REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

PRESENTED AT THE

FORTY-FOURTH ANNUAL MEETING,

HELD IN

CINCINNATI, OHIO,

October 4—7, 1853.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS STREET.
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MINUTES
OF THE
FORTY-FOURTH ANNUAL MEETING.

The American Board of Commissioners for Foreign Missions held its Forty-fourth Annual Meeting in the Second Presbyterian Church, Cincinnati, Ohio, commencing on Tuesday, October 4th, and closing on Friday the 7th.

CORPORATE MEMBERS PRESENT.

Maine.
Benjamin Tappan, D. D.
Asa Cummings, D. D.

New Hampshire.
Zedekiah S. Barstow, D. D.

Vermont.
Rev. Joseph Steele.

Massachusetts.
Joshua Bates, D. D.
Lyman Beecher, D. D.
John Tappan.
Henry Hill.
Rufus Anderson, D. D.
Charles Stoddard.
Rev. Horatio Bardwell.
Swan Lyman Pomroy, D. D.
Rev. Selah B. Treat.
William J. Hubbard.
Rev. Henry B. Hooker.
Samuel M. Worcester, D. D.
Rev. Augustus C. Thompson.
William T. Eustis.

Rhode Island.
Thomas Shepard, D. D.

Connecticut.
Thomas S. Williams, LL. D.
Joel Hawes, D. D.
Thomas W. Williams.
Alvan Bond, D. D.
Leonard Bacon, D. D.
Rev. David L. Ogden.
William Williams.

New York.
Charles Mills.
William Adams, D. D.
James Crocker.
Calvin T. Hulburd.
Simeon Benjamin.
Charles J. Stedman.
Isaac N. Wyckoff, D. D.
Rev. George W. Wood.

New Jersey.
J. Marshal Paul, M. D.
ANNUAL MEETING OF THE BOARD.

Ohio.
Robert H. Bishop, D. D.
Rev Harvey Coe.
D. Howe Allen, D. D.
Samuel W. Fisher, D. D.
Gabriel Tichenor.

Indiana.
Charles White, D. D.

Illinois.
Rev Aratas Kent.
Rev Robert W. Patterson.
Rev John C. Holbrook.

Michigan.
Eurotas P. Hastings.
Charles Noble.

Missouri.
Artemas Bullard, D. D.

HONORARY MEMBERS PRESENT.

Maine.
E. F. Duren, Bangor.
Rev Geo. A. Bowman, Kennebunkport.

New Hampshire.
Rev J. P. Humphrey, Winchester.
Rev Bezaleel Smith, East Alstead.
Rev William Clark, Amherst.

Vermont.
Rev Aldace Walker, West Rutland.
James Barrett, Rutland.

Massachusetts.
Rev Samuel H. Riddel, Boston.
Rev Nathan Dole, do.
Rev Cyrus Stone, do.
Joseph C. Tyler, do.
Hamilton A. Hill, do.
Abner Kingman, do.
Rev Horace James, do.
Cephas A. Leach, Granby.
Rev Calvin Chapman, Lakeville.
Rev W. A. Nichols, Brookfield.
Rev W. H. Tyler, Pittsfield.
Rev Homer Barrows, Wareham.
Rev Frederic A. Reed, Cohasset.
Rev Joseph Peckham, Kingston.
Rev Stillman Pratt, North Carver.
Rev David Brigham, Bridgewater.
Lyman R. Williston, East Hampton.
Rev Daniel T. Noyes, Dorchester.
Rev Henry M. Storrs, Lawrence.
Rev Daniel L. Furber, Newton Centre.

Connecticut.
Norman W. Spencer, Manchester.
Rev Frederic T. Perkins, do.
B. L. Hamlen, do.
Selah Tread, Hartford.
Rev Hiram P. Arms, Norwich.
James Stedman, do.
Samuel H. Allen, Windsor Locks.
Prof William Thompson, East Windsor.
Rev Roswell Whitmore, W. Killingly.
Rev T. B. Sturges, Greenfield.
Rev Thomas L. Shipman, Jewett City.

New York.
J. C. Hubbell, Chazy.
Rev John Spaulding, New York.
A. Merwin, do.
David Gould, do.
Rev F. S. Howe, do.
Rev Theodore F. Wyckoff, West Troy.
Rev Salmon Strong, Clinton.
Rev B. Bassler, Farmer.
Rev L. H. Pease, Nassau.
Rev Elbert Nevius, Stuyvesant.
Rev Anson H. Parmelee, Addison.
Edwin Scranton, Rochester.
Ransford Wells, D. D., Schoharie.
James G. Stedman, Brooklyn.
Rev N. L. Eggleston, do.
P. Moore, Champlain.
Rev George L. Hall, Utica.
ANNUAL MEETING OF THE BOARD.

E. L. Burton, Gloversville.
William H. Van Doren, Piermont.

Pennsylvania.
Rev David Malin, Philadelphia.
Rev John W. Dulles, do.
Rev T. S. Ward, Carbondale.

New Jersey.
Rev Robert Alkman, Elizabethtown.
Rev E. Seymour, Bloomfield.
Rev Joseph M. Ogden, Chatham.
Rev B. C. Magie, Dover.
Rev John A. Todd, Griggstown.
Rev Isaac N. Sprague, Caldwell.

Ohio.
Thomas J. Biggs, D. D., Cincinnati.
Rev F. Y. Vail, do.
Prof George E. Day, do.
Rev James J. Blaisdell, do.
Rev Thornton A. Mills, do.
J. B. Condit, D. D., do.
Prof W. A. Smith, do.
Rev Clement E. Babb, do.
Bellamy Storer, do.
George L. Weed, do.
Porter L. Weed, do.
George T. Stedman, do.
Rev J. D. Butler, do.
Rev H. A. Tracy, do.
George L. Weed, Jr. do.
Rev E. Buckingham, Canton.
Rev Hezekiah W. Osborne, Hamden.
Rev Absalom K. Barr, Greenfield.
Rev W. B. Stow, Defiance.
Rev Alfred Newton, Norwalk.
Rev Lucian C. Ford, Jackson C. H.
Rev N. C. Coffin, Fiqua.
Rev Roswell Tenney, Amesville.
Rev A. Morse, Maumee City.
Rev Henry A. Rossiter, Fremont.
R. W. B. McLellan, do.
Rev Joseph S. Graves, Aurora.
Rev William Potter, Claridon.
Rev Benjamin Walker, Bloomfield.
Rev Joseph B. Bittinger, Cleveland.

Indiana.
Rev James Thomson, Wabash.
Rev W. M. Cheever, Terre Haute.
Rev T. S. Milligan, Green Castle.
Rev John M. Bishop, Bedford.
Rev P. S. Cleland, Greenwood.
Rev Samuel S. Potter, Lawrenceburgh.
ANNUAL MEETING OF THE BOARD.

[Report,

Illinois.
S. Lockwood Brown, Chicago.
Rev Alexander Brown, Montgomery, do.
Rev I. M. Weed, do.
Rev Harvey Curtis, do.
Rev Hope Brown, Napierville.
Rev N. C. Clark, Elgin.
Rev G. S. F. Savage, St. Charles.

Michigan.
Rev A. S. Keckie, Union City.
Rev Louis P. Ledoux, Monroe.
Rev O. P. Hoyt, Kalamazoo.
I. H. Trask, do.
Rev Edward S. Lacy, do.

Wisconsin.
Miles P. Squier, D. D., Beloit College.

Tennessee.
Rev William Mack, Columbia.

Mississippi.
Chief Justice W. L. Sharkey.

Chief Justice Williams, the Vice President of the Board, took the chair. The divine blessing having been invoked by Dr. Bishop, Rev. Isaac R. Worcester, District Secretary for Massachusetts, was chosen Assistant Recording Secretary. Letters from Chancellor Walworth and others, expressing their regret at being prevented from attending the meeting, were communicated to the Board.

A committee of arrangements was appointed, consisting of Dr. S. W. Fisher, Dr. Pomroy, Rev. J. J. Blaisdell, Rev. H. L. Hitchcock, and Rev. H. A. Tracy.

Dr. Bacon, Rev. H. B. Hooker, Rev. T. S. Milligan, Prof. George E. Day, and E. F. Duren, Esq., were appointed a business committee.

TREASURER’S REPORT.

The Treasurer presented his annual report, together with the certificates of the auditors, which was referred to a committee consisting of Hon. Thomas W. Williams, Hon. J. C. Hubbell, Gabriel Tichenor, Esq., T. P. Handy, Esq., and Charles J. Stedman, Esq. This committee subsequently made a report, in which they say that “they cannot omit an expression of approbation of the admirable system which is apparent in the books and accounts of the Treasurer. The plan of submitting monthly statements, with a regular balance sheet, to the Prudential Committee, which statements are examined by a sub-committee, and copied into a book prepared for that purpose, brings the whole financial operations, past as well as present, before the Committee, and enables them at all times to know the precise state of their affairs. The statements referring to the investments of the permanent funds are entirely satisfactory; and the committee have no suggestions to
offer in reference to them." In concluding their report this committee also say, that "while they would congratulate the Board and the friends of missions on the present favorable condition of its finances, they would express the hope that the future, so full of promise, may not be prejudiced for want of funds. The way is open. God in his providence calls upon us to 'possess the land.' Our contributions, if our prayers are answered, must be increased. 'The night cometh;' 'let us labor while the day lasts.'"

REPORT OF THE PRUDENTIAL COMMITTEE.

A brief abstract of the annual report of the Prudential Committee on the state of the missions was read by the Secretaries; after which it was referred to different committees. These committees were as follows:

On the Home Department, Dr. Duffield, Prof. William Thompson, Rev. Horace James, Rev. Calvin Chapman, and Rev. R. Tenney.


On the China missions, Dr. Bullard, Dr. Ransford Wells, Rev. David Brigham, Rev. Alfred Newton, and Horatio N. Hubbell, Esq.

On the missions to the Choctaws, Cherokees and Dakotas, Dr. Barstow, Eunoras P. Hastings, Esq., Rev. Lucian C. Ford, Rev. J. P. Humphrey, and B. L. Hamlen, Esq.

On the missions to the Ojibwas, Senecas, Tuscaroras and Abenaquis, Dr. Shepard, Rev. Jacob Little, Rev. Timothy W. Howe, Rev. Stillman Pratt, and Rev. Edmund Garland.

These committees subsequently made their reports, recommending that the several parts of the annual report of the Prudential Committee referred to them be approved and adopted, which was done accordingly.

The committee on the Home Department submitted the following remarks for the consideration of the Board:

The good providence of God deserves grateful recognition, in two especial respects: 1, in the fact that the machinery of the Board, so important in relation to the cause and progress of Christian missions in the world, has moved on during the past year in regular, uninterrupted and effective operation, the valuable lives of its executive functionaries having been graciously preserved; 2, in the large and almost unprecedented number of missionaries sent forth, within the same period, into the heathen world. Evidence has thus been given that God has answered prayer for an increased supply of laborers. This should encourage to still further prayer and increased liberality; for the fields are continually whitening to the harvest, and the demand for workmen is thus daily becoming more urgent. The present posture of the nations, and the increased facilities of access to them, urgently seem to say, "What thy hand findeth to do, let it be done quickly."

The importance of fervent prayer for an increased number of missionaries is particularly commended to the attention of Christians, as being enhanced, not only by the actual want of laborers to occupy inviting fields, but by the signal exhibition God is making of his faithfulness in hearing and answering the supplications of his people. Twenty years ago extensive, fervent and effectual prayer was made for the opening of China to the preaching of the gospel, and that the influence of Christianity might be brought to bear upon the governing powers of that immensely populous empire. Behold what God hath wrought! Not exactly in the way expected, but wonderful enough to induce the hope that presently this nation may take its place among the nations of the earth, that bear the Christian name. The divine faithfulness would not fail, should the churches again experiment upon it, with the fervent, effectual prayer that the Lord of the harvest will send forth more laborers.

The committee would suggest that lay workmen might find occupation, where the requisite number of ministerial laborers cannot be secured. The persecution that scattered primitive Christians from Jerusalem, sent them, "everywhere preaching the Word;" and the private follower of Christ, although not a herald of salvation, is competent to testify, from personal experience, as to the riches of the grace of Him who died for us, the just for the unjust, that he might bring us to God.

The contributions of the churches, during the past year, should be confidently interpreted as betokening an enlightened spirit of Christian beneficence, which will increase, as opportunities multiply and press their demands for it. The tide of prosperity that has been pouring its treasures on every part of our country, should not be allowed to stagnate in the church, lest the spirit of worldliness impair and peril its life. The wants of the world are vast. The cry for help is loud; and it comes from the utmost ends of the
earth. We cannot doubt that God prosper the industry of his people; and it is, that they may consecrate more abundantly of their gains to the cause of Christ and the salvation of souls.

The committee on the African missions give utterance to the following sentiments:

The mission to the Zulus appears to be one of growing importance; and its promise of success may well encourage increased efforts in its behalf. In prosecuting their work, the missionaries have had many difficulties to contend with, and frequent demands for all their resources of skill, patience, and perseverance. The deep depravity of the people has assumed forms which are peculiarly adapted to discourage the hearts of those who would enlighten and save them. Nothing but an unshaken confidence in the promises of Christ, and an undying love for souls, could have sustained these self-denying missionaries in their great enterprise. Still they have neither failed, nor faltered, nor complained; and God has blessed them in the work of their hands. The seed which they have sown in tears, and with much prayer, shall yield an abundant harvest; for "grace insures the crop."

The Gaboon mission, although deprived of the valuable services of Mr. Wilson and wife, and afflicted by the death of Mr. and Mrs. Porter, is still prosperous. The call for a reinforcement is loud and imperative; and none who have listened to the appeals of Mr. Wilson, Mr. Bushnell, and others from that mission, need to be told that the field is one of great promise. Experience is teaching the missionaries the best modes of preserving health, and of gaining access to the minds of those widely differing tribes of people. So far have they penetrated into the interior that "a range of mountains on the north-east is distinctly seen;" and as they are brought into contact with one community after another, differing greatly in language and customs, they find that a kind Providence has gone before them to prepare their way, and give them favor in the eyes of the people. They are already cheered by the marked success which has attended their labors; and the signs of the times are such as to nerve them for greater effort, and lead them to meet trials with joyfulness.

The committee on the Greek and Jewish missions say:

We might express our own feelings of satisfaction, in view of the course which our government has taken to protect the person of our beloved missionary, Dr. King, as a citizen of the United States of America, from further persecution. We might also express our sympathy with the afflicted members of the mission to the Jews. But we deem it unnecessary to extend our remarks; and we would simply add, that although these missions have hitherto been crowned with less success than many of the older and more favored missions of the Board, there is still, in our judgment, sufficient encouragement for their continuance and vigorous prosecution. And we trust that the time is not far distant, when the Lord of missions will give greater success to these operations; and the Jews, beholding in Jesus their promised Messiah, will come into the Christian church, with the fullness of the Gentiles; and thus the kingdoms of this world become the kingdoms of our Lord and Savior, Jesus Christ.

The report of the committee on the Armenian mission is as follows:

From the document before us, it appears that every consideration which existed at the last meeting to give interest and importance to the Armenian
mission, not only exists at the present time, but is greatly augmented. The
hand of God is increasingly manifest among this interesting people; and the
field is every year enlarging, and becoming more encouraging. Last year it
was reported that the reformation had gained entrance into nearly one
hundred and fifty cities and villages throughout the Turkish empire. Other
names are now added to this list. Mr. Layard has affirmed in the British
Parliament, that there is no considerable place in all Turkey where it is not
felt. The mind of the Armenian nation is everywhere moved. While our
missionaries continue to prosecute their work with patient, self-denying zeal,
the Spirit of God continues to go before them, and to crown their labors in
every place. Five new churches have been organized during the past year,
making the present number fifteen. But the statistics of the churches most
imperfectly indicate the mighty change which is going on among all classes
of the community, and in almost every part of the field. It is impossible to
allude to the many things in the report which show that the field is white for
the harvest, and give urgency to the call for enlarged effort. There are also
growing signs of promise among the Greeks at Constantinople.

Truly, a wide and an effectual door is here opened; and there are also
many adversaries. The call for more laborers in this field could scarcely
be made more imperative. Already the evil consequences of delay are
affectingly manifest in many places. Only six of the twelve missionaries, so
urgently asked for last year, have been sent out. The cry waxes louder
to-day. Shall we close our ears? The enemy is awake, and ready to im­
prove his opportunity. There is no time to be lost, if we would secure the
harvest for Christ. The signs of the times indicate that a fearful struggle
between Russia and Turkey is near at hand. The eyes of the world are at
this moment directed to this point. What influence this struggle may have
upon the missionary work we cannot foresee. It may be disastrous; it may
be propitious. In either case we find fresh arguments for doing with our
might.

The committee fully concur in the sentiment expressed in this part of the
report, that more laborers should be sent into this field with the least pos­
sible delay. In no part of the wide field of missions is the demand for an
adequate supply more urgent. The earnest appeal with which this part of
the report closes, deserves to be seriously pondered by every disciple of
Jesus.

In our thanksgiving to God for all his wonderful dispensations towards
this mission, we should not forget to praise him for the increased security
afforded to Protestantism by the new firman of the Turkish Government,
and also by the return of Lord Stratford de Redcliffe, that illustrious friend
of missions, to Constantinople.

The committee on the missions to Syria and Assyria adopt the fol­
lowing language:

The elements of society found in the East at the present time are so con­
flicting, and the political disturbances are so frequent, that the develop­
ments of missionary labor are less rapid than in some other portions of the great
field occupied by the Board. Yet like the leaven hidden in the meal, they
promise most important results in the end. The spirit of persecution, which
at some of the stations is severe and relentless, does not shake the faith
of those who have avowed their conversion to the Protestant religion.
It is truly encouraging to mark the firmness and heroic purpose, with
which they maintain their ground amidst the fiery trials to which they are
subjected.

The committee recognize as one of the promising features of these mis­sions, especially the Syrian, the great work of Dr. Eli Smith, in translating
the Bible into the Arabic language. The press is doing an efficient service, disseminating in various languages the good seed of evangelical truth, through the great central points of influence in the countries embraced within the field which these missions occupy.

The report of the Prudential Committee furnishes decided evidence that the Holy Spirit co-operates with the devoted laborers in connection with the missionary stations, and by a silent but mighty influence is in various communities awakening a spirit of religious inquiry, rousing mind from the stagnation in which it has so long slumbered beneath the dead forms of corruption and bigotry. The fact that new churches are being gathered, and native teachers are raised up for the work of evangelists, whose labors are blessed in the conversion of sinners unto God, encourages a confident hope that in due season there will be gathered, in those whitening fields, a precious harvest to the praise of the Redeemer.

The demand for schools, and the influence which they exert wherever established, clearly indicate that this is to be regarded as an important department in the general work to which your missionaries, to the full extent of the facilities afforded, are devoting themselves. On the whole, your committee, from facts brought to their knowledge by the report under review, are unanimous in the conclusion, that the Syrian and Assyrian missions are favorably located, and in the enjoyment of a degree of prosperity, amidst many trials, that should commend their operations to the growing sympathy and confidence of the churches, as promising the accomplishment of a most important and an essential part of the great work, that contemplates the world as its field, and the regeneration of fallen humanity as its purpose.

The subjoined extract is from the report of the committee on the Nestorian mission:

The report of the Prudential Committee on the Nestorian mission presents both light and shade; the latter, at some points in the picture, deepening to an almost discouraging darkness. Military conscriptions, Romish proselytism, and the breaking up of a mission school, together with annoyances, and, in the case of native helpers, severe persecution, both ecclesiastical and civil, combine to remind us, in connection with the bright hopes once entertained for that interesting people, of that passage in Isaiah, "The morning cometh, and also the night."

Yet the daylight advances. It is most cheering to notice, as the report proceeds, the various indications of courage on the part of the missionaries, firmness among the mass of the converts, the cordiality of many of the people, including the children, always the hope of a nation, together with several revivals of religion, and the completion of that great twenty years' work, the translation of the Bible into the modern Syriac, all teaching us that the God of the hills and the valleys has not forsaken either the mountains or the plains, where the descendants of this ancient secession church have so long darkly worshiped their fathers' God.

Two facts are especially significant. One is the steadfastness of the well-known Bishop John, Mar Yohannan, who had been thought at times to waver, but who now seems likely to fulfill the hopes which his appearance among us awakened for him and for the dark and almost dead church, over which the Lord had permitted him to be made an overseer.

The other fact is the addition of eighteen new schools within six months, the higher seminaries being in an overflowing state. The presence of a converted Jewish priest among the scholars, himself now a teacher of thirty Jewish youth, and the fact that one of the seminary pupils is designed for the bishopric of the largest diocese in Oroomiah, greatly tend to encouragement.
The committee on the Mahratta missions submitted a report, which is as follows:

These missions, being in the first field ever occupied by the Board, awaken many interesting reflections. No mission undertaken by this organization has been attended by so many embarrassments as the one at Bombay. But God was pleased to provide for the exigency men of faith and prayer. The names of Gordon Hall and Samuel Newell will stand as memorials of missionary steadfastness and energy for generations to come.

The Mahratta missions are exerting an extended influence, far beyond the neighborhood of the several stations. Much interest has been excited through the schools and the press. The spirit of inquiry and discussion which has been awakened in the Mahratta mind in regard to caste, and the concessions of the brahmins, that Christianity is gradually undermining the religion of the shasters, furnish evidence of the progress of the gospel, and give promise of still greater success. The recent establishment of the Kolapoor mission, in the territory of a native king, is a circumstance of much encouragement.

The long and laborious process of furnishing a thorough and reliable translation of the Scriptures in the Mahratta language is nearly accomplished. This has been a leading work of the Bombay mission for many years; and, from the testimony of men competent to judge, it is believed that the work is ably done. The twelve millions of the Mahratta people are now furnished with the word of God. In view of the document submitted to the examination of your committee, they think there has never been a time when the aspect of these missions has been so favorable as the present; and they commend this first field of the Board to its continued and increased support.

From the report on the Madura, Madras and Arcot missions, a short extract is taken. The committee say in respect to the first of these missions:

We think the indications of divine Providence are most clear and manifest, that more laborers are urgently called for in that inviting field, a field larger than the State of Massachusetts, and containing a population of 1,500,000 souls. And it does seem to the committee, that the Christians in America will not fail to sustain a large reinforcement in that extensive region, when they understand that more than one thousand persons, belonging to a single station there, assemble statedly for religious instruction; and a church of more than eighty members has been there gathered in less than three years. And the prospect at all the stations is truly encouraging. The little clouds already betoken an abundance of rain. Let God's name be praised for what has been already accomplished! Let more laborers be speedily sent into that field; let more fervent prayer be offered for that people; and we cannot doubt but that it will soon be with them, as with the fleece of Gideon on that favored night, when it was plentifully wet with the dew of heaven.

The report of the committee on the Ceylon mission is as follows:

In reviewing the history of the mission established by this Board on the Island of Ceylon, many things claim our thankful acknowledgments to the God of missions for the past, and encourage our hopes for the future. Of the good men and women who have labored in that field, ten have been mercifully preserved from sixteen to thirty-six years, all of whom are still living. Several precious seasons of spiritual refreshing have been enjoyed, more especially in the mission seminaries and boarding schools. A large proportion of the members of the churches, amounting at the time of the last...
returns to three hundred and eighty-five, have been educated at the mission
schools, and belong to the more influential classes of society. Attached to
the several stations are twenty-nine native helpers, most of whom are virtu-
ally preachers, and are laboring very diligently for the dissemination of
divine truth. In no department has progress been so marked as in female
education, especially among the higher classes. Of the two hundred and
four young females educated in the female boarding school at Oodooville,
one hundred and thirty six were church members when they left; and thirteen
have become such since. A large proportion of them have become the wives
of native preachers, catechists and teachers, and are, says Mr. Spaulding,
"the life of religion in their families, and a light in the midst of the
heathen." Very evidently the people in general, throughout the district in
which our missionaries labor, have lost their confidence in their systems of
idolatry; and the way is open for preaching to them directly, both in public
and from house to house, Christ and him crucified. An increased attendance
is given on the preaching of the Word; and a new and very promising effort
is now in progress, by means of a fund raised by the contributions of liberal
natives and of foreign residents, to erect stone chapels for religious services
in the villages. In some instances heathen men have contributed land or
money for this purpose, and heathen women have presented their offerings.

The committee on the missions in China make use of the following
language:

The Board, and the whole American church, have abundant occasion for
devout gratitude to the God of missions for what he has wrought during the
last year, in connection with the labors of his servants, affecting the condi-
tion and prospects of the millions in China. In this occasion for thanksgiving
there is the most cheering evidence of the efficacy of united prayer; and
there is the strongest encouragement for all the friends of Christ to plead
with him in behalf of this peculiar people; for in relation to no portion of the
heathen world have the prayers and benevolent interests of our churches, for
the last ten years, been so fervent and strong as for the empire of China. In
answer to these prayers, the legitimate fruit of the benevolent desire so
strongly felt, has the Holy One, who turns the hearts of men as the rivers of
water are turned, wrought so gloriously for the increase of light among this
strange people, that we all marvel; and the great men in the leading politi-
cal and commercial circles of the world begin to inquire if, indeed, a nation
is there to be born in a day.

While then the gaze of the church and the world is providentially fixed
upon this great field, waiting to learn whereunto these things will grow,
while wealth is accumulating in the hands of the friends of missions in our
land with a rapidity surpassing all precedent; and while the legitimate busi-
ness connected with this accumulation is absorbing the physical, mental and
moral energies of the church to an extent that seriously threatens to impede
progress in personal holiness, and in multiplying the number of those among
our sons and daughters who shall delight in publishing the news of salvation
to the perishing heathen, the Board would call upon all who pray for the
enlargement of Zion earnestly, unceasingly to plead with the God of mis-
sions that the day of China's redemption may now come. Nothing less than
this great empire providentially laid at the feet of American Christians,
begging for the bread of life, will apparently suffice to counteract the fearful
power and baneful influence of worldly prosperity, and turn the energized
activity of this new development in the history of men into one concentrated
effort for the immediate conversion of the whole world to God.

The report of the committee on the missions to the Sandwich
Islands and Micronesia, so far as it regards the former, is as follows:
In view of the fact, now for the first time announced, that the Hawaiian people may be regarded as a Christian nation, and entitled to take their place among the Protestant Christian nations of the earth, and that "the appropriate work of the Board as a foreign missionary society is completed" among them, we have occasion for devout gratitude to God and hearty rejoicing this day. A new thing has occurred under the sun in the history of modern missions; a heathen nation has been christianized. For the first time since the existence of this Board has such a result been reached in any land in which its operations have been carried on; but we trust that this is only the precursor of many similar instances which are yet to occur. In contemplating this gratifying and encouraging result of missionary effort in connection with this Board, there are several things that demand our special notice.

1. **The greatness of the work which has been accomplished.** The missionaries, on their arrival at the Islands, found the inhabitants in a state of almost unparalleled degradation. There was not probably then existing a single heathen nation, of the same extent, more ignorant and debased than this. It is true that idolatry had just been abolished; and the strange and unparalleled spectacle was presented of a people without a religion; but the effects of the long prevalence of the horrid practices of heathenism remained; and moral, social and mental desolation reigned everywhere. Ignorance, vice, cruelty, discord and oppression were everywhere seen. In fact, in the language of the report of the Prudential Committee, "society was all in ruins; and so was every individual man. At a much lower point, society could not exist."

In such a state of things, the mission to these Islands commenced its work; and from this state of deep degradation and misery, by the blessing of God on the labors of our missionaries, the people have been elevated to the position of a Christian nation, which has taken rank among the independent Protestant nations of the earth. They have a liberal and efficient constitutional government, and wise and wholesome laws. Their language has been reduced to writing, which is read by a large proportion of the people, and into which has been incorporated a very respectable literature, including the whole of the Bible. Public schools, to the number of 344, are sustained by the government, in which are 11,771 scholars, embracing the great body of the children and youth. There are twenty-six churches, into which there have been received from the beginning 38,544 persons, of whom 1,644 were added during the past year, and in which there are now 22,236 members in regular standing. Some of these churches are the largest in existence on the earth, and probably a greater proportion of the Hawaiian people are, in the judgment of charity, true evangelical Christians, than of any other nation.

2. **The exceedingly short time in which the work of christianizing the Hawaiian nation has been completed.** It is but little more than thirty years since the first missionaries landed on the shores of the beautiful islands constituting the Hawaiian group. In the brief space which has since elapsed, the period allotted to a single generation of men, has the vast work been achieved of raising a nation from the ignorance and deep degradation of heathenism, to the rank and condition of a christianized people; a work, the magnitude of which cannot be overrated, and which grows and swells in importance, in our view, the more we contemplate it.

3. **In considering the result which has been reached in the Sandwich Islands, we are again struck with the small expense at which it has been attained.** The whole amount of money expended by this Board, and by the Bible and Tract societies, in carrying on the work by which "this intellectual, moral, religious and social creation of the present Christian Hawaiian nation" has been achieved, is considerably less than one million of dollars!

In view then of the greatness of the work, the consummation of which has now been announced, and of the short time in which it has been accom-
plished, and the small expense which has been required, we have abundant encouragement to continue the prosecution of the enterprise of evangelizing the nations, in which we are, with others, engaged. In thus blessing the Hawaiian mission, and enabling it to achieve so speedy and so glorious a conquest for Christ, God is fulfilling his promises, and holding out the highest inducement to his people to persevere in their work. He has given us this success as an earnest of still greater triumphs in store for us; and he is saying to us in his providence, as well as in his word, "Be not weary in well doing; for in due season ye shall reap, if ye faint not." Let us then acknowledge with gratitude the good hand of the Lord that has been upon this mission, and view its success as a token of his favor to our enterprise, and go forward in full confidence of his further blessing on our efforts and of greater successes in the future. In this view, the influence of the announcement which has now been made of the completion of our work as a foreign missionary society at the Sandwich Islands, will be great and salutary, we cannot doubt, upon the churches.

Your committee are glad to see, however, that it is not designed by the Prudential Committee wholly to abandon the churches and people who have heretofore been dependent upon this Board; but that they are, while left to the independent management of their own affairs, to be aided as their necessities shall demand, and as they shall make known their wants, after bringing into requisition their own resources to the utmost.

In respect to the Micronesian mission the same committee say that "they are pleased to see so much evidence that it has been wisely undertaken, and promises success; and, especially, that it is likely to prove exceedingly beneficial to the churches of the Sandwich Islands, from the opportunity it will afford them to exercise their benevolence in co-operating with this Board in the prosecution of its design."

The committee on the Choctaws, Cherokees and Dakotas express themselves as follows: "While your committee are grieved that unprincipled white men are endeavoring to nullify the labors of our missionaries, they are impressed with the thought that large reinforcements of these missions are needed, not merely to prevent the extinction of these tribes, but to turn them to 'the wisdom of the just.' And although the discouragements attending the work are great, it is believed that faith and patience will prevail."

The subjoined extract is from the report of the committee on the Ojibwas, Senecas, Tuscaroras and Abenaquis:

We are happy to find that the remnant of tribes, once numerous and powerful, are not forgotten by this Board. Those who occupy the head waters of the Mississippi, in the Northwest, seem especially entitled to our sympathy on account of the uncertain tenure with which they hold their present possessions. Whatever may be the policy of our government in regard to their ultimate location, we sincerely hope that the missionaries of the Board will follow them with the elevating appliances of the gospel, so long as there shall be a fair prospect of administering to their temporal and spiritual wants.

At the several stations among the Senecas and Tuscaroras, within the
State of New York, the work of civilization, education, and evangelical religion appears to be steadily though slowly advancing. Among the former, under the ministrations of Mr. Gleason, we notice with much satisfaction the consecration of sixteen children of believing parents, presented in baptism on one occasion, evincing a commendable appreciation of the privileges of the Abrahamic covenant, so dear to the primitive churches. In the cause of temperance, we are happy to perceive an advancement among the Tuscaror­ras far beyond the white settlements upon their borders. May the Good Spirit shield these children of the forest from all the degrading influences, to which surrounding avarice and evil example continually expose them, and permit them to sit under their own vine and fig-tree, having none to molest or make them afraid!

RELATIONS OF THE WEST TO FOREIGN MISSIONS.

In behalf of the Prudential Committee, Dr. Pomroy read a special report, which is as follows:

Assembled for the first time, as the Board now is, on the western side of the Alleghanies, the Prudential Committee deem it a suitable occasion on which to present a few thoughts on the relations of the West to foreign missions. The Committee are aware that many of the churches in this great valley are yet feeble, and need help from others. They have reason to suppose, however, that a rapidly increasing number of them are strong, and able to do much for the cause of God, both at home and abroad. They are happy also to express their conviction, that these fields give promise of a rich harvest in coming years. And they would fain lend their aid to carry forward the good work already begun. There are many things which these western churches can do for the great cause in which this Board is enlisted. A few of them it may not be amiss, perhaps, to suggest.

They can cultivate the spirit of true Christian generosity. Few Christians have yet reached the Scriptural standard on this subject. Of some, indeed, the best that can be said is, that they do nothing. Wherever their own personal locality may be, their property is still in the dominions of the god of this world—not subject to Christ. A considerable number think themselves generous, while they are giving only the crumbs which fall from their table. A few do nobly, like whole-hearted Christians, and mourn only that they can do no more. The Committee have very little doubt that the churches of the East need to be baptized afresh with the spirit of Christian liberality; and they suppose the same may be true of the churches of the West. Both, therefore, will do well if they strive to grow in this grace. If they should succeed in drawing down more of the spirit of heaven into their hearts, they will become more self-denying, more generous, and more Christ-like, and will better understand how it is that "deep poverty may abound unto the riches of liberality," which is a mystery unto many.

These western churches, moreover, can give what is vastly more precious than silver and gold—their sons and daughters. These have been given to Christ; they belong to him. They are greatly needed to carry on the work of the world's conversion. When, therefore, the chief Shepherd calls for them to go as ambassadors to India, Africa, or the far off islands of the sea, who shall say to him, "What does thou?" Can it be that any truly Christian parent will not rejoice to have the privilege of making such a sacrifice for his beloved Lord and Master? The revelations of the last day will disclose many wonderful things. Then and there it may be seen that there was a very intimate connection between that solitary closet, on the borders of yonder prairie, where the mother this morning knelt beside the cradle, and consecrated her infant son to the service of Christ among the heathen, and the labors, and sacrifices, and successes of that noble-hearted missionary,
who, a few years hence, will carry the gospel to the centre of China or Japan, and be the instrument of converting thousands from the error of their way. There is a beautiful golden chain extending down through all the events of providence and of grace. To trace that chain will be one of the employments of heaven.

The true order of things is for the Christian parent to give his children to Christ, and then do his best to qualify them for any service to which he may call them; and, when the summons comes for their departure to some distant land, cheerfully to surrender and encourage them to go. But, alas! too often is this order strangely inverted; and that son or daughter, in whose heart God has kindled the holy fire, has to labor and pray, with many tears, to obtain even the reluctant consent of a beloved father or mother. These things ought not so to be; and if there were a deep-toned piety in parental hearts, it can hardly be supposed that they would occur. The West has already a goodly number of representatives on distant pagan shores, and will yet, no doubt, greatly multiply the number.

It may be added, further, that they can sow the seeds of a future harvest. There is a time to sow. The youth who are springing up on these plains and along these rivers, "as willows by the water-courses," are a great and promising field, that should by no means be neglected. Here good seed may be sown. The pastor, who, in his prayers and preaching and practice shows his own interest in the cause; the father, who, in his family devotions, and by the books and publications he brings into his house, gives clear evidence that he loves this enterprise; the superintendent of a Sabbath school, who faithfully instructs his youthful flock concerning the dark and wretched condition of the heathen, and the duty of giving them the gospel with the least possible delay; are all of them sowing seed, which, it may be hoped, will one day yield a plentiful harvest. In due time, it will be very strange if some of them do not hear that divine inquiry, "Whom shall I send, and who will go for us?" And when it comes home to their hearts, they will quickly respond, "Here are we, send us!" And those who remain behind, will pray with an earnestness, and give with a liberality, which their fathers never knew. In the morning, therefore, sow thy seed, and in the evening withhold not thy hand.

These western churches and Christians, moreover, may learn a valuable lesson from their own noble rivers, and broad fields, and vast inland seas. These majestic rivers and lakes send on their rapid currents to the ocean, not for themselves. These prairies put forth their verdure and their bloom, and wave their golden harvests, not for themselves, but for others. The hand also that enriched these widely extended plains with such inexhaustible fertility, did also cut channels for these rivers and lakes to flow into the great sea; so that the rich productions of the former might be borne on the bosom of the latter, not merely to the ocean, but to distant lands. It was the evident intention of the Creator that this immense garden of the West should pour its treasures upon many kingdoms and nations. It is no figure of speech to say, that it can furnish bread for the existing population of the globe. If the little valley of the Nile was fitly termed the granary of the Roman empire, what can these Hesperian realms be but the granary of the world? Now is it false reasoning to conclude that the resources and relations of the West in temporal things are but the type of what this same West should be, and is to be, in spiritual things? Will she send bread to every part of the world, to sustain the life that is "but a vapor," and not, at the same time, impart that living bread which giveth life to the soul? These broad rivers and streams have pathways, by which they may mingle their waters with every ocean; in like manner has the wisdom of God furnished channels by which the bread of life may be conveyed to every human habitation.

It has been observed, moreover, that the character of man, intellectually,
morally and spiritually, is greatly affected by the natural scenery in the midst of which he has been reared. Subtle and powerful influences are ever passing from the outward world into the deep places of man's inner world, moulding and shaping his thoughts and feelings. The dweller among the Alps has the chambers of his soul filled with vivid pictures of the wild, awful scenery with which he is surrounded. The dark tempest on yonder summit, the deep gorge, the foaming torrent, the thundering avalanche, the placid lake, the sweet, quiet vale, and the mysterious, ever-answering echo, have left their impress on the tablets of the heart. All the native powers of the soul are affected by what the eye sees and the ear hears, in the world of nature, from day to day.

Now, on this principle, what may be expected of Christian men and women, reared under these western skies, and along the banks of these kingly rivers and lakes? Certainly, if the same law operates here as elsewhere, we have a right to expect that there will one day be exhibited here a royal munificence, broad as their own rolling prairies, inexhaustable as the fountains which feed their majestic rivers, and transparent and beautiful as their magnificent lakes, when the winds sleep, and the vast mirror gives back "the image of the heavenly" that bends over it; a great-heartedness, that will not be pent up within the limits of a city or a town, a state or a nation, even though it be a great nation, stretching from sea to sea. Like the Jordan and the Nile, it will, at the right time, overflow its banks, and send its fertilizing influences to the ends of the earth. Such it would seem is to be, such certainly ought to be, the character of the Christian beneficence which shall find its home in this wide western valley. It will be no contracted, sectional, sectarian thing; but like the gospel itself, from whence it will spring, "its country will be the world, its countrymen all mankind." Like "the vine out of Egypt," it will send out "its boughs unto the sea," and "branches unto the river," and "and all the high hills under the whole heaven will be covered with the shadow of it."

But there is another important view of this subject. The commerce of Christian love is not all an outlay. Its "swift ships" always return richly laden. If the Christians and Christian communities of the West shall heartily and perseveringly enlist in this heavenly enterprise, they will secure to themselves great and manifold advantages, not otherwise to be obtained. Such, at least, is the unwavering belief of the Committee. True, indeed, it is that Christian love is ever its own reward, and asks for no other, being intent solely on the attainment of its object. Still He who made man, and who endowed him with all his powers and susceptibilities and secret springs of action, has been pleased to say, "Cast thy bread upon the waters, and thou shalt find it again," "There is that scattereth, and yet increaseth," "Give, and it shall be given you, good measure." Indeed, something is said about "an hundred-fold more," in return for all our toils and sacrifices now in this present world. The grand principle embodied in such declarations as these, is one which God himself has established. In relation to the point in hand, it may be truly said, "Charity never faileth."

That bright gathering of youthful spirits in yonder Sabbath school, who shall combine their prayers and efforts to communicate to some pagan people that gospel which is doing so much for them, may we not say they will attract the attention of the Savior? Will he not look down approvingly upon them? That which they do, he will remember. The college, the school of the prophets, that cherishes within its walls the spirit of Christian missions, and that sends forth, from year to year, some of its sons to publish salvation in the dark places of the earth, will be quite likely to draw within its inclosure the great Shepherd himself; for this is a work which his own heart loves. The dews of heaven will fall there.

The church that engages in this work with some good degree of energy, may expect to find itself enriched with spiritual blessings; watering others,
it will itself be watered. It is an enterprise which, to be appreciated, must be studied and understood. Ignorance and stupidity cannot comprehend it. Its facts and scenes are often of thrilling interest, fitted to rouse the intellect. A truly missionary church must be an intelligent one, and one that will grow in knowledge. And then it will have before its eyes, and feel the power of some noble examples of primitive, self-denying piety, which cannot fail to prove a blessing. It will also have convincing evidence of the truth and power of the gospel, which it could not otherwise have. When they cast their contributions into the treasury, or bid farewell to one of their sons or daughters, bound to some distant continent or island of the sea, they can hardly fail to have their spirit stirred within them, and their hearts drawn out in earnest prayer for the untold myriads of men who know not God.

Nor can it be denied, that this cause has a powerful tendency to enlarge the heart, to increase its love to God and man, and strengthen all its best affections. The darkness and impending doom of the heathen, what a subject to wake up the deep yearnings of Christian compassion! The Love that became incarnate to redeem these dying millions with agonies and blood; what human heart can withstand its subduing, melting power! The heart of Christ embraced all the countless generations of men. He died for all. The tendency of this work upon those who engage in it, is to expand the soul until it enfolds in the arms of its Christian love, all the tribes and kindreds of the earth. Who would not covet such a blessing as this?

In a word, this cause sends back upon its friends and promoters, blessings rich and great and numberless. It is not the enemy of Home Missions, nor of any other good cause, but the efficient friend and helper of them all. If it were to wither and die, a terrible blight would come over the whole sisterhood of benevolence. Few, if any of them, would long survive its fall. The poorest Christian, the feeblest church in all these regions, cannot afford to forego the privilege of doing something for this divine enterprise.

"It is perfectly clear," said Jeremiah Evarts, in one of the closing paragraphs of the Annual Report of 1830, "that efforts made in this country to send the gospel to distant heathens, are as sure to bring permanent and spiritual blessings to ourselves, as any evangelical efforts that can be made. And if missions to the heathen were to receive no further support from America, what would this prove, but that Christian benevolence was at so low an ebb among us, that there was so little of primitive zeal and apostolic enterprise to be found, that nothing great and noble and effectual could ever hereafter be expected from this people. In a thousand ways the beneficial influence of sending the gospel abroad, is felt in our religious prosperity at home. Be it known then, and felt by us all, that there is no way in which we can so powerfully aid the cause of God in our own land, as by doubling, and quadrupling our sacrifices for the salvation of distant pagans." With the sober convictions of that far-seeing and great-hearted man, the Committee that now is fully accord. Had he lived to mingle in the scenes of this occasion, in this hospitable city of the West, he would doubtless have reiterated, with increased emphasis, the same just sentiments.
younger than himself, who has gone out to enact his part in the world. As an affectionate brother, the elder can have no feelings of envy or jealousy toward the younger. His heart is with him. His prayer is, that he may be a greater and better man than himself; do a more important work for God and humanity, and fill a brighter page in the history of coming ages. He watches him with some solicitude, anxious to know the path he will pursue, and how he will acquit himself in the stern struggle of life. His fraternal hopes, however, far outweigh his solicitudes. He rejoices greatly in the numerous signs of promise which he everywhere sees, and his heart is ready to cry out, "God bless that beloved brother!"

Such a brother has the East; and he has taken up his abode in this wide and fertile valley, toward the going down of the sun. His physical structure is vigorous and powerful; his genius elastic, enterprising, and adventurous; bright visions of the future beckon him on; and the world will yet know his name and his abode. God grant that many nations may yet have occasion to rise up and call him blessed!

Now beside these two, there are many other members of the family, all of them well beloved. With advice and counsel they have gone forth to various parts of the world, not to buy and sell and get gain, but to promote the honor and advance the kingdom of that great and blessed Master, whom they all serve. Situated as the older brother has been, it was natural, and to be expected, that he should have the chief care and responsibility, for a while, of counseling and aiding those younger branches of the family in their dispersion. Of this he has not complained. It has been a blessed privilege.

But these beloved brethren and sisters abroad have become so numerous, and send back such urgent calls for help in the great work in which they are engaged, that the elder brother sometimes feels his heart oppressed, and is in some degree of perplexity. He has, therefore, come over the mountains, and across the lakes, to lay the case before the prosperous and beloved brother residing in this valley, and to ask him to furnish an increased amount of aid. It is greatly needed; more men, more means, more earnest prayers. If this western brother will hear the call; if, from year to year, he will consecrate a goodly number of his choicest sons and daughters to this blessed work; if he and his numerous and growing family will earnestly strive to do their part; and these two brethren shall strike hands in eternal friendship and love, and move on together in the arduous work of the world's conversion; then, with God's blessing, the chariot of salvation shall not be stayed in its onward course, till it has visited every kindred and people and tongue under the whole heaven. And when the victory has been achieved, and Christ shall reign over a subdued and renovated world, blessed will be the men and women, blessed will be the church, and blessed will be the nation, that "willingly offered themselves," and came up nobly to the help of the Lord against the mighty. They shall sit upon thrones, and shall reign with Christ forever and ever!

After some interesting remarks from Rev. Harvey Curtis and Dr. D. H. Allen, this special report was committed to Rev. Mr. Curtis, Rev. Thomas L. Shipman, Rev. Thornton A. Mills, Rev. B. W. Chidlaw and Prof. H. N. Day, who afterwards reported that they fully concurred in the sentiments therein expressed, and believed that the people of the West would approve the same. They then proceeded as follows:

The appeal is timely; the suggestions it contains are important; and we believe the extensive circulation of this special report will accomplish great good. The receipts of the Board have been hitherto small, and for some
time almost stationary, from this part of the country. Your committee are
well assured, however, that this fact is not owing entirely to a lack of interest
in the missionary cause, but rather, in great part, to a combination of peculiar
circumstances; which, however, can not continue long to prevent that increase
of contributions, which has been, and may now confidently be expected.

1. The wealth of the West has been hitherto, and is still, in great part a
wealth of investment, only now beginning to be productive.

2. A very large share of this wealth has been, and is still, in the hands of
those, who have not even professed to give themselves and whatever they
possess unto the Lord.

3. Christians have been scattered far apart, and in small bands, so that the
support of local religious institutions has been very heavy upon them.

4. The available capital in the West has been always deficient, the common
rates of interest for many years ranging from ten to twenty-five per cent.

5. Local improvements, the opening of farms, the erection of dwellings,
the working of roads, the building of bridges and mills, the erection of school
houses and church edifices and colleges and female seminaries,—these things,
which ordinarily are the work of centuries, have here to be done all at once,
and exhaust the means of the people. And then add to all this the fact that
new organizations have been successively formed, which have withdrawn into
new channels the contributions of large classes of persons, who had pre­
viously contributed to the treasury of this Board. We feel bound to add
that in the unexampled progress of enterprise, and amid the stupendous works
of material development and improvement which have been projected, and are
now in course of construction, it is to be feared that many Christian hearts
have lost somewhat of their interest in those things which are strictly re­
ligious and benevolent. The obstacles in the way of increased contributions
to the treasury of this Board, arising from the providential circumstances in
which our churches have been placed, are fast passing away; and we trust
the present appeal may prove to be a successful means in removing the
hinderance last alluded to, namely, a want of interest in the work, wherever
it may in any wise exist.

We are one people. We should be closely associated and co-operative,
the East and the West, the old and the new, in all the great and good enter­
rises of the age, both home and foreign. All our churches need alike the
sanctifying reflex influence of a participation in such a great, disinterested
movement as this, which has for its object simply to christianize distant and
benighted nations. All alike too need this feature of primitive Christianity
developed in order to exhibit fairly, and commend to the unbelieving world
around them, that gospel which they profess. All our churches want alike,
for the confirmation of their own faith and the conviction of others, that
attestation of the world's need of the gospel of Christ, and of its divine
character, which is afforded by the disclosure of the working of heathenism
on its own ground, and of the transforming power of this gospel, where it has
been preached. Those, too, whose lot is cast in the great new West, should
not be shut out from a participation in the gratitude, and an interest in the
prayers, of the converted heathen.

Our new churches in the West need also the quickening and elevating in­
fluence of examples from among themselves, of personal consecration to this
foreign missionary work. They need now to open, and keep well worn and
unobstructed, the channels through which the superabundant wealth of the
next generation in this great valley shall find its way to bless the world; and so
to train their hearts, and the hearts of their sons and daughters, and to
cultivate that spirit now in “the day of small things,” which shall prepare
them to act well their part in the coming time, for which God is preparing us
and the nations. The command of Christ is addressed to all alike, as they
have ability and opportunity. It rests upon the churches of the West, as
well as the East. And we express the confident assurance that our western
churches will henceforth, with constantly increasing zeal, promptness and liberality, give their prayers and their contributions, aye, and their sons and daughters to this good work. And we renew the suggestions of the Prudential Committee, commending this cause to western pastors, and superintendents and teachers in Sabbath schools, and to Christian parents generally, that they remember it in their public and social, as well as secret prayers, striving to train up those under their influence to understand it, and to feel and act aright in respect to this, the great work of the present and the coming age. We recommend that all the churches take such order as shall secure the efficient presentation of the subject to their respective congregations, and an annual collection in its behalf, and that systematic beneficence, from principle and not impulse only, be diligently cultivated. We recommend also renewed efforts to make the monthly concert of prayer for the conversion of the world more interesting and to secure its better observance.

The state of the world, the circumstances of our own country, the rushing tide of wealth that is pouring upon us, the foreshadowing of prophecy, and the command of Christ, alike require the cultivation and exhibition of enlarged charity and disinterested benevolence on the part of all who bear the name of Christ, and who would stand at last approved before him.

A special report was next read by Dr. Anderson, entitled, "The Sandwich Islands a Christian Nation." As it forms a part of the history of the mission, it is printed in the Annual Report on the Sandwich Islands. The Board referred it to the committee on that part of the Prudential Committee's report, which relates to the Sandwich Islands and Micronesia.

THE PRESERVATION OF THE INDIANS.

A brief statement was submitted to the Board, one year ago, tending to show the success of Indian missions. In connection with that statement, the Prudential Committee avowed their belief that there was hope for the red man; that the gospel assured him an enduring life; and that, consequently, the idea of his dying out, like the aborigines of Hayti, should be entirely discarded. They also intimated their purpose to recur to this topic at a future time. The present occasion seems to be appropriate.

The position which we wish to establish is this: "A part of the Indian race may be saved from extinction." Not that they will always retain a distinct nationality. Indeed, we should be slow to foretell the separate existence, anywhere between the Atlantic and Pacific, of any branch of the human family. Ultimately, it would seem, we are to become one people. But we suppose that our red brethren may advance to a higher and still higher form of civilization, till finally, with their own full and free consent, they shall mingle their blood with ours. To such a consummation neither we nor they should feel any repugnance. Many a descendant of Pocahontas has been prouder of his lineage than the nobly born in other lands; and hereafter, we doubt not, the men of the south-west will love to reckon among their ancestry some godly and large-hearted Indian. On the other hand, the red man can take his place in the great American family, feeling that none are there by an earlier or better title.

But we shall be told that the Indians are wasting away, and that all their history proclaims them "a doomed race." Such, indeed, is the prevailing belief; and whether well founded or not, if it continue, it must prove fatal to their hopes. We are anxious, therefore, to remove the impression, as far as truth will warrant.
ANNUAL MEETING OF THE BOARD.

1. The decrease of the Indians is generally overstated. And this for several reasons.

*The aboriginal population of former times has been greatly exaggerated.* Thus Catlin * says that the Indians of North America, at the first settlement of this country, were more than fourteen millions! Nor are these loose statements confined to the broader and more comprehensive estimates. Particular tribes have been dealt with in the same way. La Honton, for example, allows to the Five Nations a population of seventy thousand. Each tribe, he says, had fourteen thousand souls, composed in each instance of four thousand women, four thousand children, &c. It has been well said: "The early travelers dealt in round numbers to an alarming extent." Indians are ever prone to overrate their own strength. They do this partly from ignorance, and partly from pride. It is not strange, perhaps that white men have embalmed their errors. "From wonder," says Bancroft, "from fear, from the ambition of exciting surprise, early travelers often repeated the exaggerations of savage vanity." Those who were honest in their estimates, could easily mistake. There was no census to aid them; and the scattered bands which they saw or heard of, were almost sure to be unduly magnified. "In the heart of a wilderness, a few cabins seemed like a city." We know, moreover, that large portions of the United States had but a small aboriginal population. Bancroft assures us that "Vermont, and north-western Massachusetts, and much of New Hampshire, were solitudes. Ohio, a part of Indiana, the largest part of Michigan, remained open to Indian emigration, long after America began to be colonized by Europeans. From the portage between the Fox and the Wisconsin to the Des Moines, Marquette saw neither the countenance nor the footstep of man." "Missionaries who made their abode" in Illinois, "describe their appalling journeys through absolute solitudes; they represent their vocation as a chase after a savage." "Kentucky, after the expulsion of the Shawnees, remained the park of the Cherokees."† And in all the region between the Mississippi and the Atlantic, from the mouth of the Ohio southward, there were scarcely one hundred thousand Indians.

When this people have merely exchanged their homes, they have been regarded as extinct. We read, for instance, of the people of the Long House, stretching from Albany to Lake Erie, the Mohawks at the eastern door and the Senecas at the western, a formidable confederacy, whose "warriors strolled as conquerors from Hudson's Bay to Carolina, from the Kennebec to the Tennessee." As we travel by their ancient homes, at the rate of forty miles an hour, we ask, "Where are they now?" Some will hastily respond, "They are almost extinct." But the true answer is, "A part are gathered into denser communities on their own soil; and a part are dwelling within the borders of their ancient ally."

*Special causes of depopulation are often exaggerated.* A battle is fought, and a nation is said to be blotted from existence. This may be true, in some sort; but most of the families composing it, though scattered and peeled, may still survive. A wasting pestilence may go through a tribe, like the angel of destruction; forthwith it is declared to be extinct; and yet a remnant may have been saved. In 1837, the Mandans were thought to have had a population, two hundred years ago, of about ten thousand. It so happens that we have a recent census of those in the United States, as also of those in Canada; and we find that they now amount to nearly ten thousand. Bancroft estimates the Mobilian Indians, consisting of the Choctaws, Creeks,
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&c., at fifty thousand. This would be a fair estimate for 1853. The Cherokees are set down at twelve thousand, two hundred years ago; now, however, they are much more numerous. Other facts, tending to the same result, might be adduced.

Do we claim then, that there has been no wasting away of our red brethren within two hundred years? Certainly not. The opinion of Schoolcraft, on this whole subject, may be deemed an approximation to the truth. "We cannot look back to a period," he says, "since the era of the discovery of North America by Cabot, when the Indian population of the area of the United States probably exceeded, if it ever reached, one million." But he regards their descendants as scarcely exceeding half a million at the present time. There has been, therefore, a large reduction; whereas there should have been a large increase. This brings us to our second topic.

2. Christianity greatly diminishes the causes of depopulation among the Indians. In fact, it places them on a level with the average of other races. What are these causes?

Some are incident to a low state of civilization. Among these we may mention an utter disregard of the laws of health; dwellings that subject their inmates to inevitable and manifold exposures; a wardrobe that is a poor defence against the rains and snows and piercing winds of a fickle climate; a diet, often scanty, and always bad; the neglect of children resulting, whether intentional or not, in an extensive mortality; the neglect of the sick, partly through ignorance, and partly through inhumanity. Of the wasting effect of a prevailing licentiousness, it is needless to speak. There is a constant liability, moreover, to some dreadful malady, that shall march through a tribe, scattering dismay and death on every hand. So was it when the small pox swept along the Missouri in 1837, laying waste, according to the current report, whole villages of the Assiniboins, emptying a thousand lodges of the Blackfeet, destroying one-third of the Crows, one-half of the Minnetarees, one-half of the Arickarees, and cutting down the Mandans as with the scythe of the mower. Making every allowance for exaggeration, Schoolcraft thinks that ten thousand persons must have died within a few weeks. Famine, moreover, is often seen amid the haunts of the Indian, stalking from cabin to cabin, laying his grim hand on the old and the young, and drying up their strength, till life goes out like a wasted taper.

There are other causes of depopulation, separable, indeed, from a barbarous state, yet often found among our American aborigines. Among these we may reckon intertribal wars. With some the destruction of an enemy becomes a passion, descending from father to son, like a cherished heirloom, and leaving its blackened track through successive ages. The feud between the Ojibwas and Dakotas is said to be as old as the oldest of our white settlements. Nor is it the general mustering for battle, which alone endangers life. Parties of four and six and eight, creeping stealthily upon sleeping villages or unguarded homes, have ever been more dreaded than anything else. "From the heart of the Five Nations," says Bancroft, "two young warriors would thread the wilderness of the South; would go through the glades of Western Pennsylvania, the valleys of Western Virginia, and steal within the mountain fastnesses of the Cherokees. There they would hide themselves in the clefts of the rocks, and change their place of concealment, till, provided with scalps enough to astonish their village, they would bound over the ledges, and hurry home." Intemperance has long proved a terrible scourge to the red man. Fond of excitement, with little forethought, leading a life that opens the door to every temptation, the seller of "fire water" has generally found him, as it were, a victim made ready for the sacrifice. Surely it is not strange that the Indians of the United States, in two centuries, have lost half of their number. The wonder is, that with all these agencies of evil enlisted against them, so many survive. Who will say that a race which has endured so much, has not the element of permanency?
But the gospel takes its place between the red man and his foes, that it may save him from their power. Against intemperance it proclaims an eternal crusade; and though the contest is fierce and long, it never yields. It meets the spirit of war with words of gentleness, and points to the example of Him who died for his enemies, and so calms the fiercest passions. Upon the inherent causes of decay, it moves with less directness, and yet with undeviating constancy. It gives to all an abundance of food, and shows them how to use it. It distributes weapons for meeting those contagious diseases, which bear so many to the grave. It enjoins purity with all the sanctions of a divine commandment. It sets forth the duty of caring for parents and children, friends and neighbors, and gives the needed skill. It invests all classes with costlier and better raiment; and it changes the wigwam into a decent and comfortable home. Having the problem of an advancing or receding census, in any case, where do we look for its solution? Just here. The more perfect the civilization, other things being equal, the smaller the bills of mortality. And so it is with the Indian. But it is time to pass to another topic.

3. Some of the Indian tribes are actually increasing at the present time. It was said in the Cherokee Phoenix, many years ago: "The Cherokees have increased within the last twenty or thirty years; and of late in the common ratio of increase among the whites. Among the Choctaws and Chickasaws the increase is probably nearly as rapid." How was it in subsequent years? It must be confessed that they went backward for a time. Indeed, the Cherokees lost one-fourth of their population, in consequence of their removal. For a while afterwards they showed a lessening census. But now it is otherwise. In truth, they have nearly regained, if not quite, the ground which they lost. And so it has been with the Choctaws. When they crossed the Mississippi, it was at a large expenditure of life. But now they are advancing. And the same is believed to be true of the Creeks. We might speak of other tribes, as well in the British dominions as in the United States, who are also advancing. But these are sufficient. They show that the same law of population applies to red men and white men. In both cases, there is an increase in favorable circumstances, and a decrease in unfavorable circumstances.

The Indian then can be saved. Wherever the gospel puts forth its strength, this will be the issue. Without the gospel, however, there is no hope for him. True, he has a vigorous and tenacious life. But such are his relations to the people of these United States, that a Christian civilization is indispensable. He must take shelter behind the cross, or be swept from the face of the earth. We would not disguise the fact that the prospects of many of our Indians are very dark. Some it is almost impossible to reach. Others manifest a deep-seated repugnance to the doctrines of the Bible. For such it is the duty of the church to pray unceasingly, that the Great Missionary may open the way for the preaching of his own blessed Word among them. There are many, however, who are advancing toward the goal of an elevated Christian culture. It is for these, especially, that we would urge our plea. But in respect to such even it may be said, "The whites will not let them alone. Sooner or later, they must succumb to the aggressions of the stronger race." Indians of this class reside within the limits of existing States, or in the Indian Territory. Of the former we have only to say, that many of them are destined, it would seem, to become intelligent and useful citizens, with all the rights and privileges of their "pale-faced" brethren. It is to be hoped that the legislation bearing upon them will ever be enlightened and humane.

In speaking of the Indian Territory, we shall confine our remarks to the southern tribes; for if these are swept away, there can be no hope for the rest. West of Arkansas we have the Choctaws and Chickasaws, one people formerly, the Creeks and Seminole, also one originally, and the Cherokees,
making nearly seventy thousand in all. The progress of the Choctaws and Cherokees, the only tribes that touch the Arkansas line, the Committee described last year. In view of the facts then submitted to the Board, we do not hesitate to say, that there is no good reason why they should not continue distinct communities, till they shall choose to enter the great American family. We could wish, indeed, that many things were different. For instance, when they crossed the Mississippi they took with them an institution, received from the people about them, which is a hindrance to their prosperity, and a blot upon their history. It has led to the enactment of laws which we deeply regret: and it is productive of evils which we constantly deplore. As our opinion of its wrongfulness is fully known to the Board, however, we need not enlarge. It is our earnest prayer that, in the best way and the best time, they may be delivered from it. In justice to them it should be stated, that slavery within their borders is of a milder type than what we generally find in the States. In one of these tribes, moreover, there is evidence of a decided advance towards Scriptural sentiments on this subject. Indeed, we know not where to look for the community, north or south, whose progress has been more gratifying within the last three or four years.

Among the Cherokees, we still see the outcroppings of the old feuds which the treaty of New Echota imbedded, as it were, in their very life. Deeds of violence are quite too frequent. The influence of the white man for good is greatly weakened; and his religion is often treated with coldness, if not contempt. On the other hand, the power of the white man for evil is fearfully strong. If you ask for the proof, look at the whiskey-cabins along the Arkansas line. With an efficient corps of missionaries, however, and with the blessing of God, the Committee would have no fears. They cannot believe that such a history as that of the Cherokees is to close ingloriously. They must anticipate a brighter future.

But will the whites let these border tribes alone? That is the question. They were advancing rapidly in their former homes; but this did not save them. Wherein is their position better now?

1. There is no danger of a conflict of jurisdictions.—Hereafter there can be no "imperium in imperio." The title of these Indians to their country, against any and every State in the Union, is perfect. When Arkansas became a State, its western boundary was declared to be a line described in the first article of the treaty made at Washington in May, 1828, between the United States and the Cherokees west of the Mississippi; and that line commences at Red River, where the eastern Choctaw line strikes it, and runs due north to Arkansas River, thence in a direct line to the southwestern corner of Missouri. Arkansas, therefore, is as completely shut out from the Indian Territory as from Texas.

2. The United States Government has solemnly bound itself to shield these Indians from State aggression and encroachment.—It has covenanted that "no territory or state shall ever have a right to pass laws for the government of the Choctaw nation;" and that "no part of the land granted them shall ever be embraced in any territory or state." It has promised that the land ceded to the Cherokees shall never, "without their consent, be included within the territorial limits or jurisdiction of any state or territory;" and that they shall have "the right, by their national councils, to make and carry into effect all such laws as they may deem necessary;" provided, however, that whites residing in the Indian country by permission shall be exempt therefrom; and provided also that there shall be no conflict with the constitution of the United States, or the laws of Congress regulating trade and intercourse with the Indians. We shall be told, perhaps, that other compacts with our Indians have been broken; why may not these, therefore, share the

* U. S. Statutes at large, v. 51.
† See the Treaty made at Dancing Rabbit Creek, September, 1831, art. 5.
‡ Treaty of New Echota, December 1835, art. 5.
same fate? True, other compacts have been broken; but these have a seal upon them which none besides have ever borne,—the seal of suffering, the seal of blood. To the treaty of New Echota, for example, there belongs a history which invests it with a sacredness and awfulness that nothing else could impart, thousands of the Cherokees having been sacrificed in the execution of its provisions. Woe unto us, and woe unto our children, if that treaty shall be violated!

