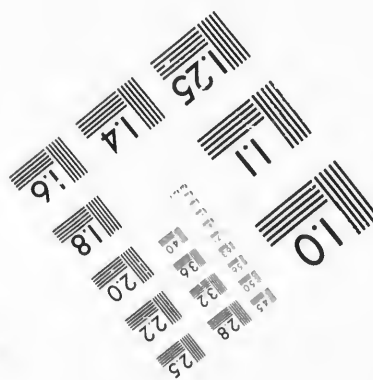
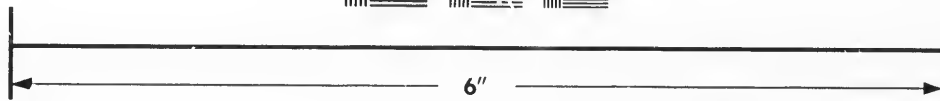
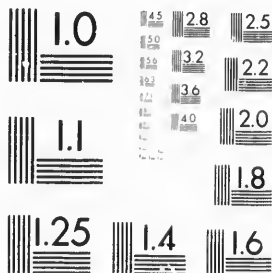


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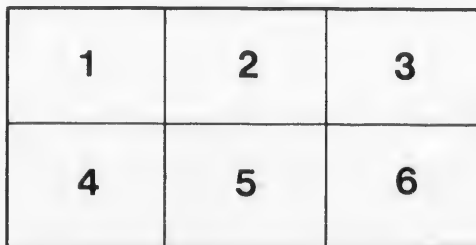
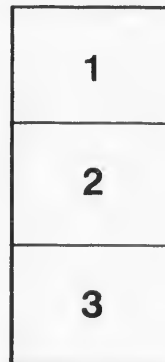
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PRICE 5 CENTS.

“Close Communion,”

THE
ENGLISH & GREEK
OF IT.

BY

Henry Francis Adams,

Pastor First Baptist Church,

YARMOUTH, N. S.

YARMOUTH, N. S. :
C. CAREY, PRINTER,
1888.

HEBREWS, 4. 12. "For the Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."—*Revised Version*.

This verse is best understood by that one in Matthew, 10. 34. where Christ says, "Think not that I came to send peace on the earth; I came not to send peace but a sword." So that our text refers to the Incarnate Word, as well as to the Inspired Word which he has left on record; "The words that I have spoken unto you are *spirit* and are *life*."

The greatest dividing power in this world is *the word*. I am unwilling to believe that there are any persons, who knowingly misrepresent our belief and practice; and yet there are so many who do not understand either, that if they attempt to state them to others, they must misrepresent us. Many people, who do not get clear, straight-forward views on these subjects, and therefore fail to have intelligent reasons for their position, are ready to exclaim, "Oh, but you Baptists are close-unionists." To which charge I answer, "We are no more close-unionists than any other denomination of evangelical christians."

According to the articles of faith of the Baptists, Presbyterians, Congregationalists, Methodists, and Episcopalians, no person is permitted to partake of the Lord's Supper in any of their churches, unless he be *first baptized*. I challenge any man to prove that I am not stating the truth. Who will dare to say that the Baptists are different from the other four bodies of christians on the subject of communion, after reading the following utterances of some of the leading divines, who voice the articles of their denominational creeds?

Rev. Dr. Wall, an eminent Episcopalian writer says, (*History of Infant Baptism, part II., chap. 9*), "No church ever gave the communion to any persons *before* they were *baptized*. Among all the absurdities that ever were held, none ever maintained that any person should partake of the communion *before* he was *baptized*."

Rev. Dr. Hopkins, a Congregationalist, and of great authority in his denomination says, "No one is to be considered, and treated as a member of the church of Christ,

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unless he be baptized with water; as this is the *only door* by which persons can be introduced into the visible kingdom of Christ, *according to His own appointment.*" See Curtiss on Communion, page 125.

Rev. F. G. Hibbard, Methodist Episcopal, says in his book on "Christian Baptism" page 174 of part II, "Before entering upon the argument before us, it is but just to remark that, in *one principle*, the Baptist and Pede-baptist churches *agree*. They both agree in rejecting from the communion at the Table of the Lord, and in denying the rights of church fellowship, to *all who have not been baptized.*"

Now I will give you a more lengthy extract, that proves that the Presbyterians are even *closer* than the Episcopalian, the Congregationalist, and the Methodist, in admitting persons to the Table of the Lord.

