

THIRTY-FIFTH  
ANNUAL REPORT



OF THE

BOARD OF FOREIGN MISSIONS

OF THE

Reformed Protestant Dutch Church,

AND

TENTH OF SEPARATE ACTION,

WITH

The Treasurer's Tabular and Summary Report of Receipts,

FOR

THE YEAR ENDING APRIL 30th 1867.



NEW YORK:  
BOARD OF PUBLICATION  
OF THE  
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—  
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# REPORT.



THE Board of Foreign Missions respectfully presents to the General Synod the following Report of the thirty-fifth year of its existence, and the tenth year of its separate action.

## I. HOME DEPARTMENT.

### 1. THE DELIVERANCE.

The Board adopts with emphasis the language of the Report of the first year of its distinct operation, "It is the privilege of the Board to submit its annual report, with special satisfaction in and acknowledgement of the favor vouchsafed to it by the Divine Head of the Church." For we began the year with mingled hope and fear; our day was "not day, nor night;" the light we had was "not clear, nor dark." We had faith in God, in His promises respecting such Christian work as was entrusted to our superintendence, in his faithfulness to perform His gracious engagement "in the evening time it shall be light." We had faith in the Church, believing it to be animated by the mind that was and is in Christ. But there rested upon us grave pecuniary obligations, amounting to nearly \$23,000; the Missions, prospered by God, were importuning us for larger appropriations that we could not altogether refuse; besides the increased allowance required for the occupation of villages begging for the Word of Life, appropriations for buildings for the accommodation of the missionaries, of the seminaries, and of the village schools, could not be much longer deferred, for the health of our brethren, and of the students in the seminaries, was suffering serious injury from the location and character of the buildings then occupied. Moreover, the Church had already reached a high standard of liberality; the public burdens, imposed by the civil war, had

not been reduced; the business of the country in all its departments was held in check by the fluctuation of values, and the cost of exchange made it necessary to us to have \$15,000 in home currency to pay \$10,000 in gold, in India or China. As the months of the summer, with their usual decrease of income, were passing away, the indebtedness of our treasury was steadily increasing by the addition of interest and loans at the bank. When October came, and we began again to present our appeals, we had to tell of a debt of about \$31,000.

All this time the estimates of the Missions for 1867 were before us. Each Mission presented evidence that the Divine blessing was attending its work. It was as plain as the sun in the heavens that our work in India and China was inadequately provided for; that we were denying Christian instruction to those who were asking for it; that we were not improving opportunities providentially presented. A fearful famine had also begun its ravages in India. Through the scarcity of food, and the cupidity of man, the price of the necessaries of life was increased two and fourfold. We were in a most trying position.

After continued deliberation the Board concluded, on Oct. 15th, to make a resolute and earnest effort to pay off the debt during the following six weeks. A meeting of representatives of the Classes, the western excepted, was called. On Oct. 20th, twenty brethren, representing fifteen Classes came together, and were made fully acquainted with the extent and urgency of our wants. A circular was prepared with more than usual care, and presented to this meeting for its approbation. The brethren separated evidently resolved to spare no effort to extricate the work from its embarrassments. Through them the circular was conveyed to the Churches. The treasury almost immediately began to feel the influence of the appeals that were made, and the receipts rapidly increased.

In order to make the members of the Churches in New York city and its immediate vicinity more accurately acquainted with our necessities and their cause, and that they might know the legitimate claims of the work, it was concluded to invite a number of gentlemen to meet at the house of Jonathan Sturges, Esq., on the evening of Nov. 12th. At the appointed time there was a large attendance of ministers and laymen. A statement was presented of the history and then present condition of our Missions. A warm appeal was made by the Rev. H. D. Ganse. As he sat down, the Rev. Talbot

W. Chambers, D.D., arose, and announced that on the morning of that day, Warren Ackerman, Esq., of the Collegiate Church, had set apart \$31,000 to remove the debt of the Board, \$15,500 to discharge its expenses from Oct. 1st, 1866, to Jan. 1st, 1867, and \$10,000 to be invested for the support of the work in the future, in all \$56,500. The effect of this announcement upon the meeting cannot be described. The gladness of those present was expressed in a prayer of thanksgiving offered by Rev. Peter Stryker, D.D.

At an unusually full meeting of the Board, held on Nov. 15th, 1866, the following minute was adopted as expressive of its thankfulness :

*Resolved*, That this Board find themselves unable to make adequate expression of their gratitude to God and to his servant, for this unexpected and complete relief from the distressing debt which, for so long a time, has hampered all their work and afflicted their missionaries, and that they entreat for the bestower of this unexampled and munificent gift, all the satisfaction that can come from knowing that his act, under God, has "turned again the captivity of Zion, and made us like men that dream. They shall say among the heathen, the Lord hath done great things for us, whereof we are glad."

## 2. FINANCES.

The effect of the rare act of benevolence just recounted was most happy. The wants of the missionaries, driven into debt by an unexpected advance in the cost of living, and the need of buildings for various purposes, were made known by a circular, entrusted for distribution to the Committee from the Classes already mentioned. The response was generous, so that we were enabled to transmit nearly \$15,000 for buildings. Under the impulse thus given, the receipts of December last, exclusive of the large gift, exceeded those of any single month of our history, except those of December, 1864.

The total receipts of the year have been \$119,530 89, from the following sources: from the Churches, \$38,104 51; from individuals through the Churches, \$66,746 35; from individuals, not through the Churches, \$1,177 80; from Sabbath schools, \$4,349 14; from legacies, \$6,211 07; from miscellaneous sources, \$2,942 02—the last item including \$400 from the American Tract Society. The

objects to which this sum has been devoted are presented in the report of the Treasurer.

### 3. AGENCIES EMPLOYED.

The Board is chiefly indebted to the pastors of the Churches for the excellent results of the past year. Without them we would have been powerless; but we have not been compelled to lament their indifference and inaction; on the contrary, we are happy to acknowledge how admirably and efficiently they have seconded our appeals. Some of the Churches have not brought their offerings to the Lord's treasury; we believe they have committed a sad mistake; but the majority, instructed and entreated by their pastors, have been liberal in their gifts. We are sincerely thankful that our schemes have received the confidence of the ministry and laity of our Churches; that we have enjoyed such hearty and generous cooperation, and that there is such an efficient body of men, as the pastors of the Churches, on which we can rely in the emergencies of the future.

During a portion of the year we have enjoyed the advantage of the valuable services of Rev. D. Rapalje, who returned from Amoy in November, and has addressed the Churches as he has had opportunity. During the latter part of the year he has been engaged in visiting the Churches of the Synod of Chicago.

The columns of the *Christian Intelligencer*, and of the *Sower*, have been constantly used to convey full and detailed accounts of the trials and successes of our Missions, and an abstract of general missionary intelligence. The endeavor has been to make known, to those who look to us for information, every important religious movement upon the field of foreign missions.

The space granted us, almost every week, during a large portion of the year, without hesitation and cheerfully, upon the editorial page of the *Christian Intelligencer*, has been of the highest value. We have thus been able to communicate easily and constantly with those chiefly interested in our success.

It would be, in our opinion, a great advantage to them and to the work committed to our care, if these journals were in every household of our communion.

Two circulars have been issued during the year; slips containing articles that had appeared in the *Christian Intelligencer* have also been distributed to a limited extent, and a letter presenting a con-

cise statement of our work, and its wants, was sent to the fall meeting of nearly all the Classes.

## II. SURVEY OF THE MISSIONS.

While the year has been one of unusual prosperity at home, God has been pleased to hear the prayers of his people, and to grant continued and most precious success to the labor of our brethren abroad. Indeed, we have had a blessing we have not had room to receive. Our chief perplexity, next to the decision of how to pay the debt, has been how to provide for the enlargement which has been granted to our Missions. This expansion of the work has been unforced, natural, healthful, providential. It has occurred, notwithstanding the endeavor made, on account of serious indebtedness, to confine the Missions within certain limits. The Holy Spirit has brought to naught all our restrictions, and made them as though they were not. We have not been anxious to know how to allay prejudices, and overcome serious opposition, and retrieve disheartening disaster, but how to provide for groups of families, on every side imploring us to give them instruction in the truth, and how to support young men and women seeking a place in our Seminaries. The reports of the Missions here presented, bear us out in these remarks.

### 1. THE AMOY MISSION—CHINA.

(Organized in 1844.)

Occupying the cities of Amoy, with a population of 200,000; Chioh-be, population 60,000; Chiang-chiu population, 200,000. The population of the field, that is, of these cities and the adjacent country, is not far from 3,000,000. The force of the Mission at present is: *Missionaries*, Revs. J. V. N. Talmage, D. Rapalje (in this country), L. W. Kip, and J. Howard Van Doren. *Assistant Missionaries*, Mrs. Talmage, Mrs. Helen A. Kip.

## REPORT ON

STATISTICAL TABLE OF THE "TAI HOE" OR CLASSIS OF AMOY,  
For the year ending December 31, 1866.

CHURCHES AND STATIONS.	Members, Jan. 1st, 1866.	Received on Confession.		Received on Certificate.		Died.	Excommunicated.	Dismissed.	Members, Dec. 31, 1866	Under Suspension.		Contributions.
										Infants Baptized.		
First Church Amoy*.....	148	4	1	8	.....	1	144	7	5	.....	\$351 48	
Second " " *.....	132	15	1	2	2	3	141	2	12	.....	297 28	
Church, Chioh-be*.....	64	10	.....	.....	.....	.....	74	4	6	.....	157 08	
Station at Chiang-chiu*†	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
" Kang-thau*†..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
" O-pi*†.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
" Te-soa*§.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
" Ang-tung-thau *§	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Church at E-mung kang.	35	5	.....	1	.....	.....	39	2	2	.....	.....	
" Peh-chui-ia.....	33	4	.....	2	.....	1	34	.....	.....	.....	.....	
" Ma-peng.....	84	44	2	2	.....	.....	128	4	8	.....	.....	
Station at An-hai.....	30	4	.....	.....	1	1	32	4	3	.....	.....	
" Khi-be.....	28	8	.....	2	.....	.....	34	1	.....	.....	.....	
" Liong bun-si**	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
" In-be-kio**.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Total.....	554	94	4	17	3	6	626	24	36	.....	\$815 79	

† Members of this Station belong to the Chioh-be Church.

‡ Members of these Stations belong to the First Church, Amoy.

§ Members at these Stations belong to the Second Church, Amoy.

\*\* Members at these Stations belong to the Ma-peng Church.

N. B.—The Churches or Stations marked thus (\*) belong to the Mission of the Reformed Protestant Dutch Church; the other Churches and Stations belong to the Mission of the English Presbyterian Church.

The Mission reports through the Rev. J. H. Van Doren :

I. THE MISSION FORCE, including

1. *The Missionaries.* Concerning the number, health, and labors of these, we have given full information by our semi-monthly letter.

2. *The Pastors.*—Pastors Lo and Jap have by their faithful and abundant labors shown their fitness for the responsible position they occupy, and have had, in constantly increasing measure, the confidence and respect of their people and ourselves. They add very greatly to the efficiency of the Mission. In addition to their labors in their own Churches, they have the oversight of the stations which are under the special care of the Amoy Churches. These they have frequently visited for preaching, administering the ordinances, and the admission and discipline of members. We feel their worth more of late since we have been deprived of the services of Pastor Lo, who is dangerously ill with consumption. The Church will appreciate their value, when told of their duties. Pastor Jap holds a daily prayer meeting with his church members at noon, Sundays excepted; has daily public evening worship at which he expounds the Scriptures in course; has two preaching services on the Sabbath; performs family visitation at least once a year, and, with the elders, has the same supervision of his Church as a pastor at home. Thus one may judge of the aid they give us.

3. *Helpers.*—Besides the pastors, the Mission has employed 12 native helpers. By this valuable auxiliary we have been able to maintain the different stations in working order. They have been stationed as follows: 2 at Chioh-be; 2 at Kang-thau and O-pi; 3 at Amoy; 3 at Te-soa and Ang-tung-thau; 1 at Chiang-chiu, and 1 is sick with consumption.

II. THE WORK DONE.

*Preaching the Word* by ourselves, and the oversight and instruction of those who preach under our care, has been, of course, our main business. The Word of the Lord has been regularly proclaimed in the churches and chapels, and as a portion of the promised blessing thereon, we report the admission of 29 persons to church fellowship on profession of their faith.

*Education*, next to preaching, has received the burden of our

prayers, anxiety, and work. We are happy to report an increase of students, since last year, in this most valuable adjunct of a successful mission. We have now six students, and hope to have the number increased soon. Our brethren of the English Presbyterian Mission have eight. This work of training young men for future pastors and helpers is becoming more and more the necessity with us. Our numbers are so few, and the hope of *adequate* reinforcement is smaller and smaller every year because of the increasing work, so that the only way to meet our wants is from the converts. Mr. Talmage, as far as he has been able to spare the time, has given regular instruction in Pastoral Theology, and the interpretation of Scripture, etc. As the physicians have prohibited foreigners from living in our houses at Amoy, we have fitted up a part of one as our *Theological Hall*, where the students have their home, and carry on their studies.

The *Schools* of the Churches are in a more flourishing condition, and promise to be more efficient in the future. One will be in operation at Chioh-be as soon as a good teacher can be secured, thus giving each church organization a school of its own. We are anxious to adopt some plan by which the children of less favored stations may have the opportunity of obtaining instruction, at least sufficient to make them read the Bible intelligently. Perhaps, the only plan will be to board such in good Chinese families at Amoy—this is being tried to a limited extent. We desire to give every child of the Church the opportunity to obtain a good education, and we shall insist that parents should make use of the opportunities offered until their children are able to read the Scriptures for themselves.

An effort is also making good progress to teach the women to read. On account of the difficulty in learning the Chinese written language, there is no hope that the women will ever understand it, except in a few instances, and the plan of preparing books in a Romanized colloquial has been adopted. This they can learn to read in a few months. Mrs. Talmage and Mrs. Kip have undertaken the work of teaching them this.