3. The adjacent States are sparsely peopled, and must remain so, comparatively, for a long time.—The country of the Indians, therefore, cannot be claimed for the relief of an overgrown population. Providence, moreover, has favored them by carrying the tide of emigration, for the present, far beyond; and many years must elapse before it can set back on the older States.

4. Their country is not needed to lay open any navigable stream, or any important road.—There is no trade on their western border which our government can possibly covet.

5. No place beyond them is at all fitted for their reception.—If driven forth from the Indian Territory, they must go out upon the prairies and die.

6. If they shall advance as rapidly as we hope, the next issue will not be joined between a civilized and a barbarous people, such as these Indians were claimed to be twenty years ago; but the world will see and confess that the red man is at least the equal of his white neighbor.

7. These Indians are becoming closely interwoven with all the leading denominations of our country.—Let the gospel be preached among them a few years more; let the Cherokees and the Creeks, the Chickasaws and the Seminoles, tread in the footsteps of the Choctaws; and there will be large and flourishing churches, some of them connected with the Presbyterians, some with the Congregationalists, some with the Baptists, and some with the Methodists. Suppose now that the cry comes to us, “Our dearest rights are threatened; our very existence is imperiled.” It enters all our dwellings. It is uttered in the hearing of the great congregation. Brother pleads with brother: “By the common salvation, for the love of Him who is the Head of the body, the Church, and who suffers in all his suffering members, lend us your aid!” Will the appeal, think you, be unheeded? We cannot believe it. But if it is heeded, they are safe. If they shall ever be struck down, in circumstances such as we have supposed, it will come from the apathy of the American churches.

In bringing this discussion to a close, we desire to give utterance to two thoughts arising naturally therefrom.

We find here a new illustration of the value of missions. Few questions have awakened more interest than the destiny of the Indian. The philanthropist has bent over it with the yearnings of an ardent and unfaltering love. For two hundred years he has put forth his problem: “How can we save our red brother?” “Give him a fixed home,” says one. “Give him the arts of life,” says another. “Give him schools and colleges,” says a third. “Give him judicious laws,” says a fourth. “Let his Great Father befriend him,” says a fifth. So many green withes to bind the unshorn Samson! At length a man of God, unprotected and alone, repairs to his forest home. He bears a commission from the Great Spirit. He has a message of infinite importance. He enters the chambers of the soul, and discloses its secrets. He speaks of the day of judgment, and the wrath of the Lamb. And then he points to Calvary, and proclaims the unsearchable riches of Christ: “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” The proud spirit of the Indian is quelled. Appeals to his interest, appeals to his fears, he could have warded off forever; but the love of Christ is too mighty for him. Now the way is prepared for a settled
abode, for prosperous schools, for a better domestic life, for habits of industry, for a stable government, for whatever, in short, is implied in a Christian civilization. The missionary has gained access to his moral nature, and so can ply him with the sanctions of a divine utterance. The missionary can take him forward, from stage to stage, till he stands forth a complete man, fitted for all the duties and all the conflicts of life, and ready to meet his white brother as an acknowledged equal. It is here, and here only, that the problem of the philanthropist is solved.

A great work is yet to be done for the Aborigines of this country.—We have endeavored to show that a part of the Indian race may be saved. We have not said that they will be saved. That question is still pending; and we confess that we have not the data for its solution. Show us what the churches will do in their behalf, and we will venture to foretell the issue.

Allow us to bring this matter to a practical test. Are the churches of these United States prepared to take the red man under their fostering care? Are they prepared to shield him, to the full extent of their power, from aggression and encroachment? Are they prepared to send forth missionaries, whenever and wherever they shall be needed? Are they prepared to follow these servants of Christ with importunate, believing prayer? Are they prepared to persevere in this work of faith and love, till God shall give them a final discharge? If so, with the divine blessing, the Indian will be saved.

But we cannot suppress our fears. Hitherto we have found it impossible to place the Indian missions of the Board upon a proper basis. Few candidates for the sacred office turn their thoughts to this department of labor. Would it be so, if the churches were as deeply interested in these missions as they should be? Our brethren among the Cherokees, in particular, are wholly unequal to the wants of their field. Their hearts are burdened; and so are ours. We regard the condition of this people as extremely critical; and unless a stronger Christian influence can be made to bear upon them, we tremble for the consequences. Who will devote themselves to this service? Who will enroll their names with Eliot, the Mayhews, Brainerd, and the great Edwards?

Mr. Stark, of the Choctaw mission, and Rev. A. C. Thompson, one of the Prudential Committee, followed with some interesting statements; after which the foregoing paper was referred to a committee, consisting of Dr. J. B. Condit, Dr. M. P. Squier, Rev. William Mack, Rev. John C. Hart, and Rev. Frederick T. Perkins. This committee reported as follows:

It is not strange that a question has arisen in respect to the destiny of the Indians of this country. Their history is so peculiar, so various and generally adverse have been the changes that have come over them, that we ask with deep interest, "What awaits them in future?" As the fields over which they once roamed, have been reduced within very narrow limits before the progress of the Anglo-Saxon race; as many of them have been removed, amid great sufferings, to plant new homes beyond the white settlements; as evil influences, war, intemperance, licentiousness and oppression, have been at work, not only to hinder their progress, but fearfully to corrupt and destroy them, it has seemed to some that they could not long survive. In view of such an impression, the facts submitted in this paper are worthy of most serious consideration.

In the experiment that has been made with the gospel among some of the Indian tribes, light dawns on the question concerning the destiny of this interesting people. It is now settled that this agency is working for the removal of those destructive influences under which they have suffered, and
for the development of a social structure that promises permanence. Let the operation of this agency be continued, with its associated instrumentalities, and what shall hinder the advancement of these nations in those principles, habits and institutions, which are the elements of a permanent life? Here, certainly, we have a powerful motive to Christian effort. If any thing can save the Indian tribes from extinction, it is the gospel. And do not the achievements already made, under the blessing of heaven, encourage us to multiply the means, with the confidence that favorable results in an augmented degree will be witnessed?

But our duty is not to be determined by the decision to which we may come on the question now presented. We owe the Indians a great debt. It is an obligation that we cannot estimate in dollars and cents. They can never come back to the lands they once called their own. The rivers and lakes that bear their names, are appropriated to the commerce of the white man. The many wrongs they have suffered, can never be repaired. But it is in our power to give them a richer treasure than any they have lost; we can give them the gospel. We can aid them in overcoming the debasing influences to which they have been subjected. In one word, we can do much that will help and cheer them in their efforts to attain a Christian social elevation, with all its rights and immunities.

The Indians have been proved worthy of a most faithful and liberal culture. Have they not developed a capacity to govern and to obey, a ready appreciation of law, of right and of justice, a remarkable sensibility to the influence of the gospel? Have not many of them been made subjects of its grace, rejoiced in its hopes, and given their testimony in life and in death to its power? If we cannot affirm that it is the decree of Providence that the Indians shall be perpetuated, a distinct and independent people, we can say that every consideration suggested by their position, their relations, the results already secured under Christian agencies, forbids us to withdraw the hand of encouragement, and urges us to a vastly increased effort for their salvation.

THE IMPORTANCE OF ADEQUATE SUPPORT TO MISSIONS.

Mr. Wood submitted to the Board a special report, which is in the following language:

If Christian missions are to be successful, they must be prosecuted in conformity with the laws of the spiritual kingdom, the advancement of which they seek. Under those laws, established by the Head of the Church, and honored by the sovereignty that, while it is above them, ordinarily is exercised through them, one of the conditions of success is regular and adequate support.

Here the question meets us, “What constitutes an adequate support to a mission or system of missions?” There is such a thing, undoubtedly, as undertaking operations on too large a scale. The mistake may be, and in rare instances has been committed, of going beyond what the extent and circumstances of a field, and the work to be done in it, require.

However important and promising may be a missionary field in a country of another language, people and religion, its claims upon us, with few and partial exceptions, as perhaps in cases like those of the Sandwich Islands and some of our Indian tribes, are not that we give it the ministry needed to supply all its population with the preached gospel, or the other institutions of Christianity, as we labor to build them up in universal extension and fullness of blessing in our own land. Time is requisite for the conversion of a nation from a false to the true faith, which can be accomplished only in a gradual manner; and that not by giving it all the teachers and Christian influences which it needs through a foreign agency, but by raising up native agencies.
which alone can do the great work, our part being to introduce a measure of
leaven, which, through the energy of its own divinely imparted and sustained
activity, will diffuse itself throughout the whole mass. The wisdom of the
divine Author of the missionary enterprise, when he undertook by it the
conquest of the world, is illustrated in the choice that he made of instru­
mentality for his purpose. With heaven and earth at his command, he
commenced the mighty achievement with a force of but twelve men. These
he sent forth into different and distant regions to proclaim his truth among
the nations. As converts were given them, and new missionaries were raised
up, these were scattered abroad, and went each his own way, or but few
together, preaching the Word. The success which attended them was
abundant; yet not so much condensed as wide-spread, kindling lights, some
of them feeble, but at many centres, amid the darkness. In harmony with
this is the manner of the progress that the spiritual reformation in the
oriental churches is now making, and in which Christianity is gaining a foot­
hold, and preparing for future triumphs in India and other parts of the heathen
world. This fact reveals a principle; and to it our plans in the conducting
of missions should be conformed. With due concentration, there must be
diffusion and territorial extension.

Again, a new or unprosperous mission needs less support than an older
one on which the blessing of God bestows prosperity. Up to the point when
self-support becomes large enough to begin to take the place of foreign aid,
success creates an imperative necessity for increasing expenditure. At the
outset, but limited access can usually be obtained by the missionary to the
people among whom he labors. To take a specific example, the two or
three brethren in Constantinople, during the first few years of their residence
in that city, could easily do all that the existent state of accessibility would
allow then advantageously to be attempted. Money placed at their disposal
for the circulation of books and tracts remained in part unexpended, because
of the want of preparation among the people to receive them and be profited
by them. No expensive seminary was then called for; no large system of
operations through a native agency was then practicable. How different
the state of things, and the demand that it makes, since the breath of heaven
descended on the face of the waters, and has stirred them to their lowest
depths! Now, when the public mind is extensively awake and impressive;
when multitudes are struggling towards the light, or are found ready to re­
ceive it; when the appeal not merely of need, but of earnest and urgently
expressed desire, for the living teacher and the written word of God comes
from every side; when churches are rising up to be furnished with pastors
and an evangelical literature and other means of instruction; when, in fine,
a nation's destiny is evidently hastening to its crisis, and soon to be deter­
mined for ages, who does not see that we can hold back from great enlarge­
ment in every department of effort only by proving unfaithful to responsibil­
ities which our Lord and Master, in thus prospering our feeble endeavors in
behalf of his kingdom, has put upon us? If at the beginning operations
had been started on as large a scale as are now demanded in the Armenian
field, the result would have been disastrous. Not only would there have
been failure of expected good, but certain loss and danger. Alarm would
have been excited, and opposition aroused against the mission, before which
it would probably have even been swept away. “To everything there is a
season, and a time to every purpose under the heaven.”

But although “the kingdom of God cometh not with observation,” and
its conquests are to be effected on different principles and in altogether
another manner from those of physical force, in seeking its advancement the
principle of adaptation, and the relation between means and ends, are ever
to be kept in view. A mission is adequately sustained, when it is made an
agency adapted in nature and proportioned in amount to the object which it
is intended to accomplish; or, in other words, when it receives that measure
of support which will give the largest and best proportional results. An insufficiently supported mission must be a languishing, and is liable to be a defeated and short-lived one. A stinted expenditure, where liberality is required, is the very opposite of true economy. It is every way wasteful. There are chapters in the history of missions that are a sad comment on the waste of life which it may occasion, chapters written almost literally in tears and blood. Early graves, or broken constitutions, and blasted hopes, and desolated hearts, and the entire failure of the enterprise in some instances, speak with a voice of terrible warning. God in his mercy forbid the repetition of such painful illustrations of our topic! The missionary may conscientiously intend to take all requisite care of himself; but often he cannot control circumstances; and circumstances will control him. Sometimes a suitable habitation and needed personal comforts can be provided only by his own hands. In an unfavorable climate he must meet labor and exposure; and when disease comes upon him, destitution of needful aid may ensure a fatal termination, otherwise escaped. Or in more favorable circumstances he devotes himself to his proper work. His simple aim is to win souls to Christ. Weary days pass in the acquisition of a difficult language, and in seeking avenues through which to make impression on dark minds and hard hearts. Prejudice, bigotry and depravity surround him. His message is scorned, himself perhaps insulted and abused. Supported by prayer and promises, he toils on. At length God appears for him. Individual minds are softened, and begin to turn towards the truth. The leaven spreads; the fermentation increases; souls burdened with sin cry for light and deliverance. Next the song of the convert is heard. Earth knows no joy like this. But now come new anxieties and toils. Weak yet true disciples are to be instructed, and guarded, and made useful. New departments of labor must be opened, and old ones prosecuted with new vigor and on a larger scale, as he sees the seed long buried breaking up through the soil all around him. With earnest longing he has looked forward to this day. Will he, can he now hold back when the fruit, it may be, of many years of wearing toil is just within his grasp? No. If the Spirit of Christ is in him, he cannot do it. If others come not in answer to his call to gather in the harvest, he will press on in the endeavor to secure it, until he can labor no longer; or, exhausted in the struggle with excited sensibilities of a sense of duty to himself, nature will sink into the repose of the tomb, or he be compelled to flee from the field. Of how many is this the mournful history, in climates in which men of business enjoy health and long life! Inadequacy of support is wasteful of money. It is poor economy to send out missionaries, and leave them to be broken down. Scarcely less so is it to withhold from them funds necessary to their enlarged usefulness. It is the glory of the missionary that he is a preacher of Christ. But he is not merely a preacher. He is, or should be, the centre of a system of evangelization. But with insufficient means what can a mission accomplish? Commanding positions, the very key of the battle, it cannot occupy. Critical opportunities, never perhaps to return, it cannot seize. Conquests, that have been won at great cost, it may be obliged to relinquish. Nearly all that is done, it does at disadvantage and with loss. Confined in its working within too narrow limits, that indispensable agent, the press, may become a source of vexatious embarrassment; it will be comparatively ineffective and expensive. Schools, in which a generation with a Christian conscience, intelligence and stability might be trained up, and which in some cases may be the best medium for reaching an adult population, cannot be established, or after establishment must be given up; or, with imperfect supervision and but half sustained, they do little good. When the point of development is reached that requires the missionary to multiply himself many fold through a native ministry and other agency, if to the seminary, which, under God, is the main reliance for its preparation, but one man is devoted, when two or more are needed,
and its energies are crippled by insufficiency of appropriation, fewer of such helpers are provided; their education costs more, and is worth less; and their deficiencies and faults create to the missionary a new source of anxiety and unavoidable necessity for labor. And thus, if we were to go through all the relations and modes of missionary action, we should find that every interest suffers, in a mission that is too weak in numbers or in funds.

The sum then of what we would say is this: It is destructive of the end for which a mission exists, to withhold from it what is necessary to give to it efficiency. If the divine power, on which all good depends, is restrained, through want of prayer that would bring it down, in vain are men and means multiplied. If the latter are not furnished, results of instrumental agency are not realized. The support must be steady. Otherwise plan and system, looking to future results, are impossible. A reduction from a former standard, although but temporary, may entail disasters that many years of subsequent liberality of support may not be sufficient to retrieve. The Prudential Committee cannot believe that the churches will consent to a renewal of desolations, hardly yet repaired in some of the missions, that were occasioned by curtailments of past years. The support must correspond to the steadily growing demand of successful progress. Advance in the work of missions is the condition of existence. It cannot remain stationary. If it does not go forward, it will go backward. Special exigencies must also be met. The expenditure on the Sandwich Islands mission in 1837 was more than twice that of the previous year; and thus, the right direction being given to the fearful outburst of feeling and movement of the general mind, under the wonderful outpouring of the Holy Spirit on that field at that period, the nation has become christianized, is gaining in ability to support its own Christian institutions, and is already a helper with us in sending the gospel to groups of islands far beyond them; whereas, had not that enlargement, just then been made, in all probability the excitement would have passed into wild fanaticism, and with respect to multitudes have ended in a state far worse than that in which they were before. At the best, the work of evangelization would have had new and greater difficulties to contend with, and its triumph have been put off to a far distant day, to be wrought out at last only at vast expense.

To apply just enough of the quickening power of the gospel to burst off the fetters of a false faith, and then leave the mind so affected for want of right direction to its awakened activities to fall into the abyss of skepticism, or to rush into the embrace of some new and more vigorous error is, to say the least, a doubtful good. And yet, with results of salvation and glory in respect to individual souls, just this we are in danger of accomplishing to communities at large, on the scale of our present operations in some of the most promising missionary fields. In Turkey not a few young men, aroused to a desire for Protestant education, but necessarily repelled from the doors of our seminary in Constantinople, have turned to papal schools there, or sought the education that they would have amid the irreligion and superstition of the great capitals of Catholic Europe. And in certain places and circles of society, in which but recently there was a turning to evangelical truth, and a desire for instruction, such that, seemingly, it would have been easy to set the whole current of thought and feeling towards the truth, the unhappy issue of leaving them untaught and exposed to the arts of active emissaries of evil, has been a settling down into cold indifference or hardened infidelity. And who can tell what is to be the development of the present movement in China, encouraging as it appears to be, and illustrative of the vitalizing energy of the word of God? We trust that He who doeth wonders, means by it, in a way that shall radiantly set forth the glory of his wisdom and power, while it reproves the feebleness of our faith and endeavors in his cause, to open a door to the free admission of the gospel, and bring nigh the day of its triumph throughout that great empire, enclosing within its limits.
one half of the heathen world. If the church of God responds to the call which his providence seems to be addressing to it in these truly marvelous events, such we believe will be the fact. But how easily, if left without needed guidance and enlightening, may the mind, thus strangely moved under the impulse of a partial contact with truth and reception of Christian ideas, go off in another direction, and the end be the rise of some new system, which shall become as terrible a foe to Christianity, as for a thousand years Mohammedanism has been!

In the progress of the enterprise, to which in obedience to his voice we have put our hands, God has brought us to a point of surpassing interest and most solemn responsibility. Attempting to do a little for him, he rewards us in a way which offers the privilege, and imposes obligation from which there is no escape, to do much. His providence has gone before us at every step, protecting us in our work, and blessing with new opportunities in his service. In the life-time of a single generation, the whole heathen world, we may say, he has brought and laid at our feet, that as conduits from the overflowing fountain of his mercy we may send forth the waters of life, until, as a rushing mighty flood, they shall go over all lands, and the song of redemption be heard from every habitation of man. We have undertaken—and from the undertaking we cannot draw back—to do our share towards giving the gospel to all our brethren of mankind. Numerous and illustrious trophies of divine grace attest the omnipotence, as well as presence of that grace working through the feeblest instrumentalities. Much, very much, has been accomplished; but how much less than might have been done, with a higher appreciation of duty and of privilege in relation to this work! How much more might we do, by a livelier faith and greater zeal and extension in our labors, for the salvation of the broken remnants that yet continue of the aboriginal tribes of our own continent! In dark, degraded Africa, with claims upon us so peculiar, so affecting, and yet so little felt, how painful the spectacle of our feeble missions struggling for existence, in comparison with that which would greet our eye, and fill heaven with unwonted joy, could we advance, as we are invited to do, a chain of posts in the elevated, healthful and populous interior, from the mouth of the Gaboon on the west, until we should meet at the centre our English brethren approaching from the east. Would not God be with us in the effort, and give us erelong to praise him for Africa redeemed? How soon, with his favor on the measure of instrumentality urgently demanded at this stage of its progress, and with present freedom of action,—how long to be allowed us we know not,—might the reformation among the Armenians and the Nestorians, and in Assyria and Syria, be made gloriously and forever predominant! And from India, could the Madura mission receive early the fifteen men earnestly entreated to enable it simply to occupy ground of which it has obtained possession by means of newly established congregations, and this and other missions be carried forward with all the vigor which the advancing work there requires, how soon should we hear tidings that would thrill every pious heart, assuring us of the speedy downfall of Hinduism, and the conquest of its one hundred and fifty millions to the Savior's crown! Let but the churches here represented arise, and in humble, grateful dependence address themselves, as they might, (and who will not say as they ought?) to this enterprise of missions; and wherever sin has marred, soon shall we see grace restoring, until the shouts of myriad voices, encircling the globe, shall proclaim a world disenthralled and saved!

Why should not this Board at once receive a large augmentation to its income? The missions need it; the world needs it. Obligations of gratitude and duty, the commands and promises of God's holy Word, his providence and Spirit, call for it. Accompanied with prayer and the divine benediction, it would yield results of blessing beyond all power of man to compute them. The ability of the churches is unquestionable. Not men are wanting for
personal service, but the heart to give themselves to it. In regard to pecuniary resources, the want is not as to their existence; it is only that they are not called forth. Who can doubt that an increase of fifty thousand dollars to the receipts of the Board, in the next year, could easily be given, and would be of the greatest benefit to the churches, and favorable to every home interest. Indeed, what but rapid advance in benevolent action can keep the churches from being overwhelmed beneath the tide of worldly prosperity, such as was never before known in the history of the church, that for some mighty end is pouring in upon them? In the judgment of the Prudential Committee now, if ever, is the time when an adequate support should be joyfully rendered to the missions of the Board, and our operations be made more nearly to correspond with the magnitude and glory of their object, and the claims which in this day of need, of light and strength and progress, press upon us as the disciples of Christ, redeemed by his blood, and sent of him, as he was sent of the Father, for the salvation of the world.

An interesting discussion ensued, Dr. Bacon, of New Haven, Ct., Dr. Van Dyck, of the Syria mission, and Mr. Little, of the Madura mission, participating therein. Dr. Durbin, Secretary of the Methodist Missionary Society, also addressed the meeting; and he assured the Board of the cordial sympathy and fraternal regard of the large body of Christians which he represented. Rev. Robert W. Patterson, Charles Mills, Esq., Rev. Hiram P. Arms, Rev. Alexander Duncan, and Francis W. Tappan, Esq., were then appointed a committee to take this paper into consideration; and they made the following report:

We deem it needless to do more than express a hearty response to the sentiments exhibited in this clear and truthful report, and to recommend its adoption. We esteem progress an essential law of the missionary work. Without it, ultimate discouragement, reaction and disaster must ensue. Unquestionably the providence of God is now beckoning the churches on to a largely increased liberality, in their patronage of this great cause, both by manifest preparation in most of the foreign fields for expansion in the operations of the Board, and by placing in the hands of those who stand committed to this enterprise greatly augmented pecuniary resources. The churches are called to this increase of contributions, at once by the appeals of the Prudential Committee, of our missionaries, and of the inquiring and waiting heathen, as also by the fact that these appeals are made as the obvious result of the divine blessing upon the efforts already expended in this cause, and in accordance with, nay, as we may believe, in direct answer to the prayers of the same churches for these very tokens of success and demands for progress. In this condition of things, it would argue not only a great lack of practical wisdom, but actual treachery to the Master, by a breach of good faith, to withhold the requisite means for prosecuting this sublime and holy and hopeful work, in some approximation to the measure of the increasing demand for its enlargement in fields already occupied, and its extension into fields hitherto altogether neglected.

The friends and patrons of the Board are abundantly able to bring up its receipts during the coming year to at least three hundred and fifty thousand dollars; and this without anything deserving the name of sacrifice. Shall not such an increase be seriously and resolutely undertaken? Will there be no guilt incurred, if we say nay, and suffer the many doors already so widely opened to remain unentered? Shall we consent to be, in respect to this
comprehensive enterprise, after all our prayers and vows, like the son who said to his father, I go, sir, but went not? It must not, it surely will not be so.

NEW MEMBERS AND OFFICERS.

The committee on New Members and Officers consisted of Prof. Allen, Hon. William J. Hubbard, Dr. Cummings, Rev. D. L. Ogden, and Hon. Charles Noble. They recommended the election of the following persons as corporate members, who were chosen accordingly.

John Todd, D. D., Pittsfield, Massachusetts.
Asa D. Smith, D. D., New York City.
Oliver E. Wood, Esq., New York City.
Jonathan F. Stearns, D. D., Newark, New Jersey.
Douglass Putnam, Esq., Harmar, Ohio.
Robert W. Steele, Esq., Dayton, Ohio.
Rev. Henry L. Hitchcock, Columbus, Ohio.
Samuel Merrill, Esq., Indianapolis, Indiana.
David A. Smith, Esq., Jacksonville, Illinois.

The same committee nominated for re-election the officers of the Board for last year; whereupon the following persons were chosen for the ensuing year:

THEODORE FRELINGHUYSEN, LL. D., President.
THOMAS S. WILLIAMS, LL. D., Vice President.

Prudential Committee.

Hon. William J. Hubbard,
Charles Stoddard, Esq.
John Tappan, Esq.
Nehemiah Adams, D. D.
Rev. Augustus C. Thompson,
Hon. William T. Eustis,
Hon. John Aiken,
Hon. Daniel Safford,

Rufus Anderson, D. D.
Rev. Selah B. Treat,
Swan L. Pomroy, D. D.
Rev. George W. Wood, Corresponding Secretary resident in New York.

Corresponding Secretaries.

Samuel M. Worcester, D. D., Recording Secretary.

Henry Hill, Esq., Treasurer.

Moses L. Hale, Esq.
Hon. Samuel H. Walley, 

Auditors.
ANNUAL MEETING OF THE BOARD.

PLACE AND PREACHER FOR THE NEXT MEETING.

The committee on the Place and Preacher for the next meeting of the Board consisted of Dr. Hawes, General Williams, Elisha Taylor, Esq., Henry Hill, Esq., and Rev. A. L. Kedzie. They recommended that the place of meeting for 1854 be Hartford, Connecticut; that the time of the meeting be the Tuesday preceding the second Wednesday of September; that the Prudential Committee be authorized to designate a committee of arrangements; and that Dr. White, President of Wabash College, or in case of his failure, Dr. Nehemiah Adams, of Boston, preach the sermon. These recommendations were adopted by the Board.

RESOLUTIONS.

During the progress of the meeting, the subjoined resolutions were adopted.

Resolved, That the thanks of this Board be presented to Dr. Adams for his sermon, delivered on Tuesday evening, and that he be requested to furnish a copy for publication.

Resolved, That the thanks of this Board be returned to the families of different denominations in this city and its environs for their generous hospitality, and the Christian kindness which the members of the Board and others have received during this meeting.

Resolved, That the thanks of the Board be presented to the choir of singers of the Second Presbyterian Church, and of the First Congregational Church, of this city, for their acceptable services.

Resolved, That the thanks of the Board be presented to the Second Presbyterian, First Congregational, First and Third Presbyterian churches and congregations, for the use of their respective houses of worship at this annual meeting.

Resolved, That the thanks of the Board be presented to the directors of the several railroad and steamboat companies, who have reduced the fare of members and other persons who wished to attend this annual meeting of the Board.

Resolved, That the thanks of the Board be presented to the Young Men's Mercantile Library Association in this city, for the privileges of their reading room, which they have kindly granted to the members of the Board.

DEVOTIONAL SERVICES.

It has been stated already that the meeting was opened with prayer by Dr. Bishop. At the morning sessions of Wednesday and Thursday, and at the Friday session, the divine blessing was invoked by Rev. A. Kent, of Galena, Illinois, Dr. Barstow, of Keene, New Hampshire, and Rev. Harvey Coe, of Hudson, Ohio. The ordinary
business of the meeting was repeatedly suspended for devotional exercises. The closing prayer was offered by Rev. Mr. Bardwell.

The annual sermon was preached on Tuesday evening by Dr. William Adams, of New York city, from Matthew xiii. 38. The introductory prayer was offered by Prof. William Thompson, of East Windsor, Connecticut.

To accommodate those persons who could not gain admission to the Second Presbyterian Church, meetings were held in the First Congregational Church on Wednesday and Thursday evenings, at which addresses were made by members of the Board and returned missionaries.

On Thursday afternoon, the death of our Lord and Savior, Jesus Christ, was commemorated in the Second Presbyterian Church. The services were conducted by Dr. Beecher, Dr. Bates, Dr. Hawes, Rev. Mr. Kent, and Dr. Wyckoff.

The meeting on Friday morning was devoted exclusively to parting addresses, interspersed with appropriate devotional services. Messrs. Ford and Little, of the Madura mission, Mr. Bushnell, of the Gaboon mission, Dr. Van Dyck, of the Syria mission, Mr. C. C. Copeland, of the Choctaw mission,* Mr. Dodd, of the Jewish mission, and Mr. Munger, of the Ahmednuggur mission, in view of their speedy return to their several fields of labor, affectionately took leave of the friends of missions. Chief Justice Williams responded in behalf of the Board, assuring those who were soon to go forth as the messengers of the churches to the heathen, that they might anticipate a constant remembrance in the sympathies and prayers of the patrons and friends of this missionary institution. Hon. William J. Hubbard, as Chairman of the Prudential Committee, solicited an interest in the sympathies and prayers of Christians, that the important duties devolving upon him and his associates might be rightfully discharged. He also expressed the gratification of the Committee in the advancing liberality of the churches. Dr. Pomroy followed with a brief address, in which he expressed the thanks of the Board to the citizens of Cincinnati and its vicinity for their ready and ample hospitality, and to the committee of arrangements for the admirable manner in which they had made provision for this anniversary. Dr. S. W. Fisher, chairman of the committee of arrangements, made a felicitous re-

* After the adjournment of the Board, Mr. Copeland received a letter from Col. George Folsom, one of the Choctaw chiefs, which contains the following sentences: "Mr. Lansing has removed to Bennington. The people give him a hearty welcome; and Mr. Lansing is satisfied and rejoiced to be here; and so is his wife. For this cause I rejoice exceedingly. I love him much. I believe he will be persevering and diligent. I rejoice greatly that he will instruct our children. Therefore, I send these few words of thanks and greeting to his friends, and the Board which sent them to us. And this I do in behalf of all the people of my district. I charge you to cause the President of the Board, whoever he may be, to bear these words."
sponse, reciprocating the sentiments which had been expressed, and declaring the peculiar gratification which the people of the West had derived from the meeting.

CONCLUDING REMARKS.

The Board has never met beyond the Alleghanies before the present year. It was not till 1843, that one of these anniversaries was held as far west as Rochester; and it was not till 1847, that an annual meeting was convened at Buffalo. Now, however, it would seem that occasional visits to the more distant States are to take place by a sort of necessity. Our home field, as well as our foreign field, is receiving a wonderful enlargement. Where was the West when the Board was organized? And where will the West be, a few years hence? These changes must lead to corresponding changes in the holding of our yearly convocations. Chicago is already spoken of as the place for an annual meeting at no distant day.

But rapid as is the expansion of the field which furnishes the means for carrying forward our missionary operations, the facilities for traversing it are increasing even more rapidly. Cincinnati is only about thirty hours from New York; and soon St. Louis will be within some forty hours of our chief commercial emporium. Did Dr. Samuel Spring go from Newburyport to Farmington, to attend the first annual meeting of the Board, in forty hours? It is not merely for business or pleasure that our railroads are constructed with such prodigality. The friends of Christ are enabled to act in larger masses, and with greater efficiency, than would be possible in other circumstances. The men of the East can meet the dwellers upon the Mississippi, and hold sweet counsel together, and devise liberal things for the kingdom of their common Savior, and thus combine the resources of states which might well be kingdoms in the old world.

In regard to the late meeting, but one opinion is expressed by those who were permitted to enjoy its privileges. It was good to be there. Never have the arrangements been more thoroughly made; never have the hospitalities tendered to the Board been more free and generous. During all the deliberations of the meeting, there was nothing to disturb its harmony. On other occasions, indeed, there have been discussions which excited a deeper interest; and appeals and addresses have been made, which took a stronger hold of the sympathies of those who were in attendance; but seldom has there been more hallowed enjoyment, or a deeper conviction of the sacredness and blessedness of the missionary enterprise.
Shall the receipts of the Board, for the coming year, be three hundred and fifty thousand dollars? This is the question which is now submitted to the churches. Surely, there is no lack of ability. Those who have attended the recent meeting, and have looked at the ample resources of the country through which they passed, must feel that we can do far more than we have hitherto attempted. And is it not time to give to our missionary operations a breadth and comprehensiveness, in some measure proportionate to the rich and blessed heritage that the Lord has granted unto us? Who will say, "Nay."

ADJOURNMENT.

The Board adjourned to meet at Hartford, Connecticut, on the Tuesday preceding the second Wednesday of September, 1854, at four o'clock in the afternoon.
<table>
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<tr>
<th>Year</th>
<th>Place of Meeting</th>
<th>Preacher</th>
<th>Text</th>
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<tbody>
<tr>
<td>1810</td>
<td>Farmington</td>
<td>No sermon.</td>
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<tr>
<td>1811</td>
<td>Worcester</td>
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<td>1812</td>
<td>Hartford</td>
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<tr>
<td>1815</td>
<td>Salem</td>
<td>*Calvin Chapin, D. D.</td>
<td>Ps. 96 : 10.</td>
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<td>1817</td>
<td>Northampton</td>
<td>*Jesse Appleton, D. D.</td>
<td>1 Cor. 1 : 21.</td>
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<td>1820</td>
<td>Hartford</td>
<td>Eliphalet Nott, D. D.</td>
<td>Mark 16 : 15.</td>
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<tr>
<td>1821</td>
<td>Springfield</td>
<td>*Jedidiah Morse, D. D.</td>
<td>Ps. 2 : 8.</td>
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<tr>
<td>1824</td>
<td>Hartford</td>
<td>*Samuel Austin, D. D.</td>
<td>Gal. 1 : 15, 16.</td>
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<td>1846</td>
<td>New Haven</td>
<td>Joel Hawes, D. D.</td>
<td>1 Sam. 7 : 12.</td>
</tr>
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<td>1847</td>
<td>Buffalo</td>
<td>David Magie, D. D.</td>
<td>Isaiah 33 : 15.</td>
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<tr>
<td>1850</td>
<td>Oswego</td>
<td>Richard S. Storrs, D. D.</td>
<td>1 Cor. 15 : 58.</td>
</tr>
<tr>
<td>1851</td>
<td>Portland</td>
<td>David H. Riddle, D. D.</td>
<td>Isaiah 41 : 14, 16.</td>
</tr>
<tr>
<td>1852</td>
<td>Troy</td>
<td>Leonard Bacon, D. D.</td>
<td>2 Cor. 5 : 7.</td>
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Since the last meeting of this Board, five corporate members have ceased to be numbered among the living. We refer to Rev. Philip Milledoler, D. D., of New York City; Rev. Elisha Yale, D. D., of Kingsborough, N. Y.; Rev. Eliphalet W. Gilbert, D. D., Philadelphia, Pa.; Rev. Matthew Brown, D. D., Pittsburg, Pa.; and Rev. Justin Edwards, D. D., Andover, Mass. Dr. Milledoler was elected a member in 1824, Dr. Edwards in 1826, Dr. Yale and Dr. Brown in 1838, and Dr. Gilbert in 1842. The whole number of corporate members now living is 187.

During the year intelligence has been received of the death of four missionaries and five female assistant missionaries. Of these, one was connected with the Jewish mission at Salonica; two with the Gaboon mission; one with the Armenian mission; one with the Bombay mission; one with the Satara mission; one with the Canton mission; and two with the Choctaw mission. Some of these beloved missionaries, when called away, were just entering upon their work; and others of them had grown old in the service of the Master. They all died in peace.

MISSIONARY HOUSE.

It should be recorded with gratitude, that the Prudential Committee, the Secretaries, Treasurer, Editor of the Journal of Missions and Youth's Dayspring, Agent of Publications, and Purchasing Agent, have experienced no serious interruption to their usual labors during the year.
MISSIONARIES SENT FORTH.

The following have been sent to their respective fields of labor since the last meeting of the Board, to wit: To Ceylon, Rev. Nathan L. Lord and Mrs. Laura W. Lord; Mrs. Anna C. Hastings and Mrs. Elizabeth O. Scudder. To Fuh-chau, Rev. Charles Hartwell and Mrs. Lucy E. Hartwell. To the Armenians, Andrew F. Pratt, M. D. and Mrs. Sarah F. Pratt; Rev. Wilson A. Farnsworth and Mrs. Caroline C. Farnsworth; Rev. William Clark and Mrs. Elizabeth W. Clark; Maria A. West and Melvina Haynes; Rev. George B. Nutting and Mrs. Sarah E. Nutting; Fayette Jewett, M. D. and Mrs. Mary Ann Jewett; Rev. Jasper N. Ball and Mrs. Caroline W. Ball. To the Choctaws, Jason D. Chamberlain and Mrs. Elsey G. Chamberlain; Simon J. Hobbs, M. D. and Mrs. Mary C. Hobbs; Abraham G. Lansing and Mrs. Sarah M. Lansing; Priscilla G. Child, Mercy Whitecomb, Elizabeth Backus, and Mary W. Curtis. To the Cherokees, Rev. Edwin Teele and Mrs. Sarah E. Teele. To Syria, Rev. William Bird and Mrs. Sarah F. Bird, and Sarah Cheney. To Assyria, Rev. Augustus Walker and Mrs. Eliza M. Walker, and Mrs. Julia W. Marsh. To Arcot, Rev. Joseph Scudder and Mrs. Sarah A. Scudder. To Ahmednuggur, Rev. William P. Barker and Mrs. L. N. Barker.

Making a total of 13 ordained missionaries.

3 male and 27 female assistant missionaries.

In all, 43

To the Armenians, 14; Choctaws, 11; Cherokees, 2; Ceylon, 4; Fuh-chau, 2; Assyria, 3; Syria, 3; Ahmednuggur, 2; Arcot, 2.

In addition to the above, the following, having spent some time in this country with the approbation of the Committee, have returned to their respective fields, to wit: Rev. E. C. Bridgman and Mrs. Eliza J. Bridgman, of the Canton mission; Rev. William W. Scudder, of the Ceylon mission; Rev. William A. Benton and Mrs. L. G. Benton, of the Syrian mission; Rev. Dwight W. Marsh, of the Assyrian mission; Rev. Euros tas P. Hastings, of the Ceylon mission; Rev. William Goodell and Mrs. Abigail P. Goodell, and Mrs. Eliza C. Schneider, of the Armenian mission; in all, ten. Making a grand total of fifty-four missionary laborers sent forth during the year. This is the largest number sent out in one year since 1837, when 32 missionary laborers were sent to the Sandwich Islands, and 31 to other missions, making 63.

Eight young men are under appointment in this country as missionaries, of whom five are from Union Theological Sem-
inary, New York, one from Auburn, one from Lane Seminary, and one from Bangor. Besides these, only one male and four female assistant missionaries are now under appointment. And yet there never was such a loud and piercing cry for help from all parts of the unevangelized world. What has happened to the young men in our colleges and seminaries? How is it that so few of them find it in their hearts to go to the heathen? The Committee would earnestly entreat all young men preparing for the ministry to ponder this subject. All Christians should remember that divine direction, "Pray ye the Lord of the harvest, that he will send forth more laborers." This method of obtaining more ministers and missionaries is not, there is reason to fear, sufficiently regarded.

**PUBLICATIONS.**

Within the financial year there have been published:—Of the Missionary Herald, 210,000 copies, average per month 17,500; of the Journal of Missions, 372,492 copies, average per month 31,041; of the Youth's Dayspring, 405,552 copies, average per month 33,796;—making a total of 988,044 copies of the three publications, with an average monthly issue of 82,337 copies. Of the Annual Report were printed 5,000 copies; Abstract of Annual Report, 3,500 copies; Dr. Bacon's Sermon, 3,000 copies; Tract, No. 2, 2,000 copies; Tract, No. 3, 3,000 copies; Tract, No. 6, 1,000 copies; Tract, No. 11, 2,000 copies; Tract, No. 13, 5,000 copies; Maps and Illustrations, 1,500 copies; Missionary Manual, 1,000 copies; Statistical History, 1,000 copies;—total, 28,000 copies.

No agents have been employed, and in fact no efforts have been made, to increase the circulation of the three monthly publications of the Board; and hence there has been considerable diminution in the subscriptions, particularly for the Journal of Missions and Youth's Dayspring. The Missionary Herald has held on the "even tenor of its way," with scarcely a variation for several years. These publications, differing in character and form, and adapted to different classes of readers, seem to the Committee quite indispensable to the prosperity of the cause, both at home and abroad. Will not the friends of the Board, in different sections of the country, adopt some vigorous measures to secure a more general circulation? Knowledge is one of the corner-stones of this great edifice. Men must know, before they can feel or act.

**AGENCIES.**

The Eastern District of New York has been enlarged, so as to embrace the counties of Albany and Rensselaer, thus
making the city of Albany, as it should be, the central point of the District. Rev. J. P. Fisher, who had charge of this field for a number of years, resigned his commission at the close of 1852, and has returned to the labors of the pastoral office. The care of the New York City District is among the labors devolved on the Corresponding Secretary of the Board resident in New York. In the other Districts no changes have occurred. The following table exhibits the several Districts as at present arranged:

<table>
<thead>
<tr>
<th>Districts</th>
<th>District Secretaries</th>
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<tbody>
<tr>
<td><strong>Northern New England</strong></td>
<td></td>
</tr>
<tr>
<td>Maine, New Hampshire and Vermont</td>
<td>Rev. William Clark, Amherst, N. H.</td>
</tr>
<tr>
<td>Massachusetts</td>
<td>Rev. Isaac R. Worcester, W. Newton, Ms.</td>
</tr>
<tr>
<td><strong>Southern New England</strong></td>
<td></td>
</tr>
<tr>
<td>Connecticut and Rhode Island</td>
<td>Rev. Orson Cowles, North Haven, Ct.</td>
</tr>
<tr>
<td><strong>New York City</strong></td>
<td></td>
</tr>
<tr>
<td>New York city, Long Island, River Counties as far as Columbia and Greene, and East Jersey</td>
<td></td>
</tr>
<tr>
<td><strong>Eastern New York</strong></td>
<td></td>
</tr>
<tr>
<td>Delaware, Oswego, Oneida, and Lewis Counties for a Western boundary</td>
<td></td>
</tr>
<tr>
<td><strong>Western New York</strong></td>
<td></td>
</tr>
<tr>
<td>All West of the Eastern District</td>
<td>Rev. Fred. E. Cannon, D.D., Geneva, N. Y.</td>
</tr>
<tr>
<td><strong>Philadelphia</strong></td>
<td></td>
</tr>
<tr>
<td>Pennsylvania, West Jersey, Delaware, Maryland, and District of Columbia</td>
<td>Rev. David Malin, Philadelphia, Pa.</td>
</tr>
<tr>
<td><strong>Northern Ohio</strong></td>
<td></td>
</tr>
<tr>
<td>Western Reserve and Counties West</td>
<td>Rev. S. G. Clark, Brooklyn, Cuyahoga Co. O.</td>
</tr>
<tr>
<td><strong>Cincinnati</strong></td>
<td></td>
</tr>
<tr>
<td>Southern Ohio, Southern Indiana, and Southern Illinois</td>
<td>Rev. H. A. Tracy, Cincinnati, O.</td>
</tr>
<tr>
<td><strong>Michigan and Northern Indiana</strong></td>
<td>Rev. O. P. Hoyt, Kalamazoo, Mich.</td>
</tr>
<tr>
<td><strong>North-Western District</strong></td>
<td></td>
</tr>
</tbody>
</table>

The District Secretaries have prosecuted their work, in some respects a difficult and self-denying one, with the usual amount of diligence; and in several of the Districts there has been an encouraging advance in the receipts. It is their conviction, the result of observation, that the cause of missions is year by year taking a firmer hold on the heart and conscience of the Christian community; that the spirit of beneficence is slowly but certainly rising.

The Committee cannot omit to say, that the sermons, addresses, and various labors of returned missionaries, during the year, have been highly serviceable to the cause in which they are engaged. These beloved brethren, returning from the toils of years, weary and worn, declaring what God hath wrought by their hands, and the hands of others, cannot be listened to but with deep interest.
RECEIPTS AND EXPENDITURES.

At the last annual meeting in Troy, it was announced, much to the satisfaction of its friends, that all the debts of the Board were canceled, and that the Treasurer had in his hands a balance of $5,35. After the annual appropriations had been made by the Committee, it was stated, through the press, that the expenditures for the year could not be reduced below $300,000, without seriously crippling some of the missions.

The Committee now have the pleasure of reporting that the receipts for the year ending July 31st, were from all sources, including the small balance on hand, $314,922 88. This result is the more gratifying from the fact, that no extraordinary means were used, no pressure was applied. Three hundred and five thousand, fifty-five dollars and fifty-eight cents were donations and legacies, which came in the ordinary course of things, the remaining $9,867 30 being interest on permanent funds, earnings of the mission press, &c.

The expenditures of the year, notwithstanding the efforts of the Committee to restrict them, were $310,607 59, thus leaving a balance in the Treasury August 1, 1853, of $4,320 64.

Contributions to the "Children's Fund" during the year amounted to $7,020 22, an advance on the previous year of $1,081 03. The receipts from mission churches and individuals in foreign lands, were $12,905 18; of which sum, $6,458 51 were from the Sandwich Islands, and $1,037 52 from the various Indian missions under the care of the Board.

There have been received during the year from the American Bible Society $9,500, and from the American Tract Society $8,000.

PROSPECTS.

The prospects for the current year have no peculiar feature to distinguish them from those of the one just past. In regard to receipts, the Committee see no reason why the Board may not expect at least $325,000. The annual appropriations, of course, have not yet been made; but it is highly probable that this sum will not be more than enough to meet the necessary, perhaps inevitable expenditures.

As to candidates for the missionary work, the prospect is certainly no darker than it was a year ago. It must be confessed, however, that the number of young men in our colleges and seminaries who have their eye on the foreign field, is quite too small. Still, the great King in Zion has all hearts in his hand. He can readily furnish the requisite number of missionaries. In this, as in other things, the Committee desire to prosecute their labors trusting in God.
THE MISSIONS.

AFRICA.

MISSION TO THE ZULUS.

INANDA.—(20 miles N. E. of D'Urban and 5 from the sea.)—Daniel Lindley, Missionary; Mrs. Lucy A. Lindley.—Two native helpers.

UMSUNDUZI.—(30 miles N. E. of D'Urban and 15 from the sea.)—Lewis Grout, Missionary; Mrs. Lydia Grout.

UMVOTI.—(48 miles N. E. of D'Urban and 6 from the sea.)—Aldin Grout, Missionary; Mrs. Charlotte Grout.—Two native helpers.

ISIDUMBINI.—(50 miles N. E. of D'Urban and 20 from the sea.)—Josiah Tyler, Missionary; Mrs. Susan Tyler.

MAPUNULO.—(75 miles N. E. of D'Urban and 25 from the sea.)—Andrew Abraham, Missionary; Mrs. Sarah Abraham.

TABLE MOUNTAIN.—(N. W. of Inanda and 40 miles from the sea.)—Jacob L. Döhne, Missionary; Mrs. Döhne.—One native helper.

ITAFAMASI.—(N. E. of D'Urban.)—Samuel D. Marsh, Missionary; Mrs. Mary S. Marsh.

UMLAXI.—(22 miles S. W. of D'Urban and 5 from the sea.)—David Rood, Missionary; Mrs. Sarah C. Adams and Mrs. Alvina V. Rood.—Three native helpers.

IFUMI.—(34 miles S. W. of D'Urban and 7 from the sea.)—William Ireland, Missionary; Mrs. Jane C. Ireland.—One native helper.

AMAHLONGWA.—(12 miles S. W. of Ifumi and 5 from the sea.)

IFAPA.—(18 miles S. W. of Amahlongwa.)—Seth B. Stone, Missionary; Mrs. Catharine M. Stone.

UMTWALUMI.—(12 miles S. W. of Ifapa.)—Hyman A. Wilder, William Mellen, Missionaries; Mrs. Abba Wilder, Mrs. L. Mellen.

John A. Butler, Printer, and Mrs. Anna S. Butler, are temporarily at D'Urban.

In this country.—Silas McKinney, Missionary; Mrs. Fanny N. McKinney.

12 stations and 7 out-stations.
13 missionaries.
1 male assistant missionary.
15 female assistant missionaries.
9 native helpers.

The Committee regard it as a subject of devout thanksgiving to God, that while the late Caffre war has been so disastrous to missionary operations in other sections of the colony, the Zulu
country has remained undisturbed. A chain of "mountains interposed" has brought peace to the people, and defended our missions from the noise and tumult of war.

The death of Dr. Adams was mentioned in the last Report. Since then no death has occurred among the members of the mission. There has, however, been more or less of sickness. Mr. McKinney was so seriously ill that it was thought advisable for him to return to this country. He arrived the 6th of July. During the voyage, his health rapidly improved. Mr. Butler had a very narrow escape from death in crossing the river Umkomazi, having been seized by an alligator, the particulars of which event may be found in the Missionary Herald for August, and in the Journal of Missions for the same month.

Mrs. Adams has remained at Umlazi since the death of her lamented husband, and at the last advices, was engaged in teaching a day school for females, with an average attendance of 16.

PREACHING—CHURCHES—SCHOOLS.

Eight churches have been organized in this mission, the largest of which has fifty-five members and the smallest four. The gospel is preached on the Sabbath and at other times at each of the twelve stations, and with more or less regularity at seven out-stations, either on the Sabbath or during the week. Sabbath schools also are sustained, and weekly meetings for prayer and religious instruction. Eighteen persons have been received into the churches during the year. The report of the mission speaks also of twenty-five other cases regarded as "hopeful." Such is the beginning of things. The work moves on as yet slowly. Still the light is spreading, knowledge is increasing. The fallow ground is being broken up, and the seed is falling, some by the way-side, some on stony ground, some among thorns, and some on good ground, as in other parts of the world. The harvest is not yet; but it will surely come. The number of persons constituting the Sabbath congregations varies from thirty or forty up to two hundred.

NATIVE WICKEDNESS.

The utter corruption of human nature is seen in South Africa as elsewhere. "A niggardly selfishness," say the mission, "is most thoroughly wrought into the very fibres of the native character. For self-interest, this people will forsake friends and people and customs. For gain, they will become slaves to God, or man, or Satan, apparently indifferent as to the nature of their service, whether to pray or to ridicule, to be
honest or to deceive. Yet they are most at home in lying and deceit."

Mr. L. Grout mentions the following incident. Meeting a company of natives, old and young, one of them addressed him thus:

"Teacher, white man! We black people do not like the news which you bring us. We are black, and we like to live in darkness and sin. You trouble us; you oppose our customs; you induce our children to abandon our practices; you break up our kraals and eat up our cattle; you will be the ruin of our tribe. And now we tell you to-day, if you do not cease, we will leave you and all this region, and go where the gospel is not known or heard." "But," said I, "how is this? I oppose your customs of course, because the word of God is opposed to them, and because they are all wrong, and will be your certain and endless ruin, if you do not forsake them. Your children I teach, as I do you, to become wise and good and happy. But how do I eat up your cattle, and break up your kraals and your tribes? All that I obtain from you I pay for. Do I not? And I sometimes try to do you a good turn besides." "Yes. But you teach repentance and faith; and a penitent believing man is to us as good as dead. He no longer takes any pleasure in our pursuits, and no longer labors to build up his father's kraal; but he leaves it, and joins the church; and then he tries to lead others away to the station after him. And as to our cattle, our girls and our women are our cattle; but you teach that they are not cattle, and ought not to be sold for cattle, but to be taught and clothed, and made the servants of God, and not the slaves of men. That is the way you eat up our cattle. Many have left us, and been engulfed at the station; and more wish to leave us. And now if you continue these labors and instructions, we shall just leave you, and go to another country."

Their excuses for rejecting the gospel are identical with those which have been used by Jews and Greeks and other people "time out of mind." "We cannot repent, Satan has bound us fast." "If God wishes us to be saved, he will save us." "I am not quite ready yet, I intend to obey soon."

The following decisive appeal came, there can be no doubt, from the inmost heart of an unsophisticated native:

See what your new religion costs you. You must buy clothes to wear, which are only an impediment to all action, and buy soup to wash them, and thread and needles to patch and mend them. You must be always building upright houses, which are cold and uncomfortable, and must buy dishes to eat in, must work in the garden, just like a woman. And then perhaps you must be hungry, and waste much time in going to meeting and learning to read. But we live in idleness, which is both agreeable and manly. Our wives dig the gardens. Our houses are warm. With our money we buy cattle, which give us food and rejoice our eyes, instead of buying clothes, which soon wear out, and are only in the way while they last. And, instead of going to read and to worship, we go to hunt and to dance; and we lie basking in the sun, and take snuff, and smoke our pipes, and drink beer, and do many other things.

One of the missionaries observes: "The polygamy of this people, with all its soul-polluting and soul-destroying fruits;
their *idolatry without* idols, or their worship of the shades of the departed and their attachment to a thousand lying vanities, which have neither place, form, nor being; the *superstitious observance* of numberless customs and traditions of a foolish and debasing character; and their *belief in witchcraft*, are the four great pillars on which their whole system of error and iniquity rests."

That the hostility of the natural heart should discover itself, is nothing new or strange, or even discouraging. It shows that light has penetrated their darkness.

**POLICY OF GOVERNMENT.**

It is not yet decided what shall be done with the native population of the colony. This unsettled state of things is of course prejudicial, in its influence, to the natives and the operations of the missions. It makes the missionaries sometimes hesitate, and postpone their plans for doing good. The present Lieutenant Governor has intimated that his purpose will be "to disperse the natives among the colonists, and the colonists among the natives." "The natural result of this," say the mission, "will be to deteriorate our fields of labor, by diminishing the native population, and introducing a foreign element, which, as all missionary experience proves, conflicts with Christianizing interests."

By the latest intelligence we learn that there is some probability that the present colony will not succeed. Trade is in a most depressed state. The merchants can hardly live.

People in large numbers have left for Australia; and others are still leaving. It is also said now that the coast country is not worth much for white men; and most have left, removing to the inland portion of the colony, where wheat and cattle can be raised better. At present there is a prospect that they will leave the coast in the quiet possession of the natives; unless it shall be found that sugar-cane can be successfully grown on the coast; which, I am sure, cannot be done.

Scientific researches are still prosecuted in South Africa, and every year adds something to our knowledge of hitherto unknown regions. Since the present year came in, an exploring party have visited and ascertained the boundaries and extent of the great lake, whose existence was before known. It is the largest sheet of fresh water yet discovered on that continent—containing about seven hundred square miles—sixty-five miles long and about twelve broad. It is a fact of interest to the cause of missions, that the travelers were everywhere "well received by the native chiefs and people."
The following table brings together in a condensed form the more important facts in the history of the mission for the year.

<table>
<thead>
<tr>
<th>STATIONS</th>
<th>Members Admitted</th>
<th>Members in good standing, the year.</th>
<th>Members Suspended during the year.</th>
<th>Members Hopeful during the year.</th>
<th>Members in hospital cases.</th>
<th>Average Sabbath family attendance.</th>
<th>Average in school.</th>
<th>Average in day school.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mapumulo</td>
<td>50</td>
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<tr>
<td>Uravoti</td>
<td>43</td>
<td>6</td>
<td>4</td>
<td>4</td>
<td>180</td>
<td>16</td>
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<tr>
<td>Isidumbini</td>
<td>1</td>
<td>30</td>
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<td>Umsunduzi</td>
<td>11</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>49</td>
<td>15</td>
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<tr>
<td>Itafamasi</td>
<td>4</td>
<td>2</td>
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<td>Inanda</td>
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<td>70</td>
<td></td>
<td></td>
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<td>23</td>
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<tr>
<td>Table Mountain</td>
<td>8</td>
<td>4</td>
<td>60</td>
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<td>Umlazi</td>
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<td>11</td>
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<td>6</td>
<td>175</td>
<td>14</td>
<td>23</td>
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<td>Ifumi</td>
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<td>54</td>
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<td>77</td>
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<td>Ifafa</td>
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<td>Untwalumi</td>
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<tr>
<td>D'Urban</td>
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**GABOON MISSION.**

**BARAKA.**—William Walker, Missionary; Henry A. Ford, M. D., Physician; Mrs. Catharine H. Walker.—Two native helpers.

**OLANDERENK.**—On the Ikai creek, twelve miles from the Gaboon, and twenty-five above Baraka.—Ira M. Preston, Missionary; Mrs. Jane S. Preston.—One native helper.

**NENGENENGE.**—An island at the junction of the Nkâmâ and Bâkwe rivers, (the upper waters of the Gaboon,) seventy miles above Baraka.

**OUT-STATION.**—Nomba.—One native helper.

*In this country.*—Albert Bushnell and Jacob Best, Missionaries.

3 stations.
4 missionaries.
1 physician.
2 female assistant missionaries.
4 native helpers.

The names of the esteemed pioneers in our West African mission, the Rev. John Leighton Wilson and wife, no longer appear among those of the missionaries of the Board. This result is as unexpected and painful to them as it is to the Committee. Though Mr. Wilson's general health is such as to justify the expectation of his laboring usefully for years in his native land, a chronic disease has resulted from his twenty years' labors and exposures in Africa, which unfits him for a longer residence at the Gaboon. The positive opinion of the most experienced physicians could not be disregarded, and it was conceded on all hands that he ought to devote himself directly to promoting the cause of missions at home; and if so, it was clearly well for him to accept the proffered office of
a secretaryship in the General Assembly's Board of Foreign Missions, as giving him a sphere of exertion most in accordance with his social and ecclesiastical relations with the South and with the Old School body of Presbyterians. Our brother and sister have been most exemplary missionaries, and they retire from the mission and from the Board only because of this unexpected providential necessity, and with the mutual confidence unimpaired that has always existed between them and the Committee. For some time before this result, Mr. Wilson was engaged in preparing for the press a work on West Africa and West African missions.

Early in the summer of last year, there was an unusual prevalence of fever at Baraka, and most of the brethren and sisters, who were then at that station, suffered in a greater or less degree. Mr. Porter, whose arrival with his wife was mentioned in the last Report, was called away by means of it, on the 6th of July. He died in the full faith and consolation of the gospel. Mrs. Porter became a mother soon after this afflictive bereavement, and it pleased the Lord to call her also away on the 16th of the same month. They were both cheerful, devoted, promising missionaries, and both expressed till their last moments an unwavering trust in the Redeemer. Dr. Ford writes that Mrs. Porter, "during her illness spent much time in prayer for herself, her family at home, and this mission, which seemed to call forth her love in a remarkable degree." Both of them often declared, that they did not regret having joined the mission, and they hoped that others would not be deterred by their early death from following their example. Such a season as the one just referred to, is not expected soon to return. Experience has shown, that the actual danger to life, as the Gaboon mission is conducted, is not greater there, than in many other missions which awaken but little apprehension.

Mr. Bushnell is expected to return to the Gaboon by the first opportunity; and Mr. Best, who arrived July 3d, hopes to be in his mission again before the next meeting of the Board. The Committee are happy to add, that they have strong hope of sending also a reinforcement to the Gaboon before that time.

At the risk of repeating some things in former Reports, it should be remarked, that the labors of our brethren in Equatorial Africa are directed to three communities, each probably the representative of different migrations from the interior; namely, the Mpongues, the Bakelees, and the Pangwes. The last have but recently made their appearance, but are in considerable numbers on the upper waters of the Gaboon. Mr. Porter was to have occupied Nengenenge, but was prevented
by death. Mr. Preston then made that place his headquarters for a short time, with special reference to the Pangwes. It is some seventy miles above Baraka, and is an island where the Bâkwe and Nkâmâ rivers form the Olombo-impolo, or Upper Gaboon. The Mpongwes are reached at Baraka. There are also Shikânes, who share with the Bakêlês the intermediate trade between the Pangwes of the interior and the Mpongwes of the coast, and occupy the intermediate region, but are more or less intermingled with Pangwe villages. The Pangwes procure the ivory, and the Bakêlês and Shikânes pass it over to the Mpongwes; but the upper tribe, tired of being cheated, will soon drive them away, and trade directly with the Mpongwes, if not with the white people. It is the fear of this which renders the intermediate tribes averse to an acquaintance being formed between the missionaries and the Pangwes. A very few years more must remove all such obstructions. A range of mountains on the northeast is distinctly seen from Nenge­nenge, supposed to be about twenty miles from the Nkâmâ river, on the north. In ascending the Nkâmâ northeasterly towards this mountainous region, in the summer of last year, Mr. Preston passed through a region of hills. Starting from Jiduma, a Pangwe settlement twenty miles above Nengenenge, he thus describes his passage up the Nkâmâ.

Above Jiduma the river rises and falls with the tide, but there is no upward current. In half an hour we left the mangroves behind; and in an hour we had reached the hills. The river became narrower, and the current stronger. I do not know when I have beheld more beautiful scenery than was now presented. The river wound along at the base of hills, on each side five or six hundred feet high and very steep. They were clad to their summits with gigantic trees, festooned with vines which were laden with flowers and fruit. Here gamboled and chattered monkeys of various colors and sizes, and here sang birds of gayest plumage. Now we passed along where a landslide, occasioned by the heavy rains, has left piles on piles of naked rocks, and nearly choked the river with fallen trees. Now the rocks, covered with strange lichens, rose perpendicularly from the water's edge, from twenty to fifty feet. Here a small stream, a mountain torrent in the wet season, came tumbling over the rocks, forming a beautiful cascade. There the mouth of a cavern yawned, which I could not explore for want of a light. In an hour and a half we had passed through this range of hills, which stretches across the country from north-west to south-east, and emerged into a level region, elevated but a little above the water, and in the wet season overflowed in many places. Through this country, groaning with rank vegetation, and sparsely covered with trees, roam various wild animals.

Mr. Preston pursued his explorations about twenty miles beyond Jiduma, above a stream some ten yards wide, called Mbâny, coming in from the mountains. The Nkâmâ was about fifteen yards wide where his voyage terminated, and had a very rapid current. (See Miss. Her. p. 13-18.) Mr. Preston also ascended the Bâkwe river about the same distance, finding
Pangwes on the right bank. South-east and south he heard of nothing but Bakéles. Where he began to descend the Bâkwe, the stream was small at low tide, full of logs, with ledges in some places nearly across. But the tide rises from five to seven feet, and Mr. Preston supposes the river is thus rendered navigable fifteen or twenty miles further.

Mr. Best occupied the Olandebenk station. Besides visiting the Bakélé towns about his station, he made an excursion, in which he passed through the Bakélé country to that of the Pangwes, and spent five days among the latter. He reached a hilly country, with fertile valleys and fine streams of water. The people were numerous and friendly. Having never seen a white man, their expressions of astonishment and wonder were unbounded. The climate is pleasant, and probably healthy. He was absent twelve days, and traveled the whole distance on foot, enjoying good health the whole time, and experiencing no unpleasant effects from fatigue and exposure.

On the departure of Mr. Best for the United States, Mr. and Mrs. Preston returned to their former station thus rendered vacant; and until there is more numerical strength in the mission, little can be done for the interesting people along the Nkâmâ and Bâkwe rivers. The way, however, appears to be fully opened, and the Committee hope soon to resume the Nengenenge station, and to secure those approaches to the great interior for the publication of the gospel.

The grand business of the mission is of course the preaching of the gospel. This at Baraka is in the Mpongwe language. The attendance of the adult population has been smaller than in former times. The preaching service at Olandebenk is regularly held in the Bakélé language. A new church has been built during the past year. The people come together "in good numbers." "Sometimes they are impressed by the truth; and occasionally one will come to the house of the missionary to inquire more particularly about the way of God. But no marked change has yet been effected in any of the adult population. One young man, of another tribe, was hopefully converted at this station some time ago; and he continues to give pleasing evidence of a change of heart. Two girls from Fernando Po, under the care of Mrs. Porter, were subjects of serious impressions, and it was hoped that one of them had passed from death unto life. But both have been removed from the mission."

The boarding school for boys at Baraka contains thirty-five scholars, and is under Dr. Ford’s superintendence, who hears the advanced classes in geography and arithmetic. The progress of some of the boys is encouraging. There is also a boarding school for girls containing from twelve to fifteen
scholars, who are instructed, not only in the ordinary branches of a common school education, but also in sewing, etc. This school was under Mrs. Preston's oversight while she remained at Baraka. The school at Olaudebenk has about a dozen pupils. The schools at Prince Glass's Town and at King George's contained seventy pupils, but had been suspended for want of teachers.

