FIFTY-SEVENTH

ANNUAL REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

PRESENTED AT THE

MEETING HELD AT BUFFALO, NEW YORK.

SEPTEMBER 23-27, 1867.

CAMBRIDGE:
Printed at the Riverside Press.
1867.
ANNUAL MEETING.

The American Board of Commissioners for Foreign Missions held its Fifty-eighth Annual Meeting in Buffalo, New York, in the North Presbyterian Church, commencing on Tuesday, September 23d, at 3 o'clock, p. m., and closing on Friday, September 27th, at about half-past 9 o'clock, a. m.

CORPORATE MEMBERS PRESENT.

Maine.
Amos D. Lockwood, Lewiston.

New Hampshire.
Nathaniel Bouton, D. D., Concord.
Hon. William Haile, Hinsdale.
Alvin Tobey, D. D., Durham.
Hon. John W. Noyes, Chester.

Vermont.
Rev. Joseph Steele, Middlebury.

Massachusetts.
Charles Stoddard, Boston.
Mark Hopkins, D. D., LL. D., Williamstown.
Rev. Selah B. Treat, Boston.
Henry B. Hooker, D. D., "
Hon. Linus Child, "
Andrew W. Porter, Monson.
John Todd, D. D., Pittsfield.
John W. Chickering, D. D., South Reading.
Seth Sweetser, D. D., Worcester.
James M. Gordon, Boston.
Abner Kingman, "
William A. Stearns, D. D., LL. D., Amherst.
Nathaniel George Clark, D. D., Boston.
Langdon S. Ward, Boston.

Rhode Island.
Thomas Shepard, D. D., Bristol.
John Kingsbury, LL. D., Providence.

Connecticut.
Gen. William Williams, Norwich.
Hon. William A. Buckingham, Norwich.
Lucius Barbour, Hartford.
Hon. Samuel Miller, New Haven.

New York.
Diedrich Willers, D. D., Fayette.
Charles Mills, Gloversville.
John Forsyth, D. D., Newburgh.
Hon. Henry W. Taylor, Canandaigua.
ANNUAL MEETING OF THE BOARD.

Report,

John C. Holbrook, D. D., Homer.
Walter S. Griffith, Brooklyn.
Walter Clarke, D. D., Buffalo.
Ray Palmer, D. D., New York City.
Hon. William E. Dodge, New York City.
Frederick Starr, Rochester.
Oliver E. Daggett, D. D., Canandaigua.
Zebulon S. Ely, New York City.
Sherman B. Canfield, D. D., Syracuse.
Joseph P. Thompson, D. D., New York City.
Louis Chapin, Rochester.

New Jersey.
Joel Parker, D. D., Newark.
J. Marshal Paul, M. D., Belvidere.
Benjamin C. Taylor, D. D., Hudson.

Pennsylvania.
George A. Lyon, D. D., Erie.
James W. Weir, Harrisburg.
Samuel Small, York.

Ohio.
Samuel C. Aiken, D. D., Cleveland.
Douglas Putnam, Harmar.
Henry L. Hitchcock, D. D., Hudson.
Hon. T. P. Handy, Cleveland.

Illinois.
Samuel C. Bartlett, D. D., Chicago.

Michigan.
Hon. Charles Noble, Monroe.

Wisconsin.
Aaron L. Chapin, D. D., Beloit.

MALE HONORARY MEMBERS PRESENT.

Maine.
Rev. A. C. Adams, Auburn.
" William Warre, Gorham.
Edward Gould, Portland.
Charles A. Lord, "
Rev. Silvanus Hayward, South Berwick.

New Hampshire.
Rev. J. O. Barrows, Exeter.
Dea. Chester Stone, Franklin.
Rev. Rufus Case, Jaffrey.
" Cyrus W. Allen, East Jaffrey.
" George Dustan, Peterboro.
" J. M. Stowe, Sullivan.

Vermont.
Rev. Franklin Tuxbury, Brandon.
Hon. John Howe, "
Dea. Freeman Keyes, Newbury.
" M. A. Munson, Pittsford.
" Charles Scott, Post Mills.
" Amos Foster, Putney.
Hon. John B. Page, Rutland.
Willie Reynolds Page, "
Rev. William N. Bacon, Shoreham.
Dea. L. L. Pitcher, St. Albans.
" P. F. Barnard, Williamstown.
Hon. Jason Steele, Windsor.

Massachusetts.
Hon. F. W. Choate, Beverly.
Rev. David T. Packard, Brighton.
" I. R. Worcester, Boston.
Gardner Edmunds, "
John Waldo, "
Charles Hutchins, "
Albert Bowker, "
James P. Rice, "
Benjamin W. Pond, Charlestown.
Ira Cheever, Chelsea.
C. A. Richardson, "
Rev. E. B. Clark, Chicopee.
" Jonathan Edwards, Dedham.
" G. G. Freeman, Dorchester.
ANNUAL MEETING OF THE BOARD.

N. Curruth, Dorchester.
Rev. Evarts Scudder, Great Barrington.
Eleazer Porter, Hadley.
Rev. A. Gardner, Ludlow.
   " James M. Whiton, Lynn.
Stephen Reed, "
Thomas Taylor, "
S. L. Lamberson, "
Rev. Solomon Clark, Plainfield.
   " Charles R. Bliss, Reading.
Newell Giles, Rockport.
E. Rowe, "
Rev. Charles Ray Palmer, Salem.
   " Rowland H. Allen, "
S. M. Lane, Southbridge.
Rev. H. L. Edwards, Southampton.
Dea. Pliny Karner, South Egremont.
Rev. Timothy A. Hazen, "
   " A. McLoud, Topsfield.
Hon. George H. Gilbert, Ware.
Orrin Sage, "
Otis Lane, "
   " Dorus Clarke, Waltham.
   " E. E. Strong, "
   " Thomas H. Rood, Westfield.
   " H. J. Patrick, West Newton.
P. W. Dudley, Whitinsville.
Rev. E. Y. Swift, Williamsburg.
   " Calvin Durfee, Williamstown.
Rhode Island.
Dea. Isaac B. Richmond, Little Compton.
C. Bloodgett, D. D., Pawtucket.
Rev. James H. Lyon, "
Joseph Wood, "
Connecticut.
George W. Shelton, Birmingham.
Philo Bevin, East Hampton.
A. N. Niles, "
Rev. J. P. Skeele, Hartford.
   " C. H. Biswell, Harwinton.
   " H. A. Tracy, Jewett City.
Prof. E. P. Barrows, Middletown.
Rev. I. W. Hubbell, Milford.
   " Hiram Bingham, New Haven.
   " O. H. White, "
Henry N. Whittlesey, "
Wells Southworth, "
Hon. Henry P. Haven, New London.
Rev. G. B. Wilcox, "
   " M. G. Dana, Norwich.
   " Samuel Hopley, "
Lewis A. Hyde, "
Henry P. Haven, "
J. N. Stickney, Rockville.
Rev. John S. Whitman, Sprague.
   " E. C. Jones, Southington.
   " N. A. Prince, Simsbury.
William H. Bunce, South Manchester.
Rev. Edward W. Gilman, Stonington.
   " Walter Barton, Suffield.
   " W. S. Colton, Washington.
   " Elisha Whittlesey, Waterbury.
New York.
Rev. E. Lord, Adams.
   " David Dyer, Albany.
John O. Cole, Esq., "
Rev. E. L. Boing, Angelica.
   " Samuel W. Boardman, Auburn.
Richard Steel, "
   " Jno. F. Kendall, Baldwinsville.
Hon. John Fisher, Batavia.
Steven Ives, "
Rev. S. W. Bush, Binghampton.
George M. Boardman, D.D., "
Rev. D. D. Gregory, "
Seth H. Terry, "
Rev. Peter Lockwood, "
   " A. T. Rankin, Black Rock.
   " Anson Gleason, Brooklyn.
E. T. Gardner, "
John Marsh, D. D., "
Rev. Alexander McLain, Buffalo.
ANNUAL MEETING OF THE BOARD.

Daniel Winsor, Springfield.
Rev. L. S. Hobart, Syracuse.
  " F. A. Spencer, "
  " S. R. Dimmock, "
  " S. Strong, "
  " P. S. Van Nest, Union Corners.
  " G. P. Hamilton, Vernon.
  " Beaufort Ladd, Victory.
L. S. Pratt, Watertown.
  " P. F. Sanborne, West Bloomfield.
  " C. R. Burdick, Youngstown.
N. R. Davis,

New Jersey.
J. Marshal Paul, Jr., Belvidere.
I. N. Sprague, D. D., Caldwell.
E. A. Stiles, Deckertown.

Pennsylvania.
Rev. Oliver Crane, Carbondale.
  " Asahel L. Clark, Hyde Park.
  " James W. Raynor, Leraysville.
William H. Jessup, Montrose.
Rev. G. W. Cleaveland, Moorheadville.
  " Jno. W. Dulles, Philadelphia.
  " Jno. McLeod, "
  " D. W. Rankin, Spartansburg.
Dr. H. M. McLellan, York.
Rev. H. E. Niles,

Ohio.
Rev. J. N. McWright, Ashtabula.
Henry M. Storer, D. D., Cincinnati.
A. W. Huntington,
Rev. Mason Grovenor,
H. C. Walcott, Cleveland.
Edward D. Morris, D. D., Columbus.
Hon. C. N. Olds,
  " George Darling, Hudson.
  " W. F. Millikan, Mesopotamia.
  " H. C. Hayden, Painsville.
E. P. Pratt, D. D., Portsmouth.
Rev. S. W. Segur, Tallmadge.
  " H. Calhoun, Troy.

Indiana.
Rev. John Scott, Indianapolis.
  " W. M. Cheever, Terre Haute.

Illinois.
David Torrey, D. D., Chicago.
Rev. Wm. Edward De Riemer, "
  " W. W. Patton, D. D., "
  " Rev. S. J. Humphrey, "
  " Glenn Wood, "
  " O. F. Averv,
Augustus R. Barber, "
D. R. Holt, Lake Forrest.

Michigan.
Rev. S. M. Freeland, Detroit.
A. Ballard, D. D., "
George M. Lane,
H. E. Baker, "
Rev. Bela Fancher, Homer.
  " G. H. Coffey, Jackson.
  " T. Dwight Hunt, Niles.
  " Joseph A. Ranney, Three Rivers.
  " Charles Cutter, Wayne.

Wisconsin.
Rev. Spencer R. Wells, Delavan.
  " T. Allison, Milwaukee.
  " Walter S. Alexander, Racine.

Louisiana.
S. Lockwood Brown, New Orleans.

Dominion of Canada.
Rev. F. B. Marling, Toronto.
  " Robert Norton, St. Catharines.
De Loss W. Beadle.

Missionaries of the Board.
Phineas B. Hunt, North China.
Rev. M. D. Sanders, Ceylon.
  " William Tracy, Madura Mission.
  " N. L. Lord, M. D., "
  " W. P. Barker, Mahratta "
  " Lysander T. Burbank, "
  " George C. Knapp, "
  " Moses P. Parmelea, "
  " Asher Wright, Senecas.
ORGANIZATION.

Rev. Dr. Mark Hopkins, President of the Board, took the chair at the appointed hour, and at his request Dr. S. C. Aiken led in prayer.

Rev. William M. Cheever was chosen Assistant Recording Secretary; the minutes of the last Annual Meeting were read; and a Committee of Arrangements was appointed, consisting of Dr. Walter Clarke, Dr. J. W. Heacock, Dr. George W. Wood, Rev. William Warren, Rev. W. Calkins, and Rev. S. J. Humphrey.

Secretary Treat presented the following resolutions, which were adopted:

1. Resolved, That a committee be appointed, consisting of three members of this Board, to nominate the Standing Committees on the Treasurer’s Report, on the different parts of the Prudential Committee’s Report, on the Place and Preacher for the next meeting, and on the Officers of the Board.

2. Resolved, That such Committee of Nomination be expected to make their report at the close of the session to-morrow (Wednesday) morning.

In accordance with the first of these resolutions, a Nominating Committee was appointed, consisting of Dr. J. C. Holbrook, Hon. T. P. Handy, and Dr. Charles P. Bush.

A Business Committee was also appointed, consisting of Hon. William Haile, John Kingsbury, Esq., Hon. John Howe, Dr. M. S. Goodale, and Rev. O. H. White; and it was

Resolved, That the Business Committee be requested to report, at some time during the sessions of this meeting, a body of Rules to be observed at future meetings of the Board.

The Committee of Nomination subsequently reported, recommending the following committees, which were appointed:


On the Missions to Syria and Greece: — Dr. William C. Wisner, Dr. W.
ANNUAL MEETING OF THE BOARD.


On the Western Turkey Mission: — Dr. A. T. Chester, Dr. William Patton, Dr. E. S. Wright, Rev. H. J. Patrick, Dr. John Forsyth, Rev. W. W. Atterbury, and George L. Hubbard, Esq.


On the Eastern Turkey Mission: — Dr. S. B. Canfield, Dr. T. Ralston Smith, Dr. P. H. Fowler, Rev. C. Carr, Rev. J. F. Kendall, John O. Cole, Esq., and Jason Sexton, Esq.


On Officers of the Board: — Dr. S. W. Fisher, Dr. John Todd, Dr. Alvan Tobey, Dr. A. A. Wood, Hon. H. W. Taylor, Samuel Small, Esq., and Wells Southworth, Esq.


TREASURER'S REPORT.

The Treasurer's Report having been presented, duly certified by the Auditors, it was referred to the appropriate Committee, who subsequently reported, and their report was accepted, as follows: —

The Committee on the Treasurer's Report have carefully examined the books and papers submitted to them, and find that the accounts are accurately kept, and that they have been examined at the close of each month during the year, and certified as correct by an auditing committee. It would be difficult to suggest any improvement in the Treasurer's system of accounts. It is adapted to the purpose for which it is designed, being simple and easily understood.

Your Committee have examined the investments of the Permanent Funds, (amounting to $194,675,) and in their judgment these investments are judicious and safe. If these securities were to-day turned into cash, there would be realized at least eighteen per cent. advance.

REPORT OF THE PRUDENTIAL COMMITTEE.

An abstract of the Annual Report of the Prudential Committee was read by the Secretaries, and the different portions of the Report were referred to the several committees already named. These committees reported at different times, recommending that the portions of the Annual Report which had been submitted to them respectively be accepted and published. Portions of these reports will be given here.

The Committee on the Home Department remark: —

The Committee would suggest, that the death of so many distinguished members of the Board, whose names are presented in the Report, some of them great in years as well as in character, should not be passed over by us without thoughtfulness and appropriate impression.
It is a cause of gratitude to God that the missionary spirit seems to be kindling up anew in our colleges and theological seminaries, and that the Prudential Committee have been enabled to engage and send forth, during the last year, a larger number of young men than usual, to serve Christ among the benighted. It is especially pleasing, that four out of thirty who have entered the missionary service during the year, are themselves children of missionaries. "Instead of the fathers shall be the children, whom thou mayest make princes in all the earth."

Out of the large number of missionaries who were for a time in the country, twenty-one are reported as having "returned to the fields in which they have labored heretofore." The alacrity, and, frequently, the longing with which missionaries go back to their scenes of labor, after necessity has required a brief residence in their native land, greatly encourages and strengthens the faith of all the friends of missions.

The financial prosperity of the Board, during the last year, demands our thankful acknowledgments to God. At the same time, it must not be forgotten that, comparing expenditures with income, we are several thousand dollars behind the agreeable fullness of the Treasury reported at the last meeting, and are now between four and five thousand dollars in debt. We must beg the churches, for Christ's sake, that they will not diminish, but greatly increase their subscriptions; or the hope of sending out required reinforcements, and missionaries to enter upon new portions of our perishing world, will be turned to a disheartening disappointment.

The Committee on the missions in Africa say: —

While the wants and claims of the Chinese Empire appropriately attract the main interest of the Board, during the present sessions, your Committee are assured that none of those here assembled can consent to forget altogether the destitutions or demands of Africa. That vast continent, embracing more than eight millions of square miles, and inhabited by nearly one tenth of the human race, affluent in vegetable as in animal life, already prolific in material resources, and destined soon to fill no trivial place among the continents of the earth, must always command the attention not merely of commercial navigators and scientific travelers, but also of Christian philanthropists, unto whom this world is committed as their appointed field of inquiry, of labor, and of sacrifice for Christ. And in the estimation of those who compose this Board, how doubly interesting and precious must that vast continent appear; endeared already by our prayers and efforts and offerings on its behalf, and hallowed alike by the partial successes we have gained, and by the graves of those whom we have sent thither to possess the land for our Immanuel!

It is gratifying to your Committee to note a year of comparative prosperity in the Zulu mission, notwithstanding the failing health of some among the missionaries and the continued lack of reinforcements in that arduous field. The increase in both churches and schools, the enlarged benevolence and activity of native Christians, and the progress made in the training of a native ministry, are most encouraging indications. Yet how can we expect to see these partial results brought forward to their full fruition, unless we speedily send younger and fresher hands to assist the veteran band at this distant post, in holding up before the Zulu mind the banner of the Cross!

The mission at the Gaboon still languishes. Reduced, temporarily, by the return of Mr. Preston, the two remaining missionaries, who have labored in this field for twenty-five and twenty-three years respectively, are overborne by work and by sore anxieties. The church which they have so long and so pa-
tiently fostered, led away into unfaithfulness and sin, has, during most of the year, given occasion only for the deepest and saddest concern. Is it not evident, both that additional supplies must speedily be sent to this exhausted mission, and that the mission, with its laborers and membership, should receive a more eminent place in the sympathy and the prayers of our churches?

Your Committee regard with special interest the explorations recently instituted by the Prudential Committee, in order to discover a suitable site, at some point interior from Liberia, for a mission of colored men. These efforts deserve to be sanctioned and encouraged by the Board. From a mission so located and so organized, we might reasonably look for most auspicious results. It might become the first in a chain of missions, similarly manned, stretching far into that interior, where the choicest African fruitage and the finest African manhood are found. It might, in due time, meet a kindred chain of missions reaching northward from the Zulu base; thus decking the zone of that swarthy continent with jewels more precious than her gold. Let us never despair of Africa. Though partly enveloped in mysterious barbarism, though in part possessed by a Mohammedanism little more than barbaric, she also belongs to Christ!

The Committee to whom was referred the report on the Mahratta mission, in Western India, notice, as worthy of attention, "the following special features of the work":

1. The Wadale Home Missionary Society, composed of converted natives, has sent out laborers at different points, amounting to three months of labor for the year. This deserves commendation, as the beginning of an effort which we trust to see greatly extended.

2. The statement of Mr. Bruce, that the native helpers under his care have preached to above 75,000 persons during the year, is a still further feature of the same desirable movement toward doing our work by native agency, under missionary superintendence.

3. To the same effect is Mr. Wood's account of the examination for licensure of three young men, — the examination conducted by the native pastors and the missionaries jointly, but the written license proceeding from the native Association.

4. Abundance and superabundance of work, fewness of laborers, and those few almost crushed by anxiety and toil.

Respecting the Tamil missions, in Southern India and Ceylon, it was said:

The Committee find, that while these missions have enjoyed, during the year, the usual prosperity in most respects, in others they have been subjected to severe trials. This part of India suffered severely from drought, and consequent famine, and also from the cholera; and this three-fold calamity not only pressed heavily upon the people, but greatly interrupted our missionary work. Many of the schools were disbanded; religious meetings were suspended; the natives, in great numbers, either died or were scattered; and a considerable number of the baptized children and native Christians were swept away by the pestilence. But through God's great mercy, the missionary families were all kept in safety. The experiment of giving instruction in medicine to young men, with a view to raising up a class of native physicians, and also of providing medical works in the Tamil language, upon the different departments of medicine and surgery, has been quite successful, so that the practicability of doing this may be regarded as established.

Notwithstanding the interruption in the schools already spoken of, their condition is still considered good, and they are doing valuable service, such as
ANNUAL MEETING OF THE BOARD. [Report, they have always rendered in behalf of the gospel. Preaching has been carried on in as many modes and with as much success as ever. Religious services are held every day, and sometimes twice a day, at the dispensaries, where great numbers come to be treated for their diseases, and where they all hear something of Christ and his salvation. Meetings are also held on moonlight evenings in the open air, and at several different places the same evening, which are found to be valuable. The missionaries and their native helpers are also in the habit of making special and extended itinerating tours among the villages, and thus reaching great numbers of the people,—so that it is now estimated, that in the Madura district over 300,000, or more than one half of the entire population, have already heard the glad news of salvation, and had the offers of grace made to them. And the result has been, that the people begin to doubt the truth of Hinduism, and generally admit that Christianity is superior to their religion, and a considerable number are every year added to the churches, so that their future is brighter than ever with hope and promise.

