seasons of less general religious excitement at different times, during his ministry in that place.

In 1816, while he was settled at Austinburg and Morgan, there was a powerful revival of religion in those places, which extended into some of the adjoining towns. And as the fruits of it, about 100 additions were made to the Austinburg church. Dr. Cowles assisted in organizing fifteen churches on the Reserve.—*Mr. Henry Cowles* studied divinity at New Haven Theological Seminary, and with Rev. Ralph Emerson, D. D., of

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Norfolk, Conn., and now professor in the theological seminary at Andover. Mr. Cowles preached over a year in Ashtabula—subsequently in Sandusky, Huron county—and from September, 1830, until October, 1835, he continued as "stated supply" and pastor of the church in Austinburg. Having been invited to the professorship of languages in the Oberlin Collegiate Institute, he was dismissed from his pastoral charge in October last, and immediately entered upon his new duties at Oberlin.

COLEBROOK and ORWELL. This church, formed in 1831, has enjoyed successively the labors of four ministers, Messrs. *Austin*, *Cowles*, *Pepoon*, and *Danforth*.—*Mr. Austin* came into this country at an early day. He had previously commenced study with a view of obtaining a liberal education; but by reason of ill health, was obliged to relinquish his object. He pursued theological studies for several years under the tuition of Dr. Cowles of Austinburg, and was in 1827 licensed to preach the gospel. Since he entered the ministry, he has for the most of the time engaged in the labors of an itinerant missionary. He continues to reside at Austinburg.—*Mr. Pepoon* studied theology for a time with Rev. Dr. Cowles of Austinburg; in 1825 was licensed to preach, after which he spent about one year at Auburn Theological Seminary. Since leaving Auburn, Mr. Pepoon has preached for different periods of time, to eleven churches.—*Mr. Danforth* left Auburn Theological Seminary in 1829. Spent two or three years in Indiana, and the western part of Ohio—afterwards preached one year to the churches of Bainbridge and Mantua—then one year in Brookfield and Hubbard—and since in Rome one year; and now preaches to this church and resides in Orwell.

CONNEAUT. This town, formerly named Salem, is situated in the north eastern corner of the State, and on a river of the same name. It has enjoyed but little regular preaching.—Dr. Cowles labored here a part of his time for two years, and Mr. Humphrey for more than two. It is now destitute.

GENEVA and HARPERSFIELD. This church, at its formation, spread over the territory now occupied by the two churches in Madison, and the church in Unionville. It is now vacant.—*Mr. Leslie*, its first settled pastor, studied theology with Rev. John M'Millan, D. D., then professor and vice president of Jefferson college. He was licensed in June, 1807, and commissioned in March following, by the Connecticut Missionary Society, to come to the Reserve, and under their patronage he has labored more or less since. He was ordained as an evangelist in July, 1808; and installed over the church in Geneva and Harpersfield, November, 1810, and continued in this connection ten years. He has also labored as stated supply in one or two other places; and he now preaches in Batavia, Geauga county, and lives in Harpersfield.—*Mr. Pratt* was first educated for a physician, and in this profession he practised sometime in Andover in this county. He studied theology under the tuition of Dr. Cowles, of Austinburg, and Rev. Harvey Coe, of Vernon, Trumbull county—was licensed in February, 1821, and ordained in 1822. He commenced preaching as stated supply to this church in May, 1821, and was installed June 23, 1824; in which connection he remained over eleven years. He has also labored in several other churches, and is now preaching in Claridon, Geauga county.

JEFFERSON. This church is now vacant.—*Mr. Chapin* left Andover Theological Seminary in 1831; soon after came to the Reserve, and supplied the second church in Madison and the church in *Montville*; then the church in this place, where, at the same time, he taught the academy; and more recently, supplied the west church in Farmington, Trumbull county, where he also is teaching an academy.

KINGSVILLE. This church was first supplied by Mr. Badger, and afterwards by *Mr. Palmer*, whose theological studies were under the direction of the Cayuga Presbytery of New York. He was licensed by that body in July, 1820; and in February following, was installed over the second church in Genoa, New York. After his dismission, he came to Kingsville in 1824, where he continued until 1829. While here, he suffered from bleeding at the lungs, which disabled him for a season to preach. During his ministry at Chester, Geauga county, he spent one summer as commander of a schooner on Lake Erie, and his influence on the sailors was salutary. He has more recently preached as his health would permit, to the church in Ridgefield and Monroe, Huron county.—*Mr. Kelly* is son of Rev. Mr. Kelly, of Hampstead, N. H. He left Andover Theological Seminary with the class of 1822; was licensed by the Londonderry Presbytery, and ordained over the Congregational churches in Parsonsfield and Newfield, Maine, and dismissed June 27, 1827; was installed over the church in Kingsville, in 1829; dismissed July 9, 1834; and installed on the same day over the first church in Madison, Geauga county, where he still continues. While at Kingsville, Mr. Kelly supplied for a time the church in Sheffield.—*Mr. Latham* studied theology with Rev.

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Dr. Packard, of Shelburne, Mass., and came to the Reserve in 1834, and still preaches in Kingsville.

LENOX. This church has enjoyed for a season the labors of Dr. Cowles and Mr. Austin. Mr. Austin continues as "stated supply."

MILLSFORD. This church is now destitute.

MONROE. This church has enjoyed successively the labors of Messrs. *Woodruff*, *Cowles*, *Scott*, *Pratt*, and *Woodruff*. Mr. J. A. Woodruff, the present minister, is son of Rev. E. T. Woodruff. He studied a short time at Auburn Theological Seminary, and was licensed to preach the gospel. While supplying the church in Warren, Trumbull county, he received a call from the *second church* in Madison, and the church in Unionville, to become their pastor; was installed June, 1834, and dismissed July, 1835.

MORGAN. This church was formerly connected with the Austinburg church, until 1819, when it received a distinct and separate organization. Its first pastor was *Mr. Stone*, who continued with them nine years. He also supplied several other churches, during his ministry at Morgan. After his dismission, he became editor of the Ohio Observer, in which capacity he remained two or three years; and afterwards removed to New England, where he has spent several years, preaching in Massachusetts and Connecticut. Recently, he has returned to the Reserve.—*Mr. Tracy* was the next minister in Morgan.—And his successor was *Mr. Child*, who fitted for college at Phillips academy, Andover, Mass., but in consequence of ill health, never entered college. After closing his theological studies at Auburn Theological Seminary, he came to the Reserve, and commenced supplying the churches of Morgan and Rome, October, 1829; over which, he was installed pastor in the year following. He was dismissed from his charge by reason of ill health, in 1833. For the greater part of the time since his dismission, he has been laid almost entirely aside, by sickness. He is now preaching in Warsaw, N. Y.—Mr. Pratt, who preached the last year in Monroe, is his successor.

NEW LIME, ROME, SHEFFIELD, and WINDSOR. These churches are now destitute.

PIERPONT. Rev. E. T. Woodruff, is now supplying this church.

WILLIAMSFIELD and WAYNE. This church formerly embraced the whole of these two townships. But a few years since, division arose in relation to the location of a place for public worship. A small stream of water, which runs through about the centre of the then congregation, was one source of contention. There were also other causes, all of which finally resulted in the formation of a new church in the township of Wayne.—*Mr. Coe* studied theology with Rev. John Seward, of Aurora, Portage county, and Rev. Harvey Coe, of Vernon, Trumbull county. He supplied at different times, the church of Mantua, Portage county—of Dover, Cuyahoga county—of Williamsfield, Ashtabula county—of Lyme, and of Greenfield, Huron county—and of Vernon, Trumbull county. Since 1822, Mr. Coe has spent a good portion of his time as a missionary among the Indians of Maumee; and among some of the tribes living on the borders of the lakes of St. Clair and Huron.—*Mr. E. T. Woodruff* studied theology under the tuition of Rev. Charles Backus, D. D., of Somers, Conn. In 1800, he was ordained and installed pastor of the church in North Coventry, Conn.; and dismissed November, 1817, by reason of ill health. He soon after emigrated to this country, and found the change of climate favorable to his constitution. His health was so much restored, that in August, 1819, he was installed over the church of Williamsfield and Wayne, and dismissed in 1835. From the time he came to the Reserve, Mr. Woodruff spent a portion of his time at different periods, as "stated supply" in *Milton* and *Newton*, *Austintown*, *Brookfield*, and *Southington*, Trumbull county; Parkman, Geauga county; Monroe, Andover first church, and Pierpont, Ashtabula county. He still lives in Williamsfield, and preaches in Pierpont.—*Mr. Bascom*, on closing his studies at Princeton Theological Seminary, commenced laboring in Lower Sandusky, west of the Reserve, where he preached one year. Afterwards labored in this place six months, and is now preaching in Chester, Meigs county. The church in Williamsfield is now destitute.

WAYNE. This church has enjoyed successively the labors of Messrs. *Cowles*, *Russ*, and *Loring*. It is now destitute.

[*To be concluded in the next Number.*]

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A SELF-TAUGHT MAN.

[Communicated for the Register, by a Foreign Missionary.]

I was born in New England, of poor but intelligent and pious parents. They early instructed me in the principles of the Christian religion, and afforded me the advantages of a common school education. I had indeed the privilege of attending an academy during the winter months of two or three years, but I derived scarcely any higher benefit than I had derived from an attendance at a common school. I had not formed a taste for reading, excepting Bible stories, and dialogues, which I found in some of my early school books. The thought of acquiring an education had not entered my mind. My confidence in my ability to acquire an education, even had the means been afforded, was feeble. I was excessively bashful, so much so that I was reluctant to do an errand at a neighbor's house. I had also an impediment in my speech, which occasioned me not a little mortification, and seemed, of itself, a sufficient barrier to my becoming a scholar. Added to this, I had commenced learning a trade with my father, become attached to the business, and made up my mind, as I thought, to gain my living by a mechanical occupation. When I was thirteen or fourteen years of age, I purchased, with my elder brother, a right in a country town-library, for a single year. I became very soon fond of reading; and though I continued to work at my trade, yet my spare hours were occupied with reading history, travels, and works of taste. I even attempted Milton, and read him till I understood and relished the least difficult parts of his Paradise Lost. My love of books continually increased, till, at length, I began to desire more leisure than I could command for reading. In accordance with the advice of a friend, I resolved, at the age of eighteen, to qualify myself to teach a common school. I made up my mind in the spring of the year, and without deserting my shop, I bent all the energies of my mind to the work of preparation for the ensuing winter. My books were always at hand, and not a moment was wasted. Some kinds of business I could do, and read at the same time; and when the work of the day was ended, I usually spent an hour or two in study before retiring to rest. In the autumn, I travelled a few miles into the State of New York, among strangers; engaged a school; sustained an examination, and taught with acceptance. I was invited, at this time, to commence a course of study preparatory for the ministry. *I have never ceased to regret that I did not listen to this advice.* The circumstances of my father's family, as I then thought, forbade such a course. My desire for information, however, constantly increased, and I turned my long winter evenings to a good account. The next spring my father giving his consent, I shouldered my *knapsack*, and again entered the State of New York with the hope of obtaining a favorable situation for teaching school; so that, while assisting my father, I might indulge my love of reading. In this I was unsuccessful, and I walked on to Genessee river, and as I had scarcely any money, engaged as a journeyman ————, and for several months I wrought incessantly. I still contrived to read not a little. My evenings I spent in this delightful manner, and I always had a book in my pocket, or in the *crown of my hat*, and whenever I had a moment of leisure, my book was seized; and never miser counted his dollars with half the delight that I felt when thus employed, if but a few minutes. I longed for wealth that I might have leisure to gratify my love of books. In the autumn I engaged in school teaching, and continued in this employment eighteen months, spending all my leisure time in reading such books as I could find. During my residence in the State of New York, of five years, I discharged a debt of my father of one hundred and thirty or forty dollars; collected a small library; and had nearly made up my mind to settle in that country. But having acquired considerable knowledge of the wants of the western country, and being advised to devote myself to the work of the ministry, I concluded, though somewhat ad-

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vanced in life, to prepare, with the blessing of God, for this good work. I immediately commenced the study of Latin. In a short time I returned to New England, and prosecuted my studies during two years with my brother. I reluctantly abandoned the idea of pursuing a college course, and entered the seminary at Andover. Here, by the favor of God, who always "helps those who help themselves," and by the uniform kindness of the professors, and of the late professor extraordinary; and by the courtesy of my fellow students, I pursued a pleasant and profitable course, and was enabled to make attainments which gold is too poor to buy. By industry and economy, always walking when visiting my friends, and not unfrequently *going to bed supperless, that I might have money to buy my breakfast*, I was enabled to complete my course of study with no other assistance than indigent students obtained at Andover, seven or eight years ago. I am now, by the infinite mercy of Jesus Christ, allowed to preach his precious gospel to the heathen; a work, which, though difficult and awfully responsible, an angel might covet.

To those who have commenced a course of study preparatory to the ministry, let me say, 1, Obtain, if possible, a *finished education*. Believe me, such an education you will greatly need, labor wherever you may. Say not, indulge not the thought, that less will do for the missionary to the heathen. As one permitted to labor in this sphere, I repel the assertion as a mistaken one. Most deeply do I feel my deficiencies in this respect, though I am enabled to labor with acceptance. Be most thorough in acquiring whatever language you study. The remarks of the lamented Fisk, on this subject, are to the point. Think, for a moment, what attainments *he* will need, who must become familiar with a foreign tongue; must translate the Bible, and tracts, and school books into the language of the people; and who will be called to give advice on subjects connected with every profession. Oh, with what emotions, dear friends, do I look back on the past, and recollect the months and years, in a great measure, utterly lost. What would I not give to recal them! And even since I commenced a course of study, how little have I accomplished. Many of you are just commencing your academic course; be thorough, I beseech you, be thorough, if you would escape the stings of conscience—if you would avoid mortification—if you would be highly useful.

Yet let me say, 2, If any of you have obstacles to encounter too great to admit of your obtaining seasonably a thorough education, still you may enter the ministry, and become a missionary, and be greatly useful, provided you will resolve to study in the midst of your toil. And I do assure you that no man, not even the missionary, *need* say "I have no time to study, can make no further attainments." Let "*onward, onward,*" be your motto while you live. Men, *young men*, who have picked their way through a host of difficulties till they have obtained a competent education to fill a station of usefulness in the church, should be the last men to shrink from toil. Let me exhort all who are looking forward to the work of the ministry, to become inured to toil. The blessed Hall could say, "I can sleep on the ground, can endure hunger and hardship." Many have so accustomed themselves to toil and self-denial, that they can meet the trials of a missionary life with great cheerfulness. You should be able to "endure hardship like good soldiers of Jesus Christ." In this age of holy enterprise, dear friends, you will not surely consent to become sickly, effeminate ministers. Combine study with toil, and endeavor to turn needful exercise to the highest purpose. Some knowledge of mechanical labor will be of great benefit to you as missionaries to the heathen.

Could I address pious young men of my beloved country, how earnestly would I exhort them to devote their all to Christ—to become the messengers of his mercy to their perishing fellow-men. How wide is the field! How few the laborers! How imperious the demand for thousands of devoted, self-denying men! Who shall supply the wastes of your own beloved country, with educated, efficient ministers of the gospel? Who shall tell the dying heathen of Christ, and redemption through his blood? Will not you, dear young men, who are now reclining in the bosom of the church, waiting to hear the will of your Lord respecting you? Oh, linger not, but give yourselves to

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Christ and the ministry, for multitudes will have sunk to perdition, ere you can be prepared and be sent forth to warn them of their guilt and danger, and urge them to enter the ark of safety. May the Holy Spirit prepare multitudes of you for this highest, best of labor.

AMOUNT OF TAXATION IN SEVERAL STATES.

We have received from the Hon. Walter Lowrie, Secretary of the Senate of the United States, a copy of the "Statistical View of the Population of the United States, from 1790 to 1830 inclusive; published by the Department of State, in accordance with resolutions of the Senate of the United States, of the 26th of February, 1833, and 31st of March, 1834." It is a folio of 216 pages. The inquiries were carried on by means of circulars, addressed to the governors of States and Territories, and, through them, to the various local officers who possessed the knowledge requisite for answering them. Considerable information was consequently collected at the department. Complete returns were not, however, rendered from any one State or Territory. From those, which were received, estimates were formed, in which the data furnished by the partial returns from a State, were applied to the whole State. The States for which the statistics were thus prepared, were those from which the fullest returns have been received. The first 15 pages are occupied with some partial militia returns. The 118 subsequent pages embrace various details concerning the population of the United States, at each of the five enumerations. We subjoin a few details respecting the colored people.

Free colored persons.

	Total No.	*Numerical increase.*	*Annual rate of increase per cent.*
1790	59,466		
1800	108,398	48,932	6.1879
1810	186,446	78,048	5.5731
1820	238,197	51,751	2.4798
1830	319,599	81,402	2.9834

The first duplication took place in 1802; the second in 1820; and the third, by estimate, will take place in 1844, when the number of free colored persons will amount to 475,728.

Slaves.

	Total No.	*Numerical increase.*	*Annual rate of increase per cent.*
1790	697,897		
1800	893,041	195,144	2.4962
1810	1,191,364	298,223	2.9243
1820	1,543,688	352,324	2.6247
1830	2,009,043	465,355	2.6700

The first duplication took place in 1816. The second duplication, it is estimated, will occur in 1843, when the number of slaves will be 2,791,588.

Fourteen pages are occupied in giving a statement of the number of votes cast, and the persons voted for at each of the elections of President and Vice President of the United States. The relative rank of each of the States is then given, as it was at the time the five censuses were taken, according to the various classes of population. About 12 pages are thus taken up. The object of the remainder of the volume is thus described by the Secretary of State, in his circular to the state officers. "A controversy has arisen, of some interest

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to the reputation of our country, and which may affect that of representative governments everywhere. It is asserted that the citizens of the United States pay a greater amount of taxes, in proportion to their population, than the subjects of France; from which the conclusion is drawn, that the republican form of government is more expensive than a monarchical." The statistics of but a small portion of the States are collected.

MAINE.

Aggregate annual amount of taxes of all kinds levied, for town, county, and state purposes, $932,737 5; number of clergymen of all denominations actual residents, 506; aggregate amount of salaries received by resident clergymen, annually $75,041 46; labor on roads and bridges $522,113 23; average value of labor per month, throughout the year, including board, $12 42; annual expense for supporting the poor $74,601 54; for free schools $156,000. Aggregate number of pupils in all the free schools of the State 106,000; academies 12; colleges 2. Number of public libraries in 101 towns 41, containing 8,892 volumes. The aggregate maximum amount of state, county, and town taxes is $1,172,005 72. The sum divided by 399,455, the population of the State, gives the maximum average $2 93. The minimum is $2 25. There are no county taxes in Maine, for the maintenance of the poor, nor for the support of schools, these expenses being defrayed by taxes upon the several towns. The average amount of state tax, collected in money is $50,275. No portion of it is appropriated to religious purposes, to objects of internal improvement, nor to the support of education. By a law of the State, each town and plantation is required to raise annually a sum not less than 40 cents for each inhabitant therein, which sum is to be expended for the support of public schools.

NEW HAMPSHIRE.

The average amount of state taxes levied in money, is $43,333 33. These taxes are laid on the polls of male citizens, from 18 to 70 years of age, and on real and personal estate. The expense of collection is about 1 per cent. No portion of the state tax is applied to religious purposes. Religious societies are allowed by law, to assume corporate powers, and to tax themselves. For the support of education there is required by statute, an annual tax upon the several towns, amounting to about $90,000, which is not included in the state tax above mentioned, in addition to which, there is a tax levied on banking corporations, amounting annually, to about $11,000, the whole of which is applied by the several towns, to the sole object of supplying *primary schools*. The total aggregate maximum amount of the state, county, and town taxes, is $652,851 74, which, divided by the population of the State, gives an average of $2 42. The number of clergymen of all denominations, is 368, and the average annual amount of salary received by them, $86,795 85.

RHODE ISLAND.

No state tax for the last 7 years; county taxes are unknown. The annual expense of the state government is about $18,000, raised by a tax on banks, lotteries, &c. No part of the state revenue is applied to religious purposes. To aid in the support of free schools, $10,000 are by law appropriated, while any balance which may arise from the tax on auctions and lottery grants, is invested in a permanent fund. This fund now amounts to $50,000. Whole number of public schools in the State in 1832, 324; children educated in them 17,114; amount appropriated by the several towns $11,490; total amount expended for the *public* schools $21,490; whole number of *private* schools 220; scholars attending them 8,007; whole estimated expense of private schools $81,375. Number of clergy 96; average salary $25,530.

CONNECTICUT.

Clergy 378; salaries $159,779 44. Average value of labor per month, including board $11 61. Cost of paupers $68,809. Number of pupils in free

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schools 85,630. The amount of state tax levied in money is $38,918 79. There is no tax for religious purposes, or for education. The maximum amount of all taxes on each individual is $1 79; the minimum $1 63.

Ohio.

Clergy, 759. Amount of salaries $193,302 98. Average value of labor per day, including board, 50 cents. Maximum amount of state, county, and town taxes $1,162,125 84. No tax for religious purposes. About $50,000 is raised annually, for schools.

PREPARATION FOR THE CHRISTIAN MINISTRY.

Deliberation.

1. You must have a full determination, at the outset of your inquiries, that you will take that course, which shall commend itself to your judgment, without reference to the self-denial, or the difficulties, with which you will be called to meet.

2. Earnest prayer to God. This should be done honestly, before you have come to any decision in your own mind; with a full belief in the *particular* providence of God, and in the *special* interest which Jesus Christ feels in all matters, which pertain to the building up of his kingdom.

3. Devout examination of the principal passages of Scripture, bearing on this subject. God gives wisdom *through* his written word.

4. Ask the opinion of two or three of your most judicious, pious, and disinterested friends. State the question to them in an impartial manner, and at an early period of the investigation.

5. Look candidly and fully at your qualifications, or want of qualifications for the work.

6. If the case be an important one, and yours is of the highest importance, it may be well to consider the questions, Where can I exert the greatest influence on the condition of rational beings through time and eternity? Where can I acquire, and develope, and employ the most intellectual and moral power for the benefit of my fellow creatures?

Want of Pecuniary Means.

You inquire, "How shall I overcome my pecuniary difficulties in acquiring an education?"

In the first place, it may be said that previously to the establishment of Education Societies, a small class of students entirely defrayed the expenses of their own education. By energy and economy, they were enabled to meet their pecuniary obligations after they had entered on their profession. The hardships of this course were indeed so great, that but few men, comparatively, had the force of character to encounter these difficulties, but still it shows what is practicable.

Again, the literary institutions in our country are numerous, and on the whole very proportionably distributed. This circumstance of course diminishes the expense of an education. The competition between various institutions renders

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the pecuniary charges at all of them very nearly uniform, while it reduces these charges to a very low rate. Tuition, at our more important seminaries, is entirely, or in part, gratuitous for all indigent students. Where it is paid in full, it varies from twenty-five to forty dollars annually. The expense of board for forty weeks' study, does not amount to more than sixty or seventy dollars—a less sum than is now appropriated to an individual by a number of our Education Societies.

In some cases a school may be taught advantageously for an entire year, or for two years, before a student enters college, or after he has finished his course. In the last case, thirty dollars a month may be earned, amounting in a year to three or four hundred dollars—a sum nearly sufficient to defray the entire expenses of an education at some of our more important institutions.

I cannot, as a general thing, advise a young man to suspend his studies at college, for the purpose of teaching school, or engaging in other temporary employments. The evils of this course are not counterbalanced by its advantages. It diminishes a four years' course of study to less than three. It exceedingly deranges the regular routine of college duties. It embarrasses the studies of the scholars who remain. The best portion of the year—the winter months—is *lost*. As for a school teacher's being able to maintain his standing in college, while teaching a school, it is out of the question. The practice of a frequent suspension of college duties, is one of the principal reasons of the comparatively low condition of learning in our country.

Neither can I recommend *manual labor* as an *important pecuniary* means of support while in college. As a way of preserving health, it is valuable. Something of the kind, *you must have*. To think of studying four years without systematic exercise, is to think of a protracted suicide. For the purpose of invigorating the mind, as well as the body, manual labor has decided advantages over gymnastics, or mere walking, or innocent sports. If you have a good mechanical genius, or have acquired a mechanical trade, you can indeed earn a considerable sum of money. But without some extraordinary advantage of that description, you cannot expect to earn any thing like a competent support. You may procure a little assistance in this way, but you can do nothing more. Manual labor, to be extensively profitable, will consume an amount of time and of anxiety, which is incompatible with rapid progress in study. The human mind cannot take an effective and enduring interest in two great objects at the same moment. If one succeeds, the other will languish. There are also practical difficulties on this subject, which are nearly insurmountable;—such as the procuring of a well-qualified superintendent, a large and convenient market for the sale of products, a variety of employments suited to the different habits of students, and labor adapted to the changing seasons of the year.

You need not hesitate a moment to advance from fear of pecuniary inability. "God helps those who help themselves." "They who trust in him, and do good, shall verily be fed." You will be able, by judicious arrangements, to avoid certain expenditures, which, by many persons are thought to be indispensable. Travelling expenses, often amounting to large sums, a careful student will certainly diminish, and in many cases, wholly avoid. Another heavy expenditure is incurred in the purchase of books. The evils of this practice, besides its expense, are many. Not unfrequently, before the purchaser needs

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them, a new and more valuable edition will appear. Or they can be procured at a cheaper rate, in other circumstances; or they remain as an incumbrance, to be transported, for several years, and to many different places, until the owner becomes permanently established.

Physical Qualifications.

There are, I think, certain physical characteristics, which are indispensable to the proper prosecution of the work of the ministry. There may be defects which are fatal hindrances. The requisition of Jehovah that the priests and Levites should have a perfect bodily organization was founded in good sense, and was proper in the nature of the case. A radically unsound constitution, a prominent deformity, defective lungs, the destitution of either of the senses, or a badly maimed limb, are to be regarded as insurmountable obstacles. The argument that there have been cases of distinguished usefulness in such circumstances, does not invalidate my position. I maintain that these are not only exceptions, but exceedingly *rare* exceptions. It is said that the sympathy which is felt for a striking physical misfortune, operates favorably on the minds of an audience. But an effect totally the reverse is much more frequently the result. Either of the defects to which I have alluded, unless it be weak lungs, will subject a man to unkind remark, and to severe and constant mortification, in addition to the obstacles which they present to progress in study. The mass of men judge of a preacher very much according to his *outward* appearance. And it is impossible that they should judge otherwise, considering their want of sincere attachment to the truth for its own sake. The good, which the truth produces, is dependent on the channel in which it flows.

We ought also to bring into the account, the multiplied labors to which clergymen are now subject, and which demand a robust physical frame. Their labors are, indeed, not unfrequently, so great as to destroy the firmest and most compact bodily organization. Their duties ought either to be abridged or generalized. It is a subject of the most pressing importance—vitally connected with all which is dear to human hopes and the salvation of men. But abridged and simplified as their labors ought to be, still it is presumption almost bordering on madness, to undervalue or neglect the bodily health, or enter the ministry with a debilitated or radically unsound constitution. There is no demand for such auxiliaries. No corps of invalids is wanted in the army of Christ. There are young men enough who have all the necessary physical characteristics. It is, therefore, one of the most serious inquiries which you can institute, How can I sustain the responsibilities of the pastoral charge? Will my health, with the blessing of God, and my own watchful care, be competent to sustain the immense responsibilities, which will be laid upon me?

Good Common Sense.

An essential element in a preparation for the ministry is an accurate power of observation in respect to men and manners. It is denominated by the various names of prudence, native sense, good judgment, common sense, knowledge of human nature. An individual who has an excess of it, or whose common sense is not harmonized and proportioned by certain other and higher qualifications, may be said to have an acquaintance with *men*, but not with *man*. The faculty or power of which I speak, is to be considered in part as an original

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tendency of the mind, and in part as the result of observation, or education. It has sometimes been supposed, erroneously, to be inconsistent with the *study of books*. But we see no discrepancy between them. The great volume of human nature can be studied by him who is an enthusiast in Homer, or the Hebrew Scriptures. A man is not called upon to be an idiot in the common concerns of life, because he has studied the laws of Greek metre, or of the mental phenomena. Doubtless there is danger of neglecting the one, while earnestly engaged in the other. But this danger can be effectually remedied. No fact in mental biography is more common than a union of literary enthusiasm and of the habit of external observation. You will need, however, to make strenuous exertion in the one case as well as in the other. When you walk among men, let your eyes be open. Do not disdain to acquire practical knowledge from the most depressed classes of society. As you have opportunity, learn fully the modes of business in all the different trades and professions. In this way, you cannot perform a journey without signal benefit. Let all your business transactions, in the smallest particulars, be managed with the utmost wisdom and prudence. Compare living manners with the delineations of the historian and moralist. You will thus be able to exert the largest measure of influence in persuading your fellow men to embrace the religion of the gospel. Without common sense, a minister's course is beset with difficulties. He needs common sense in the management of his own family, in his intercourse with his neighbors, in his pastoral visits, in his connection with benevolent societies, and in the composition of his sermons. One of the causes of the frequent dismission of ministers, is, the lamentable want of common sense. It is not dishonesty, or moral delinquency, or poverty of mind, which occasions these violent ruptures, but want of an accurate knowledge of human nature, or even an ordinary *tact* in business affairs. Sagacious worldly men will lose all respect for that minister, who is always embarrassed in his pecuniary concerns. It need not be said that there is no necessary connection between the prudence which I am describing, and that worldly wisdom or dishonest adroitness, which is pointedly condemned in the word of God. Hardly any remark is more ominous in respect to a clergyman's character, than that "he can make the best bargains of any man in the town." There have been clergymen who have been notoriously deficient in the quality of common sense, but who have neutralized or overshadowed the defect by transcendent intellectual or religious attainments. These men, very few in number, were useful, not because of their total ignorance of the ways of the world, but in despite of it. If you cannot be sure of becoming one of these extraordinary exceptions, it will be folly in the extreme to enter on a course of preparation for the ministry, except you have in some measure the gift of prudence or common sense. Better remain in obscurity, where your weakness or deficiencies will not endanger the interests of the kingdom of Christ.

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HINDRANCES TO BENEVOLENT EFFORT.

One hindrance to benevolent effort, is inadequate views of the amount of good to be done. At the commencement of any enterprise, it is important to count the cost. The human mind cannot toil successfully in darkness. It must know something of the extent and variety of labors, which it is called on to perform. The final result may be distant, the intermediate steps may be laborious, and somewhat doubtful; but if the prominent objects in view be distinctly apprehended, and the means to accomplish them ascertained, a proportionate and unrelaxing energy will be put forth for their attainment. If an individual has the impression, or cultivates the habit of feeling, that he has only a limited work to perform, only a few efforts to make, he will certainly become discouraged when he learns the appalling number and magnitude of the objects to be accomplished. He ought to become familiar with the suffering which is in his neighborhood. He ought also to look abroad, and determine the claims which his fellow-men, generally, have upon his thoughts, his prayers, and his effectual aid. The poor ye always have with you. Objects of suffering are found everywhere. One reason of this arrangement is to try the hearts of men; to manifest the selfishness or benevolence of men. There is temporal distress in ten thousand varieties. There is sickness of the heart in diversified forms. There is ignorance deep and dreadful. Millions of minds are covered as it were by a firmament of brass, through which no dewdrops fall, nor sunlight penetrates. There is suffering not only in its gentler forms, but in its loathsome and disgusting ones; vice to be reformed not only in the attitude of penitence, but in its harsh and repulsive features. It is to be met in its firm opposition, as well as in its tones of relentance and sorrow.

Let him then who would endure to the end bring himself to measure, as far as he can, the whole extent of his duties. Let him not only know the fact, but *rejoice* in it, that he is to be *always* beneficent; that when one praiseworthy deed is done, another is waiting for him. He hopes, one day, to be like the angels. In the sensibilities of his soul, if not in the capacity of his mind, let him be an angel now—a ministering angel of mercy.

Another cause of weariness in doing good, is want of a systematic plan. The benevolence of many Christians is casual, incidental, the overflow of good feelings; not the ever-living spring of systematic charity. They give alms because they cannot with a good character refuse, or because their feelings are temporarily excited, or because their conscience for the moment upbraids them. They regard their property as in the highest sense their own. It is certainly easy for an individual to form, at the beginning of a year, a general estimate of his property; of his probable income and expenditure; of the demands which his own family may properly make upon him. He can bring distinctly before his mind his obligations to Christ and to his fellow-men. He can determine the relative importance of the different methods of doing good; and then, as an intelligent, accountable, conscientious man, he can come to such a decision, and make such an arrangement as will give him a calm pleasure in the silent hour of midnight, and on the bed of death, and which will cause his name to be cherished in sweet remembrance long after his body is in the grave. Such

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a habit has been formed by some, and is practicable, to a greater or less extent, by all. Should it become general, the results would be inestimable. The assistance of the Christian world in the diffusion of Christianity could be calculated on, just as a good government can depend on its finances. The danger, and in the present state of things, almost the necessity, of appealing to questionable motives, would be wholly avoided, while the reflex influence on the character and happiness of the individual would be most salutary.

The urgency of the case is extreme. We live on the eve of a great moral revolution, to be retarded or quickened by our systematic activity, or by our criminal sloth. The great mass of temporal suffering even, which will be most certainly alleviated, makes inefficiency in us a *crime*, makes selfishness a rebellion against the better feelings of our nature, as well as against the authority of heaven.

There is such a thing as a *habit* of doing good. There are men, who are beneficent *uniformly and on principle*. They have become *accustomed* to do good. Philanthropy in them is not so much a feeling, an emotion, as it is a permanent state of the soul. It has become a part of their being. They live and move in a kindly atmosphere. They have an inflexible determination to do good. The history of some of these men is full of encouragement to all who would tread in their steps. They did not arrive at this happy state of mind without great effort—without severe and protracted struggles. The selfish principle within them was not overcome by a single prayer, a single act of faith, a single effort of practical charity. They fought to win the prize. They went on *from* conquering *to* conquer. When an object requiring their sympathy and assistance was offered to them, they did not hearken to the selfishness of their hearts, which said, Be ye warmed, and filled; but they resisted it, and overcame it, and obtained the noblest of all victories—a triumph over themselves. The chains of a narrow, exclusive feeling broke away from them, and their souls flowed out in active sympathy. They became the friends of the human race, the brethren and helpers of the whole family of man. Why should there not be more to imitate their example? Why should they not shine as great moral lights, inviting men to the happiness and glory of angels? Why should not our world henceforth and forever, be filled with benefactors? It has hitherto been cursed with men who were any thing but blessings—Jeroboams, whose names are condemned to eternal infamy because they made all around them to sin; Jezebels, who have completely silenced the voice of conscience; sinners, by profession, led away by the energy of all evil.

But shall such be the fact any longer? "Shall falsehood and guile be left to sow their seed and the kind never perish? Is the hope fallacious, or shall righteousness obtain a peaceable dominion, wide as earth, and never to fail?"

Another impediment to a uniform course of Christian benevolence, is a belief that our single individual aid is not required, or that if we relax or intermit our efforts, the general cause will not suffer.

Some men reason in this way. Were I as rich, as learned, as much esteemed, as influential as certain individuals whom I could mention, then I would bestir myself and labor in good earnest; but as I have but one talent, I may bury that, and the world will be no loser. If I assist, my assistance will not swell the general result. If I withhold it, the loss will not be observed. In this way many become weary in well-doing, or excuse themselves altogether from a blessed co-operation with God in building up the kingdom of his Son.

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It is hardly necessary to say that no reasoning can be more groundless than this. As well might a soldier in a large army excuse himself and desert his post. As well might one of the innumerable company of angels cease to obey the mandates of his eternal King. This is not the reasoning of humility and conscious unworthiness, but frequently of pride, and discontent, and envy. I cannot do any good, because God did not make me capable of doing more, is the amount of the reasoning. The really humble man is an active man. Weak he may be in intellect, poor in this world's riches, but rich in good works, and an heir to a throne in heaven.

Were this principle to be carried out, of excusing one's self because only moderate talent and influence are possessed, it would be followed with the most disastrous results. God requires every man to do good as he may have opportunity, and not to faint: if he has only one talent, to employ that, and to look to Him for a reward, who sees and approves of the smallest effort which is made in his service. Is there a single Christian reader who does not wish to do something to show his allegiance to his glorious Sovereign; something to honor that Saviour who loved him in his low estate, with an everlasting love; something to show his hostility to that implacable enemy of God and man, who is doing all in his ability to mar this fair creation, and to people hell? Let every one, then, no matter how poor and insignificant he may be in this world's estimation, feel his own solemn individual responsibility to labor while he lives. You do not hear any voice from heaven pointing out your duty, but there is one of equal and imperative authority forever speaking to you from the Bible, and commanding you to do good while the day, the day of life lasts. You have a brother, a sister, a husband, a father, a child, who needs your counsel, your prayers, your tears. You have a neighbor who is wandering in sin and darkness. You have wealth given you to do good with. You can set an example which may be life to all around you. Oh remember these things. Remember that you are to do good as an *individual*. Remember that you are to be judged *alone* for all the deeds done in the body, and among others whether you have obeyed the spirit of this admonition, to faint not in doing good.

Another impediment to benevolent effort, is the fear of man. There are Christians, who feel their obligations to do good, who are willing to practise much self-denial, and to alleviate misery in its most disgusting forms, but who are not willing, in the prosecution of their duty, to encounter the unkind remark, the significant gesture, the sneering retort, or the burst of angry opposition. On minds of a delicate structure, it operates most injuriously. They are willing to meet with any thing but scorn and contempt, especially from those whom they would bless and save. Now such persons ought not to grow weary in doing good. They should remember that the path of duty is ultimately the path of pleasure. The self-denial of meeting with opposition and contempt, is more frequently in anticipation than in reality. Kindness will disarm opposition. Persevering effort in doing good, carries such a mark of honesty and sincerity on its front, that enmity is frequently abashed, or changed into respectful admiration. The conscience of bad men is on the side of truth, kindness, and of a consistent exhibition of Christianity. Enmity is more frequently called forth by heated zeal, by injudicious forwardness, by uncharitableness, than it is by meekness, candor, and gentleness. Nevertheless, in this world, opposition must be encountered, contempt must be endured, the fear of man, which bringeth a snare, must be overcome. To all such as are unreasonably afraid of incurring the displeasure of their fellow-men, Jehovah says,

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"Fear ye not the reproach of men, neither be ye afraid of their revilings; for the moth shall eat them up like a garment, and the worm shall eat them like wool." "Fear not them which kill the body, and after that have no more which they can do; but fear Him who hath power to destroy both soul and body in hell." "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." The apostle Paul reminded the Philippians, that they had not only the privilege of believing on Christ, but also of suffering for his sake.

Forgetfulness of Jesus Christ, is one cause of weariness in doing good. After Paul had enumerated a long list of worthies, who had in patience possessed their souls, and exhorted the Hebrew Christians to copy the noble example of this cloud of witnesses, he felt that he had not done enough; that he had not used the great inspiring argument, "*Looking unto Jesus*, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is now set down on the right hand of God. Consider him, who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds."

The comprehensive characteristic of Jesus Christ and what fell into a kind of proverb, was, "He went about doing good." He did not stop short in a fictitious benevolence. He did not rest in mere good wishes. He *went about* doing good. Think what it was for the eternal Son of God, the Creator and glorious Sovereign of the universe to go about doing good! He did not complain and cease from his labors, when his earthly frame was weary. When passing through Samaria, he sat wearied on the well, he did not occupy his mind in complaints of his hard lot, or refresh his weary frame with the waters of the well, or with anticipation of the meat which his famished disciples had gone to purchase; but he entered into a long and animated conversation with the daughter of Samaria, on the efficacy of the heavenly waters. He saw the fields white already to the harvest. "*His* meat was to do the will of Him that sent him."

Christ did not give over his benevolent labors because his nearest friends opposed him. We know that it is peculiarly hard to meet with unkindness from our kindred; to have our efforts thwarted and undervalued by those who ought to love us. But he came to his *own*, and his own received him not. His brethren did not believe on him. They charged him with madness because he was so earnest in doing good. But through the reproaches of friends, as well as the malice of enemies, he held on his benign course like the sun, who stops not on account of the dark and sullen clouds which meet him. Christ persevered in his duty when perfectly solitary and friendless. If there be a scene in all history, which combines the elements of the moral sublime, it is on that occasion when his disciples forsook him and fled. If there was a moment in his life darker in some respects than any other, it was on this occasion. When he was in the garden, his disciples though asleep were near, and a compassionate angel strengthened him for the conflict. When he went up to the hill of suffering, the weeping daughters of Jerusalem bewailed and lamented him. When hanging on the cross, he saw his mother and the disciple whom he loved standing near. But on the night after his betrayal, he was *alone*. Friendless and solitary he was hurried through the valley of Cedron and up the streets of Jerusalem, deserted even by the disciple who had leaned on his bosom. If there was a moment when we might have supposed that he would falter in his great work, and leave the whole race to their merited doom, it was on this night. But no. He loved the glory of God and the race of man too well. Let us contemplate therefore this illustrious sufferer in all his weary pilgrimage. Let us copy his un-

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shrinking firmness, his undying love. Let us be actuated and filled with those motives—love to God and love to man—which engrossed *his* soul, and made it burn as a flame of fire.

NECESSITY OF A SPECIAL, DIVINE INFLUENCE, IN THE CONVERSION OF THE WORLD.

THAT practical disregard of a Divine Providence, which is so common among men, is not learned from the Bible. You open that book, and on every page God appears a living, present, acknowledged reality.

When the Israelites had gained a signal victory over the Philistines, the prophet Samuel "took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the *Lord* helped us."

When Zerah, an Ethiopian, with an immense host, had invaded Judah, Asa, the pious king, did what every ruler should do, cried unto the Lord, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power; help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude." On a similar occasion, Jehoshaphat "proclaimed a fast throughout all Judah, and set himself to seek the Lord, and said, O our God, will not thou judge them, for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee." After the afflicted Jews had returned from Babylon, and had begun to rebuild the temple in weakness and in fear, the prophets Haggai and Zechariah were directed to encourage their desponding hearts, and assure them that the *Lord* was with them; that the silver and the gold were *his;* that the work was to be done, not by might, nor by power, but by the Spirit of the Lord of hosts; that the difficulties, though they were like a great mountain, would be removed; and that the head stone of the edifice would be brought forth, with shoutings, "Grace, grace unto it."

The best men in every age since, have felt and acknowledged their entire dependence on God. The early history of New England, if a history of any one truth, is of this, habitual reliance on the power and mercy of God. In the dark days of rebuke and blasphemy, when fear was without, and trembling within, our fathers did not go down to Egypt for help, nor stay on horses, nor trust in chariots; but they gathered the people, sanctified the congregation, proclaimed a fast, called a solemn assembly, and sought the Lord with all their heart, and with fasting, and with weeping, and mourning; for they knew, they had known it a thousand times, that the Lord was gracious and merciful, and slow to anger; of great kindness, and repented him of the evil; that though the morning might be one of clouds and of thick darkness, yet it would come to pass that at evening time, it would be *light*. In a certain instance, a requisition was made on a town, which took away for the distant war all the young men, with a single exception. Before they marched, the venerable pastor addressed them, with words of exhortation, from the passage, "as captain of the Lord's host, am I now come." During their absence, the old men, the mothers and wives, the sisters and little ones, met in a weekly prayer meeting, to look to the God of armies in their behalf.

Divine assistance is needed in all the departments of human life, and in

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all the varieties of human employment, but it is specially and pre-eminently needed in every thing which appertains to the building up of Christ's kingdom. The Christian church are now engaged, not in war and destruction, but in an enterprise of mercy for lost man. They are erecting a temple, not of precious stones, of cedar, and of gold, but a temple of *living* stones, whose foundation is at the cross of Christ, and whose top stone will be laid in heaven, amid the blest voices of "numbers without number."

The work of the world's conversion, is in its nature a *mental* work. Sinners are to be *persuaded* to become reconciled to God. Reasonings and arguments are to be presented to the human understanding. A conflict is to be maintained, not of flesh and blood, but of mind with mind, and heart with heart, and conscience with conscience. Error, in its thousand forms of obliquity and darkness, is to be confronted with the truth. Deeply-seated prejudices are to be rooted up. Long current maxims are to be abandoned. Habits of thinking, consecrated by high antiquity, are to be exchanged for those directly opposite. Obstinacy is to become meekness, conceited ignorance docility, the pride of opinion the lowly mind which was also in Christ Jesus. Now these are no trifling difficulties. That individual, who has spent a long life in earnest effort to subdue and discipline his passions, will tell you, if he tells the truth, that he is conscious of much, very much remaining prejudice, and conceit, and obstinacy of opinion. What must be the state of mind then in the multitudes, who have spent many years, not in subduing, but in cherishing prejudice and selfish feeling? How deep and how dreadful are those clouds of error which rest on the minds of a great majority, even of learned men, in reference to moral and religious subjects!

It is comparatively easy to *compel* a nation to receive a new set of ideas, with the alternative of submission or death. But to accomplish a silent, peaceable revolution in men's opinions, and to do this universally, is a different thing altogether. "Pass over the isles of Chittim and see, and send unto Kedar and consider diligently and see, if there be such a thing. Hath a nation changed its gods, which are yet no gods?" Hath a nation, we may ask, changed its opinions, which are yet no opinions?

The work is, in its nature, a *moral* work. Its great object is to make men happy by making them holy. The repentance which is proclaimed, is reformation from sin; the faith, that which purifies the heart; the hope, awakened in the soul, the hope of dwelling in the everlasting purity of heaven. The Saviour announced, is holy, undefiled, separate from sinners. The highway which it is opening through the world, is the way of holiness, over which no unclean one shall pass. The river, at which it invites the thirsty nations to drink, is a *pure* river, clear as crystal, proceeding from the throne of God and the Lamb.

The disorders which sin has produced in the soul of man, are very great. There is an aversion to serious reflection. There is a strange unwillingness to know the real extent and malignity of the disease. There is a voluntary return to sin, when it has often filled the soul with the keenest remorse. If, in some bright moment, the happiness of the favor and friendship of the Almighty is perceived, how soon does the heart return, with a dreadful eagerness, to sense and sin! If an earnest and determined attack is made on the wicked propensities, what irritation, what discontent it produces in the soul! How the enmity of the heart to the severe discipline of the Christian life is awakened! Nevertheless, all these difficulties are to be removed. All this opposition is to be overcome, not in a single individual, but in the whole race.

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This work is, in its nature, a *great* work. This has been shown in part already, but it may be seen still more clearly by the exhibition of a few facts. In its great outlines, depravity is the same among all nations; but owing to a variety of circumstances, it has assumed in different places, very different forms. Among the people of one country you will see one reigning passion, one master vice; in another, the blending of several; in the whole heathen world, you will observe certain common features, strong general resemblances; in the nominally Christian world, certain other characteristics.

A few years since a Birman general ordered 560 soldiers to be buried alive, simply because they had been sent by an officer whom he disliked. The order was instantly obeyed. *Cruelty* is a predominant feature in this nation's character. From another country, every thing foreign has been carefully and totally excluded. The demon of *jealousy* there reigns. A fundamental principle in a religion professed by 90,000,000 of the human family, represents the happiness of a future state as sensual and debased; thus offering no reward to virtue, and giving a high premium to vice, it annihilates, at once, the distinction between right and wrong. Sensuality, an enormous sensuality, is, of course, the characteristic of the whole Mohammedan world. A large class of professed Christians, believe in the merit of human works; think to purchase for themselves and for others salvation, by laying up a large stock of good deeds. Consequently, spiritual pride, or an inflated self-esteem, is one reigning peculiarity of the papal church.

If we cast our eyes on Protestant nations, we shall find that their character is made up in a great degree of the forms of Christianity, without its living power; boasting in the name without the fruits; believing in general, and yet opposing in particular. How many publications, and how many men, will laud Christianity in general to the skies; and yet, come to a particular institution, like the Sabbath, without the observance of which the religion itself cannot exist, and you will find them bitter opposers! In its progress to universal dominion, Christianity will, probably, be called to meet with the severest struggle in nominally Christian nations. How few of these nations conduct any of their important measures on the principles of the gospel of Jesus Christ! How few statesmen prefer the good of the whole human race to the glory and happiness of their own country! How few legislators are in the habit of private prayer, before the decision of questions, on which the happiness or misery of millions is depending! How few of our rulers have any serious and practical regard to the example which they set, and to its unutterable influence on multitudes beneath them! How few questions are decided with a real, intentional, declared regard to the eternal principles of right and justice! Now in all these respects there is to be a change. The law of nations will be made to harmonize with the law of conscience and of God. The religion of Christ will be made to breathe its hallowed influence through all the doings of councils and of cabinets. Power will not create right. The appeal will be to the unerring standard of the Bible. Men, in the highest stations in society, will not be afraid to acknowledge their dependence on the great Source of light and wisdom.

In estimating, therefore, the difficulty of the work, we are not to look simply at a mass of depravity, however dark and appalling. There are systems of error and iniquity, each fortified and consolidated by their appropriate defences. It is as if the spirits of darkness had had each assigned to them a specific, appropriate work, in which they had exhausted their mighty intellect of evil, in horrid ambition to surpass one another in the work of perdition. Each has been, for 6,000 years, paving a way to the

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pit, for the lost children of men—ways strowed with all the allurements of sensual pleasure, or covered in midnight darkness, or watered with tears and blood.

In the face of such difficulties, whose heart would not utterly fail within him, were the work to be attempted by human power? Who would not, in despair, give up the enterprise? The hindrances in the conversion of a single soul are immense. What must they be in the regeneration of a world? But thanks be to God, it is not by might, nor by power, but by the Spirit of the Lord of hosts. There is a mighty agency at work in this world, which we do not see with our eyes. We cannot discern the form thereof, we can see no image, but the same omnipotent Power which operates silently in the world of matter, operates in the world of mind. He, who formed the mind, can change the mind. He knows the secret springs of thought and feeling. He can scatter the thick mists of prejudice, and reveal to the soul the perfect beauty of truth. He can induce men to abhor themselves, and repent in dust and ashes, and as their eyes open on a holy Saviour, to exclaim, "Whom have we in heaven but thee, and there is none on earth that we desire besides thee" He can open the two leaved gates and cut in sunder the bars of iron. He is with kings on their thrones, and is able to abase those who walk in pride. The systems of heathenism and idolatry, though grown up to heaven, he can consume with the breath of his mouth and destroy with the brightness of his coming. Through all the abominations in Christian countries, he can send the healing waters of the river of life. The political and civil maxims which are false and erroneous, in Christian nations, by his almighty influence, can be made to give way to the pure and heavenly precepts of the gospel of Christ.

THE BRITISH MINISTRY.

FROM the following table it appears that the average duration of each ministry for the last eighty years, has been four years and five days. It is computed up to the 14th of July, 1834; Lord Melbourne's appointment.

Name.	*Appointment.*	*Duration. Years.*	*Months.*	*Days.*
Duke of Newcastle,	April 6, 1754,	8	1	2
Earl of Bute,	May 29, 1762,		10	18
G. Grenville, father of Lord G.,	April 16, 1763,	2	2	26
Marquis of Buckingham,	July 12, 1765,	1		21
Duke of Grafton,	Aug. 2, 1766,	3	5	26
Lord North, Earl of Guilford,	Jan. 28, 1770,	12	2	2
Marquis of Rockingham,	Mar. 30, 1782,		3	23
Earl Shelburne,	July 13, 1782,		8	23
Duke of Portland,	April 5, 1783,		8	22
William Pitt,	Dec. 27, 1783,	17	2	18
H. Addington, Lord Sidmouth,	March 17, 1801,	3	1	25
William Pitt,	May 12, 1804,	1	7	27
Lord Grenville,	Jan. 8, 1806,	1	2	5
Duke of Portland,	March 13, 1807,	3	3	10
Spencer Perceval,	June 23, 1810,	1	11	16
Earl of Liverpool,	June 8, 1812,	14	10	3
George Canning,	April 11, 1827,		3	30
Viscount Goderich, Earl of Ripon,	Aug. 10, 1827,		5	1
Duke of Wellington,	Jan. 11, 1828,	2	10	11
Earl Grey,	Nov. 22, 1830,	3	7	22
	Total,	80	8	1

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MODERN ARMENIA.

We have derived a number of interesting facts respecting Armenia, and the modern Armenians, from Avdall's History of Armenia, Neumann's Translations from the Armenian, Saint Martin's Memoires sur L'Armenie, and the Introduction to the English edition of the Travels of Smith and Dwight.

Armenia Proper, comprises the whole of the valley of the Araxes, the country between the Araxes and the Kür, (the ancient Cyrus,) the valley of the Eastern Euphrates, and part of the elevated basins of the lakes of Van and Oormiah; its boundaries on the side of Kürdistán and Aderbaiján, being doubtful and varying at different periods. Ancient Assyria appears to have answered pretty well to modern Kürdistán. The region of the Northern Euphrates, now comprised in the pashalik of Erzroom, anciently Upper Armenia, seems always to have been more or less politically connected with the western kingdoms. Altogether, Armenia is computed to extend about 430 miles in longitude, and 300 in latitude. The following table exhibits some of the principal ancient and modern divisions.

Ancient Provinces.	Modern Divisions.	Political Arrangement.
Vasbooragan or Vaspurcania. Sunik or Sisagan.	Erivân and part of Van and Aderbaiján. Nakhchevân and part of Karabaugh.	Russian province of Armenia or government of Erivân.
Phaidagaran or Paidakaran. Arzakh. Oodi.	The Karabaugh and Ganjeh.	Russian Province of Karabaugh or government of Shoosha.
Kookark.	Somkheti or Armenian Georgia.	Russian government of Tiflis.
Gorshek or Gorjaik. Paregahaik or Persarmenia.	Corcyraean range, and part of Aderbaiján.	Kürds, and Persian government of Tabris.
Ararat. Durooperan or Turuberan.	Pashaliks of Kars and Bayazeed and part of Kürdistán.	Ottoman Pashaliks.
Upper Armenia. Daik or Dahestan. Mogk or Moxoene. Akhanik or Alznia. Fourth Armenia.	Pashalik of Erzroom. Akhaltsikhe. Moosh? Orfah. Diarbekir.	Ottoman Pashaliks.
ARMENIA MINOR.		
First Armenia, Second Armenia, Third Armenia,	Pashalik of Kaiserieh. Siwas, (Sebaste.) Merash.	Ottoman Pashaliks.

The early history of Armenia rests on absurb or uncertain tradition. The principal native authority is Moses Chorenensis, who flourished in the fifth century, and who drew up a history of his country, commencing with Haic or Haig, the son of Togarmah, the grandson of Japhet; and brought down to the extinction of the pontifical power in the house of Gregory the Illuminator, A. D. 440. The history of Moses was translated into Latin by William and George Whiston, sons of William Whiston, translator of Josephus. Gibbon says, "Deficient as Moses is in every qualification of a good historian, his local information, his passions and his prejudices are

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strongly expressive of a native and of a contemporary." In 1786, Father Michael Chamich or Chamchean, a Romish Armenian, and a member of the Society of San Lazaro at Venice, published the first edition of his history in three large quarto volumes. Two abridged editions were subsequently printed; one in Armenian and one in Armeno-Turkish. Of the former, an English translation by Johannes Avdall, an Armenian of Calcutta, was published in that city in 1827.

The Armenians are known at the present day as a scattered race. They exist in the north of Mesopotamia, in Armenia Minor, in Cilicia and Constantinople. Shah Abbas the great, in order that he might defend his borders against the Turks, drew through Armenia a broad intrenchment of perfect desert. Its unoffending inhabitants were collected in the plain of Ararat, and driven like so many cattle to Persia, husbands and wives, parents and children separated, multitudes drowned in the Aras, and others subjected to the cruelty and lust of the soldiery. The Shah is reported to have carried no less than 500,000 Georgians and Armenians captives to Persia. Mohammed II., after taking Constantinople, in 1453, induced many Armenians to settle in that capital, and removing the Armenian bishop of Broosa thither, gave him authority over all the Armenians in his dominions, with the title of patriarch. The Saracens and Greeks, while contending for Armenia, took away multitudes of captives. Tóghrul and Timoor carried thousands to unknown countries. The Egyptians removed 60,000 to Egypt; and it is known that the Persians in every war, even in the last, with Russia, have always carried their captives into servitude. Multitudes, oppressed at home, have voluntarily found an asylum in foreign lands.

The total number of the Armenian nation has been supposed not to exceed 2,000,000, of whom three fourths are computed to be under the Ottoman dominion. In Constantinople and the adjacent villages, there are computed to be 200,000 Armenians, of whom about 4,000 acknowledge the supremacy of the Romish see. The Russian and Persian provinces are supposed to contain about 200,000. About 40,000 are found in Judea; in Hungary and the adjacent countries 10,000; and a few are scattered over Africa, India and America. The present patriarch of Abyssinia is an Armenian. It is about half a century since the Armenian provinces began to look towards Russia for succor and protection. Since the beginning of the present century, the wars of Russia against the Shah and the Sultán, have brought the greater part of the old Parthian kingdom of Armenia under the sway of the Czar. The tide of emigration is setting so strong into the Russian territories, as to threaten to leave the Ottoman provinces without a Christian population.

Some orders of monks in Armenia, educated in the Latin schools, and in Latin manners, corrupted the native Armenian, by the introduction of many foreign scholastic expressions. The Armenian literature remained in this abject condition, for nearly 400 years. About the middle of the 18th century, the nation roused itself from this lethargy, and Madras, Calcutta, Djulfa, New Nakhcheván, Echmiadzin, Tabriz, St. Petersburg, Moscow, Amsterdam, Smyrna, and principally Venice, bore witness to the literary energy of the Armenians. More important treasures may still come to light. There are hints in the writers of the 5th century, of translations of Polybius, Didorus Siculus, and the Chronicle of Julius Africanus. There exist, besides, very valuable original histories, which have never been printed, or translated. We shall, perhaps, be introduced to nations

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now totally lost, or so mingled with others, that it is impossible to distinguish them.

In 1812, Johannes Eleazar, an Armenian of great distinction, who was privy counsellor to the Russian State, proposed to found an Armenian college, out of his own exclusive means, under the protection of the Russian government. He directed by his will, that his brother Joakim Eleazar should execute his intention. In 1814, Joakim laid at Moscow, the foundation of a most magnificent college, and after laying out more than 200,000 rubles from his own estate, (exclusive of the sum from the interest of the money left by his brother in the royal treasury,) the college was completed in 1816. The Eleazarian college has now a fund of 200,000 rubles, or 280,000 piastres in the royal treasury; the annual interest thereof is 10,000 rubles. To this sum, Joakim added a further amount, to enable the college to accommodate and educate 30 orphan and indigent Armenian youth. Two sons of Joakim have charge of the establishment. A distinguished committee aid them in their work. The college receives Armenian youths, as well as other students from foreign nations, all of whom learn the Armenian, Russian, Latin, French and German languages. The course ends in six or seven years, more or less, according to the capacity of the students. Thirty Armenian youths are gratuitously supported. Besides grammar and rhetoric, they are instructed in geography, history, mathematics, logic, drawing, and other arts and sciences. Some study theology. The annual charge for every Armenian is 600 rubles in advance. They are to be from 11 to 14 years of age, of good morals, and of sound health, and able to read and write Armenian.

The Armenian Bible was first printed in Amsterdam, by Dr. Voskan; the second edition was printed at Venice; the third in Constantinople; the fourth in Venice; the fifth by the Russian Bible Society in 1817; the sixth in Serampore.

FRANCE AND GREAT BRITAIN.

Comparative estimate of the amount of animate and inanimate Force applied to Agriculture and the Arts, in France and Great Britain.

[Abridged from M. Charles Dupin.]

THE 31,800,000 inhabitants which now constitute the population of France, are equivalent to a power of 12,609,057 individuals of the male sex, at the age of full vigor. It is a position generally admitted in France, that two thirds of the population are employed in agriculture; and that a third only is occupied in manufacturing and commercial pursuits. Hence it results that France possesses

A human agricultural power equivalent to that of	8,406,038 laboring men,
And a power of industry, manufacturing and commercial, equal to	4,203,019
Total,	12,609,057

Were it not that the industry of man had found the means of calling extraneous force to its aid, its means would be confined to the amount of power above enumerated: but man employs other forces than his own in agricultural labors, and principally that of the

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horse, of the ass, of the mule, the ox, and the cow; and with the help of these, the animate agricultural force of France has increased to the following sum:—

Human race, ...	21,056,667	equivalent to	8,406,038 effective laborers.
Horses, ...	1,600,000	"	11,200,000
Oxen and Cows, . . .	6,973,000	"	17,432,000
Asses, ...	240,000	"	240,000
		Total,	37,278,038

On making similar calculations of the agricultural force of Great Britain, and stating at 15,000,000, the number of inhabitants of England and Scotland, of whom a third only are employed in agriculture, and the other two-thirds in commerce and manufactures, we shall have,

Agricultural force, ...	2,132,446 effective working men.
Artisans of all professions, .	4,264,893
Total,	6,397,339

If we proceed in the same way with regard to Great Britain, as we have done with respect to France, and make a comparative calculation of the power in men, and the power in other animals, engaged in agriculture, we shall find,

Human race, ...	5,000,000	equivalent to	2,132,446 effective laborers.
Horses of full growth, . .	1,250,000	"	8,750,000
Oxen, Cows, &c.	5,500,000	"	13,750,000
		Total,	24,632,446
	Ireland, approximating estimate,		7,455,701
	Total for the United Kingdom,		32,088,147

Taking the proportion of this total force of 24,632,446 to the human force applicable to agriculture, we find it to be as 12. Whence it appears that the agriculturists of England and Scotland have discovered the means of creating a force, twelve times the amount of their personal corporeal force, by the use they make of domestic animals; while the additional force obtained through similar means by the French agriculturists does not amount to five times their own. It is calculated that in France there are 46,000,000 hectares* of land made to yield produce; so that there is an animate power equal to that of 810 laborers, for the cultivation of every thousand hectares. The total number of hectares of productive land in Great Britain is 21,643,000; so that there is an animate power equal to that of 1,138 working men for every thousand hectares. The produce of the land, in the respective countries, is in proportion to the power employed respectively in its cultivation. The case is the same in regard to manufactures.

The human force in France employed in commercial and manufacturing industry, is equivalent, according to the calculations already stated, to 4,203,019 effective working men; to this power must be added that supplied by the use of horses, the number of which is computed at 300,000 employed in transport, for the saddle, in draught, &c. whereby the animate force of France is raised to 6,303,019 power of men.

The human force of Great Britain employed in commerce and manufactures, is equivalent to 4,264,893 effective men; to this power then must also be added the power of 250,000 animals, employed in divers works of industry. These will raise the animate force of England and Scotland to 6,014,893; to which there must be superadded the approximating value of 1,260,604 effective men for Ireland: so that the commercial and manufacturing animate power of the United Kingdom must be computed at 7,275,497 laboring men.

To these animate powers should be joined also, in the case of both the countries, the inanimate powers, or the force supplied by water, wind and steam; and the whole productive and commercial manufacturing power of England and France will be ascertained.

The total number of mills in France has been computed by the French authors on statistics at 76,000, of which about 10,000 may be set down as windmills; the total force of hydraulic machines employed for forges, furnaces, and machinery of every kind, is equal to the third part of that of the 10,000 windmills; the wind as employed in navigation, is equivalent to the power of 3,000,000 of men; and, lastly, the steam-engines in operation in France, exceed the power of 60,000 dynames,† equivalent to the power of 480,000 working men turning a winch.

It has been calculated also, by the same writers, that besides windmills, hydraulic machines, &c, Great Britain possesses in steam-engines alone a moving power of at least

* A *hectare* contains 10,000 square metres, or 100 *ares*. An English *acre* is very nearly equal to 40 *ares*; therefore a *hectare* is about 2½ *acres*.

† A dyname is equal to a thousand killograms raised to the height of 1,000 metres; eight men employed at a wisch, can in one day raise a thousand killograms to the height of a thousand metres, or in other words, can produce a dyname of labor.

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800,000 dynames, the effect of which is equal to the power of 6,400,000 men employed at the windlass. The commercial and manufacturing power of France is, therefore, in proportion to that of Great Britain, as follows:—

		France.	Great Britain.
Animate force		6,303,019 men power	7,275,497 men power.
Inanimate powers.	Mills and Hydraulic engines	1,500,000	1,200,000
	Windmills	253,333	210,000
	Wind and navigation	3,000,000	12,000,000
	Steam-engines	480,000	6,400,000
	Total force	11,536,352	27,115,497
			Ireland 1,002,667
			Total 28,118,164

Thus, the total of the inanimate force applied to the arts of all descriptions in France, scarcely exceeds the fourth of the same power applied to the same purposes in Great Britain; and the whole animate and inanimate power of Great Britain, applied to manufactures and commerce, is nearly treble the amount of that so applied in France. The agricultural power and the manufacturing and commercial power of the two countries bear a corresponding proportion to the total of the agricultural and manufactured produce, and their value in commerce.

RECENT PUBLICATIONS.

Sermons delivered on various occasions, with Addresses. By John Codman, D. D. Boston: Perkins & Marvin. 1834. pp. 436.

The subjects of the sermons in this volume, are the following:—The great theme of preaching, at the installation of Mr. Blagden, Boston; the importance of an affectionate manner in the pulpit, at the ordination of Mr. Withington, Newbury; the connection between a house of worship and the ministry of the gospel, at a dedication in South Bridgewater; the benefit of religious institutions, at a dedication in Wellington; ministerial courtesy, at the Convention of Congregational Ministers; the Christian standard, before the Ancient and Honorable Artillery Company; the gospel preached to the poor, and the claims of the fatherless and widow, before charitable societies, Boston; the importance of spiritual knowledge, before the Society for Propagating the Gospel; political aspect of the world favorable to the propagation of the gospel, at the annual Thanksgiving; the faith of the pilgrims, delivered at Plymouth; and review of ministerial duty, delivered on the 20th anniversary of the author's ordination. There are two speeches: one before the American Bible Society; the other before the Board of Overseers of Harvard College. There is a temperance address; three funeral addresses; an address at the landing of the Dorchester settlers; and an address on the 50th anniversary of American Independence.

The volume affords an excellent illustration of the author's remark, "that human life is made up of occasions," as well as of another remark, "that the life of a clergyman, at the present day, is more than ordinarily associated with occasional services." We suppose that these sermons and addresses are but a small part of the similar services, which Dr. Codman, in a ministry of twenty-seven years, has been called upon to perform; yet this volume contains twenty specimens of these occasional efforts. We are glad they are given to the public. They will be interesting memorials of the author, in the view of his numerous personal friends in this country and in Europe. They are also eloquent exhibitions of some of the prominent doctrines and duties of the Christian religion. All of them are judicious, well-considered, and in good taste. We know of no word which characterizes them better than *becoming*. Every thing is in good keeping with the occasion and with the attendant circumstances. As a marked instance,

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we refer our readers to the Address before the Board of Overseers of Harvard University. It is a temperate, dignified, and masterly examination of one of the most important questions ever agitated in this commonwealth. The funeral addresses are full of evidence of the author's warm and delicate sympathy with mourning friends. The mechanical execution of the volume, is without fault.

The Comprehensive Commentary.

The two volumes of this commentary already published, embrace the four evangelists, and the Old Testament from Genesis to Judges inclusive. We understand that the third volume, which commences with Ruth, is about half completed, and may be expected in the course of a few months. It will be enriched with a variety of plates, maps, and other illustrations. The principal editor is the Rev. Dr. William Jenks. He receives essential aid from the Rev. L. I. Hoadley and Mr. J. W. Jenks. Fessenden & Co. are the publishers. The whole work, when completed, will be an excellent practical commentary on the Scriptures.

Dr. Wayland's Elements of Moral Philosophy.

We are not surprised that this work has passed to a second edition. The high Christian ground which the author takes, as well as his sound philosophical views, will meet a want which has been long and extensively felt. The work has just been issued from the press of Gould, Kendall and Lincoln, Boston, in an abridged form, for the use of schools and academies. In general, the results only are stated, without the process of argumentation. Questions are appended. The volume is well deserving a place in the numerous academies and grammar-schools of the land.

The Puritan, by John Oldbug, Esq., in 2 volumes. Boston: Perkins & Marvin. 1836.

These are miscellaneous volumes, somewhat in the manner of the Adventurer and Spectator. We have no hesitation in saying *that they will be read.* The style is pointed, piquant, and terse in the highest degree. The author holds a practised pen, which makes itself felt on every page.

Rev. N. Bouton's Sermon at Concord.

This Sermon, delivered at Concord, N. H., at the tercennary of the printing of the English Bible, is a valuable historical discourse; one, we are happy to say, of a great number, which the interesting event commemorated called forth in this country and in Great Britain.

Mrs. Winslow's Memoir. Boston: Crocker & Brewster.

Our readers will find in this volume, very intefesting notices of Ceylon, and of the American mission established on the island.

Professor Upham's Manual of Peace.

A timely and important production; a proof that cultivated and able minds are beginning to turn their attention to the claims of a very interesting branch of benevolent effort.

Sermons on Civil and Social Duties, by Rev. Hubbard Winslow. Boston: William Peirce, 1835.

Mr. Winslow has, in this volume, discussed with great ability, and in a Christian spirit, several questions of fundamental importance. If any of our readers should dissent from some of his positions, they will be struck with the vigor and ingenuity of his reasonings.

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EDUCATION.

THERE is a fact, which is most important to keep in view, namely, that in England, and in every other country rapidly advancing in civilization, *offences against the person are diminished*, precisely in the proportion that the means of education are enlarged. The greater exhibition of offences has been found, not only in England, but in France, in the United States, in Switzerland, to be limited to the smaller offences against property. For example—in London and Middlesex, as stated by Mr. Peel in the House of Commons, the number of commitments in 1820 was 2,773; in 1826, 3,457; increase of commitments 684;—in 1820, of these commitments, the number for larceny, was 1,384;—in 1826, 2,118; increase of commitments for larceny, 734. Thus, we see, that whilst in 1826, there was a large increase of offences against property, there was an actual diminution of crimes against the person.