A tract called "Peep of Day" has been printed in Mpongwe; also two small works in the Bakele language, one giving a short account of the Bakele people, the other a few Hymns, with the Lord's Prayer, the Ten Commandments, and one or two Psalms. Mr. Preston is preparing a grammar and vocabulary in the Bakele language; Mr. Best made a translation of Genesis into that language; and Mr. Walker a translation of the Proverbs into the Mpongwe. Elementary works on arithmetic and geography are much needed for the schools.

No additions were made to the church during the year, nor were there cases of discipline. The papal missionaries had formed a station up the river; but it had been relinquished, and the six French priests and the like number of sisters of charity are confining their labors to the country on and near the coast. The civil authorities sustain friendly relations to our brethren.

The mission is instructed to form a station of some sort on the river Nazareth, which is believed to connect its upper waters with those of the Gaboon, as soon as they have a disposable force for the purpose.

EUROPE.

MISSION TO GREECE.

ATHENS.—Jonas King, D. D., Missionary; Mrs. Anna A. King.

The sickness and death of Daniel Webster retarded the operations of our government, mentioned in the last Report, which are believed not yet to have come to their full result. Mr. Everett, who succeeded Mr. Webster as Secretary of State, gave to the business his prompt attention; and it is believed that nothing has been wanting on the part of Mr. Marsh, our respected Ambassador at the Porte. But not yet having access to the official documents, the Committee are unable to continue the history of this case, which must be deferred until another year.
Dr. King has continued his preaching and other labors much as in former years, and has met with no interruption from any quarter. During the year 1852, the Scriptures and other useful books put in circulation by him, amounted to nearly half a million of pages.

MISSION TO THE JEWS.

Salonica.—Homer B. Morgan, Justin W. Parsons, Missionaries; Mrs. Catharine Parsons.—Two Armenian helpers.

Constantinople.—William B. Schauffler, Missionary; Mrs. Mary R. Schauffler.

In this country.—Edward M. Dodd, Missionary; Mrs. Lydia H. Dodd.

2 stations.
4 missionaries.
3 female assistant missionaries.
2 native helpers.

The last Report expressed a favorable opinion as to the climate of Salonica. But the Committee are now compelled to record an experience of their brethren very adverse to that opinion. All have suffered more or less from sickness, some severely, and one has died. Mr. Dodd, not recovering his health, repaired, by advice of his brethren, to Malta; and ultimately received permission from the Prudential Committee to visit the United States. One month after Mr. Dodd's departure from Salonica, that is, in August of last year, Mr. and Mrs. Parsons, and Mr. and Mrs. Morgan were all taken with the intermittent fever. Mrs. Morgan was prostrated by the disease last, after bestowing most assiduous attentions upon the others; and after a short illness, during most of which she was unconscious, she was removed to her heavenly home. The loss was inexpressibly great to her husband and the mission, but to her the gain was far greater. Mr. Parsons was at one time reduced very low. The three survivors suffered such frequent returns of fever during the winter, that they were advised by physicians, both at Salonica and Constantinople, to spend the spring and summer on the Bosphorus. They consequently left the station in charge of native helpers, and came to Constantinople early in the spring.

The labors of our brethren at Salonica were uninterrupted until the period of their sickness. The most promising department was that of social intercourse, while visiting among the people. Their circle of acquaintance was constantly increasing, and in this circle they were generally regarded by the Jews as their sincere friends. The nature of their work was so far understood as to make it often appear that they were expected, in their visits, to declare and press home gospel truths. Short
expositions of the several parables of our Lord were issued as tracts, and circulated to some extent; and a little volume upon the inspiration of the Old and New Testaments, by Mr. Dodd, was favorably received by many of the Jews. Since the missionaries left the field, one of their native helpers reports the hopeful conversion, in his opinion, of a Catholic Armenian and a Greek, who stood firm to the truth in the face of poverty and destitution.

It is not deemed expedient, under present circumstances, for the brethren to resume their residence at Salonica. Mr. Morgan, whose health is in good measure restored, will probably remove to Smyrna, where is a large Jewish population. It is feared that Mr. and Mrs. Parsons will not recover their health without a resort to their native climate.

Mr. Schauffler continues his useful labors in the literary department. He is more and more persuaded of the importance of disseminating the Scriptures in the vernacular or Spanish tongue. The Jews believe the reading of the Hebrew words of the Bible to be meritorious. There is, therefore, a special call for the speedy translation of the whole Old Testament into the popular language of the Jews. The Sefardee version of the Psalms has been completed, and nearly half of it carried through the press; and about one third of the Lexicon has been printed. Mr. Schauffler's ability to preach in various languages naturally connects his labors with others besides the Jews,—Armenians, Germans, etc. Mrs. Schauffler has a small Sabbath school of missionaries' children on the afternoon of the Lord's day.

After so much experience at the outset of missions, fitted to try the faith, patience and zeal of the people of God, they will not be disheartened by the afflictions that have come upon this mission to the Jews, as if some strange thing had happened. The Jews are certainly a difficult people to operate upon with Christian influences; but it should be remembered, that all the trials recorded in this Report of the past year, came directly from the hand of the Lord of missions. He doth not afflict willingly. Whom he loveth, he chasteneth. He will not always hide his face. He will restore the broken-off branches of Israel to their own olive tree. We must not faint nor be weary in preaching the gospel, both to Jews and Gentiles.
MISSION TO THE ARMENIANS.

CONSTANTINOPLE.—H. G. O. Dwight, Cyrus Hamlin, Elias Riggs, Nathan Benjamin, Joel S. Everett, Missionaries; Mrs. Mary L. Dwight, Mrs. Harriet M. Hamlin, Mrs. Martha J. Riggs, Mrs. Mary G. Benjamin, Mrs. Seraphina H. Everett, Mrs. Sarah C. Hinsdale, Miss Maria A. West, Miss Melvina Haynes.—Four native preachers, and six assistants.

SMYRNA.—Thomas P. Johnson, Daniel Ladd, Missionaries; Mrs. Charlotte H. Ladd.—Four native helpers.

MAISOVAN.—Edwin E. Bliss, Oliver Crane, Missionaries; Mrs. Isabella H. Bliss, Mrs. Marion D. Crane, Mrs. Susan H. Sutphen.—Four native helpers.

TOCAT.—Henry J. Van Lennep, Fayette Jewett, M. D., Missionaries; Mrs. Emily B. Van Lennep, Mrs. Mary Ann Jewett.—One native helper.

CESAREA.—Wilson A. Farnsworth, Missionary; Mrs. Caroline E. Farnsworth.—One native helper.

TREIZOND.—Philander O. Powers, Missionary; Mrs. Sarah L. Powers.

ERZINC.—Josiah Peabody, William Clark, Missionaries; Mrs. Mary L. Peabody, Mrs. Elizabeth W. Clark.—Two preachers, and three native assistants.

AINTAB.—Benjamin Schneider, Andrew T. Pratt, M. D., George R. Nutting, Missionaries; Mrs. Sarah F. Pratt, Mrs. Sarah E. Nutting.—One native helper.

OUT-STATIONS.—Brusa, one native preacher and one helper. Nicomedia, one native preacher and three helpers. Adabazar, one native preacher and two helpers. Rodosto, one native preacher and one helper. Sivas, one native preacher. Divrik, two native helpers. £ir£ik, two native helpers. Brejith, two native helpers. Oorfa, one native helper.

In this country.—Isaac G. Bliss, Missionary; Mrs. Eunice B. Bliss, Mrs. Marianne C. Johnston, Mrs. Corinth I. Smith.

On their way to the mission.—William Goodell, Jasper N. Ball, Missionaries; Mrs. Abigail P. Goodell, Mrs. Eliza C. Schneider, Mrs. Caroline Ball.

8 stations.
11 out-stations.
21 missionaries.
25 female assistant missionaries.
10 native preachers.
36 native helpers.

Mr. and Mrs. Bliss are still detained in this country by ill health. Mr. Wood, at the last meeting of the Board, was elected a Corresponding Secretary to reside in the city of New York, and has since been occupied with the duties of that office. Mr. and Mrs. Goodell sailed on the 20th of July, in the bark Sultana, Capt. Watson, from Boston for Smyrna, accompanied by Mrs. Schneider, of the Aintab station, and the Rev. Jasper N. Ball and wife, who will probably be connected with the station at Cesarea. Mrs. Schneider, leaving three children and taking one with her, returns with improved health, to
rejoin her youngest child, and her husband, whom the necessi-
ties of the work in his field would not allow to accompany her, 
though nearly twenty years had elapsed since his departure 
from his native land. Mr. Goodell's labors among the churches 
have been abundant and highly useful. He leaves five children 
in this country, and goes back with undiminished ardor to 
prosecute the enterprise, to which more than thirty years of his 
life have been devoted. The revision of his translation of the 
Bible into Armeno-Turkish, a new edition of which is called 
for, will probably be his principal employment for some time to 
come. Mrs. Smith has happily been raised up from an attack 
of disease, which brought her life into imminent danger, but, 
much to the regret of the mission, is obliged to retire from the 
field, and arrived in this country on the 20th of September. 
Since the death of her lamented husband, Dr. Azariah Smith, 
she has continued to add to the efficiency of the station at Aintab. 
Mr. Sutphen died at Marsovan, October 9, having but just entered 
on his work. He was a young man of great loveliness and 
promise, and his loss is deeply mourned. Mr. Crane being 
compelled by the state of his health to leave Aintab, is expect­
ing to take the place made vacant by Mr. Sutphen's death. 
Messrs. Riggs and Benjamin have removed with the press 
from Smyrna to Constantinople, where the printing of the 
mission is hereafter to be done—a fact of no small significance 
in relation to the progress of things in the right direction in 
Turkey. To provide for Smyrna, Mr. Ladd has removed to 
that station. Including Mr. and Mrs. Ball, now on their way, 
a reinforcement of six missionaries and eight female assistant 
missionaries has been added to this mission since the last 
Report. Miss West takes charge of the instruction in the 
female boarding school in Constantinople. Miss Haynes will 
reside with her sister, Mrs. Everett, and cultivate intercourse 
with Armenian females. Mr. Farnsworth, after spending a 
season at Trebizound, will, with Mr. Ball, establish a station at 
Cesarea. Mr. Clark joins Mr. Peabody at Erzrûm. Dr. Pratt 
and Mr. Nutting are to remain at Aintab. Although greatly 
needed at the capital, the mission regard the immediate occu­
pancy of Tocat as so important, that Mr. Van Lennep, as soon 
as he can leave with his family, will remove to that place, 
having Dr. Jewett as his associate. Of the twelve missionaries 
earnestly called for, two years ago, for this mission, only six 
are now in the field. No one can estimate the amount of good, 
which has apparently been lost by this delay and the failure in 
obtaining the missionaries needed in Turkey. The demand 
for laborers, it will be seen in the sequel, is increasing in 
urgency and extent.
Education—Printing.

The number of students in the seminary has risen to fifty, of whom fifteen are Greeks. Mr. Hamlin continues to have much satisfaction in the conduct and promise of these Greek pupils. The theological class numbers eleven, all Armenians; the difference of language having prevented the accession to it of six Greeks. Mr. Dwight has had charge of the theological instruction during the year; but Mr. Riggs is expected to reside at Bebek, and will assume the care of this and the Greek department.

The relations of the seminary to the whole mission may be seen in the sources from which the students are derived, and in the destination of its graduates. More than half of the present number are from other places than Constantinople, two being from Aintab, six from Diarbekir, two from Erzrum, and others from places less remote. Its former pupils are employed as preachers, teachers, translators and helpers in many places, from Diarbekir and Aintab to Rodosto and Thessalonica. One of its graduates, for three years a licentiate in Constantinople and teacher in the female boarding school, is soon to go to Sivas as native preacher. Another, who for some time has been a successful teacher, having charge of a large school in Nicomedia, returned to the seminary to prosecute theological study, and has just been ordained with a view to his laboring as an evangelist at Khandos, in the district of the Erzrum station. "There are few," says Mr. Hamlin, "upon whom we could lay hands with more satisfaction." The gospel is preached in the institution in Armenian, Greek and English, to more than a hundred persons. Mr. Hamlin reports the attention of the pupils to be good; the general moral tone excellent; and the regard for religious truth, as of personal and practical concern, such as to inspire the hope that many of these youth, not already within it, are not far from the kingdom of heaven. Several, it is thought, have recently received the truth in love, and will carry its light to the dark places of Armenia. A good missionary spirit prevails among the pious students generally. The labors of one of them has been remarkably blessed to the conversion of a man and his wife in a remote quarter of the city. Four spent their last vacation as colporters in the villages on the gulf of Nicomedia and around the sea of Marmora. They found abundant occupation, not only during the day, but in some instances through the whole night, in religious discussion and instruction. This originated entirely with themselves, and Mr. Hamlin thinks it is the commencement of a new era with respect to the use of the seminary vacations. Although
1853.

ARMENIANS.

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it is but a brief period since it was difficult to get as many students as were desired, hardly a week has passed, during the year under review, without earnest applications for admission. The growing demands of the field for a well-trained native agency call for an enlargement of this institution, which shall enable it to educate a greater number than can now be received. The young men, who came to America to learn the improved arts of the Western world, and have returned, promise to give efficient aid in many ways to the cause of evangelical religion. It is cheering to know, that their Christian character has not suffered, but improved, during their absence.

The female boarding school has been removed to Hass-Keuy, a suburb on the “Golden Horn,” containing an Armenian population of ten thousand. Mr. Everett reports, that many influential men in that suburb have wished the school there, and some pecuniary aid has been received from them. Looking at all the providences of God in connection with it, and the encouraging attitude of many minds that may be affected by it, he expresses the hope that important results of good may come from this removal. The highest number of pupils, the past year, has been twenty-seven, more than there has been at any other time since the foundation of the school. They have made very commendable progress in study. Some of the more advanced scholars study the English language. Greek instruction as a department, has been relinquished. The moral tone of the school has been very good. "The religious privileges enjoyed," Mr. Everett says, "have been abundant. Truth has been brought home to the hearts and consciences of the pupils with plainness, and not entirely without good effects. Three or four have come to a saving knowledge of the truth as it is in Jesus."

The avails of work done by the benevolent society of the school, amounted last year to about thirty-seven dollars, and the sum this year will be nearly the same. "One portion of this money has gone to assist in supporting a colporter at Oorfa; another has been paid to the Board; and some assistance has been rendered to the sufferers from the great fire in Samatia." The industry of the scholars in their leisure hours has been remarkable. Not less than forty dollars have been received for work done by them within the year; and of late much more interest has been manifested in their domestic labors. They have contributed one hundred and forty piastres at the monthly concert; and they seem interested in the spread of the gospel, especially among their own people." The institution is much favored in the new principal, who is diligently and successfully qualifying herself for the duties of her station. The influence of the school on the Armenian community
throughout Turkey, is becoming more and more important. Its former pupils are widely scattered, and the reports received of their usefulness are highly pleasing. It needs to be enlarged.

Four pious teachers are employed in giving primary instruction in Constantinople. One of them goes from house to house, and teaches adult females. In one of the schools, twenty of the twenty-three pupils are from families not Protestant.

The following table exhibits an imperfect view of schools in the mission.

<table>
<thead>
<tr>
<th>City</th>
<th>Male Pupils</th>
<th>Female Pupils</th>
<th>Free Schools Male Pupils</th>
<th>Female Pupils</th>
<th>Whole No. Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constantinople</td>
<td>2</td>
<td>50</td>
<td>2</td>
<td>86</td>
<td>18</td>
</tr>
<tr>
<td>Trebizond,</td>
<td>3</td>
<td>32</td>
<td>1</td>
<td>11</td>
<td>20</td>
</tr>
<tr>
<td>Marsovan,</td>
<td>1</td>
<td>27</td>
<td>1</td>
<td>11</td>
<td>18</td>
</tr>
<tr>
<td>Aintab,</td>
<td>1</td>
<td>40</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Sivas,</td>
<td>2</td>
<td>19</td>
<td>1</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Divrik,</td>
<td>4</td>
<td>51</td>
<td>1</td>
<td>5</td>
<td>24</td>
</tr>
<tr>
<td>Killis,</td>
<td>1</td>
<td>10</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Marshah,</td>
<td>1</td>
<td>4</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Birejuk,</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>19</td>
<td><strong>451</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

At Aintab are also a high school having twenty-two pupils, and a female school of thirty-eight, (thirty being children of non-protestant families,) gratuitously taught by a female member of the church. About one hundred and fifty adult females are also learning to read. When the missionary labors first commenced in Aintab, there was but one Armenian female in that place able to read.

The printing done during the last year, is as follows:

<table>
<thead>
<tr>
<th>Language</th>
<th>Pages</th>
<th>Copies</th>
<th>Total of Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Armenian</td>
<td>2,316</td>
<td>33,500</td>
<td>6,374,500</td>
</tr>
<tr>
<td>In Hebrew-Spanish</td>
<td>263</td>
<td>12,000</td>
<td>415,000</td>
</tr>
<tr>
<td>In Bulgarian</td>
<td>100</td>
<td>2,000</td>
<td>200,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>2,679</td>
<td>47,500</td>
<td>6,989,500</td>
</tr>
</tbody>
</table>

Books and tracts distributed during the year, 27,843
" in the depository, 71,153

The amount of distribution is more than three times that reported for the year 1851.

Among the works in preparation for the press, is a Manual of Bible Exposition, or brief commentary on the entire Scriptures, the translation of which from the French and the publication are at the expense of the Prince of Schönburg Waldenburg.
Ten churches were reported last year, with an aggregate membership of two hundred and sixty-one. Five churches have since been organized, viz: one in Rodosto, with eight members; one in Smyrna, with seven members, five of them males; one in Marsovan, with ten members, four of them males and six females; one in Killis, which now has nine members; and one in Kessab, with twelve members. Eight excommunications or suspensions have taken place, owing to which, and to removals or deaths, two or three report a small loss; but there is an aggregate increase in the fifteen churches of about ninety. The state and prospects of these churches will appear in the statements which follow.

The progress of the Reformation among the Armenians has been fully exhibited in the Missionary Herald during the year. To the deeply interesting communications, which crowd the successive numbers of that publication, the Committee must refer for the details of this manifest work of God's Spirit and grace. The mighty change which is going on in the minds of men, among all classes of the community, and in almost every part of the field of the Armenian mission, is but very imperfectly indicated by the statistics of churches, or the newly organized Protestant communities. With mingled light and shade in the picture, the brief survey we are here able to make will show it to be one, on the general scale, of constantly brightening promise.

It is an interesting fact, that three of the five churches just gathered, and three of the oldest ones, are the fruit mainly of the labors of a native agency. In Killis, in Kessab, and in Rodosto, only two or three visits have ever been made by a missionary. It is also worthy of notice, that the development in these places has taken place under a fierce opposition and the endurance of outrage and violence, and with but a small amount of direct agency of any kind. Two of the churches in Constantinople, and those in Nicomedia, Adabazar, Brusa and Rodosto, are under the charge of native pastors. So convinced are the mission and the Committee of the desirableness of furnishing such a ministry to all the existing and future churches in this field, that no effort will be spared to secure it as rapidly and to as great an extent as shall be found practicable. Mr. Simon, pastor of the Hass-Keuy church in Constantinople, spent the summer of 1852 at Aintab. His preaching Mr. Schneider describes as "appropriate, solemn and moving," under which deep feeling was evinced by the hearers; and he bears witness to the great influence of his labors in that place. His protracted absence was unhappily the occasion of serious injury
to his own charge. As had occurred in the Koom Kapoo church under similar circumstances, dissensions broke forth. These were partly personal, and partly in relation to doctrinal points, and for a time did much mischief; but peace and charity have been restored. The congregations in Pera and at some other points have increased. "Some that walked with us," says the report of the station, "have fallen away; but others have kept their garments pure; many have improved in fidelity to their Master, and as we hope made progress in the life of prayer. There has been a more earnest attention to the preached word. Some from without have not only attended our preaching, but have taken a decided stand and openly professed the despised doctrines of the cross. And the truth has begun to show appearances of its hearty reception in various places which had hitherto held out little or no promise." Suitable houses of worship are greatly needed in Constantinople. The present chapels are in private houses, small, inconveniently situated, and unsuited to the wants of the Protestants, and to command respect for their faith. Inability to bestow suitable labor in the absence of Mr. Ladd, who spent the winter in Aintab, has resulted in considerable loss to the cause of truth in the large suburb of Samatia. In Hass-Keuy the large party among the Armenians that, for a long period, has been trying to follow Christ without carrying his cross, still occupies the same dangerous ground. Divisions and contentions among the Catholic Armenians, which the interposition of the Pope has failed to quell, have led not a few of them to take the claims of evangelical religion into serious consideration; and some have expressed their conviction of the justice of those claims. A great improvement is noticed in the tone of the Armenian newspapers towards Protestants. A controversial tract of the mission (two thousand copies of which were disposed of in two weeks) drew forth a denunciatory letter from the Armenian Patriarch; but the paper that contained his fulmination, gave, in the same number, a long extract from the tract. Mr. Dwight expresses a favorable opinion as to the piety of the wife of a wealthy banker, with whom he has had repeated interviews. She has given six hundred dollars towards the issue of a new edition of the Pilgrim's Progress in Armenian.

NOTICES OF THE VARIOUS DISTRICTS.

The Committee would refer to the notices of these contained in the last Report. The following, which is all that can be given in addition here, should be read in connection with them.
The Armenians in European Turkey are not, as in Asia, an indigenous part of the population, and are therefore found in considerable numbers only in some of the larger towns. Excepting occasional tours by colporters, which, in so long journeys, are expensive, very little has been done for this portion of the Armenian nation.

Adrianople.—In this important centre, decided progress has been made during the last year. It has been visited by a native helper, by pastor Simon, and by a member of the Pera church. Seven persons are regarded as pious, and a church will perhaps soon be formed.

Gallipoli, at the northern entrance of the Dardanelles, has two hundred Armenian houses. Several persons have become truly enlightened, one of whom gives evidence of piety.

Rodosto, (Tekir-dagh.)—The people are rude, ignorant, and superstitious. The first efforts to introduce the gospel were met with violent resistance. A church has been formed, and a pastor settled. At present, quiet is maintained, and opposition is weakening. (Miss. Her. p. 357.)

In Asia Minor, the reformation appears to be taking strong hold.

Nicomedia.—The church numbers forty-one. A serious schism existed for a time, from the opposition of an older member to the pastor, which resulted in the suspension of three. The difficulty has been healed. “These events on the whole have served the cause of true religion, and given the native brethren a stronger hold than ever on the esteem of their townsmen.” The church is much engaged in labors for the spiritual welfare of the villages around them. They find encouragement particularly in

Bakhchejuk.—This place contains a thousand houses, all Armenian, and has several decidedly evangelical persons. It was visited in July by Mr. Everett, previously to which it had been visited once by a colporter. Mr. Everett’s visit was one of much interest. (Miss. Her. 1852, p. 331.)

Adabazar has a church of sixteen members, and fifty-two enrolled Protestants. The pastor, Mr. Hohannes, accompanied by teacher Simon of Nicomedia, devoted eight months of the year to a missionary tour throughout Western Asia. Their course was by way of Suymra and Beirut to Kessab, Aleppo, Killis, Aintab, Marash, Oorfa, Albestan, Jarpus, Cesarea, Marsovan, and Samsün; thence by steamer to Trebizond, and thence to Erzûnûn, Khûtûnû, Moosh, Van, Bitlis, and back through Diarbekr, Kharpût, Arabkir, Egin, Divrik, Sivas, Tokat, Amasia, Marsovan, and Samsûn, to Constantinople. An inspection of the map will show that these brethren traversed Asia Minor by three lines, visiting all its most important places. They spent a considerable time in many of them, and in the villages on their route, and everywhere found ready listeners to their message. “I am not aware,” says Mr. Hohannes, “that I have passed through a single place, where Armenians reside, in which there is not either an actual awakening, or a preparation of mind for the reception of the truth.” As in the capital, the withdrawal for so long a period of pastoral supervision was detrimental to the work in Adabazar. Contentions arose in the church. The return of the pastor, however, restored peace; the piety of the lukewarm has revived, and, as elsewhere, valuable experience has been gained, and the character of some has improved under trial. The number of Sabbath worshipers has in-
creased, and the prospects are becoming more hopeful. (Miss. Her. 1852, p. 346; 1853, pp. 104, 203.)

Brusa.—"God is truly with his people here, and he opens to them a wide door of usefulness." The Sabbath congregations often exceed seventy. The young pastor, Mr. Stepan, has comfort and encouragement in his work. The members of the church walk together in harmony, and show much zeal. For the purchase of the chapel they have, out of their slender means, contributed six hundred dollars. They have performed much missionary labor and disposed of many books. Some interesting cases of conversion have occurred, and a gratifying change in the feelings of the Armenians towards the Protestants is noticed. A proof of this is seen in the fact that, of the forty pupils in the school, two thirds belong to families still connected with the old Armenian church. (Miss. Her. 1852, p. 347; 1853, p. 264.)

Demir-Deh.—(See in the sequel, under head of The Greeks.)

Villages around the lake Nice.—(For account of these see last Report, and Miss. Her. 1852, pp. 357, 358.)—In all this region the darkness of ages is beginning to disperse. Five priests are specified in these villages, who are enlightened and anxious to rescue their people from the errors of their church. Active friends to spiritual Christianity are rising up in nearly every one of these villages, and also in the thirteen villages of Yalovah, on the southern shore of the gulf of Nicomedia and the sea of Marmora.

Kassaba—Mohalich—Bandurmak—Chamak.—In these villages, on the south of the sea of Marmora, "the gospel has made a large entrance." At Kassaba, a priest is prominent among the Protestants. In Mohalich and Bandurmak so many persons flocked around a colporter on a recent visit, that considerable rivalry was exhibited by the coffee-shop keepers in endeavors to secure his stay with them. "He found the people glad to hear the word." The large number who are friendly to the gospel prevents persecution. (Miss. Her. 1852, p. 357.)

Kutayah has a number of Protestants, who are anxious for a religious teacher. In a village in the vicinity, some forty or fifty families are said to be ready to organize themselves into a Protestant community. Another village in that region is spoken of as in a "very hopeful state." (Miss. Her. 1852, p. 387.)

Angora, the capital of Galatia. Many are represented as ready to receive the truth and anxious for instruction. A native helper has recently gone there to labor for a short period. (Ms. Report.)

Juzghat, (in the last Report Jozghat.)—Interest in the truth has increased in this city, and in the surrounding villages. A partially enlightened varatabed has been the means of convincing a number of persons of the errors of their church. (Miss. Her. 1853, p. 186.)

Cesarea (Kaiserieh) is henceforth to be occupied as a station. It is one of the great centres. The report of a colporter who has labored there during most of the year, is favorable. Incidents frequently occur showing the presence of the Holy Spirit. "We have every reason to hope that a great harvest of souls is to be gathered there." Some of the most interesting cases of awakening and conversion in Constantinople and Smyrna, have occurred among persons coming from Cesarea and its vicinity. (Miss. Her. 1853, p. 265.)

The formation of a church in Smyrna, and changes in that station, have already been noticed. Four of the members of the church have returned or gone to Magnesia to reside. In Akhissar, (Thyatira,) which is within the Smyrna district, is a
field demanding diligent cultivation. There are eighteen Protestants there.—In Trebizond, the missionary is cheered by a decided improvement in the state of the church and the feelings of the people towards Protestantism. "To some extent gentle and refreshing influences of the Spirit have been enjoyed."

The obstacles are great, but progress is making. In Kara Hissar, of this district, impression has been made. Two men are avowed Protestants.—At Marsovan, the reformation, so recently and suddenly developed, is going forward. Fifty-five names are on the Protestant register. The new church of ten persons is united and active. A partial redress of political grievances has been gained, but heavy trials still press on the Protestants of Marsovan. "The whole aspect of affairs, however, is promising:"

Out-stations, and other places in this District. (See last Report.)

Hadji-keuy, twelve miles from Marsovan, contains a thousand Armenians. Numbers flocked to hear the word on a visit from a native helper. Some, who at first opposed, are now its advocates. The most influential priest publicly avows evangelical sentiments, and has fitted up a room for the missionary on his visits, and for meetings. (Miss. Her. pp. 266, 267.)

Zilleh, fifty miles distant, has one or two professed Protestants.

Anasia, twenty-four miles from Marsovan, and capital of the province. "Among the Greeks especially there are frequent calls for copies of the Word of God."

Tocat, eighty-four miles from Marsovan, is to be occupied as a station. The enemy "carries himself with a high hand," and ground which has been lost, from not meeting the demand for labor, will not easily be recovered. Still "the last year has been one of decided progress." A violent outbreak of opposition resulted in the open secession of eight intelligent men, heads of families, who are to be organized into a Protestant community. Inquiries are found among the five thousand Greeks of Tocat and its vicinity.

Sivas, fifty-four miles from Tocat. No missionary can yet be stationed here. The little church, however, maintains its integrity. The Protestants, are bold and active, and yet strangely are not persecuted. There are eighteen persons in the community.

In Divrik, seventy-two miles east from Sivas, the Protestant community has increased to twenty-five. The business of most takes them on little trading expeditions into the surrounding villages, and they thus do much for the dissemination of the truth.

Mr. Peabody, who has been alone at Erzrum during the last year, is obliged to report defections and apparent retrogression at that station. This is not surprising, and should not lead to discouragement. Light will break forth amid darkness there, as it has at other stations of this mission. (Miss. Her. 1853, pp. 50, 268.)

Out-stations, &c. in the Erzrum District.—The field out of Erzrum is in some parts "white unto harvest." In about one hundred villages on the
plain, freer access to the people is obtained, prejudice is weakening, and
greater willingness to hear is manifested. In the city of Erzincan, ninety
miles from Erzrum, and in the villages of its beautiful plain, "appearances
are hopeful." Numbers of youth are eager for books. (Miss. Her. 1853, p.*
50.)

Kharpūt has a nominally Christian population of ten thousand souls, and
overlooks a rich plain, studded with three hundred and sixty-six villages,
containing from a hundred to five thousand inhabitants each, nearly all
Armenians, and all within a few hours' ride of the city. "It presents," says
Mr. Dunmore, "the richest country and most inviting and promising mission­
ary field that I have seen in Turkey." "Quite a number meet on the
Sabbath for mutual instruction and prayer." (Miss. Her. 1853, p. 334.)

Villages of Geghi.—A retrograde movement has commenced here. The
fire of persecution became too hot for the faith of weak disciples who were
without a competent teacher, and they have fled, or conceal themselves. A
few have returned. (Miss. Her. 1853, pp. 56, 269.)

In Tchevirmeh, nearly midway between Erzrum and Moosh, are from forty
to fifty recently declared Protestants, who "have had a terribly hard battle
to fight," but have gained at least a partial victory. (Miss. Her. 1853, p.
269.)

Khūnūs district, chief town Khūnūs-khalesi, fifty miles from Erzrum. A
deeply interesting account is given by Mr. Peabody of the introduction of
evangelical doctrine fifty years ago, (Miss. Her. 1852, p. 359,) and of violence
and outrage during the last year on the sixty Protestants in this place. A
young man, the companion of Mr. Hohannes in his tour and a graduate of
the mission seminary, has been ordained with a view to his laboring in this
important and promising field.

Arabkir has fifteen thousand Armenians. In education, Mr. Peabody says,
they are in advance of any other people in that region. Numerous letters
have been received filled with entreaties for a missionary. Their repeated
disappointments have much discouraged them, but "recently there has been
a new movement among them." While at Kharpūt, and at other times, Mr.
Dunmore was earnestly besought to do something for them. "I will only
reiterate the cry," says Mr. Dunmore, "which comes so frequently to our
ears over the mountain tops and valleys which separate us; would that it
could be re-echoed across the waters and ring in the ear of every young
man and every Christian in the United States. Is there not a man in
America, who will come and preach the gospel in Arabkir?" (Miss. Her.
1852, p. 334; 1853, pp. 269, 270.)

For an exhibition of the encouragement and calls for labor on the rich
plain of Pasin and in the region of Moosh, Palu, &c., see Miss. Her. 1852,
p. 335; 1853, p. 52, &c.

The progress at Aintab, and in its district, has been even more marked during the year under review than any former one. "It is to us," the brethren say, "a most encouraging conviction, received from many incidents constantly coming to our knowledge, that by every address and sermon some salu­
tary effect is produced. This makes the preacher feel that he is not laboring in vain; and his toil becomes to him a source of
the greatest pleasure. He has a real delight in spending and being spent, while proclaiming the truth to his people." In
confirmation of the foregoing statement, our brethren report
the addition of thirty-eight persons to the church within the last twelvemonth, making the whole number of communicants one hundred; though three of them are suspended. Others appear "hopeful," and will probably be received into Christian fellowship at an early day. The Sabbath school continues to flourish, the number in attendance being 103 children and 30 adult females; which shows an increase of 38 during the year. "It is interesting," our brethren remark, "to see thirty-five or more mothers and grown up females, assembled to study the lively oracles, all of whom a few years ago, were not only ignorant of letters, but unrestrained Sabbath-breakers." From 30 to 50 have attended the female prayer meeting conducted by Mrs. Smith. "The field opened among the women of Aintab is such a one as is hardly to be found in all the mission for extent and greatness of promise." Five young men are under special training for missionary work, with whose intellectual and spiritual development the missionaries are much gratified. Difficulties yet prevent the erection of the new church which is so greatly needed; but these, it is hoped, will soon be overcome. Of the 276 pupils in the schools, 169, or nearly two thirds, are from families still adhering to the Armenian community. This fact with others shows a state of feeling among Armenians, which is highly favorable to the spread of the truth. "So decided is the conviction that the truth is with the Protestants, that discussion with them is generally soon arrested by the confession that they have nothing to say in defence of their faith." Dr. and Mrs. Pratt arrived on the 2d of March. Under an escort of 25 natives, who met them at some distance from the city on horses, mules and donkeys, they made their entry "with songs and rejoicings." Subsequently Dr. Pratt writes, "The work here and in the neighborhood is truly great. The American churches do not begin to know what it is, or to appreciate the want of men. It does seem that if young men in the United States only knew the facts, they would gladly come out here."

Out-stations and places in the region around. Says the report of the station, "The prospects of our work in the region about us, have become very cheering; and its onward movement is quite obvious." Hence the demand for missionary labor has been constant and urgent; and the station has found itself constrained to employ native agency on a large scale. In the year 1852, fourteen different persons acted as colporters; and the whole amount of service rendered by them was seven years and three months, showing an advance of two years and ten months on any previous twelvemonth. In ten different places have these "fellow-workers unto the kingdom of God," proclaimed the gospel; "and never," say our brethren, "have we had more evidence of the usefulness of such labors."

Marash.—The year has been one of hard struggle and final triumph in this place. Violent persecution has resulted in the recognition and protection of
a Protestant community of about twenty. A spirit of inquiry has since been quite extensive and active. The missionaries think there is not a more promising spot in the entire Armenian field. An ordained preacher should be stationed there without delay. (Miss. Her. 1852, pp. 369-371; 1853, pp. 134-136, 272.)

Zeitun.—Interesting events showing the increase of light among the 10,000 wild mountaineers of Zeitun are narrated. Their vartabed is said to preach sermons so evangelical in their spirit, that the people call him a Protestant. A missionary could not probably go there with safety, on account of the climate; but a young lad from Aintab who has gone there to reside, is a successful evangelist. (Miss. Her. 1852, p. 358; 1853, p. 45.)

Adana.—A vartabed in this place, some months ago, created a deep sensation by evangelical preaching. He was obliged to flee, and declared himself a Protestant. More than a hundred avowed themselves his followers. Before this there were six or seven openly declared Protestants. "How many more will finally embrace evangelical truth in consequence of that agitation," our brethren say, "we cannot foresee; but it is probable that many will." Protestantism has secured a public recognition, and a native helper has been stationed there, who is thronged with inquirers. (Miss. Her. 1853, pp. 46, 132, 177, 201, 271.)

Tarsus.—This place, interesting as the birthplace of the apostle Paul, is now to be taken into our list of important points affected by the Reformation. A native helper, on a visit of a few days, had free intercourse with some twenty persons, who "manifested a deep interest in the truth, listening to his presentation of it with many tears." They ask for some one to remain with them; but such calls are so numerous that this cannot at present be met. (Miss. Her. 1853, p. 201.)

Kessab.—Persecution has broken out and been stayed. A church of twelve has been organized. There are fifty-seven tax-paying males, and about two hundred souls in the Protestant community, within a year and four or five months from the first open avowal of Protestantism in the place. (Miss. Her. 1852, pp. 331-333; 1853, pp. 132, 177, 200, 234.)

Killis.—The formation of a church at Killis has also already been noticed. Mr. Crane's visit at the time was one of deep interest. After his return, one of the native brethren traveled all night on foot to secure another visit for the sake of one who was sick and for the spiritual good of the people. "Inquiry appears to be active." (Miss. Her. 1853, pp. 79, 80, 271.)

Ourfa.—A pious native has labored there through the year, and some new ground has been gained. A Protestant community has been organized. It should be occupied by American missionaries. (Miss. Her. 1832, p. 359; 1853, p. 272.)

Malatia—Adyiaman.—In both these places a reformation has been commenced, and a loud call exists for labor. In the latter an enlightened priest has been the object of severe persecution for disseminating evangelical views, but has been supported by the people. The work at present seems stationary for want of help, which has been repeatedly and earnestly sought, but which could not be rendered. (Miss. Her. pp. 133, 272.)

In the last Report the names of more than a hundred important towns and villages in which the reformation has gained entrance, are given. In the above lists several others are mentioned.
THE GREEKS.

In Constantinople the interest heretofore reported among the Greeks remains unabated. A preaching service is maintained in Pera; beyond this our brethren have been able to do little for them. Much hope is entertained from the fifteen Greek youths at present in the seminary, most of whom give evidence of piety, and some of whom are of uncommon promise. At least one missionary should be wholly devoted to the Greek field in the capital. The Protestant Greeks in Demir-Desh have been called to endure fiery trials of persecution. But they fainted not, and the Lord has granted them deliverance, and advanced his cause through their sufferings. They greatly need and earnestly entreat a preacher to labor constantly among them. Mr. Constantinides, as a licentiate, is useful there and in Constantinople. The Scriptures are sought and read by Greeks in other places. (Miss. Herald, 1853, pp. 28, 47, 90, 265.)

CONDITION OF THE PROTESTANTS—CALL FOR ENLARGEMENT.

A rapid increase in the number of the Protestant civil community is not, at present, to be expected, and probably is not to be desired. In most parts of the interior, a longer or shorter experience of severe persecution precedes the practical enforcement of the principle of religious freedom by the local authorities. And where legal protection of civil rights is accorded, the combination against the few who become known as adherents to "the new way," the unscrupulous use of all the arts which power and fraud can resort to for oppression, and the modes of transacting business in the country are such in their effects, as to make the profession of Protestantism and honesty in business to be in general at the cost of poverty and suffering. At Erzrûm, Trebizond, Marsovan, and other places in the interior, and even in Constantinople, the year under review has been one of great trial in this respect. Still the outward position of the Protestants has latterly improved, and it is believed that ere long their superior integrity, industry, intelligence and enterprise will raise them to a superiority in temporal prosperity. The new firman, or charter, just given by the government as its answer to the demands of Russia for another object, can hardly fail to be of great service to the security of Protestantism, and the advance of light and liberty in Turkey. This differs from the one given to the Protestants in 1850, in the following particulars. 1. This is addressed directly to the civil agent of the Protestants; the other was delivered to a Turkish pasha, to whom the superintendence of the Protestants was intrusted. 2. This has the Sultan's autograph, which is attached.
only to instruments of the highest force and of unchanging perpetuity, and which the other had not. 3. This has been promulgated by the government officially throughout the country; the other never had this promulgation. 4. The former firman, in terms, placed the Protestants on an equality with other Christian bodies; in this, the Protestants and other Christians are really, according to the letter, put on the same level before the law with the Mohammedan subjects of the Porte. The return of Lord Stratford de Redcliffe to Constantinople, deserves grateful mention for the results it has secured in checking violations of the rights of Protestants, and procuring the delivery to them, with special tokens of the favor of the government towards them, of so important a document as the one above referred to. Heavy clouds darken the political horizon of Turkey; but God reigns, and it is safe to trust Him while we are engaged in building up his kingdom. The uncertainty of the future should only stimulate us to more diligent improvement of present opportunities. What these are, and what, in the view of the brethren in the field, are the claims with which they appeal to the churches, appear from the above statements; and also in the following extracts, with which the Committee conclude their Report on this mission.

Under date of May 26, Mr. Schneider writes: "We are constantly receiving calls for some one to preach the gospel. These calls wax more loud and more earnest every month. Sometimes I almost fear to have the post arrive, lest some such appeal, to which we cannot respond, come to increase our perplexity. Oh that candidates for the ministry in America could see, as we do, both the need and the hopefulness of the field in this whole region! It would seem that there could be no want of laborers. The Lord raise them up speedily and in adequate numbers!"

And with the facts before him, will any disciple of Christ deem the following, from the pen of Mr. Dwight, to be too impassioned?

From every part of the land there comes to us one appeal, "Send us preachers," "Send us preachers." Did we suppose it would be otherwise when we entered upon this work? Did our beloved Christian friends in America suppose that success here would be attended by any other result? If we are not now to rise up and take possession of this whole field, which God has so wonderfully opened before us, I had almost said we had better never have come here. If ever God spoke to any people in this world, he now seems to speak to us and to our co-laborers in America to go in at once and possess this whole land. Who can tell what sad disasters may follow even a slight delay! A dreadful stupidity may settle down upon minds that are now awakened and anxious. Aversion and disgust may take the place of desire. Infidelity may freeze up all the channels to the heart.

Is it possible that men of the right stamp cannot be found in America to come forth and take part in this ministry? There is not a more noble field
in the world, in which to consecrate one's talents to Christ. Is it possible
that means enough cannot be found in our American Zion, to support all the
missionaries that are needed, to print Bibles and tracts, and to educate native
preachers here on the ground, an indispensable instrumentality? We only
need the crumbs that fall from the rich men's tables. O disciples of Jesus!
bought with precious blood, come to our help! Come to the help of the
Lord against the mighty! A few more years of toil, a few more sacrifices,
a few more prayers, and the work is done; God will be honored; and every
part of this sin-accursed world will become beautiful and glorious!

SYRIAN MISSION.

BEIRUT.—Eli Smith, George B. Whiting, William A. Benton, Missionaries; Henry A. De Forest, M. D., Physician; George C. Hurter, Printer; Mrs. Hetty S. Smith, Mrs. Matilda S. Whiting, Mrs. Catharine De Forest, Mrs. Elizabeth Hurter, Mrs. Luana S. Benton, Miss Sarah Cheney.—Two native preachers.

ALEX.—Simeon H. Calhoun, William Bird, Missionaries; Emily P. Calhoun, Mrs. Sarah F. Bird.

HASBEYA AND SIDON.—William M. Thompson, Missionary; Mrs. Thompson.—Two native preachers.

TRIPOLI.—David M. Wilson, Horace Foot, Missionaries; Mrs. Eveline Wilson, Mrs. Roxana Foot.

ALEPPO.—J. Edwards Ford, William W. Eddy, Missionaries; Mrs. Mary E. Ford, Mrs. Hannah M. Eddy.—One native helper.

OUT-STATIONS.—B'hamdún, Bkacarah, Kefr-Shima, Kewlawya, Íbel, Jaffa.

In this country.—C. V. A. Van Dyck, M. D., Missionary; Mrs. Van Dyck.

5 stations and 6 out-stations.
11 missionaries—one a physician.
1 physician.
1 printer.
13 female assistant missionaries.
4 native preachers.
1 native helper.

Dr. and Mrs. Van Dyck, with the approval of the Prudential Committee, are on a visit to this country. The health of Mr. Benton was so far restored, that he has returned to Syria. He arrived, with Mrs. Benton, at Beirut on the 26th of March. A part of his time he spends at B'hamdún. Rev. William Bird, son of Rev. Isaac Bird one of the pioneers of the "mission to Syria and the Holy Land," sailed from Boston in the Edisto, Capt. Kendrick, for Smyrna, on the 14th of March. In the same vessel was Miss Sarah Cheney, of Phillipston, Mass., who goes to take the place vacated by the death of Miss Whittlesey in the instruction of the Female Boarding School. The Committee have heard of their safe arrival at Beirut.

EDUCATION—TRANSLATION—THE PRESS.

The Female Boarding School has suffered much loss from the removal of its principal. The same course of study, how-
ever, has been pursued as heretofore, two of the pupils who completed their studies last autumn, having been retained as teachers. The number of pupils is seventeen. The instruction is eminently religious and biblical, and the result is very happy. The brethren at the Beirut station bear strong testimony to the value of this school in renovating and elevating female character. And Mr. Calhoun writing from Abeih, says, “It is worthy of observation that we have an unusual number of girls in our schools, the effect perhaps of the success which has attended the boarding school in the family of Dr. De Forest. Some, even among the Druzes, begin to appreciate the benefits of female education; and although our progress in this direction has as yet been small, we are not discouraged. Our mission can present some most interesting examples of the potent influence of education and religion on the female character in Syria. By the marriage of the senior teacher in the seminary with a female trained by Mrs. De Forest, we have now in this village a native family, which, in its domestic economy and religious order, would do no discredit to the best portions of New England.”

Mr. Calhoun being laid aside from his work several months by ill health, Mr. Ford, of Aleppo, was providentially enabled to render important assistance in the seminary at Abeih during the summer. The number of students at the end of 1852, was twenty-five. One of them is a young man, a member of the Beirut church, who has given up a lucrative employment for the sole purpose of preparing to preach the gospel. The following tabular view presents the department of education in this mission.

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<th>Seminary</th>
<th>Male Pupils</th>
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<th>Female Pupils</th>
<th>Total Male Teachers of School</th>
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<td>Abeih</td>
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<td>Hasbeiyia and Sidon</td>
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With the exception of about two months, when Mr. Smith was traveling with Dr. Robinson, the translation of the Bible has gone forward without interruption. At the latest date, the Pentateuch was completed, and the advance in the New Testament was to the twelfth chapter of Luke. The whole number of pages printed during the year is 1,699,900. The issues of books and tracts amounted to 3,570; of which 803 have been
1853.]

SYRIA.

sent to mount Lebanon, 105 to Tripoli, 156 to Aleppo, 40 to Mosul, 732 to Sidon, 134 to Damascus, 8 to Egypt, 6 to Akka, and 140 to Jerusalem. Remaining in the depository are 16,763 volumes and 9,358 tracts. Four hundred and seventeen Scriptures and parts of Scriptures not from the mission press have been distributed in the Arabic, Turkish, French and Italian languages.

CHURCHES—PREACHING—STATIONS.

A church has been formed in Abeih of eight members taken from the Beirut church. To the latter six have been added, which, with these dismissals and one death, make its present number twenty-three. In Aleppo, also, a church has been organized with six members, three of them being Armenians. At this station a large majority of the hearers to whom the missionaries preach, are from among that people; and there is more of religious interest among them than among those of Arab blood. One only has been received to the church at Hasbeiya, and the state of that church has not been so favorable as during the period immediately preceding the time embraced in this Report.

The past year, say the brethren in their report on this station, has been one of severe trial to the Protestants of Hasbeiya and the neighboring villages. The government ceased to have any control over that region before the close of 1851; and this ruinous anarchy continued through the whole of 1852; nor has there been any material change for the better even to the present hour. As a necessary consequence, society became nearly disorganized. The roads were infested with robbers, and business was deranged, at times even being suspended altogether. Bands of Druzes and wild Arabs ranged through the mountains and over the plains, levying contributions upon the defenceless inhabitants at pleasure. Hasbeiya itself was several times in the hands of these lawless people; and it was at all times at their mercy. In this state of alarm the minds of all were engrossed with their temporal troubles. Many fled to more peaceable districts for security; and nearly all sent away their most valuable effects to be out of the reach of the plunderers.

This condition of things had of course a disastrous effect upon the church in Hasbeiya. It was often impossible for the missionaries or the native assistants to visit the people in safety. Nor could the people assemble for worship without danger. At our last communion, those who attended from the surrounding villages, came fully armed; and they stacked their guns and hung their swords in the court of our chapel, before entering the place of worship.

In this state of political disorder and anarchy the Protestants, who were surrounded by enemies watching for an opportunity to disperse and ruin them, were exposed to dangers and fears peculiar to themselves.

And unfortunately the ruling Emirs had become involved in a bitter and irreconcilable quarrel with the only temporal protector of our friends, the
English Consul at Damascus, the origin of which had no relation whatever to Protestantism; and they sought to manifest their hatred to that officer by worrying in every possible manner the poor Protestants. We cannot refrain from recording our gratitude to the Consul for his ceaseless and energetic efforts in behalf of our people. Everything that could be done was promptly accomplished, and at great expense of time and labor and anxiety. But in spite of his utmost efforts, the people were necessarily left very much at the mercy of these feudal lords. Many of the more recent converts to Protestantism were either forced to conceal themselves, or to feign a reconciliation with the old churches; and the good work of evangelization was greatly checked. But we are thankful that none of the members of the church were terrified into submission; nor, indeed, did any of the old and established members of the congregation yield to the pressure. The number who attend public worship, however, is sensibly reduced; and these absorbing social troubles have sadly distracted all minds, and diminished that earnest zeal which has at other times been so encouraging a feature in our work at Hasbeiya. But lately there has been a decided improvement; and there have all along been some delightful exceptions.

Messrs. Thomson and Van Dyck speak in terms of high commendation of the conduct of Mr. John Wortabet, who persevered in labors at Hasbeiya during all these troubles, and who has since received ordination to the pastoral office in connection with this church. Another native brother also labored there very acceptably, and another spent a part of the year at Ibel, Rusheiya, and other places in the district under the supervision of the station, the remainder of his time being devoted to the study of theology at Abeih. The state of things above described, of course, interfered greatly with every department of labor.

The preaching services in Rashaiet el Fukhar and in Ibel were frequently suspended. All our schools suffered; and several were closed for a considerable time. The enemies of evangelical religion eagerly embraced the opportunity offered by these political troubles to break up the Protestant communities at Ibel, Rushaiah, &c.; and wherever there were incipient movements towards Protestantism, they were at once sternly arrested. The bishops, priests and leading men of the various sects intrigued with the Emirs of Hasbeiya and with the governors of Belad, Baharah and Merj Aiun to check the evangelical tendencies throughout their districts. All these influences were made to bear with special pressure upon the Protestant community of Ibel. Lately, however, our friends have regained their courage, have made a new and more select organization, and are pressing their claim for toleration with every prospect of success. Indeed, there is now a sort of troubled truce in the elements of confusion. Actual war is suspended, and the Emirs, who have been the cause of most of the difficulties, have been summoned to Damascus by the government to answer for their conduct. Should they be deposed from their authority, there is reason to hope that one main source of disturbance will be removed. But the result is doubtful.

At Sidon the average congregation amounts to about thirty-five; sometimes to fifty or sixty. Six individuals have been recognized and have paid their taxes, as a Protestant community. Severe persecution has failed to shake their constancy,
and an extending interest in the truth is manifesting itself. An incident mentioned by Messrs. Thompson and Van Dyck is interesting, as showing that the enemies of Protestantism are affected by its light, which begins to shine around them. "In the latter part of February, special prayers for rain were offered by all sects. The Maronites went in procession to a church at some distance from the city, bearing the cross and a picture of the Virgin. After mass they returned in the same way, making a turn through two or three of the principal streets. When the Greek Catholic bishop was asked whether he would not do the same thing he replied, 'Shall we be such fools as to give the Protestants so good an occasion to laugh at us?'"

A more gratifying proof of the effect of the diffusion of light, is found in the change which it is working in the preaching and policy of the ecclesiastics. The discourses of the Greek Catholic bishop, when he visits Sidon, have generally been made up of "silly stories about the Virgin, mixed with 'admonition due' against Protestant heresies. The public feeling has now compelled him to change his style, and preach in a more scriptural manner. Reports of some of his recent efforts in this line show a wide deviation from his former practice, and reveal, back of this, a still greater change in the minds of the people, which has forced the bishop, as it were, out of his old track. The clergy have seen fit to modify their policy toward those who come to our chapel, but are not avowed Protestants. Instead of laying them under sentence of excommunication, as formerly, the priests endeavor to conciliate them; they give them leave to attend our worship, only urging regularity in going to mass and confession. The people attribute this to the fear that a stringent course may cause the breaking away of many on whom these corrupt systems have but a slight hold; and there are those who are only waiting for a plausible occasion to do so."

The extent and constancy of religious discussion is spoken of as very encouraging. "Small companies," says the station report, "gather every evening in our houses and in those of our native friends; and however the conversation may commence, it is sure to end in the way alluded to. Such is the influence of this kind of preaching in private, and such are the opportunities for it, to say nothing of the demand, that we lay our plans, as far as possible, to devote our evenings to it. Many are thus brought under the influence of the truth, who do not attend any of our public exercises; and many from the surrounding villages are thus made acquainted with the 'new way.'"

Spiritual religion is also making progress in the neighboring villages. In one place, about two hours from Sidon, there is
"quite a number of enlightened persons," some of whom have ceased to attend mass or confession; and there are nine other villages, within the same distance, in which persons may be found who are in the habit of reading the Bible, and visiting the missionaries. In three places further removed from Sidon, the truth is said to be taking effect; and in two of these especially, there is a promising movement. The monthly concert is the largest public meeting in Sidon; and the intelligence communicated is listened to with profound attention by those who are present. A day school has been kept in the city through the entire year. The daughters of deacon Tannús also teach a few girls at their own home in the mountains.

The field of the Hasbeiya and Sidon station is one of decided interest and promise. It needs much more labor than the mission is able to bestow upon it. Mr. William Thompson, a son of our missionary brother, has become a valuable helper towards its cultivation.

At Beirut preaching is sustained in Arabic to a congregation of from eighty to a hundred persons, about one-third of whom are females. Encouraging attention and a few cases of serious inquiry are reported; but there is no extensive and powerful movement among the people of that city. A Bible class of from twelve to twenty individuals receives regular instruction from Mr. Smith. An English service is also maintained in a congregation, which embraces nearly all the English speaking population and many natives who have learned the language. The place of worship having recently been enlarged, the whole expense was met by the congregation to the amount of five thousand piastres; the larger portion of the sum being the contribution of the worthy American consul, J. Hosford Smith, Esq. At Kefr Shima, a village just at the foot of the mountains, five or six miles from Beirut, a preaching service is conducted, and the truth is taking hold. One man, the father of an interesting family, has been received to the church, and some others are candidates for admission. The time is thought to be near, when a separate church will be organized there. Persecution has tried the faith of the converts; but at the last advices it was checked, and their rights were protected. This is an important field, embracing, besides Kefr Shima, six or seven other large villages, none of them more than an hour distant. Circumstances have prevented the maintenance of regular preaching at Bhawarah, and at Ain Zehatta. A school of forty or fifty scholars is sustained at the latter place, and applications for schools in four other large villages, the mission has been obliged to refuse. In Bhawarah there are several families quite decided as Protestants.
At Tripoli, the work has not yet come forward to the point of development. Still progress is making. The small school of the station has been broken up by the Greek patriarch; but the Greeks have been provoked to establish a school of their own, much superior to the native schools in general, and in which books from the mission press are used. In October, Messrs. Foot and Wilson made an excursion to Homs and Hamath. They represent the Syrians of the former place as more accessible than those in other parts of their field, and some impression has been made upon them by books, and the correspondence of Dr. Mishakah of Damascus. (Miss. Herald, 1853, pp. 100, 101.) In June last Mr. Foot made another tour of twelve days, a portion of which he spent in Jebbail, on the road from Tripoli to Beirut. Of this he writes, “I came back, not with the feeling that there is reason for expecting immediate and striking movements in those regions, but with some hope that the way is being prepared for good.” A recent letter from Mr. Wilson states:

There are some indications that the Maronites are gradually losing their asperity of temper. The light radiating from Rome shines with feeble rays upon the “holy mountain.” Most of the Franks professing the papal religion are rather loose livers, and not well fitted to inspire the Maronites with respect for their trans-Mediterranean masters. The latter, moreover, have no Arabic press; and they differ more from the Greek Catholics than the Greeks themselves. Besides, the rule of their clergy is despotic and oppressive in the extreme.

A tour along the coast of the Mediterranean to Carmel, by Dr. De Forest, deserves notice in this connection. He gives a pleasing account of a pious family in Akkeh, and of the entrance of the gospel into Haifa, and says:

On my return I passed through some villages of nominal Christians, which have not been visited before, villages perched upon out-of-the-way hills in our goodly Lebanon. I was surprised to find how I was drawn into religious conversation all along the way. There seemed to be a sort of eagerness to hear me; not that they felt their need of a Savior; but they wished to know more of this new way, everywhere spoken against. It was not the unmeaning talk which we hear so frequently in these lands, but interested inquiry, warm discussion, patient attention.

ASSYRIAN MISSION.

Mosul.—William F. Williams, Dwight W. Marsh, Henry Lobdell, M. D., Missionaries; Mrs. Sarah P. Williams, Mrs. Julia W. Marsh, Mrs. Lucy C. Lobdell.—Two native helpers.

Diarbekir.—George W. Dunmore, Augustus Walker, Missionaries; Mrs. Susan Dunmore, Mrs. Eliza M. Walker.

Out-station.—Hinee.—One native helper.

2 stations, and 1 out-station.
6 missionaries.
5 female assistant missionaries.
3 native helpers.

Mr. Marsh, accompanied by Mrs. Marsh and Mr. and Mrs. Walker, sailed from Boston on his return January 7. The Committee have heard of his safe arrival at Mosul on the 9th of May. His passage down the Tigris from Diarbekir, he describes in more glowing terms than three years before. He believes that few rivers present a bolder scenery, or more exciting rapids. Arabs were seen encamped upon the shores, but they offered no molestation. Mrs. Walker stopped at Aintab while Mr. Walker accompanied Mr. Marsh to Diarbekir, with Mr. Schneider, where they arrived on the 27th of April. Mr. Walker bears strong testimony to the success of Mr. Dunmore’s labors. The congregation has risen to one hundred and fifty or two hundred hearers. Much dissatisfaction prevailed among the Armenians and Jacobites with respect to their dead religious forms and ceremonies. There are bitter enemies to the evangelical truth, it is true, but the Lord is providing protection for his servants at Diarbekir, by sending an English Protestant consul to reside there. It was arranged that Mr. and Mrs. Walker should spend the heat of summer at Aintab, and then take up their abode at Diarbekir, should such be the will of God. Mr. and Mrs. Dunmore spent their first summer at Erzrum, from whence they returned about the middle of October. An account of the journey to Erzrum may be found in the Missionary Herald for November last.

The Protestant community at Diarbekir numbered twenty-one tax payers at the beginning of the year 1852, and at the close were thirty-eight, and others were waiting to be enrolled. Evangelical books, to the amount of nearly two hundred dollars, were sold during the year. Some serious difficulties result from the fact, that the Protestant community is made up of two distinct sects, the Armenians and the Jacobites, who are not easily assimilated. The original church of three members, formed by Dr. Smith two or three years since, has not yet been
enlarged; but Mr. Dunmore regards four or five others as renewed by the Spirit; and no less than five church members belonging to other evangelical churches are now residing in Diarbekir. Mrs. Dunmore has a Bible class of twenty or thirty women, nearly all of whom are mothers. There is a day school of from forty to fifty pupils. Six young men from Diarbekir have entered the seminary at Bebek; two girls have entered that at Hass-keuy; and one lad has gone to the seminary at Abeih on Mount Lebanon.

The disposition to hear the gospel has been mentioned already. It may soon be needful to have two places of worship in the city, one for the Amenians, and the other for the Jacobites. It is thought that a missionary physician might be advantageous connected with this station.

Mosul is much more healthful than might be supposed, considering the extreme heat. Were it not for the great dryness of the atmosphere, were it possible to combine the dampness of Beirut with the heat of Mosul, the place would not be habitable in summer. As it is, the salubrity of Mosul compares well, our brethren think, with that of the missionary stations generally in the Turkish empire.

The oppressive taxation of the Protestants continues, but with some abatement. The Jacobite bishop, now an archbishop, manages his people with so much tact, tempering severity with lenity, and promising to give them all they need of the bread of life, that our brethren have less access to the Jacobites than formerly, and exert less direct influence upon them. Salome, mentioned in the last Report, has returned to Mount Lebanon and become the wife of Mr. Wortabet, pastor of the church at Hasbeiya, and the female school came near extinction. But the boys' school, which, early in the year had ceased to exist, has been revived on a more hopeful footing than before. The pupils of the schools at Mosul are twenty-five, and at Diarbekir sixteen. The call for books is gradually increasing, and a higher value is set upon them, as appears from the sales, which were fourfold greater than in the year preceding. The church members are ten. No accessions were made, though several have applied for admission; but the members, so far as is known, have a good report from those who are without. They are babes in Christ, but perhaps not more so than were multitudes of the early Christians. Their most marked deficiency is said to be the absence of a missionary spirit. Their attendance on preaching, the Bible class, the weekly lecture and prayer meetings, is habitual, and they are growing in knowledge. It is a fact of some moment, surely, that a Protestant community, and an evangelical church, and the public administration of the ordinances of Christ's house in
primitive simplicity, exist in Mosul. A spirit of inquiry has been awakened, chiefly among the Chaldeans and Syrians, which not all the efforts and wiles of their priests have been able to repress or control. In defiance of ecclesiastical interdiction, numbers of both these sects frequent the houses of the missionaries to search the Scriptures; and they go away full of troublesome queries for those who claim to be their spiritual guides. Facts are constantly occurring, which show that on every side the leaven is slowly and silently pervading the whole mass; so that even those who hold themselves aloof from direct missionary influence, are reached by the truth.

Mr. Marsh was especially struck, on returning to Mosul, with the great improvement of the congregation in singing, which was better than that at Diarbekir, Ainatab, Constantinople, or Beirut. This was attributable to the unwearied pains taken by Mr. Williams, though the people seemed to have a better ear for music, than elsewhere in Western Asia. Dr. Lobdell finds his medical profession a most important auxiliary to him as a preacher of the gospel. Jacobites, Papists and Moslems came to him in considerable numbers, and he preached the gospel alike to all. The results of the preaching to the Moslems were very singular, and are described in the Missionary Herald for July, pp. 203-207. The Moslems attribute the interruption of their attendance on this service to Papal interference. Dr. Lobdell is in much danger of being overworked.

Many of the villages about Mosul are inhabited by a single sect, though in many others a variety of sects is found. Tel Keif, a large village about nine miles north of the city, is inhabited entirely by Papists, or Chaldeans. A few of these united in requesting that a Protestant preacher might be sent among them. The life of Jeremiah, who first went, was put in great danger by a mob, and he was forbidden to return thither by the Pasha; who even went so far, against his own acknowledged convictions of law and equity, as to forbid Kos Mekhiel, another helper of the mission, who owned a house in Tel Keif, and was born there, from visiting his own relatives and the place of his nativity. It was necessary to submit to the injustice for a time, but it will be found that the word of God is not bound. In justice to Helma Pasha it should be stated, that he succeeded in recovering from the Kurds the value of the property taken from Dr. Bacon in the year 1851.

For a visit of Dr. Lobdell to the Yezidees, see Missionary Herald for April, pp. 109-111.

Hineé, the out-station, twelve hours from Diarbekir, on the road to Erzrum, contains about fifteen hundred Armenians, which is half the population of the place.

Baron Stepan has boldly remained there, at the peril of his
life. Though ordered away by the governor, he refused to go, having the law on his side, and a house has been secured for two years. The audience varies from ten to fifty, and the school from eight to thirty pupils. Four or five families are decidedly and openly Protestant. The great value of Kharpút in the same region of country, for a missionary station, is described by Mr. Dunmore at p. 334 of Missionary Herald for 1852.

The following extract of a letter from Dr. Lobdell is interesting as regards the Jews. He says:

Every Saturday we go to the Jewish synagogue and discuss the matter of the Messiah. Last week one hundred and twenty were present. To-day a Rabbi called and said the people did not wish us to come again; but on investigation it appeared that it was he and his fellow Rabbis who wished us to stay away, for fear that their ignorance would lead to a loss of influence among their people. Mr. Stern, a missionary of the London Jews' Society at Bagdad, now on his way to Constantinople, where he expects to reside in future, deals some hard blows at the band of Israelites with whom we have to do. He speaks favorably of the good will of the Jews in Bagdad towards true Christianity, and says they are mostly infidel in respect to their old religion. And yet they cling to the carcass, after it has subserved its end. There are about eighteen thousand there; and they form the controlling element in the population of the place.