The Committee on the Sandwich Islands and Micronesia say:—

The facts this report presents are such as to lead considerate minds to expect the best results from all our missionary work. The progress through the past year, in planting better schools and spreading religious education; in training and ordaining a further supply of native and devoted pastors; in circulating the Bible, and placing the churches, by this means, most securely on the foundation of the apostles and prophets; in developing the self-sacrificing spirit, enforcing missionary efforts in regions beyond; in making converts to Christ; and in yet other directions of a maturing Christian life, has been such as must strengthen the hold these favored missions have hitherto had upon the affections of the people of God.

Nor can we regard these Island missions for themselves alone. They seem to us but stepping-stones, mid-ocean, for the contemplated advance upon China and the East. They have been preparing the way of the Lord to those larger regions and vaster populations.

The Committee on the missions in Syria and Greece reported:—

The affairs of the mission to Greece remain very much the same as last year. The only item of interest is the return of that venerable missionary, the Rev. Dr. Jonas King, to the field of his lifetime labors.

We regret to learn that the Syria mission has suffered from the illness of its missionaries. But notwithstanding this untoward circumstance, the Committee rejoice to report pleasing progress in this mission. During the last year, the Girls' Seminary has been completed and occupied, the Syrian College has been opened, and the missionaries have been gladdened by a revival under their labors, which has resulted in the conversion of numerous young men and women. Your Committee would recommend the adoption of the following resolutions:—

1. That this Board is greatly pleased with the success of the brethren of this mission in the use of the press, in the preparation of hymns, and in the adaptation of our music to the language of the country, so as to secure for that people an influence which has proved so powerful to refine and purify the hearts and lives of those belonging to Christian nations.

2. That we are much gratified with the complete success of Dr. Van Dyck in that most difficult work of electrotyping the Arabic Scriptures, and express our high appreciation of the benevolence and liberality of the American Bible Society, in assuming the responsibility and defraying the expense of this greatly needed but costly work.
3. That we deeply sympathize with our missionary brethren on this field in all their trials and difficulties, that we rejoice with them in all their successes, and that we will do what we can consistently, by furnishing men and means, to lighten their burdens and cheer them on in their self-denying work of faith and love.

The resolutions were adopted by the Board.

The Committee on the Western Turkey mission, after referring in their report to the general prosperity still attending the mission work, to signs of promise among the Bulgarians, and movements for reform in the Armenian Church, go on to say:

In view of these developments, and of other facts mentioned in the report, we think that the time has come when the Christian Governments of Europe and America should demand, that Christians of all names in Turkey shall be secured in the full enjoyment of their religious privileges.

During the past year, one of the oldest and one of the youngest laborers in this field have entered into their rest—the Rev. Dr. Goodell of Constantinople, and the Rev. Mr. Giles of Cesarea.

Dr. Goodell had indeed retired from active service, as he was well entitled to do, after spending the unusually long period of forty-five years in mission work abroad. It is not necessary that we should describe to the members of this Board the character of this venerable and venerated father. The work which he was so largely instrumental in accomplishing, on one of the most difficult parts of the mission field, tells what sort of man he was, and proves that he possessed a singularly rare combination of the gifts and graces demanded by the service to which his long life was devoted. While we sorrow with his sorrowing family and friends, we also rejoice with them, that the name of one so dear to them, as to the whole church of God, now holds so high a place in the glorious calendar of modern evangelists.

The decease of Mr. Giles, at Bobek, on the 25th of May, during the annual meeting of the mission, is one of those mysterious dispensations by which God tries his people's faith and patience, and which have not been infrequent in the history of missions. A young and gifted soldier of the Cross, full of zeal and promise, just after he had become equipped for the conflict with the powers of darkness, is suddenly smitten down. We wonder that one so well qualified for service, and so much needed, is so suddenly called away. We can only say, "It is the Lord's doing," and bow submissively to his will. We sympathize deeply with his afflicted widow, as well as the brethren in the mission and the native churches, who shall see his face no more.

The success which has attended the effort to secure the means for the erection of a Bible House in Constantinople,—an edifice which will not only serve as a visible centre of Protestantism, but will also afford great and various facilities for evangelistic operations in the Turkish Empire,—is an event which may well excite our grateful joy.

Beside the cordial approval of the report, the Committee deem it proper to submit to the Board only the following resolution:

Resolved, That in the judgment of this Board, the time has fully arrived, when the Christian Governments of Europe and America should take the necessary steps for securing to Christian communities in Turkey the complete enjoyment of their religious rights.

The resolution was adopted.
Respecting Central Turkey the Committee reported: —

The statistics of this mission are fitted to cheer the hearts of all the friends of this Board. The prejudices of the people against missionaries and the truth which they teach are passing away; the native pastors are gaining the confidence and love of the churches; the Christian character of the members of the churches is becoming developed and established; and they show their appreciation of Gospel institutions by liberal contributions for their support. If the Christians in America would give as liberally for the cause of Christ as the Christians in Central Turkey, this Board would be spared the necessity of pressing its appeals so urgently for larger contributions.

In view of the success which has followed the missionary efforts, and in view of the hopefulness of the field, the earnest call of our brethren for reinforcements ought to be heeded.

The report of the Committee on the Eastern Turkey mission was as follows: —

The report on the mission to Eastern Turkey, for 1867, embodies statistics, facts, and suggestions of more than ordinary interest and importance. Instead of mentioning its statements in detail, or attempting to give a full view of what that valuable paper presents with great clearness and conciseness, your Committee would commend the report itself as worthy of publication, and of the careful perusal of every friend of missions. A few things, however, seem to deserve special notice.

1st. The additions to the churches on examination.
2d. The increase in the number of churches, and of stations and out-stations where the light of the Gospel is imparted; and also in the number of native pastors and helpers.
3d. The determination of so large a proportion of the churches to be self-supporting.
4th. Their remarkable beneficence, reminding us of the grace of God bestowed on the churches of Macedonia, how that "in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality."
5th. Their wise endeavors, by schools and seminaries, to give solidity and permanency to their Christian progress, and especially to secure from among themselves an ample supply of ministers and teachers.
6th. The powerful influence of their example and their instruction, in removing the prejudices and correcting the errors of the Armenians, and in awakening a zeal for education and reform even among those who still adhere to their old ecclesiastical organizations.
7th. The rapidly increasing circulation and study of the Word of God, and the general interest with which its truths are sounded out and considered. In short, the concurring signs of a vast spiritual and social transformation are so many and so cheering, as not only to furnish great occasion for gratitude to the Father of lights, but also for renewed efforts. Through failure of health and by death, the number of missionaries in that field, to which the past and the present unite in giving such thrilling interest, has been mournfully reduced. The very naming of "the Eastern Question" suggests possibilities, at least, to prompt us to a speedy and strong reinforcement of that mission.

There should be no plea of a lack of money to meet the calls for more missionaries, either to China or to this field. Whilst present events strongly stimulate to Christian enterprise in the region of Eastern Turkey, that cemetery of
once flourishing realms and capitals — where was Nineveh and where was Bab­
ylon, the glory of kingdoms and the beauty of the Chaldees' excellency — is full
warnings to us against trust in a material prosperity. Nothing but light and
life in Christ, going out in Christianizing effort, will confer, on either an indi-
vidual or a nation, permanent well-being. That light and life should be the
grand reliance of the American people.

The Committee on the Nestorian mission remark:

The details of the report on the Nestorian mission are full of interest. Dur­
ing the past year, the laborers in that field have been mercifully preserved from
the ravages of cholera, prevailing around them, and have been encouraged in
their work by an increased number of pupils in their schools and of communi-
cants in their churches; by an advance of one hundred per cent, in the benevo-
 lent contributions of the people; by special religious interest manifested through
the entire field, yielding precious fruits, particularly in the seminaries of educa-
tion; and by tokens that the influence of the gospel is getting hold on Armeni-
ans and Mohammedans who dwell with them. The Secretary of the British
Embassy to the Persian Court visited the mission recently, and bears strong
testimony to the character of the mission work and its blessed results among
the people. The annual meeting of the native helpers, and the labors of twelve na-
tive women employed as Bible-readers, are noticed as specially hopeful features
of the past year's work.

The one great discouragement is the continued, almost intolerable, oppression
of the people by their Mohammedan masters, for which no sign of relief yet
appears. Both phases of this mission should move Christians, in its behalf, to
fervent prayer and supplication, with thanksgiving, to Him whose favor has so
signally blessed it in time past, and who can turn the hearts of kings and op-
pressors so as to remove all existing obstacles to yet greater results.

The Committee on the Missions to the North American Indians say:

While nothing very cheering can be adduced respecting the operations of the
Board in this field, yet the steadiest devotion and patient faith of the missionaries
among the different Indian tribes is deserving of the highest commendation.
Unlike other stations where missionary brethren are laboring, and which attract
more or less of public notice, and report a progress free from the peculiar em­
barrassments which affect the Indian missions, these excite less interest and
sympathy, and are seemingly, perhaps really, of far less importance. When,
however, it is remembered how the red man has fared at our hands, and how
he has been pushed back before the advancing tide of civilized life, till he has
had no abiding home left, it is but a poor return we are making, in the form
of Christian love and labor, to prepare them for the home Christ has provided
for all the troubled and wearied. Then, too, the Indian depredations on our
Western frontier have alienated from them much of our sympathy, and made
them seem as rather hopeless subjects to Christianize. But in allowing such
feelings to have sway, we do not sufficiently bear in mind the treatment they
have received from unprincipled agents of our Government, who have fomented
much of the disorder that now prevails, — or the course of our own Govern*
ment, which now, as always, lacks consistency and kindness.

Among the Dakota Indians on the Missouri River, much good has been done,
though in the face of unusual trials and discouragements. Two native co pas-
tors have been placed over the church in connection with Mr. Williamson, giv­
ing signs that, ultimately, schools, and in part Christian institutions, can be
maintained by the people themselves. Among the Ojibwas, the testimony in
reference to industry and temperance is quite favorable. Among the Senecas on the Alleghany Reservation, the American Home Missionary Society has come in, and now assumes to supply them with the gospel...

On the whole, the condition of things among the Indian missions sustained by the Board is as hopeful and prosperous as could be expected; and when the Government will adopt wiser measures, and display a more kindly and conciliatory spirit, and operate through other than the unchristian agents it has hitherto employed to deal with the Indians, the greatest obstacle to the spread of the gospel among them will have disappeared. We cannot but believe that, dealt with in good faith and supplied with schools and religious teachers, even these remnant Indian tribes can be converted to Christ. Meanwhile, the faithful servants of the Master and of the Board, laboring for the salvation of these hunted and hated Indians, should receive our hearty sympathy and our earnest prayers.

PROVISION FOR DISABLED MISSIONARIES, AND THE WIDOWS AND CHILDREN OF MISSIONARIES.

Secretary Wood presented the following Special Report, in behalf of the Prudential Committee: —

There seems to be a call for a renewed consideration of the claims of disabled missionaries, bereaved families, and children sent by their parents to this country.

A sketch of the past action of the Board on this general subject, may be useful in connection with the suggestions that it is proposed to make at the present time.

One branch of the subject engaged the attention of the Board as early as the year 1819. It then adopted the following resolution: —

"Resolved, That the Board will ever exercise an affectionate and provident care for the widows and children of such missionaries as shall have deceased in its service; and the Prudential Committee are authorized, and it will be their duty, to make such provisions in their cases, as will be consistent with the principles of the missionary cause, and adapted to the circumstances of the respective missionary stations."

In 1822 the missionaries in Ceylon began a correspondence with Mr. Evarts, then just elected Corresponding Secretary, in which they earnestly urged, for reasons that overruled their desire for the companionship and personal training of their children, that those from eight to fifteen years of age should be sent to the United States, and be educated together, in a seminary to be instituted for that purpose. The Board was not prepared to accede to those views; and the correspondence continued eight years before a decision of the questions involved was arrived at.

In the mean time, at the meeting of 1827, Messrs. Evarts, Reed and Lord, and Rev. Drs. Proudfit and Porter, were appointed a committee to consider the expediency of establishing a fund, the income of which should be applied to the support of infirm and superannuated missionaries, widows of missionaries, and children of missionaries, either left orphans or sent to this country by their parents. In the following year (1828) the Board resolved: —

(1) "That it is the duty of the Board to provide for the support of superannuated and infirm missionaries, widows of missionaries, and children of mis-
sionaries, in such manner as shall best comport with the missionary character; it being always understood, that all persons who are supported by missionary funds, are bound to do all in their power to promote the cause in which they are engaged, while employed in missionary service; and when providentially thrown out of that service, they are bound to do all they can to support themselves.

(2.) "That a fund be instituted for the support of the various descriptions of persons mentioned in the preceding resolution, to be composed of such legacies and donations as shall be given to that specific object."

In 1830 the proposal of the Ceylon mission with respect to their children was virtually adopted, except in relation to a separate school. It was determined that what was done for children should still be done through the medium of their parents, or of guardians appointed by them, and in response to a request from the parents or guardians. At the same meeting, a committee presented a paper on the obligations of the Board to disabled missionaries, expressing warm sympathy with them, and reiterating the sentiments declared in previous years, with an added injunction, however, to the Prudential Committee, to pay, in all cases, a strict regard to economy; and the project of a separate fund was again sanctioned.

In 1832 the Board adopted a code of laws and regulations, in which previous legislation on these matters was re-enacted and made more specific. In 1833 the Prudential Committee resolved to extend to the children of missionaries in the Sandwich Islands the concession which had been made to those in Ceylon; and in 1834 they did the same for the missions among the American Indians. In the latter year, the Prudential Committee brought the subject again before the Board, and the plan of providing for children, which has since been followed, was then matured. A full discussion was had upon it, and though some persons strongly advocated the establishment of a school for the education of missionaries' children, this was decided against with general unanimity, and with the approval of the missionaries then in the country.

In 1840 the Prudential Committee communicated to the Board certain suggestions made by the Ceylon mission, and it was left to the Prudential Committee to pursue such a course as might seem expedient, while waiting to gain further light and experience. The plan adopted in 1834 was modified at the meeting of 1845, by unimportant changes of phraseology, by increasing the amount of the annual grants, and by removing a limitation which had been imposed on the sum-total of grants. An elaborate report was presented by the Prudential Committee in 1846; and an interesting discussion arose upon it, in which missionaries present participated. They expressed themselves satisfied with the views of the Prudential Committee, and no further action was had. The regulations continued without other change until two years ago, when a second enlargement of the allowances was made.

The rules adopted in 1834, and thus modified, are in their present form as follows:

1. When missionaries or assistant missionaries desire to send their children to this country for education, and when it is decided, in a manner conformable to the rules and usages of the Board, that the children may come, the arrange-
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Report,

1. The expenses for the passage, so far as they involve expense, shall have the concurrence of the mission, and the allowance, extraordinary cases excepted, shall be only for a passage direct to this country.

2. When the children arrive in this country, the Prudential Committee will see that they have a suitable conveyance to the places where they are to be educated or to reside; and the Committee may make grants, on application from the parents or guardians, to an amount not exceeding eighty dollars a year for a boy, and seventy dollars for a girl, until the children are eighteen years old.

3. Children, who are left orphans, and without a suitable home in the mission, or a responsible guardian, will receive the immediate and kind consideration of the Prudential Committee, who will make an arrangement for their return home, and provide for them the best guardianship in their power.

4. The allowances made on account of the children of living missionaries or assistant missionaries, wherever the children may be educated, shall be charged to the mission to which the parents belong; and the allowances made on account of orphan children shall, in ordinary cases, be charged to the mission to which the parents belonged at the time of their decease.

5. Such are the multiplied cares and duties of the Prudential Committee, and the Treasurer and Secretaries, that it is not regarded as practicable or expedient for them to undertake the guardianship of the children sent to this country.

As appears from the above recital, the question of provision for the children of missionaries is one of much delicacy, and considerable difficulty.

The claims of Christian sympathy, and the interests of the work to which our missionaries, and we, with them, are devoted, demand that this question should have the wisest and best disposal which is attainable, in view of all the relations it sustains, and the results to be secured. The following points may be regarded as settled:

1. Something can be done to avoid the necessity of separating children from their parents, and to add to the strength of Christian influences, by retaining children in fields in which their parents labor. The Oahu College was projected and largely aided by the Prudential Committee for this purpose, in the Hawaiian Islands. Special assistance has been given, in different forms, at certain stations in other missions, for the same end.

2. In many of the countries in which our missions are planted, such are the effects of climate and other necessities of the case, that children of missionaries must, at an earlier or later age, come to this country for reasons of health, finding suitable occupations for life, or obtaining fitness to become missionary laborers in the lands of their birth.

3. The parents must, in justice to their children's welfare, either abandon their own position as missionaries, to care for their children in this country, or send them to be provided for while they themselves remain in the work to which they consecrated themselves. If missionaries were to place their duty as parents above the claims of the missionary cause, it would be impossible to maintain our missions. Some experience indicates that it is safer to trust the children in God's keeping than it is to give up his service among the heathen for their sake.

4. It is the strength, not the weakness, of parental love, and the entireness of consecration to Christ, which brings missionary parents to send their
children away from them. The cost to them of this desolation of their lonely homes in a foreign and heathen land, and of inflicting such suffering on the objects of their dearest affection, must be actually felt in order to be appreciated. The spirit in which it is met is seen in the case of one missionary mother, when, standing on the shore of Burmah she turned from the last longing look towards her little ones on the ship that was bearing them far away across the ocean, there burst from her anguished heart the exclamation, “O Saviour, I do this for thee!”

5. The hearts of parents and children may be comforted by tender sympathy and the proper provision for the latter; but nothing can make the separation other than it is, in its nature. This is a trial incident to the calling of a missionary, and is to be borne by parents and children as a cross imposed by Christ. It is very important to the children that they should be taught by the parents so to regard it, and also to meet as Christians whatever trials of feeling may necessarily befall them in common with others, or as peculiar to their lot.

According to the provisions of the plan now pursued, arrangements for the sending of children to this country, and for their guardianship, are made by the parents, in conformity with the regulations and usages of the Board; the executive officers rendering such personal assistance as may be requisite and desired, and especially such as may be needed in the case of children left orphans. When the children arrive in this country, they are received, and conveyed in a suitable manner to the places where they are to be educated or to reside. It is not deemed expedient, and it is not practicable, in consistency with their multiplied cares and duties, that the Prudential Committee, and executive officers, should undertake the guardianship of the many children thus sent from the missions.

Assistance, to a limited extent, is given for the support of the children. It is for the Board to consider whether, from a change in circumstances or other reasons, a larger provision should be allowed. The principle to be kept in view, in the judgment of the Committee, is to furnish aid in such degree and form as will have the best effect in strengthening the ties that bind missionaries and their children to the Christian community, and will work most favorably for the ultimate welfare of the children.

The wisdom of the Board is also invoked to a review of all the features of the present plan, in order to determine whether new, or heretofore not accepted suggestions shall now be added to it. One of these is that of a permanent fund, the income of which shall be used for appropriations such as it has been customary to make, and perhaps for enlarging their appropriations. This item will be referred to again, in another connection.

The question of a seminary and special home for missionary children has been taken up anew in some minds. The Ceylon mission, which proposed this measure in 1822, in 1840 pronounced it “quite undesirable”; and the drift of sentiment in American missions is believed to be strongly against it. The objections to it are, that the management could not be made satisfactory to all; that its objects can be better secured at less expense; that parents prefer to be free to make arrangements for their children according
to their own views, and in different localities; that such an institution would wear the aspect of an orphan asylum; its inmates would be isolated from the world around them, and marked as a distinct caste; undesirable peculiarities might be fostered; self-reliance and the spirit of enterprise would not be developed; and the children might lose much by its effect in diminishing the natural flow of affection, — thus causing the withholding of assistance on the part of relatives and friends, — and by the weakening of interest in them in the Christian community.

Disappointments and hardships are inevitable, to some extent, in individual cases, whatever system may be adopted, and however faithful and kind the endeavors put forth in its administration. No Christian, and therefore neither missionary parents nor children, can escape divinely-appointed suffering on the altar of Christian sacrifice; but they may trust the providence of a covenant-keeping Saviour, and the Spirit of Christ in the hearts of his people. Their case can be completely met only by the existence, which we invoke, of such an active sympathy with them among the patrons of the missionary cause, as will secure what money cannot give, but may sometimes aid in gaining, viz: the advantages to the children of happy homes, in what is to them, on their first arrival, a land of strangers, and those opportunities by which, under the same conditions of successful exertion, they can take their place on equal terms with the great majority of the children of ministers in this country, in the contest for the rewards of a useful life. It is gratifying to know, that after all abatements are made, and taking every thing into account, the children of missionaries can, in fact, show as many signal marks of the divine favor as the children of evangelical ministers in the most favored States of the Union. A somewhat extended examination leads to the conclusion, that indeed a greater proportion of them give evidence of having been born into the kingdom of our Lord Jesus Christ.