[The press of the Mission, which has been idle since 1861, has been repaired during the year and put in working order. The members of the Mission have been engaged in translating the Gospels and Bunyan's Pilgrim Progress into the colloquial; a font of types has been made; money for the expense of printing has been supplied by the American Bible and Tract Societies, and the hope is enter-

tained that during 1867, valuable additions, in Romanized colloquial, will be made to the Christian literature of Amoy.—*Cor. Sec.*]

*Hopeful Condition of the Churches.*—Thus the results of the year are not to be measured by the number of admissions to the Churches from the heathen. The Churches have enjoyed the regular preaching of the Gospel, and constant supervision in all their affairs, and the result is, that they are *stronger*, more self-dependent, more reliable. Their healthy growth is manifest in an anxiety to be kept pure, and in a greater willingness to bear their own burdens, and we feel that, if the emergency should arise by which they would be deprived of the counsel and aid of foreign missionaries, they have that experience, and judgment, and knowledge of the Scriptures which, by the blessing of God, would secure their own growth, support, and purity of doctrine.

There is also more hope for the future than we could report a year ago. The Churches and stations are hoping for more of the Holy Spirit's influence. During the year, at one of the Classical meetings, a day was appointed for special prayer for the outpouring of the Holy Spirit, and it has been followed by signs of the answer. Every station has now its inquirers and candidates for baptism. At Te-soa and Ang-tung-thau the change is most marked. The persecutions the Christians suffered there some months ago have turned out for the furtherance of the Gospel, and now, where at the beginning of the year were but eight or ten hearers, there are audiences of over a hundred, and would be still larger congregations if the chapels could hold more. At one village, near Ang-tung-thau, a heathen man has fitted up a part of his house as a chapel for his neighbors to worship in, and we are importuned to send them a helper to teach them the Gospel. Oh, that there were laborers to occupy such places, and gather the harvest! This is the want which limits our success, and which, keeping us laboring in the little region about Amoy, prevents our occupying inviting fields beyond. Had the Church been alive to her duty, to her interests and opportunities in former years, we might work with more efficiency at Chiang chiu and its vicinity, numbering over a million in population, where we at present have only one chapel; we might also extend to the northeast, to Tang-oa, a large city and populous vicinity, as yet entirely unoccupied by any missionary. And in many other localities our work is only limited by an insufficiency of laborers. Can the Church at home do anything for us?

## 2. THE ARCOT MISSION—INDIA.

*(Organized in 1854.)*

*Missionaries—Vellore*: Rev. W. W. Scudder, in charge of the Seminary. Rev. E. C. Scudder, in charge of the Church. *Assistant Missionaries*, Mrs. W. W. Scudder, Mrs. E. C. Scudder.

*Chittoor*: Rev. Jared W. Scudder. *Assistant Missionary*, Mrs. J. W. Scudder.

*Arcot*: Rev. S. D. Scudder, M.D., in charge of the Hospital and Dispensary. Rev. John Scudder, in charge of the Church. *Assistant Missionaries*, Mrs. S. D. Scudder, Mrs. John Scudder.

*Arnee*: Rev. Joseph Mayou. *Assistant Missionary*, Mrs. Joseph Mayou.

*Palamanair and Mudnapilly*. Rev. Jacob Chamberlain, Jr. *Assistant Missionary*, Mrs. Jacob Chamberlain.

## STATISTICAL TABLE.

*North Arcot District*.—Area, 5,017 square miles; population, 1,000,716.

*South Arcot District*.—Area, 4,916 square miles; population, 1,102,184.

CHURCHES.	Out-Station.	Total of Congregation.	Communicants.	Baptized Adults not Communicants.	Baptized Children.	Catechumens.	Children of Cate- chumens.	Suspended.	Vernacular		Contributions.
									Schools.		
									No. of Boys.	No. of Girls.	
Arcot.....	1	117	27	12	27	80	19	2	24	14	R. 65 A. 4 P. 11
Arnee.....	5	231	27	....	25	80	97	2	55	.....	No report.
Aliandal....	..	97	16	1	18	29	32	1	23	.....	No report.
Vellambi....	..	78	12	....	10	28	23	..	12	.....	No report.
Chittoor....	..	163	50	16	88	8	3	3	25	15	111 8 9
Coonoor....	1	200	73	26	81	13	3	4	32	.....	No report.
Gnanothiam ..	..	64	26	4	21	9	4	..	.....	.....	No report.
Sattambady.	2	131	14	....	18	39	60	..	.....	.....	No report.
Mudnapilly.	..	38	7	2	10	10	9	..	12	.....	No report.
Palamanair..	1	34	6	4	1	8	13	2	12	.....	19 3 4
Vellore.....	1	321	60	79	111	33	38	..	86	26	77 14 5
Kundipatoor ..	..	56	21	....	17	12	6	..	31	.....	No report.
Total.....	11	1525	339	144	422	299	307	14	312	55	

The Mission has received, for various purposes, from friends in India and Great Britain, about Rupees 5,400, equal to \$2,700.

The *Boys' Seminary* is at Vellore, and has 41 pupils; the *Girls* at Chittoor and has 34 pupils. The *Preparandi Class* is taught at Arcot, and has 13 scholars. The following Churches have out stations whose statistics are included in those of the Church to which they belong: *Arnee* has Parachoor, Pudupakam, Modur, Servoor, and Malampett; *Coonoor* has Kotagiri; *Sattambady* has Siruthalambundi and Pariantangal; *Palamanair* has Junggapilly; *Vellore* has Kattupadi.

## REPORT ON

## TOURS OF 1866.

Number made.....	12
Number of encampments.....	28
Number of days the Missionaries were out....	272
“    “    Native Pastor was out...	57
“    “    Helpers were out.....	554
Number of sermons and addresses.....	2,186
“    places preached in....	1,237
“    villages reached.....	1,132
“    in audiences.....	42,464
“    books distributed.....	3,914

## SUMMARY OF RESULTS.

BY REV. JOHN SCUDDER.

In reviewing the events of the past year, we find every reason to thank God and take courage. It has been a trying year. Pestilence and famine have stalked through the land; thousands upon thousands have fallen victims to their ravages, but we, as a Mission, have been mercifully spared. Though a number have been ill among us, and some seriously so, yet death has not entered our dwellings. Our kind Father's hand has fed us, clothed us, and protected us. Neither has He deserted the native Christians under our charge. Some of them He has transplanted to His own garden; yet though all have felt the pressing hand of famine, none have died from the want of food: He has providentially supplied their wants. For these tokens of His love and care to us all we feel deeply grateful.

Nor is this all—He has shed upon us His spiritual blessing. The Great Husbandman has not deserted His vineyard; He has enabled us to cultivate and beautify it; through His blessing we have gathered much precious fruit; we have brought under cultivation waste places, and thus enlarged the limits of His vineyard. Thus has He set His seal upon the labors of His servants. We can mention here but a few of the most important particulars, for full details we refer the reader to the reports of the different stations.

1. *Eight additional villages have joined us during the present year.* We do not wish it to be understood that all the inhabitants of these

villages have cast in their lot with Christ's people. This is seldom the case. At the first but few families come. If but three, in any village, will pledge themselves to renounce heathenism, and place themselves under Christian instruction, we are ready to receive them, and, if possible, to place a school in the village. If we do so, we find that others join us, and we have every reason to hope that the whole village will, in a short time, become Christian. Schools have been established in a number of the above-mentioned places, and we trust soon to establish them in all.

2. *Three New Churches have been Formed.*—One at Aliandal. This was organized during our annual meeting in January, 1865. The other two are in Kundipatoor and Vellambi. In these three places we have set up our banners in the name of our God.

3. *We have had large accessions to our numbers.*—On comparing the statistics of this year with those of the last, we find that our numbers have increased considerably more than one-third. In 1865 the number of native Christians was 1,124, and the number of Communicants 281. This year the native Christians number 1,525, and the Communicants 330, which shows an increase of 401 native Christians and 48 Communicants.

4. *Seminaries.*—We are glad to report that at last we have a suitable and commodious building for our Girls' Seminary. It has been completed during the present year. The greater part of the money necessary for its erection was given by a noble Christian lady in the United States. May the Lord richly reward her and all others who have contributed towards this object.

The Boys' Seminary is very much in need of a suitable building. A part of the cost has been received. It is hoped that the remainder will be given in due season. The pupils in each of the Seminaries have been examined by a Committee appointed for the purpose. They brought credit both to themselves and their teachers.

5. *Dispensary.*—This was opened at Arcot during the month of April, under the superintendence of the Rev. S. D. Scudder, M.D. The number of patients at first was small, but it has steadily increased, until at the present time many resort to it for the relief of their bodily sufferings. While endeavoring to remove or mitigate physical sickness, we point them to the Great Physician who is able to remove the disease of sin, and urge them to apply to Him

for the balm which will make them whole. We are thus enabled to preach the Gospel to many who would not hear the glorious tidings of salvation did they not seek medical aid at the institution.

6. *Examinations of Native Assistants.*—All our helpers pursue a course of study throughout the year, and are examined semi-annually. They have been examined in the following: Church History, Biblical History, Wayland's Moral Science, and 7, 8, 9 and 10th chapters of the Epistle to the Romans. Besides this, three essays, on designated subjects, are read by different persons appointed for that purpose, and all are required to bring in three skeleton sermons on texts assigned to them. We look upon this exercise as very important, as by it their stock of knowledge is increased, and they are better prepared for the Lord's work. The examinations of the past year have pleased us, and, we trust, have been profitable to them.

7. *Touring and Street Preaching.*—This most important work has been carried on throughout the year, but not to such an extent as in past years. Three members of the Mission have been providentially prevented from engaging in this work; two others have been able to pursue it only a part of the time. Notwithstanding these drawbacks, twelve tours have been made in different parts of our field by the Missionaries and native Pastor. Statistics of these tours have been accurately kept, and are given on a preceding page.

In order to carry on this work we must have tents. Kind friends have thus far given them to us. We now need a new supply, as those we have are so nearly worn out that they are almost unfit for use. We make known our wants in this respect, hoping that some one, who may see this, will send us a number of tents. Besides touring, *street preaching* at all our stations and out-stations has been regularly maintained. In many places accounts have not been kept. We have reports from only 5 out of 23 localities. From these we have reached 1,435 different places, preached 1,792 times to 87,475 persons, and distributed 1,547 books.

Thus do we strive to make known the truths of the Gospel. We sow the seed in faith, beseeching the Lord to own and bless our labors. He has blessed them, and we feel confident that He will continue to bless them and that more abundantly. His word is

becoming known throughout our district. The Gospel is placed in the hands of many who, we are led to believe, read and ponder its truths. We could point to many places where the people are considering the duty of coming out on the Lord's side. We hope to welcome many during the coming year. Pray for us, dear friends, that our hopes may be realized, our common Lord magnified, and His kingdom speedily established among this deluded people. *We need your prayers ; we need your aid.* Will you give us both ?

## ARCOT—OUT-STATION MINIMUTHEE.

Rev. S. D. Scudder, M.D., in charge of the Dispensary.

Mrs. S. D. Scudder.

Rev. John Scudder, M.D., in charge of the Church.

Mrs. John Scudder.

*Catechists.*—Mathuranayakam, Isaiah. *Reader*, Jacob Raji. *Bible Colporteur*, John Silas. *Teacher*, John Joseph. *Tract Colporteur*, Paul.

Rev. John Scudder writes :

The following report is for a period of eleven months, ending Nov. 30th, 1866. During that time there has been a large increase in the total of the Congregation. Last year it numbered 48 souls, and now 117, showing an increase of 69. Thirteen persons have been received into the communion from the Churches. Two have been dismissed ; one has been suspended for disorderly conduct, so that the present number of Communicants is 27, which is 10 more than last year. One adult and three children have received baptism. Death has removed two from our midst, to unite, as we trust, with the Church above.

*Services.*—The usual services, viz : two on the Sabbath and one on Wednesday afternoon, have been observed regularly. In conducting these I have been aided by the Rev. S. D. Scudder. Three weekly meetings for prayer have been maintained among the families of the congregation. A woman's prayer meeting has been held during the latter half of the year, conducted alternately by Mrs. S. D. Scudder and Mrs. John Scudder. The Communion of the Lord's Supper has been administered five times. The whole con-

gregation has been catechized every Sabbath morning immediately after service.

Thirty-two persons have joined us from heathenism and Romanism. For these tokens of the Lord's blessing we are deeply grateful. Still we yearn and pray for a more abundant and overwhelming token of His grace.

*Benevolence.*—During the period under review, Rupees 65, 4, 11 have been contributed for benevolent purposes by the congregation, exclusive of the missionary families. This is an increase on last year, but not as much in proportion to each member. The exorbitant prices of all articles of food and clothing, which have prevailed throughout the year, have affected all. Some have suffered, and, although it required the sacrifice of a portion of their daily food to give, still they have given freely. May the Lord return them a hundred fold. A number have contributed their mite to the Poor Fund, and have thus aided us in relieving the sufferings of the poor of this place. We have been further aided in this work by a contribution from the Famine Relief Fund, through the kindness of J. D. Robinson, Esq., to whom we tender thanks in behalf of the poor.

*Vernacular School.*—I take no pleasure in reporting on this branch of the work, not because I depreciate this instrumentality for spreading the truth, but because it has been conducted in an inefficient manner. The teacher is inexperienced, and seems to take but little interest in his work. Under such circumstances we cannot expect very much from the pupils; our wonder is that they have made the advance they have. The school is examined weekly by Mrs. S. D. Scudder, who informs me that it has been doing much better during the last few months. The number of scholars is 34.

*Evangelistic Work.*—This has not been neglected. Street preaching in the surrounding towns and villages has been persistently followed. Accounts have been kept for only eight months. During that time 336 places have been visited by the Missionary and helpers. They preached 463 times, to 9,007 persons, and distributed 754 books. Besides this, in company with other members of the Mission, I have made five tours. In prosecuting this work I have been absent from home 98 days.

*Out-Station, Munimuthi.*—The inhabitants of this village are

connected with the Christians of Kundipatoor. About the middle of the year two families came and besought us to receive them under Christian instruction. Since that time another family has cast in its lot with God's people. These families consist of eleven souls, 6 adults, and 5 children. We trust that ere long others will be persuaded to come over to the Lord's side. The Mission has given permission to place a Catechist and Teacher there, but it has not yet been done. We do not look for any great advancement of Christianity until this is accomplished.

## ARNEE.

*Out-Stations Parachoor, Pudupakam, Modur.*—The Churches of Aliandal and Vellambi are also connected with Arnee.

Rev. Joseph Mayou, *Missionary*.