It was arranged, that Dr. Lobdell should spend the hottest months of the past summer at Oroomiah.

MISSION TO THE NESTORIANS.

Oroomiah.—Justin Perkins, D. D., William R. Stocking, Austin H. Wright, M. D., David T. Stoddard, Joseph G. Cochran, George W. Coan, missionaries; Edward Breath, Printer; Mrs. Charlotte B. Perkins, Mrs. Jerusha E. Stocking, Mrs. Catharine M. Wright, Mrs. Sophia D. Stoddard, Mrs. Deborah W. Cochran, Mrs. Sarah P. Coan, Mrs. Sarah A. Breath, Miss Fidelia Fisk, Miss Mary S. Rice, Miss Martha A. Harris.—Seven native preachers, (others though preaching every Sabbath and often week days, yet having other regular employment, are not reckoned with these,) and ten native helpers.

Gawan.—Samuel A. Rhea and Edward H. Crane, Missionaries; Mrs. Ann Eliza Crane.—Two native preachers and two native helpers.

Out-stations.—Geog Tapa and Ardishai; a native preacher at each.

2 stations, and 2 out-stations.
8 missionaries—one a physician.
1 printer.
11 female assistant missionaries.
11 native preachers.
12 native helpers.

Seir is not regarded by the mission as a separate station, though a part of the missionaries reside there as heretofore.
Miss Harris reached Oroomiah, July 1, and Mr. and Mrs. Crane, October 20, 1852. Mr. and Mrs. Coan have been transferred from Gawar to Oroomiah, where he will devote himself specially to superintending the schools.

**ADVERSE INFLUENCES.**

Causes have been in operation the past year throughout the Nestorian field, hostile to the progress of the gospel. The organization of a regiment of Christian soldiers by the Persian government, kept the Nestorians of the plain distracted for months. As they are extremely opposed to entering the army, the enlistment was mainly a forced one, and the officers who were charged with the business, were guilty in some cases of serious oppression. And when this regiment was filled up, and the people were beginning to hope for some quiet, an order was received to enlist 300 more men. In the accomplishment of this, scores of insolent Mohammedan sheriffs traversed the villages, demanding soldiers or money; and the moment their unrighteous demands were refused, they were ready to beat the defenceless people, pillage their houses, and abuse their wives and children.

The Romanists, as was anticipated, have been very active since the edict of toleration was granted. They have brought most of the disaffected within the pale of their own church, have made some new converts, and, by seducing the teacher and the owner of the premises where the school was kept, have obtained possession of one of the mission schools.

In an attempt to plant the standard of the cross among the mountain Nestorians, much opposition was counted upon, but so determined has been that which the brethren at Gawar have been called to encounter, that it is much to be able to announce that they are still at their post with a cheerful confidence in Him who has thus far preserved them. Unwearied and strenuous efforts, instigated doubtless by those high in office in the Nestorian church, and too willingly joined in by the local Turkish authorities, have been made to drive them away. They have been able to make but little progress in obtaining more comfortable quarters. The inhabitants of Memikan, for their friendly feeling towards them, have suffered many inconveniences, and some of them not a little oppression: and Deacon Tamo, as the leading person among them, was seized on the utterly groundless charge of murder, and hurried off to prison in Van; and though great mitigation has been obtained in the severity of his treatment, chiefly through the intervention of Lieut. Col. W. F. Williams, the British Commissioner for settling the boundary between Turkey and Persia, (who has
NESTORIANS. [Report,]

throughout this whole affair manifested the most lively interest in behalf of the station at Gawar and the suffering Nestorians,) yet all the efforts that have been made have not yet availed to secure his liberation.

INDICATIONS OF PROGRESS.

It is more or less in the face of opposition and in the midst of much that is discouraging, that the gospel has made its progress in the world. It has made progress the last year among the Nestorians. Even in the mountains where our brethren have "been able to do little beyond observing the indications of the providences of God," there is much that is hopeful. The very sound of their voice, as they call to us "not to be discouraged in relation to this field," is cheering. It is also an indication of promise that the inhabitants of Memikan, notwithstanding what they have been called to suffer for the sake of the gospel, have not faltered in their adherence to those who have come to show them the way of life. A touching exhibition of their interest in their teachers was seen in the whole population, parents and children, going out to meet them on their coming back from a visit to Oroomiah, and giving every token of heartfelt joy at their return. A school of twenty scholars, four of them from other villages, has been in operation through the year; and not unfrequently strangers, after listening to the boys while reading and reciting their lessons, have gone away exclaiming, "Glory to God! there is nothing bad in all this." There are now two schools with twenty-five scholars. Religious worship has been well attended. Even in the busy season, when the laborers were at their plows long before dawn, and did not return till late at night, a goodly number attended the daily evening service. The tearful eye has often been seen under the exhibition of truth. Nor is it in the village of their abode alone that the missionaries find a listening ear. In a tour made to five or six of the largest neighboring villages, they were with a single exception kindly received, and met groups of thirty or more up to fifty, with whom they had pleasant interviews. Some would "sit from sunset to a late hour of the night, and from morning till night again giving earnest heed to the truth." "This is all true," they would often say, "but we are afraid of the Turk." Could the people be assured that they have nothing to fear from the civil power, notwithstanding the opposition of the ecclesiastical authorities, schools could probably be established, and the gospel be freely preached, in all this region. And even now the missionaries are permitted to pursue their work with-
out molestation, to go and come as they choose, and are treated
with uniform respect by the authorities.

Among the Nestorians of the plain, the preaching of the gos-
pel has been prosecuted to an extent greater than ever before;
and a larger number has also been reached by Sabbath school
instruction. “The line of demarkation between an evangel­
ically reformed church and a mere dead Christianity, is becom­
ing more and more distinct.” Mar Yohannan boldly discards
many customs and practices of his church, and seems disposed
to go on with the work of reformation as fast as his people can
bear the change. The same spirit prevails generally among
the helpers of the mission and the pupils educated in the
schools.

At the close of 1852, the number of free schools was reported
to be sixty, two of them in Gawar, with 1,038 pupils, 261 be­
ing females. These schools had increased, June 17, 1853, to
75. The growing supply of teachers who have had the advan­
tages of the seminaries, is fast elevating the character of these
schools. Not the least of their benefits is the influence which
they exert in securing the permanent preaching of the gospel
among the people. The superintendence which they require,
widely scattered as they are, involves a great amount of labor;
but it is labor well expended and which promises an abundant
harvest.

Some idea of the estimate placed on education by the Nes­
torians may be seen in the fact, that the applications for admis­
sion to the seminaries were so numerous that many had to be
rejected. These institutions are every year brought under a
closer discipline, and aim at a higher standard of scholarship.
About half of the forty students in the one for males, were hope­
fully pious when they entered, and some of them give high
promise of usefulness. One of them under instruction is de­
signed to succeed the present bishop of the largest diocese in
Oroomiah; several are from different mountain districts, and one
from Bütan, in the extreme western part of the field. Among the
number was a Jew, a young man of good talents, who pro­
fessed faith in Christ before connecting himself with the semi­
ary, and has incurred much odium for his name’s sake. For­
merly he was a much respected priest of the Jewish community
in Oroomiah, and he has now opened a school of about thirty
scholars in the Jewish quarter of that city. If he shall prove
to be “an Israelite indeed,” the case is one of great promise
for those “who are of Israel,” in that dark land. The number
of scholars in the female seminary has increased from forty to
fifty. A good degree of religious interest has prevailed among
them, and it has been delightful to witness the zeal and intelli­
gence manifested by some of the older girls as teachers in
Sabbath schools. The class which graduated in March, ten in number, are all pious, are well educated, intelligent, and quite refined, and most of them will engage as teachers in schools, chiefly of girls, in their respective villages.

The year has not passed without revivals. One in the village of Seir, which embraced both the seminaries, is described "as unspeakably precious in quickening believers, reclaiming backsliders, and bringing a number, as is hoped, into the fold of Christ." Several of the leading men in Seir, who had been but little affected in former revivals, were interested in this. Two of the hopeful converts were students from the district of Tergawer, introduced into the male seminary about a year ago by Deacon Gewargis, who has long been earnestly praying that God would give him helpers in his native mountains. In several other places, particularly in Hakkei, the village of Deacon Gewargis, there was unusual interest.

During the year, 942,600 pages have been printed, 885,000 of which were of the Scriptures in the native language. The printing of the 'Saints' Rest,' which is ready for the press, has been delayed for want of paper. 'Scripture Facts' is translated, and more than half of 'Green Pastures,' a work of 400 pp. 8vo. The form of 'The Rays of Light' has been changed from quarto to that of a common magazine, each monthly issue embracing the following departments: Religion, Education, Science, Missionary Intelligence, Juvenile Miscellany and Poetry. The great event of the year is the completion of the Bible. The New Testament was issued in 1846. Now the Old Testament is in print in both ancient and modern Syriac, and by many it is very eagerly sought and highly prized. "It is to me," says Dr. Perkins, "matter of heartfelt thanksgiving to God, that I am spared to see the Bible completed in the two languages used by the Nestorians, even after being twenty years a missionary. A large amount of other missionary labor, pressing constantly on us all, has caused this great work to run through this long period; but it has enabled us to accomplish the labor of translation in a better manner than we could otherwise have done it, giving us a better knowledge of the languages, and more opportunity for repeated revision." "While a primary responsibility has rested on me, in the work of translation," he adds, "I would gratefully record, that both the labor and the responsibility of revision and proof-reading have been shared with me by Dr. Wright, whose accurate scholarship, excellent knowledge of the languages, and taste for such labors, peculiarly qualify him for the task, and have rendered his services unspeakably valuable in this great undertaking. How successfully Mr. Breath has performed his part of the work, under all
the disadvantages of the sole aid of rude native printers, the beautiful volume itself will testify."

SOUTHERN ASIA.

BOMBAY MISSION.

BOMBAY.—Robert W. Hume, Samuel B. Fairbank, George Bowen, Missionaries; Mrs. Hannah D. Hume.—One native helper.

In this country.—David O. Allen, D. D., Missionary.

1 station.
4 missionaries.
1 female assistant missionary.
1 native helper.

Mr. Allen has enjoyed remarkable health during the five and twenty years of his residence in India; but during the last year there were indications of a change in his constitution, that seemed perilous to life; and, at the suggestion of the Committee, as well as in view of decided advice from physicians in India, he is now on a visit to this country, and present at this Annual Meeting. The revision of the Scriptures had advanced somewhat beyond the point mentioned in the last Report, when Mr. Allen left, and arrangements were made for a continued advance in the work during his absence.

Mrs. Fairbank’s name no longer appears in the list of the missionaries. This estimable lady closed her pilgrimage on the 21st of August, 1852. Within six months of her landing at Bombay, which was in the autumn of 1846, her health gave way, and most of her remaining days were spent as an invalid—the first three years in the Deccan, the rest of the time at Bombay. Finding her health slowly improve at this place, and that she could exist in that part of India, she decided to remain; happy in allowing her husband to continue in the missionary work, and in aiding him by making his home pleasant. This decision was to her a source of happiness to the last. Mrs. Fairbank was blessed in her death. A brahmin, well acquainted with her, said with great earnestness when looking on her face sweet even in death, “The religion must be true, that secures a death like this.”

The Report of last year was so full on several points, that the present may be more brief. The brethren have been diligently employed as heretofore. Their preaching, religious meetings, schools, and native converts, concerning which no
special report has been received from the missions, may be presumed to have experienced no material change. The printing reported during the year 1852 was as follows:

<table>
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<tr>
<th>Description</th>
<th>Copies</th>
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<td>Books in native languages,</td>
<td>12,169</td>
<td>2,208,279</td>
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<td>Tracts in the same,</td>
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<td>3,216,000</td>
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<td>Portions of Scripture,</td>
<td>9,000</td>
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<td>English publications,</td>
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<td><strong>473,194</strong></td>
<td><strong>10,059,331</strong></td>
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Total from the beginning, 124,880,953 pages.

The number of consecutive pages, printed during the year, was 11,534.

One of the more interesting features in the labors of the past year, was a series of public lectures in the mission chapel, followed by a free discussion, in which the natives present were all allowed to make inquiries, and to state their objections. Each subject was considered at two different meetings held the same week, and the Mahratta language was exclusively used. The attendance was very encouraging, the chapel being often filled with a deeply interested and even excited audience. The lectures and discussions were noticed in the Dnyanodaya, the religious paper issued by the mission, both in English and Mahratta; and thus the influence of them was greatly extended. They exerted considerable interest even as far as Ahmednuggur. In connection with this, may be mentioned the meetings of the Native Missionary Society, held on the first Monday of each month, for the communication of intelligence, prayer, &c. They were often well attended, and were among the most interesting of the Mahratta meetings. About seventy dollars were collected, which was appropriated by the society toward the erection of another preaching place in the native city. A heathen man from the continent, who had attended the meetings and sometimes contributed a trifle, proposed that the money might be given towards erecting a chapel at Rutnaghery, nearly two hundred miles distant, that being an important place and without a missionary. He was sincere in this, and subsequently offered to give ten dollars towards carrying out the plan.

A Hindoo girl in Mrs. Hume's school, who had awakened great interest in the mission by her piety and promise, died the past year. Her name was Minee. She had been a pupil eight years, and for two years a member of the native church. She possessed an amiable disposition, a serious and balanced mind, had been well educated both in English and Mahratta, and was believed to be a true child of God.

Mr. Hume describes a recent work in Mahratta, entitled,
"Principles of Hindooism." It was written by an educated brahmin, to explain and defend his religion. As a defence of his religion, it was severely handled, and justly so, in the native periodicals. Some of this brahmin's admissions are worthy of being quoted in this Report.

Since Hindostan became subject to the English, the ministers of the Christian religion have turned the minds of many from Hindooism to Christianity. This work of conversion is still going on; and doubtless thousands of Hindoos will forsake their own religion, and become Christians. The Hindoos are an ignorant people, and wanting in judgment; hence the government, with a view to their improvement, has generously devoted large sums of money to the support of numerous schools, in which many have received a liberal education. But of late a large portion of these wholly pervert the education which they receive by abandoning and seeking to destroy their ancestral faith. They do not even put the mark on the forehead, which is the distinguishing sign of Hindooism. The religious washings, the appointed daily and occasional rites and ceremonies, as well as those which are left voluntary, are all held in contempt. They deny that caste is of divine appointment; the rites for the repose of the dead are abandoned as useless; all religions are declared to be false; and those who adhere to them are regarded as fools. Such is the course adopted by these persons, many of whom are of good caste. Their first object seems to be to destroy the religion of their fathers. And if such are the first fruits of their education, what must the end be? The Hindoos are, as it were, one family; and the Hindoo religion should be honored by them as an amiable, benevolent father; but if those of high standing in the family thus seek to destroy this religion, then assuredly it must perish under the assaults of external and internal foes. Indeed, if the Hindoos themselves seek to overthrow Hindooism, external assailants may relax their efforts, and quietly look on, while it is destroyed by its own children. Against foreign enemies we might contend with some hope of success; but what shall be done when traitors within set fire to the citadel.

Another paragraph is still more desponding.

The ancient and noble edifice of Hindooism is now on all sides stoutly assailed by the adherents of a hostile faith; and we are filled with dismay at finding that there is also treason within! No wonder that the venerable structure is already nodding to its fall. I, by means of this little book, seek to prop up the building; but when its size and its ruinous state are considered, what hope is there that such a feeble prop can prevent its falling? But, as in the case of one who is laboring under a complication of diseases, and who evidently must soon die, we continue even until death to administer medicines, even so do I minister to the decaying system of Hindooism. Hindooism is sick unto death. I am fully persuaded that it must perish. Still, while life remains, let us minister to it as we best can. I have written this book, hoping that it may prove a useful medicine.

The following statistical table of missions in India and Ceylon, at the commencement of the year 1852, has been published under the superintendence and authority of the Calcutta Missionary Conference.

At the commencement of the year 1852, there were laboring throughout India and Ceylon,
the agents of 22 Missionary Societies. These include 443 Missionaries; of whom 48 are ordained natives. together with 698 Native Catechists. These agents reside at 313 Missionary Stations. There have been founded 331 Native Churches, containing 18,410 Communicants: in a community of 112,191 Native Christians. The Missionaries maintain 1,347 Vernacular Day schools, containing 47,504 boys; together with 93 Boarding schools, containing 2,414 Christian boys. They also superintend and instruct therein 126 superior English Day schools containing 14,562 boys and young men. Female Education embraces 347 Day schools for girls, containing 11,519 Scholars: but hopes more from its 102 Girls' Boarding schools, containing 2,779 Christian girls. For the good of Europeans 71 services are maintained.

The entire Bible has been translated into ten languages; the New Testament into five others, and separate Gospels into four others. Besides numerous works for Christians, 30, 40, and even 70 Tracts have been prepared in these different languages suitable for Hindoos and Mussulmans. Missionaries maintain in India twenty-five printing establishments.

This vast missionary agency costs £190,000 ($912,000) annually; of which one-sixth, or £33,500, ($160,000) is contributed by European Christians resident in the country.

By far the greater part of this agency has been brought into operation during the last twenty years. It is impossible to contemplate the high position which it occupies, and the results which it has already produced, without indulging the strongest expectations of its future perfect success, and without exclaiming with the most fervent gratitude, "What hath God wrought!"

AHMEDNUGGUR MISSION.

AHMEDNUGGUR.—Henry Ballantine, Allen Hazen, Missionaries; Mrs. Elizabeth D. Ballantine, Mrs. Martha R. Hazen, Miss Cynthia Farrar.—Hurripunt, Ramkrishnapunt, native preachers, and five other native helpers.

BRINGAR.—Two native helpers.

SEROOR.—Lemuel Bissell, Missionary; Mrs. Mary E. Bissell.—Two native helpers.

OUT-STATIONS.—Wudaley, Newasse and Dedgaum.

On the way to Indila.—William P. Barker, Missionary; Mrs. Lucelia U. Barker.

In this country.—Sendol B. Munger, Missionary.

3 stations and 3 out-stations.
5 missionaries.
5 female assistant missionaries.
2 native preachers.
9 native helpers.

Mr. and Mrs. Ballantine arrived at Ahmednuggur on the 31st of December. Mr. Hazen was already there. Mr. and Mrs.
Wilder had left in the previous month for their new post at Kolapur. Miss Farrar has remained at Ahmednuggur through the changes of the past three years. Mr. Munger has lately arrived in this country on a visit, with the sanction of the Prudential Committee. Mr. Bissell's residence at Seroor was interrupted for a time by the loss of his house, which was reclaimed for military use, but he has regained possession, and is there pursuing his wonted course of labors. Mr. and Mrs. Barker embarked at Boston July 26th, in the ship Arabella, Capt. Cobbs. The lamented death of Mrs. Burgess at Satara, of which mention is yet to be made, will probably render it necessary for them to reside for a time at that place.

Seroor is regarded with the same interest as formerly. The interruption just mentioned affected the labors of the year, but Mr. Bissell found active employment meanwhile at Ahmednuggur and in its vicinity. There is considerable interest within and around Wudaley. The native assistant residing there is expected to visit twenty-five villages regularly every month. There are several candidates for church membership at Wudaley, among whom are the wives of some who have long been Christians. The Sabbath services are attended not only by the Christians in that place, but by those of the neighboring villages, and sometimes from villages more distant.

The native preacher at Newasse experiences much opposition. His labors appear to be faithfully performed. Dedgaum is fourteen miles from Newasse, and nearly on the opposite side from Wudaley. The school in this place is in a very flourishing condition, and the native assistant residing there gives instruction in the truths of Christianity. All the mahars of the village in a body have forsaken their idols, attend the Sabbath congregations, and manifest much interest in listening to the truth. But these people are likely to suffer considerable persecution from the authorities of the village. "We shall doubtless soon see them tried sufficiently," Messrs. Ballantine and Hazen say, "to enable us to form some idea of their probable firmness and perseverance." Chanday, six miles from the out-station last named, on the road from Ahmednuggur to Calcutta, offers many inducements to occupy it as a station. By a recent arrangement, nearly one-half of the Nizam's dominions pass into the hands of the English; thus removing the grand objection to sending missionaries to Aurungabad and Jalna.

No report of schools has been received, except of those in connection with the Ahmednuggur station. There is one for boys in that city, taught by a Christian native, and most of the pupils are children of Christian parents. Some of them are candidates for admission to the church. There is a school also for girls, embracing only such pupils as belong to the families
of church members, or those under the decided influence of the mission. This is kept at the place where the girls' boarding school was formerly taught, and is under the same teacher. It has in fact the same regulations, except that the pupils are supported by their parents. Much religious instruction is given, and some of the girls are very intelligent. Three schools, under Christian teachers, have been established in villages, where a number of individuals have pledged themselves to renounce idolatry, keep the Sabbath, and attend Christian worship. They are at Pudhegaum, Dedgaum, and Chanday, and contain sixty scholars. The instructors are professing Christians, and are the religious teachers of the people. The influence of these schools within the sphere for which they are intended, is thought to be very good; and the inhabitants of neighboring villages have expressed a desire for schools on the same plan. The school at Newasse, under the superintendence of Ramkrishnapunt, numbers fifty scholars, and is the object of chief interest to the Christian in that stronghold of heathenism. Miss Farrar has four schools of girls under her care. Through her influence, two schools for native females have been put into successful operation by natives themselves. It is an independent, self-sustaining operation. Though injurious to Miss Farrar's own schools, she and the whole mission will rejoice to see such efforts very much increased. The aggregate number of pupils in the schools is not reported.

Five persons were received into the Ahmednuggur church, and one excommunicated person was restored. One church member died. The number of members is one hundred and fifteen; ten of whom are at present connected with the missions at Satara, Kolapur and Bombay. The number of baptized children is 159. "The families of the church members," our brethren say, "form a most interesting field of labor, and one which promises the richest fruits. As the children of our converts grow up, they exhibit an interest in religious things which encourages us much; and the number of those of this class who have already been received into the church, or are now candidates for church membership, shows that God is faithful to his covenant, and willing to bless the instructions and prayers of parents to the conversion of their offspring, as well as our efforts in their behalf."

Mr. Munger made four preaching excursions during the last "touring season," which closes early in the spring. He was absent from home one hundred and thirty-five days, traveled more than a thousand miles, and preached in nearly four hundred towns and villages. The encouragement he found in this work, will appear from the following statement: "The Lord has, indeed, set before us an open door. Go where we will, we
can find hearers for our message. True they are not prompted by a desire to know the gospel that they may escape the wrath which is due to sin; they are merely willing to hear what we have to say about religion. And yet there is manifestly, in many minds, the beginning of a conviction, that they are the dupes of brahmin cupidity and selfishness." In one of these tours, he visited the Ghonds, in company with and at the earnest desire and invitation of Capt. O'Brien, a pious and benevolent gentleman in command of the military force on the northwest frontiers of the Nizam's territories. The Ghonds are at present chiefly restricted to the country south of the Nerbudda river. Mr. Munger's remarks on this people, and on the facilities now afforded for prosecuting a mission among them, may be found in the Missionary Herald for August, pp. 237–239. For his notices of a visit to another people, called the Lingaits, found in Kolapaur and south of that place, the Board is referred to p. 341, of the Herald for 1852. He regards that sect as being more accessible to the gospel than most other Hindoo sects. The preaching at the stations is on a better footing than heretofore. The way of the Lord is in some measure prepared. One of the native preachers coming in from a preaching tour, said that he was questioned less than formerly, and that less surprise was manifested by the hearers; for, said he, "The people generally know what Christianity is." Mr. Hazen regards this testimony as true; and he adds, "I can preach Christ more directly than ever before. Our course is not so much to attack Hindooism, as to state the truth. The other may come in incidentally. Formerly my hour and my strength would be nearly exhausted in combatting the Hindoo notions started by the audience; and I often lamented that I found so little space in which to speak of Christ, the Savior of the world. Last year I found, to my delight, that I could bring in Christ at once, as the subject of discourse. Still the difference which I perceived can hardly be described in words."

Speaking of Ahmednuggur, nearly a year ago, Mr. Hazen says:

"My Sabbath congregation is large and attentive. In addition to our Christians, and quite a number of inquirers and hearers of the mahar caste, there are usually a number of educated youth present, some formerly connected with our schools, and some others. They give good attention; and I cannot but hope that they may receive good from what they hear. The interest in other places appears to be as great as it has been heretofore. Several times have deputations come to me from villages in this vicinity, asking for instruction, and stating that they have thrown away their idols, &c. It seems to me that a great work is in progress, although its results are as yet but a ripple.

"There is also a disposition to regard with more favor, or perhaps I should say with less animosity, those who turn from their ancestral religion, and embrace the truth. This may result, in such places as this, in part from indifference to religion in any form; and it may be occasioned in part by a
half conviction that Christianity may be true after all. Perhaps the feeling that force should not be brought in to control a man's religious feelings, may have some influence."

The following extract from the report of the Ahmednuggur station, for the year 1852, shows the importance of pressing the work of missions in India, at the present time.

There is quite a disposition, among an interesting and increasing class of young men in this city, to inquire into the truth of Christianity. Some of these young men are the teachers of government schools, and writers in the public offices. Having received their education in the government institutions at Poona and Bombay, however, they have imbibed deistical opinions. They look down with contempt upon the absurd superstitions of Hindooism; and some of them do not hesitate to come and eat with our converts; though they prefer at present to do this secretly, for fear of being expelled from caste. They cannot be said to regard Christianity with favor; and yet they approve some of its doctrines, and express a desire to know more concerning its tenets, with the reasons for believing them, as also the evidences of the truth of Christianity. For some months a society has been in existence, composed of this class of young men, the object of which is to discuss various subjects connected with morals and religion. It has been sustained in a great measure by two of our converts, Hurripunt and Daood, who have given a tone to its discussions. The existence of such an association, and the character of its meetings, are encouraging. It should be added that there are several young men in this society, who have been raised up in our schools, and are prepared to go farther than the deistical portion in acknowledging the truth of Christianity; but they, as well as the rest, need the influences of the Spirit to change their hearts, and renew them in the image of God.

SATARA MISSION.

SATARA.—Ebenezer Burgess, William Wood, Missionaries.—Two native helpers. MAHABULISHWAR, (Malcolm Peth.)—Mrs. Mary L. Graves.

2 stations.
2 missionaries.
1 female assistant missionary.
2 native helpers.

The last Annual Report mentioned the death of Mrs. Wood, of this mission. She left two children, to whom Mrs. Burgess, coming soon after to Satara, acted the part of a mother; but on the 26th of April last, she too was called to cease from earthly cares, and leave a field of labor in which she had been eminently useful, for higher service in another world. She left three children of her own. Peculiarly fitted for her work, and especially for the training of children, always rejoicing in a sense of God's love and favor, and "carrying joy with her wherever she went," she was "the life of the mission circle;" and not only the two families left now at Satara with no female
associate, but the other missions in Western India, feel deeply afflicted by her death. Mr. Burgess is himself in poor health.

CHURCH—PREACHING—SCHOOLS.

No statistical report of the mission has been received. At the beginning of the year 1852, there were eight members of the church. One was added in June, a young man of the brahmin caste, of pretty good English education. As he had an extensive circle of friends and acquaintances, the influence of his profession of Christianity was extensively felt, and he gave promise of being a very useful helper in the mission; but in May last the desire of a higher education led him to join the school of the Scotch Free Church at Bombay. Four native members of the church returned, during the year, to Ahmednuggur, so that but four are left at Satara.

A small chapel was completed in the autumn of 1852, and a regular series of exercises for imparting religious instruction was immediately commenced. At first there was much confusion. The room would be filled with persons laughing, talking, hissing, and sometimes throwing dirt and stones; but an English magistrate, very friendly to the mission, directed the police to preserve order, and soon there was a good degree of quiet in the meetings. In January Mr. Burgess reported the audience as numbering from fifty to two hundred. The exercises had taken much the form of a discussion. From twenty to thirty minutes would be occupied by the missionary in reading some passage of Scripture and making remarks, and then those present were encouraged to ask questions and make remarks, it being understood that but one should speak at a time. In this way attention and interest were excited. Mr. Burgess doubts "if any other mission in India can present such well-maintained religious discussions, attended with continued interest on the part of the people." "Certainly," he adds, "I never had such opportunities for preaching to the masses of the people as I enjoy at Satara." A larger chapel was in process of erection. The villages around, too, were thought to present an interesting field of labor. Mr. Burgess, however, cautions against a too favorable impression in regard to prospects, and says, "It will be more in accordance with my past experience, to find the excitement which now exists gradually becoming less and less, till our hearers, besides those in immediate connection with the mission, shall be very few." The two boys' schools have each numbered, at times, a hundred pupils or more, but the attendance has been irregular. After the baptism of the young brahmin in June, 1852, all the higher caste boys left the school at once, and but few had returned. There
was what is called a "parochial school" in the yard of the mission house, taught by a son of one of the native Christians, with from fifteen to twenty pupils, "children of Christians and others without respect to caste." The two girls' schools were continued under the care of Mrs. Burgess while she lived, eighteen or twenty pupils in each school, though the average attendance was not more than twelve or fifteen. The teachers were heathen brahmans, Mrs. Burgess visiting each school twice a week to examine the pupils in their studies and to impart religious instruction. Mrs. Graves has still an interesting school at Malcolm Peth, of about twenty-five pupils, five or six of whom give evidence of being Christians.

A society has been formed at Satara by natives, for discussing questions relating to the welfare of the people, and among the subjects discussed, that of female education bears a prominent part.

About 5,000 books, tracts, and portions of Scripture were sold by the mission during the year. Much of Mr. Burgess's time has been spent in the revision of the Scriptures, in connection with the translation committee of the Bombay Bible Society.

It can hardly be necessary to say in conclusion, that both the enfeebled state of the mission and the promising field which seems to be opened before it, cause the members to feel deeply that at least one more mission family should be sent to Satara without delay. Mr. and Mrs. Barker, now on the way, destined to the Ahmednuggur mission, are expected to spend their first year at Satara.

KOLAPUR MISSION.

Royal G. Wilder, Missionary; Mrs. Eliza J. Wilder.—One native helper.

1 station.
1 missionary.
1 female assistant missionary.
1 native helper.

It was mentioned, in the last Annual Report, that Mr. Wilder's connection with the Ahmednuggur mission had ceased, and that he was soon to commence another, probably at Kolapur. This is a city of about 44,000 inhabitants, situated about sixty miles south of Satara, and is the capital of an independent native state, having a population of about 550,000; among whom no missionary efforts have before been made. "Rarely, indeed," says Mr. Wilder, "have missionaries entered the territory on their hurried tours, and the great mass of the people
The city has a high reputation for sanctity. There is a tradition among the Hindoos, that the gods once assembled in grave council to decide which was the most sacred place of all the earth; that the claims of Kolapûr and Benares were found to outweigh those of all other places, and that, on putting these two cities in the opposite scales of the balance, Kolapûr exceeded Benares in holiness by a single grain. As might be expected of a place where such a tradition is current, the city is filled with temples, and is wholly given to idolatry.

To this place Mr. Wilder removed with his family late in 1852, having succeeded in hiring a house for a time. In a letter dated June 24th he says, "Since our arrival, Major Graham (the Political Superintendent) has shown himself friendly, has tendered the occasional use of his houses in the districts when we may be out on a preaching tour, and very kindly offers to assist us in procuring timber when we shall decide to build."

Of his reception and prospects among the people he says,—

It could not be expected that a missionary would be welcomed among such a people. On our first arrival they sent remonstrances to the King and to the Political Superintendent against our being allowed to remain; and for some weeks all the respectable inhabitants kept themselves entirely aloof from us. But by degrees we became acquainted with a few at casual interviews; and for the last few weeks we have daily had as many visitors as we could well receive. The excitement manifest on our arrival has sensibly diminished; and mistaken views and apprehensions are giving place to a more correct understanding of our character and object. The field is immense; and we only pray for grace and strength rightly to scatter the seed, and for the blessing of God to cause it to spring up and bear fruit unto everlasting life.

MADRAS MISSION.

ROYAPOORUM.—Isaac N. Hurd, Missionary; Mrs. Mary C. Hurd.—One native helper.

CHINTADREPETTAM.—Miron Winslow, Missionary.—One native helper.

BLACK TOWN.—John Scudder, M. D., Missionary; Phineas R. Hunt, Printer; Mrs. Abigail N. Hunt.—One native helper.

In this country.—John W. Dulles, Missionary; Mrs. Harriet L. Dulles.

3 stations.
4 missionaries—one a physician.
1 male and 3 female assistant missionaries.
3 native helpers.

A new mission has been instituted, having Arcot for a centre, so that this place, which had been occupied for two years as a station of the Madras mission, is no longer reported in this connection. The continued illness of Mr. and Mrs. Dulles has
rendered it necessary for them to return to the United States. They left Madras on the 18th of September, 1852, but not till full trial of the work had been made, and the will of Providence had become most clearly manifested.

Mr. and Mrs. Hurd, mentioned in the last Report as having sailed to reinforce this mission, reached Madras on the 13th of July, 1852, and left for Arcot in August. After residing a few months at Arcot, the ill health of Mrs. Hurd obliged them to return to Madras, to secure better medical attention; and they now occupy the station at Royapoorum, which was left by Mr. Dulles.

The native catechist and preacher Asbury has left Madras, on account of the long-continued ill health of his wife, and is expected to labor hereafter in connection with the Madura mission. Mr. and Mrs. Hunt are much improved in health.

**CHURCHES—STATIONS—LABORS.**

There are two churches connected with the mission, one at Royapoorum, and one at Chintadrepettah. To the first, two persons were added during the year 1852, and to the last, five, making the numbers in the churches respectively, at the close of the year, six and thirty-six. In April last two more native young men were received at Chintadrepettah on profession, and two others by letter. There was also another candidate for baptism who appeared truly sincere. One member who had "for years honored his profession," has been removed by death. "If we have not seen, the desire of our hearts in the conversion of many souls," says the report of the mission, "we have been permitted to add a few to the little flock under our charge, and to rejoice over the generally consistent walk of the members of our churches."

Dr. Scudder preaches in Black Town, but to very small congregations, twice daily, except Fridays, not in the street as he has heretofore done, but within doors. His preaching place is on a great thoroughfare, in front of one of the large markets. A man is stationed at the door to invite in persons passing by, and to keep out boys who would make disturbance. Dr. Scudder prefers this place to that of street preaching, as he avoids noise and confusion, and is also able more judiciously to distribute tracts and portions of the Scriptures. "I see people," he says, "from all parts of the country within hundreds of miles of the city, as well as multitudes belonging here."

Mr. Winslow preaches usually twice on the Sabbath in the church at Chintadrepettah. His congregation numbers in the morning about 500, including pupils from the schools, and in the afternoon about 100, nearly all adults. He also preaches
once or twice during the week at a zayaat, or a school bungalow, and attends a Bible class with the teachers, a catechetical exercise with the children, and a lecture to church members. In addition to these and many other labors, he is still occupied several hours daily upon the Tamil and English Dictionary, which is now passing through the press.

Another missionary is much needed at this station, both to render present assistance to this veteran laborer, and to be ready to go forward with his labors when his strength shall fail.

Royapoorum is regarded by the missionaries as an important and promising field, but the station there has been subjected to the unhappy influence of frequent changes, and has often been left for a time under the care of a native catechist with no resident missionary. It was thus left, in great measure, during a considerable part of the last year. Mr. Hunt occupied the house after it was left by Mr. Dulles, but could pay but little attention to labors needed there, having full employment in connection with the press. When there has been preaching there upon the Sabbath, the congregation, including pupils in the schools and workmen connected with the press, has been about 250.

SCHOOLS—PRESS.

There are reported this year ten free (vernacular) schools; two at Royapoorum with 125 male and 24 female, eight at Chintadrepettah, with 225 male and 125 female pupils. The grammar school (English and vernacular) at Chintadrepettah reports 180 pupils; making a total in the schools of 679. The interest of English residents in these schools still continues. At the annual examination, in January, the attendance was very large and respectable, and those present expressed themselves as highly gratified with what they saw and heard. Of the pupils in the more advanced classes in the grammar school, it is said they are as well acquainted with Scripture truth as most lads of their age in Christian lands, though many of them are brahmins, or of the other high castes. A few are pariahs, who stand or sit indiscriminately with the higher castes. So far from having any objection to studying the Bible, they are said to delight in it. The subscription of English residents for the support of the schools the past year, was 2,260 rupees.

From the report of the operations of the press it appears, that the whole number of pages printed during the year was 12,958,472, of which 4,440,000 were pages of the Scriptures. About 15,000 copies of books and tracts were distributed. In the year 1851 the amount of printing, (of which no report was made last year,) was 14,552,081 pages.
ARCOT MISSION.

ARCOT.—Henry M. Scudder, William W. Scudder, Joseph Scudder, Missionaries; Mrs. Fanny L. Scudder, Mrs. Elizabeth O. Scudder, Mrs. Sarah Ann Scudder.

1 station.
A station.—
3 missionaries—one a physician.
3 female assistant missionaries.

The three missionaries above named are brothers, and were born in India. Mr. William Scudder was for several years a member of the Ceylon mission. He was present at the last meeting of the Board, and embarked, with his newly married wife, December 13th, on his return to the East, and arrived at Madras May 2d. The transfer of his relations to the Arcot mission had his own decided approbation. Mr. Joseph Scudder embarked with his wife, on the 2d of June. It is not yet time to hear of his arrival.

An interesting case of hopeful conversion occurred here early in the present year. It was that of a Teloogoo brahmin, who had spent much time in pilgrimages, without finding peace to his soul. Mr. H. M. Scudder says:

The history of this convert is interesting. His home is in Vizagapatam. There he heard a missionary preach in the streets, and received some tracts. He became convinced that Christianity was true. Commissioned by his brothers, he journeyed to Benares with the bones of their father, that he might cast them into the holy Ganges. He remained in Benares two years; and when he returned, he brought with him two ponies laden with the sacred water of Gunga. Part of this was used by his brothers and others to perform ablutions; and with the remaining portion he set out on a new pilgrimage to Rameswarum, that he might pour it upon the idol there. When he commenced this second journey, he felt a desire to become a Christian. His mother accompanied him, and died at Rameswarum. On his way back, having reached Vellore, he was going to the bazaar to buy some food, when he heard a bell, which he knew must belong to a Christian church. He went there and asked for a book. There is no missionary at Vellore; but the catechist directed him to me at Arcot; and this is the way I first saw him.

After describing the occurrences following their acquaintance, Mr. Scudder adds,—

He staid here, and immediately betook himself to the study of God's word. Of his own accord he completely broke his caste, before I spoke a word to him on the subject. Of his own choice he took his seat with pariahs, and knelt with them in the church. I instructed him daily with great pleasure. He sent to me his sacred string, the badge of brahminhood, more valuable to him than thousands of silver and gold. He said that he had done with it. His childlike simplicity, earnestness, deep humility, and eager desire after God's truth, were so marked, that we were astonished and humbled. It was God's work; and we could only stand and admire it, and glorify the Agent.
Last Sabbath week I baptized him. It is only a few weeks since a brahmin exultingly asked me, "Have any brahmins been converted?" Ah! Our gracious Lord has wiped away some of our reproach.

Mr. Scudder has acquainted himself somewhat with surgery and the practice of medicine, and reports a very large attendance of patients, averaging about twenty-eight daily between February 1st, 1852, and December 24th. Of course he aimed always to prescribe for the maladies of the soul, as well as of the body. But he did not confine preaching to the dispensary. He preached the gospel "in towns and villages, in streets and by-ways, in choultries and under green trees." In addition to the brahmin above mentioned, a woman was received into the church, the wife of a man received the year before.

MADURA MISSION.

MADURA EAST.—John Rendall, Missionary; Charles S. Shelton, M.D., Physician; Mrs. Jane B. Rendall, Mrs. Henrietta M. Shelton.—Six native helpers.

MADURA FORT.—Clarendon F. Muzzy, Missionary; Mrs. Mary Ann Muzzy.—Nine native helpers.

DINDIGUL EAST.—Edward Webb, Missionary; Mrs. Nancy A. Webb.—Five native helpers.

DINDIGUL WEST.—George W. McMillan, Missionary; Mrs. Rebecca N. McMillan.—Eleven native helpers.

PERIACOOLUM.—In charge of Mr. Webb, of Dindigul East.

THEUMUNGAL.—In charge of Mr. Herrick of Pasumalie.—Five native helpers.

PASUMALIE.—James Herrick, Missionary; Mrs. Elizabeth C. Herrick.

MANDAHASALIE.—Horace S. Taylor, Missionary; Mrs. Martha E. Taylor.—Twenty-one native helpers.

TRUFOOYANDUM.—In charge of Mr. Rendall, of Madura East.—One native helper.

SIVAGUNGA.—John E. Chandler, Missionary; Mrs. Charlotte H. Chandler.—Seven native helpers.

Station not known.—Joseph T. Noyes, Missionary; Mrs. Elizabeth A. Noyes.

In this country.—William Tracy, Charles Little, George Ford, Missionaries; Mrs. Emily F. Tracy, Mrs. Ann Jennett Ford.

10 stations.
11 missionaries.
1 physician.
11 female assistant missionaries.
65 native helpers, (viz. catechists and readers,) not including many teachers in the seminary and schools.

Mr. and Mrs. Noyes, formerly of Ceylon, have had their relation transferred to this mission for reasons stated in the report on the Ceylon mission. Mr. and Mrs. Ford are here in consequence of the impaired state of Mrs. Ford's health.
They arrived in July. The station at Tirumungalum, where they resided, has been placed under the care of Mr. Herrick. He had before full employment in the seminary, and had other duties at Pasumalie. The Periacoolum station is given in charge to Mr. Webb of Dinigul East. Tirupoovanum being also still vacant, as last year, three of the ten stations of the mission were, at the close of the year, without a resident missionary. Mr. Noyes is supposed to be now occupying one of these places.

Several of the mission families have found it necessary to spend a longer or shorter time at the sanitarium on the Pulney Hills.

**CHURCHES—VILLAGE CONGREGATIONS.**

The statistics of the churches will be found in a table below, and it will be seen that the mission has not been left without evidence of the presence of the Holy Spirit. Seventy-two persons were received, by profession, to the churches at the different stations during the year 1852, and several others are mentioned in later communications, as having been since received. Of these seventy-two, fifty-six were adults connected with the village congregations.

The report says: "We have reason to be thankful for the orderly walk of most of the members of our churches. No one has been excommunicated during the year, and but few have been disciplined for disorderly conduct. There are now three hundred and thirty-five members in good standing in connection with the nine churches, and many others are seeking admission to the privileges of the church, both members of our boarding schools and adult members of our congregations."

The contributions of the churches to benevolent objects (419 rupees) were about 80 rupees in advance of contributions the previous year. "The people," says Mr. Taylor, "are poor, and have no means for gaining money." Yet he speaks of an appeal, which he has made recently, for aid in building churches and houses for the schools and teachers, and says, "It was responded to with as liberal a spirit, I believe, as are calls for charity generally by Christians at home." As yet, at Madura, the truth is received "in the love of it" by but very few, who are not of the lowest castes and the poorest classes of the people; so that the native churches and congregations have neither the pecuniary means, nor the influence, which a like number gathered from other classes would possess; and "in estimating the light and shadow of the picture," says Dr. Shelton, "the comparatively low rank the native Christians hold should not be overlooked."
The more important statistics of the "People under instruction," have been reported by the mission in the table which is subjoined.

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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Men,</td>
<td>63</td>
<td>116</td>
<td>57</td>
<td>106</td>
<td>163</td>
<td>77</td>
<td>360</td>
<td>10</td>
<td>92</td>
<td>1096</td>
</tr>
<tr>
<td>Women,</td>
<td>61</td>
<td>116</td>
<td>68</td>
<td>106</td>
<td>163</td>
<td>77</td>
<td>360</td>
<td>10</td>
<td>93</td>
<td>1092</td>
</tr>
<tr>
<td>Children,</td>
<td>86</td>
<td>130</td>
<td>88</td>
<td>106</td>
<td>163</td>
<td>77</td>
<td>471</td>
<td>17</td>
<td>131</td>
<td>1588</td>
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<tr>
<td>Total,</td>
<td>210</td>
<td>367</td>
<td>213</td>
<td>213</td>
<td>213</td>
<td>213</td>
<td>1077</td>
<td>27</td>
<td>316</td>
<td>3545</td>
</tr>
<tr>
<td>Church members,</td>
<td>11</td>
<td>16</td>
<td>13</td>
<td>16</td>
<td>16</td>
<td>16</td>
<td>55</td>
<td>2</td>
<td>5</td>
<td>167</td>
</tr>
<tr>
<td>Adults able to read,</td>
<td>92</td>
<td>36</td>
<td>51</td>
<td>70</td>
<td>19</td>
<td>19</td>
<td>190</td>
<td>2</td>
<td>30</td>
<td>314</td>
</tr>
<tr>
<td>Av. Sun. attendance,</td>
<td>168</td>
<td>150</td>
<td>147</td>
<td>230</td>
<td>350</td>
<td>140</td>
<td>750</td>
<td>29</td>
<td>153</td>
<td>2040</td>
</tr>
<tr>
<td>Adult Men,</td>
<td>99</td>
<td>10</td>
<td>35</td>
<td>77</td>
<td>43</td>
<td>37</td>
<td>57</td>
<td>5</td>
<td>3</td>
<td>343</td>
</tr>
<tr>
<td>Adult Women,</td>
<td>87</td>
<td>9</td>
<td>32</td>
<td>77</td>
<td>42</td>
<td>30</td>
<td>60</td>
<td>3</td>
<td>5</td>
<td>336</td>
</tr>
<tr>
<td>Adult Children,</td>
<td>42</td>
<td>9</td>
<td>56</td>
<td>150</td>
<td>73</td>
<td>39</td>
<td>90</td>
<td>9</td>
<td>72</td>
<td>540</td>
</tr>
<tr>
<td>Total,</td>
<td>188</td>
<td>27</td>
<td>196</td>
<td>301</td>
<td>157</td>
<td>96</td>
<td>208</td>
<td>19</td>
<td>174</td>
<td>1999</td>
</tr>
</tbody>
</table>

It will be seen that more than three thousand five hundred persons in all are reported as "under instruction." These are connected with the village congregations, and an increase of more than thirty-three per cent upon the number reported last year is thus exhibited. The number of distinct congregations is not reported, but different communications from the mission speak of new congregations formed in various portions of the field; quite a number in all having been thus mentioned in the course of the year. The number of adults received to the church from the congregations during the year, was much larger than in any previous year. The report speaks particularly of what God is doing in the vicinity of Mandahasalie, the
most southerly and the newest station of the mission, where a missionary has resided only three years. More than one thousand persons now belong to the congregations connected with that station, and a church has been gathered numbering eighty-two members, of whom forty-three were received during the year now reported. The missionary in charge says:

The year has been one of pleasing progress. The people have been more regular than heretofore in their attendance on the means of grace, owing partly to a deeper conviction of the importance of these things, and partly to the more interesting nature of the services among them. In this last particular two important improvements have been secured in most of the congregations, namely, the daily learning and singing of Christian songs, and the regular study of the word of God. The singing, besides impressing their minds with the truths they learn, imparts interest to the service, as it never fails to please them. I look with more satisfaction, however, on their daily study of God's word. The catechist reads a selected portion, causing the people to understand it as he proceeds, and then calls upon them to state the substance of it in their own language. They are thus sure to comprehend it, and an excellent opportunity is afforded to apply the truth to their consciences. Something has been done during the year to secure more concentration of effort on the field immediately about the station, rather than on remote parts. The chief sign of progress, however, appears in the increased number of those who give evidence of piety. Soon after the introduction of the daily study of the Bible, a marked change in the appearance of the congregation was observable. I saw nothing of what would be called deep conviction of sin; but the increased attention given to the things of God, the earnest listening to the truth, as well as the reformation of the outward life, showed the silent workings of the Spirit of God.

Around other stations, also, there have been many pleasing indications in connection with the congregations, as would be inferred from the gain indicated in the table above.

Mr. Webb says: "During the present year I have noticed much more interest in the subject of Christianity among the surrounding villages, than in former years. Many individuals have requested religious instruction, and I have sent a catechist to them."

Mr. Herrick remarks respecting Tirumungalum: "From present appearances I fully believe that nothing but constant, earnest labor, accompanied by the prayer of faith, is needed to secure the most happy results. The field seems to be ready for the harvest; but the laborers! Where are they?"

This is the station which was occupied by Mr. Ford, and is now without a resident missionary. Of congregations connected with the Madura East station it is said, "Additions have been made to all; the people have shown more earnestness in learning their lessons, and have walked more orderly than ever before. Two new congregations have been added to the station, and the prospect of extension is better than ever."
With reference to the influence of these congregations upon the people around, the mission says:

The congregations are becoming so prominent at several of our stations, as to call the attention of many heathen in their immediate vicinity to the claims of the Christian religion. The converted native, or the catechumen, urges his relatives in his own village, as also in the surrounding villages, to follow his example. The regular services held by each of the catechists, are a benefit to the heathen, as well as to the members of the congregations. Some through curiosity, and some from a desire to know for themselves the truth of the new way, are led to attend the meetings. In this way the gospel is making its way in this district. Every congregation assists the missionary. By the efforts which we have made the past year, in connection with the congregations, a thousand souls have been led to forsake idolatry, and place themselves under our care. And we have reason to believe that this work will still go forward. God has come to gather a people to serve him.

One of the missionaries, however, says, “I cannot speak in a very encouraging tone of my village congregations,” and though he saw things to encourage him in his boarding school, taught by experience, he speaks of reporting favorable indications in India with much more hesitation than formerly.

**SCHOOLS.**

Two young men graduated from the seminary at Pasumalie during the year, and are usefully employed in the service of the mission. A class of twelve had been received, nearly all from the village congregations, making the number of students thirty-seven, of whom twenty were members of the church. There were also sixteen others, young men, members of the preparandi class, studying under Mr. Herrick’s care, and the mission feels confident that a good step was taken when the members of this class were brought together from the different stations. They lodge in a room by themselves, but take their food with the members of the seminary. There are in all fifty-three students at Pasumalie, taken from different castes. “They live together in harmony, and are learning the important lesson that all in Christ are brethren.” The English school at Madura Fort reports one hundred and sixteen pupils, about fifty more than were reported last year. This school has been supported thus far in great measure by the liberality of English residents at Madura, but it is expected that less will be done by them in future, as they have recently established a school for the East Indians.

The four boarding schools for boys at four different stations report eighty-eight pupils in all; eighty-one of them being children of parents connected with the village congregations. In the school at Sivagunga, an interesting state of religious feeling has existed; several of the boys, it is hoped, have been
1853.]

MADURA.

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truly converted; and two have been received to the church. In the girls' boarding school, at Madura East, there were thirty-seven pupils, all but one from Christian families. Quite a number have been anxious in regard to their spiritual interests during the year; four were received to the church, and seven others were seeking admission. Mr. Webb, of Dindigul East, has commenced what he calls an "industrial school," which is for both boys and girls, under the superintendence of Mrs. Webb. Only a part of each day is to be spent in study by the pupils, the rest being given to some profitable labor, with the design of teaching them some useful trade. Mr. Webb hopes thus not only to provide these children with the means of securing a comfortable livelihood, but also to do "something towards breaking up the foolish notion so deeply imbedded in the Hindoo mind, that a child must pursue the occupation of his parents." There were twelve pupils in this school.

The following table gives the statistics of other schools:

<table>
<thead>
<tr>
<th>STATIONS</th>
<th>Free schools for Christian congregations</th>
<th>Free schools for heathen</th>
<th>Girl's day schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pupils.</td>
<td>Teachers.</td>
<td>Pupils.</td>
</tr>
<tr>
<td>Madura East,</td>
<td>5</td>
<td>42</td>
<td>12</td>
</tr>
<tr>
<td>Madura Fort,</td>
<td>13</td>
<td>53</td>
<td>10</td>
</tr>
<tr>
<td>Dindigul East,</td>
<td>3</td>
<td>16</td>
<td>8</td>
</tr>
<tr>
<td>Dindigul West,</td>
<td>14</td>
<td>50</td>
<td>10</td>
</tr>
<tr>
<td>Periasolium,</td>
<td>5</td>
<td>24</td>
<td>7</td>
</tr>
<tr>
<td>Tirumangalam,</td>
<td>26</td>
<td>202</td>
<td>57</td>
</tr>
<tr>
<td>Mandanalaic,</td>
<td>6</td>
<td>57</td>
<td>3</td>
</tr>
<tr>
<td>Tiruppaumam,</td>
<td>2</td>
<td>16</td>
<td>4</td>
</tr>
<tr>
<td>Sivagunga,</td>
<td>6</td>
<td>57</td>
<td>3</td>
</tr>
<tr>
<td>Total,</td>
<td>80</td>
<td>330</td>
<td>117</td>
</tr>
</tbody>
</table>

The number of schools reported for the children of the village congregations is nineteen more than last year. Of the 1,038 children in the schools, 647 are children of persons connected with the congregations, and the remaining 391, says the report, "are children of persons friendly to us, and generally relatives of members of the congregations; many of whom, without doubt, will soon be induced to join us. At some of the stations means have been taken to make the schools more efficient. The teachers, in most cases, instruct not only the children of the schools, but the adult members of the congregations. There are now but nine free schools for the heathen, and three of these are taught by Christian teachers. The one at Madura East is taught by a man who was formerly a cate-
chist, and whose influence is considered good. It is a flourishing school, and is supported by private funds. "An entire change," say the mission, "has been effected during the past few years, in our system of education. We can have, hereafter, but little to do with the general desire of the heathen to have their children receive from us an English and Tamil education. The Lord in his providence has given us a people to educate for him; and our endeavor in future must be to improve and extend the course of instruction among them, and those whom he may yet commit to our care. Among the members of our congregations, we have fifteen hundred and eighty-eight children; of whom six hundred and forty-seven are studying in our free schools. From these it is easy to make a selection for our boarding schools. Many more would be glad to avail themselves of the privileges of such schools than we can receive." As the main design of the boarding schools and the seminary is to raise up an educated and efficient class of helpers for the missionary work, it is a great advantage that the pupils can now be taken thus from families connected with the mission and nominally Christian.

MEDICAL PRACTICE—BOOK DISTRIBUTION—NATIVE HELPERS—CONCLUSION.

Sixteen hundred and ten patients applied for medical treatment, at the dispensary under the care of Dr. Shelton, during the year. The practice is first to address them on the subject of religion, before administering medicine. There were distributed by the mission 23 Bibles, 140 Testaments, 3,649 portions of Scripture, and 21,106 tracts. This tract and book distribution is spoken of as "for the benefit of the heathen population," in distinction from the village congregations. And the missionaries in their tours, their native assistants at the stations, and the catechists in the villages, spend a portion of their time in preaching Christ to the heathen population, urging them to renounce idolatry. "It is frequently remarked," says Mr. Taylor, "by the more observing of my catechists, that a great change has taken place among the heathen within a year. Many of their men and women occasionally come to the daily prayer meetings, and look on, hear, and reflect. Some of our people also, when among the heathen, are bold in declaring the truth, and in rebuking idolatry." Some of the native helpers are particularly mentioned as very faithful and valuable laborers. One, a teacher in the seminary, was licensed at the last annual meeting of the mission to preach the gospel; and the design is, when he can be spared from the seminary, to locate him in some
place where he may superintend a number of village congregations.

The appeals of this mission for more laborers continue to be urgent. It is perhaps hardly necessary here to do more than refer to what was said in the last Annual Report upon this subject, yet a few more sentences, from letters which have been received, may very appropriately close this report. Mr. Rendall, after visiting the station at Mandahasalie, says,—

I was encouraged, when I saw the progress made at this station; and my faith was strengthened in the promises of our Lord. The same good work, which has begun at this station and at others in connection with our mission, might be carried on in many other places, had we the men and the means. The harvest is truly plenteous. Wherever we turn our eyes, we see important openings, which ought to be entered immediately. Do the Christians of America realize the responsibility resting upon them in this matter? It is no time to sit down, and fold our arms, with the idea that enough has been done for the heathen. The work has but just begun.

Mr. Herrick, speaking of the work needing to be done at Tirumungalum, the station left by Mr. Ford, and of the imposibility that he should do this work, in addition to all the other labor upon his hands, remarks:

I have never yet known the feeling of discouragement, and do not expect to know it. The promises of God will, I trust, prevent that. But I must say it makes me sad to see the need of so much labor, from the performance of which such results might be expected, while I can do so little. To human appearance, it seems impossible but that the work should go backward rather than forward. When can it be expected that the multitudes of heathen around us will be converted, if the few who have renounced idolatry, cannot be properly cared for and instructed? Oh that the people of God could better understand their responsibilities, and appreciate the privilege offered them of honoring God and saving lost souls! Oh that they could see how much depends upon the degree of vigor with which the missionary enterprise is prosecuted! Could the theological students of America know how many and what inviting fields of labor there are in heathen countries unoccupied, few would remain unemployed, I am sure, long after completing their studies.

CEYLON MISSION.

TILLIPALLY.—Benjamin C. Meigs, Missionary.—Five native helpers.

BATIKOTTA.—William W. Howland, Cyrus T. Mills, Missionaries; Samuel F. Green, M. D., Physician; Mrs. Susan R. Howland, Susan S. Mills.—Seth Payson, native preacher, and six native helpers.

ODOOVU.—Levi Spaulding, Missionary; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—Nathaniel Niles, native preacher, and three native helpers.

MANEPY.—Daniel Poor, Missionary; Thomas S. Burnell, Printer; Mrs. Ann K. Poor, Mrs. Martha Burnell.—Three native helpers.
Mr. and Mrs. Mills went to Madras in August, 1852, expecting to be obliged to come to the United States for the benefit of her health; but finding that she was decidedly improving at Madras, they remained there, and in March were enabled to return to Ceylon. Mr. and Mrs. Noyes were also obliged to go to the continent in September, on account of the ill health of Mrs. Noyes. They went to the Madura District, where her health is found to be much improved, and they have at their own request been transferred to the Madura mission. Mr. Sanders, who had charge of the seminary at Batticotta during the absence of Mr. Mills, has been appointed to the Chavagacherry station left by Mr. Noyes. Mr. W. W. Scudder sailed from Boston on the 13th of December last, on his return to India, accompanied by Mrs. Scudder, and by Mr. and Mrs. Lord, who go to join this mission. They arrived safely at Madras on the 2d of May. Mr. and Mrs. Scudder have since been transferred from Ceylon to the new mission at Arcot. Mr. Hastings sailed on his return to Ceylon, accompanied by his wife, on the 2d of June.

STATISTICS OF MISSIONARY LIFE.

This mission has prepared for publication in Ceylon, and forwarded to the Missionary House, a very full and interesting report for the year 1852. In this report they give important statistics of missionary life in connection with their mission, from which the following facts are taken. The whole number of persons, who have been connected with the mission from its commencement in 1816, is sixty; twenty-eight males and thirty-two females. Of these, eighteen (seven males and eleven females) have died; and the same number of males and of
females have been obliged for different reasons to relinquish the missionary work. Only nine, however, have left the field from the failure of their own health; six have left on account of the sickness of companions, and two in consequence of the death of husbands. Eleven left after a service of from nine to seventeen years, and only five in less than nine years. Of the eighteen who have deceased, eight died of hereditary consumption, and three of cholera. Ten have been in the field from sixteen to thirty-six years, and of these all but one are still living. Of eighty-five children born to these missionary families in Ceylon, only twelve have died in the island, and but three or four after leaving for America.

CHURCHES—BENEVOLENCE—NATIVE HELPERS.

The following table presents at one view the more important statistics of the different churches.

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</thead>
<tbody>
<tr>
<td>Tillipally</td>
<td>1</td>
<td>5</td>
<td>6</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Batticotta</td>
<td>9</td>
<td>5</td>
<td>14</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Godownille</td>
<td>13</td>
<td>1</td>
<td>14</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Manapty</td>
<td>5</td>
<td>4</td>
<td>9</td>
<td>2</td>
<td>2</td>
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<tr>
<td>Panditteripo</td>
<td>5</td>
<td>4</td>
<td>9</td>
<td>3</td>
<td>3</td>
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<tr>
<td>Chavagacherry</td>
<td>2</td>
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<td>3</td>
<td>1</td>
<td>1</td>
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<tr>
<td>Varany</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Godopitty</td>
<td>3</td>
<td>2</td>
<td>5</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>28</strong></td>
<td><strong>21</strong></td>
<td><strong>49</strong></td>
<td><strong>21</strong></td>
<td><strong>12</strong></td>
</tr>
</tbody>
</table>

Twenty-eight persons, as will be seen, were added to the churches by profession during the year; and at the close of the year, at nearly all the stations, there were candidates for admission, and others who were apparently earnest inquirers. No season of special religious interest is reported at any of the stations, except Tillipally. The pastor at Batticotta mentions the interesting fact, that in the case of nearly all who were received to that church during the year, there was seen the fruit of seed sown in former years. In some cases there was also seen the happy influence of Christian friends and relatives; and the number of cases is increasing where many of a family are Christians, and where the current of family influence is no longer heathen, but Christian. The members of the churches are believed to be "growing in knowledge and in grace, and becoming more closely united to each other and to Christ, and
thus strengthened for a more decided aggressive movement upon the ranks of the enemy." The church is regarded as having sources of strength also in the following facts. It is an educated church; a large proportion of the members having been educated in the mission seminary and boarding schools, and the remainder, with scarcely an exception, in their free schools. The majority of the members belong to the most influential classes of society, and are extensively connected with the great body of the people; and the position of the families in the villages, and their privileges as owners of the soil, give them means to aid in the establishment of Christian institutions upon a permanent basis. The Native Evangelical Society is from year to year enlarging its operations. The contributions to the society during the past year amounted to near £54, (about $270,) by which their operations at Valany and Delft have been sustained. Two catechists and three teachers are employed by the society. The contributions of the churches to various objects, as summed up in the preceding table, amounted to more than five hundred dollars; and in addition to this, about one hundred and twenty-five dollars have been subscribed by educated natives to assist indigent students in the seminary.

Besides the twenty-nine native helpers reported in the tabular view of the mission, as connected with the different stations, nearly all of whom are catechists, there are ten teachers in the two seminaries, sixteen English and government school teachers, and many teachers of vernacular schools, seven writers and school superintendents, and five medical assistants. Most of the catechists, though not so denominated, it would seem are virtually preachers, and are very directly engaged in evangelical labor among the people, going from house to house and from village to village, reading and distributing tracts and portions of the Scriptures, conversing with the people, and often addressing congregations. Says Mr. Meigs: "In the afternoon of the Sabbath we have uniformly a service in the village chapel, usually well attended. At this service my native assistants usually preach in turn, and I have been much interested both in the matter and manner of their preaching." It is mentioned as an encouraging fact, that the people are more ready than heretofore to assemble to hear the gospel preached by their own countrymen. In some instances there have been large gatherings at meetings held by native assistants only, no missionaries being present. "Ten of the assistants have the immediate supervision of out-stations, where they sustain religious services on the Sabbath, and during the week perform the duties incident to their station; and it is the design of the mission to improve all favorable openings for thus
establishing native helpers in the villages, in the hope that they will gradually gather around them churches and congregations, which will ultimately be ready themselves to sustain the institutions of the gospel. These helpers, with only one or two exceptions, have been educated in the mission institutions, and they now receive weekly instruction from the missionaries "in a biblical and theological course." Many of them are well qualified for their work, of long experience and of tried devotion, and are very valuable assistants.

**PREACHING—CHAPEL BUILDING.**

"The preaching of the gospel," says the report, "in the churches and in the villages, by the wayside and from house to house, has always been considered our great instrumentality for the spread of the truth." There are now many in the villages who have received so much knowledge of Christian truth in mission schools as to be intelligent hearers, and all classes are accessible. Neither caste, nor any other form of heathenism, excludes the missionary or the catechist from the houses of the heathen. Evening meetings are often held at the school bungalows in the villages, which are frequently attended by large numbers. Mr. Meigs speaks of "one, two, three, and even four hundred," as having been present at such meetings in one village. Others also speak of an increasing readiness to attend these religious services. The aversion of the heathen to attending the Sabbath services is also said to be diminishing, and the number of such who attend has increased, particularly at two or three of the stations. The population is so compact as in great measure to prevent the necessity for extended tours, but there is an increasing demand for frequent excursions in the villages near the stations. There are ten thousand inhabitants within the limits of the Manepy station, the most distant within half an hour's ride; and every house, it is said, is open to the missionary. Within six months Mr. Poor had visited two hundred houses. Tours are also often made by the missionaries and their assistants upon neighboring islands and at other distant places, with encouraging results. There are reported as connected with the different stations thirty-three places for stated preaching, and thirty-three weekly religious services. The united average attendance upon the various Sabbath congregations, is more than three thousand.