MAXIMS.

WE observe a contrariety in some maxims to one another. Pope, the poet, has a line, "A little learning is a dangerous thing," which we often hear repeated, as a maxim, by those who have but a very little themselves. We have also this other maxim, "Half a loaf is better than no bread;" and this is certainly true of bread. Is it not likely to be true of knowledge also? Try it in a few practical cases. A little knowledge of navigation is better to the sailor than no knowledge. A little knowledge of soils, and seasons, and cropping, and stock, is better for the farmer than no knowledge. A little knowledge of tailoring is better to the tailor than no knowledge. A little knowledge of anatomy is better to the surgeon than no knowledge. The truth is, that much knowledge is the best thing; a little knowledge the next best; and no knowledge the worst of all. The line of the poet is good in the sound, bad in the sense.

FALSE despatch is one of the most dangerous things to business that can be. It is like that which the physicians call pre-digestion, or hasty digestion, which is sure to fill the body full of crudities, and secret seeds of diseases. I knew a wise man had it for a by-word: "Stay a little, that we may make an end the sooner."—*Bacon.*

QUARTERLY LIST
OF
ORDINATIONS AND INSTALLATIONS.

JOHN B. HAGUE, Bap. ord. pastor, Eastport, Maine, Sept. 23, 1835.
T. CURTIS, Bap. inst. pastor, Bangor, Me. Sept. 30.
JOHN N. WHIPPLE, Cong. inst. pastor, Dixmont, Me. Oct. 14.
ANSON SHELDON, Cong. inst. pastor, Falmouth, Me. Oct. 28.
S. TENNEY, Cong. inst. pastor, Ellsworth, Me. Nov. 11.
SAMUEL S. TAPPAN, Cong. ord. pastor, Frankfort, Me. Nov. 11.
BENJAMIN RICE, Cong. inst. pastor, Buxton, Me. Dec. 9.

ALVAH SPAULDING, Cong. ord. pastor, Cornish, New Hampshire, Oct. 1, 1835.
STORY HEBARD, Cong. ord. evang. Lebanon, N. H. Oct. 21.
C. W. RICHARDSON, Cong. ord. evang. Francestown, N. H. Nov. 3.
HENRY E EASTMAN, Cong. ord. pastor, Brookline, N. H. Dec. 9.
DANIEL LANCASTER, Cong. inst. pastor, Gilmanton, N. H. Dec. 16.

LYMAN CULVER, Bap. ord. pastor, West Roxbury, Vermont, Oct. 27, 1835.

ERASTUS DICKINSON, Cong. ord. pastor, Canton, Massachusetts, Sept. 9, 1835.
CHRISTOPHER M. NICHOLS, Cong. ord. pastor, Gloucester Harbor, Mass. Sept. 29.
PHILETUS CLARK, Cong. inst. pastor, Windsor, Mass. Sept. 29.
MARTYN TUPPER, Cong. inst. pastor, E. Longmeadow, Mass. Oct. 7.
PAUL COUCH, Cong. inst. pastor, N. Bridgewater, Mass. Oct. 7.
DAVID TILTON, Cong. ord. pastor, Edgartown, Mass. Oct. 14.
LEWIS COLBY, Bap. ord. evang. Cambridgeport, Mass. Oct. 18.
JOHN D. SWEET, Unit. inst. pastor, Kingston, Mass. Oct. 21.
JONATHAN ALDRICH, Bap. inst. pastor, Worcester, Mass. Oct. 27.
JOB CUSHMAN, Cong. inst. pastor, Prescott, Mass. Oct. 28.
JOHN C. THOMPSON, Cong. ord. pastor, Rowe, Mass. Oct. 28.
LEMUEL PORTER, Jr. Bap. inst. pastor, Lowell, Mass. Oct. 29.
EDWARD J. FULLER, Cong. inst. pastor, Hardwick, Mass. Nov. 4.
JAMES BARNABY, Bap. inst. pastor, Townsend, Mass. Nov. 4.
ISRAEL G. ROSE, Cong. inst. pastor, Chesterfield, Mass. Nov. 18.
HARRISON G. O. PHIPPS, Unit. ord. pastor, Cohasset, Mass. Nov. 18.
JOSEPH HODGES, Bap. ord. pastor, Weston, Mass. Nov. 18.
F. AUGUSTUS WILLARD, Bap. inst. pastor, Newton, Mass. Nov. 25.
JOHN S. C. ABBOTT, Cong. inst. pastor, Roxbury, Mass. Nov. 25.
WILLIAM M. RICHARDS, Cong. ord. pastor, Deerfield, Mass. Nov. 25.
EBER CARPENTER, Cong. inst. pastor, Southbridge, Mass. Dec. 1.
JOSIAH C. WALDO, Univ. inst. pastor, Lynn, Mass. Dec. 10.
SAMUEL G. APPLETON, Epis. ord. priest, Hanover, Mass. Dec. 10.
WILLIAM BARRY, Unit. inst. pastor, Framingham, Mass. Dec. 16.
ALEXANDER LOVELL, Cong. inst. pastor, Phillipston, Mass. Dec. 16.
ABEL PATTEN, Cong. inst. pastor, Sandwich, (Monument,) Mass. Dec. 16.
ROGER C. HATCH, Cong. inst. pastor, Warwick, Mass. Dec. 23.
GEORGE B. IDE, Bap. inst. pastor, Boston, Mass. Dec. 30.

REUBEN MOREY, Bap. ord. pastor, Smithfield, Rhode Island, Sept. 29, 1835.
CYRUS MASON, Cong. inst. pastor, Providence, R. I. Oct. 7.

ISRAEL T. OTIS, Cong. ord. pastor, Lebanon, Goshen Soc. Connecticut, June 10, 1835.
SYLVESTER SELDEN, Cong. inst. pastor, Hebron, Conn. Sept. 30.
JOHN BARTLETT, Cong. inst. pastor, Avon, Conn. Oct. 28.
CHARLES W. ROGERS, Cong. ord. evang. Plymouth, Conn. Oct. 28.
———— LYMAN, Cong. ord. pastor, Plymouth, Conn. Oct. 28.

L. R. POWELL, Pres. ord. pastor, Scott, New York, Sept. 16, 1835.

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PLAVEL S. MINES, Pres. inst. pastor, New York, N. Y. Sept. 22.
WILLIAM TOWNLEY, inst. Centreville, N. Y. Sept. 23.
AMOS W. SEELEY, Pres. inst. pastor, Hillsdale, N. Y. Sept. 24
LEVERETT HULL, Pres. inst. pastor, Angelica, N. Y. Sept. 30.
JOSEPH S. EMERY, ord. evang. Collins, N. Y. Sept. 30.
ISAAC J. RICE, Pres. ord. evang. Ontario, N. Y. September.
NATHANIEL HURD, Cong. inst. pastor, Georgetown, N. Y. Oct. 1.
RODERICK H. RANNEY, Epis. ord. deacon, New York, N. Y. Oct. 11.
JOHN L. WATSON, Epis. ord. deacon, New York, N. Y. Oct. 11.
DANIEL E. BROWN, Epis. ord. priest, New York, N. Y. Oct. 11.
EDMUND EMBURY, Epis. ord. priest, New York, N. Y. Oct. 11.
ZENAS BLISS, Cong. ord. evang. Sheridan, N. Y. Oct. 28
ORVILLE DEWEY, Unit inst. pastor, New York, N. Y. Nov. 1.
ORSON P. CLINTON, Cong. ord. pastor, Lewis, N. Y. Nov. 4.
THOMAS H. SKINNER, D. D. Pres. inst. pastor, New York, N. Y. Nov. 11.
CHARLES JONES, Epis. ord. deacon, Brooklyn, N. Y. Nov. 29.
DANIEL BEERS, Pres. inst. pastor, Greenport, L. I. N. Y. Dec. 3.

HUGH L. WILSON, Pres. ord. evang. Elizabethtown, New Jersey, Oct. , 1835.
WILLIAM BUSHNELL, Pres. inst. pastor, Parsippany, N. J. Oct. 27.
JOHN ANDERSON, Pres. ord. pastor, Baskingridge, N. J. Oct. 28.
THOMAS P. HUNT, Pres. inst. pastor, Newark, N. J. Nov. 3.
THEODORE W. SIMPSON, Pres. ord. evang. Cranberry, N. J. Dec. 7.
SAMUEL H. McDONALD, Pres. ord. evang. Cranberry, N. J. Dec. 7.

JOHN SHARON, Pres. inst. pastor, Wyson, Pennsylvania, Nov. 25, 1835.

WILLIAM P. HILL, Pres. ord. evang. Callihan's Mills, South Carolina, Dec. 4, 1835.
RANDOLPH BRADFORD, Pres. ord. evang. Barnwell District, S. C. Dec. 6.
WILLIAM B. YATES, Pres. ord. Charleston, S. C. Dec. 8.

ELIJAH SULLIVAN, Bap. ord. evang. Sarepta, Alabama, Nov. 22, 1835.

JOHN H. NORMENT, Epis. ord. priest, Franklin, Tennessee, Nov. 22, 1835.
NATHAN W. MUNROE, Epis. ord. priest, Franklin, Tenn. Nov. 22.

FREDERICK W. GRAVES, Pres. ord. pastor, Alton, Illinois, Nov. 18, 1835.

Whole number in the above list, 80.

SUMMARY.

Ordinations	41	STATES.	
Installations	39	Maine	7
	—	New Hampshire	5
Total	80	Vermont	1
		Massachusetts	28
OFFICES.		Rhode Island	2
Pastors	57	Connecticut	5
Evangelists	13	New York	18
Priests	5	New Jersey	6
Deacons	3	Pennsylvania	1
Not specified	2	South Carolina	3
	—	Alabama	1
Total	80	Tennessee	2
		Illinois	1
DENOMINATIONS.			—
		Total	80
Congregational	36		
Presbyterian	18	DATES.	
Baptist	12	1835. June	1
Episcopalian	3	September	14
Unitarian	4	October	27
Universalist	1	November	21
Not specified	1	December	17
	—		—
Total	80	Total	80

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

JACOB FLINT, Unit. Cohasset, Massachusetts, October, 1835.
JAMES FREEMAN, D. D. æt. 78, Independent, Boston, Mass. Nov. 14.
NICHOLAS B. WHITMAN, æt. 64, Cong. Hingham, Mass. Dec. 26.

DAVID L. PERRY, æt. 59, Cong. Sharon, Connecticut, Oct. 25, 1835.
HENRY A. ROWLAND, æt. 73, Cong. Windsor, Conn. Nov. 18.
HENRY LINES, æt. 53, Bap. New Haven, Conn. December.

NICHOLAS LANSING, æt. 87, Tappan, New York, Sept. 26, 1835.
TIMOTHY DWIGHT, Moscow, N. Y. Oct. 13.
JONATHAN WHITAKER, æt. 54, Henrietta, N. Y. Nov. 19.
JAMES IRVINE, æt. 45, New York, N. Y. Nov. 25.
GILBERT L. SMITH, æt. 23, New York, N. Y. November.

JOHN CORNWELL, æt. 62, Millstone, New Jersey, Nov. 16, 1835.
THEOPHILUS PARVIN, æt. 37, Pres. Fairfield, N. J. Dec. 15.

ROBERT GRAHAM, Pres. Newcastle, Delaware, Nov. 4, 1835.

JAMES MAGRAW, D. D. æt. 61, West Nottingham, Maryland, Oct. 20, 1835.
REUBEN H. DAVIS, æt. 55, Pres. Bel-Air, Md.

P. W. CLENNY, æt. 23, Meth. Epis. Camden, South Carolina, Oct. 5, 1835.
EDWARD P. POSTELL, æt. 38, McIntosh, S. C. Oct. 7.

STEPHEN SAUNDERS, æt. 59, Pres. Milan, Ohio, June 8, 1835.
JONATHAN WINCHESTER, æt. 54, Geauga Co. O. Aug. 17.
EBENEZER HIBBARD, Pres. Amesville, O. Sept. 8.
RICHARD CAMPBELL, New Athens, O. Nov. 16.
GILBERT FAY, æt. 32, Cong. Wadsworth, O. Nov. 27.

Whole number in the above list, 23.

SUMMARY.

AGES.		STATES.	
From 20 to 30	2		
30 40	8	Massachusetts	3
40 50	1	Connecticut	3
50 60	5	New York	5
60 70	4	New Jersey	2
70 80	2	Delaware	1
80 90	1	Maryland	2
Not specified	5	South Carolina	2
	—	Ohio	5
Total	23	Total	23
Sum of all the ages specified	964		
Average age	53 1-2	DATES.	
DENOMINATIONS.		1835. June	1
Congregational	4	August	1
Presbyterian	5	September	2
Unitarian	1	October	6
Independent	1	November	9
Methodist Episcopal	1	December	3
Not specified	11	Not specified	1
	—		—
Total	23	Total	23

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JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

FEBRUARY, 1836.

THE LAST THURSDAY OF FEBRUARY.

A letter from Dr. Scudder of Ceylon, addressed individually to the Young Men in the colleges and seminaries of learning in the United States of America, who have not yet chosen the Lord Jesus as their portion.

MY DEAR FRIEND,—

You may think it rather a singular circumstance, that one who is above 12,000 miles from America, and who is moreover a total stranger, should be the author of a letter to you. But pass by this and kindly bestow your attention upon what I have to say.—This is the day which has been set apart by many Christians, as a day of fasting and prayer in your behalf. There are various reasons, which, as they think, imperiously demand such a course of procedure. Several of these I will mention.

In the first place, they feel that you are waging a warfare with your Creator, which they exceedingly desire to see terminated; a warfare which aims at no less than the destruction of his government throughout the universe; yea, which aims at HIS OWN destruction. You perhaps start back with horror at the thought; but if you will analyze your conduct, you will find that this is the only legitimate construction which can be put upon it. God has a right to you and yours. He has set up a kingdom in this world, and commanded you as one of his subjects to render him your obedience. The essence of this obedience consists in an entire surrender of the heart to him, and an aim to glorify him in every thought, word, and action. Neither of these have you done. Consequently, you are in a state of enmity with him. You virtually declare that you will not obey his laws. Your language is, "What is the Almighty, that I should serve him?"

In the second place, they feel that such conduct will be disastrous only to yourself. God is almighty. He will maintain his authority; and the warfare in which you are engaged, will certainly end in your defeat and utter ruin. You have an instructive exhibition of the consequences of such a warfare, in the angels who kept not their first estate. They were expelled from heaven and shut up in hell. Of course God will make no distinction between your conduct and theirs. "The soul that sinneth, it shall die." And remember that if you die in your sins, you die to enter upon a state of wretchedness which is to continue forever. You will be obliged to wear out eternal ages in bearing the wrath and curse of a righteous and just God: to become a prey to that worm which never dies, and to that fire which is never to be quenched. O, it is this latter circumstance which overwhelms the minds of Christians, and which, to say nothing of other reasons, constrains them to prostrate themselves at the footstool of sovereign Mercy, and plead that God may save you from so tremendous a doom.

In the third place, they feel that you are acting a part, which even you, in your moments of proper reflection, will acknowledge to be exceedingly *ungrateful*. God is your creator, your preserver, your bountiful benefactor. From your earliest years to this moment, he has caused your cup to overrun with blessings. When you have been hungry, he has fed you. When you have been thirsty, he has given you drink. When you have been sick, he has directed to, and blest the means made use of for your recovery. You are alive and well this day, while many who commenced life with you, have been cut down and consigned to everlasting burnings. These mercies from a Being whom you have daily been provoking for many years, you will acknowledge, ought to be rewarded by a different course of conduct. Great, however, as these mercies are, they are small when compared with the great spiritual benefits conferred upon you. When you was under sentence of everlasting condemnation, he parted with his only begotten Son to die for you. Be astonished, O ye heavens! wonder, O thou earth! at this exhibition of divine mercy. Yes, to rescue you from eternal torment, Jesus left the joys of heaven, came down and sojourned upon earth, a man of sorrows and acquainted with grief. For you he agonized in the garden, and hung with streaming veins upon the cross. For you he cried out, My God, my God, why hast

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thou forsaken me? For you he bowed his head and died.

In the fourth place, they feel that your conduct is not only *ungrateful*, but highly *criminal*. Though I have touched upon this point before, allow me to dwell a moment more upon it. Tell me, For what were you made? Let conscience, let reason furnish the reply in the secrecy of retirement; when none but the eyes of Him who created you, are upon you. Look at yourself, an intellectual being, made in the image of God, and destined to immortality. What do you conceive was the design of God's creating you and endowing you with such powers? was it that you might live for self, that you might promote your own aggrandizement, that you might obtain the applauses of your fellow men?—No.—But that you might *glorify God and do good to others*. Will a man rob God? Yet he who withholds from God his affections and services, robs him of his due. Creation is undoubtedly the most perfect ground of property. We say, and very correctly too, that whatever a man makes is his own. Now God made you, and you are therefore his, without the least qualification. He has an absolute right to command your services. Not only are his creatures his property, but all theirs is his: their time, their faculties of soul and body, their learning, their possessions, their very sources of enjoyment are his. He has, therefore, an indisputable right to claim that you and all you have should be devoted to him, and expended in promoting his glory. Consequently, you have no more right to employ your talents to the promotion of your own interests, than to take another man's property. Oh, let me entreat you to beware how you any longer pervert the talents God has given you.—Remember that your day of reckoning is just at hand.

In the fifth place, they feel that you may become much happier by embracing the Saviour, than you can be in your present situation. This opinion, they are aware is at variance with that of the worldling. He would fain persuade you, that Christians are gloomy, unhappy beings, and that happiness is to be found only in his ranks. But you must remember that he is very unfit to sit in judgment upon things of which he knows nothing. Were a Hottentot to see a Herschel so engaged in his contemplations of the heavenly bodies, as to be lost to every object around him, he would be ready enough to pronounce him a madman. Let him, however, enjoy his intellectual feast for an hour, and he would long to be a participator with him in his joys. The worldling must taste of the pleasures of religion, before you are to pay the least attention to his opinion. He who addresses you was once a worldling. Religion then possessed no charms. But the scene has been reversed. He has tasted its pleasures, and is happy to assure you, that he would not give one hour of the enjoyment he has found in it, for all the vain pleasures you have ever enjoyed. Nothing, my dear young friend, can be more preposterous, than for one who has no other portion than this world, to talk of enjoying happiness. I should as soon expect to hear of a man who was going to a place of execution, talking of enjoying happiness. What, a man be happy, when the God who made him is his enemy, and against whom it may be the gates of heaven are barred forever! A man be happy, who, ere to-morrow's sun arises, may be writhing and weltering in the flames below!* Go to the death-beds of those who have given the pleasures of the world a full trial, and learn their utter vanity.—"Their departure is without peace. Clouds of horror lower upon their closing eyelids, most sadly foreboding the blackness of darkness forever. When the last sickness seizes their frame and the inevitable change advances, when they see the fatal arrow fitting to their strings, see the deadly anchor aiming at their heart, and feel the invenomed shaft fastening in their vitals, alas, what fearfulness comes upon them; what horrible dread overwhelms them. How do they stand shuddering and aghast upon the tremendous precipice, excessively afraid to plunge into the abyss of eternity, yet utterly unable to maintain their standing on the verge of life."

"O what pale reviews, what startling prospects conspire to augment their sorrows. They look backward and behold a most melancholy scene. Sins unrepented of, mercy slighted, and the day of grace ending. They look forward, and nothing presents itself but the righteous Judge, the dreadful tribunal and a most solemn reckoning. They roll around their affrighted eyes on attending friends. If accomplices in debauchery, it sharpens their anguish to consider this further aggravation of their guilt, that they have not sinned alone; but drawn others into the snare. If religious acquaintances, it strikes a fresh gash into their hearts, to think of never seeing them any more, but only at an unapproachable distance, separated by the unpassable gulf.—Thus they lie groaning out the poor remains of life; their

* The worldling, even in the midst of his supposed enjoyment, is often the victim of indescribable wretchedness. This was remarkably exemplified in the case of the celebrated Col. Gardiner. "As he had a strong constitution of body, and a great flow of animal spirits, and a large circle of gay and dissipated companions, he seemed as amply qualified as most men to range in the field of animal enjoyments, and extract from it, all that it is capable of yielding. Yet in the meridian of his joys, he bitterly experienced that even in laughter the heart is sorrowful, and the end of that mirth is heaviness. Being at one time congratulated by some of his dissolute companions, on his distinguished felicity, and a dog happening to come into the room, he could not forbear groaning inwardly and saying to himself, 'O that I were that dog.'"

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limbs bathed in sweat; their hearts struggling with convulsive throes; pains unsupportable throbbing through every pulse, and innumerable darts of agony transfixing their conscience." "O time! time!" cried out the wretched Altamont, "it is fit that thou shouldst thus strike thy murderer to the heart! How art thou fled forever. A month! O for a single week! I ask not for years, though an age were too little for the much I have to do. Remorse for the past throws my thoughts on the future. Worse dread of the future strikes it back on the past. I turn and turn and find no ray. And is there another hell. O thou blasphemed yet indulgent Lord God! hell itself will be a refuge, if it hides me from thy frown." *

> In that dread moment when the frantic soul
> Raves round the walls of her clay tenement,
> Runs to each avenue and shrieks for help,
> But shrieks in vain! How wishfully she looks
> On all she's leaving, now no longer hers.
> A little longer, yet a little longer,
> O might she stay to wash away her crimes
> And fit her for her passage! Mournful sight,
> Her very eyes weep blood, and ev'ry groan
> She heaves, is big with horror; but the foe,
> Like a staunch murd'rer steady to his purpose,
> Pursues her close through every lane of life,
> Nor misses once the track; but presses on
> Till forc'd at last to the tremendous verge,
> At once she sinks.

When you have witnessed the end of the wicked, go to the sick and dying chambers of Christians, and learn the pleasures of religion. "I am going to mount Zion," said the Rev. Dr. Payson, "to the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first-born, and to God the judge of all. The celestial city is full in my view. Its glories beam upon me; its breezes fan me; its odors are wafted to me; its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it, but the river of death, which now appears as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze on the excessive brightness, and wondering with unutterable wonder, why God should deign thus to shine upon a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants. I want a whole heart for every separate emotion, and a whole tongue to express that emotion." Again, "I can find no words to express my happiness. I seem to be swimming in a river of pleasure, which is carrying me on to the great fountain. Last night, I had a full, clear view of death as the king of terrors, how he comes and crowds the poor sinner to the very verge of the precipice of destruction, and then pushes him down headlong. But I felt that I had nothing to do with this, and I loved to sit like an infant at the feet of Christ, who saved *me* from this fate. I felt that death was disarmed of all its terrors; all that he could do, would be to touch me and let my soul loose to go to my Saviour. My soul, instead of growing weaker and more languishing as my body does, seems to be endued with an angel's energies, and to be ready to break from the body and join those around the throne." "I have suffered twenty times; yes, to speak within bounds, twenty times as much as I could in being burnt at the stake, while my joy in God so abounded as to render my sufferings not only tolerable but welcome." "God is literally now my all in all. While he is present with me, no event can in the least diminish my happiness; and were the whole world at my feet trying to minister to my comfort, they could not add one drop to the cup." "It seems as if the promise, God shall wipe away all tears from thine eyes, was already fulfilled in me as it respects tears of sorrow. I have no tears to shed now; but those of love, and joy, and thankfulness."

In the sixth place, they feel persuaded that you may, by embracing the Saviour, be the instrument of great blessings to others. In whatever situation you may be placed, whether as a statesman, a physician, a lawyer, a merchant, a farmer, or a minister of the gospel, your influence on the side of evil or good may be immense. If your example is bad, thousands may perhaps imitate it, and curse you forever in the world to come. If on the contrary it is good, many by seeing your good works, may be induced to glorify your Father who is in heaven. Especially, should you become a minister of the gospel, it is believed your sphere of usefulness may be very large. You may be made the instrument of rescuing multitudes from the wrath to come. O that the Head of the church would set his seal upon you for this purpose. O that you might from this day be induced to count all things as loss for the excellency of the knowledge of Christ Jesus the Lord, and in his strength resolve to become an ambassador of the

* The death-bed scene mentioned above, of course I did not witness; but I have witnessed those both of the righteous and the wicked. I have seen the joy of the one, and the distress of the other. Never shall I forget the awful death of a young person, about twenty years of age, who was a patient of mine. Horror-past imagination sat lowering upon her brow, while she stood shuddering and aghast upon the tremendous precipice. I heard her doleful cries. She fell—I saw her no more. Would that I could present her before you, as she appeared while reason retained its powers, that you might hear the solemn warnings she gave the young, not to put off repentance as she had done. And would that I could also show you that mournful countenance which remained as a sad monument of the wreck there had been within, long after death had closed her eyes forever. Never, never, shall I forget it.

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cross.—I would that you might even resolve to join me in preaching Christ to the Gentiles.—Do you wonder that I feel and express such a desire?—Wonder not.—I have been in a heathen land for many years. My eyes have witnessed the most abject moral, intellectual, and physical degradation; the most enslaving idolatry, and such vile and polluting abominations, that I dare not even mention them. Involved in all this wretchedness, are hundreds of millions, in this eastern world, without an individual to afford them the least help.—I think of my native land for such help—for those who will come to pour upon their dark minds the light of heavenly truth, and point them to the Lamb of God.—I look at her colleges and seminaries of learning, and see thousands of young men receiving an education, and preparing for—what? Shall I say usefulness? But are you preparing for usefulness? Is that man useful in the sight of God, who does not accomplish all the good he can? You may as a lawyer, a physician, a statesman, confer some temporal benefits upon your fellow men. But what does true benevolence require? Does it not require and aim at the accomplishment of the greatest possible good? Thou shalt love thy neighbor as thyself, is the command of God. The heathen is your neighbor. Do you not want to save him from intellectual debasement, physical suffering, and, especially, eternal wo? Would you add to the misery of the world? Would you not do all you can to diminish it? Here then, is a wide field for your talents, your learning, your influence. Who so well qualified as you for diffusing through the world the happiness and glory of the gospel, and bringing it under the dominion of its lawful Prince, the Prince of peace? Come, my dear friend, join with me, join with others, in efforts to make Jesus Christ known; to save immortal souls from everlasting burnings. O that you felt the force of this motive. Eternity will show the folly, the vileness of living for one's self, and the dignity, the blessedness of living for the good of others.

Having pointed out several of the reasons why Christians feel themselves called upon to fast and pray in your behalf, I will conclude principally with extracts from a letter I sometime ago wrote to a young friend; but which, I wish you to consider as applicable entirely to yourself.

What is to be your end, remains to be seen. That your state is beyond all conception dreadful, at the present, is as certain as your existence. Day after day is hastening you on to eternity, and your work for it is not yet begun. O how dreary and dark and disconsolate is your path! No Sun of righteousness ever sheds one ray of light upon it. No dews from the heavenly world distil upon it. The God who made you, looks with no complacency upon you. No Saviour looks down from heaven to greet you with his smiles. No Holy Ghost descends to take possession of your body and make it his temple. The awful curses of a broken law are denounced against you. The angel of death stands with his sword drawn, waiting only to receive the command to cut you down and cast you into outer darkness. Nothing, nothing but the mere mercy of that God who is angry with you, keeps you from hell one moment. "How little the thought, that though the sun may oft arise, rejoicing in his course, you are groping the dark road to death; that all the lights of heaven are extinguished upon your path, and for aught I know, the shades of premature night may have spread their blackness over your undying spirit."

As this is the first, and probably will be the only effort I shall ever make for the salvation of your soul, I feel the momentous importance of saying every thing I possibly can, to awaken you to the consideration of your dreadfully gloomy condition. Give me then, your attention for a few moments longer. God is my witness, that I long to meet you in heaven: but this is altogether impossible, unless I can persuade you to give up the pleasures of the world, and dedicate yourself unreservedly to your Saviour. My dear friend, you believe the gospel.* You believe you must embrace it or be lost. How then is it, that you do not let it engross your most solemn and immediate attention? Your judgment and conscience both bear witness, that it is the only thing really worthy of your consideration. And why will you suffer yourself to neglect it a moment longer? Tell me, Are you willing to lose your soul for the sake of enjoying a few worldly pleasures for a season? Would such a choice be wise? Let me entreat you to step into the grave-yard in your vicinity, and view the mouldering corpses of those who a short time ago, led in the ball-room, or at the card-party, or who spent their time in the pursuit of other worldly enjoyments, and ask them what they think of such pleasures now. O, methinks if they could speak, they, even they, would address you in such language, as you never yet have heard. They would tell you in such vivid strains of eloquence, of the horrors of that lake of fire and brimstone, of which they heard while in the house of God; but which they disregarded and in which all their pleasures have terminated; that the very "caul of your heart" would be rent in pieces, and you would ere you left the spot, cry out, If this is the end of those who seek their happiness from the

* I take this for granted. Indeed if you are of that number, who profess to disbelieve the Scriptures, or have doubts about their truth, you must not look to me for arguments to remove your difficulties. All I have to say, is, look well ere you leap. Take good care that He who has been set as the corner stone in God's spiritual building, does not fall upon you and grind you to powder.

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world, my soul come not thou into their secret, unto their assembly mine honor be not thou united. "Sin though seemingly sweet in the commission, yet at last it biteth like a serpent, and stingeth like an adder."

"Happy is the man that findeth wisdom. Her ways are ways of pleasantness, and all her paths are peace." Would that I could persuade you to make trial of them. One single draught from her cup, would divest you of all relish for those imaginary pleasures, which now dazzle your sight. Peradventure, this may, with the divine blessing, be the case. I will turn supplicant, and beseech you to make such a trial. "I entreat you, by the majesty of that God, whose voice fills all heaven with reverence and obedience. I entreat you, by the terrors of his wrath, who could speak to you in thunder; who could, by one single act of his will, cut off this precarious life of yours, and send you down to hell. I beseech you, by his mercies—his tender mercies; by the bowels of his compassion, which still yearn over you as those of a parent over a dear son—a tender child, whom, notwithstanding his former ungrateful rebellion, 'he earnestly remembers him still.' I beseech you, further, by the name and love of our dying Saviour. I beseech you, by all the condescension of his incarnation; by the poverty to which he voluntarily submitted, that you might be enriched with eternal treasures; by the agony which he endured in the garden, when his body was covered with 'a dew of blood.' I beseech you, by all that tender distress he felt, when his dearest friends forsook him, and fled, and his bloodthirsty enemies dragged him away like the meanest of slaves, and like the vilest of criminals. I beseech you, by the blows and bruises, by the stripes and lashes which this injured Sovereign endured, while in their rebellious hands; by the shame of spitting, from which he hid not that kind and venerable countenance. I beseech you, by the purple robe, the sceptre of reed, and the crown of thorns, which this King of glory wore, that he might set us among the princes of heaven. I beseech you, by the heavy burden of the cross, under which he panted, and toiled, and fainted, in the painful way to Golgotha, that he might free us from the burden of our sins. I beseech you, by the remembrance of those rude nails, which tore the veins and arteries, the nerves and tendons, of his sacred hands and feet, and by that invincible, that triumphant goodness, which, while the iron pierced his flesh, engaged him to cry out, 'Father, forgive them, for they know not what they do.' I beseech you, by the unutterable anguish which he bore, when lifted up upon the cross, and extended there, as on a rack, for six painful hours, that you open your heart to those attractive influences, which have drawn to him thousands, and ten thousands. I beseech you, by all that insult and derision which the Lord of glory bore there; by that parching thirst which could hardly obtain the relief of vinegar; by that doleful cry, so astonishing in the mouth of the only begotten of the Father, My God, my God, why hast thou forsaken me? I beseech you, by that grace which subdued and pardoned a dying malefactor; by that compassion for sinners; by that compassion for you, which wrought in his heart, long as its vital motion continued, and which ended not, when he bowed his head, saying, 'It is finished,' and gave up the ghost. I beseech you, by all the triumphs of that resurrection by which he was declared to be the Son of God, with power by the Spirit of holiness. I beseech you, by the memory of all that Christ has already done; by the expectation of all he will further do for his people. I beseech you, at once, by the sceptre of his grace, and by the sword of his justice, with which all his incorrigible enemies shall be slain before him, that you do not trifle away those precious moments, while his Spirit is thus breathing upon you; that you do not lose an opportunity which may never return, and on the improvement of which, your eternity depends. I beseech you, by the ruin of those who have trifled away their days, and are perished in their sins; and by the happiness of those who have embraced the gospel, and are saved by it. I beseech you, by the great expectation of that important day, when the Lord Jesus shall be revealed from heaven; by the terrors of a dissolving world; by the sound of the archangel's trumpet, and of that infinitely more awful sentence, 'Come, ye blessed,' and 'Depart, ye cursed,' with which that grand solemnity shall close. I beseech you, finally, by your own precious and immortal soul; by the sure prospect of a dying bed, or a sudden surprise into the invisible state, and as you would feel one spark of comfort in your departing spirit, when 'your heart and flesh are failing.' I beseech you, by your own personal appearance before the tribunal of Christ; by all the transports of the blessed, and by all the agonies of the damned—the one or the other of which, must be your everlasting portion. I affectionately entreat and beseech you, in the strength of all these united considerations; as you will answer it to me, who, in that day, may be summoned to testify against you; and, which is unspeakably more, as you will answer it to your own conscience; as you will answer it to the eternal Judge;—that you dismiss not these thoughts, till you have made a resolute choice of Christ, and his appointed way of salvation; and till you have solemnly devoted yourself to God, in the bonds of an everlasting covenant."

And now, my dear young friend, what is your resolution? Considering yourself in the immediate presence of the heart-searching and rein-trying God, who stands ready to insert it in the book of his remembrance

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for examination at the final day, I ask, will you, or will you not, make an unconditional surrender of yourself, as your conscience tells you you should, to your Saviour? I must have an answer. I charge you in the most solemn manner, and in his name, not to stir from the spot where you are, without giving it to me. Upon the determination of THIS MOMENT, perhaps, hangs your everlasting salvation, or everlasting damnation. "Quench not the Spirit," "Grieve not the Spirit," is the command of the God who made you. Will you, then, in defiance of this command, continue to grieve him any longer? I pause for an answer. —— What is it? Is it, that you will, from *this moment*, give up the world, repent of every sin, and dedicate yourself to your Saviour, in an everlasting covenant not to be broken?* If so, throw yourself at his feet; tell him you are a wretch undone, deserving nothing but his vengeance. Tell him, that, though you have trampled upon his blood, you will, in his strength, do so no more; but be his forever. Plead with him, as it were, with tears of blood, to give you the influences of his Holy Spirit, to create in you a clean heart, and renew within you a right spirit—without which, you are eternally undone; and continue to plead, until you hear him saying, "Go in peace, thy sins are forgiven thee." If this should be the result of my exertions in your behalf, how happy would I be! How happy would all the angels in heaven be! They would chant an anthem to your conversion. How happy, too, would God the Father be, to welcome you, a long-lost child, to his bosom! How happy would the blessed Redeemer be, to see of the travail of his soul! and how happy would the ever-blessed Spirit be, to make your body the temple of his residence! But it may be that a result of an entirely different nature will take place. It may be that you will not comply with the injunction God gives you by me, to dedicate yourself to Christ Now. In view of the pleasures of the world, and the opposition and ridicule you may have to meet with from your gay companions and others, you may think it best to put off the consideration of this momentous subject, to a more convenient time. If such a thought is passing through your mind, cast it out at once; O cast it out, I entreat you. No more harbor it for a moment, than you would harbor the deadly adder in your bosom. Remember that a more convenient season may never arrive. Death may close your eyes in as an unexpected manner as he did those of a young man of whom I read an account sometime since," and your body be entombed in yonder church-yard before to-morrow's setting sun. But even should you live for many years to come, you have no reason to believe that you will have as convenient a season as the present. Your heart will grow daily harder, and of course you will find it more and more difficult to embrace the Saviour. Look at the aged. Are they more ready to seek him after having spent fifty or sixty years in sin, than they were when young? The reverse, in general, is the case. "Wintry indeed are their prospects, desolation all around, congenial every blast, and night descends unmasked, unblest."† Besides, you do not know that God will continue to hold out any encouragement for you to come to him, after *this very moment*. "My Spirit," he has declared, "shall not always

* Possibly, you may have many struggles to encounter, in giving up the world. But were they ten thousand times greater, they must be met. Your all is at stake. That such struggles have been encountered and overcome, appears from the following circumstance, which took place not long since, in New York. "On the second evening of a three-days'-meeting," says the Rev. Dr. Spring, "a young lady from the extreme South—opulent, of high connections, nursed in the lap of indulgence, the mistress as well as the votary of fashion—was induced to attend. As she went along, a sort of secret soliloquy took place. 'What if I should become a Christian? Well, what if I should? It will be strange. What if I should become a Christian! You must give up your worldly amusements. Well, that I can do. What if I should become a Christian! You must give up your gay companions. Well, I can part with them. If I become a Christian, I must endure much ridicule and banter. Well, this is not intolerable. If I become a Christian, my southern friends, who have taken in me such kind and tender interest, will be wounded and grieved, will disown and despise me.' Here her feelings prevailed. The thought of home and early associations rushed upon her heart with overpowering sensations. 'But,' recovering herself, 'suppose they do. My Saviour will not despise, disown, forsake. I'll go to Jesus.' She went to the meeting; that night publicly professed Christ, and is now rejoicing in hope of his glory."

* "Not long since," says the Rev. Mr. Wilcox, "a young man in the vigor of health, with the fairest prospects of a long and prosperous life, was thrown from a vehicle, and conveyed to the nearest house in a state that excited instant and universal alarm for his safety. A physician was called. The first question of the wounded youth was, Sir, must I die? Deceive me not in this thing. His firm tone and penetrating look demanded an honest reply. He was told that he could not live more than an hour. He waked up as it were at once to a full sense of the dreadful reality. Must I then go into eternity in an hour? Must I appear before my God and judge in an hour? God knows that I have made no preparation for this event. I knew that impenitent youth were sometimes cut off thus suddenly; but it never entered my mind, that I was to be one of this number. And now what shall I do to be saved? He was told that he must repent and believe on the Lord Jesus Christ. But how shall I repent and believe? Here is no time to explain the manner, death will not wait for explanation. The work must be *done*. The whole business of an immortal being in this probationary life, is now crowded into one short hour, and that is an hour of mental agony and distraction. Friends were weeping around, and running to and fro in the phrenzy of grief. The poor sufferer, with a bosom heaving with emotion, and with an eye gleaming with desperation, continued his cry of "What shall I do to be saved?" till in less than an hour, his voice was hushed in the stillness of death."

† In a late revival of religion in the city of New York, some time after about two thousand had joined the different churches, the following observation was made by Dr. Spring. "Not one, as far as has been ascertained, above the age of fifty-five, has been the subject of this grace."

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strive with man." Many are the sad monuments of his desertion.—And this is not at all to be wondered at. You very well know, that if a beggar should come to you day after day and be harshly treated, he would eventually become discouraged and leave you no more to return. You, my fellow candidate for eternity, have been resisting the strivings of the Holy Spirit day after day, and month after month, and O dreadful to relate, year after year. To-day he is striving with you. The instrument by which he is doing it, is the letter you now hold in your hand. It may be *the last time he ever will strive with you.* If you reject him this day, I shall not at all wonder if he abandon you to your own ways, to be filled with your own devices. I shall not at all wonder, if *this day* a seal is put in heaven to your everlasting damnation.*

And now, my dear young friend, I bid you an affectionate and lasting farewell. It will be but a little while before you and I are summoned before the tribunal of the Judge of all the earth. When we meet there, if this letter should rise up in judgment against you, *as it certainly will,* if you are found on his left hand, I think you will give me the credit of having acted the part of a kind friend, and done what I could for your spiritual welfare. What I have written, will perhaps be hastily read by you and afterwards unheeded, uncared for, and but little thought of. This indifference, however, cannot always last. *Your seasons of reflection will certainly come.* If not in a dying hour, they will in the judgment day, and they will make your heart sink and almost die within you, when in common with all, whose sins are not washed away in the blood of the Lamb, you hear the awful sentence, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. And when millions and millions of years shall have rolled away, and you are constrained by the gnawings of the worm which never dies, and by the torments of that fire which never is quenched, to lift up your voice and say, How long, O Lord, yet how long.—And when the voice of infinite justice proclaims FOREVER, with what wailings and bitter lamentations, will you look back and remember the transactions of THIS DAY, when you deliberately and voluntarily chose the world instead of the Saviour as your portion.

* The following instance of the withdrawal of the Holy Spirit, from one who wilfully resisted him, demands your serious attention. "I was once called," says a venerable clergyman, "to visit a young lady who was said to be *in despair.* She had at sometime previous been serious, and had, it was hoped, resolutely set her face Zionward. In an evil hour some of her associates, gay, pleasure-loving young ladies, called on her to accompany them to a ball. She refused to go. The occasion, the company, the parade and the gayety were all utterly dissonant with her present feelings. With characteristic levity and thoughtlessness, they urged her, ridiculed her Methodism, railed at the cant and hypocrisy of her spiritual guides, and finally so far prevailed, that with a desperate effort to shake off her convictions, and regain her former carnal security, she exclaimed, '*Well, I will go, though I am damned for it.*' God took her at her word. The blessed Spirit immediately withdrew his influences, and instead of the anxious sigh and longing desire to be freed from the body of sin and of death, succeeded by turns the calmness and horrors of despair. The wretched victim knew that the Spirit had taken his final leave. No compunctions for sin, no tears of penitence, no inquiries after God, no eager seekings of the place where Christians love to meet, now occupied the tedious hours. Instead of the bloom and freshness of health came the paleness and haggardness of decay. The wan and sunken cheek, the ghastly glaring eye, the emaciated limb, the sure precursors of approaching dissolution were there. The caresses of friends, the suggestions of affection all were unheeded. The consolations of piety, the last resource of the miserable, were to her but the bitterness of death. In this state of mind, I was called to visit her. When I entered the room where she was, and beheld her pale and emaciated, and reflected that the ravages of her form *without,* but faintly shadowed forth the wreck and desolation within, I was almost overpowered. Never had I conceived so vivid an idea of the wo and misery of those who have quenched the Spirit.

I proposed prayer. The word threw her into an agony. She utterly refused. No entreaties of friends, no arguments drawn from the love of God, or from the fullness and freeness of atoning blood, could prevail to shake her resolution. I left her without having been able to find a single avenue to her heart, or to dart one ray of comfort into that dark bosom, which to all human view, was soon to be enveloped in the blackness of darkness forever. Never shall I forget the expression of that ghastly countenance, the tones of that despairing voice. The impression is as vivid as though it had been yesterday. O that all the young gay thoughtless ones, who stifle the convictions of conscience and repress the rising sigh, who dance along on the brink of utter reprobation and despair, would read and lay to heart the warning which the last hours and death of this young lady, are calculated so forcibly to make."

We commend the preceding address of Dr. Scudder to the serious attention of our readers. No remarks of ours can add any thing to the effect of his suggestions and appeals. The writer has long been stationed in the midst of pagan darkness. Notwithstanding all which has been done for 100 years past in Ceylon and Southern Asia, the people still sit in darkness and the shadow of death. Millions are hastening to their final account without any well-grounded hope of happiness. Paganism, in a thousand forms, contaminates the souls of its poor victims. We can form but a feeble conception of the iron-handed despotism with which Satan maintains his strong holds in the imagination, in the feelings, and in the conscience. Habits of evil become nearly inveterate. "Hath a nation changed its gods, which are yet no gods?" Can a Hindoo give up his habits?

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Can a Bramin renounce his caste? No power, but that of an omnipotent Spirit, is adequate to effect the change. That power, moreover, will not be exerted, we have no reason to believe, but in connection with means—with means systematically, judiciously, and perseveringly applied. A great amount of hard labor must be performed by *white* missionaries for a number of years. European and American missionaries must break up the fallow ground. Many Ashmuns must be willing to toil unto death. Many Halls, Richardses, Warrens, and Woodwards, must consent to lay their bones on heathen shores. We can see no other alternative. Churches and individual Christians must be brought up to this point. It will take no inconsiderable number of years to bring forward a competent native agency. It will be a long time before the habits of heathenism will be worn out. Years must elapse before native converts will have that industry, firmness, steadiness, compact Christian character, which will enable them to take the lead in civilizing and Christianizing the pagan world.

In such circumstances, Dr. Scudder and his brethren naturally look to the United States—to the young men who crowd our schools, who cultivate our farms, who swarm in the great western regions; not only to the young men who are now embosomed in our churches, but to those who are as yet "afar off." Young men are needed in every department of Christian enterprise. The church will make large demands on those who are the "flower of the country." The sublime enterprise of saving a lost world, under God, depends, in a very high degree, on the young men of the United States, and of Great Britain. The tens of thousands in this country, who are "without God and without hope in the world," are called to "lay these things to heart." They are not only depriving themselves of the title to an inheritance with the saints, but robbing the world of an immense benefit. They are called to become the benefactors of their race. They are urged by every consideration which can affect reasonable beings, to "give themselves first to the Lord," and then to take up the cross and follow the men who are proclaiming Christ and his unsearchable riches in the four quarters of the globe.

In order that Dr. Scudder's appeal may reach the class of persons to whom it is sent, we beg leave to make the following suggestions.

1. That the editors of our religious papers give it an early insertion.

2. That clergymen, on the Sabbath, or on some other time, read it, or parts of it, to the young men of their congregations.

3. That pious young men in our public institutions, and elsewhere, take special pains, as they may have opportunity, to give it a wide circulation.

4. That the class of young men in question, be particularly remembered in the supplications of pious parents, of church members, and others, which may be offered on or near the *last Thursday of February* ensuing. And may God of his great goodness hear the prayers which may be offered, and send down his Holy Spirit for the conversion and sanctification of a great multitude of young men, so that the desert and the solitary place may be glad FOR THEM.

THE following is an extract from a letter of Dr. Scudder, to the Secretary of the American Education Society, which accompanied the foregoing address, and shows his intense feeling in relation to this subject, and also the great interest Christians in other lands take in the Concert of Prayer for Colleges.

MY DEAR BROTHER,—On the night of the 28th of February last, the night following the Annual Concert of Prayer for our Colleges, I retired as usual to my couch; but it was not as it appears to sleep till morning. About midnight I left it and retired to my study, to lay the case of the young men belonging to them, again before the Lord. It was at that time, I came to the following determination: "Resolved, in divine strength, that I will pen something for the young men in our colleges and seminaries of learning, who are not pious, and, if it approve itself to my mind, will send it to the United States of America, with the request that a copy may be sent to each of them." What I now send you, is the product of that resolution. Whether it is calculated to do good, I leave you to judge. If you think not, you of course will throw it aside. If it be, and you can have it printed and sent to them, I shall be very much obliged to you. From the extraneous circumstance that it has been written by one in a very distant land, it may have an influence which would not otherwise obtain. The harvest is so immensely great and the laborers so very few, that I feel it incumbent upon me to assist you in your endeavors to throw the gospel net wherever you have the prospect of the least success. Whether what I have written will be the means of assisting you, I submit to the Lord of the harvest to determine.

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ANNIVERSARIES OF SOCIETIES

Connected with the American Education Society.

New Hampshire Branch.

The Annual Meeting of this Society was held at Plymouth, September 2, 1835. The following account of the meeting is taken from the New Hampshire Observer:

Professor Hadduck of Hanover, read a very able report before the meeting of the New Hampshire Branch of the Education Society. The report will be published: we therefore forbear giving a sketch of it.

After the report was read, resolutions were offered and addresses made.

Rev. J. Woods of Newport, said, that his case had been mentioned, as a reason why Education Societies were unnecessary. He obtained his education without aid: but he said, it almost brought him to the grave. He detailed some of the hardships he endured in procuring his education, and said that they wore him down, so that he did but barely escape with his life. He injured his constitution, and probably curtailed his usefulness. And the hardships which he endured were only what many a young man has had to encounter. And more than this, many a young man who loves the cause of his Saviour, and who longs to preach Christ and him crucified, is deterred from entering upon the arduous work, because of his poverty. The Society then is useful and is worthy of support.

Rev. Ansel Nash, Agent of the Education Society, from Connecticut, said, that it was a cheering thought to him, that he here rose up among friends.

You think it too late, to bring half-educated men to the work of the ministry: if ever educated men, and holy men were needed in this service, they are now needed.

Societies for the education of young men for the ministry are fundamental. Jesus who loved and died for a world, sent out teachers, educated and instructed by himself. If there were no ministers, there would be no Sabbath kept, no truth preached, no converts to righteousness. The Holy Ghost indeed converts men; but it is only by means of living teachers; a living ministry. He directed Cornelius to send for Peter to instruct him in the way of salvation.

In addition, look at the wants and the destitution of our country. In some past ages the country has been better supplied with the ministry. Eighty years ago there was in New England, one educated evangelical minister to a little more than six hundred souls; now not more than one to fifteen hundred. In the three States of Maine, New Hampshire and Vermont there are at least two hundred congregations of our denomination without ministers; and in New Hampshire alone, one hundred towns without a Congregational or Presbyterian minister. The nation at large, is not more than half supplied with competent ministers, taking into account those of all denominations. In fifty years the population has increased from about three millions to more than fourteen millions, and the increase of ministers has not more than half kept pace with the increase of population. To supply the increase of population and to make up for the loss of ministers from death and other causes, at least six hundred are needed annually. At most, not more than from three hundred and fifty to four hundred, are furnished in a year—so that we come short of keeping good even our present supply of ministers by from two hundred to two hundred and fifty a year.

In the States of Virginia and North Carolina 114 counties out of 171 are destitute of a Congregational or Presbyterian minister. In Kentucky not more than one seventh of the population are supplied with evangelical instruction. A minister at middle age under examination for installation in Connecticut, lately stated that he had been brought up in Virginia, and when sixteen years of age had never heard a sermon.

In the United States are four thousand churches without pastors, and the number is every year increasing. The American Home Missionary Society, needs two thousand missionaries, and can procure only a little more than seven hundred. There is a demand on the American churches for at least one thousand missionaries to the heathen, (and the means of supporting them might be obtained,) but only from 25 to 30 in a year can be procured.

In one town in New Hampshire, 40 ministers have been raised up chiefly from two causes.—1. The influence of a Christian pastor, who took special pains to train up the youthful part of his charge for usefulness. 2. Uncommon piety in the church, and particularly a spirit of prayer among mothers.

The officers of the Society for the ensuing year, are Rev. Nathan Lord, D. D. President; Rev. Professor Hadduck, Secretary, and Hon. Samuel Morril, Treasurer.

Western Education Society.

The Anniversary of this Society was held in the city of Cincinnati, November, 1835.

The report was read by the Rev. Mr. Spaulding, Secretary, and the meeting was

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addressed by professor Stowe, of the Lane Seminary; Rev. Chauncey Eddy, of the State of New York; Rev. Mr. Brainard, Editor of the Cincinnati Journal, and the Rev. Dr. Beecher. Extracts from the report and addresses follow.

From the Report:

The Directors feel that this Society is identified with the prosperity of Zion. We have walked round about her, and told her towers—we have marked well her bulwarks, and counted her palaces—we have admired her strength and beauty—but we have mourned that the watchmen on her walls are so few. Anxiously have we inquired, when, according to the fulfilment of prophecy, they shall stand so near together as to see *eye to eye.*

We have once more surveyed the heathen world, and have seen, at least, twenty millions, since our last annual report, go unenlightened and unsanctified, to the bar of God. And in the lengthening train, we have seen five or six hundred millions more, bound to the same bar, and who, without the gospel, in thirty years will be in the same eternity.

The late appeal by the American Board, for fifty ordained missionaries, to be sent to them the present autumn; and for several more apostolical men to stand up as pillars of light, in the central regions of Asia, Afghanistan and Thibet, has fallen impressively on our hearts. We have looked over the United States, and have seen at the lowest estimate, two thousand Presbyterian churches without the stated administrations of the gospel. Particularly have we examined the field occupied by the Western Education Society; and in those portions best supplied, we find the harvest to be great, and the laborers few.

In Ohio, there are about one hundred Presbyterian churches destitute of ministers.

In the bounds of the Synod of Indiana, there are 115 Presbyterian churches, and but 53 Presbyterian ministers.

In the State of Kentucky, there are 112 Presbyterian churches, and but about 50 ministers to break to them the bread of life. And in the same State there are sixteen adjoining counties, which, according to the last census, contained a population of 91,856 soüls, with not a single Presbyterian minister, and very few of any evangelical denomination.

These and kindred facts, we have contemplated; and as we have thought on the last command of our ascended Saviour—as we have thought on the blessings of a preached gospel to our country, to our families, and to undying souls—as we have thought on the joys of the blest, and the woes of the lost, like the prophet, we have resolved not to rest, till an adequate number of ministers is furnished, and the salvation of Zion shall go forth as brightness.

Principles of Action.—These are: 1. Great care in the selection of young men. 2. It is no part of the Society's plan fully to support any young man. 3. Another principle of the Society is, to insist on a thorough classical and theological course of study, preparatory to the ministry. 4. The cultivation of a high tone of personal piety in the hearts of the young men, is another object at which the Society aims.

Present and prospective results of the Society.—The work in which we are engaged, is one of faith and hope. *As the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early, and the latter rain,* so we of necessity must wait for the rusults of our labors. It requires time and patience, for the harvest to ripen into maturity. But when ripe, how does the eye of the husbandman moisten with gratitude as he walks around his fields, and sees them waving in golden abundance! Some of the results of our labors are already gathered, so that the sower and the reaper may rejoice together. They are spread out in the reports of our benevolent societies, and are recorded on a thousand hearts. They are already producing joy on earth, and gladness in heaven. Who is that devoted and successful missionary yonder? See how sinners are converted, and the cause of Christ flourishes with the blessing of God on his labors! He is a son of the Western Education Society; and he acknowledges that had it not been for this fountain of beneficence, he never should have enjoyed the privilege of preaching the gospel.

Now multiply the results of his labors with those of the other sons of this Society, who are already licensed and in the field; and with those who are now, and shall be under the patronage of the Society—follow those results as they flow in streams of salvation everywhere—follow them down into the millennium, and thence follow them upward and onward forever, as they shall be exhibited in sins forgiven, and souls saved—and the results—we leave them untold, till we stand on Mount Zion, and swell our last song.

The following resolution and remarks were submitted by professor Stowe.

Resolved, *That the exigencies of the present time can be met only by a ministry of high qualifications, concentrated energies, and entire devotedness to its appropriate work.*

It is such a ministry as is described in this resolution, that the American Education Society and all its auxiliaries have always contemplated, and a ministry of no

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other character would they willingly introduce into the field. Lest I should be misunderstood in some remarks which I am about to make, I will say in the outset, that I believe there is no class of men in the whole world, who do so much hard and useful labor for so small a pecuniary compensation, as the ministers of the gospel in the United States. Leaving talents and eloquence out of the question, if all were like some in substantial qualifications, concentration of energy, and entire devotedness to their appropriate work, our country would even now be well supplied.

There are in this country nearly 11,500 ordained ministers, of all denominations, for 13,000,000 of inhabitants, or nearly one minister for every thousand of people, the original aim of the American Education Society. But is every community of one thousand supplied with the requisite religious teaching? Probably not one half of those ministers do the whole of a minister's duty; some through want of inclination, others through want of the requisite qualifications. A minister of Ohio once preached in an interior settlement, where he had seven other preachers to hear him, and of these seven, five were unable even to read the Bible in their vernacular tongue. Of those better educated, some are disputing about the divine right of ordination and church government; some trying to undermine the influence of other denominations; some endeavoring to feed their flocks with metaphysical fog; some are farmers; a few are store-keepers; one *has married a wife, and a piece of ground, and five yoke of oxen*, (Luke ix. 18—20,) and cannot possibly find time to attend to the king's son; while another is mourning over *the evils of rain*, and wondering why the showers cannot come in fair weather. (See Cincinnati Journal, October 29.)

Now, is such a ministry adequate to the exigencies of the present age? We all know the inquisitiveness, energy, and restless activity of these times. Men are throwing off authority, risking experiment, and reposing perilous confidence in the unaided results of their own thoughts. They are to be held only by the strong power of sound reason and real religion. These are not a natural growth, but are to be forced in upon man through strong opposing obstacles, amid the din of worldly care and strife, and over all the specious objections which human perverseness and ingenuity can devise. All this must be done to hold the ground already gained; and then our rapidly increasing new settlements are to be provided for, and 500,000,000 of heathen to be taught the first elements of true religion.

In such circumstances, what do we most need? numbers or efficiency? What does a skilful and experienced leader want, when he undertakes a hazardous and difficult enterprise? a cumbrous multitude, or a few well chosen and determined followers? the rabble millions of Xerxes, or a Macedonian phalanx? It is often said, that *we want more men*, and so we do; but still I say, *we more want better men*—men fully adequate and entirely devoted to their proper work. The work of one whole man can never be done by two halves.

In the first place, then, let our ministers be men of high qualifications. Like coalesces with like; and it is the men of high qualifications that get hold of the high qualifications in the community, and thus touch the great springs of action which move the world. If they do not always produce so rapid an increase of numbers as men of lower attainments, they do always secure a far more substantial and permanent influence over public opinion. What has given to the Congregational and Presbyterian denominations, in the midst of clamor from without and dissension within, their acknowledged moral power, but the high standard of ministerial qualification, which the wisdom of their founders and the very constitution of their church oblige them to maintain. Who can estimate the vast influence of such institutions as those at Andover and Princeton? The learning of Andover is respected even in learned Germany; in volatile Paris its advancement in oriental science has excited admiration; proud Persia, luxurious India, remote and self-conceited China, the barbarians of the western islands, all feel its power:—and by the grace of God, we will have a theological seminary on the borders of our own city, whose veins shall flow, and whose nerves shall vibrate across both continents, from the shores of the Pacific to the sea of Japan.

Of all human power, the power of cultivated mind is the most irresistible; and they who affect to despise ministerial qualifications, are as conscious of their value as others; else why their loud and ceaseless boasting when they happen to get them?

Extensive attainments would do much to check the propensity to hobbies, now so strong and ruinous; for they are as often the offspring of narrow views, as of a warm imagination.

In the second place, let our ministers be men of concentrated energies, and entire devotedness to their appropriate work.

A divided mind wastes more than half its power; and the greatest of human minds can make themselves felt only by concentration. Condensation is not more essential to steam-power, than is concentration to the power of intellect. Who has ever distinguished himself, or produced any considerable effect in any profession or business, without concentrating his energies upon it? Is the ministry so easy a work that it requires less of concentration and devotedness, than it does to make a successful lawyer, or physician, or mechanic? Let

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the condition of churches served at the halves, give answer. If ministers must be farmers, let us dispense with them altogether, and let the elders take care of the churches; for a farming elder can do as much as a farming minister. When our Saviour sent out his disciples to preach, he forbade their encumbering themselves with any provision for their own support, and intimated that such workmen only as were entirely devoted to their work, would be found worthy of their meat. (Matt. x. 9, 10.) And he afterwards appealed to them and said, '*When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing.*' (Luke xxii. 35.)

It is said that churches are sometimes remiss and parsimonious, and what can the minister depend upon? This is too often true; but the minister must depend on God. Has not God promised? and is he not to be trusted? *Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed. I have been young and now am old; yet have I never seen the righteous forsaken, nor his seed begging bread.* (Ps. xxxix. 3, 25.) *Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.* (Jer. xlix. 11.) If there be any truth in the Bible, the support of the man who gives himself entirely to the work to which God has called him, is secured; and if there be no truth in the Bible, let us all leave the ministry and devote ourselves to other callings. I know there must in many instances be self-denial for a time, and often the settled pastor in our new churches has difficulties to encounter quite as trying to faith and patience as any which the foreign missionary is called to endure; but entire devotedness to the ministerial work is the only remedy for an enormous evil, which will eventually destroy the ministry, unless the ministry speedily destroys that. Ministers neglect their proper work because churches are parsimonious, and churches grow more parsimonious, because they see ministers laboring in their corn-fields; and the evil acts and re-acts, till in too many instances, the minister and the church sink down to a common level of meanness, avarice, and spiritual death. The churches must demand and sustain concentrated and devoted labor in the ministry, and the ministry by example and precept must show the churches the advantage and necessity of such a course; or our religious institutions must sink. There might be secured at once double the amount of ministerial effort and influence, without the addition of a man.

This is not a mere question of expediency—the Bible is peremptory on the subject. Said the apostles, '*It is not reason that we should leave the word of God and serve tables—Look ye out men whom we may appoint over this business.* BUT WE WILL GIVE OURSELVES CONTINUALLY TO PRAYER AND TO THE MINISTRY OF THE WORD.' (Acts vi. 2—5.) Said Paul to Timothy, '*Meditate on these things; GIVE THYSELF WHOLLY TO THEM; that thy profiting may appear to all.*' (1 Tim. v. 15.) This is the example, and this is the precept of the inspired apostles. Where is the minister of the New Testament, who dares trample on its most solemn injunctions, in respect to the discharge of the most responsible duties which it enjoins? Where is the church that would compel its ministers to do so? Wo to the ministers, wo to the churches, who know their Master's will, and do it not!

The Rev. Mr. Eddy offered the following resolution:—

Resolved, *That the state of the world renders it a most important ministerial duty to make diligent inquiry, and all proper effort to search out, and bring forward young men of talents, and piety, to study for the ministry.*

Mr. Eddy remarked, the harvest now spread out on these open fields, we are called upon to gather. God has not caused it to wave before us to mock our sympathies, and draw forth our unavailing tears over its eternal loss. He has called us to work, and pray the Lord of the harvest to send forth more laborers. And while we have been praying, he has answered this petition also. Not by sending angels from heaven—not by sending well-qualified men from another land, but by converting our baptized sons.

From actual inquiry in the western part of New York, I learned that there were in sixty churches, six hundred and sixty-two young men between the ages of 14 and 24—more than 11 to each church. Take this as the basis of our calculation—and there is no reason to believe there is a greater proportion here, than in other churches in our land; then there are from 35,000 to 50,000 sons of the church who might, and ought to prepare to preach the gospel to every creature. God has laid on them a fearful responsibility; and on ministers too, whose duty it is to search them out, and bring them forward into the work.

This resolution speaks of making diligent inquiry, to search out and bring forward those of a suitable character. Worth often seeks retirement. Ministerial and parental faithfulness can bring them out to shine as lights in the world. On the spot where I was called to labor as a pastor, there was, only a few years ago, not a single young person in the church. All was new. There was nothing in any respect more promising than is found in all our infant congregations. But as one after another were added unto the Lord, the truth was faithfully inculcated, that every young man who entered

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into covenant with his Saviour, was bound to prepare himself for the ministry, if insuperable obstacles did not prevent. We, sir, would not allow a young man to hold his place with us as a servant of Christ, while he neglected a plain command of his Lord, unless he gave good reasons why he could not obey in this particular. The results already are—two are missionaries in heathen lands—one, with flattering prospects, enters the ministry the present season—six or eight are members of colleges, and some are preparing for college.

In a small town in Massachusetts, the sentiment has long prevailed, that every young man who became pious was of course a candidate for the ministry; and now from all parts of our land, more than thirty clergymen hold a triennial meeting in that their native place.

When I was but a lad, I heard a father in the ministry observe, that his parish was very small, embracing not more than 500 persons in all; and the great reason why he was willing to stay there was, that he could do good by sending his youth to college.

How many of his sons in the gospel are clergymen, I cannot tell; but I know the bones of some of them hallow the soil of Missouri and Ohio; and the living are found efficient laborers in other parts of our country.

The following resolution was presented by Rev. Mr. Brainard:

Resolved, *That in the design, modes of operation, and results of the American Education Society, we find every motive for continued confidence, and increased efforts to consummate its benevolent purposes.*

In sustaining this resolution, Mr. Brainard glanced at the design of the Society. It aims to furnish a well-qualified religious teacher to every one thousand individuals on the globe.

Its *design* is magnificent. It aims at training for the gospel ministry at least 500,000 men. No less than this number will suffice for the whole earth.

Is the number startling? Could not Napoleon raise nearly this number for a single campaign? Shall men in abundance be found for any purpose of ambition, and none for the vineyard of God?

With the whole Christian world from which to make the selection, and with the blessing of God, in answer to the prayer which he has put into our lips, is it improbable that the men can be found?

But can they be sustained? Why not? The surplus revenue of the United States for two years, would give to each of these beneficiaries sixty dollars. In each year of her war with the United States, Great Britain expended treasure, more than enough to sustain these 500,000. Why should Christendom be mighty in resources for works of oppression and carnage, and lean in religious charities? The men, and means to educate them, would never come, in the old way of folding the hands in idleness, and 'praying for laborers to be sent into the harvest;' but with the mind and heart, and money, and supplications of the church universal, concentrated permanently and intensely on this work, it can—it will be accomplished.

Your mode of aiding beneficiaries, is worthy of all acceptation. Parental loans, without interest, relieve beneficiaries from present embarrassments, without compelling them to feel themselves dependent upon charity.

Does any one object to furnishing these helps to healthy young men? I know it is often said that Education Societies take money from the funds of the church, to sustain those who might sustain themselves. But let us examine this subject, and see who is the debtor. One of these young men in obtaining his education, is required to spend at public schools nine of the best years of his life, worth at least $900; board, clothing, and contingencies, $150 per annum—$1,350; library, $200;—making in all, $2,450.

Thus a son of the church is called to expend $2,450, in preparing himself for her service. He enters the ministry—is employed in the interior of Ohio, Indiana, or Kentucky—has a promise of $400 a year, but collects but 250 or 300. He struggles with poverty through life, and then leaves his wife and his children to the cold charity of the church and the blessing of God. Does any one envy such a life of self-denial? Will any one grudge to this young man a loan of $75 per annum, to alleviate the burden of a course of study, undertaken and prosecuted in a spirit of martyrdom?

In conclusion, Mr. Brainard bore testimony to the excellent character of most of the young men, aided by Education Societies. He had known about two hundred of these young men. As a class, they were economical, studious, devout, and not inferior to their fellows in talents and scholarship. They formed a body of which any church might be justly proud.

The past beneficiaries of this Society have drunk deeply of the missionary spirit. Jonas King, who has planted the standard of Jesus amid the ruins of pagan temples, in classic Greece, was a beneficiary. Justin Perkins, who stands alone as a missionary, in the vast empire of Persia, was a beneficiary. Sherman Hall, who shares to-night the hard bed and hard fare of the Indian, by the cold, clear lakes of the north, was a beneficiary. Samuel Munson, my fellow student, and my friend, who fell a martyr to savage violence in the distant island of Sumatra, was a beneficiary. Two thirds of

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all the ordained missionaries of the American Board, were beneficiaries. The Lord speed all efforts to raise up such spirits, for his service here, and his rewards hereafter.

In conclusion, Dr. Beecher remarked: The present state of the world demanded of ministers of the gospel an *entire* consecration to their work. He remembered in the State of Connecticut, when provisions rose, and the expenses of living became suddenly much increased. The salaries of ministers were small, and insufficient to meet their increased expenses. The question arose, 'what is to be done?' Some proposed that they should get a little piece of land, and make up the deficiency by cultivating it—or should add to their income by teaching schools. Against these propositions he labored with all his power—threw himself into the breach with whatever of influence and energy he possessed.

The scheme was abandoned. For himself, he commenced upon a salary inadequate to the expenses of an increasing family;—he fell in debt; but from the first, he said, 'so help me God, I will do thy work, and give myself wholly to it.' And he knew that while engaged in the service of God, he was employed by a master who would take care of him. He had taken care of him—had provided for all his wants—had paid off all his debts. Let every minister do so—'trust in the Lord and do good, and verily he shall be fed.'

This western world can only be saved from moral death, and raised up to spiritual life and vigor, by an entirely devoted ministry. It can't be done by men half devoted to the farm, or the school-house, and half to the gospel. The state of the world is changed from what it was. In times past, the church has stood on the defensive, in its trenches, and behind its embattlements. Its watchfulness and efforts were all in requisition to maintain itself against the furious assaults made upon it from every quarter. But now the state of the war is changed. The watchword is 'to the onset,' the battle cry, onward, onward—upward, upward. This is the time—the critical moment. When the phalanxes of Buonaparte were seen to waver, Wellington ordered the charge—the enemy was broken—the battle was won. A moment's delay and it had been lost. Forward, hosts of the Lord—forward to the assault—the legions of Satan waver—his battlements shake—confusion and fear are in his strong-holds—Juggernaut trembles. Boodhism and every pagan superstition are ready to fall—Mohammedanism quakes, and the Man of Sin gnashes his teeth as in a death agony. Onward!—a moment's delay and the hosts of Satan will be re marshalled, and for him will be found no bottomless pit.

At the Reformation, the gospel had proved victorious, but in the very hour of victory, dissensions arose in our ranks. The enemy rallied, and returned with fearful force. We betook ourselves to our fastnesses, and to inglorious winter quarters. Let it not be so now; but shoulder to shoulder, with unfaltering step let us forward—let us to the onset with one good impulse, and some of you shall live to see the world encircled by the glory of the Lord.

The officers of the Society are Hon. Peter Hitchcock, President; Rev. John Spaulding, Secretary, and Augustus Moore, Esq. Treasurer.

THE WESTERN RESERVE BRANCH.

THIS Society held its annual meeting at Elyria, October 22, 1835.

An extract from the annual report prepared by the Secretary, Rev. A. R. Clark, follows:—

There have been under the care of this Branch the past year, 55 young men. Of these, appropriations have been made to 44, who have been connected with eight institutions of learning, and have received $2.195.

There have been received within the year ten new beneficiaries, all in the first stage of their education. Besides these, two have been transferred from other societies.

There have been within the year past, three of the former beneficiaries licensed to preach the gospel, one of whom is destined to spend his life on a mission to the Choctaw Indians, west of the Mississippi river; making seven whom this Branch have been instrumental of putting into the sacred ministry.

Receipts and Expenditures. There have been paid into the treasury, since the last annual meeting, $3,681 51 in cash, besides a considerable amount in clothing, which exceed the receipts of the preceding year, by $992 36.

There have been expended, including the quarterly appropriations to beneficiaries, the Society's debt, printing the last annual report, postage and other incidentals, $2.389 01; and a donation to the Parent Society, $750.—Total, $3,189 01.