The Rev. F. M. Iams was my predecessor in the pastorate of the First Baptist Church, Mount Vernon, Ohio, U. S., but when he entered the ministry, was a Congregationalist.—The following is his own account of an incident that happened in the early part of his ministry.

"In the beginning of my ministry, before I was ordained, I invited a Presbyterian Minister to occupy my pulpit on Communion Sabbath and administer the Lord's Supper, and he accepted my invitation. There was at that time in my congregation a young man, a very recent convert, and a very zealous christian worker. He was an Englishman, and had been sprinkled in infancy in the Church of England. Afterward he had become an avowed atheist, and was such when I first met him. I found him a sharp, trained reasoner of a very decided metaphysical cast of mind; and our discussions were continued for several months. At length he was thoroughly convinced of his mistake, made a public renunciation of his atheism, sought Christ, and became a devout, earnest christian. His talents made him very useful, and he was almost immediately made superintendant of the Sunday School; in which position he was doing good service at the time Rev. Mr. S—— came at my invitation to administer the Lord's Supper in my church. He had not united with any church, being in doubt about which one he ought to unite with. I loved him tenderly as a christian brother, and a

very dear friend; and in common with many of my brethren, I greatly desired to have him sit with us at the Lord's Table. At that time I had not examined the question of communion, but was governed in the matter by misguided feelings, and consequently was in favor of open communion. So I spoke to Rev. Mr. S——— confidentially and requested him to speak to Brother H——— privately, and invite him to come to the table with us. I told him of his recent conversion, his zeal for Christ, and our great love for him as a true and devoted disciple.

Mr. S——— listened attentively until I concluded, then he said: "Is Brother H——— *a member of any church?*"

"No; he has not decided where he ought to unite. He has that matter now under prayerful consideration."

"Well, I cannot invite him to the Lord's Table. *That is an ordinance of the Church, and only those who are church members have a right to come to it.*"

"Oh, but he is such a good man; we all love him so much. Please do invite him."

"No; I cannot. As for loving him, you can love him just as well, and fellowship him just as much if he does not come to the Table. The Lord's Table is not to *exhibit our love and fellowship for each other, but to commemorate the death of our Lord.* It will be time enough for Brother H——— to engage in the observance of this church service, when he has become a member of the Church."

"But Brother H——— has been baptized; he was baptized in infancy in the Church of England. *Is not that enough?*"

"No, sir. The Supper is a church ordinance, and it belongs to *not all who are baptized, but only to those who are baptized members of the church.* Bro. H——— has been baptized, but he is not a member of any church. He was baptized by a Minister of the Church of England. Very well. We respect his baptism; but he was not received into the membership of the Church of England. And he does not consider himself a member of that church, or of any other, and therefore *he has no right at the Lord's Table, and we have no right to invite him there till he unites with some evangelical church.*"

And Mr. S—— was firm, and I was obliged to submit to what I then deemed a very great hardship and a grievous wrong. But I long since learned that he was right in putting the order of the Lord's house above the clamour of private affection, or personal interest and feeling.

In refusing to invite Bro. H—— to the Lord's Table, he acted upon *strict Presbyterian principles*, and upon *strict Baptist principles* as well." I appeal to every intelligent and thoughtful person, and ask, "Wherein do the Presbyterian, Episcopal, Methodist, and Congregational denominations differ from the Baptist on the subject of communion?"— You must admit that all *five are close communion bodies*. Then it is a settled fact that all five have solemnly pledged themselves, that they will permit no person to sit down at the Lord's Table, *who has not been baptized*. And any church that violates this law of their creed; any local church that, *for the sake of appearing liberal*, invites and permits any to sit down to the sacred ordinance *who have not been baptized*, is amenable to the disciplinary laws of its denomination, is a traitor to the King of kings, and must be classed with that mixed multitude of heretics who handle the Word of God deceitfully, and teach for doctrines the commandments of men.

I fancy I hear some say, "Well, I never looked at the subject *in that way before*, but I now see that we are all close-unionists. And on that subject I will never think the Baptists as pursuing a course different from other churches, as *all demand that a person must be baptized before he partakes of the Lord's supper*. But please to tell me, Mr. Adams, why is it that the Baptists do *not invite and permit members of other denominations to sit down with them at the Lord's table?*"

Now you are approaching the real point at issue. We do not invite them to the Lord's Table because those who have not been baptized, have no right there. And as those who have been only sprinkled, have not been baptized, they have no right to be at the Lord's Table. So you see that the real point at issue between us, is *not the communion*, but *baptism*.