A new form of effort has now commenced in this missionary field, which both indicates and grows out of such facts as these;—that the truth has been extensively made known; that many in the different villages, mostly among those who have received a Christian education, feel that Christianity is true,
though kept through fear of friends and of public opinion from acting upon their convictions; and that the church members are allowed to live in the villages, among their heathen relatives. The effort alluded to consists in the erection of neat, substantial stone chapels, for religious services in the villages. A fund has been commenced, by the contributions of liberal natives and foreign residents, which is designed to supply fifteen pounds sterling towards the erection of such a chapel in any village where the native inhabitants will raise the same amount among themselves.

It is remarkable that heathen men have been found who were ready to give land for a site, or to subscribe towards the building of such houses for the worship of the true God. In a few cases, too, heathen women have given that daily handful of rice, which they had been accustomed to give for the support of idolatry; and men educated by the mission in former years, but who had gone from them to be idolators still, have in some cases given liberally. One chapel had been completed, two others were building, and one or two more were about to be commenced at the close of the year. In two or three other villages, where the people were not ready to build a church, they yet had built a commodious bungalow to be used for the same purpose. A church edifice at Chavagacherry, towards which an appropriation was made by the Prudential Committee, was reported by Mr. Noyes as nearly completed when he left for Madura. It is built in connection with the walls of one end of an old Dutch church, about two hundred feet long, (of which the other end was used several years since for a mission house,) and is a substantial building forty feet by sixty.

EDUCATION.

The Christian education of the rising generation continues to be, as it has ever been, a prominent object of attention with this mission, though considered only as auxiliary to the preaching of the gospel; and the missionaries are now seeing more and more of the fruit of what has been done in the schools in former years. Mr. Poor reports, in connection with his systematic visiting from house to house, "Seldom have I entered a house in which I have not found one or more who either now are, or in times past have been, under mission instruction." Indeed the schools at his station (Manepy,) have contained for the last thirty years, on an average, five hundred children, of both sexes, or one-twentieth of the population; and they have been, he says, "emphatically the door of access to all classes of the people." Both the vernacular and the English schools, at the different stations, are under the supervision of native assist-
ants, so that they do not interfere with the more appropriate labors of the missionaries; while they do thus give increased facilities for these labors.

The vernacular schools in the villages are less numerous now, than in former years, but they are regarded as generally of a higher and more hopeful character, as the missionaries are now able, more generally, to secure educated and Christian teachers. There are Bible schools, and their influence on the community is believed to be great and very happy. Mr. Howland, of Batticotta, reports urgent calls for additional schools in villages that have heretofore been comparatively neglected, which could not be met. One such call was met by the members of the Batticotta church and seminary, who give monthly for this object in addition to their previous liberal contributions. "We aim at retrenchment in our schools," says Mr. Howland, "with the exception of those for girls. So long as the females of this country have such a mighty influence, not only as wives and mothers, but as the real owners of all the landed estate, the education of girls must have an importance, which can hardly be too highly estimated."

In connection with the new effort for building chapels, some new schools have been opened with encouraging prospects. The English schools, of which there is usually but one at each station, are designed to be preparatory to the seminary. The standard of these schools has been gradually raised. They are taught entirely by young men educated in the seminary; and a large proportion of the expense is met by an annual appropriation of £200 from government, which also supports some vernacular schools for females. The sum of three shillings annually is required from each pupil, with the exception of a limited number, who may be too poor to pay even this small amount.

The following table will present the statistics of these two classes of schools.

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The Batticotta seminary, during the absence of Mr. Mills, was under the care of Mr. Sanders, who reports the deportment of the students as good, and their proficiency commendable. He also says, (in February,) "I have been gratified during the past term to notice with what interest the church members of the seminary have labored for the spiritual good of the new class. If there have been those whose influence would lead them to put off the day of repentance to 'a convenient season,' there have also been influences of an opposite character and tendency. Christians have been actively engaged, endeavoring to interest them in the truths of Christianity. Anxious that they may commence their seminary life in the service of Christ, they have been with them to the prayer-rooms, and there commended them to his love."

The number of pupils in this institution has been reduced, during the last ten years, from about one hundred and fifty to about one hundred. A reduction to seventy-five was contemplated, but the desire for such an education as is furnished is so great among the people, and so many are ready to pay a part of the expense, that the plan of reducing further has been abandoned for the present. The present arrangement is to receive a class of about thirty once in two years, of whom half are to pay the expense of board, four shillings and six pence a month; one-fourth pay half the expense of board, and the other fourth pay one shilling and sixpence a term. All except the last also pay ten shillings, on admission, towards the expense of books. The scale of prices is thus graduated so as to bring in pupils from the different classes of society; and it is understood that higher qualifications, both in character and scholarship, are required for admission on the charity list, than in other cases, so that there are found among these poorer students many who give the highest promise of usefulness. A class of thirteen graduated during the year, of whom seven were members of the church, one has joined since, and others consider themselves Christians. A class of thirty-four was received. There were nearly eighty candidates, most of whom bore a good examination. It was found difficult to select; four more than was intended were taken, of those who wanted to pay the full price for board, and the disappointment among those who could not be received was very great.

Respecting former graduates from the seminary the report says: "Those of whom we have hoped the least and feared the most, have shown in some instances, that the labor bestowed on them is not all lost; and we believe facts will show, that as few fail of fulfilling the high object for which they are educated, as in Christian lands, and fewer than we should ex-
pect, when we consider 'the hole of the pit' whence they are taken.'

"In no department," says the report, "has progress been so marked in Jaffna, as in female education, especially among the higher classes." The number of candidates for admission to the Oodoovile female boarding school, from among those well qualified in the preparatory studies, is large. Of the class of thirteen admitted the past year, only four were received on charity. Four pay one pound ten shillings, and five pay fifteen shillings annually towards the expense of board. To a large extent, those who have graduated from this school are the wives of native preachers, catechists and teachers, and are, says Mr. Spaulding, "the life of religion in their families, and a light in the midst of the heathen." In this school, there were, at the close of the year, 84 pupils, with four native teachers. Nine have been received to the church during the year. From the beginning, there have been 288 pupils. Two hundred and four have left, of whom 136 were members of the church when they left, and 13 have joined after leaving; 126 have been married to Christians, and only 16 to heathens; 33 have died, of whom 24 were Christians who gave great satisfaction in their death.

In the Batticotta seminary, there were 103 pupils and six native teachers: 753 have been received from the beginning, of whom 355 have been admitted to the church. Of the 650 who have left the institution, 99 have died, 54 of them being members of the church; 96 are employed in various services by our own missions; a fact which shows the usefulness of the school in the way of furnishing missionary helpers.

MEDITATION DEPARTMENT—PRINTING—TEMPERANCE.

The mission believes that much good is accomplished among the people in connection with the medical department of labor. Two thousand three hundred and twelve patients were attended at the dispensary during the year. A discourse is delivered daily to the patients at an appointed hour, and many are conversed with individually in regard to their spiritual interests. Efforts are still made to diffuse among the people a knowledge of the human frame and of the laws of life and health. Physiology has been introduced as a distinct study in the seminary, and an elementary treatise on the subject is being prepared in Tamil for use in the vernacular schools. Seven young men are reported as having been studying with Dr. Green during the year, and the mission feels it important to have catechists possessing medical knowledge, which will give them more ready access to the people and increase their in-
fluence. The government has generously made an appropriation of £50, annually, towards the support of this department, intended especially for the benefit of medical students.

Owing partly to the fact that large editions of tracts and portions of Scripture, printed in former years, are not yet exhausted, and partly to the effort to introduce the sale of books, rather than to give them away as freely as has been done, the amount of printing during the past year has been much less than in some former years. The number of pages printed was 2,082,440. The whole number printed since the press commenced its operation in 1834, is said to be more than one hundred and sixty-six millions. "The Morning Star," a semi-monthly periodical, has been continued, and is thought to be exerting a good influence.

The efforts of the missionaries to arrest the progress of intemperance have been continued, in some instances with quite encouraging success. Large meetings have been held, and temperance societies formed, the pledge of total abstinence being signed by very considerable numbers. These movements have been in part originated among the people themselves, and are in some instances prompted and encouraged by the local English magistrates. Mr. Poor speaks of one meeting attended by himself and Mr. Spaulding at the invitation of the police magistrates of the village, at which at least a thousand persons were present; addresses were made by six or eight persons, the magistrate, missionaries and natives; nearly two hundred signed the pledge, and at the close of the day several individuals, from adjacent villages, requested that similar meetings might be held with them. Mr. Meigs also mentions a meeting attended by about five hundred persons, "a strictly religious meeting, opened and closed with prayer," at which the people were addressed, not on the evils of intemperance only, but of many other vices, including idolatry. "By such meetings," he says, "men are learning that the missionaries are their best friends, and are becoming accustomed to assemble in great numbers to hear the gospel preached."

CONCLUSION.

In view of various encouraging circumstances, which have been briefly mentioned in this report, and are more fully exhibited in the report furnished by the missionaries, the Committee are not surprised to find them saying;—"Is it asked, 'Watchman, what of the night?' We answer with confidence, 'The morning cometh.' It is still dark, and those of us who have but newly come from the broad daylight of Christian lands often think it is very dark; but it is because we have not felt the
fearful darkness of former years. Those who have toiled through the long, long night, and watched so wearily for the first kindling beams of the morning, assure us that the day is breaking. It may be true that some forms of wickedness increase; that idolatry even may assume a bolder and more offensive front; but this is only the natural effect of the increase of light. "There is no doubt that heathenism is disturbed. While the mass of the people are losing their confidence in the rites and ceremonies of their ancestors, there are many who are roused by this very fact to greater efforts to sustain them; but they only thereby publish their own shame, and hasten the destruction of their cause." "That the people are extensively hypocritical in their idol worship, is abundantly evident. This is remarkably true throughout our field, and is a fact full of encouragement. We need not, as in former years, spend our time in attacking idolatry, but can directly preach 'Christ and him crucified.'" But while the laborers upon the ground feel that they never have seen more reason to be encouraged in every department of their work, they yet see that a great work, and a work far too hard for man alone, is yet to be accomplished. Says one of them, "The more I become acquainted intimately with the structure of Hindoo society, and see by what bonds the people are held together, individuals to the family, families to caste or clan, and caste to family occupations, hereditary soil, mode of life, and national customs, it appears to me less and less surprising that they continue Hindoo idolators; and more and more evident, that He only, who commanded the light to shine out of darkness, and who created the heavens and the earth with a word, can so shine into the heart of the Hindoo, as 'to give the light of the knowledge of the glory of God in the face of Jesus Christ.' And yet I am continually wondering that God does not do this, seeing that he hath already done so great things for the people in the way of preparation, and that so great an amount of Christian knowledge is abroad in the land." While therefore they rejoice in view of what has been already done, they feel that there is special need, at this important crisis of the influences of the Spirit, that the knowledge of the truth, which is becoming so extensively diffused among the people, may not be in vain. And to this end they ask, that the prayers of Christians in the United States may be joined with theirs.
The revolution now in progress among the Chinese people, has a religious element which should not be omitted in this Report. So far as it assimilates to the Christian religion, it has a Protestant form. It is altogether iconoclastic. Dr. Bridgman, writing from Shanghai May 31st, makes the following statement of facts, as received and believed by the missionaries residing in that place.

Her Britannic Majesty's plenipotentiary, Sir George Bonham, who, on board the steamer Hermes, visited Nanking about the end of last month, has kindly put into my hands copies of their books, which develop their form of government, their military discipline, their domestic regulations, and their religious opinions.

It is an important fact, that they are employing the press. They have already printed at least a dozen books; and among them there is a Christian Almanac; it dates the third year (the current year) of the new dynasty, under the reign of the new king, styled the Prince of Peace.

It is an important fact, that this native press has been (under God) set in motion by the products of the missionary press,—by tracts and portions of the Scriptures distributed since Dr. Morrison commenced operations, or nearly forty years ago. This new order of men has sprung up on the very soil where, some eighteen years ago, the evangelist, Liang Afah, distributed thousands of Christian tracts.

It is an important fact, that they acknowledge and worship the true God, and him alone. They often quote the language of Jehovah, in the Decalogue, “Thou shalt have no other gods besides me;” and they give to the true God the titles, High Lord, Sovereign Potentate, August High Ruler; and state the fact, that his proper name is Jehovah, and that besides him (the true God, Jehovah) all who are called Gods (Shin) are no Gods.

It is an important fact, that they acknowledge the doctrine of three persons in the Godhead, the Holy Father, Jehovah Holy Lord, and the Holy Spirit, which “three persons united are the one true God,” Yh, Chin, Shin.

It is an important fact, that they acknowledge the Christian Sabbath, abolishing the observance of all other times and seasons as sacred and holy festivals.

It is an important fact, that they forbid all idolatry. In the cities of Nanking, Chinkiang, Yangchau, and others where they now are, they have demolished all the idols and altars.

Drunkenness, opium smoking, the telling of lies, and indeed, almost all other generally acknowledged sins, are strictly forbidden.

Their form of government, as it appears in their books, and their policy, are apparently modeled after the form and policy of the Israelites when coming out of Egypt and entering Canaan. Against the Manchoos they wage a war of extermination, killing men, women and children.

Whereunto all this will grow, we must wait to see. There are, in their books, mixed up with essential truths, many grave errors; and it is greatly to
be regretted that they have not a better version of the Bible, and better tracts.

The district above mentioned, in which this revolutionary movement is believed to have originated, is in the province of Kwang-se, some forty or fifty miles north-easterly of Canton. The most probable account is, that some members of the literary class, disappointed in their hopes from the government and disgusted with its policy, fell in with books sent abroad by foreign missionaries, abjured the religion of their fathers, and established a Christian community on the basis of what they learned from the Christian books, including no doubt portions of the Holy Scriptures. They were persecuted, and some of their number beheaded; and to defend themselves from further violence, they took up arms, while they numbered scarcely two hundred souls. Success increased their numbers, their power, and the magnitude of their aims, until they avowed an intention to expel the Manchoos from China, and subvert the reigning dynasty. Nanking, the ancient capital, has fallen into their hands, and Peking has been deprived of its supplies from the southern provinces. Amoy has been taken, by a different body of insurgents it is true, but supposed to be in correspondence with them; and also the large city of Chang-chau, about a day's journey from Amoy, though it appears not to have been retained. Mr. Happer, an American missionary at Canton, relates some very interesting occurrences in this city just before the outbreak. "Some of the people of Chang-chau," he says, "which has been visited probably a score of times by missionaries from Amoy, sent to that place for some one to come and preach to them. The missionaries sent two native assistants, who returned in three or four days, and stated that they had preached at the urgent request of the people till exhausted, and the people wanted a foreigner to come and speak. The Rev. W. C. Burns, of the English Presbyterian mission, went, and he was constantly urged to preach in different houses. He preached two days, when being overcome with fatigue, he returned to Amoy. This outbreak of popular violence has, for the present, interrupted this interesting state of things."

It will be seen that whatever, in the all-wise providence of God, may be the result of this extensive insurrection, the facts already known have imparted a new and vast interest to the work of missions among the Chinese people. Preachers, both foreign and native, well-prepared versions of the Scriptures in the spoken language, and books of every useful description, ought to be multiplied at once in every accessible quarter of the empire. If Protestant Christians do not occupy the ground, they may be sure that the great enemy of all religious light and
progress will not be backward to do so. Even should there be a reactionary movement among the Chinese, more decidedly adverse to Christianity than before, as the result of the failure of this revolutionary effort, it can be but temporary; and the impressions state of the Chinese mind, as regards the true religion, will not be forgotten. Henceforth China must be regarded, not only as one of the greatest of the missionary fields, but as one of the most promising of success to the simple efforts to propagate the gospel of the Lord Jesus.

CANTON MISSION.

CANTON.—Elijah C. Bridgman, D. D., Dyer Ball, M. D., Daniel Vrooman, Missionsaries; Samuel M. Bonney, Licensed Preacher; S. Wells Williams, L. L. D., Printer; Mrs. Eliza J. Bridgman, Mrs. Isabella Ball, Mrs. Elizabeth C. Vrooman, Mrs. Sarah W. Williams, Mrs. Mary G. Brewster.—Two native helpers.

1 station.
3 missionaries—one a physician.
2 male and 5 female assistant missionaries.
2 native helpers.

This mission has been deeply afflicted by the death of Mr. Brewster. He was mentioned in the last Report as on his way, with Mrs. Brewster, to join the mission. After a long but pleasant passage, they reached Canton on the 1st of January, and on the 27th of the same month he left what he had hoped would be the field of his labors for Christ on earth, for higher service, as we trust, in another world. His disease was small-pox. His last words were, “Trusting in Jesus,” and as he bowed, so would we bow, to the will of Him, who has thus taken him away just as he reached his allotted post, after years of preparation for the missionary work. Mrs. Brewster seems to have been very graciously sustained under her sore affliction.

Dr. and Mrs. Bridgman sailed from New York on the 11th of October last on their return to China, by way of San Francisco, and arrived at Canton on the 2d of April. They removed their residence to Shanghai on the 3d of May last, where he resumes his labors in translating the Scriptures.

PREACHING.

No report of the labors of this mission has been received of a later date than October, 1852. At that time it was reported that, during the previous year, preaching and conversation had been maintained almost daily at Dr. Ball’s house, by himself and his assistant, Laisun; Mr. Williams had conducted two
services on the Sabbath, one at his own house and one at Dr. Parker's hospital; and Mr. Bonney had preached twice on the Sabbath at his own house, and more or less during the week. He had recently rented a room not very far from his residence in the village of San-chau, where he had commenced evening services with an average attendance of about twenty persons.

Seven services, and often more, are held on the Sabbath by members of the mission; and in the evening, the scholars and printers go from Dr. Ball's to the service held at Dr. Happer's school-room, and the assistant, Ticutsai, holds a service for a few of his countrymen speaking his own dialect. Tracts and books are distributed in connection with all these services, and the seed sown, it must be believed, will not be all in vain; though all this preaching, if it may be so called, is under circumstances not a little trying. "We find it a difficult attainment," say the missionaries, "to preach well in this language, and we have only an imperfect idea of the extent to which those present understand what they have heard." The apathy of the people towards everything not immediately connected with their worldly interests is very great. Few ever return, designedly, to a second service, or to make inquiries concerning the new doctrines, and many look with contempt upon the rude attempt of foreigners to speak their language. Yet no opposition has been experienced in the services, the people sit quietly while they remain, and there are occasionally inquirers who wish to hear more in regard to what is taught.

The school under Dr. Ball's care has been continued, as heretofore. The boys work a part of the time in the printing office. They are instructed from the best Christian books available, and also from the native classics, by a native teacher, under the supervision of Dr. Ball, or the assistant, Laisun. "It would be easy," the missionaries think, "to open many schools like this in Canton; and if we had entire liberty and felt quite safe to go about the city at all times, it might be desirable to establish them in many places, and make them centres for preaching the word."

Should Mrs. Brewster remain at Canton, it is expected that she will have charge of a school and labor among females; and Mr. Vrooman expresses the opinion, in which it is supposed the other missionaries concur, that it will not be long before children may be collected in day schools, if this shall be thought advisable, and thus brought under the influence of religious truth; and that even now, a missionary female, speaking the Chinese language, and free from family cares, might perhaps collect an assembly of females, to whom the gospel might be preached, and in many ways greatly facilitate the intercourse of missionaries with the people.
TRACT DISTRIBUTION—PRINTING—CONCLUSION.

The distribution of tracts and books has been continued. The whole number put in circulation from the beginning has exceeded 280,000 copies, of which more than 60,000 have been Gospels and the Acts of the Apostles. Mr. Bonney has made many visits in the villages of San-chau and its vicinity, distributing tracts and conversing with the people.

Printing from the blocks on hand has been continued by Dr. Ball, and a new set of blocks for the version of the Gospels by the delegates at Shanghai, revised by the missionaries at Canton, has been commenced. It is thought there is a call also for a version of this portion of the word of God in a more colloquial style. No full report of what has been done by the two presses of the mission has been received.

"The opium trade flourishes," says Mr. Williams, "and gives the East India company and the English government a revenue of about £2,750,000 annually; draining this country of treasure which its people can ill afford to spare. About 70,000 chests are coming this year" to do a most fatal work. Emigration continues in different forms, and thus the different races of men, even such as have been most exclusive, are becoming acquainted with each other; for good we cannot doubt.

The missionaries feel that they have little to report which shows much progress, but still they labor on in hope, trusting in the promises of God, and believing that the seed sown by them and by others in China, though still mostly hidden, is germinating, and will in due time appear, "first the blade, then the ear, after that the full corn in the ear."

AMOY MISSION.

Amoy.—Elihu Doty, John Van Nest Talmage, Missionaries; Mrs. Elenor S. Doty, Mrs. Abby F. Talmage.—Two native helpers.

1 station.
2 missionaries.
2 female assistant missionaries.
2 native helpers.

The labors of the missionaries at Amoy were much less interrupted by sickness during the last, than during the previous year; and at the close of the year the report says, "We are all in the enjoyment of rather unusually good health." No change has occurred in the number of laborers, except that one more native assistant is reported.
THE CHURCH.

Only two persons, both young men, were received to the little church during the year 1852. The account of these individuals and of the trials to which they willingly submitted for the gospel's sake, which was furnished by Mr. Doty, and published in the Missionary Herald for March, 1853, is both interesting and instructive. And although these only have been received to the church, others afforded evidence that the preaching of the truth had not been in vain to them. Two were expected to be baptized on the first Sabbath in February of the present year, and Mr. Doty says, under date Jan. 28th: "We have recently examined about twenty individuals, male and female, many of whom seem to be really in earnest; and we felt it difficult to decide that several ought not to be admitted to the ordinances of the church. It was only because further delay and instruction seemed more prudent, and could not be injurious, that we did not receive them at once. It has appeared to me that we have recently had more decisive evidence of the presence and nearness of the Spirit than for some time past."

A manifest advance in knowledge and in the discharge of duty was thought to be witnessed among the communicants; and the services of the church, the Bible class, and social meetings for prayer were prized and enjoyed. Some cases of private disagreement between members had for a time occasioned anxiety to the missionaries; but they rejoice in "being able to say that no party feelings and partial views had been shown by the native brethren, but rather heart mourning over such an unchristian state of things, with a zealous readiness to do all in their power to restore brotherly love;" and that success had crowned the efforts made. An attempt had been made also, within the year, the second attempt from the same quarter, to destroy the character of the native evangelist. Charges of grave import were brought against him, and seemed, for a time, to be sustained; but when the truth came out, "the whole affair looked as if satanic malignity and cunning had been taxed to form a chain of circumstances, so strong that nothing but God's wisdom could show the innocence of the man." His innocence was shown however, and his Christian character improved under the sore trial to which he was subjected.

The number of communicants in the church at the close of the year was twenty-one; the whole number admitted from the commencement of the mission having been thirty-three. Twelve children were baptized within the year, and two Christian marriages celebrated. One of these was of persons
of whom neither was connected with the church. A monthly collection is taken to assist needy members of the church, which amounted to about forty dollars during the year. The idea and action originated with the members themselves. "The first we knew of it," says Mr. Doty, "was from being asked if we would not join in giving something." Thus does Christian piety everywhere exhibit itself in fruits of benevolence.

LABORS—CONDITION OF THE FIELD.

The general features of the missionary work at Amoy are much as heretofore. The services of the Sabbath, the weekday meetings for preaching, the Bible class and social prayer meetings have been sustained, with some interruption from sickness; and a good amount of less formal work, in the distribution of tracts, conversation and exhortation, has been done by the evangelist colporter, and other native brethren. The congregation at the church has been generally good, and has presented much of a fixed character; but that at the chapel connected with the house of Mr. Talmage has been very fluctuating. The attention given by females to the means of grace, is a source of much encouragement. A goodly number of such are regular hearers, constituting a fixed and pleasant part of the Sabbath congregation; and Mr. Talmage's preaching service for women on Monday afternoon, continues to be well attended.

One native brother has been employed as a colporter in the city and among the villages around, receiving a small salary, partly from our mission, and partly from Rev. Mr. Burns, of the English Presbyterian mission. Several of the other members of the church have joined in this work from time to time, as volunteers. In the early part of the year our missionaries were hoping soon to form an out-station at the city of Chiang-chiu, about thirty-five miles from Amoy. The colporter had visited the place, and was sanguine in the hope of success in such an enterprise, without opposition from government officers, and with acceptableness to the people. But more recently the prospects have been less favorable. The bearing of government officers had been such as to show no good will towards foreigners. Complaints had been made by mandarins against foreigners going to Chiang-chiu, which is at the very extreme of the limit conceded to them, viz: a distance to which one may go and return in twenty-four hours. And in the autumn, in consequence of mercantile transactions in which natives employed as agents were guilty of nefarious practices, feelings of popular indignation were aroused against foreigners, both at Amoy, and in the region around. "In Amoy," Mr.
Doty says, "where we are well known, we are in no danger; but, unless personally and favorably known, foreigners could not probably go with safety into the interior at present."

The Gospel of John, in Roman letters, in the colloquial language, has been printed for the mission by Mr. Williams, at Canton, and the missionaries at Amoy still think this mode of printing promises to be productive of good.

The Herald for March, 1853, contains another plea of this mission for help; and it is affecting to find our brethren saying, after having so often urged their necessities, and presented the obvious wants and the great encouragements of their field, "We now feel little encouragement to speak of our present circumstances, or our future prospects. We have asked repeatedly and importunately. Must we say, all has proved in vain?" The Prudential Committee trust their plea will no longer be in vain. A new enemy is now to be encountered. Romish priests have long resided in the province, though not at Amoy, but in September of last year they came to the city looking for buildings for a settlement. Should not the friends of missions be excited to good works by the diligence and activity of the man of sin?

FUH-CHAU MISSION.

FUH-CHAU.—Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, Justus Doolittle, Charles Hartwell, Missionaries; Mrs. Rebecca C. Peet, Mrs. Abigail M. Cummings, Mrs. Harriet F. Baldwin, Mrs. Sophia A. Doolittle, Mrs. Lucy E. Hartwell.

In this country.—Stephen Johnson, Missionary; Mrs. Caroline M. Johnson.

1 station.
6 missionaries.
6 female assistant missionaries.

Mr. and Mrs. Hartwell sailed from New York on the 3d of November last. The Committee have heard of their progress as far as Amoy. Mr. Johnson, after nineteen years of missionary service in Eastern Asia,—thirteen in Siam and six at Fuh-chau,—has been constrained by the prostration of his health to return to his native land, with little expectation of being able to resume his missionary labors. Though he left Fuh-chau on the 6th of December last, he did not reach New York until July, the ship having been disabled on the way and detained at Batavia for repairs.

Mr. Baldwin was much benefitted in health by his visit to the northern ports of China, mentioned in the last Report. He
returned in April, and has taken the house and chapel which were occupied by Mr. Johnson.

CHAPEL—PREACHING—SCHOOLS.

Each of the missionaries now at Fuh-chau, except Mr. Hartwell, who is of course unable at present to use the language, has a room occupied as a chapel, for religious services, conversation and tract distribution; so that there are four places in the mission for the stated preaching of the gospel; where religious services are held, not only on the Sabbath, but often during the week. The congregations, however, are generally very small and irregular. Mr. Johnson, in reporting his labors for the first half of the year, says, "I have had regular Chinese services in my chapel on the Sabbath, except in a few instances, when my health and voice were too feeble. The number in attendance has been variable; but I think there were seldom less than thirty or forty present during the exercises; and, including all who in the course of the service have come in and gone out, some stopping only a few moments, my hearers have more generally, I suppose, amounted to one hundred and fifty. In most cases I have been favored with a considerable number of apparently interested and attentive hearers."

Mr. Baldwin, who now occupies the same position at Po-nasang, has regular meetings at the chapel three times a week, and oftener when his strength and other duties will allow. The number attending is reported as variable, but as the situation is good, "there is always a good attendance and not unfrequently the room is crowded;" and he feels encouraged in regard to the interest manifested in the truth. Mr. Cummings erected a chapel in the early part of the year, on the main street near his house. He holds one service on the Sabbath, more particularly for the benefit of his teachers, domestics and school, which he makes as much as practicable like a religious service at home; and one also for those who will come in from the neighborhood or the streets. During the week he visits his chapel at least twice, "and always finds opportunity to say something for Christ." Mr. Doolittle visits his chapel as often as health and other duties will permit, and in most instances has quiet and attentive listeners, in numbers varying from twenty to fifty. Mr. Peet goes to his chapel with his teacher daily, spending about an hour in addressing or conversing with those who come in, while the teacher distributes tracts. Religious services are held on the Sabbath by the other missionaries also, as well as by Mr. Cummings, for those who are more immediately connected with their own families.

Three of the missionaries have small schools under their
care. In March Mr. Doolittle opened a school for boys in a room connected with Mr. Johnson's chapel, used for the same purpose. He soon gathered an interesting school of more than fifty boys, but in April a relative of the teacher was imprisoned because of his connection with Rev. Mr. Wilton, of the Church Missionary Society in the city proper; the teacher thus became alarmed and the school was broken up. In September Mr. Doolittle commenced another school, but up to the close of the year the teacher had been able to collect but very few pupils, the average attendance being not more than eight or ten. At a later date, however, (April 28,) Mr. Doolittle speaks gratefully of a different state of things. He had then two schools at his house, one "of more than thirty boys and the other of less than ten girls." The whole number in Mr. Cummings's school, which is for girls, was eighteen at the close of the year, and the average attendance on Mr. Peet's school for boys, was reported as twenty-two.

OBSTACLES—VARIOUS LABORS.

Serious obstacles have been thrown in the way of the operations of some other missions, especially within the wall of the city proper, of which some account was published in the Missionary Herald for December, 1852; and a general panic prevailed for a time among the teachers employed by the mission, by which the schools, as well as other interests of the mission, were more or less unfavorably affected.

For some months after Mr. Baldwin's return from the north, he was without a chapel, but he frequently conversed with the people in public places, and distributed tracts among them. On Thursday of each week, Messrs. Cummings and Baldwin go out to the villages around them, distributing tracts and preaching the gospel as they find opportunity.

Some of the missionaries at Fuh-chau have become much impressed with the importance of giving attention to the colloquial language of the people, both as it is spoken and as it is written, and of preparing books and tracts in the written colloquial; and they are all devoting more or less time to this kind of labor. Mr. Peet has forwarded a communication of some length upon this subject. He presents strong reasons, (such as have been before presented by others,) for thinking that the Roman letters cannot be used, certainly at present, with much success in China; but believes that portions of Scripture and other books in the written colloquial, could both be more readily prepared by missionaries, and would be read by a far greater number of both sexes and of all classes, and be much better understood, "than are those which are published in the
present classic form of the written language. Questions of great importance in regard to this peculiar language and the best modes of using it for the introduction of Christian knowledge among the people, are doubtless yet to be settled. Missionaries are as yet but laboring upon foundations on which, at some future time, the Committee doubt not, there will be reared a glorious structure to the praise of Him who has commanded us to "go into all the world, and preach the gospel to every creature."

NORTH PACIFIC OCEAN.

MICRONESIAN MISSION.

ASCENSION ISLAND.—Albert A. Sturges, Luther H. Gulick, M. D., Missionaries; Mrs. Susan Mary Sturges, Mrs. Louisa L. Gulick.—Kaikaua and wife, Hawaiian helpers.

STRONG'S ISLAND.—Benjamin G. Snow, Missionary; Mrs. Lydia V. Snow.—Opunui and wife, Hawaiian helpers.

2 stations.
2 missionaries—one a physician.
2 female assistant missionaries.
2 native helpers.

The embarkation of Messrs. Snow, Sturges and Gulick, and their wives, at Boston, on the 18th of November, 1851, was mentioned in the last Report. The brethren were to take their departure for Micronesia from Honolulu, and the Hawaiian Missionary Society was requested to select native helpers for them at the Sandwich Islands, and afford all other necessary aid. The Committee have reason to acknowledge gratefully the full and hearty co-operation of their brethren at the Islands. Two native missionaries were selected from the number who were disposed to go, a schooner named the "Caroline" was chartered, and Mr. Clark, Secretary of the Hawaiian Society, and the Rev J. Kekela, one of the Hawaiian pastors, accompanied the mission, to aid in its establishment, and bring back a report to the Hawaiian churches. The vessel sailed from Honolulu July 15, 1852, followed by the prayers of thousands of native Christians recently emerged from the same heathen darkness from which they would rescue the Micronesians. The vessel touched at Kauai, and, sixteen days from thence, the Island of Taritari, or Pitt's Island, one of the Kingsmill group, "hove in sight, presenting a long range of cocoa-nut trees apparently growing out of the water." For an interesting
description of the discoveries and events attending the establish­
ment of the mission, the Board is referred to the Missionary
Herald for March, pp. 81-91. The details are too numerous
for this Report. The company was received kindly at this
Island by the natives, and by the foreigners who were there
before them in pursuit of coconut oil. But this group of
islands is of the low coral formation, and it had been previously
arranged that the mission should form its first stations, if possi-
ble, on what are called the high islands. To one of these,
named Strong's Island, six hundred miles from Taritari, they
immediately repaired, arriving on the 22d of August. It was
arranged, that Mr. and Mrs. Snow and one of the Hawaiians
should reside here. This received the cordial assent of the
chief or king, who, with certain of his people, had acquired
some knowledge of the English language from traders. The
inhabitants had an Asiatic appearance, and their language
seemed not to have the affinity to the Polynesian which had
been hoped and expected. The King's aspect is described as
pleasing. "There is such mildness," says Dr. Gulick, "with
evident decision and meditative intelligence, that we cannot
but have a feeling of respect. His only dress was a faded
flannel shirt. His wife had on a short, small cotton-cloth gown.
One or two came at his call, crouching on their hands and
knees, and retired immediately. His own son, eighteen or
twenty years old, crept in this manner, as he approached to take
the little infant to other nurses."

Mr. Snow writes concerning his field,—

The King's sympathies seem to be quite American. He speaks of our
principal seaports, cities and towns, with a familiarity that is truly surprising;
and this may become an important post for commerce. The harbors are
equal in safety and commodiousness to any in this part of the Pacific. The
soil is exceedingly rich and fertile. The mountains are some two thousand
feet high, and well wooded to their tops. The only unpleasant thing that
meets the eye, is the deep, unbroken verdure of the island. Though the
natives are comparatively few in number, when they pass away, the island
will be occupied by enterprising men of the Anglo-Saxon race. How
important that the gospel should obtain a firm footing first!

Labor is said to be honorable among them, and polygamy
unknown. The island is about thirty miles in circumference.

Mr. and Mrs. Snow accompanied their brethren and sisters to,
the Ascension Island, or Bonabe, about three hundred miles
from the island just described. On the 6th of September the
ship entered the windward harbor. Not finding this the most
eligible part for a settlement, the ship, after four days, went
round to the leeward harbor, where the brethren felt more
secure and more free to arrange for their future labors. The
change was not without reason.
"A number of residents," Dr. Gulick wrote on the 11th, the day of their arrival, "have been off to welcome us to their bay. Need I say that this is pleasant, after the turmoils of the windward harbor? The natives here are evidently much more accustomed to the arrival of ships. A number of canoes are about us; but they are quite civil, and obey orders much better. We feel altogether safer than we did in the other harbor; and our captain speaks of himself as relieved of a great load of anxiety." Next day Dr. Gulick made the following entry in his journal: "We have learned that our delay in arriving at this harbor on Friday, alarmed the foreigners here; and they were preparing to band together, and visit the windward harbor, that they might render any assistance which should be necessary. They feared, indeed, that we might have been taken. There was, no doubt, some danger. Our pilot was very reluctant to take us out of Matalanim harbor at the time we came, and especially so early in the morning."

Less of the Chinese or Japanese expression was detected in the countenance of the natives here, than was seen at Strong's Island. Dr. Gulick writes concerning them,—

We find this people very active, both in mind and body. They have a degree of sprightliness, independence and shrewdness, which is beyond anything we saw on Strong's Island. On coming in contact with them, the first impression is that they are under a less stringent rule. They are generally lighter colored also. Their chiefs, especially the younger portion of them, are remarkably fine looking men, and of a much lighter hue than the lower orders. They are very shrewd in all their bargains. Their ingenuity in disposing of their various treasures frequently reminds one of more civilized lands. They are sly and cunning in petty thefts. Small articles, left about the deck of a vessel, are frequently stolen. We ourselves have lost some things of this description; but those of most value, such as a grindstone and an iron pot, we suppose to have been taken by foreigners or at their instigation.

On the 11th of October, nearly a fortnight after the Caroline had left, Mr. Sturges makes the following encouraging statement.

At this early stage of our enterprise, you will expect but little of interest in our field. An incident occurred yesterday, however, which we think worthy of record. Early in the morning, a message came from the Nanakin of this tribe, requesting us to hold service for his people in his feasting house. At the appointed time we went, and found a large crowd of natives, with some foreigners, all of whom seated themselves in good order. For our text we took the words: "Fear not; for behold I bring you good tidings of great joy, which shall be to all people." Wishing to meet the attempts which are made to excite fears of us, and also to explain our real designs in coming hither, we spoke of the "tidings," which we have brought, and endeavored to show why they were "good." The Nanakin, his chiefs, and his people generally, were attentive. The first, particularly, seemed anxious to understand every word. His meditative look; his repeated request for the preacher to stop for the interpreter to explain; his significant "very good," his assur-
ances that he had no fears of our designs, and that he regarded our coming as for their good; his telling us not to listen to what wicked men say, for he did not; convinced us that our enterprise had taken a strong hold upon his mind and heart, and that foreign opposition would affect us but little. He is about thirty years of age. He shows a surprising development of intellect; and by his bravery he has made himself the man of the whole island. God seems to have raised him up especially for our work.

The Caroline returned Mr. and Mrs. Snow to Strong's Island October 6th, and left them on the 15th of the same month. Mr. Clark's experience made him of great use to his brethren, and he expresses the most lively interest in both branches of the enterprise. The agency, which Kekela performed among the Hawaiian churches, arousing the missionary spirit by means of his statements and preaching,—a sort of agency not unknown in our own churches,—and his subsequent engaging in the Marquesas mission, will be mentioned in the Report on the Sandwich Islands.

Intelligence has been received from Strong's Island as late as December 27th, and from Ascension Island to February 4th. The brethren had been favored with general prosperity. A physician is much needed at Strong's Island, but has not yet been found. A third missionary for Ascension Island is under appointment, and is expected to embark before the end of the present year.

THE SANDWICH ISLANDS.

For reasons appearing in the sequel, it will be necessary to give the Report on the enterprise at these Islands a wider range than usual, and a somewhat peculiar form.

Missionaries sent to the Islands.

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<th>Missionaries</th>
<th>Arrived</th>
<th>Left</th>
<th>Released by the Board</th>
<th>Died</th>
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<tr>
<td>Hiram Bingham,</td>
<td>1820</td>
<td>1841</td>
<td>1846</td>
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<td>Asa Thurston,</td>
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<td>Samuel Whitney,</td>
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<td>Artemas Bishop,</td>
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<td>William Richards,</td>
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<td>Charles S. Stewart,</td>
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<td>James Ely,</td>
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<td>Joseph Goodrich,</td>
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<td>Lorrin Andrews,</td>
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<td>Ephraim W. Clark,</td>
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<td>Jonathan S. Green,</td>
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<tr>
<td>Peter J. Gulick,</td>
<td>1838</td>
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<td>1850</td>
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SANDWICH ISLANDS.

Ministers. Arrived. Left. Released by the Board. Died.

Dwight Baldwin, M. D. 1831 1852 1845
Sheldon Dibble, 1831 1840
Reuben Tinker, 1831 1841 1851
William P. Alexander, 1832 1851
Richard Armstrong, 1832 1849
John S. Emerson, 1832 1851
Cochran Forbes, 1832 1849 1851
Harvey R. Hitchcock, 1832 1851
David B. Lyman, 1832
Lorenzo Lyons, 1832
Ephraim Spaulding, 1832 1837 1840
Benjamin W. Parker, 1833
Lowell Smith, 1833 1852
Titus Coan, 1835 1853
Issac Bliss, 1837 1841 1851
Daniel T. Conde, 1837
Mark Ives, 1837 1851 1853
Thomas LeFort, M. D., 1837 1840 1841
Edward Johnson, 1837
Elisas Bond, 1841 1851
John D. Paris, 1841
Daniel Dole, 1841
George B. Rowell, 1842
Asa B. Smith, 1842 1846 1846
Claudius B. Andrews, 1844
Timothy D. Hunt, 1844 1849 1849
John F. Pogue, 1844 1852
Eliphalet Whittlesey, 1844
Samuel G. Dwight, 1848
Henry Kinney, 1848

Laymen.

Thomas Holman, M. D., 1820 1821 1822
Abraham Blatchley, M. D., 1823 1826 1837
Gerrit P. Judd, M. D., 1828 1842
Alonzo Chapin, M. D., 1832 1835 1837
Seth L. Andrews, M. D., 1837 1849 1852
James W. Smith, M. D., 1842 1851
Charles H. Wetmore, M. D., 1849

Daniel Chamberlain, 1820 1823 1823
Samuel Ruggles, 1820 1834 1836
Elisha Loomis, 1820 1827 1836
Levi Chamberlain, 1823 1849
Stephen Shepard, 1828 1834
Andrew Johnstone, 1831 1836
Edmund H. Rogers, 1832 1853
Lemuel Fuller, 1833 1833 1833
Henry Dimond, 1835 1849
Edwin O. Hall, 1836 1849
Edward Bailey, 1837 1850
Samuel N. Castle, 1837 1852
Amos S. Cooke, 1837 1852
Horton O. Knapp, 1837 1845
Edwin Locke, 1837 1843 1839
Charles McDonald, 1837 1839
Bethuel Munn, 1837 1841 1841
William S. Van Duzee, 1837 1839 1841
Amer Wilcox, 1837
William A. Rice, 1841

Nearly all the above took wives with them from this country.
The number of laborers, male and female, sent to the Sandwich Islands by the Board, is 145;—42 ministers, 7 physicians, 20 lay helpers, and 76 female. Of these, 27 ministers, 3 physicians, 9 of the other lay helpers, and 42 females are now at the Islands. In June, 1839, fourteen years ago, 130 children had been born in the mission families; the number since born is not known. About one fourth of these have come to this country with their parents, and another fourth were sent home for education. Some of this latter class have returned as permanent residents at the Islands. The number of children now at the Islands, in connection with the families above named, is supposed to exceed one hundred.

Of those released from their connection with the Board between 1838 and 1849, and now remaining at the Islands, Mr. Green (whose name is enrolled among the missionaries of another Society) has continued his missionary labors with exemplary zeal, depending for a support, in part at least, on his own labors and the contributions of his people; and Messrs. Richards, Andrews, Armstrong and Judd have efficiently aided the general progress of the nation by services rendered in connection with the government. The others who have been released more recently, and are now at the Islands, received their release on the basis of a resolution adopted by the Prudential Committee in July, 1848, and found in the Report for 1850—a step preparatory to the result about to be described.

Receiving none of their support from the Board.

Ministers.

Ephraim W. Clark, 1st Church in Honolulu, Oahu; Mrs. Mary K. Clark.
Peter J. Gulick, Wailua, Oahu; Mrs. Fanny H. Gulick.
Dwight Baldwin, M. D., Lahaina, Maui; Mrs. Charlotte F. Baldwin.
William P. Alexander, Seminary at Lahainaluna, Maui; Mrs. Mary Ann Alexander.
SANDWICH ISLANDS.

Report,

Titus Coan, Hilo, Hawaii; Mrs. Fidelia C. Coan.
Elias Bond, Kohala, Hawaii; Mrs. Ellen M. Bond.
John P. Pogue, Seminary at Lahainaluna, Maui; Mrs. Maria K. Pogue.
Samuel G. Dwight, Molokai.

Laymen.

James W. Smith, M. D., Koloa, Kauai; Mrs. Millicent K. Smith.
Henry Dimond, Honolulu, Oahu; Mrs. Ann Maria Dimond.
Edwin O. Hall, Honolulu, Oahu; Mrs. Sarah L. Hall.
Samuel N. Castle, Honolulu, Oahu; Mrs. Mary T. Castle.
Amos S. Cooke, Honolulu, Oahu; Mrs. Juliette M. Cooke.
Edward Bailey, Wailuku, Maui; Mrs. Caroline H. Bailey.
Maria C. Ogden, Wailuku, Maui.

Supported in part by the Board, and in part by the People.

Ministers.

Asa Thurston, Kailua, Hawaii; Mrs. Lucy G. Thurston.
Artemas Bishop, Ewa, Oahu; Mrs. Delia S. Bishop.
John S. Emerson, Wailua, Oahu; Mrs. Ursula S. Emerson.
Harvey R. Hitchcock, Kaluahana, Molokai; Mrs. Rebecca H. Hitchcock.—Now in this country.
Lorenzo Lyons, Waimea, Hawaii; Mrs. Lucretia G. Lyons.
Benjamin W. Parker, Kaneohe, Oahu; Mrs. Mary E. Parker.
Lowell Smith, 2d Church, Honolulu; Mrs. Abba W. Smith.
Daniel T. Conde, Wailuku, Maui; Mrs. Andelusia L. Conde.
Edward Johnson, Waioli, Kauai; Mrs. Lois S. Johnson.
Claudius B. Andrews, Kaluahana, Molokai; Mrs. Anna Andrews.
Eliphalet Whittlesey, Hana, Maui; Mrs. Eliza H. Whittlesey.
Henry Kinney, Kau, Hawaii; Mrs. Maria L. Kinney.

Laymen.

Charles H. Wetmore, M. D., Hilo, Hawaii; Mrs. Lucy S. Wetmore.
Mrs. Mercy P. Whitney, Waimea, Kauai.

Deriving their whole support from the Board.

Ministers.

David B. Lyman, Boarding School, Hilo, Hawaii; Mrs. Sarah J. Lyman.
Daniel Dole, Principal of Punahou School, Oahu; Mrs. Charlotte C. Dole.
George B. Rowell, Waimea, Kauai; Mrs. Melvina J. Rowell.
Laymen.
Edmund H. Rogers, Printer, Honolulu, Oahu; Mrs. Mary W. Rogers.
Abner Wilcox, Waioli, Kauai; Mrs. Lucy E. Wilcox.
William H. Rice, Teacher in Punahou School; Mrs. Mary S. Rice.
Mrs. Maria P. Chamberlain, Honolulu.
Mrs. Mary A. Ives, Kealakekua, Hawaii.
Miss Lydia Brown, Kaluaha, Molokai.

SUMMARY.
Foreign pastors and preachers, 24
Native pastors, 4
Ministers supported on the Home Missionary plan, and reckoned among the missionaries of the Board, 13
Ministers supported wholly through the Board, 3
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Laymen supported wholly or in part through the Board, 3
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Females supported wholly or in part through the Board, 24
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THE SANDWICH ISLANDS A CHRISTIAN NATION.

The mission to the Sandwich Islands left the United States October 23d, 1819, and first saw the Islands early in the following April. God prepared their way; for one of the strangest of revolutions had occurred before their arrival. The national idols had been destroyed, the temples burned, and the priesthood, tabus, and human sacrifices abolished. All this, however, was merely a removal of obstacles. It really did nothing to improve the character of the people, nor could it alone have ameliorated their condition. Without any religion, the nation would have quickly perished. The change resulted, indeed, from no good motive. The dissolute young ruler, who brought it about, aimed only to enlarge the range of his sensual pleasures. It created no desire for the gospel, no welcome for the mission, no taste for any of their instructions.

The horrid rites of idolatry had ceased; but the moral, intellectual, social desolation was none the less profound and universal. Society was all in ruins, and so was every individual man. Society could not exist at a much lower point; and it was there the mission commenced its work, and from that point it sought to raise the islanders. What utter desolation did they find in the native mind, as regards all useful knowledge! Even the language was unwritten, and of course there were neither books, schools, nor education. The nation was
composed of thieves, drunkards and debauchees. The land was owned by the king and his chiefs, and the people were slaves. Constitutions, laws, courts of justice there were of course none, and not even a conception of such things in the native mind. Property, life, everything was in the hands of arbitrary, irresponsible chiefs, who filled the land with discord and oppression.

This brief description of the state of society at the Sandwich Islands, thirty-three years ago, is not overdrawn. It is borne out by every reliable testimony from that day to the present.

But that people has now become a Christian nation. Not civilized, in the full modern acceptation of the term. Not able perhaps to sustain itself unaided in any one great department of national existence. Laws, institutions, civilization, the great compact of social and political life, are of slower growth than Christianity. A nation may be Christian, while its intellect is but partially developed, and its municipal and civil institutions are in their infancy. In this sense, the Hawaiian nation is a Christian nation, and will abide the severest scrutiny by every appropriate test. All the religion they now have claims the Christian name. A fourth part of the inhabitants are members in regular standing of Protestant Christian churches; and not less than sixteen hundred new members were added to these churches during the past year. During that year, twenty-four thousand dollars were contributed in those churches for the support and propagation of the gospel. The nation recognizes the obligations of the Sabbath. Houses for Christian worship are built and frequented as among ourselves. So much, indeed, was the blood of the nation polluted by an impure commerce with the world, before our Christian mission, that the people have a strong remaining tendency to licentiousness, which the gospel will scarcely remove till a more general necessity exists for industry and remaining at home. The weakness of the nation is here. But Christian marriage is enjoined and regulated by the laws, and the number of marriage licenses taken out, in the year 1852, exceeded two thousand. The language is reduced to writing, and is read by nearly a third part of the people. The schools contain the great body of the children and youth. The annual outlay for education, chiefly by the government, exceeds fifty thousand dollars. The Bible, translated by the labors of eight missionaries, was in the hands of the people before the year 1840; and there are elementary books in theology, practical religion, geography, arithmetic, astronomy, and history,—making together a respectable library for a people in the early stages of civilization. Since the press first put forth its efforts in the language on the 7th of January, 1822, there have been issued nearly two hundred millions of
pages. Through the blessing of God on these instrumentalities, a beneficent change has occurred in all the departments of the government, in the face of fierce outrages from seamen and traders, and deadly hostility from not a few foreign residents. The very first article in the Constitution, promulgated by the king and chiefs in the year 1840, declares, "that no law shall be enacted, which is at variance with the word of the Lord Jehovah, or with the general spirit of his word;" and that "all the laws of the Islands shall be in consistency with God's law."

What was this but a public, solemn, national profession of the Christian religion, on the high Puritan basis? And the laws and administration of the government since that time, have been as consistent with this profession, to say the least, as those of any other Christian government in the world. The statute laws organizing the general government and courts of justice, the criminal code, and reported trials in the courts, printed in the English language, make five octavo volumes in the Library of the Board. Court-houses, prisons, roads, bridges, surveys of lands, and their distribution with secure titles among the people, are in constant progress. To this may be added the testimony of Mr. Lee, the present Chief Justice of the Islands, as to the protection afforded to persons and property.

"It is our duty," he says, in his report to the government the present year, "to add the universal remark, that in no part of the world are life and property more safe than in these Islands. Murders, robberies, and the higher class of felonies, are quite unknown here, and in city and country we retire to our sleep, conscious of the most entire security. The stranger may travel from one end of the group to the other, over mountains and through woods, sleeping in grass huts, unarmed, alone and unprotected, with any amount of treasure on his person, and with a tithe of the vigilance required in older and more civilized countries, go unrobbed of a penny and unburdened of a hair." "Where," very properly asks the Chief Justice, "does the world afford a parallel of equal security?"

John Quincy Adams, in a report from the Committee on Foreign Affairs to Congress, ten years ago, even then was ready to welcome this people to the general family of Christian nations. He says:

"It is a subject of cheering contemplation to the friends of human improvement and virtue, that, by the mild and gentle influence of Christian charity, dispensed by humble missionaries of the gospel, unarmed with secular power, within the last quarter of a century, the people of this group of islands have been converted from the lowest debasement of idolatriy to the blessings of the Christian gospel; united under one balanced government; rallied to the fold of civilization by a
written language and constitution, providing security for the rights of persons, property, and mind, and invested with all the elements of right and power which can entitle them to be acknowledged by their brethren of the human race as a separate and independent community. To the consummation of their acknowledgment, the people of the North American Union are urged by an interest of their own, deeper than that of any other portion of the inhabitants of the earth, by a virtual right of conquest, not over the freedom of their brother man by the brutal arm of physical power, but over the mind and heart by the celestial panoply of the gospel of peace and love."

The best of all testimony, however, is that of our own missionaries on the Islands. This has been freely quoted in the Annual Reports of the Board. The lengthened extract in the Report of the last year was explicit and decisive; and to that may now be added the testimony in the last letter from the mission.

"Our little mission church, as originally formed," say the brethren, "has expanded into a community of large churches, who build their own chapels, support their own pastors either in whole or in part, send Christian missions to other island groups of the Pacific, and furnish funds to the government for their primary schools through every part of the kingdom. Such is the present posture of things among a people who, thirty years ago, were dwelling in the lowest depths of degradation and vice. Such is the blessing God has been pleased to confer on this nation, through the power of his Word committed to our hands. These being the facts, we can no longer account them heathen, nor consistently look to the American churches for an entire support, as in former years. The finger of Providence points us to assume a new and distinct relation to our patrons and the churches of our native land.

"Nor has the smile of heaven," our brethren add, "been confined to the people of our charge. Our own families, too, have shared the blessing promised to believers and their offspring. Nearly all our children, as they grow to years of maturity, profess to experience a saving change, and take upon themselves the vows of the Christian covenant. Some of them are now settled in life, and, walking in the ways of their fathers, are rearing their children for the Lord."

At no time, during the past twelve years, would the Prudential Committee have been surprised at the occurrence of an extensive reactionary movement at these Islands. Such a reverse was to have been expected, indeed, and has been prevented only by the marvelous grace of God. And it may yet come; for, as is true of all Christian lands, there are yet strong elements of evil there, domestic and foreign. Let us pray that
there may be no moral relaxation in the laws; no outbreaking impatience of restraint; no withdrawal of those influences of the Holy Spirit, to which these blessed changes are all to be referred.

Cost of the Work.

What has this intellectual, moral, religious, social creation of the Hawaiian nation cost the good people of the United States? The Board has expended $817,383; the Bible Society $41,500; and the Tract Society $23,800. The total is $882,683. It is considerably less than a million. The exploring expedition sent by the United States into those seas, cost more than this. It costs more to build a line-of-battle-ship and keep it in service one year. And what contributor is poorer, or less happy, for what he has done for this peaceful conquest, this glorious extension of the Redeemer's reign?

Changes in the Mode of Conducting the Work.

The Prudential Committee regard every foreign mission as to be conducted with a view to some definite result; and when that is attained, the work is accomplished. It will then be due to the missionary cause, and to the gospel of the Son of God, that note be taken of the progress, and that a declaration be made of it. This the Committee have done in respect to the great work now under consideration. On the 28th of September, 1852, they adopted the following declarative resolution, viz.:

"The Prudential Committee would gratefully declare their belief, that the time has come for the patrons of the Board, and for the Board itself and the Committee, to recognize the Sandwich Islands as having been virtually Christianized; and so far brought under the influence of the gospel, as to require a change in the structure and working of the mission, adapting it to that advanced stage of progress to which, in the marvelous providence and grace of God, it has been conducted since the year 1820;—our labors there being expended upon a Christian community, and no longer upon a heathen people; and our laborers no longer sustained to propagate the gospel, (otherwise than the same is done in our own country,) but to build up and multiply churches, and set in order and cherish Christian institutions, and prepare the way for the gospel to stand alone at the Islands."

It was next resolved, that, "however true it may be that the native churches at the Sandwich Islands are and will be unable to sustain their religious institutions without foreign aid,

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the mission are instructed to put those churches forward to a leading position in the work, and so far as possible to make them understand that they will sustain hereafter a leading responsibility in supporting the gospel in the Islands. And the Committee will also endeavor to make the churches in this country see, that the gospel has there actually achieved the victory; and that the newly formed Christian community at those Islands should now be regarded separately from the American Board, in the same manner as our feeble churches and newly formed communities in the United States are regarded separately from the Home Missionary Society. * * *

And the missionaries are instructed to see, each in his several locality, that the native churches and congregations formally decide and promise what they will endeavor to raise towards the support of their pastors, and that this be reported and known to the body having charge of the salaries, before the salary is voted to the pastor, and before the secular agents are authorized to pay the balance; and this should be done regularly, as in the Home Missions, every year.

It was also resolved, that "a member of the mission coming into the modified relation to the Board now proposed, and entering on the prosecution of the Home Missionary plan, and retaining the confidence of his brethren, loses nothing of the privileges he may be supposed to have as a full missionary on the old basis,—that is, which he would have, as such, in the actual circumstances,—whether those privileges related to himself when broken with age or sickness, or to his widow, or children. He will still retain them as if the mission had been continued longer in its original form. In either case, and equally, however, the continuance of these privileges implies a perseverance in the faithful discharge of the duties of the missionary calling."

It is not necessary to trouble the Board with the subordinate details of the plan, of which the foregoing resolutions contain the outline and vital principles. The Board may remember, that five years elapsed in July, since the first decisive steps were taken by the Committee towards the result now attained. It may seem strange, that so long a time was required for such a process. But the work was new, with no precedents, no experience. It was like navigating an unknown sea, covered with fog. It was unavoidable, moreover, that missionaries, advanced to middle life and beyond it, with dependent children in a foreign land, should feel solicitous in view of untried positions and relations. Every step had to be considered in its principles, its equity, and its expediency. Difficult questions grew out of the common-stock system, on which the mission was for a long time sustained; and out of the dependent habits of the
natives, and the increasing expense of living that has resulted from the growth of civilization and the mines of California.

But the transition has at length been effected, and the mission has been merged in the general Christian community of the Islands. The general meeting in May last, was its last meeting as a mission. It is no longer an organized body, under the direction of the Board. It has ceased to be a distinct, associated mission; responsible as such to the Board, and as such controlling the operations of its several members. The relations of the ministry and churches of the Sandwich Islands towards the Board and its patrons, and towards other foreign missions and the Christian church, are those of an independent Christian community.

How far the Religious Institutions of the Islands are still dependent on foreign aid.

The salaries of the native pastors, the cost of church building, and of schools in great part, will be met by the natives. So will the support of the Hawaiian missionaries to Micronesia, and also to the Marquesas Islands. But it is only in part that the natives can support their foreign pastors. During the present year, they wholly relieve the Board of the support of some seven or eight of these, and partially relieve it of the support of twelve others. But, for prudential reasons, such as ever had influence with the Apostle Paul, and also lest the natives should be hindered in detaching separate churches from the large central bodies, each with its native pastor, it will not do to press this point too far. As long as it is desirable to sustain foreign pastors at the Islands, it will probably be necessary for the churches in this country to aid more or less in their support. The work to be done by us hereafter, will be the same in kind, as is now to be done in the new settlements of our own country. The service to be performed by the Board, in this new relation of things, will be the same substantially as that devolving on the Home Missionary Society in Oregon; and in addition to that, in the absence of other societies, the Board will have to sustain the responsibilities assumed by the Education, College and Sabbath School societies. The charge upon the Board, for some years to come, may not fall much short of what it is at present. We may hope that the "Oahu College," situated near Honolulu, and lately chartered by the government, will seek and obtain the endowment which it needs from this country, as an institution not connected with the Board, nor dependent on its treasury.

The appropriation of the Hawaiian government for the department of public instruction for the year 1853, was
$47,735. It may be added, that the appropriation for the department of law and justice, was $53,523; and the whole expenditure of the Sandwich Islands government for the year, is estimated at $318,000.

Here then let us, as a Board of Foreign Missions, in the name of the community for which we act, proclaim, with shoutings of "Grace, grace!" that the people of the Sandwich Islands are a Christian Nation, and may rightfully claim a place among the Protestant Christian nations of the earth! There should be no reserve, no misgivings on this point. Whatever may be true of the nation, as to its lack of civilization, its poverty, its weakness, its probable destiny, it is also true that the most powerful states in Christendom have recognized it as an independent nation; and we now recognize it as a Christian nation. We recognize its government, constitution, laws, institutions, and people as Christian, in the same sense as in our own country. And we thankfully recognize our appropriate work on those Islands as a Foreign Missionary Society,—that of propagating the gospel among the unevangelized,—as completed, through the grace of God in the gospel. Adoring the love of God in Christ, through which this entire world is yet to be renovated, we proclaim the triumph of the cross on the Hawaiian Islands. Were the people much farther advanced in civilization and in the possession of property than they are, we might send all our missionary brethren away at once into other benighted regions, and leave the new churches wholly to themselves. As it is, the mission is dissolved; the pastors and all the new institutions of the Islands are placed on the footing of a Christian land; the Board ceases to act any longer as a principal; it renders aid to the churches only as they shall request it, and show reason why they should receive such aid. Hereafter, the annual or biennial convocations of ministers and laymen at Honolulu, or Lahaina, will be like those which occur in the cities of New York or Boston; and the business, which has been done heretofore by an organized mission, will hereafter be transacted in Missionary, Bible, Tract, and Education societies. The nation may even cease to exist; but the success of this great enterprise will live in history, and, in some glorious form or other, it will live in fact. The islanders may, in coming years, make even large demands, for a time, upon the wealth of this country, to endow their college and their theological seminary, and to defend themselves from the assaults of Popery, and Mormonism, and other opponents of the Puritan faith and liberty; but it will still be true, that the Hawaiian nation, as early at least as the year of our Lord one thousand eight
hundred and fifty-three, but little more than thirty years from the first landing of missionaries, was acknowledged to be a Christian people, with their institutions assimilated to those of other Christian lands. "NOT UNTO US, O LORD, NOT UNTO US, BUT UNTO THY NAME GIVE GLORY, FOR THY MERCY AND FOR THY TRUTH’S SAKE."

THE PAST YEAR.

The general letter from the mission written in June last, enables the Committee to give a succinct statement of the facts for the year ending in May.

Churches—Native Pastors—Temporary Local Defection.

The following tabular view presents the statistical facts in twenty-two churches. The four churches over which native pastors have been ordained, appear not to be yet fully recognized in their distinct and separate form by the mission. The number of churches would seem really to be twenty-six. The number admitted the past year was 1,644; and 22,236 are reported as in regular standing as church members. The whole number received from the commencement is 38,544.

**STATISTICS OF THE CHURCHES, 1853.**

<table>
<thead>
<tr>
<th>STATIONS</th>
<th>Whole No. on examination.</th>
<th>Whole No. by letter.</th>
<th>Whole No. deceased.</th>
<th>Whole No. baptized.</th>
<th>Whole No. married.</th>
<th>Whole No. entered.</th>
<th>Whole No. of church members.</th>
<th>Whole No. of regular standing church members.</th>
<th>Whole No. of members received.</th>
<th>Whole No. of members deceased.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hilo and Puna, ........................</td>
<td>10,634 564 442 41 31 806 48 4,386 198 45</td>
<td>5,7-2 125</td>
<td>3,526 100</td>
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<tr>
<td>Waimea, ........................</td>
<td>6,265 459 99 45 170 56 1,935 54 106</td>
<td>1,688 20</td>
<td>1,087 90</td>
<td></td>
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<tr>
<td>Kohala, ........................</td>
<td>1,636 829 33 31 312 46 734 51 12 8</td>
<td>1,068 32</td>
<td>839 47</td>
<td></td>
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<tr>
<td>Kailua, ........................</td>
<td>2,700 999 676 82 822 86 2,658 87 5</td>
<td>1,830 37</td>
<td>2,485 45</td>
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<td>1,138 30</td>
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<td>Kapa'a, ........................</td>
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<td>1</td>
<td>1</td>
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<tr>
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<td>1</td>
<td>1</td>
<td>1</td>
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<td>1</td>
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<tr>
<td>Lehaimaluna, ........................</td>
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<td>869 24</td>
<td>1,936 37</td>
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<tr>
<td>Lahaina, ........................</td>
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<td>19</td>
<td>14</td>
<td>297</td>
<td>8</td>
<td>1,069 25</td>
<td>1,181 48</td>
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<tr>
<td>Kula, ........................</td>
<td>1,224 17</td>
<td>22</td>
<td>6</td>
<td>365</td>
<td>7</td>
<td>268</td>
<td>7</td>
<td>509</td>
<td>17</td>
<td></td>
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<tr>
<td>Molokai, ........................</td>
<td>1,224 17</td>
<td>22</td>
<td>6</td>
<td>365</td>
<td>7</td>
<td>268</td>
<td>7</td>
<td>509</td>
<td>17</td>
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<tr>
<td>Kona, ........................</td>
<td>670 1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
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<tr>
<td>Waimea, ........................</td>
<td>663 94 124 92</td>
<td>2</td>
<td>107 2</td>
<td>485 25</td>
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<td></td>
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<td>Honolulu, ........................</td>
<td>3,404 579 297</td>
<td>16</td>
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<td>55</td>
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<td>2,589</td>
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<td>Total in chhs. reported, ........................</td>
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<td>18609</td>
<td>5492</td>
<td>307</td>
<td>11,782</td>
<td>460</td>
<td>106</td>
<td>234</td>
<td>92,236</td>
<td>675</td>
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</table>
The present transition state of the nation and the mission serves to test the character of the native Christians. They have shown much promptness in meeting the claims upon them for the support and propagation of the gospel. Their foreign missions to the Micronesian and Marquesas Islands, have done much to increase their zeal and ability in relation to all their institutions at home.