The history of the action of the Board relating to disabled missionaries and the families of deceased missionaries has been given, in part, in connection with the topic just discussed. Certain rules were adopted in 1832. These were extended in 1835, by incorporating into them usages which the Prudential Committee had observed; and the plan of a permanent fund, which had received no support by contributions, was given up. In 1839, a statement was read to the Board by Dr. Anderson, the Foreign Secretary, in response to which the Board adopted the following resolutions:

"1. That this Board regard disabled missionaries and the widows of missionaries with peculiar sympathy and kindness.

"2. That in the judgment of the Board, the regulations already adopted in relation to this subject, and printed in 1835, are sufficiently particular and full, and that no additional regulations are called for.

"3. That the Board have the utmost reason to believe that the Prudential Committee, and Secretaries, and Treasurer, have, in accordance with the abovenamed regulations, done all in their power to alleviate the sufferings of disabled missionaries and the widows of missionaries, and to minister to their comfort.

"4. That it is no more than reasonable to expect, as suggested in the statement of the Prudential Committee, that disabled missionaries, and the widows
of missionaries, or their particular friends, will take care to give all necessary information respecting their circumstances, so that the Prudential Committee shall be able to do whatever justice and charity shall require."

The rules adopted in 1835, and under which the Prudential Committee now act, are the following: —

"When superannuated or disabled missionaries or assistant missionaries, or the widows of missionaries or assistant missionaries, return to this country with the approbation of the Prudential Committee, it shall be the duty of the Committee to make such grants towards their support as the circumstances of each case shall require, and as shall best comport with the missionary character and the interests of the missionary cause; — it being understood —

"(1.) That no pensions or annuities are to be settled on any person, and that no grant is to be made, except in extraordinary cases, for any other than the current year.

"(2.) That, except in extraordinary cases, after the lapse of a year from their return, no grant is to be made to returned missionaries, or assistant missionaries, who are neither superannuated nor disabled by sickness, and yet are not expected to resume their missionary labors.

"(3.) That missionaries and assistant missionaries who return on account of sickness and recover their health, and remain in this country, are no longer to be regarded as having claims upon the Board for pecuniary assistance.

"(4.) That missionaries and assistant missionaries who return on account of sickness, and partially recover their health, so as to attend to the ordinary business of life for a number of years, are not to be regarded, when they again lose their health, as having the same claims upon the Board as they had when they first arrived.

"The grants made to returned missionaries and assistant missionaries shall, in all ordinary cases, be charged to the missions to which they last belonged, as a part of the expenses of said missions."

It is deemed right, on the score of expediency rather than equity, that the salaries granted to those who are in the service of this Board should be graduated on the scale of giving merely an economical support while thus employed. This is applied to all alike. As it regards the executive officers, District Secretaries, and all others in this country, no claim is recognized for appropriations from the treasury to their families after their death, or to themselves after the termination of their service; although, as in instances of actual occurrence, the whole or a large part of their active life may have been devoted to it, and health have been lost, and no means of support be possessed. But a difference is made in favor of the missionaries. It is regarded as not only equitable, but expedient, to care for the superannuated, the disabled by disease, and the widows and orphans who are left destitute in their ranks.

But assistance rendered to such, and for the reasons which dictate it, is not intended as a life-support. The obligations of missionaries and their families to labor in the service of the Lord Jesus, according to such ability as they may continue to possess, are in no degree weakened by their having been on a mission, nor by any sufferings which they may have experienced.

A life of diligence and self-denial, in its appropriate sphere, is as binding upon the conscience after their return as it ever was; and sufferings endured
were not designed to exonerate from this duty, or cut them off from the privilege of thus serving Christ; but rather to enable them to serve him more acceptably and usefully. Such, it may always be presumed, will be the feeling of the missionary himself.

In view of all the considerations which govern the case, it has thus far been judged that returned missionaries, and their families, ought to look to the Board for the means of subsistence only so far as those means cannot properly be obtained from other sources. If they have property of their own, that should be taken into the account in determining their necessities. It is right that they avail themselves of the kind and voluntary assistance of friends; for, as has been well said, "the grace of cheerfully and thankfully receiving, is but the counterpart to the grace of cheerfully and generously giving,—equally lovely and acceptable in the sight of God, our Saviour." And especially is it right to expect that they will do what they can towards providing for themselves and their children, by their own useful labors.

Pensions, or fixed annuities, are advocated sometimes, though probably favored by few persons in this country. This system harmonizes better with European than American habits and ideas. Its probable effects on missionary character, and on the receipts and expenditures of the Board, do not recommend it for adoption by us. In 1832, the United Brethren expended nearly one fourth part of their income for foreign missions, in the form of pensions to those who were rendering no actual service; and yet they gave no more than $180 to a family, perhaps $100 to an unmarried man, $52 to a widow, and in that proportion to children. However moderate in their rate, the aggregate of pensions would inevitably become large; and they would not equally provide for differing and varying necessities.

There are practical questions connected with the disbursement of aid to the classes now under consideration, whether in the form of fixed annuities, or on the principles recognized in the regulations of the Board, which it is not needful at this time to present; but should a change in the rules of the Board and the usages of the Prudential Committee be proposed, they will demand careful consideration.

It has been thought by some persons that certain provisions, additional to those now made, are required in order to the proper comfort of aged and infirm missionaries. A home for such has been suggested, to be established in a quiet retreat, surrounded by pleasing scenery, and furnished with whatever may contribute to make it desirable for the evening of their days, or for seasons of weakness and sorrows. To commend this suggestion to favorable regard, the following arguments are used:

1. Missionaries in old age, and others equally dependent, may have no kindred or personal friends to receive them when they return, or none with whom it would be, on all accounts, agreeable for them to reside. It may not be easy for them to make suitable arrangements for themselves; and the needed home and care should be provided for them, as is done for those who serve their country in the army and navy.

2. A company of missionaries, having had similar experiences in life, having acquired similar habits, and having been brought into the same cir-
cumstances, would thoroughly sympathize with each other, and constitute a society well fitted to promote their common happiness; and the friends of missions would be much attracted to visit such an institution.

3. While, under proper management, the physical and social wants of the inmates of such an institution would be adequately supplied, there would be ample opportunity for such as were able, to use their pens in recording valuable facts pertaining to the work of missions, and in communicating with the public in aid of it.

4. Young missionaries, before going abroad, might derive much benefit from counsels and information given at such a home, and perhaps make a good beginning in the study of the languages which they are respectively to use.

5. The prospect of such a home would relieve missionaries in the field of the anxiety concerning their future which cannot but sometimes oppress them.

6. It would furnish a place for rest and recruiting to such as should be brought from their fields of labor, and need such a place of rest in order to their return thither with restored health and vigor. From it they could visit their friends in the different parts of this country, at their convenience, without feeling that they were a burden to them.

7. The missionary at such a home would feel that he was cared for by the Church, and would not be pained by the thought that what he thus had for his support and comfort was so much taken from contributions given for expenditure on missionary ground.

8. The endowment and regular support of such an institution would enlist the sympathies of many Christian friends, whose circumstances do not permit them to receive returned missionaries into their families; and liberal contributions might be expected to it that would not otherwise go into the treasury of the Board.

Such considerations have much weight. On the other hand, however, it is urged:—

1. That such an institution would be regarded as an infirmary for the indigent, and many missionaries would be likely to feel, and others with them, that it compromised their self-respect, and their position in the public estimation.

2. Difficulties might, and almost certainly would, grow up in connection with its management, which it would not be easy to control.

3. It is questionable whether the society of the aged and infirm would be the best in its influence on those for whom the institution was designed, and whether they could not be supported among their friends, and in the several sections of the country to which they originally belonged, more satisfactorily to themselves, and at a less expense.

4. It is apprehended that such an institution would check the flow of Christian sympathy on the part of relatives and the public generally. The sacrifices which friends sometimes make for returned missionaries are a valuable means of grace to themselves, and bind them more strongly to the missionary cause. The loss of that demonstration of personal interest in individual missionaries which is often given, would be a very serious deprivation to the objects of it.
5. It is desirable for the benefit of the missionary cause, that the personal influence of returned missionaries, and especially of those most highly esteemed for the length and value of their services, should be diffused throughout the churches, and be particularly felt in those localities and circles of society with which they have had the most intimate associations. To collect them into one place would take away from the Board, to a great extent, a most useful, and, indeed, indispensable agency for creating or deepening an interest in behalf of missions, obtaining new missionaries, and calling forth pecuniary contributions.

Another matter of interest to many minds is that of a special fund, the income of which shall be devoted to a suitable provision for the children of missionaries, superannuated and disabled missionaries, and the widows and orphans of deceased missionaries. It has been stated in this paper, that a plan for such a fund was several times approved by the Board in an early period of its history; but failing then to call forth pecuniary support, and the subject having had further discussion, it was subsequently renounced.

At the meeting in Utica, in 1855, it was brought up anew, and a very able committee was appointed "to consider the propriety and expediency of making some permanent provision for the support of superannuated and disabled missionaries, and also to inquire into the expediency of revising the present rules respecting the children of missionaries," which was to report at the next meeting of the Board. The committee not reporting at the following annual meeting, it was continued; and at Providence, in 1857, two reports were presented: one, by a majority, in favor of the plan of a permanent special fund, and another by a single member, in opposition to that plan. The subject was fully and ably discussed by members of the Board; and the missionaries present, through one whom they requested to speak as their representative, made known their sentiments, in substantial accord with the views expressed in the minority report. At the conclusion, the following resolutions were unanimously adopted as a substitute for those reported by the committee, viz.: —

"Resolved, That it is highly desirable to cherish and strengthen a warm Christian sympathy in behalf of those who have been disabled in their work as missionaries, and towards their widows and children; and that it is desirable to open all suitable channels for the practical expression of such sympathy."

"Resolved, That the Prudential Committee will receive and cheerfully appropriate, according to the same principles which have hitherto governed them in the premises, whatever legacies or contributions may be made from year to year, and designated by their donors for this specific object."

Ten years have since passed away. It seems to the Prudential Committee that it is advisable to look at the subject again, with reference to a change in the policy adopted, if that, on a new examination, shall be adjudged expedient; for the more perfect satisfaction of the public mind, if the conclusion previously arrived at shall be sustained.

At the risk of making this communication unreasonably long, we beg leave to indicate the line of thought taken on each side of this important question. In favor of the plan of a fund, it is argued: —
1. That many of the missionaries of the Board are now approaching the evening of their days; and in the probably rapid extension of missions, the widows and children of missionaries will become more numerous, while the sympathy awakened in their favor in the first novelty of missions has in great measure subsided. More numerous calls for relief, therefore, do and will arise, and larger annual appropriations must be made to meet them.

2. The obligations under which we are placed, by justice and Christian kindness, to make adequate provision for those who have become broken down in this service, is not adequately met when the needed help is to be sought as a charity, by an annually renewed application to the Prudential Committee, however kind and liberal may be the feelings of that Committee.

3. It is most painful to the most conscientious and well-deserving missionaries, in addition to applying for what is in its aspect a charity, to use for their support, when disabled, what is given for the heathen. Some deny themselves unduly under the influence of this feeling. It would be a great relief to them to be aided from a fund contributed expressly for that object.

4. As long as the means for the support of disabled missionaries, and the children and widows of missionaries, are taken from the annual receipts of the Board, they must necessarily be dispensed with a sparing hand. A fund seems to be necessary in order to the larger provision which, from the greater cost of living and education, is now required for the comfort of the disabled and dependent, and in order to satisfactory arrangements for children.

5. It may be anticipated that, if a relief fund should now be approved, it would soon reach as large an amount as is desirable, from legacies and donations which would not otherwise be given to the Board; and the annual receipts of the Board would thus be relieved from the considerable charge that is made upon them by the calls which it is its design to meet.

The objections which have been made to a permanent fund, and which are now felt by many who are exceeded by none in sympathy with the classes of persons whom it is desired to benefit, are such as these:

1. Permanent funds, much beyond what is needful as a basis of credit in the commercial world, ought not to be possessed by missionary societies. Like other funds for religious and benevolent purposes, they are liable in time to perversion and abuse. They easily become an occasion of alienation and strife between parties in the bodies which hold them. When unduly enriched, missionary societies are regarded with more jealousy and less affection; and the Christian public responds less freely to their appeals.

2. A fund, if possessed, should be administered on the same principles and under the same regulations as ought to govern the appropriations to the same objects from the annual income of the Board. If thus administered, no real advantages would result to the missionaries from it. The annual contributions are given for all proper objects of expenditure by the Board, and are therefore given for that provision which may properly be extended to all persons for whom it should care. Hence there is no valid ground for a reluctance to receive needed aid from the treasury which the rules of the Board recognize it as right to give, or to receive it in the manner which is, on the whole, most expedient.
3. While the disbursements from a fund may be made on the principle of meeting each case as it arises, with a judicious regard to its special circumstances and merits, the tendency of arguments sometimes urged for its establishment is towards a system of regular pensions; the evils of which it is of the greatest importance to avoid.

4. A special fund, if large, would be sure to increase the already existing difficulties in the way of equitably and properly arranging for the support of disabled missionaries and the widows of missionaries. Missionaries return home, to remain, after different periods of service, and in widely differing circumstances and relations. Hence they do not equally deserve assistance from funds committed to the Board, or they deserve it in different degrees. But the facts which determine the character of their claims are often not known to the public, and it is frequently inexpedient to publish them. The support of those whose claims are not valid would be a perversion of missionary funds; yet such persons may be the most ready and the most persistent in asking and receiving aid. On the present system it is sometimes difficult to prevent such perversions; but with a large permanent fund, even if wholly under the control of the Prudential Committee, the embarrassment in dealing with such cases would be much augmented.

5. It is said that missionaries have themselves a strong interest in opposing such a fund, because of its influence upon their own personal and family relations and prospects. Its tendency, in proportion to its magnitude, would be to diminish the feeling of obligation and inclination in relatives resulting from consanguinity, or from old personal friendships, to aid returned missionaries and their children in obtaining employment, education, and a comfortable and useful livelihood. The weakening of this great natural law of social existence, and the influence in restraining the outflowings of these natural fountains towards children, grandchildren, brothers, sisters, cousins, and the friends of early years, would be to them more of a calamity than any special advantages from a fund would be a benefit.

6. The present system puts the missionaries of the Board who need aid in a position really better than that occupied by very many ministers, who have been equally laborious and faithful in their Master's cause, in our own country; and it can easily be sustained, and made to meet all proper claims upon the Board as well as they can be answered from the income of a fund, while the evils and perils of a large permanent fund are avoided.

The Prudential Committee, expressing no opinion of their own on these topics thus presented, submit the whole subject to the consideration of the Board.

This paper was referred to a Special Committee, consisting of Hon. William A. Buckingham, William H. Jessup, Esq., Dr. Sweetser, Dr. Chickerling, Rev. J. W. Dulles, William Alling, Esq., and Horace Stillman, Esq. This Committee subsequently reported "in part," as follows: —

During the present session of the Board, the Committee have not time to consider properly a subject involving, as this does, the personal necessities of the missionaries, and the future action of the Board; or to present suggestions which will be likely to relieve those necessities, and make such action wise.
and permanent. But they are of the opinion that a larger appropriation should be made for the children of missionaries, and would submit the accompanying resolution, and ask leave to report further at the next annual meeting of the Board:

Resolved, That the rules relating to grants to children of missionaries, adopted by this Board in 1834, be so amended as to authorize the Prudential Committee to make a grant not exceeding one hundred and twenty dollars a year for each child, until they are eighteen years of age.

This report was accepted and the resolution adopted; and at the suggestion of the same Committee, the following persons were added to their number: Hon. Henry W. Taylor, Hon. William Strong, Hon. William Haile, and Hon. John B. Page.

Secretary Treat, in behalf of the Prudential Committee, presented the following special report:

THE CLAIMS OF CHINA UPON CHRISTIANS IN AMERICA.

The Prudential Committee are constrained to ask the attention of the Board to a country which makes a stronger appeal to its sympathies than any other. Of the five great missionary fields, four are receiving a culture in some measure proportionate to their wants. But the land which lies farthest from us as we turn to the east, and nearest to us as we turn to the west, is comparatively unsupplied. With one half of the pagan world, it has scarcely one fifteenth of the missionary force.

If we look at the empire of China as a whole, we find it, with one exception, the largest which has ever existed. Its position, moreover, is singularly felicitous. Lying on the eastern slope of the great plateau of Central Asia, and for this reason ever looking toward the Pacific, it has resources of inconceivable diversity and richness. Embracing, as it does, thirty-eight degrees of latitude and seventy-four degrees of longitude, occupying every conceivable altitude from the sea-line to the snow-line, its soil has yielded for ages whatever is needful, whether for the comfort or the luxury of man. On the other hand, with a single river that bears upon its bosom the commerce of one hundred and seventy millions; with a canal, finished before the birth of Columbus, and yet twice as long as the one which some of us have crossed so frequently on our way hither; with a coast-line thousands of miles in length,—it has advantages for traffic with other lands almost without a parallel.

It was to be expected that such a country would teem with rational life. But the reality has transcended the boldest thought of earlier times. A recent work of high authority makes the population of the empire 500,000,000. The common estimate for China Proper, as it is called, is 400,000,000; so that a country smaller than the United States is to be accounted ten times as populous.

It becomes a question of the gravest import, "What is the spiritual condition of these hundreds of millions?" Dwelling among these highlands and lowlands, looking out upon this peerless sea, surrounded by the amplest proofs of an infinite and loving presence, and hearing such constant calls to every noble and reverent feeling,—surely they ought to have reached the highest style of human excellence. What is the fact?
Development there has been, in certain directions surprising development; and we discover also a strange tenacity of life. Before the founding of Rome, prior to the first monarchs of Israel, China had attained to the dignity of a settled State; not, indeed, with its present greatness, but with all the germs of that greatness. Not only has she grown as other States have grown; that which shortened other histories has lengthened hers. "She has spread," says Medhurst, "not by conquering, but by being conquered." And there has been, moreover, something higher and nobler than barbaric force. Long ago there was steady, patient industry,—attested, for example, by the Great Wall, hoary through the lapse of twenty centuries, but to-day the mightiest defensive structure in the world; a rare capacity for organization,—attested by its marvelous system of government; an open eye for the phenomena of nature,—hence the mariner's compass; wonderful aptitude for useful discovery,—hence the art of printing, gunpowder, porcelain, known first in the Orient, and then loaned to the Occident. In the days of Alfred the Great this remote country, in mere civilization, took precedence of all others. And much further back, when the old Britons were simply un clad savages, "the very plebeians of China were clothed in silk."

But this civilization has always been a heathen civilization. Upon the entire edifice, from top-stone to foundation-stone, we must write, "Alienated from the life of God." In truth, we might almost affirm that, in the first chapter of Romans, the Apostle to the Gentiles, as God's seer, had these hundreds of millions directly before him. No sun-picture of yesterday is truer to the life. It is for such a people, so sinful, so needy, that the Prudential Committee ask the gospel of Christ.

They will first adduce certain arguments which appeal to the friends of missions everywhere.

1. They must be allowed to make a more distinct reference to the immense number to be saved. Let us assume 400,000,000 as the population of the empire; and let us suppose them to pass before us, say five abreast, at the pace of one mile an hour. From morning to night, from night to morning, the ear is burdened by their heavy, incessant tread. Who now will stand and wait till the last detachment shall have marched by? A procession of a few thousands becomes to the spectator, not unfrequently, a painful weariness. But these dusky forms, these children of dark hearts, will consume seven years in defiling before us, a long, unresting funeral train! We are awe-struck and confounded,—myriads upon myriads, millions upon millions, all journeying like ourselves to the judgment-seat, and all ignorant of the way of life!

2. Another argument is the divine interposition in behalf of China. When the hearts of Christians first yearned for the redemption of this land, it rose before them like a strongly guarded fortress, the Ehrenbreitstein of heathenism. Barriers which are formidable everywhere, were found compacted and strengthened here with amazing skill. Morrison went forth, sixty years ago, the forlorn hope of evangelism. Others joined him, among them our own missionaries; but prior to 1842, they could only exclaim, "How long, O Lord, how long!" Then, however, "He that is glorious in his apparel, traveling in the greatness of his strength," came forth from his place; and his
own arm brought salvation unto him. In the exercise of his high prerogative as King of kings, he caused the wrath of man to praise him; and the red hand of war was permitted to unbar the two-leaved gates. Slowly and heavily, with manifold obstructions and delays, they turned back upon their rusty hinges; and now we are told that the whole empire is open to the heralds of the cross. "This is the Lord's doing, and it is marvelous in our eyes!"