The time has been, when the thought that education was unnecessary to prepare one to preach the gospel was violently opposed. And not a few were inducted into the sacred office, who poorly understood the rudiments of human science. Such, it is feared, though pious and well designing, have done not a little towards bringing the Christian ministry into disrepute; and have thrown darkness, instead of light, on the pathway of multitudes to heaven. But these times are swiftly passing by. Christians of various denominations are beginning to establish colleges and seminaries of

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learning, and education societies, so that their young men destined for the sacred ministry, may first *themselves* be taught, before they attempt to teach others. A great change on this subject, has been effected within the period which has elapsed since the American Education Society first came into existence. And no doubt that this Society, through its operations, has had no inconsiderable agency in bringing about this change. From the first it has taken high ground, and been able to keep it. Though at times, reckless spirits have risen up, who have endeavored with their might, to overthrow what is "esteemed lovely and of good report"—though the pulpit and the press have been called into exercise in the work of demolishing established systems of ministerial education—though all *this* has been done to turn aside the American Education Society from its original design, yet it has kept steadily *onward* in its progress, overcoming one obstacle after another, until, for its *wisdom* and *firmness*, it has become the very *safeguard* to the doctrine of *thorough education*—a *pillar* in all our regularly established colleges, where a "*thorough* classical course is pursued." Indeed, it is a *sheet anchor* to all correct sentiments on the subject of preparing young men for the pulpit.

Demand for united and increased effort. No benevolent mind can look upon the present divided and distracted state of our country, without fearful apprehensions for the future. The fair fabric of our independence is beginning to totter to its very centre. In relation to this nation, considering the mass of mind it contains, agitated and tossed like the bosom of a volcano, no human sagacity can foresee what shall be on the morrow. The elements of society are in fearful commotion. Division of sentiment, both in church and state, everywhere prevails, and is increasing. And it remains to be told in future history, whether this nation becomes infidel or Christian; whether the dark stain of intemperance—of licentiousness and slavery, shall be wiped from her escutcheon. Looking at the facts as they pass before the mind, the wide destitution of evangelical instruction; the progress of infidelity, and the inroads of Romanism; the march of ignorance and of superstition; the unyielding grasp of intemperance upon the bodies and souls of our fellow men; and the wicked and systematized oppression which holds more than two millions of our population in servile bondage; it would seem that the day must speedily come, when the heavens shall pour down wrath to the uttermost. And for all this there is no remedy, but in the gospel of Christ. Men may associate, resolve, yet vice will still go on unchecked, unless the gospel, with its subduing and controlling influence, is brought to bear upon the conscience and the life.

So far as the principles of the religion of Christ are inculcated, and the gospel exerts its appropriate influence, will these evils cease. How important then, is the object of our association. How strong the motives for united and increased action. How loud the demand for gigantic efforts to train the heralds of salvation. How large the field of labor. Here is room enough for every man, woman and child. All who love our Lord are needed, and none are excused. These destitute churches must have pastors, and these famishing millions; everywhere on the right and on the left, must have the gospel, or our country cannot be saved. And united prayers from a thousand lips, should continually ascend to heaven, that the "Lord of the harvest would send forth laborers into his harvest."

But this Society in its operations is not limited to a single nation. Its influence is and must be, co-extensive with the habitations of man. "Its leaves are for the healing of the nations." Its streams are to bear salvation to the ends of the earth. The men whom it puts into the ministry, are to go north and south, east and west, until the gospel shall circumnavigate the globe, and the whole human family shall become the true worshippers of God. How strong then the appeal for united and vigorous effort. And shall we refuse to lend this effort? While other benevolent institutions fail to accomplish their designed object—and missionary societies, both home and foreign, are retarded in their operations for want of men—while the call comes on every breeze, send us ministers—while the groans of 600,000,000 in pagan night sound in our ears, and they plead for the bread of life, shall we TIRE in our efforts to prepare men to go and tell them the story of the cross and the way to heaven? No, brethren, no. The agonies of Gethsemane forbid it. The blood of Calvary forbids it. The worth of the undying soul forbids it. The retributions of the judgment day forbid it. Rather let us resolve that in future we will pray more—labor more—give more to fill the extended and whitening harvest with efficient and successful laborers, so that when we shall have closed our labors, and toils, and prayers here below, we may safely be conveyed up to heaven.

The officers of the Branch for the present year, are Rev. George E. Pierce, President; Rev. Ansel R. Clark, Secretary, and Anson A. Brewster, Treasurer.

MICHIGAN EDUCATION SOCIETY.

THIS Society, which is formed in connection with the Synod of Michigan, and associated with the Western Reserve Branch of the American Education Society, held its

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Anniversary, October 2, 1835, at Adrian. Its officers for the present year, are E. P. Hastings, Esq. President; O. Johnson, R. Stuart, A. Finch, Jr., Esqrs. Vice Presidents; Rev. A. S. Wells, Secretary; H. Hallock, Esq. Treasurer; and C. G. Hammond, Esq. Auditor. The following resolution was adopted:

Resolved, *That this Synod will unite with the friends of the American Education Society, in observing the last Thursday in February, annually, as a season of prayer for the effusions of the Holy Spirit on the literary institutions of this country.*

PENOBSCOT COUNTY EDUCATION SOCIETY.

THE annual meeting was held at Bangor, September 9, 1835. The report was read by professor Pond, and the meeting was addressed by the Rev. Mr. Maltby of Bangor, the Rev. Mr. Thurston of Prospect, and the Secretary of the American Education Society, in support of the following resolutions.

Resolved, *That it is the duty of the churches of Maine, to depend under God, on their own resources, to furnish a competent supply of ministers for the wants of the State, and their proportion for the supply of the world.*

Resolved, *That in view of the connection of the Christian ministry with the public welfare of our nation, the efforts of the American Education Society, and all kindred efforts, to increase the number of ministers, are entitled to our support and co-operation.*

The officers of the Society are the Hon. Thomas A. Hill, President; Rev. Dr. Pond, Secretary, and James Allen, Esq. Treasurer. —The report follows:

The object of this Society is to aid indigent young men of hopeful piety and promising talents, in obtaining a suitable education for the gospel ministry. This object we consider one of very great importance, in every point of light in which it can be viewed.

It is important to the *individuals educated.* If our endeavor was to benefit them alone, how could we do it, in so high a degree, and at so cheap a rate, as by affording them a liberal education?

Our object is important to the public *institutions with which our beneficiaries are connected*, during the term of their preparatory studies. Their influence in these institutions, especially in academies and colleges, has hitherto been of the most salutary character, tending to check disorder and vice, and to promote virtue, and spiritual religion.

Our object is also important, in connection with the cause of *popular education.* Nearly all the beneficiaries of the Education Societies are employed, during some part of several years, in teaching common schools; and it is not too much to say that, in general, they have not been surpassed by any class of teachers. In hundreds and probably thousands of school-districts, their beneficial influence has been felt, and their memory is cherished.

But especially is the object of this Society, and of others of a kindred nature, important, in their influence upon *the church of God.* How can the churches prosper without able and faithful pastors; and how can such pastors be obtained, unless young men in sufficient numbers are raised up and qualified, with natural and acquired knowledge—with gifts and grace—to go forth into the wide spiritual field, and reap the harvest of the world?

Education Societies are exerting an important influence upon the church, not only in furnishing faithful pastors, but in various other ways. Sabbath schools, those nurseries of the church, are themselves nursed, the world over, by those who have been, or are beneficiaries of our Societies. The instructors in our academies, colleges, and higher seminaries have, in many instances, been taken from the same class of men. And when we look at the various benevolent operations of the day, and see by whom their vast machinery is moved, and their important objects are promoted, first and foremost everywhere, we find the beneficiaries of these Societies.

Those ordinarily assisted by the Education Societies are *just the men* to stand in the fore front of that conflict, which is beginning to be waged in sober earnest with the powers of darkness. They have not been nursed on the lap of ease, or rendered effeminate by indulgence, but have been accustomed to "endure hardness" from their youth. In this way, they have acquired a firmness of nerve, a strength of purpose, and a solidity of character, which go to qualify them eminently for the work which is given them to do.

Education Societies have been of great benefit to the church, by raising the standard of *ministerial acquirement*, and thus elevating the character of ministers. The beneficiaries of these Societies must be, at least, respectable in point of talent and scholarship, or they cannot be received to patronage; and they must pursue a thorough course of preparatory study, or they cannot be continued on the lists. The result of these regulations has been to bring hundreds and hundreds of *first rate minis-*

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ters into the field; and the consequence of this (as might be supposed) has been, to raise the standard of ministerial character; so that what might have passed respectably in a candidate for the ministry thirty years ago, would not be tolerated now.

Education Societies have been, and are, a great blessing to the *country*, even in a *civil* point of view. Standing connected, as they have been shown to be, with the cause of education, of morals, and religion, they must be a blessing to the country. They must exert a silent, but powerful and salutary influence, which should endear them to the patriot, as well as the Christian, and which (were this their sole influence) would render them of more value than their cost.

But we need not say more, in regard to the importance of these Societies for charitable education. They are generally and justly regarded, by intelligent Christians, as lying at the foundation of nearly all that is cheering in the present aspects of society. In connection with other great objects, which they go to nourish and support, they may be regarded as the hope of the world.

The Penobscot County Society is *auxiliary* in its character, and has no beneficiaries under its particular care. Its sole object is to collect funds, which are expended under the direction of the Parent Society. Of the amount of funds collected the past year, you have been informed in the Report of the Treasurer, which has been read. It is much to be desired that more may be done in this way in the year to come, than has been done the last year; and in order that this may be the case, we think it desirable that an *efficient agent* should be employed, either by ourselves or by the Parent Society, to visit the different churches in the county, and stir them up to engagedness in this good work.

It should be remembered, too, that the success of our cause requires not only money, but *men*. It is recommended, therefore, to pastors, and to other friends of the Society, to search out young men of suitable character, to converse with them on the subject of an education for the ministry; to encourage them to go forward, and if they need assistance, to throw themselves upon the patronage of the Society.

The American Education Society, that noble institution to which this is auxiliary, is continuing its course of labor and usefulness with increasing energy and success. Since the formation of this Society, between two and three thousand young men have been aided from its funds. About seven hundred have actually entered the field of labor, and are diligently engaged in the great work to which they have been called. Something over 83,000 dollars were raised by the Parent Society the last year, which exceeds the sum raised in any previous year by more than 25,000 dollars. About 100 have finished their course of education the last year, and 300 new beneficiaries have been admitted. And thus this great Society is going on, increasing constantly in resources and usefulness from one year to another. While it is striking deep its roots, and drawing in resources from innumerable streams, it is throwing out its branches from sea to sea, and from the river to the ends of the earth. And thus may it go on with a steady increase, till the great work of charity for which it was instituted, is all done, and the kingdoms of this world have become, by their own consent, the kingdoms of Jesus.

MIDDLESEX SOUTH AUXILIARY.

THE Annual Meeting of the Middlesex South Auxiliary Education Society, in connection with the Conference of Churches, was held in Holliston, on Wednesday morning, October 14, 1835.

Rev. Mr. Wilder of Concord, in the chair: Prayer by Rev. Mr. Burdett, of Northbridge.

The Annual Report was read by the Secretary, Rev. Erasmus D. Moore, of Natick, who has acted as Agent for the Society in the Conference.

On motion of Rev. Mr. Porter, of Boston, a delegate from the Parent Society—the following resolution was passed, seconded and advocated by Rev. Messrs. Wilder of Concord, Trask of Framingham, and Lee of Sherburne. Mr. Porter also addressed the meeting in support of the resolution.

Resolved, *That the wants of our country and the world, demand that the churches consecrate their young men, that parents consecrate their sons, and that young men consecrate themselves to the gospel ministry.*

On motion of Rev. Mr. McClure of Malden, seconded by Rev. Mr. Hyde of Wayland,

Resolved, *That the American Education Society, considered in its relations to every other department of benevolent effort, is a most essential and important part of the system of means, which is by the blessing of God, to effect the conversion of the world.*

On motion of Rev. Mr. Lee of Sherburne, seconded by Rev. Mr. Trask of Framingham,

Resolved, *That in view of the great demand in our fallen world, for ministerial labor, those now in the ministry, should be*

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excited to increase their appropriate influence; and that the churches should aid ministers in their work, by releasing them as far as possible, from services that are not official, and in general, by increasing the amount of their pious efforts, and the power of holiness in their hearts.

Extracts from the Report.

The extent of the field, and the magnitude of the enterprise, are also such as to inspire lofty aims, and fire the soul with ardor. But as in all great enterprises, there must be different departments of labor, so here, while some remain at home, and employ themselves in raising supplies, others must take the field. Those on whom it devolves to raise supplies will perform their part. The difficulty is, to select and train men for field service. A little band of invincibles is already out, but quite too small for successful invasion. They will struggle to little purpose, and leave their bones to whiten upon foreign fields, if they be not soon strengthened by large reinforcements. The business of raising recruits therefore becomes one of vital interest at the present moment. It is a work of magnitude and of difficulty. It is not easy to find men in sufficient numbers who are equal to the service. It is a trying and a costly service. Our movements will be aggressive. We shall have to attack the enemy on his own soil. Nor will it be a single conflict, but a siege. And there will have to be an immense sacrifice of time, wealth, ease, personal feelings, and social endearments, before superstition, ignorance, and prejudice, will be routed; before the 330,000,000 of idol gods in India alone, will be given to the moles and to the bats, and the pall of death removed from the nations, and the gospel carried to the dwellings of 600,000,000 of heathen.

And where shall we find the soldiery that will fight the battles of the Lord, and make the mighty conquest? Where are the men of warm and sympathizing hearts; the men of deep-toned, practical piety; of moral courage; the men of mind; of acquired talents, and intellectual might; the men of physical strength and energy? Where shall we find enough of Brainerds, Martins, Millses, Judsons, Howards, to form a besieging army? Will you raise up such an army from among the men of ease and pleasure? What do they care for a sinking world? Will you find them among stupid, sleepy Christians, who keep what grace they have, smothered, and ice-bound in their own breasts? Nobody looks to them for co-operation in a work like this. Nor would you enlist for soldiers in this work, the sons of noblemen, inflated with ideas of rank and dignity, heirs to princely fortunes, reared in the lap of luxury, accustomed from the cradle to every species of indulgence, tender, effeminate; young men, who, through the whole course of their studies, have had their hundreds just for pocket-money, and the means of gratifying every wish. They may be good men, and may do good in their sphere; but *ordinarily*, they are not the men to make *soldiers of*, not the men for field service, for hard fighting, for invasion and conquest;—not the men to brave cold, and hunger, and peril; to endure the sundering of earthly ties, to plant their feet on heathen ground, and leave their bones to bleach on the plains of India. Men of a different stamp are required, and just such men the Am. Education Society in its wisdom, is bringing into the field. The condition of dependence from which these men are commonly taken, the discipline, bodily, mental, and moral, to which they are subjected, are just fitted to make them what they should be, and to bring forward for the service of the church, a well-trained, and efficient ministry.

And when the cry comes to us from the wastes of our own country, from the far West, from the Islands of the sea, from India, and from bleeding Africa, for men, men that will hasten to them with the bread of life, we will bring these appeals, and lay them before the Education Society: and when this Society has exhausted its means and can do no more, we will carry these appeals through the churches, and to the hearts of the pious and benevolent, and we will plead with them to sustain the Education Society, as that to which the four quarters of the world are looking for heralds of the cross. This, as has been truly said, is "the great savings institution for the church of Christ." And in the business of converting the world, it is wisdom, it *is economy*, to give this Society the means of enlarging and carrying on its operations in the most efficient manner possible. And can it be that such a society will ever want means? Shall we spare any sacrifice or self-denial, that may be needful to sustain it? Can we see it sink, or struggle with embarrassments, while millions turn to us with imploring look, and tell us they are dying, and must die forever, if we do not send them speedy relief? Shall we hear their moans, and look upon their death struggles, and see them sink by nations into hell, and not feel the heavings of compassion? Shall the missionary stand amidst the desolations of mind, amidst the wreck of souls; and with a bleeding heart tell us they might be saved by thousands, could more laborers be furnished? And shall we not sustain a society whose object it is to furnish laborers? Where is the Christian that loves to *keep* his money better than he loves to spend it in an enterprise like this? Is there a disciple of Jesus, standing as it were on the threshold of heaven, and looking in upon its anticipated glories, that does not burn with inexpressible desire to tell his dying fellow men of that blessed world, and

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of the way that leads to it? O then, go to them if you can; if not, tell them through the medium of the Education Society. Help this, and you help the world. Through this, you may diffuse light and save souls, worth more each one of them than the wealth of a million worlds.

Here then we present you *one* enterprise, sufficiently grand and godlike to meet the largest desires of a Christian's heart, fit to engage an angel's mind! yea, it does engage the heart of God himself. Let it have *your* hearts, your prayers, your efforts. Forget not the Am. Ed. Society. Help to furnish it funds and beneficiaries. Thus will you bear a part, and an eminent part too, in fulfilling the commission of the risen Saviour. Do this, and you render a service to the church, not less important, nor less acceptable to God, than does the devoted minister or missionary; and in heaven, the reward of the faithful will be yours, no less than his whose feet were beautiful upon the mountains, who publish peace, and sank to rest in a land of strangers.

New Haven County Education Society, Connecticut.

The anniversary of the Education Society of the Eastern Division, New Haven County, was held at Meriden, Oct. 7, 1835. After the reading of the report and some remarks by Rev. Messrs. Griggs and Gleason, the meeting listened, with much interest, to an appropriate and able address from Rev. Mr. Nash, general agent of the American Education Society. The feelings awakened on this occasion, and the plans proposed for future efforts, we trust, will secure for this Society more liberal support than it has hitherto received in this region.

The officers for the ensuing year, are Rev. Aaron Dutton, President; Rev. Zolva Whitmore, Vice President; Rev. Leverett Griggs, Secretary; Dea. Byard Barnes, Treasurer.

Extracts from the Report.

The Christian ministry is the chief instrument which God hath appointed for the salvation of men: 'It pleased God by the foolishness of preaching to save them that believe.' Other means he condescends to use and bless: Yea, every Christian, however humble or exalted his sphere, has abundant work assigned him in the vineyard of the Lord, and is encouraged with the rich promise that he *shall reap in due season if he faint not.* But while every follower of Christ is to labor in hope, and every one is to be honored and employed as a co-worker in building up the Redeemer's kingdom, it is to the ministry of reconciliation that we are to look with the highest hope and the most confident expectations. The minister of the gospel is no common soldier of the cross. He is a leader, without whose aid the soldiers are gathered almost in vain. He is not only an inhabitant in Jerusalem, but a watchman to stand upon her walls for the defence of the same city. Should the church be left to neglect her ministry, and look to some other source for her principal aid, soon would her beauty fade, her strength fail, and the work of salvation cease. God would have a controversy with his people for despising and rejecting the grand instrument which he has appointed for their defence and prosperity. As the work of the holy ministry rises in the estimation of God's people, in the same degree will the feelings of the Church and her Head harmonize with regard to the means to be employed for the salvation of our world. Though the ministerial office is not duly appreciated, the voice of the church is that it must be sustained. And the great question about the qualifications of the ministry demanded, I trust, is nearly settled. The Bible has always been explicit on this subject. It requires eminent holiness, eminent attainments in knowledge, and a happy exemplification of all the Christian graces combined. The church has always acknowledged the importance of piety in her ministers, but many of her branches at least, have not fully appreciated the worth of education.—But a change on this point has been rapidly going forward till the sentiments of all Christians, in the more favored parts of our land, coincide with what we conceive to be expressed in the word of God. The schools, academics, and colleges that are multiplying among all denominations of Christians for the purpose of raising up an educated ministry, proclaim the decision of Zion to be, 'The priest's lips should keep knowledge.' Christians generally show this sense of the importance of an educated ministry another way. They choose a man of education to break unto them the bread of life. However much they may have once eulogized the primitive disciples, in opposing education, if their pulpit is vacant, they go to the seminary rather than the fishing nets for their supply. They will be content if haply they meet with a Newton or a Fuller, who, by his natural superiority and wonderful application, has obtained in reality what is too often possessed merely in name. But generally, Christians, if in favorable circumstances, will not be satisfied without a minister of thorough education. If any are to labor in the vineyard of the Lord, who have enjoyed but limited advantages, they choose to have them pass away from them to some missionary station, or to some church that cannot obtain an educated man. But ought

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this so to be? While Christians are choice in selecting for themselves, ought they to be careless about the supply they send to the destitute? Shall they hand over to the Lord Jesus to execute his great commission to the church, those whom they will not employ in their own service? No—this will never do. It will not be safe for the church thus to betray unto the Lord her selfishness and present her worthless offerings unto him. Wherever the ministry is needed, it is an able, educated ministry that is called for. If any distinction is made in favor of one place rather than another, the destitute parts of our own country and the shores of heathenism demand the ablest and best men the church can furnish. They demand men of strong common sense, who can read human character, discover the secret springs by which men are moved, and rightly divide the word of truth, giving to every man his portion in due season. They demand ministers of ardent piety; men whose love to the Saviour and to perishing souls is so strong that they can joyfully part with all the privileges of a Christian land, and move amid all the horrors of paganism, if so be they can preach Christ and him crucified. They demand men of the first talent and acquirements, who can translate the Bible from one language into another, ferret out and expose the errors of false philosophy, and teach the deluded heathen a more excellent way. Thus we see the Bible, the voice of the church at home, and the work of the missionary abroad, require a pious, devoted and well-educated ministry. Such a ministry it is the object of the American Education Society to raise up. The object is great and noble. It gives this Society a prominent place among those benevolent institutions of the church, which are the glory of the age. It rises up not only to obey the injunction—'Pray ye therefore the Lord of the harvest, that he would send forth laborers into the harvest,' but also to prove its sincerity in thus praying. The object, when fully understood, no Christian can oppose. It is true, prejudices have existed against it as against every good institution, but these are fast dying away. Never were the friends of the Education Society so numerous and powerful as at this moment.

ORANGE COUNTY EDUCATION SOCIETY, VERMONT.

ITS Annual Meeting was held at Thetford, Sept. 22, 1835. At this meeting, the Rev. Daniel Blodgett, one of the Vice Presidents, presided. After prayer by the chairman, and attending to the Reports of the Secretary and Treasurer, the following resolutions were discussed and adopted, viz.

1. *Resolved*, That the Society whose anniversary we hold to-day, lies at the foundation of all our efforts to supply our own country and the world with ministers of the gospel.

2. *Resolved*, That without a *pious, learned, efficient*, and *self-denying* ministry, the waste places of Vermont cannot be built up.

3. *Resolved*, That in view of the destitution of ministers in our country and the world, it becomes the serious duty of pious men in the other learned professions, as well as the pious young men in the land, to inquire, whether the Lord is not calling upon them to prepare to enter his vineyard as preachers of the gospel.

4. *Resolved*, As delegates from the churches in Orange County, that we will use our personal influence to have town Education Societies formed, auxiliary to the County Education Society.

BARNSTABLE COUNTY EDUCATION SOCIETY.

THE annual meeting of the Education Society of Barnstable county, was held at West Barnstable, October 7, 1835. The meeting was interesting, and calculated to give a new impulse to the Education cause in this region. The following resolutions were offered, and sustained by appropriate addresses.

Resolved, *That the intimate connection, which the American Education Society sustains to all other benevolent institutions, calls for it from all our churches, the most liberal patronage.*

Resolved, *That as a great increase of ministers is needed, to preach the gospel to every creature, greater efforts ought to be made for the conversion of young men, and of children in the Sabbath school; and that their attention should be early directed to this subject.*

Resolved, *That the urgent calls for faithful ministers ought to excite to greater efforts to bring forward young men of suitable talents and piety, to be educated for the ministry.*

The following is a list of the officers.—Hon. Elisha Doane, of Yarmouth, President; Wm. Fessenden, Esq. of Sandwich, Vice President; Rev. Chas. S. Adams, of Harwich, Secretary, and Dea. Joseph White, of Yarmouth, Treasurer.

These with three others, Rev. John Sanford, Rev. Caleb Kimball, and Rev. Isaac Briggs, constitute the board of directors.

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GLASGOW THEOLOGICAL ACADEMY.

From the Scottish Congregational Magazine, for May 1835.

A PUBLIC meeting with reference to this valuable institution, was held in George Street Chapel, Glasgow, on Tuesday evening, the 7th of April, being the first of a series of deeply interesting meetings, by which was celebrated the twenty-third Anniversary of the Congregational Union of Scotland. Although similar meetings in connection with the interests of the academy have been frequently held in Edinburgh, this was the first attempt in the "western metropolis," and we are happy to find it was successful. There was a good attendance. The chair was taken by Dr. RUSSELL of Dundee, who commenced the services of the evening by giving out a part of the 132d Psalm. Mr. Arthur of Helensburgh engaged in prayer.

The Chairman in addressing the meeting said, that they had met on that occasion to hear the Report of the Academy for the last year, and to stir up each other to renewed exertion on behalf of that Institution for the year on which they were entering. "The importance of the gospel ministry," said Dr. Russell, "is acknowledged by all; and it is to this department of the Christian system that our attention is now particularly directed. We have the example of the Apostle Paul in setting a high value upon the important results that arise from the exercise of the Christian ministry. He delighted to think of it, to speak of it, and to discharge the duties of it. He had every day a growing sense of its importance, but he never so solemnly perceived this, as when in the immediate prospect of martyrdom. In the last letter he wrote to Timothy, he repeatedly calls upon him to discharge sedulously and faithfully the duties of the office with which he was invested. He refers him to the case of some who had become apostates, 2 Tim. i. 15; and when he turns from them, it is to urge upon Timothy the admonitory exhortation, 'Thou, therefore, my son, be strong in the grace that is in Christ Jesus.' It was by this he was to be preserved, and not by any thing that made him to differ from others. And then he goes on to say, 'And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' The Apostle delighted to preach to all. He preached wherever he could get men to hear him; but he refers here particularly to the instruction of those who were to instruct others. He refers to them as a distinct class, in one sense, though in another, they were only brethren, partakers of the common blessing, and of the common hope. Respecting them, he goes on to say, 'No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned except he strive lawfully.' The man that strives must do it without any thing that can entangle him. The apostle represents him as called to give to the work his undivided energies; and when circumstances so happen as to render this impracticable, his engaging in any other employment is regarded as a thing to be submitted to from necessity, not as a thing in itself desirable. Such laborers are described as men set free from carefulness, and who, as thus set free, may be expected to grow in knowledge and in holiness. Thus wrote the apostle in the near prospect of death; urged by an anxious desire that when he should be no more, the gospel might continue to be faithfully and efficiently preached, and that teachers might be raised up, qualified to communicate to others the tidings of mercy. The more attention that is paid to this, the more shall the churches of Christ prosper. By taking care for the proper education of Christian pastors, the church is enabled to advance as the state of the community and the changing times require; and thus Christianity is made to keep pace with the progress of nations, and so to tell in a variety of ways upon the state of the world." The Rev. Dr. concluded by applying these remarks, with his usual forcible and impressive eloquence, to the case of the institution on whose behalf the meeting was assembled. He then called upon Mr. Cullen, the secretary, to read the report for the last year. The account given in the report was of the most gratifying and animating nature, but we forbear giving any abstract of it, as it is to be printed, and will be circulated with some future number of this magazine.

The first resolution was moved by Mr. Carlile of Belfast. He said he should not trespass on the attention of the meeting for any length of time; but though called on, unexpectedly, to address them, he could not sit down without expressing, in a few words, the high gratification which it afforded him to be present upon that occasion. It was an interesting fact to him, that the oldest Congregational minister in Ireland — the father of their body there, and the man to whom, under God, he (Mr. Carlile) owed his conversion, his introduction to the ministry, and ultimately his success in the gospel,—had pursued his theological studies under the direction of one of the venerated tutors of this institution. He said he rejoiced to think that he had to propose that the report which they had just heard, should be printed, and he hoped it would be extensively circulated, not only in this country,

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but through England and Ireland; for it was the circumstance of his having obtained possession of one of their former reports, that was the exciting cause of the establishment of a similar institution in his own country. They had, indeed, before this, possessed a theological academy, but it was not upon strict Congregational principles, and therefore not such an one as he and his brethren could cordially support. He rejoiced in the prospect of the publication of this report, because he thought that it could not be circulated to the extent he hoped and expected it would be, without having a felt influence upon the theological institutions throughout the nation at large. Mr. Carlile then pronounced a warm and affectionate eulogium upon the merits of the respected and honored tutors of the academy, alluding especially to the benefit which had accrued to the cause of truth in Ireland from the writings of Dr. Wardlaw on the Socinian controversy; and concluded by moving that the report be received, adopted, and printed.

This motion was seconded by Dr. Matheson of Durham, one of the deputies appointed by the Congregational Union of England and Wales, to visit the churches in America. Of his long and most valuable speech, we are happy in being able to present our readers with the following abstract.

"Before presenting the statements expected this evening, allow me to express my dissatisfaction with that part of the report which declared a balance in the Treasurer's hand. You ought to be in debt, Sir. The present state of our country, both as it relates to home and foreign service, requires that a far greater number of pious and talented young men should be in training for the Christian ministry, than are now in our schools. We ought to be prepared to make aggressive movements, if we are to do our duty to the Head of the church. I hope that next year the number of students will be so great, as to fill your room, and more than expend your funds; and that your additional claims will be met and responded to in a spirit somewhat analogous to that of our American brethren. The Secretary of the American Education Society, the Rev. Dr. Cogswell, told me, that if one or two, or five hundred young men were immediately to present themselves, possessing the requisite qualifications, they would receive them all. I asked him how it would be possible for them to raise money to educate so many additional young men. His reply was, 'Give us the men, and we shall soon have the money.' We are not doing our duty either to ourselves, our country, or our God, until we manifest this sort of spirit.

"So manifold are the facts regarding the state of matters in America, which our excellent opportunities of obtaining the most authentic information enabled us to collect, that I scarcely know where to begin.—One remark regarding education in general. Having ascertained the proportional number attending ordinary schools in the United States, I find, on comparison, that a much greater number of the young are being educated there, than in this country. In some of the older States, double the number are receiving instruction as compared with this country. No uniform system of supporting schools obtains. In some of the States, the income of the schools is partly or wholly drawn from the State fund; in others it is raised by a direct tax upon the population; in others by voluntary contribution; and in others by the proceeds of lands originally set apart for the purpose.

Colleges.

"We have at present, however, more to do with the colleges and theological institutions of that land. Perhaps amid all the changes and improvements of that singular country, nothing is more extraordinary than the rapid and brilliant progress of her institutions for learning. A late writer indeed affected to find no symptoms there of the cultivation of mind, or the extension of learning. Surely the fact, almost universally true, of parents manifesting the utmost zeal to impart to their sons the best education their colleges afford, is some evidence that they value learning, and that the country is not quite so barbarous as its detractors have represented. It were extraordinary indeed to find the following true of a nation of savages!

"In the year 1775 there were 10 colleges.
From 1775 to 1800 were added 13.
" 1800 to 1814 " " 11.
" 1814 to 1834 " " 36.

So that there are 70 colleges, nearly all in a prosperous condition, spread over the length and breadth of that enterprising country. In these colleges there are 5,500 students.

"But there are various important peculiarities in these colleges to which I wish we could present something analogous in this country. Before stating them, I must premise that my observations are confined at present to the colleges—the strictly literary institutions apart from the schools of theology. Now all the colleges in the United States, with the exception of Harvard University under Unitarian direction—four under Roman Catholic direction—and one founded by Mr. Jefferson, *i. e.*, all with the exception of six, *are under direct and decided Christian influence.* I do not mean that a decent reverence is manifested for the Bible, or that prayers are statedly read, or that thirty-nine articles of faith are solemnly subscribed—we know that all these may be, without one particle of truly religious influence. I mean that in all these institutions, with the exceptions

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named, the presidents are ministers of the gospel, holy men of God, and that *all* the professors must be Christian men. The evidence of heartfelt piety is generally held as an essentially requisite qualification in the occupant of any professor's chair. What an important bearing must this fact have upon the destinies of that great country! Already its effects are seen in the revivals within the walls of colleges, and in the consecration to the cause of Christ of young men from the first families in the country, who are devoting their talents, influence, and property to the work of preaching the gospel, at home or abroad.

"In addition to the foregoing, there are schools of medicine, containing about 1,500 students,—and of law, containing about 500. Many of these are under Christian influence.

Schools of Theology.

"Perhaps there never was a country placed in circumstances at all similar. An immense territory—a heterogeneous population, and an unparalleled increase arising from immigration. It is held as within the truth to say that the increase of population natural, and by immigration, amounts to 365,000 a year. Many thousands from the old countries are ignorant, bigoted, and degraded. They must be taught or perish. From the extent of ground, covered by much of the rural population, a minister cannot act upon many hundreds. Thus to supply vacancies occasioned by death, and to instruct the new comers and increasing population, especially so situated, an immense demand for faithful and qualified preachers of the gospel was created. Christians in the older States saw this, and felt the necessity for unprecedented exertion. The crisis could only be met by gigantic efforts, and blessed be God they have been put forth. In 1808, there was not, properly speaking, a theological academy in America. The young men were accustomed to go through the curriculum at the colleges, take out their degree, and then to go, six or eight together, to some venerable and eminent minister, under whose direction they studied theology. This, however, was an uncertain and irregular method, and the necessity became apparent to call forth the liberality of Christians, for the consolidation and extension of plans for the training of Christian ministers. The results are, that from 1808 to 1834, *twenty-one* theological institutions have been reared; all, with one exception, evangelical, and containing eminently devoted men, both as instructors and pupils. In these 20 evangelical institutions, there are students, 315 Presbyterian, 231 Congregational, 120 Episcopalian, 98 Baptist, 86 smaller sects, including Dutch Reformed, Evangelical Lutheran, &c. The Methodist Society have lately introduced a course of study among their young men who are to be fitted for the ministry, the number of students unknown.

"When the names of Dr. Alexander and Dr. Miller of Princeton, Dr. Woods, professor Stuart, and Dr. Skinner, of Andover; Drs. Beecher, Taylor, and others are mentioned, the public have a sufficient indication of what doctrines are taught. There is every reason to hope that all the young men just mentioned are truly regenerated. They have completed their college studies, and afterwards they spend three years in a theological academy. There have been obtained for these theological seminaries during the twenty-five years of their existence, 60,000 volumes. These are exclusive of the college libraries.

"Perhaps greater attention is now paid than formerly, to the extent of the young men's studies. If the ministry is to elevate the character of the people, the ministers must receive a thorough education, and it is the prevailing impression that instead of sending inferior men to the far West, men of the finest and most cultivated minds should proceed thither, to mould and consolidate society.

"One striking characteristic of their young men is the possession of a missionary spirit. When the Home Missionary Society (which has 672 educated missionaries in the field,) wants ten or twenty men to supply the destitutions, not of many generations, for there are none such in America, but of one or two years standing, they apply to the senior classes in the theological institutions. These young men do not ask whether the congregations are large, the salaries are good, or the society pleasant; but hearing of destitution, they say at once, "We go." So that at this moment some of their best men are laboring in the newly settled West. A man without a missionary spirit, Sir, is not fit to be a minister; and when I tell you that half their rising ministry are the fruits of revivals, and that a missionary spirit so generally pervades them, you will join with me in saying that we cannot but hope great things for America and the world.

Education Societies.

"These Institutions are peculiar to America, and are perhaps less understood in this country, than some of their other Societies. They have no relation to common schools—a department which their name would indicate to an English ear. It was found when revivals became general, that the Lord brought into his church, a multitude of young men of talent and ardor, who earnestly desired to consecrate themselves to the cause of Christ, in the ministry of the gospel. But many were unable to support themselves during the long course of study required by Presbyterians, and Congregationalists, and others. Some had to go to a preparatory academy

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for two years, and all who had not been at college, were required to attend one four years, and afterwards a theological seminary for three years. Hence from seven to nine years are expended in preparatory studies. The necessity of the case gave rise to education societies, by which young men are supported while pursuing their studies in the various colleges and seminaries throughout the Union. But these societies do not confine their attention to home wants; they are always rejoiced when any of their beneficiaries determine to go to the heathen. Indeed, as we shall see in a moment, there is actually a premium affixed to consecration to this work. They proceed upon a broad basis—the basis of the apostles—the basis of the Saviour's command, 'Go ye into *all the world*,' and they are prepared to receive all suitable individuals who are willing to labor at home or abroad.

"THE AMERICAN EDUCATION SOCIETY is the largest and most important. It is not confined to one sect, but as the secretary told me, it receives *all* evangelical and gifted young men, whatever may be their denomination. Each young man before he is received, undergoes a most rigid and scrutinizing examination, not only as to his personal piety, which is essential, but as to his mental qualifications. There are examiners in almost every State, consisting of a few of the most eminent clergymen. As a proof of the liberal and non-sectarian character of the institution, Bishop McIlvaine of Ohio, an Episcopalian, is one of the examiners, although the Society is 'chiefly supported by Congregationalists and Presbyterians. This Society is educating 912 young men for the ministry. The Assembly's Board of Education, connected with the General Assembly of the Presbyterian church, an exclusively denominational institution, has 612 under its charge.

"*The Northern Baptist Society* has 250. The Episcopalian, German Reformed, Lutheran, &c. &c. have also a considerable number. The whole number at present being educated by these societies, expressly for the Christian ministry, is 2,000. These are exclusive of a very large number who are paying the expenses of their own education, and who are equally pious and promising. Many of them, of course, are in the preparatory academies,—others in the colleges,—others in the theological institutions. How delightful to contemplate this amount of mind, of renewed and sanctified mind—all bearing upon the one great object of spreading the glorious gospel of the blessed God!

"Dr. Matheson then described the Manual Labor Institutions, in which two or three hours' labor per day, either in agricultural or mechanical operations, is not only conducive to the health of the students, but, in a country where labor is so valuable, pays half the expense of their education. Health seems to have been the first inducement to establish them, and in this they have succeeded admirably. It has also been found that young men of respectable families, whose parents were extensive land-owners, and yet could ill spare ready money, have been able to pay for their own education with comparative ease. By this means also, the ability is given to educate double the number of young men for the ministry. The expense of one Institution for a year, was 55,213 dollars, and the value of labor, 26,268 dollars—more than one half. This fact is accounted for, 1st, by the value of labor; and 2d, by the fact that a young man can be boarded and lodged for one and a half dollar per week. There is a prevailing wish to raise the tone of feeling among all young men preparing for the ministry. And the plan adopted is not to make them charity students, but *to lend them* the sums expended in their education. So they give the Society a note of hand, pledging themselves, that if, in the providence of God, they are placed in a situation enabling them to do so, they will repay the whole sum without interest. This note is cancelled if they devote themselves to the work of Foreign Missions. Many of the young men have already repaid the Society. Not having to contend against the withering and paralyzing influence of a dominant sect, the ministers there are better paid, than the average of those in this country who are not connected with the national establishment. They are thus sooner enabled to refund the expense of their education. Of course, the money repaid is expended in the education of others. In this way, too, they keep improper young men from applying to them. No man wishing to be a lawyer or a physician, would apply to any Education Society; for the moment he changed his professed object, and relinquished studying for the ministry, he would be bound in honor to refund all expenses to the Society.

"The Rev. Doctor then spoke to the following effect:—'I had the pleasure of witnessing the annual commencement at Andover Theological Seminary. I was struck with the vigor and cultivation of mind, discovered by the various students who engaged in public exercises. They were obviously men prepared for any exigency. Of thirty-six who departed from the Institution on that occasion, having finished their studies, nine devoted themselves to foreign missionary work; one of them, a young man in possession of a fortune of thousands of dollars. The missionary spirit had been cultivated during the whole of their residence in the academy. They had held meetings once a fortnight or month, to contemplate the moral map of the world, and to gather and impart whatever information they could obtain regarding its condition.

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"'I spent some time with the son of the well known Dr. Dwight in New Haven, the seat of Yale college. He is not connected with the college. As there are 500 students there, I naturally presumed that a small town of 14,000 inhabitants, would feel the demoralizing influence of the presence of so many young men from all parts of the country, preparing for the various professions. You may judge of my surprise, when he assured me that it was not so. The reasons he gave were—

"'1. The strictness of the rules, and the uncompromising integrity of the faculty. One instance of profligacy would for ever expel a man from the college, and would, as a consequence, ruin his professional prospects for life.

"'2. The powerful moral influence of a body of decidedly Christian professors, and of upwards of 250 pious students, many of them men of superior intellectual energy and attainments. Those who *would* break out, dare not; they could not bear the reproach of those intellectually and morally superior to themselves.

"'I must conclude by mentioning one incident. At a meeting in Boston of the Northern Baptist Education Society, my friend Dr. Reed being present, and finding they were in debt 2,000 dollars, told them he was sorry to find it so, and that they ought not to separate without clearing it off. They hesitated. He said, if you will among you make up nineteen scholarships, I will subscribe the twentieth. This was the commencement; and before the meeting was dismissed, *forty-five* were subscribed for. We may learn from statements like these. I do believe, that if Christian churches at home would do as they ought and might, not only our own country, but the whole world, would ere long be evangelized.'"

The second motion was proposed by Mr. ALEXANDER of Edinburgh. His address was devoted principally to a statement of what he had seen and heard respecting the universities and theological institutions of Germany, during a recent visit to that country. This statement laid open a view of things in that country, diametrically the reverse of that given by Dr. Matheson regarding America. If, in the one country, there was hardly an instance of a college that was not under decidedly Christian influence; in the other, there was not perhaps one that was not more or less under not only an unchristian, but a positively skeptical influence. In Halle, out of ten theological professors, there are only two, or at most three, who are believers in the inspiration of the Bible; at Leipsic, if we except Rosenmuller, who is hardly an exception, inasmuch as his sentiments are doubtful, there is not one; and even at Berlin, where religious influence is more felt than in any of the other colleges of Germany, it is believed that only a very small proportion of the teachers of theology, take the evangelical side. The effect of all this on the students is, as may be expected, of a most injurious and destructive nature. Their very appearance is almost that of a set of desperadoes; and their conduct is fearfully in keeping with their looks. The most irregular habits, and the most demoralizing pursuits, are common even among the students of theology. The speaker illustrated these statements at some length; but at the same time expressed his hope that an improvement was beginning to take place. The exertions of Dr. Tholuck at Halle, and of professors Neander and Hengstenberg at Berlin, were beginning to be felt, and it is to be hoped that the young men to whom these excellent individuals have communicated correct views of scriptural truth, will be eminently useful in counteracting the influence of that awful torrent of impiety and infidelity, which has been overflowing the land of the Reformation for so many years with its poisonous waters. Mr. A., in conclusion, exhorted the meeting to rejoice that the Institution they were called upon to patronize, was one which not only sought to guard against the entrance into its classes of any but pious young men, but which was also presided over by men who would communicate instruction in such a way as at once to inform the understanding, and improve the heart,—at once to fit for public duty, and maintain in undiminished vigor, the fervor of private devotion. He concluded by moving that the thanks of the meeting be given to Mr. Ewing and Dr. Wardlaw, for their efficient and disinterested services as Tutors during the past year.

The motion was seconded in a short, but neat and suitable speech, by Mr. Gowan, one of the late students. The chairman then addressed both the Tutors, and conveyed to them in very appropriate terms, the thanks of the meeting. Mr. Ewing and Dr. Wardlaw, in reply, gave a most pleasing testimony to the talents, assiduity, and good conduct of the students during the past year; and expressed the high gratification which it afforded them to watch over them and labor among them. Dr. W. in the course of his address, took occasion to allude to the interesting details of Dr. Matheson, as tending to vindicate the character of injured, insulted, slandered America. 'She appears,' said he, 'to be doing what is indeed wonderful in the extreme; and never, until a principle of liberality, like that mentioned by Dr. M., be universally adopted, can the voluntary principle have fair and full play.' Dr. W. then corroborated, from the testimony of Dr. Woods of America, some of the statements which had been given, respecting the willingness

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with which Christians in that country give of their substance to the service of God.

A vote of thanks to the office-bearers, and to Dr. Russell for his conduct in the chair, closed the business of the evening.

INTELLIGENCE.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE usual Quarterly Meeting of the Board of Directors of the American Education Society, was held on Wednesday, Jan. 13, 1836. Appropriations for the quarter were made to beneficiaries in various institutions as follows:

	Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
16 Theol. Sem's,	150	7	157	$3,213
27 Colleges,	380	13	393	7,691
64 Academies,	177	41	218	3,670
107 Institutions,	707	61	768	$14,574

Of the above, the Presbyterian and Western Education Societies, made appropriations as follows:

	Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
11 Theol. Sem's,	41	5	46	$ 942
16 Colleges,	152	5	157	2,974
36 Academies,	98	27	125	2,482
63 Institutions,	291	37	328	$6,398

The above appropriations are larger, by about one thousand dollars, than they were the quarter before. The importance of this Society and the necessity of making greater efforts to sustain it, will be obvious to all, upon suitable reflection. The friends of Christ and of mankind are earnestly requested to ponder with deep seriousness, the following facts and considerations.

1. The preaching of the gospel is the grand instrument which God employs in the salvation of men. 2. There are, in the United States, between three and four thousand churches of the different evangelical denominations, which are destitute of the settled ministry, and at the least calculation, six millions of people, who are either not at all, or but very partially, supplied with the means of grace; and in other lands, there are six hundred millions who have never yet heard the glad tidings of mercy through a crucified Redeemer. 3. To supply merely the increase of population in the United States, which is about four hundred thousand a year, allowing only one minister to a thousand souls, and also the removal of ministers by death, which are about one hundred and fifty every year, would require annually five hundred and fifty ministers. 4. Between two and three thousand ministers of suitable qualifications, in addition to those now in the field of service, might immediately be employed in the pastoral and missionary work in the United States alone, could they be procured. Home Missionary Societies are greatly retarded in their progress for want of laborers. 5. Foreign Missionary Societies are in danger of disastrous delays, if not of being brought at once to a stand, in their operations, for want of a sufficient number of men to be employed as missionaries. Such is the demand for efficient ministers of the gospel. 6. To assist in meeting this demand, is the great object of the American Education Society. It affords limited aid to indigent pious young men while preparing for the ministry, in a way to strengthen their motives to personal efforts, and promote their intellectual and moral energy. 7. It has assisted in all, more than two thousand four hundred young men while pursuing their studies, and there are now in the ministry, rising of seven hundred who were once under its patronage. It is furnishing assistance the present year to eleven hundred beneficiaries. 8. A large number of hopefully pious young men are found—the fruit of revivals of religion, and of the blessed instruction which is so extensively given in Sabbath schools and Bible classes—possessing promising talents, who are restrained only by their indigence from obtaining an education for the ministry. 9. It is believed that prayer,—fervent, importunate, persevering, believing prayer—offered in the family circle, in the social meeting, at the monthly concert, on the Tuesday immediately succeeding the first Monday of every month, and at the annual concert of prayer on behalf of colleges, will be effectual to the conversion of multitudes of young men, who will ultimately become preachers of righteousness. 10. Nothing

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now seems to be necessary, to secure in a short time a host of faithful laborers for the harvest, but the funds requisite for meeting the necessary expenses of an education. These are much wanted. To enable the American Education Society to carry forward the large number of young men who are now under its patronage, and to encourage others who are constantly applying for aid, much larger sums must be contributed than have ever been paid into its treasury. 11. The Society is now in debt to the amount of *seven thousand dollars*, and this debt is accumulating. 12. But why is the Society in debt, and why is the debt accumulating? Because the Directors of the Society cannot say to the young men under patronage—no further assistance can be afforded; you must give up your hope of bearing the messages of salvation to perishing sinners, and return to your former occupations. The Board had given a pledge to sustain them, and they must redeem it. Other young men, too, of good talents, who it was believed had been converted, and inspired with a desire to preach the gospel, solicited aid and received it. Could assistance be refused? No. The Directors dared not refuse it, in consequence of the loss of souls which might be occasioned thereby, and the fear of incurring the displeasure of the church, and also the displeasure of the great Head of the church. 13. And now they call on the Christian community for means to enable them to meet their engagements. They do this in confident expectation of receiving the assistance needed to relieve them from their embarrassment. 14. To those who may be disposed to afford assistance, the following methods are suggested. 1. Let persons who have the means, make donations to the Society, as the Lord has prospered them. 2. Let those who can do it, establish temporary scholarships, or make themselves life members of the Parent Society, or some Branch, or Auxiliary Society. The sum of seventy-five dollars a year, subscribed with a view of being continued for seven years, constitutes a temporary scholarship, with which the Directors will aim to bring forward one minister of the gospel. Forty dollars paid by a clergyman, or one hundred dollars paid by a layman, constitutes an honorary life membership. Ministers have frequently been made life members by ladies and gentlemen of their parishes. 3. Let the treasurers of Education Societies make as large collections as possible, and remit them immediately to the Parent Institution. 4. Let ministers present this subject to their people, in the way they may deem most expedient for the benefit of the object. 5. Let all who have a heart to pray, remember the American Education Society at the throne of grace, that their prayers and alms may ascend as an acceptable memorial before God. And may He who hath the hearts of all men in his hands, incline those who possess the silver and the gold, to contribute liberally of their substance to this all important object.

Rev. Mr. Nash's Report.

To the Secretary of the American Education Society.

THE commencement of another year is adapted to impress on our minds, a sense of the shortness of life, and to lead us to solemn self-examination. As we think of numbers of our fellow-laborers, who began the last year with us, and who have since been hurried to their last account, some of them in the midst of their days, we cannot well avoid the feeling, that what we do on earth for Christ and his cause, must be done quickly. The impression of this truth on my own mind, has indeed been faint to what it ought to have been. Still I trust I have not wholly lost sight of it while making my best efforts for the Education cause. Since my last report, I have been enabled to labor without interruption. I have usually visited two congregations, and, in several instances, three, on the Sabbath, and presented to them the claims of the Education Society. This travelling from one congregation to another on the Lord's day, is by no means a thing in itself to be chosen. I feel and lament the tendency of so doing, to secularize holy time. But I know not how it can be consistently avoided. Experience hitherto has proved, that in behalf of the Education Society, to say nothing of any other benevolent institution, if its claims have not been presented by a special agent, comparatively little has been done in their favor. But so few are the agents employed by this Society, that if only one congregation can be visited on a Sabbath, in very many places, the people will seldom or never be addressed by an agent. If then the whole community needs to be called to take

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part in this momentous concern, and if agents must not be multiplied beyond a very moderate extent, and on these points there is surely no room for reasonable doubt, it obviously becomes a work of necessity for those who are employed, to travel from one parish to another, during the hours of sacred rest. Shall it be said that our cause may be pleaded with success on other days of the week? Experience proves, that we cannot, in this manner, act on the public mind with the desired effect. Many persons, to say the least, even of those who are favorably disposed towards benevolent institutions, are too much engrossed with their secular pursuits, to turn aside from them on week days, and listen to addresses in favor of those institutions. Hence the conclusion, that if their claims are to be presented in our congregations with the desired effect, it must, for the most part, be done on the Sabbath.

During the last quarter, with the exception of the first Sabbath in January, my time has been employed in the counties of Litchfield, Tolland, and Windham. Though the population in the first of these counties has long been distinguished for intelligence, good order and the patronage of benevolent institutions, still it is no injustice, to state that in times past, the Education Society has not in general, received the attention it deserves. At present, however, there are evident marks of a change for the better. Persons of intelligence and influence, regard this Society with more favor, and assign it its proper place among kindred institutions. If at the time of my visit there, the contributions for it were not great, they were, in all instances respectable; and, what is matter of encouragement, for the most part, considerably above what they have heretofore been.

Though the congregations in the counties of Tolland and Windham, are in general small and comparatively feeble, still they manifested a commendable liberality in favor of this Society. Justice requires me to state, that in some instances the donations were such as fairly to entitle them to be held up as examples of Christian beneficence. Most of the time which I spent in these two counties, the state of the weather was eminently unfavorable to the success of an agent. In some instances, my operations were in great measure, or altogether defeated by the severity of the season. Still from the contributions in the places visited, it may be fairly estimated, that had the subject been presented in all the congregations in this section of the State, the amount collected would have been at least twice equal to that received for this object in any former instance. This is owing to the considerations, that the standard of liberality is more elevated, and the Education cause more justly appreciated than in times past.

On the first Sabbath in January, I presented the claims of the Education Society, to the people of my former charge in the town of Bloomfield, formerly the parish of Wintonbury; and the result has been both honorable to this people, and gratifying to the friends of the Society. Though their numbers and their means are comparatively small, and though they are destitute of a stated minister, having resigned their late pastor to the office of an agent in this Institution, they have just given 140 dollars to aid in the work of preparing young men for the ministry. May it be their happy experience, that the liberal soul is made fat, and he that watereth is watered also himself.

But though the tokens of increasing liberality just mentioned are cheering, it ought to be known, that the demands on the Education Society, are increasing faster than the supply. At the meeting of the directors of the Connecticut Branch, on the 30th of December last, more than fifteen hundred dollars was appropriated to seventy-three beneficiaries within the State, four of whom were new applicants for aid. This is a considerably larger sum than was ever before appropriated at one time by the same board. The prospect now is that the friends of the Redeemer in this branch, must not only continue, but increase their liberality, or it will ere long be under the necessity of looking to the Parent Institution for aid in sustaining its own beneficiaries.

But commendable as is giving for benevolent institutions, it must never be made a substitute for that spirituality, which is the life and soul of religion. It is to be feared that some find it more easy to give than to pray, to part with their property than their sins, and to talk fluently of the operations of benevolence, than to live near to God. To this cause may it not be ascribed, that he who travels up and down among the churches, meets with so few revivals of religion, and finds so much cause to sigh, and cry on account of the moral desolations of the land? A Christian observer of our times, cannot but feel that the spirit of giving, good as it may be, will never of itself avail to the conversion of the world; that before all men can be brought to Christ, there must be far more faith and prayer, that the standard of piety must be greatly raised in the church.

Rev. Mr. Mather's Report.

To the Secretary of the American Education Society.

ABOUT the first of December, I came into this State with the view of becoming permanently connected with the Maine Branch of the American Education Society. The two previous months of the quarter, were spent among the churches of Hamp-

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den county, Massachusetts, and on a short agency in Vermont.

During the month that I have been in this State, my labors have been confined principally to the county of Kennebec. The churches belonging to this conference, are most of them small and feeble. A few, however, are otherwise. Those at Augusta and Hallowell, are somewhat large and able, particularly the former; and both truly liberal. The church at Winthrop, is next to these in size and wealth, and not at all behind them in the exercise of Christian benevolence. I was indeed peculiarly pleased with the liberal spirit manifested on the occasion of my visit among them. They cheerfully gave *more* than the amount which was stated to them as being their proper proportion. Farmington, a beautiful village, contains a church next in size and ability; but owing to peculiar circumstances, no general application was made to them for aid. A few individuals, however, contributed liberally.

With the exception of these four churches all in the county which have pastors, receive aid, I believe, from the Missionary Society. They are of course comparatively feeble. They were however, most of them, visited and addressed on the subject of the Society; and according to their ability, (nay, beyond their ability, many of them, if we make the contributions of the more wealthy churches in the land the standard,) cheerfully contributed to its funds. And I am happy to avail myself of this opportunity publicly to testify to the cordiality with which they received this cause. They felt its importance, and while they readily gave of their substance to carry forward the work, I feel confident that they prayed also, and will continue to pray, "the Lord of the harvest," that his blessing may attend the noble enterprise in which this Society is engaged. There are at present, between 60 and 70 Congregational churches in this State destitute of pastors. Whence are these churches to be supplied? Not from Andover evidently; for comparatively few from that institution ever find their way into Maine. Much less can they hope for a supply from institutions still more remote. Nay, they ought not to hope for pastors from these seminaries. There are other sections of the country, and other portions of the world, equally important, and equally demanding laborers, to which the men from these institutions can more conveniently go. From her own seminary, therefore must Maine hope chiefly for a supply of pastors. And from the present state of that institution, she need not hope in vain. Bangor seminary is taking its proper stand among the theological seminaries of the country. To the students of this seminary, mainly must the churches of this State look for their pastors. Now a large portion, if not the larger proportion of these students, are the beneficiaries of the Education Society. With this fact in view they cannot but feel a deep interest in the prosperity of this Society. The resolution of the last general conference, I trust will be carried into effect. If not this year, they will hereafter certainly raise enough to educate their own young men.

Rev. Mr. Fowler's Disquisition.

One thousand copies of the Rev. Orin Fowler's Disquisition on the Evils of Using Tobacco, and the Necessity of Immediate and Entire Reformation, have been presented to the American Education Society, by three members of his church, for distribution among the beneficiaries of the Society. The donation is hereby gratefully acknowledged.

FUNDS.

Receipts of the American Education Society, from Oct. 14th, 1835, to the Quarterly Meeting, Jan. 13th, 1836.

Boston, a friend in Park St. Church		50
Jacksonville, Ill. Mr. David B. Ayers		4 50
Stockdale, Ga. a Planter's family, by H. Hill, Esq. Boston		46 88
INCOME FROM FUNDS		1,119 22
AMOUNT REFUNDED		969 87

AUXILIARY SOCIETIES.

Berkshire County.

[John Hotchkin, Esq. Lenox, Tr.]

Pittsfield, Young Ladies' Benevo. Soc. to const. Rev. Horatio N. Brinsmade, L. M. of *Am.* E. S.		40 00

Essex County South.

[David Choate, Esq. Essex, Tr.]

Beverly, soc. of Rev. Joseph Abbott, thro' the agency of Rev. John M. Ellis	45 00	
Wenham, Fem. Reading and Char. Soc. by Mrs. Abigail Foster, Tr.	18 22	
Edmund Kimball, Esq. ann. subs.	5 00	68 22

Essex County North.

[Col. Ebenezer Hale, Newbury, Tr.]

Amesbury and Salisbury, coll. in Rev. Mr. Towne's Soc. in those two towns, by Mr. William Chase	20 00	
Andover, (West Par.) by Miss Jackson	12 50	
Boxford, Soc. of Rev. John Whitney, by Mr. Charles Peabody, thro' agency of Rev. W. L. Mather	26 00	
Haverhill, Ladies' Assoc. in the soc. of Rev. Mr. Whittlesey, by Mrs. Sarah R. Gale, Tr.	30 00	
Ipswich, Ladies' Ed. Soc. in the 1st Parish, $45 bal. of 5th pay't. and $38 towards 6th pay't. of Temp. Schol. by Mrs. Ann. S. Ward, Tr.	83 00	
Newburyport, Ladies' Ann. Ed. and Miss. Soc. by Miss Ann Hodge, Tr.	6 62	
Circle of Industry, 12th semi-ann. pay't. for the Newburyport Ladies' 1st Temp. Schol. by Miss Mary C. Greenleaf, Sec. and Tr.	27 50	
New Rowley, Ed. Soc. in Rev. Mr. Braman's Cong. by Jeremiah Russell, Esq. Tr.	18 39	
West Amesbury, coll. in Rev. Mr. Eaton's soc. by Mr. Jacob Kelly	16 44	
West Newbury, coll. in the soc. of Rev. J. Q. A. Edgell, balance to const. him a L. M. of A. E. S.	30 27	286 72

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FRANKLIN COUNTY.

[Mr. William Elliot, Jr. Greenfield, Tr.]

Ashfield, Ladies' Assoc.	13 03	
Gent. Assoc.	16 11 —29 14	
Buckland, Ladies' Assoc.	3 00	
Gent. Assoc.	2 78— 5 78	
Conway, individ. by Dea. Christopher Arms	81 00	
Do. do. do. do.	16 00—97 00	
Charlemont, Ed. Soc.		4 23
Deerfield, 2d Cong. Soc.		31 51
Heath, Ephraim Smith, Esq. by S. Maxwell, Esq.	2 00	
Rev. Moses Miller	2 00——4 00	
Leverett, Cong. Soc.		9 00
Shelburne, Ladies' Assoc.	17 82	
Gent. Assoc.	7 37—25 19	
South Deerfield, Fem. Ed. Soc. by Miss Selina Corby, Tr.		13 25
Warwick, Trinitarian Society		5 25
Wendell, Benevolent Assoc.	4 00	
Estate of Thankful Bartwell, as a donation, by Dr. George Rogers, Ex.	13 20—17 20—241 55	

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Belchertown, Brainerd soc. by W. A. Reed, Tr.		1 25
Chesterfield, Mr. Melvar Burnell		1 00
Hadley, bequest of Dea. Elisha Dickinson, by Mrs. Asubah Dickinson, Executrix	100 00	
Gen. Benev. Soc. by Mr. Elijah Smith, Tr.	150 00—250 00	
Northampton, Mr. William Clark, Jr.		37 50
Edwards' Church Benev. Soc.		19 79
Williamsburg, Ladies' Ed. Soc. towards const. Mrs. Desire Mahew, a L. M. of A. E. S.		40 00
One fifth of coll. at the ann. meeting		18 71
Fr. the disposable funds of Hampshire Ed. Soc.		250 00—618 25

HAMPDEN COUNTY.

[Mr. Samuel Raynolds, Springfield, Tr.]

Brimfield, contribution in Rev. Joseph Fuller's soc.		47 94
Chester, cont. in Rev. Mr. Alvord's soc.		12 50
Ludlow, Ladies' Association	9 90	
Gent. Assoc.	14 34—24 24	
Longmeadow, Fem. Benev. Assoc.	17 11	
Gent. Assoc.	19 00—36 11	
West Springfield, (First Parish)		50 00—170 79

MIDDLESEX COUNTY.

Cambridge, Fem. Benev. Soc. by Miss Susan Munro, thro' Rev. Dr. Holmes		2 63
Cambridgeport, Sab. School Miss Soc. in Rev. Mr. Stearns's Cong. $40 of which to const. him a L. M. of A. E. S.	44 50	
A Friend	1 00—45 50	
Charlestown, soc. of Rev. Dr. Fay, additional	1 00	
Soc. of Rev. Mr. Crosby, $80 of which to const. Rev. Jared Curtis and Rev. Asa Bullard, L. M. of the A. E. S.	96 25—97 25	
Medford, Mrs. Teel, to const. Rev. Levi Pratt, a L. M. of A. E. S.		40 00
Newton, Dea. Benj. Eddy		2 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Ashby, individuals	17 55
Bolton, do.	15 13
Boxborough, do.	18 00
Dunstable, do.	11 14
Fitchburg, do.	43 46
Young Men's Ed. Soc. by Benj. Snow, Jr. Tr.	24 50
Groton, individuals	64 05
Harvard, do.	30 96
Leominster, do.	38 78
Fem. Aux. Ed. Soc. by Miss Susan Lincoln, Tr.	18 08
Pepperell, individuals	9 56
Shirley, do.	5 98
Townsend, individuals	11 90
Westford, do.	31 81
	442 60
Deduct for printing Report,	3 65—438 95

Of this sum $190 is to const. L. M. of the A. E. S. Rev. Joseph W. Cross, Boxborough, Rev. Joshua Emery, Fitchburg, and Mr. Jephtah R. Hartwell, of Groton.

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Patten Johnson, Southboro', Tr.]

Berlin, Rev. Mr. Clark's Soc.	10 00	
Holliston, Maternal Asso. by Mrs. Nancy L. Fitz	1 00	
Marlboro', individuals	11 60	
Natick, Rev. Mr. Moore's Soc.	18 30	
Northboro', Rev. Mr. Fay's Soc.	23 97	
Wayland, Rev. Mr. Hyde's Soc.	10 00—74 87	

CHARITABLE SOCIETY OF LOWELL AND VICINITY.

[Dea. William Davidson, Lowell, Tr.]

Lowell, Ladies of Rev. Mr. Twining's Soc. on account Twining Temp. Schol. by Mrs. Olivia Fox, Tr.	75 20—776 40	

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Hanson, Ladies, to const. their pastor Rev. John Shaw, a L. M. of the Co. Soc.	15 00	
North Bridgewater, Miss Lydia Edson, to const. Mrs. Paul Couch, a L. M. of the Co. Soc.	15 00	
Mrs. Hosea Alden, by Mr. H. Packard	50—30 50	

WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

Grafton, Ladies of the Soc. of Rev. John Wilde	83 00

WORCESTER COUNTY NORTH.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

New Braintree, fr. the ch. by Mr. A. Newell	60 50	
West Boylston, Reading and Char. Soc. by Miss Adeline Flagg, Tr.	10 73—71 23	
		$4,485 16

MAINE BRANCH.

[Prof. Samuel P. Newman, Brunswick, Tr.]

Augusta, John Eveleth, to const. himself a L. M. of Maine Branch	25 00	
Daniel Williams, to const. himself a L. M. of Maine Br.	25 00	
Bartholomew Nason, to const. himself a L. M. of Maine Br.	25 00	
Rev. B. Tappan, to const. Rev. Jotham Sewall, a L. M. of Maine Br.	25 00	
Elias Craig 15. John H. Whitwell 10	25 00	
James L. Child 10. G. W. Shepherd 5	15 00	
Wm. A. Brooks 3. Mark Nason 3. E. S. Tappan 2	8 00	
Dea. John Means 10. R. H. Vose 5. James Bridge 5	20 00	
Stephen Deering 5. Loring Cushing 5. Carlton Dole 4	14 00	
G. G. Wilder 10. A. Reddington, Jr. 10	20 00	
Isaac Hooper 5. S. D. Wing 5. I. T. Gilpatrick 4	14 00	
Other individuals	18 50	
	234 50	
Deduct amount acknowledged in Nov.	128 00—106 50	
Farmington, Jacob Abbot		10 00
Hallowell, Gentlemen's Schol.		94 00
Ladies' Schol.		75 00
Litchfield, Cong. ch. and soc.		10 31
Saco, Young Ladies' Ed. Soc.		17 35
Waterville, Cong. ch. and soc.		9 00
Wells, soc. of Rev. Mr. Oliphant		3 21
York Co. Conference of churches, by Rev. Stephen Merrill		18 00
Income fr. Funds		89 00
		$429 37

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morril, Concord, Tr.]

Amherst, Soc. of Rev. Mr. Aiken, $75 of which is towards Aiken Temp. Schol. by Mr. Aaron Lawrence,	86 97
Concord, Ladies, towards the Bouton Temp. Schol. by Miss Sarah Kimball	50 00
Dunstable, (Nashua Village,) Fem. Ed. Soc. for Nott Temp. Schol. 1835 & 6	150 00
Fitzwilliam, Fem. Ed. Soc. by S. A. Gerould, Esq. Tr. Cheshire Co. Aux.	80 00
Hampstead, individ. by Rev. John Kelly, thro' Mr. James Gibson	11 78

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Marlboro', individ. by S. A. Gerould, Esq. Tr. Cheshire Co. Aux. 13 35
Nelson, Dea. Josiah Robbins, by Mr. Gerould, 1 00
Newport, a Lady, towards const. the son of Rev. Mr. Woods, a member of the Ed. Soc. by Mr. Young,
Rochester, Fem. Ed. Soc. by Rev. Mr. Willey 1 00
West Boscawen, Fem. Ed. Soc. 18 20
Winchester, individ. by Mr. Gerould, Tr. Cheshire Co. Aux. 6 79
Merrimack County, Aux. Ed. Soc. by Dea. Moulton, Tr. 20 00
79 67
$496 61

Clothing.

West Boscawen, Fem. Ed. Soc. 13 shirts, 14 collars, 7 pr. socks, 1 pr. pillow cases.

NORTH WESTERN BRANCH.

[Mr. Elnathan D. Goddard, Middlebury, Tr.]