Then let us pursue the subject as to, "Why the Baptists do not accept those who have been sprinkled as baptized

persons, and therefore as disqualified for participation with them at the Lord's Supper."

First, How many Baptisms are there in the New Testament?

Ephesians 4. 5. says "One Lord, one faith, one baptism." How many baptisms are there practised by the aforesaid denominations? *three, immersion, pouring, and sprinkling.* If the Word of God says only *one*, two of those forms *must be wrong.* Then the task before us is to ascertain *which one* of the *three* is the *one commanded by Christ, and practised by His Apostles.*

What is the Greek word for baptism? To whose Lexicon shall we go, to Baptists? No, we will take the most world-wide one, compiled by two eminent English Churchmen named Liddell & Scott. This is used in all the great Universities and Colleges on both sides of the Atlantic. Of this great work a new edition has been published, and in it we have

BAPTIZO—To dip in or under water: to sink, to bathe, to baptize.

BAPTISMOS—A dipping in water—baptism.

BAPTISMA—Baptism.

BAPTISTES—One that dips—a baptizer.

But do not these great scholars give other meanings to Baptizo? They do not even hint the bare possibility of any other, than that they give. But say you "Perhaps they were *favouring the Baptists* in confining the meaning of *baptizo* to *dipping?*"

I think I see you smile, at the idea of Episcopal Clergymen translating such a fundamental word as Baptizo into English, so as to help substantiate the practice of the Baptists. Those English Clergymen did not compile their renowned Lexicon as *Clergymen*, but as *Scholars*, who for the time being forgot all man's modern substitutes, and honestly and correctly gave the *English* word, that exactly represents the *Greek* original. And with them we may name

40 lexicographers, who agree that Baptizo means "to dip in or under water." These learned men are Sophocles, Donnegan, Rost and Palm, Parkhurst, Stephanus, Robinson, Wright, Schleusner, Dunbar, Leigh, Schrevelius, Scapula, Bass, Suidas, Morel, Laing, Hederic, Greenfield, Ewing, Jones, Schœttgen, T. S. Green, Suicer, Mintert, Pasor, Grove, Bretschneider, Stokius, Robertson, Passow, Schwarzius, Alstedius, Pickering, Rouma, Gazes, Bagster & Sons, Anthon, Grimm and Cremer. In the language of Moses Stuart (we may justly say; "*All critics and lexicographers of any note are agreed in this.*") (A Congregationalist, who was 41 years a professor in the Andover Theological Seminary).

It is not necessary to say that not one of the above scholars was a member of a Baptist church; and yet they all frankly confess that only the Baptists (or those who immerse believers) practise the Apostolic Baptism. And I think every one will grant that the arguments I adduce to prove that Baptizo means only to *dip*, have additional strength, when I say, that in all this discussion I will not, as I have not, bring forward the opinion of a *single Baptist, but they will all be Pedo-Baptists*. "Pedo" is from the Greek "Pais or Paidá" and means "child."

Now what is the Greek word for *sprinkling*? Liddell and Scott's Lexicon say.

RAINO—To sprinkle, besprinkle.

But do they not hint that by hard squeezing of that word, it could be made to read thus,

"RAINO—To sprinkle sometimes, and to dip sometimes?" No, again they translate this word not as *Clergymen* but as honest and exact *scholars*.

But methinks I hear a pedo-baptist say, "But did not Christ use the word RAINO, when he gave the command to His Apostles to Baptize?" He *never once* used it in connection with Baptism. If he had meant that baptism was to be a *sprinkling with water*, He would have used the word *Raino*, but He always used "*Bapto*," when speaking of that one of the only two ordinances, which He instituted for the observance of His disciples.

Let us next see what is the Greek word for pouring, a form

of baptism used by some Presbyterians. Liddell and Scott says

CHEO.—To pour out. I think I hear an anxious Presbyterian say, "Do they not give another possible meaning, that may also mean to *dip*, so that if a minister *pour water*, that act may be considered as an *immersion*?" Not a word do they utter, that gives the faintest margin for such a supposition.

But did not Christ use the Greek word *Cheo* when he commanded His Servants to *Baptize*? *Not once* in such a connection.