3. The signal success which may be anticipated, is another argument. Many have regarded China as an exceedingly difficult, if not an altogether hopeless field, partly because of its religion, and partly because of its extent. But Hinduism is worse to grapple with than Buddhism; Islamism is worse; and yet both are to be swept from the face of the earth. On the other hand, the magnitude of the work may become itself a ground of hope. As the land of Sinim, in the counsels of the Father, is made sure to Christ, we have a right to expect unwonted displays of his power,—pentecostal seasons that shall affect entire provinces. What has lately taken place upon a small scale, may take place, at no distant day, upon a much larger scale. Let us not be faithless, but believing.

4. The hazard of delay should not be overlooked. This is two-fold. (1.) It is quite possible, to say the least, that political changes may arrest, or at any rate retard, the labors of missionaries. For such a land there is not, there cannot be, permanent repose. (2.) The Man of Sin is there, and will be there, whoever else shall be absent. His concern for the Chinese began far back in the past. Five hundred and sixty years ago he placed an Archbishop at Peking, with seven suffragans. Though the door seemed to be shut against him for a time, his labors for the last three hundred years have scarcely been suspended. The extremest threats have been made and executed; but they have only verified the maxim, "Rome never yields." The prize is great, even the conquest of one third of our race; and the sacrifices made to gain it will be great. Recently an extraordinary zeal has been manifested. "The activity of the Romish Church in China," says Sir John Davis, "has no rival as to either numbers or enterprise." Such a record, in coming years, ought to be simply impossible.

But there are arguments which address themselves with peculiar force to Christians in America.

1. The physical characteristics of our country fit us for great missionary undertakings. Lands, like races, are created for definite ends. Greece and Italy, in ancient times, England and Holland, in modern times, were commissioned to evolve, as well an outward as an inward life. The sea was to give them wealth at home and empire abroad. Our fatherland, especially, with its dexterous enterprise and its sturdy Protestantism, was to illustrate the priceless value of its sea-girt home.

But what other nation has such power of self-projection as our own? We have, on the one hand, a material prosperity which will suffice for the largest achievements, and we have, on the other, the readiest and broadest theatre therefor. This home of ours, so far removed from the jostlings and entanglements of European life, and yet so central withal, God has given to us for this very end, that we may go forth to the bays and harbors and rivers of other lands, and preach the unsearchable riches of Christ.
2. The annals of our country point to great missionary undertakings. Columbus had scarcely opened the new world to the old, when Luther burned the Pope's bull at Wittenberg, thereby lifting his stalwart arm against the despotism of Rome. But the blow was worth more to Britain than to Germany, more to America than to Britain. Just a hundred years later,—English Puritanism having reached its opening manhood,—the Pilgrims stepped forth upon Plymouth Rock. Then commenced a struggle, eventful for this land, eventful for all lands. "Shall this feeble band, with such as may follow from time to time, conquer the difficulties which lie in their path, or must they finally succumb?" For a century and two thirds, in one form or another, the conflict went forward. At the end, however, forests had been leveled; churches had been built; the institutions needful for a young State had been founded; independence had been won. And it deserves our especial notice, that the new life which began to quicken our nation, when these United States had become, strictly and truly, one and inseparable, synchronized perfectly with the commencement of modern missions. Soon the era of revivals followed, and in due time the era of American missions. Afterward, just as fast as God was pleased to open the pagan world to the gospel of his Son, just so fast did he give us the ability to preach that gospel. Why was it, except to teach us, in language that we could not misunderstand, the divinely-appointed uses of our prosperity? And that old objection, "The home work and the foreign work are too much for us." How suddenly and completely has he swept it away! By that war which has just closed, he has taught us that whatever we wish to accomplish, we can accomplish. Doing great things for the heathen, therefore, has ceased to be a question of power; henceforth it is simply a question of will.

3. China has become our western neighbor. When we first turned to the farthest Orient, as a possible field for our efforts, we were obliged to look across the entire eastern continent. The land of Sinim was to us the "Ultima Thule." But no sooner did it begin to surrender its policy of isolation, than our relations to it began to change; as if God had sealed up its gates till we should be ready to enter them. Five years from the treaty of Nanking, California was ours. At that date, however, San Francisco was farther from us, practically, than Canton; and hence the iron-track crossed the Isthmus of Panama eight years later, making the time to the Golden Gate only three weeks. But there remained still a long voyage to China, and few ships were sailing thither. Hence it has come to pass, since we met at Pittsfield one year ago, that a line of steamers has undertaken to bridge the Great Sea; and a missionary brother, who left New York on the 10th of August, is now, we may hope, drawing near to the land of his adoption. In a very short time, we shall hear of unceasing railway trains passing from the Atlantic to the Pacific, and then a single month will take a reinforcement from Massachusetts Bay to Shanghai. Who can fail to interpret this rapid march of events? Surely, the God of missions has brought this empire, so populous, so idolatrous, nearer and nearer, that we may accept the field which he has assigned us.

4. As China is destined to enrich us with her commerce, it becomes us, as a Christian people, to enrich her with the words of eternal life. The best
which she can give, she will pour into our lap with ever-increasing profusion. Be it ours to say to her, “Silver and gold have we; and you shall receive them from us with no stinted measure. But such things perish with the using. Better than all else, we offer you treasure in heaven.” This were an interchange of values worthy of the name which we bear,—carnal things received, spiritual things given in return. It would do something, moreover, to repair the wrongs which the greed of wealth has inflicted upon the Chinese. For hundreds of years men have gone to their shores eager for gain; but too many have left, for the dollars which they made, the vices which were their shame.

5. In evangelizing China, we shall do much to raise our country to the proper level of a Christian State. If we compare the life of any consistent believer with what may be called the life of any existent nation, the contrast will fill our hearts with sadness. What the former would scorn to do, the latter, perhaps, will not scruple to do. Many an Englishman has blushed for the opium war. Many an American has blushed for the injustice done to the red man; and we hang our heads to-day, because the times of this costly wrong-doing still linger. Hence it should be our constant aim to bring the life of the State into harmony with that of the individual, so that whatever dishonors a man, shall be impossible for a people. To effect this, however, our churches need to be clothed with power from on high. How shall they secure the blessing?

Let us suppose them to resolve, humbly, prayerfully, “According to the ability which the Lord has given us, we will send the gospel to China.” It is an honest purpose; it is faithfully kept. Every steamer that crosses the Pacific is freighted in part with missionaries. Those who remain behind, account themselves simply home-partners; and so their alms and their hearts are always going forth to the common work. Wherever the glad tidings are preached, therefore, whether in the temples of Boodh, or the dwellings of the poor, whether on the shore of the sea, or far back among the mountains, they become the power of God unto salvation. Converts are multiplied as the drops of the morning; and in the fullness of their young, joyous life, they turn to us and invoke the divine benediction upon us.

Here then we have three elements of power: (1) The pleasure which Christ takes in those who honestly obey his last command. (2) The resulting effect of a noble and generous endeavor. (3) The supplications of newborn souls, grateful for the boon which they have received. How easily and how speedily might the churches of America, with these conditions of strength available for them, transform our national life!

Thus have the Prudential Committee endeavored to set forth the claims of China as a missionary field, first, upon Protestant Christians everywhere; secondly, and preeminently, upon Protestant Christians in America. But they must go still further, and say that upon the churches which are represented by this Board, there rests a special obligation. God has been pleased to give us a wider experience, a larger income, and a stronger working force, than any other society this side of the Atlantic. It becomes us, therefore, to accept the position which He has assigned us, humbly and trustfully, and to
ask that grace may be given us to do all His will. With no rivalries, except such as would fain achieve the most for the Master's honor, let us go boldly forward, inviting our brethren of every name to stand by our side in that supreme conflict which is soon to be joined with the powers of darkness.

This paper was referred to a special Committee, consisting of Dr. J. B. Condit, Hon. Wm. E. Dodge, Dr. Blodgett, Dr. Russell, Hon. C. N. Olds, Dr. Budington, and Rev. A. C. Adams. Dr. Condit, in behalf of this Committee, presented the following report:

In view of the facts presented in this paper, and so forcibly urged, the Committee would call for the special consideration of the claims of China at this time.

As China constitutes so large a part of the inheritance given to Christ, there is a peculiar obligation resting on the Church to evangelize it. There is no good reason for directing our efforts chiefly to the little islands that dot the ocean, or to small kingdoms, with their one hundred thousand or five hundred thousand inhabitants. While we are impelled to seek the salvation of these by the great argument for missions founded on the cross and the command of Christ, this argument presses upon us with augmented power in respect to that land where four hundred millions of souls wait for the gospel.

The character of the Chinese people gives special interest to their claims. A barbarous people needs the gospel as much as those who are civilized. It is adapted to them. But we cannot help turning with deep sympathy and strong hope to a land where intellect is working in the established forms of political and educational organizations, yet destitute of Christianity. It is not our first work there to “teach the people to think.” There is a mental capacity in large portions of the people, developed and applied both in literature and the arts. This civilization is indeed “heathen,” but it is ready for the infusion of Christianity to purify and direct its forces in a sound religious culture, so that this empire may become a mighty power for the maintenance and propagation of the gospel. The Committee recommend the adoption of the following resolution:

Resolved, That this Board, with reliance on God, does now accept the work which Providence throws upon it for the evangelization of China; and assured of the abundant ability of the churches, and of the favorable response of devoted young men in our Theological Seminaries to the appeal that shall be made to them, do recommend a speedy enlargement of the missionary force in that empire.

Earnest remarks upon the subject were made by Dr. Condit, Rev. J. L. Nevius, missionary of the Presbyterian Board, from China, Dr. Cox, Hon. William E. Dodge, Dr. William Wisner, and Dr. Budington, and the resolution was unanimously adopted; the congregation also, by rising, unanimously assenting to the vote.

Secretary Clark read the following special Report, in behalf of the Prudential Committee.

THE NECESSITIES OF THE FOREIGN FIELD.

One of the most remarkable characteristics of our time is the opportunity for enlarged Christian effort. Pressing are the calls, multiplied are the opportunities and the facilities for such effort at home; but may we not say
that abroad, the calls are yet more pressing, the opportunities and facilities
more abundant, and the possible results yet grander in relation to the tri­
umph of the Redeemer's kingdom? Our work is apostolic; it is to evan­
gelize whole nations; to plant Christian institutions, and to lay the founda­
tions of Christian culture and Christian civilization amid destitute millions.
The labor of detail, characteristic of the home work, the carrying of the
gospel into every household and neighborhood, is not the work of the mis­
sionary — it belongs to the native agency he shall train up; and the sup­
port of churches and schools, after they have been once established, belongs
not to us but to the native Christians. Our work is purely evangelistic.
Hence its economy of men and means; hence, too, the possibility of its early
success. One man, upon the average, throughout the whole foreign field, for a
population of 100,000, is perhaps all we need, all that it may be really
desirable to have, for the best success in training up independent, self-
supporting churches of Christ. The Eastern Turkey mission ask for but
twelve men and a physician, for a field of 160,000 square miles — nearly
four times the size of the State of New York, with a population of from
two and a half to three millions, and say they would have no more if we
had a hundred to spare. The progress that is making in that field, upon
the faithful carrying out of this principle, proves that they are right. To
carry forward this work upon the apostolic plan, requires of course the best
minds of the church, and offers them the largest field for the exercise of all
their powers.

Hitherto we have asked that the world might be opened to the influence
of the gospel. The prayer has been heard; the world is open. Hitherto
the work has been at a great distance, and attended with peculiar trials and
hardships. That time is past. The improved methods of communication
have brought the fields of missionary effort to our very doors. The most
remote is practically nearer to us than England was fifty years ago.
The time of harvest has come. Hitherto, except at the Hawaiian Islands,
it has been a season of preparation — of seed-sowing. The barriers which
ages of false worship had reared, were to be thrown down; the prejudices of
the people were to be overcome by practical illustrations of the power of the
gospel, and of the unselfish aims of the missionaries. In the mean time, ex­
portations were to be made; the best centres of influence selected; native
languages mastered; the Scriptures given to the people in their own tongue;
a Christian literature created; a knowledge acquired of the manners and
customs of different peoples, and the best methods of reaching them with
the gospel; also of the peculiarities of climate, and the means necessary for
the preservation of health, and to secure proper comforts for missionary fam­
ilies. All this was to be done, and in great measure has been done. The
skirmish line has done its work; it is time for the grand army to advance and
take possession, in the name of its Great Leader.
The manifest blessing of God upon the labors of the past year,—in the
establishment of new churches, in the development of the native pastorate,
in the larger additions than usual to the native churches, in opening new
fields to the efforts of the missionaries,—all call for an enlargement of our
operations, and promise the richest returns. Yet the work has been sadly
hindered for want of men to follow up the advantages gained. Station after station, won by years of labor and the sacrifice of many lives, has been given up. Again and again has the sad intelligence reached us of a devoted missionary sinking down at his post, overborne by his burdens and unrelieved. Almost every mail brings us tidings of new openings for the truth, of new and important centres that should at once be occupied. Cheered as we have been by the privilege of sending out thirty new laborers the past year, they have gone to help carry on the work already in hand; not a single new post is to be taken. The most urgent necessities of the different fields only have been met. Not a man for Micronesia, Africa, Ceylon, Foochow, and only one, a missionary physician, for North China, where we would gladly send twenty each year, for the next dozen years.

Mr. Snow, in Micronesia, seven hundred miles away from any Christian brother of his own race, in the midst of a work already rich in results and of yet richer promise as it spreads from island to island, toils on alone. Our good friends Walker and Bushnell, faint and weary after more than twenty years of patient watching and waiting, holding one of the gateways to Central Africa, beg us to send men, white or colored, as we can, to preach Christ to the multitudes within, who are ready to perish. Among the Zulus, the instructions of the missionaries are eagerly sought in neighborhoods hitherto indifferent or opposed; and the anxious inquiry is made, why the white men, across the ocean, do not come and tell them of the way of salvation? Is it because they want to keep heaven to themselves?

While diplomats are digesting protocols and ultimata, and the armies of ambitious monarchs are waiting marching orders, the missionaries of the Board are rapidly settling the Eastern question. Give them but a few years more, and twenty more men to help them, with the same divine favor that has crowned these efforts for the last ten years, and they will hope to make sure the evangelization of the Turkish Empire. But no time is to be lost. The awakened interest in the truth, the remarkable progress of the last few years, the attempted reforms in the Armenian church, the comparative freedom to labor now enjoyed, which the great political changes impending may seriously interrupt, urge us to the most strenuous efforts, while the day lasts. With a just view of the greatness of the missionary work, and the opportunities now open to them, Drs. Van Dyck, Jessup, and Riggs, decline the most important positions in the church at home, that they may accomplish a greater work for Christ among the Arabs and the Armenians.

And what shall we say of India, now in process of moral and religious disintegration? The vital forces of Christianity must be thrown in to reorganize it in the interest of the gospel. Its hoary systems of religion and superstition, that have so long blinded the mind and corrupted the heart, are giving way before the light of truth. Thousands of young men, graduated from government schools every year, are renouncing the old ways, and teaching others also. Who shall teach them the way of life? English railways, English laws, English schools, the new spirit of enterprise that is being awakened, all know nothing of the thousand social distinctions interwoven with the forms of idolatrous worship. Missionaries of all denominations, Christians in civil and military life unite in a most earnest appeal. "In
God's name," they cry, "and in the name of Him who hath redeemed us to God by his blood, we appeal for help." Hazen, in view of the weakness of the Mahratta mission, writes, "truly it seems an extremity to us." Bruce, left alone in charge of three districts, each enough for one man, with ten churches and over thirty native helpers, feels "oppressed with responsibility." Chester, at Dindigul, in the Madura Mission, asks what he can do alone in the one thousand villages of his station. Tracy, who has just come home, speaks of the prospect as never so encouraging as at present. Howland, of Ceylon, says of the work there, "it is now or never." Twelve men are needed at once to work the fields left to our exclusive occupation in India and Ceylon.

But the great field, and soon to be the nearest, is China. The way is open for the most extended labors. Twelve years ago the number of converts scarcely exceeded the number of missionaries; now it is twenty to one, and rapidly increasing. From Foochow we hear of a spirit of inquiry among the people, and calls to new places. Forty men unite to send a delegation a hundred miles or more, to Tientsin, to inquire after the new doctrine, and to ask for a missionary teacher. Mr. Chapin writes of crowds of more than two thousand persons gathering about him on a recent preaching tour. Mr. Goodrich, who began his missionary career by leading the singing in public worship on the first Sabbath and by preaching within six months after his arrival in the country, preaches daily to large audiences a few miles from Peking. Mr. Blodgett can find no time for a visit home, which his excessive labors and the care of his family seem to make necessary. Mr. Gulick, from a pass in the Great Wall, looks out northward upon the rural population of Mongolia, and southward upon the teeming multitudes of China, now accessible to the heralds of the cross. Such is the field now waiting for the gospel, with its four hundred millions of human souls, supplied, as yet, by missionaries of all evangelical denominations, at the rate of one missionary to four millions of people, or nine for a population as large as that of the United States.

In view of facts like these, are we not called to greater and more earnest effort, to larger offerings of men and means to secure the early triumph of the Redeemer's kingdom on the earth? Do not the watchmen cry from every high tower, "The night is far spent, the day is at hand." Is not God calling upon his church, by the abundant openings for Christian effort in heathen countries, and by unwonted triumphs of the gospel where it is proclaimed: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not, lengthen thy cords and strengthen thy stakes"! Is not our Lord calling upon us of this most highly favored of Christian lands, by all the heightened claims upon our service in consequence of special mercies to us as a people during these past years; by all the faith, the prayer, the sacrifices, of the devoted men and women who have gone forth to labor in the cause; by all the solemn significance of his last command and the preciousness of his farewell promise, to go forward? Is not his voice sounding along the lines of the sacramental host; do we not hear it at every station and outpost, "Forward!" "Lo! I am with you."

The Prudential Committee ask for eighteen new missionaries (including
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...those now under appointment*), and three missionary physicians, to reinforce the stations already occupied; and for forty new missionaries to occupy new and inviting fields; — sixty-one men, apostles all, for the proper carrying forward of the work committed to their care.

This paper was referred to the Committee on the Home Department, and Dr. Stearns, the Chairman, in behalf of that Committee, reported on the subject as follows: —

The Prudential Committee "ask for eighteen new missionaries (including those now under appointment) and three missionary physicians, to reinforce the stations already occupied; and for forty new missionaries to occupy new and inviting fields" making sixty-one in all, whom they would be glad to send forth without delay, as necessary to a proper carrying forward of the work committed to them. They give their reasons for this demand, with a clearness and cogency of argument which ought not to be resisted. In this opinion as to necessity, the Board, and the churches sustaining it, will doubtless fully agree.

But the question rises, how shall the men so loudly called for be obtained? We have been calling for years, and until recently but very few have responded to the call; and still the quota required is very, very far from being filled. Your Committee ask whether these calls are in all respects rightly directed? Are they not addressed too much to the air, or too indefinitely to somebody, somewhere in the churches? Is not our call for volunteers, too often, a call for men who, if they have something of the spirit of enlistment in their hearts, know little of the practical methods by which the enrolling of their names can be secured? It is one thing to ask somebody, somewhere, to go on a mission, — who knows not how he shall begin to go or to prepare himself to go, even if he desires to do it, — and a very different thing to ask an individual, face to face, if he will go, and then, by personal information, make his way plain before him. Your Committee are unanimously impressed with the conviction that, if the Board really desires more men, they should call them as well as call for them; that while they encourage volunteers, as heretofore, a sort of apostolic necessity should be laid upon others, and upon some of the choicest souls among our young men preparing for the ministry, that they should go and preach the gospel to the heathen. Let some of our Secretaries, and returned missionaries, whose hearts are all aglow with the love of souls, and souls among the heathen, visit our Theological Seminaries and Colleges, and present to our young men the woes and the wants of the world, and the encouragements, such as those noticed in the first section of the paper under review, — namely, that "the work is purely evangelic," that "one man for a hundred thousand" of the world's population might, with God's blessing, evangelize the whole earth, — and show them practically and exactly what they are to do, in order to enlist themselves as special soldiers in this great war of the Lord; and then, when some have volunteered because they cannot help it, let others be selected, and personally invited and encouraged to engage in the blessed service; not forgetting, all the while, to "pray unto the Lord of the harvest, that he will send forth laborers into his harvest."

We believe that, in some such way as this, all the men needed can be secured, while indefinite calls will be like those in the Drama, where one says "I can call spirits from the vasty deep," but another responds, "Will they come when you call them?" We must not merely call spirits, but we must find the spirits, and call them to the service needed after we have found them. Your Committee suggest, in conclusion, the following resolution: —
Resolved. That the Prudential Committee be requested to consider the expediency of sending a special delegation, consisting of one or more of the Secretaries of the Board, and of one or more of our missionary brethren who may be in the country at the time, or other equally qualified persons, to our Theological Seminaries and Colleges, who shall fully and fairly present the claims of missions upon young men preparing for the ministry, and after consulting with the officers of these institutions, shall, in cooperation with them, select suitable men for special service in this work of missions, and encourage them to undertake it; and, in general, that the practice of calling men, as well as calling for them, which has already been to some extent inaugurated, shall be more fully prosecuted.