Mrs. Joseph Mayou, *Assistant Missionary*. *Catechists*, Paul Bailey, V. Thomas. *Readers*, Daniel, Philip, Abraham Muni, M. Moses. *Teachers*, A. Anthony, Souriappan, Francis, Neshean Charles.

Mr. Mayou reports :

The past year will long be remembered as the year of pestilence and famine. The pestilence began at the great feast of Trinomali, in December, 1865, and spread rapidly through the North and South Arcot Districts. Trinomali is the breeder of cholera by the filth produced by the immense gathering of men and cattle, as well as by the fasting and frequent ablutions on the day when thousands walk around the mountain, and return tired and exhausted. Arnee is reported to have lost one-tenth of its population during the year from cholera.

The piercing cry of famine has been heard in the land. The Christians under my charge were poor before the famine began, their little all was soon gone, and they became completely destitute. They are cultivators of the soil ; but the heavens were as brass and the earth as iron, and yielded them nothing. I made known their wants to public officials and private individuals, and received a generous response. The gifts amounted to Rupees 1,514. Such relief was afforded that while all have felt the pressure of famine, and many have suffered severely, only one has died.

This practical benevolence, and the assistance given to many

attacked with cholera, have had a most wholesome effect upon the people in many places. I give an illustration. The people of Servoor, one and one-half miles from my house, have often heard the Gospel during the past ten years. When cholera broke out among them, medicine was given, by which, under God, a number recovered. During the famine I gave them a little for their present necessities, spoke to them of Jesus and the Gospel, and invited them to the church. The Lord opened their hearts, they came to the church, and continued to do so for months, and have now given in their adhesion to the Gospel. They have also invited their relatives in the neighboring village of Maliampett to join with them, and have been successful. Thus 12 families have been added to the congregation at Arnee.

*Work at the Station.*—The regular services have been continued on the Sabbath, in the church in the morning, and in the school-house in the afternoon.

Mrs. Mayou superintends the Station school, and examines it weekly. She also instructs the women of the congregation at the weekly prayer meeting. She has also had the pleasure of seeing a girls' school begun among the caste people. This is a great step in advance. There are 15 girls in the school, and the instruction is given in our Christian school books.

Efforts have recently been made, under the superintendence of Mrs. Mayou, in employing educated Christian women to visit the heathen women at their houses, and read the Scriptures to them. Thus far they have been well received and attentively listened to.

*Out-Stations.*—Aliendal, Vellambi, and Parachoor, have about doubled in numbers during the year. Churches have been organized at Aliendal and Vellambi. A church edifice has been erected and dedicated in the latter place, in the midst of the village and near the houses of the Brahmins, who promised to burn down my tent if I came to the village again.

In Parachoor the opposition has been very strong, and at one time I feared I should have to give up the place. It comes chiefly from the Brahmin officials, who use their petty authority to annoy and harass the converts.

Their designs have been frustrated, and the good work advances. Several villages near Vellambi and Parachoor are prepared to cast in their lot with the Christians.

The movement at Pudupakam, 6 miles from Arnee, has met with

steady and determined opposition from the village authorities and the wealthy caste of people. In consequence of their efforts, some have yielded, others remain firm.

A number of families in Modur were led to embrace the Gospel by efforts made by their relatives in Sattambady and Aliendal. Some of them have been turned out of employment in consequence, which in famine times is no small affliction. Work was found for them for a time on the public road, and help has been given to keep them from starvation.

*Baptisms.*—There have been only 5 adults baptized during the year. Two were of the Mudali caste; another, an intelligent person, is employed as a teacher; another is an influential person at Aliendal.

*Schools.*—The six schools, established for the children of those who are under Christian instruction, are doing much good in a quiet way among the poor, fitting them to act intelligently, implanting Christian truth in youthful minds, as well as preparing scholars for our seminaries.

*Touring.*—I have made four tours among the heathen, and have been received kindly by all classes, except the Brahmins. Many of the heathen schoolmasters, who have received the New Testaments, presented by the Madras Bible Society, have read them, and desire to have portions of the Scriptures as reading books in their schools. In Wandewash, many of the higher classes desired me to stay some time with them and instruct them fully in the Scriptures. The *indications* are that Christianity will soon find an entrance into many villages, if the work can be prosecuted with vigor, and the necessary assistance rendered.

#### CHITTOOR.

Rev. Jared W. Scudder, *Missionary*. Mrs. Scudder, *Assistant Missionary*.

Israel, Isaac, *Catechists*. Isaac Henry, Christian, *Readers*. John Abraham, *Teacher*.

Mr. Scudder reports :

Five persons have been admitted to the Communion of the

Church on confession of their faith in Christ, five have been received by certificate, and one suspended member has been restored.

Total of accessions eleven.

Seven persons have been dismissed to other Churches, three have died, and the names of four persons, who left Chittoor several years ago, have been stricken from the roll. Thus fourteen individuals have ceased to be members of this Church. At the close of 1865 we reported 53 communicants ; the present number is 50.

During the year the Church, on the whole, has prospered. We have had our drawbacks it is true. Death has been uncommonly busy among us. Twelve deaths in a congregation of 164 is a heavy loss. A large number also have been transferred to other Churches. But God has been pleased to gather in new-born souls. Three persons have renounced heathenism, and placed themselves under instruction. Attendance on divine service has been full and regular. Harmony and peace have uniformly prevailed, and no occasion has arisen for the exercise of discipline.

*Contributions.*—Famine, or a very near approach to it, has prevailed in the district. The native Christians have been kept above actual want ; yet they have had to struggle hard and bear many privations. I am pleased to report that, notwithstanding their burdens, they have made a creditable advance upon the contributions of the preceding year. In 1865 they gave Rupees 102. 14. 5. Of this sum Rupees 61. 6. 3. were collected, by special subscription, for the support of the Ministry in their own Church. This is the first year that any attempt in this direction has been made by the native Christians of Chittoor, and though the amount is not an adequate support for a native Minister, both the effort and its partial success augur well for the future. Had the year been pecuniarily more propitious, I am sure the amount would have been larger.

*The Heathen Around.*—By illness, by absence as a member of the Tamil Revision Committee, by absence to take the charge of Palamanair, I have been disappointed in my hope of doing much itinerant preaching. Still I have been permitted to make two tours, each of 22 days duration. Of the two months spent at Palamanair, I preached daily for six weeks in the village and towns surrounding that place.

The regular station work has been maintained during the year

All villages within four miles of Chittoor have been visited and preached in systematically. By this agency nearly 4,000 heathen have been reached.

*Bible Work.*—Up to Sept. 1st., a Colporteur of the Madras Auxiliary Bible Society was engaged in disseminating the Word of God. A Testament Distributing Agent, also employed by the same society, has been prosecuting his work throughout the year. This report shows that a large number of heathen schoolmasters of various castes have been supplied each with a copy of the New Testament. This is a most important work.

A female Bible reader, supported by ladies in America, has been actively engaged in visiting the houses of Christians and heathens. She reads the Scriptures to all who are willing to hear, and at the same time prays with them. The poor, aged, and blind, have been greatly benefited by her ministrations. The work is full of interest and encouragement.

*Vernacular Schools.*—The two day schools, one consisting of 25 boys and the other of 15 little girls, have been doing their important work during the year. They have been regularly examined once a week by Mrs. Scudder.

## COONOR.

Z. John, Yesadian, *Catechists.* Masillameni, *School Teacher.*

This Station is the sanitarium of the Mission, and is visited by the Missionaries in turn.

Mr. Chamberlain reports :

The Church and congregation have steadily gained during the year, the Church having had an accession of five, and the congregation of seventeen. These have been partly balanced by deaths and removals, so that the net gain of communicants has been three, and the net gain in the congregation eight, making the present total of the congregation two hundred.

Sabbath services have been regularly maintained, and a prayer meeting at the church during the week. The Lord's Supper has been regularly administered by the different Missionaries in charge. The congregation has manifested its customary liberality by contributions to aid the poor in this time of famine.

The attendance upon the Vernacular School has fluctuated much, thirty-five having been in attendance at one time, and no more than eight or ten at another.

The present Catechist, Z. John, has proved himself so capable, and zealous, and worthy of the office, that it is with great joy that the Mission has determined to ordain him as native pastor of the Church during the coming year. The necessity for this is the greater, because it is only as one and another of our Missionaries go to the Sanitarium that they attend to the affairs of the Church and Station. Such constant change cannot tend to the peace or growth of the Church, whereas, if John be the responsible pastor, the Church can be more effectively cared for.

*Out-Station, Kotagiri.*—Manuel, *Reader*. Guanaprakasam, *Teacher*. The work here has not altogether fulfilled our expectations, partly on account of unsatisfactory agents. The Tamil-speaking population is also very small. The Station has been visited, for a few days at a time, by four members of the Mission. A service has been held by the Reader, Manuel, in the Bazaar School-house every Sabbath, and a school varying from eight to thirty-five scholars has been sustained. Preaching has also been kept up in the weekly bazaar here, as well as in Coonoor, and many tracts distributed to people coming up from the low countries. In this way the good seed is continually scattered in the villages at the foot of the Hills.

#### GNANOTHIAM.

Rev. Andrew Sawyer, *Native Pastor*. Simon, *Reader*.

The annual report from Rev. Andrew Sawyer, who has the charge of Gnanothiam, Sattambady, and their out-stations, is characteristic, graphic, condensed, and is therefore presented in full. It is as follows :

A morning and evening service is conducted in the church on every Lord's day.

A Prayer Meeting is held in the church every evening instead of meetings in private houses.

Recent converts and those desirous of becoming Christians are called together twice during the week, and instructed from the Bible in reference to the duties they should perform, and the sins they should avoid.

The Communion of the Lord's Supper is observed once in two months.

A school, in which the elementary branches are taught is conducted for the benefit of the young men who wish to study and improve themselves.

During the year, five tours have been made by me in company with the Reader Simon, within a distance of from 30 to 40 miles from this centre. Thirty-six days were thus spent, 87 villages visited, and about 2,627 people reached. 276 books and tracts were distributed among those able to read and anxious to receive them. Both last year and this the Word has been heard with joy, and a general desire for books has been manifested by the people.

*Formation of the New Village of Gnanothiam.*—The Christians of Sattambady had suffered long and greatly from the oppression of enemy Narayanan Reddi, and were unable to obtain any land at that place for their cultivation. Having no means of obtaining a livelihood there, it therefore became necessary to secure land for them in another place, in order to relieve their sufferings and place them in a more favorable position.

I therefore searched and found midway between Sattambady and Chaitpet, a suitable piece of land containing 60 acres, and acquainted the Mission with the discovery. It was visited by a committee, who, on inspection determined to establish on it a Christian village. Rev. Mr. Mayou conferred with the Collector of South Arcot, made an application for the land and secured it. The name of Gnanothiam was given to the village now being built upon it.

By the grace of God I selected on this land an elevated and appropriate spot, where I called the people together, and we worshiped the God of Israel with prayers and songs of praise; and as Jacob placed a mark on the spot where he saw his vision, so we marked this spot, invoked the blessing of God, and commenced the work of building a church to His holy name.

The land thus selected being wild and hilly, and the people being in great fear of thieves, they were very unwilling to remain on it at night while their houses were in process of erection. We, their teachers, therefore, remained with them in those wilds, exposed to the rain, the dew, and the cold, and by our counsels, instructions, and ministrations, endeavored to inspire them with courage and determination. In this manner was the settlement of the people effected.

As the Christians began to settle on this land in a time of great scarcity and famine, the Missionaries helped them in their food, their houses, and their agricultural implements, till they could secure their first harvesting. For this special kindness and assistance, the people are most grateful. They have been very diligent and laborious, clearing a good portion of forest and bringing it under cultivation, and excavating a number of wells for the purpose of irrigation.

By the grace of God a serious inconvenience to the people has been lately removed. The weekly bazaar in the adjoining town of Chaitpet, being held on Sunday, the people were unable to supply themselves with their necessary weekly supplies without violating the fourth commandment, which they could not do. This proved a sore hardship, and they looked to the Lord for a change. Efforts were made by the missionary, to have the bazaar meet on Monday instead of Sunday, and by the grace of God this was effected on the 12th of November, 1866. The Christians of Gnanothiam were not the only ones who have been relieved by this change. It has proved a great blessing to, and the removal of a great hardship from the congregations in Sattambady, Pariantangal, Siruthalambandi, Modur, and Aliendal. The Christians in all these places have obtained great peace and comfort in God, by this change.

At first eight families came from the Sattambady congregation and settled a Gnanothiam. Subsequently two more families, one heathen and the other Roman Catholic were added to these, which, with three families from Arnee, now gives a total of 13 Christian families containing 64 souls. Thus the good work goes on.

The village of Gnanothiam is built beside the highway to Gingee, on land that was recently wild and jungly. Travelers on this road are thus relieved from the fear of the tigers and thieves that infested this locality when it was uninhabited; and, tarrying here for a time on their journey, listen with wonder and joy to the causes that led to the establishment of this village. At such times we make known to them the glad tidings of salvation through Christ, which is the Gnanothiam (dawn of spiritual wisdom), to enlighten their darkened souls.

## SATTAMBADY.

Two services are held in the church on each Sabbath day.

A service is also held in the church on the evening of each day.

The communion is observed once in every two months.

A Biblical and Catechetical class is conducted for the benefit of recent converts.

Eight families left this congregation during the year to take up their abode at Gnanothiam, the remaining families being oppressed by the Reddi, and being in want, have been helped in the same manner as the families that went to Gnanothiam. By the help thus rendered they have been able to convert six cawnies of dry into wet land, and have thus been greatly benefited. They have excavated two wells, and have labored with great diligence and perseverance in reducing elevations, filling up cavities, and bringing the land into a proper condition for culture. For the aid rendered them they express their most grateful thanks.

The departure of the families from this place for Gnanothiam, has been no small grief to those who have remained behind, but God has been gracious to, and supplied the wants of His people. Four families from heathenism have joined the congregation during the year. Thus is God blessing and increasing His Church in all places.

*Siruthalambandi.*—The families connected with this congregation are from the heathen and Roman Catholics, who, though they promised the Rev. Mr. Mayou to become Christians in 1865, have held back till the present year. On being asked their reason for the delay, they replied that they had the question of the truth of the Christian religion under consideration.