Bridport, Gent and Ladies' Asso. by Rev. D. Lamb, 29 13
Brattleboro, (*West Village*,) collections 44 69
Berlin, Zechariah Perrin, Esq. 50 00
Coventry, by Rev. I. Ingraham, of Brandon 3 00
Grafton, monthly concert, 10 00
Hinesburgh, Gent and Ladies' Asso. by Wm. Hurlburt 11 28
Middlebury, Gent Asso. 48 50. Ladies' Asso. 40 34 88 84
Ladies' Sewing Soc. 50 66
North Norwich, Church of Rev. S. Goddard, by Rev. John Richards, Windsor 10 00
Young Lady in Rev. Mr. Goddard's soc. by Rev. John Richards, Windsor 10 00
Putney, M. Crawford 2. J. Grout 1 3 00
St. Johnsbury, 2d Cong. ch and soc. by Mr. Fairbanks 17 76
Gent. Asso. 9 75. Ladies' Asso. 3 55, by do. 13 30
Townsend, monthly concert 6 32
Vergennes, Miss A. Sweet, by Rev. A. L. Lovell 1 00
Weybridge, Fem. Benev. Soc. 2 00
Westfield, by Rev. I. Ingraham 4 00
West Rutland, Cong. soc. by Rev. L. L. Tilden 14 00
Westminster, (*West Parish.*) to const. Rev. Preston Taylor, a L. M. of A. E. S. 40 00
Mr. Howes Hallet, to const. himself a L. M. of North Western Br. 40 00
Collections 4. A friend 2 6 00
Woodstock, a friend, by H. Hill, Esq. Boston 10 00
Cont. at Annual Meeting 19 10
Refunded by a former beneficiary of this Br. 15 00
[The following by Mr. C. W. Storrs, Tr. Washington Co. Aux. Ed. Soc.]
Barre, Cong. soc. by Mr. N. Dodge, Agt. 12 20
Berlin, Cash for one pr. socks sold 50
Miss Roxanna Nye 50
Montpelier, Hon. J. Howes 1 00
Mr. C. W. Storrs, ann. sub. 3 00
Ladies' Sewing Circle, by Miss Mary A. Washburn, Tr. towards Hopkins Temp. Schol. and to const. Hon. Jeduthan Loomis, a L. M. of A. E. S. 100 00
814 26
Berlin, Hon. Charles Bulkeley, several lots of land, valued at 575 00
$1,189 26

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Cheshire, by H. White, Tr. New Haven Aux. Ed. Soc. 7 10
East Windsor, Benev. Soc. in Rev. Mr. Bartlett's Cong. by D. Chapin, Tr. 23 59
Ellington, coll. to const. Rev. Ezekiel Marsh, a L. M. of A. E. S. and of Ct. Br. by J. R. Flynt, Tr. Tolland Co. Aux. 70 00
Greenwich, Rev. Joel Mann's cong. by Mr. Mann 60 00
Hartford, Fem. Ed. Soc. by Mrs. L. B. Porter, Tr. 119 35
Norfolk, Mrs. Sarah Battell, by H. Hill, Esq. Boston 5 00
Ridgefield, Fairfield Co. by H. White, Tr. New Haven Aux. Ed. Soc. 34 66
South Cornwall, coll. in a small neighborhood, by Sarah Swift, Sec. and Tr. 9 00
Fem. Ed. Soc. by Minerva Judson, Tr. 18 00
South Coventry, collection 9 60
Somers, bal. to const. Ebenezer Clark, a L. M. of Ct. Branch 10 00
Vernon, sub. in part, by Rev. C. Humphrey 83 43
Wethersfield, monthly concert, by Dea. Stillman 15 00
Cong. church, by Chester Buckley 80 00
Washington, Fem. Ed. Soc. by Electa Goodyear, Tr. 12 00
[The following by Rev. Ansel Nash, Agt.]
Bloomfield, individ. $30 of which is from Mrs. Ansel Nash, to const. herself a L. M. of Ct. Br. and $40 of which is to const. Rev. John Bartlett, a L. M. of A. E. S. 140 00
Brooklyn, collection 50 85
Canterbury, (*West Parish.*) a collection 15 72
Columbia, individ. $30 of which is fr. Jeremiah Barstow, to const. himself a L. M. of Ct. Br. 53 50
Ashford, (*Eastford Par.*) individ. $50 fr. Benjamin Bosworth, $40 of which is to const. the Rev. Reuben Torrey, a L. M. of A. E. S. 76 62
Goshen, a contribution 22 44
Hampton, a collection 20 25
Killingly, (*West Parish.*) a collection 75 00
Ladies' Sewing Soc. 15 00
Litchfield, a coll. $40 of which is to const. Rev. L. P. Hickok, a L. M. of the A. E. S. and $80 fr. Mrs. Maria Talmadge, to const. Rev. Mr. Hickok, a L. M. of Ct. Br. 120 00
Lyme, Charles Griswold, in part to const. himself a L. M. of Ct. Br. 10 00
Lyndon, Asa Otis, a donation 80 00
Norfolk, a contribution 42 69
Plainfield, a collection 23 18
Pomfret, individ. to const. Rev. Daniel Hunt, a L. M. of A. E. S. 40 00
Pomfret Abington Soc. individ. to const. Rev. Nathan S. Hunt, a L. M. of A. E. S. 40 00
Scotland, a coll. to const. Rev. Jesse Fisher, a L. M. of A. E. S. 40 00
Warren, a collection 26 00
Willimantic, a collection 11 00
Windham, a collection 30 00
Woodstock, *Village Corners*, coll. in part 27 41
$1,400 52

The sum of $314 42 coll. by Rev. A. Nash, and entered in the Journal for Nov. under the head of "*Hartford*," was from the following towns, viz.

Hadlyme, collection in part 23 37
Middletown, coll. in part 74 05
Salisbury, individ. $60 of which fr. Mr. and Mrs. Elisha Sterling, to const. themselves L. M. of the Ct. Br. 101 00
Sharon, individ. in part 79 88
Calvin Noyes, dec'd. by Wm. Smith, Esq. Ex'r. 36 36
$314 42

PRESBYTERIAN EDUCATION SOCIETY.

[Oliver Willcox, Esq. New York, Tr.]

Murray Street Church, fr. E. M. Morgan 30 00
Silas Brown 20. John R. Hurd 20 40 00
Jonathan Lawrence 5. William G. Bull 15 20 00
A Lady 30. A widow's mite 5 35 00
Cash 50. Cash 6 32 56 32
Mrs. Col. Varick 25. Mrs. Lefferts 10 35 00
Archibald McIntyre 48. Cash 5. Cash 5 58 00
L. S. Bouton 25 A donor, cash 5 30 00
Leander Meade 75. Thomas Ensign 5 80 00
Cash 1. Cash 2. Cash 5 8 00
P. J. M. pr. Dr. McAuley 5. B. L. Swan 20 25 00
E. Haughton 20. Eli Benedict 10 30 00—447 32
Central Pres. Church, Broom Street, mon. con. 101 32
Monthly concert, Nov. 98 32
Do. do. Dec. 55 25
In part in ch. 43 04. Mrs. Edwards 3 48 02—297 91
Fort Edward, fr. Miss Hartbrook, 2 00
Western Education Society.
Dunkirk, by Rev. T. Stillman, 80 00
Westfield, 18 00
Mr. Scofield, 5 00
Mrs. Cuyler, to const. in part T. S. Cuyler, a L. M. 20 00—103 00
Kingsborough, fr. Pres. ch. and Cong. 43 37
Newark, fr. 1st ch. fr. Miss Susan Baldwin, 10 00
Orange, N. J. fr. 1st Pres. ch. 19 95
Duane, *late Cedar St. Church.*
Fr. C. St. John 20. B. Lathrop 10. J. C. Johnson 10 40 00
John Watts 20. J. N. Cobb 10. F. Markoe 10 40 00
J. N. Morgan 2 50. Wm. M. Halsted 300 302 50
T. Doremus 5. William Howard 20. R. Bubbl 25 50 00
Daniel Lee 25. William Spencer 10. G. Buck & Co. 30 65 00
Morris Ketchum 40. B. Deming 5. N. Taylor 25 70 00
D. Perkins 20. R. McCurdy 10. N. Griswold 10 40 00
George Griswold 100. A well wisher 100. Cash 2 202 00
H. Weed 25. H. Hinsdale 3. C. O. Halsted 300 328 00—
1,127 89
Fishkill, by Rev. Mr. Phelps, in part 10 00
Mr. Sherwood, balance 65 00—75 00
Orange, N. J. fr. 2d church 14 93
Wappingers Creek, in part 14 51
Marlborough, fr. Pres. church 13 57
Newark, 2d ch. fr. J. S. Condit, Esq. 75 00
Cauldwell, N. J. fr. Pres. ch. by Mr. J. Provost 84 06
Mercers St. Church, fr. Charles Butler, Esq. and Lady 75 00
Laight St. Church, by Rev. Mr. Patton 82 05
A. Lane 5. A. Averill 10 15 00
109 Wooster st. 1. Mrs. Campbell 2 3 00
Miss Farrand 1. A. M. Scott 5 6 00
D. Pierson 3. W. D. Smith 2 5 00
S. Winterton 3. T. N. Jennings 5 8 00
G. Lathrop 2. S. Cromwell 3 5 00
H. Preeden 1. M. Clark 2 3 00
J. B. Weeden 5. Mrs. Pye 50 cts. 5 50
W. Chauncey 10 00—112 55

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Bowery Church, fr. S. E. Morse & Co. 75 00
R. E. Morse 10 00
Ladies, by Mr. Patton 3. Mr. Lyons 1 4 00
Wm. W. Chester 250. David Hale 5 255 00
Collected at church by Mr. Bull 84 55—378 55
Catskill, in part, by Rev. Mr. Patton 60 28
Bleecker St. Church, coll. in ch. by Rev. Mr. Patton 94 90
Second Avenue Church, fr. Rev. J. J. Owen 10 00
Brainard Church, coll. pr. Mr. Booth 47 17
Joseph Brewster 150 00—197 17
Brooklyn, 1st ch. by Mr. Pomeroy 113 73
South Orange, N. J. fr. Pres. ch. by Horace Doolittle, 12 70
Bleecker St. Church, fr. N. Norton, 5 00
L. Bradley 5 H. Smith 5 10 00—15 00
Central Pres. Church, B. Chapin 2. H. G. Carmen 1 50 3 50
Mr. Simonran 6. J. Miller 1. R. Newell 2. E. Myers 1 50 10 50
C. P. Dakin 2. Isaac Ford 2. G. McNish 2. Mrs. Dumerson 1 7 00—21 00
Newark, N. J. Female Praying Assoc. by Mr. S. M. Graham 10 00
Bloomfield, N. J. fr. Presb. ch. and cong. to const. in part, Rev. C. Lyman, a director for life, 46 77

$3,389 19

UTICA AGENCY.

[Jesse W. Doolittle, Esq. Utica, Tr.]

Augusta, Fem. Ed. Soc. by Miss Maria Fish, Tr. 18 16
Cazenovia, Pres. ch. by Rev. E. S. Barrows 50 00
Cherry Valley, in part 47 25
Cooperstown, Pres. ch. by H. S. Bradford 50 38
Delhi, by H. D. Gould 12 00
Delaware Presbytery, by O. L. Kirtland, Tr. 4 59
Exeter, Cong. church 2 52
Fly and Oak Creek, by A. North 17 63
Glenn's Falls, by Rev. E. H. Newton 21 00
Granville, South, 2 03. *Middle*, 17 61. *North*, fr the 1st Pres. ch. to const. Rev. Jonathan H. Noble, a L. M. of Presb. Ed. Soc. 31 64 51 08
Harpersfield, 15 90
Hartford, South, to const. Rev. Amos C. Tuttle, a L. M. Presb. Ed. Soc. 38 50
Jefferson, in part 3 00
New Hartford, a balance 2 50
Oneida Association, a coll. at a sacramental season 10 00
Presb. ch. at the head of the Delaware, in part 2 57
Richfield, Cong. church 6 51
Salem, Presb. church, in part, to const. Rev. John Whiton, a L. M. Presb. Ed. Soc. 55 00
Sandy Hill, fr Rev. Joseph Parry 5. Miss Stowe 25 cts. 5 25
Springfield, Presb. ch. 16 83. Fem. Ed. Soc. 2 18 85
Trenton, Dea. Lucas Young Love 6 10
Troy, 2d ch. in part 20 50
Utica, an unknown friend, the 13th payment made for the education of a young man for the ministry 38 00
Fr. the 1st ch. by E. Vernon 15 00
Walton, Presb. ch. by the Rev. F. Shipherd 23 72
Avails of clothing, sold 16 35

$852 34

Clothing.

Springfield, fr. the Fem. Ed. Soc. by Miss Rosetta I. A. Parmelee, Tr. 3 pr. socks, 1 pr. stockings, 1 shirt, valued at $2 25.

WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq. Hudson, Tr.]

Richfield, donations 7 00
Middlebury, ann. subs. 22 25
Hudson, ann. subs. 27 00
Contributions 19 67
Donation by Dr. P. Town 4 00
Atwater, Miss Polly Merrick, L. M. of West. Res. E. S. 20 00
Mrs. Elizabeth L. Atwater, L. M. of West. Res. Ed. Soc. 15 00
Aaron Baldwin, L. M. of West. Res. Ed. Soc. 15 00
Young Gent. and Ladies, to const. Rev. Wm. Bradley, L. M. West. Res. Ed. Soc. 15 00
Sundry individuals 17 70
Randolph, donations 3 00
Streetsborough, donations 13 00
Aurora, Gent. 21 62
Ladies, to const. Rev. John Seward, L. M. of West. Res. Ed. Soc. 30 00
Westfield, ann. sub. 13 00
Granger, ann. sub. 8 00
Ravenna, Gent. 19 23
Ladies, 16 25
Windham, ann. sub. 3 75
Church collections 11 25
Fem. Ed. Soc. 1 41
Edenburg, ann. sub. 2 00
West Res. Coll. donation 53 08
Mrs. Mary Ann O. Clark 15 00
Youngstown, ann. sub. 19 94
Talmadge, donations, Gent. 35 76

Fem. Ed. Soc. 26 00
Plymouth and Auburn, ann. sub. 4 72
Donations 7 63
Wadsworth, ann. subs. 11 50
Creeksville, ann. sub. 14 75
Nelson, donations 16 00
Huntsburgh, ann. sub. 2 75
Sharon, donation 22
Troy, do. 1 75
Parkman, do. 10 75
Bainbridge, do. 75
Geneva and Harpersfield, ann. sub. Gent. 26 50
Ladies 18 00
Madison, 1st Ch. ann. sub. 3 50
Donations 9 13
Second church 23 00
Unionville 12 54
Andover and Cherry Valley, ann. sub. 9 00
Fem. Ed. Soc. 6 87
Thompson, ann. sub. 5 00
Unknown source 18 13
Austinburg, ann. sub. Dr. Hawley 20 00
Jacob Austin 18 75
Hon. E. Austin 10 00
Rev. E. Austin 18 75
Sundry individuals 40 25
Wakeman, ann. sub. 10 00
Sandusky, donations 4 00
Ridgefield, do. 2 25
Rootstown, ann. sub. 9 13
Clarndon, do. 2 94
Painesville, donations 72 25
Wayne and Williamsfield, ann. sub. 31 87
Willington, ann. sub. 10 00
Bath, Fem. Ed. Soc. 3 00
Mesopotamia, ann. sub. 13 87
Farrington, do. 20 00
Warren, do. 15 56
Brownville, do. 72
Vienna, do. 26 25
Hartford, do. 23 00
Fem. Ed. Soc. 2 63
Vernon, ann. sub. 5 00
Johnston, do. 5 12
Gustavus, do. 10 50
Kinsman, do. 15 58
Monroe, do. 15 50
Kingsville, ann. sub. 15 25
Fem. Ed. Soc 2 25
Jefferson, ann. sub. 3 00
Morgan, do. 12 50
Rome, do. 2 50
Springfield, Mass. Dr. Swan 1 50
Greenland, sundries 57 54
Ruggles, ann. sub. 14 50
Twinsburg, do. 50
Bronson, do. 1 00
Berlin, do. 6 25
Fitchville, do. 1 00
Windham, Rev. J. Trent 1 00
Brunswick, donations, Gent. 29 00
Ladies, in part to const. Rev. Lewis F. Lane, L. M. of West. Res. Ed. Soc. 6 98
Northfield, ann. sub 2 00
Brownstown, M. T. ann. sub. 13 00
Plymouth, Four Corners, M. T. 7 00
Northville, 5 00
Romeo, 13 00
Bloomfield, Auburn, and Pontiac, M. T. an ann. sub. 55 00
Webster, M. T. ann. sub. 6 05
Ypsilanti, do. 28 50
Fem. Ed. Soc. 12 00
Ann Arbour, M. T. ann. sub. 40 78
Fem. Ed. Soc. 12 08
Clinton, M. T. ann. sub. 4 50
Adrian, M. T. donations 35 00
White Pigeon, M. T. ann. sub. 50 36
Beardsley's Plain, M. T. by Rev. L. Humphrey 7 00
Tecumseh, M. T. ann. sub. 18 07
Donations 14 38
Lyme, by Rev. C. Corey 1 00
Munroe, M. T. ann. sub. 50 00
Donations 29 00
Detroit, M. T. Fem Ed. Soc. 198 81
Gentlemen 615 56
Avails of Jewelry, &c. 5 16
Refunded money 159 97

$2,561 00

Whole amount received $14,572 45.

Clothing rec'd at the Rooms of the Parent Society during the quarter ending Jan 13th, 1836.

Beverly, fr. the Ladies' Sewing and Reading Soc. in the 4th Cong. Soc. by Mrs. Mary Herrick, 1 box, valued at $31 88.
Leominster, fr the Fem. Aux Ed. Soc. Miss Susan Lincoln, Tr. a bundle, valued at $9 54.
New Ipswich, N. H. fr. the Reading and Char. Soc. Miss Hannah Johnson, Sec. a box, valued at $45 49.
Wenham, fr. the Fem. Reading and Char. Soc. Mrs. Abigail Foster, Tr. 7 pr. woolen socks.

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REV. JONATHAN EDWARDS, D.D.

PRESIDENT OF UNION COLLEGE.

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THE

QUARTERLY REGISTER.

VOL. VIII. MAY, 1836. No. 4.

MEMOIR OF REV. JONATHAN EDWARDS, D. D.

PRESIDENT OF UNION COLLEGE.

JONATHAN EDWARDS, D. D., the second president of Union college, Schenectady, was born at Northampton, Mass., on the 26th day of May, O. S., 1745. He was the second son and the ninth child of the Rev. Jonathan Edwards, of Northampton, and afterwards president of the New Jersey college, and of Mrs. Sarah Edwards, daughter of the Rev. James Pierrepont, [commonly written Pierpont,] of New Haven, Conn. In his infancy and early childhood, he was afflicted with an inflammatory weakness in his eyes, which almost entirely prevented his learning to read until a much later period than is common for children in New England. At length, by the repeated application of various remedies, the inflammation in some degree abated, and he was enabled to apply himself moderately to the rudiments of knowledge. He was also subjected to the inconveniences resulting from the unhappy contest between his father and the church and society of Northampton, which terminated in the dismission of Mr. Edwards. The family removed to Stockbridge in 1651, when this son was six years old. The circumstances of his situation at Stockbridge, are thus detailed by himself, in the Preface to his Observations on the Language of the Muhhekaneew Indians, 1788. "When I was but six years of age, my father removed with his family to Stockbridge, which, at that time, was inhabited by Indians almost solely; as there were in the town but twelve families of whites or Anglo-Americans, and perhaps one hundred and fifty families of Indians. The Indians being the nearest neighbors, I constantly associated with them; their boys were my daily schoolmates and playfellows. Out of my father's house, I seldom heard any language spoken besides the Indian. By these means, I acquired the knowledge of that language, and a great facility in speaking it. It became more familiar to me than my mother tongue. I knew the names of some things in Indian, which I did not know in English; even all my thoughts ran in Indian; and though the true pronunciation of the language is extremely difficult to all but themselves, they acknowledged that I had acquired it perfectly; which, as they said, never had been acquired before by any Anglo-American. On account of this acquisition, as well as on account of my skill in their language in general, I received from them many compliments applauding my superior wisdom. 'This skill in their language I have in a good measure retained to this day."

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As his father intended him for a missionary among the aborigines, he sent him in October, 1755, when he was but ten years of age, with the Rev. Gideon Hawley,* to Oughquauga, on the Susquehannah river, to learn the language of the Oneida Indians. In the Preface from which we have quoted above, he says, "In my tenth year, my father sent me among the Six Nations, with a design that I should learn their language, and thus become qualified to become a missionary among them. But on account of the war with France, which then existed, I continued among them but about six months.† Therefore the knowledge which I acquired of that language was but imperfect." The Indians were so much pleased with his attainments, and his amiable disposition, that, when they thought their settlement exposed to inroads from the French, they took him upon their shoulders, and carried him many miles through the wilderness, to a place which they deemed secure.

In the month of February, 1760, when he had almost completed his fifteenth year, he commenced the study of the Latin language, at a grammar-school, in Princeton, New Jersey. In September, 1761, he was admitted a member of the college of New Jersey, in the same town. In September, 1765, he received the degree of bachelor of arts.‡ In the year 1763, and while he was in college, at a time of general attention to religion in Princeton, Mr. Edwards obtained a hope of his reconciliation to God through Christ. This was during the presidency, and under the impressive preaching of Dr. Finley.§ The following dedication of himself to the service of God, which was made by him at that time, was found among his papers after his death.

"*Nassau Hall*, [*College of New Jersey,*] *Sept.* 17, 1763.

"I, Jonathan Edwards, student of the college in New Jersey, on this 17th day of September, 1763, being the day before the first time I proposed to draw near to the Lord's table, after much thought and due consideration, as well as prayer to Almighty God, for his assistance, resolved in the grace of God to enter into an express act of self-dedication to the service of God; as being a thing highly reasonable in its own nature, and that might be of eminent service to keep me steady in my Christian course, to rouse me out of sloth and indolence, and uphold me in the day of temptation.

* This excellent missionary was a native of Connecticut, and graduated at Yale college in 1749. He commenced his missionary labors in 1752, at Stockbridge. In September, he made an excursion to Schoharie, in the country of the Mohawk Indians, and after his return to Stockbridge, he opened his school again at the beginning of winter, under the patronage of Mr. Edwards. Here he was the instructor of the children of a number of Mohawk, Oneida, and Tuscarora families, and preached to them on the Sabbath. It being determined by the Commissioners for Indian affairs in Boston, to establish a mission in the country of the Iroquois, or Indians of the Six Nations, he engaged in the plan. In May, 1753, accompanied by Timothy Woodbridge, a gentleman who possessed great influence with the Indians, he set out on his journey, and on the fourth of June reached the place of their destination, Onohoghgwage, or Oughquauga, where he was favorably received by the Indians. July 31, 1754, Mr. Hawley was ordained at Boston, and soon returned to his station, where he remained till May, 1756, when the French war obliged him to withdraw. April 10, 1758, he was installed pastor of the Indian church at Marshpee, Mass. He died Oct. 3, 1807, aged 80 years. He was a very successful missionary, and greatly beloved by the Indians. He published in the Coll. Mass. Hist. Soc. iii. 188—193, iv. 50—67, biographical and topographical anecdotes respecting Sandwich and Marshpee, and a letter giving a narrative of his journey to Oughquauga.

† Erroneously stated in Dwight's Life of Edwards, to have been twelve months, p. 542, and in the Conn. Evang. Mag. vol. ii. p. 378, to have been four months.

‡ His class consisted of thirty-one members. Among them were John Bacon, afterwards a distinguished civilian in Massachusetts; Joel Benedict, D. D.; Jacob Rush, LL. D.; Ebenezer Pemberton, LL. D.; Theodorick Romeyn, D. D.; David Ramsay, M. D., the historian of the revolution. The class was the largest which had at that time graduated at the college. The college tutors were Jacob Ker, Samuel Blair, and James Thompson.

§ Dr. Finley died in Philadelphia, July 17, 1766, in the 51st year of his age. He emphatically died in the Lord. "My very soul," he said, "thirsts for eternal rest. I see the eternal love and goodness of God. I see the fullness of the Mediator. I see the love of Jesus. O, to be dissolved, and to be with him; I long to be clothed with the complete righteousness of Christ. A Christian's death is the best part of his existence."

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"Eternal and ever-blessed God! I desire with the deepest humiliation and abasement of soul, to come in the name and for the sake of Jesus Christ, and present myself before thee, sensible of my infinite unworthiness to appear before thee, especially on such an occasion as this, to enter into a covenant with thee. But notwithstanding my sins have made such a separation between thee and my soul, I beseech thee, through Christ thy Son, to vouchsafe thy presence with me and acceptance of the best sacrifice which I can make.

"I do, O Lord, in hopes of thy assisting grace, solemnly make an entire and perpetual surrender of all that I am and have unto thee, being determined in thy strength to renounce all former lords who have had dominion over me, every lust of the eye, of the flesh and of the mind, and to live entirely devoted to thee and thy service. To thee do I consecrate the powers of my mind, with whatever improvements thou hast already or shalt be pleased hereafter to grant me in the literary way; purposing if it be thy good pleasure to pursue my studies assiduously, that I may be better prepared to act in any sphere of life in which thou shalt place me. I do also solemnly dedicate all my possessions, my time, my influence over others, to be all used for thy glory. To thy direction I resign myself and all that I have, trusting all future contingencies in thy hands, and may thy will in all things and not mine be done. Use me, O Lord, as an instrument of thy service! I beseech thee, number me among thy people! May I be clothed with the righteousness of thy Son; ever impart to me through him all needful supplies of thy purifying and cheering Spirit! I beseech thee, O Lord, that thou wouldst enable me to live according to this my vow, constantly avoiding all sin; and when I shall come to die, in that solemn and awful hour, may I remember this my covenant, and do thou, O Lord, remember it too, and give my departing spirit an abundant admittance into the realms of bliss! And if when I am laid in the dust, any surviving friend should meet with this memorial, may it be a means of good to him, and do thou admit him to partake of the blessings of thy covenant of grace, through Jesus the great Mediator, to whom with thee, O Father, and thy Holy Spirit, be everlasting praises ascribed, by saints and angels! Amen.

JONATHAN EDWARDS."

Soon after leaving college, he entered on the study of divinity under the instruction of the Rev. Joseph Bellamy, D. D., of Bethlem, Conn.* Oct. 21st, 1766, he was licensed to preach the gospel by the Litchfield Association of Congregational Ministers, in Connecticut. The following year he spent in preaching as a candidate for the ministry, but in what towns it is not now known.

In 1767, he was appointed to the office of tutor in the college of New Jersey, which he accepted. Here he remained two years.† Some months after his election, he was chosen professor of languages and logic. At the same time, Mr. Blair and Dr. Hugh Williamson were appointed professors. Mr. Blair alone saw fit to accept the appointment. The Rev. Dr. Andrew Yates, formerly a professor in Union college, now of Chittenango, N. Y., in a letter to the writer of this article, says; "The name of Jonathan

* Dr. Bellamy was the intimate friend and correspondent of Dr. Edwards's father, and accorded mainly with him in theological sentiments. See Trumbull's Connecticut, ii. 159.

† The first year was the interval between the death of Pres. Finley and the accession of Pres. Witherspoon. The first professor in this college was Mr. Blair, who was appointed professor of divinity and moral philosophy. The fellow tutors of Mr. Edwards, were Ebenezer Pemberton and Joseph Periam. Rev. Dr. John Woodhull, of Monmouth, N. J., (grad. 1766,) speaks of Mr. Periam as "an excellent tutor."

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Edwards was associated with great literary and religious attainments, in the estimation of those who in his day had been connected with the college of New Jersey, either as students or as managers of the interests of that college. His diligence and proficiency while a pupil in the institution, and his industry and fidelity when called to take a part in the labors of instruction and government, secured to him the esteem and affection of his contemporaries."

During his residence in Princeton, he was invited to preach in the society of White Haven, in the town of New Haven, Conn. On the 5th day of January, 1769, he was ordained to the pastoral charge of that church and society, where he continued until May, 1795.*

"For several years previous to his dismission," remarks a writer in the Connecticut Evangelical Magazine, (understood to be the son of Dr. Edwards, J. W. Edwards, Esq., of Hartford,) "an uneasiness had subsisted in the society, arising from different religious opinions which sprung up, and were adopted by some of the leading, and most influential men among his parishioners. Those sentiments which originated the uneasiness, were of a nature opposite to the sentiments of Mr. Edwards, and of the church and society at the time of his ordination. This diversity of opinion, may justly be considered as the *principal* cause of the separation between Dr. Edwards and his people; though others of inferior moment, and taking their rise from this principal one, had their influence. The ostensible cause, however, assigned by the society, was their inability to support a minister. In the month of May, 1795, he was dismissed by an ecclesiastical council, at the mutual request of the pastor and the society."

In January, 1796, he was re-settled in the ministry in the town of Colebrook, Litchfield county, Conn., where he continued to preach to a very affectionate people till called to the presidency of Union college, in June, 1799. In this town he intended to have spent the remainder of his days. A change of audience enabled him, in some measure, to relax from the task of a weekly preparation for the Sabbath, and furnished him with more time to pursue his favorite study of theology. To this the retired situation of Colebrook greatly contributed.

"The views of truth held by Dr. Edwards," remarks Dr. Yates, "were strictly Calvinistic; and as held by him, they were pre-eminent for their correct, extensive, and well-digested principles—and for their strictness and consistency. In his conversation and preaching, his exhibition of truth was destitute of ornament. He obviously sought nothing but truth itself undisguised, and he presented it to the mind luminously and with great simplicity. Though he always regarded the opinions of his fellow men with due respect, yet he investigated for himself, and yielded ultimately and implicitly to none but the Father of spirits, speaking in his written word. In his opinions, he had great decision and firmness, because they were deliberately formed, after patient and thorough investigation. The unyielding tenacity with which he held and defended what in his opinion was revealed truth, might have left the impression of obstinacy on the minds of errorists and superficial judges; but candid and observing men would always discover in his writings sufficient cause for unyielding firmness; so clear, comprehensive and unanswerable were his exhibitions of truth. Whatever he undertook to do, he did thoroughly and perspicuously."

A reviewer of his Observations on the Language of the Muhhekaneew

* His predecessor in the ministry, was the Rev. Samuel Bird, who officiated from 1751 to 1768.

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Indians, in the American Review and Literary Journal for 1801, remarks, "Few men were more fitted, or more disposed to be useful than Dr. Edwards. Endowed with an active and penetrating mind, he consecrated his powers to the promotion of human happiness. And in taking a retrospect of his character and deportment, it is difficult to say whether he was most distinguished for his talents, his learning, his piety, or that unassuming modesty which is not always a concomitant of genius and erudition. As pastor of a church, though from a defective elocution he was by no means ranked among the most *popular* preachers, yet, in his pulpit performances, he never failed to discover that good sense, acuteness, and unaffected piety, which interest and instruct the more enlightened classes of hearers."

While a minister in Connecticut, he superintended the theological studies of a number of young men. They were guided by a clear and well-digested system of religious truth. Some of them afterwards attained the highest standing in their Master's service.

In 1795, Union college, in the town of Schenectady, State of New York, was established. The first president was the Rev. John Blair Smith, D. D., son of the Rev. Robert Smith, D. D., a Presbyterian minister in Pequea, Pa., and principal of the classical and theological academy in that place.* In relation to the manner in which he discharged his duties as president of a college, we are happy to quote from the communication of Dr. Yates, already referred to, who was an eye-witness; being at that time connected himself with Union college.

"In the State of Connecticut, where he was settled in the sacred ministry, his extensive reading and investigations of truth, his critical studies and comprehensive mind, gave him a prominent standing among the first divines in the science of theology. Such eminence could not well escape the notice of Dr. John B. Smith, who had been called to the presidency of Union college at Schenectady, and was about to resign that office and redeem a pledge he had left with the people of his pastoral charge in Philadelphia, that if his health did not improve as president of college, and he should feel it his duty to return to the more desirable occupation of a pastor, he would on their application return, and who was looking for a gentleman whom he could recommend as a successor to himself in the office which he was about to vacate. The Rev. Dr. Theodorick Romeyn, also, who had been a classmate of Dr. Edwards at Princeton, and had great respect for his fellow student both as a scholar and a divine, with an ardent desire to promote, in the best way, the prosperity of a college, for which he had long and earnestly labored, both in laying its foundation and raising its character, readily and warmly advocated in the Board of Trustees his call according to the recommendation of Dr. Smith. The call was made with great unanimity and high expectations. It was presented to him while pastor of the church of Christ in Colebrook, Conn. His acceptance, and his arrival in Schenectady in the month of July, A. D. 1799, were celebrated by the students and citizens with unusual expressions of joy.

"The presidency of Dr. Edwards was short. He held the office only two

* Mr. Smith was born June 12, 1756. While a member of the academy at Pequea, he became deeply interested in the subject of religion. In 1773, he graduated at the college of New Jersey. He then pursued his theological studies with his brother, Rev. Samuel Stanhope Smith, D. D., at that time president of Hampden Sidney college, Va. In 1779, he was settled over a church in Virginia, and, at the same time, succeeded his brother as principal of the seminary. He was installed over the 3d Presbyterian church in Philadelphia, in December, 1791. He presided over Union college from 1795 to June 1799, when he returned to his former charge in Philadelphia. He died in joyful hope of eternal life, August 23, 1799, aged 43. He was eminently honored in the work of the ministry.

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years. He was scarcely harnessed for a full and vigorous discharge of the responsible duties of his station, when the arrow of death put an end to his labors, bereaved the college of her president, and disappointed the fond hopes of her friends. He died in the enjoyment of high esteem and great respect from the people generally, not only in Schenectady, but in Albany, in Troy, and in all the extent of his acquaintance in that vicinity. He had the confidence and affection of learned men, and the warmest friendship of those who were admitted to the greater intimacies of friends and counsellors. His loss was severely felt in the city of Schenectady, and spread a gloom over the institution which had been under his care. Although the period of his labors was short, affording hardly an opportunity to enter on the duties of his office, still less for the development of his qualifications for the calling he had consented to undertake; yet enough appeared of his intellectual and religious character, and of his ability to teach and to preside over the interests of the college, to gratify the trustees with reasonable evidence of their happy selection, and to promise his pupils the most valuable opportunities for solid and extensive mental improvement.

"The intellectual character of Dr. Edwards was distinguished for accurate discrimination and great comprehension. This was so well understood and acknowledged in the circle of his literary, especially his theological intercourse, that when he had studied a subject and professed to comprehend it, his exposition of it was eagerly read, and that rather with a desire to know and receive his opinion, than to question or even suspiciously examine its correctness. He had a strong predilection for the philosophy of mind and for metaphysics generally. This branch of education in the course adopted in Union college, belonged to the president's department, and though he had only a second class for instruction in it, the critical notes he had made and given to his pupils, and his observations during recitation furnished rich treasures of knowledge. The notes were highly esteemed by the students for the assistance and encouragement they afforded, and though necessarily imperfect, because they were made only occasionally and on detached parts of the science, they were retained for some time on account of their value. The science of mathematics seemed to be peculiarly suited to his taste, and with the elementary parts of which he had become familiar in early life. Whether, for the sake of mental discipline, agreeably to the practice of some professional gentlemen, the doctor had familiarized himself with the elements of mathematics by frequent reviews of them, the writer of this article does not know; but his familiarity with them, and his well disciplined mind, render it probable that he had thus practised. In the Latin, Greek, and Hebrew languages, he was rather a critical scholar than a man of taste and refinement. His knowledge of these was the result of intellectual effort, more than of that reading which is prompted by a cherished fondness for fine writing: it was fitted for the investigation of truth and for thought, more than for indulgence of the imagination. The attention of Dr. Edwards was directed to the course of education with great solicitude to have it thorough in its plan and fair in its conduct. On this principle he insisted much that the works of an author on any subject should be read entire if possible, and that all examinations should be conducted so as to furnish a fair exhibition of the proficiency or academic standing of the scholar. Intelligence simply, the extension of his knowledge, the increase of his own usefulness in the communication of information to others for their benefit and the promotion of his personal comfort and happiness while thus em-

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ployed, seemed to have influenced him in every effort he made, both mental and physical. He was a scholar who had laboriously and successfully made himself such for purposes of the highest usefulness.

"In the management of college, his discipline was mild and affectionately parental, and his requirements reasonable. Such a character for government in president Edwards, was unexpected to some who professed to know his disposition, and had formed their opinions of him in this respect. It was therefore the more noticed. There was an apparent austerity and reserve in his manner, which, no doubt, arose from the retirement of study and from habits of close thought, and would leave such impression after a slight acquaintance; but in his domestic intercourse and with his intimate friends, while conscientiously strict and prompt in his duties, and while he acted with decision, he was mild and affectionate. The same spirit characterized his government of the college. It was probably conducted with greater mildness and affection than would have been exercised, had not the prevailing expectations of some intimated the danger of his erring on the side of severity. His pupils, like a well regulated family under faithful discipline, were respectfully attached to him.

"In all his conduct and conversation, he maintained a conscientious and unyielding reverence for God, for his Holy Word, and for his sacred institutions. His habits formed by early education and those contracted by the love of science, the results of close thought, fitted him for intercourse with minds rather than modes, with thoughts rather than with words unmeaning. On this account, he sometimes appeared unsocial and reserved; but on topics of conversation which were interesting, and on suitable occasions, he was communicative and ready. His uniform consistency of character as a servant of the Lord Jesus Christ, in all his intercourse with men, commanded, from every class, great respect and confidence. His light shone. His example was healthful in all things. His influence was felt and increasing daily, every where. In the circle into which he was introduced by his relation to Union college, he found customs which to him were not only new, but palpably and confessedly wrong, even in the view of those who tolerated them. Respecting these, his opinion was expressed with great kindness and prudence, but with decision, when occasions called for it. He relied more on the influence of example than on any thing besides.* His sympathies for the suffering were strong, and on suitable occasions were excited to a high degree. Such an occasion, with its influence on the doctor's feelings, was witnessed at a communion season in the Dutch Reformed church in Schenectady. In that city were many Africans. Some had been liberated, others were in bondage. Of these, a considerable number made a credible profession of religion, and were consistent in their deportment. They usually approached the Lord's table together after the other members had enjoyed that privilege. Their appearance to Dr. Edwards was novel, and attracted his attention; but to a man who had appeared among the first in our country to expose the crime and cruelty of enslaving our fellow men, who had borne testimony against it in public, in print and conversation, and who felt tenderly in their behalf, the spectacle excited feelings which found no relief except in tears. For the welfare of the community around him, as well as for the college over which he presided, he felt great solicitude, and in various ways of contrivance and ministerial labor, endeavored to fill up the few days he

* The custom of furnishing cake and wine on funeral occasions was going into disuse, but had not yet wholly ceased. Dr. Edwards gave directions that the expense of such preparations should be estimated, and that the amount be given to the poor, instead of observing such custom at his funeral.

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was suffered to be with them until he was taken away. He left behind him in his efforts to do good, a memorial of his desires to be useful, and an evidence of what he would have done, had God seen fit to continue his life."

Dr. Edwards died on the first of August, 1801. His labors were interrupted about the middle of July by an intermittent fever, unattended with any very alarming symptoms. But about eight days before his decease, nervous symptoms appeared, and indicated his approaching dissolution. The progress of the disease, from this date, was very rapid, and he experienced its debilitating effects so much, that within three days, he was almost entirely deprived of his speech, of the free use of his limbs, and at intervals of his reason. Through the effects of his disorder, he was unavoidably prevented from manifesting his religious feelings for the last five days of his life. In the early stages of his sickness, however, he expressed his entire resignation to the will of God.

The year after Dr. Edwards was settled in the ministry at White Haven, he was married to Miss Mary Porter, daughter of the Hon. Eleazar and Mrs. Sarah Porter, of Hadley, Mass. By her he had four children, three of whom survived their father.* Mrs. Edwards was drowned in June, 1792. As Dr. Edwards and his wife were riding in a chaise, in the north-eastern part of New Haven, and at some distance from home, the doctor was called away to attend to some necessary business. As Mrs. Edwards was returning, she allowed the horse to drink at a watering place in a small river, with the depth of which she was wholly unacquainted. The horse suddenly fell, and threw her from the chaise into the river, where she was drowned. The second wife of Dr. Edwards was Miss Mercy Sabin, daughter of Mr. Hezekiah Sabin of New Haven.

"As a brother, Dr. Edwards merited and received the respect and affection of all his brothers and sisters. He was a son *worthy of his parents.* As a husband and father, he was kind, faithful and affectionate. Being blessed with good health, he generally rose early, and immediately began his regular routine of business and duty, which he observed through life with great uniformity, and from which he was not easily diverted. He considered his immediate duty to his Creator as requiring his first attention, and then his relative and social duties. All his business, as far as possible, was systematized, and performed with entire regularity."

When a child, he was singularly dutiful and conscientious. About the eighteenth year of his age, he began a diary of his religious life, but, for unknown reasons, relinquished it, after a few months. From this diary, he appears early to have determined constantly to strive against sin and temptation, to live in a manner becoming his holy profession, and to devote himself wholly to the service of God. By nature, he was of an ardent, irritable disposition, of which he appears to have been early conscious. Whilst he was very young, he formed a resolution uniformly to resist this propensity with unabating watchfulness. This he entered upon as an important business of his life, as what must be accomplished, however arduous and difficult. Such success, through the blessing of God, attended his exertions in this respect, as enabled him to gain an unusual command over his passions, and to pass through a life, attended by many trying circumstances, with uncommon equanimity. His fortitude under trials was great—a fortitude not founded in stoical insensibility, but in an unwavering trust in God.

* Hon. Jonathan W. Edwards, mayor of Hartford, now dead, who married Elizabeth Tryon; Mary, who married Mr. Hoit of Schenectady, and Jerusha, who married Rev. Calvin Chapin, D. D., of Stepney, Wethersfield, Conn.

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The following coincidences between his life and that of his father have been mentioned. "They had the same name; were liberally educated; were distinguished scholars; were tutors in the seminaries in which they were educated; were preachers; were settled in congregations, in which their maternal grandfathers were also settled before them; were dismissed on account of their religious opinions; were settled again in retired situations; were elected to the presidency of a college, and within a short time after they were inaugurated, died the one in the 56th and the other in the 57th year of his age. To this may be added, that in person, mind, and life, they were remarkably alike."

Dr. Edwards's works were the following:—

1. "The Salvation of all Men strictly examined, and the Endless Punishment of those who die impenitent, argued and defended, against the reasonings of Dr. Chauncey, in his book entitled the Salvation of all Men." 1 vol. 8vo. Several editions of this volume have been published; one with an appendix by the Rev. Dr. Emmons, of Franklin, Mass. A writer in the American Review says, "His Treatise on the Doctrine of Universal Salvation, particularly designed to refute the arguments of Dr. Chauncey on that subject; and his publication on the Human Will, intended to explain and support the opinions of his venerable father, as contained in his celebrated work on the Will, will do lasting honor to his memory, both as a divine and philosopher."

2. "A Dissertation on Liberty and Necessity," written during his residence at Colebrook. A writer in the New York Theological Magazine remarks, "From the high reputation of Dr. Edwards, as an indefatigable student and close reasoner on subjects of an abstruse and metaphysical nature, I was led to enter on the perusal of this book with uncommon avidity. My curiosity was heightened by the frequent intimations I had received, that Dr. West's* performances were viewed by his friends as an unanswerable vindication of the Arminian scheme of self-determination and contingence, in opposition to the scheme of moral necessity as maintained by president Edwards. The perusal I finished without the least disappointment. Few productions, I believe, on subjects of this nature, contain, in so small a compass, more instruction or less superfluous matter. The distinctions made are clear, and the arguments cogent. Not only the outworks, but the strong hold of Dr. West seems to me to be utterly demolished." The dissertation is divided into eight chapters. 1. Natural and Moral Necessity and Inability. 2. Liberty. 3. Self-determination. 4. Motives and their Influence. 5. Whether Volition be an Effect and have a Cause? 6. Foreknowledge, and the Certainty and Necessity implied in it. 7. Objections considered. 8. The objection considered, that moral necessity implies that God is the author of sin.

3. "Observations on the Language of the Muhhekaneew Indians, in which the extent of that language in North America is shown; its genius is grammatically traced; some of its peculiarities, and some instances of analogy between that and the Hebrew pointed out. Communicated to the Connecticut Society of Arts and Sciences, and published at the request of the Society." This was first published in the year 1788; then in the 5th volume of Carey's American Museum, and finally in volume x., second series, of the Collection of the Massachusetts Historical Society. The Hon. John Pickering remarks of this treatise as follows, "The work has

* Rev. Dr. Samuel West of New Bedford, Ms., whose Essays on Liberty and Necessity were published in 1793 and 1795. He died September 24, 1807. Dr. West left a reply to Dr. Edwards almost complete.

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been for some time well known in Europe, where it has undoubtedly contributed to the diffusion of more just ideas, than once prevailed, respecting the structure of the Indian languages, and has served to correct some of the errors into which learned men had been led by placing too implicit confidence in the accounts of hasty travellers and blundering interpreters. In the Mithridates, that immortal monument of philological research, professor Vater refers to it for the information he has given upon the Mohegan language, and he has published large extracts from it. To a perfect familiarity with the Muhhekaneew dialect, Dr. Edwards united a stock of grammatical and other learning, which well qualified him for the task of reducing an unwritten language to the rules of grammar."

4. "Brief Observations on the Doctrine of Universal Salvation."

5. The following sermons;—three sermons on the atonement; a sermon at the ordination of Rev. Timothy Dwight, at Greenfield, Ct., 1783; of Rev. Dan Bradley, Hamden, 1792; of Rev. Edward D. Griffin, New Hartford, 1795; on the injustice and impolicy of the slave-trade, 1791, which has been frequently republished; human depravity the source of infidelity, a sermon in the 2d volume of the American Preacher; marriage of a wife's sister, considered in the anniversary concio ad clerum in the chapel of Yale college, 1792; on the death of Roger Sherman, 1793; at the election, 1794; on a future state of existence and the immortality of the soul; and a farewell sermon to the people of Colebrook.

6. A large number of articles in the New York Theological Magazine, with the signature I. and O. The following are the titles to some articles from his pen in volumes ii. and iii. of the Magazine. On the innocent suffering for the guilty; on the light of nature; free agency and absolute decree reconciled; in opposition to the idea that the Jews will return to their own land in the millennium; on the doctrine of election; moral agency; on the attempt to prove the moral perfections of God from the light of nature; on free discussion; on self-love; observations on Seneca's morals; on deistic objections; of sinning not after the similitude of Adam's transgression; of the soul in the intermediate state; short comments on new texts; what is the foundation of moral obligation? on the suffering of the innocent; concerning the warrant of the sinner to believe in Christ; suicide.

7. He edited from the MSS. of his father, the History of the Work of Redemption, two volumes of sermons, and two volumes of observations on important theological subjects. In Dwight's Life of President Edwards, pp. 613—624, is a statement by Dr. Edwards, of the "improvements in theology, made by president Edwards, and those who have followed his course of thought."

MORTALITY OF DIFFERENT COUNTRIES OF EUROPE.

[The following essay we have translated from the Revue Encyclopedique for 1833. The author is M. de Jonnès.—EDITOR.]

IN considering how few are the discrepancies which exist, either in a physical or moral respect, between the different nations of Europe, and to how many common influences these nations are subjected, it would seem

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that the laws which affect the duration of human life, would not produce very great variations, even in the most distant countries of the continent. Yet, such a conclusion would be erroneous. In this society of European nations, living under the same zone, and whose original characteristics have been gradually effaced by the power of civilization, the rate of mortality, taking in a series of years, has been as diverse as in regions of the globe inhabited by different races of men, and lying under opposite climates.

The causes which have operated in Europe in affecting the population, have had more influence in respect to the mortality than to the reproduction. The fecundity is much greater, it is nearly double, in the countries whose territory is least extensive; while in many other countries, the annual mortality is treble, in proportion to the whole population, to what occurs elsewhere. In effect, statistics very accurately prove that the mortality is reduced in some countries to a limit not exceeding one death to fifty-nine inhabitants, while the annual mortality in many others is in proportion to twenty-one of the population.

In examining in official documents the number of deaths, during many of the last years, in the principal States of Europe, the result in the difference of mortality compared with their population is as follows.

States.	*Time.*	*Average No. of Deaths.*	*Proportion to Av. Population.*	*Ann. Mortality to each Mill. of In.*
Sweden and Norway,	1821 to 1825	79,000	1 to 47	21,300
Denmark,	1819	33,800	1 45	22,400
Russia, in Europe,	1826	960,000	1 44	22,700
Poland,	1829	93,000	1 44	22,700
Great Britain,	1818 1821	373,000	1 55	18,200
Netherlands,	1827 1828	165,000	1 38	26,500
Germany Proper,	1825 1828	290,000	1 45	22,400
Prussia,	1821 1826	303,000	1 39	25,600
Austria,	1828	675,000	1 40	25,000
France,	1825 1827	808,200	1 39	25,600
Switzerland,	1827 1828	50,000	1 40	25,000
Portugal,	1815 1819	92,000	1 40	25,000
Spain,	1801 1826	307,000	1 40	25,000
Italy,	1822 1828	660,000	1 30	33,300
Greece,	1828	33,000	1 30	33,300
Turkey, in Europe,	1828	334,800	1 30	33,300
Northern Europe,		2,972,100	1 to 44	22,700
Southern Europe,		2,284,200	1 36	27,800
Total,		5,256,300	1 to 40	25,000

More in detail, the annual mortality would stand thus.

1 to 28 in Rome and the former Venetian provinces.
1 30 in Italy generally, Greece, and Turkey.
1 39 in the Netherlands, France, and Prussia.
1 40 in Switzerland, Austria, Spain, and Portugal.
1 44 in Russia in Europe, and in Poland.
1 45 in Germany, Denmark, and Sweden.
1 48 in Norway.
1 53 in Ireland.
1 58 in England.
1 59 in Scotland and Iceland.

These numbers furnish the following results.

The least chances of life in Europe are not, as we might be led to expect, estimating the effects of the cold climate of Norway and the

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marshy soil of Ireland. It is under the beautiful sky of Italy that human life is reduced to its minimum. On the other hand, it is among the icy rocks of Iceland, and the eternal snows of Scotland, that man attains to his greatest age. Of all the European States, the British Islands are, in this respect, most favorably situated. The annual deaths are only 18,200 to a million of inhabitants, while in the countries around the Mediterranean, the proportion is almost double.

The next in order are Sweden and Norway. While, other things being equal, three persons die in the South of Europe, hardly two die in ancient Scandinavia. Denmark and Germany enjoy about the same advantages.

Russia and Poland, where nature and fortune have not been very prodigal in the necessaries of life, have, at the same time, a wonderful longevity. Their population, which forms a mass of nearly 60,000,000, prolong life to a length almost double of that which the inhabitants of Italy attain to, and exactly double of that which one living at Vienna in Austria can hope to reach. The average life, (that where one death occurs to every forty persons, annually,) is in Switzerland, in the provinces of Austria, and in the Spanish peninsula, under the influence of a dry soil and climate. France, the Netherlands and Prussia, nearly reach this limit, and they would go beyond it, were it not for the influence of war and other scourges, which have arrested the progress of social improvement.

In the rest of Europe, the mortality amounts to the thirtieth part of the population, and is constantly increased by the operation of those causes, which have, for a long time, endangered the prosperity of the States bordering on the Mediterranean.

Finally, on an average, the annual mortality in Europe, with a population exceeding 210,000,000, is 5,256,000. This is a mortality of one in forty, which is divided unequally between the States of the North and the South. In the northern there is one death to forty-four persons; in the southern, one to thirty-six. In the countries north of France, there are 22,700 deaths to each million of inhabitants; in the countries south, 27,800 to a million. This is a difference of more than 5,000, equivalent to a two hundredth part of the population.

An attentive examination of these statistical details, will show that there are two grand predominant causes which determine the proportion of mortality to the population, or, in other words, fix the number of chances of human life. These are the *influence of climate and of civilization.* Climate is particularly favorable to the prolongation of life, so far as it is cold, or even severe, or where the moisture occasioned by proximity to the sea unites to make a low temperature. The least mortality in Europe is in maritime regions, towards the polar circle—such as Sweden, Norway, and Iceland. It is recognized in countries, as in Russia, where the influence of climate is not seconded by that of civilization, but which is of itself sufficient to assure a long life to men. The countries, where the heat is moderate, are not, as we might be led to believe, in the number of those which are favored with an inconsiderable mortality. It is for them to obtain the benefits of a perfect social order.

The southern countries, whose climate would seem to be propitious to human life, are, on the contrary, the regions where life encounters the most hazards. In sunny Italy, there is but half the chance of life which exists in cold and stormy Scotland; and under the beautiful sky of Greece, there is but half the probability of life, which exists amidst the snows of Iceland.

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The regions of the torrid zone will show the pernicious effect of a hot climate on human life.

Latitude.				*Authorities.*
6°	10′	Batavia,	1 death to 26½ inhabitants.	Barrow.
10	10	Trinidad,	1 27	Official Doc.
13	54	Saint Lucia,	1 27	Pugnet.
14	44	Martinique,	1 28	M. de Jonnés.
15	59	Guadaloupe,	1 27	Do.
18	56	Bombay,	1 20	Trans. Acad.
23	11	Havanna,	1 33	Humboldt.

The liability of the loss of life in the tropics, differs according to the different races of men. It differs in the same country to a degree double or treble in respect to the various classes of the population.

Batavia,	1805	Europeans,	1 death to	11 persons.
		Slaves,	1	13
		Chinese,	1	29
		Javanese,	1	46
Bombay,	1815	Europeans,	1	18½
		Mussulmans,	1	17½
		Parsees,	1	24
Guadaloupe,	1816 to 1824	Whites,	1	23½
		Free Blacks,	1	35
Martinique,	1815	Whites,	1	24
		Free Colored,	1	33
Grenada,	1811	Slaves,	1	22
St. Lucia,	1802	Do.	1	20

With this immense mortality in the torrid zone we can compare that which exists in the island of Madeira, a colonial establishment in the temperate zone. Heberdeen has calculated that in this island the deaths are in the proportion of 1 to 49.89, taking into the account the whole population.

The influence which is exerted on mortality by the greater or less degree of perfection in the social economy, is not of less importance than that which exists in the climate. We can see the influence produced by the progress of civilization, by comparing the proportion of deaths to the population in the same country, at epochs, the interval between which was marked by social improvement. Here is one specimen of a series of numbers of a gratifying nature.

Sweden,	1754	to 1763	1 death to	34 persons;	1821	to 1825	1 to	45
Denmark,	1751	1756	1	32	1819		1	45
Germany,	1788		1	32	1825		1	45
Prussia,	1747		1	30	1821	1826	1	39
Würtemberg,	1749	1754	1	32	1825		1	45
Austria,	1822		1	40	1828	1830	1	43
Holland,	1800		1	26	1824		1	40
England,	1690		1	33	1821		1	58
Great Britain,	1785	1789	1	43	1800	1804	1	47
France,	1776		1	25½	1825	1827	1	39½
Canton of Vaud,	1756	1766	1	35	1824		1	47
Lombardy,	1769	1774	1	27½	1827	1828	1	31
Roman States,	1767		1	21½	1829		1	28
Scotland,	1801		1	44	1829		1	59

The mortality, therefore, has been diminished in Sweden, more than one third in 61 years; in Denmark, two fifths in 66 years; in Germany, two fifths in 37 years; in Prussia, one third in 106 years; in Würtemberg,

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two fifths in 73 years; in Austria, one thirteenth in 7 years; in Holland, one half in 24 years; in England, four fifths in 131 years; in Great Britain, one eleventh in 16 years; in France, one half in 50 years; in the Canton of Vaud, one third in 64 years; in Lombardy, one seventh in 56 years; and in the Roman States, one third in 62 years. The mortality has been at the same rate in Russia and Norway. It is augmenting in the kingdom of Naples. According to Sussmilch, one person died in 36, in all the European States, 80 years since. We calculate that the average proportion of late years will not be one in 40. This will be a diminution of one ninth taking the aggregate of the population of the continent, if we can trust to general statistics. But we are rather inclined to think that in his time, the general mortality was less than a thirtieth part of the population. The circumstance that population has been increased more than one third, may lead us to imagine that that rate is less than what exists at the present day.

For the same reasons, there has been a gradual diminution of mortality in the principal cities of Europe. The number of deaths compared with the whole population, at distant periods, gives the following proportions.

Paris,	1650		1 death to	25 inhabitants;	in 1829	1 to	32
London,	1690		1	24	1828	1	55
Berlin,	1755		1	28	1827	1	34
Geneva,	1561		1	18	1821	1	43
Vienna,	1750		1	20	1829	1	25
Rome,	1762 to	1771	1	21	1823	1	31
Amsterdam,	1761	1770	1	25	1828	1	29
Cambridge,	1811		1	41	1821	1	59
Norfolk,	1811		1	50	1821	1	59
Manchester,	1757		1	25	1821	1	58
Birmingham,	1811		1	30½	1821	1	43
Liverpool,	1773		1	27	1821	1	41
Portsmouth,	1800		1	28	1811	1	38
Petersburg,	1768		1	28	1821	1	48
Stockholm,	1758	1763	1	19	1827	1	26

Thus the mortality has been diminished in Paris in 80 years more than one third; in London, in 178 years, considerably more than one half; in Berlin, in 72 years, nearly one fourth; in Geneva, three fifths in 261 years; in Vienna, in 80 years, one fourth; at Rome, in 63 years, one half; at Amsterdam, in 64 years, one sixth; at Cambridge, two fifths in 10 years; at Norfolk, one fifth in 10 years; at Manchester, three fifths in 64 years; at Birmingham, more than two fifths in 10 years; at Liverpool, one half in 38 years; at Portsmouth, more than one third in 11 years; at Petersburg, more than two thirds in 40 years; at Stockholm, more than one third in 67 years.

The causes of the greater part of the mortality in the countries and cities of Europe, are the following. The dampness of the air occasioned by marshes, especially in warm countries; the effects of poverty in the lower orders; scarcity of food, or its high price compared with labor; pestilential maladies; inclemency of seasons, particularly violent changes in temperature; closeness, slovenliness and unhealthfulness of houses, prisons, hospitals, and monasteries; the excessive use [rather the use] of alcoholic drinks, and the habit of intoxication; excessive and uninterrmitted labor, especially in infancy and childhood; finally, wars, less from actual engagements than from fatigue, forced marches, and frequently the wretched management of armies.

The causes of the diminution of mortality in those counties where there

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is progressive civilization are, the draining of marshes and the embankment of rivers; the fortunate subdivision of public labor, so as to give to each one a proportion of labor and subsistence; the abundance and good quality of food; care and proper nourishment for infants, continued in schools, in the labors of manufactories, and in public establishments; vaccination and health regulations, which prevent the importation or development of foreign contagious diseases; the low price of the products of industry, which allows to the less wealthy classes habits of cleanliness, formerly equally unknown and impossible, but which give them the means of escaping from the inclemency of the seasons; finally, the successful measures which have been adopted to put an end to the unhealthfulness of villages, and specially to that of colleges, theatres, hospitals, prisons, meeting-houses, and other public establishments, which, in multitudes of places has been effected by means of ventilation, fuel, and cleansing.

One way of enabling us to appreciate the decisive results of the improvements whose influence on mortality during the last hundred years, we have been considering, will be to look at three countries where the progress has been most sensible. If we join in one groupe, England, Germany, and France, we shall find that the average mortality in this great and populous region, was formerly 1 in 30, whereas it is now each year but 1 in 48. This difference will reduce the number of deaths in the three countries together, from 1,900,000, to less than 1,200,000. Every year, 700,000 human lives, (or 1 in 83 of the inhabitants,) owe their preservation to the social ameliorations effected in three countries of western Europe, where efforts to obtain such results have been most successful.

Thus the effect of an advanced civilization is not simply to adorn human life; by it human life is much prolonged, and rendered less uncertain. While it diminishes greatly the number of deaths, one effect of it is to restrain and diminish the annual number of births proportionably to the population. It is, on the other hand, a characteristic of a barbarous age, that a great number of births should be equalled or even surpassed by the extent of mortality. In the first case, when men arrive in a mass to a perfect moral and physical development, the population will be vigorous, intelligent and manly. In the other case, men remain in perpetual infancy, while successive generations are rapidly hurried off, without being able to derive any experience, in passing, for the amelioration of the social economy.

RECEIPTS OF BENEVOLENT SOCIETIES.

We take the following from the London Missionary Register for December, 1835. The whole sum, £778,035 17*s.* 5*d.*, in our money, reckoning 4*s.* 6*d.* to the dollar, amounts to $3,457,591 54. Some very considerable contingencies, arising from legacies and government appropriations, both in this country and in Great Britain, have contributed to this result. The legacy of Mr. Cock of Colchester, England, amounted to £33,000. The government and parliamentary grants reached nearly to the sum of £17,000. It should be observed also, that a considerable portion of the whole amount consists of payments for books sold; those sold by the Bible, Christian Knowledge, and Religious Tract Societies in Great Britain, amounted to about £140,825; and those by the American Bible, Tract, and Sunday School Societies, to £23,926. By the American Presbyte-

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rian Education Society, we suppose that the compiler means the Board of Education of the General Assembly. Some American Societies are not included—such as the American Temperance, Philadelphia Bible, Baptist Tract, Northern Baptist Education, and, what is somewhat surprising, the American Home Missionary. As soon as the next reports of the various American Societies are prepared, we may make out an amended list for the Register.

	Year.	Income. £	s.	d.
BIBLE.				
American	1834-35..	22679	8	0
British and Foreign	1834-35..	107928	1	9
Edinburgh	1834-35..	2926	7	3
French Protestant	1834-35..	1091	15	10
French and Foreign	1834-35..	1154	17	6
Hibernian	1833-34..	5220	2	3
Merchant Seamen's	1833-34..	849	6	4
Naval and Military	1834-35..	2991	0	5
Trinitarian	1834-35..	2467	13	9
EDUCATION.				
American	1834-35..	19689	2	0
American Presbyterian	1834-35..	10353	14	3
American Sunday School	1834-35..	20700	0	0
British and Foreign School	1834-35..	2845	10	0
Chinese and Indian Female Education	1834-35..	1118	5	6
Irish Sunday School	1834-35..	3288	7	2
Kildare Place	1833 ..	4392	5	7
Ladies' Negro Children Education	1834-35..	2556	7	0
National	1834-35..	1989	10	5
Newfoundland and Br. N. A. School	1834-35..	2512	10	2
Sunday School	1834-35..	259	7	6
Sunday School Union	1834-35..	7800	13	7
JEWS.				
London	1834-35..	19458	16	11
MISSIONARY.				
American Board	1834-35..	36751	10	0
American Baptist	1834-35..	11601	18	9
American Episcopal	1831-32..	6003	9	0
American Methodist	1834-35..	9000	0	0
American Western For. Miss	1834 35..	3977	2	0
Baptist	1834-35..	35899	0	11
Baptist (General)	1833-34..	1552	1	1
Church	1834-35..	69592	4	8
Church of Scotland	1834-35..	2500	0	0
French Protestant	1833-34..	1404	7	6
German Evangelical	1833-34..	2537	0	0
Gospel Propagation	1834-35..	25478	9	11
London	1834-35..	59061	2	3
Rhenish	1833-34..	1466	13	4
Scottish	1833-34..	6140	4	0
Serampore	1833 ..	4212	7	2
United Brethren	1833 ..	11946	7	11
Wesleyan	1834-35..	60130	0	6
SEAMEN'S.				
American Seamen's Friend	1834-35..	2782	15	0
British and Foreign Sailors'	1834-35..	1963	8	10
Destitute Sailors' Asylum	1834-35..	700	0	0
Sailors' Home	1834-35..	2130	14	0
TRACT AND BOOK.				
American Tract	1834 35..	20789	14	9
Church of England Tract	1834-35..	497	15	9
French Protestant Tract	1834-35..	1023	8	4
Irish Tract and Book	1834 ..	3871	0	5
Prayer Book and Homily	1834-35..	1900	1	10
Religious Tract	1834-35..	56411	16	4
MISCELLANEOUS.				
American Colonization	1834 ..	5153	10	0
British and Foreign Temperance	1834-35..	1313	1	6
Christian Instruction	1834-35..	1041	19	4
Christian Knowledge	1834-35..	71833	15	5
Continental	1834-35..	1639	15	1
District Visiting	1834.35..	226	1	2
Hibernian (London)	1834-35..	9037	8	1
Irish Scripture Readers'	1834 ..	1856	12	1
Irish Societies of Dublin and London	1834-35..	5336	0	2
Lord's Day Observance	1834-35..	385	8	2
Peace	1834-35..	700	5	10
Reformation	1834-35..	2550	0	0
United Brethren's Irish Readers'	1833-34..	185	8	8
	Total.....	£778,085	17	5

NUMBER OF CHILDREN IN A COURSE OF EDUCATION IN ENGLAND AND WALES.

In 1833, circulars were issued from the Home Department to the Overseers throughout the kingdom, in order to ascertain the actual amount of children under education. Two volumes of an abstract, formed out of the replies from thirty-three counties, containing a population of 10,117,800 souls, have just appeared. This is a very little less than three-fourths of the kingdom; and, if an average be formed from this large proportion, it will appear that the total number of children who are receiving daily instruction, is about 1,277,000, and the total number receiving Sunday instruction is about 1,548,000. But the abstract does not enter sufficiently into particulars to make it appear to what extent duplicate entries have occurred in regard to the daily and the Sunday school returns. The committee, therefore, have not any sufficient data for ascertaining the exact amount of children now under a course of instruction in England and Wales. The gross total of these scholars, according to the abstract, must be somewhere between the amount of Sunday scholars and the joint amount of Sunday scholars and daily scholars, diminished by the daily scholars comprised in the Sunday school returns.

It appears, from the parliamentary abstract, that the daily schools consist of 2,985 infant schools with 89,005 scholars, and 35,986 other schools containing 1,187,942 scholars; forming a total of 1,276,947 scholars. The same document states the Sunday schools at 16,828, and the scholars at 1,548,890.—*London Miss. Reg.*

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LIST OF THE

Presbyterian and Congregational Ministers,

WESTERN RESERVE, OHIO.

Prepared by Rev. Ansel R. Clark, Hudson, Ohio.

[CONCLUDED FROM PAGE 232.]

Cuyahoga County.

THIS County was organized in 1810. In 1820, it contained 6,328 inhabitants, and in 1830, 10,373. It lies on Lake Erie, about midway of the Reserve, from east to west. It contains 18 townships and 11 churches, no one of which has at present a settled pastor, (though Mr. Aiken is soon to be installed,) and 4 of which are now destitute. There are 8 townships in which there is no Presbyterian or Congregational church. Cleveland is the seat of justice for this county.

BRICKSVILLE. This church has had stated supplies successively from *Messrs. Shaler, Breck, Pepoon,* and *Chapin.*—*Mr. Shaler* preached here a part of his time, one year, while he was pastor of the church in Richfield, Medina county.—*Mr. Chapin* studied theology with Rev. Drs. Nott and Yates, of Union College, and was settled pastor for several years in Granby, Mass. Soon after his dismission from that place, he came to the Reserve, in 1830—labored in the townships of Newbury and Russell, where he gathered two churches—went from thence to Willoughby, (then called Chagrin,) Cuyahoga county, and there also gathered a church, which he supplied a year or two, and subsequently he commenced preaching to the church in this place, where he still continues.

BROOKLYN. This church has enjoyed successively the labors of *Messrs. McLean, Bradstreet,* and *Drake.*—*Messrs. McLean* and *Bradstreet* preached here one year, each a part of the time, while they were supplying the church in Cleveland.—*Mr. McLean* was subsequently settled at Beavertown, Pa.—*Mr. Drake* served an apprenticeship to the printing business. He had serious thoughts of going in the capacity of a printer on a foreign mission; but ill health prevented. He had for years a strong desire to study for the ministry, but could not divest his mind of the impression that he was unfit for that holy and responsible work, until it was too late to pursue a regular collegiate course. He studied theology with Rev. S. W. Brace, of Skaneateles, and Rev. Levi Parsons, of Manlius, N. Y.—was licensed June 21, 1831, and ordained as an evangelist, August 7, 1833, and soon after, came to the Reserve and commenced preaching in this place. He had previously preached for a season, in New York State.

CLEVELAND. This place, in importance, is second to no one in Northern Ohio. It is destined to rival other cities in the West. Its improvement, both in its moral and commercial interests, is most rapid. Six years ago there were but 3 or 4 male Presbyterian professors in town. Now, the church contains nearly 200 members, many of whom are among the first in the place, both in intelligence and wealth.—*Mr. Bradstreet,* the successor of Messrs. McLean and Stone, left Andover Theological Seminary with the class of 1822—labored in Cleveland from August, 1823, to January, 1830, and subsequently in Vermillion, Huron county. While at Vermillion, his health failed, so that he was unable to preach, except occasionally. About this time he accepted an invitation to become editor of the Ohio Observer, in which business he continued somewhat over one year, from the summer of 1833. After leaving the paper, he commenced preaching in Perrysburg, on the Maumee river, in Wood county, where he still continues with improved health.—*Mr. Hutchings* left Princeton Theological Seminary with the class of 1833, and after preaching in Cleveland between one and two years, he embarked, under the patronage of the American Board of Commissioners for Foreign Missions, on a mission to Ceylon.—*Mr. Aiken,* the successor of Mr. Keep, and the present minister at Cleveland, left Andover Theological Seminary in 1817—was settled for a number of years in Utica, N. Y., from which place he was called to take the charge of the church in this place. While at Utica, he was permitted to witness a powerful revival of religion among his people.

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Village Church. This church in 1834 was set off from the church in Cleveland. Cuyahoga river separates them. Considering the location and commercial advantages of this village, and the character of the friends of religion, here residing, much is reasonably expected from the church.—*Mr. Keep* studied theology with Rev. Asahel Hooker, of Goshen, Conn.—was settled for a number of years in Blandford, Mass., during which time he performed an agency of several months for the American Education Society—was afterwards settled in Homer, N. Y., and on being dismissed from that place, he came by invitation to Cleveland, and there commenced laboring in December, 1833. Last May he left Cleveland and commenced as "stated supply" to preach to the church in this village. Mr. Keep, during his ministry thus far, has witnessed several revivals of religion.

DOVER. After *Mr. Coe, Mr. Hyde* labored here sometime as stated supply, and then was called to the first church in Madison, Geauga county.—*Mr. McCrea* studied theology with Rev. Harvey Coe, of Vernon, Trumbull county. He continued pastor of the church in Dover about 7 years and a half—then spent 3 years as "stated supply" in Westfield and Harrisville, Medina county—was installed over the church in Penfield, Loraine county, September, 1834, and dismissed, October, 1835. He now resides at Westfield, and preaches south of the Reserve.—*Mr. Keys* studied theology with Rev. James Richards, D. D., of Morristown, N. J., and now professor in Auburn Theological Seminary—and with Rev. John Rogers, D. D., of New York city—was licensed August 3, 1805—ordained in Perth Amboy, N. J., August 21, 1807—was installed over the church in Talmadge, Portage county, September, 1824, and remained pastor nearly 8 years—preached in Dover over 3 years, and has recently left the place. The Dover church was organized in Lee, Mass., June 5, 1811, with a view to be established in this place. The members removed in the following autumn, and at present are without a minister.

EUCLID. This church has had two settled pastors, *Messrs. Barr* and *Peet*, and four "stated supplies," *Messrs. Stone, Bradstreet, Scott*, and *Adams.*—*Mr. Barr* was father of the late and lamented Joseph Barr, who died of the cholera, on the eve of embarking for Africa, to preach the gospel to the benighted inhabitants of that continent. Mr. Barr studied theology with Rev. Thomas E. Hughes, of Beaver county, Pa.—was licensed September, 1809, by Harford, now Beaver, Presbytery—ordained and installed August, 1810, over the church in Euclid, and continued pastor 10 years. After his dismission, he preached a number of years in Wooster, Ohio, and subsequently acted as agent for the General Assembly's Board of Missions in Ohio, nearly two years; and finally preached as "stated supply," in Rushville, Ia., where, on the 28th of August, 1835, he died, in the 60th year of his age. At the time of Mr. Barr's ordination, (1810,) there were on the Reserve, besides himself, six Presbyterian ministers; *Joseph Badger, William Wick, Nathan B. Derrow, Jonathan Leslie, Joshua Beer*, and *John Bruce*, three of whom are now living.—*Mr. Wick* was the first installed minister on the Reserve, though Mr. Badger commenced his missionary labors a few months previous.—*Mr. Peet* studied theology at Princeton and Auburn Theological Seminaries—was pastor of the church in Euclid more than 7 years—and in April, 1833, was dismissed to accept an agency for the American Seaman's Friend Society, for the western waters. In this capacity he has acted since, and resides at Buffalo, N. Y. [He has lately become editor of the Buffalo Spectator.]—*Mr. Adams* left Andover Theological Seminary with the class of 1827. He spent some time in the Southern States, and also in New England, and arrived on the Reserve in 1834, and commenced preaching in Euclid, September, 1834, where he still continues.