Impressive remarks were made upon this subject by Rev. S. J. Humphrey, Secretary Clark, Dr. Holbrook, Dr. Stearns, and several others; and the report, with the resolution, was accepted and adopted.

RULES TO BE OBSERVED AT THE MEETINGS OF THE BOARD.

On the motion of Secretary Treat, it was

Resolved. That the Business Committee be requested to report, at some time during the sessions of this meeting, a body of Rules to be observed at future meetings of the Board.

In accordance with this resolution, the following Rules were reported by the Committee and adopted by the Board:—

1. The President shall take the Chair at the hour designated for the commencement of any session, when the meeting, and each subsequent session, shall be opened with prayer and such other devotional services as he shall think proper; after which, in case a quorum be found present, the Board shall proceed to business.

2. At the opening of every Annual Meeting, (as soon as an Assistant Recording Secretary shall have been appointed,) the President shall require the reading of the material parts of the journal of the Annual Meeting next preceding; and at the opening of every morning session the journal of the preceding day shall be read.

3. During the first session of every Annual Meeting, the President shall appoint a Committee of Arrangements and a Business Committee.

4. During the first session of every Annual Meeting, the President shall appoint a committee of three, whose duty it shall be to nominate the standing committees on the Treasurer's Report, the different parts of the Prudential Committee's Report, the Place and Preacher for the next Meeting, and the Officers of the Board; said Committee of Nomination to make their report before or at the close of the next business session, when the President shall forthwith ask the Board to vote upon the appointment or rejection of each of the committees nominated, unless otherwise ordered by the Board.

5. All other committees shall be appointed by the President.

6. The President shall decide all questions of order, subject to an appeal to the Board, and he may speak on such questions in preference to other members.

7. When a question is under debate, the President shall only receive motions to adjourn, to lay on the table, to postpone to a time certain, to commit, to amend, or to postpone indefinitely, which several motions shall have precedence in the foregoing order.

8. Motions to adjourn, to lay on the table, and for the yeas and nays, shall be taken without debate.
9. When a committee to whom any matter may have been referred, shall recommend any specific action to the Board (other than an order to print the Prudential Committee's Report), such action shall be embodied in resolutions, and the question will be, Shall the report of your committee be accepted and the resolutions be adopted? In case such committee (or others) shall wish the Board to adopt not only their conclusions but their reasonings, opinions, and statements, the question will be, Shall the report of your committee be accepted? In other cases the question will be, Shall the report of your committee be accepted?

10. When any member shall ask that a question be determined by yeas and nays, the President shall accede to such request, provided one fifth of the persons present entitled to vote agree therewith.

11. The President shall declare all votes; but if the correctness of his decision shall be questioned, he shall order a count of the persons voting.

Rights and Duties of Members.

1. All members, whether corporate or honorary, shall have the privilege alike of participating in any business of the Board, the right of voting being restricted by the charter to corporate members.

2. All propositions submitted to the Board, excepting such as are contained in reports duly made thereto, or motions growing out of such reports, shall be referred to the Business Committee without debate. In case, however, any person shall feel aggrieved by the refusal of such Committee to report on a matter so referred, he shall be entitled to move that the Committee be instructed to report, and such motion shall be debatable.

3. No member while speaking shall be interrupted by another, except through a call to order, or a request for leave to make an explanation, which may be granted or not, in the discretion of the person having the floor.

4. No member shall speak more than once on the same question to the exclusion of any one who has not spoken, and never more than twice without the consent of the Board.

5. Every motion shall be reduced to writing if the President so direct.

6. After a question shall have been put to the Board in session, no member shall speak thereon.

ARRANGEMENTS FOR THE ANNUAL MEETINGS.

Dr. Sweetser, in behalf of a Committee first appointed in 1864, reported as follows:

The Committee to whom was referred "the subject of arrangements for the Annual Meetings of the Board, with reference especially to securing ample opportunity for the members to participate in the deliberations, and also to the demand made upon the hospitalities of the people with whom the Board meet," respectfully present the following Report.

The attention of the Board was called to this subject, from an impression that serious inconveniences were experienced, in both particulars above specified, from the great increase in numbers of the friends of missions brought together at the annual meetings. The most spacious churches and halls have been found inadequate to the full accommodation desired on these occasions, and the most ample and generous hospitality, it has been thought, has been somewhat heavily taxed. Your Committee are of the opinion that this state of things should be accepted with devout gratitude, indicating, as it does, the
breadth and depth of the interest felt in the evangelization of the world. While a diminution of earnest cooperation with the Board would immediately show itself in a decreased attendance upon the annual meetings, it is to be feared that any measures adopted, the legitimate effect of which would be to limit the range of the invitation given, or materially to lessen the numbers of friends present, would result in a diminution of interest in the work of missions. These convocations exert an influence upon the missionary spirit in the churches not easily measured. So salutary and desirable is this influence, that any interference with it, by the establishment of regulations, would, to say the least, be exceedingly hazardous. Your committee do not see the way to any safe legislation upon the subject. It would be exceedingly difficult to lay down a general rule sufficiently flexible to meet the wide disparity in the individual cases to which it would be applied. It seems to the Committee more wise to leave the subject to be regulated according to circumstances as they may arise. The experience of the Board justifies a full reliance upon the sound judgment and large generosity of those whose interest in missions prompts them to undertake this service, in some regards onerous, but in the end, remunerative a thousand fold. The Committee of Arrangements appointed to provide for a meeting cannot be, and are not, called upon to perform impossibilities. It is believed that it is safe to leave the entire adjustment of all the practical questions which may arise with their good-will and discretion. By correspondence with the Prudential Committee, they can obtain all necessary information in regard to particular arrangements to be made; and it can hardly be doubted that, for years to come, there will be found communities in sufficient numbers who will rejoice in the privilege of having the people of God come to them, bringing with them the blessing of rare Christian communion, and calling down upon them the richer blessing of our gracious Redeemer.

The Committee, therefore, recommend that no action be taken upon the subject.

This report was accepted by the Board.

RESIGNATIONS.

A letter was presented from Rev. Dr. Bacon, tendering his resignation as a corporate member of the Board. It was referred to the Committee on New Members for next year.

Hon. Linus Child, in behalf of the Committee on New Members appointed last year, and to whom were then referred communications from several corporate members resigning their membership, reported as follows:—

The Committee have carefully examined the communications referred to them, and are happy to find that their authors all express unabated attachment to the Board and its work, but desire a release from the responsibilities of their membership, and their obligations to attend the meetings, on account of impaired health or pressing public engagements, which render their attendance at the regular meetings of the Board impossible.


The report was accepted, and the recommendation adopted.
The same Committee presented the following report in regard to new members:

As the rules relating to new members, adopted at the last meeting of the Board, made material alterations in the mode of selecting such members, it was deemed advisable that more time should be given to the necessary investigation of the subject than could be conveniently done during that meeting. The Committee therefore held a special meeting at Boston, on the second day of August last, and having devoted to the subject, at said meeting, and during the present session of the Board, all the time its importance seemed to demand, now submit the result of their labors.

From an examination of the rules adopted at the last meeting of the Board, the report of the Committee by whom said rules were presented, and the action of the Board thereon, your Committee are of opinion, that the Board, by their action, put upon their rules a construction, and made an apportionment of the number of corporate members which should be due to each State.

The Committee do not express any opinion upon the question whether the apportionment of members to the several States, as adopted at the last meeting, should be binding upon future committees, or upon the future action of the Board itself. They, however, are fully satisfied, from the action of the Board at the last meeting and from their own investigations, that the present number of members is not distributed among the several States in such proportions as the best interests of the Board require. They are also of opinion, that the apportionment of the number of members as indicated in the action of the Board, at its last annual meeting, is substantially just and equitable, at least until the disproportion which now exists between the several States shall be in some degree removed.

It will be remembered that no new members have been elected for the last two years, except such as have been chosen to offices requiring the incumbents to be corporate members. The Committee have therefore concluded to recommend persons for election as corporate members at this time only with a view to an equalization of the number of members in the several States, according to the proportion adopted by the Board at its last annual meeting. The persons recommended, if elected, will only supply the deficiency of members in the States in which they reside, while the States from which no new members are now recommended will yet have their full proportion.

The Committee therefore recommend for present election as Corporate Members:

From Rhode Island: Hon. Amos C. Barstow.
From New Jersey: Aaron Carter, Jr., Esq.
From Minnesota: Daniel W. Ingersoll, Esq.

These persons were accordingly elected.
1867.

ANNUAL MEETING OF THE BOARD.

A Committee on New Members, for next year, was appointed, consisting of Judge Strong, Hon. Linus Child, John Kingsbury, Esq., Dr. George E. Adams, O. E. Wood, Esq., Hon. T. P. Handy, and Dr. S. C. Bartlett.

OFFICERS.

The Committee on Officers reported, recommending the following, who were elected for the year:

Mark Hopkins, D. D., LL. D.,
President.

Hon. William E. Dodge,
Vice-President.

Charles Stoddard, Esq.,
Nehemiah Adams, D. D.,
Augustus C. Thompson, D. D.,
Hon. William T. Eustis,
Walter S. Griffith, Esq.,
Hon. Alpheus Hardy,
Hon. Linus Child,
Rev. Albert Barnes,
Robert R. Booth, D. D.,

Abner Kingman, Esq.,
James M. Gordon, Esq.,
Rufus Anderson, D. D.,
Prudential Committee.

Rev. Selah B. Treat,
George W. Wood, D. D.,
Nathaniel G. Clark, D. D.,
Corresponding Secretaries.

Rev. John O. Means,
Langdon S. Ward, Esq., Treasurer.
Moses L. Hale, Esq.
Joseph S. Ropes, Esq., Auditors.

LETTERS FROM ABSENT MEMBERS.

Letters of apology for their absence from the meeting were received from the following corporate members: Dr. William S. Curtis, Dr. Henry Darling, Dr. Silas Aiken, Dr. R. W. Condit, Dr. A. D. Eddy, Dr. J. F. Stearns, Dr. William Adams, Dr. R. R. Booth, Dr. Asa D. Smith, Dr. E. W. Hooker, Dr. H. A. Nelson, Dr. H. D. Kitchell, Dr. J. J. Carruthers, Dr. Baxter Dickinson, Dr. Benjamin Labaree, W. A. Booth, Esq., O. E. Wood, Esq., Hon. Thomas W. Williams, Henry White, Esq., George Kellogg, Esq., Dr. J. K. Young, Dr. T. M. Post, and W. W. Thomas, Esq.

PLACE AND PREACHER FOR THE NEXT MEETING.

The Committee on Place and Preacher for the next annual meeting recommended that Norwich, Connecticut, be the place, Rev. H. A. Nelson, D. D., of St. Louis, the preacher, and Rev. John Todd, D. D., of Pittsfield, Massachusetts, his alternate. These recommendations were adopted; and the following persons were appointed a Committee of Arrangements for the meeting, viz.: Rev. M. M. G. Dana, Dr. H. P. Arms, Rev. R. P. Stanton, Hon. William A. Buckingham, Gen. William Williams, Messrs. Henry B. Norton, Ebenezer Learned, Joseph Selden, Henry V. Edmond, Lewis A. Hyde, and D. F. Gulliver, M. D.

RESOLUTIONS OF THANKS.

The following resolutions were passed:

Resolved, That the thanks of the Board be presented to Rev. Dr. Thompson for his sermon, and that a copy be requested for publication.

Resolved, That the cordial thanks of this Board be tendered to the several families and to the citizens of Buffalo, for the generous and ample hospitality with
which they have entertained the Board, and its members and friends, during its session in this place:

Also, to the Committee of Arrangements, and all who have aided them in the ample preparations for the meeting:

Also, to the trustees of the several churches which have opened their houses of worship for the accommodation of the various sessions and meetings of the Board:

Also, to the choirs of the several churches, for their delightful aid in the service of sacred song:

Also, to the several railway companies which have granted free return tickets on their roads to those in attendance at this time:

Also, to the various representatives of the press, for the full and accurate reports of the proceedings of the Board, spread abroad by their instrumentality.

RELIGIOUS SERVICES.

The devotional and religious services in connection with the meeting were much as usual. Prayer was offered at the opening of each session, the assembly being led in the service successively by Dr. S. C. Aiken, Dr. J. P. Thompson, Dr. John Forsyth, Rev. Hiram Bingham, Dr. Walter Clarke, Dr. B. C. Taylor, and Dr. A. T. Chester. After the reading of the Report on the Home Department, Dr. William Wisner led in a special prayer of thanksgiving; and on other occasions, business gave place to the offering of prayer, Thanksgiving, and songs of praise. Morning prayer-meetings, on Wednesday and Thursday, were largely attended. The devotional services in connection with the sermon on Tuesday evening were conducted by Dr. S. G. Brown. The sermon was by Dr. J. P. Thompson, from John i. 4.—"In Him was life; and the life was the light of men." Meetings for addresses were held on Wednesday and Thursday evenings, fully attended and of great interest, in the North and the Lafayette Street churches. The Lord's Supper was administered in the First Presbyterian and the Lafayette Street churches, on Thursday afternoon, to more than 2,000 communicants. In the First Church, Dr. Forsyth presided, assisted by Rev. A. C. Adams and Dr. E. R. Beadle. At Lafayette Street, Dr. A. A. Wood presided, and was assisted by Dr. John Todd and Dr. H. M. Storrs.

The closing meeting of Friday morning was brief, that persons might have opportunity to take the cars which left the city at 10 o'clock. Addresses were made by Dr. William Wisner, Rev. M. D. Sanders, of the Ceylon mission, Dr. Hopkins, the President of the Board,—expressing warm thanks to the people of Buffalo for their hospitality and kindness to those who, in so large numbers, had been present at the meeting,—and by Dr. Walter Clarke, who responded in behalf of the people and the Committee of Arrangements at Buffalo. The parting hymn,—"Blest be the tie that binds,"—was sung, when Dr. Todd offered a closing prayer and pronounced the benediction, and the Board adjourned without day.
REPORT
OF THE
PRUDENTIAL COMMITTEE.

HOME DEPARTMENT.

OBITUARY NOTICES.

The Corporate Membership of the Board has been diminished, within the past year, by the death of nine who have heretofore acted with us, to wit: — Jeremiah Day, D. D., LL. D., elected in 1817; Rev. Sylvester Holmes, elected in 1834; Joel Hawes, D. D., elected in 1838; Williams Jenks, D. D., elected in 1840; Hon. Charles W. Rockwell, elected in 1840; Hon. John Aiken, elected in 1850; William H. Brown, Esq., elected in 1851; Rev. Thornton A. Mills, elected in 1855; Lewis H. Delano, Esq., elected in 1859.

MISSIONARIES SENT FORTH.

At the last Annual Meeting, the inadequate supply of missionaries was made a prominent topic of discussion. It gives the Committee great pleasure to announce that a change is taking place in this regard, and they deem it proper to refer specifically, to the large offering which the seminary at Chicago has tendered to them. The fact that five young men in a class of eighteen, with the just and urgent claims of the home service distinctly before them, have chosen the foreign service, is exceedingly gratifying. And there is abundant reason for believing that the churches of the North-west will be amply compensated, in coming years, for the sacrifice which they have been called to make.

The following persons have entered upon the missionary work for the first time, to wit: — Rev. Lyman Bartlett and Mrs. Camelia C. Bartlett, Rev. Theodore A. Baldwin and Mrs. Matilda J. Baldwin, Rev. Charles C. Tracy and Mrs. Myra A. Tracy, Miss Roseltha A. Norcross, and Miss Sarah A. Closson, of the Western Turkey mission; Rev. Henry T. Perry and Mrs. Jennie H. Perry, of the...
tral Turkey mission; Rev. Henry S. Barnum and Mrs. Lucretia L. Barnum; James A. Milne, M. D., and Mrs. Arabella Milne; Miss Hattie Seymour and Miss Mary E. Warfield, of the Eastern Turkey mission; Rev. Samuel S. Mitchell and Mrs. Lucy M. Mitchell, of the Syria mission; Rev. William H. Atkinson and Mrs. Calista Atkinson of the Mahratta mission; Rev. Thornton B. Penfield and Mrs. Charlotte E. Penfield, Rev. Hervey C. Hazen and Mrs. Ida J. Hazen, Miss Rosa A. Smith, Miss Martha S. Taylor, and Miss Sarah Pollock, of the Madura mission; Alfred O. Treat, M. D., of the North China mission; Miss Jennie S. Peet, of the Foochow mission; making, — with Miss Lydia Bingham, who has gone to the Sandwich Islands to teach the native children, under the direction of the Hawaiian Evangelical Association, — thirty in all, four of them being the children of missionaries.

The following persons have returned to the fields in which they have labored heretofore, to wit: — Jonas King, D. D., and Mrs. Anna A. King, of the mission to Greece; Rev. Wilson A. Farnsworth and Mrs. Caroline E. Farnsworth, Rev. Tillman C. Trowbridge and Mrs. Margaret Trowbridge, Rev. George F. Herrick and Mrs. Helen M. Herrick, of the Western Turkey mission; Rev. Cornelius V. A. Van Dyck, M. D. and Mrs. Julia A. Van Dyck, Rev. Simeon H. Calhoun, of the Syria mission; Rev. Joseph G. Cochran and Mrs. Deborah P. Cochran, of the Nestorian mission; Rev. James Herrick and Mrs. Elizabeth H. Herrick, Rev. Horace S. Taylor and Mrs. Martha S. Taylor, of the Madura mission; Rev. Charles Hartwell and Mrs. Lucy E. Hartwell of the Foochow mission; Rev. Hiram Bingham, Jr. and Mrs. Minerva C. Bingham, of the Micronesia mission, making twenty-one in all.

The Committee have appointed nine other young men (graduates of our theological seminaries) to the missionary work, in the expectation that they will proceed to their respective fields of labor at no distant day. During the progress of this meeting, however, the Board will be informed that a larger number of candidates for the foreign service is urgently needed.

AGENCIES.

The District Secretaries, reported one year ago, are still in the service of the Board. The present arrangement of the Districts will appear from the following table: —

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<td><strong>Northern New England:</strong></td>
<td><strong>Rev. William Warren, Gorham, Me.</strong></td>
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<td>Maine, New Hampshire, and Vermont</td>
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DISTRICTS.

SOUTHERN NEW ENGLAND:
Massachusetts, Connecticut and Rhode Island, . . . . . . . . . . . . Rev. John P. Skeele, Hartford, Conn.

NEW YORK CITY:
New York City, Long Island, Eastern New York (This district is in charge of George W. York, and East Jersey, . . . . Wood, D. D., Bible House, N. Y. City.

CENTRAL AND WESTERN NEW YORK:
Including St. Lawrence, Lewis, Onondaga, Otsego, and Delaware Counties, as an Eastern boundary, . . . . Rev. Charles P. Bush, Rochester, N. Y.

PHILADELPHIA:

OHIO AND INDIANA:
Ohio, Indiana, Southern Illinois, and Missouri, . . . . . . . . . . Rev. Wm. M. Cheever, Cincinnati, O.

NORTH-WESTERN DISTRICT:

The efforts which have been made in this department are similar to those of former years. Two ends are uniformly kept in view, (1) the securing of contributions sufficient to carry forward the operations of the Board without embarrassment, and (2) a wider diffusion of missionary intelligence among the churches. In both particulars, the District Secretaries have received constant and valuable assistance from the missionaries who have been residing for a time in the United States.

MISSIONARY HERALD.

It has been deemed expedient to make some changes in the Herald, with the hope of rendering it a more efficient auxiliary. The Committee are glad to know that it is read more extensively by paying subscribers than heretofore, and they cannot forbear to express their earnest desire that the number of such may be largely increased.

COOPERATING SOCIETIES.

The Treasurer has sent to the various missions of the Board, in aid of the work which they are doing through the agency of the press, the following sums, to wit: — From the American Tract Society at New York, $4,200; from the American Tract Society at Boston, $600.

INCOME OF THE YEAR.

Believing that "special appeals" to the churches for pecuniary aid are only to be resorted to in cases of peculiar urgency, the Committee have been careful to avoid them during the past year. At times, indeed, it has seemed quite possible that they might be obliged to report a considerable indebtedness to the present meet-
HOME DEPARTMENT.

ing. Still it was deemed expedient to rely upon ordinary methods for securing contributions; and the result, on the whole, is satisfactory.