Since they have accepted the truth and united with the Christian congregation, the villagers at this place, together with the Reddis of certain other villages, have commenced a series of persecutions against them. They are as follows :

1st.—The Monigars have cut them off from the perquisites they have been accustomed to receive as village officials.

2d.—They have created a law that no villager shall give credit to those who have lost their caste.

3d.—They caused two Christians to be beaten on the Sabbath.

4th.—They have forbidden any one in the village from renting them land to be cultivated on shares.

In this manner the Christians suffer many annoyances and hardships by their cruel oppressions. Still trusting in God, they are faithful and firm in the truth they have accepted.

*Pariantangal.*—The Christians in this village are all converts from heathenism. Like those in the last-mentioned village they also pledged themselves to become Christians in 1864, but they failed to fulfill their promise till the present year. A few of them are in a state of bondage. Some of the high caste people in this place, and related to the above mentioned opposers, have united with them in their hatred of Christianity, and done all in their power to oppress these Christians and hinder the work among them. They also attempted to oppose the building of the school-house, but were unable to effect anything by their opposition.

#### MUDNAPILLY.

Rev. Jacob Chamberlain, Jr., *Missionary.*

Mrs. Chamberlain, *Assistant Missionary.*

Souri, *Catechist.*

John Souri, *Reader.*

Ryal, *Christian School Teacher.*

Rev. J. Chamberlain writes as follows:

In reference to Mudnapilly I can say but little, as I have been absent the whole year, endeavoring, by a residence of twelve months at Ootacamund, to avoid the necessity of my going home. The native helpers have, however, continued at their post, and have been endeavoring, by preaching in the bazaar and the surrounding villages, to sow the good seed, believing that it will spring up and bear fruit in God's own good time. Preaching has been maintained on the Sabbath and a small vernacular school kept up. There have been several changes in the congregation by removals and otherwise, but the accessions have just balanced the losses, and the total remains the same.

I wish to return my heartiest thanks to the residents of Mudnapilly for the kind interest they have taken in the work, and the counsel and assistance they have rendered to the native helpers dur-

ing my absence, and for the liberal subscriptions they have made to aid our mission work in the time of our need. By the blessing of God, a year's residence at Ootacamund has relieved me entirely from the jungle fever from which I had suffered so long, and it is with feelings of devout thanksgiving that I contemplate a speedy return to my station and my work.

## PALAMANAIR.

John Hill, *Catechist*.

John Peter, *Teacher*.

Nathaniel, *Colporteur*.

Rev. J. W. Scudder writes as follows :

No Missionary having been resident in Palamanair for the past year, that station has been under my care. Rev. S. D. Scudder, formerly in charge, removed to Arcot in the early part of the year. This change involved the departure of several families of Native helpers and Christians to other stations, as well as the transference of the Preparandi School to Arcot. Consequently the Church and congregation are considerably smaller than they were in 1865. I spent two months of the year at this station, attending to its interests and preaching to the heathen in neighboring villages.

Hopeful signs of progress are not wanting. Thirteen persons belonging to the place have left their idols, and are now being instructed in the Christian faith. Of these, several who have been taught for some time are earnestly pleading for baptism, and we hope they will shortly be initiated into the Church of Christ. Ten persons also have joined us from a village four miles from Palamanair. Rejected and driven out by their heathen relatives, they have selected a spot of ground upon which they have built their houses, and have thus formed, as we trust, the nucleus of a new Christian village.

Rev. Jacob Chamberlain has been requested by the Mission to occupy the Palamanair station during the coming year, and we hope that under the fostering care of a resident Missionary, these small beginnings may rapidly grow and expand into large and happy developments.

The Catechist has been engaged throughout the year in conducting divine services, superintending the congregation, and preaching

to the heathen. The vernacular school, though small, has been continued during the twelve-month. The sum contributed by the Native Christians amounts to Rupees 19-3-4.

VELLORE.

Rev. E. C. Scudder, *Missionary*. Mrs. E. C. Scudder, *Assistant Missionary*.

Jaganathan, *Catechist*. Abraham William, John Ezekiel, Joseph Paul, *Readers*. Peter, Gnanaparanum, *Teachers*.

Rev. E. C. Scudder reports :

Removals and death have taken from us forty-eight souls that worshiped with us in 1865, though the vacancy has been more than filled by the addition of fifty-four names to our list, so that the present number in the congregation is two hundred and seventy-two. These are distributed among seventy-six families, and include also the forty-two young men and lads connected with the Arcot Seminary. The membership has been diminished by fifteen, while sixteen others have been admitted [during the year. Ten of these were [received upon confession of their faith, six being lads in the Seminary, and five have come to us by certificate. Six infants and three adults, two of the latter from Kattupadi, have been baptized during the year. Six have been buried, of whom five were adults.

*Contributions.*—Owing to the unprecedented pressure on all classes from the high price of provisions, it has been much more difficult than ordinarily for the people to contribute towards benevolent objects. Many of them have suffered in no small degree, while the well-to-do have scarcely been able to supply themselves with the necessaries of life. The people have not, however, manifested any unwillingness to give. Altogether Rupees, 77-14-5 have been collected for different charitable purposes.

*Services.*—The attendance on the Sabbath services has not been as good as is desirable. Poverty and inability to make a respectable appearance at church have often been urged as an excuse for the neglect of this duty.

One weekly and two Sabbath services have been observed in the church. The Lord's Supper has been administered six times. Several prayer meetings each week have been maintained in private houses among the congregation. The day school for girls contains

twenty-six scholars, who are weekly examined at the house of the Missionary.

One Catechist and two Readers have been constantly at work laboring among the heathen at and around the Station, and have presented the message of salvation to over 16,000 souls. They have visited 276 villages and parcherries, and have preached 784 times in 693 different places. 599 tracts and portions of Scripture have been distributed by them on these occasions. All the villages here mentioned, except twenty-four, are near Vallore, and are frequently and periodically visited.

*Kattupadi, Out-Station.*—Samuel, *Catechist*. Simon, *Teacher*. Kandan, *Bible Colporteur*.

The Christian Congregation at this place numbers 55, an increase of 25 for the year. The majority of them are permanent residents. The Sabbath services have been maintained with a good degree of interest, the building at times being inadequate to accommodate all that wished to attend. Two Christian children have died during the year, and two adults have recently received baptism. The examination of the latter proved that they are well acquainted with the principles of the doctrine of Christ, and gave pleasing evidence of the simplicity of their faith in Him whom they trust. Rupees, 13-12 have been contributed by the people for different benevolent purposes.

A pleasing and encouraging state of things exists among the villages at this Station. Several of them have expressed their determination to become Christians, and, though they have not given us their names, they have frequently attended our Sabbath services, and latterly with a good degree of regularity. They make no secret of their rejection of the stones their fathers worshiped. The Catechist has been faithful in his labors among them.

*Kundipatoor, Out-Station.*—V. Yesadian, *Catechist*. Solomon, *Teacher*. Moses, *Bible Colporteur*.

The year has been one of growth, strength, encouragement, and uninterrupted harmony. A Church was formed, with eleven members, in the early part of the year, by Revs. W. W. and J. W. Scudder, the committee appointed by the Classis. It was an interesting occasion. Many heathen were in attendance in addition to the Christian congregation, which numbers 56 souls. Ten persons

have been received during the year on confession of their faith. Nine adults and eleven children have been baptized. Two adults and one child have died. Eight persons from heathenism have joined the Christian congregation. Such are the results of the year 1866, and when we call to mind the fact that this village, which five years ago presented no distinctive features among its surrounding neighbors, now contains a Church of 21 members and a congregation of 56 souls; and when we further call to mind the fact that many of these were heathen less than two years ago, we certainly have reason for encouragement and thanksgiving.

*The School.*—This institution contains 31 scholars. About twenty of these have been regular attendants, some of them upon the day, and others upon the evening school. The latter is opened for those who, from poverty or the nature of their employment, are unable to be present during the day.

The Catechist stationed here has preached 150 times in 38 different villages, and has reached nearly 4,000 people. A Bible Colporteur has also labored in the same locality throughout the year.

#### THE ARCOT SEMINARY, VELLORE.

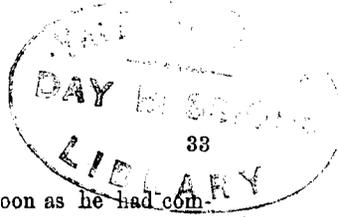
Rev. W. W. Scudder, M.A., *Missionary in charge*, also *Secretary and Treasurer of the Mission*. Mrs. Scudder, *Assistant Missionary*.

Rev. S. Ettirajooloo, Moses Nathaniel, *Teachers*.

Rev. W. W. Scudder, reports :

It is with deep sorrow that I report the death of one of the Teachers of the Institution. After a long and trying illness which he endured with remarkable fortitude and cheerfulness, David Daniel was on the 22nd of April removed from his earthly labors, to enter upon the higher duties of the redeemed in heaven. His father was one of the noblest Christian characters I have ever met. Shortly before his death he gave his son Daniel and his youngest daughter over to the Mission, as their children. David was received into the Seminary. He was a bright, cheerful, promising lad. It was with joy that I saw him developing mental powers which gave promise of great usefulness. His intellect was not brilliant, but solid. His knowledge of the Bible and of systematic theology was remarkable for one of his years. He early manifested the faculty of imparting with clearness to others the truths he had acquired. He was there-

## FOREIGN MISSIONS.



fore appointed a teacher in the Seminary as soon as he had completed the regular course of studies. He proved to be a most valuable teacher, and I hoped that a few years would so mature his powers as to fit him to assume more completely the duties of a head master. The Lord, however, in His providence, saw fit to remove him from us. His death filled all our hearts with grief. He is the first graduate of our seminary who has died.

David was obliged, several months before his death, to remit his labors. The seminary, with its forty-three scholars, was left with only one teacher, Moses Nathaniel. He did all in his power to instruct the lads. At the same time he was obliged to look after the secular affairs of so large a boarding school. His health began to fail under the burden. I feared that we should be deprived of his valuable services also. Daily I asked counsel of the Lord, and He at length graciously removed our difficulties by sending to our relief the Rev. S. Ettirajooloo, formerly of the Mission of the Free Church of Scotland. He entered upon his labors last July. The lads have made rapid advancement in their studies under his able tuition, and we trust the Lord will make him the means of bringing the Seminary up to the desired literary and religious standard.

Since the last report, one of the scholars, Arnee John, has left the Seminary to engage in Mission work. He married one of the Chittoor Seminary girls, and is now teaching the station school at Arcot. Another lad, Devaparanam, has been to Arcot to pursue a course of medical studies under Dr. S. D. Scudder. Eleven lads have been admitted, making the present number of students forty-one.

The scholars have been examined twice during the year by the Seminary Committee. It is very gratifying for me to state that six of the students have, during the year, united with the Church, and are now in full communion. I ask for them the prayers of the Lord's people.

The practice has been kept up of going to some village on Saturday mornings for the purpose of preaching the Gospel, and quite a number of places have been visited and the truth made known to about 1,300 people. The lads are always accompanied by one of the teachers on these occasions. This is, doubtless, an important part of their training for Mission work.

[The Board has been able to remit a little more than \$5,000, in gold, to erect a Seminary building and Missionary residence for this institution. As much more will be needed during the present year.]

FEMALE SEMINARY, CHITTOOR.

Mrs. Lackey, *Matron*. Mr. Cumine, *Teacher*.

Rev. J. W. Scudder writes :

The report I have to make of this institution is a favorable one. Under the superintendence of Mrs. Scudder, it has, by the blessing of God, prospered throughout the year. Its course of study has been enlarged and more thoroughly systematized.

The Matron, Mrs. Lackey, has, as always, exercised her motherly care and discretion in providing for the girls, and in training them for their future social duties, while Mr. W. Cumine, the teacher, has succeeded to our satisfaction in keeping up their interest in study, and in causing them to exhibit a creditable proficiency at the weekly examinations held by Mrs. Scudder. Four of the older girls have this year been admitted to the communion of the Church, affording cheering evidence that the blessing of God has accompanied the spiritual instruction, which it is our constant and anxious effort to give them. One little girl, nine years of age, died in November. During the early stages of her illness she spoke sweetly of her Saviour, testifying her faith in his blood. Subsequently she was seized with convulsions, and remained unconscious to the end. This is the first death in this institution. We are not without a good hope that death was to the little one the beginning of a new and better life. The present number of boarders is thirty-four.

THE PREPARANDI CLASSE, ARCOT.

This school has heretofore been located at Palamanair. The Mission has long doubted the propriety of continuing it there, as many of those disposed to enter it showed a great aversion to the location. When, therefore, through the removal of Dr. Silas Scudder to take charge of the Dispensary, Palamanair was left without a Missionary, it was decided to remove this class to Arcot.

The school was established for lads and young men not prepared for the Seminary, requiring more than the day school instruction, and wishing to receive some education. These pupils are only such

as renounce heathenism and avow a belief in Christianity. They come and go as they please. Not infrequently they leave in consequence of the earnest entreaties of their heathen relatives, and often after some months return.

At the time of the removal to Arcot there were five boys in the class, since then it has steadily increased, and at the close of 1866 the number of pupils was thirteen. All the lads have made commendable progress in their studies. They recite their lessons to Mrs. John Scudder four times a week. Several of them have begged to be baptized, but Mr. John Scudder thought it advisable to test them for a longer time.

#### THE DISPENSARY AND HOSPITAL.

This distinct and important medical work was commenced during March, 1866, by Rev. Silas Scudder, M.D. After a protracted effort Dr. Scudder was able to hire a building in Arcot, that by additions and repairs was made tolerably convenient. In this he maintained his position until August, receiving a steadily increasing number of patients, notwithstanding a persistent and unprincipled opposition. On the 15th of August the Government transferred to his care a hospital and dispensary, belonging to it, and previously in the charge of an apothecary. The institution is under the exclusive control of Dr. Scudder, on the simple condition that he shall report the extent of his work to the authorities.

All of the treatment is gratuitous, no charges are made for anything. The institution is free to all classes of the people. The benefits conferred are beyond description.

The Government appropriates about \$48 a month—about one-half of the expenses—the Board meets the remaining outlay.

From March 17th to August 15th, the number of patients was 2,350 ; from August 15th to Dec. 31st, 4,803 ; total, 7,153.