NEWBURG and ROCKPORT. These churches never had regular "stated supplies," but occasional preaching from different ministers, at different times.

SOLON. Two or three years since, a colony of Christians from Boscawen and Canterbury, N. H., emigrated to this place, where Mr. Nutting had been preaching for some time. After graduating at Dartmouth College, he labored as an instructor in Randolph Academy, Vermont, 5 years—then 3 years in Catskill Academy, New York, where, at the same time, he studied theology with Rev. David Porter, D. D. After closing his services in that place, he returned to Randolph, and taught the Academy 6 years longer, except a part of one year, which he spent in teaching in Hampden-Sydney College, Virginia. In 1829 Mr. Nutting was elected professor of languages in Western Reserve College.

STRONGSVILLE. *Mr. Woodruff* left Andover Theological Seminary in 1812, and soon after came to the Reserve under the patronage of the Connecticut Missionary Society—was installed over the church in Talmadge, Portage county, May 1814, and re-

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mained in this connection 9 years—was settled pastor of the church in Strongsville about 9 years longer, and dismissed in April, 1834. Before and after his dismission from this place, he labored a part of his time as "stated supply" in some of the adjoining churches. Some time in 1835, he removed to Worthington, near Columbus, where he is now preaching.—*Mr. Elwood* left Andover Theological Seminary in 1831—preached about 3 years in Kentucky, and in the southern part of Ohio; from whence, in February, 1834, he removed, by invitation, to Cleveland, to labor in behalf of the boatmen on Lake Erie, and continued here until November following, when he commenced preaching in Strongsville.

WILLOUGHBY. In this place is established the Willoughby University, the medical department of which has already gone into operation, but not with very flattering prospects of success. The church is at present vacant.

Geauga County.

This county was organized in 1805. In 1820, it contained 7,791—in 1830, it contained 15,813 inhabitants. It lies between Ashtabula and Cuyahoga, and contains 23 townships, and 23 churches, 5 of which are now destitute. There are 3 townships in which there is no Presbyterian or Congregational church.

BAINBRIDGE. The present minister of this church is *Mr. Slater*, who also preaches a part of his time in Newbury.

BATAVIA. *Mr. Barrett* studied theology with Rev. William Frothingham, of Lynn, Mass.—was licensed by the Andover Association, June 4, 1816—came to the Reserve in 1824—has statedly supplied for different periods, at different times, the churches of Batavia, Parkman, and Troy—was installed over the church in Mesopotamia, Trumbull county, in 1827, and remained pastor of that people 4 years. He now preaches to the churches in Bristol and Southington, Trumbull county.—*Mr. Bridgeman* closed his theological studies at Auburn, in 1830, and soon after removed to Michigan, where he remained until July 1833, when he came to the Reserve and commenced preaching in Batavia and Huntsburg. His labors are now confined to the latter place.—*Mr. Leslie* is the present minister of Batavia.

BURTON. *Mr. Humphrey* had passed the age of 24 when he commenced fitting for college—graduated at Middlebury college 1813—was licensed in the year after—ordained as an evangelist in March, 1815, in Canton, Conn.; and being commissioned by the Connecticut Missionary Society, he arrived on the Reserve in August following. He soon commenced preaching in Burton and Canton, (now called Claridon,) and in October, 1815, was installed over the church and congregation embraced in these two townships. While he remained pastor of this church, he spent a portion of his time as a missionary in different parts of the county. After his dismission, he preached two years in Conneaut, Ashtabula county, and then removed to St. Joseph's county, in the western part of Michigan, and is now preaching with his usual faithfulness to the people of that destitute region.—*Mr. Witter*, the present pastor of Burton church, studied theology at Auburn Theological Seminary. He has spent a portion of his time, since his settlement, in some of the neighboring churches. The church in Burton, at its formation, numbered 8 members; it has now 125. There is an academy in this town.

CHARDON. This place is the seat of justice for Geauga county.—*Mr. Olds* was formerly a deacon in one of the eastern churches. After removing to this country he became an active member of the church in Madison—was a judicious and successful laborer in protracted meetings—was licensed more than a year since by the Presbytery of Grand River, and in June, 1835, was ordained as an evangelist by the same body.

CHESTER. This church has had 4 "stated supplies," *Messrs. Badger, Burbank, Palmer*, and *Goodell*, and one settled pastor, *Mr. Scott*.—*Mr. Burbank* left Andover Theological Seminary with the class of 1824. After preaching here and in Kirtland 2 years, he accepted a call from the first church in Madison, to become their pastor, and was installed January, 1830. In this connection he remained over 4 years, and on the same day of his dismission, his successor was installed. He now supplies the churches of Mesopotamia and Bloomfield, Trumbull county.—*Mr. Goodell* left Auburn Theological Seminary in 1830, and was one of the seven missionaries, who emigrated that fall to the State of Missouri, where he preached nearly two years. Since his arrival on the Reserve, he has supplied the church in this place one year—the church in Franklin, Portage county, one year—and the churches of Westfield and Harrisville, Medina county,

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one year. He now preaches in Chatham, Medina county. The church in Chester is at present vacant.

CLARIDON. *Mr. Humphrey's* successor was *Mr. Tracy*, who studied theology with Rev. Bennet Tyler, D. D., while he was president of Dartmouth College. Soon after the close of his studies, Mr. Tracy came to the Reserve, and was settled pastor of this church about 6 years. Having received an appointment from the American Board of Commissioners for Foreign Missions, to an agency in their behalf, in Indiana, he was dismissed October, 1834. During his ministry at Claridon, there were several extensive revivals of religion, some of the subjects of which are now preparing to preach the gospel.—*Mr. Pratt* is the present minister in that place. There is an academy here taught by a Mr. Canfield, graduate of Yale College.

CONCORD. *Mr. Swift* studied theology with Rev. Chester Wright, of Montpelier, Vt. After being licensed, he preached awhile in Bethel, Vt., and subsequently in the vicinity of Columbus, Ohio. He labored as stated supply in Charlestown and Brimfield one year, and has since been preaching in this place and in Richmond.

HAMPDEN. *Mr. Cobb* is son of Rev. Dr. Cobb, of Rochester, Mass. He left Andover Theological Seminary in 1825—preached a short time in the southern part of Massachusetts—afterwards, two or three years in the island of Nantucket—arrived on the Reserve either at the close of 1829, or early in 1830—preached for a time in Huntsburg and Mesopotamia, and in October, 1830, was installed over the united churches of Hampden and Kirtland. From the latter he was dismissed in April, 1833, and from the former in September, 1834. Subsequently he taught the Academy in Parkman, and at the same time preached to the church in that place, and to the churches in Bristol and Southington. He is now laboring south of the Reserve.—*Mr. Stuart* left Andover Theological Seminary in 1828—was settled for a number of years in Essex, Vt.—came to the Reserve in January, 1835, and after supplying this church and that of Montville for six months, he returned to New England.

HUNTSBURG. This church has had stated preaching at different times, from *Messrs. Strong, Witter, Cobb, Wilson, Lyman*, and *Bridgeman*.—*Mr. Strong* came into the country over 16 years ago, and after preaching several years, he left the ministry entirely, and devoted his time to agricultural pursuits. He now resides in Madison.—*Mr. Wilson*, on closing his studies at Auburn Theological Seminary, came to the Reserve, and preached one year to the churches of Huntsburg and Thompson, over the last of which he was installed, February, 1832, and dismissed April, 1833. He has since been preaching in Sherman, N. Y.—*Mr. Lyman* studied divinity with Rev. Dr. Porter, of Catskill, N. Y.—was settled once or twice in New York, and subsequently came to the Reserve, and after supplying the church in Painesville about one year and a half, in 1826 and 1827, he returned to New York, where he labored as stated supply, or settled pastor, until 1832, when he returned to the Reserve, and has since been preaching, at different times, in Huntsburg, Montville, and Thompson. At the last mentioned place, he still continues. —*Mr. Bridgeman* is the present minister in Huntsburg.

KIRTLAND. This church has enjoyed successively the labors of *Messrs. Badger, Burbank, Cobb*, and *Coe*.—*Mr. Coe* never graduated, but received the degree of A M. from Yale College. While pursuing his theological studies, he attended a course of lectures, delivered by Rev. Dr. Taylor, of New Haven, Conn.—was licensed in November, 1831, by the New Haven Association, and in July following, he commenced preaching in Kirtland, where he still continues.

LE ROY. *Mr. Austin* is the present minister of this town.

MADISON. *First Church.* This church formerly spread over the territory, occupied now by the second church, and the Unionville church. But in consequence of a flourishing village in Unionville, on the line of the town, and south of the centre, and of the village at Centreville; and also in consequence of the three ridge roads, one mile between each other, and running east and west, and thus territorially dividing the congregation, a division of feeling sprung up, which finally resulted in the formation of two new churches. The first church has had three pastors, *Messrs. Hyde, Burbank*, and *Kelley*, and four "stated supplies." *Messrs. Winchester, Pratt, Austin*, and *Stone*.—*Mr. Hyde* was the son of the late Rev. Dr. Hyde, of Lee, Mass., with whom he studied theology. Mr. Hyde supplied for a time the churches of Dover and Sheffield; and in August, 1819, was installed over the first church in Madison. His father preached the installation sermon. He continued in this place for 3 or 4 years, when suffering considerably from pulmonary affection, he returned to New England, and died at his father's

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house, in Lee, August 12, 1824.—*Mr. Winchester* studied theology with Rev. Holland Weeks, of Abington, Mass., and came to the Reserve in 1825, having preached, for some time previous, in the vicinity of Rochester, N. Y. He labored a portion of his time, after his arrival in Ohio, in the two churches of Madison. From 1831 until his death, he devoted his whole attention to the restoration of the Jews. He believed in their literal return to Jerusalem, before their conversion, with all their Mosaic rites and ceremonies. Mr. Winchester "was a friend to the descendants of Abraham, and had studied the prophecies respecting their future destination, perhaps more than any other man now living. He devoted many of his last years almost wholly to the study of the prophecies respecting their restoration. Nor was he contented with theory and speculations alone. He labored for 3 or 4 years indefatigably, to turn the attention of the Christian public to the subject, and to persuade the Jews that Jesus Christ is the Messiah. To accomplish which, he denied himself the domestic comforts he might have enjoyed, in the bosom of an affectionate and beloved family, travelled thousands of miles in the United States—crossed the Atlantic, and spent one summer in England. He expected soon to embark for the shores of the Mediterranean, with a hope he might do something to prepare the way for the return of Israel to the land of their fathers. He constructed a map of the land of Palestine, and a grand view of the temple, as described by the prophet Ezekiel." He died in Madison, where his family now reside, August 17, 1835.—*Mr. Kelley* is the present pastor of this church.

Second Church, and *Unionville Church*. Since *Mr. Woodruff's* dismission, *Mr. Saunders*, who had previously taught the Academy in Painesville, has commenced preaching as "stated supply" to these churches. He studied theology at New Haven Theological Seminary.

MONTVILLE and MUNSON. These churches are now destitute.

NEWBURY. *Mr. Slater* is the present minister of this place.

PAINESVILLE. This church is situated in the bosom of a flourishing village, on the banks of Grand River.—*Mr. Derrow* was one of the first ministers who came to the Reserve. After leaving Painesville, he was settled in Vienna, Trumbull county.—*Mr. Loomis* was settled in Painesville 5 years. After his dismission, he returned to New York, and there died.—*Mr. Sheldon* was successor, and subsequently settled in Franklin, Portage county.—*Mr. Adams* studied theology with Rev. Drs. Nott and Yates, of Union College—was settled for a number of years in Ludlowville, N. Y.—preached in Milan and Sandusky, Huron county—settled in Painesville 3 years and a half, from which place he returned to New York, and has since been preaching in Hammondsport, on Cayuga Lake.—*Mr. Fitch* left Andover in 1830—was settled in Belfast, Me. one year or more—and afterwards preached in one or two places in that State some time, and then came to Painesville, where he still continues.

PARKMAN and RUSSELL. These churches are now destitute.

RICHMOND. This flourishing village is in the township of Painesville, and is situated near the mouth of Grand River.—*Mr. Swift* is the present minister.

THOMPSON. *Mr. Lyman* preaches here at present.

TROY. *Mr. Pool*, the present minister, never had a collegiate education, but received the degree of A. M. from Williams College. He studied theology with Rev. Dr. Packard, of Shelburne, Mass.

Huron County.

This County is the most western of any on the Reserve, and was organized in 1815. In 1820, it contained 6,675 inhabitants—and in 1830, embraced 13,341 inhabitants. It contains 31 townships, and 18 churches; 7 of which are vacant. There are 12 townships in which there is no Presbyterian or Congregational church, though in Margaretta in May 1819, there was a church formed, which, however, has for several years been extinct. A *Mr. Smith*, recently from New York, is preaching in that town and in the vicinity.

BERLIN. This church has been supplied successively by *Messrs. Betts, Judson, Barber*, and *Crawford*.—*Mr. Betts* labored here a part of his time one year and a half—and *Mr. Judson*, two years and a half.—*Mr. Borber*, on closing his theological education, entered upon an agency for the American Sunday School Union for Ohio, for a season—

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afterwards preached two or three years in Marion county, from whence he was called to instruct in the Huron Institute, at Milan in this county. While principal of the Institute, he preached on the Sabbath to some of the neighboring churches, as his health would permit, which finally became so much impaired as to compel him in the summer of 1835, to relinquish the business of teaching. He now supplies the church in Vermillion.—*Mr. Crawford* studied divinity with Rev. S. Porter of Geneva, New York; and, after being licensed, preached for a time in that State. Over a year since he came to Berlin, and is now the "stated supply" of the church in that place.

BRONSON. This was connected with the church in Peru, until some time in the present year, when a new one was formed. It is now destitute.

CLARKSFIELD. *Mr. Robbins* preached in a number of places on the Reserve, and some years since returned to New York State, where he is now laboring.—*Mr. Betts* arrived on the Reserve in January 1829, and was installed over the church in Wakeman, in April following. In this connection he still continues, and spends a part of his time in Clarksfield, as "stated supply."

FITCHVILLE. *Mr. Beach* preached to several churches at different times for eight years. Was settled pastor of the church in Peru for more than two years, from July, 1827, to August, 1829. On leaving his charge in Norwalk, in 1832, he removed to Michigan, and is now settled over the church in Ann Arbor.—*Mr. Dunton*, besides preaching in Fitchville, has supplied the churches of Florence, Norwalk, Peru, and Ruggles. He has recently closed his labors at Fitchville, which is now destitute.

FLORENCE. *Mr. Alfred H. Betts* is, at present, supplying the church in this place.

GREENFIELD. This church has been successively supplied by *Messrs. Coe, Congar, Edwards, Russ*, and *Salmon*.—*Mr. Edwards* studied theology with Rev. Asahel Hooker of Goshen, Conn —was settled over the church in West Stockbridge, Mass., Oct. 4, 1809, and dismissed June 23, 1812. Commenced preaching in Greenfield in November, 1826—preached also at different periods in New Haven, and in Harrisville. Since 1831, he has preached but occasionally and now resides in Ripley.—*Mr. Salmon* pursued the study of medicine, and after practising a time, he turned his attention to theology—studied with Rev. Dr. Woodbridge, now of New York city, and completed his education at Princeton Theological Seminary. Since his arrival on the Reserve, he has spent a considerable portion of his time in Greenfield, Peru, and Monroe. He now supplies the church in Peru. Greenfield is destitute.

HURON. This church is located in the midst of a population, that had long been without the restraints of the gospel, and distinguished for its great wickedness. Till within a few years, the village, at the mouth of Huron river, was noted for immorality, Sabbath-breaking, profaneness, intemperance, &c.—*Mr. Beecher* was educated at the Southern and Western Theological Seminary, in Tennessee. After preaching a year or two in that State, he labored as an agent for the Presbyterian Education Society, in that vicinity, for about two years longer, and came to the Reserve last fall, and is established at Huron, where he still is.

LYME. This church has enjoyed successively the labors of two pastors, *Messrs. Sullivan*, and *Congar*.—*Mr. Sullivan* studied theology under the tuition of Rev. Otis Thompson of Rehoboth, Mass. Not long after being licensed, Mr. Sullivan came to the Reserve—preached for a season in Norwalk, Ridgefield, Huron, before any churches were there formed—was settled in Lyme about four years—and afterwards supplied the church in Wellington, Loraine county—the church in Medina, Medina county—and the church in Canfield, Trumbull county. He is now preaching in Durhamville, Oneida county, New York.—*Mr. Congar* studied divinity with Rev. J. T. Benedict of Chatham, New York—came to the Reserve in 1822—has supplied, at different times, a number of churches in this county—and was installed over the church in Lyme, where he still continues.

MILAN. There has never been a pastor settled in this place.—*Mr. Shipman* left Andover Theological Seminary in 1821, and after supplying this church nine months, returned to New England—and is now settled pastor in Southbury, Conn.—*Mr. Demund*, soon after leaving Princeton Theological Seminary, came to this place, and supplied this church six months, and then returned to the east, and is now settled over a Dutch Reformed church in Pomplar, N. J.—*Mr. Judson*, the present minister, after closing his education at New Haven Theological Seminary, served as agent for the American Sunday School Union, in the State of Ohio. On leaving his agency, he came to this

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county, and commenced preaching statedly, in Milan. He has also preached occasionally in many destitute places in different parts of the county, in some of which there were no churches formed. For a year past, he has spent a portion of his time in connection with Mr. Congar, in conducting protracted meetings in counties west of the Reserve. Many of these meetings have been attended with the manifest power of the Holy Ghost, "convincing of sin, of righteousness, and of a judgment." There is in Milan, a flourishing, preparatory school, in high repute, named "Huron Institute." At present, it is taught by Messrs. S. C. Hickok, and B. Judson.

NEW HAVEN. The church in this place is now destitute.

NORWALK. This place is the seat of justice for Huron county. The church has been supplied successively by *Messrs. Beach, Dunton, Barber, Clark, Saunders*, and *Newton*.—*Mr. Clark* left Auburn Theological Seminary, in 1833—preached here one year, and is now supplying the church in Brownhelm, Loraine county.—*Mr. Saunders*, after graduating, was tutor, for some time in the college of New Jersey. Subsequently to completing his theological education at Princeton, he was settled over the church in South Salem, N. Y., for eleven years;—came to Ohio in 1834, and after supplying the church in Norwalk a while, died of pulmonary affection, in Milan, June 3, 1835.—*Mr. Newton* was tutor in Yale college for two or three years—studied theology at New Haven, Conn., and came to Norwalk in July, 1835.

PERU. *Mr. Salmon* is the present minister of this place.

RIDGEFIELD and MONROE. *Mr. Palmer* preaches to this church still, when his health will permit.

RIPLEY. This church has no "stated supply."

RUGGLES. *Mr. Buffett*, son of Rev. Mr. Buffett of Greenwich, Conn., left Andover Theological Seminary in 1823—was settled in Atwater, Portage county, about six years—supplied the church in Ruggles one year, and now resides in Franklin, Portage county. This church is now vacant.

SANDUSKY. This church is established in a place which promises to become quite populous and wealthy. The village is situated on Sandusky bay. A rail-road to Dayton, Ohio, has already been projected and commenced; and when finished will serve very much to increase the importance of the place. The church is now destitute.—*Mr. Robbins*, on leaving Andover Theological Seminary, entered upon his duties, as tutor in Transylvania University in Kentucky, to which he had been previously elected. In this station he remained over one year. After leaving the University, he came to the Reserve; and commenced preaching in Sandusky. While here he was ordained as an evangelist by the Huron Presbytery. He is now settled over a church in Oxford, Mass. —*Mr. Roberts* studied theology with Rev. H. Daggett of Cornwall, Conn.—preached a number of years in the State of Maine—came to the Reserve in 1834, and supplied Sandusky one year. He is now preaching south of the Reserve.

VERMILLION. *Mr. Lyon* was pastor of this church two years. And after his dismission, he taught a select school in Brownhelm, Loraine county. And subsequently, he supplied the churches of Granger, and Sharon, Medina county.—*Mr. Griffith*, son of a clergyman in England, studied theology at Hackney college, England. He came into this county about the year 1832, and after preaching one year, returned to his native land.—*Mr. Barber* preaches here at present.

WAKEMAN. *Mr. Betts* is the present pastor of this church.

Loraine County.

This County was organized in 1824, and in 1830 it embraced 5,696 inhabitants. It contains 18 townships and 14 churches, 7 of which are now destitute. There are 5 townships in which there is no Presbyterian or Congregational church. Elyria is the seat of justice for this County.

AMHERST. The church in this place has occasional supplies.

AVON. *Mr. Ladd* commenced preaching in 1811 in England, while he was connected with the Wesleyan Methodist denomination. He continued in this connection

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thirteen years, and in 1824 withdrew from the Methodists, and united with the Congregational Dissenters. He was pastor of a church in that denomination in England, until 1834, when he came to America. Since his arrival, he has been preaching for the most of the time in Avon.

BROWNHELM. *Mr. Betts* studied the profession of medicine, and practised the same for a number of years. He studied theology with Rev. William Hanford of Hudson, and now of Windham, Portage county—has preached at different times to several feeble churches in Huron county, and vicinity, under the patronage of the Connecticut Missionary Society—was installed pastor of the church in Brownhelm, in April, 1821, and he remained in this connection for more than twelve years. He now preaches in Florence. —*Mr. Clark* is the present minister in Brownhelm.

COLUMBIA. The church here is vacant.

CARLISLE. *Mr. Eastman* studied theology with Rev. Evans Beardsley, of Morris Flats, N. Y.—preached for some years in that State—then came to the Reserve, and now lives at Oberlin.

ELYRIA. This church has ever pursued the scriptural course of having a *settled* pastor; and has enjoyed successively the labors of three ministers, *Messrs. Lathrop, Shipherd*, and *Eells*, and been frequently blessed with revivals of religion.—*Mr. Lathrop* studied theology with Rev. Mr. Armstrong, D. D.—was settled pastor of this church for five years—and was dismissed in August, 1830, to enter upon a permanent agency for the American Home Missionary Society, for the Reserve and Michigan, which office he still holds.—*Mr. Shipherd* studied theology with Rev. Josiah Hopkins, of New Haven, Vt., and now of Auburn, N. Y. After completing his education, he performed an agency for the American Sunday School Union, for the State of Vermont, a year or two—came to the Reserve in 1830—commenced supplying the church of Elyria, in October of that year—was installed in February following, and dismissed in September, 1832. Soon after his dismission, he, and Mr. Philo P. Stuart, formerly connected with one of the South Western Indian Missions, projected, and executed a plan for establishing a colony of Christians in the township of Russia, Loraine county, to which they gave the name of Oberlin. Their original plan was, to connect with the colony an institution of learning, where youth of both sexes might be prepared for the various departments of life. At first, they aimed at nothing more than a good "preparatory school." The plan has, however, been since changed, and preparatory collegiate, and theological departments have been established with various modifications. Mr. Shipherd commenced preaching at Oberlin, in September, 1833, and was installed pastor of the church in that place in July, 1835.—*Mr. Eells*, the present pastor of Elyria church, is son of Rev. James Eells of Charlestown, Portage county. After closing his education at Princeton, he, in connection with his father, commenced a Manual Labor school in Worthington, Ohio, from which place he was called to take charge of the church in this town.

GRAFTON, LA GRANGE, and PENFIELD. These churches are now destitute.

OBERLIN. *Mr. Shipherd* is the present pastor of this church.

OLMSTEAD. This church is destitute.

RIDGEVILLE, and SHEFFIELD. The present minister of these two churches is *Mr. Monteith*, who was the first, or one of the first ministers, who preached in the city of Detroit. He also, at the same time, labored in other parts of the territory of Michigan. Subsequently, he was for a season, professor of languages in Hamilton college; and afterwards, instructor in the Manual Labor academy, established in Germantown near Philadelphia, Pa. From 1833, until the summer of 1835, he was teacher of the high school in Elyria, where he now resides.

WELLINGTON, and BRIGHTON. *Mr. Smith* was a member of Dartmouth college, but left college during his senior year, and did not graduate—studied theology a short time with Rev. Messrs. Lawton of Hillsborough, Whiton of Antrim, and Kingsbury of Mont Vernon, N. H.—was licensed by the Hollis Association in January, 1825, and came to Wellington, June following; and after preaching here and in the township of Penfield one year, he returned to New England, and was ordained as an evangelist, by an ecclesiastical council September, 1826. For several years past, he has been preaching in Maumee, Ohio, and vicinity.—*Mr. Talcott*, the present pastor of Wellington, came into the county soon after he completed his education, and was installed October, 1828, and has preached since, one year a part of his time, in Penfield.

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Medina County.

This County was organized in 1818; in 1820, it embraced 3,082 inhabitants; and in 1830, 7,560. It contains 19 townships and 16 churches, of which 4 are destitute. There are 4 townships in which there is no Presbyterian or Congregational church. Medina is the seat of justice for the County.

BATH. This church has enjoyed successively the labors of *Messrs. Woodruff, Shaler,* and *Smith.* It is now destitute.—*Mr. Shaler* studied theology with Rev. Dr. Elliot of Conn.—came to the Reserve fifteen or sixteen years since, under the patronage of the Connecticut Missionary Society—was settled pastor of Richfield church nine years, and has labored here and in other towns as stated supply, at different periods and for different lengths of time. He now resides in Richfield.—*Mr. Smith,* the present minister, left Andover Theological Seminary in 1821—came to the Reserve in the year following—and preached one year in Boardman, Canfield, and Ellsworth, Trumbull county. After this, he spent over two years as a missionary in Illinois and Missouri—subsequently returned to the Reserve—has since labored in several places at different times, and for three years past has preached in Richfield.

BRUNSWICK. *Mr. Barnes* formerly preached in New York State for a number of years. Since he has been in the Reserve, he has labored at different times in Brunswick, Medina, and now supplies Weymouth church.—*Mr. Laine* left Andover Theological Seminary in 1834, and was installed pastor of this church in May, 1835.

CHATHAM. The present minister of this church is *Mr. Goodell.*

GRANGER. *Mr. Taylor* studied theology with the late Rev. Dr. Hyde of Lee, Mass; was settled twice, for a number of years each in Connecticut—came to the Reserve five or six years ago—supplied the churches of Granger, and Hinckley, for a season—and now resides in Freedom, Portage county. The church is vacant.

GUILFORD. *Mr. Noyes,* after remaining at Dartmouth college over one year, left on account of ill health—studied theology with Rev. Mr. Ide of Medway, Mass.—came to the Reserve, October, 1831, and has ever since been supplying this church.

HARRISVILLE. This church is now destitute.

HINCKLEY. *Mr. Laine* of Brunswick, preaches here a part of the time.

LA FAYETTE. *Mr. Boutelle* left Andover Theological Seminary in 1831—spent over three years in the western part of Ohio—and commenced preaching in this place and in Westfield, August, 1835.

LITCHFIELD. *Mr. Smith* studied theology with Rev. P. V. Bogue of Harpersville, N. Y.—was licensed in 1832, and ordained as an evangelist in 1834, by the Chenango Presbytery—and came to this place in June, 1835.

MEDINA. *Mr. Lee,* the present minister of this place, came to the Reserve in November, 1834, soon after closing his studies in Auburn Theological Seminary.

Weymouth Church. This church is located in the corner of Medina township, and its present minister is *Mr. Barnes,* who is also preaching a part of his time in the corner of Granger township, where there is no church formed.

RICHFIELD. *Mr. Cooke* studied at Williams college, but did not graduate—acquired his theological education under the tuition of Rev. John H. Rice, D. D., and professor Hiram Goodrich of Prince Edward, Va.—was licensed by the North Suffolk Association, Massachusetts, in August, 1830, and was ordained as an evangelist in September following—supplied the church in Richfield one year—the church in Plymouth, Richland county, one year—then the church in Gainesville, N. Y., one year, and is now preaching in Bloomfield, Mich.

SHARON. *Mr. Johnson,* the present minister, was settled in the ministry a number of years in New York State; and after his health failed, he came into this country, and settled in this place, where he is now preaching.

WADSWORTH. *Mr. Jerome* studied theology with Rev. Charles Backus, D. D., of Somers, Conn.—was settled over this church for nearly three years—returned to New

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England, and died in New Hartford, Conn., April, 1832.—*Mr. Fay* studied theology with Rev. Mr. Ide, Medway, Mass.—was licensed in 1826—ordained in 1830 at Westborough, Mass., his native place; and soon after emigrated to the Reserve under the patronage of the American Home Missionary Society; and supplied the church of Wadsworth, about five years. Mr. Fay was a faithful and useful minister. He usually enjoyed perfect health, and was not unable to preach, on account of ill health, a single Sabbath, until his last sickness. He died, much loved and lamented by his church and his brethren in the ministry. This place is now destitute.

WESTFIELD. The present minister of this church is *Mr. Boutelle.*

YORK. Previous to the commencement of *Mr. Russ's* labors in this place, which was more than one year before his installation, *Mr. Churchill*, a licentiate, preached one year to this church. He was formerly connected with the Methodist denomination.

Portage County.

This County was organized in 1807. In 1820, it contained a population of 10,095; and in 1830, a population of 18,826. It embraces 30 townships and 28 churches, 9 of which are vacant. There are 6 townships, in which there is no Presbyterian or Congregational church. Ravenna is the seat of justice.

AKRON. This is an important place, situated at the junction of the Mahoning canal with the Ohio canal. The church has been recently formed, and now enjoys the labors of *Mr. Brooks*, who, after completing his education, spent some time in Illinois, from which place he came to the Reserve. He supplied for a season the church in Edenburg, in connection with this.

ATWATER. *Mr. Field* came to the Reserve at an early day, and after preaching for a season from place to place, as a missionary, he statedly supplied the church in this town for one year; and then moved into one of the southern States, where he taught school for a time, and died near Natches, the 7th of August, 1827. The present minister is *Mr. Beardsley.*

AURORA. This church has enjoyed the labors of one pastor, for more than twenty-three years, under whose preaching it has been blessed repeatedly with large accessions to its number.—*Mr. Seward* studied theology with Rev. Ebenezer Porter, D. D., then of Washington, Conn., and afterwards professor and president of Andover Theological Seminary. He came to Ohio under the patronage of the Connecticut Missionary Society, in October, 1811, when there were but eight ministers in the Reserve. He labored both before and after his installation, a part of his time as a missionary in the vicinity of Aurora. He has assisted in organizing fourteen churches, and in ordaining or installing twenty-one ministers in the Reserve. He still continues at Aurora.

BRIMFIELD. There had been a church formed in this place for a number of years previous to 1832, when, having become almost extinct, it was re-organized.—*Mr. Graham*, the present minister, was born in Ireland, but educated in America. He was licensed by Portage Presbytery in 1834—and afterwards supplied the church in Franklin a part of the time for one year.

CHARLESTOWN. The church in this place was formed in Middle Granville, Mass., in 1811, by the Rev. Joel Baker. At the time of its organization, the church consisted of six members, and soon after emigrated to this country.—*Mr. Pitkin* studied theology with Rev. Asahel Hooker of Goshen, Conn.—was settled for a term of years in Milford, Conn.—came to the Reserve probably in 1817, and was settled pastor in this place about eight years, from whence he was called to act as agent for the Western Reserve college, which was then in its infancy. He has continued in this business ever since—lives in Hudson—preaches on the Sabbath, for the greater part of the time, in some of the neighboring towns—and at present supplies the church in Northfield.—*Mr. Coe*, after graduating, taught school for a number of years in different places in the Reserve—subsequently was licensed to preach, and was pastor of the church in this place over four years—supplied for a time, the churches in Freedom and Brimfield—and for nearly two years past, has taught the academy in Talmadge.—*Mr. Eells*, the present minister, studied theology with Rev. Charles Backus, D. D. of Somers, Conn.—was settled over the church in Westmoreland, N. Y., for a number of years—subsequently labored as an agent for the Western Education Society of N. Y.—connected with Hamilton college six years—came to Ohio in 1830 or 1831, and in connection with his son, commenced a

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Manual Labor school in Worthington, from which place he removed to Charlestown in 1834.

CUYAHOGA FALLS. This flourishing village is situated on the corner of two townships, Talmadge and Stowe, about four miles north of Akron. It has grown most rapidly for two or three years past, and promises to become a large manufacturing place. The Mahoning canal is to pass through the village, and will serve to increase its importance and wealth. There is but little open immorality in the place. The cause of temperance has here obtained a strong hold, and the great mass of the population are supporters of religion and good order. The church was formed under flattering prospects, and since *Mr. Baldwin* left the place, it has been supplied mostly by some one of the officers of the Western Reserve college.

DEERFIELD. This church was formed at an early day, and has been supplied more or less, by *Rev. Messrs. Joseph Treat*, and *Joseph Harper*. It is now destitute.

EDENBURG. This church, previously to 1834, had occasional supplies, chiefly from *Messrs. Storrs, Sheldon*, and *Nash*.—From November, 1834, *Mr. Brooks* supplied it six months.—*Mr. Bissell*, the present minister, studied theology with the late Rev. Luther Hart, of Plymouth, Conn.—came to the Reserve about the year of 1827—and was settled pastor of the church in Twinsburg over seven years. While here, he taught an academy for some time, and was very useful, both as a teacher and a pastor. In September last, he removed to Edenburg.

FRANKLIN. This church has had one settled pastor, *Mr. Sheldon*, and two "stated supplies," *Messrs. Goodell*, and *Graham*; and is now destitute.—*Mr. Sheldon* left Andover Theological Seminary in 1823—and soon after came to the Reserve. He was settled over this church in 1825, and continued pastor four years. He also supplied the church in Stowe for a time—and the church in Painesville, Geauga county. In 1829, he was appointed agent of the American Bible Society for Ohio and Michigan, in which capacity he still continues with his usual energy and success.

FREEDOM. *Mr. Treat* studied theology under the tuition of Rev. Ebenezer Porter, D. D. He was ordained in Woodbury, Conn., May 5, 1814, and soon after came to the Reserve under the patronage of the Connecticut Missionary Society—was installed in Windham, Sept., 1817, and dismissed Oct., 1827. He has supplied a number of churches at different times—labored in Garrettsville two years previous to the formation of a church in that village, and is preaching there still.—*Mr. Rockwell*, the present minister, studied theology with Rev. Josiah Hopkins of New Haven, Vt., and more recently of Auburn, N. Y. He was settled for a number of years in Vermont, and in July last, came to the Reserve and commenced preaching in this place, where he still continues.

GARRETTSVILLE. This village is situated on the corner of Nelson, Hiram, Freedom, and Windham. *Mr. Treat* is the present minister.

HUDSON. This town is called after Mr. Hudson, the first settler in the township. He came to the place in 1800, and removed his family in the year following. He crossed Lake Erie five times in an open boat or canoe. He is still living.—*Mr. Hunford* left Andover in September, 1813—was ordained the following month—and soon after he came to the Reserve under the patronage of the Connecticut Missionary Society—and labored as a missionary nearly two years. He was settled over the church in this place in 1815, and dismissed in 1831, having received a call to become pastor of the church in Windham, where he still labors.—*Mr. Doolittle*, the present minister, studied theology with the late Rev. Luther Hart, of Plymouth, Conn.—was settled for several years in north east Pennsylvania, from whence he was called to take the charge of the church in Hudson.

WESTERN RESERVE COLLEGE CHURCH. This college was established by the prayers and efforts of Christians in this country; and has been aided by contributions of friends at the east. From its first establishment, the ministers and churches on the Reserve have regarded it as their own child; and they have confidently expected that streams of salvation would go forth from it to water this "Western Valley." It was established on broad and liberal principles, and has been repeatedly favored of heaven, by the reviving influences of the Holy Spirit. Though for one or two years past a dark cloud has hung over its prospects, yet now the storm is passing away, and the sun again sheds upon it its cheering rays. It is blessed, at present, with a well qualified corps of teachers; and the thorough course of studies pursued—the system of instruction adopted—and the healthful moral influence exerted over the students, warrant the expectation,

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that this college will, ere long, stand by the side of New England colleges, in point of a sound, thorough, Christian education. The professor of Biblical theology is regarded as the pastor of the church.—*Mr. Green* was the first elected to this office. He had been settled over the church in Brandon, Vermont, a number of years, from which place he was called to Kennebunk, Maine, and from thence, to this college. He is now president of Oneida Institute.—*Mr. Folsom*, after leaving Andover Theological Seminary in 1831, spent some time in the southern States—in the winter of 1832 and 1833, he preached three months in Cleveland, Ohio, and from thence he was called to a professorship in Lane Seminary. While there, in September, 1833, he was invited to the professorship in this college, which he now fills, and is the pastor of the church.

MANTUA. This church has enjoyed successively, the labors of *Messrs. Coe, Seward, Pepoon, Hopkins*, and *Danforth*. It is now destitute.—*Mr. Hopkins* studied theology with his brother, Rev. Josiah Hopkins, now of Auburn, N. Y. He was settled for a time in Vermont—came to the Reserve in 1830—and supplied this church and that in Shalersville, one year. He is now, and has been for three or four years past, preaching in Canton, Ohio.

MIDDLEBURY. *Mr. Baldwin* left Andover Theological Seminary, in 1822, and has been preaching in this place about five years—a part of the time, however, for two or three years he preached in the village of Cuyahoga Falls.

NELSON. *Mr. Fenn* studied theology with Rev. Bezaleel Pinneo of Milford, Ct.—was pastor of the church in this place about sixteen years, and in April last was dismissed to accept a call from the church in Gustavus, Trumbull Co. While at Nelson, he supplied for a time, the churches in Windham and Southington.

NORTHFIELD. *Mr. Pitkin* is the present minister of this church.

PALMYRA. This church never had but little stated preaching, and is now destitute.

RAVENNA. *Mr. Storrs* was the son of the late Rev. Richard S. Storrs, of Longmeadow, Mass. He studied in the College of New Jersey, until his junior year, when by reason of ill health, he left college. After regaining his health in some degree, he pursued theological studies under the tuition of Rev. Dr. Woolworth, of Bridgehampton, Long Island. In 1813 he was licensed to preach—and in 1817 he entered Andover Theological Seminary, where he remained three years. After closing his studies there, he proceeded to the south, and was ordained as an evangelist in Charleston, South Carolina, Jan. 3, 1821. In the year following, he came to the Reserve, and settled at Ravenna, where he continued over six years. And from thence he was called to "fill the chair of professor of theology, in the Western Reserve College—subsequently was appointed president, and Feb. 1831, was inaugurated. By reason of ill health, in the summer of 1833, he was released from the duties of his office for six months, by the trustees. In August, he visited his brother at Braintree, Mass., where he was to close his days. His health rapidly declined, and on the 15th of Sept., Sabbath morning, at half past one o'clock, his spirit took its upward flight. The principal characteristics of president Storrs, were singleness of aim—resoluteness of purpose—and perseverance in effort. His name will ever be associated with the interests of religion, benevolence, and learning at the west, and his departure is deeply to be deplored."—*Mr. Nash* is son of the late Rev. J. Nash of Middlefield, Mass. He studied at Andover Theological Seminary two years, and left the Seminary by reason of ill health. He came to the Reserve and was settled over this church in 1829.

RANDOLPH and ROOTSTOWN. These churches have had one pastor, *Mr. Meriam*, and they still enjoy his labors. He left Andover Theological Seminary in 1822.

SHALERSVILLE. This church is now destitute.

SPRINGFIELD. This church has had some stated supplies from different ministers, and has enjoyed successively the labors of two pastors, *Messrs. Beer* and *Hughes*.—*Mr. Beer* studied theology with Rev. Thomas E. Hughes of Beaver County, Pa.—was licensed October 20, 1808, and labored as a pastor in this place for several years—then for a season as a "stated supply," in Newton, Trumbull Co.—and subsequently was settled south of the Reserve, in Middle Sandy, where he still continues.—*Mr. Hughes* is son of Rev. Thomas E. Hughes—studied at Princeton Theological Seminary, and has been pastor of this church for more than six years.

STOWE. This church is now destitute.

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STREETSBOROUGH. *Mr. Dean*, after the close of his studies at Auburn Theological Seminary, preached some time in New York State—then came to the Reserve and settled in this place, and supplied the church for one year.

TALMADGE. *Mr. Bacon* (the father of Rev. Leonard Bacon of New Haven, Ct.) studied theology with Rev. Levi Hart, D. D. of Preston, (his parish now incorporated as a town, by the name of Griswold,) Conn.—was the first individual who settled in Talmadge—commenced preaching here as early as there were any inhabitants for hearers—formed the church in his own house—closed his labors with the church in 1812—returned to New England, and in August, 1817, died at Hartford, Ct.—*Mr. Parmelee*, on leaving Andover Theological Seminary in 1830, engaged in an agency for the American Board of Commissioners for Foreign Missions, for six months, and subsequently preached in Westfield, New York, from which place he was called to take the ministerial charge of the church in Talmadge.

TWINSBURG. *Mr. Hair*, the present minister, spent one year or more as teacher in the Manual Labor Academy of Ann Arbor, Michigan. While engaged in this business, he was licensed to preach by the Monroe Presbytery. After closing his school he came to the Reserve and commenced preaching in this place in October last.

WINDHAM. *Mr. Hanford* is the present pastor of this church.

Trumbull County.

This county lies south of Ashtabula Co. and east of Portage. It was organized in 1800. In 1820 it contained a population of 15,546, and in 1830, 26,153. It embraces thirty-five townships and twenty-nine churches, five of which are destitute. There are six townships in which there is no Presbyterian or Congregational church. Warren is the seat of justice.

AUSTINTOWN and WEATHERSFIELD. This church has been supplied at different times successively by *Messrs. Woodruff, Beers*, and *Stratton.—Mr. Stratton* is the present minister. Since he was licensed he has preached in Canfield, Ellsworth, and Newton.

BAZETTA. *Mr. Miller* studied theology with the late Rev. Giles H. Cowles, D. D. of Austinburg—was settled in Bristol about five years, and has supplied a number of churches for a short time each. Some time after his dismission from Bristol, he moved to Farmington and taught the academy in that place for a year or two—and the last winter and spring he labored in Seneca Co. west of the Reserve, for the good of the Catholics, and to some extent was successful in his labors.

BLOOMFIELD. *Mr. Hart* studied theology with the late Rev. Giles H. Cowles, D. D. of Austinburg—was pastor of this church for several years—and is now preaching in Springfield, Penn.—*Mr. Burbank* is the present minister.

BOARDMAN. This church has enjoyed successively, the labors of *Messrs. Hanford, Smith, Stratton*, and *Stafford.—Mr. Stafford*, at present, preaches but a part of his time.

BRACEVILLE. *Mr. Curtis* left Andover Theological Seminary in 1815—came to the Reserve some time before 1820, and in that year was installed over the church in Warren, and returned to Vermont in 1831, but his pastoral relation was not dissolved until the year following. While in Warren he preached a part of his time in this place. He has been for one or two years past a missionary in Canada.—*Mr. Russ* studied theology a few months with Rev. William A. Hawley, of Hinsdale, Mass—then went to Virginia and studied one year and a half with Rev. Francis Thornton of Culpepper Co. and Rev. William Hill, D. D. of Winchester. He was licensed by Winchester Presbytery, and then returned to the north and spent a short time at Auburn Theological Seminary. After spending a season as a missionary within the bounds of Albany Co. N. Y., he came to the Reserve. He has since labored in Sandusky, Greenfield, and New Haven, Huron Co.—Braceville and Gustavus in this County—Wayne, Ashtabula Co.—and York, Medina Co. In the last mentioned place he has been recently settled as pastor.—*Mr. Bouton* is the present minister of Braceville.

BRISTOL. *Mr. Barrett* is the present minister of this church.

BROOKFIELD. *Mr. Core* came to America in 1802, and soon after to Pennsylvania,

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where, in October, 1816, he was licensed to preach by the Presbytery of Harford, now Beaver, and in June following was installed over the churches in Brookfield, Vienna, and Youngstown. He was dismissed from Vienna in 1820—from Youngstown in April, 1823—and from Brookfield in October following—and became pastor of two or three congregations in Pennsylvania, where he now labors.—*Mr. Harper*, last year and a part of the present, supplied this church.

CANFIELD. This church has enjoyed successively the labors of *Messrs. Hanford, Smith, Sullivan* and *Stratton*.—Previous to his installation, *Mr. Stratton* preached to this church and that of Ellsworth for more than a year. At length some difficulty arose in Canfield, in relation to church government, which resulted in the organization of a strictly Presbyterian church, and the dismission of Mr. Stratton from the old church and his settlement in the new one. This occurred in January, 1835. Mr. Stratton has also supplied the church in Newton.

First Presbyterian Church. Mr. Stratton is the present pastor.

ELLSWORTH. *Mr. Bruce* studied theology with Rev. Thomas E. Hughes of Greensburg, Pennsylvania. Soon after he was licensed, he commenced preaching in this place—was pastor five years—and after his dismission he preached as stated supply in Newton one year, and died in that place in November, 1816. The church in Ellsworth is now vacant.

FARMINGTON. *Mr. Bouton* supplied this church for a season, and in 1830 removed to Illinois, where he preached a year or two, and then removed to Michigan where he remained as much longer. Some time in the present year he came back to Farmington, and was installed pastor in September, 1835. He has also supplied several other churches in this county at different times.

West Church. Mr. Chapin is the present minister—and also the teacher of the academy in this place.

FOWLER and JOHNSON. *Mr. Eells*, the pastor of these two churches, studied theology with Rev. Thomas Robbins of East Windsor, Conn.—was licensed by the Hartford North Consociation, and ordained as an evangelist by the Presbytery of Oswego, N. Y. He was installed over these churches in October 1827.

HARTFORD. *Mr. Andrews* was ordained and installed by the Presbytery of Winchester, Virginia, over the church in Alexandria, D. C. in 1817—dismissed in 1827—and installed over the church of Hartford in the same year, and still remains pastor.

GUSTAVUS. *Mr. Badger* is senior pastor of this church, and *Mr. Fenn* his colleague. —*Mr. Badger* served as a soldier for three years in the service of his country, in her struggle for independence. After the war terminated, he turned his thoughts to the subject of acquiring a liberal education. He studied theology with Rev. Mr. Leavenworth of Waterbury, Conn.—and was settled over the church in Blandford, Mass. for fourteen years. On being dismissed from his charge, he came as a missionary to the Reserve, and arrived here in 1800. He was the first missionary who ever came to this country. And after laboring here for something more than a year, he returned to New England for his family. At that time there were no stage-coaches daily plying between the eastern and now western cities—or packet and steam-boats to facilitate his progress back. He drove his own waggon over roads that were never before made, and cut his own path from Buffalo, N. Y. to Erie, Penn, and arrived safely in the Reserve sometime in 1801 or 1802. He spent the three or four following years, as a missionary, among the whites, preaching and laboring from settlement to settlement, which were then few and very far remote from each other. The four following years he spent among the Wyandott Indians, then residing at Sandusky and vicinity. After this, he resumed his missionary work among the whites in the eastern part of the Reserve. In this capacity he continued, (except a season in the last war, when he served as Chaplain in the army, and two or three years which he spent as stated supply in three or four churches,) until 1825, when he was installed over the church in Gustavus. He still holds his pastoral relation to this people, though by reason of weak lungs and infirmities of age, he has not been able to preach but little for two or three years past. Mr. Badger has been instrumental of great good to the inhabitants of the Reserve—has formed many churches, and witnessed several precious revivals of religion, some of the converts of which are now preaching the gospel.

GREENE. This church is now vacant.

HUBBARD. This church has had supplies successively, from several ministers.

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KINSMAN. *Mr. McIlvaine* commenced preaching in 1827—labored some time in Monroe, Michigan, and from thence came to Kinsman, where he still continues.

LIBERTY. *Mr. Scott* was licensed by the presbytery of Newcastle—was installed pastor of this church and that of Poland, in April, 1834, and still continues such.

MECCA. *Mr. Calhoon* formerly preached in New York State, and is now supplying the church in this place.

MILTON and NEWTON. *Mr. Boyd* studied theology with Rev. John McMillan, D. D., Vice President of Jefferson College—was licensed to preach by the Presbytery of Erie in 1806—installed over this church and that of Warren in 1808—and remained in this connection until his death. Some portion of his time he spent as a missionary under the patronage of the Connecticut Missionary Society.—*Mr. Stratton* preaches here, at present, a part of his time.

POLAND. *Mr. Pettenger* was settled pastor of this church for 6 years.—*Mr. Cook* statedly supplied it for 18 months.—*Mr. Hanford*, six months.—*Mr. Wright* studied theology with Rev. John McMillan, D. D., Vice President of Jefferson College—was licensed to preach by the Presbytery of Ohio in October, 1814—was settled pastor over this church nearly 16 years—and dismissed for the purpose of spending his whole time with the congregation in Westfield, Pa., where he still labors.—*Mr. Scott* is the present pastor.

MESOPOTAMIA. *Mr. Burbank* is the present minister of this church.

SOUTHINGTON. The present minister of this church is *Mr. Barrett.*

VERNON. *Mr. H. Coe* studied theology with Rev. Dr. Fitch, President of Williams College, and Rev. Dr. Cooley, of Granville, Mass. He came into this country soon after he was licensed to preach, and was pastor of this church nearly 16 years, and was dismissed to enter upon an agency for the Western Reserve College, to which he had been previously invited. He continued in this business about two years, and then accepted an agency for the American Board of Commissioners for Foreign Missions, for the Reserve and Michigan. Since he entered upon this field of labor, he has acted, for a season, several times, as agent for the college. In both stations he has been efficient and successful. He resides at Hudson.—*Mr. Evans*, the present minister of Vernon, studied theology with Rev. Eden Burroughs, D. D., of Hanover, N. H., the father of the noted Stephen Burroughs, who is now a Catholic priest in Canada. Mr. Evans was settled in Enfield, N. H., 21 years. Between 1825 and 1834, he preached as "stated supply" within the bounds of Rochester and Niagara Presbyteries, and came to Vernon in September, 1834.

VIENNA. *Mr. Derrow* studied at Hamilton College, but did not graduate. He pursued his theological studies under the tuition of Rev. Mr. Steele, of Paris, N. Y., and Rev. Dr. Norton, of Clinton, N. Y.—was licensed by the Oneida Association in 1801—settled a number of years in Homer, N. Y.—was pastor of the church in Vienna nearly 4 years—then was absent over 6 years, and afterwards returned and was reinstalled February 6, 1822, and died in Vienna, November 18, 1828.—*Mr. Birge* was licensed in 1827—came to Ohio in 1828, and spent one year in New Philadelphia, south of the Reserve—came to Vienna in 1829, and was installed in November, 1830, and was dismissed by reason of ill health in May, 1835. The church is now vacant.

WARREN. *Mr. Hulin* preached to this church six months or more, and then returned to New England, and settled in New Fairfield, Conn.—*Mr. Towne* was settled over the church in Hanover, N. H., from June 22, 1814, to January, 1833—commenced supplying the church in Warren, May 25, 1834, and was installed in May following.

YOUNGSTOWN. *Mr. Wick* was the second minister who came to the Reserve, and the first that was installed. He studied theology with Rev. John McMillan, D. D., of Jefferson College—was settled over this church in 1800, and died March 29, 1815, aged 47.—*Mr. Harned* supplied this church about three years, and now lives in Philadelphia, Pa.—*Mr. Stafford*, the present pastor, studied theology with Rev. Timothy Dwight, D. D., President of Yale College—preached a number of years in the city of New York—was instrumental of establishing a Seaman's Chapel in that city—performed a short agency for the Bible cause, before the American Bible Society was formed—was secretary, for a number of years, of the Presbyterian Education Society, and came to the Reserve about the year 1829, and was installed pastor of the church in this place April 5, 1830, and still continues as such.

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SUMMARY OF THE FOREGOING FACTS.

Population of the Western Reserve.

1800.	1810.	Increase.	1820.	Increase.	1830.	Increase.	1835. Probably	Increase.
1,144	16,241	15,097	56,899	41,802	112,346	55,447	160,000	47,654

Organization of Churches.

1800.	1810.	Increase.	1820.	Increase.	1830.	Increase.	1835.	Increase.	Unknown.	Total.
1	19	18	65	46	98	33	149	51	10	159

Places of Nativity of Ministers.

Conn.	Mass.	N. Hamp.	Ver.	N. York.	Penn.	Me.	England.	Ireland.	Unknown.	Total.
48	41	10	11	21	9	1	3	2	15	160

College Education.

Yale.	Williams.	Dartmouth.	Middlebury.	Brown.	Amherst.	Ver. Univ.	Bowdoin.	Hamilton.
31	19	11	9	5	3	1	1	8

Coll. of N. J.	Union.	Dickinson.	Jefferson.	Hackney.	West. Res.	Not Grad.	Unknown.	Total.
3	6	1	9	1	1	42	9	160

Theological Education.

Andover Th. Sem.	N. Haven Th. Sem.	Bangor Th. Sem.	Princeton Th. Sem.	Auburn Th. Sem.	West. Th. Sem.
29	8	1	15	17	1

So. & West. Th. Sem.	Hackney Th. Sem.	Private.	Unknown.	Total.
1	1	73	10	160

Of the 160 ministers included in the above tables, 12 are dead—4 are preaching in Michigan—9 in Ohio, south and west of the Reserve—9 in Pennsylvania—6 in New York—1 in New Jersey—5 in New England—1 in Canada—1 in England—1 in Ceylon —4 for various reasons have left almost entirely the work of the ministry—5 are agents, and 3 are employed in teaching—leaving 99 who are either pastors or "stated supplies" in the Reserve.

In 1800, there were in the Reserve 2 ministers—in 1810, there were 8—in 1820, there were 27—in 1830, there were 72—and within 1835, there have been 112, of which 13 have either died, or have removed from the Reserve.

Number of Townships, Churches, Destitute Churches, and Townships where there is no Presbyterian or Congregational Church in each County.

	Townships.	Churches.	Destitute.	Townships no Chhs.
Ashtabula,	27	20	14	5
Cuyahoga,	18	11	4	8
Geauga,	23	23	5	3
Huron,	31	18	7	12
Loraine,	18	14	7	5
Medina,	19	16	4	4
Portage,	30	28	9	6
Trumbull,	35	29	5	6
	201	159	55	49

There have been erected for the Reserve, within the last 6 years, about 60 meeting-houses, neat, comfortable, and of respectable appearance, by the Presbyterian denomination.

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Complete List of the Presbyterian Ministers in the City of New York,

FROM THE ORGANIZATION OF THE FIRST CHURCH TO THE PRESENT TIME.

By Rev. John J. Owen, New York.

EXPLANATION. The following mark † signifies installed, and ‡ settled as colleague.

Churches.	Ministers.	Native Place.	Born.	Where Educated.	Grad.	Settlement.	Resignation.	Death.	Age.
Wall st. Church	James Anderson, †	Scotland	1678			October 1708	July, 1726	July 16, 1740	62
Brick and Rutgers st. Church	Ebenezer Pemberton, D. D.	Boston, Mass.	1704	Harvard	1721	August, 1727		Sept. 9, 1777	72
	Alexander Cumming, † ‡	Freehold, N. J.	1726			October, 1750	Oct. 25, 1753	Aug. 25, 1763	38
	David Bostwick, †	New Milford, Ct.	1721	Yale	1740			November, 1773	52
	Joseph Treat, † ‡								
	John Rodgers, D. D. † ‡	Boston, Mass.	1727			Sept. 4, 1765		May 7, 1811	83
	James Wilson, ‡	Scotland				Aug. 10, 1785	Jan. 22, 1788	1799	47
	John McKnight, D. D. † ‡					Dec. 2, 1789	April 26, 1809		
	Samuel Miller, D. D. ‡	Dover, Md.	1769	Univ. Penn.	1789	June 5, 1793	October, 1813		
	Philip Milledoler, D. D. † ‡	Rhinebeck, N. Y.	1775	Columbia	1793	Nov. 9, 1805	April 20, 1813		
Wall st. Church After separation.	John Rodgers, D. D. †	Boston, Mass.	1727			Sept. 4, 1765		May 7, 1811	83
	Samuel Miller, D. D. ‡	Dover, Md.	1769	Univ. Penn.	1789	June 5, 1793	October, 1813		
	Philip M. Whelpley	Mass.						July 19, 1824	29
	W. W. Phillips, D. D. †	Florida, N. Y.	1796	Union	1818	January 1826			
Brick Church After separation.	John Rodgers, D. D. † ‡	Boston, Mass.	1727			Sept. 4, 1765		May 7, 1811	83
	Gardiner Spring, D. D. ‡	Newburyport, Mass.		Yale	1805	Aug. 8, 1810			
Rutgers st. Ch. After separation.	Philip Milledoler, D. D. †	Rhinebeck, N. Y.	1775	Columbia	1793	Nov. 9, 1805	April 20, 1813		
	Alexander McClelland, D. D. †					Oct. 17, 1815	Dec. 10, 1821		
	Thos. McAuley, D. D., LL. D. †					Aug. 1, 1822	Dec. 7, 1829		
	John M. Krebs, †	Hagerstown, Md.		Dickinson	1827	Nov. 12, 1830			
Scotch Pres. Ch.	John Mason, D. D. †	Scotland	1734			June, 1761		April 19, 1792	58
	John M. Mason, D. D.	New York	1770	Columbia	1789	April, 1793	1810	Dec. 27, 1829	59
	Robert B. E. McLeod	Albany, N. Y.		Columbia	1806				
	Joseph McElroy, D. D. †	Cumberland, Pa.	1792	Jefferson	1812	May 6, 1824			
Pearl st. Church	Robert Forrest					April, 1804	June, 1808		
	John Clark					1810	1817		
	W. W. Phillips, D. D.	Florida, N. Y.	1796	Union	1818	1818	1825		

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Churches.	Ministers.	Native Place.	Born.	Where Educated.	Grad.	Settlement.	Resignation.	Death	Age.
Pearl st. Church	Walter Monteith, †	Broadalbin, N. Y.		Union		Aug. 23, 1826	May 10, 1829	May 6, 1834	
(cont.)	Benjamin Holt Rice, D. D. †	Bedford, Va.	1782			November, 1829	July, 1832		
	Henry A. Rowland, †	Windsor, Ct.	1804	Yale	1823	April, 1833			
Canal st. Church	John McNeice								
	Henry Blatchford	Lansingburg, N. Y.	1788	Union	1811	December, 1815			
	John Albertis	New York				June 8, 1819			
	Robert McCartee, D. D. †	New York	1791	Columbia	1808	Oct. 21, 1821			
Duane st. Ch.	John B. Romeyn, D. D. †	Marbletown, N. Y.	1777	Columbia	1795	Nov. 9, 1808		Feb. 22, 1825	48
	Cyrus Mason	Nassau, N. Y.	1798	Union	1824	December, 1828	1835		
Murray st. Ch.	John M. Mason, D. D. †	New York	1770	Columbia	1789	1810		Dec. 27, 1829	59
	William D. Snodgrass, D. D. †	West Hanover, Pa.	1797	Washington, Pa.	1815	August, 1823	October, 1832		
	Thos. McAuley, D. D., LL. D. †								
Laight st. Ch.	Matthew La Rue Perrine, D.D.†	Monmouth, N. J.	1777	Coll. of N. J.	1797	Oct. 31, 1811	June, 1820	Feb. 12, 1836	59
	Samuel H. Cox, D. D. †	Rahway, N. J.	1793			Dec. 25, 1820	May, 1835		
	Flavel S. Mines, †	Leesburgh, Va			1828	Sept. 22, 1835			
Seventh Presb.	Elihu W. Baldwin	Durham, N. Y.	1789	Yale		Dec. 25, 1820	May, 1835		
Church	Edwin F. Hatfield, †	Elizabethtown, N. J.	1807	Middlebury	1829	July 1, 1835			
Allen st. Ch.	Henry White	Durham, N. Y.		Union	1824	March, 1829			
Eighth Presbyt.	Stephen N. Rowan, D. D. †	Salem, N. Y.	1786	Union		November, 1819	1830	Feb. 10, 1835	49
Church	Henry Hunter, †	Windsor, Vt.	1796	Univ. Ver.	1812	June, 1831		Aug. 27, 1834	38
	Edward D. Smith, †	Philadelphia, Pa.		Coll. of N. J.		July 14, 1835			
Central Presb.	William Patton	Philadelphia, Pa.	1799	Middlebury	1818	June, 1820	June, 1834		
Church	William Adams, †	Colchester, Ct.	1807	Yale	1827	Nov. 13, 1834			
Bowery Church	Ward Stafford	Washington, N. H.		Yale	1812		Oct. 30, 1828		
	Joseph S. Christmas, †	Georgetown, Pa.	1803	Washington	1820	Oct. 4, 1829		March 14, 1830	27
	John Woodbridge, D. D. †	Southampton, Mass.	1784	Williams	1804	Oct. 1, 1830	Feb. 29, 1836		
Bleeker st. Ch.	Matthias Bruen, †	Newark, N. J.	1793	Columbia	1812			Sept. 6, 1829	36
	Erskine Mason, †	New York	1806	Dickinson	1822	September, 1830			
Spring st. Ch.	Henry G. Ludlow	Kinderhook, N. Y.	1797			Dec. 25, 1828			
West Church	David R. Downer	Westfield, N. Y.		Yale	1828	March 25, 1832			
North Church	Ebenezer Mason, †	New York		Coll. of N. J.	1820	1829			
Union Church	Herman Norton, †	New Hartford, N. Y.		Hamilton	1823	Oct. 22, 1830	April 20, 1835		
First Free Ch.	Joel Parker, †	Vt.	1800	Hamilton	1824	June, 1830	Oct. 27, 1833		
	Elijah Porter Barrows, †	Mansfield, Ct.	1805	Yale	1826	July 26, 1835			
Second Avenue	John A. Murray, †	Middletown, Vt.	1800	Middlebury	1826	June 21, 1832	Oct. 20, 1834		
Church	Charles S. Porter, †	Ashfield, Mass.	1804	Amherst	1827	June 14, 1835			
Second Free Ch.	Charles G. Finney, †	Warren, Ct.	1792			October, 1832			
	John Ingersol, † ‡			Middlebury	1821				

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Third Free Ch.	Direk C. Lansing, D. D. †				Union		February,	1833	May,	1835	
	Nathaniel E. Johnson, †	Milford,	Mass.	1804	Brown Univ.	1805	Aug. 23,	1835	Aug.	1835	
Village Church	William Page, †				Middlebury	1818	June 22,	1834	Sept.	1835	
Fourth Free Ch.	Isaac N. Sprague, †	Poultney,	Vt.	1801	Middlebury	1822	Oct. 19,	1834			
Brainerd Ch.	Asa D. Smith	Amherst,	N. H.	1804	Dartmouth	1830	Nov. 2,	1834			
Eighth Avenue Church	Henry A. Riley	New York		1801	Univ. Penn.	1820	April 23,	1835			
Manhattan Ch.	John J. Slocum	Pittstown,	N. Y.	1803			June 15,	1834			
Mercer st. Ch.	Thomas H. Skinner, D. D. †	Perquiman's Co.	N.C.		Coll. of N. J.	1809	Nov. 11,	1835			
1st Col'd. Ch.	Theodore S. Wright										

Notes,

ACCOMPANYING THE PRECEDING STATISTICS.

THE first account we have of any Presbyterians in the city of New York, is dated in the year 1706. It appears that then a small number of Presbyterians from Great Britain and Ireland, with a few individuals from Connecticut, were in the habit of meeting for social worship. With no organized church or minister, they assembled in a private house, where some of the most gifted of their number, alternately conducted the worship, which consisted of singing, prayer and reading the Scriptures.

In January, 1707, the Rev. Francis McKemie and the Rev. John Hampton, two Presbyterian ministers, who had been preaching in Virginia and Maryland visited New York. Leave was obtained for Mr. McKemie to preach in the Dutch church, in Garden street, but Lord Cornbury peremptorily prohibited him from preaching in that church. He preached however in a private house, at the lower end of Pearl street, to a small audience, and baptized a child. Subsequently he and his companion were arrested and confined for two months, at which time they were admitted to bail. Mr. Hampton was not indicted by the grand jury, as he had not preached in the city. Mr. McKemie was tried and acquitted, but through the prejudice of the court, was not discharged from his recognizance, until he had paid the costs of the prosecution, amounting to between $200 and $300. These proceedings were based upon an act, passed by the provincial assembly in 1693, which provided for "the induction and support of a good and sufficient Protestant minister" in the city of New York, and in each of the counties of Richmond, Westchester, and Queens, which meant, according to Lord Cornbury's construction, a minister of the Episcopal denomination. A favorable change took place from the removal of Lord Cornbury in 1708.

In 1716, John Nicoll, Patrick McKnight, Gilbert Livingston, Thomas Smith and a few others, conceived the plan of forming themselves into a regular Presbyterian church, and calling a stated pastor. Measures were taken for that purpose, and the Rev. James Anderson of Newcastle, Delaware, was called to be their pastor. The infant church worshipped for three years in the City Hall until 1718, when a piece of ground was purchased in Wall street, and the first Presbyterian edifice in New York was erected. To defray the expenses of this enterprise, besides their own subscriptions, a collection was taken up in Connecticut, and also in Scotland. In 1720, they petitioned for an act of incorporation, but were defeated in consequence of the strong opposition, made by the Vestry of Trinity church. A second time the petition was presented, and defeated from the same source of opposition. In 1722, a body of this church, owing to some disaffection towards their pastor, separated and worshipped for a number of months, in a small building in William street, between Liberty and Wall streets. Mr. Jonathan Edwards, afterwards president of New Jersey college, came by invitation and preached to them from August until April following. He was earnestly solicited to stay longer, but declined. In a short time this body returned to the church in Wall street. In 1726, Mr. Anderson having received and accepted a call from New Donnegal, Pa. was dismissed. Mr. Ebenezer Pemberton, of Boston, was his successor.

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After repeated attempts to obtain an act of incorporation, the church and ground in Wall street, were conveyed on the 16th of March, 1730, to the "moderator of the General Assembly of the church of Scotland, and the commission thereof; the moderator of the Presbytery of Edinburgh; the principal of the college of Edinburgh; the professor of divinity therein; and the procurata of the church of Scotland, as a committee of the General Assembly;" and an instrument was received, guaranteeing the use of the building and the appurtenances thereof, to the Presbyterians of the city of New York.

In 1739, and the two following years, God was pleased to visit this church, with the outpourings of his Holy Spirit, and numbers were added to it. In 1740, Mr. Whitefield first visited New York, and Mr. Pemberton was the only clergyman in the city, who invited that servant of Christ into his pulpit. Important additions were made to the church by the instrumentality of Mr. Whitefield. In 1748, the church edifice was enlarged, and remained without further enlargement until 1810, when it was taken down, and another edifice erected. In Oct. 1750, the Rev. Alexander Cumming, who had studied theology with Rev. Wm. Tennent and who was then pastor of the church in New Brunswick, was installed collegiate pastor. An unhappy train of difficulties at this time, arose in the bosom of the church, respecting its government: some contending, that under the name of Presbyterianism, the Congregational system was really adopted. An attempt had also been successfully made to introduce Watts's psalms in the place of Rouse's version. The Synod was applied to for direction and advice, and the result was, leave granted to continue the use of Watts's psalms, and the appointment of a committee to rectify some abuses, which had crept into the church. But the spirit of contention was not removed. Complaints were made by the party, which favored strict Presbyterianism, against their ministers, which were laid before Presbytery. The ministers were acquitted of the charges, yet felt it to be their duty to resign. Mr. Cumming's health being feeble, his request was immediately granted. Attempts were made to prevail on Mr. Pemberton to continue his pastoral charge, but they were unsuccessful, and he left to the great grief of a majority of the congregation. The Rev. Dr. Bellamy of Bethlem, Ct. and the Rev. Messrs. Rodgers, and McGregore, were successively invited to the pastoral charge of the church, but all declined. The church began to be humbled, and to feel their dependence upon God. The Rev. David Bostwick of Jamaica, L. I. was called and after considerable hesitation, and a reference of the call to the Presbytery and by them to the Synod, he accepted it, and was installed in the summer of 1756. A part of the congregation still remaining dissatisfied with the system of psalmody, which had been adopted, finally seceded and called the Rev. John Mason of Scotland to be their minister. In 1757, another application was made for a charter, but on account of continued opposition from the Episcopal church, was unsuccessful. Mr. Bostwick not enjoying good health, the Rev. Joseph Treat, of the Presbytery of New Brunswick, was settled as his colleague Oct. 1762. After Mr. Bostwick's death, the Rev. John Murray was invited as colleague pastor, but having declined the call, Mr. John Rodgers was a second time called, and the invitation was accepted.

Mr. Rodgers commenced his pastoral duties July 24, 1765. The Rev. James Caldwell of Elizabethtown, N. J. preached the installation sermon. Under Mr. Rodgers's ministry the church and congregation rapidly increased. In consequence of the large accessions, it was found necessary to erect a new place of worship. In the autumn of 1766, the foundation of a meeting-house was laid at the corner of Beekman and Nassau streets, and in about fifteen months the edifice was completed. It was opened for public worship Jan. 1, 1768. Dr. Rodgers preached the first sermon. About this time another effort was made to obtain a charter. A petition to the king was drawn up and presented. After much delay and opposition from the bishop of London it was rejected. Another effort for the same object was made in 1774, in consequence of the kind interest manifested by governor Tryon, who was about to embark for England. The petition was at this time favorably received. The charter was drafted and put into the hands of the king's attorney, but from some unknown cause, the whole affair was procrastinated, until the war of the revolution rendered further steps unnecessary. During the revolution, the ministers were exiled from the city, and the affairs of the church entirely suspended. Dr. Rodgers spent some time at Fairfield, Ct. and joined the West Association of Fairfield county.