But the Committee are obliged to say that the financial position of the Board deserves the thoughtful attention of its friends. Instead of a balance in the treasury, such as was reported one year ago, we have a debt almost as large. And more important still is the fact, that while the legacies — always an uncertain source of income — have advanced upon those of the previous year, the donations have fallen off more than $22,000. This has occurred, moreover, just when the number of laborers in the foreign field was on the increase. The retrogression is owing in part, doubtless, to the diminished activity in business which has characterized the last few months; still it would be a great convenience, to say the least, if an income equal to the demands of the work which we are doing, could be looked for, without recourse to exceptional methods, and also without serious fears, at times, of an approaching deficit.

EXPENDITURES OF THE YEAR.

When the appropriations for 1867 were made, in October last, it was supposed by the Committee, that in certain particulars the demand upon the treasury might be larger than it has actually been. Casualties and unforeseen contingencies have required a smaller sum than it was deemed safe to assume at that time. The average rate of exchange has been more favorable than the estimate. It was hoped, moreover, that a larger corps of ordained missionaries would be sent abroad, in view of the pressing necessities of certain fields. In point of fact, therefore, the expenditures of the past year vary less than seven thousand dollars from those reported a twelve-month ago.

PRESENT STATE OF THE TREASURY.

The income of the year has been as follows: — from donations, $350,672.08; from legacies, $74,428.44; from other sources, $12,784.25; making a total of $437,884.77. The expenditures have amounted to $448,524.18; so that, as the year opened with a balance of $6,206.97 in favor of the treasury, it has closed with a balance of $4,432.44 against it. The Committee feel that the thanks of the Board are due to the God of missions this year, as in past years, for all his kindness toward us. "Hitherto hath the Lord helped us!"
THE MISSIONS.

GENERAL SURVEY OF THE FIELD.

The review of the past year calls for a devout expression of gratitude for the manifest blessing of God upon our work. The greater interest in the cause of missions in the churches and seminaries at home, and the marked progress in nearly all the different fields abroad, may well encourage us to greater effort, and to hope for yet greater triumphs of the gospel in years to come.

Seven members of the missionary circle have been called to rest from their labors; two of the fathers after long and successful labor,—Dr. Goodell, whose genial presence cheered so many hearts at our last meeting, and Mr. Emerson, from his island home in the Pacific; Miss Crawford, who returned in enfeebled health, some two years since from the Nestorian mission; and four from the very midst of active labors for Christ,—Mr. Walker, at Diarbekir, borne to his last resting-place by a large Christian community won to the truth by his labors; Mr. Giles of Cesarea, in the very morning of his days, when just ready to enter fully upon his work; Mrs. Adams of Aintab, after a brief sojourn among a people she had come to love not less than those who gathered about the parsonage she left in New England; and Mrs. Harding of Sholapoor, in the Mahratta mission, called suddenly to leave a group of little ones to others' care. In these the cause of Christ on earth has lost most devoted laborers, two of whom at least sank down overborne by excessive labors. The spirit which led them to enter upon missionary work would not let them do less. Their physical strength could not do more.

For the same cause, in great measure, aggravated by the lack of reinforcements in past years, a larger number than usual have been obliged to return home. In the Eastern Turkey mission, where the progress of the gospel has been most remarkable, and the labors of our missionaries unsparing, but three families remain out of nine reported there a year ago.

We are, however, permitted to report a net addition of twenty-four to the working force in the field during the past year, and that eight or ten others are expected to go out within a few weeks. While grateful for such reinforcement of the thinned and wasted ranks of the missionary band, its necessities are still far from being supplied. New fields are opening, greater labor is called for in the old, and positions won by years of toil and the sacrifice of many lives, are being abandoned for want of men even to hold them, to say nothing of making each a base for further operations.
Eleven new churches have been organized, twenty-two more native pastors settled, and the force of native laborers enlarged from eight hundred and fifteen to nine hundred and twenty-eight. The additions to the various churches amount to 1,467,—nearly a half more than during the previous year. A larger spirit of Christian benevolence is manifest. Native Christians in the humblest circumstances rejoice in the privilege of contributing of their poverty to advance the cause of the Redeemer. The Hawaiian Christians build their own churches, support their native ministry, and their entire educational system with the exception of a single female boarding-school, and have their own foreign mission to the Marquesas Islands, besides co-operating with the Board in its work in Micronesia. In Eastern Turkey, one half of the entire expense of carrying on the work in the 54 villages and cities connected with the Kharpoot Station, aside from the salaries of the missionaries and the partial support of the seminaries, is met by the native Christians; and they are already planning to take upon themselves the entire responsibility for the furtherance of the gospel in that region. In the Central and Western Turkey missions, a like spirit is being developed, with like happy results. A self-supporting church, with its own native pastor, marks a new era in the history of the Ceylon mission. To use the language of an eminent native Christian of the Tamil race, "It is only in this way that Christianity will become the people's religion, and the foundation of Christianity in these parts should be properly dated from now."

The "Week of Prayer" was very widely observed, and with manifest tokens of the Divine favor. Interesting revivals of religion were enjoyed in connection with it at different points in the Hawaiian Islands, especially in Oahu College and the female seminaries; at Aintab, Marash, Harpoot, and Mardin, of the Armenian missions; at Oroomiah in the Nestorian, and at Beirut in the Syria mission. The week was also observed with much interest in the missions of Eastern and Southern Asia, and in South Africa. The impulse for good which the Christian work received on mission ground from the observance of this "Week of Prayer," can hardly be overestimated. Delightful evidence of the power of prayer was thus given, fitted to cheer and strengthen the hearts of believers, and to overwhelm the doubts of the caviller and the skeptic.

Special mention should be made of the native ministry, both as illustrating the wonderful power of the gospel in developing character, and in its immediate relations to the progress of our work. For intelligence, for consistent Christian character, for self-sacrificing devotion to the cause of Christ, the native ministry have, as a body, won for themselves a high place in the regards, not only of
their fellow native Christians, but of their missionary teachers also, and of other Christians by whom they are known. Their deliberative assemblies, in the different missions, are characterized by a good sense, and by enlarged views of practical questions, that are often a matter of surprise. Their ability to set forth religious truth often makes them instructive and edifying preachers to Americans and Europeans, as well as to their own countrymen. In most fields, the work of the missionaries is rapidly becoming merely that of the preparation and the supervision of this native agency. In some of the older fields, proper pastoral work, and to a great extent, popular education, is being transferred to native hands.

Another topic worthy of special notice is the opening for labor among the women in the neighborhood of missionary stations.

For years after the establishment of a mission among a heathen people, the men only are accessible. It is deemed the height of folly to attempt any thing for the social or moral elevation of the other sex. But the presence of a Christian woman as the wife of a missionary, the respect paid her, the capabilities she exhibits, are silent but effective witnesses for the truth. The time comes for free access to the women. The wives of the missionaries have always done what their domestic cares would allow them to do in their behalf; and female boarding-schools have been established, to train up the native women to become teachers, and fit wives of the native pastors and helpers.

In 1866, there were connected with our different missions, including those in the Hawaiian Islands, twenty-four female boarding-schools, with six hundred and seventy-two pupils, under the care of twenty-seven female teachers, beside native assistants. Of these teachers, twelve were single ladies; seven, widows of missionaries; and eight the wives of missionaries, who, in addition to their other duties, have undertaken this labor. Three new boarding-schools have been established the present year, nine single ladies have been sent out, and two or three more are preparing to go within a few months. Two are to engage in direct missionary labor, going from house to house, gathering women and children about them as they can, to tell them the story of Christ, and to teach them something of the usages of Christian life. One of these, Miss Pollock, born in Scotland and educated in Wisconsin, goes to the Madura mission; the other, Miss Closson, from Vermont, goes with her friends, Mr. and Mrs. Farnsworth, to Cesarea, in Western Turkey. From the success that has attended the labors of Miss Fiske among the Nestorians, Miss West and Mrs. Coffing among the Armenians, Mrs. Lloyd among the Zulus, Mrs. Chapin and Mrs. Stanley among the
Chinese, not to mention scores of others, it would seem that a large and interesting field is here opening for the labors of earnest, devoted Christian women, in carrying the gospel to the homes of the degraded of their sex. When the hearts and the homes of the women in heathen lands are won, a sure foundation is laid for the early and complete triumph of the gospel.

A more particular notice of the different mission-fields will now be given.

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GABOON MISSION.

BARAKA. — William Walker, Albert Bushnell, Missionaries; Mrs. Catharine H. Walker, Mrs. Lucinda J. Bushnell. — One native teacher.

In this country. — Ira M. Preston, Missionary; Mrs. Jane E. Preston.

Out-Stations. — Nengenenge. Kana, one native teacher.

1 station; 2 out-stations; 3 missionaries; 3 female assistant missionaries; 2 native teachers.

The health of Mrs. Preston required that she should leave the Gaboon in the summer of last year, and she arrived at New York October 24, 1866. Mr. Preston remained in the field some months longer, but left last spring and reached New York June 13. The other missionaries have been so long in the field—Mr. Walker twenty-five, and Mr. Bushnell twenty-three years—that they cannot be expected much longer to sustain the labors and bear up against the influence of the climate at the Gaboon.

No report of the last year has been received from this mission, and accurate statistics cannot be given. There has been of late, it is supposed, no helper at Nengenenge, and from the one at Kama the brethren have heard but little.

THE CHURCH.

It is apparent that the year has again been one of trial to the faith and patience of those who have so often been called to toil in hope, witnessing but little present fruit of labor. The condition of the church has been specially trying, the members generally having been, it would appear, either spiritually asleep, or wholly dead in sin. Mr. Bushnell wrote in August of last year: “Some of the rec­ rent members seem almost hopelessly lost, and several who have been recently cut off as dead branches are alive to every evil work, open in their opposition to the church, and bitter in their scoffing at religion.” In December he wrote again: “The state of the church, if indeed we have one, is truly deplorable. The members have, with scarcely an exception, gone far astray, and it is doubtful whether
1867.  

GABOON.  

even one is in a fit state to come to the communion table." Mr. Walker states, that at the close of the year 1866, at the annual meeting of the church for the election of a business committee, "six or eight of the most intelligent members were present, but not one who could be elected on the committee, and the meeting adjourned without attempting an election. All confessed their sins, and all expressed a determination to forsake them; but no one of them came to the communion on the following Sabbath, though all were in the house. A personal sense of unfitness debarred them." It does not appear that the state of things has essentially improved since that time, and it intensifies the darkness of this sad picture when Mr. Walker states, in another letter, respecting "white Christians," who from time to time find their way to the Gaboon, for purposes of business,—"I have known many come here and at first report themselves as Christians, members of good churches. But this they did in their simplicity and haste, and then repented of it at their leisure. Not one has held out. When the whites here sometimes point to the inconsistency of the members of the church, and the degradation of the heathen, we have only to point to their own countrymen and they are silent. Intemperance and licentiousness know no color." Nor is the prospect much brightened when the leading outward cause of such a state of things is considered. "The liquor trade has been the destruction of this people," Mr. Walker says. He does indeed express the hope that there may be a change, for as "both the English traders and the natives acknowledge this, [i.e., that it has been their destruction,] and as the natives do not wish the extinction of their race, any more than the English the extinction of their trade, we hope that some good may come" of the restrictions which the French government have begun to put upon trade. Mr. Bushnell states: "Nearly all our recreant church members here commenced their downward course in rum-selling, either in the factories or by taking it up the river to sell to the natives,"—in the service, it is supposed, of these same "rum factories." When will the deadly influence of abandoned men from Christian lands cease to debase more deeply, and destroy more utterly, unevangelized tribes?

In March last Mr. Walker hoped they saw a little light. A few of the school-boys professed a hope in Christ, and seemed to "gain in knowledge and strength"; but he says, "there has been so much goodness here which has proved as the morning cloud and the early dew that I have feared to speak of this, and now rejoice with trembling." Mr. Bushnell also, in a more recent letter, speaks cheerfully of hopeful indications.
SCHOOLS.—RELATIONS WITH THE FRENCH.

There were in March twenty-five pupils, thirteen of them boarders, in the boys' school under Mr. Walker's charge, and twenty-five also in Mrs. Bushnell's boarding-school for girls. Mrs. Bushnell had "taken advantage of their fondness for music, so common to the race, to inspire them with almost a passion for sacred music," in the use of hymns. Mr. Bushnell thought the school had never before been "as promising," and says, "we think there are some true inquirers among the pupils."

New regulations of the French, respecting trade at the Gaboon, have been already referred to as having occasioned some hope that, in one respect at least, good might result. In other respects it was feared, for a time, that the regulations might be unfavorable to the mission. The brethren stated, in the autumn of last year, that hitherto the river had been a free port, with free trade; but now there were to be heavy license taxes upon traders, import and export duties, and an anchorage tax. If such regulations should continue, it was feared they would in great measure exclude American vessels, and perhaps cause the removal of most of the foreign trading establishments. Goods before received free, and directly from the United States, would be subject to duties, or might be left "at Corisco, or some place outside, and be brought to the station in boats." More recent statements indicate, however, that these apprehensions will not be realized. The French authorities there have decided that the new commercial regulations are not to apply to missionaries. Duties will not be collected on their goods shipped from abroad, and their boat will pass without inspection. They are not regarded as "traders," in any sense. It is gratifying to be able to state, that the relations between the French officials and the missionaries appear to be, still, of a very friendly character.

Jesuit missionaries at the Gaboon, three miles below Baraka, have long been "educating on a large scale." They had, in February last, in their school for boys, one hundred and sixty-five pupils, and in the school of the Sisters of Charity, eighty-four. "But," it is said, "they do not teach the Scriptures, they have very few books in the native language, and they do nothing, that we hear of, away from their mission station."

Writing in July of last year, after referring to the necessity which must ere long constrain him to seek a change of climate, and again urging that the mission be reinforced without delay, Mr. Walker remarked: "I do desire to live to see the Gaboon mission in a dif-
ferent position. I have faith in God. I believe that he will perform all his grand promises through his son Jesus Christ. The gospel is still the power of God unto salvation to every one that believeth." Thus toiling, waiting, and hoping, the missionaries in this field will surely be "unto God a sweet savour of Christ, in them that are saved, and in them that perish."

Explorations have been carried on during the year under the charge of Rev. H. B. Stewart, with a view to ascertaining the best site for a mission of colored men, at some point in the interior from Liberia. Such a mission will be established as soon as the right men can be secured.

ZULU MISSION.

Umzumzi. — Elijah Robbins, Missionary; Mrs. Addie B. Robbins. — One native teacher.

Umtwalumzi. — Hyman A. Wilder, Missionary; Mrs. Abby T. Wilder. — One teacher and one helper.

Ipa. — Seth B. Stone, Missionary; Mrs. Catharine B. Stone.

Amarlongwa. — Stephen C. Pixley, Missionary; Mrs. Louisa Pixley. — One teacher.

Ipfum. — One teacher.

Amanzimtote. — David Rood, William Ireland, Missionaries; Mrs. Alzina V. Rood, Mrs. R. Oriana Ireland. — One catechist and one teacher.

Inanda. — Daniel Lindley, Missionary; Mrs. Lucy A. Lindley. — One teacher.

Umsunduzi. — William Mellen, Missionary; Mrs. Laura W. Mellen. — One teacher.

Esidumbezi. — Josiah Tyler, Missionary; Mrs. Susan W. Tyler. — One teacher.

Umvoti. — Aldin Grout, Missionary; Mrs. Charlotte B. Grout, Mrs. Katharine C. Lloyd. — One teacher.

Mapumulo. — Andrew Abraham, Missionary; Mrs. Sarah L. Abraham. — One teacher.

In this country. — Henry M. Bridgman, Missionary; Mrs. Laura B. Bridgman.

Out-Stations. — Inhlimbili, one native preacher; Ithafamasi, one native preacher.

11 stations; 2 out-stations; 12 missionaries; 13 female assistant missionaries; 2 native preachers; 1 catechist; 10 teachers; one other helper.

The health of Mr. Bridgman has been such, that after spending several months at Cape Town, in the hope of greater improvement than was realized there, he felt constrained, in accordance with decided medical advice, to sail with his family for the United States on the 15th of April last, and they arrived at New York early in June.

CHURCHES.

Statistical returns for the year 1866 have been received from this mission, but the mission report has not come to hand, and the ma-
The year would seem to have been one of very considerable prosperity. To the eleven churches forty members were received on profession, making a total of three hundred and ninety-four at the end of the year; and Mr. Wilder wrote, when sending the statistics, in February: "Several have been added since January 1, so that the whole number is now about four hundred." Five members died, and seven were excluded during the year. There are fourteen "places for stated preaching," and at twelve of these, the reported "average congregations" number in all 1249. The congregations at the two out-stations are not reported. It is also stated: "There is occasional preaching at Kraals, by the missionaries and by native helpers, which is not reported in form, but which we regard as an important means of good. Several of the church members are disposed, on the Sabbath, to go out among the Kraals, which are too far away for many of the people to come to the stations, and thus preach the gospel as they are able. Letters recently received from the missionaries indicate that they are not without encouragement. Mr. Tyler wrote from Esidumbini, March 5: "We are greatly cheered and encouraged by what God has done and is doing at our station. Eight individuals have recently been received to church fellowship, on profession of their faith, six of them being heads of families; and an equal number will doubtless be received at our next communion. Our congregation is as large as our chapel will contain, and about two thirds of the audience are respectably clad. We need a larger building for worship. And Mr. Wilder, of Um-twali, states: "On the first Sabbath of February I received six adults into the church by baptism, and on confession of faith. Several others are hoping to be admitted at our next communion. One most gratifying result of the late revival, which indeed still continues, is the interest excited in behalf of the natives. Last evening I happened to call on a young man who was a few months ago a grief to his parents and sisters on account of his wickedness. I found him in a school-room which he had himself fitted up, teaching twenty young Zulus to read their own language, and in this work he has been engaged for five months. The pupils were attentive, and had made good progress. Two of them had become hopeful Christians. They listened with much attention to the few remarks I addressed to them. This is only one case; other young men are doing likewise."

SCHOOLS: A NATIVE LABORER.

Sixteen common schools are reported, with 707 pupils, 804 of whom are females. In the seminary at Amanzimtote there are six-
teen students, who have made gratifying progress. Mr. Ireland, who entered upon the charge of this institution with reluctance, appears to have become much interested in the effort thus making to raise up an efficient native agency for the mission work. No recent report of the school has been received, but Mr. Grout wrote from Amanzimtote in the summer of last year: "Being one of the trustees of the Amanzimtote College, I am also looking to the working and the interests of that institution, and I am most happy to be able to say that I find it quite all I could have anticipated. The discipline and studies are most systematic, and my investigations have shown, that whatever the students go over is indelibly fixed on the mind, where and so that it can all be available when required. All things prospering, Mr. Ireland will, in a few years, graduate some efficient helpers for our work."

The hope of thus securing "efficient helpers" is both strengthened and rendered the more cheering by what is reported of the fidelity and efficiency of at least one such helper already in the field. After visiting the out-station occupied by Umbiana, one of the native missionaries of the "Zulu Home Missionary Society," in June, 1866, Mr. Tyler wrote: "I left the station, thankful for what I had seen, and more than ever convinced of the importance of establishing native missionaries among their countrymen. No white missionary among the Zulus has, to my knowledge, been so successful within so short a time; and if men of like stamp were scattered about among the heathen, we might anticipate great and blessed results." And again in November last, after a visit upon which eight members were admitted in the church under Umbiana's care, he wrote: "Surely Jehovah is erecting his temple amid the wilds of Africa, and that too through the agency of at least one converted African. I look with increasing interest at the work which is growing on the hands of this native brother. To us who understand the obstacles to be encountered among the Zulus, his success is wonderful. I know of no white missionary who has seen so great results in so short a time."

CALL FOR REINFORCEMENTS.

In view of the absence of Mr. Bridgman; the probability that others of the missionaries must soon leave the field, for a time at least; the importance of having men already acquainted with the language and the work, ready to take their places; and the call for more labor in providing books for the people in their own language; the mission urgently reiterates its call for reinforcements.
MISSION TO GREECE.

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

Dr. King sailed from New York on the 7th of September, to resume labors in this field. During his absence nothing of special interest has occurred in this mission, to report.

WESTERN TURKEY.

CONSTANTINOPLE. — Elias Riggs, D. D., Edwin E. Bliss, Tillman C. Trowbridge, George F. Herrick, George Washburn, I. Fayette Pattibone, Henry A. Schauffler, Theodore A. Baldwin, Missionaries; Mrs. Martha J. Riggs, Mrs. Isabella H. Bliss, Mrs. Margaret Trowbridge, Mrs. Helen M. Herrick, Mrs. Henrietta Washburn, Mrs. Clara E. Schauffler, Mrs. Matilda J. Baldwin. — Two pastors, one licensed preacher, five teachers, and three other helpers.