Now I have laid before you the three Greek words used to represent the *three modes of Baptism* as practised by the aforementioned denominations. I ask you to decide which is the *one Baptism* of these three that Christ submitted to, as recorded by Matthew 3. 13-17, and which His Apostles practised? I ask *you* if the *one Baptism* that Christ submitted to, and which His Apostles practised, was the *same mode* as that practised by the Baptists to-day? To help you I will produce the decisions of men from the ranks of Pede-baptists, whose learning and authority are esteemed so great and world-wide, that no one thinks of questioning the accuracy of their statements.

Dr. Mosheim, the great Lutheran Scholar and Historian, who was Chancellor of the Pede-baptist University of Göttingen, says in his "Church History," First Century. "The sacrament of Baptism was administered in this century, without the public assemblies, in places appointed and prepared for that purpose, and was performed *by an immersion of the whole body* in the baptismal font." Of baptism in the 2nd century he says "The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, *were immersed under water*, and received into Christ's kingdom."

Dr. Neander, for 38 years a professor of Theology in the University of Berlin, also wrote a "Church History," and in it he says, "In respect to the *form* of baptism, it was, in conformity with the original institution and the original import of the symbol, *performed by immersion*, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by

the same." And in his "History of the planting and training of the Church," he says, "Baptism *was originally administered by immersion*, and many of the comparisons of Paul allude to this form of administration."

Now let us hear what the greatest American Ecclesiastical Historian says on this point. Dr. Phillip Schaff, who has been a Professor in the Union Theological Seminary, New York, nearly 20 years, is a Presbyterian, and is regarded as of undoubted authority on the practices of the Primitive Church. In his "History of the Apostolic Church," he says, *immersion*, and *not sprinkling* was unquestionably the original normal form. This is shown by the very meaning of the Greek words *Baptizo*, *Baptisma*, and the analogy of the baptism of John, which was performed in the Jordan (*en*), Matt. 3. 6.; compare with 16: also "*cis to Jordanen*," (*into the Jordan*), Mark 1, 9. Furthermore by the New Testament comparisons of Baptism, with the passage through the Red Sea, (1. Cor. 10. 2.); with the Flood, (1 Peter, 3. 21); with a Bath, (Ephes 5. 26., Titus. 3. 5.); with a burial and resurrection, (Rom, 6. 4. Col. 2. 12.); and finally, by the general usage of ecclesiastical antiquity, *which was always immersion*; as it is to this day in the Oriental, and also in the Græco-Russian. Pouring and Sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death."

The next man of Scholarly acquirement I bring forth shall be Dr. Wall, who was in his day the most noted Episcopal Historian on this subject, in the Mother-Land. In his "History of Infant Baptism," he says "This (immersion) is so plain and *clear by an infinite number of passages*, that one cannot but pity the weak endeavours of such Pedo-baptists as would maintain the negative of it. So we ought to disown and show a dislike of the profane scoffs, which some people give to the English *anti-pedo-baptists* (I. E. the Baptists,) merely for the use of dipping, when it was, in all probability, the way by which our blessed Saviour, and for certain was the most usual and ordinary way by which the ancient christians, did receive their baptism. It is a great want of *prudence*, as well as of *honesty*, to refuse to grant to an adversary what is *certainly true*, and *may be proved so*. It creates a jealousy of all the rest that one says. The custom of the

christians in the near succeeding times (to the Apostles), being more largely, and particularly delivered in books, is *known to have been generally or ordinarily a total immersion.*"

In Stackhouse's "History of the Bible," he says "We nowhere read in the Scripture of any one being baptized but by *immersion*: and several authors have proved, from the acts of Councils and ancient rituals, that this manner of immersion continued as much as possible, to be used for 1300 years after Christ."

Dr. Kurtz, a Professor in the University of Dorpat, in his "Church History," says of the Apostolic times, "*Baptism was administered by complete Immersion.*"

Professor Augusti, of the University of Bonn, in his "Archæology" says, "*Immersion in water was general until the 13th century among the Latins. It was then displaced by sprinkling, but retained by the Greeks.*"

Of all the authorities I have quoted, *not one is a Baptist.* And if they are not enough, I can furnish you with as many more. All these men wrote their learned books on this subject at different times, and some were thousands of miles apart. Some are dead, some are living, and yet they all affirm the same thing, concerning the meaning of the original word used in the New Testament for this ordinance: and they all declare that *the mode of Christ's Paptism, and which the Apostles practised was Immersion.*

Therefore with such incontrovertible testimony, and such overwhelming evidence given by the ripest Scholars the world has ever seen, that there is only *one meaning* of the original word used by our Lord to designate Baptism: and that only *one mode* can correctly and fully set forth that one meaning, we the Baptized Believers of the Regular Baptist churches of Canada and the United States, say to all professing christians who have been only *sprinkled or poured*

"YOU HAVE NEVER BEEN BAPTIZED."