On Nov. 26, 1783, the day after the evacuation of New York by the British troops, Dr. Rodgers returned to the city, and the great body of exiles were restored to their former habitations. The church worshipped in St. George's and St. Paul's churches, until the next June, when the brick edifice was repaired. The church and congregation being enfeebled by the war, passed a resolution that they could support but one minister, and that Dr. Rodgers should be their pastor. The Rev. Mr. Treat's pastoral connection with the church was therefore dissolved, by an act of Presbytery, Oct. 20, 1784. The interior of Wall street church having been destroyed during the war, it was repaired and opened for public worship, June 19, 1785. In May, 1784, the church and congregation became a corporate body under the style of the "First Presbyterian Church of the city of New York." The Wall street, and brick churches were called the United Churches,

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being one and having the same eldership. The Rutgers street church at its formation, was also one of the United churches. On the 10th of August, Mr. James Wilson, a licentiate who had recently arrived from Scotland, was ordained and installed collegiate pastor of the United churches. He labored three years, when, being affected with a pulmonary complaint, he was dismissed to the pastoral charge of the Presbyterian church in Charleston, S. C. The Rev. John McKnight, pastor of the church in Marsh Creek, Pa. was chosen collegiate pastor. His health not permitting him to preach three times each Sabbath, as was desired by the congregations, a call was made to Mr. Samuel Miller, a licentiate of Lewes Presbytery. He accepted the call and was ordained and installed June 5, 1793.

It having become apparent that a third church was much wanted, a deed of gift was made by Col. Henry Rutgers of a lot of ground, at the corner of Rutgers and Henry streets, upon which an edifice was erected and opened for public worship May 13, 1798. Dr. Rodgers preached the sermon from Haggai ii. 7. Rev. Dr. Milledoler was called from the 3d Presbyterian church in Philadelphia, to be the collegiate pastor of this church, it being understood that, in case the churches were disunited, he was to he the pastor of the Rutgers street church. In 1809 the united churches of Wall, Beekman and Rutgers streets were by common consent divided into three separate pastoral charges. Dr. Rodgers continued his pastoral relation to the Wall street and Brick churches. Dr. Miller became collegiate pastor of the Wall street church, and Dr. Milledoler as was previously stipulated, continued to be the pastor of the Rutgers street church. Such is a brief history of the Presbyterian church of the city of New York. For a long time it struggled with difficulties and felt the arm of oppression, but it was a vine of God's planting and could not be destroyed. The remaining history will be found under the head of the respective churches. See Dr. Miller's Life of Dr. Rodgers.

WALL STREET CHURCH, continued under the pastoral care of Drs. Rodgers and Miller. After Dr. Rodgers's death, Dr. Miller was the sole pastor, until Oct. 1813, when he was invited to the Professorship of Ecclesiastical History and church government in Princeton Theological Seminary. He was succeeded by the Rev. P. M. Whelpley. The Rev. Dr. Phillips studied theology with Dr. Mason. In the summer of 1834 the church edifice was burned. It has since been rebuilt. Of Dr. Rodgers it may be said, that he was under God the father of the Presbyterian church in the city of New York. He was a minister of the gospel 62 years, 46 of which he spent in New York. At his death the pulpits of all the Presbyterian churches in the city were hung in mourning, and in most of the churches funeral sermons were delivered. He was the *first* moderator of the General Assembly.

BRICK CHURCH. After its separation from the Wall street church, it enjoyed the labors of Dr. Rodgers until the infirmities of that aged servant of Christ, led the congregation to look for further ministerial aid. Accordingly Mr. Gardiner Spring, a licentiate from Massachusetts, received an unanimous call to become colleague pastor. On the 8th of August he was ordained and installed, on which occasion "Dr. Rodgers united for the last time in the laying on of the hand of the Presbytery." Dr. Spring studied divinity at Andover Theological Seminary. This church has executed an important instrumentality in all the benevolent operations of the day.

RUTGERS STREET CHURCH. This church was first distinctly organized by the Presbytery, April 26, 1809, at which time the three united churches were separated. Dr. Milledoler is now Professor in New Brunswick Theological Seminary, and President of Rutgers College. He studied divinity with Rev. Drs. Gross and Kunze. He was successively pastor of the German Reformed Church, New York, Third Presbyterian Church, Philadelphia, Rutgers Street Church, New York, and associate pastor of the collegiate Reformed Dutch Churches of New York. Rev. Dr. McClelland is now a professor in the Theological Seminary at New Brunswick. The Rev. Dr. McAuley was formerly professor of Mathematics in Union College. After he was dismissed from Rutgers Street Church, he removed to Philadelphia and was installed pastor of one of the Presbyterian churches in that city. He is now pastor of the Murray Street Church. The Rutgers Street Church has at present 953 communicants. Mr. Krebs, the present pastor studied theology for a short time at Princeton.

SCOTCH PRESBYTERIAN CHURCH. In 1756, a secession from the Wall Street Church took place, in consequence of the introduction of Watts's psalms and hymns. The seceding brethren established themselves in Cedar street, and settled the Rev. John Mason as their pastor. Dr. Mason was a man of strong powers of mind and of uncommon erudition. He could converse upon "history, philosophy, or theology, in the Latin language with equal ease and greater elegance than in his mother tongue." In Greek, his proficiency was little inferior. He taught Logic and Moral Philosophy in the

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Theological Seminary of the Antiburghers in Scotland, at the age of 24. He was pastor of the Scotch Presbyterian church 30 years, and was succeeded by his son, the Rev. John M. Mason. A brief sketch of Dr. John M. Mason will be found in the notes appended to the Murray Street Church, of which he was the first pastor. Rev. M. McCloud is now settled at Southeast, N. Y. Dr. McElroy was a student in divinity of Dr. Mason. He was first settled at Pittsburgh, Pa. where he remained about five years, and was thence called to New York.

PEARL STREET CHURCH was collected and organized, mainly through the instrumentality of Dr. John M. Mason. It was organized in about 1800, by the New York Presbytery of the Associate Reformed Church. Dr. Mason was collegiate pastor of this and the Scotch Presbyterian church. Mr. Monteith studied divinity with Rev. John H. Livingston, D. D. He was first settled at Flatbush, L. I., then at Schenectady, from which place he removed to New York. He died at Mobile, Al. Dr. Rice pursued his classical and theological studies with his brother, the Rev. John Holt Rice, D. D. He was ordained as an evangelist in April, 1812, and commenced missionary operations in Petersburgh, Va. Dec. 1812; where he gathered a church, which was organized May, 1814. In 1829 he removed to New York as pastor of the Pearl Street Church. In Sept. 1832, he was appointed Associate Secretary of the American Home Missionary Society, in which office he continued about one year, and then accepted a call to the Presbyterian church in Princeton, N. J. where he now preaches. Mr. Rowland graduated at Andover in 1827. He was an agent of the American Bible Society three years, and pastor of the Presbyterian church in Fayetteville, N. C. four years.

CANAL STREET CHURCH. This church was first located in Orange street, and was opened in the summer of 1809, under the pastoral care of the Rev. Mr. McNeice. It was composed principally of Irish Presbyterians. The congregation was very small, until the settlement of Dr. McCartee in Oct. 1821. Since then it has rapidly increased, and its communicants are now about 950. Eleven years since the congregation erected their present place of worship, and the name was changed to Canal Street Church. Mr. Blatchford was subsequently settled in Salem, Mass. Mr. Alburtis is now a minister in the Dutch Reformed Church, and is settled in Orange county, N. Y. Dr. McCartee first studied and practised the profession of law. He was first settled in Spruce Street Church, Philadelphia. He studied divinity with the Rev. Dr. Mason.

DUANE STREET CHURCH. In the year 1806, it having become difficult to procure seats in the Wall street and Brick churches, and many having become dissatisfied with the system of copastors, a number of gentlemen, belonging to these churches, together with some others, associated for the purpose of forming a new Presbyterian church in the city. They chose a site in Cedar street, between Nassau and William streets, and commenced the erection of an edifice, in May, 1808. The house was opened for public worship, Nov. 6, 1808. Dr. Rodgers preached the sermon. The church was organized, Nov. 13, 1808, consisting of 28 persons. The Rev. John B. Romeyn, of Albany, was installed Nov. 9, 1808. Dr. Romeyn died Feb. 22, 1825. His father was pastor of the Reformed Dutch Church, Schenectady. He studied theology with Dr. Livingston, and with his father. In May, 1797, he was installed over the Dutch Reformed Church at Rhinebeck, N. Y., in 1803 over the Presbyterian church at Schenectady, in 1804 over the Presbyterian church in Albany. He also received numerous calls to presidencies and professorships in various colleges, which he declined. Dr. Payson of Portland, was unanimously chosen pastor, in Jan. 1826, and the application made three times, but he saw fit to decline each invitation. Mr. Cyrus Mason, a student of Princeton Seminary, was ordained and installed pastor, Dec. 7, 1826. In consequence of the emigration from the lower to the upper part of the city, this church began to be thinned before the death of Dr. Romeyn. It has furnished elders to *ten* new churches. In April, 1834, the removals to the upper churches having become very numerous, it was deemed advisable to procure a new location at the corner of Duane and Church streets. By an act of the legislature, the name of the Cedar Street Church, was changed to Duane Street Church. The new church edifice was dedicated in the fall of 1835. Dr. Spring preached the sermon. Mr. Mason took a dismission in the summer of 1835, and is now settled in Providence, R. I.

MURRAY STREET CHURCH was organized in 1810, or near that time. Dr. John M. Mason was its first pastor. After he graduated at Columbia college in the twentieth year of his age, he pursued the study of theology one year under the direction of Dr. John Mason his father, and then repaired to Scotland to complete his education. He there acquired, by his talents and noble spirit, the approbation and friendship of his instructors and fellow students. After an absence of a year and a half, upon the decease of his father, he was invited to return, and be his successor. He came, and was licensed in Nov. 1792,

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preached in the Scotch Presbyterian church the succeeding winter, and in April, 1793, was ordained as its pastor. He labored there with great ability and success for 17 years. During the early period of his ministry, he was eminently successful in winning souls to Christ. "Dr. Mason," says Dr. McElroy in his funeral discourse, "was formed to be great. Upon whatever his mind exerted itself, it left the impress of gigantic might. Power was his attribute—power of intellect—power of feeling. He was capable alike of the sublimest thought and of the deepest pathos. In the pulpit there was majesty in his very personal appearance. His figure erect, his countenance beaming with intelligence, 'wisdom' almost literally 'making his face to shine'—the moment he ascended the sacred desk, you felt that you were in the presence of no ordinary man." In 1810, he was dismissed from the Scotch Presbyterian church, to take the pastoral oversight of the Murray street church. In 1811 he was appointed provost of Columbia college. He also presided over a theological seminary, which had been established through his instrumentality. For six years he attended *three* recitations of the senior class in the college, preached *three* times in the Murray street meeting-house and lectured *five* times in the seminary during each week. Under this immense amount of labor his health gave way, and he was under the necessity of resigning these several stations in rapid succession. In 1822 he removed to Carlisle, Pa. to preside over the college in that place, but his health still declining, he continued there but two years. He returned to the city of New York, and finished his brilliant and useful course, Dec. 27, 1829. Nearly *one hundred* young men were trained by him for the sacred ministry. Dr. Snodgrass studied his profession at Princeton Seminary. He was first settled at Fayetteville, N. C. in 1819. He then removed, March, 1822 to the Independent Presbyterian church in Savannah, Ga., from which he was called to the Murray street church, New York. After his dismissal from this church, he was employed for upwards of a year in the agency of the General Assembly's Board of Missions. He is now pastor of the 2d Presbyterian church in Troy, to which place he removed in Sept. and was installed Oct. 3, 1834.

Laight Steet Church was organized May 5, 1811, by Rev. Dr. Milledoler, then pastor of Rutgers street church. Rev. Matthew La Rue Perrine, D. D., previously pastor of the Presbyterian church Bottle Hill, N. J. and late professor of Church History in Auburn Seminary, was the first pastor of the church. The church when organized, was a band few and feeble and much in debt. When Dr. Cox was installed there were about 100 communicants. It has enjoyed since then extensive revivals, so that in 1831 there were about 800 communicants. The congregation at first worshipped in Spring street, and was called the Spring street church, until 1825, when they removed to Laight street. The present house of worship was dedicated Aug. 25, 1825. Dr. Cox commenced the study of law, at the age of 18, in Newark, N. J., at which place he became pious. He then went to Bloomfield, and studied the languages about eighteen months, and then returned to Philadelphia, where his mother resided, and studied divinity with the Rev. James P. Wilson, D. D., and was licensed, Oct. 1816, by the Presbytery of New York. He was first settled at Mendham, N. J. from which station he was called to the Laight street church. In Sept. 1825, he received the degree of Doctor of Divinity from Williams college. He is now professor of Sacred Rhetoric and Pastoral Theology in Auburn Seminary, into which office he was inducted June, 1835. The Rev. Mr. Mines was for a time seaman's preacher at Havre in France. He studied his profession at Princeton Seminary, and with the Rev. Lyman Beecher, D. D. He obtained his classical education in one of the State Academies of Maryland.

Seventh Presbyterian Church. The efforts of Presbyterians to gather a church in the north-eastern section of the city, commenced in 1817. Mr. Ward Stafford preached frequently during that year on Manhattan Island, and in the vicinity of Grand and Goerck streets. Mr. S. C. Aikin succeeded him, but after a few weeks was called to the first Presbyterian church in Utica. Mr. Elihu W. Baldwin was then appointed by the Evangelical Missionary Society to supply the place of Mr. Aikin. He preached for some months in a school room in Broome, between Columbia and Cannon streets. Here the Spirit of the Lord was poured out and numbers were converted. The church was organized, March 27, 1818, consisting of 11 members. A house of worship was erected in Sheriff, between Delancy and Broome streets. In 1826, this building was disposed of at private sale, and a more commodious one erected in Broome, corner of Ridge street. This house was consumed by fire on the night of Feb. 14, 1831, during the time of a very powerful revival. It was rebuilt and ready for occupation in Nov. 1832. There have been received into this church on profession of their faith 557, and from other churches 341. Present number of communicants is 627. Mr. Baldwin was a graduate of Andover Seminary. In May, 1835, he was released from his pastoral charge to enter upon the duties of president of Wabash college, Indiana, to which office he had been recently elected. Mr. Hatfield studied divinity at Andover, and was installed

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pastor of the second church in St. Louis, Mo. Jan. 1, 1834, from which place he removed to New York.

ALLEN STREET CHURCH. This enterprize was first commenced by a few ladies, mostly from the Brick church. Rev. Mr. Stafford assisted them in their undertaking. They first met in a small building in Bancker street, (now Madison,) and continued there until 1823, when they removed to Allen street. It was first organized as a mission church May 28, 1819, with 16 members, under the care of the Rev. Mr. Gray, missionary. It continued to exist as a mission church until 1829, when the congregation assumed the responsibility of calling a pastor. The present edifice was opened for worship in the spring of 1834. Mr. White studied his profession at Princeton.

EIGHTH PRESBYTERIAN CHURCH was organized in Oct. 1819. It was orignally composed of persons withdrawing from the Reformed Dutch church in Greenwich then under the pastoral care of the Rev. Stephen N. Rowan, D. D. The new church called him to be their minister. He was installed in Nov. 1819. The church edifice was completed in 1821. Dr. Rowan was moderator of the General Assembly in 1825. "The American Society for ameliorating the condition of the Jews," having employed him as their agent, he resigned his charge of the church in 1830. It had increased considerably during his incumbency. He studied theology under the direction principally of ministers of the Dutch church. The church rapidly increased under the ministry of Mr. Hunter. He entered Middlebury college, but left in his sophomore year, and studied theology with Rev. Josiah Hopkins, then pastor of a church in New Haven, Vt. He gathered a church in Vermont, from which he was dismissed, and came to New York. He died Aug. 27, 1834, sincerely lamented by his congregation. Mr. Smith, the present pastor, studied at Princeton. He was pastor (previously to his settlement in New York), of the second Presbyterian church in the city of Washington. The edifice of the 8th Presbyterian church was enlarged and improved in 1833.

CENTRAL PRESBYTERIAN CHURCH. On the first Sabbath in March, 1820, the first effort was made towards gathering this church. In a retired school-room, *seven* individuals assembled, five of whom were the immediate relatives of Mr. Patton, the preacher, one a person employed to take charge of the room, and the remaining one a stranger. From this small beginning, unaided by any missionary association or the patronage of any of the churches, this flourishing church, now consisting of about 600 communicants and whose entire register is upwards of 900, has arisen. The church was organized January 8, 1821, consisting of *four* persons, two male, and two female. On the 28th of January, 1821, they celebrated their first communion, and 8 were added, so that the little band then consisted of 12. Since then there have been added on profession of their faith in 1821, 27; 1822, 18; 1823, 11; 1824, 60; 1825, 64; 1826, 12; 1827, 11; 1828, 76; 1829, 22; 1830, 60; 1831, 95; 1832, 53; 1833, 37. Ten young men have already entered the ministry from this church and 12 are now in a course of study. The corner stone of the church edifice was laid September 19, 1821, and the building was opened for public worship the first Sabbath in May, 1822. The Rev. Mr. Patton studied divinity at Princeton. In the summer of 1834, he was elected Secretary of the Presbyterian Education Society, and resigned his charge. The Rev. Wm. Adams, the present pastor, studied theology at Andover. He was first settled at Brighton, Mass.

BOWERY CHURCH. This enterprise was commenced under the auspices of the Rev. Ward Stafford. It became connected with the Presbytery of New York in April, 1822. Mr. Stafford is now pastor of the Presbyterian church in Youngstown, Ohio. The Rev. Mr. Christmas studied theology at Princeton. He went to Montreal, L. C., and was there installed over the Presbyterian church August, 1824. He continued there until 1828, when he returned on account of ill health. In January, 1829, he was appointed agent of the American Bible Society at New Orleans. He was installed the following November over the Bowery church, and finished his earthly course March 14, 1830, much lamented as a faithful and able minister of the gospel. Dr. Woodbridge studied divinity with the Rev. Asahel Hooker of Goshen, Conn. He was first settled at Hadley, Mass., June 20, 1810. He was installed over the Bowery church October 1, 1830.

BLEEKER STREET CHURCH. This enterprise was commenced by individuals mostly from the Cedar street church (now Duane street.) Mr. Bruen was appointed by the Committee of Missions of the New York Presbytery to preach in the city as a missionary, and the result was the collecting of this church. It was organized April 20, 1825, consisting of 12 members. The church edifice was erected in 1826. Mr. Bruen studied theology with Dr. Mason, and in 1816 went with his distinguished preceptor to Europe. While there he received an urgent request to preach in the American chapel of the Oratory in Paris. He at length accepted the invitation, and was ordained in London.

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He staid in Paris six months, and then returned to this country. He died September 6, 1829. Mr. Mason was first settled at Schenectady in 1827. He studied theology at Princeton. His father was the Rev. John M. Mason, D. D.

SPRING STREET CHURCH. After the congregation worshipping in Spring street under the pastoral care of Dr. Cox removed to their present location in Laight street, a new church was organized December 29, 1825, which continued to worship in the same place. It consisted at first of 53 members. A revival has been enjoyed every year since the church was organized, and more than 800 souls have been gathered into the fold of Christ. A new church is erecting on the old site. Mr. Ludlow left Columbia college in his junior year, and pursued for a time the study of law. He studied divinity at Princeton.

WEST CHURCH. This church was organized November 1, 1829, under the name of the "North Presbyterian Church." In the spring of 1831, it was divided by the Presbytery into two churches, called the North and West churches. The North church retained the name and edifice in which they had formerly worshipped, and the West church the original organization. It continued from its separation to receive occasional and stated supplies until January 1. 1832, when the present pastor, Mr. Downer, commenced his labors among them. He was ordained March 25, 1832. The church then consisted of 18 members, since which its growth has been uniform and rapid. A revival of religion has been enjoyed each year since Mr. Downer's settlement, and the number of communicants is now nearly 400. An edifice has been erected in Carmine at the head of Varick street, which was dedicated May 27, 1832. Mr. Downer graduated at Auburn in 1831. The North church after the division, enjoyed the pastoral labors of the Rev. Ebenezer Mason, until its dissolution, which in a year or two took place by an act of Presbytery upon the petition of the church. The Rev. Ebenezer Mason, pastor of the North church, was the son of Dr. John M. Mason. He was settled in 1826 over the Reformed Dutch church in Brooklyn. He studied theology at Princeton.

UNION CHURCH. The organization of this church took place October 13, 1829. It then consisted of 35 members. On May 9th, 1830, 46 were added as fruits of a revival. In each year of Mr. Norton's ministry there were revivals. When he left the church in 1835, there had been added 300 souls, the great majority on confession of their faith. The congregation worshipped until the fall of 1834 in Prince street, when, in consequence of its unfavorable location and other causes, the edifice was sold to the Associated Reformed Presbyterians. Mr. Norton studied divinity at Auburn, after which he was ordained as an evangelist by the Presbytery of Oneida. He is now pastor of the Sixth Presbyterian church in Cincinnati, Ohio. The church is at present without a pastor.

FIRST FREE CHURCH. In May, 1830, two individuals, one a member of the Dutch Reformed and the other of the Presbyterian church, invited a meeting of several Christian friends, to converse upon the subject of forming a new church. The Rev. Joel Parker of Rochester, being in the city, was invited to attend the meeting. The result was, that measures were taken to form a new church, and an engagement with Mr. Parker was made to be their pastor, provided he could be dismissed from Rochester. The new congregation met at first in a room formerly occupied by Dr. Romeyn, as a lecture room, in Thames street. It consisted at first of about 40 persons. Soon it increased to 400. Subsequently for want of room, the congregation occupied the Masonic Hall, until the erection of their present edifice, at the corner of Dey and Washington streets. The church was organized September 22, 1830, consisting of 16 members. It has since admitted 753 persons, 301 males, and 452 females, 493 of whom united on profession of their faith. Upwards of 30 young men have either entered the ministry, or are in a course of preparation for the sacred office. The Rev. Mr. Parker was dismissed October 27, 1833, and embarked November 1, 1833, for New Orleans, to take the pastoral charge of the 2d Presbyterian church in that city. Mr. Parker studied theology at Auburn. The Rev. Jacob Helffenstein preached for a time as stated supply. Mr. Barrows was ordained an evangelist June 6, 1832, and was installed over the 1st Free church July 26, 1835.

SECOND AVENUE CHURCH. The Rev. John A. Murray commenced preaching November 21, 1830, in a school-house, corner of Essex and Stanton streets, with a view of collecting a church and congregation in the 11th ward of the city. That ward was selected for its peculiar moral destitution, having at that time 17,000 inhabitants, and all its places of worship not capable of containing more than 3,000. A church was organized January 8, 1831, consisting of 11 members, 4 males and 7 females, all from the Central Presbyterian church. As the church and congregation were unable to build, Mr. Murray spent nearly two years in soliciting aid for the erection of a house. He raised

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$10,000, which was expended in building an edifice on the 2d Avenue, which was opened for worship, May 26, 1833. During Mr. Murray's ministry, 119 persons were received into the church, many being fruits of seasons of grace with which the church was blessed. Mr. Murray studied theology at Princeton, after which he labored two years as an evangelist, under the direction of the American Home Missionary Society. He is now Secretary of the Western Agency of the American Home Missionary Society for the State of New York. The Rev. Charles S. Porter graduated at Andover, 1831. He was first settled at Gloucester, Mass.

SECOND FREE CHURCH. On Feb. 14, 1832, three elders and thirty-six other members of the First Free church were organized into a church under the title of the "Second Free Presbyterian Church of New York." They first worshipped in Broadway Hall. Afterwards they procured the spacious Chatham street theatre, and having fitted it up for a place of religious worship, assembled there for the first time, May 6, 1832. Mr. Finney preached the sermon. This building has been used for religious anniversaries and will contain nearly 3,000 persons. The church has admitted 426 members, 145 males and 281 females, 302 being admitted on profession of their faith. Mr. Finney was a lawyer until his conversion, when he abandoned that profession, and entered the ministry. He was ordained an evangelist, and spent a number of years in abundant and successful labors, in various parts of the country. In Oct. 1832, he was installed pastor of the 2d Free church. His health soon failing, he took a voyage across the Atlantic, and during his absence the congregation chose the Rev. John Ingersol as co-pastor. Mr. Ingersol was installed. Mr. Finney returned with improved health in about a year, and resumed his pastoral relations and functions, and Mr. Ingersol retired. In the winter of 1835, Mr. Finney was elected to the professorship of theology in Oberlin Institute, Ohio. It is understood that he will spend his summers in Oberlin, and his winters in New York, in the alternate discharge of his duties as professor and pastor.

THIRD FREE CHURCH. This church was commenced by several young members of the First and Second Free churches. They worshipped at first in the Masonic Hall, Dec. 9, 1832, and on the same evening were organized by the Third Presbytery of New York. It then consisted of 35 members. It has admitted, up to Feb. 1, 1835, 344 members, 203 of whom were received on profession of their faith. An edifice has been erected at the corner of Thompson and Houston streets, at an expense of $11,000, in which 1,800 persons may be comfortably seated. It was dedicated April 9, 1833. Dr. Cox performed the dedicatory services. Rev. Dr. Lansing was installed pastor of the Presbyterian church in Auburn in 1817, and was elected May 2, 1821, professor of sacred rhetoric and pastoral theology in Auburn Seminary, of which he was one of the projectors and benefactors. Subsequently he was pastor of the Bleeker street church in Utica, from which place he was invited to New York city. He resigned his pastoral charge of the Third Free church on account of ill health, and now resides with his family at Auburn.

VILLAGE CHURCH. This church was organized Dec. 29, 1833, consisting of six members. It was a colony from the West church. They worshipped in a building in Greenwich village, formerly occupied as a bank, which was temporarily fitted up, so that in addition to a place of worship, it furnished a residence for the family of the Rev. Mr. Page, the minister. A spacious edifice is now erecting, which will be ready for occupation by May, 1836. Eighty-one have been connected with this church since its formation. Mr. Page studied divinity at Andover. He labored for a time in Michigan Territory, under the direction of the American Home Missionary Society. He then returned and preached in several places in New York. He was pastor of the Presbyterian church in Poughkeepsie, N. Y., from which place he was invited to come to New York, and commence the formation of a church in the upper part of Greenwich village. After laboring nearly two years, and securing the funds necessary for the erection of the church edifice, he resigned his pastoral charge, having been appointed agent of the American Home Missionary Society for Michigan. Mr. Daniel Clark is now laboring in this church as a stated supply.

FOURTH FREE CHURCH. On the 5th of Jan. 1834, a colony from the 2d Free church, consisting of 34 persons, commenced a new congregation under the ministry of the Rev. Arthur Granger. They first worshipped in Congress Hall, then in Military Hall, and then in the Old Brewery, corner of Madison and Catharine streets. The congregation having purchased these lots for the erection of an edifice thereon, removed temporarily to the spacious Hall, corner of Division and the Bowery. The church was organized in Feb. 1834. The edifice was dedicated Dec. 6, 1835. Its cost was $30,000, defrayed by contributions of the congregation and others, and a loan on mortgage of the property, the interest of which is paid from the rent of the stores connected with the

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building. Mr. Sprague studied divinity with the Rev. Ethan Smith of Poultney, Vt. He was then settled at Sherburne, N. Y. June, 1825, and continued there, until called, Oct. 1834, to New York.

BRAINERD CHURCH. In the winter of 1832–3, the attention of several individuals having been directed to the spiritual wants of the 11th Ward of the city of New York, it was determined to open a new place of public worship within its limits, with reference to the future gathering of a church. By the liberality of an individual, the use of the Academy at the corner of Essex and Stanton streets, was secured for this purpose. It was formerly occupied by the church now worshipping in the Second Avenue. Several ministers of the gospel in the city, undertook to supply the pulpit on the Lord's day for the term of one year, but no provision was made for any other species of ministerial labor. The public services of the new congregation commenced on the first Sabbath in Jan. 1833; and on the same day a Sabbath school was organized. It soon became apparent that, though the enterprise was in some measure successful, an extensive and permanent influence could be exerted only by forming a church, and securing the whole time and services of a minister of the gospel. Accordingly on the invitation of individuals, the Rev. Daniel Deruelle, formerly pastor of the Presbyterian church in Montrose, Pa., became in Oct. 1833, the stated supply of the congregation, in which station he continued for a considerable time. And on Feb. 9, 1834, the church, composed of 16 members, 7 males and 9 females, was regularly organized by the Third Presbytery of New York. Sabbath evening, Nov. 2, 1834, Rev. Asa D. Smith was ordained and installed the first pastor of the church. Mr. Smith studied theology in Andover Seminary, and finished his course 1834. The congregation continued to worship in the Academy until the last Sabbath in Sept. 1835, when they removed to the lecture room of their new church in Rivington street. The church itself was opened and dedicated on the third Sabbath in Jan. 1836. The church consists at present of 95 members. Mr. Harlan Page, with whose Memoirs the Christian public have become very extensively acquainted, was one of the first elders of the church.

EIGHTH AVENUE CHURCH was organized April 23, 1835. The enterprise was commenced under the auspices of Rev. Mr. Edwards. Mr. Riley studied divinity at Princeton.

MANHATTAN CHURCH. The Rev. Mr. Slocum commenced collecting a church on Manhattan Island, April, 1834, in a building formerly occupied by the Baptists. The church was organized in June, 1834, consisting of 27 persons. The number of communicants are now 80. Mr. Slocum studied theology at Andover, New Haven, and Princeton. He preached as a licentiate for several months at Hanover, N. J.

MERCER STREET CHURCH has been recently organized under most encouraging circumstances. It was originated by individuals mostly members of the Laight street church. A beautiful and commodious edifice is erecting in Mercer street, near the New York University, which will soon be ready for occupation. The church was organized in the fall of 1835, under the pastoral care of the Rev. Dr. Skinner. Dr. Skinner was professor of sacred rhetoric at Andover Seminary, from which place he was called to New York. He studied the profession of law, but after his conversion, entered upon the work of the ministry, the duties of which he has performed with great ability, zeal and success.

[NOTE.—Rev. Matthew La Rue Perrine, D. D., was born in the town and county of Monmouth, N. J., May 4, 1777. He studied theology with the Rev. Dr. Woodhull of Monmouth, and was licensed to preach by the Presbytery of New Brunswick, early in 1800. He was installed pastor of the church in Bottle Hill, N. J., where he continued about nine years. In June, 1821, he was elected professor of ecclesiastical history and polity in the Auburn Theological Seminary. In all the relations he sustained, he acted with wisdom and fidelity.—*Editor.*]

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MEMOIRS OF MINISTERS,

WHO HAVE BEEN GRADUATED AT HARVARD COLLEGE, SINCE THE FOUNDATION OF THAT INSTITUTION.

By John Farmer,

Cor. Sec'ry of the New Hampshire Historical Society.

[Continued from p. 143.]

NOTE.—The year they were graduated is prefixed to each person at the beginning of the several Memoirs.

NATHANIEL MATHER.

1647. NATHANIEL MATHER, son of Rev. Richard Mather, and brother of Samuel Mather, already noticed, was born in Lancashire, England, March 20, 1630, and was five years old when his father came to this country. He was the companion of Jonathan Mitchel in crossing the Atlantic, and after a separation of eight years, became his friend and classmate at Harvard. Both received their college honors at the same time, and both studied the same profession. Mr. Mather remained in New England several years, but at length followed his brother Samuel to England, where he soon obtained the living of Harburton, near Totness, in the south part of the county of Devon. At this time, England was under the protectorate of Oliver Cromwell, who, in 1656, presented Mr. Mather to the living of Barnstable, on the river Taw, in the north part of the same county. There he continued about six years, when he was ejected by the same act which prohibited his brother Samuel from preaching. Upon his ejectment, he went to Holland, and was sometime minister at Rotterdam. He returned to England, and thence went to Dublin, in Ireland, where he succeeded his brother about 1672. After a few years, he removed to London, and became pastor of a Congregational church, and one of the lecturers at Pinner's Hall. He died 26 July, 1697, aged 67, and was interred in the burying-ground near Bunhill fields.

The following inscription on his tombstone was written by the celebrated Dr. Isaac Watts.

Sub hoc reconditur tumulo Vir admodum Reverendus
NATHANIEL MATHER,
Richardi Matheri Filius Utriusq; ANGLIÆ Decus.

Edidit hæc nostra, in agro Lancastriensi: Imbuit Literaturâ, et Magistri Laurea honestavit altera illa transmarina. Qua propter temporum acerbitatem parvulus adhuc cum patre recesserat. Inde reversus, Ecclesiæ quæ est DUBLINII apud Hibernos communi Suffragio præficitur. Unde ad hanc Urbem accersitus, Pastorali Munere cum Vita defunctus est. Si Laudes quæris, paucis accipe, animi dotibus fecit dives, Literis eruditissimus Judicio perpolitus, Ingenio acer, cujusque Muneris Naturæ et Doctrinæ potens; sacravit omnia serviendo Deo. Omnino instructissimus ad Officium, beati Servatoris Evangelium sincere promulgavit; ornavitque vita decora; Comitate, Modestia, Patientia mixta. Pietatis exemplar maxime illustre; Semper sibi par et sibi constans. Christianus Religiosissimus, maritus indulgentissimus, Concionator aptus et operosus, Pastor Fidelis et Vigilans.

In Sacræ Functionis Exercitus, arte pia celavit HOMINEM,
Ut solus conspiceretur Deus.
Omni deniq; Virtute præditus et Laude dignissimus.
Sed ah! Quantus dolor? mortuus est,
Plerophoria tamen Fidei, cælestem adiit Gloriam,
Et Triumphum 26 Julii Æræ Christianæ
M.DCXCVII. Ætat. LXVII.

His publications were, "The Righteousness of God by Faith upon all that believe," 1694; "A discussion of the lawfulness of a pastor's officiating in another's church,"

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12mo. Twenty-three Sermons preached at Pinner's Hall and in Lime street, taken in short hand as they were delivered, but most of them corrected by himself, 8vo. 1701 ; and a Fast Sermon.—*Mather, Magnalia*, i. 12, 413. *Holmes, Annals of America*, i. 416. *Calamy, Account*, 238. *Ibid, Continuation*, i. 257—259. *Watts, Lyric Poems. Allen, Amer. Biog. Dict. Art.* MATHER.

COMFORT STAR.

1647. COMFORT STAR, whose name in the Triennial Catalogue, is put *Consolantius Star*, was son of Comfort Star, and was born in Ashford, a considerable town in the county of Kent, situated on the river Stour, in the year 1625. His father, a physician, came to this country and settled at Cambridge as early as 1634, and from that place, went to Duxbury, in Plymouth colony, about the year 1638, but removed afterwards to Boston, and there died 2 January, 1659 or 1660. The son remained several years in New England after he graduated, and was of such reputation as a scholar as to be appointed a tutor and fellow of the college. He afterwards returned to England, and was settled as a minister in Cumberland, but was deprived of his living by the act of uniformity, soon after the restoration of Charles II. After this, according to Dr. Calamy, he performed laborious service in several places in his native county, and at last, was pastor of a church at Leeds, in Sussex, where he died 30 October, 1711, in the 87th year of his age, having survived all who had been graduated at Harvard before 1650.—*Calamy, Account of Ejected Ministers.*

JOHN BIRDEN.

1647. JOHN BIRDEN. The Triennial Catalogues of Harvard college down to the year 1785, have this name inserted as *Birden*, and governor Hutchinson spells it thus in his History of Massachusetts. But since 1788, it has been printed in the Catalogues, *Barden*. The first is probably correct, if he was of the Birden or Burden family, which was of Boston in 1635. George Burden was a member of the First church in 1636, and Thomas, his son, settled in Rhode Island, and was one of the deputies of Providence in 1672. The person whose name is at the head of this article, returned to England, became a clergyman, and settled in the county (which is not named) where his friends resided. He died before the year 1698.—*Hutchinson, Hist. Mass.* i. 108. *Mather, Magnalia*, i. 28.

ABRAHAM WALVER.

1647. ABRAHAM WALVER. As we meet with none of the name of Walver among the early planters of New England, this graduate perhaps may be considered among those who were sent from England to this country to be educated. That there were several sent here for that purpose before this period, appears from Johnson's History of New England, published in 1654. Walver returned to his friends in England, and was settled as a clergyman, but at what place does not appear. He died before the year 1698.—*Hutchinson, Hist. Mass.* i. 108. *Mather, Magnalia*, ii. 28.

URIAN OAKES.

1650. URIAN OAKES had the honor of being the fourth president of Harvard college. He was of a respectable family, the son of Edward Oakes of Cambridge, Mass., who represented that town fifteen years in the general court, and who gave to two of his sons a liberal education. Urian was born in England in 1630, and was brought to this country in his childhood. From his earliest days, he was distinguished for the sweetness of his disposition, which characterized him through life. While a member of college, he was fond of mathematical science, and so particularly devoted to astronomical calculations, that the same year he graduated, at the age of nineteen, he prepared an almanac for 1650, which was printed at Cambridge. A copy of this work, curious both for the matter and the typography, is in possession of Rev. Samuel Sewall, of Burlington, Mass. Soon after receiving his second degree in 1652, it is believed he went to England, where he had respectable connections. For a short time, he was employed as chaplain in the family of a distinguished person, whose name is not given. After this, he settled in the ministry at Titchfield, in Hampshire, where he remained until he was silenced by the act of uniformity, August 24, 1662, which deprived so many worthy ministers of their benefices, without any provision for them or their families. He then resided awhile in the family of Col. Norton, a man of great merit and respectability, who on this occasion afforded him an asylum. When the violence of the persecution abated, he returned to the exercise of his ministry in another congregation, as colleague with Mr. Simons. Such was his celebrity for learning and piety, for ministerial abilities and fidelity, that the church and society of Cambridge, on the death of Mr. Mitchel, were induced to invite him to become their minister. They sent a messenger to England, to present him with the invitation, which, with the approbation of a council of ministers, he accepted.

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After repeated delays, occasioned by the sickness and death of his wife, and by a subsequent personal illness, he came to America, and commenced his ministry at Cambridge, November 8, 1671.

So distinguished was he for his learning and abilities, and his patronage of the interests of literature, that in 1675, he was invited to the presidency of Harvard college, as successor of president Hoar. He accepted the invitation, and commenced his official duties on the 7th April, 1675. He still retained the pastoral care of his church. For more than six years, he presided over the college, and several eminent scholars received their education during his presidency. Cotton Mather, John Leverett and William Brattle, were all so well known in England, as to be elected fellows of the Royal Society. No similar honor had ever been before conferred on a graduate of Harvard. John Davie enjoyed a baronetcy in England. All these received their first college honors from president Oakes. But his useful life was prematurely brought to a close. He had been subject to a quartan ague which often interrupted his public services. A malignant fever seized him and within a day or two, proved mortal. His congregation assembling on a Sabbath when the sacrament of the Lord's supper was to have been administered, were affectingly surprised to find their respected and beloved pastor in the pangs of death. He died the next day, July 25, 1681, in the 50th year of his age, and the 10th of his ministry at Cambridge.

President Oakes was eminent for his knowledge and piety, and was a very engaging and useful preacher. Dr. C. Mather thus speaks of him: "He was upon all accounts truly an admirable person. Considered as a Christian, he was full of all goodness, and like a full ear of corn, stooped with a most profound humility, adorning all his other graces; but though he were *low* in his own opinion, yet he was *high* in his attainments; *high* in his principles. Considered as a scholar, he was a notable critic in all the points of learning; and well versed in every point of the *Great Circle*. *Vast* the treasures lodged in the soul of such a scholar! Considered as a preacher, he was an Orpheus, that would have drawn the very stones to discipline; had Austin been here, he might have seen Paul in the pulpit." His services as president were performed with indefatigable exertions to promote the good of the pupils, and the lasting interests of the institution. Dr. Increase Mather, whose characters appear to be drawn with more fidelity than those by the author of the Magnalia, from which the preceding is extracted, says, in a preface to a discourse of Mr. Oakes, published soon after the author's death, "An age doth seldom produce one so many ways excelling, as this author was. If we consider him as a *Divine*, as a *Scholar*, or as a *Christian*, it is hard to say in which he did most excel. I have often in my thoughts compared him to Samuel among the prophets of old; inasmuch as he did truly *fear God from his youth*, and was *betimes* improved in *holy* ministrations, and was at last called to be *head of the sons of the prophets*, in this New English Israel, as Samuel was president of the college at Naioth. In many other particulars, I might enlarge on the parallel, but that it is inconvenient to extend such instances beyond their proportion.

Heu, tua nobis
Morte simul tecum Solatia rapta!

It may without reflection upon any be said, that he was one of the greatest lights that ever shone in this part of the world, or that is ever like to arise in our horizon." His tombstone still remains at Cambridge. The inscription which follows, copied from the Magnalia, has become somewhat illegible on the stone.

URIANI OAKESII,
Cujus Quod Reliquum est
clauditur hoc tumulo;
Exploratâ Integritate, summa Morum Gravitate,
Omniumq; meliorum Artium insigni Peritiâ,
Spectatissimi, Clarissimiq; omnibus Modis Viri,
Theologi, merito suo, celeberrimi,
Concionatoris vere Melliflui,
Cantabrigiensis Ecclesiæ Doctissime et Orthodoxi Pastoris,
In Collegio Harvardino Præsidis Vigilantissimi,
Maximum Pietatis, Eruditionis, Facundiæ, Laudem Adepti;
Qui Repentinâ Morte subitó correptus,
In JESU sinum efflavit animam,
Julii XXV. A. D. MDLXXXI.
Memoriæ.
Ætatis suæ L.
Plurima quid Referam, satis est si dixeris Unum,
Hoc dictu satis est, *Hic jacet* OAKESIUS.

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An elegy on president Oakes was written by Rev. Daniel Gookin of Sherburne, which still exists in manuscript.

The publications of president Oakes are the following, viz. An Almanack for the year 1650, with the motto, "*Parvum parva decent; sed inest sua gratia parvis.*" Small 18mo.; An Artillery Election Sermon, on Rom. viii. 37, preached June 3, 1672; entitled "The Unconquerable, All Conquering, and more than Conquering Souldier, or the successful Warre which a Believer wageth with the enemies of his Soul." 4to. pp. 46; "New England pleaded with, and pressed to consider the things which concern her Peace;"—an Election Sermon on Deut. xxxii. 29, preached May 7, 1670, 4to. pp. 64; An Elegy on Rev. Thomas Shepard, pastor of the church in Charlestown, who died December 22, 1677. This is of considerable length; of Pindaric measure, and is plaintive, pathetic, and replete with imagery. In the opinion of Dr. Holmes, "it rises far above the poetry of the day."

Of the family of president Oakes, I am unable to give a full account. He married as early as 1658, and probably before he went to England. According to Hon. N. Mitchell (in 2 Coll. Mass. Hist. Soc. vii. 165) his wife was daughter of Rev. William Ames, D. D., but from a recent communication of this gentleman, it appears that the fact rests "on the uncertain tradition or conjecture of the Angier family." The wife of president Oakes died in England about 1671. He had several sons. Urian was graduated at Harvard in 1678, and died the next year at the age of 22. Edward, born in England, was graduated in 1679, and died before 1699. F. Jackson, Esq. of Boston, informs me that the Middlesex county records give the death of Lawrence Oakes, Bachelor of Arts, June 13, 1679, aged 18. If he was a son of the president, he was probably educated in England, as he is not named in the Harvard catalogue. Mrs. Hannah Angier, the only surviving daughter of president Oakes, died August 15, 1714, aged 55. She was wife of Rev. Samuel Angier of Watertown, who died January 24, 1719, and mother of Rev. John Angier, of East Bridgewater, Mass. Chief Justice Shaw of Massachusetts, H. C. 1800, son of Rev. Oakes Shaw, H. C. 1758, of Barnstable, is a descendant from president Oakes.—*Holmes, Hist. Cambridge*, 51—54. *Ibid, Annals of America*, i. 403. *Mather, Magnalia*, ii. 12, 96—100. *Neal, Hist. N. E.* ii. 41, 42. *Hutchinson, Hist. Mass.* i. 161. *Calamy, Account of Ejected Ministers*, ii. 349. *Allen, Amer. Biog. Dict. Eliot's, Lord's Lempriere, Blake's do. Art.* OAKES.

JOHN BOWERS.

1650. JOHN BOWERS, was of Cambridge, Mass., but a native of England, and according to W. Winthrop, Esq., son of George Bowers, whose wife was buried at Cambridge, March 25, 1644. He did not, as did all the rest of his class, receive his second degree. He went to Connecticut and preached in various towns, such as Guilford, New Haven, Branford, Derby, and Rye. On the removal of Rev. Abraham Pierson and the body of his church from Branford to Newark, N. J., he engaged Mr. Bowers to supply his place until the close of the year. After this, as Mr. Gillett of Branford, informs me, "Mr. Bowers received an invitation to settle with the people, although no church was organized. He remained until February, 1672, and then gave the town liberty 'to provide a minister for themselves, which liberty they accepted.'" From Derby, he removed and settled at Rye, about 1688, of which place, according to the American Quarterly Register, he was the first minister. He died about the year 1697.—*Trumbull, Hist. Conn.* i. 494. *Mather, Magnalia*, i. 83, ii. 23. *MS. Letter of Rev. Timothy P. Gillett.*

JOHN COLLINS.

1650. JOHN COLLINS was a native of England, and came to this country as early as 1640. His father was deacon Edward Collins, who was representative or deputy from Cambridge, Mass., in the general court, sixteen years. He had a very respectable family. Two of his sons were educated at Harvard. John, the eldest, after completing his education went to Europe, and in 1658, was a minister in Edinburgh. When George Monk, afterwards duke of Albemarle, had determined on restoring Charles II. to the throne of England, and set out from Scotland for London for that object, Mr. Collins accompanied him as his chaplain. Upon his arrival in the metropolis, in 1660, and finding a situation suitable for the exercise of his talents, he concluded to remain there and make it his permanent residence. He succeeded Mr. Mallory as pastor of a considerable independent church, in London, and was also one of the lecturers at Pinner's Hall. The remainder of his life was principally spent in the ministerial profession, in which, according to the Magnalia, he was deservedly popular. "Such," says that work, "was the life and charm which accompanied his exercises in the pulpit, that none but persons of the same humor with him who wrote certain things like books to prove that Cicero wanted eloquence, went away unmoved or unpleased from them." Though not named in Dr. C. Mather's list of authors who were graduates of Harvard college, two of

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his sermons were published, one in the Continuation of the Morning Exercise Questions, without the name of the author, having only the initials N. N. to distinguish it; the other on Jude, 3 verse, in the second volume of the Farewell sermons. The subject of the first is, "How the Religious of a Nation are the Strength of it." He also wrote a prefatory epistle for Mr. Mitchel's discourse on the Glory of Believers. Mr. Collins died December, 1687, aged about fifty-eight. His epitaph, as given in the Magnalia, is as follows:

JOHANNES COLLINS.

Indolis optimæ puerulus, patrem pietate insignem
Castiorem Dei cultum et limatiorem
Ecclesiæ disciplinam, anhelantem,
In *Americanum Anglorum* secutus est *colonium*
Ubi quà gymnasiis, quà Cantabrigiensi isthic Collegio,
(Deo indefessis adspirante studiis)
Scriba factus ad regnum cœlorum instructissimus,
Antiqua cum fœnore rependitur *Anglia*.
Scotiæ etiam celebrium ministrorum gens fertilis,
Et audivit, et mirata est concionantem,
Utrobiq; multos Christo lucrifecit;
Plures in Christo ædificavit
Præsertim *hac* in *Metropoli* gregis gratissime pastor
Nil segnis otii gnavo indulgens animo,
Nec laboribus, morbisq; fracto parcens corpori;
Meditando, prædicando, conferendo, votaq; faciendo,
Vitam insumpsit fragilem,
Ut æternæ aliorum vitæ consuleret;
Quo ecclesiarum vitaq; nulla pastorem optimum,
Aut vivum magis venerata est,
Aut magis indoluit morienti
M. Dris. Die III.o. Anno Æræ Christianæ MDCLXXXVII.

Mr. Collins had a son who was educated for the ministry at Utrecht, and was an assistant with Mr. Bragg in London, and one of the lecturers at Pinner's Hall.—*Mather, Magnalia*, ii. 116, 117. *Calamy, Account of Ejected Ministers*, ii. 837, 838. *Ibid, Continuation*, ii. 962.

JOSHUA HOBART.

1650. JOSHUA HOBART, son of Rev. Peter Hobart, who came from Hingham, England, in 1635, and settled at Hingham, Massachusetts, was born in the year 1628. At the age of seven years, he accompanied his parents to this country and graduated at the age of twenty-two. In the profession of his father he was engaged for many years before his settlement in the ministry at Southold, on Long Island, in the State of New York. He succeeded Rev. John Youngs at that place in 1674, and remained there until his death in February, 1717, aged 89. His death is thus announced in the Boston News Letter, of Monday, April 22, 1717. "In the month of February last past, at Southold, on Long Island, in New York government, dyed the Reverend Mr. Joshua Hobart, near ninety years of age and yet preached publickly within a few months before his decease."

He survived all who were educated before him at Harvard, and it is believed all who were graduated before 1659. Excepting Thomas Cheever, it is believed that he obtained the greatest age of any of the sons of Harvard during the first half century of its existence. His successor was Rev. Benjamin Woolsey. Hon. Silas Wood of Long Island informs me, that some of Mr. Hobart's posterity in the female line, resided a number of years since at Southold, and were respected, but it was not known that any of his descendants were living there in 1828.—*Wood, Hist. Towns on Long Island*, 32, 35. *Lincoln, Hist. Hingham*, 113. *Savage, Note in Winthrop*, ii. 222. *Allen, Amer. Biog. Dict.* 458.

JEREMIAH HOBART.

1650. JEREMIAH HOBART, brother of the preceding, was born in Hingham, England, and was brought to this country when about five years old. Like his brother, he preached a long time without receiving ordination. At length, he was ordained the successor of Rev. Thomas Gilbert, at Topsfield, Mass. in 1672, but on account of some immoralities charged upon him, he was dismissed September 21, 1680. He soon after removed to Hempstead, Long Island, near his brother-in-law, Rev. Joseph Whiting, and was settled there, probably by installation, over the society in that town. On account of

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numbers of his people becoming Quakers, and many others being so irreligious that they would afford no aid in supporting the ministry, he left the place and went to Connecticut as early as 1691, and received proposals for settlement from the inhabitants of Haddam, in August of that year. He accepted them, and from that time, he seems to have been regarded as their pastor, although not formally installed, and he probably administered the public ordinances. Some difficulty arising afterwards, the inhabitants voted in April, 1695, that they did not consider themselves under the charge of Mr. Hobart as pastor, and that with the consent of the General Assembly and of the neighboring churches, they would embody into a church. Accordingly, the church was regularly organized the next year. The difficulties between Mr. Hobart and his people were at length so far settled, that in June, 1700, the latter voted to call a council to install him. His installation took place November 14, 1700, when he was seventy years of age. He became subject to infirmities some years before his death, and was unable to perform his official services. Mr. Field in noticing his death, says, "November 6, 1715, being the Lord's day, he attended public worship in the forenoon, and received the sacrament; and during the intermission expired, sitting in his chair." But the Boston News Letter referred to in the preceding article, adds to the quotation already made, "and within a few weeks after, died his brother, Mr. Jeremiah Hobart in the colony of Connecticut of above eighty years of age." His age, regarding the last period as being the true time of his death, was eighty-seven. Mr. Hobart's wife was Dorothy Whiting, daughter of Rev. Samuel Whiting of Lynn. The names of his children have not been obtained. He left posterity at Haddam, and David Brainerd, the celebrated missionary, was his grandson.—*Field, Statistical Account of Middlesex Co. Conn.* 69, 70, 138. *Trumbull, Hist. Conn.* i. 492. *Wood, Hist. Towns on Long Island*, 33, 40. *Lincoln, Hist. Hingham*, 113, 114. *Savage, Note in Winthrop's Hist. N. E.* 222. *Lewis, Hist. Lynn*, 131. *Mather, Magnalia*, i. 82. *Amer. Quarterly Register*, iv. 321. *Topsfield Town Records.*

WILLIAM STOUGHTON.

1650. WILLIAM STOUGHTON, although not invested with the pastoral care of a church, yet as he was a preacher both here and in England, and a distinguished one, he is entitled to a prominent place among these sketches. He was born at Dorchester, Mass., in 1632. His father, Col. Israel Stoughton, admitted freeman November 3, 1633, was among the leading and influential men in the early period of Massachusetts colony. He gave great offence to the court in 1634, by the publication of a book wherein he affirmed the power of the governor to be but ministerial, and otherwise opposed and slighted the power of the magistrates. He was called to account for the offence, and although he had the modesty to confess his fault, and desired that the book might be burnt, he "was disabled for three years from bearing any public office." He was one of the magistrates from 1637 to 1644, and so esteemed for his courage and prudence, that he was intrusted with the command of the Massachusetts forces in the expedition against the Pequot Indians in 1637. In 1644, with some other colonists, he went to England, became a lieutenant-colonel in the parliamentary army, and after rendering good service, died at Lincoln in 1645.

William, the subject of this article, was the second son of Col. Israel Stoughton above mentioned, and was designed for the ministry. He studied the profession of theology, but was never settled. Upon the removal of Rev. John Wilson to Medfield in 1651, who had been a coadjutor to Rev. Richard Mather of Dorchester, he was invited to take the place of Mr. Wilson. This, though several times repeated, he persisted in declining; but rendered his occasional assistance during several years, "for which he received a compensation both from the town and the church." He went to England during the protectorate of Cromwell, and was a candidate for the ministry in the county of Sussex. He afterwards obtained a fellowship at New college, in the university of Oxford, at which he was admitted to the degree of master of arts. But he lost his fellowship in the general ejection of ministers and others after the restoration in 1660, upon which he returned to this country in 1662. He was again invited to become the minister of his native town, and on the death of Rev. Jonathan Mitchel in 1668, he received a similar request from the people of Cambridge, but declined these several invitations, which, coming from towns of such note, afford evidence of the estimation in which his talent and character were held. As a preacher, he enjoyed high reputation, and his election sermon in 1668 has been esteemed as one of the best delivered on that occasion. It is distinguished for vigor and originality, and furnishes evidence of being the production of no ordinary mind. It is entitled "New England's True Interest not to Lie." It contains an eulogium on the founders of New England, and an exhortation that their descendants may be worthy of them.

In 1671, he was made one of the magistrates, and it is not known that he preached afterwards. Before this, he had rendered occasional services to the clergy, and for a season supplied the pulpit in Dorchester; but from 1671, the remainder of his life was

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devoted to public affairs. In 1676, he was selected as agent for the colonial government to England, in company with Peter Bulkley, speaker of the house of representatives, and son of the famous minister of Concord, to answer the complaints of Gorges and Mason concerning the patent line, and remained there three years.

He returned on the 24th July, 1679, and refused a second appointment to the same agency in 1680. This mission was one of great moment to the colony. Not only the complaints of Gorges and Mason were to be met and satisfactorily explained, but also the representations of Edward Randolph, the most unwearied persecutor the colony ever had, relating to the refusal of the colony to observe the acts for regulating the trade of the plantations. The Quakers, too, made their complaints of ill usage, and the Indians at the same time under the direction of their formidable leader Philip, began open hostilities. These were causes of great perplexity to the colony, and rendered the mission of Stoughton and Bulkley the more delicate and difficult. Although the objects of the agents were not wholly accomplished, it is believed they acquitted themselves honorably and to the satisfaction of a large portion of the people of the colony. Murmurs were, however, made by some against Mr. Stoughton for having been too compliant, but he still enjoyed the public confidence, and in February, 1681, so well were his past services regarded, he was a third time chosen, but declined the appointment.

Upon the charter of the colony being vacated, a commission, dated September 27, 1685, was sent over, making Joseph Dudley president, and Mr. Stoughton deputy-president of New England. The royal commission was received on the 15th of May, and published on the 25th of that month. This was the beginning of his unpopularity. He was the chief confidant of Dudley, and from his moderation in politics, his acknowledged integrity and sound judgment, he was not suspected by the body of the people of being unfriendly, or of want of strong attachment to the religious principles of the colony, and his acceptance of an office under Dudley was charitably supposed to be for keeping out oppressors and tyrants.

Notice that the charter of the colony had been vacated and judgment entered up, was received July 2, 1685, and Dudley's commission as president was received May 15, 1686. Sir Edmund Andros landed in Boston, December 20, of the same year, with his commission for the government of New England. During the administration of Dudley, Mr. Stoughton had been at the head of the courts of justice, which had been upon the same footing as under the old charter.

Dudley, though a native, was never a favorite of the colony. Mr. Stoughton's intimacy with him had made him with some, the object of unfriendly suspicions, and his acceptance of a place in the council under Andros, contributed greatly to ruin his popularity with the people. The administration of Andros was full of mischief: he made politics his trade, was selfish, and destitute of principle. Mr. Stoughton never was in his confidence, although he received the appointment of judge of the supreme court, which he held until 1689. The same motives that led him to accept an office under Dudley, induced him to receive one under Andros; thinking thereby to render the government more easy to the people. He had the interest of the colony much at heart, but in all violent political commotions, the principles and motives of such as profess to be guided by justice, are too apt to be suspected. Such was the case with Mr. Stoughton, although upon the arrest and imprisonment of Andros, he was permitted by Bradstreet, Danforth, Richards, Cooke, and others, to sign with them the letter of advice addressed to Andros, dated at the town-house in Boston, April 18, 1689, and was associated with those who formed a "council for the safety of the people and conservation of the peace," yet upon the election afterwards made by the people, he failed in obtaining a single vote. But he seems to have been restored to favor on the publication in 1691, of a "Narrative of the proceedings of Sir Edmund Andros and his accomplices, who acted by an illegal and arbitrary commission from the late king James, during his government in New England," which was signed by Mr. Stoughton and four others, members of Sir Edmund's council. In this document, which deserves to be reprinted in some of our historical collections, they modestly take exception to many things in the administration, and exculpate themselves from any share in them. This must have satisfied many of the people of the purity of their motives.

Besides, the piety and benevolence of Mr. Stoughton were not forgotten among the most influential of his opposers in politics. He was well esteemed by the Mathers, father and son, and was named in the new charter of William and Mary as lieutenant-governor under Sir William Phips. His supposed miscarriages under Dudley and Andros were forgiven, and he soon became a favorite among all classes of society. He continued in the office of lieutenant-governor nine years, six of which he was commander-in-chief. Although this whole period was one of deep interest to the colony from the Indian hostilities and piracies committed on the coast, as well as from a variety of other causes, he appears to have answered the high expectations of the public concerning him.

He was again appointed chief justice in 1692. The other judges associated with him were Nathaniel Saltonstall, John Richards, Bartholomew Gedney, Adam Winthrop,

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Samuel Sewall, and Peter Sargeant, all but two from the original county of Suffolk. It is a subject of regret, that he was so forward in countenancing the witchcraft delusion. He was zealous in the proceedings against the accused, and among the foremost in their condemnation. This is more to be lamented, as it undoubtedly influenced many to fall in with the prevailing error. His opinion was, that although the devil might appear in the shape of a guilty person, yet he would never be permitted to assume the shape of an innocent one. And, when he was informed that judge Sewall had publicly repented of the part he had taken in the trials of the supposed witches, he observed that, for himself, that when he sat in judgment, he had the fear of God before his eyes, and gave his opinion according to the best of his understanding; and although it might appear afterwards he had been in an error, yet he saw no necessity of a public acknowledgment of it. He died at his house in Dorchester, July 7, 1701, aged seventy. His life was adorned by acts of piety and benevolence, and his memory deserves to be held in grateful remembrance by the people of Massachusetts. He inherited property from his father, and at his death, had a good estate for those times. His donation to Harvard college was the greatest which had been made to that institution. He erected, at his own expense, a spacious edifice for the accommodation of students, which, in honor of the donor, was named Stoughton Hall. The foundation stone was laid May 9, 1698, and the building completed in 1699. It stood eighty years, though slightly injured by the earthquake in 1755. The following inscription was upon it

DEO OPT. MAX. BONISQ. LITERIS S.
GULIELMUS STOUGHTON ARMIGER PROVINCIÆ.
MASSACHUSET. NOV-ANGLORUM VICE-GUBERNATOR
COLLEGII HARVARDINI OLIM ALUMNUS
SEMPER PATRONUS FECIT
ANNO DOMINI 1699.

He died a bachelor, and his life affords a happy illustration of the truth of the remark of Lord Bacon; "Certainly the best works and greatest merit for the public, have proceeded from the unmarried or childless men, which, both in affection and means, have married and endowed the public."

The following is his epitaph, written by Rev. Increase Mather.

GULIELMUS STOUGHTONUS, Armiger,
Provinciæ Massachutensis in Nova Anglia Legatus,
deinde Gubernator;
Nec-non Curiae in eadem Provincia Superioris
Justiciarius Capitalis,
Hic Jacet;
Vir Conjugii nescius,
Religione Sanctus,
Virtute Clarus,
Doctrina Celebris,
Ingenio Acutus,
Sanguine et Animo pariter illustris,
Æquitatis Amator,
Legum Propugnator,
Collegii Stoughtonianii Fundator,
Literarum et Literatorum Fautor celeberrimus,
Impietatis & Vitii Hostis acerrimus,
Hunc Rhetores amant facundum,
Hunc Scriptores norunt elegantem,
Hunc Philosophi quærunt sapientem,
Hunc Doctores laudant Theologum,
Hunc Pii venerantur austerum,
Hunc omnes mirantur; omnibus ignotum,
Omnibus licet notum.
Quid plura, viator? Quem perdidimus
STOUGHTONUM?
Heu!
Satis dixi, urgent lachrymæ,
Sileo.
Vixit annos septuaginta,
Septimo die Julii, anno Salutis 1701,
cecidit
Heu! Heu! Qualis Luctus?

Hutchinson, Hist. Mass. i. 136, 281—288, 293, 299, 318, 324, 340, 365. ii. 29, 118. *Eliot and Allen's Biog. Dict. Art.* STOUGHTON in each. *Savage, Note in Winthrop,*

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i. 155. *Peirce, Hist. Harv. Univ.* 64. *Harris, Memorials of First Church in Dorchester*, 17. *Calamy, Account of Ejected Ministers*, ii. 72, 698. 1. *Coll. Mass. Hist. Soc.* v. 74. ix. 162. *Revolution in N. England Justified*, 51—59. *Deplorable State of N. England.*

SAMUEL PHILLIPS.

1650. SAMUEL PHILLIPS was the eldest son of Rev. George Phillips, the first minister of Watertown, Mass., who arrived in New England in June, 1630, and died 1 July, 1644. He had been the minister of Boxford, a small place adjoining Groton, the residence of governor Winthrop, in the county of Suffolk, both places being in the hundred of Baber, which is situated on the river Stour, separating it from the county of Essex. Samuel was born at the place of his father's ministry in 1625, and accompanied his parents to this country at the age of five years. His mother died at Salem soon after her arrival, and was buried in that town near Lady Arbella Johnson, who died about the same time. His father died while the son was in his minority, leaving a considerable family by a second wife. The people of Watertown had such a high regard for their deceased pastor, that much to their credit, they furnished the means of educating his son, who, at the age of twenty-five, received his bachelor's degree. He was so well qualified for the ministry, that he was settled the next year after he was graduated. Rev. Ezekiel Rogers, who ranked among the eminent ministers of New England, had been in office at Rowley thirteen years, and requiring the aid of an assistant, Mr. Phillips was selected, and was ordained as his colleague in 1651. Forty-five years he remained the minister of that place, and was esteemed for his piety and talents. Twice he officiated at the great public anniversaries, which usually called forth the first abilities in the New England colonies. In 1675, he preached before the Ancient and Honorable Artillery Company, and in 1678, before the General Court of Massachusetts. Neither of the sermons, it is believed, were printed. Mr. Phillips died 22 April, 1676, aged 71.

He married in 1651, Sarah, daughter of Samuel Appleton, a descendant from John Appleton, who died at Great Waldingfield, in Suffolk, England, in 1436. By her, who died 15 July, 1714, aged 86, he had 1. Sarah; 2. Samuel; 3. George, born 1664, graduated at Harvard 1686, was the minister of Brookhaven, Long Island; 4. Elizabeth, born 1665, who married Rev. Edward Payson, her father's successor, and died in 1724, aged 60; 5. Dorcas, born 1667; 6. Mary, born 1668; and 7. John, born in October, 1670. Samuel, the eldest son, was born 23 March, 1658, was a goldsmith and resided in Salem; married Mary, daughter of Rev. John Emerson of Gloucester, and granddaughter of Dep. Gov. Symonds, of Ipswich, and by her, (who died 4 Oct., 1703,) he had six children, two of whom were sons, viz., Samuel, born 28 Feb., 1690, graduated at Harvard in 1708, and John, born 22 June, 1701, settled in Boston, was a colonel of the militia, representative in the general court, and deacon, and died 19 April, 1763, in his 63d year, having had by Mary, his wife, who was daughter of Nicholas Buttolph, John, Samuel, William, Abigail, Sarah and Mary-Anna. William, the youngest son, was born 29 Aug., 1737, died 4 Jan., 1772, married Margaret, daughter of Hon. Jacob Wendell, by whom (who died 27 February, 1823, aged 83) he had two daughters and two sons, William, born 28 December, 1766, died 10 June, 1783, and John, born 26 Nov., 1770, graduated at Harvard 1788, married Sarah, daughter of Thomas Walley, and great granddaughter of Judge John Walley, and died 29 May, 1823, aged 52. He was president of the senate of Massachusetts, and the first mayor of Boston. He had nine children, of whom five sons and three daughters survived him. The sons are Thomas Walley, born 16 Jan., 1797, graduated at Harvard 1814; John-Charles, born 15 Nov. 1807, graduated 1826; George-William, born 3d January, 1810, graduated 1829; Wendell, born 29 Nov. 1811, graduated in 1831; and Grenville-Tudor, born 14 August, 1816, now [1836] an undergraduate at Harvard.—*Wisner, Appendix to Sermon on Death of Lieut. Gov. Phillips*, 37. *MS. Letter of Wendell Phillips. MS. Records of the Church of Rowley. Wood, Hist. of Towns on Long Island*, 49. *Mather, Magnalia*, i. 343, ii. 23. *Allen & Eliot's Biog. Dictionaries. Pike, in Coll. of N. H. Hist. Soc.*, iii. 47. *Felt, Annals of Salem*, 522.

LEONARD HOAR.

1650. LEONARD HOAR, M. D., came from England to this country with his mother and several brothers. One of the brothers was at Scituate as early as 1643. Mrs. Joanna Hoar, the mother, died at Braintree, 21 Dec., 1661. One of his sisters married Rev. Henry Flint, of Braintree, and another married Col. Edmund Quincy. Mrs. Flint was a lady much esteemed for her accomplishments, and her talents at instruction; many females being sent to her from other towns, especially from Boston. Leonard, after receiving his degree at Harvard, went to England, and took the degree of doctor of medicine at the university of Cambridge. He afterwards relinquished the profession of medicine, studied divinity, and was settled as the minister of Wensted, in Sussex, from

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which parish, he was ejected for his nonconformity in 1662. He returned to this country in 1672, and preached a short time as an assistant to Rev. Thomas Thacher, at the Old South church in Boston. In July, he was chosen president of Harvard college, to supply the vacancy occasioned by the death of Mr. Chauncy, and was inducted into office on the 10 September, 1672. As a scholar and Christian, he was very respectable, but falling under the displeasure of a few men in the neighborhood, the students were thus encouraged to array themselves against him, and his situation was rendered so unpleasant, that he was under the necessity of resigning his office, 15 March, 1675. He was succeeded by Rev. Urian Oakes. The injuries which he had suffered, visibly affected his health, and induced a consumption, of which he died at Boston, 28 November, 1675, at the age of 45, and was interred at Braintree. Whitney, in his History of Quincy, gives a copy of the inscription on his monument in that town.

"Three precious friends under this tombstone lie,
Patterns to aged, youth and infancy.
A great mother, her learned son, with child,
The first and least went free, he was exil'd.
In love to Christ, this country, and dear friends,
He left his own, cross'd seas, and for amends
Was here extoll'd, envyed all in a breath,
His noble consort leaves, is drawn to death.
Strange changes may befal us ere we die,
Blest they who well arrive Eternity.
God grant some names, O thou New England's friend,
Don't sooner fade than thine if times don't mend."

Mr. Deane, in his History of Scituate, gives the following abstract of Pres. Hoar's will, dated 1675. "To daughter Bridget, £200 at 21, or marriage with her mother's consent. To my brother Daniel, whose real and perpetual kindness I can never remunerate, my stone signet and my watch. To my dear brother John, a black suit. To my sisters Flint and Quincy, each a black serge gown. To cousin [nephew, *then* called cousin] Josiah Flint, out of my library, Rouanelli Bibliotheca. To my cousin Noah Newman, Aquinas's Sermons, and to them both the use of any books and manuscripts of mine on divinity, they giving a note to return them on demand. My medical writings to my wife's custody, till some of my kindred addicted to those studies, shall desire them, and especially John Hoar's or any other of my brother's or sister's sons or grandsons."

President Hoar married while in England, Bridget, daughter of Lord Lisle. She accompanied her husband to this country, and after his death, married Mr. Usher, of Boston, where she died 25 May, 1723, but was buried at Braintree in the same tomb with her first husband. She was distinguished for her piety, patience, and liberality. When Dr. Increase Mather lost part of his library by fire in 1676, she offered to him such books as he might be pleased to take from the library of her deceased husband. A sermon on her death was preached by Rev. Thomas Foxcroft, which was printed.