SMYRNA. — Henry J. Van Lennep, D. D., Missionary; Mrs. Emily Van Lennep. — One licensed preacher.

BROOSA. — Joseph K. Greene, Sanford Richardson, Missionaries; Mrs. Elizabeth A. Greene, Mrs. Rhoda Ann Richardson. — One pastor, one teacher, and one other helper.

NICOMEDIA. — Justin W. Parsons, Missionary; Mrs. Catherine Parsons. — One licensed preacher, one teacher, and two other helpers.

MARSOVAN. — Julius Y. Leonard, John F. Smith, Missionaries; Mrs. Amelia A. Leonard, Mrs. Lizzie Smith, Miss Eliza Fritcber. — Five teachers.

CESAREA. — Mrs. Elizabeth F. Giles. — One pastor, and six teachers.

SIYAS. — William W. Livingston, Albert Bryant, Missionaries; Henry S. West, M. D., Missionary Physician; Mrs. Martha E. Livingston, Mrs. Mary Emmons Bryant, Mrs. Lottie M. West. — One licensed preacher, two teachers, and one other helper.

ADRIANOPE. — Jasper N. Ball, Missionary; Mrs. Martha A. Ball. — One teacher, and one other helper.

ESKIZAGHA. — Theodore L. Byington, Missionary; Mrs. Margaret E. Byington, Miss Mary E. Reynolds, Miss Roselth A. Norcross. — One helper.

PHILIPPOPOLI. — James F. Clarke, Henry G. Haskell, Missionaries; Mrs. Isabella G. Clarke, Mrs. Margaret B. Haskell. — One teacher, and seven other helpers.

SOPHIA. — Charles F. Morse, Missionary; Mrs. Eliza D. Morse.

On their way. — Wilson A. Farnsworth, Charles C. Tracy, Lyman Bartlett, Missionaries; Mrs. Caroline E. Farnsworth, Mrs. L. A. Tracy, Mrs. Cornelia C. Bartlett, Miss Sarah A. Closson.

In this country. — Daniel Ladd, Missionary; Mrs. Charlotte H. Ladd.

OUT-STATIONS. — Dependent on ADRIANOPE. — Rockato, one pastor and two teachers. SMYRNA. — Thyatira, one licensed preacher; Adzin, one pastor; Magnesia, one helper. BROOSA. — Bilijik, one pastor, one teacher, and one other helper; Bandurma; Edjinik, one licensed preacher; Demirdak, one licensed preacher; Moohalitek, one helper; Mooradchok, one teacher; Kataluya, one licensed preacher and one helper; Angora, one helper; Istanos, one teacher; Esbi-Shehir, one helper. NICOMEDIA. — Adabazar, one pastor, one teacher, and one helper; Bagchejik, one licensed preacher and two teachers; Owjuk, one licensed preacher; Koorebleeng, one helper; Tamluk, one helper. MARSOVAN. — Amasia, one helper; Sumson, one helper; Charshamba,
one helper; Vizir Kegovru, one helper; Umiek, one helper; Hadiji Keny, one helper; Ak Khat Hadiji Keny, one helper. CESEAREA. — Yozgat, one licensed preacher and two teachers; Moonjasoon, one teacher; Gemerek, one teacher and one helper; Chomaklu, one teacher; Soomgooroo, one teacher; Sarv_CMD_00000000; one teacher and one helper; Injirli, one teacher and one helper; Tulas, one teacher; Niyed, one teacher and one helper; Ak Serai, one teacher and one helper; Mashar Oghoo; Aleuj, one helper. SIVAS. — Tocat, one pastor and one helper; Zara, one licensed preacher; Gurum, one licensed preacher; Kara Hisar.

PERSONAL NOTICES.

The retired veteran, Dr. Goodell, who was with the Board at its last meeting, has entered into rest. At the age of seventy-five, and after a service of forty-five years as a missionary, he peacefully closed his eventful and useful life, February 14, in the midst of his family and Christian friends, in the city of Philadelphia. One of the youngest members of the mission, Mr. Giles of the Cesarea station, has been struck down in the beginning of a career of bright promise. He was taken ill on his way to the annual meeting, and died in Constantinople, May 21st. Mr. and Mrs. Herrick, and Mr. and Mrs. Trowbridge have returned to the field, and Mr. and Mrs. Farnsworth are on their way. Rev. Messrs. T. A. Baldwin, C. C. Tracy, and Lyman Bartlett, with their wives, and Miss Roseltha A. Norcross and Miss Sarah A. Closson have been sent as a reinforcement. Messrs. Ladd and Byington, with their families, have arrived on a visit to this country. The efficiency of the mission continues much impaired by the ill health of its members.

PUBLICATIONS.

The printing in 1866 was as follows:—

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<tr>
<th>Category</th>
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<td>Number of volumes</td>
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<td>Whole number of copies</td>
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<td>Whole number of copies from the beginning</td>
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<tr>
<td>Whole number of pages from the beginning</td>
<td>.257,753,540</td>
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The Avedaper, a monthly newspaper, has a circulation of 1,000 copies each in Armenian and Armeno-Turkish, mostly to paying subscribers who are scattered throughout the empire. Pleasing evidence is afforded from time to time of its influence and useful-
The total cost of printing for the year was $7,409.79 in gold; of which about three eighths ($2,800) was defrayed from the Treasury of the Board; one fifth ($1,540.00) by the Religious Tract Society of London; one fifteenth ($523.36) by the American Tract Society of New York; $64.94 by the American Tract Society of Boston; and the remainder from other sources. The American Tract Society also expended $262.00 in New York, in printing and binding 500 copies of the Pilgrim's Progress in Armenian. The printing done was in the Armenian, the Armeno-Turkish, the Arabo-Turkish, and the Bulgarian languages.

The mission has failed to report the book and tract distribution. The British and Foreign Bible Society reports an issue, through its agencies from Constantinople, of 15,869 copies of Scriptures in 1866. The absence of the general agent of the American Bible Society from that country has prevented a complete statement of the work of that Society; but the Society's last report states its issues through the Levant agency, in its whole eastern field, including Syria, Egypt, and Persia, as having been 18,641 copies.

The publication of the Old Testament (following the New) in Bulgarian, has been commenced. In connection with this work Dr. Riggs has begun an examination of the Armenian and Armeno-Turkish versions, with a view to harmonize renderings in the three versions, so far as they are found to differ. Dr. Schaufler, in the service of the British and Foreign and the American Bible Societies, is prosecuting his important work of an Arabo-Turkish version.

GENERAL VIEW.

The statistics convey no adequate impression of the hold which the mission has obtained, and of its general influence. Yet the tables indicate continued progress. The advance reported a year ago has been more than maintained. An addition of 467 (nearly 17 per cent.) has been made to the roll of registered Protestants. The number of preaching places has been enlarged from fifty-two to fifty-seven; and the average attendance from 2,077 to 2,500. Ninety persons were received to the 21 churches on credible evidence of spiritual renovation, giving an increase, above losses, of fifty-four. The membership from the beginning has been 956. The present actual membership is 693. The admissions in the last two years amount to 180.

* A small sheet call the Zornitac, Daystar, is also published in Bulgarian and has 750 subscribers.
NATIVE HELPERS.—CHURCHES AND CONGREGATIONS.

<table>
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<th>Native Helpers</th>
<th>Churches</th>
<th>Congregations and Sabbath-Schools</th>
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<tr>
<td>Stations and Out-Stations</td>
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<td></td>
</tr>
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<td>Constantinople, .</td>
<td>2</td>
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<tr>
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<td>Three out-stations, .</td>
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<td>-</td>
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<td>Iesi Zagra, . . . . . . . . . . . . . . . . . . . .</td>
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<td>Adrianople, . . . . . . . . . . . . . . . . . . . . .</td>
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<td>One out-station, .</td>
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<td>Totals, . . . . . . . . . . . . . . . . . . . . . . . .</td>
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PROTESTANT COMMUNITY AND SCHOOLS.

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<th>Number of females</th>
<th>Total number of registered Protestant</th>
<th>Male pupils</th>
<th>Female pupils</th>
<th>Total number of pupils in common schools</th>
<th>Pupils in theological schools</th>
<th>Pupils in female board schools</th>
<th>Number of stable instructors</th>
<th>Whole number of pupils under instruction.</th>
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<td>282</td>
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<td>49</td>
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<td>18</td>
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THE BULGARIANS.

The moral stupor which for so many years has taxed the faith of
our brethren among this people, begins at length to yield to the awakening power of the Word of God. Though the Scriptures, in the spoken tongue, were sold by hundreds at the commencement of evangelistic labors among them, and have continued to be in demand, the sense of security in their existing moral condition was not disturbed. The plainest expositions and enforcements of truth also seemed unable to shake it. But with a better apprehension of truth, there is now more impression made by it on the conscience and heart. The seed-sowing of past years has not been in vain; and indications multiply that a season of harvest is approaching. Mr. Byington writes from Eski Zagra: "While we would not speak too confidently, nor attach undue importance to the awakened state of feeling in different parts of this field, we cannot refrain from expressing our conviction that we have entered upon a new stage of our work, and that this awakening, though neither so extensive, nor thorough, nor spiritual, as we have hoped for, is real, and gives much promise for the future. We believe that the Lord has actually begun a good work among this people, and believing this, we also believe that he will carry it on." Mr. Morse reports the reception of two persons to the communion at Sophia, and signs of good in different parts of the district committed to his charge. The brethren at Philippopolis find new encouragement in that city and also in the villages in their field. The village work has taken such a hold upon the people that, besides the labors of native colporters, they think a missionary should give at least thirty Sabbaths in the year to this work.

The school for young men in Philippopolis had eighteen pupils at the close of the year. Their progress was satisfactory; and the school was visited by the Holy Spirit as never before. Of one student it is said, that after a season of deep agitation, he found peace in believing, and he has since been most zealous and untiring in personal effort for the salvation of souls, both in the school and in the city. He was received to the communion in March. Three or four other students were at the same time so awakened as to resolve, and to pledge themselves to each other, to live Christian lives. The assistant teacher, who has a strong mind, though, hitherto somewhat skeptically inclined, seemed early in the winter to be so free from doubts that, his whole deportment otherwise having for many months been satisfactory, he was urged to take that definite stand for the truth which only a public union with the missionaries at the Lord's table would manifest. He did this, and since then, his influence on the Christian sentiment of the school has been decided and excellent. It is hoped that several of the pupils, after being proved
by time, will be found suitable candidates for reception to the Lord's table. Certain other young men in the city bear persecution as Protestants without yet affording satisfactory evidence of having become truly regenerate. Miss Reynolds, who has been overtasked in the care of the girls' school at Eski Zagra, will be much relieved by her new associate. The Lord continues to show favor to this school. The number of pupils remains about the same as last year. More could not be comfortably accommodated in its present quarters, nor could a single teacher properly take charge of a larger number; but the arrival of Miss Norcross, taken in connection with the numerous applications made for admission, seems clearly to indicate that the time has come for enlarging its size and scope. Affecting narratives are given of the cost at which the evangelical faith is professed by those who embrace it. The report of the school says: "The parents and other relatives of one of our assistant teachers have made strenuous efforts to force her back into the old paths, but she has steadfastly held on her way. Two others of our most interesting pupils have for two years past been leading a very trying kind of life. One of them left the school more than a year since, but the other continues to attend, and is the best scholar in the school. They both possess more than ordinary intelligence and amiability of character. It is now more than two years since they heartily devoted themselves to Christ, and from that time to the present their devotion to him has never seemed to waver. The younger sister was taken, a few days since, into a room where many of her relatives and a priest were assembled, for the purpose of extorting from her a renunciation of her faith, and of compelling her to make the sign of the cross. She was told that she would either have to give up or die; that they would give her no peace so long as she persisted in her present course. But the Lord sustained her. They resorted to entreaty, and besought her merely to make the outward sign, telling her that she need not in her heart believe in it. But their seductions were as unavailing as their threats. It is more than a year since she left the school, and though, during this time, her closet, her Bible, and the conversation of her sister have been her only means of grace, it is evident that, in the midst of this distracting and wearing domestic persecution, a Christian character of unusual loveliness is being developed. She is as frail as a lily, but the strength of the Lord rests upon her."

One of the valuable results of missionary influence has been the multiplication of schools by the Bulgarians themselves. Three years ago it was announced that there were in one district one hundred and forty-four schools, where there were not twenty when
the missionary station was established. Mr. Byington is much interested in the spirit of inquiry shown by several young men who are in the Bulgarian school at Eski Zagra.

On the whole, the prospect in regard to this interesting people is brightening. The design of the missionary work is becoming better understood; prejudices to a considerable extent have been overcome; a desire has arisen in the hearts of some to hear the truth; and a few persons have received it in humility and love. The missionaries who have patiently endured under discouragements, now say: "We think we have abundant reason to thank God and take courage. If he permits us to prosecute this work as we hope to do, and more than all, if he sets the seal of his approval upon our efforts, we ask no happier or more useful life than the future holds out to our prospect."

**THE MOHAMMEDANS.**

The absence of Mr. Herrick during a portion of the year, the engrossment of much of Mr. Washburn's time in other departments of labor, and Mr. Henry Schauffler's ill health and absence for some months, seriously interfered with the efficiency of the mission work among the Mohammedans, in the year under review. Until Mr. Herrick's return, in November, the preaching service in Galata was conducted by an Armenian preacher, Pastor Thomas, from Diarbekir, whose labors were highly appreciated. The helper, Achmet Agha, had considerable intercourse with Turks. Since Mr. Herrick resumed his active relation to the work there has been more than at any former period to encourage hope of progress. The great political excitement of the past winter, however, was unfavorable to spiritual impressions. The Turks who were inclined to approach the missionaries were made more timid. Only a few dared to visit them. Still some eight or ten persons have appeared to be earnest inquirers; and the number of Mohammedan attendants on the Galata-service has been greater than ever before. The majority of Mr. Herrick's hearers are Armenians, but he also has Nestorians, Bulgarians, Greeks, Turks, and Prussians. In six years he has changed his place of preaching five times, as one room after another became too small to contain his audience; and the need of a suitable chapel and centre of operations is now strongly felt. On the first Sabbath in March six persons were received, at Mr. Herrick's service, into the communion of the Langa, or Yeni Kapoo church, of Constantinople proper; of whom two were Turks, two were Bulgarians, one was an Armenian, and one a Greek,—the number representing four distinct nationalities and races.

The attitude of the Government is still unfriendly, but it is not
so actively hostile as it was two years ago. While the enterprise of spreading the gospel among the Mohammedans is yet one of faith rather than of sight, it is manifest that the time has come for entering on its vigorous prosecution. The momentous changes which have opened the door so far to our entrance, must be followed by others which will be more complete in their results. What these will be we need not anticipate. Present opportunities, improved, will lead on to larger ones. The spiritual life which is extending among the nominal Christians of Turkey must more and more affect its Mohammedan population. The missionary and native laborers among the Armenians in the interior are often brought into contact with Turks. The report of the Sivas station speaks of the Mussulmans as increasingly accessible in that field. In one town, thirty Turks, mostly young men, called on the missionaries during a visit which they made there. It is said of them that they read the New Testament; and a large Turkish Bible is kept in the chapel of the Armenian Protestants for the use of Turks, who are accustomed to read it daily. "In all the Sivas field, Mussulmans are ready to hear." In the Nicomedia district, a colporter last year visited fifty-eight Turkish villages, some of them repeatedly; and loaned New Testaments and tracts in cases where he could not sell. Another has a circuit of more than a hundred Mohammedan villages. A cobbler by trade, and a young man of earnest piety and good knowledge of the Scriptures, he plies his trade from village to village, offers his books and tracts for sale or loan, and talks with the people. In only a single instance did he, during the year, meet with serious opposition. These facts show a preparation for judicious labor in the Mohammedan field, greater than has been supposed to exist.

THE ARMENIANS.

A movement for the reform of the Armenian church has occurred at Constantinople, with ramifications elsewhere, which has an important relation, as an effect, to the work of the mission; and may have consequences yet to be developed. The general increase of intelligence, and progress toward right religious opinions, led to the formation of a party that declines to call itself Protestant, but takes to itself the name of "The Enlightened," or followers of Gregory the Illuminator, the founder of the Armenian church. This party has been steadily growing in numbers and moral force. Its adherents have fought, in sharp contests, with the holders of power, on questions of clerical control in the civil affairs of the Armenian nation, education, and the like. It succeeded in securing a representative government, under a written constitution, that received the
sanction of the Porte, with a limitation of the authority of the Patriarch; but the unsatisfactory working of this machinery, and their failure to obtain reforms which they sought, have convinced many of them of the need of more radical changes.

Latterly the project of reforming the church on the model of its primitive form, or founding, by separation, a "Reformed Armenian Church," has been taken up with considerable zeal. A reformed Prayer-book has been issued, which the Patriarch has anathematized. The effect of the attacks on the book has been, thus far, to draw attention to it, and stimulate discussion on its merits. As a result, the religious ferment exceeds what has been known among the Armenians of the capital for twenty years. The advocates for reform are naturally thrown into sympathy with the Protestants; and it is not improbable that the issue will be greatly to advance the Protestant cause.

One good influence is already seen in a measure of quickening which this agitation has given to the Protestant community. Scores of families, from which Protestants were shut out, have become accessible; and there has been an increase of activity in diffusing the knowledge of saving truth.

Former disaffections, which hindered the progress of the gospel, have much diminished. The pastor of the Pera church is now in harmony with the mission; the relations between missionaries and the native agency are better understood over the whole field; and there is some progress in the churches in what pertains to an independent life. The estimates of the mission contain no application for aid, next year, to six of the churches which have hitherto received pecuniary assistance. Appropriations to others are to be lessened on a plan which is to throw them early upon self-support. The great want of a sufficient number of well qualified native helpers remains unsupplied; but the theological school at Marsovan promises to meet it in some good degree. The first class, consisting of six members, has completed the prescribed course of study, and gone forth giving satisfactory evidence that all are called of God to the gospel ministry, and will be useful in it. Their labors as teachers and preachers in the last winter vacation, were acceptable, and profitable. Four of these were supported by a gentleman in New York city, well known for his Christian liberality, now to be represented in the Armenian pulpit. Another class of sixteen appears equally promising; and it is hoped that, through this institution, a succession of truly consecrated, self-denying, and efficient ministers of the Word and pastors of churches will be annually furnished.

The Divine blessing rests also on the mission boarding-school
for girls, under the charge of Miss Fritcher, at Marsovan. At the latest date it had thirty-two pupils, gathered from the various stations. Hope is entertained that several of them have become savingly acquainted with Christ, in addition to five who have been received into the church.

**STATIONS AND OUT-STATIONS.**

The working force at Constantinople continues too small for the exigencies of that city, and the general work which is performed there for all the missions in Turkey. It is more difficult to win men in such a metropolis, to spiritual views, than it is in rural districts; but it is more important to accomplish this end in proportion to the far greater influence there exerted upon the general interests of the cause of Christ and the affairs of the Protestant civil community in the empire. A favorable change in the tone of feeling, and in the relations of the missionaries with a portion of the Protestant body, has been noticed above. The need of special divine influence, to accompany faithful labor, is very urgent; but there is also much ground for encouragement.

While there have been no such great advances in this mission as in the Central and Eastern missions in Turkey, the last year has been, in most parts of the interior, one of steady progress. At Adrianople there has been some retrogression. Mr. Greene, of the Broosa station, speaks of the pressure of poverty, from failure of the silk harvest, as having weighed heavily on the Protestants; but they have done well in their pecuniary contributions. In the city, the church grows steadily, if slowly, in numbers, strength, and character. At several of the out-stations the progress is decided; especially at Mooradchia, where the grace of God has been magnified in the midst of severe persecutions. Mr. Richardson, who spent a portion of the year at Broosa, rendered important services there, while caring especially for the Angora field. He gives a sad picture of the bigotry, ignorance, and immorality, which characterize the stronghold of the Papacy in this modern capital of ancient Galatia. The firmness and zeal of little bands of Protestants in that city, and Istanos, one of its villages, attest the genuineness of their faith, and the strength which is sometimes given to the weak, under severest trials.

The aspect of things in the Nicomedia field has improved. There have been serious troubles in the little church at Smyrna; and a trouble in that at Thyatira hinders the effect of the gospel there. But some events have occurred which show an increase of light among the Armenians of the former city; and at Aidin, and elsewhere in the station district, truth is gaining ground. In the
Marsovan field, which is larger than the State of Connecticut, the two missionaries are overburdened with the general work, and the care of the two seminaries at that station. A reinforcement is to be given them. In the city, the Protestants, few of whom can afford a glass window in their houses, — such is the poverty of the mass of the people in the whole country, under the exactions of government and from other causes of impoverishment, — support entirely their own school, are ready to give a considerable part of the salary of a pastor as soon as one can be found for them, and are beginning an effort to build for themselves a larger and more permanent place of worship. At Unieh, one of the out-stations, a band of Greek disciples, casting off the superstitions and idolatries of the mother church, and bearing up under severe, persistent persecution, without any competent leader, has provided a house of prayer, procured a teacher, and sustained a school for more than a year, with but a mere pittance of foreign aid. A few poor farmers in another place, with help to the extent of one Turkish lira ($4.00) only, built a rude house of worship, and sent a distance of three days' journey for a theological student to come and preach to them; when as yet they had been enlightened only by the Word and the Spirit of God.