Dr. Scudder gives the following very encouraging account of the work of the institution :

“ The Gospel is preached each morning to all who attend. The report our enemies spread abroad among the native community, that we were in the habit of spending most of our time in *preaching*, detaining the patients to a late hour, and paying but little attention to their ailments, does not seem to have made much of an impression

upon the minds of the people. All classes attend the Dispensary most freely, and, far from appearing to dislike to hear or speak of religious subjects, they have exhibited rather an eagerness in these matters, often broaching the subject of their own accord, often asking for books, and always listening with politeness and attention to the words of the speaker. We detain no one who wishes to go, and we have yet to meet the person who refuses to listen to the words of love, or objects to their being spoken in connection with our work.

“ The highest people in the district, both as to wealth, education, and caste, have freely attended, and are constantly attending the Dispensary, and some of them have promised to aid us, as soon as the famine difficulties are over. A Mohammedan lady, a near relative of the former famous and powerful Nawaub of the Carnatic, has been medically attended in her own royal abode, and we were admitted into the inner apartments, which was certainly a most remarkable exhibition of confidence in us, and faith in our mode. This lady sent us twenty one rupees, with the promise of further subscriptions. Nor has it been an unusual occurrence for the higher class of Mohammedans to bring their females in closely covered conveyances, and request us to see them separately in the women’s ward of the hospital. High caste men, both old and young, visit us almost daily, who do not come for medical treatment. Some come out of pure curiosity ; but the greater part to talk with us and read our books. It is no strange sight to see two or three at a time, sitting upon the benches, reading aloud from the *Bazaar Book*, *Spiritual Teaching*, a *Gospel*, or some religious tract. A polite, handsome, middle-aged Brahmin, is a constant visitor. He may be seen sometimes in conversation with some sick one, seated by his side, within the hospital, or upon a bench in front, the *Bazaar Book* in hand, and he has even attended our Sabbath service in the church.

“ After a short time has been spent in speaking to the people, their medical wants are attended to, the first arrivals being first seen, irrespective of class. Each patient has a number given him—the name, age, residence, caste, and disease being taken down under this number—and the prescriptions written out in full. The name and number are then filled into the blanks of a printed leaf, and given to the patient. This he must carefully preserve, and bring

with him whenever he returns, when his case can be at once referred to without trouble. The printed leaf makes known our objects, the hours of attendance, etc., the remainder being filled up with appropriate texts of Scripture. We have those at present printed only in the Tamil, but hope, during the coming year, to have them in the Tegulu and Hindoostani also.

“A weekly prayer meeting is conducted by the Dresser, on Tuesday afternoon, for the benefit of the in-patients, when all who wish may attend. We have heard of no objections made to this, or of any refusals to attend.”

#### THE JAPAN MISSION.

(Organized 1859.)

*Missionaries at Yokohama.*—Rev. S. R. Brown, D.D., and Mrs. Brown, Rev. J. H. Ballagh and Mrs. Ballagh.

*At Nagasaki.*—Rev. G. F. Verbeck and Mrs. Verbeck.

The Rev. S. R. Brown, D.D., reports in behalf of the Mission :

In writing the Annual Report of our Mission for 1866, I would wish that my material for this communication were not so limited. From Nagasaki we have nothing ; and I hope Mr. Verbeck has sent you his own report of affairs at this station, where, I am sure, he has been doing a work the fruits of which will be brought to light in their proper time.

At the close of our Week of Prayer, in January last, we issued a circular letter asking for the prayers of Christians, in every land, on behalf of this country. Since then from China, Africa, America, England, and the islands of the Pacific, we have had responses encouraging us to believe that the appeal was not in vain. Meantime we have watched for signs of the relaxing of the bonds imposed upon this people, nor have we been left without indications of a better day coming.

For the first time, since Japan was closed against foreigners, this Government has issued a proclamation allowing all classes of its subjects to go abroad for travel, study, or trade, under a passport system. Some have already availed themselves of that permission, and gone to other lands for various purposes, and doubtless greater numbers of Japanese will do so from year to year hereafter.

Retainers of the Taikun have been sent, at the expense of the Government, to England, France, Russia, and Holland, and a deputation, representing fifteen others, lately called on me to solicit the influence of the United States Minister at Yeddo, with the Gorojia (Council of State), in order that they may be sent, in the same way, to the United States, to pursue their studies. The probability is that a select number of young men will, before long, be sent to our country also. Six retainers of the Prince of Satsma are now at Monson, in Massachusetts, pursuing their studies under the direction of the Rev. Charles Hammond, the excellent principal of Monson Academy.

A young brother of the present Taikun is about to go to the Paris exhibition, and intends to visit the courts of the treaty powers in Europe and America.

The Japanese have also sent a very extensive and complete contribution to the Paris exhibition, and a considerable number of persons are to accompany it to France. Among them will be merchants, who wish to exhibit their wares, and manufacturers, and interpreters to smooth the way.

Another fact is worthy of notice, as indicating still further a change of customs among the people, and a relaxation of the old laws and restrictions. I refer to the adoption of foreign dress, particularly among the higher orders of the Japanese. It began some time ago with their putting on trousers of foreign make, and has now extended to complete suits, with gaiters or riding boots instead of sandals. In Yeddo, the troops may be seen every day marching to the music of drums, and dressed in a uniform of foreign material and pattern. It is said, by the Japanese, that the new Taikun has adopted the foreign style of dress himself. He has invited all the foreign ministers here to pay him a visit at Oōsaka, where he has erected a building and furnished it in European fashion for their reception. There is a general rejoicing among all classes of the people in this quarter at these indications of changes and improvements, and they say, to use their own expression, "Japan will soon be opened." To one who has watched the course of things here since 1859, the signs of this opening have been more and more apparent from year to year, till it would take too much time to note them all in 1866. Indeed, they are so various and mingled, that it were impossible for me to convey to another at a distance, the com-

bined impression they make upon my own mind. I can only say, that what we now see and hear about us shows a marked contrast to that which presented itself to us in 1859.

#### THE SCHOOL.

At the close of 1865 we expected the Government would open a school, on a larger scale and under better control very soon. They had, indeed, applied to the Protestant Missionaries to teach the classes. It is unnecessary to state the probable reasons for the delay in opening the school. It is enough to say that a large building is now nearly finished, by the side of the French school buildings, sufficient to accommodate 100 pupils, allowing them rooms, two and two in each, with four large school rooms on the ground floor. Soon after the New Year, it is said, the school will be opened. It is designed mainly for the training of Government employés. Of course we should prefer a free school, that is, one open to all classes; but we must be content with this for the present. I have been told that the Government has also signified its willingness that the Daimios should have a school here for their retainers, at their own expense.

On the 3rd of September last the school, in which we had been teaching for more than two years, was closed by the unanimous decision of the teachers. A good number of the more advanced pupils had been called away to fill military and other offices, and though there was no lack of new ones—to fill up the school, we deemed it advisable to decline teaching any longer in a school so loosely controlled, and thought that to suspend our work there would be the most likely means to lead to the establishment of another under a more satisfactory régime. The results appear to indicate the wisdom of the step thus taken.

The pupils of the new school will have nothing to do but to study, and will be under the surveillance of officers appointed for the purpose, and hence it is likely that they will make better and more rapid progress in their studies than it was possible to secure in the former school. A supply of school books to commence with has been ordered from England, and among them is the series of Readers published by the Christian Knowledge Society, which will afford the teacher excellent opportunities to teach Biblical history and Christian truth.

## THE TAIKUN.

On the 4th of October official notice was given of the death of the late Taikun. He died either at Mikado or Oōsaka, whither he had gone, with his army, to make war upon the Prince of Nagato, whose territorial domain is at the western extremity of Nippon. The official life of the late Taikun was very short. He was made Taikun at the age of thirteen, and died at the age of 21. He was too young to have much weight of personal influence in the affairs of government. His successor, whose name previous to his coming to the office of Taikun was H'tosbashi, is a prince of the house of Mito, and is reputed to be a man of energy and decisive character. This change in the Taikunate bids fair to produce still greater changes in the policy and action of the Government. The present Taikun appears disposed to cultivate friendly relations with the treaty powers. I have before spoken of the invitation he has given to the foreign ministers to visit him at Oōsaka. It is reported that he intends to rebuild the Taikun's palace in Yedo in foreign style, and the Japanese, both official and non-official, speak of him as a man from whom they hope to receive larger liberty than has heretofore been allowed them. It is known that he has been devoting some attention to the study of English, and he now has, among his attendant physicians, a former pupil of mine at the old school.

We cannot but think God has raised up this new ruler in Japan to do a good work for his country. We know that God has the hearts of kings in his hand, and can turn them as he pleases. Besides, this man seems not to have been ambitious of becoming a Taikun, and accepted the place at the command of the Mikado (Emperor), after expressing his preference that some one else should take it. He also comes to the Taikunate under more favorable circumstances than his predecessor.

The family of Mito numbers a good many princes of Japan among its male members, of which there are at least eighteen, and the sisters of these are connected with many noble families by marriage. The Kwampaku, *i. e.* the Prime Minister of the Mikado, is a son of a lady of a house of Mito, and has married a sister of the present Taikun. These family relations will probably enable the new Taikun to carry out more easily his own liberal projects, for there will be less risk of arousing opposition to making innovations,

simply because they are innovations. The mature age of this ruler will be likely also to give him greater influence with the Mikado, than if he were but a boy, as was his predecessor when he commenced his reign.

Let Christians, who have been praying that a better day may come here, pray now that this new ruler, in assuming the reins of Government may have wisdom given him, so that he shall be neither impatient nor apathetic, neither too fast nor too slow. He has no easy task before him, if he wishes to be a reformer. To alter radically, to change the social fabric of a nation so numerous, and so ancient as this, is no holiday work. To reduce a feudal government to a consolidated one, and to bring it out of a proud and suspicious seclusion into frank and generous relationship with the rest of the world, is a thing far easier to talk of than to do.

#### THE BIBLE AND THE JAPANESE.

Since the suspension of the school in September last, a number of our pupils have contrived to come to the houses of the Missionaries, from day to day, to be taught in science and the Scriptures. Thus we have had full and frequent opportunities to teach the doctrines of the Word of God, and have had attentive hearers. Indeed, throughout this year there has been a much larger number of Bible readers than ever before, and I doubt not, salutary effects have been produced upon some of their minds. As an evidence of this, I quote from a letter, in English, just received from a former pupil in the government school, who had for months followed me from the school room to my study, to read the Bible there. He was last spring called to Yedo to fill some post as a military officer in the Taikun's castle. He says, "Now we are never weeping. Besides, I have joyful exultation because I have discovered the true God, and others by you. Hence, ever since I came here, I am diurnally reading the Bible." He goes on to speak of his lively hopes that Japan is ere long to become civilized from the influence of foreign instruction.

Another, a retainer of a powerful prince in the north of Nippon, had been for a good while a member of the same school, and a few weeks ago paid a visit to his home. He has since returned, bringing with him a large English Reference Bible, which he borrowed of

his prince, and is now devoting all his time no longer to the study of science, but to that of the Scriptures. Of course, his prince knows what this man, his retainer, is doing, and consents to it, or he would not have loaned him a Bible. This person often goes to the Missionaries with memoranda of passages from the Bible, to get explanations of their meaning.

Mr. Ballagh, as you are aware, was absent four months this year, from the end of March to about the 1st of August, having gone with his family as far as San Francisco, to accompany them thus far on their way home. On his return he commenced a Bible reading at his own house, on the Lord's Day, at the usual hour of public services. This he continued to do until his house was burned down on the 26th of November. Since then he has kept up the same at his present quarters in Dr. Hepburn's dispensary. The particulars, in regard to his mode of conducting that service, are best given in the letter to me which is herewith enclosed, and which I requested him to write for the purpose. It proves that so much as he has attempted may be done with safety. It is still impossible to say what would be the result of more public preaching.

In this private way we can and do preach Christ almost every day to more or less of this people. Certain it is that much of the former fear to be seen reading the Bible, or Christian books, has passed away. There is a government college, founded at Yedo a few years ago, and called Kai-sei-go, for the study of foreign languages under native professors. I am assured, by a native friend, that the professors and pupils are all furnished with both the Chinese and English versions of the Scriptures and make them a study, using the Chinese version to help them to understand the English. My teacher often says, "There is no longer any opposition to our reading or translating the Bible."

During the year a number of Bibles and Testaments in both the English and Chinese languages have been bought by Japanese. By this means Christianity is gradually becoming known in its true character as contra-distinguished from the Romish caricature of it. They who read the Scriptures say, "This does not teach Romanism. Where do the Romans get it?" When we can get the Scriptures before the nation in their "own tongue wherein they were born," there is every reason to believe that Christianity will make conquests here.

## THE TRANSLATION OF THE SCRIPTURES.

This leads me to say a few words upon the subject of the translation of the Word of God. Mr. Ballagh and I have been doing what we could in the work the past year. His absence, four months, of course interrupted his labors in that direction for the time, and the great fire in November destroyed all his papers, books, clothing, and furniture, together with the house in which he lived. All his translations were burned up, and he has been obliged to begin *de novo*. This is greatly to be regretted, because it must necessarily delay the production of a version of the Scriptures, which is to be brought out by the cooperation of all the Missionaries in Japan. Dr. Hepburn too, of the Presbyterian Mission, finds it necessary to spend some six months at Shanghai, where he now is, to attend to the printing of his Japanese English and English and Japanese Dictionary. This also must postpone the completion of any portion of the Bible for a time, until we can have his cooperation in the work. I trust, however, that another year will not pass without some portions of the Scriptures being at least ready for the press. We all feel that the sooner this is done the better, and that it is at this time the most important engagement we have in hand, to get the Bible before the Japanese in his own language.

In fine, we feel at the close of this year, while we compare the past with the present, and forecast the future, that the Church of Christ has great reason to be thankful for the changes accomplished, and for those that are evidently coming upon this people. When we came here, seven years ago, we knew that a change must come, and hoped to live to see it in our day, but we scarcely expected to see so much change, so soon. The hand of God is manifest in all this, and we see that more than human wisdom, and power, are here. We see and feel it, and would have our own branch of the Church remember that it has responsibilities, and work of momentous proportions arising out of the movements of Divine Providence in this empire. We rejoice to learn how greatly the beneficence of our brethren at home has increased in eight or nine years, since the Church assumed the work of Missions as its own. It is only what might have been, and probably was anticipated by many; and yet the ability of the Church has not been taxed. I scarcely think that they feel themselves more burdened now than when they

contributed one-seventh the amount of last year's donations to foreign missions. God has repaid them in the present reward, and a joy that makes self-sacrifice a delight. May they who have prayed that the day might dawn in Japan, note the tokens of its rising, see what is to be done, and manfully do it.