As Dr. Hoar is mentioned by Mather in his list of authors of "lesser composures," there may be some of his sermons existing in print, one of which, a sermon on the death of Lady Mildmay, printed at Boston in 1680, is mentioned by Rev. Dr. Harris, in the Appendix to his Memorials of the First Church in Dorchester, p. 47. This sermon was printed after the president's death, and is dedicated to his widow, Mrs. Bridget Usher, by her nephew, Josiah Flint. A valuable letter of Dr. Hoar, addressed to Josiah Flint, giving him directions in his studies, is published in 1 Coll. of Mass. Hist. Soc. vi. 100—108. During the presidency of Dr. Hoar, there was a contribution through the Colony of Massachusetts for erecting a new building for the college, and £1,895 were collected. —*Mather, Magnalia*, ii. 12. *Neal, Hist. N. E.*, i. 190. *Hutchinson, Hist. Mass.*, i. 161. *Whitney, Hist. Quincy*, 57. *Holmes, Annals of America*, i. 377. *Allen, Biog. Dict.*, 458. *Lord, in Lempriere's Univ. Biog.*, ii. 56. 2 *Coll. Mass. Hist. Soc.*, i. 107. *Remarkables of Dr. I. Mather*, 79. *Calamy, Account of Ejected Ministers*, ii. 312. *Deane, Hist. Scit.*, 286. *Peirce, Hist. Harvard College.*

MICHAEL WIGGLESWORTH.

1651. MICHAEL WIGGLESWORTH was probably son of Edward Wigglesworth, an inhabitant of New Haven in 1643, whose family at that time consisted of three persons, and whose estate was rated at £300. Whether he was of this family or not, his parentage was undoubtedly respectable, as he is placed at the head of the largest class which had been graduated at Harvard college before 1651. He was born in October, 1631, and received his first degree in the twentieth year of his age. Where he lived, and how he was occupied after leaving college until he was admitted freeman of the Massachusetts colony, in 1690, I have not learnt. After Mr. Thomas Cheever had withdrawn from preaching at Malden, Massachusetts, Mr. Wigglesworth appears to have been employed in that place as a preacher. He is first mentioned there, says the late Rev. S. O. Wright, in an order, appointing "the officers of cutters and drawers of wood"

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for him in 1692; but as he preached the election sermon in 1686, he was probably settled as a minister before that time. In giving an account of him, I shall copy Mr. Kettell's memoir, in the Specimens of American Poetry. "Respected in the pulpit for his modest though lucid and energetic exposition of the Scriptures, esteemed in the social circle for the suavity of his manners, and beloved by very many to whom in their youth he had been the faithful friend and counsellor, it was with deep regret that he yielded to the necessity which demanded his temporary separation from the people, who had committed themselves to his spiritual guidance and direction, and with whom he was linked by ties of the most tender affection. The hand of disease was upon him, and its blighting influence could be successfully resisted only under a milder sky than that of New England. A partial restoration to health enabled him to resume his station at Malden, though ever after, he was frequently obliged to desist, for weeks in succession, from the active duties of his profession. But these intervals were not misspent. He devoted them to medical researches, and the needy found him ready in imparting his skill for the benefit of the wasted frame, as he had been in affording relief to the mind oppressed with grief, and cast down by disappointment. When the weakness of his lungs disqualified him for preaching, he would strive with his pen to render truth attractive by investing her with the garb of poesy. Let not the modern reader turn with disgust from the perusal of his moral sentiments. Repugnant as they may be to our tastes, and grotesque as they appear in an age of refinement, they doubtless contributed to the formation of that character for unbending integrity and firmness of resolve, for which we should venerate the memory of the fathers of New England, who laid the foundation of our republic. Neither let the lover of the sacred nine despise the muse of Mr. Wigglesworth. Homely and coarse of speech as she is, her voice probably sunk into the hearts of those who listened to her rude melody, leaving there an impression deeper than any which the numbers of some of our modern bards may ever produce." The following is a specimen of Mr. Wigglesworth's poetry.

"VANITY OF VANITIES.

Vain, frail, short-liv'd, and miserable man,
Learn what thou art when thy estate is best:
A restless wave o' the troubled ocean,
A dream, a lifeless picture finely dress'd.

A wind, a flower, a vapor and a bubble,
A wheel that stands not still, a trembling reed,
A trolling stone, dry dust, light chaff and stubble,
A shadow of something but truly nought indeed.

Learn what deceitful toys, and empty things,
This world and all its best enjoyments be:
Out of the earth no true contentment springs,
But all things here are vexing vanity.

For what is beauty, but a fading flower?
Or what is pleasure, but the devil's bait?
Whereby he catcheth whom he would devour,
And multitudes of souls doth ruinate.

And what are friends, but mortal men, as we,
Whom death from us may quickly separate;
Or else their hearts may quite estranged be,
And all their love be turned into hate.

And what are riches to be doted on?
Uncertain, fickle, and ensnaring things;
They draw men's souls unto perdition,
And when most needed, take them to their wings.

Ah foolish man! that sets his heart upon
Such empty shadows, such wild fowl as these,
That being gotten will be quickly gone,
And whilst they stay increase but his disease.

As in a dropsy, drinking draughts begets,
The more he drinks, the more he still requires;
So on this world whoso affection sets,
His wealth's increase, increaseth his desires.

Oh happy man, whose portion is above,
Where floods, where flames, where foes cannot bereave him,
Most wretched man that fixed hath his love
Upon this world, that surely will deceive him.

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For what is honor? What is sovereignty,
Whereto men's hearts so restlessly aspire?
Whom have they crowned with felicity?
When did they ever satisfy desire?

The ear of man with hearing is not fill'd;
To see new lights still coveteth the eye:
The craving stomach, though it may be still'd,
Yet craves again without a new supply.

All earthly things man's cravings answer not,
Whose little heart would all the world contain,
(If all the world should fall to one man's lot,)
And notwithstanding empty still remain.

The eastern conqueror was said to weep,
When he the Indian ocean did view,
To see his conquest bounded by the deep,
And no more worlds remaining to subdue.

Who would that man in his enjoyment bless,
Or envy him, or covet his estate,
Whose gettings do augment his greediness,
And make his wishes more intemperate.

Such is the wonted and the common guise
Of those on earth that bear the greatest sway;
If with a few the case be otherwise,
They seek a kingdom that abides for aye.

Moreover they, of all the sons of men,
That rule, and are in highest places set,
Are most inclin'd to scorn their brethren;
And God himself—(without great grace) forget.

For as the sun doth blind the gazer's eyes,
That for a time they nought discern aright,
So honor doth befool and blind the wise,
And their own lustre 'reaves them of their sight.

Great are their dangers, manifold their cares,
Through which whilst, others sleep, they scarcely nap,
And yet are oft surprised unawares,
And fall unwillingly into envy's trap.

The mean mechanic finds his kindly rest,
All void of fear sleepeth the country clown:
When greatest princes often are distress'd
And cannot sleep upon their beds of down.

Could strength or valor man immortalize,
Could wealth or honor keep them from decay,
There were some cause the same to idolize,
And give the lie to that which I do say.

But neither can such things themselves endure,
Without the hazard of a change, one hour,
Nor such as trust in them can they secure,
From dismal days, or death's prevailing power.

If beauty could the beautiful defend
From death's dominion, then fair Absalom
Had not been brought to such a shameful end:
But fair and foul unto the grave must come.

If wealth or sceptres could immortal make,
Then wealthy Crœsus, wherefore art thou dead?
If warlike force, which makes the world to quake,
Then why is Julius Cæsar perished?

Where are the Scipios' thunderbolts of war?
Renowned Pompey, Cæsar's enemy?
Stout Hannibal, Rome's terror known so far?
Great Alexander, what has become of thee?

If gifts and bribes death's fervor might but win,
If power, if force, or threat'ning's might it fray,
All these, and more had still surviving been:
But all are gone, for death will have no nay.

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Such is the world with all her Pomp and glory;
Such are the men whom worldly eyes admire,
Cut down by time, and now becomes a story,
That we might after better things aspire.

Go boast thyself of what thy heart enjoys
Vain man! triumph in all thy worldly bliss:
Thy best enjoyments are but trash and toys,
Delight thyself in that which worthless is.

Omnia præterevunt præter amare Deum."

Mr. Wigglesworth died 10 June, 1705, aged 74. Dr. Cotton Mather preached his funeral sermon, which was printed, and wrote for him the following epitaph:

"The excellent Wigglesworth remembered by some good tokens."

"His pen did once meat from the eater fetch;
And now he's gone beyond the eater's reach.
His body once so thin, was next to none;
From hence, he's to unbodied spirits flown.
Once his rare skill did all diseases heal;
And he does nothing now uneasy feel.
He to his paradise is joyful come,
And waits with joy to see his Day of Doom."

He preached the election sermon in 1686. His publications were the Day of Doom, or a poetical description of the great and last judgment, with a short discourse about eternity, 5th edit. 1701; Meat out of the Eater, or a meditation concerning the necessity, end, and usefulness of afflictions unto God's children, 5th edit. 1718. The Day of Doom went through six editions in this country, and was republished in London. "It comprises a version after the manner of some of the psalms in Sternhold and Hopkins, of all the Scripture texts relative to the final judgment of man, and contains two hundred and twenty-four stanzas of eight lines each."

Mr. Wigglesworth married Sybil Sparhawk, daughter of Nathaniel Sparhawk of Cambridge, whose wife was daughter of Rev. Samuel Newman of Rehoboth. His children were Abigail, born 20 March, 1681; Mary, born 21 Sept., 1682; Martha, born 21 Dec., 1683; Esther, born 16 April, 1685; Dorothy, born 22 Feb., 1687; Samuel, born 4 Feb., 1689, graduated at Harvard college, 1707, and was the first minister of Hamilton, Mass., where he died 3 Sept., 1768, in his 80th year, and Edward, born about 1692, graduated at Harvard college 1710, was the first professor of divinity at Harvard, and died 16 Jan., 1765, aged 73. The wife of Mr. Wigglesworth died in August, 1708.—*Hutchinson, Hist. Mass.*, i. 160. *Holmes, Annals*, i. 493. *Ketlell, Specimens of Amer. Poetry*, i. 35, 36. *Wright, Thanksgiving Sermon*, 1 *Dec.*, 1831. *Pike, Journal in Coll. N. H. Hist. Soc.*, iii. 55. *Middx. Co. Records. Sparhawk Genealogy in MS.*

ENGLISH BIBLE IN 1535 AND IN 1835.

MARK the English Bible in 1535—in an imperfect translation, in a ponderous form, of a costly price, with but few who were capable of reading and appreciating it, and with fewer still to spread it far and wide. Mark the English Bible of 1835—in a translation, which, with all its alleged remaining defects, stands unrivalled, or at least unsurpassed, in the world—in every form of beauty—adapted alike to the eyes of age and youth—of every price, suited to rich and poor—the most costly price of the Society being cheapness itself, compared with its pecuniary value in older times. See multitudes ready to give it a welcome admission to their houses; and the period fast approaching when the benevolent wish of our late beloved monarch, George the Third, shall be realized, 'that every child in his dominions should be able to read the Bible.' See multitudes ready not only to welcome it to their own abodes, but to obtain an entrance for it into the dwellings of others; a well-compacted Society, expressly and singly formed to promote its circulation—untired, and, it is humbly

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trusted, untiring in its labors; a variety of ingenious devices formed for aiding its circulation; obstacles removed:—a contrast this, proclaiming aloud the gracious goodness of God. Mark again: the English Bible of 1535 standing alone, one edition, of at most a few thousand copies; the English Bible of 1835, surrounded by the Irish and the Welsh, the Gaelic and the Manks, for domestic circulation—and in such request, that in one day in the last month a variety of editions were ordered, to the extent of 365,000 copies; while the aggregate issue, during thirty-one years, has been several millions, in the British dominions, and in the British languages.—*Rep. B. & F. Bib. Soc.*

CIRCULATION OF LONDON NEWSPAPERS.

A RETURN has been made, by order of the House of Commons, of the *Stamps issued for all the London newspapers* in the four successive half years which ended on the 30th of June last. The digest of this return, here given, will enable our readers, who may be acquainted with the political and religious bearings of these papers, to form some estimate of the comparative prevalence of different opinions and parties in the country.

	June 30, 1833 to Jan. 1, 1834.	Jan. 1, 1834 to June 30, 1834.	June 30, 1834 to Jan. 1, 1835.	Jan. 1, 1835 to June 30, 1835.	Total issued weekly.
Daily: issuing six papers weekly—					
Courier	1974	1852	1750	1582	9492
Morning Advertiser	3912	3653	3812	4117	24,702
Morning Post	2041	2365	2294	2352	14,112
Sun	1852	1839	1878	2532	15,192
One Daily, and one Weekly: issuing seven papers weekly—					
True Sun, and Weekly Sun	1576	1755	1423	1258	7756
One Daily, and one Thrice Weekly: issuing nine papers weekly—					
Globe and Traveller	2294	2188	2154	2064	18,576
Morning Herald, and English Chronicle	5497	5478	5683	5072	45,648
Times, and Evening Mail	7604	7512	6869	6012	54,108
One Daily, one Thrice Weekly, and Two Weekly: issuing eleven papers weekly—					
Standard, St. James's Chronicle, London Packet, and London Weekly Journal	2541	2466	2628	3024	33,264
One Daily, one Thrice Weekly, and Three Sunday: issuing twelve papers weekly—					
Morning Chronicle, Evening Chronicle, Observer, Englishman, and Bell's Life in London	2476	2362	2703	2598	31,176
Twice Weekly—					
Record	2326	2593	2442	2461	4922
Weekly—					
Christian Advocate	1250	1264	1732	1888	1888
Patriot	1734	1875	3125	2884	2884
Watchman	. .	. .	. .	2692	2692
Sunday—					
John Bull	4788	5483	4692	4926	4926
Weekly Despatch	28,486	25,755	33,615	35,192	35,192
Twelve other papers issued jointly	53,275	52,464	43,719	47,820	47,820

Our readers will see these last three lines with indignation and shame.

In the cases where more than one paper is mentioned, the stamps being purchased by the same person without specifying the number for each paper, we have divided the whole number issued to him by the number of the papers issued by him, giving the average number of each, which is the nearest approximation to the fact which the returns enable us to form.—*Lond. Miss. Reg.*

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MISCELLANEOUS.

ENGLISH PUBLICATIONS.

THROUGH the kindness of the Rev. Dr. Matheson, of Durham, England, we have received a number of valuable pamphlets, some of which we now proceed briefly to notice.

1. *British and Foreign Bible Society's Thirty-first Report.*

We have quoted an interesting passage from this report on page 344. The number of reprints of previous versions of the Bible, which this Society has effected, is 44; retranslations, 5; languages and dialects in which the Scriptures were never printed before the establishment of the Society, 75; new translations commenced or completed, 34; total, 158. The number of auxiliaries in Great Britain, is 269; branches, 347; associations, 1,541; total, 2,157, of which 1,190 are conducted by ladies; in the colonies and other dependencies, 40 auxiliaries, 48 branches, 74 associations, total 152; connected with the Hibernian Bible Society, 71 auxiliaries, 331 branches, 203 associations, total 605. Grand total, 378 auxiliaries, 726 branches, 1,818 associations, total 2,822. Receipts, £107,926 16*s.* 9*d.*

2. *Rev. Dr. Matheson's Sermon at Glasgow.*

This sermon was preached in Nile street chapel, Glasgow, April 9, 1835, at the 23rd annual meeting of the Congregational Union of Scotland. Its object is to show that the voluntary exercise of Christian principle, is the only method by which Great Britain and Ireland can be evangelized. The text is Isa. lxi. 4. "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." Dr. M. considers the proposition under three heads; 1. The compulsory plan has failed wherever it has been tried, and under every modification. 2. The voluntary plan has succeeded wherever it has been fairly brought into operation; and therefore 3. It is only by the full and immediate operation of the voluntary principle among all denominations, that the waste places of Great Britain can be repaired. It is an able and interesting sermon, abounding in matters of fact, derived from the author's extensive acquaintance with England, Scotland, and the United States.

3. *The Bishop of Chester's Charge.*

This charge of bishop J. B. Sumner, was delivered to the clergy of his diocese, at the triennial visitation in 1832. The appendix contains a number of striking facts. The bishop states that the mass of the *adult* manufacturing population in Lancashire, is, in point of fact, without religious instruction of any kind. "Since the year 1820, provision has been made in churches in England for 587,000 persons, viz. 260,000 by his Majesty's commissioners under the parliamentary grant, and 227,000 by the Incorporated Society. But the increase of population during the same period, (from 1820 to 1832,) has exceeded 1,800,000 persons." Bishop Sumner is the well known author of a "Treatise on the Records of the Creation, and on the Moral Attributes of the Creator," and of other works.

4. *Forty-eighth Report of the Society for the Support of Sunday Schools.*

Grants were made by the Society, during the year, to 434 schools, containing 35,370 scholars. Since its organization, it has distributed about 190,000 Bibles and Testaments, and 1,100,000 other publications.

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5. *Mr. Wilson's Historical Inquiry.*

This pamphlet of 256 pp. octavo, is devoted to an historical inquiry concerning the principles, opinions, and usages of the English Presbyterians; chiefly from the restoration of Charles II. to the death of Queen Anne, by Joshua Wilson, Esq., of Highbury, near London. The general statement which the author undertakes to substantiate, is "that the Presbyterians, from the Revolution to the death of Queen Anne, took precautionary measures to secure the continued orthodoxy of their churches and ministers, and to restrain, by the exercise of discipline and government, the introduction of erroneous and heretical doctrine." The principal facts adduced, are 1. They used the Assembly's Shorter Catechism in the religious instruction of their children. 2. They required a confession of faith from parents, previously to admitting their children to baptism, and from adults previously to their being received among the number of communicants at the Lord's supper, and asserted the right of their churches to excommunicate heretical members. 3. The ministers invariably required a formal profession of faith from candidates for the ministerial office, previously to their being admitted into it by ordination; and their congregation not only claimed, but in several cases actually exercised, the right of dismissing their ministers, for embracing heterodox and erroneous opinions on what were deemed fundamental points of doctrine.

6. *Report of the London Missionary Society*, 1835.

Since the year 1817, the printing-press has been in operation in the South Sea Islands, and among a people heretofore destitute of a written language, and 105,400 copies of portions of the Scripture and Christian books have been put into circulation. The press at Batavia turns off a million of pages annually. A steam-press will soon be established as near China as possible, to print books principally in the Chinese language. In India, the means of spreading the gospel are multiplying on every side. In Madagascar, 129,800 copies of portions of the Bible have been put in circulation. In South Africa, thirty-four missionaries and ten native assistants are laboring. In the West Indies, twenty laborers.

7. *Sixteenth Report of the Home Missionary Society.*

Sixty-five agents or missionaries are employed in preaching the gospel. Each of them, on an average, preaches in seven or eight villages. Chapels have been erected, churches formed, Sunday schools established, &c.

8. *Proceedings of the Annual Meeting of the Friends.*

This is an account of the yearly meeting of the Friends in London, from the 20th to the 30th of May, 1835. It contains some very interesting statements. The subject of a Quaker's Missionary Society was introduced, by the reading of a minute from the Bristol and Somersetshire Friends, expressing a deep concern for the spiritual condition of the heathen world. The minute was ably supported by many Friends. It was ultimately decided that, in consequence of the present want of unity in the Society, on a point of doctrine, the time was not yet come to form a specific society in aid of missionary exertions; but its members generally were encouraged to render efficient aid to those missionary societies already in existence. It seems that a Mr. Daniel Wheeler went out to the South Seas as a Quaker missionary, in the *Henry Freeling*, a vessel purchased by the Society, and fitted up exclusively for this purpose. At Hobart's Town, New South Wales, Mr. Wheeler fell in with two other Quaker missionaries, Mr. James Backhouse and Mr. George W. Wheeler, all of whom sailed from Sidney for the Society Islands. The Meeting voted to memorialize the governments of England, France, and Spain, in reference to putting an effectual stop to the slave trade. A minute was adopted on the subject of temperance, in which it was enjoined on all

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the members to abstain from the use of distilled spirits, except as a medicine, and that no member about to commence business, should, on any account, enter into the traffic. The minute was adopted unanimously, and ordered to be sent down to all the subordinate meetings. The epistle read at the meeting from the North Carolina Friends stated that the Quakers alone in that State had seven hundred liberated slaves under their care, in defence of whose freedom they had expended $20,000. The Quakers in the other slave States were represented as similarly occupied.

AMERICAN PUBLICATIONS AND REPUBLICATIONS.

1. *A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales. By Andrew Reed, D. D., and James Matheson, D. D. In two volumes.* New York: Harper & Brothers. 1835. pp. 336, 362.

These volumes are certainly among the best which have appeared from foreign travellers, in relation to this country. A deficiency with which they have been charged—viz., a comparative destitution of political, geographical, and miscellaneous matter—we are disposed to regard as an excellence. It was not the object for which the travellers were deputed to this country. Besides, these things have been described almost times without number. Who wishes to have the route from Boston to Washington particularly delineated, or to read an essay on our political institutions? The great subjects of education, literature, morals, religion, rightfully occupied the principal attention of the journalists. These are the subjects about which information is needed in Britain. Serious misapprehensions have existed in England in respect to our destitution of religious institutions, the nature of revivals of religion, the effects of the disconnection of the church from the State. These volumes will help to remove those misapprehensions. The amount of important information in both volumes is very large. The authors evidently came to our shores in the most friendly and Christian spirit, and endeavored to look upon every thing with a discriminating, yet kind and candid eye. The descriptive powers manifested in the work are one of its main attractions. "The account of Niagara," says the North American Review, "is written with great spirit; we know of none among the numberless descriptions of that scene, which brings more vividly to the reader's mind the appearance of the place and the feelings which it inspires. When his attention is roused by some impressive object, Dr. Reed writes with energy." Dr. Matheson's statements and observations in the second volume are made with much judgment and discrimination.

2. *A Narrative of a Visit to England. By John Codman, D. D., one of the Deputation from the General Association of Massachusetts, to the Congregational Union of England and Wales.* Boston: Perkins & Marvin. 1836. pp. 248.

This volume of Dr. Codman, we have no doubt, will be another important link to bind together the people of the United States and of the parent country. Its spirit is eminently bland and conciliatory, while, at the same time, the author does not hesitate to condemn practices inconsistent with the Christian profession. As illustrations of this last remark, we may refer our readers to pages 84, 85, 137, 138. Dr. Codman, with entire propriety, dwells in his remarks, on the religious anniversaries in London, particularly those in which the Congregational Dissenters are concerned. In the course of the volume, he introduces to our notice, with much delicacy, a large number of the distinguished Christians and Christian families, with whom a pious American would

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wish to become acquainted on visiting England. It was not the author's intention, (in relation to which he has proceeded with his characteristic good judgment,) to go into any minute detail in reference to a thousand interesting objects which may be found amply described in our common books of travels.

In this connection we may be permitted to say that the Letters of the Rev. Dr. Humphrey, (president of Amherst college, and associated with Dr. Codman in the Delegation to England,) which are now in a course of publication in the New York Observer, are of a highly instructive character, and may be read with great profit in connection with those of the English Deputation and the Journal of Dr. Codman.

3. *The Importance and Means of an Able Ministry. A Sermon delivered by the Rev. Baxter Dickinson, on the occasion of his Inauguration as Professor of Sacred Rhetoric and Pastoral Theology, in Lane Seminary, Cincinnati, Ohio, December* 17, 1835.

This sermon of professor Dickinson is one of the best of the kind, which has ever fallen under our eye. The sentiments discover in their author a sound and well balanced mind, and they are clothed in appropriate and vigorous language.

4. *An Address delivered by Henry Vethake, at his Inauguration as President of Washington College, Lexington, Va., February* 21, 1835. pp. 19.

President Vethake's object in this Address, is, "to exhibit certain *principles*, which have, for the most part, met the approbation of intelligent men, who have in any degree, directed their minds to the subject of education." "A prominent characteristic of a system of college education should ever be, that it is chiefly intended as a discipline of the mind." "A seminary of education is not always to be valued according to the number of the branches of knowledge which are taught in it." After a discussion of these points, remarks are made on the relative importance of the study of English literature, the learned languages, mathematics, etc., and on the best mode of governing a literary institution. The infinite importance of religious instruction is in several places referred to. The sentiments of the address are well considered and clearly expressed.

5. *The Christian Brahmun; or Memoirs of the Life, Writings, and Character of the Converted Brahmun, Babajee, including Illustrations of the Domestic Habits, Manners, Customs, and Superstitions of the Hindoos; a Sketch of the Deckan and Notices of India in general, and an Account of the American Mission in Ahmednuggur. By the Rev. Hollis Read, American Missionary to India. In two volumes.* New York: Leavitt, Lord & Co. 1836. pp. 264, 275.

Babajee, the subject of the first volume of Mr. Read's work, was born in 1791, at Ruggothna, in the Southern Concon. He was but four years old when his mother sacrificed herself on the funeral pile of her husband. About the year 1820, he entered the service of the Rev. Mr. Crawford of the Scottish Mission, as a pundit of the Mahrathah language. From 1823 to his death, he was from time to time employed by the American mission. In 1831, he embraced the Christian religion. He died of the cholera, at Ahmednuggur, on the 17th of April, 1833. "His zeal for the conversion of his countrymen," remarks his biographer, "his energy of character, his disinterestedness, his spiritual attainments, distinguished him from the converts with whom I have had the happiness to be acquainted." His character was well worthy of the sketch which is here given. Judging from his energy and zeal, and from the few specimens of his writings which are preserved, we infer that he was one of the most remarkable instances of the success which has attended modern missionary efforts. Mr. Read has embodied in his volumes a great variety of information touching the portion of India

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in which he has labored for five years past. The work cannot be read without profit, and without exciting a deeper interest in behalf of the millions of India, who are perishing for lack of vision.

6. *Select Thoughts on Religious Subjects. By the late Rev. Rowland Hill, A. M.* New York: Leavitt, Lord & Co. 1836. pp. 252.

This little volume contains many striking thoughts expressed in Rowland Hill's usual brief, terse and peculiar manner. It can be used at intervals of business, as a sort of *Vade Mecum*, in connection with such books as those of Payson, Thomas Adam, and bishop Beveridge. Though pointed and sometimes witty, yet it is not indelicate.

7. *Christian Radicalism. By William Withington.* Boston: Perkins & Marvin. 1836. pp. 152.

Here are "thoughts for those who think." We hope that no one of our readers will be frightened by the title, which the author has seen fit to adopt. *Radical*, as an adjective, is a good word, and why may not *radicalism*, as a noun, be rescued from its present degrading associations? Many of the suggestions in the volume, as we happen to know, have commended themselves to the favorable consideration of some of the best and wisest men in the land. We regret that our limits will not allow us to go into detail.

8. *Memoir of Mrs. Mary Mercy Ellis. By the Rev. William Ellis. With an Introductory Essay on the Marriage of Missionaries. By the Rev. R. Anderson.* Boston: Crocker & Brewster. 1836.

A delightful biography, exhibiting, in a remarkable degree, the benign power of the gospel of Christ in union with a very amiable natural temperament, in supporting the human soul in the most trying changes of life. The portrait is above all praise. The Introductory Essay is taken up in showing the expediency that missionaries, except in extraordinary cases, should enter into the marriage relation before engaging in their work.

9. *Lectures to Young People in Manufacturing Villages. By Dorus Clarke, Pastor of the Congregational Church, Chickopee Factory Village, Springfield. With an Introduction by Amos Blanchard, Pastor of the First Church in Lowell.* Boston: Perkins & Marvin. 1836. pp. 220.

The lectures are eight in number, and are on the following subjects;—importance of the period of youth; intellectual cultivation; established and correct religious principles; dangers of young people; origin, obligation and proper observance of the Sabbath; morality necessary, but insufficient to salvation; personal piety; life of active usefulness. Mr. Blanchard, after an interesting Introduction, thus characterizes these Lectures. "The author having favored me with the perusal of his manuscript, I am happy to bear my testimony to the wisdom of his plan, and the success of its execution. The doctrinal views are, throughout, those in which I suppose all classes of evangelical Christians will concur. But the work will speak for itself. I recommend it most cordially to the beloved youth of my own pastoral charge."

10. *Christian Memoirs; or, the Nature of Sin and Regeneration Illustrated, in Narratives of the Conversion of Eminent Christians. Compiled by Heman Humphrey, D. D., President of Amherst College.* Boston: William Peirce. 1836.

A selection of very interesting memoirs, which may be read with much profit in connection, and for the object which the compiler had in view.

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QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

ELISHA BACON, Cong. inst. pastor, Elliot, Maine, Jan. 2, 1836.
SMITH HINCKLEY, Baptist, ord. evang. Monmouth, Me. Jan. 25.
SAMUEL HOPKINS, Cong. inst. pastor, Saco, Me. Feb. 17.
GEORGE A. WILLIAMS, Unit. ord. pastor, Saco, Me. March 9.
ARIEL P. CHUTE, Cong. ord. pastor, Oxford, Ms. March 16.

THOMAS RIGGS, Cong. inst. pastor, Walpole, New Hampshire, December 30, 1835.
JEREMIAH POMEROY, Cong. inst. pastor, Troy, N. H. Jan. 6, 1836.
DANIEL LANCASTER, Cong. inst. pastor, Gilmanton, N. H. Jan. 16.
JACOB WHITE, Cong. ord. pastor, Lyndeboro', N. H. Dec. 19.
ALLEN GANNETT, Cong. ord. pastor, Conway, N. H. Dec. 20.
EVARTS WORCESTER, Cong. ord. pastor, Littleton, N. H. March 17.
AUSTIN RICHARDS, Cong. inst. pastor, Nashua Village, N. H. April 6.

EZRA D. KINNEY, Cong. inst. pastor, Bennington, Vermont, Dec. 3, 1835.
JOHN A. AVERY, Cong. inst. pastor, Middletown, Vt. Feb. 10, 1836.
HARVEY CURTIS, Cong. ord. pastor, Brandon, Vt. Feb. 18.
STEPHEN MORSE, Cong. inst. pastor, Sharon, Vt. March 9.

ROBERT F. WALCUTT, inst. pastor Fitzwilliam, Massachusetts, Dec. 23, 1835.
JOHN GUNNISON, Cong. inst. pastor, Union Society of Salisbury and Amesbury, Mass. Dec. 31.
DWIGHT IVES, Baptist, ord. pastor, Springfield, Mass. Jan. 6, 1836.
COLUMBUS SHUMWAY, Cong. inst. pastor, Townsend, Mass. Jan. 6.
JOHN L. McKIMM, Epis. ord. deacon, Boston, Mass. Jan. 10.
THOMAS F. KING, Univer. inst. pastor, Charlestown, Mass. Jan. 10.
FRANCIS A. FOXCROFT, Epis. ord. priest, Boston, Mass. Jan. 19.
CHARLES J. HINSDALE, Cong. inst. pastor, Blandford, Mass. Jan. 20.
JAMES McINTIRE, Cong. ord. pastor, Unionville, Mass. Jan. 21.
WILLIAM WARLAND, Epis. ord. deacon, Cambridge, Mass. Jan.
THOMAS M. CLARK, Epis. ord. deacon, Boston, Mass. Jan.
ADDISON PARKER, Baptist, inst. pastor, Methuen, Mass. Feb. 3.
JOHN BURDEN, Baptist, inst. pastor, Rowley, Mass. Feb. 4.
GEORGE WHITNEY, Unit. inst. pastor, Roxbury, Mass. Feb. 10.
ALBERT SMITH, Cong. ord. pastor, Williamstown, Mass. Feb. 11.
JOHN T. LATHROP, Epis. ord. deacon, Boston, Mass. Feb. 14.
HENRY EDDY, Cong. ord. pastor, Middle Granville, Mass. Feb. 16.
WILLIAM LUSK, Cong. inst. pastor, Williamsburg, Mass. Feb. 20.
A. M. BRIDGE, Unit. ord. pastor, Norton, Mass. Feb. 27.
CALVIN DURFY, Cong. inst. pastor, Dedham, South Parish, Mass. March 2.
DANIEL O. MORTON, Cong. inst. pastor, Winchendon, Mass. March 2.
BARNABAS PHINNEY, Cong. inst. pastor, Westboro', Mass. March 3.
JOHN FERGUSON, Cong. inst. pastor, Whately, Mass. March 16.
WILLIAM ANDREWS, Unit. ord. pastor, Chelmsford, Mass. March 30.
NATHAN MUNROE, Cong. ord. pastor, Bradford, Mass.

GUY C. SAMPSON, Cong. inst. pastor, North Goshen, Connecticut, Jan. 13, 1836.
DWIGHT M. SEWARD, Cong. ord. pastor, New Britain, Ct. Feb. 3.
SIDNEY S. CARTER, Cong. ord. evang. East Windsor, Ct. March 1.
CHARLES WALKER, Cong. inst. pastor, Windsor, Ct. Mar. 9.
ARTHUR GRANGER, Cong. inst. pastor, Meriden, Ct. March 10.
SIDNEY HOLMAN, Cong. inst. pastor, Killingly, Ct. March 29.

JOHN FROST, Pres. inst. pastor, Elmira, New York, Nov. 4, 1835.
WILLIAM P. DAVIS, Pres. ord. Bethlehem, N. Y. Dec. 1.
JAMES HYNDSHAW, Pres. inst. pastor, Wallpack, N. Y. Jan. 17, 1836.
EPHRAIM TAYLOR, Pres. inst. pastor, Jamestown, N. Y. Feb. 3.
MILO N. MILES, Pres. inst. pastor, Mayville, N. Y. Feb. 9.
MARCUS SMITH, Pres. inst. pastor, Watertown, N. Y. Feb. 10.
WILLIAM PATTERSON, Pres. ord. pastor, Poundridge, N. Y. Feb. 10.
E. HAZARD SNOWDEN, Pres. inst. pastor, Brownville, N. Y. Feb. 10.
WILLIAM FRARY, ord. evang. New Haven, N. Y. Feb. 11.
WILLIAM DOUGLASS, Epis. ord. priest, New York, N. Y. Feb. 14.
JOHN THALHIMER, Pres. inst. pastor, Knowlesville, N. Y. Feb. 16.
ASA T. HOPKINS, Pres. inst. pastor, Buffalo, N. Y. Feb. 17.
CHARLES W. DENISON, ord. evang. Oswego, N. Y. Feb. 19.
EDWIN F. HATFIELD, Pres. inst. pastor, New York, N. Y. March 2.
CHARLES GRANDISON FINNEY, Cong. inst. pastor, New York, N. Y. March.

SELAH B. TREAT, Pres. ord. pastor, Newark, New Jersey, March 24, 1836.

—— HEINER, Ger. Reformed, inst. pastor, Baltimore, Maryland, Feb. 14, 1836.

JAMES T. SWEAT, Baptist, ord. pastor, Lawtonville, South Carolina, Feb. 7, 1836.
WILLIAM C. DANA, Pres. ord. pastor, Charleston, S. C. Feb. 14.
ELIAS E. ROBERT, Baptist, ord. evang. Robertville, S. C.

MUNCIER JONES, Baptist, ord. pastor, Dayton, Ohio, Jan. 16, 1836.

ASAHEL WELLS, Pres. inst. pastor, Troy, Michigan Territory, Dec. 8, 1835.

Whole number in the above list, 69.

SUMMARY.

Ordinations	31	STATES.	
Installations	38		
	—	Maine	5
Total	69	New Hampshire	7
		Vermont	4
OFFICES.		Massachusetts	25
Pastors	57	Connecticut	6
Evangelists	5	New York	15
Priests	2	New Jersey	1
Deacons	4	Maryland	1
Not specified	1	South Carolina	3
	—	Ohio	1
Total	69	Michigan Territory	1
			—
DENOMINATIONS.		Total	69
Congregational	39	DATES.	
Presbyterian	15	1835. November	1
Episcopalian	6	December	6
Baptist	6	1836. January	18
Unitarian	4	February	26
Universalist	1	March	16
German Reformed	1	April	1
Not specified	3	Not specified	2
	—		—
Total	69	Total	69

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QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

CHARLES JOHNSON, æt. 30, Baptist, Topsham, Maine, Feb. 22, 1836.

JONATHAN ATKINSON, æt. 78, Cong. Limington, Me.

CHARLES H. LITTLE, æt. 31, Cong. Boscawen, New Hampshire, Jan. 1, 1836.

SYLVESTER BURT, æt. 55, Cong. Great Barrington, Massachusetts, Jan. 10, 1836.

JOHN WILDER, æt. 73, Cong. Attleboro', Mass. Feb. 9.

JAMES MILTIMORE, æt. 81, Cong. Newbury, Mass. March 23.

ELIPHALET LYMAN, æt. 82, Cong. South Woodstock, Connecticut, Feb. 2, 1836.

JOSHUA WILLIAMS, æt. 75, Cong. Upper Middletown, Ct. Feb. 8.

WILLIAM WOODBRIDGE, æt. 81, Cong. Franklin, Ct. Feb.

HART TALCOTT, æt. 45, Cong. Warren, Ct. March 28.

ASA LYMAN, Clinton, New York, Jan. 20, 1836.

MATTHEW LA RUE PERRINE, D. D. æt. 59, Pres. Auburn, N. Y. Feb. 12.

JOSIAH GODDARD, æt. 68, Baptist, York, N. Y. Feb. 21.

F. D. SCHAEFFER, D. D. æt. 76, Ger. Luth. Frederick, Maryland, Jan. 27, 1836.

CONRAD SPEECE, D. D. Pres. Staunton, Virginia.

WILLIAM WILSON, æt. 84, Pres. Augusta, Va. Jan. 1, 1836.

BENJAMIN EDGE, Meth. Epis. Norfolk, Va.

BENJAMIN POPE, Meth. Epis. Oglethorpe Co. South Carolina, Dec. 18, 1835.

GREENLEAF GREELY, Meth. Epis. Burke Co. Georgia.

JAMES HILLHOUSE, æt. 47, Pres. Greensboro', Alabama, Nov. 17, 1835.

JOHN N. ALLEN, æt. 25, New Orleans, Louisiana, Dec. 30, 1835.

JAMES CHUTE, æt. 47, Fort Wayne, Indiana, Dec. 28, 1835.

Whole number in the above list, 22.

SUMMARY.

AGES.

From 20 to 30	2
30 40	1
40 50	3
50 60	2
60 70	1
70 80	4
80 90	4
Not specified	5
Total	22
Sum of all the ages specified	1042
Average age	61

DENOMINATIONS.

Congregational	9
Presbyterian	4
Baptist	2
Methodist Episcopal	3
German Lutheran	1
Not specified	3
Total	22

STATES.

Maine	2
New Hampshire	1
Massachusetts	3
Connecticut	2
New York	1
Maryland	4
Virginia	4
South Carolina	5
Georgia	1
Alabama	1
Louisiana	1
Indiana	1
Total	22

DATES.

1835. November	1
December	3
1836. January	5
February	7
March	2
Not specified	4
Total	22

GENERAL SUMMARY,

Of Ordinations, &c., for the year ending April 1, 1836.

Ordinations	177
Installations	153
Institutions	3
Total	333

OFFICES.

Pastors	220
Rectors	3
Priests	21
Deacons	34
Evangelists	33
Missionaries	3
Not specified	4
Total	338

DENOMINATIONS.

Congregational	194
Presbyterian	92
Baptist	32
Episcopalian	58
Unitarian	16
Universalist	2
Dutch Reformed	1
Associate Reformed	1
German Reformed	1
Not specified	6
Total	333

STATES.

Maine	19
New Hampshire	20
Vermont	10
Massachusetts	83
Rhode Island	3
Connecticut	29
New York	89
New Jersey	13
Pennsylvania	14
Maryland	2
Virginia	9
North Carolina	2
South Carolina	9
Georgia	1
Alabama	1
Tennessee	2
Kentucky	2
Ohio	3
Illinois	1
Michigan Territory	1
Total	333

DATES.

1835. February	1
March	6
April	32
May	21
June	46
July	46
August	20
September	29
October	27
November	23
December	23
1836. January	19
February	25
March	16
April	1
Not specified	2
Total	333

GENERAL SUMMARY,

Of Deaths, for the year ending April 1, 1836.

AGES.

From 20 to 30	9
30 40	6
40 50	5
50 60	9
60 70	7
70 80	8
80 90	6
Not specified	29
Total	79
Sum of all the ages specified	2735
Average Age	53 1-2

DENOMINATIONS.

Congregational	20
Presbyterian	16
Baptist	6
Episcopalian	1
Unitarian	2
Methodist Episcopal	10
Methodist	5
Universalist	1
Independent	1
Reformed Dutch	1
German Lutheran	1
Not specified	15
Total	79

STATES.

Maine	2
New Hampshire	3
Vermont	1
Massachusetts	12
Rhode Island	1
Connecticut	6
New York	10
New Jersey	3
Pennsylvania	3
Delaware	1
Maryland	4
Virginia	6
South Carolina	3
Georgia	1
Alabama	1
Louisiana	1
Tennessee	2
Kentucky	3
Ohio	9
Indiana	2
Illinois	1
Missouri	1
Arkansas Territory	1
Total	79

DATES.

1835. April	4
May	3
June	9
July	5
August	7
September	9
October	6
November	10
December	6
1836. January	5
February	7
March	3
Not specified	5
Total	79

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JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

MAY, 1836.

LETTER FROM THE REV. LEVI SPAULDING, MISSIONARY AT CEYLON.

To the Pious Young Men in Academies, Colleges and Theological Seminaries, who are preparing for the Ministry.

My dear Young Friends,—My mind has for several years past been turned with deep interest towards you, and I have often thought that could I visit you I should have a few subjects for plain and affectionate conversation. Of late I have been led to think that a letter would not be unacceptable, and have concluded after much hesitation to give you a few hints, as it will be impossible in a short letter to go into details farther than to let you know the outlines of what I would say.

You are looking forward to the time when your course of studies preparatory to entering upon a life of action and responsibilities, will close; and to an honor which "no man taketh unto himself but he who is called of God as was Aaron."

It is a subject for gratitude to the gread Head of the church, that uncommon facilities are provided, even for those who have no money, for getting an education, and I trust such facilities will be greatly increased. I fear however that the church in counting up the number of her Nazarites, and that even the young men themselves, make a great mistake, supposing the effects will be proportioned to the number of laborers; and as a watchman upon an elevated and distant town, where I see more clearly than you possibly can the necessity of all the Christian armor, (Eph. iv. 10, 18.) I feel constrained to say that both the times and the work require a more elevated spirit of piety.

Remember, therefore, that you have with your own free, cheerful, and thankful acquiescence consecrated yourselves to Jesus and to his cause. With these prospects, the first subject in importance and the foundation of all others, is a proportionable and thorough cultivation of all the fruits of the Spirit, (Gal. v. 22, 23.) so as to *grow up* into the likeness of Christ. It is worthy of notice that "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance," are what are generally called the *passive virtues*. Zeal, action, self-consecration and suffering of common hardships, are not mentioned; and for this plain reason probably, that they are not so manifestly the fruits of the Spirit. You must therefore look upon your hearts as your garden; limited in extent, and most difficult of cultivation, but containing the issues of life or death not only to yourselves, but to thousands around you, and to tens of thousands who may live hereafter. Daily sit at the feet of Jesus and learn of him in all the variety of character in which he appears as your model, especially as exhibiting the fruits of the Spirit—remembering the words which he spake, "as my Father has sent me, even so send I you." And how did the Father send the Son? Did he not come cheerfully? Lo I come to do thy will, O God. Did he seek to do his own will? To be great in the earth? Or did he teach his disciples to look for honor—for wealth? "Take no thought, saying, what shall we eat, what shall we drink.—Ye shall be hated of all men for my name's sake." Though he came to his own, his own received him not. He had not

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where to lay his head. Loaded with abuse, and with his sufferings distinctly in view, he told his disciples that it was enough for them to be as their Lord. He sought not his own, but the good of souls; of wretched and ruined sinners. While in the world he had but one object. Hungry, thirsty, or weary; in the temple, at the feast, or at a well, he ceased not to do the will of his Father—spending the day in teaching, and the night in prayer. This is the love which brought Jesus down from heaven and sustained him under all his sufferings; and in this connection, he looks at each of you in your retirement, in your class, at home or abroad, and says—*Even so send I you.* The object of his coming, of his daily labors, of his death, was the salvation of souls; and the love of Christ should constrain you to make this the object both of your life and death. You are not your own. Those feet, those hands, that head, and those powers of body and of mind are bought with the price of his blood, and should be used as his for the salvation of sinners. Keeping back even part of the price is sacrilege.

As a foundation of joy, consider the work in which you are to be engaged—a work to which angels might aspire—a work in which Jesus "labored and languished and bled." If then the Captain of your salvation was perfected through suffering, rejoice in tribulation also; for why should you shrink from those very providences which are designed to form in you his image? Esteem even the reproach of Christ greater riches than the treasures of Egypt, and rejoice in the Lord always. With this spirit, the peace of God which passeth all understanding will keep your hearts and minds in an elevation far above the reverses of this world.

Again how mild; and with what forethought did he answer those who came to dispute, to provoke, and to entrap him—and, turning the cheek to the smiter, how patient with those who treated him with scorn. When denied by Peter, betrayed by Judas, and forsaken by all, did he criminate? Did he find fault? In all how forbearing—how ready to forgive—and even to make excuses for their defects.

Although you may have studied this subject, and so imbued your minds with the spirit of Christ as to enable you to offer yourselves living sacrifices, willing and longing and be daily consumed by the holy fire descending from the altar of God, still you will not always find it easy to observe those smaller but very important rules of common life, by which you may secure to yourselves and to all about you harmony and love. You will be thrown into circumstances and relations in which it will be difficult to be "all of one mind, having compassion one of another." Your temper, your forbearance, your patience, your kindness, your liberality, your self-denial, will all be taxed not only occasionally but protractedly, heavily and sometimes almost beyond endurance. You will be ready to reply, when silence would be much better—ready to turn away in an angry manner, when mild behavior and a soft answer would effect wonders, not only upon the opposing party, but even upon your own spirit—ready to throw away an unwelcome subject or a wayward individual to rid yourselves of a burden, when steady perseverance would render the one pleasant and reform the other—ready to write a note of crimination, demand explanations, or enter into a controversy, rather than to conquer your own spirit and disappoint the other party, by entering into your closet to pray for humility and forbearance for yourself, and the gifts of the Spirit for him.

In all these things you must take up your cross *daily*, and follow Christ, resolving never to give nor take offence, and that you will never let the sun go down upon an unkind or an unsubdued feeling. These principles must be so deeply wrought into your heart, that they will gain the ascendency and flow out involuntarily in corresponding action; must be a living fountain in your souls, springing up into everlasting life. Without this, what will all your learning and talent be worth? A few days since I heard the following remark; "He was the finest preacher, the most finished and eloquent pulpit orator in ———; but at the same time the most unpleasant, morose and crabbed man in the world—even in his own family." The young man who is churlish, disobliging or self-willed among his associates or class-mates at school,

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or with his brothers or sisters at home, will probably, if he have talent, make just such a preacher as above described; and without talent he will certainly be no better. In this connection I often think of the following passage; "And Jesus called a *little child* unto him and set him in the midst of them, and said, verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven." And if this is said of Christians in general, with what force should it rest on *your* minds. Fix your eyes on a group of little children, and observe their conduct and feelings towards each other and say, what makes you love one more than another? Some watch their playthings and privileges with jealousy, and are constantly teased with the very anticipations of interference. Others are just, and allow of no infringements. Others are perverse, and of course are an annoyance to all. Now you see that when the interests of these children clash, there is uniformly a struggle; but as the rules of the guardian do not allow them to take an eye for an eye, nor a tooth for a tooth—nor even of striking each other, what is the result? Certainly nothing less than envyings and heart-burnings which occasionally, at least, show themselves by a short turn—a sour or unsocial look—by exclusiveness, or a quarrel. There is one or two however whose constant care and anxiety seem to be to make others happy. They will incommode themselves, and even give up their own playthings and privileges, for the sake of harmony and the general happiness of the whole. Even when abused, they show little or no anxiety for self-defence; but ever "following that which is good, they rather suffer themselves to be defrauded," esteeming it a privilege thus to consult the general interests. As far as this language can be applied to children, by pureness, by knowledge, by long-suffering, by kindness, by love unfeigned, they make many rich—and though they call nothing their own, they possess all things. They are beloved by all whose love is desirable, and respected even by the others. They are always happy, and in the midst of opposing interests their only object is to make others partakers of their own joys. The greater their own sacrifices for the accommodation or benefit of others, the greater their enjoyment. This is truly lovely, and possesses a *moral power* beyond all the eloquence and learning of colleges and libraries. An eloquence which the fruits of the Holy Spirit alone can impart, and a power which brings to its co-operation all the sympathies and energies of our great High Priest and Saviour.

On the subject of faith, meekness, and temperance, I need not enlarge, excepting that the word *temperance* has a very extensive and forcible meaning; but, as one of the *fruits* of the *Spirit* and the last in the climax, refers more especially to the *heart*, and implies that government of affections and passions, which keeps them in constant subjection to a holy and cheerful obedience to the will of God. *Moral temperance*, which sanctifies and purifies the soul by a direct and entire abstinence from all unholy food.

Now, my dear young friends, cultivate the spirit brought to view in the above remarks, "for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her." Cherish also a perfect and grateful confidence in the word and providences of God; and let no consideration of a worldly nature turn you away from Christ and his cause. Feel that you are identified with him, and never ask "what shall I eat, or what shall I drink," knowing that if you are "diligent in business serving the Lord," he will never forget to send your daily bread, even though borne on the wings of the ravens. At the same time keep constantly in mind that if you would be fed as Elijah was, you must have Elijah's spirit; if you would stop the mouths of lions, and quench the violence of fire, you must live as Daniel and his companions did; if you would see the prison doors opened, every one's bands loosed, and the keeper of the prison himself converted, you must in all your afflictions pray and sing praises; if you would have Brainerd's success, you must have his spirit. God cannot deny himself. This spirit brings down the blessing with a thousand times more certainty than the pointed wire sent up to

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heaven brings down the lightning; and the want of such a spirit makes your souls non-conductors, and all your labors powerless. Let this mind, therefore, be in you, which was also in Christ Jesus, "who made himself of no reputation and took upon him the form of a servant and humbled himself," then you will be highly exalted. Then you will live so that it may be said of you, "the zeal of thine house hath eaten him up." When you open your Bibles, you will easily find the place where it is written, "The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor." The eyes of all will be fastened on you, nor will any one be able to resist.

With these views and feelings, you will be prepared to hail that most interesting, desirable, and I trust not far distant period, when the watchmen of Israel shall see eye to eye. You will not call that common which God has cleansed, nor from any partialities to modes of organizing or governing a church, nor from any difference of opinion, *short* of one *affecting the salvation of the soul*, deny the right hand of fellowship, nor the cup of blessing, nor the communion of the body of Christ (1 Cor. x. 16, 17.) from those who have received the Holy Ghost as well as you. These party feelings, like caste among the heathens, must decrease as Christ increases, and must vanish away before "all the building fitly framed together can grow unto a holy temple in the Lord for a habitation of God." You are not of Paul, nor of Apollos, but of Christ; who does not break the bruised reed, nor quench the smoking flax, and who says expressly, "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." Does not the Episcopalian, the Methodist, the Congregationalist, the Baptist, and the Presbyterian believe in Christ? "Woe unto the world because of offences! it must needs be that offences come, but woe to that man by whom the offence cometh." (Matt. xviii. 6, 7.)

Another motive for the diligent and thorough cultivation of the fruits of the Spirit is found in the fact that the laborers are few, compared with the extent of the harvest. While we pray that more laborers may be raised up, we ought to plead for a double portion of the Spirit's influences to rest on those already in the field, and on those preparing for it. *Double the spirit of prayer and devotion in the hearts of these, and you more than double their moral power.* In a very important sense, 300 of Gideon's army were better than the whole 32,000. They were the *soul* of the army, not in head, but in heart. With this measuring rod in your hand, look at the whole army of ministers in America, and select the 300, more or less, who in reality fight the whole battle. I do not mean in writing essays, or in conducting a controversy, but in leading souls to Jesus, and in feeding the flock of Christ with spiritual food. Look round and see if they are not men of prayer—of great humility—and entire self-consecration. I do not ask where are the Brainerds, and Martyns, and Paysons, though their praise is in all the churches; but I ask where are our Nazarites, either at home or on Missionary ground, who consult not with flesh and blood—who go from place to place bound in the spirit—who count not their lives dear unto them—and who "give themselves continually to prayer, and to the ministry of the word?" Where are those who, constrained by the love of Christ, have not only made up their minds to spend their days in teaching, and their nights in prayer; but who have carried out these resolutions into life, and become living epistles, known and read of all men? My dear friends, let this mind be in you that was in Jesus Christ. Then "a little one shall become a thousand, and a small one a strong nation." "Go in this thy might, and thou shalt save Israel." "Have I not sent thee?"

If any would inquire why I say nothing about missions, I reply, that my object is not to prove that you ought to be missionaries, though after a residence of fifteen years among the heathen, I might have somewhat to say on the subject; but to show that, if you have the spirit brought to view in the preceding remarks, you are fitted for any field, and will hold yourselves ready, nothing doubting, to say, *Here am I, send me;* and when thus sent, you will feel that you go bound in the spirit, not counting your lives dear unto you. If you

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have not this spirit, you have not the first qualification even for staying at home, and should make a solemn pause and examine the hope of your calling. Ask and ye shall receive, seek and ye shall find. Clothe yourselves with the spirit of Christ. Let your daily garments be white and spotless. Let the vow of the Nazarite be upon you. Walk as though you could feel the consecrating hand of your Saviour upon your head; and then, "Go ye into all the world, and preach the gospel to every creature. As my Father has sent me, even so send I you." "The grace of our Lord Jesus Christ be with you."

THE PRESENT CONDITION AND FUTURE PROSPECTS OF THE UNITED STATES.

Extracts from a Dissertation read before the "Society of Christian Research," in the theological department of Yale college, by Erastus Colton.

Over an area of 2,457,000 square miles, including the whole of the United States and their Territories, is spread a population of 14,000,000 souls. Of these, nearly 6,000,000 inhabit the great western valley—a surface of 1,200,000 square miles, or about one half of the whole area of the country, or two-thirds of that lying east of the Rocky Mountains.

For the good of these immortal and accountable beings, we inquire

I. *What is done?* In answering this question, we will briefly state facts, with as much statistical accuracy, as the data at hand will enable us to do. As the facts relate uniformly to the States and their Territories, a subsequent repetition of these names will be unnecessary.

There are 2,750,000 evangelical professing Christians. From 1825 to 1835, the estimated number of converts is 200,000. The evangelical ministers number 12,000, while there are 13,000 physicians and 9,000 lawyers. The American Home Missionary Society has 719 missionaries in their employ. In our 82 colleges the number of students is not far from 6,000. Of these 1,050, or more, are professors of religion—538 of whom are aided by the American Education Society. There are 1,016 theological students, in 30 seminaries, looking forward to the holy ministry, of whom 200 receive aid from the same Society. That Institution is likewise affording assistance to 302 young men in academies and public schools. The estimated number of pious youth between the ages of 14 and 30, is 226,000. The number of children, in a course of common school education, is 1,500,000; and in Sabbath schools, 1,000,000. In part, from the efforts of the American Bible Society, its auxiliaries and friends, 2,800,000 families possess that richest boon of Heaven to man —the sacred Scriptures. In addition to the circulation of these, tracts and religious books have been extensively distributed; and invaluable religious newspapers and periodicals have statedly issued from the press—that powerful engine of thought—to fertilize the moral wastes, like "streams in the desert," and to fan the flame of enlightened piety. Nor have *any* classes of the community been entirely overlooked, in the benevolent enterprises of the day. The condition of prisoners has been alleviated by the efforts of philanthropic Howards. Sailors, at 19 stations, are blessed with the stated preaching of that word, which was first promulgated in Judea, by seamen. The slaves share the sympathy of those who commiserate human degradation and suffering. And, to add but another item of good, which, though *last mentioned*, is by no means *least* in importance, 1,250,000 names stand enrolled as members of the American Temperance Society, of whom many are reclaimed drunkards. As temperance is *fundamental*, in the progress of education, religion, and indeed of every thing valuable to man both here and hereafter, it cannot be otherwise than a matter of *joy* and *thanksgiving*, that *so many* have resolved never "to taste, touch, nor handle," the deadly poison.

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The preceding, is a hasty sketch of "What is done." The facts are cheering indeed, and call for devout gratitude and unfeigned humility, lest the *abuse* of such blessings should provoke the Lord to remove "the candlestick out of its place," and to bring upon us the spiritual dearth, once inflicted, for a similar reason, upon "the seven churches of Asia."

We inquire, II., *What remains to be done?* There are needed, at the lowest estimate and at this moment, 2,000 ministers to supply the 2,000,000 destitute, with the preaching of the word,—allowing 1,000 souls to each minister.* To furnish the 1,500,000 uneducated children from 4 to 16 years of age, with common school instruction, 37,500 teachers are wanted,—appropriating 40 scholars to each. And let it not be forgotten, that the same number of *adults cannot read;* and that the majority of these and of the untaught children, reside in the great west. The number of souls of a suitable age to be connected with Sabbath schools, and who are not members, is not far from 3,500,000, of whom a vast number are found in the west. 250,000 or 300,000 families are unsupplied with the word of life; and the number, it is ascertained by recent investigations made in even favored parts of our country, is rapidly increasing. An extensive field for tract distribution remains unexplored; and those portions *hitherto* visited, are by no means supplied; the demand is great from every quarter. The number of those not enrolled as members of the American Temperance Society, is 12,750,000; of whom some belong to other societies, *many* more, doubtless, *abstain* from the use and traffic of ardent spirits; but *all such* should lend the influence of their *names* to this noble cause. Much, very much too, 'remains to be done' in the other departments of benevolent efforts; but these will be included in the next topic. And,

III. *Alarming evils.* Let it not be supposed, that the *above-mentioned deficiencies* are *not evils*, but they do not assume the same *positive* character with the following, and were, therefore, given a separate consideration: another reason for their arrangement as above, was their intimate connection with the items included in the *first* topic. In speaking of the evils that impend over us, and threaten our ruin, we hardly know where to begin, nor where to end; but *brevity* shall be studied, as much as possible. *Sabbath profanation* may *first* be mentioned as a bold and heaven-daring impiety—setting at defiance the command of the Almighty, and existing to a fearful extent. Our towns and cities, roads and waters, as it were, *groan* under the burden of this vice. Another evil, is the *monster of intemperance.* Under his ranks may be ranged, in order, 555,000 drunkards, of whom 56,000 fall annually in the dreadful conflict. To fill up the failing van, there are at least 5,000,000 moderate drinkers, close in the rear. Of the remaining 7,750,000, many are near the outer eddies of the awful whirlpool, unapprised of their danger. Besides this consumption of human life and souls, from $150,000,000 to $200,000,000, is the annual cost of the evil, in all its varied connections and consequences. This withering palsy, is one of the severest curses of Pandora's box, and the grand engine of the arch-foe of man. Sabbath profanation and intemperance, lay the foundation, in no inconsiderable degree, for the evils that follow:—The former, casts off the fear of the Great Eternal, and restrains prayer and devotional worship, while the latter, inflames all the corrupt passions and appetites of depraved man.

Infidelity too, presents a bold and shameless front; once, she retired from public gaze and insinuated her poison into the common mind, in a more silent way: but, now that its abettors can inscribe "Legion" on their standards, they dare to erect temples for worship of what?—"O Reason, *thou* art *our* god! To *thee* we bow and pay homage!" On their drapery, the following is inscribed in conspicuous characters:

> "He that *cannot* reason, is an idiot;
> He that *will not* reason, is a bigot;
> He that *dares not* reason, is a slave."

* This estimate is made on the ground that the 12,000 evangelical ministers, mentioned in the preceding head, have each a society of a thousand souls. But this is not the case. On an average, their societies do not contain more than 500 or 600 people. This calculation would leave a population of six or eight millions of people destitute of a preached gospel.

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There are from 50 to 100,000 organized infidels, besides the many who indulge the same subversive sentiments: *subversive*, I say, for their legitimate tendency is, the entire subversion of all that is dear in religion and morals.

With regard to *Papists* little need be said, as the subject is so frequently presented from the pulpit, and the public prints. Suffice it to remark, that there are from 600,000 to 1,000,000 in number: "One archbishop: 12 bishops: 341 priests: 401 churches: 400 mass houses: 10 colleges: 9 seminaries for young men: 3 theological seminaries: 2 novitiates for Jesuits: 31 monasteries and convents with *academies* attached for young ladies: 30 seminaries, &c. for young ladies: and 29 schools of sisters of charity." Emigrants and priests and nuns are emptied on our shores, in nearly every vessel from the old world: 30,000 landed in the port of New York alone, in the space of a few months.

We *would stop here*, if we *could:* but there is yet another evil to mention—a fearful evil—the most alarming of all; which, therefore, cannot be passed over in silence: namely, *the low standard of piety in our churches.* The combined machinations of earth and hell, and the confusion of the elements of nature, were *nothing*—in comparison with this; for all these, the Christian church, in its pristine purity, has met, conflicted with, and triumphed over. Christianity in its purity, is an invincible moral power—sustained by Jehovah's promise, The gates of hell shall not prevail against it. But Christianity disrobed of her glory, is a Samson shorn of his locks. Let the church separate herself from sin and worldly conformity, and the *other* enumerated evils shall be as the host vanquished by Gideon's banded 300 worthies. But what do we see? The inhabitants of Zion lulled to carnal repose, and the watchmen sleeping on her walls; or at least, *not sounding*, as faithfully as they ought to do, *the note of alarm*, at the iniquity coming upon the land and church. Not only so, the watchmen contend with one another, as though the holy warfare of God against sin were ended, and they were licensed censors of each other—exercising their trust with more than Roman cruelty. It is to be feared, that party interests and personal elevation, have usurped the place of honest holy zeal for the Lord of hosts. The churches too, are rent asunder, by intestine quarrels and opposing sentiments. Denominations, like Peter, have drawn the sword, in a misguided devotion to the peace and welfare of Jerusalem. Persecution, between the Orthodox themselves, or even between them and the heterodox, is an evil greatly to be deprecated by every disciple of that "meek, lowly, unreviling Jesus," who said, "Put up thy sword again, into his sheath; for *they that take the sword shall* PERISH *with the sword.*" It is also painful to see the great worldly-mindedness among Christians—their absorption of soul, in "laboring for the meat that perisheth." It costs much of the efforts of the faithful minister of Jesus, to keep his church in a tolerable degree of consistency: and even then, he not unfrequently fails, and goes aside—distressed and broken-hearted—to weep rivers of waters over weak, sickly Zion. To awake them from slumber to vigorous Christian action for the conversion of sinners, seems almost impossible. The church has sunk into a most fearful lethargy,—to arouse them from which, we need Luthers and Zuinglles, Edwardses and Whitefields. All this spiritual stupor, and the naturally concomitant and consequent evils alluded to, with many others, are the legitimate result of the *low standard of piety in the churches of our Lord.*

IV. *What shall we do?* First, humble ourselves in deep repentance and self-abasement before God. We *all* are partakers of the sins of the church. If called upon, "to cast the first stone," we should "all, from the eldest to the least, go out from the presence of the Lord," with conscious personal guilt. *After* which, however, we should *not*, as the impenitent Jews, *persist* in the same sins, but, like Peter, "weep bitterly." There is doubtless too much, perhaps I may say, crimination and indiscriminate harsh censure,—"the *church* is asleep: the *church* is defiled: the *church* is guilty," many are perpetually crying, not, we fear, in the mourning and sorrowing language of the godly and broken-hearted Jeremiah,—nor in the confessing and repentant tones of the pious Daniel. The church too, is quite an untangible, irresponsible being. Let *each one*, then, *feel and say*, "*I am guilty:* against thee, O Lord have *I* sinned, and done this evil

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in thy sight," and return to his service with the renewed zeal of David and Peter.

Having as *individuals* returned to our "first love," we should pray for the interests of the church, with the full persuasion that "the iniquity" hitherto "regarded in our heart" being removed, "God will hear us," and graciously "give his *Holy Spirit.*" But if our efforts *stop here*, we shall only, by avoiding one evil, run into another; if indeed it is *supposable* that a person *can* be restored to the divine *complacency*, without a sincere purpose of doing more—of *engaging actively, supremely, and forever*, in the cause of the Redeemer. We must *labor personally* for the salvation of souls—as did the devoted Harlan Page—being "instant in season, and *out* of season," in warning them "to flee from the wrath to come, and lay hold on eternal life."

More than this, we should endeavor "to stir up the pure minds of Christians by way of remembrance;" to promote brotherly love, and Christian union in doing good; to interest them in all the great benevolent enterprises of the day; and to enkindle and increase, to the utmost of our ability, an enlightened burning zeal for the happiness of man and the glory of God. While no department of effort should fail to receive its appropriate share of sympathy and support, *true, glowing, enduring piety*, should be the foundation of the whole superstructure, otherwise the higher we carry the edifice, the more tremendous will be the fall. It is greatly to be feared, that, in too many instances, where there *is action*, piety—solid, deep-toned—has been unwarily overlooked. The universal cry has been, "*action, action:*" and, in pushing the car forward at the utmost speed, to make certain distances, the machinery has been neglected; and now, danger threatens. *This in perfect order*,—and you may move on under as "high pressure" as you please, and all will bid you, "God speed." In doing good, efforts should be made to supply our common schools with the 37,500 teachers, that are now wanted; and the Sabbath schools with those, who are there called for. The "bread of heaven" for the famishing soul should be circulated far and wide; and "the leaves of the tree" should be scattered abroad "for the healing of the nation."

But *holy, enlightened, zealous men* are needed in the gospel ministry, in vast numbers. 2,000 could be *immediately* employed: of whom, many are imperatively demanded in the western country,—whence the "Macedonian cry" comes to our ears on every passing breeze, "Come over and help us." Destitute churches are famishing and perishing: and many, very many waste places have been as yet unrefreshed by "the waters of the sanctuary." From the statements already made, it appears that there are 13,000 physicians and 9,000 lawyers; while there are but 12,000 of evangelical ministers of all denominations, a large proportion of whom are but partially prepared by education, to preach the gospel. Why is this? *It may be* that these men are *now* wanted where they are; but *certain* it is, that were the church restored to her pristine purity, to simplicity and temperance, to brotherly love and charity, there would be less demand both for the one and the other class of these professional men. But we go further, and say, that it is a question seriously and prayerfully to be pondered by these persons—a question to be met at the judgment bar—'Whether there is not a *disproportionate* number of men in those two professions? and whether, in the death-cry of millions, the Great Physician of *souls*, and the Righteous Executor of the *Divine Law*, does not call *some* of them, *especially the pious*, to enter the gospel ministry?'* Whatever decisions *these* persons may form, each Christian should fervently pray that the 5,000 unconverted students in our colleges, may be renewed in heart, and multitudes of them inclined to the ministry. Likewise should they pray and labor too, that young men in our academies and public schools may be fitted for the same holy work.

From the nineteenth Report of the American Education Society, it appears that there are in the United States, "1,900,000 males between 14 and 30 years of age. One in 15, or 126,000 may be considered pious. One in ten, or 12,600 ought to prepare for the ministry." How many of these 12,600, and more even, I would ask, might be brought forward to preach the gospel, were every Chris-

* This question should especially be asked by the pious young men in the law and medical schools.

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tian to discharge faithfully his personal responsibility? Are any of them longing to enter the ministry, but are deterred from indigence?—that noble institution stands ready, with open arms and a warm heart, to receive them into her bosom, and to train them up—Levites for the service of the Lord. Her sympathies and aid will be cordially extended to them: and the church is ready to sustain her well-aimed efforts to any extent. That Society calls for young men. The bleeding church calls for them. Our country, flooded with sin, and error, and infidelity, calls for them. 600,000,000 perishing heathen call for them. Let them come forward with the spirit of Edwards, Brainerd, and Cornelius, of Mills, Hall, and Judson, and the camp of Israel will move onward with a sure and unfaltering step.

And the Lord, "whose compassions fail not," will beautify His Zion; and "exalt the nation by righteousness." Then shall streams of salvation issue forth from every part of our land to fertilize and bless the heathen world. In the language of the prophet, "the righteousness thereof shall go forth as brightness; and the salvation thereof, as a lamp that burneth. And the Gentiles shall see our righteousness, and all kings our glory."

ENGLISH CLASSIC AND THEOLOGICAL INSTITUTIONS.

HIGHBURY COLLEGE.

Extracts from the Report of the Committee of Highbury College, 1835.

In proceeding again to report to their constituents on the state and prospects of Highbury College, the Committee desire gratefully to lift up their hearts to the great Head of the Church for the gracious aid which He has vouchsafed them, and the measure of success with which He has been pleased to crown their labors during another year. To His favor, they have the satisfaction to know, the interests of the Institution have been commended in the devotions of the sanctuary; and they would cherish the hope, not only that its prosperity will continue thus publicly to share in the prayers of the churches, but that, in common with kindred establishments, it will form the subject of fervent supplication in the retirement of the closet, on the part of all who wish well to the cause of the Redeemer.

The internal state of the Seminary has been such as to afford unmingled satisfaction to your Committee. The love and harmony which have prevailed among the students, the consistency of their moral conduct, the evidence they have afforded of devotedness to God, their diligent application to the several branches of literature to which their attention has been directed, and the indications of promising ministerial talent which have been evinced during the session, they cannot but regard as pleasing tokens of the Divine approbation. It is also gratifying to your Committee to be able to state, that the labors of those students whose standing has entitled them to supply vacant pulpits, have been generally acceptable, and, in some instances, owned of God to the conversion of sinners.