The four native pastors already named have given good satisfaction to the churches and congregations over which they were placed in the Lord, and the divine blessing has attended their labors. Mr. Kekela accompanied Mr. Clark on his visit to the Micronesian Islands, and since his return he has visited all the churches on Oahu, Maui, Molokai, and Hawaii, informed them of the moral desolation he saw on those islands, and of their famishing need of the bread of life. The churches were exceedingly interested in his statements, which were illustrated by certain specimens of the wickedness and barbarism of the people which he has brought with him. David Malo was ordained September 2, 1852. The Hawaiian Missionary Society is turning its attention to the feeble churches and destitute places on the several islands of the Hawaiian group.

Variations in the religious state and aspects of the Hawaiian churches are to be expected. It is wonderful that there have not been more of them, and that those which have occurred have not been more permanently injurious in their results. Mr. Lyons records one at Waimea, on Hawaii, during the past year, which, for a time, was threatening. The evil came in through the flood-gates of intemperance. "Waimea was flooded with drunkenness," says Mr. Lyons, "accompanied with old heathenish songs and dances. Satan triumphed; the church yielded to the temptations of the enemy." But after this defection there was a reformation. "By fasting, humiliation and prayer," adds Mr. Lyon, "the Lord was induced to mercy. Many were brought to repentance. Church members were aroused, meetings were multiplied, the people were visited from house to house, prayer was constantly offered, and the Spirit came down in power. Children and youth devoted themselves to the Lord; aged and hardened sinners, who had passed through many revivals, were brought to see their lost condition. Old apostates were apparently reclaimed. One hundred and fifty-two were received to the church, and others stand as candidates." Since then, new houses of worship, have been erected, and others repaired, adult and juvenile missionary societies have been formed in the different parishes, and about two hundred dollars contributed at that station for the Micronesian and Marquesas missions.
Hawaiian Missionary Society—Marquesas Mission.

The Hawaiian Missionary Society, following the general movement, has become an independent body, but acts, to some extent, as a disbursing agent of the Board. The receipts, in the year ending May last, were $4,981 87. This does not include the amount raised for the Marquesas mission, composed wholly of native missionaries, and which was sent forth, and is directed and sustained exclusively by this Society. The Micronesian mission is composed partly of missionaries from the United States, and it is necessary that such missionaries stand directly connected with the Board and the American churches; but it is the aim and endeavor of the Prudential Committee, for the sake of the reacting influence of that mission on the Hawaiian churches, to devolve all the responsibility in relation to it that is possible upon the Hawaiian Society.

The amount actually contributed by the Hawaiian churches, in the year 1852, for religious purposes, was much greater than the sum above named. The sums reported from sixteen churches for the support of pastors, repair of churches, and for various benevolent objects, exceeds $24,000.

The mission to Fatuhiwa, one of the southern islands in the Marquesas group, had a remarkable origin. Some time in the month of March, a Marquesian chief, named Makounui, and a son-in-law of his, a native of Maui, arrived at Lahaina on board the whale ship Tamerlane. He came, he said, to obtain missionaries to live with him and his people, and teach them the word of God. He came with the approbation of his chiefs and people, and if he did not return within five months, they were to presume he was dead, and act accordingly. He desired a white missionary, but would greatly prefer native missionaries to none. The case seemed urgent, and awakened great interest among the missionaries and native Christians. Two of the Hawaiian pastors and four promising graduates from Lahainaluna, with several school teachers and deacons in the churches, offered themselves as candidates for the service. The pastors, James Kekela (already mentioned in connection with the Micronesian mission) and Samuel Kauwealoha, with their wives, and two married deacons, formed the company which sailed for the Marquesas on the 16th of June, in a schooner chartered for the purpose. The Rev. B. W. Parker, who was one of the company that went to the Washington Islands, in the year 1833, accompanied the mission, but was to return in the vessel. The prayers of God's people will accompany this mission of Christian love.

The reflex influence of the Micronesian and Marquesas mis-
sions upon the missionaries and churches at the Sandwich Islands, has already been most happy.

**Schools—Printing—Mormons.**

The Hilo boarding-school, under Mr. Lyman's care, contains forty-eight scholars, of whom twenty-six are church members. Dr. Wetmore aids somewhat in the instruction. No report has been received of the school at Koloa, under Mr. Wilcox. The seminary at Lahainaluna is supported by the government. Eighty-two scholars are connected with the seminary. Twelve completed the usual course, and five graduates of a former year pursued the study of theology. Hereafter, each scholar is to provide for his own support. The English language is also to be introduced, and it is hoped that these changes will add to the efficiency of the institution. The three hundred and forty-four Protestant schools supported by the government, contain 11,771 scholars. The number reported in ninety-two Romish schools, is 2,174. These have also the government support.

The printing during the year 1852, was as follows:—

<table>
<thead>
<tr>
<th>Description</th>
<th>Pages</th>
<th>Copies</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elele Hawaii, 21 numbers, 4to</td>
<td>84</td>
<td>3,000</td>
<td>252,000</td>
</tr>
<tr>
<td>Huinahelu, Leonard’s Arithmetic, incomplete, 12mo</td>
<td>156</td>
<td>12,000</td>
<td>1,872,000</td>
</tr>
<tr>
<td>New Constitution, (for Government,) 8vo</td>
<td>20</td>
<td>1,000</td>
<td>20,000</td>
</tr>
<tr>
<td>&quot; and Laws, 1852, 8vo</td>
<td>60</td>
<td>1,000</td>
<td>60,000</td>
</tr>
<tr>
<td>Ministerial Reports, 1852, 8vo</td>
<td>40</td>
<td>3,000</td>
<td>120,000</td>
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<tr>
<td>Haaawina Baibalu, (incomplete,) 12mo,</td>
<td>30</td>
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<td>300,000</td>
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<tr>
<td>Minutes of General Meeting, 1852, 12mo</td>
<td>25</td>
<td>60</td>
<td>1,680</td>
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<td>General Letters, 1852, 12mo</td>
<td>45</td>
<td>60</td>
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<td>Jobs, equal to 12mo</td>
<td>25</td>
<td>100</td>
<td>2,500</td>
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<tr>
<td>Reprint of Laws for 1852, 8vo</td>
<td>55</td>
<td>1,000</td>
<td>55,000</td>
</tr>
</tbody>
</table>

Total, 649 31,220 2,743,060

This makes the sum total from the beginning, 191,229,100 pages.

The health of Mr. Ives is such as to forbid his returning again to the Islands, and his family is expected to join him in his native place. Miss Maria M. Smith has been called home by her duty to an aged and dependent mother. She passed the last ten years of her missionary life in connection with the school at Punahou, where her labors were unremitted and abundant.

The Papists do not seem to be making much progress in respect to converts. The Mormons are troublesome; the mission speaks as follows concerning them in its general letter:—

Some five or six Mormon priests have been laboring in Honolulu and vicinity for a few months past. Their doctrines, instructions and practices
are such, that the most abandoned and licentious characters among us are among their first ripe fruits. They have licensed five or six of this class, graduates from Lahainaluna, to preach and expound their gospel. Baptism by immersion is with them a saving ordinance, and polygamy a common practice. Moreover, they teach their converts that they will have nothing to pay for the support of their ministers, nor for the building of churches, nor for foreign missions. These are some of the doctrines taught by these (self-styled) "latter day saints."

**NORTH AMERICAN INDIANS.**

**CHOCTAW MISSION.**

**STOCKBRIDGE.**—Cyrus Byington, Missionary; Jason D. Chamberlain, Steward of the Boarding School; William S. Potter, Assistant Missionary; Mrs. Sophia N. Byington, Mrs. Elsey G. Chamberlain, Miss Mercy Whitcomb; Miss Priscilla G. Childs, Teacher.

**WHEELock.**—Henry K. Copeland, Assistant Missionary; Mrs. Harriet B. Wright, Mrs. Abigail Copeland, Miss Sarah Ker; Miss Chloe M. Bigelow, Teacher.—Two native assistants.

**NORWALK.**—Edwin Lathrop, Steward of the Boarding School; Mr. John K. Harris, Teacher; Mrs. Cornelia T. C. Lathrop.

**PINE RIDGE.**—Cyrus Kingsbury, Missionary; Samuel T. Libby, Assistant; Mrs. Electa M. Kingsbury, Miss Hannah Bennett; Miss Harriet Goulding, Teacher.

**GOOD WATER.**—Ebenezer Hotchkin, Missionary; John Hotchkin, Assistant; Mrs. Philena Hotchkin, Miss Catharine Fay; Miss Elizabeth Backus, Miss Mary M. Curtis, Teachers.

**GOOD LAND.**—Oliver P. Stark, Missionary; Samuel J. Morrison, Assistant; Mrs. Margaret W. Stark; Miss Maria P. Arms, Teacher.

**MOUNT PLEASANT.**—Charles C. Copeland, Missionary; Mrs. Cornelia L. Copeland; Miss Harriet McCormic, Teacher.

**BENNINGTON.**—Abraham G. Lansing, Assistant Missionary; Mrs. Sarah Maria Lansing.

**LENox.**—Simon L. Hobbs, M. D., Assistant Missionary; Mrs. Mary C. Hobbs.

**OUT-STATION.**—Mount Zion.—Pliny Fisk, Native Preacher.

**Without a Station.**—George Pierson, Missionary; Jonathan E. Dwight, Native Preacher.

9 stations.
1 out-station.
6 missionaries.
2 native preachers.
10 male and 22 female assistant missionaries.
1 native assistant.

In recounting the history of the Choctaw mission, during another year, it becomes the duty of the Committee to speak of repeated changes, some of which are of a very painful character. To these the attention of the Board will be first directed.
This mission has suffered a painful bereavement in the death of Mr. Wright, for thirty years a devoted and successful missionary among the Choctaws. "Affectionate in disposition, kind and benevolent in feeling, he delighted in doing good. As a Christian he was uniform and consistent, humble and prayerful. As a pastor, he watched for souls as one who must give account. As a preacher, he was scriptural, earnest and practical. As a translator, he was laborious and careful in all his investigations." "Communion with God, faith in the Lord Jesus Christ, and love to the souls of his fellow men, made all his labors sweet to his own soul and a blessing to others. The Choctaws mourn him as a father; and such he has been to them, in affection, in counsel, and in unwearied efforts for their best good."

Mrs. Pierson died on the 14th of September, 1852. Mr. Pierson had been sick for many months; and his recovery was regarded as extremely improbable. It was his wish, however, to return to his friends in Illinois; but when they arrived at Little Rock, Arkansas, the wife who had nursed him so tenderly and faithfully, was called away from earthly cares and anxieties. "All who knew this beloved sister," Mr. Stark says, "can have no doubt that death to her was infinite gain." Most unexpectedly to the Committee, Mr. Pierson has so far regained his health, as to contemplate returning to the Choctaw nation.

Mrs. Dana has been compelled by declining health to resign her place in the school at Wheelock. The same cause has obliged Mrs. Lathrop to leave the school at Stockbridge. Mr. Beals, formerly a laborer at Stockbridge, has been released from his connection with the Board, at his own request.

Soon after the meeting of the Board at Troy, Mr. and Mrs. Chamberlain, accompanied by Miss Whitcomb, proceeded to Stockbridge to take charge of the boarding department at that station. Miss Backus and Miss Curtis went to Good Water with Mr. Hotchkin; and they have since devoted themselves to the instruction of the school under his care. A nephew and niece of Mr. Hotchkin formed a part of the same company. Mr. Harris, a graduate of Williams College, also proceeded to Norwalk, without a formal appointment, to teach the school at that place.

In December last, Dr. and Mrs. Hobbs, and Mr. and Mrs. Lansing, were sent to the Choctaw people, for the purpose of commencing two new stations. Miss Childs accompanied them, having been designated to teach the school at Stockbridge. Mr. Libby went to Pine Ridge about the same time, to assist Mr. Kingsbury as a laborer. At a later date, Mr.
Potter repaired to the Indian country without a formal appointment. He is a graduate of Williams College; and it is hoped that he will acquire the Choctaw language, and receive ordination at a future day.

**NEW STATIONS.**

The mission have been anxious for some time to commence a station at Bennington, in the western part of the Choctaw country; Mr. and Mrs. Lansing have, therefore, been assigned to that post. It is an interesting field of labor, and the Committee rejoice in its occupancy. "The people," Mr. Lansing wrote on the 4th of April, "have done all to assist us in settling among them, that I could expect. They have put up a very good log-building, eighteen feet square, with two piazzas, and have covered it. They are now, probably, on their way to Doaksville, to haul my goods and lumber."

Two or three years ago, a petition was received from the people in Wade's settlement, on the Kiamichi River, asking that a teacher and preacher might be located among them. Dr. Hobbs has gone to this place and commenced a station, to which he has given the name of Lenox. It is about thirty miles from Mt. Zion, and about twice that distance from the nearest missionary. Mr. Wright described the people, in February last, as "moral, and comparatively industrious, some of them commendably so." "It is said," he also remarks, "that there is neither drinking, ball-playing, nor gambling among them." Already there are a number of Christians in this valley; and a church will doubtless be organized at an early day.

But the demand for missionary labor among the Choctaws is not yet supplied. Other places have strong claims upon the Christian community; and why should not these claims be heeded? Are there no young men in the sacred office, or looking forward to it, who are willing to devote themselves to the work of the ministry in such a field?

**CONDITION OF THE CHURCHES.**

As in previous years, the missionary force in the Choctaw nation during the period under review, has been quite too feeble, when compared with the work which should have been performed. In fact there were scarcely three ordained laborers, in good health, to break the bread of life to the multitudes who are waiting to receive it. It is not strange, therefore, that the results of the last twelvemonth fall somewhat below those which have been occasionally submitted to the Board; and had it not been for the valuable co-operation of Choctaw Christians, this report must have been less satisfactory.
The insufficiency of our brethren for the preaching department, by far the most important branch of their labor, is the more to be regretted, from the fact that God has manifestly granted the influences of his Spirit to accompany his word. At Wheelock, as will hereafter appear, a number have been admitted to the fellowship of the saints. In speaking of Mayhew, Mr. Kingsbury says: "After a long season of darkness and depression, the Lord in mercy, we trust, has visited this little church." At a protracted meeting held at Good Water in May, there were twenty-seven inquirers. "The effects produced," Mr. Hotchkin writes, "were most gratifying." At Good Land there has been much to animate the people of God; though Mr. Stark, for a part of the time, has been laid aside from his work. "The Mount Pleasant church has been somewhat revived," Mr. Copeland says, "and the same is true of the Six Town church. There was a partial awakening at Bennington, likewise, towards the close of 1852." How cheering might have been the report of the mission, had its strength been equal to the demands made upon it!

The Good Water church was divided in March last. About three hundred and fifty members were formed into a new church, which is now under the sole care of Mr. Stark, and takes its name from his station. The Chickasaw church has been transferred to the mission of the Presbyterian Board. The statistics of the churches now under the care of the mission, so far as they have been received, are set forth in the following table:

<table>
<thead>
<tr>
<th>CHURCHES</th>
<th>Received on division</th>
<th>Received by letter</th>
<th>Died</th>
<th>Present number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stockbridge</td>
<td>12</td>
<td>8</td>
<td>141</td>
<td></td>
</tr>
<tr>
<td>Wheelock</td>
<td>10</td>
<td></td>
<td>266</td>
<td></td>
</tr>
<tr>
<td>Mount Zion</td>
<td>5</td>
<td>2</td>
<td>2</td>
<td>56</td>
</tr>
<tr>
<td>Pine Ridge</td>
<td>6</td>
<td></td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>Good Water</td>
<td>11</td>
<td>3</td>
<td>350</td>
<td></td>
</tr>
<tr>
<td>Good Land</td>
<td>7</td>
<td>1</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>Mayhew</td>
<td>7</td>
<td>1</td>
<td>61</td>
<td></td>
</tr>
<tr>
<td>Mount Pleasant</td>
<td>13</td>
<td>3</td>
<td>84</td>
<td></td>
</tr>
<tr>
<td>Six Town</td>
<td></td>
<td></td>
<td></td>
<td>1163</td>
</tr>
</tbody>
</table>

The Committee have not received full returns of the pecuniary offerings made by these churches within the past year. It appears, however, that Wheelock church has given $130.50; of which sum fifty dollars are to be paid towards defraying the expenses of a new edition of the Choctaw hymn book. Mr. Kingsbury reports the contributions of Pine Ridge church as follows:—Monthly concert collections, $246.70; donations to the Board, $265.00; Bible Society, $10.50; Home Missionary Society, $25; Tract Society, $16.50; miscellaneous, $84;
for the new church and bell, $310; making a total of $719.20. Mr. Hotchkin states that one hundred and seventy dollars have been collected for foreign missions at Good Water. Mr. Copeland speaks of the increasing liberality of the people constituting his charge. "In every place where I took up collections last winter," he says, "there was an increase in their donations to the Board, the advance in some cases being fifty per cent."

SCHOOLS.

The educational efforts of the mission appear to have been as successful as in former years. On the 6th of November, 1852, the General Council of the Choctaw nation converted the Good Water school into "a high institution of learning," the course of study to be "such as is usually taught in the best female institutions of the United States." To meet the additional expenditure, eight hundred dollars were duly set apart. In describing the success of this experiment, Mr. Hotchkin says, "All the reasonable expectations of the people were fully met." "The question whether a high school can be sustained here, we think, is settled." The missionary society in this school has raised one hundred and ten dollars for foreign missions.

Of the examination of the Pine Ridge school, held on the 5th of July, Mr. Kingsbury says, "The progress of the pupils, considering the short time many of them had been with us, was good; and, we believe, it gave general satisfaction. About forty dollars have been raised for benevolent purposes by these girls. To the studies heretofore pursued in the Wheelock school, Brewer's Guide to Science, with a small work on physiology, has been added. "The Bible," says Mrs. Wright, "is daily read and studied; and great pains are taken to convince the scholars that they are not merely intellectual, but moral and accountable beings; and hence the inculcation of divine truth is made prominent." The Stockbridge school is taking a higher rank, under its present management. "As to the progress of the scholars at Norwalk," Mr. Lathrop writes, "I think we have reason to speak favorably. We have had but little difficulty in controlling the boys." The subjoined table will show the number of pupils in each of the boarding schools:

<table>
<thead>
<tr>
<th>SCHOOLS</th>
<th>Boarded by the nation</th>
<th>Other boarders</th>
<th>Day scholars</th>
<th>Boys</th>
<th>Girls</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Good Water</td>
<td>39</td>
<td></td>
<td>8</td>
<td>47</td>
<td></td>
<td>47</td>
</tr>
<tr>
<td>Pine Ridge</td>
<td>24</td>
<td>6</td>
<td>10</td>
<td>40</td>
<td></td>
<td>40</td>
</tr>
<tr>
<td>Norwalk</td>
<td>16</td>
<td>5</td>
<td>5</td>
<td>26</td>
<td></td>
<td>26</td>
</tr>
<tr>
<td>Wheelock</td>
<td>24</td>
<td>10</td>
<td>8</td>
<td>42</td>
<td></td>
<td>42</td>
</tr>
<tr>
<td>Stockbridge</td>
<td>31</td>
<td></td>
<td>10</td>
<td>41</td>
<td></td>
<td>41</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>170</td>
<td></td>
<td>195</td>
</tr>
</tbody>
</table>

14
The day school at Mount Pleasant has been suspended for the present, the number of pupils being too small to justify the expense. Hereafter it may be resumed. The school at Good Land is "still prosperous; and it promises to be an institution of much good." The whole number of pupils is forty; and the average attendance has been about twenty-five.

TEMPERANCE.

The information which the Committee receive in regard to the cause of temperance, continues to be favorable. "Our Chiefs and leading men," Mr. Copeland says, "have been very decided and friendly to the cause; and the efforts of the authorities are attended with good success. Many a gallon of whiskey has been emptied upon the ground within the last year."

"That intemperance exists at all among us," writes Mr. Stark, "is owing to the influence of bad white men, and to the sanction granted to the traffic in intoxicating liquors by the adjoining States." "The Indians have long legislated against intemperance; and for years they have supported an efficient police, whose business it is to wage war against it. Now, in order to strike a last and effectual blow, they have unitedly, and at no little expense, implored the legislatures of the States about them to prohibit the sale of whiskey to Choctaws; but it has been altogether in vain." "It is now punishable with a fine of three dollars," Mr. Hotchkin says, "to bring a bottle of liquor into the nation. The penalty for the second offence is five dollars, and for the third, ten dollars. These fines have been demanded and paid, principally the first, however."

"The next General Council will make the penalty for the first offence twenty-five dollars, and for the second, fifty dollars. This shows some progress."

The Choctaws are still advancing in the arts and comforts of life. "Heretofore," Mr. Stark says, "the mass of these Indians have manifested no ambition to possess anything beyond what was necessary to satisfy their present wants. But this state of things is passing away; and just as fast as they feel the influence of the gospel, just so fast do they become industrious and happy." It is the testimony of Mr. Copeland, that there is a perceptible improvement in the husbandry of the people. "Last year the crops were abundant. The land is cultivated in a better manner, and, of course, it yields a corresponding return. Many bushels of wheat were sown in the autumn of 1852." "The Choctaws think that they have eaten corn bread about long enough."

Those who are at all familiar with the history of missions, need not be told that much remains to be done for this people.
They were once heathen; and they have been but partially delivered from the bondage wherein they were held. When the missionaries, therefore, speak of the progress that has been made in knowledge, industry, temperance and religion, it is not to be understood that their work is approaching its completion. "The Prince of the power of the air, the spirit that now worketh in the children of disobedience," is not so easily conquered. Before them is a long and toilsome contest, with manifold infirmities, and evil associations, and pernicious customs, and our common depravity. This they know perfectly well; but they believe that, with the blessing of God, the victory will surely come. And it is to encourage the church in this same expectation, and to bear witness to the faithfulness of their Lord and Master, that they declare unto us, from time to time, what he is doing for their Indian brethren.

CHEROKEES.

Dwight.—Worcester Willey, Missionary; Jacob Hitchcock, Assistant Missionary; Mrs. Nancy B. Hitchcock; Miss Jerusha E. Swain, Teacher.

Lee's Creek.—Timothy E. Ranney, Missionary; Mrs. Charlotte T. Ranney; Miss Julia F. Stone, Teacher.—One native assistant.

Fairfield.—Edwin Teele, Missionary; Mrs. Teele; Miss Julia S. Hitchcock, Teacher.—One native assistant.

Park Hill.—Samuel A. Worcester, Missionary; Edwin Archer, Printer; Mrs. Erminia N. Worcester; Miss Lois W. Hall, Teacher.—One native assistant.

Out-station.—Honey Creek.—John Huss, Native Preacher.

4 stations.
1 out-station.
4 missionaries.
1 native preacher.
2 male and 8 female assistant missionaries.
3 native assistants.

Mr. and Mrs. Teele arrived at Fairfield on the 27th of December, after a prosperous journey of twenty-two days. As there had been no missionary at this station, from the date of Dr. Butler's removal to the Cherokee Female Seminary, our young brother found much, on entering his new field, to sadden and dishearten. "The hedges thereof were broken down; and it was all grown over with thorns and briars." So at least it seemed to him, in January last; but now "a few things brighten the prospect;" and the Committee hope that a blessing is in store for him and his people. Miss Esther Smith, at her own request, has been released from her connection with the Board. She is anxious, however, to spend the rest of her days among
the Cherokees, in the hope of benefiting them still further by her labors.

PROSPECTS OF THE TRIBE.

It must be confessed that the Cherokees are not making that progress towards an elevated and permanent Christian civilization, which their friends have desired to see. The measures adopted by the United States, many years ago, for the purpose of effecting their removal to their present home, inflicted wounds which still remain unhealed. No language, indeed, can describe the melancholy results of the former policy of our government. The large annuities, moreover, which were paid to the people per capita in 1852, operated injuriously in various ways. On the other hand, the efforts put forth by Christians in their behalf fall entirely below the exigencies of the case. Our own mission should be reinforced immediately, so as to exert a much wider and stronger influence.

The Committee refer to this subject again, because of an abiding and most painful conviction that the churches, acting with and through the Board, are not discharging their duty to these Indians. To place our operations upon a just and proper basis, several missionaries should be sent into their country within the coming year; only one, however, has been secured. Meantime "an enemy" is busy. While we sleep, he is sowing tares. And when the day of harvest shall have come, we shall find, not "the full corn in the ear," but that which is fit only for the burning.

Two neighborhoods were visited in 1852 by Messrs. Worcester and Foreman, with special reference to an enlargement of the mission, in both of which it seems desirable that stations should be commenced. One of these neighborhoods is eight or ten miles from Tahlequah; and the other is about twice as far. The object of the Cherokees, in requesting that missionaries may come among them, is mainly, without doubt, to secure the establishment of good schools for their children. But though they have been told that the Board regard the preaching of the gospel as the chief business of its missionaries, their zeal does not appear to abate. The Committee are not able to say how many other places in the Cherokee nation it might be well to occupy; but there can be no doubt that much additional labor is needed.

CHURCHES.

It would give the Committee great pleasure to speak of large accessions to the Cherokee churches; but they have no such report to make. Indeed, the past year seems to have been one
of unusual dearth. What progress the members of these churches may have made in spiritual things, does not appear from the letters of the missionaries; but it is sad to think that only one has come forward to make a public profession of his faith in the Lord Jesus Christ. The following table contains the statistics received at the Missionary House.

<table>
<thead>
<tr>
<th>STATIONS</th>
<th>Received on profession</th>
<th>By letter</th>
<th>Died</th>
<th>Excommunicated</th>
<th>Present number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dwight</td>
<td>1</td>
<td></td>
<td>3</td>
<td></td>
<td>48</td>
</tr>
<tr>
<td>Lee's Creek</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>8</td>
</tr>
<tr>
<td>Fairfield</td>
<td></td>
<td></td>
<td>2</td>
<td>4</td>
<td>69</td>
</tr>
<tr>
<td>Park Hill</td>
<td></td>
<td></td>
<td></td>
<td>6</td>
<td>40</td>
</tr>
<tr>
<td>Honey Creek</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>42</td>
</tr>
<tr>
<td>Total</td>
<td>1</td>
<td>2</td>
<td>13</td>
<td>1</td>
<td>217</td>
</tr>
</tbody>
</table>

Major George Lowrey, one of the most influential of the Cherokees, and a deacon in the Park Hill church, died in October last. "So far as I know or can recollect," Mr. Worcester says, "his acts as a public man, sustaining various offices of high trust in the nation, were never inconsistent with his profession as a Christian. I think he always stood firm as a friend of law and order, and in opposition to all acts of unlawful violence, even in times which peculiarly tried men's souls. When, in the absence of the Principal Chief, the office of first magistrate devolved on him, and that in times of difficulty, he discharged the duties of that office in a manner no less honorable to him as a Christian than as a patriot." He died in the peace of the gospel, disclaiming all trust in any righteousness of his own, and affirming his simple reliance upon the atoning blood of Christ.

The monthly concert contributions at Park Hill have been $79 11; and a collection was taken up at the same place, in connection with the annual meeting, amounting to $45. From the monthly concert at the Female Seminary, through Dr. Butler, $81 38 have been received. The total of the monthly concert collections at Lee's Creek is $9. Mr. Teele reports $2 25 as contributed at Fairfield, just before the date of his report. No returns have been received from Dwight. In addition to the foregoing sums, moneys have been given by the Cherokees to various objects, such as the Cherokee Bible Society, the erection of a church at Park Hill, &c., the amount of which is not known.

SCHOOLS—TEMPERANCE—THE PRESS.

The educational labors of the mission seem to be generally prosperous. In reference to Lee's Creek, Mr. Ranney says: "It appears to us that the interest in our school is greater than
The statistics in this department are as follows:

<table>
<thead>
<tr>
<th>SCHOOLS</th>
<th>Whole number of pupils</th>
<th>Average number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dwight</td>
<td></td>
<td>25</td>
</tr>
<tr>
<td>Lee's Creek</td>
<td></td>
<td>41</td>
</tr>
<tr>
<td>Fairfield</td>
<td></td>
<td>45</td>
</tr>
<tr>
<td>Park Hill</td>
<td></td>
<td>38</td>
</tr>
</tbody>
</table>

It is an interesting fact that twenty-three of the pupils at Park Hill have been boarded in the neighborhood, at the expense of relatives or friends. And after Miss Hall had decided that she could receive no more scholars, as she did from necessity, though very reluctantly, twenty applied for admission, nearly all of whom would have been obliged to pay for their board.

Messrs. Worcester and Ranney seem to be of the opinion that, in those parts of the nation which come under their immediate inspection, the temperance cause is recovering the ground which it lost in 1852, after the payment of the large annuities. A temperance society was organized in Mr. Ranney's district a little more than a year ago, the first annual meeting of which was held in July last. More than seventy persons pledged themselves, on that occasion, to entire abstinence from all intoxicating drinks.

Mr. Worcester has prepared twenty-eight chapters of Exodus for the press, with the aid of Mr. Foreman; and about fourteen chapters have been printed. The amount of printing at Park Hill, during the past year, will appear from the following table:

In Cherokee.

Paul's Epistles to Timothy, 3d edition, 24 pp. 24mo. 5,000 copies.
Epistles of Peter, 3d " 24 pp. 24mo. 5,000 "
Exodus, (in part,) 1st " 48 pp. 24mo. 5,500 "

In Cherokee and English.

The Almanac for 1853, 36 pp. 12mo. 1,000 copies.

DAKOTAS.

Lac-qui-parle.—Stephen H. Riggs, Missionary; Mrs. Mary Ann C. Riggs; Miss Spooner, Teacher.

Yellow Medicine.—Thomas S. Williamson, M. D., Missionary; Mrs. Margaret F. Williamson; Miss Jane S. Williamson, Teacher.

Prairieville.—Samuel W. Pond, Missionary; Mrs. Rebecca Pond.

Red Wing.—Joseph W. Hancock, Missionary; Mrs. Sarah Hancock.

4 stations.
4 missionaries—one a physician.
6 female assistant missionaries.
Mr. and Mrs. G. H. Pond, Mr. and Mrs. Adams, Mr. and Mrs. Huggins, at their own request, have been released from their connection with the Board. Mr. Pond remains at Oak Grove, preaching to the white population, under the auspices of the Home Missionary Society. The Committee still indulge the hope, that his thorough knowledge of the Dakota language may be turned to good account, at some station hereafter to be formed. Mrs. Pond has closed her earthly pilgrimage, since the dissolution of her connection with the Board. She was greatly beloved by her brethren and sisters in the mission. Dr. Williamson says that "she fell a victim to the labor, confinement, and cares of the missionary life." Mr. and Mrs. Huggins continue to reside at Traverse-des-Sioux; where Mr. and Mrs. Adams are also staying for the present, endeavoring to make known the way of life both to the whites and the Dakotas. Mr. S. W. Pond was united in marriage to Miss Rebecca Smith, of Washington, Connecticut, in 1852. Mr. and Mrs. Aiton are not now laboring in connection with the mission.

The refusal of the United States Senate to confirm the reservation of certain lands on the Minnesota River, as provided for in the treaties of 1851, was mentioned in the last Report. Such an assent of the Indians to the change proposed as the President deemed satisfactory, was subsequently obtained. This modification of the original plan, the Committee continue to regard with profound regret. Had the Commissioners sought to negotiate on such a basis, in 1851, the attempt would probably have been utterly fruitless.

Those provisions in these treaties, moreover, which were intended to promote the moral and social well-being of the Dakotas, are executed very slowly. "Of the $30,000 promised to the Sissetonwan and Warpetonwan for breaking land, as also for erecting school houses and mills," wrote one of the missionaries on the 18th of July, "not the first dollar has been expended; nor is there any contract made for such an expenditure. And yet a single crop from the land would be worth five times, if not ten times, the cost of breaking it."

NEW STATION.

The most important event in the history of the mission, within a twelvemonth, is the commencement of a station at Yellow Medicine, about one hundred miles beyond Traverse-des-Sioux, and about thirty miles this side of Lac-qui-parle. It was on the 4th of October that Dr. Williamson put his family, three women and four children, into a small boat, and bade farewell to his old home. Though he had five men to assist him, and though he started as soon as it was light in the morn-
ing, and kept on his way till sunset, and sometimes later, twelve weary days were spent in reaching Traverse-des-Sioux, hardly one hundred and fifty miles from Kaposia. Nearly six days were required for the land journey; so that it was not till Saturday, the 23d of October, "after dark," that he arrived at Yellow Medicine. He had hoped to find a comfortable house ready for his reception; but the workmen employed to complete it, had not finished the roof even. As there was no partition, the whole interior of the building constituted but a single room, without stove or fireplace. This was his home; and this was the home of his wife and his children.

The Committee will not dwell upon the subsequent history of this station. There are few chapters in the annals of missions more touching and instructive. Besides the necessary privations of such a life, the winter, commencing in November, proved to be one of unusual severity; so that two men who went to Traverse-des-Sioux for supplies, after almost incredible hardships, barely escaped with their lives; while their whole team, three horses and four oxen, perished amid the snows of the prairies. Had it not been for the friendly aid of the brethren at Lac-qui-parle, the whole family must have died of starvation. As it was, their wants were but poorly supplied. "We have lived the last six weeks," wrote Dr. Williamson on the 7th of January, "chiefly on potatoes and hominy; and we expect to live chiefly on the same food for six weeks to come."

But the faith and courage of this missionary brother did not falter during all these months of trial. On the 19th of November he said, "I have never for a moment regretted our coming here; nor do I know that any of my family do; though it not only cuts us off almost entirely from civilized society, but divides us, by making it necessary to send our children away to be educated. I believe here is the place where our Master would have us labor." And in January he said, "When the Lord took away some of our temporal comforts, he gave us more communion with himself. I never felt more able to pray for the Dakotas, or greater willingness to labor and suffer for the sake of extending Christ's kingdom."

When Dr. Williamson first went to Yellow Medicine, he spoke quite hopefully in regard to his prospects as a missionary. He found the Indians more willing to listen to the gospel than those whom he had left at Kaposia. During the winter, owing to the inclemency of the weather, he could do but little as a messenger of Christ to the perishing. Afterwards he had an average audience of not less than twenty, including the chief and some of his principal men. "I feel decidedly encouraged,"
he says, "by the disposition which they manifest to receive instruction." Two Indians have requested baptism. Miss Williamson has had forty pupils in her school; and for a part of the time the average has been eighteen.

OTHER STATIONS.

Of the labors of the brethren at Lac-qui-parle, Prairieville and Red Wing, there is no occasion to speak at length. At the first named station, there is not a little to discourage the servant of Christ; but there are also grounds of encouragement and hope. "We have several young men," Mr. Riggs says, "connected with the church, who give us more evidence of progress, all things considered, than any we have had at any former period." And this brother has been permitted to admit three Dakotas to Christian fellowship, as also one of his children, and one of Mr. Huggins's. The number of Indians who belong to the Lac-qui-parle church is twenty-four. Mr. Riggs has taught a Dakota school, consisting of thirty pupils, with an average attendance of ten. Miss Spooner has given instruction in English to seven boarding pupils and two day-scholars, besides the children of Mr. Riggs. The annual contribution to the American Bible Society amounted to $22 20, besides ten pairs of moccasins.

Mr. S. W. Pond has been incapacitated for missionary labor, during a part of the year, by reason of the fracture of one of his legs. It is not known that any have been received by him to the ordinances of the gospel.

There was much sickness at Red Wing in the summer and fall of 1852; and quite a number of the Indians died. But it does not appear that this visitation of the Lord was blessed to any of them. During a part of the year, Mr. Hancock has preached to a few Dakotas in their own tongue; and during all the year he has preached in English. "Since the opening of navigation," he says, "my white congregation has increased considerably. The house is often crowded." To the American Bible Society, $6 25 have been contributed.

A Dakota school has been sustained for one-third of the year, the whole number of pupils having been fifty-eight, and the average attendance eight. In the case of one Indian girl, Mr. Hancock has been much interested. She may have become a new creature in Christ Jesus. During five months there has been a school for white children, ten having been the whole number, and eight the average attendance.
No change has taken place in the missionary force employed among the Ojibwas. It has virtually become "two bands," however, the La Pointe station having been transferred to the western bank of the Mississippi.

NEW STATION.

A little more than a year ago, Major Watrous, then the Indian Agent for the Ojibwas, requested Mr. Hall to become the superintendent of a boarding-school, to be commenced on the left bank of Crow Wing River, about ten miles from its junction with the Mississippi. Having visited the place selected for it in September, 1852, our missionary brother signified his readiness to embark in such an enterprise; and the Committee approved of his going forward, provided a satisfactory arrangement could be made. In March following, an agreement was entered into by the Agent and Mr. Hall, which the Committee subsequently sanctioned.

In June, therefore, all the families at La Pointe removed to Crow Wing River, arriving at their destination early in July; and thus far the labor at this station has been preparatory. Indeed, the boarding-school is not expected to go into operation till next year, for want of the necessary buildings.

It will be understood, of course, that the management of this school is only a part of the work which our brethren hope to perform. They will preach the gospel to the Ojibwas, as they shall gain access to them, and in all proper ways seek to do them good. Mr. Hall thinks that the opening is a favorable one; in fact, he knows of no place, within the unceded territory of the tribe, which offers stronger inducements to the missionary. Still it must be confessed that the future history of the Indians, in that part of the Ojibwa country, is involved in great uncertainty.

BAD RIVER.

Though Mr. Wheeler remains at Bad River, he will regard
himself as the missionary of the entire La Pointe band. A portion of his time, moreover, will be spent at La Pointe and other places, that he may exert the greatest amount of influence upon those who are willing to listen to his instructions. The Committee are not aware that any efforts have been made to transfer these Indians to the other side of the Mississippi, within the last year; and it would seem that Mr. Wheeler does not anticipate their removal. "They appear to be fully determined," he says, "to remain on the shores of Lake Superior, and even forego their annuities, if the government chooses to withhold them."

The school at La Pointe was kept by Mr. Pulsifer, as usual, prior to his departure to Crow Wing River. In September, 1852, he reported twenty-six pupils; and in April, 1853, there were thirty-two, the average having been about twenty. At Bad River Miss Spooner had sixty-five different scholars from September to April, with an average of about thirteen; subsequently, however, she had fifty-five, with an average of about twenty-two. The last few weeks of the summer she spent at La Pointe, teaching the children who had been in Mr. Pulsifer's school.

Mr. Wheeler thinks that the Indians have engaged in agricultural pursuits more extensively this year than they did last. They have been less addicted to the use of "fire water," moreover; not because many of them do not love it; nor because they cannot get it, for it is more accessible than it was in 1852; but because they fear the consequences. More than thirty families at Bad River have pledged themselves to abstain from drinking, selling, or giving away ardent spirits. The old chief, however, refuses to part with his "liberty."

Paganism is slackening its hold upon these Indians. "It is literally," Mr. Wheeler says, "struggling for existence. They have had but one 'matawa' at Bad River since last fall; and to get up that they were obliged to bring Ojibwas from a considerable distance, while a number of our principal men would not attend. A leading juggler left home to avoid a solicitation to attend, and did not return till the ceremonies were over. But the same man was quite constant at our services nearly all winter."

Of the number of communicants and the state of the church, no report has been received. It is presumed, therefore, that there is no material change. Mr. Wheeler describes the peaceful death of an Indian, who was called away from his earthly trials a few months ago. At the close of the narrative he says, "What a transformation! To pass from the sorrows and pains of these ignorant and degraded sons of the forest to the presence of the Savior!"
SENECAS.

Upper Cattaraugus.—Asher Wright, Missionary; Mrs. Laura M. Wright; two female teachers; one native assistant.

Lower Cattaraugus.—Anson Gleason, Missionary; Mrs. Bethia W. Gleason; Miss Caroline A. Fox, Miss Mary L. Gleason, Teachers; one other female teacher; two native assistants.

Lower Alleghany.—William Hall, Missionary; Benjamin F. Hall, Steward of the Boarding School; Mrs. Emeline G. Hall, Mrs. Mary E. B. Hall; Miss Mary A. Hall, Teacher; one native assistant.

Upper Alleghany.—Joshua Potter, Missionary; Mrs. Jane Potter; Miss Jerusha Edwards, Miss Eunice Wise, Miss Pentha A. Stone, Teachers.

Out-station.—Old Town.—Mrs. Sophia M. Wellman, Teacher.

4 stations.
1 out-station.
4 missionaries.
15 female assistant missionaries.
2 native assistants.

The release of Miss Sophia Mudgett, for many years a successful teacher at Old Town, was mentioned in the last Report. The Committee are happy in being able to say that she has since returned to her school as Mrs. Wellman; her husband having left his own farm, and taken another on the Alleghany Reservation, that he also may do good to the Indians, as he has opportunity. "It is an excellent arrangement," says one of the missionaries, "and I hope it will not soon be disturbed." Mr. Benjamin F. Hall and his wife have assumed the charge of the boarding-school at Lower Alleghany.

CONDITION OF THE CHURCHES.

Many prayers have been offered within the last twelve months for a revival of religion among the Senecas; but the set time to favor them has not yet come. Lively hopes have been awakened, and the season of ingathering has seemed occasionally to be at hand. Still the blessing has been withheld. In April last, Mr. Gleason wrote as follows:—"I have been confidently expecting, for weeks and months, that the Savior was about to give us something refreshing to communicate; and, in truth, we have received decided tokens for good; but the cloud has not burst upon us, as we had hoped." Mr. Potter also says:—"At times there has been much seriousness in my congregation, and some have professed to turn unto the Lord; but there is not sufficient reason to hope that they are truly converted."

On both Reservations the attendance upon the means of
grace, during the year, has been gratifying. "Our old chapel," Mr. Gleason wrote in April, "has been repaired, and made larger; and yet it is well filled." Messrs. Wright and Hall, in their annual report, speak of the congregations as "full." Nor has there been any complaint of the deportment of the Indians in the house of God. On the contrary, they have been "respectful and attentive," even in those less favored seasons, when they were not "deeply solemn." The Committee believe, therefore, that there is a preparatory work in progress among the Senecas, which will develop itself in coming years to the joy of all their friends.

The Alleghany church deserves to be commended for its efforts in the department of Christian benevolence. Last year it contributed about seventy-five dollars to the funds of the Board; and this year it is expected to give a much larger sum. "We cannot fail," Mr. Hall says, "to realize one hundred and fifty dollars." The monthly concert collections at Cattaraugus have amounted to about twenty-five dollars; and about one-third as much has been raised for the Sabbath school. Some two hundred dollars have been expended on the church at the lower station; and the prospect now is, that a larger building will be erected at an early day.

The necessity of resorting to disciplinary measures, to preserve the purity of the churches, became painfully obvious some months ago. The missionaries have not faltered in the performance of this unpleasant duty, as will appear from the following table. It is hoped and believed that God will bless them, as also their red brethren, for the zeal and steadfastness manifested in this season of trial and sadness.

<table>
<thead>
<tr>
<th>CHURCHES</th>
<th>Deceased</th>
<th>Dismissed</th>
<th>Excom'd</th>
<th>Restored</th>
<th>Addition on probation</th>
<th>Present number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cattaraugus</td>
<td>3</td>
<td>2</td>
<td>3</td>
<td>9</td>
<td>96</td>
<td>169</td>
</tr>
<tr>
<td>Alleghany</td>
<td>3</td>
<td>1</td>
<td>11</td>
<td></td>
<td>73</td>
<td>73</td>
</tr>
<tr>
<td>Total</td>
<td>3</td>
<td>1</td>
<td>14</td>
<td>2</td>
<td>3 169</td>
<td></td>
</tr>
</tbody>
</table>

Special attention has been given to the subject of infant baptism at Cattaraugus. "As the result," Mr. Gleason wrote on the 5th of August, "we baptized sixteen Indian children last Sabbath. The services were peculiarly solemn and impressive."

EDUCATION—THE PRESS.

The schools are generally reported as being "in a prosperous condition." In some neighborhoods, indeed, there has been an unusual degree of interest in the educational efforts of the mission. At the Upper Cattaraugus station, the number of pupils
became so great last fall, that it was found necessary to enlarge the school-house and employ another teacher. And one of the schools under Mr. Gleason's care was so large in the winter as to call for the services of two teachers. Among the pagans, however, there has been a temporary check, arising from the opposition of certain influential men on the Tonawanda Reservation; but a reaction has already commenced. The statistics of the day schools are presented in the following table:

<table>
<thead>
<tr>
<th>STATIONS</th>
<th>Number of schools</th>
<th>Number of teachers</th>
<th>Whole number of pupils</th>
<th>Average number of pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upper Cattaraugus</td>
<td>2</td>
<td>3</td>
<td>88</td>
<td>45</td>
</tr>
<tr>
<td>Lower Cattaraugus</td>
<td>2</td>
<td>3</td>
<td>43</td>
<td>28</td>
</tr>
<tr>
<td>Lower Alleghany</td>
<td>1</td>
<td>1</td>
<td>28</td>
<td>28</td>
</tr>
<tr>
<td>Upper Alleghany</td>
<td>3</td>
<td>3</td>
<td>39</td>
<td>39</td>
</tr>
<tr>
<td>Total</td>
<td>8</td>
<td>10</td>
<td>310</td>
<td>146</td>
</tr>
</tbody>
</table>

In the boarding-school at Lower Alleghany, twenty-three have received instruction, the average attendance having been twenty. The influence of this institution seems to be salutary; and it is hoped that it will become more and more efficient for good.

Mr. Wright is devoting much of his time to the translation of the Scriptures into Seneca. The Gospel of Matthew has been printed within the past year. The Gospel of Mark is now in the press; as is the History of Joseph, taken from the last chapters of Genesis. The American Bible Society defray the expense of Matthew and Mark; and the American Tract Society pay for the History of Joseph.

The very great value of these translations to the Indians is already apparent. Since the Sabbath school has had access to the Gospel of Matthew, a new impulse has been given both to teachers and pupils. Verses of Scripture are committed to memory, from four or five to twenty or thirty, by each scholar.

"It is at least safe to say," remarks Mr. Wright, "that we have never before had so much encouragement in this department of labor." And at a recent celebration at Gowanda, attended by a number of Sabbath schools, the Indian children were "highly complimented," and were "said to make the best appearance, on the whole."

Except occasional prosecutions, growing out of the unlawful selling of ardent spirits, no very important efforts have been made for the suppression of intemperance. Fines have been repeatedly imposed upon Indians for furnishing whiskey to their own people; and there has been, for this reason, a temporary diminution of this deplorable and ruinous indulgence. But an effectual check to drunkenness remains to be applied.

In regard to the general improvement of the Senecas, the
Committee can speak with more satisfaction. Even upon the Alleghany Reservation there is undoubted progress. Such at least is the testimony of those who knew the state of this Reservation a few years ago, and have again returned to it. "They express their surprise," Mr. Hall says, "at the improvement of the Indians in civilization."

**TUSCARORAS.**

**TUSCARORA.**—Gilbert Rockwood, Missionary; Mrs. Avis H. Rockwood.—Two native helpers.

**Out-station.**—Mount Hope.—Miss Mary J. F. Thayer, Miss Abigail Peck, Miss Cinderilla Britto.

1 station.
1 out-station.
1 missionary.
4 female assistant missionaries.
2 native helpers.

Last year it was the privilege of the Committee to speak of a remarkably interesting work of grace among the Tuscaroras. Fifty-eight persons had been received into the church by profession; so that the number of communicants was more than doubled within a single twelvemonth. In other respects the report then submitted to the Board was gratifying and hopeful. It was found that the Indians were making commendable advances in morality, education, industry and benevolence. We are now to review their history for another year. What is their present state? What are their prospects?

**THE CHURCH.**

It was to be expected, after the large accessions of 1852, that there would be more or less occasion for discipline. It could hardly be supposed that all who had professed their attachment to the Savior, were his genuine disciples. Of those, moreover, who had really become his followers, a few might be left to fall away for a season. Indian converts are emphatically "babes" in Christ.

The Committee are not surprised, therefore, that Mr. Rockwood has reported twelve persons as having been cut off from the fellowship of the saints. It is sad, indeed, to know that so many have exposed themselves to the chief and final censure of Christ's house; but there is some consolation in the thought, that our Indian brethren have not shrunk from the performance of a most painful duty. And it is to be hoped that their fidelity
will be blessed, not only to themselves, but to those who have broken their covenant with the Lord.

Of other changes in the church, there are but few to report. Four have been admitted to the ordinances of the gospel for the first time; and three have been called away by death. The present number of communicants is ninety-six. Some of these, it is believed, are becoming more and more childlike and unworldly in their affections; but others seem to be making little or no progress in the Christian life.

In addition to the gratuitous services of the interpreters upon the Sabbath, the sum of eighteen dollars has been contributed to the treasury of the Board. Greater liberality might undoubtedly be exhibited by this tribe of Indians; and the Committee confidently expect that a change for the better will soon take place. As Mr. Rockwood mingles with his people, he is in the habit of taking subscriptions from them in aid of the operations which are going forward in their behalf; and he has already received the promise of more than fifty dollars for the current year, and he hopes that this sum will be raised to one hundred dollars. "I see not," he says, "why they may not be induced, within a few years, to sustain the preaching of the gospel." It has given him great pleasure to observe "the readiness with which every one solicited has put down something."

SCHOOLS—TEMPERANCE—CIVILIZATION.

There are two schools among the Tuscaroras, the number of Indian children in them being seventy. The school at Mount Hope has had thirty-five pupils, with an average attendance of twenty-five. Miss Thayer reports it as "doing well." The proficiency of the scholars in certain branches, she considers "somewhat remarkable." The boarding-school had not gone into operation on the 1st of July, unexpected delays having occurred in effecting the necessary changes. Miss Abigail Peck and Miss Cinderilla Britto are prepared to render assistance in carrying it forward.

The high and honorable position which the Tuscaroras have taken in regard to the sale of intoxicating drinks on their Reservation, was mentioned one year ago. They have not suffered their zeal to abate since that time. Indeed, they can be safely appealed to as presenting an example to the whites, in this respect, worthy of imitation.

The progress of these Indians in civilization is such as might be inferred from the preceding statements. Their deportment on the 1st of January, "their great national holiday," is beautifully characteristic and appropriate. In the morning, small
companies go from house to house, with their "happy new year," receiving tokens of kindness and friendship in return. In the afternoon all assemble for a general feast. The table is set by two or three girls, neatly and tastefully dressed, aided by one or two of the matrons. When all is ready, the blessing of God is invoked; and then with cheerfulness and decorum they partake of the food placed before them, a band of music playing all the while in an adjoining room. "You have no products of the chase this year," said Mr. Rockwood to one of the chiefs at their last festival. "No," he replied; "only the products of our own industry." In the evening they meet in the council-house. Prayer is offered to the Giver of all good; and addresses follow from one and another, on education, temperance, good order, good morals, &c., intermingled with music from the Indian band and Indian choir. Nothing hurtful or improper is allowed to mar the proceedings. "I doubt," says Mr. Rockwood, "whether a New England thanksgiving is so well spent by all classes." A people who can demean themselves with such propriety on such an occasion, and whose behavior is quiet and reverential in the sanctuary, have certainly made some progress towards the higher forms of civilization. "I have often been obliged," Mr. Rockwood remarks, "to reprove white persons present in my congregation, and point them to the Indians for an example of correct deportment."

ABENAQUIS.

St. Francis.—Peter Paul Osunkhirhine, Native Preacher.

What was said of this mission in the last Report, may be repeated now, with hardly any modification. Many of the Protestants spend their time at a distance from their people during a part of the year, if not all of it, and so lose the benefits which might accrue to them from the regular preaching of the Word. Those who reside habitually at St. Francis, Mr. Osunkhirhine says, are "faithful hearers of the gospel, and doing well."

In looking at that portion of the tribe which still adheres to Romanism, we discover no abatement of the blindness which has happened unto them. They condemn their priest, "as a man that cares nothing for their souls," and "feels no interest in their spiritual or temporal good;" and they even complain of him to the government, for having induced certain Indians to sell land to him contrary to law; but they do not renounce
the errors in which they have been nurtured; nor is there any immediate prospect that they will receive the gospel in its simplicity and power.

SUMMARY.

Number of Missions .................................................................................................................28
" " Stations, .........................................................................................................111
" " Out-stations ..........................................................................................................38

Laborers Employed.
Number of ordained Missionaries (6 being Physicians), 157
" " Licentiates, ..............................................................................................................1
" " Physicians not ordained, ..............................................................................................6
" " other Male Assistants, ...............................................................................................20
" " Female Assistants, .....................................................................................................206
Whole number of laborers sent from this country, ———389
Number of Native Preachers, ...............................................................................................39
" " Native Helpers ...........................................................................................................192
Whole number of Native Assistants, .....................................................................................231
" " laborers connected with the Missions, ———620

The Press.
Number of Printing Establishments, ..............................................................................11
Pages printed last year, ..........................................................................................37,127,261
" " from the beginning, ............................................................................................955,132,478

The Churches.
Number of Churches, (including all at the Sandwich Islands,) 103
" " Church Members, (do. do.) ................................................................................25,714
Added during the year,* (do. do.) ................................................................................2,015

Educational Department.
Number of Seminaries, ........................................................................................................9
" " other Boarding Schools, ...........................................................................................23
" " Free Schools, (344 supported by Hawaiian Government,) 712
" " Pupils in the Seminaries, (82 do.) ...........................................................................487
" " " Boarding Schools, .................................................................................................645
" " " Free Schools, (11,771 do.) ..................................................................................21,993
Whole number in Seminaries and Schools, ———23,152

* The statistics of Mount Zion Church, among the Choctaws, have just been received. The number admitted on examination last year was thirty-nine, making the whole number admitted to the Choctaw churches, except Good Land, one hundred and nineteen.
PECUNIARY ACCOUNTS.

Expenditures of the Board during the Year ending July 31, 1853.

Mission to the Zulus.
Remittances and purchases, ........................................... $13,659 53
Passage of Mr. McKinney and family, from Cape Town to Boston, 450 00
Expenses of do. .................................................................. 50 00—14,069 53

Mission to the Gaboon.
Drafts and purchases, ...................................................... 3,279 55
Expenses of Mr. and Mrs. Wilson, ......................................... 551 86
Do. of Mr. Bushnell, ........................................................... 365 50
Passage of Mr. Best from the Gaboon to New York, ............... 150 00—4,286 91

Mission to Greece.
Remittances, purchases, &c.................................................. 2,550 53

Mission to the Armenians.
Remittances, drafts and purchases, ....................................... 39,634 04
Passage of Mrs. Schneider and children and Maria Johnston
from Smyrna, .................................................................. 500 00
Outfit and expenses of Mr. and Mrs. Clark, ................................. 497 60
Do. of Mr. and Mrs. Farnsworth, .......................................... 230 00
Do. of Dr. and Mrs. Pratt, .................................................... 763 55
Do. of Miss West, .............................................................. 125 50
Do. of Miss Haynes, .......................................................... 62 50
Do. of Dr. and Mrs. Jewett, ............................................... 351 47
Do. of Mr. and Mrs. Nutting, .............................................. 481 88
Do. of Mr. and Mrs. Ball, ................................................... 492 30
Expenses of Mr. and Mrs. Goodell, ......................................... 970 00
Do. of Mrs. Schneider, ....................................................... 185 67
Passage of the seventeen individuals above named and two
children from Boston to Smyrna, ....................................... 1,775 00
Expenses of Mr. Bliss, ......................................................... 400 00—46,459 51

Mission to the Jews.
Remittances and purchases, .................................................. 3,925 66
Passage of Mr. and Mrs. Dodd from Malta to Boston, ............... 300 00
Expenses of do. .................................................................. 130 00—3,425 66

Mission to Syria.
Remittances, drafts and purchases, ......................................... 20,019 13
Outfit and expenses of Mr. and Mrs. Bird, ................................. 600 00
Do. of Miss Cheney, .......................................................... 142 24
Expenses of Mr. and Mrs. Benton, ........................................... 335 00
Passage of the above-named individuals from Boston to Smyrna, 500 00—21,596 37
PECUNIARY ACCOUNTS.

<table>
<thead>
<tr>
<th>Mission</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assyrian Mission</td>
<td>Remittances and purchases, Passage of Mr. Marsh from Smyrna to Boston, Traveling expenses of do., Outfit and expenses of Mr. and Mrs. Walker, Expenses of Mr. and Mrs. Marsh, Passage of the above-named individuals from Boston to Smyrna,</td>
<td>6,055 51</td>
</tr>
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<td></td>
<td></td>
<td>100 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>271 58</td>
</tr>
<tr>
<td></td>
<td></td>
<td>300 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>375 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>400 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7,502 09</td>
</tr>
<tr>
<td>Nestorian Mission</td>
<td>Remittances, drafts and purchases,</td>
<td>15,485 31</td>
</tr>
<tr>
<td>Bombay Mission</td>
<td>Remittances, purchases, &amp;c.</td>
<td>6,596 17</td>
</tr>
<tr>
<td></td>
<td>Expenses of Mr. Allen</td>
<td>150 00</td>
</tr>
<tr>
<td></td>
<td>Ahmednuggur Mission. Remittances, drafts and purchases,</td>
<td>7,530 09</td>
</tr>
<tr>
<td></td>
<td>Expenses of Mr. Barker, attending medical lectures, &amp;c.</td>
<td>340 00</td>
</tr>
<tr>
<td></td>
<td>Outfit and expenses of Mr. and Mrs. Barker</td>
<td>655 50</td>
</tr>
<tr>
<td></td>
<td>Passage of do. from Boston to Bombay,</td>
<td>500 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3,765 59</td>
</tr>
<tr>
<td>Satarra Mission</td>
<td>Remittances, drafts and purchases,</td>
<td>4,008 54</td>
</tr>
<tr>
<td>Kolapür Mission</td>
<td>Remittances, &amp;c.</td>
<td>2,335 56</td>
</tr>
<tr>
<td>Madras Mission</td>
<td>Remittances, drafts and purchases,</td>
<td>9,532 79</td>
</tr>
<tr>
<td></td>
<td>Expenses of Mr. Dulles and family,</td>
<td>201 12</td>
</tr>
<tr>
<td></td>
<td></td>
<td>9,733 91</td>
</tr>
<tr>
<td>Madura Mission</td>
<td>Remittances, drafts and purchases,</td>
<td>27,170 57</td>
</tr>
<tr>
<td></td>
<td>Outfit and expenses of Mr. and Mrs. Joseph Scudder,</td>
<td>790 67</td>
</tr>
<tr>
<td></td>
<td>Passage of do. from Boston to Madras,</td>
<td>500 00</td>
</tr>
<tr>
<td></td>
<td>Expenses of Mr. Tracy and family, including preparations for return voyage,</td>
<td>997 06</td>
</tr>
<tr>
<td></td>
<td></td>
<td>29,844 51</td>
</tr>
<tr>
<td></td>
<td>Do. of Mr. Little</td>
<td>951 21</td>
</tr>
<tr>
<td></td>
<td>Do. of Mr. Ford</td>
<td>125 00</td>
</tr>
<tr>
<td>Ceylon Mission</td>
<td>Remittances, drafts and purchases,</td>
<td>19,550 46</td>
</tr>
<tr>
<td></td>
<td>Outfit and expenses of Mr. and Mrs. Lord</td>
<td>317 16</td>
</tr>
<tr>
<td></td>
<td>Expenses of Mr. and Mrs. Wm. W. Scudder</td>
<td>473 75</td>
</tr>
<tr>
<td></td>
<td>Do. of Mr. and Mrs. Hastings</td>
<td>714 20</td>
</tr>
<tr>
<td></td>
<td>Passage of the above-named individuals from Boston to Madras,</td>
<td>1,400 00</td>
</tr>
<tr>
<td></td>
<td>Expenses of Mr. Boisangton and family,</td>
<td>515 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>22,979 61</td>
</tr>
<tr>
<td>Canton Mission</td>
<td>The expenses of this mission during the year have been paid from funds previously in the hands of the mission.</td>
<td></td>
</tr>
<tr>
<td>Amoy Mission</td>
<td>Remittances, purchases, &amp;c.</td>
<td>3,310 16</td>
</tr>
<tr>
<td>Fuh-chau Mission</td>
<td>Remittances, purchases, &amp;c.</td>
<td>4,900 35</td>
</tr>
<tr>
<td></td>
<td>Outfit and expenses of Mr. and Mrs. Hartwell</td>
<td>454 33</td>
</tr>
<tr>
<td></td>
<td>Passage of do. from Boston to Hong-kong,</td>
<td>500 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5,904 68</td>
</tr>
</tbody>
</table>
### 1853.

#### PECUNIARY ACCOUNTS.

**Sandwich Islands Mission.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts, purchases, &amp;c.</td>
<td>31,722 27</td>
</tr>
<tr>
<td>Expenses of Mr. Hitchcock and family</td>
<td>334 40</td>
</tr>
<tr>
<td>Do. of Mr. Ives</td>
<td>40 00</td>
</tr>
<tr>
<td>Do. of Miss Smith</td>
<td>76 68</td>
</tr>
<tr>
<td>Grant to Mr. Ruggles</td>
<td>100 00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>32,273 35</strong></td>
</tr>
</tbody>
</table>

A part of the above, although paid in the present financial year, belongs to the expenses of the preceding and subsequent years.

**Micronesian Mission.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances and purchases</td>
<td>2,595 96</td>
</tr>
</tbody>
</table>

**Choctaw Mission.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts, purchases, &amp;c.</td>
<td>19,344 42</td>
</tr>
</tbody>
</table>

**Cherokee Mission.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts, purchases, &amp;c.</td>
<td>4,993 66</td>
</tr>
</tbody>
</table>

**Mission to the Dakotas.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts, purchases, &amp;c.</td>
<td>2,763 54</td>
</tr>
</tbody>
</table>

**Mission to the Ojibwas.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts, &amp;c.</td>
<td>2,091 46</td>
</tr>
</tbody>
</table>

**Tuscarora Mission.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts, purchases, &amp;c.</td>
<td>1,419 63</td>
</tr>
</tbody>
</table>

**Seneca Mission.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts, purchases, &amp;c.</td>
<td>5,543 82</td>
</tr>
</tbody>
</table>

**Mission to the Abenaquis.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expenses of the station of St. Francis</td>
<td>322 00</td>
</tr>
</tbody>
</table>

**Indian Missions Generally.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transportation, &amp;c. for various stations</td>
<td>62 32</td>
</tr>
</tbody>
</table>

#### Agencies.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary of Rev. T. S. Milligan, six months, including traveling expenses</td>
<td>327 36</td>
</tr>
<tr>
<td>Salary of Rev. F. Bartlett, three and one-fourth months, including do.</td>
<td>295 50</td>
</tr>
<tr>
<td>Salary of Rev. J. P. Fisher, four months, including do.</td>
<td>229 69</td>
</tr>
<tr>
<td>Salary of Rev. S. G. Clark, one year</td>
<td>600 00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>128 77</td>
</tr>
<tr>
<td>Salary of Rev. O. P. Hoyt, one year</td>
<td>600 00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>74 34</td>
</tr>
<tr>
<td>Salary of Rev. W. Clark, one year</td>
<td>700 00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>228 43</td>
</tr>
<tr>
<td>Salary of Rev. O. Cowles, one year</td>
<td>750 00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>252 96</td>
</tr>
<tr>
<td>Salary of Rev. J. M. Cowles, one year</td>
<td>750 00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>147 36</td>
</tr>
<tr>
<td>Salary of Rev. F. E. Cannon, one year</td>
<td>900 00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>243 73</td>
</tr>
<tr>
<td>Salary of Rev. I. R. Worchester, one year</td>
<td>1,000 00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>220 20</td>
</tr>
<tr>
<td>Salary of Rev. H. A. Tracy, one year</td>
<td>1,500 00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>209 82</td>
</tr>
<tr>
<td>Salary of Rev. D. Mead, one year</td>
<td>1,000 00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>315 24</td>
</tr>
<tr>
<td>Services of G. L. Weed, one year, including rent and stationery</td>
<td>100 75</td>
</tr>
<tr>
<td>Rent and expenses of office at Philadelphia</td>
<td>1,263 56</td>
</tr>
<tr>
<td>Traveling expenses of returned missionaries while on agencies, and of deputations to attend anniversaries, &amp;c.</td>
<td>12,225 66</td>
</tr>
</tbody>
</table>
## PECUNIARY ACCOUNTS.