#### THE FIRST CHRISTIAN SERVICE IN JAPANESE.

Rev. J. H. Ballagh reports :

I commenced on the first Sabbath in August, with two persons, viz: my old teacher and a house servant. The service was held regularly from that time until the last Sabbath in November, with an increase of hearers, in all numbering ten or twelve. Of this number several were former pupils in the school, and belong to the official class. Of the remainder, one is an old woman, who comes regularly a distance of four miles to the service; another, a former servant, is a shopkeeper who foregoes the gains to be made by his business in order to hallow the Sabbath, and hear of God; another is a boss-carpenter, an irregular attendant, who pleads the necessity of his men working on the Sabbath, in order to prevent work going out of his hands. I am sorry to say that persons respected in Christian society are among the number who require him to work on the Sabbath. He sees this glaring inconsistency, and thus satirizes it: "If a debt falls due on that day, they will put me off, telling me it is Sunday. If I suggest, in a matter of work, that it is Sunday, they will say, 'What do you know about Sunday,' and will require its performance." Thus the joint covetousness of heathen and so-called Christian society is likely to be the most formidable barrier to the success of the Gospel in the hearts of this people.

Other than this I have not known of any difficulty in persons assembling together to hear the Word of God. The official class in some cases show some hesitancy in coming with others, but do so privately. Others again are bold, and seem glad to help by their presence and explanations this kind of labor and Sabbath observance.

Since the interruption by the fire I have had fewer hearers, several of the old hearers having gone to Yedo, where they write me that they try to observe the Sabbath, and have been successful in instituting it among several classes of their princes' followers.

My manner of procedure is simply to commence with prayer and the reading of the Ten Commandments; then follows the chapter in course, making explanation and exhortation as we proceed. Those who can read English hold their Testaments in their hands, those who cannot have Chinese Testaments, and those who cannot read Chinese, listen.

Of this latter class are nearly all the common people. My old teacher reads the text, and I explain. Frequently I call on him to do so. Conversation is carried on freely, and different ones are asked questions to see if they understand. The whole is concluded with prayer. The Lord's Prayer is used in the prayer at the beginning of the service.

My old teacher is not far from the kingdom of heaven, in the amount of knowledge he has received from his frequent translations of the Gospels, and in the comprehension he has of the spirit of the Gospel. The old woman attending truly looks to Yesu Kimi (the Lord Jesus) to heal her sicknesses and bear her infirmities. She showed me, on a visit some time since at her house, how she had put away all her idols, and with great apparent sincerity says, she has no more to live for in the world, and would like to go and be with Jesus.

My brother Thompson, of the Presbyterian Mission, who one Sabbath had my hearers, expressed himself greatly delighted with their simplicity of faith, and apparent spiritual comprehension.

All that I can say is, that I know it is the most delightful service in which I can engage, and I humbly look for crowns of joy and rejoicing yet to come, in the day of the Lord Jesus, from these delightful Japanese.

### III.—A REVIEW.

This Session of the General Synod is the Decennial Anniversary of our distinct denominational action upon the field of Foreign Missions. Ten years ago, by the action of the Synod held at Ithaca, we were separated from the American Board of Commissioners for Foreign Missions. Looking over the period, it is seen that the arguments then presented, to convince the Church of the propriety of the step contemplated, have been fully sustained and vindicated. We have felt as a Church, and as individuals, our responsibility in this great business as never before; the work has

been conducted on a larger scale and with more efficiency than in former years ; the Missions have felt the pulsations of our life, and we have been made so intimately acquainted with their trials, and labors, and successes, as to feel almost as though we were in person on the field ; our hearts have been enlarged, our sympathies quickened, our selfishness often overpowered by the attention demanded to the want and wretchedness brought home to us. We are better men, better Christians, a better Church this day through the lessons we have learned from our missionary work. The reflex influence of this Christian endeavor has been of the best character.

A great increase in liberality, an advance in this virtue that would have seemed incredible to the Synod of 1857, has been attained, not indeed without effort, but without undue labor, or injury to any other church interest. These ten years, in fact, have been, in generous gifts to most of the enterprises of our Church, the brightest years of our existence. There has been contributed to the funds invested for educational purposes more than during the preceding fifty years. The treasury of our home missions has enjoyed an increasing income, and our home missionary work has vastly improved. Enlarged ideas as to the amount to be given in single donations have fairly taken hold of us, and now control many hearts. It may be maintained with reason that these ten years have been characterized by the best and most vigorous church life of our history in this country.

As to the matter of benevolence, it is worthy of remembrance, that while connected with the American Board, not properly feeling our responsibility, \$13,000 contributed during the year, was about as high a standard as we reached. The receipts of the first year of our independent action, three months of which were consumed in accomplishing the separation and our own organization, during which time our gifts flowed in the old channel, the receipts therefore for a year of nine months were, in a small amount, above \$16,000. In the fifth year the receipts, exclusive of gifts from persons and bodies outside of our own organization, had risen to more than \$37,000, while the year just passed presents an income, from the Churches and our invested funds of \$119,000, or \$62,500, excluding the gift of Mr. Ackerman. It was wise to sunder our organic relations to the American Board, and to undertake this work as a Church.

The Lord's blessing has attended us unceasingly. He has mercifully preserved us during all these years from grievous trials, from the anxieties produced by a bitter and unrelenting persecution of converts from heathenism, from the mental distress attending the exposure of Missionary brethren to imminent disaster. We have not been perplexed without measure and confounded by difficulties we could not penetrate or overcome. All the vexations and trials we have endured have served only to incite us to a more vigorous and healthful activity. Seldom or never has a fresh attempt in such a work as this been attended by difficulties so few and so easily overcome.

Our Lord has also given efficacy to our attempts to deliver souls from the dungeons of superstition and lead them into the glorious liberty of the sons of God. Not one of these years has passed without its precious spiritual harvest—the seed time and harvest have not failed. The reports from the Missions show the prosperity of the last year, and comparing them with those of ten years ago, we find that in every department the Missions have more than doubled their force and activity. The Christian Churches we have had the high privilege of planting in China and India have been going on plainly to that degree of strength which will enable them to carry on their work without our assistance. It is evident that religious results have been reached in both of these countries, by our Missions, which cannot be easily destroyed.

These Churches have life and power. They have improved in membership and character although constantly opposed. The rich and powerful of the native population have frowned upon them year after year, while the priests and devotees of false systems have endeavored untiringly to resist their influence and counteract their attempts. A growth under such circumstances is worthy of our confidence. God has blessed His Word, fulfilled his promises, heard and answered our prayers, and glorified His grace. Our thanks are offered to Him.

The following table compares the statistics of our first and tenth years :

THE AMOY MISSION.		
	1857-8.	1866-7.
Missionaries.....	3	4
Assistant Missionaries.....	2	2
Native Pastors.....	0	2

## REPORT ON

	1857-8.	1866-7.
Native Helpers.....	7	12
Churches.....	2	3
Out-Stations.....	1	5
Communicants.....	172	359
Schools.....	2	3
Contributions.....	No report	\$805.79

## THE ARCOT MISSION.

Missionaries.....	5	7
Assistant Missionaries.....	5	7
Native Pastors.....	0	1
“ Helpers.....	13	42
Churches.....	5	12
Out-Stations.....	0	12
Communicants.....	125	339
Schools.....	5	about 26
Pupils.....	102	367
Seminaries.....	0	2
Scholars.....	0	75
Christian Community.....	280	1525
Contributions.....	No report.	

## IV.—THE FUTURE.

We begin a second decade under circumstances differing materially from those which required our consideration ten years ago.

First, communication between Christian and Pagan nations is much more frequent and rapid than then. In 1857 the mails to Asiatic ports were not half as numerous, and the time consumed in their transmission was much longer than at present. There are now four mails each month from Great Britain to India, and from India to Great Britain, two mails each month each way from India to China and Japan, connecting with the mail from Great Britain. The French *Messageries Imperiales* conveys a mail every month from Marseilles to India, China, and Japan. The American Pacific mail, established on the 1st of January last, carries at present three or four mails a year to Japan and China, and will convey correspondence and printed matter of every description, before long, once a

month. During the past twelvemonth, by the success of the Atlantic Telegraphic Cable, Europe and a considerable portion of Asia have been brought into daily and almost hourly communication with the people of the United States.

By the steamships of the Pacific Mail we are within 40 days of Japan and China ; by the English steamers we can communicate with India in about 50 days. If it should be necessary, a message can be sent by the telegraph to our brethren in India in less than one week, possibly in three days. By this commercial intercourse the ignorance and degradation of heathenism are brought into frequent contact and comparison with the knowledge, and skill, the moral and religious character of Christendom.

The religious and moral changes have also been great and significant. Ten years ago Romanism was strong and haughty, and was a serious obstacle everywhere to the progress of Christian Missions. During these years this religious imposture has been receiving a succession of severe injuries, until it no longer commands the respect given to a successful power. As the world moves on, Popery must change its character and ways, must become more truly spiritual and Christian in itself, and a true educator in its activity, or become insignificant and wither away. Especially must this change occur in Pagan lands, where this deception has yet to acquire a position, and where it is in competition with a genuine philanthropy and Christianity.

Protestantism has gained and Romanism has lost during these ten years.

Changes have also occurred amongst the people of heathendom. A little before 1857 Christian Missions had just begun to enjoy success in China. A large portion of the Empire was still closed to foreigners, and through many provinces a European could travel only at the risk of his life. Now there are Christian Churches, and schools, a Christian hospital and dispensary, at Peking, the capital ; extensive tours have been made by Missionaries of various denominations in every direction ; and, almost without exception, these visitors have been received in a courteous and friendly manner. Along the coast, the Missions report now one, two, and three hundred persons in church fellowship, and three and four times as many nominally Christians. Here and there in the interior remarkable and unexpected movements occur in favor of Christianity, scores of persons boldly coming out on the Lord's side.

In India, in 1857, when our brethren went out upon tours, as they preached opponents endeavored to drown their words with noise, and derisive shouts and laughter, to perplex them with questions, and strove to keep the people from them by threats. Now, although there is still opposition, the brethren report that they are kindly received almost everywhere, and are granted almost uniformly a respectful and attentive hearing, while the questions proposed to them seem to spring from a genuine spirit of inquiry. It is also well known to the Churches, that during the last three years we have been troubled to know how to provide for villages asking for Christian instruction.

During these years also a reform party, called the Brahmo-Somaj, has sprung up and attained prominence at all the centres of Hindoo life, shouting as its battle cry, "Down with caste, and educate the women." India is in a religious condition differing widely from that of ten years ago.

During this decade Japan has been opened to the Missionaries of Christ, who have not only been permitted to reside upon the soil, but have been so trusted in that a school of select young men has been committed to their care to a great degree. We begin another period in Japan with scores of Japanese friends, with freedom to distribute and instruct in the Word of God and Christian books, with a translation of the Gospels nearly ready for the press, indeed quite ready, and withheld from the printer only to obtain the concurrent decision of all the Missions. We hope with reason that it will not be long before the Church of Christ will be planted upon these beautiful islands, and receive large and valuable accessions.

Finally, American Christianity has never before occupied so high a position in the esteem of the nations as at present. The magnificent illustration of true Christian virtue made, through the Lord's grace, by the Church of the United States during these years, has won for us the respect, confidence, and love of the nations. Men everywhere regard us as friends, and look to us for instruction.

Great is our responsibility at such a time as this. May God make us willing in this day of his power, and grant us grace to be faithful in his work.

#### V.—THE PRESENT WANTS.

We need for the year to meet all expenses, \$62,500, for the following purposes, each item being given in round numbers—viz :

appropriations to the Missions, in gold, \$38,000 ; probable cost of exchange, \$18,000 : discount paid in gold by the Missions, and exchange on it, \$4,000 ; home expenses, \$4,000.

The 55,000 members of the Reformed Dutch Churches are unquestionably able to contribute this sum to this treasury. If we have from the Ministry the same earnest cōoperation which has characterized the past two years, our necessities will be fully met.

But more important than this is the urgent call for men to preach. The field in India has plainly opened beyond the ability of our brethren there to cultivate it. We are losing results ; losing the harvest for which we have worked and prayed, and are neglecting golden opportunities. The brethren in China know not how to express their need of help. Every letter speaks of the manner in which they are overtaxed with work that they cannot conscientiously decline. Almost every letter from Japan entreats us to send a reinforcement. As far as man can judge, that interesting empire will be opened before a long time, in its whole extent, to the heralds of the Cross. What are our three brethren to so many millions ?

When we consider that preparations for a residence in a foreign land, the journey, and the acquisition of a strange language, will consume two years of time, so that a missionary sent during the fall of this year would be of little service before the summer or fall of 1869, we are almost alarmed as we look forward.

We report to the General Synod a present and most urgent need of men. We beg the Synod to call the Churches to prayer to the Lord of the harvest that he will send forth laborers.

#### VI.—A DECENNIAL.

The Board respectfully requests the General Synod to decide whether one or more meetings shall be held during the fall of this year to celebrate the decennial of our separate action.

#### VII.—MEMBERS OF THE BOARD.

At the June meeting, Rev. Drs. E. P. Rogers, and D. D. Demarest, and Mr. W. N. Clark, resigned their positions as members of the Board ; Revs. E. P. Terhune and A. P. Van Gieson, and Mr. A. V. W. Van Vechten, were elected to fill the vacancies. At the January

meeting, the Rev. James Eells, D.D., having decided to remove to California, resigned his membership in the Board and Executive Committee; the Rev. George H. Peeke was elected to fill the vacancy in the Board, and Rev. E. P. Terhune that in the Executive Committee. At the April meeting Mr. A. J. Beekman resigned his place in the Board, and Mr. Samuel Sloan his position in the Board and Executive Committee; Theodore L. Mason, M. D., was chosen to the place of Mr. Beekman, and Mr. David A. Williamson to the place of Mr. Sloan.

The term for which they were elected of the following members expires with this meeting of the General Synod.