Though it has not been usual in their Annual Reports to advert particularly to the decease of those ministers who have enjoyed the advantages of the Institution, your Committee feel it impossible, on reviewing the events of the past year, not to record the removal of two individuals, in whom a more than ordinary interest was taken by the religious public, both of whom have died on foreign shores. To the late lamented Dr. Morrison, the first Protestant Missionary to China, the friends of the College have long been accustomed to point as an illustrious example of the benefits resulting from early dedication to the service of the Gospel, and the enjoyment of appropriate literary training, preparatory to engaging in it. Our beloved friend entered the College at Hoxton in January, 1803, where he discovered an ardor of piety, an intensity of application, a steadiness of perseverance, and a glow of zeal, which convinced his companions in study that God had destined him for no ordinary service, though nothing could have been farther from their minds than the particular field in which he afterwards proved so eminently successful. It was not long ere his ministerial labors, which commenced with a sermon preached to the poor inmates of St. Luke's Workhouse, were to be transferred to the shores of China, with a view to advance the spiritual and eternal interests of

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its numerous millions of inhabitants. Having had his attention directed to that empire as a sphere of missionary operations, and to the importance of effecting a Chinese translation of the Sacred Scriptures, he undertook the study of that difficult language—a study which he assiduously and most successfully cultivated, and of which he has left imperishable monuments in his Chinese Bible (in executing which he was partially assisted by his colleague Dr. Milne), and in his Chinese and English Dictionary—a work extending to six volumes quarto. By the blessing of God on the preaching of the Gospel, and its circulation in printed forms, his devoted servant was also made the instrument of converting several of the natives who became his coadjutors in the work of the Lord, and are the first-fruits of China unto Christ. May his zeal, and the effects which have resulted from it, provoke many to follow his example! And "from the land of Sinim" may multitudes speedily flow unto the city of our God!

Our other departed brother is Mr. James Loxton, who, after finishing his studies at Highbury, proceeded, under the patronage of the London Missionary Society, to the South Seas, but had scarcely reached the anticipated scene of his future labors when he was called to enter into his Master's joy. Few young men have produced a more powerful impression by their sermons, both in the metropolis and where his occasional labors were otherwise enjoyed; and, had he been spared to bring the energies of his powerful and devoted mind to tell upon the circumstances of the heathen, there is every reason to believe he would have proved most extensively useful; but he rests from his labors, and his memory is blessed.

It might be deemed superfluous to insist on the importance of Academical Institutions in an age of general inquiry and information; for if preparatory instruction for the work of the ministry has ever been requisite since the cessation of miraculous endowments, it is demanded now, both by the internal exigencies of the church, and by the peculiar external circumstances in which she is placed. Not only does the state of increased mental cultivation which, in various grades, characterizes our population, require corresponding degrees of superior scholarship in those who are to be their religious instructors, but the adversaries of the gospel must be adequately met on their own ground, and manfully fought with their own weapons, in so far as these may legitimately be employed. The skeptic is not to be passed by as a being not to be reasoned with, nor refused the choice of a mode of argumentation which may not be in accordance with those commonly employed by such as receive the Scriptures as a revelation from God. He is not to be called upon to believe without being presented with the proofs by which the truths that form the object of his required belief are established. And, as it respects the interpretation of the divine word itself, if a minister should, in the present day, apply passages at random, without having studied their connection, or given himself the trouble, by the use of appropriate means, to ascertain what is the mind of the Spirit; or, if he should neglect to avail himself of the numerous illustrations which a knowledge of sacred and profane literature would supply, he cannot expect to escape that obloquy and contempt to which official ignorance is sure to be exposed. Yet a familiar acquaintance with the languages in which the Scriptures were originally written; a minute investigation of numerous topics connected with systematic and pastoral theology; and many other points that might be enumerated, can only be advantageously attended to in seminaries of learning having these objects in view. Viewing such institutions as nurseries of consecrated talent, sources of sound scriptural learning, and prospective tests of ministerial adaptation and efficiency, their great importance must be obvious. It is to them that our churches look for a supply of pious and devoted men to occupy the posts that are rendered vacant by death; to receive the labor from the hands of those, who, through infirmity, are unable to prosecute their pastoral duties; and to break up the fallow-ground, of which deplorably so much still remains in our native land. Every year is creating new wants of this description; and so far is there from being any reason to apprehend an excess of supply above the demand, that, to judge from the applications that are made from all parts of the country, we have rather to fear that existing arrangements will be found inadequate to furnish any thing like a sufficient number of approved ministerial candidates. But is not this precisely what we might expect? If the ranks of the efficient servants of Christ are to be kept full; if the churches are not to be left destitute, nor exposed to the curse of an incompetent ministry; if our home exertions are to be increased in proportion to the call for laborers; if "the field," which "is the world," is to be occupied;—in a word, if our daily petition,—"Thy kingdom come," is to be granted, according to the wide extent of its blessed import, not only must pious young men of suitable gifts continue to be educated with a specific view to the work, but they must be indefinitely multiplied, so that, in point of number, as well as in regard to sacred freshness and spiritual beauty, the divine announcement to Messiah may be realized—"Thou hast the dew of thy youth."

While your Committee rejoice in what has been done for the support of dissenting colleges, they feel more and more convinced that their importance has not yet obtained that degree of attention to which

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it is entitled. On this subject, as in some others, we may take a lesson from our brethren in America. They have established, since the year 1808, *twenty-one* [now thirty] theological colleges, [seminaries,] containing at the present time 853 [1,000] students. These are not included in the colleges for general education, of which there are 75, [84,] and in which also there are a few theological students. Several are liberally endowed, and the history of that at Andover furnishes instances of liberality without a parallel in the Christian world. Besides other individuals who have given donations of $10,000 each, Mr. Bartlett, with whom the Institution appears chiefly to have originated, has given, in various ways, to this object, no less a sum than $200,000, or about £45,000 sterling; and there is reason to believe that all his benevolent intentions have not yet been fulfilled.

To the operation of Christian principle in the hearts of those whom God has intrusted with worldly property, the Committee would specially submit the claims of the College, assured, that prompted by this principle readily to distribute, and willingly to communicate to such an object, they will, in a most effectual manner, lay up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

The defalcation in the financial resources of the Institution, induced the Committee, in the month of November last, to address a circular letter to those ministers who had received their education in the College, and on whom it was considered a powerful claim for support might with justice be urged. The appeal has been met in some cases with a readiness and kindness which deserve the best thanks of the Committee. In others, however, no cheering and gratifying results have followed, so that the collections which it has originated have not much exceeded those of last year. The annual subscriptions have amounted to about £1,000; and the donations, together with the collections, to £267 6*s*. 2*d*.

To the latter may be added the liberal present of £400, from a kind friend at Hadleigh, which, as he originally intended to leave it by will to the Institution, has been invested in the public funds.

In conclusion, your Committee would commend the interests of the Institution—its tutors, its students, and its supporters, to the benediction of the Most High! May the influences of the Holy Spirit be poured down upon them in copious abundance! May those who have gone forth from its walls be increasingly useful in the important work to which they have devoted their lives! And may all who are now within them, or may hereafter enter them, study to show themselves approved of God, workmen that need not to be ashamed, rightly dividing the word of truth—vessels unto honor, sanctified, and meet for the Master's use!

The officers of the Institution are,—

Tutors.

Rev. Ebenezer Henderson, Ph. D.
" Robert Halley.

Thomas Wilson, Esq., *Treasurer.*

Mr. Samuel Plumbe, *Secretary.*

Mr. John Rudhall, *Collector.*

Committee.

The Tutors, Treasurer, and

Rev. H. F. Burder, D. D.	Mr. Thomas M. Coombs,
" J. Clayton,	" Thomas Fisher,
" T. Lewis,	" R. J. Kitchener,
" William S. Palmer,	" John R. Mills,
" Henry Townley,	" Edward Swaine,
Mr. Thomas Bickham,	" Joshua Wilson,
" Joseph Blower,	" Joseph Wontner.
" John Cheap,	

BLACKBURN INDEPENDENT ACADEMY.

Eighteenth Report of the Committee of the Blackburn Independent Academy, for the Education of Pious Young Men, for the Christian Ministry, 1835.

THE Committee present their Eighteenth Annual Report to the subscribers and friends of the Blackburn Independent Academy. Having on several former occasions expressed, at considerable length, their sentiments on the general subject of education for the Christian ministry, they will now proceed at once to a brief review of the progress of the Institution under their care during the past year.

At Christmas, 1833, when their last report was presented, there were eleven students in the Academy. The senior of these, Mr. S. B. Schofield, shortly after that time entered on the pastoral oversight of the Independent church at Burslem, Staffordshire, to which he was publicly set apart in the course of the following summer. Mr. R. Thomson, whose period of study had been limited, on account of previous advantages, to two years, left the Academy at midsummer, when his course, so limited, expired, with the usual testimonials from the Committee. Having accepted an invitation from the church at Staindrop, Durham, he immediately entered on his work, to which he soon after received ordination. The Committee trust that the prospects of comfort and usefulness in the service of the gospel, which have opened to both these brethren in their respective spheres of duty, will be amply realized. At the present date Messrs. S. Jones and D. Kenyon, having also completed their term of study, have been dismissed from the Institution with similar testimonials. The former is about to enter on the pastoral charge in connection with the church at Lane Ends (or Longton), Staffordshire; the latter has been accepted by the London

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Missionary Society as one of their missionaries, and is about to proceed to Berbice as his allotted scene of labor.

At midsummer Mr. James Devine, student on probation, was fully received on the foundation; and at a meeting of Subcommittee, held by previous appointment of the general Committee, Mr. George Rees, from the church of the Rev. D. Peters, Caermarthen, who had enjoyed the advantages of the college at that place, was admitted on probation, the period of his course in this Academy being left to be determined by the future judgment of the Committee. The term of his probation having since terminated favorably, Mr. R. has been received on the foundation of the Institution.

The domestic system adopted by the Committee about two years ago is still pursued, and the advantages secured by it are considered by the resident tutor as more evident and certain from daily experience. During the past year the students, according to their several stages of progress in the studies pursued at this Academy, have been occupied with the Latin, Greek, and Hebrew languages, rhetoric and belles lettres, mathematics and natural philosophy, biblical criticism and hermeneutics, systematic theology, and the composition of essays, sermons, and skeletons of sermons for criticism. They passed the usual examination at the close of the session terminating at midsummer, when a report from the examining committee was received at the meeting then held, and embodied in the following terms: "The Committee of Examination have great pleasure in reporting the very promising state of the Institution in the departments of study to which the attention of the students has been directed during the past year. After a very careful examination in the several classical authors professed by the students, from which they read and explained such passages as the Committee were pleased to select at the moment, they were exceedingly gratified with the progress which they had made, and the ability and diligence which they displayed. The works read were the life of Agricola by Tacitus, the 6th Eneid and the 1st Georgic of Virgil, and five epistles of Horace, Greek Delectus, Palæphatus, and the first and fifth of Homer's Iliad, the 18th Psalm in Hebrew, the 2d chapter of Daniel in Chaldee. Several propositions were selected from the 1st and 2d books of Euclid and very well demonstrated. In rhetoric considerable acquaintance with the art of public delivery was evinced by the students. In theology they were very minutely examined on the extent of the atonement, and their replies were both prompt and explicit; and their views were subsequently more fully developed by reading several essays on the following important subjects;—'The extent of the atonement,—the imputation of Christ's righteousness in justification,—the connection between faith and justification,—and the objections usually urged against personal election.' The Committee exceedingly regretted the limited period necessarily allotted for the examination, as it deprived them of much of that pleasure which they were convinced they should have enjoyed from a more extended investigation of the attainments of the students, which, throughout the whole, reflected credit on all concerned. Signed J. CLUNIE, LL. D., Chairman."

Whilst the engagements of the young men at this Institution are chiefly preparatory and prospective, a considerable portion of their exercises is directed also to immediate usefulness. Besides the supplying of neighboring chapels on the Lord's day, to which the seniors are frequently called, five stations under the County Union are regularly provided with preaching from the Academy. These stations are mostly in destitute parts of the neighborhood; the congregations which assemble vary as to number from 50 to 200; and in connection with all of them flourishing Sunday schools are taught. A system of house-preaching on week-day evenings is also prosecuted, voluntarily and gratuitously, by the students. In five or six different parts of the town and vicinity, in which ignorance and vice abound, they every week deliver plain discourses to audiences of from 30 to 60 persons of the poorer classes. It is believed that while these engagements facilitate the formation of habits of public speaking, they are also the means of important benefit to many poor persons, who, either from poverty or disinclination, neglect attendance upon the regular ministry of the word. By a plan of alternation the students are able to supply these stations with less interruption than might be supposed to their regular studies. They are also not unfrequently called to visit the sick, the poor, the infirm, and the dying.

The Committee must again advert to the subject of the library. They are concerned to state that the funds have not authorized any special grant for the purchase of books during the past year, and that only a few which could not be dispensed with have been ordered under the direction of the tutors. They beg leave to press anew upon the attention of their subscribers and supporters, the very defective state of this part of the establishment, and to solicit from them donations for the increase of the library. They have to acknowledge most gratefully a donation of £10 from William Kay, Esq.; as also about twenty volumes presented by an unknown benefactor, who designates himself *Agnostos*. Donations of books they thankfully accept; but when it is considered that not unfrequently those which are presented are duplicates of vol-

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umes already on the shelves, whilst extensive deficiencies cannot be expected to be efficiently supplied by casual benefactions of this kind, it will be understood, as the Committee observed in their last report, that donations in money to be laid out in suitable purchases, are particularly to be desired in order to supply this necessary apparatus of study.

Among the means of improvement enjoyed by the students must be mentioned the annual addresses which have for several years been delivered to them by ministers of this county at the midsummer meetings. The Committee have now to present their best acknowledgments to the Rev. Dr. M'All, for the admirable and instructive exposition which he gave of the qualifications of a learned and holy ministry, in a discourse delivered at their last meeting;—a discourse respecting which it is their only regret that they have not been able to secure its being presented in a more permanent form to their young brethren who heard it, to the dissenting ministry, and to the church at large.

The Committee were apprehensive that the treasurer would have to close his accounts for the past year with a considerable balance against the Institution; but their fears have been happily disappointed by the accession of various sums, raised chiefly by congregational collections. They would again earnestly request of all ministers and churches in this county, and wherever the interests of the Blackburn Academy are favorably regarded, to adopt the practice of contributing an annual collection to its funds; a practice by means of which the necessary resources would be raised without difficulty to the denomination, and greatly to the relief of the treasurer and those other friends who assist him in his onerous duties. They return their cordial thanks to the following congregations which have favored them with collections:—Blackpool, the Rev. Mr. Cummins; Darwen, Lower Chapels, the Rev. S. Nichols, and Ebenezer Chapel, the Rev. J. Hague; Elswick, the Rev. Mr. Edwards; Haslingden, the Rev. P. Ramsay; Liverpool, Great George St., the Rev. Dr. Raffles, and Bethesda, the Rev. J. Kelly; Manchester, Grosvenor St., the Rev. R. Fletcher, and Mosley St., the Rev. Dr. M'All; the Juvenile Association connected with the same chapel; Market Harborough, the Rev. W. Wild; Preston, Cannon St., the Rev. D. T. Carnson; Wigan, the Rev. T. Atkin.

Whilst they entertain a due sense of obligation to all the ministers and churches who have thus cast into their treasury, they feel that justice demands a special acknowledgment of the kindness of their friends connected with Mosley St. Chapel, Manchester, whose liberality, conveyed in two ways, as appears by the preceding list, has so largely contributed to place the funds in a more advantageous condition than they were at the close of last year's accounts.

In closing this report the Committee beg respectfully to invite the attendance of their supporters, both ministers and laymen, at the midsummer and Christmas meetings. Those at the latter season have been held for two years past alternately at Manchester and Liverpool, greatly to the satisfaction of that large portion of the constituents who can most conveniently assemble in these towns; the midsummer meetings are held regularly at Blackburn. The Committee believe that a large attendance of the friends of the Institution, whether nominally on the Committee or not, would greatly extend the interest taken in its concerns, and would encourage efforts for its prosperity. They again commend it to the prayers of their brethren; and the blessing of the great Head of the Church.

The receipts of the Society during the year were £740 18*s.* 5*d.*

The officers of the Institution are,—

Tutor.

Rev. G. Wardlaw, A. M.

Theological Tutor.

Mr. D. B. Hayward.

Classical Tutor.

Mr. George Hadfield, *Treasurer.*

Rev. J. Clunie, LL. D., *Secretary.*

General Committee.

Rev. T. Raffles, LL. D.
" R. S. M'All, LL. D.
" J. A. Coombs,
" R. Fletcher,
" J. Kelly,
" J. J. Carruthers,
Mr. T. Blackburn,
" E. Dawson,
" B. Eccles,
Mr. J. Eccles,
" S. Fletcher,
" T. Harbottle,
" O. Heyworth,
" R. Roberts,
" W. Kay,
" J. Priestly,
" L. Williams.

Examining Committee.

Rev. T. Raffles, LL. D.
" R. S. M'All, LL. D.
" J. Clunie, LL. D.
" S. Bell,
" D. T. Carnson,
" J. A. Coombs,
" S. Ellis,
" J. Griffin,
" J. Gwyther,
" J. Hague,
Rev. W. Jones,
" S. Nichols,
" T. Parry,
" R. Slate,
" G. Taylor,
Dr. Bell,
" J. P. Kay,
Mr. E. Dawson,
" W. Howle.

METROPOLITAN UNIVERSITY.

The London University having taken measures to procure the power of conferring Degrees, Government have resolved to create a Metropolitan University, for the sole purpose of granting Degrees, without the application of any religious test, in Arts, Medicine, and Law, but not in Divinity. The Administrators in this University will be nominated by the Crown. Examinations for Degrees will be carried on by this body of learned men. The Students of the London University and King's College will be mutually stimulated by this arrangement.—*Miss. Reg., Dec.*, 1835.

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MINISTRY FOR THE WEST.

Extract from Dr. Beecher's "Plea for the West."

EXPERIENCE has evinced, that schools and popular education, in their best estate, go not far beyond the suburbs of the city of God. All attempts to legislate prosperous colleges and schools into being, without the intervening influence of religious education and moral principle, and habits of intellectual culture which spring up in alliance with evangelical institutions, have failed. Schools wane, invariably, in those towns where the evangelical ministry is neglected, and the Sabbath is profaned, and the tavern supplants the sanctuary of God. Thrift and knowledge in such places go out, while vice and irreligion come in.

But the ministry is a central luminary in each sphere, and soon sends out schools and seminaries as its satellites by the hands of sons and daughters of its own training. A land supplied with able and faithful ministers, will of course be filled with schools, academies, libraries, colleges, and all the apparatus for the perpetuity of republican institutions. It always has been so—it always will be.

But the ministry for the West must be educated at the West. The demands on the East, for herself and for pagan lands, forbid the East ever to supply our wants. Nor is it necessary. For the Spirit of God is with the churches of the West, and pious and talented young men are there in great numbers, willing, desiring, impatient to consecrate themselves to the glorious work. If we possessed the accommodations and the funds, we might easily send out a hundred ministers a year—a thousand ministers in ten years—around each of whom schools would arise, and instructors multiply, and churches spring up, and revivals extend, and all the elements of civil and religious prosperity abound.

But we have said that the ministry for the West must be a learned and talented ministry.

No opinion is more false and fatal than that mediocrity of talent and learning will suffice for the West. That if a minister is a good sort of a man, but somehow does not seem to be popular, and find employment, he had better go to the West. No; let him stay at home; and if among the urgent demands for ministerial labor here, he cannot find employment, let him conclude that he has mistaken his profession.

But let him not go to the West. The men who, *somehow*, do not succeed at the East, are the very men who will succeed still less at the West. If there be in the new settlements at the West a lack of schools and educated mind, there is no lack of shrewd and vigorous mind; and if they are not deep read in Latin and Greek, they are well read in men and things. On their vast rivers, they go every where, and see every body, and know every thing, and judge with the tact of perspicacious common sense. They are disciplined to resolution and mental vigor by toils and perils, and enterprises; and often they are called to attend as umpires to the earnest discussions of their most able and eloquent men, which cannot fail to throw prosing dullness in the ministry to a hopeless distance. No where, if a minister is deficient, will he be more sure to be "weighed in the balance and found wanting." On the contrary, there is not a place on earth where piety, and talent, and learning, and argument, and popular eloquence are more highly appreciated, or rewarded with a more frank and enthusiastic admiration. There are chords in the heart of the West which vibrate to the touch of genius, and to the power of argumentative eloquence, with a sensibility and enthusiasm no where surpassed. A hundred ministers of cultivated mind and popular eloquence might find settlement in an hundred places, and without the aid of missions, and only to increase the demand for an hundred more.

Most unquestionably the West demands the instrumentality of the first order of minds in the ministry, and thoroughly furnished minds, to command attention, enlighten the understanding, form the conscience, and gain the heart, and bring into religious organization and order the uncommitted mind and families of the great world; and many a man who might guide respectably a well-organized congregation here of homogeneous character, and moving onward under the impetus of long continued habits, might fail utterly to call around him the population of a new country.

LANE SEMINARY.

Extracts from the sixth Annual Report of the Trustees of Lane Theological Seminary, 1835.

THE great destitution of ministers throughout the western valley, imperiously demands a large increase of their number. The State of Ohio has nearly one third of all the Presbyterian ministers in the ten States of the western valley, and yet more than one hundred of our churches are now unsupplied; while in one section of this State, there are ten adjoining counties in which it is believed there is but one Presbyterian minister. A far greater destitution, of course, exists in the other nine States of the valley. In western Louisiana, a region of country two hundred miles long and one hundred broad, as large as two of Connecticut, and with an extensive and wealthy population, there is but one Presbyterian minister, and he devotes but half of his ministerial labors to this destitute portion of country. In the extensive regions embracing the two Floridas, but three ministers of our own denomination, one

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hundred and fifty miles distant from each other, are found to break to the increasing multitudes the bread of eternal life. Hundreds of our churches, for want of more ministers, now enjoy the stated preaching of the gospel but once in two, four, and in some instances but once in six weeks. With such infrequent ministerial instruction, and with very little pastoral visitation, who can think it strange that these neglected churches should continue to be powerless and inefficient, especially when it is remembered how difficult it is to advance the cause of religion in those congregations which are favored with preaching twice and three times on each Sabbath, besides lectures, prayer-meetings, and pastoral visitation during the week? Could an efficient minister be found for each one of these feeble churches, and his whole time be spent in bringing the gospel to bear upon the entire community, and especially upon the rising generation, no doubt can be entertained but what in most cases these feeble, small and inefficient churches would soon become numerous, strong and healthy; be able and willing to support the gospel amongst themselves, and do much to impart the same blessings to the destitute in this and other lands. Besides the destitute churches spoken of, hundreds of new ones, it is believed, might speedily be formed, and built up, if the requisite laborers to do the work could be obtained. Those who have passed through the length and breadth of this great land, and have surveyed its moral wants, think it not too much to say, that if we now had one thousand additional ministers of the right character, they might all be most usefully located in a single year.

The west will have ministers of one character or another.

Man is a religious being, and will have his altars and ministers; and if they be not consecrated to the living God, they will become the apologists of his crimes, and the instruments of his ruin.

Israel once had but a single prophet of God, but the fearful deficiency was more than made up by four hundred prophets of Baal. The heathen world is filled with the ministers of religion; but are they not blind leaders of the blind? and do they not lead their deluded followers down to perdition? The west has her ministers of religion, besides many who are evangelical and devoted—has she not her Universalists—her Catholics—her Deists and her Atheists? and are they not rapidly increasing and taking possession of the fairest portions of our beloved country? and are they not entrenching themselves against the future attacks of Christianity? The great question, then, is not whether the west shall have ministers, but what shall be their character; whether they shall be the ministers of righteousness, or the ministers of sin? Whether they shall conduct the increasing millions of our population to the joys of heaven, or lead them down to the gates of hell? Nor should it be forgotten that the church of God is quickly to decide this momentous question.

God has given to the west the requisite young men for her future ministry. During the revivals of religion throughout the valley, within the last four years, hundreds of young men of promising talents and piety, have been brought into the churches, whose hearts burn with intense desire to preach the gospel to their perishing countrymen, and who only need an education to fit them for distinguished usefulness in this great field, which is white for the harvest. And why has God converted these young men, and inspired their bosoms with earnest longings to preach Christ to dying men, if it be not, that the church should educate them for her service? Though rich in faith, most of these sons of the church are poor in the possessions of earth; and the great practical question for the church now to decide, is, whether they must forever extinguish their earnest desire and hope to preach the gospel, and spend their lives in comparative obscurity and uselessness, or whether the requisite institutions of learning shall be provided for their education. While we are thus distinctly and loudly called to this great work, by the number and increase of our pious young men, the churches, it is believed, will not fail to furnish the necessary means for their training and speedy introduction into her service.

The future ministry of the west, to a great extent, must be raised up in western institutions.

To say nothing of the impossibility of obtaining a sufficient number from the old States, after they have supplied their own vacancies, and met the urgent and increasing demand for foreign service, an important reason for a supply of western preachers is found in the fact that young men who are natives of the soil, who have been formed in a western mould, are familiar with the manners, and customs, and habits, of western people, enjoy peculiar facilities for doing good, and are free from the suspicions and prejudices, which, to some extent, are met with by all who emigrate from the old States.

The west, though willing to aid herself, still needs some assistance from the east, in planting her institutions of education and religion. It is sometimes said that the west is rich and able to help herself. We reply: first, that much of the wealth of the west is prospective—lies undeveloped and unrealized in rich, uncultivated lands, and in exhaustless and unexplored minerals; second, that where western wealth is realized, it is, to a great extent, in the hands of men who do not appreciate the institutions of education and religion, and whose wealth can never be secured for such institutions until

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its possessors shall be taught their value by beholding their *practical results*. Our final answer to the objection that the west is able to help herself, is that, as a general fact, so far as ability is found in the hands of good men, they are willing to do more, and are actually doing more according to their means, than eastern Christians are doing; and we may add, that if our eastern benefactors will continue their munificence but a few years longer, until our resources can be developed, our wilderness subdued, our roads and bridges constructed, our school-houses and churches erected, and the men who now possess and hold back their wealth are converted and learn that they are God's stewards; we pledge ourselves that we will come no more to the east to beg, unless it be to urge them to receive into their Christian treasury the overflowings of our benevolence and our wealth, for the conversion of the world.

The advancement of the cause of ministerial education at the west, is indispensable to the success of all our other benevolent enterprises.

Bibles and tracts, however necessary and extensively circulated, cannot do their appropriate work until you can send the living minister to call up the attention of the people and press the claims of truth upon their hearts and consciences. Sabbath schools, so important to the best interests of the rising generation, cannot be established and maintained in thousands of the most destitute neighborhoods, for want of ministerial and Christian influence.

Good common schools, which, when established on Christian principles, and embracing the entire community, are the nurseries of the church, and the grand palladium of our liberties, it is very well known as a matter of fact, seldom are established, especially in a new settled country, beyond the influence of an enlightened ministry. It is estimated that there are three millions of uneducated population in the United States, and a large proportion of them are in the west; and nothing is more wanting than thousands of competent common-school instructors, for the education of the rising generation. That they can never be sent from the east to any considerable extent, is most evident, though we are thankful for all that can be thus furnished.

Our main dependence must evidently be placed upon an efficient ministry. It must devolve on them to organize the discordant materials of society; to train up on the ground to be occupied, and if necessary, under their own eye, the instructors requisite for the whole community. It cannot be too deeply impressed upon our minds that, as a general fact, teachers cannot be sent to prepare the way for ministers, but ministers must create the teachers, and give moral influence to their operations. The connection between the establishment and permanent prosperity of academies, colleges, and theological seminaries, and an enlightened ministry, is so obvious as only to need a passing remark. Equally evident is it, that double energy and efficiency might now be given to the missionary enterprise at home and abroad, if the men could be furnished; and now while Providence is pouring the tide of prosperity upon the church, and filling the treasury of the Lord, so that hundreds of additional laborers might be sustained, and a new and mighty impulse be given to the cause of God, if the men could be found, with what fervor and importunity should the whole church join in the petition that the Lord of the harvest would send forth more laborers into his harvest!

Finally. The great increase of colleges in the west, during the last few years, calls loudly for more extended means of theological education. More than twenty colleges are now in successful operation within the ten States of the western valley. In these institutions there are now several hundred pious young men, most of whom are looking forward to the Christian ministry, and will soon be prepared to enter upon their theological education in western theological institutions. From the limited provision yet made for theological training in the west, it is sufficiently evident that such a school of the propbets as ours, liberally endowed, fully organized, with able and well known instructors; having the advantages of the manual-labor system; and located at the centre of four millions and a half of our population; is urgently demanded for the accommodation of theological students, and is destined, under God, to exert a most powerful agency in training the future ministers of the west.

As a number of the most important of these colleges have been endowed by the same munificence which has given being and prosperity to this institution, and as a leading object of these colleges is to train up young men for the ministry, it will be seen that the establishment of such institutions as this, is indispensable to the accomplishment of the good work already so favorably commenced by the friends of western education.

COLLEGE IN MICHIGAN.

AT the Annual Meeting of the Synod of Michigan, the following Resolution was passed:

"*Resolved*, That definite and systematic efforts ought to be made to promote the cause of literary and evangelical education in this Territory." A General College Committee, consisting of Messrs. Cleaveland, Hastings, Stuart, Ellis, Wead, Johnson, Brown, Walcott, Wells and McJunken, were appointed "to consult on the best location

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for a College for the Territory; to use their most judicious efforts to raise the necessary funds for the commencement of the Institution, and in case they find it practicable, and in their judgment, important, to determine said location, and proceed, as Providence shall direct in the organization of the Institution, with instructions to report at the next meeting of Synod." It is understood that measures are in progress for the accomplishment of the above object.

COLLEGE AT BUFFALO.

THE last Autumn efforts were made for the purpose of raising funds for the establishment of a College at Buffalo, N. Y., and resulted in obtaining generous subscriptions from the following individuals:

William Williams, $15,000, to endow the professorship of moral and mental philosophy, called "The Williams Professorship."

Samuel Wilkeson, $15,000, to endow a professorship of law, called "the Wilkeson Professorship."

Alanson Palmer, $15,000, to endow a professorship of mathematics and natural philosophy, called "The Alanson Palmer Professorship."

Hiram Pratt and Orlando Allen, $15,000, to endow a professorship of theology, called the "Pratt and Allen Professorship."

Joseph Dart and George Palmer, $15,000, to endow a professorship of English Literature and belles lettres, called the "Dart and Palmer Professorship."

Pierce A. Barker, $15,000, to endow a professorship of languages, to be called "The Barker Professorship."

Guy H. Goodrich, $15,000, to endow a professorship of chemistry and mineralogy, called "The Goodrich Professorship."

H. B. Potter and John C. Lord, $15,000, to endow a professorship of Oriental Literature and the Hebrew language, called "The Potter and Lord Professorship."

General Fund.—E. Walden, $5,000; R. B. Heacock, 5,000; Townsend and Coit, 5,000; B. Rathbun, 1,000; H. R. Seymour, 1,000; Ira Joy, 1,000; Gen. Porter, 1,000; Wm. T. Miller, 1,000; W. & P. Hodge, 1,000. Total, 21,000.

In addition to the subscription for a professorship, Col. A. Palmer has donated $20,000 in a lot of land.

Jabez Goodell, $15,000, to endow a Professorship of Sacred Rhetoric.

Jesse Peck, $1,500 to the general fund.

J. Sidway, $1,000 to the general fund.

I. F. Maltby, and J. W. Vail, $1,000, to the general fund.

For the purpose of endowing an additional Professorship:

Le Grand Marvin, $7,500; Ebenezer Johnson, 7,500.

The whole amount thus subscribed in the city of Buffalo alone is $194,500.

THEOLOGICAL SEMINARY AT BANGOR.

From the Christian Mirror.

ON the evening of the 25th of December, a meeting was held, agreeably to notice, in the meeting-house of the first parish in Bangor, to hear the Report of a Committee of the Trustees of the Theological Seminary, relative to the state of the 100,000 dollar subscription, and to increase and complete such subscription, should it be necessary. The meeting was numerously attended. George Starrett, Esq. was called to the chair, and the throne of grace was addressed in fervent prayer by Rev. Mr. Lovejoy, of Old Town. The Report of the Trustees was presented by Professor Pond, from which it appeared that, up to that time, the sum of 91,157 dollars had been subscribed. The subscriptions had been derived from the following sources, viz.

From the county of Washington, ...	$ 5,179
From the counties of Hancock and Waldo,	2,971
From the county of Penobscot, ...	46,405
From the county of Lincoln, ...	2,775
From the county of Cumberland, ...	21,028
From the county of Kennebec, ...	3,059
From the county of Somerset, ...	1,112
From the county of Oxford, ...	1,923
From the county of York, ...	1,512
From sources without the State, ...	3,200
Subscriptions in the hands of Rev. Mr. Pearl, an absent agent—sources not precisely known, ...	2,000
Total,	$91,157

In regard to the subscription from the County of York, Professor Pond here stated, that he felt himself called upon to make a brief explanation, and to submit a proposition to the Trustees. In May last, before the meeting of the General Conference, when the great Subscription before us was commenced, the York County Conference of Churches resolved to raise 5,000 dollars for the Seminary, in five years, to be appropriated to the increase of the Library. I was present, said Prof. Pond, at the meeting when this resolution was introduced, and witnessed the spirit and unanimity with which it passed. I have had frequent letters from gentlemen in the County since, and I am persuaded that those churches *mean* to redeem their pledge, and that they *will* redeem it. The Agent who was to have visited them has not had time to do it, previous to this meeting; but he is proposing to do it immediately.—Those brethren will feel hurt, if they are not allowed to participate in the great enterprise before us, at least to the amount of their pledge. They have subscribed already 1,512 dollars; 3,488 dollars more are needed, in order to raise their subscription to 5,000. I here pledge this sum to the Institution, on their behalf. *I will pay it, if they do not.* Will the Trustees accept me as surety for my brethren in York County, for the sum of 3,488 dollars? The Trustees, who were present, and in session, voted to accept the pledge of Prof.

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Pond, in behalf of the churches in York County; and accordingly their subscription was raised to 5,000 dollars. This carried up the general subscription to the sum of 94,645 dollars. It was then moved that the subscription be kept open for a time, to receive any new names which might be added; and in a few minutes, the sum of 2,045 dollars was subscribed; making the whole sum $96,690.

When all had subscribed who wished, Prof. Pond drew a paper from his pocket, which he said had been just handed him, and which he was not at liberty to read until after the subscription in the meeting was through, containing a pledge of 16,666 dollars and 67 cents, from Philip Coombs, Esq., a member of the first Church in Bangor, to endow a Professorship in the Institution, to be denominated the *Loomis Professorship*, in memory of the Rev. Mr. Loomis, late Pastor of the first Church. This was given with the intention that it should be added to the great subscription; and by this means the subscription was carried up to $113,356.

Thus, the great enterprise, in which the Congregational churches of Maine have been engaged, for the last six months, was finished—and *more* than finished; and the Seminary at Bangor, the property of the churches generally, may be regarded as *endowed*.

It will be recollected that the sum of 20,000 dollars was subscribed last Spring, in Penobscot County, to endow the Professorship of Sacred Rhetoric and Ecclesiastical History. This added to the sum above mentioned will make 133,356 dollars, which has been subscribed to the Seminary within the year.

Urgent Demand for Preachers.

Extract from the Annual Report of the Mission to the Sandwich Islands, taken from the Missionary Herald.

WE thank the Board and the churches for the interest they manifest in behalf of our children, in the provision made for them while at the islands, in books, clothing, and other helps; and for the aid rendered them on their passage to our native land, and for the kind reception they meet with, and the homes they find, among the friends of the Redeemer.

We rejoice in the disposition which exists in our country to supply the heathen with the word of God. We should regret deeply to check it. We pray that the word of the Lord may have free course. We pray for wisdom and strength to translate so much of it, and to do it so correctly, and to teach it so faithfully, that it may run and be glorified in this nation even as it is with you. We cannot, however, refrain from saying that our hope of the speedy conversion of the world to Christ would be greatly increased, could we hear of the "almost clamorous importunity of the churches," not only to print the Bible, but to furnish men to teach it to all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost. The Scriptures sometimes convert men who have no preacher, and tracts have brought salvation to families who had never seen the Bible. But ordinarily it is not so. Ordinarily faith cometh by hearing; and hearing by the word of God spoken by the living preacher.

We wish, as soon as we can, to complete the translation of the Bible, knowing that all Scripture is given by inspiration of God, and is profitable; but from what we know of the thick darkness which envelopes the nation; from our experiments to remove it; and from the experience of apostles and missionaries before us, we are distressed to perceive how small is the army who publish the word in *person*—distressed at the disproportion between the zeal of the churches in sending forth Bibles and tracts, and their zeal in sending forth *men*. We do not wish the means were less, or the zeal less, to multiply the leaves of the book of life. They are leaves for the healing of the nations. There is none to spare of either of them. But we would, if we could, induce the disciples of Christ, the ministers of his word, to go by hundreds and thousands into all the world to preach the gospel. Then will the funds necessary for the world's conversion cluster about them, and move along with them, as naturally as the body accompanies the spirit which sets that body in motion. But if Bibles and tracts are sent forth, while teachers and preachers are wanting, it is, in the figure of Hall, throwing sickles into a field of grain, with no men to wield them.

CHRISTIAN MINISTERS NOT BEGGARS.

From the New Jersey Missionary.

"WE had a *begging* sermon at our church this morning,"—"the Rev. Mr. ——, is here upon a *begging* expedition,"—"what an incessant *beggar* our minister is!"—these and such like phrases are frequent in the mouths of some who profess and call themselves Christians. And Christian ministers, it must be confessed, taking up the parable, admit sometimes their proper application to themselves. *We* deny its pertinency. *We* reject it as untrue, unworthy of our office, and an insult to our Master. Not that we are "ashamed to beg" for him, if he required it of us; but because whatever our wants may compel us to, for our own support and comfort, *He* never can become a party to the *beggary*. No. He is King and Lord of all. He is the great Proprietor. The earth is his, and the fullness thereof. Men, all

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mankind, the rich and the poor, are tenants at his will. He permits them to use his property. He requires them to account for it. He will withdraw it from them when, and as he will. For the trial of men's faith, he has caused one to differ from another. He has made some poor and some rich. He has cast the lot of some in the land where the true light shineth, while the lot of others has fallen in the region and shadow of death. There is wealth enough upon the earth for the comfort, there is light enough for the direction of all. To them who have, it belongs to communicate to them who have not. And so great is his goodness, he has expressly declared of them who disperse abroad and give to the poor, of that which was not theirs, but his, that their righteousness shall reign forever, and that they shall be repaid with treasures in the heavens. To admonish them of their duty, to encourage them with his promise, to aid them in so discharging the one, that they may the best secure the other; he sends his ministers to preach the gospel, and to enjoin upon them, as among the first duties of the gospel, to 'remember the poor.' In fact, for such is the fact; the great Proprietor, sends out his stewards to them to whom he lends his treasures, with instructions to pay in part the debt they owe to him, to their less favored brethren, who bear with them his image; to point out to them the darkness, the sorrow, the ignorance, the spiritual destitution there is in the world, and to encourage men to exert themselves, and to give of their substance for its relief, by that wonderful and most benevolent assurance, "Inasmuch as ye do it unto one of the least of these, ye do it unto me." Where now, let us ask, is the *begging?* Who is the *beggar* in this transaction? Is it the Lord of all, who condescends to *beg* from them to whom he has lent so much, a little of it, for them to whom he has lent less? And will you dare to refuse him? Will you reject his application? Will you insult his messenger? Will you deny his right?—There were some that did so once; and their wretched end, stands as a fearful warning of their danger and their guilt, who return not to the Lord of the vineyard, its fruits in their seasons. Let there be no more heard among Christians of *begging* for the relief of God's poor, or the extension of his kingdom. All that we can do—all that we can give, is of debt, and not of grace. We owe him all. He asks of us a part. If we refuse it, we insult him, we endanger our possessions, we bring a curse upon our own souls. If we with cheerfulness meet the demand; he takes it—so great is his generosity, he takes his own of us as a loan—"he that giveth to the poor, lendeth to the Lord;" and look, it is his own sure promise, "whatsoever *he* lendeth, shall be paid again."

American Education Society.

Quarterly Meeting of the Directors.

The usual Quarterly Meeting of the Board of Directors of the American Education Society, was held on Wednesday, April 13, 1836. Appropriations for the quarter were made to beneficiaries in various institutions, as follows:

		Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
16	Theol. Sem.	169	2	171	$3,440
28	Colleges,	371	5	376	8,051
66	Academies,	206	24	230	3,864
110	Institutions,	746	31	777	$15,365

Of the above, the Presbyterian and the Western Education Societies made appropriations, as follows:

		Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
11	Theol. Sem.	60	1	61	$1,212
17	Colleges,	118	0	118	2,378
37	Academies,	111	11	122	2,455
65	Institutions,	289	12	301	$6,045

The following votes were passed.

Voted, That, in future, the notes taken of beneficiaries of the Society, be in the following form:

For value received, I promise to pay the American Education Society, or order, dollars in five years after my preparatory studies for the ministry shall have been closed, with interest from that time.

Voted, That on all sums paid by the beneficiaries of the Society within five years from the completion of their preparatory studies for the ministry, a discount of twelve per cent. per annum shall be allowed from the day of payment to the expiration of the said five years.

Voted, That the rule here adopted apply to all beneficiaries now under patronage, in reference to their past appropriations, and that, in renewing their notes, they be requested to give one note including the whole amount of their appropriations, in conformity with the new form of notes.

Voted, That the Treasurer be authorized to settle with all the beneficiaries who have completed their preparatory studies, on the principle of the new form of notes with the condition annexed, this day adopted.

The Secretary presented for consideration, the subject of relinquishing in part, or cancelling the notes of such persons as have been beneficiaries of the Society, but who, for good and sufficient reasons, have received a dismission, and have subsequently

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engaged as teachers at Foreign Missionary Stations:

Whereupon, after full consideration of the Constitution and Rules of the Society, and the object for which it was formed;

Voted, That the Directors do not consider themselves legally authorized to relinquish in part, or to cancel the notes of beneficiaries, who have thus abandoned the intention of entering the ministry.

Appointments.

THE Rev. Eliakim Phelps, late of Geneva, N. Y., has been appointed Secretary and General Agent of the Philadelphia Education Society, and has entered on the duties of his office, with cheering success. ——The Rev. Samuel H. Riddel, of Glastenbury, Ct., has been appointed an Agent of the American Education Society, and has accepted the appointment, and it is expected he will soon be dismissed, and engage in the services of his agency.——From the public reputation of the Rev. Messrs. Phelps and Riddel, it is confidently believed, that much good will result from their instrumentality in the great and responsible work of raising up ministers for the supply of the world.

Rev. Mr. Nash's Report.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—At the close of another quarter of a year, spent in the laborious, self-denying employment of an agent, I find increased occasion for devout ascriptions of praise and thanksgiving to the God of my life. Verily goodness and mercy have followed me. After a winter of almost unparalleled severity in this country, I find cause for most grateful mention of the protection and care of a kind Providence, by which I have been enabled to prosecute my agency without interruption. Of the success which has attended my efforts, I have neither the ability nor the wish to speak particularly. In general, I may say, it has been as good as I had reason to anticipate. A statement of the great and increasing want of ministers in our country, has awakened strong interest in many minds, and, in most instances, has called forth contributions more liberal than those of former years. The Education Society is fast coming into increased favor with the Christian public, as an efficient instrument of supplying this deficiency. The one thing essential that this Institution may accomplish the good for which it is so well adapted, is a proper administration of its affairs. Let wisdom and care be duly exercised in the selection and management of its beneficiaries, and, with the ordinary blessing of Heaven, its success is certain. The young men who receive its patronage, ought to feel that the responsibility resting on them is most solemn and affecting. It should be deeply impressed on every one of their minds, that unless their character and deportment do in good degree correspond with the great object for which they are patronized, the Society cannot proceed;—that every instance of misconduct or of spiritual indifference in them, contributes directly to render useless an Institution which God has blessed, and which is deemed most important to the promotion of his glory and the salvation of souls. Very little is now said to the disparagement of this Institution, except what arises from the real or the supposed delinquency of those who are the objects of its liberality. How desirable that they universally realize this remark in all the fearfulness of its import!

But what terms of reprobation can be too severe for that unkind, unchristian mode of judging, which undervalues and denounces the Education Society, overlooking the great end for which it was organized, the principles by which it is regulated, the immense good already accomplished by hundreds of its beneficiaries, because here and there an individual has proved himself unworthy of the confidence reposed in him. Adopt this mode of judging universally, and you annihilate the Christian church, and put a final stop to every thing great or good attempted by man. Let us imagine the worst that truth will justify—that of twelve individuals assisted in their education by Christian charity, eleven become efficient, useful ministers of Christ, while one disappoints expectation, or even brings disgrace on the Saviour's name. How does this differ from the proportion which, even in the family of the Redeemer, apostasy bore to love and fidelity? Surely it should silence the objection which I have in view, to know that, in the conversion of this world, Jehovah employs the instrumentality of frail, imperfect men. But because of the imperfection of this instrumentality, must it be laid aside, and the world remain in bondage to sin? Because the young men whom the church would aid in preparing for the ministry, are inexperienced and imperfect, let them keep their hearts with all diligence; let them abound in watchfulness and prayer, and let a pastoral supervision be maintained over them with the utmost kindness and diligence. At the same time, let persons who raise objections against the Education Society as a cloak for their covetousness, or an occasion to give vent to their enmity against Christ and his cause, remember that they must give account of themselves to God.

Since my last quarterly report, my time has been chiefly spent in the counties of

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New Haven and Hartford in Connecticut, and in the city of Boston, and the county of Berkshire in Massachusetts. In several instances, in the first of these counties, the cause was presented, where, for special reasons, no collection at the time was taken. This course was not however adopted in any place from any unwillingness expressed by the people of God to bestow their liberality. In those towns where a call for donations was made, it was met with the same liberality as in other parts of the State. In one instance, two young men in moderate circumstances, wholly unsolicited, contributed thirty dollars to constitute their pastor a life member of the State Branch, stating that they had resolved to save this sum by refraining from the use of snuff and tobacco. How desirable that this example be universally imitated! Were all the sums worse than wasted in the indulgence of appetite or in complying with the demands of fashion, cast into the treasury of the Lord, how easily might it be filled to overflowing.

O when will the churches feel as they ought, that to furnish heralds of salvation in sufficient numbers, demands a universal and self-denying effort! We have young men of piety and promise, not a few in the spiritual family. Alas! can nothing be done to break the charm by which they are held to secular pursuits, and to induce them to devote their talents and their lives to the service of Him, who though rich, for their sakes became poor! In one inconsiderable town in Berkshire, forty young men, between the ages of sixteen and twenty-four, are members of the church. Of these, not more than three or four have signified a decided intention to study for the ministry.

In Williams college, I have found much which is matter of congratulation and encouragement to the friends of Zion. In this seminary — the favored spot where the spirit of Foreign Missions first developed itself in our country — of one hundred and twenty students, seventy are professors of religion. Not only is the college enjoying an admirable system of government and instruction, administered by able and judicious hands, but evidently the Spirit of God is there. Generally speaking, the large body of pious students are characterized by devout, holy living; by rational, consistent zeal in the service of their divine Lord. This state of feeling is encouraged and sustained by efforts on the part of the faculty worthy of all praise. I was informed, that in two different places at the same time, are prayer meetings held every day by the officers and students together. It was deeply interesting to learn, that the instructors in this institution are in the habit of maintaining a pastoral intercourse with their pupils of every character, often addressing them with the directness and the familiarity which pertain to the office of a Christian minister, respecting their spiritual interests. Let this practice be adopted in all the colleges in our country, and I am greatly mistaken if they would not become far more efficient than hitherto, in raising up suitable men for the Christian ministry. Let this practice be adopted in all the colleges in our country, and who can believe, that we should long have the same occasion as at present to pray, that the great body of young men who are obtaining a learned education, may experience the power of the Holy Ghost, to turn them from sin to God? Let the tone of feeling which I witnessed among the faculty and the students in Williams College, be every where maintained in the visible church, and soon the standard of piety would be greatly elevated; the work of conversion would commence on a scale, and reach to an extent never before experienced, and shortly the whole earth would be filled with the glory of God. I was happy to find the impression so deep and pervading in this interesting community, that the final triumph of the Redeemer in the conversion of the world cannot be expected, till there shall be in the company of his followers far more faith, and prayer, and self-denying effort. Unquestionably, he who shall contribute most to effect this change in the company of them who have named the name of Christ, will be the greatest benefactor of his species.

Extract from a Letter to the Secretary from a Beneficiary.

Dear Sir,—I regret to say, that the state of my health is such that I never expect to be able to preach the gospel, as I have fondly anticipated for the last eight years. I have not been able to speak loud but few words for six months past. The cause of the failure of my voice, is excessive singing. I was not aware of the injury I was inflicting on myself, till it was too late. My voice failed on the 14th of February, 1835. I have taken the utmost pains to get cured, but have not as yet found relief. I have consulted many eminent physicians. Some say I shall never recover—others think I shall—but all think there is little probability that I shall ever be able to endure public speaking. It is truly an afflicting dispensation of Providence to me. I have for the last eight years been looking forward with anxious solicitude, to the period when I should complete my preparatory course of study, and enter on the

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immediate duties of the Christian ministry. But at the close of my *college course*, God, in his all-wise providence, has thwarted my plans. At first, I could hardly be reconciled; but on more mature reflection, I think I can say, "Father, thy will be done." It is my wish to enter on some business, which will render me useful to my fellow-beings. I have thought of entering the medical profession. It seems to me, that next to a clergyman, a pious physician may be most useful. A physician can have access to families, to which clergymen cannot. And if, while applying remedies to alleviate bodily suffering, he can administer a healing balm to the soul, a double benefit will be secured.

Dear Sir, be assured of my gratitude for the assistance which I have received from the Education Society. Had not the timely aid afforded by this noble Institution been extended to me, I see not how I could have continued my studies till now.

It is my design to refund every farthing I have received from the American Education Society, as soon as I am able; and not only refund, but, if ever able, I think I shall be willing and glad to contribute to its funds. Although I never expect to be able to administer the public ordinances of the blessed gospel, yet it is my sincere prayer, I trust, that God will give me grace to exhibit its spirit in all my deportment, and that its hallowed influences may be felt to the ends of the earth.

I wish you would direct me a letter, with such instructions and advice as your wisdom may dictate.

ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE twentieth Annual Meeting of the American Education Society, will be held in the city of New York, on Thursday, the 12th day of May, 1836. The members of the Society are notified to meet for business, in the Rooms of the Presbyterian Education Society, No. 116 Nassau St., at 4 o'clock, P. M., of that day. A public meeting will be held in the Broadway Tabernacle, at 7 o'clock in the evening, at which extracts from the Annual Report will be read, and addresses made.

WILLIAM COGSWELL,
Sec'y Am. Ed. Soc'y.

Rooms Am. Ed. Society,
Boston, Apr. 14, 1836.

Resignation and Appointment.

THE Rev. John Breckenridge, D. D., has resigned the office of Corresponding Secretary of the Board of Education of the General Assembly of the Presbyterian Church, and accepted the appointment of a Professorship in the Theological Seminary, at Princeton, N. J.; and the Rev. Francis McFarland, of Greenville, Va., has been appointed Corresponding Secretary of the Board of Education, in the place of Dr. Breckenridge, and accepted the office, and entered on its duties.

FUNDS.

Receipts of the American Education Society, from Jan. 13th, to the Quarterly Meeting, April 13, 1836.

Meriden, N. Y. Mr. L. Russell, by Dea. N. Willis, Boston		5 00
Sherman, N. Y. collection in the Soc. of Rev. J. B. Wilson		2 06
INCOME FROM FUNDS		1,088 62
AMOUNT REFUNDED		940 00
LEGACIES.		
Executors of the will of Mr. Normand Smith, Jr. late of Hartford, Ct. deceased, in part	800 00	
Mr. Nathan Adams, Ex'r. bequest of Miss Lucy Adams, late of Charlestown, Mass. deceased	50 00	—850 00

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Bowdoin St. Society	184 10	
Old South Society	338 88	
Green St. Society	67 75	
Park St. Society	537 01	
Essex St. Society	353 62	
Free Church Society	25 50	
Pine St. Society	240 81	
Salem St. Society	91 74	
Franklin St. Society	600 00	
		2,279 31

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Amesbury, Mr. William Chase, by Dea. N. Willis, Boston	1 50	
Andover, Juvenile Sewing Society, *postponed by mistake*, by Miss Harriet N. Woods	5 06	
North Haverhill and Piaistow, Society of Rev. S. H. Peckham	7 00	
Newburyport, Ladies of 1st Pres. Ch. to const. Rev. Jonathan P. Stearns, a L. M. of A. E. S. by Miss Susan Wheelwright	40 00	—53 56

FRANKLIN COUNTY.

[Mr. William Elliot, Jr. Greenfield, Tr.]

Conway, Mr. Joseph Avery	20 00

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HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Amherst, Hon. David Mack, Jr. 100 00

HAMPDEN COUNTY.

[Mr. Samuel Raynolds, Springfield, Tr.]

Monson, Mr. A. W. Porter, asso. of Temp. Schol. 75 00

MIDDLESEX COUNTY.

Sherburne, Mrs. Leland, by Rev. Samuel Lee 3 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Acton, Soc. of Rev. J. T. Woodbury 7 25

CHARITABLE SOCIETY OF LOWELL AND VICINITY.

[Dea. William Davidson, Lowell, Tr.]

Lowell, Ladies' Ed. Soc. in 1st Cong. 94 20, including 24 76, a contri. in the Cong. $75 towards Blanchard Temp. Schol. 94 20—104 45

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Weymouth and Braintree, Ladies' Asso. in Soc. of Rev. Jonas Perkins 24 84

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Halifax, an individual, by Rev. E. G. Howe 5 00

TAUNTON AND VICINITY.

[Mr. Charles Godfrey, Taunton, Tr.]

Fall River, Rev. Orin Fowler 2 00
Pawtucket, Hon. James C. Starkweather, to const. himself a L. M. of the Aux. Soc. 10 00—12 00

WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

Grafton, Evang. Soc. by Mr. George N. Sibley 4 00
Millbury, 2d Cong. Soc. by Mr. W. Whittlesey 30 22
Westboro' Mrs. Patty Johnson, deceased, by Rev. D. Greene, Boston 10 00
Society of Rev. B. Phinney 166 00—210 22

WORCESTER COUNTY NORTH.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

Athol, Mrs. Persis Goodell, by Rev. J. P. Warner 10 00
Ashburnham, Rev. George Goodyear, collect. at mon. con. in his parish 10 00
Royalston, a friend, by Rev. L. P. Bates, of Templeton, bal. of a Temp. Schol. 25 00—45 00

RHODE ISLAND (STATE) AUX. ED. SOC.

[Mr. Albert Peabody, Providence, Tr.]

Providence, Ladies' Ed. Soc. in the Cong. under the care of Rev. Messrs. Wilson and Mason, by Miss Elizabeth Colville, Tr. 75 00

$5,810 20

MAINE BRANCH.

[Prof. Samuel P. Newman, Brunswick, Tr.]

Augusta, (omitted in last return of the Tr.) Alfred Reddington 10. Charles Williams 5 15 00
Bangor, Nath'l Harlow, Esq. 2d pay't on Temp. Schol. 75 00
Bridgton, Gen. John Perley 50 00
Brunswick, President Allen 20 00
Farmington, Rev. Isaac Rogers 5. Individuals 7 12 00
Gorham, Benev. Soc. by T. S. Roble, Esq. thro' Mr. William Hyde 13 00
Portland, Mason Greenwood 50. G. Mark 2 52 00
Pittstown, Cong. Soc. 13 00
South Berwick, mon. con. Cong. Soc. 20 00
Waterville, Professor Barnes 5 00
Winslow, Cong. Ch. and Soc. to constitute their pastor, Rev. Mr. Jewett, L. M. of Maine Branch 25 00

$300 00

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morril, Concord, Tr.]

Hillsboro' County.

[A. F. Sawyer, Esq. Tr.]

Francestown, Daniel Fuller, Esq. 4th pay't. on Temp. Schol. 75 00
Greenfield, Individuals 4 00
Hancock Factory Village, Ladies' Sewing Circle 5 00
Hollis, individuals 75 56
Wilton, Fem. Ed. Soc. 11 77—172 33

Merrimack County.

[Dea. James Moulton, Tr.]

Canterbury, Mrs. Susannah Brown 10 00
Dunbarton, Mrs. Jane Harris 5 00
Henniker, Ladies' Aux. Ed. Soc. by Mrs. Abigail Proctor, Tr. 20 00—35 00

Rockingham County.

[Dea. T. H. Miller, Tr.]

Windham, Presbyterian Soc. by Rev. Calvin Cutler 29 67

Strafford County.

[William Woodman, Esq. Tr.]

Meredith Bridge, Rev. Mr. Young's Soc. 15 00

Sullivan County.

[Dr. Alexander Boyd, Tr.]

Acworth, Cong. Soc. 23 53
Female Char. Soc. 28 00—51 53

$308 53

Clothing.

Hancock Factory Village, a bundle, valued at 25 15.

NORTH WESTERN BRANCH.

[Elnathan B. Goddard, Esq. Middlebury, Tr.]

Jamaica, Cong. Ch. by Mr. N. Kingsbury $3 25

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Bloomfield, fr. individuals 5 69
Farmington, Henry Lewis, to const. himself L. M. of Ct. Br. 30 00
Guilford, collection in part 33 16
Hartford, coll. of individuals 341 00
Middletown, Upper Houses, collection 63 86
North Haven, coll. in part, $40 of which is to const. Rev. Leverett Griggs, a L. M. of the A. E. S. 84 74
North Branford, collection, $40 of which is to const. Rev. H. B. Camp, a L. M. of A. E. S. 43 84
Northford, collection in part 13 50
Plymouth, individuals, $40 of which is fr. Ladies' Benev. Soc. in West Village, to const. Rev. Ephraim Lyman, a L. M. of A. E. S. 131 62
Tolland, collection 33 56
Vernon, N. O. Kellogg, to const. himself a L. M. of Ct. Branch 30 00
[The above by Rev. Ansel Nash, Agt.]
Bristol, annual subs. by E. B. Hooker 43 78
Chester, James Mitchell, a donation 4 00
Enfield, individ. by Ebenezer Parsons 50 00
Farmington, individuals, by Simeon Hart 3 57
Collection, part of which is to const. Rev. Noah Porter, Elijah Porter, Samuel Richards, and Selah Richards, L. M. of Ct. Br. 123 00—126 86
Glastenbury, coll. in Rev. Mr. Riddel's Soc. by Mr. R. 45 00
Hartford, Fem. Aux. Ed. Soc. by Mrs. L. E. Porter, Tr. 30 25
Collins Temp. Schol. 5th ann. pay't. by Dea. A. M. Collins 75 00
Collection in North Soc. by E. Hamilton 5 09
Do. in Centre Soc. by Dea. A. Colton 58 78
Do. in Free Church, by Dea. Anderson 18 00
Do. Ed. Soc. by A. Colton 3 85
Evarts Temp. Schol. 5th pay't in part, by H. Hudson and B. Hudson 50 00—243 24
Lyme, Charles Griswold, bal. of his subs. to const. himself a L. M of Ct. Branch 20 00
Northford, subs. in part, by Wm. J. Boardman 11 59
North Coventry, individuals, by Rev. Mr. Calhoun 7 00
Rocky Hill, individ. by Rev. Dr. Chapin 30 00
South Manefield, thro' the Windham Co. Ed. Soc. by Rev. A. S. Atwood 67 00
Vernon, Henry Kellogg, to const. himself a L. M. of Ct. Br. by Rev. C. Humphrey 30 00
Waterbury, (Salem,) donation from a friend 50
West Hartford, Educa. Soc. by E. Cone, Tr. 78 04
Individuals, by Dea. R. Colton 47 72—125 76

$1,964 23

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PRESBYTERIAN EDUCATION SOCIETY.

[Oliver Willcox, Esq. New York, Tr.]

Philadelphia Ed. Soc. by Geo. W. McClelland, Tr. 126 00
Scotchtown, a Legacy from estate of Ferdinand Bailey, deceased, by Samuel Millspaugh, an ex'r. 800 00
W. H. Megie 3. N. E. Pierson 19 22 00
First Pres. Presb. Ch. in part, by Mr. Barrows 8 00
Central Pres. Ch. mon. con. collection 49 30
Jacob Kershaw 37 50
West. Ed. Soc. J. S. Seymour, Esq. Tr. 209 08
Laight St. Ch. fr. Fem. Ed. Soc. by Mrs. Withers, Tr. to const. Rev. Flavel S. Mines, Life Director 156 00—
1,891 80
Kingsborough, ft. Church 40
Morristown, N. J. Mr. James Cook 53 00—53 40
From E. P. by O. R. Kingsbury 5 00
Second Avenue Pres. Ch. by W. S. Chapman, Esq. to const. Rev. Charles S. Porter and Rev. John J. Owen, Life Directors 194 70—188 70
Bleecker St. Ch by Mr. Marcus Wilbur 37 50
Bowery Ch. fr. Mr. L. Brewster 200 00—237 50
Cedar or Duane St. Ch. John W. Leavitt 180. Rufus Leavitt 190 200 00
Albany, fr Mrs. Cornelia P. Van Rensselaer 10 00
Bleecker St. Ch. fr. Mr. Geo. Douglass 37 50. J. Roosevelt, Esq. 100 137 50
Fr. B. Curtis 75. Edward A. Russell 25 100 00
Fr. P. L. Mills 10. Thomas Lord 25. Thomas Denny 25 60 00
Fr. D. Cadwise 100. G. W. Breen 50 150 00—447 50
Bowery Ch. fr. John Wheelwright 10 00
Laight St. Ch. fr. D. E. Patton 5 00
Catskill, fr. Oren Day, Esq. 100. Miss Sarah Downes, Colchester, Delaware, 20 120 00
Fr. member Pres. Ch. Catskill 78 50
Duane Street Ch. H. W. Olcott 100 00
Central Pres. Ch. S. M. Beckley 5 00
Brooklyn, 1st Ch. by D. Wesson, Tr. fr. A. Van Binderin 75 00
Fr. D. Leavitt 75. Fisher How 150. Mrs. S. E. Austin 25 250 00
Fr. Geo. W. Brinkerhaff 3. Miss Lockwood 2. D. Pomroy 20 25 00
Fr. J. W. Spencer 7. W. B. Spencer 1. E. D. Hurlburt 10 18 00
Fr. D. Wesson 80. G. Howland 15. F. Howe 2 97 00—465 00
Central Pres. Ch. Rev. William Patton 100 00
Laight St. Ch. Charles Starr 75. F. P Scholes 2 77 00
Newark, 2d Pres. Ch. by Rev. E. Cheever, mon. con. collection 25 00
West Church, collection by Rev. Mr. Downer 71 77
Harrisburg, Pres. Ch. by William Grayden, Esq. 64 12
Bleecker St. Ch. fr. Ladies, by C. De Forest 102 19
C. De Forest 75 00—177 19
Allen St. Ch. by John Chandler, Tr. 600 00
Donation fr. Hanover, by Rev. Mr. Mandeville 6 00
Central Pres. Ch. mon. con. collection 34 56
Union Pres. Ch. by Mr. Samuel Stiles 25 00
Phila. Ed. Soc. Geo. W. McClelland, Tr. 808 35
Seventh Pres. Ch. Mr. Stephen Haff, Tr. 300 00
Fr. E. T. Shannon 75. James D. Haff 75 150 00
Fr. Stephen Haff 75. James Struthers 75 150 00
Fr. Nelson Place 87 50—387 50
Duane St. Ch. fr. Mr. P. Perrit 75 00
Phila. Ed. Soc. by Rev. William Patton 208 50
Fr. Mr. W. C. R. 10 00
Brick Ch. fr. Mrs. Tace W. Patton 20 00
Central Pres. Ch. fr. Miss. C. B. Patton 10 00
Bleecker St. Ch. B. F. Forbes 2 00
Central Pres. Ch. Mrs. Buck, by Mr. Patton 10 00—42 00
Phila. Ed. Soc. fr. G. W. McClelland, Esq. Tr. 243 49
Central Pres. Ch. Mr. William Williams 5 00
Fr. Oliver Willcox, to const. himself a Life Director 100 00—105 00
Newark, N. J. fr. Yo. Men's Ed. Soc. by Dr. J. W. Ward, Tr. 80 00
Central Pres. Ch. mon. con. collection 30 05
Bowery Ch. by Mr. J. C. Brigham 20 00
Duane St. Ch. fr. Mr. Rufus Davenport 10 00
Brick Ch fr. Mrs. Tace W. Patton 25 00
Central Pres. Ch. Miss C. B. Patton 15 00
Donation fr. Mrs. E. E. Perry 10. Mr. O. H. Perry 5 15 00
West Pres. Ch. fr. individ. by Rev. D. R. Downer, to const. him Director for Life 42 00
Troy, 2d Ch. by Dr. Fisher 80 00
Duane St Ch. fr. J. Otis, Esq. 75 00
Mercer St. Ch. fr. G. P. Shipman 100 00
Western Ed. Soc. by J. S. Seymour, Tr. 500 00

$7,434 94

UTICA AGENCY.

[Jesse W. Doolittle, Esq. Utica, Tr.]

Adams, Pres. Ch. in part, by William Grenell 30 67
Antwerp, by J. H. Northrop 6. By Rev. H. Jones 0 87 6 87
Belmille, 24 00
Bridgewater, 9 94
Cambridge, by the Rev. Ova P. Hoyt 35 00
Canton, fr. Mrs. Johnson 1. Sarah Noble 0 50. Mrs. Eldred 0 50 2 00
A coll. at the anniversaries of St. Lawrence Co. held at Canton 9 00
Champion, 13 56
Dr. Kalb, fr. Mrs. Griffin 50
Fort Covington, to const. Rev. Amos Foster, a L. M. of Presb. Ed. Soc. 30 92
Gouverneur, fr. L. B. Parsons 25. Dea. Wright 10. Fr. sundry others 22 57 00
Holland Patent, in part, by Daniel Clark 4 82
Hopkinton, 5 17
Lisbon, fr. Asbel Sykes 3. Mrs. Sykes 0 50 3 50
Madrid, fr. Dea. Foot 5. Fr sundry others 14 70 19 70
Malone, to const. Rev. Asahel Parmelee, a L. M. of Pres. Ed. Soc. 31 00
Manheim, fr. Isaac Sherwood, by the Rev. David Chassel, to const. Isaac Sherwood and Mrs. Polly Sherwood, L. M. of P. E. S. 60 00
Minerva, by Mrs. Paddock 4. By Dea. Sanborn 0 50 4 50
Mexico, 5 45
New Hanen, 5 31
Norfolk, (Upper,) by Norman Sackrider 16 75. *(Lower,)* fr. Dea. Tambling 1. Mr. Tambling 0 50 16 25
Ogdensburg, a balance fr. S. Fine 25. S. Smith 5. J. Seeley 5. Fr. sundry others 11 25 46 25
Onondaga Hill, fr. Rev. James Rodger 1 00
Oswego, fr. 1st Pres. Ch. 52 91. Presbytery of Oswego, by Rev. Ralph Robinson, Tr. 7 59 91
Parishville, fr. Fem. Ed. Soc. by T. H. Lyon 12 92
Potsdam, fr. Fem. Char. Soc 65 50. Cong. Ch. 37 50, to const. Rev. Asa Brainerd, a Life Director of P. E. S. 102 50
Pulaski, fr. Fem. Ed. Soc. by Mrs. Julia T. Wells, Tr. 30 61, to const. Rev. Ralph Robinson, a L. M. of P. E. S. Fr. the Cong. Ch. in part 5 19 35 80
Richville, fr. Rev. Joseph Butler 9 00
Fr. the Church 8 00—17 00 52 80
Sackets Harbor, 63 43
Smithville, fr. Cong. Ch. 22 37, and fr. North Adams 11 99, to const. Rev. John Covert, a L. M. of P. E. S. 34 36
Stockholm, (East.) 4 11
Syracuse, fr. a friend by Rev. J. Campbell 1 00
Waddington, fr. H. F. Shepherd 1. Mrs. Dearbon 0 50 1 50
Walton, (Columbia Soc.) to const. Mrs. Charles Chapman, a L. M. of P. E. S. 30 00
Watertown, fr. 1st Pres. Ch. 100, to const. Rev. Geo. S. Boardman, a Life Director of P. E. S. Fr the 2d Pres. Ch. 31, to const. Rev. Marcus Smith, a L. M. of P. E. S. Fr. the Benev. Asso. of Watertown Presbytery, and the Black River Assoc. by the Rev. Geo. S. Boardman 53 17 184 17
Westmoreland, 5 00
Winfield, 13 25
Union, fr. William J. Bacon, Esq. 5 00
Avails of clothing sold 8 00

$1,001 65

Clothing.

Minerva, by Mrs. Paddock, 1 bundle of clothing.
Redman, fr. sundry Females, by Mrs. A. Moffet, 1 bundle, valued at $23 68

WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq. Hudson, Tr.]

Bracerille, ann. sub. 5 00
Hudson, ann. sub. 13 00
Hudson, Fem. Ed. Society 5 00
A Friend 50
York, Church collection 6 50
Elyria, Fem. Ed. Society 52 00
Wadsworth, ann. subs. 11 75
Donations 11 25
Johnson, ann. subs. 2 50
Strongsville, donations 10 00
Morgan, donations 3 00
Harpersfield, ann. subs. 75
Auroraburg, ann. subs. 4 00
Euclid, ann. subs. 6 50
Donations 18 75
Brownhelm, ann. subs. 30 65
Lyme, on ann. subs. 41 50
Cleaveland, donations by sundry individuals 126 25
Ladies to const. the Rev. Samuel C. Aiken, a Life Director of the P. E. S. 100 00
Fitchville, ann. subs. 5 00

$454 90

Whole amount received $18,892 78.

Clothing rec'd at the Rooms of the Parent Society during the quarter ending April 13th, 1836.

Boston, Mrs. Christian Baker, vests, socks, bdkfs. and Napkins, valued at 18 00
Spencer, Fem. Char. Soc. by Miss Calista A. Draper, Sec. a bundle, valued at 8 50

$26 50

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