### Publications.

Cost of the Missionary Herald, including the salary of the General Agent, from August, 1852, to July, 1855, inclusive, 17,500 copies,  
Deduct amount received of subscribers, 3,436 75  
(Individuals entitled to the Missionary Herald by donations of $10 and upwards, etc. have received 11,938 copies, costing $3,766.)

Cost of Journal of Missions, 31,041 copies,  
Deduct amount received of subscribers, 2,315 87  
(Four thousand copies have been distributed gratuitously to pastors.)

Cost of Youth's Dayspring, 33,796 copies,  
Deduct amount received of subscribers, 1,927 40  
Forty-third Annual Report, 5,000 copies,  
Abstract of do, 3,500  
Missionary Tracts, Nos. 2, 6 and 11, 5,000 copies,  
Missionary Tract, No. 3, 5,000  
Do. do. No. 13, 5,000  
Dr. Bacon's Sermon, 3,000 copies,  
Maps of Missions, 1,500  
Statistical History, 1,000  
Circulars, receipts, lists, &c.  

### Expenses of Executive Departments at the Missionary House.

Salary of Dr. Anderson, $1,700; less $608 received from fund for officers,  
Do. of Mr. Treat, $1,500; less $608 as above,  
Do. of Dr. Pomroy, $1,700; less $608 as above,  
Clerk hire,  
Salary of Treasurer, $1,650; less $608 as above,  
Clerk hire,  

### Expenses in New York City.

Salary of Mr. Wood, Corresponding Secretary, resident in New York, 10 2-3 months, $1,511 10; less $608 as above,  
Traveling expenses of do,  
Salary of Agent and Clerk,  
Office rent,  
Book-cases, periodicals, &c.  

### Miscellaneous Charges.

Postage of letters and pamphlets,  
Fuel, gas, &c.  
Blank books, certificates, stationery, &c.  
Books for Library, periodicals, and binding books and pamphlets,  
Care of Missionary House, making fires, attendance and labor,  
Freight and cartage,  
Carpenter's work, furniture, chests for papers, repairs, &c. for Missionary House,  
Insurance on property in do,  
Copying of letters and documents,  
Expenses of meetings in behalf of the Board in New York and Boston,  
Discount on bank notes and drafts, counterfeit notes, and interest on money borrowed,  
Traveling expenses of missionary candidates,  

\[\text{\$310,607 59}\]
Receipts of the Board during the Year ending July 31, 1853.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Donations, as acknowledged in the Missionary Herald</td>
<td>$269,899 42</td>
</tr>
<tr>
<td>Legacies</td>
<td>35,156 16</td>
</tr>
<tr>
<td>Interest on General Permanent Fund, (§25,000 being invested in the Missionary House,)</td>
<td>2,016 00</td>
</tr>
<tr>
<td>Indemnity for losses in Oregon</td>
<td>1,477 50</td>
</tr>
<tr>
<td>Avails of printing in Bombay, Madras, and Canton</td>
<td>6,373 80</td>
</tr>
<tr>
<td><strong>Total Receipts</strong></td>
<td>$314,922 38</td>
</tr>
<tr>
<td><strong>Balance on hand, Aug. 1, 1852</strong></td>
<td>$314,928 23</td>
</tr>
<tr>
<td><strong>Expenditures</strong></td>
<td>$310,607 59</td>
</tr>
<tr>
<td><strong>Balance on hand, Aug. 1, 1853</strong></td>
<td>$4,320 64</td>
</tr>
</tbody>
</table>

General Permanent Fund.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>This fund amounted last year to</td>
<td>$56,576 82</td>
</tr>
<tr>
<td>Received within the year</td>
<td>123 50</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$56,700 32</td>
</tr>
</tbody>
</table>

Permanent Fund for Officers.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>This fund amounts, as last year,</td>
<td>$39,840 00</td>
</tr>
</tbody>
</table>

Fund for Officers.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand last year</td>
<td>$16 26</td>
</tr>
<tr>
<td>Received within the year, for interest on the Permanent Fund for Officers</td>
<td>3,049 70</td>
</tr>
<tr>
<td>Paid balance of Salaries of Secretaries and Treasurer</td>
<td>3,066 48</td>
</tr>
<tr>
<td><strong>Balance on hand</strong></td>
<td>$26 48</td>
</tr>
</tbody>
</table>
### SUMMARY OF DONATIONS RECEIVED DURING THE YEAR.

**MAINE.**

<table>
<thead>
<tr>
<th>County</th>
<th>Donor</th>
<th>Town</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cumberland County</td>
<td>Daniel Evans, Tr.</td>
<td>Portland</td>
</tr>
<tr>
<td>Franklin County</td>
<td>Rev. I. Rogers, Tr.</td>
<td>Farmington</td>
</tr>
<tr>
<td>Knox County, Chs.</td>
<td>B. Nason, Tr.</td>
<td>Hallowell</td>
</tr>
<tr>
<td>Lincoln County</td>
<td>Rev. J. W. Ewingwood, Tr.</td>
<td>Bath</td>
</tr>
<tr>
<td>Penobscot County, Chs.</td>
<td>E. P. Durie, Tr.</td>
<td>Bangor</td>
</tr>
<tr>
<td>Somerset County, Chs.</td>
<td>Calvin Selden, Tr.</td>
<td>Norridgewock</td>
</tr>
<tr>
<td>York Conf. of Chs.</td>
<td>Rev. G. W. Cressey, Tr.</td>
<td>Kennebecunk</td>
</tr>
</tbody>
</table>

**New Hampshire.**

<table>
<thead>
<tr>
<th>County</th>
<th>Donor</th>
<th>Town</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cheshire County</td>
<td>W. Lannon, Tr.</td>
<td>Keene</td>
</tr>
<tr>
<td>Grafton County</td>
<td>W. W. Russell, Tr.</td>
<td>Plymouth</td>
</tr>
<tr>
<td>Hillsboro' County, Chs.</td>
<td>J. A. Wheat, Tr.</td>
<td>Nashua</td>
</tr>
<tr>
<td>Merrimack County, Chs.</td>
<td>G. Hutchins, Tr.</td>
<td>Concord</td>
</tr>
<tr>
<td>Rockingham Conf. of Chs.</td>
<td>F. Grant, Tr.</td>
<td>Exeter</td>
</tr>
<tr>
<td>Strafford CONF. of Chs.</td>
<td>E. J. Lane, Tr.</td>
<td>Dover</td>
</tr>
<tr>
<td>Sullivan County, Chs.</td>
<td>E. L. Goddard, Tr.</td>
<td>Charlestown</td>
</tr>
</tbody>
</table>

**Vermont.**

<table>
<thead>
<tr>
<th>County</th>
<th>Donor</th>
<th>Town</th>
</tr>
</thead>
<tbody>
<tr>
<td>Addison County</td>
<td>Arnon Wilcox, Tr.</td>
<td>Middlebury</td>
</tr>
<tr>
<td>Caledonia co. Conf. Chs.</td>
<td>E. Jewett, Tr.</td>
<td>St. Johnsbury</td>
</tr>
<tr>
<td>Chittenden County</td>
<td>Charles F. Hartt, Tr.</td>
<td>Burlington</td>
</tr>
<tr>
<td>Franklin County</td>
<td>C. F. Safford, Tr.</td>
<td>St. Albans</td>
</tr>
<tr>
<td>Orange County</td>
<td>L. Buon, Tr.</td>
<td>Chelsea</td>
</tr>
<tr>
<td>Orleans County</td>
<td>H. Hastings, Tr.</td>
<td>Irasburgh</td>
</tr>
<tr>
<td>Rutland County</td>
<td>J. Barrett, 3rd County</td>
<td>Rutland</td>
</tr>
<tr>
<td>Washington County, Chs.</td>
<td>G. W. Scott, Tr.</td>
<td>Montpelier</td>
</tr>
<tr>
<td>Windham County</td>
<td>F. Tyler, Tr.</td>
<td>Brattleboro'</td>
</tr>
<tr>
<td>Windsor County</td>
<td>J. Steele, Tr.</td>
<td>Windsor</td>
</tr>
</tbody>
</table>

**Massachusetts.**

<table>
<thead>
<tr>
<th>County</th>
<th>Donor</th>
<th>Town</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barnstable County</td>
<td>Walter Crocker, Tr.</td>
<td>W. Barnstable</td>
</tr>
<tr>
<td>Berkshire County</td>
<td>Rev. J. J. Dan, Tr.</td>
<td>S. Adams</td>
</tr>
<tr>
<td>Boston</td>
<td>S. A. Danforth, Agent,</td>
<td>Boston</td>
</tr>
<tr>
<td>Brookfield Association, Chs.</td>
<td>William Hyde, Tr.</td>
<td>Ware</td>
</tr>
<tr>
<td>Essex County, Chs.</td>
<td>James Caldwell, Tr.</td>
<td>Newburyport</td>
</tr>
<tr>
<td>Essex County, North</td>
<td>C. M. Richardson, Tr.</td>
<td>Salem</td>
</tr>
<tr>
<td>Essex County, South</td>
<td>Lewis Merriam, Tr.</td>
<td>Greenfield</td>
</tr>
<tr>
<td>Franklin County, Chs.</td>
<td>C. O. Chapin, Tr.</td>
<td>Springfield</td>
</tr>
<tr>
<td>Hampden County, Chs.</td>
<td>J. D. Whitney, Tr.</td>
<td>Northampton</td>
</tr>
<tr>
<td>Hampshire County, Chs.</td>
<td>W. C. Capron, Tr.</td>
<td>Uxbridge</td>
</tr>
<tr>
<td>Middlesex North and N.</td>
<td>C. Lawrence, Tr.</td>
<td>Groton</td>
</tr>
<tr>
<td>Middlesex South Conf. Chs.</td>
<td></td>
<td>1,338 90</td>
</tr>
<tr>
<td>Norfolk County, Chs.</td>
<td>Rev. T. T. Richmond, Tr.</td>
<td>Medfield</td>
</tr>
<tr>
<td>Old Colony, Chs.</td>
<td>H. Coggeshall, Tr.</td>
<td>New Bedford</td>
</tr>
<tr>
<td>Palestine Missionary Society, Chs.</td>
<td>Hoenerle Alden, Tr.</td>
<td>Randolph</td>
</tr>
<tr>
<td>Pilgrim Association, Chs.</td>
<td>Josiah Robbins, Tr.</td>
<td>Plymouth</td>
</tr>
<tr>
<td>Taunton and vicinity, Chs.</td>
<td></td>
<td>1,692 69</td>
</tr>
<tr>
<td>Worcester County, North</td>
<td>Benjamin Hawkes, Tr.</td>
<td>Templeton</td>
</tr>
<tr>
<td>Worcester Central, Chs.</td>
<td>Wm. R. Hooper, Tr.</td>
<td>Worcester</td>
</tr>
</tbody>
</table>

Legacies, towns not associated,
### Connecticut

**Auxiliary Societies:**
- Fairfield County, East, Rev. J. S. Whittlesey, Tr.
- Fairfield County, West, Charles Marvin, Tr.
- Hartford County, A. W. Butler, Tr.
- Hartford County, South, H. S. Ward, Tr.
- Litchfield County, G. C. Woodruff, Tr.
- Middlesex Association, Ezra Southworth, Tr.
- New Haven City, F. T. Jarman, Agent.
- New Haven County, East, A. Townsend, Jr., Tr.
- Norwich and vicinity, Charles Butler, Tr.
- Tolland County, Jonathan R. Flynn, Tr.
- Windham County, J. B. Gay, Tr.

**Donations:**
- Rev. J. S. Whittlesey, Tr. 875.51
- Charles Marvin, Tr. 2,912.58
- A. W. Butler, Tr. 7,381.50
- H. S. Ward, Tr. 2,688.76
- G. C. Woodruff, Tr. 3,417.30
- Ezra Southworth, Tr. 1,424.48
- F. T. Jarman, Agent. 4,031.95
- A. Townsend, Jr., Tr. 1,153.73
- F. A. Perkins, Tr. 1,996.12
- Charles Butler, Tr. 4,149.51
- Jonathan R. Flynn, Tr. 2,578.00
- J. B. Gay, Tr. 1,901.25
- Tolland, 34,567.68
- Thompson, 68.00
- 6,092.61

**Legacies:**
- 41,228.29

### Rhode Island

**Donations:**
- 2,600.52

### New York

**Auxiliary Societies:**
- Auburn and vicinity, Rev. J. S. Whittlesey, Agent.
- Buffalo and vicinity, James Crockert, Agent.
- Chautauqua County, S. H. Hungerford, Tr.
- Greene County, John Doane, Agent.
- Monroe County and vicinity, John Doane, Agent.
- Monroe County and vicinity, A. Merwin, Tr.
- Onondaga County, James Dana, Tr.
- Otsego County, D. H. Little, Tr.
- Plattsburgh and vicinity, L. Myers, Tr.
- St. Lawrence County, H. D. Smith, Tr.
- Syracuse and vicinity, J. Hall, Agent.
- Washington County, A. Eldredge, Tr.
- Watertown and vicinity, Adriel Eli, Agent.

**Donations:**
- Auburn, 653.57
- Buffalo, 1,085.19
- Westfield, 109.15
- Geneva, 6,295.45
- Catskill, 1,988.97
- Rochester, 3,199.33
- New York City, 22,173.26
- Ulster, 942.96
- Cherry Valley, 475.76
- Plattsburgh, 596.33
- Gouverneur, 591.75
- Syracuse, 570.89
- Salem, 560.39
- Watertown, 518.57

**Legacies:**
- 8,775.11

**New Jersey**

**Board of Foreign Missions in Reformed Dutch Church, C. S. Little, Tr.**

**Donations:**
- 1,836.11

**Pennsylvania**

**Board of Foreign Missions in German Reformed Church, Rev. Elias Heiner, Baltimore, Tr.**

**Donations:**
- 916.63

**Delaware**

**Donations:**
- 455.44

**Maryland**

**Board of Foreign Missions in German Reformed Church, Rev. Elias Heiner, Baltimore, Tr.**

**Donations:**
- 916.63

**District of Columbia**

**Donations:**
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**Virginia**

**Richmond and vicinity, S. Bevo, Richmond, Tr.**

**Donations:**
- 873.61

**1,466.29**
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## MEMBERS OF THE BOARD.

### CORPORATE MEMBERS.

[The names under each State are arranged according to the time of election.]

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<td>1840</td>
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1853.] MEMBERS OF THE BOARD. 185

CORRESPONDING MEMBERS.

IN THE UNITED STATES.

Election.
1819 JOSEPH C. STRONG, M. D., Knoxville, Tenn.
1843 S. S. WARD, Esq., Hartford, Ct.

IN FOREIGN PARTS.

England.
1819 Rev. WILLIAM JOWETT, London.
1832 JAMES FARISH, Esq.
1833 Sir ALEXANDER JOHNSTONE.
1833 G. SMYTTAN, M. D.
1835 Sir JOHN CAMPBELL.
1839 Sir CULLING E. EARDLEY, Bart.
1843 Sir EDWARD GAMBIER.
1851 Lord STRATFORD DE REDCLIFFE.

Scotland.
1819 RALPH WARDLAW, D. D., Glasgow.

India.
1833 EDWARD H. TOWNSEND, Esq.
1840 JOHN STEVENSON, D. D., Bombay.
1840 Rev. GEORGE CANDY, Bombay.
1841 E. P. THOMPSON, Esq., Madras.
1843 Lieut. Col. ROBERT ALEXANDER, Madras.
1843 A. F. BRUCE, Esq., Madras.

Ceylon.
1830 Venerable Archdeacon GLENIE.
1831 JAMES N. MOOYART, Esq.

Penang.
1839 Sir WILLIAM NORRIS.

Canada.
1843 JACOB DE WIT, Esq., Montreal.
CORPORATE MEMBERS DECEASED.

[The names under each State are arranged according to the time of decease. The year denoting the decease of the members, is that ending with the annual meetings in September or October.]

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</table>

Report
The number of Honorary Members has become so large that the Prudential Committee have deemed it advisable to stereotype their names once in five years. Hence the following list will embrace the names of all who were constituted Honorary Members prior to August 1, 1850; and at the close of it, under the head of "New Members," will be found, from time to time, the names of such persons as shall hereafter become Honorary Members.

**MEMBERS PRIOR TO AUGUST 1, 1850.**

<table>
<thead>
<tr>
<th>State</th>
<th>Members</th>
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<tr>
<td><strong>MAINE</strong></td>
<td>Adams George H., D. D.</td>
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<td>Adams Rev John R.</td>
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<td>Alden Rev Edmund K.</td>
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<td>Hurst Mrs Sophronia W.</td>
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**HONORARY MEMBERS.**
MEMBERS OF THE BOARD.

[Report]

Benson Rev Almon
Bigelow Rev Asa B.
Biglow Miss Lucy W.
Bissell John W.
Blankard Rev Amos
Blankard Mrs. A.
Blunt John G.
Blunt Mrs. Mary
Blunt Miss Lucy W.
Blunt John.
Blunt Mrs. Caroline
Bouton Rev Nathaniel, D. D.
Boutelle Rev Thomas
Boutelle Mrs. Mary B.
Boutwell Rev James
Boutwell Mrs. Mary P.
Boynton Richard
Brenner Rev Timothy G.
*Brenner Mrs. Harriet P.
Brigham David
Brown Hiram
Bryant Amos
Buckham Samuel W.
Bunton David A.
Burbank Abigail
Burbank Samuel
*Burgess A.
Burnham Rev Abraham
Burnham Rev Amos B.
Bussell Jacob
Butwin Rev Edward
*Campbell Rev Daniel
Carpenter Rev E. T.
Chandler George B.
Chapin David B.
Chase Joseph
Childs Horace
Childs Joshua
Childs Mrs. Matilda R. T.
Church Mrs. Sarah
Clyce Mrs. Sarah
Chaggett Rev Erastus B.
Clark Rev Caleb
Clark Rev Rufus W.
Clark Rev Samuel W.
Clark Miss Sarah C.
*Cogswell William, D. D.
Conant Mrs. Mary F.
Conant Abel
Connor Mrs. Mary L. N.
Connor John
Cordey Rev C. M.
Cummings Rev Jacob
Cutler Amos
*Cutler Rev Calvin
*Dana Rev Sylvester
David B. B.
Davis Rev J. Gardner
Davis Rev Joel
Davis Robert
Day Rev Phineas B.
Deane Rev B.
Debney Mrs. Anna S. T.
*Deeter Rev Samuel D.
Dodge Mrs. Abu
Dodge Rev. John
Eastman Cyrus
*Eastman Rev Henry
Eaton Rev J. M. R.
Eaton Mrs. Harriet D.
Edridge Rev E. D.
Edridge Micah
Emerson Mrs. Esther
Emerson Mrs. Sarah
Farrand Rev Drury
Fairbank Rev Drury
Fiske Rev John S.
Fiske Rev Winthrop
*Fisher Rev James Pond
*Fisher Mrs. Elizabeth
*Fisk David
*Foell Rev Walter

Fiskes Mrs. Ann
Foster Rev R. B.
Franklin Jonathan
French Rev Daniel
French Rev Jonathan
Gage Mrs. Jane K.
Gage Ira
Gerald Rev Moses
Gerrish Rev Asa
Gerrish Mrs. Cynthia L.
Gillis Rev Thomas W.
Gleason Rev Amos
Gleason Mrs. Amos
Goodall Rev David
Goodall Rev David
Goodwin Daniel
Gordon Rev M. D.
Griswold Rev John F.
Haddock Charles B., D. D.
Hall Rev Jeffries
*Harris Walter, D. D.
Harthorn James
Hastings Stewart
Hidden Rev E. N.
Hillen Mrs. E. N.
Hildreth Abel F.
Hill Rev Ebenezer
*Hillard Rev Joseph
Hitchcock Rev Roswell D.
Hitchcock Mrs. Elizabeth A.
Holmes Rev Daniel
Holmes John
Holmes Rev Otis
Hooke Charles
Hoyt J. S.
*Hoyt John
*Hoyt Stephen R.
Huggins Miss Melvina
Humphrey Rev John F.
Humphrey Jonathan
Hurd Rev Isaac
Islam James F.
Jenkins Rev Abraham
Jenkins Mrs. Helen M.
Jenness Rev Edwin
Jewett Rev Daniel
Jewett R. W.
Jewett Rev William R.
Johnson Isaac
Kellisog Rev E. M.
Kesmali Mrs. Mary A.
Kendall John A.
Kimball Russell
Kingman Henry
Kittredge Josiah
*Knight Rev Isaac
*Laumbert Rev Nathaniel
Lancaster Rev Daniel
*Lane Rev Joseph
Lawrence Rev Robert F.
Lawton Fliny
Leach Rev Giles
Lec Rev Samuel
*Leavitt Mrs. Elizabeth S.
Lewis Rufus G.
Long Rev Joseph A.
Lord Mrs. Nathan
Lyman Rev Giles
Mages Rev Jonathan
Manning Rev Abel
Manning Mrs. Mary
March Rev Daniel
McCallum Rev James T.
McFarland Asa
McGrover Robert
Melendez S. B.
Melvin Thomas J.
*Merriam Rev E. E.
*Merrill Rev Nathaniel
Merrill Rev Stephen
Millet Abraham,

NEW HAMPSHIRE.

Abbott Rev Sereno
Abbott Mrs. Sarah
Adams Miss Ednah
*Aiken Jonathan,
Allen Rev Lucius
*Ames Miss M.
Ames Winslow
Anderson Miss Mary Ann
Andrew Rev. Laura
Appleyard Rev. Laura
Baker William
Baker Mrs. Mary P.
Barker Rev Nathaniel
Barrows Rev Homer
Barrows E. E.
Batchelder Jonathan
Beane Rev John V.
Bell Samuel,

Belser Rev Almon
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Fairbank Rev Drury
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Fiske Rev Winthrop
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*Fisher Mrs. Elizabeth
*Fisk David
*Foell Rev Walter

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*Hoyt John
*Hoyt Stephen R.
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Humphrey Jonathan
Hurd Rev Isaac
Islam James F.
Jenkins Rev Abraham
Jenkins Mrs. Helen M.
Jenness Rev Edwin
Jewett Rev Daniel
Jewett R. W.
Jewett Rev William R.
Johnson Isaac
Kellisog Rev E. M.
Kesmali Mrs. Mary A.
Kendall John A.
Kimball Russell
Kingman Henry
Kittredge Josiah
*Knight Rev Isaac
*Laumbert Rev Nathaniel
Lancaster Rev Daniel
*Lane Rev Joseph
Lawrence Rev Robert F.
Lawton Fliny
Leach Rev Giles
Lec Rev Samuel
*Leavitt Mrs. Elizabeth S.
Lewis Rufus G.
Long Rev Joseph A.
Lord Mrs. Nathan
Lyman Rev Giles
Mages Rev Jonathan
Manning Rev Abel
Manning Mrs. Mary
March Rev Daniel
McCallum Rev James T.
McFarland Asa
McGrover Robert
Melendez S. B.
Melvin Thomas J.
*Merriam Rev E. E.
*Merrill Rev Nathaniel
Merrill Rev Stephen
Millet Abraham,
MEMBERS OF THE BOARD.

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**SMITH, Mrs. David P.**

**Smith, Rev. Elii,**

Spalding Mathias,
Spalding Mrs. Mathias,
Spalding Rev. Alvan,
Spalding Mrs. Abigail
Spalding, Edward,
Stevens Lyman, D.
Stechney Nathaniel,
Stone Rev. Benjamin P.
Stultsland Rev. David,
Swain Rev. Leonard,
Swain Mrs. Julia M.
Tappan Rev. Samuel S.
Tappan Brethina L.
Tay Nathaniel,
Taylor Mrs. Komis,
Tenney Rev. Asa P.
Tenney Rev. Charles,
Tenney Rev. Eolox,
Tenney Mrs. Jane W.
Tenney Rev. Samuel G.
Thacher Rev. Orlando G.
Thayer Rev. Loren,
Thompson George W. W.
Thompson Rev. Leamster,
Thomson Rev. John,
Thomson John L.
Thomson Rev. Ludlow,
Thompson William C.
Toby Rev. Alvan,
Tooman Rev. Samuel H.
Tower Mrs. Levi,
Townsend Rev. Luther,
Tracy Rev. Caleb B.
Tyler Jeremia,
Tyler Jeremia H. C.
Tyler Mrs. Thankful,
Tyler Miss Hannah F.
Upham N. G.
Wallace Rev. Cyrus W.
Ward Rev. Jonathan,
Webster Mrs. Mary P.
Weeks Miss Anna,
Wells Miss. M. H.
Wells Rev. Nathaniel,
Wells Rev. Theodore,
White John,
Whitlon John M., D. D.
*Whiton Rev. Diet C.*
Whitemore Dexter,
Whitmore Miss,
Willey Rev. Benjamin G.
Willey Rev. Charles,
Willey Rev. Isaac,
Winter Rev. John F.
Wood Rev. Horace,
Wood Rev. Henry,
*Wood, S. D.*
Woodman William,
Woodman Mrs. Rebekah E.
Worcester Mrs. Sarah,
*Wright Rev. E. S.*
Wright Polly,
Wyman William G.
Young Mrs. Mary W.

**VERMONT.**

Adams George,
Adams James,
Adams Rev. John,
Adams Mrs. Mary S.
Aiken Mrs. Sophia,
Anderson Rev. James,
Anderson Mrs. Clarissa,
Arms Rev. Sallie R.
Arnold Rev. Joel K.
Ash Rev. George W.
*Baebock Rev. Eliza G.*
Baldwin Rev. Thomas,
Bancroft J. P.
Barrett James, Jr.

**Bartows Experience,**

Bass Willamson,
Bickley Rev. Hosea,
Benedict George W.,
Bingham Jeremiah,
Bingham Rev. Luther G.
Bishop Rev. Nelson,
Bixby William B.
Blatchley Miss Polly,
Boardman Rev. Eldredkin J.
Boardman Elisa. J.
Boardman Timothy,
Bond Rev. William B.
Bonney Rev. Eliah I.
Bontell Jonas,
Boynton Rev. H.
Brackett Samuel G.
Bradford Rev. M. B.
Brainard Rev. Asa.
Brice Mrs. Mary,
Brewer Rev. Loring,
Buckham Rev. James,
Buckham Rev. James,
Burnap Asa,
Burnham Charles G.
Burnham Joseph,
Burtion A. D. D.
Bushnell Rev. Jedediah,
Bulter Rev. Franklin,
Butterfield Rev. George,
Campbell Rev. George W.
Campbell Rev. S. J.
Cate Rev. Rufus,
Cutten Moses,
Chumbers Matthew,
Chandler J. W.
Chandler Rev Joseph,
Chandler Oliver P.
Chandler Samuel A.
*Chapin Rev. Walter,
Chapin Rev. W. A.
Chappell Rev. William,
Chapp Rev. A. Huntington,
Clark Mrs. A. H.
Chapp Rev. Summer G.
Clark Samuel,
Clary Rev. Timothy F.
Cleveland Rev. Edward,
Colby James K.
Conkey Rev. W. H.
Converse Rev. James,
Converse Rev. John K.
Converse Sarah A.
Coolidge Carlos,
Cushman Rev. Rufus S.
Davis George L.
*Dana Isreal P.*
Delano Mrs. Jane V.
Delano Lewis Howe,
Delano Mrs. Maria W.
Delano Joseph E.
Delano Lewis W.
Delano Miss Lydia M.
Delano Mrs. Elizabeth D.
Delano Mrs. Elisa W.
Dorman Rev. Elon H.
Doughtery Rev. James,
Drake Rev. Cyrus B.
Drake Mrs. L. M.
Dudley Rev. John,
Eggleston Rev. Ambrose,
Emerson Rev. Edward B.
Fairbanks Charles,
Fairbanks Franklin,
Fairbanks Henry,
Fairbanks Horse,
Fairbanks Joseph.
Fairbanks Joseph,
Fairbanks Joseph P.
Fairbanks J. Washburn,
Field Rev. Timothy,
Fleming Rev. Archibald,
Follett John,
Foster Rev. Ambes,
MEMBERS OF THE BOARD.

[Report,]

MASSACHUSETTS.

Abbé Alphonse,
Abbé Bucault,
Abbé Édouard,
Abbé Didier B.,
Abbé Édouard,
Abbé François,
Abbé Hyacinthe,
Abbé Jules,
Abbé Jules,
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MEMBERS OF THE BOARD.

[Report,}

Childs Horace B.
Childs Mrs Rachel.
Chapman Rev Richard M.
Church Mrs Nathan.
Clarke Rev Ariel P.
Clapp James.
Clapp Mrs James.
Clapp John.
Clapp Rev Estus.
Clapp Silas.
Clark Avery.
Clark Rev Benjamin F.
Clark Rev Benjamin F.
Clark Mrs M. A.
Clark Rev Ebenezer.
Clark Rev Edward.
Clark Rev Edward W.
Clark Rev Elisha.
Clark Henry.
Clark Isaac.
Clark Rev. J. Bowen.
Clark Joseph.
Clark Rev Lewis F.
Clark Rev Nelson.
Clark Rev P. K.
Clark Rev Saul.
Clark Rev Sozaem.
Clark Rev Solomon.
Clark Rev Theodore J.
Clark Thorne.
Clark William.
Clark Rev Jonas.
Clarke Mrs Hannah A.
Clarke Henry M.
Clarke Rev Josiah.
Clarke Josiah.
Chase John.
Cleveland Rev Charles.
Cleveland George W.
Cleveland Nehemiah.
Cobb Rev Alvan.
Cobb Rev Asahel.
Cobb Rev Leander.
Cobb Rev Phileas.
Cobb Rev Solomon.
Cobb Rev Theodore.
Cobb Rev William.
Codd Mrs Rachel.
Costen Rev Samuel W.
Colby Mrs Josiah.
Clayson.
Cleveland Rev Charles.
Cleveland George W.
Cleveland Nehemiah.
Cobb Rev Alvan.
Cobb Rev Asahel.
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Codd Mrs Rachel.
Costen Rev Samuel W.
Colby Mrs Josiah.
Clayson.

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MEMBERS OF THE BOARD.

*Beals Charles W.
  Farnham Miss Catherine.
  Farnham Rev J. D.
  Farrar Samuel.
  Farwell Abel.
  Farwell Miss Elizabeth M.
  Farwell John A.
  Farwell John C.
  Farwell Mrs Melvina T.
  Farwell Sarah C. T.
  Farwell Mrs Elizabeth C.
  Farwell Stephen T.
  Faullner Francis E.
  Fay Benjamin W.
  Fay Mrs Cathassa.
  Fay Dexter.
*Fay Rev Samuel A.
  Fay Warren, B. D.
  Fay Wymann.
  Fish Rev Joseph B.
  Fisk Miss Rebecca W.
  Fist R. W.
  Field Rev Henry M.
  Field Field Jr.
  Field Theodore.
  Fish Rev Phineus.
  Fish Thomas.
  Fish Rev George.
  Fisher Miss Irene.
  Fisher Miss Julias.
  Fish M. T.
  Fish Daniel.
  Fish David, M.
  Fish Francis A.
  Fish John P.
*Fiske Rev Eliash.
  Fiske Miss Rebecca W.
  Fisk Ratus.
  Fisk William.
  Fisk Mrs Jane.
  Fiske Rev Daniel T.
  Fisk Mrs Eliza D.
  Fisk John, D. B.
*Fiske Rev N. W.
  Fiske Timothy.
  Fish Rev Chester.
  Fitts Daniel.
  Fitch Rev Daniel.
  Foster Rev James.
  Forbes Amelia.
  Forbes Elias.
  Forbes John.
  Foster Rev Charles.
  Foster Rev Aaron.
  Foster Benjamin.
  Foster Rev Daniel.
  Foster Emeritt.
  Foster Isaac F.
  Foster Rev William C.
  Fowler Rev Onan.
  Fowler Rev W. A.
  Fowler Rev William C.
  Francis Rev James H.
  Francis Mrs Mary.
  Francis Francis.
  Freeman Rev Frederick.
  French Miss Catharine.
  French Daniel.
  French Edwin.
  French Jonathan.
*French Mrs Ann.
  French Mrs Anne.
  French Mrs Hannah W.
  Prothongham Mrs Deborah T.
  Fuller Miss Catharine.
  Fuller Mrs Sophia L.
  Fuller Nathaniel.
  Fuller Rev R. W.
  Fuller Rev Daniel L.
  Gale Rev Wakefield.
  Gale Mrs Mary L.
  Gauner Rev Allen.
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  Gay Rev Ebenezer.
  Gaylord Rev H. L.
  Gibson Rev Hugh.
  Gilbert George H.
  Gilbert Loring.
  Gilbert Josiah.
  Gilbert Lyman, D. D.
  Gilbert Orin F.
  Giles Benjamin.
  Giles Matthew S.
  Giles Thomas.
  Gillet Daniel B.
  Gilby John.
  Gilman Whittingham.
  *Goddard Rev John.
  Goddard Nathaniel.
  Goddard Fairley.
  Gold Thomas A.
  Goldsmith Rev Alfred.
  Goodale David.
  Goodell Lyman.
  *Goodhue Rev John N.
  Goodhue Joseph.
  Goodhue Miss Priscilla.
  Goodman Rev Eliz. W.
  Goodrich Horace.
  Goodsell Rev David.
  Goodwin Alfred C.
*Goodwin Rev D. E.
  Goodwin Henry M.
  Goodyear Rev George.
  Gordon Timothy.
  Gordon Mrs T.
  Gott John B.
  Gott Mrs Hannah B.
  *Gould Rev Vinson.
  Graves Rev Alpheus.
  Graves Eli.
  Graves Mrs Eliz.
  Graves Eliz.
  Graves Lydia P.
  Gray Mrs Martha.
  Green C. J. Jr.
  Grady Rev Stephen, S. N.
  Green Joshua.
  *Green Rev Samuel.
  Greene Rev Henry S.
  *Greene Mrs Mary E.
  Greene Mrs Mary Evarts.
  Greene David Beardsl.
  Greene Jeremiah Evarts.
  Greenleaf Benjamin.
  Greenleaf Mrs Mary.
  Greenwood Rev Alfred.
  Greenwood Holland.
  Griggs Rev Leverett.
*Grinsell Rev A. A. V., D. D.
  Gravenor Rev Charles P.
  Gravenor Rev Mason.
  Gravenor Mrs Esther D.
*Grout John.
  *Grout Rev Jonathan.
  Harcett Rev Heronius B.
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  Hale Ebenezer.
  Hale Mrs Ebenezer.
  *Hale Enoch.
  Hale Jonas.
  Hale Joshua.
  Hale Miss Mary.
  Hale Moses L.
  Hale Mrs Moses L.
  Hale Mrs Thomas.
  Hall Luther.
  Hall Rev Lemuel.
  Hall Rev Robert B.
  Hall Samuel W.
  Halsey Leonidas.
  *Halsey Rev Moses.
  Hammond Andrew.
  Hammond Andrew G.
  Hammond Sarah.
  Hammond Rev William B.
  Hanks Rev Jedediah.
  Harding Rev Sewall.
  Hardtng Rev Willard M.
  Hardy John.
  *Hardy Rev Solomon.
  Harris John.
  Harrington Rev E. W.
  Harris Mrs Ann.
  Harris Rev Samuel.
  Harris Mrs Deborah D.
  Harris Miss Sarah.
  Harris Rev Edmund.
  Hartwell Joseph.
  Harvey Peter.
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  Haskell Mark.
  Haseltine Miss Abigail G.
  Hastings Rev George H.
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  Haven Rev Joseph.
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  Hawke Rev Roswell.
  Hawtry Rev William A.
  Haydon Ellisha.
  Haydon Samuel W.
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  Haynes Mrs Catharine.
  Hay Mrs Joel.
  Hason Rev. J. H.
  Hensley Susan H.
  Hensley J. T.
  Hensley George W.
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  Hervey James.
  Henslee Daniel L.
  Hinsdale Jonathan.
  Hill Mrs Laura P.
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  Hill Mary Porter.
  *Hill Richard.
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  Hillsdale Harriet A.
  Hillsdale Rev Charles J.
  Hillsdale Mrs Charles J.
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  Hitchcock Miss Sarah.
  Hitchcock Rev Urban.
  Hitchcock Mrs W.
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  Holbrook George.
  Holbrook Henry M.
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  Holbrook Stephen.
  Holbrook William.
  Holbrook Mrs Mary J.
  Holbrook Rev Willard.
  Holman Rev David.

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1853.

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Sprague Joseph B.
Sprout Miss Frances B.
Smith Mrs Azubah,
Barkweather Charles,
Barkweather Rev F. M. Smith Rev J. G. D.
*Stearns Rev Samuel H.
Stearns Rev William A.
Stearns Rev Rexa A.
Sibbings Mrs Cyrus,
Sibbings Moses,
Sibbings Zenas,
Selden Francis D.
 Steele Rev John M.
Stetson John,
Stetson John,
Stevens Rev John H.
Stevens Rev Mary M.
Stickle Nathaniel,
Stockbridge Joshua,
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Stockwell Mrs Frances R.
Stockwell William H.
*Stockwell Solomon, Jr.
*Stockwell Mrs Frances R.
Stockwell Solomon P.
Stone Albert,
Stone Rev Andrew L.
Stone Rev Cyrus,
Stone Ebenezer,
Stone Isaac,
*Stone Jonas,
Stone Mrs Sally,
Stone Rev Micah S.
Stone Mrs Sarah,
Stone Rev Rollin S.
Stone Rev Thomas T.
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Storrs H. H.
Stowell David,
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Strong Mrs Jane C.
Strong Mrs Jane C.
Strong William C.
Strong Nathan,
Strong William,
Stuart Rev Moses,
Stuart Rev Lot B.
Sutton William,
Swasey Rev Arthur,
Sweet Arsenia,
Sweeter Lake,
Sweeter Samuel,
Swett Mrs Abigail H.
Swett Rev Seth,
Sweeter Mrs Beth,
Sweett Rev E. Y.
Smith Mrs Catharine S.
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Tait Charles,
Tappran Arthur,
Tappran Rev. Benjamin J.,
Tappran Rev Mrs Abigail D.
Tappran Eliza L.
Tappran Mrs Hannah,
Tappran Lewis W.
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Torrey Rev Charles T.
Tomlinson Rev Daniel,
Tinker Rev Orsamus,
Thorndike Mrs Israel,
thompson Mrs Abigail,
Thomas Rev Daniel,
«Tenney Caleb J., D. D.
♦Temple Rev Daniel,
Taylor Rev Samuel A.
taylor Rev James,
tappan Rev W. B.
Trask Rev George,
Treat John P.
Trask Israel E.
Trask Daniel,
Trask Mrs Abby H.
Train Samuel,
Tracy Walter,
Tracy Rev Joseph,
Terry Rev James P.
terrill Rev John,
Teach Rev Isaiah C.
Tucker Caleb J.,
Tolman Miss Susan L.
Tolman Rev Richard,
Tolman Mrs John,
tolman James,
tolman John,
todd Mrs Mary S. B.
todd John, D. D.
taylor Mrs Caroline E.
taylor Rev William S.
taylor Rev Joseph H.
taylor Rev Wellington H.
taylor Mrs Caroline E.
taylor Rev William S.
valentine Charles,
valentine Mrs Isabella,
valentine Miss Sarah E.
vermilye Rev Asahel G.
vermilye Mrs Helen L.
Vining Spencer,
Vinton Rev John A.
Virginia Miss Hannah.

♦Ward Mrs Hetta L.
♦Walker Rev Charles,
Walker Rev John,
Waldo Miss Sarah,
♦Waldo Daniel,
♦Waldo Miss Elizabeth,
Waldo Mrs Sarah A.
Walker Rev James F.
Walker Miss Elizabeth,
Walker Rev Almer B.
Walker Rev James F.
Walker Daniel,
Walker Rev Oliver,
Walker Mrs H. P.
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Walker Gremul,
Walker Timothy,
‣Walsh Samuel H.
Wallis Elizabeth C.
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Warren Jonas,
Warren Samuel D.
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washburn Enoey,
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washburn Island,
‣washburn Rev Royal,
washburn Mrs Hannah J.
waterbury Jared B., D.
Waterbury Mrs Eliza S.
Waters Horace,
Waters John G.
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waters Richard P.
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watson Samuel,
WEBSTER Miss Ann R.
Webster Daniel,
Webster Rev John C.
‣webster Mrs Rebecca G.
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Wheeler Rev Isaac,
‣wetherell Mrs Elizabeth P.
wheaton Mrs Eliza B.
wheaton Rev Samuel D.
whitney Mrs Mary C.
whitney Rev William G.
white Rev Alfred,
MEMBERS OF THE BOARD.

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Alkin Rev Robert, Allen Mrs Lydia,
Barney Rev James O., Beals Rev Samuel,
Barnum Noah S., Beard Rev Spencer F.,
Beach Isaac E., Bessey Rev Lyman H.,
Beard A. E., Beal Rev John,
Bainbridge Rev John J., Beals Rev Samuel R.,
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**Members of the Board**

- Harbut Mrs Mary C.
- Hanchett Rev Samuel
- Hanchett Mrs Elizabeth C.
- Hyatt Rev Lancelot
- Hyde Rev Charles S.
- Hyde Rev William A.
- Hyde Rev Lewis
- Irwin Rev John W.
- Irwin Mrs Rebecca B.
- Jastin Rev Austin
- Jastin Z. P.
- Jarman Francis T.
- Jarman William S.
- *Jarman A. D.
- Johnson Charles
- Johnson Mrs Mary E.
- Johnson William
- Jones Rev E. C.
- Jones Rev Warren G.
- Judson Charles A.
- Judson Mrs Esther
- Judson David P.
- Judson Rev Philip
- Keep Rev John H.
- Kellogg Aaron
- Kellogg Alphon
- Kellogg George
- Kellogg Thomas W.
- Kellogg Mrs Eliza N.
- Kellogg Allen S.
- Kellogg Mrs Eliza W.
- Kellogg Mrs Eliza N.
- Kellogg George Jr.
- Kellogg Mr. L. W.
- Kellogg Martin
- Kenham Mrs Charlotte  
- *Kennedy Rev A. S.
- Kent John
- King Rev Nehemiah
- *King Rev Asa
- King Hezekiah
- King Rev Ezra
- Kilridge Rev Charles
- Knapp Enoch
- Knight Sherman W.
- Knight Erastus
- Langdon Rev Edithus
- Langdon Mrs. J. L.
- Langdon Edward
- Langdon George
- Langdon Mrs. J. L.
- Langdon Reuben
- Langton Mrs Patience
- Langton Mrs. Eliza
- Latrop Mrs Abby W.
- Latrop Rev D. W.
- Latrop Miss A.
- *Learned Ebenezer
- Learned Mrs Ebenezer
- Learned Edith, Jr.
- Learned Edward
- Learned Rev Robert C.
- Lee George
- Leete Rev Theodore A.
- L'Hommedieu Mrs Abby
- L'Hommedieu Mrs. Abby
- Lewis Francis D.
- Lewis Isaac, D. D.
- Lindsey Rev Noah
- Lindsey James F.
- Livermore Rev A. K.
- Lovell Mr. Charles
- Lockwood Rev William
- Long Rev W. E.
- Long Rev Stephen A.
- Lord Sherman C.
- Lovell Thomas
- Lyman Benjamin
- Lyman C. L.
- Lyman Mrs Cecilia
- Lyman Mrs Cecilia
- O'mastead Denison
- O'mastead Solomon
- Ogden Rev John
- Ogle Joseph
- Page Rev Benjamin St. John
- Page Rev William A.
- Painter Thomas
- Palmer Rev Elliott
- Parker Rev O. P.
- Parmelee Rev D. L.
- Parmelee Mrs Sally
- Parmelee Rev Benjamin B.
- Parsons Eben
- Parsons Francis
- Parsons Rev Lewis
- Parsons Rev Benjamin
- Parsons Rev Isaac
- Tatton Rev William W.
- Tayson Rev J. P.
- Tfays Rev Phillips
- Pease Emyore
- Pease Mrs Sarah R.
- Peck, Rev. A.
- Peck Henry
- Pennell Rev Lewis
- *Pennell Rev Lewis
- Perkins Alfred
- Perkins Alphon
- Perkins Rev Abraham
- Perkins Rev Frederick T.
- Perkins Rev George
- Perkins Rev George W.
- Perkins Henry
- Perkins Mrs Miss Martha N.
- Perkins Nathan, D. B.
- Perkins Nathan S.
- Perkins Thomas Shaw
- Perkins Edward
- Perrin Rev Levi
- Perry Rev David C.
- Perry Rev David L.
- Perry Nathan
- Petabeone Rev Ira
- Pettit Rev Edward
- Pettigell Rev John H.
- Pettigell Mrs. R. B.
- Phillips Rev L. D.
- Phillips Ralph B.
- Pierce Miss Marietta
- Pinche Rev Bruce
- Pitkin Mrs Emily N.
- Pratt Rev Merrill S.
- Plum Rev Eli
- Pomerozy Benjamin
- Pond Rev Charles
- Pond Mrs Eliza
- Porter Hayes L.
- Porter Rev James
- Porter William, Jr.
- Porter Samuel
- Potter John D.
- Pratt Rev Edward
- Pratt Mrs Sarah B.
- Pratt S. M.
- Prentice Rev Charles
- Prentice Rev Charles T.
- Prudden Rev George P.
- Putnam Rev Austin
- *Putnam George
- Rawson Grindall
- Ray Rev Lucerne
- Reed Rev Holian
- Reid Rev Adam
- Robbins vibrating
- Rice Rev Thomas O.
- Rich Rev Alonzo B.
- Rich Rev Charles
- Rich Essey
- Richardson Rev Merrill
- Ripley Rev Roy
- Rice Rev Thomas O.
- Risky George
- Ritter Nathan
- Robbins Rev Francis L.
- Robbins Rev Royal
- Robbins Thomas, D. D.
- Roberts Gerardus
MEMBERS OF THE BOARD.

[Partial list of names]

NEW YORK.
Abbott Rev G. D.
Abbott Rev John S. C.
Abel David, D. D.
Abel Gustavus, D. D.
Ackart Peter, Jr.
Adams Mrs Alonzo.
Adams Rev Erastus.
Adams Mrs Clarissa.
Adams Mrs Eliza.
Adams William, Jr.
Akin Rev J. J.
Alexander James W., D. D.
Alexander Joseph.
Allen Rev Aaron P.
Allen Rev Edward D.
Allen Moses.
Allen Rev Stephen T.
Allis Silas.
Alling John.
Ailing William.
Ames Rev John B.
Ames Rev Edward.

[More names listed]
Anderson Henry H.
Anderson Rev John
Anonymous
Antis Mrs Mary
Arbekulc Rev James
Armstrong Rev Isaac G.
Armstrong Mrs Sarah A. L.
Atkinson Rev Timothy
Atkinson Mrs Henrietta
Atkinson Miss Henrietta P.
Ayerbury B. Badezwek
Awatar Henry Bay
Awatar Mrs Mary H.
Awatar Mary Elizabeth
Awatar Joshua
Awatar Phineas
Austen Stephen G.
Avellin Augusus
Avellin Heman
Avery Rev Charles E.
Avery Rev Royel A.
Aylesworth S.
Ayres Rev S. B.
*Babhill John N.
Backster Gaten
Backus Clarence W.
Backus J. Tonnibull, D. D.
Backus Rev Samuel
Backus Rev W. W.
Bailey Benjamin
Bacon John F.
Bacon William J.
Baldwin Rev John
Baldwin Rev E. S.
Baldwin Talcott,
Baldwin David,
Baldwin Rev M.
Bagg Rev Daniel T.
Baker Rev J. D.
Baker Eliphin
Baker Charles P.
Baldwin David,
Baldwin Rev John Abel,
Baldwin John C.
Baldwin Mrs John C.
*Baldwin Rev M.
Baldwin Mrs Martha N.
Baldwin Noah,
Baldwin Rev Tharon,
Baldwin Rev Samuel W.
Ball Rev E. T.
Baldine Rev James,
Ballou Rev John M.
Barber Rev Eliahu,
Barnard Rev John, Jr.
Barnard Timothy,
Barnes Charles,
Barnes Rev Erastus,
Barnhardt Mrs Anna B.
*Barrows Rev E. S.
Barry Samuel S.
Bartholomew Rev Orlo,
Barton Eliphin B.
Barton Rev John,
Barton Mrs Susan D.
Barton Caroline A. P.
Barton Miss Nancy O. R.
Barton Thomas W.
Bates Rev Benjamin,
Batescher John P.
*Bates Rev Tontoki,
Bates Rev John,
Bayton Edward S.
Beach Rev Ebenezer,
Beck Rev W. S.
Beach John H. E.
Beach Mrs Cynthia M.
Beall Wm.
Beach William A.
Beals Mrs Abigail,
Beaumont Rev George O.
Beattie Rev John,
Beattie William,
Beckwith Rev B. B.
Beebee Lewis A.
Becker Alfred
Beecher David,
Beecher Edward A.
Beecher Rev Henry W.
Beecher Samuel,
Beckman Gerad,
Beerk Rev Cornelia,
Beers Rev D.
Beers Rev H. N.
Belden Rev Henry,
Belken Rev William,
Bencum W. B.
Benedict Rev E.
Benedict Rev Eliza B.
Benedict Jesse W.
Benedict Mrs Frances Ann,
Benedict Rev Lewis,
Bennett Rev Asa,
Bennett Philander,
Bennett Richard H.
Benson George W.
Bertoty Charles,
Bilhame G. W., D. D.
Bots Rev William B.
Bevis Mrs Eleanor,
Beveridge Rev James,
Bilward J. D.
Bilward Rev O. B.
Bilward Rev Walter H.
Bilward Mrs Susan M.
Bigelow Mrs Ann E.
Bigelow David,
Bigelow Edgar,
Bigelow Edward,
Bigelow James,
Bigelow Richard H.
Bigelow T. B.
Bicler Rev David,
Billington Rev L. W.
Billington Mrs Sophia,
Bingham Miss Esther,
Bishop Rev A. H.
Bissell Harvey H.
*Bissell Joseph,
Blain Rev William,
Blythcock Mrs Alicia II.
Blythcock L. H.
*Blythcock Mrs Alician,
Blythcock Mrs Mary M. W.
Blythcock Miss Sophia,
Blythcock Miss Julia M.
Blythcock Mrs Sophia E.
Blythcock Thomas.
Blythcock Thomas.
Bleecker Barnet,
Bleecker John R.
Bliss Mrs Abigail,
Bliss Rev Asa,
Bliss J. C.
Bodgett Luther P.
Bodgett Rev Luther P.
Bloomfield John W.
Boardman Rev George S.
Bogardus Rev William R.
Bogardus Rev Horace P.
Boles Joseph,
Boomer James,
Bown Mrs Lucy M.
Bowers William C.
Boyle Rev William O.
Boyd James
Boyd Rev James R.
Boyd John T.
Boyd Rev Jotham,
Boyd Robert,
Brace Rev W. S.
*Brackett Rev Joseph,
Brackett Mrs Made C.
Bradford Rev Thomas F.
Bradford Rev William,
Bradish John,
Brainard Rev Israel,
Bratt Mrs S.
Braunton Rev Isaac,
Braunton Rev G. W.
Braunton Rev Philip M.
Brewster Rev Lovin,
Bridgman Rev William,
Brigham John C., D. D.
Briggs Mrs Ann Eliza,
Briggs Mrs Emily C.
Brinkerhoff Rev A. D.
Bristol Moses,
Burtin Rev Thomas S.
Broadhead Jacob, D. D.
Broadhead Charles C.
Brown Mrs John L.
*Brown Rev Robert,
Brown Mrs Ann Eliza,
Brown Mrs Mary,
Brown Rev John,
Brown Rev Samuel R.
Brown William,
Brownlee W. C., D. D.
*Brown Rev Althia,
Brush Rev William,
Bryan Rev E. D.
Bryant Alonzo,
Buck Rev J. Judson,
Buck Richard P.
Bullen John H.
Bulkeley Rev Charles H. A.
Bull Frederick,
*Bull Nerris, D. B.
*Bull Mrs Mary Ann,
Bull William B.
Bullins Alexander, D. D.
Burch Thomas,
Burrough Rev Samuel D.
*Burrough Rev Cornelius,
Burroughs Edward J.
*Burke Rev Abel B.
Burnup Gauss C.
Burrough Miss Emma A.
Burris Rev Arthur,
Burton Mrs Esther,
Burrwell Theodotus,
Bush Rev George,
Bush Rev Samuel W.
Bushnell Orasmus,
Butler Charles,
Callahan Rev Henry,
Camp Eliza,
Camp H.
Campbell A. E., D. D.
Campbell Mrs Martha J.
Campbell Benjamin.
Campbell Charles,
Campbell John N., D. B.
*Campbell Mrs Martha J.
Campbell William, D. B.
Campbell Rev William,
Campbell William A.
Campbell Rev Robert E.,
Cannon Rev Frederick E.
Cannon Mrs Eliza,
Cannon Miss Ann Eliza,
Cannon Miss Frances,
Canfield Rev J. A.
MEMBERS OF THE BOARD.

1853.

Carrie Rev. Hugh,
Carpenter Mrs. Caroline S.
Carpenter Edward P.
Carpenter Rev. Hugh S.
Carpenter John.
Cass George C.
Carroll Daniel L., D. D.
Carly Rev. J. Addison.
Case Mrs. Margaret A.
Cass John C.
Cass Rev. Moses G.
Chambers Rev. Talbot.
Champion Miss Abigail J.
Champion Mrs. Ruth I.
Chapin Rev. Augustus L.
Chapin Mrs. Abby H.
Chapin Rev. Oliver N.
Chapman Benjamin,
Chapman Rev. Charles.
Chase Rev. Henry.
Chase Rev. Stephen.
Clements George B., D. D.
Cheever Mrs. George R.
Chesley Rev. John D.
Cheney Rev. Stephen M.
Chester Rev. Charles H.
Chester Rev. Daniel W.
Chester Rev. Darwin, Jr.
CHILD REEV. EIER.
Childs Silas.
Childs Rev. Ward.
Chittenden Rev. A. B.
Chittenden Mrs. Mary E.
Chittenden Simon B.
Christie Rev. John L.
Church Rev. Charles.
Churchill Francis E.
Churchill Rev. Silas.
Churchill Rev. J. R.
Clapp Rev. Ralph.
Clark Rev. A. P.
Clark Mrs. Amos.
Clark Rev. Asa F.
Clark Rev. Clifton.
Clark Rev. Elias.
Clark Rev. Frederick G.
Clark Rev. Gardner K.
Clark Rev. Henry.
Clark J. F.
Clark Rev. Luther.
Clark Rev. Orson.
Clark Seth W.
Clark Mary L.
Clark Rev. William.
Clark Rev. Thomas S.
Clarkson Samuel F.
Clayton David.
Cleveland John.
Cleveland Rev. Richard.
Coan Rev. George.
Cobb Rev. Nehemiah, Jr.
Cobb Sanford, Jr.
Coe Rev. David B.
Coe Rev. Noah.
Cox, Elisha.
Col. William D.
Cole John O.
Colman Rev. Ebenezer.
Collins Rev. William W.
Colt Charles.
Coombs Rev. Cyrus.
Conant Rev. Caleb.
Conduct Rev. Robert P.
Conduct Mrs. Phoebe.
Condict Robert W., D. D.
Condict Mrs. Robert W.
Cone Rev. Revij.
Corel Emelin.
Conklin Elwin.
Conklin Rev. Luther.
Conklin Rev. O. P.
Cooper Miss Anna Maria.
Coos Mrs. Charles A.
Cook Elias B.
Cook Philip G.
Cook Rev. R. S.
Cook Mrs. Hurliet.
Coos Rev. Stephen.
Coose Joshua A.
Cook Thomas B.
Cooke Catherine.
Cooker William Goodell.
Cooker Rev. P. G.
Cooke Rev. A. H.
Corbett Rev. Frederick P.
Corning Gerald.
Corning Jasper.
Corning Edward Jasper.
Corning James L.
Coring Mrs. Eliza M.
Coring Mrs. Mary Winslow.
Coring Richard S.
Cormwell Mrs. Jerusha.
Cory Mrs. Robert.
Cover A. B.
Cowen Mrs. Elizabeth.
Cowen Mrs. Patrick H.
Cowles Rev. Augustus W.
Cowles Rev. Sylvester.
Crofoot Rev. Ralph S.
Crane Rev. Abigail.
Crane Rev. Elias W.
Crane Rev. Walter B.
Crawford Samuel.
Creek Richard.
Crosby Howard.
Crosby W. H.
Crosby J. P.
Crosby R. B.
Crosby G. T.
Crosby E. N.
Crosby William B.
Cruikshank Rev. Wm.
Cummins A. P.
Cummings Charles, D. D.
Curtis Rev. O. R.
Curtis Luce.
Curry Rev. William F.
Curtis Misses Antoinette.
Curtis Elijah.
Cushman J. P.
Cushman Minerva.
Cutler Benjamin C., D. D.
Dady Rev. Lemuel.
Daggett Rev. Oliver E.
Daggett Mrs. Elizabeth M.
Dahloe Robert M.
Dana Miss Esther Ann.
Dana Stephen W.
Dana Mrs. S. W.
Dana Mrs. James.
Danforth Mrs. Frances J.
Danforth Rev. Francis.
Danforth Joel.
Darling Rev. Charles C.
Darling Rev. Henry.
Darling Mrs. Henry.
Darrow Mrs. Mary A.
Davenport John A.
Davenport John P.
Davenport Rev. John S.
Davis Rev. J. T. M.
Davis Rev. Rebecca W. T.
Davies Mrs. Eliza B.
Davies Rev. John E.
Davies Rev. R. Montgomery.
Day Rev. Charles.
Dayton Rev. Clement M.
Davis Rev. G. M.
Davison Mansfield W.
Davison John M.
Davison John M., Jr.
Day Mrs. Orrin.
Day Benjamin Wm.
Day Miss Charlotte E.
Day Miss Emily C.
Day Miss Julia B.
Day Charles H.
Day Edgar H.
Day Mrs. Sophia H.
Day George H.
Day Samuel S.
Day Walter DeForest.
Day Mrs. Sophia A.
Day Rev. Solomon.
Day Mrs. Sarah.
Dewey, Chester, D. D.
Dewey Oliver.
Dexter Samuel W.
Dibble Richard.
Dibble Seymour H.
Dickey, David.
Dickinson Rev. Austin.
Dickinson Rev. R. S.
Dickinson Rev. Richard W., D. D.
Doe Rev.
Doherty Rev. David.
Dodge Rev. Benjamin.
Dodge Rev. David.
Dodge, Rev. Benjamin.
Dodge Rev. Benjamin.
Dodge Rev. Benjamin.
Doughlas George.
Doughlas Jonathan A. F.
Doughlas Richard II.
Doughty Benjamin.
Dowse James B.
Downer Rev. D. H.
Downer Mrs. Eliza.
Downs Rev. James.
Downs Miss Sarah.
Dubois Rev. George.
Dundas Charles W.
Dunham Rev. Hercules E.
Dunning Rev. E. G.
Dunton Rev. Samuel.
Duryea Rev. John H.
MEMBERS OF THE BOARD.

[Report]

- Fiske Ezra, D. D.
- Fasset Timothy.
- Eaton Rev Sylvester.
- Eaton Rev Horace.
- Eaton Rev Sylvester.
- Eddy John.
- Edwards Alfred.
- Edwards Mrs Sophia M. L.
- Edwards Mrs Eliza.
- Edwards Eugene.
- Edwards John W.
- Edwards Henry.
- Edwards Jonathan.
- Edwards Mrs Maria C.
- Edwards William.
- Edwards Mrs Rebecca W.
- Esginset Site.
- Ela Rev Benjamin.
- Elliott Jacob.
- Elliott Mrs Meliabile.
- Emeore Zachew W.
- Ely Abert L.
- Ely Elia.
- Ely Ebenezer.
- Ely Elihu.
- Ely Ira
- Ely Oliver.
- Ely Rev Samuel B.
- Ely Rev B. B.
- Emery Rev Joseph S.
- Enos Mrs Abby T.
- Enos Truman.
- Evans Rev William.
- Everest F. W.
- Everett Benjamin.
- Everett Rev Ebenezer.
- *Everett Elihu.
- Fairchild Rev Edward.
- Fanchar Rev E. B.
- Forham Thomas.
- Farnham Mrs.
- Farnham Edward.
- Fellows Rev Lucas H.
- Fennel Rev Andrew J.
- Ferris Rev Catharine A.
- Ferris Rev J. M.
- Ferry Hemon.
- Fenner Rev Thomas K.
- Field Mrs C. L. Gross.
- Field Rev Fitzwell.
- Field Rev Thomas F.
- Field Miss Sarah.
- Flitch Justus.
- Flitch Mrs Deysey.
- Fish George II.
- Fish Rev John B.
- Fisher Abijah.
- Fisher Francis A.
- Fisher Miss Sarah A.
- Fisher Rev Caleb E.
- Fisher Rev George A.
- Fisher Mrs Catharine.
- Fisher Rev James F.
- *Fisk Ezra, D. D.
- Fletcher Rev Thomas.
- Folger Benjamin.
- Folger Miss Cordella M.
- Folger E. F.
- Fowle Rev Benjamin.
- Fonda Rev Jacob D.
- Fosse E. M.
- Foote Ernestus.
- Foote Isaac.
- Foote Mrs Harriet.
- Foote Rev William C.
- Ford Edward L.
- Ford Francis E.
- Ford Rev Marcus.
- Ford Mrs Charlisa.
- Ford Miss Julia.
- Foster Henry A.
- Fowler Rev F. H.
- Francis Rev Amzi.
- Francis Rev D. D.
- Franklin Amos A.
- Fraker Rev Thomas.
- French Rev Justin W.
- French Mrs Eliza G.
- Frissell Rev A. Cogswell.
- Fuller Mrs Mary.
- Furnham Rev Charles E.
- Gule Rev Thomas A.
- Gummage Rev Smith P.
- Gardner Rev Alfred.
- Gardiner D. W.
- Garretson Rev G. T.
- *Garretson Rev Aaron.
- Gaston Rev Albert H.
- Gates Elias.
- Gaylord Rev Flavel S.
- Gaylord J.
- Gelston James.
- Gelston Rev Malby, J.
- Gifford Mrs Lydia.
- Gilbert Rev Solomon B.
- Gilles James.
- Gillett Rev E. J.
- *Gillett Rev Moses.
- Gilman William G.
- Gloucester Rev J. N.
- Goddard Rev Kingston.
- Goldsmith Rev B. M.
- Goldsmith J. D. D.
- Goddale Rev M. S.
- Goodell Mrs Blandisam.
- Goodell James.
- Goodman Rev R. S.
- Goodrich Rev Charles.
- Goodrich Rev Chauncey E.
- Goodrich Rev Clark H.
- Goodsell Thomas.
- *Gordon Rev Thomas.
- Gorton Rev William.
- Gorham Mrs Abigail.
- Gosman John, D. D.
- Gosman Jonathan B.
- *Gosman Robert.
- Gould Charles.
- Gould Mrs Hannah B.
- Gould Herman N.
- Gould Ralph W.
- Gould Sarah S.
- Graham James L.
- Grant Gordon.
- Graves Rev F. W.
- *Graves Rev Horatio N.
- Graves Rev Joshua B.
- Graves Rev N. D.
- Gray Rev B. H.
- Gray Rev John.
- Gray Rev John.
- Gray Rev William.
- Greely Rev Alfred A.
- Green Rev Beriah.
- Green Horace.
- Green James.
- *Green Oren.
- Green Philip.
- Green Russell.
- Greenleaf Rev Jonathan.
- Gregory Rev G. H.
- Gregory Rev Mr.
- Griswold Rev A. D.
- Griswold Rev Samuel H.
- *Griswold Rev Waynes.
- Griffin Walter S.
- Griffin George.
- Grimes Rev Henry.
- *Griswold Rev Darious O.
- Griswold Rev Mrs. L.
- Griswold Rev Levi.
- Griswold Rev Samuel.
- Guldin Rev John C.
- Gunin W. R.
- Hallsey James.
- Hall James D.
- Hager M. A. T.
- Haines Mrs Henrietta B.
- Hale Benjamin, D. D.
- Hale Josiah L.
- Hale Sylvester.
- Hale Thomas.
- Hale Mrs Thomas.
- Hall Albert G., D. D.
- Hall Rev George.
- Hall Rev George L.
- Hall Rev John G.
- Hall P.
- Hall Rev William.
- Hallside Rev Charab.
- Halley Ebenezer, D. D.
- Hallock Gerald.
- Hallock Woman.
- Hallock William A., D. D.
- Halsey Rev Hermon H.
- Halsey Luther D.
- Halsted Enos J.
- Halsted Mrs Sarah J.
- Halsted W. Niles, Jr.
- Halsted Miss Marie E.
- Halsted Robert.
- Halsted Rev Thaddous M.
- Halsted William M.
- Hamill Rev Hugh.
- Hammon Rev Herman S.
- Hamlin Myron.
- Hammond Rev Henry L.
- Hardinburg J. B., D. D.
- Hartenberg Mrs. F. R.
- Harries Rev T.
- Harries Rev Moody.
- Harris Rev Edward.
- Harris Rev Hiriam.
- Hart Albert.
- Hart Rev J. A.
- Hart Sebah.
- Harwood Mrs Ann.
- Harwood Oliver.
- Hastings G.
- Hastings Rev Parsons C.
- Hastings Perts.
- Hastings Mrs Eunice.
- Hastings Rev E. M.
- Hastings Seth.
- Hastings Thomas.
- Hatfield Edwin E., D. D.
- Hatfield Mrs Mary B.
- Haven Rev Enosus.
- Haven Rev Gilbert.
- Hawes Rev Prince.
- Hawley Mrs Adeline.
- Hawley Elias.
- Hawley Rev Charles.
- Hay Phillip C., D. D.
- Hay Mrs. P. O.
- Hay Philp C., J.
- Heacock Joseph B.
- Heacock Mrs Minerv M.
- Heacock Miss Marion L.
- Heacock Reuben B.
- Hegman Adrian.
- Hequembourg Rev Charles L.
- Herron Rev Harrison.
- Herrick Jonathan K.
- Herrick Mrs. E. R.
- Herrick Rev Dr. Ben.
- Herriman James.
- Heyer Rev William B.
- Hitchard Rev. D.
- Hickok Lewis A.
MEMBERS OF THE BOARD.