Rev. THOS. DE WITT, D.D.,	Rev. H. D. GANSE,
“ E. P. TERHUNE,	THEO. L. MASON, M.D.,
“ A. R. THOMPSON, D.D.,	Mr. D. A. WILLIAMSON,
“ C. L. WELLS,	“ PETER S. DURVEE.

By order of the Board,

J. M. FERRIS, *Cor. Sec.*

NEW YORK, May 1st, 1867.

## TABULAR VIEW OF RECEIPTS

FROM

**Churches, Sabbath Schools, and Individuals.**

CLASSES AND CHURCHES.	FROM CHURCHES	FROM S. SCHOOLS	FROM INDIVIDUALS	TOTAL
<b>Classis of Albany.</b>				
New Baltimore.....	\$123 71	\$33 90	\$5 00	\$162 61
First Church, Albany.....	1360 69	.....	400 00	1760 69
Second Bethlehem.....	33 25	.....	50	33 75
Coeymans.....	70 00	.....	.....	70 00
Second Church, Albany.....	800 00	.....	100 00	900 00
Union.....	31 12	.....	.....	31 12
Holland.....	.....	.....	5 00	5 00
Fourth Ch. Albany, Ger....	5 00	5 00	.....	10 00
Westerlo.....	10 00	5 00	.....	15 00
First Bethlehem.....	80 00	9 00	.....	89 00
Third Albany.....	67 50	.....	.....	67 50
Jerusalem.....	.....	6 06	.....	6 06
<b>Classis of Bergen.</b>				
Schraalenbergh.....	79 39	.....	.....	79 39
German, Hoboken.....	4 00	.....	.....	4 00
English Neighborhood.....	36 00	25 00	.....	61 00
First Hackensack.....	491 00	.....	.....	491 00
Second Hackensack.....	177 01	7 50	1 00	185 51
Closter City.....	12 00	.....	.....	12 00
Third Jersey City.....	200 00	.....	.....	200 00
New Durham.....	36 00	.....	10 00	46 00
First Hoboken.....	50 00	.....	.....	50 00
German, North Bergen.....	5 00	.....	.....	5 00
<b>Classis of South Bergen.</b>				
Bergen.....	472 12	46 80	.....	518 92
North Newark.....	1421 36	.....	.....	1421 36
First Van Voorst.....	297 59	88 09	.....	385 68
La Fayette.....	43 35	.....	132 00	175 35
First Jersey City.....	1154 69	35 00	.....	1189 69
Franklin.....	35 13	.....	.....	35 13
Ger. Evan., Jersey City.....	6 00	.....	.....	6 00
Second Newark.....	150 35	.....	.....	150 35
First Newark.....	552 71	.....	.....	552 71
Belleville.....	56 30	.....	3 00	59 30
German, Hudson City.....	3 30	.....	.....	3 30
Bergen Point.....	109 94	.....	.....	109 94
Ivington.....	10 00	.....	.....	10 00

CLASSES AND CHURCHES.	FROM CHURCHES	FROM S. SCHOOLS	FROM INDIVIDUALS	TOTAL
<b>Classis of Cayuga.</b>				
Owasco .....		5 00		5 00
Syracuse .....	\$115 38	6 55	100 00	221 93
Owasco Outlet .....	12 00			12 00
Utica .....	232 43		10 00	242 43
West Leyden .....	4 20			4 20
Canastota .....	9 25			9 25
Chittenango .....	60 00			60 00
<b>Classis of Geneva.</b>				
Lodi .....	121 46	20 00		141 46
Ithaca .....	170 23	94 55	5 00	269 78
Wolcott .....	18 00			18 00
Cato .....	10 00			10 00
Geneva .....	182 69			182 69
Farmerville .....	97 00			97 00
Cleveland, Ohio .....	17 25			17 25
Clymer .....	20 00			20 00
Rochester .....	91 75			91 75
Athens, Pa. ....	30 16			30 16
Mina Corners .....	17 75			17 75
Pultneyville .....	15 00			15 00
<b>Classis of Greene.</b>				
First Coxsackie .....	47 32	11 68	5 00	64 00
Kiskatom .....	20 00		5 00	25 00
Athens .....	6 70	5 00		11 70
Second Coxsackie .....	83 44	96 34		184 78
Leeds .....	29 00	12 00		41 00
<b>Classis of Holland.</b>				
First Pella .....	218 35		12 00	230 35
Zeeland .....	78 05		7 00	85 05
Muskegon .....	20 00			20 00
First Holland .....	208 96		11 00	219 96
Drenthe .....	68 66		10 00	78 66
Graafschaff .....	30 25			30 25
Vriesland .....	321 46	16 50		337 96
Kalamazoo .....	207 95			207 95
Overysael .....	83 90			83 90
Grand Haven .....	291 47			291 47
Second Grand Rapids .....	125 00			125 00
North Holland .....			2 00	2 00
Polkton .....	13 23			13 23

CLASSES AND CHURCHES	FROM CHURCHES	FROM S. SCHOOLS	FROM INDIVIDUALS	TOTAL
<b>Classis of Hudson.</b>				
First Claverack.....	127 40	.....	.....	127 40
Upper Red Hook.....	40 00	.....	.....	40 00
Taghcanic.....	20 00	.....	.....	20 00
First Hudson.....	500 00	100 00	.....	600 00
Linlithgow.....	56 70	12 38	.....	69 08
Germantown.....	19 30	.....	.....	19 30
Second Claverack.....	87 05	69 16	.....	156 21
<b>Classis of Illinois.</b>				
Fairview.....	48 28	26 01	10 75	85 04
Spring Lake.....	12 65	.....	.....	12 65
Bethel Ch., Pella.....	.....	.....	14 00	14 00
Pekin.....	22 46	14 80	.....	37 26
Raritan.....	22 00	.....	.....	22 00
Second Church, Pella.....	8 80	.....	.....	8 80
<b>Classis of Kingston.</b>				
Hurley.....	54 05	.....	.....	54 05
Clove.....	.....	20 12	.....	20 12
Second Kingston.....	115 67	114 68	.....	230 35
New Paltz.....	238 40	68 18	12 65	319 23
Tutbill.....	34 00	.....	.....	34 00
Marbletown.....	68 82	.....	7 00	75 82
Rochester.....	164 32	.....	.....	164 32
North Marbletown.....	19 00	.....	.....	19 00
Dashville Falls.....	10 06	20 00	.....	30 06
Rosendale.....	.....	10 00	.....	10 00
<b>Cl. of N. Long Island.</b>				
East Williamsburgh.....	52 55	.....	.....	52 55
Greenpoint.....	230 13	.....	55 00	285 13
Queens.....	10 35	.....	.....	10 35
Jamaica.....	81 00	44 44	8 00	133 44
Astoria.....	250 81	3 00	50 00	303 81
Newtown.....	48 70	.....	.....	48 70
South Bushwick.....	33 03	.....	.....	33 03
Flushing.....	46 50	.....	.....	46 50
Oyster Bay.....	.....	3 05	.....	3 05
Manhasset.....	13 68	.....	.....	13 68
<b>Cl. of S. Long Island.</b>				
Flatbush.....	775 33	.....	.....	775 33
South Brooklyn.....	29 33	50 00	.....	79 33
North Gowanus.....	70 67	.....	.....	70 67
North Brooklyn.....	430 11	15 60	230 00	675 71
Flatlands.....	81 67	23 55	5 00	110 22
East New York.....	134 67	.....	20 00	154 67

CLASSES AND CHURCHES.	FROM CHURCHES	FROM S. SCHOOLS	FROM INDIVIDUALS	TOTAL
<b>S. Long Island continued</b>				
First Brooklyn.....	1111 57	100 00	.....	1211 57
New Utrecht.....	285 42	162 20	.....	447 62
New Lotts.....	182 06	8 14	.....	190 20
Middle Brooklyn.....	.....	.....	50 00	50 00
East Brooklyn.....	58 20	25 50	.....	83 70
Gravesend.....	74 00	34 25	.....	108 25
New Brooklyn, Ger.....	5 00	.....	.....	5 00
On the Heights.....	1538 16	.....	450 00	1988 16
<b>Classis of Michigan.</b>				
Constantine.....	8 00	15 00	.....	23 00
South Macon.....	18 00	.....	.....	18 00
Second Holland.....	23 00	.....	.....	23 00
Centreville.....	15 00	.....	.....	15 00
Battle Creek.....	8 00	.....	.....	8 00
First Grand Rapids.....	25 00	.....	.....	25 00
<b>Classis of Monmouth.</b>				
Keyport.....	3 55	.....	.....	3 55
Middletown.....	42 00	.....	.....	42 00
Second Freehold.....	.....	.....	4 00	4 00
Middletown Village.....	20 85	.....	.....	20 85
First Freehold.....	68 28	.....	.....	68 28
Colts Neck.....	5 75	.....	.....	5 75
Long Branch.....	.....	10 00	4 00	14 00
<b>Classis of Montgomery.</b>				
First Fort Plain.....	25 00	.....	.....	25 00
Herkimer.....	13 00	30 00	.....	43 00
Mapletown.....	7 13	.....	.....	7 13
Currytown.....	3 57	.....	.....	3 57
Stone Arabia.....	10 65	4 00	.....	14 65
St. Johnsville.....	33 00	.....	.....	33 00
Hagaman's Mills.....	31 85	.....	.....	31 85
Florida.....	25 00	.....	.....	25 00
Port Jackson.....	7 25	.....	.....	7 25
Glen.....	54 50	.....	.....	54 50
Fultonville.....	10 00	.....	.....	10 00
<b>Clas. of New Brunswick.</b>				
First New Brunswick.....	247 53	.....	32 50	280 03
Bound Brook.....	112 41	.....	.....	112 41
Six Mile Run.....	318 48	27 33	50 00	390 81
Metuchen.....	56 26	.....	.....	56 26
Middlebush.....	125 15	40 00	12 00	177 15
Second New Brunswick.....	197 86	.....	.....	197 86
Third New Brunswick.....	3 50	.....	.....	3 50

FOREIGN MISSIONS.

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CLASSES AND CHURCHES	FROM CHURCHES.	FROM S. SCHOOLS.	FROM INDIVIDUALS	TOTAL
<b>New Brunswick cont'd.</b>				
East Millstone.....	47 43	35 00	.....	82 43
Millstone.....	183 95	.....	.....	183 95
Griggstown.....	55 91	.....	.....	55 91
<b>Classis of New York.</b>				
German Evan. Miss. Ch....	86 41	202 56	.....	288 97
Collegiate.....	3128 85	70 00	63189 00	66387 85
Mount Pleasant.....	7 89	86 00	.....	93 89
Port Richmond.....	119 27	.....	.....	119 27
Mott Haven.....	22 83	.....	.....	22 83
Harlem.....	300 00	.....	.....	300 00
Twenty-first Street.....	502 50	.....	.....	502 50
North-west R. P. D. Church.	572 73	300 00	533 00	1405 73
Holland.....	8 09	10 36	.....	18 45
Thirty-fourth Street.....	602 31	.....	.....	602 31
Huguenots.....	9 40	.....	.....	9 40
Fourth German.....	5 00	.....	.....	5 00
<b>Cl. of South New York.</b>				
Tompkinsville.....	35 11	70 80	.....	105 91
South.....	2316 00	.....	250 00	2566 00
Stapleton.....	54 00	.....	.....	54 00
Washington Square.....	288 00	.....	.....	288 00
Union Ch.....	50 60	.....	.....	50 60
Bushwick.....	15 00	10 00	.....	25 00
<b>Classis of Orange.</b>				
Port Jervis.....	333 13	158 27	.....	491 40
Shawangunk.....	.....	5 75	11 00	16 75
Wawarsing.....	24 61	.....	.....	24 61
Newburgh.....	350 78	421 68	5 00	777 46
Berea.....	30 00	.....	.....	30 00
Minisink.....	15 62	.....	.....	15 62
Lower Walpack.....	14 25	.....	.....	14 25
Upper Walpack.....	28 00	.....	.....	28 00
Ellenville.....	132 00	.....	.....	132 00
Cuddebackville.....	17 85	.....	.....	17 85
Thumansville.....	5 00	.....	.....	5 00
New Hurley.....	43 35	.....	.....	43 35
Walden.....	72 00	15 00	.....	87 00
Montgomery.....	450 00	.....	.....	450 00
<b>Classis of Paramus.</b>				
Nyack.....	32 00	202 00	.....	234 00
Clarkstown.....	58 79	15 00	70 00	143 79
Rainapo.....	32 75	.....	.....	32 75
Holland, Paterson.....	11 38	.....	.....	11 38

CLASSES AND CHURCHES	FROM CHURCHES	FROM S. SCHOOLS	FROM INDIVIDUALS	TOTAL
<b>Paramus continued.</b>				
West New Hempstead.....	39 74	34 65	.....	74 39
Second Paterson.....	140 00	77 20	.....	217 20
Acquacknonk.....	313 43	260 01	.....	573 35
Lodi.....	12 50	.....	.....	12 50
Tappan.....	21 00	.....	.....	21 00
First Paterson.....	69 15	.....	.....	69 15
Pascack.....	8 27	.....	.....	8 27
Paramus.....	51 00	25 00	100 00	176 00
Broadway, Paterson.....	.....	7 38	10 00	17 38
Piermont.....	100 00	15 80	12 00	127 80
Warwick.....	66 75	.....	.....	66 75
<b>Classis of Passaic.</b>				
Montville.....	120 91	16 73	.....	137 64
Pompton Plains.....	150 19	18 00	.....	168 19
Boardville.....	15 50	.....	.....	15 50
Pompton.....	91 00	.....	.....	91 00
Wyckoff.....	15 00	.....	.....	15 00
Stone House Plains.....	26 07	.....	.....	26 07
<b>Classis of Philadelphia.</b>				
Second Philadelphia.....	94 80	.....	.....	94 80
Clover Hill.....	20 00	.....	.....	20 00
Blawenburgh.....	133 75	.....	5 00	138 75
Readington.....	.....	11 81	50 00	61 81
Harlingen.....	82 00	.....	.....	82 00
Addisville.....	31 60	38 85	.....	70 45
Third Philadelphia.....	403 09	302 21	.....	705 30
Ne-Shanic.....	110 20	.....	.....	110 20
North and South Hampton.	22 50	40 85	.....	63 35
First Philadelphia.....	82 35	.....	.....	82 35
Rocky Hill.....	40 64	.....	.....	40 64
<b>Classis of Po'keepsie.</b>				
Rhinebeck.....	56 42	.....	4 00	60 42
Hyde Park.....	52 11	.....	3 00	55 11
Glenham.....	22 52	.....	10 00	32 52
New Hackensack.....	33 55	9 00	.....	42 55
First Po'keepsie.....	80 63	.....	.....	80 63
Second Po'keepsie.....	97 31	.....	.....	97 31
Hopewell.....	102 00	.....	.....	102 00
Fishkill Landing.....	125 43	.....	.....	125 43
Cold Spring.....	.....	8 00	.....	8 00