And therefore we do not invite you to the Lord's Table. Do not be so unjust as to charge us with being *narrow-minded*, for this decision is not affected by narrowness of mind, or largeness of heart, but it is the result of *right and truth.*—*Your own great scholars most emphatically declare that you are not baptized when you are sprinkled or poured: and we sim-*

ply put into practice their own words. It is *they* who furnish us with the *reason* that prevents us from asking you to sit down at the Lord's Table. When *all* the great Lexicons say *bapto* means *sprinkling*; when all the great church historians say that the Lord Jesus was *sprinkled* by John, and that that was *the mode* practised by the Apostles; when you can bring us a single example from the New Testament of *a baby being christened*. THEN AND NOT TILL THEN CAN WE, MAY WE INVITE YOU, WHO HAVE BEEN ONLY SPRINKLED, TO THE LORD'S SUPPER.

But the eighteen hundred years of Scholarly studies and historical researches by great men, offer you not the least encouragement to hope that you will ever be able to do these three hard things. If ever you sit down with those who form part of the three millions of members of the Regular Baptist Denomination of this Continent you will have to be as honest as Deacon Haydn, of Eastport, Maine. He was a member of the Congregational church in that town. His daughter Ruth was brought into peace through faith in Jesus. She became very thoughtful and desired to unite with the church. One day she said to her Father, "Pa, will you please take the Bible and mark with your pencil all the verses where Infant Sprinkling occurs?" With considerable feeling and yet with great frankness he answered, "Ruthie, they cannot be found between the lids of the Bible." She was immersed and joined the Baptist Church and in less than a year her Father, too, was immersed and joined the same Church.

We are despised by pedo-baptists as close-unionists, but in reality they despise us for being *loyal* to the *Word of God*. We are called narrow-minded for not inviting others to the Table of the Lord; but the truth is that unseemly epithet is ascribed to us, because we will not encourage others to disobey the commands of the Lord. We are reproached as sitting in judgment on our pedo-baptists friends consciences; but the fact is, we simply observe *the Order of the First New Testament Church*, as recorded in the second chapter of "the Acts of the Apostles."

"Then they that gladly *received* his word, were *baptized*: and the same day there were added unto them about three

thousand souls. And they continued steadfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers."

1st Faith.

2nd Baptism.

3rd Communion.

MINISTERS RECEIVED FROM OTHER DENOMINATIONS INTO THE
BAPTIST DENOMINATION 1887.

Babbitt, Geo. F., Malden, Mass., Universalist.
 Baird, Z. D., Westerlo, N. Y., Methodist.
 Bathurst, R. A., Everett, Mo., Methodist.
 Bowers, Leslie, Union, Mich., Adventist.
 Breckenridge, Robt., Neshoba Co., Miss., Methodist.
 Crow, Chapman, Hartford, Ky., Primitive Baptist
 Dobson, J. A., Rockford, Ill., Congregationalist.
 Dugdale, Wm., Fall River, Mass., Christian.
 Feather, N., Ontario, Wis., Congregationalist.
 Gowan, L. W., Evansville, Wis., Free Will Baptist.
 Gregory, A., Cazenovia, Ill., Winebrennarians.
 Hall, Daniel H., Seaville, N. J., Methodist.
 Jewell, Leonard, Leesville, N. C., Methodist.
 Johnson, Wayland, Washington, Ill., Disciples.
 Lathrop, C. C., Bloomingdale, N. J., Presbyterian.
 Lawrence, A., East Nassau, N. Y., Methodist.
 Lee, Clay, New Albany Ind., Methodist.
 McNamee, J. F., Brooklyn, N. Y., Roman Catholic.
 Mitchell, Jas., Archie, Mo., Methodist.
 Moseley, John A., Waldo, Fla., Methodist.
 Norvel, John S., Emerson, Io., Methodist.
 Owen, Thos., Conklin, N. Y., Methodist.
 Scott, John, Moosup, Conn., Congregationalist.
 Watt, H. Sterling, Phila., Pa., Methodist.