1853. J.

Hildreth Miss Louisa J.
Hubbell Rev Lucas.
Hubbard David G.
Howell Rev Lewis D.
Holmes Marcus.
Higby Stephen.
Hill Charles J.
Hildreth Miss Electa A.
Hildreth Mrs. Lucy.
Hildreth Survarus G.
Hickok Rev Milo J.
Hills Eleazer.
Hill Truman C.
Hill Rev Robert W.
Hoffman Rev Brogan.
Hoes Rev John C. F.
Hodgman Rev T. H.
Hodges Rev Jame3.
Hodge Benjamin.
Hitchens Francis.
Hulin Rev George H.
Hulburd Julius.
Huggins Rev Morrison.
Hudson Miss Mary.
Hubbell Zalmon.
Hubbell Walter.
Hubbell Zalmon.
Hubbell Rev Mr. C.
Hubbell Rev Mr. L.
Hubbell Rev Mr. L.
Hubbell Rev Mr. L.
Lockwood Radcliffe.
Lockwood Radcliffe.

Loomis Rev Harmon.
Loomis Rev Daniel.

Lord J. C., D. D.
Lord Daniel.
Lord Daniel M.

Loring Rev Josephus.

Lounsbury, T., D. D.
Lounsbury Mrs Mary J.

Lowrie Walter.

Ludlow Rev Henry G.
Ludlow Rev Henry G.

Lum Daniel L.

Lum Daniel L.

Lusk Rev William.
Lusk Rev William.

Lyon Rev David.
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Lyon Rev David.
MEMBERS OF THE BOARD.

[Partial listing of names]

1853.]

[Continued listing of names]
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NEW JERSEY.

Adams Rev Aaron C.
Adams Rev Frederick A.
Allen Rev Edward.
Allen John.
Andrews Rev William.
Anden Mrs Charlotte B.
Arms Rev Clifford S.
Arms Mrs Sarah W.
Armstrong Ann.
Armstrong Mrs. C. G.
Armstrong Miss Mary B.
Armstrong Miss Jane W.
Armstrong Sarah Miss. A.
Armstrong W. J.
Arrowsmith Nicholas.
Atkinson Robert.
*Astell Rev Daniel C.
Bailey Rev Benjamin.
Ballard Thomas.
Bartow William B.
Barton Mrs. Elizabeth.
Berry Thomas.
Boice Rev Ira C.
Bradley Rev William.
Brewster James.
Bromfield H. N., D.D.
Buntamade Mrs. Amelia.
Burrum Stephen P.
*Brown Rev Rezaum.
Bryant John J.
Burk Mrs. Elizabeth.
Burrows Rev George W.
Brundage Rev A.
Cable B. O.
Cannan J. S., D.D.
Carver Aaron.
Carter Miss Harriet.
Chapman Rev Nathaniel F.
Cherrier Zadary.
Clark James B.
Clark William.
Clark William, Jr.
Cockran Rev Thomas F.
Coe Rev Philemon.
Cogswell Rev Jonathan, D.D.
Cole Ezzell L.
Comfort Rev David.
Conklin Rev Asa.
Conkling Rev C. S.
Cook Mrs. C. E.
Cook Mrs. H. B.
Cook Rev Sylvester.
Colley Rev Eli F.
Corey Rev Joseph.
*Cordill Rev John.
Cory Rev Benjamin.
Cory David.
Crane James.
Crane Thomas.
Crawford Rev John.
Crowell Stephen G.
Davis Charles.
Davis Rev J. Kirby.
Day Foster.
Day Mathew.
Day William.
Demarest Rev David D.
*Denk Rev A. B.
Dodd 
Dodd Adam.
Dodd Moses W.

MEMBERS OF THE BOARD.

*Dodd Joseph L.
*Downer Samuel.
Duffield Rev George, Jr.
Duffield Mrs. Anna A.
Dureya Philip.
Dwight George.
Eddy Miss Bruash A.
*Eddy Lervous.
Eddy Thomas C.
Eddy Mrs. Elizabeth A.
Eiting Rev Wilhelmus.
*Ely Rev David De Forest.
Emerson Rev Brown.
Ennis Jacob.
Fairchild E. R., D.D.
Fisher Samuel, D.D.
Pink Rev Harvey.
Ford James.
Ford Rev John.
Gallagher Rev Joseph S.
Garretson Rev John.
Gausse Rev Hervey D.
Gregory Dudley S.
Grover Lewis C.
Haines Jef.
Hail Miss Elizabeth.
*Hall Rev Elwin.
Hall Charles, D.D.
Hall Mrs. Sarah W.
Hallery Caleb.
Haley Rev John T.
Halsimo M. O.
Halsead William O.
Harris Rev John M.
Harrison Mr. A.
Hart Miss Elizabeth.
Husbrouck Mrs. A. Brayn.
Hayes Oliver J.
Hermance Rev H.
*Hilhery Ann, B. D.
Hillyer Miss Jane Elisa.
Hogland John E.
Hodge Charles, D.D.
Holben Miss Emma.
Hoover Charles.
How Samuel E., D.D.
How Mrs. Samuel B.
Hunt Rev Holloway W.
Imbrie Rev Charles E.
Jackson Joseph.
Jackson John P.
Janeway J. J., D.D.
Johnson Rev Daniel H.
Johnson Rev John M.
Johnson Peter A.
Johnson Mrs. Sarah C.
Kanouse Rev Peter.
Kneen Mrs. Jonathan.
Ketchum Rev Alford.
King Rev George L.
Kirkland Rev Orlando L.
Kolleck Rev Shepard K.
Lahay Rev Peter.
Leeldeil Rev John.
Loet Horme.
Little John.
Lockwood Thomas W.
Lord Jeremiah.
Lucas Rev George C.
Lusk Rev Matthias.
Magie Rev Burtis.
Magie Mrs Mary.
Magie Rev Daniel E.
Magie John.
Marcellus Rev A. A.
McDowill William A., D.D.
McDowill Rev Isaac.
McDowill Rev --
McLean John, D.D.
McLeand Alexander, D.D.
McQueen Miss Sarah.
Messier Abraham, D.D.
Mills Jabez.
*Mott John.
Murray Nicholas, D.D.
Myers Rev A. H.
Nichols Rev A.
Nichols Miss Julia H.
Nichol John.
Oakley Rev Charles M.
Ogden Benjamin.
Ogden Rev Joshua M.
Ogilvie Alexander.
Osborne Rev Eliza.
Osborne Rev Ethan.
Osman Ademajah.
Pennington William.
Pierson Albert.
Pierson Rev David H.
Pierson Squire.
Pinaro Mrs. Eliza.
Pincus J. D.
Poinier J. D.
Poinier John W.
Poor Rev Daniel W.
Poter Rev Samuel S.
Price Elithu.
Price Samuel T., D.D.
Prodistt John A., D.D.
Proutlen Keen.
Quirkin Wilson.
Richardson Amos.
Rodgers Mrs. Mary.
Rodgers Rev E. V.
*Romney Rev James V. C.
Romney Rev James.
Rusan Manning.
Sanford Mrs. Hannah.
Schucken Rev George.
Scott James D., D.D.
Sears Rev Jacob G.
Segur Thomas B.
Segur Mrs. Sarah P.
Seymour Rev Ebenezer.
Seymour Mrs. Mary.
Smith Rev Jacob J.
Smith Benjamin B.
Smith Lyndor A.
Sprague Daniel J.
Squib Johe.
Stanton Mrs.
*Stilard Rev Ward.
Sears Jonathan E., D.D.
Searsn Mrs. Anna S.
Steere Sargen.
Stevens Mrs. Nancy M.
Street Rev Robert.
Stryker Rev Harbon B.
Studdiford Rev Peter O.
Sweny Miss Emilene.
Sxvxc Rev William.
Talbot Jesuc.
Tappan Arthur.
Taylor John.
Taylor Rev Rufus.
Thomas Mrs. Mary B.
Thomas Frederick S., Jr.
Todd Rev John A.
Torr Jazen.
Torrers Rev William.
Towney Mrs Corinela.
Towney Jonathan.
Toweyh Richard.
Tuttle Rev Joseph F.
Tuttle Mrs. Susan K.
*Tuttle Uri J.
*Tuttle William.
Tuttie Mrs. William.
Van Cooep Rev P. D.
Van Lee Rev I.
Van Remsant Rev Cortland.
Van Sandford Rev Staats.
Van Silt Rev Richard.
Vanderwood Rev J. C.
Varic J. B. V.
MEMBERS OF THE BOARD.

[Report,]

Adair Rev. Robert,
Allen David,
Allen Michael,
Allen Solomon,
Allen Rev. Thomas G.
Alrich William P.
Atwood John M.
Babbitt Rev. A.
Babcock Rev. E. F.
Baldwin M. W.
Barlow Rev. Joseph.
Barnes Rev. Albert H.
Barnes Mrs. Abby A.
Barnes Charlotte W.
Barnes James.
Biddwell Mrs. Esther C.
Bird Charles.
Bissell Mrs. John.
Bissell John.
Bissell Mrs. Mary S.
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Bissell Mrs. Charlotte W.
Bissell Mrs. Abby A.
Baldwin M. W.
Barlow Rev. Joseph.
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Barnes James.
Biddwell Mrs. Esther C.
Bird Charles.
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Bissell Mrs. Charlotte W.
Bissell Mrs. Abby A.
MEMBERS OF THE BOARD.

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- Sterne Rev Henry, 1853.
- Beecher Rev George, Yanarsdalen C. C.
- Tallifiero Mrs V. O. B.
- Wallace Rev B. J.
- Travelli Rev Joseph S.
- Tuson Rev E.
- Tyler John.
- Yansaiden C. C.
- Van Horn Mrs Mary G.
- Wall Rev Elijah D.
- Welsh Miss Emmi.
- West Rev Nathaniel.
- White Alexander Henry.
- Wier James W.
- Willard Rev Charles.
- Whitman Mrs Elizabeth.
- Wurts Mary B.
- Wuthenra M. H.
- Yeomans John W., D. D.

OHIO.

- Adams Rev Thomas.
- Atkin Rev William.
- Avery Edward.
- Baldwin Harvey.
- Bartwell Rev Augustus.
- Barnes Rev Jeremiah.
- Berry Rev Amon R.
- Barr Rev Thomas H.
- Barrett Rev Newton.
- Barron Mrs Alex.
- Bartlett Rev Francis.
- Bartlett Rev S. C.
- Beatty Charles C., D. D.
- Beecher Rev George.
- Beecher Rev William H.
- Betts Rev Xenophon.
- Biggs Thomas J., D. D.
- Birge Rev Chester.
- Russell Rev Henry.
- Russell Rev Samuel.
- Block Rev Felix G.
- Blood Rev Daniel C.
- Boardman Rev Charles A.
- Boardman Rev George T.
- Bodley Mrs Rachel W.
- Boulet Rev Asaph.
- Boulet Mrs Elda.
- Brayton Isaac.
- Brown Rev F. H.
- Bryan Joseph.
- Buckingham Benjamin H.
- Buckingham Mrs Benjamin H.
- Buckingham Rev Ebenzer.
- Burbank Rev Caleb.
- Burnham Jedidiah, Jr.
- Burnet Stephen W.
- Cable Prof J.
- Carfield Rev R. B.
- Carter Mrs Elizabeth.
- Carter Mrs Elizabeth C.
- Carter William H.
- Chambers Rev Joseph H.
- Chandler Rev Loomis.
- Chase Salmon.
- Chester Samuel.
- Childs Rev Benjamin.
- Clark Rev A. B.
- Clark Spencer.
- Clark Rev William C.
- Clark Mrs Mary E.
- Coe Rev Alvan.
- Coe Mrs Deborah E.
- Coe Rev Truman.
- Cole Rev Erastus.
- Conlon Rev Calvin.
- Colton Rev Chester.
- Condit Jonathan B., D. D.
- Condit Mrs S. W.
- Cowan Alexander M.
- Cowes Rev Henry.
- Cowles Noah.
- Crothers Samuel, D. D.
- Cushman Rev Ralph.
- Dana Benjamin.
- Dana Rev Gilson.
- Day Rev George E.
- Day Rev Henry N.
- Denning Rev P. A.
- Deming Rev William.
- Dicey Rev William.
- Dicey Rev Benjamin.
- Dickey Rev Samuel.
- Dutton Mrs Elizabeth.
- Dutton Mrs Frances A.
- Durfee Rev Calvin.
- Durfee Mrs Sarah E.
- Dyer Rev Hiram.
- Eames Rev Marshall H.
- Eastman Rev William P.
- Elies Benjamin.
- Ely Rev Nathaniel.
- Eldred Mrs Janette S.
- Eldred Rev Henry B.
- Eddy Rev William L.
- Eddy Mrs Julia M.
- Edwards Rev Joseph S.
- Ellis Rev James.
- Elsegit Mrs Janetis S.
- Blee Benjamin.
- Fales Rev John.
- Fenn Rev Benjamin.
- Finney Rev C. G.
- Fisher James.
- Fishburn Rev Nathaniel W.
- Fish Rev Charles B.
- Fitch Rev Charles.
- Fitch Rev Ferris.
- Ford Rev J. N.
- Ford Rev Josiah N.
- Ford Rev L. C.
- Fullerton Rev Hugh S.
- Galloway Rev John S.
- Garland Rev Almond.
- Glidden Rev William M.
- Goodman Rev Ephraim.
- Goodman T. S.
- Goodman Rev Timothy.
- Gould Rev David.
- Graham Rev William.
- Graves Rev Benjamin.
- Graves Rufus.
- Gregory Rev D. D.
- Gregory Henry M.
- Gregory Mrs Sarah S.
- Gravenor Rev D. A.
- Hail C. W.
- Hardy T. P.
- Hardwell Rev William.
- Hart Rev John C.
- Higgins Rev David.
- Hitchcock Rev Henry L.
- Hitchcock Mrs C. M.
- Holmes Rev Mead.
- Howe Rev F. B.
- Howe Rev T. W.
- Hoyt Rev William M.
- Hubbard Rev Horatio N.
- Hudson David.
- Hull Rev Leverett.
- Jones Rev John M.
- Judson Rev Everett.
- Kennedy Rev William S.
- Keynes Rev John.
- Kingsbury Rev Addison.
- Kimson Mrs Cornelia P.
- Kimson Mrs Jane W.
- Kimson Mrs Rebecca.
- Kimson Mrs Sophia B.
- Latimer Corliss L.
- Leonard Mrs Elizabeth.
- Lily Rev Alvan.
- Little Miss Ann D.
- Little Rev Jacob.
- Lockwood Rev K. S.
- Long Clement, D. D.
- Lord Rev Francis E.
- Lord Rev John K.
- Lord Lynds.
- Lord Wyllis, D. D.
- Mcllachlan Rev Anas.
- Manning Henry.
- McEwod Rev Thomas.
- Meek Rev Anthony.
- Mead Lander.
- Merrill Rev Joseph.
- Merrick Miss Nancy.
- Mills Rev Thornton A.
- Mills Mrs H.
- Mills Rev S. H.
- Muzzy Reuben D.
- Newton Rev Alfred.
- Newton Rev J. H.
- Orison Mrs Nancy.
- Osborn Rev Beaklin W.
- Osborn John K.
- Overaker Mrs Margaret.
- Overaker Miss Maria.
- Oviatt Heman.
- Oviatt Rev Tracy M.
- Parlin Rev J. B.
- Parmelee Rev Medlin C.
- Payne Rev Samuel.
- Perry Horatio.
- Pears Rev S.
- Pitkin Rev Caleb.
- Pomery Rev Augustus.
- Potter Rev William.
- Putnam Rev C. C.
- Putnam Rev Franklin.
- Putnam Rev Solomon.
- Reeve William B.
- Rice Rev B.
- Rice Nathan.
- Roberts Rev George.
- Roswell Rev Henry A.
- Russell Alphonse C.
- Rowland Rev James.
- Savall Rev Eli M.
- Seymour Nathan P.
- Sharp Rev Elia C.
- Shaw Mrs Sarah.
- Shepherd Rev S. H.
- Sloane Mrs Maria C.
- Smith Rev Carlos.
- Smith Edward.
- Smith Thomas M., D. D.
- Smith Rev W. W.
- Smith Rev A.
- Spear Rev E.
- Starrett Rev Timothy.
- Beecher George T.
- Stevens Rev Solomon.
- Storer Belamy.
- Talbot Rev Joel.
- Tappan Francis W.
MEMBERS OF THE BOARD.

TREATY.

♦Treat Rev Joseph,
♦Treat Rev John,
♦Treat Rev Nathan,
♦Treat Rev Timothy,
♦Treat Rev John Q.
♦Treat Rev Jacob.

INDIANA.

♦Treat Rev John,
♦Treat Rev George,
♦Treat Rev Peter,
♦Treat Rev Daniel,
♦Treat Rev Jacob,
♦Treat Rev John,
♦Treat Rev Thomas,
♦Treat Rev Timothy.

NEBRASKA.

♦Treat Rev John,
♦Treat Rev Peter,
♦Treat Rev George,
♦Treat Rev John,
♦Treat Rev Daniel,
♦Treat Rev James,
♦Treat Rev George,
♦Treat Rev John.

ILLINOIS.

♦Treat Rev John,
♦Treat Rev George,
♦Treat Rev John,
♦Treat Rev William,
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JOHNS.

♦Treat Rev John,
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KANSAS.

♦Treat Rev John,
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MINNESOTA.

♦Treat Rev John,
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MICHIGAN.

♦Treat Rev John,
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MISSOURI.

♦Treat Rev John,
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OHIO.

♦Treat Rev John,
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OKLAHOMA.

♦Treat Rev John,
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PENNSYLVANIA.

♦Treat Rev John,
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RUTHERFORD.

♦Treat Rev John,
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SOUTH CAROLINA.

♦Treat Rev John,
♦Treat Rev John,
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THREE CROWNS.

♦Treat Rev John,
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VERMONT.

♦Treat Rev John,
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WISCONSIN.

♦Treat Rev John,
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WYOMING.

♦Treat Rev John,
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[Report,]
MEMBERS OF THE BOARD.

MARYLAND.

Backus John C., D. D.
Bosworth Rev Ephraim S.
Brown Alexander.
Carr Daniel S.
Carr Wilson C. N.
Cross Rev Andrew Boyd,
De Witt Rev Abraham,
Fridge Alexander,
Graff Rev J. J.
Grier Rev Robert S.
Hall D. W.
Heiner Rev Elias,
Kennedy D. H.
Kennedy Rev Thomas,
Matthews Rev Henry,
McIntire Rev James,
Mines Rev T. J. A.
Muncy Rev George W., D. D.
Nevins William B.
Robins John P.
Robins Mrs Margaret A. P.
Shepherd Rev Thomas J.
Spenster A.
Stockton Rev Thomas H.
Symmes Rev John H.
Walker William,
Wells Rev George T.

DISTRICT OF COLUMBIA.

Butch S. B., D. D.
Bullantine Rev Eldris,
Campbell William H.
Daily Rev William M.
Eckard Rev James R.
Fillsmore Millard.
Gideon Jacob,
Hall Frederick, LL. D.
Hamilton Rev William,
Harrison Rev E.
Jameson Robert,
Johnson Cave,
Lamard Benjamin F.
Laurie James, D. D.
McLain Rev William,
Noble Rev Mason,
Nourse Rev James,
Steeckford John,
Smith Rev Elizar G.
Webster Rev Augustus,

VIRGINIA.

Alexander John,
Anderson Rev Samuel J. P.
Armstrong Rev George G.
Bailey Rev Rufus W.
Baldwin Mrs Elizabeth H.
Bell Rev Thomas D.
Branch David M.
Brown Rev Henry,
Burr David I.
Calhoun Rev William C.
Caskle James,
Caskle James A.
Cassilets Rev Samuel,
Castleton Rev Thomas,
Christian Rev Levi H.
Cochrane Rev Isaac,
Crawford William A.
Cumpston Rev E. H.
Dandell Rev Joshua M.
Dunning Rev Halsey,
Emmons John P.
Ermison Rev Luther,
Fitzgerald James H.
Foote Rev William H.
Gannett Charles,
Gildersleeve Rev B.
Glossen Mrs.
Gray James,
Hammer Rev Thomas L.
Harrington Rev Payton,
Hart Rev A.
Heinrich Samuel,
Hoff Leonard,
Holcombe Thomas A.
Holland Rev Albert L.
Hosmer Rev P. B.
Jackson James,
James Fleming,
Johnson John Quaries,
James J. S.
Johnson James D.
Kennicott Samuel,
Kerr Rev James,
Kimball Rev James M.
Lacy Rev James H.
Leech Rev J. H.
Leavitt Rev E. A. J.
Lee Rev Henderson,
Leitch Mrs Mildred O.
Leyburn Rev George W.
Locke Rev Nathaniel C.
Mahan Rev A.
Matthews Rev Samuel,
Mayo Mrs Alice Cornelia,
McClain Rev James,
McClintock Rev John,
McPhail Rev George W.
Mitchell Rev Jacob D.
Morton Miss Jane D.
Morton Miss Susan W.
Mosby Charles L.
Newlin Rev Eliz.
Osborne Rev Harry S.
Payne David B.
Payne John R. D.
Pleasant Samuel M.
Polk Rev A. D.
Powers Rev Urias,
Prior Rev T.
Read Rev Charles H.
Read Mrs Triphena L.
Read Clement C.
Reeve Harry L.
Reeve Samuel,
Reeve Elizabeth,
Reeve Elvuline I.
Reece Joanna W.
Reece Miss Margaret C.
Reece David L.
Burr Rev Isaiah S.
Burr William S., D. D.
Burr B. H., D. D.
Burr John,
Burr Rev J. L.
Burr Rev William X.
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Burr Rev William X.
MEMBERS OF THE BOARD.

Breckenridge Robert J., D. D.
Calvert Rev S. W.
Clay Rev A. E.
Clayton Thomas, D. D.
Cleland Thomas, D. D.
Colton Rev S.
Frood Rev B.
Gibbs Miss B. A.
Gibbs Rev A.
Gibbs Rev John A.
Gibbs Rev John A. D.
Gibbs Rev John B.
Gibbs Rev John B. E.
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Gibbs Rev John B. S.
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Gibbs Rev John B. W. H.
Gibbs Rev John B. W. H. S.
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Gibbs Rev John B. W. H. S. D. N.
Gibbs Rev John B. W. H. S. D. N. M.
Gibbs Rev John B. W. H. S. D. N. M. A.
Gibbs Rev John B. W. H. S. D. N. M. A. S.
Gibbs Rev John B. W. H. S. D. N. M. A. S. E.
Gibbs Rev John B. W. H. S. D. N. M. A. S. E. R.
Gibbs Rev John B. W. H. S. D. N. M. A. S. E. R. M.
Gibbs Rev John B. W. H. S. D. N. M. A. S. E. R. M. A.
Gibbs Rev John B. W. H. S. D. N. M. A. S. E. R. M. A. S.
Gibbs Rev John B. W. H. S. D. N. M. A. S. E. R. M. A. S. E.
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1853.

Keese L.
*Mead Cowles, Russell Joshua T.
Stanley Jaunt

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Deloso William A.
*Dodge Rev Nathaniel B.
Emerson Rev Daniel H.
French Rev Charles B.
French Edmin.
Gilman W. S.
Goodrich Rev H. P.
Hampdy Rev Isaac W. K.
James Rev William.
Huntington Rev E. C.
Rice Wills.
Pierce Rev John T.
Post Rev Truman M.
Whipple Mrs Lucy C.
Whipple William.
Whipple W. W.

ARKANSAS.

Emore Henry S.
Emore Waldo.
Hand Rev John.
Hitchcock Jacob.
Kingbury Rev Cyrus.
Loose G.
Osgood Henry.
*Vashon George.
Worcester Rev Samuel A.

LOUISIANA.

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Bullard John P.
Cox Rev Alexander.
Clark Thomas A.
Gardner Charles.
Magness A. A.
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Mayo Rev Joseph A.
Mayo Rev Anna M. C.
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Richards James Jr.
Richards Mrs Sarah W.
Saxton Rev Joseph A.
Scott Rev W. A.
*Taylor Zachary.
Weld Rev Philip.
Weld Mrs Hannah C. B.

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*Southmayd Rev Daniel S.

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Hunt Rev T. D.
Wiley Rev Samuel H.

OREGON.

Atkinson Rev G. H.
Bellis Rev Cushing.
Bobbrook Amory.
Spalding Rev Henry H.

MINNESOTA.

*Reneville Joseph.
Turner Arnt.
Turner Roberts S.
Williamson Rev T. S.

CHIOTAW NATION.

Byington Rev Cyrus.
Byington Mrs Sophia N.
Ditcher Miss Susan.
Goulding Miss Harriet.
Hodgkin Rev Ebenezer.
Jones Robert B.
Stark A. P.
Strong Rev John C.
Wright Rev Alfred.

RESIDENCE UNKNOWN.

Adams Rev Ezra.
Andrews Rev Eliza B.
Angier Rev Luther H.
Atwater Rev Edward C.
Ayer Rev James.
Baldwin Mrs Mary.
Barrett Rev Gerrish.
Barrett Rev J. L.
Bailey Rev C. R.
Bates Rev Lemuel P.
Beach Rev Edwards C.
Beairstey Rev Nephew B.
Beebe Rev L. S.
Bennett Joseph L.
Bogardus Rev Cornelius.
Bois Matthew.
Bost Rev A.
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Broadhead Rev Charles C.
Brown Rev G. W.
Buck Rev Thomas.
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Cady Rev Calvin H.
Cahoon Rev William.
Centre Rev Samuel.
Chamberlain Rev Charles.
*Champion Rev George.
*Chappin Rev House B.
Chappin Rev William.
Childs Rev Elias S.
Clark Rev —.
Clark Mrs —.
*Clark Mrs Hannah A.
Cohen Rev Loammi.
Cole Rev Isaac.
Cook Charles Lewis.
Crane E. P.
Davenport Rev James B.
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De Witt Rev John.
Demond Rev Isaac S.
Deane Rev Julius.
Doolittle Rev Giles.
Dunwoody Joseph W.
Eddy Rev Henry.
Ellis Rev John.
Ely Rev William.
*Ferry Rev Adolphus.
Fitch Rev Andrew M.
*Fitch John A.
Ford Rev Abraham.
Fuller Rev Joseph.
Gleedsville Rev Cyrus.
Grover Rev Moses.
Grout Rev Jonathan.
Hall Rev Robert B.
Harmon Rev Merritt.
Harrington Rev John.
Hoffman Rev Jacob.
Hemlock Rev John.
Herrick Rev Horace.
Herrick Mrs Aurelia T.
Higbee Isaac.
Minkley Mrs Abby P.
Holman Rev Ebeney.
Hosford Rev Isaac.
Hubbard Rev Robert.
Hudson William L.

Bulard Rev Hylan.
Emerson Rev Alvin.
*Johnson N. E.
Kellogg Rev Charles.
Kimball Rev David.
King Rev Jonathan N.
Lamb Rev Isaac.
Langstrath Rev L. L.
Lawton Rev John.
Lester Charles.
Jillie Rev James.

*Malin Mrs Mary A.
Manning Rev S.
*Maxwell Rev W.
McKeeley Rev James.
McEachern Rev Thomas.
McClough Rev J. W.
McNair Rev John.
Miller Rev J. R.
Morgan Rev Charles.
Morgan Mrs Isabel.
*More Rev Joseph C.
Morrison Rev John.
Nevins Mrs Maria L.
Newton Rev Juel W.
Packer Rev Asa.
*Patterson Daniel P.
*Perry Rev Clark.
Perry Rev Durth.
Pothemus Rev Abraham.
Porter Rev James B.
*Prout Rev Joseph W.
Proutkens Rev George P.
Quay Rev James E.
Quinn Rev Aratson.
Road Rev Albert.
Reed Leonard.
Riggs Rev William M.
*Rice Benjamin.
Sauderson Rev Henry H.
Souder Rev James.
Schomaker, D. M.
Seabury Rev Juelin.
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Shaw Rev John B.
Smedes Rev Albert.
Greenwood Rev Samuel P.
Starkweather Rev John.
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Stow Rev Simeon.
Stringham Silas H.
Swiss Rev Abraham.
Tappan Rev C. D. W.
Turbo Rev John G.
Taylor Rev L. B.
Taylor Rev William.
Thomas Rev Thomas E.
*Thompson Alexander R.
Travernier Rev G.
Twining Alexander O.
Van Liere Rev John C.
Ward Rev Jonathan.
Ward Rev E. Sydenham.
Washburn Rev Samuel.
Wells Rev Robert B.
Wheeler Edward.
Whelpley Rev Samuel W.
Whiting Rev John.
Waitting Rev Charles.
Waitting Rev Russell.
Wilson Rev William L.
Wilson Rev David.
Winston Robert K.
Wood Rev Samuel M.
Woodbridge Rev Henry H.
Woodruff Rev Horace.
Young Rev John.
IN FOREIGN LANDS.

CANADA WEST.
Mair Hugh, D. D.
Marr Rev Joseph.
Rice Rev James H.
Smart Rev William.

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Brewster Rev Cyrus,
Crofts Rev H. O.
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De Witt Caleb S.
De Witt Jacob, Jr.
De Witt Miss Abby,
De Witt Emily F.
De Witt Mrs Sophia,
Dougall John,
Fisher N. D.
Fisk Rev Joel,
*Fox Rev N. H.
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Greene James W.
Greene Nathaniel O.
Greene Thomas J.
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Henderson Rev Archibald,
James Mrs Jane W.
McDonald John,
McLeod Rev John,
McNab Rev Ann,
Pomeroy Miss Emily W.
*Strong Rev Caleb,
*Strong Mrs Catharine M.
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Wilkes Henry, D. D.

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Galaway Rev J. C.
Yeats Rev Franklin.

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Dresser Rev Amos,
Knox Rev John P.
Mines Rev Flavel S.

CHILL.
Trumbull Rev David.

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*Arundel Rev John,
*Brown Rev J.
Cartwright John,
Chambers William,
Dyer Rev William Henry,
Eardley Lady Isabella Culling,
Ellis Rev William,
Exmouth Mr. Mountstuart,
*Hall Rev Wiliam,
Haleley Rev William,
Henderson Ebenezer, D. D.
James John Angell, D. D.
Jay Rev William,
Knill Rev Richard,
Long George,
Marks Rev Richard,
*Matheson James, D. D.
Montgomery James,
Philip Rev Robert,
Raffin Thomas, D. D.
Reed Andrew, D. D.
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Symon Joseph,
Thomas Rear Admiral,
Thornton A. S.
Turner Rev Ralph,
Whitlaw Charles.

WALKS.
Jones Rev Michael.

SCOTLAND.
Dalrymple Kirkby,
Dunlap John,
Henderson James, D. D.
Miller Rev Samuel,
Black James,
Stoddard Arthur F.
Stoddard Mrs Arthur F.

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Craig Rev Samuel,
King Rev Alexander,
Nixon Rev Robert H.

FRANCE.
Briddel Rev Louis,
Police Rev George de,
*Lafayette General,
Platte Rev Louis,
Wilks Rev Mark.

BELGIUM.
Walworth Clarence.

SWITZERLAND.
Campagne Baron de,
*Marie D'Aubignie J. E., D. D.

PRUSSIA.
*Donhoff Count.

RUSSIA.
Gellibrand William C.
Gellibrand Mrs Mary T.
Ropes William H.
Ropes Mrs Ellen H.

SAINT HELENA.

AFRICA.
*Bryant Rev James C.
Bushnell Rev Albert,
Bushnell Mrs Eliza,
Butler John A.
Great Rev Ahlin,
March Rev Samuel D.
March Mrs Mary B.
Philip John, D. D.
Preston Rev Ira M.
Rood Rev David,
Walker Rev William,
Wilder Rev Wyman A.
Wilson Rev J. Leighton,
Wilson Mrs Jane E.

GREECE.
Hill Rev John H.
King Jonas, D. D.

TURKEY IN EUROPE.
Dodg Rev Edward M.
Dwright Rev H. G. O.

SYRIA AND TURKEY IN ASIA.
Benjamin Rev Nathan,
Bills Rev Edwin B.
*Clark Rev Samuel H.
De Forest Henry A.
De Forest Mrs Catherine S.
DeForest Rev Horace,
Ford Rev. J. Edwards,
*Heard Rev Story,
*Hindey Rev Abel E.
Jackson Thomas,
Steeady Rev Jonathan,
Powers Rev Philander G.
Riggs Rev Elias,
Schneider Rev Benjamin,
*Smith Rev Aaron,
Smith Mrs Maria W.
Van Lennep Jacob,
Waiting Rev George B.
Wilson Rev David M.

PERSEA.
Abraham Mar,
Dunca Priest,
Ellis Mar,
Fisk Miss Fidelia,
Perrins Justin, D. D.
Perkins Mrs Justin,
Stocking Rev William E.
Stocking Mrs Jerusha E.
Slochard Rev David T.
*Stoddard Mrs Harriet B.
Stoddard Mrs Sophia D.
Wishing Mrs A. H.
Yohanan Mar.

INDIA.
Allen Rev David O.
*Apthorp Rev George H.
Ballantine Rev Henry,
Bowen Rev George Jr.,
Burgess Rev Ebenezer,
Burgess Mrs Abigail,
*Burgess Mrs Mary G.
COPE Rev Edward,
Dunlop John,
Fletcher Rev Adin H.
Ford Rev George E.
*French Rev Henry S. G.
French Rev Oso,
Larm喟t.
*Graves Rev Allen,
Harrington Hon Herbert,
Blackburn Rev E.
Haas Rev Allen,
Haasen Mrs Martha H.
Howland Rev W. W.
Jiune Rev Robert W.
Larkins L. P.
*Lawrence Rev John J.
Little Rev Charles,
Meigs Rev Benjamin C.
Mills Rev Cyrus 2.
Mills E. B.,
Molesworth Capt John J.
Morgan Rev B. L.
Muzzy Rev C. F.
MEMBERS OF THE BOARD.

1853.

**MEGHANS OF THE BOARD.**

Peer Rev Daniel,
Price Joseph,
Scudder Rev John M. D.*
Scudder Mrs Harriet W.
Scudder Rev Henry Martyn,
Scudder Mrs Henry Martyn,
Smith Rev William W.
Smith Mrs John C.
Spendling Rev Levi,
Spendling Mrs Mary C.
Tenent Sir J. Emerson,
Webb Rev Edward,
Webb Mrs Nancy A.
*Whitney Rev Samuel G.
With Rev Royal G.
With Mrs Eliza J.
Wilson Daniel, D. D.
Winlow Rev Micom.

**SIAM.**

*Caswell Rev Josse.

**SINGAPORE.**

Church Thomas,
Kessbury B. P.

**BORNEO.**

Steele Rev William H.
*Thomson Rev Frederick B.
Youngblood Rev William.

**CHINA.**

Bail Rev Dyer, M. D.
Buckey Samuel W.
Bridgman E. C., D. D.
Doy Rev Kilby,
Guthrie Rev Charles,
Lord Mrs Iacy T.
Macy William A.
Parker Rev Peter, M. D.
Pett Rev Lyman B.
Pett Mrs Rebecca C.
*Pohlan Rev William J.
Rankin Rev Henry V.
Richards William L.
Sorensen Rev Edwin,
Williams S. Wells.

**SANDWICH ISLANDS.**

Alexander Rev William P.
Alexander Mrs Mary A.
Andrews Rev Clamillus B.
Andrews Seth L., M. D.
Armstrong Rev Richard,
Baldwin Rev Dwight,
Bishop Rev Artemas,
Bond Rev Elias, Jr.
Brown Miss Lydia,
*Chamberlain Levi,
Chamberlain Mrs Maria P.
Clark Rev Ephraim W.
Cook Rev Titus,
Cook Mrs Fidelia,
Cook Mrs Amos S.
Cook Mrs Amos B.
Dungan Rev Samuel C.
*Duell Rev John,
Dole Rev Daniel,
Dole Mrs Charlotte C.
Dwight Rev Samuel G.

- Emerson Rev John S.
- Green Rev Jonathan B.
- Guile Rev P. J.
- Haddie Thimoteo,
- Hitchcock Rev Harvey B.
- Hohebeck Mrs Rebecca H.
- Hunt Rev T. Dwight,
- I. John,
- Johnson Rev Edward,
- Kamehameha III.
- Kimble Rev Henry,
- Knapp Horton O.
- Lyman Rev David B.
- Lyman Henry M.
- Lyman Frederick S.
- Lyman David B.
- Lyman Mrs Sarah J.
- Lyons Rev Lorenzo,
- Ogden Miss Maria C.
- Oates Rev John D.
- Pogue Rev John P.
- Richards Rev William,
- Richards Mrs Helen C.
- Richards Mrs Julia M.
- Rosewell Rev George E.
- Rosewell Mrs Malvina J.
- Smith James W.
- Smith Rev Lowell,
- Taylor Rev Townsend E.
- Thoroton Rev Asa,
- Thoroton Mrs Lucy G.
- Thoroton Mrs Persis G.
- Whitney Rev Samuel
- Whitney Mrs Mercy P.
- Whitney Rev Ephraim, Jr.
NEW MEMBERS.

The payment of $50 at one time constitutes a minister, and the payment of $100 at one time constitutes any other person, an Honorary Member of the Board.

MEMBERS CONSTITUTED SINCE AUGUST 1, 1850.

MAINE.
Adams Rev J. C., E. Machias
Barnard Rev Phily P., Richmond
Bates Rev A. J., Lincoln
Beals S. N., Portland
Brown John B. do
Carlisle Rev James, Oxford
Carpenter Rev E. G., Newcastle
Carruthers Charles H., Portland
Chadwick Thomas, Portland
Chase Rev C. D., Camden
Clark Rev William, Freeburg
Cooking Rev Luther, Freeport
Cris James, Portland
Crocker Isa., do
Cushing Mrs Unity M., Wells
Cutler Charles, Bradford
Dame Mrs Nancy L. P., Falmouth
Dana Mrs Elizabeth T., Portland
Dodge Rev J., Waldoboro'
Downes Rev Henry S., Norridgewock
Dudley Mrs Abby W., North Danville
Dunmore Rev George, Brewer
Duren Mrs Mary C. H., Bangor
Fogg John, Scarboro'
Gay Benjamin, Castine
Goddard Henry, Portland
Godfrey Rev E. D., Bangor
Godfrey Mrs Lucy S. do
Goodrich Rev Lewis, Damariscotta
Haskins Robert H., Bangor
Hayward John T. K., Bangor
Hovey Mrs Eliza A., Waldoboro'
Hyde Mrs Frances E., Gardiner
Javits Frederick A., Castine
Javits John H. do
Kaler Charles, Robbinston
Langworthy James, Belfast
Lincoln Rev Allen, Gray
McGaw Jacob, Bangor
Merrill Mrs Sarah W., New Gloucester
Mills William H., Bangor
Page Rebecca P., Brewer
Pamona Mrs Caroline M., Freeport
Rider Mrs Hepzibah
Riddle Rev J. P., Hallowell
Skinner Solomon, Bucksport
Smith Rev Thomas, Brewer
Snow Benjamin, Brewer
Snow Mrs Nancy, do
Steele Elon, Portland
Stone Rev Harvey N., Bluehill
Stower Rev H. G., Scarborough
Thornton Rev J. B. do
Thurston, Rev Richard B., Waterville
Thomson Rev Philip, Dexter
Usborne Rev Job, Camden

Wenman James P., Freeport
Wells Rev James, Bangor
Wheeler Mrs Methitude P., Brewer
Whitney Rev Ephraim, Bath

NEW HAMPSHIRE.
Anderson William, Londonderry
Angier Rev M. H., Hopkinton
Barlow Mrs Eunice G., Walpole
Bennett Thomas, Brookline
Bigelow Mrs Henry A., Portsmouth
Blanchard Rev Silas M., Pembroke
Brint Charles F., Nashua
Blunt Edward A. do
Blunt Mrs Sarah, Milford
Bodwell Rev Abraham, Sanborn
Boynton Edward D., Amherst
Boynton Mrs Mary, do
Burgess James, Concord
Case Mrs E. F., West Lebanon
Chandler Mrs Sarah N. do
Childs Enoch L., Hopkinton
Childs Rev Rufus, Gilmore
Childs Solomon, Henniker
Clark Mrs Rebecca W., Portsmouth
Colby Levi, Henniker
Conant William, Mont Vernon
Damon Stephen, Amherst
Davis Mrs Abby A., Amherst
Dooly Rev James, Milo
Downes Rev Charles A., Lebanon
Down Mrs Hannah, Amherst
Farrand Benjamin, Concord
Farrington Samuel, do
Flak David, Amherst
Foster Mrs E. B., Pelham
Foster Nancy, Fitzwilliam
Gilchrist Daniel, Londonderry
Gilmore Joseph H., Concord
Glisanon Mrs B. W., Charlestown
Goss Martha, Amherst
Greely Rev Edward L., Haverhill
Hayden Joel, Fitzwilliam
Hobay Rev Alonzo, Dublin
Herbert Rev C. D., Mont Vernon
Holmes John A., Londonderry
Holmes Matthew, do
Knight Daniel, Portsmouth
Lane Edmund J., Dover
Lane George E., Stratham
Lane John Jr., Cheater
Lawrence Mrs Mary L., Claremont
Lincoln Rev Allen, Gray
Little Rev E., Merrimack
Marble Rev William H., Winchester
March Mrs Jane, Nashua
Merrill Rev John H., Pembroke
Merrill Thomas D., Concord
MEMBERS OF THE BOARD.

2 19

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Morrison Charles R., Haverhill
Murdock Mrs Caroline H., Candia
Odgood Herman A., Pembroke
Patten Rov William A., Deerfield
Pearsons Thomas, Nashua
Perry Albert Q., Manchester
Phillips Butlor H., Pembroke
Pierce Franklin, Concord
Rand Isaac, Keene
Rand Thomas P., Francestown
Rowell Rev Joseph, Cornish
Russell David, Nashua
Sabin Mo wry, Winchester
Sargent Rev It. M., Gilmanton
Shepherd Mrs Elizabeth, Nashua
Smart Mrs Mary H., Concord
Smith Rev Ambrose, East Boscawen
Smith Eli B. B., New Hampton
Solberg, Mrs Edward, Nashua
Sprague Isaac, do
Stanley John W., Concord
Stevens Josiah, Claremont
Stone Mrs Apphia P., Concord
Smart Mrs Mary H., Concord
Smith Rev Ambrose, East Boscawen
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Solberg, Mrs Edward, Nashua
Sprague Isaac, do
Sprague Mrs Isaac, do
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Sprague Mrs Isaac, do
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Sprague Isaac, do
Sprague Mrs Isaac, do
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Stevens Josiah, Claremont
Stone Mrs Apphia P., Concord
Smart Mrs Mary H., Concord
Smith Rev Ambrose, East Boscawen
Smith Eli B. B., New Hampton
Solberg, Mrs Edward, Nashua
Sprague Isaac, do
Sprague Mrs Isaac, do
Stanley John W., Concord
<table>
<thead>
<tr>
<th>Name</th>
<th>Town</th>
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<tr>
<td>Brown Henry H., Boston</td>
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<td>Brown Mrs Caroline F., Chelsea</td>
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<td>Brown Mrs Caroline F., Chelsea</td>
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<td>Dole Mrs Caroline F., Chelsea</td>
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<td>Brown Thomas C., Taunton</td>
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<td>Dole Mrs Emma, Fitchburg</td>
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<td>Buck Mrs Jane B., Boston</td>
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<td>Dole Mrs Frances, Fitchburg</td>
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<td>Bulkley Rev E. A., Groton</td>
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<td>Durant Augustus, Boston</td>
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<td>Bulkley Mrs Catharine F., do.</td>
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<td>Dutton Lorin, Ludlow</td>
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<td>Burr Charles C., Ansbardals</td>
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<td>Eaton Benjamin, Ware</td>
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<td>Butler Albert, E. Douglas</td>
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<td>Eames Caleb, Wilmington</td>
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<td>Butler Peter, Jr., Boston</td>
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<td>Eddy Nathaniel, Oxford</td>
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<td>Cady Mrs Harriet E., Westboro'</td>
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<td>Eddy Nathaniel, East Middleboro'</td>
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<td>Cady Emily S., do</td>
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<td>Eddy Richard E., Boston</td>
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<td>Cady Helen S., do</td>
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<td>Edwards Mrs Justin, Andover</td>
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<tr>
<td>Capron Mrs Chloe D., Uxbridge</td>
<td></td>
<td>Ely Alfred Brew, Boston</td>
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<tr>
<td>Carleton Mrs William, Charlestown</td>
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MEMBERS OF THE BOARD.

Humphrey Nahum B., Oakham
Jude George, Charlestown
Hyde Harvey, Ware
Joe Mrs Mary E., West Medway
Ingalls Elias T., Haverhill
James Charles W., Medford
Jennison George C., Ware
Jenkins John, Falmouth
Jowett Prof George B., Amherst
Jewett Joshua, Rowley
Johnson Mrs Hannah S., Boston
Johnson Munson, Jr., Woburn
Jones Mrs Frederick, Boston
Jones Mary C.,
Judkins Rev Benjamin, Nantucket
Judson Mrs Mary C., Uxbridge
Kaner Plynia, Jr., South Egremont
Kapp Susan H., Boston
Kellogg Martha, Framingham
Knight John, Marblehead
Koats Ebenezer, Brimfield
Kimball Joshua B., Boston
Kimball Arren, do
Kimball William M., Lawrence
King George, Rochester
Lamson Helen, Boston
Lamson Mrs Mary S., do
Langworthy Mrs Isaac P., Chelsea
Lassell Rev Nathl., West Stockbridge Village
Lawrence Mrs Nancy, Boston
Leavitt Hannah, Marblehead
Lewis Thomas, Falmouth
Lincoln Horatio, Oakham
Lincoln Rev Isaac N., Hinsdale
Lincoln Stephen, Oakham
Little Mrs Mrs Pruner, Boston
Little Josiah, Belleville
Little Mrs Sarah, do
Livingston Rev Charles, Plympton
Lombard Rev Ois., Southfield
Lord Louisa C., Manchester
Louisa C. C. do
Lovell John, Ware
Lyman Samuel, Southampton
Mackie Andrew, New Bedford
Mandell Rev W. A., Dartmouth
Main John W., Mohegan
Magaret Rev Charles T., S. East Douglas
Marsh E., Groton
Marsh Mrs Lucy G., West Roxbury
Martin Calvin, Southbridge
Marvin Rev Elihu P., Medford
McLellan R. W. B., North Adams
Nason Rev Jabez O., East Medway
Merrick Lewis, Greenfield
Merritt William, do
Merritt George W., Springfield
Merritt Hannah L., do
Merritt James P., do
Merritt Edward do
Merritt Susan do
Merritt Abigail L., do
Messinger Daniel, Fitchburg
Metcalf Luther, Medway
Metcalf N. Whiting, Bridgewater
Millin John, Boston
Moore Rev Martin, Boston
Moore Pats, Ashburnham
Moore Joseph, Groton
Moore Rufus, do
Morley Mrs Ann C., Attleboro'
Morley Edward W., do
Morley John H., do
Morley Rev, do
Morrill Coddwallader, Wilmington
Morse C. P., Ware
Nason Joseph C., Spencer
Morton Emory M., Taunton
Murphy William G., Spencer
Nutter E. T., Medford
Nash Winifred A., Dorchester
Nason Rev Elias, Natick
Neal Samuel, Boston
Nelson Mrs Mary, Newburyport
Newell Mrs Lydia, Fitchburg
Noble Frances H., Turo
Northrop Mrs Harriette E., Stockbridge
Packard Theobald, 3d, Shrewsbury
Paige Lydia F., Hardwick
Parker Stillman E., Reading
Parkhurst Charles P. W., Framingham
Patten Mary B., Marblehead
Payson Su-an, Foxboro'
Payson William P., Foxboro'
Peabody Rev Charles, Winthrop
Peabody Helen E., South Hadley
Pearson William J., Woburn
Perre Rev Albert, Stoughton
Phillip John L. T., Andover
Pierce Rev Ann C., Hinsdale
Pierce Charles F., Ware
Pierce Mrs C. W., Woburn
Pierce Daniel, Groton
Pike Mrs Sally, Newburyport
Pittman Mrs Sally, Groton
Plumer Charles A., do
Plumer Ellen F., do
Plumer James T., Rowley
Plumley Mrs Ann G., Boston
Poor Henry, Danvers
Porter Mrs Cynthia M., Lee
Porter Edward G., Boston
Porter Mrs Hannah C., Boston
Porter Moses, Hadley
Prescott Mary A., Foxboro'
Punchard John, Salem
Putnam Isaiah, Fitchburg
Quinty Thomas J., Jr., Dorchester
Quincy Abigail A., do
Redman Mrs Mary, Medford
Rice Mrs Henry A., Boston
Rich Mrs A. B., Beverly
Richardson Abel, South Gardner
Roberts Mary A., Fairhaven
Robinson Mrs J. J., Webster
Robinson Rev Reuben T., Winchester
Robinson William, Pittsfield
Rockwell Uzal, Southwick
Rogers George, Jr., Boston
Ross Levi, West Brookfield
Rugg Mrs Lucinda, Framingham
Russell Charles T., Boston
Sanborn Mrs Hetty, Newburyport
Sanderson John C., Whately
Sanderson Roderolph, do
Sargent Francis, West Medway
Sargent John K., do
Sawyer S. J., Medway Village
Seabury Edwin G., Gloucester
Seagrave Rev James, Seekonk
Scudder David C., Boston
Scudder Evan, do
Selman Mrs Esther, Marblehead
Sessions Summer, South Wilbraham
Simonds John Henry, South Boston
Simmons Nathan S., Ware
Sinclair Julius, Ware
Steele William F., Groton
Smith Mrs Clarissa D., Enfield
Smith Mrs Margarette E., Salem
Smith Quasar, Sunderland
Smith Mrs N. Austin, do
Smith Samuel C., Brookfield
Stowell Prof Ebenzer S., Amherst
Snow Sanford, Spencer
Southgate Rev Robert, Ipswich
Spalding Cornelius, Newburyport
Spaulding Samuel T., Ware
Spear Rev Charles V., Sudbury
Stoughton Sophia, South Hadley
Sprague Phineas, Boston
Springfield
Springer Henrietta L., do
Stearns Justin, Fitchburg
Stearns Theodore, Southampton
MEMBERS OF THE BOARD.

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Annenow Thomas, Slaterstown
Barlow A. C., Providence
Barlow Mrs. Emeline M., do
Carrington John, do
Conklin Rev. G. H., do
Crossman Danforth, Slaterstown
Durfee Joseph, Jr., Providence
Hitchcock Sarah B., do
Hyde Rev. Silas S., Barrington
King Elizabeth G., Providence
King Mrs. Lydia A., do
Mansfield John F., Slaterstown
Metcalfe Mrs. Caroline C., Providence
Mowry William G., New Haven
Prichard William, do
Robins Alvis C., do
Tabor Samuel D., do
Tift Ruffus, do
Thompson John C., Jr., Providence

CONNECTICUT.

Allen David A., Lisbon
Allen Mrs. Margaret, Greenwich
Ame Elizabeth, Colchester
Andrew Horace, New Haven
Andrew Rev. William, Orange
Austin Mrs. Amelia A., South Woodstock
Avery Rev. Frederick D., Columbia
Avery Rev. John, Lebanon
Avery Rev. William F., Bozrah
Baldwin S. W., Bridgeport
Barrows A. W., Hartford
Beach Priscilla, Torrington
Beazle Joseph B., Southington
Beattie Rev. James, Saybrook
Benjamin John Jr., Milford
Bevin Philo, Chatham
Bissell Rev. Oscar, East Windsor Hill
Bostwick William, New Haven
Bowen Sarah W., Norwich
Boyston John S., Coventry
Boyson John W., do
Bruce Rev. Charles L., Hartford
Brace Mrs. Lucy C., Newington
Bradley Francis, New Haven
Brigham Rev. C. A. G., Enfield
Brookway George F., Essex
Buck Roswell, Wethersfield
Buckingham H. J., Norwich
Buckingham William A., 2d, Norwich
Bunce Lewis, Manchester
Bunce Walter, do
Burr Rev. Enoch F., North Lyme
Burr Henry, Colchester
Butler Albert L., Hartford
Butler Charles, New London
Carew Miss A. G., Norwich
Chamberlin Rev. E. B., Humphrysville
Clark Rev. Allen, Wethersfield
Clark Rev. James A., Deep River
Clark Merritt, Litchfield
Cold William W., Norwich
Colton Rev. H. M., South Woodstock
Cookin John M., Bridgeton
Crosby Alphonso C., Rockville
Currie Elizur, Torrington
Currie T. W. T., Hartford
Currie Uri, Torrington
Dunlap Jared, Hitchcockville
Dunlap I. G., Rocky Hill
Dodd Rev. Stephen G., Milford
Dudley Rev. Martin, Easton
Dunning Asahel, Bozrah
Ewwood Rev. D. M., Valentine
Fay Mrs. Martha L., New Haven
Fay Mrs. Mary L., New Haven
Fay Mrs. Albert, Pearlwater
Fitch Joseph D., Wethersfield
Fitch Lewis T., New Haven
Ford Stephen B., Milford

Stewart Edwin, Oakham
Stimpson Mrs. Hannah, Salem
Stockard Daniel, Boston
Stockard Lewis H., Brookline
Stockard Sarah T., Marblehead
Stone Mrs. Elizabeth F., Lincoln
Storrs Rev. Henry M., Lawrenece
Stowell Cyrus A., South Deerfield
Stowell James C., Peru
Stowell Mrs. Harriet B., do
Stowell William W., do
Stowell Cynthia M., do
Strozz Rev. Stephen C., West Hampton
Swallow Rev. Joseph E., Wilmingon
Swallow Mrs. Maria S., do
Sweet Rev. Edward, Haydenville
Sweetser John H., Amherst
Tainter Charles, Shelburne
Tappan Josiah S., Boston
Tappan John S., Burnham
Tappan Mrs. Hariyet B., do
Tappan William W., do
Taylor Mrs. Esther W., Manchester
Taylor Edward, Andover
Taylor Mrs. Mary Lee, do
Taylor Thomas, Pittsfield
Tennyson Alvond C., Boston
Thayer Rev. Lorenzo R., Chicopee
Thompson Mrs. Susan B., Worcester
Thornton William, Newburyport
Tidd Samuel W., Warren
Titcomb Elizabeth, South Hadley
Tolman Joseph, Ware
Tolman John J., South Hadley
Tobin Orin A., North Brookfield
Tracy Mrs. Betsey D., Pittsfield
Treat Mrs. Abigail T., Boston
Tread Alford G., do
Turner Rebecca, Dorchester
Tweedie Minna E., Boston
Tweedie Howard L., do
Upham William, Spencer
Upson Mrs. Susan, Fitchburg
Wales Mrs. William, Dorchester
Walley Abigail B., Roxbury
Walker Richmond, Taunton
Wall William W., Pittsfield
Warner Mrs. Anna G., Amherst
Warner Mary H., do
Warner Aaron E., do
Warner Anna C., do
Warner Benjamin E., Hadley
Warren Joseph F., Boston
Warren Samuel H., do
Waters Mrs. Anna P., Roxbury
Wells Thomas, Stockbridge
Wetmore William, Peru
White Rev. Orlando H., Westminster
Whitman John S., Williamsport
Whitkin Charles P., Whittington
Whiting Mrs. Elisha S., Reading
Wilbur Joseph, Taunton
Wilders Charles, Winchester
Wildes Rev. M. H., Harwich
Wills Henry H., New Bedford
Wills Nathaniel, Waltham
Williston Mrs. C. L., Northampton
Wiseval Richard S., Roxbury
Withington Rev. Caroline N., Newbury
Wool Polly, Medway Village
Wood Harding F., Easton
Woodward William, Enfield
Woodbury Elna, Beverly
Woodman Mrs. Sally, Newburyport
Yale John, Ware
MEMBERS OF THE BOARD.

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NEW YORK.

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Adams Samuel      | Aurora
Aden Harms S.     | Whitehall
Arms Rev Clifford  | Ridgebury
Arviso William H. | New York
Atwater Emily A.  | Watertown
Austin Mrs Lavinia | Buffalo
Avery Mrs M.      | Vernon Centre
Bacheler Rev Albert| Watertown
Baker Samuel       | Bushnell
Bannard Rev        | New York
Bannard Mrs William| do
Barrett Rev William| New York
Barrett Mrs William| do
Barrett Rev Joseph S.| do
Beeves R.        | Fort Corning
Bell Laura        | Rochester
Benedict Rev T. N.| Mineasa
Beveridge Rev A. A.| Hoosick Falls
Bliss William P.  | Schaghticoke
Bliss William M.  | New York
Blodgett Rev Geo M.| New Scotland
Bondman Derick L.  | Rome
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Boulter Rev        | Hartford
Brayton Albert P.  | Watertown
Brooks Rev Anseil L.| do

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**NEW JERSEY.**

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Riggs A. R., Bucksnanny
Sanford Francis F., Newark
Sanford W. L., Seabrook
Steadman Jared W., New Brunswick
Searing James, Dover
Shepka Rev Samuel S., Rahway
Smith Rev Joseph F., Newark
Smith T. H., do
Stearns Lewis F., do
Stuart John, Belvidere
Townley Rev J. H., Morristown
Wallace William, Chatham
Wallace Sarah, do
Williams Amelia E., Princeton

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Sparhawk Mrs Hetty V., do
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Stewart Mrs Harriet, do
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Thaw Mrs William, do
Thaw Eliza, do
Terry John, Honesdale
Ward Mrs Moses, do
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Wright Henry, Chatham

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Reeve John J., Richmond
Reeve Ellen T., do
Reeve Mary E., do

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- Sherrill Rev Edwin J., Baton
- Thordikko Mrs Loyola, Montreal
- Tuttle E. C., do
- Tuttle Mrs Eiliza, do
- Welfl Rev Philippe, do

**NOVA SCOTIA.**
- Hugh de Burgh Rev W. H.

**ENGLAND.**
- Williams W. F.
- Bertram Rev James McG., St. Helena

**ITALY.**
- Revel Rev J. P., Piedmont

**SWITZERLAND.**
- Boissier Edmund, Geneva
- Malan Cesar, D. D., do

**TURKEY IN EUROPE.**
- Bey Amin
- Dunmore Rev G. W.
- Jewett Rev Fayette
- Lofus
- Parsons Rev J. W.
- Scneider Mrs E. C. A.

**SYRIA AND TURKEY IN ASIA.**
- Benton Rev William A.
- Blackler Frances C.
- Blackler Mrs F. C.
- Foot Mrs Rosanna W., Tripoli
- Lobell Rev Henry, Mosul
- Marsh Rev Dwight W., do
- Marsh Mrs D. W., do
- Morgan Rev Homer B., Salonica
- Murad Lazarus S.
- Van Dyck C. V. A., Haeboniya
- Walker Rev Augustus
- Wootabet John, Syria

**PERSIA.**
- Coan Rev George W.
- Coan Mrs Sarah P.
- Rice Mary E.
- Stoddard Harriet M.
- Stevens George Alexander, Tabreez
- Stevens Richard W., Tabreez
- Wright Rev A. H., Oroumiah
- Wright John H.

**INDIA.**
- Barker Rev William F., Ahmedouggur
- Binning Robert M., Madras
- McMillian Rev G. W.
- Scudder Rev Joseph, Madura
- Sheldon Rev C. S.
- Tracy Rev William
- Welch Moses

**SOUTH AFRICA.**
- Marsh Helen E., Itafamasi
- Grovt Lydiana, Umsunduzi
- McKinney Rev Silas
- McKinney Mrs Fanny M., Amuthongwa
- Tyler Rev Josiah

**CHINA.**
- Baldwin Mrs Harriet F., Fuh-chau
- *Brewster Rev F. H., Canton*

**SOUTH AMERICA.**
- Atkins Rev Joseph W., Buenos Ayros
- Wheatwright John, Valparaiso

**SANDWICH ISLANDS.**
- Andrews Rev Lorrin, Honolulu
- Bailey Edward
- Baldwin Mrs Charlotte, Lahaina
- Bates Asher B., Honolulu
- Chastie Samuel N.
- Castle Mrs Mary A. T., Honolulu
- Castle William E., do
- Coan Titus N., Hilo
- Coan Harriet F., do
- Coan Sarah Eiliza, do
- Coan Samuel L., do
- Conde Rev Daniel T.
- Dibmond Henry
- Fuller Joseph, Honolulu
- Hall Edwin O.
- Hitchcock H. R., Jr., Molokai
- Hitchcock E. G., do
- Ives Rev Mark
- Judd G. P., Honolulu
- Kinney Mrs Maria L., Waipio
- Lee William L.
- Lee Mrs Catharine N.
- Lyman Rev Rufus H.
- Lyman Ellen E.
- Parker Rev B. W.
- Pitman Benjamin, Hilo
- Pogue Mrs Maria W., Lahainaluna
- Rice William H.
- Rogers Edmund H.
- Rogers Mrs E. H., Honolulu
- Smith Mrs Abby W., do
- Wetmore Charles H.
- Wetmore Mrs Lucy S., Hilo
- Wylie R. C.

**MICRONESIA.**
- Gulick Rev L. H.
- Snow Rev Benjamin G.
- Sturgis Rev Albert A.