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CLASSES AND CHURCHES	FROM CHURCHES	FROM S. SCHOOLS	FROM INDIVIDUALS	TOTAL
<b>Classis of Raritan.</b>				
Branchville .....	43 31	5 00	.....	48 31
Third Raritan.....	75 00	.....	25 00	100 00
Lebanon.....	23 05	.....	.....	23 05
Bedminster.....	131 00	.....	.....	131 00
North Branch.....	30 00	.....	.....	30 00
Easton.....	78 10	40 00	.....	118 10
First Raritan.....	40 00	.....	.....	40 00
Peapack.....	28 43	21 57	.....	50 00
Second Ch. Raritan.....	225 00	50 00	.....	275 00
<b>Classis of Rensselaer.</b>				
Stuyvesant.....	290 58	.....	.....	290 58
Kinderhook.....	961 90	20 00	100 00	1081 90
Castleton.....	47 09	.....	.....	47 09
Chatham Four Corners.....	38 73	.....	.....	38 73
Second Ghent.....	32 00	6 00	.....	38 00
New Concord.....	18 05	.....	.....	18 05
East Greenbush.....	147 38	.....	5 00	152 38
First Ghent.....	50 00	20 00	.....	70 00
Schodack.....	14 47	.....	.....	14 47
Stuyvesant Falls.....	41 00	.....	.....	41 00
Nassau.....	90 33	.....	.....	90 33
<b>Classis of Saratoga.</b>				
Buskirk's Bridge.....	15 00	.....	.....	15 00
Gansevoort.....	8 96	14 34	.....	23 30
Union Village.....	37 50	.....	.....	37 50
South-west Troy.....	45 00	.....	.....	45 00
West Troy.....	85 01	34 08	.....	119 09
Saratoga.....	45 50	.....	.....	45 50
Wynantskill.....	10 50	.....	.....	10 50
Cohoes.....	68 09	.....	.....	68 09
<b>Classis of Schenectady.</b>				
Glenville.....	113 00	.....	.....	113 00
First Schenectady.....	55 50	.....	50 00	105 50
Niskayuna.....	23 61	.....	3 00	26 61
Second Schenectady.....	13 00	.....	.....	13 00
Lisha's Kill.....	50 00	.....	.....	50 00
Second Ch. Glenville.....	20 74	.....	.....	20 74
Amity.....	22 05	.....	.....	22 05
<b>Classis of Schoharie.</b>				
Sharon.....	25 00	.....	.....	25 00
Schoharie.....	81 80	.....	.....	81 80
Gilboa.....	17 91	.....	.....	17 91
First Berne.....	30 00	.....	52 35	82 35

CLASSES AND CHURCHES	FROM CHURCHES	FROM S. SCHOOLS	FROM INDIVIDUALS	TOTAL
<b>Schoharie continued.</b>				
Gallupsville.....	52 90	33 35		86 13
Beaverdam.....	9 11			9 11
Middleburgh.....	50 00			50 00
Lawyersville.....	15 00			15 00
Breakabin.....	6 00			6 00
North Blenheim.....	5 00			5 00
<b>Classis of Ulster.</b>				
West Hurley.....			260 00	2 60
Blue Mountain.....	38 00			38 00
Plattekill.....	15 00			15 00
Caatsban.....	41 77			41 77
First Kingston.....	209 35	47 75	172 00	429 10
Saugerties.....	93 47		135 00	228 47
Wiltwick.....	15 99			15 99
Flatbush.....	25 85	5 07		30 92
Woodstock.....	11 78			11 78
North Esopus.....	50 00			50 00
<b>Classis of Westchester.</b>				
First Ch. Tarrytown.....	52 09			52 09
Greenville.....	44 85			44 85
Peeckskill.....	35 80		100 00	135 80
Melrose.....	3 00	3 53		6 53
Second Tarrytown.....	549 21			549 21
Fordham.....	30 00			30 00
Mt. Vernon.....	175 00			175 00
West Farms.....	28 25			28 25
Bronxville.....	40 00			40 00
Yonkers.....	88 72			88 72
Unionville.....	62 13			62 13
Greenburgh.....	8 30			8 30
Hastings-on-Hudson.....	132 06			132 06
<b>Classis of Wisconsin.</b>				
First Chicago.....	48 00			48 00
Alto.....	113 00		10 00	123 00
Empire.....			5 00	5 00
Second Chicago.....	90 07			90 07
Holland.....	47 55			47 55
Foreston.....	9 00			9 00
Silver Creek.....	11 00			11 00
High Prairie.....	41 00			41 00
Oostburgh.....	53 10			53 10
Milwankie.....	19 24			19 24
Franklin.....	21 25			21 25
Eden.....	2 00			2 00

FOREIGN MISSIONS.

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INDIVIDUALS, NOT THROUGH CHURCHES.

Rev. T. Romeyn Beck.....	\$10	Thankful.....	20
D. D. Williamson.....	50	Widow's Mite.....	50
Mary E. Van Dyck.....	20	For Foreign Missions.....	25
Col. G. Loomis.....	60	Thank Offering, Chicago....	2 50
A Friend to the Cause.....	20	H. S.....	10
A Disabled Clergyman.....	50	Postmaster.....	1 50
Silver.....	55	H. P. Cline.....	3
"C".....	35	Thank Offering, Woodstock..	5
One Family.....	5	Eliza Schureman.....	10
Austin Strong.....	100	A Lady.....	10
Cash, Rondout.....	10	A Minister, New Brunswick..	25
A Lady, Cazenovia.....	145	A Friend.....	25
Anonymous, Syracuse.....	1	P. A.....	25
A Friend of Missions.....	50	K., New Brunswick.....	10
K., New Brunswick.....	30	A Friend, Gravesend.....	5
A. J. Beekman.....	50	Cash, N. Y. City.....	10
For Arcot Mission.....	5	New Year's Gift, Schuyler-	
L. K. Miller.....	100	ville.....	2
For Arcot Mission.....	5	A Lady, Millbrook.....	5
G. E.....	10	G. B., Canastota.....	5
P. W. B.....	11 25	E. Carr's Magic Lantern....	1
J. W. Van Liew.....	5	Mrs. Stewart, Chittenango... 3	
A Friend to Mission, Somer-		Mrs. M. E. Colton.....	1
ville.....	10	Amicus.....	20
Little Boy's Tithe.....	1	T. W. Thompson, Worcester..	65
A Mother.....	20	A Minister's Widow, Kingston,	10
A Friend.....	5	Gold Ring.....	5
Vacation Gift from Invalid..	5	Anonymous, Chatham Four	
A Friend.....	5	Corners.....	15
Thank Offering, Chicago....	2 50	A Clergyman, Orange co....	25
A Lady, Albany.....	10		
O. S. Decker.....	2		
		Total.....	\$1,177 80

LEGACIES.

Wm. Ryley, Rockland.....	\$100
Mrs. Maria R. Lefferts, Ex. Gov't Tax.....	475
S. D. Childs, Utica.....	5,000
Anna Hagaman.....	50
Judith Dubois.....	536 07
Total.....	\$6,211 07

MISCELLANEOUS.

Po'keepsie Female Collegiate Instituta.....	\$20
Interest, and Premium on Gold.....	2,341 22
Premium on Gold and Silver.....	25 70
Sale of old Books and Pamphlets.....	85
Missionary Box, Williamsburgh.....	25
Allen's Grove Sabbath School, Iowa.....	18 50
Sabbath School, Union, N. J.....	15 44
Interest on Warren Ackerman's Gift.....	53 55
Morgan St. Mission Sabbath School, Jersey City.....	30
Sabbath School, Fair Haven.....	11 76
American Tract Society, for Arcot.....	300
" " Amoy.....	100
Total.....	\$2,942 02

## RECEIPTS FROM CLASSES.

CLASSES OF SYNOD OF New York.	Churches Con- tributing	Church Contrib- utions	Sabbath Schools	Indiv- duals	Total
Bergen.....	10	\$1090 40	\$32 50	\$11 00	\$1133 90
South Bergen.....	13	4312 84	189 89	135 00	4617 73
Hudson.....	7	850 45	181 54	.....	1031 99
North Long Island..	10	766 75	50 49	113 00	930 24
South Long Island..	14	4776 19	419 24	755 00	5950 43
Monmouth.....	7	140 43	10 00	4 00	154 43
New Brunswick....	10	1343 48	102 33	94 50	1540 31
New York.....	12	5315 28	668 92	63722 00	69706 20
South New York....	6	2758 71	80 80	250 00	3039 51
Passaic.....	6	418 67	34 73	.....	453 40
Paramus.....	15	956 67	637 04	192 00	1785 71
Philadelphia.....	11	1020 93	392 72	55 00	1469 65
Poughkeepsie.....	9	518 97	17 00	17 00	552 97
Raritan.....	9	673 89	116 57	25 00	815 46
Westchester.....	13	1249 41	3 53	100 00	1352 94
<b>Albany.</b>		<b>\$26,193 07</b>	<b>\$2,918 30</b>	<b>\$55,473 50</b>	<b>\$84,584 87</b>
Albany.....	12	\$2581 27	\$58 96	\$510 50	\$3150 73
Cayuga.....	7	433 26	11 55	110 00	554 81
Geneva.....	12	791 29	114 55	5 00	910 84
Greene.....	5	191 46	125 02	10 00	326 48
Kingston.....	10	704 32	232 98	19 65	956 95
Montgomery.....	11	220 95	34 00	.....	254 95
Orange.....	14	1516 59	600 70	16 00	2133 29
Rensselaer.....	11	1731 53	48 00	105 00	1882 53
Saratoga.....	8	315 56	43 42	.....	363 98
Schenectady.....	7	297 90	.....	53 00	350 90
Schoharie.....	10	292 42	33 53	52 35	378 30
Ulster.....	10	501 21	52 82	309 60	863 63
<b>Chicago.</b>		<b>\$9,577 76</b>	<b>\$1,358 53</b>	<b>\$1,191 10</b>	<b>\$12,127 39</b>
Holland.....	13	\$1667 28	\$16 50	\$42 00	\$1725 78
Illinois.....	6	114 19	40 81	24 75	179 75
Michigan.....	6	97 00	15 00	.....	112 00
Wisconsin.....	12	455 21	.....	15 00	470 21
		<b>\$2,383 68</b>	<b>\$72 31</b>	<b>\$81 75</b>	<b>\$2,487 74</b>
<b>Total.....</b>		<b>\$38,104 51</b>	<b>\$4,849 14</b>	<b>\$66,746 35</b>	<b>\$109,200 00</b>

## TREASURER'S ANNUAL REPORT.

The Board of Foreign Missions of the R. P. D. Church in account with  
the Treasurer.

## AMOY MISSION.

April 30, 1867.

*Dr.*

To cash, remittances, drafts, etc.....	\$12,695 89
paid for the Mission.....	30 98
Rev. D. Rapalje.....	300 00
A. Blauvelt.....	100 00
A. Ostrom.....	1,084 00
on account Rev. J. V. N. Talmage.....	450 00
"      "      E. Doty.....	621 45
	<hr/>
	\$15,282 32

## ARCOT MISSION.

To cash, remittances, drafts, etc.....	\$48,133 47
paid for the Mission.....	47 42
on account Rev. E. C. Scudder.....	100 48
"      "      W. W. Scudder.....	153 51
"      "      J. Mayou.....	20 48
"      "      J. Chamberlain.....	10 24
	<hr/>
	\$48,465 60

## JAPAN MISSION.

To cash, remittances, drafts, etc.....	\$6,473 85
paid for the Mission.....	4 00
on account Rev. S. R. Brown.....	25 60
"      "      G. F. Verbeek.....	20 48
"      "      J. H. Ballagh.....	1 50
	<hr/>
	\$6,525 43
Corresponding Secretary's salary.....	\$2,596 66
"      traveling expenses.....	209 28
Bookkeeper's salary.....	200 00
Rent of office.....	112 50
Interest on loans.....	470 11
Incidental expenses.....	606 90
Postages, etc.....	130 93
For THE SOWER.....	200 00
Board of Japanese, etc.....	382 30
	<hr/>
	\$4,908 63
Notes during the year.....	31,350 00
For \$35,000 U.S. 10-40 Bonds.....	34,950 00
Balance in Treasury.....	1,358 25
	<hr/>
	<u>\$137,840 23</u>

April 30, 1866.

*Cr.*

By balance in Treasury .....		\$309 84
April 30, 1867.		
By cash received from Churches.....	\$38,104 51	
“ “ Sabbath Schools.....	4,349 14	
“ “ Individuals.....	66,746 35	
“ “ “ not through Churches,	1,177 80	
“ “ Miscellaneous sources.....	2,942 02	
“ “ Legacies.....	6,211 07	
	<hr/>	\$119,530 89
“ borrowed during the year.....		17,500 00
“ received from Jas. Suydam, to be added to the Suydam Fund.....		500 00
		<hr/>
		\$137,840 23
		<hr/> <hr/>

Invested on account of Suydam Fund.....	\$10,500 00
“ “ Mandeville Fund.....	5,500 00
“ “ General Security Fund.....	14,000 00
U. S. Bonds held for account of Holland and Wisconsin Classes..	2,357 00
“ “ to pay appropriations for the erection of buildings in China and India, and special donations to the Missionaries.....	19,143 00
Loss by exchange.....	19,859 68

GAM'L G. SMITH, *Treasurer.*

We hereby certify, that having examined the accounts of the Treasurer of the Board of Foreign Missions of the R. P. D. Church, we find the same to be correct, and that the balance in hands of the Treasurer on the 30th day of April last, was one thousand three hundred and fifty-eight  $\frac{23}{100}$  dollars.

NEW YORK, 24th May, 1867.

JAMES A. WILLIAMSON,  
A. V. W. VAN VECHTEN'  
*Auditing Committee.*