The report of the Sivas station is more than usually favorable. The increased readiness to advance in self-support is especially cheering. At the out-station of Zara, all the Protestants have promised a tithe of their income to the Lord. Many in other places are coming upon that plan of giving. Dr. West has continued his usual medical labors, and graduated a class of seven students, of whom he writes: "Some of them go to stations where other missionaries are, and if they prove as good physicians as the one of the former class at Harpoot, will be a great comfort." The death of Mr. Giles is a sad bereavement to the Gesarea station. In the absence of Mr. Farnsworth he labored beyond his strength, in that large and prosperous field. Churches have been organized, as yet, only in Cesarea and Yozgot; but others will soon be formed, in probably five other large towns and villages. Mr. Farnsworth is now on his way, accompanied by a married associate and an unmarried young lady, to resume his labors; and Mrs. Giles decides to remain where her lamented husband and herself found a work to engage their hearts so strongly. The Committee sympathize deeply with her in her sore affliction.

CONCLUSION.

The Robert College, at Bebek, on the Bosphorus, is not connected with the mission, but has occupied, hitherto, the seminary building belonging to the Board. The Board will rejoice with its munificent
founder, and with its President, Dr. Hamlin, one of our former and most excellent missionaries, and with all friends of Christian education, in the success which attends this enterprise. The long continued refusal of the Turkish Government to allow the projected building to be erected on the site purchased for it, it is said, has been withdrawn. The institution has seventy-six students, of several nationalities.

The proposed erection of a Bible House in Constantinople, for which funds have been raised in this country by Rev. Isaac G. Bliss, General Agent of the American Bible Society, and which is intended to be a visible centre of Protestantism, while affording much needed facilities for evangelistic operations, is an object with which the missionaries and the Prudential Committee cordially sympathize.

At the last annual meeting of the mission, the question of the supply of the field was anxiously and carefully considered. Six men were asked for, as the smallest number, to supply the immediately pressing want. Three have been obtained; others should be sent at the earliest day possible. Only a sufficient reinforcement can save laborers now on the ground from soon breaking down altogether; and the call for enlargement is one that should be heard. “Wherever I go,” writes Mr. Bryant of Sivas, “I am struck with the fact that the Scriptures are everywhere preparing the way, and that, so far as human means are concerned, powerful preaching alone is wanted. If there are any men in our churches or seminaries who have ability to acquire a new language, and preach the gospel in that language as Spurgeon preached it, verily God will help them to crowns radiant with thousands of stars.”

CENTRAL TURKEY MISSION.

AINTAR. — Benjamin Schneider, D. D., Henry T. Perry, Missionaries; Mrs. Susan M. Schneider, Mrs. Jennie H. Perry, Miss Myra A. Proctor, Miss Nancy D. Francis. — Two native pastors, one preacher and six teachers.

MARASH. — Andrew T. Pratt, M. D., Giles F. Montgomery, Missionaries; Mrs. Sarah F. Pratt, Mrs. Emily R. Montgomery, Mrs. Josephine L. Coffing. — One native pastor, one preacher, six teachers.

OORFA. — George B. Nutting, Missionary; Mrs. Susan A. Nutting. — Two native preachers and two teachers.

ALEPPO. — One native preacher and one teacher.

ANTIOCH. — Philander O. Powers, Missionary. — One native pastor.

ADANA. — Lucien H. Adams, Missionary. — One native pastor and two teachers.

In this Country. — David H. Nutting, M. D., Missionary Physician; Mrs. Mary E. Nutting.

Out-Stations. — Dependent on AINTAR. — Birejik, one native pastor, one teacher; Killis, one pastor and one teacher; Abes, one preacher; Orool, one preacher; Gibbin,
one preacher; Hasan Beyli, one preacher. **Marash.** — Adabman, one preacher and one teacher; Yarpus, one preacher and one teacher; Fundujuk; Horni, one helper; Ajemli, one helper. **Antioch.** — Bissas, one pastor and one teacher; Kessab, one preacher and two teachers. **Adana.** — Tarsus, one preacher; Hadjin, one preacher. **Oorfa.** — Severek, one preacher and one teacher; Adyaman, one pastor and one teacher; Behesne, one teacher.

6 stations; 18 out stations; 7 missionaries; 1 missionary physician; 9 female assistant missionaries; 9 native pastors; 15 native preachers; 27 teachers; two other helpers.

**PERSONAL.**

Mrs. Adams, after a little less than two years experience of missionary life, was removed by death on the 18th of November, 1866. Though physically delicate, and for some months an invalid, she had done enough to win a large place in the hopes and affections of the missionary circle, and had come to be known among the Orientals as the "sweet lady." Mr. and Mrs. Perry sailed from Boston on the 21st of November, and on reaching the mission were stationed at Aintab. Mr. Powers, though remaining a few months at Marash, spent a large part of his time in apostolical journeys through a portion of the field, which, by reason of the diminished number of laborers, had long been neglected. The results were all that could have been anticipated, and were a rich compensation to him for the pastorate he gave up in New England to resume missionary labor. Dr. Schneider, Mr. Adams, and Mr. Montgomery, besides their other duties, have also engaged in touring with much success. In one of these tours, however, Mr. Montgomery, visiting Zeitoon, a place but recently opened to the gospel, narrowly escaped with his life.

**GENERAL CONDITION.**

The following extract from a letter sent by the mission after their last annual meeting, presents a very encouraging view of the progress of the work.

"Throughout our entire field, it may be said, perhaps, that there never has been a time when the labors of missionaries were more highly appreciated, when a kindlier feeling and more of mutual confidence existed between the missionaries on the one side, and the native pastors, preachers and churches on the other, or when brighter prospects for the future cheered an annual meeting.

"While our meeting has been in session, a more numerous meeting of native pastors, preachers and delegates, representing thirteen Protestant Armenian churches, has been holding its sessions here; and the harmony with which their proceedings have been conducted not only, but also the mutual confidence and esteem of the two bodies, is matter of devout thanksgiving to God. Various important questions have been propounded by the other meeting to ours, lead-
ing to free discussions, and replies which have been gratefully re-
ceived. And so pleasant and profitable has been this intercourse be-
tween the two bodies, that our native co-laborers have decided that, wherever we shall meet next year, there they too will meet.

"As a whole, the churches within our bounds have made grati-
fying progress in Christian character, in self-government, and self-
support. Unusual peace and harmony prevail among them. An in-
creasing concern for the perishing around them characterizes their prayers and their efforts. A goodly number of additions have been made to the churches, by conversions from the world. The native pastors and preachers are gaining the love and confidence of their people, and the spirit and principles of the gospel, we think, are more and more exhibited in the life and conduct of professing Christians, and so exert an increasingly salutary influence on the people at large.

“Our training school — not yet a year old — promises well. More young men of the requisite character are offering themselves, for the coming term of the school, than we anticipated. We look upon this as an indication that God has a great work yet to be accomplished among the unevangelized of these parts.

“The same is indicated by the fact that the walls of prejudice, and the opposition to the truth, on the part of the Armenians, are fast dis-
appearing. Here in Marash especially, and elsewhere to some ex-
tent, the change of feeling is marvelous. We feel that nothing but the Spirit of God could have brought about this surprising change. In this connection we may remark, that the way seems prepared, in a remarkable manner, for the preaching of the gospel in the towns and villages in the mountainous region west of us, leading us often to exclaim, "The harvest truly is plenteous, but the laborers are few." Wherever evangelical labor is performed it is attended by a more uniform and gratifying success than heretofore. The evident presence of the hand of the Lord in this land, preparing the way for the incoming of his kingdom, seems to demand of us, that with re-
newed faith and zeal we put forth every effort to bring the truth in contact with the people."

The mission is suffering greatly from the want of native help-
ers. The interruption in the Theological Training School, caused by the death of Mr. Goss, and continued by the weakness of the missionary force, is now deeply felt. Many villages are earnestly pleading, though in vain, for Christian instruction, and some of the churches already gathered cannot be supplied with pastors. This great want, it is to be hoped, will soon be supplied. Letters just received report thirty young men in the Theological Training School.
STATISTICS FOR 1866.

The following tables show an advance upon former years, in the various elements of progress, at all points where the work has been carried on. A few out-stations have been abandoned for want of native helpers. The churches exhibit an increase of 149 members, while large additions were made in January of the present year, not included in this report. The contributions, to various objects, amounted to $2,767.63 (gold).

### PROTESTANT COMMUNITY AND SCHOOLS.

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<th>Pupils in Theological Schools</th>
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1 Last year's figures.

### NATIVE HELPERS.—CHURCHES AND CONGREGATIONS.

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1 Last year's figures.
STATIONS AND OUT-STATIONS.

Aintab. — Dr. Schneider spent some five months at Constantinople, to superintend the printing of an Arithmetic, a Grammar, an enlarged edition of the Hymn-book, and a set of cards, in large type, for the use of children. These books supply a want long felt. Mrs. Schneider accompanied her husband, and received much benefit to her health, while usefully employed in Sabbath-schools and other Christian labors.

The most important event of the year was the erection of a house well suited to the wants of the Female Boarding School. After encountering much opposition from the Armenians and Mohammedans, it was dedicated, to the great joy of the mission, on the 15th of November. In reference to this, and also to the success of the school during the year, Miss Proctor writes that the report of the school “should be a song of praise.” The number of pupils during the last summer term was 23, of boarding scholars, 10. The new building will accommodate a much larger number. Two of the boarders, one of the day-scholars, and five of the former pupils, have been received to the church during the year.

Forty communicants have been added to the churches, though the first church has suffered from the long continued illness of the pastor, and the second has been prevented, as yet, from securing a suitable place of worship, by the jealousy and opposition of the local authorities.

The week of prayer was observed in Aintab with much interest. Meetings were held twice a day, in the morning before sunrise, and in the evening. The attendance rose to three or four hundred, and the church was much quickened.

Many of the young men are considering the question of becoming preachers of the gospel, and more than usual friendliness towards the truth is evinced by the Armenians, in a readiness to converse with Christians, and to attend upon their religious exercises.

Despite the oppressive exactions of the government — fourfold greater the present year than formerly — and the general prostration of business, so seriously affecting the ability of the people to sustain their own religious institutions, more than $1,100 have been given to promote the cause of Christ, including about $300 for the support of the poor of the church.

THE ENGLISH MOVEMENT.

An Armenian Vartabed, having quarreled with his people, and apprehensive that he might be sent away by force, went to Constan-
tinople and entered into communication with an English clergyman of High Church sentiments, and afterwards with Bishop Gobat of Jerusalem. Priest Carabed, whom the Bishop has long employed as his agent in that quarter, brought him back to Aintab as a Protestant. As he was well known in the city, had considerable property and many friends there, a large company went out to meet him, "Now that the novelty of the matter has passed off, and curiosity has become satisfied, the number of these 'English Protestants,' as they are called, is no greater than formerly. The whole number is now about ten, death and defection to the Armenian church having reduced their former number of nearly twenty, to this figure, and there has been no increase since the Vartabed declared himself a Protestant, though his arrival infused great hopes into the minds of the friends of the movement, and Priest Carabed became quite confident in his tone." — Station Report.

Marash. — "The past year," writes Dr. Pratt, "will be reckoned in the annals of this station as the year of blessing." The congregations have been largely increased, large accessions made to the churches, contributions to Christian objects doubled, and great advances made in the direction of independent, self-managing Christian communities.

Of the religious interest prevailing in the city, Dr. Pratt wrote in January as follows: "As for more than a month the examinations for admission to the church have been going on, new evidences of a deep work have been daily afforded us, and we are constrained to lift up our voice of thanksgiving, while bowed in the dust for our own faithlessness and coldness. Our prayer-meetings have been gradually increasing in numbers and interest, and this week of prayer has been a very jubilee. Both churches have been opened an hour before sundown, each day, and in each a gathering of two hundred and fifty or more (five hundred in all) have attested their interest, while the offering of ten or fifteen prayers, — two or three rising to pray at once, — and the pastor's vain endeavors to close the services in less than an hour and a quarter or an hour and a half, show that the coming was not a mere form, and make us believe that the Master and the Spirit are with us."

Mrs. Coffing's labors among the women, and in the four schools of which she has the oversight and in which she gives more or less instruction, have been of great value. The time has come for such labors, as never before, in all the Armenian field.

The work has also made great progress, the past year, in the mountain villages. Zeitoon, where so hostile a spirit was shown towards Mr. Montgomery, is now open to the truth, and ten men,
known as Protestants, have met by themselves for reading and prayer, as if a well-established community. The students of the Theological Seminary find ample employment for their vacations among the neighboring villages.

"Priest Carabed visited Marash during the autumn, and found eight persons to whom he administered the sacrament,—one of them an Armenian the day before and the day after. No notice seems to have been taken of his visit by any one else than his little flock." — Station Report.

Aleppo. — There have been a few additions here to the Protestant community, and a spirit of inquiry exists. As a centre of influence, it is important that the gospel be preached here, though the result may not for the present be as great or as cheering as at some other places.

Antioch. — Through the labors of a native preacher, the little church at this place has been much revived, and the congregation enlarged to an average of from 30 to 35 adults. Antioch is rather a base for operations in the region adjacent, than a centre of much actual interest in the gospel. Bitias and Kessab have witnessed the greatest results. At Bitias, in consequence of the entire failure of the silk crop, the inhabitants generally have been reduced to great suffering, and almost to starvation. Many of the Protestants have been obliged to remove elsewhere for means of subsistence.

Kessab, with its registered Protestant community of nearly 500, has suffered much, for a long time, from the want of a pastor. The visit of Mr. Powers, last autumn, was made the occasion of a general improvement in the church and in the community. Their reception of their former missionary teacher, coming back to labor among them once more, was eminently fitting. Mr. Powers writes:

"Half a mile from the village we began to be met by men, women and children, with extended hands, and words of welcome on their lips. The throng greatly increased as we approached the village, multitudes arranging themselves on the roadside, so near my path that they could grasp my hand, and I entered the mission premises amid the greetings of a singularly mixed crowd of all ages and sexes. And I have been left alone scarcely for an hour since my arrival. Both on the way and since my arrival, I have been particularly gratified with greetings from so many of the youth, who have grown entirely out of my knowledge. My heart was most tenderly touched when a poor blind boy, led by a smaller one, entered my room, and began feeling after my hand as soon as he passed the door.

"But how shall I describe my comfort and joy yesterday, when in the church, the building of which I superintended, I was permitted
once more to address a most attentive audience of 600 or 700 persons, who had been accustomed, in other days, to listen to my voice in the sanctuary. It was the first Sabbath in the month, when the Protestants in half a dozen surrounding hamlets are accustomed to come together at the Kessab church, and now, having heard of my arrival, there was an unusually large gathering. It was a scene and an occasion long to be remembered. And after all the vicissitudes of the past few years, the scenes through which I am now passing are peculiarly grateful to my often ‘sorrowful, yet always rejoicing’ heart. Nor can I forbear to express the happiness I feel, amid the fresh memories of the past, to find myself, though alone, with a cheerful, grateful and truthful heart, sitting in the house that I built, shaded by the vines and looking out upon the fruit-trees that I planted, eating grapes and vegetables from the garden that I made, and drinking water, cool and sweet, from the well that I dug. Blessed be the Lord for all his goodness.”

This field, embracing 3 churches, with an aggregate of 216 members and more than 1,200 registered Protestants, scattered among 12 towns and villages, besides several important villages where nothing has yet been done for the spread of the truth, will constitute a part of Mr. Powers’ charge for the next year. The other part is Oorfa; with its out-stations, in the expected absence of Mr. Nutting. As no report has been received from this station, the statistics of last year, so far as then known, are reported in the present tables. Mr. Nutting has, on several occasions, referred to a good degree of religious interest in his field.

Adana. — A neat and commodious house of worship was completed here last autumn, and a large share of the expense was borne by the people. This effort was promotive of harmony and good feeling. Mr. and Mrs. Montgomery spent the winter in labors there, with the happiest results in reorganizing the Christian community. The state of the Armenian mind is such, both in Adana and in the surrounding villages, as to give strong ground for hope that wisely directed labors among them would result in great good. Two missionary families are needed at this station.

NEED OF MISSIONARIES.

After alluding to the condition of Antioch, Adana, and several other places which have been suffering for the want of missionary labor and supervision, Mr. Powers remarks: “It has been most painful to see the stand-still, or retrograde movements, in those places, for want of help. Now contrast the onward progress of the work in Marash with the state of things in those places. Perhaps I...
can say some things on this head with a better grace than my brethren of this station. You have already been informed of the addition of fifty or more members to the two churches here (Marash) in the month of January. But this addition of numerical strength is but a slight indication of the actual progress of the work in this place, the past year. In vital piety, in self-government, in self-support, in moral strength and influence abroad, I doubt if so much progress has ever been made in any one year since the commencement of the work here. Never, certainly not for several years, have the missionaries had such a hold upon the confidence and esteem of the people. And how has all this been brought about? The missionaries have been untiring in their efforts for the accomplishment of these very ends. They have more and more withdrawn from active participation in the management of their affairs, but they have had their eye upon these churches, congregations, Sabbath-schools, and common schools, and upon every movement and event among them, constantly. They have thrown more and more responsibility upon the churches themselves, and held them to it; and have been ready at all times to aid by counsel and advice, to check wrong tendencies at the outset, and by preaching and other labors, to encourage and help on the good work to the extent of their power.

"No other portion of our field is in so satisfactory a condition at this moment. And this state of things, as contrasted with those churches and communities which have been left to themselves, is a most powerfully convincing argument in favor of reinforcing the mission, if we would save what we have merely, instead of planting churches here and there among these uneducated and undisciplined people, and then leaving them to themselves to droop and wither and die. But there remains much land to be possessed, and we must go forward, and not content ourselves with merely building up the churches we have planted. Yet this cannot be done without more men. It is poor policy to march into the heart of the enemy's land and leave forts and passes unguarded in the rear. Let us make sure of what we have, and when you give us more men we will go forward."

EASTERN TURKEY MISSION.

BITLIS. — One native preacher, two teachers, and one other helper.

DIARREKIR. — One native pastor, one preacher, and five teachers.

ERZROOM. — One native preacher, two teachers.

HARPFOOT. — Orson P. Allen, Herman N. Barnum, W. P. Williams, Henry S. Barnum, Missionaries; James A. Milne, Missionary Physician; Mrs. Caroline R. Allen, Mrs. Mary E. Barnum, Mrs. Clara C. Williams, Mrs. Lucretia L. Barnum, Mrs. Arabella W. Milne, Miss Maria A. West, Miss Hattie Seymour, Miss Mary E. Warfield. — One native pastor, six teachers, and one helper.
EASTERN TURKEY.

MARDIN. — One licensed preacher and two teachers.

In this Country, or on the way here. — Lyndander T. Burbank, George C. Knapp, M. P. Parmelee, George A. Pollard, Crosby H. Wheeler, Missionaries; Mrs. Sarah S. Burbank, Mrs. Alzina M. Knapp, Mrs. Nellie A. Parmelee, Mrs. Mary Helen Pollard, Mrs. Susan A. Wheeler, Mrs. Eliza M. Walker.

Out-Stations. — Bitlis. — Mocsh, one licensed preacher and one teacher; Yonjalo, one teacher; Havadori, one helper; Pathment, one teacher. Diarbekir. — Cutчерbul, one pastor and one teacher; Hoaro, one helper; Derik, one preacher; Karabash, one helper. Erzrum. — Trezjemd, one pastor, one teacher and one helper; Chemikgexel, one teacher; Checzin, one pastor; Erzrum, one preacher; Frejgon, one preacher; Memkun, one helper; Elpis, Komalor, one helper. — Harpoot. — Arrakir, one pastor and two teachers; Malatia, one pastor, two teachers and one helper; Gabun Mode, one helper; Mashkir, one pastor; Shepi, one pastor and one teacher; Derik, one pastor and one helper. Horm, one preacher; Blasemen, one helper; Chemikgexel, one helper; Choomk, two teachers and one helper; Gghi, one helper; Habosi, one helper; Heusenik, one preacher; Boghi, one preacher and one teacher; Hoeci, two teachers and one helper; Halakegh, one pastor and one teacher; Jornt, one preacher and one teacher; Mezereh, one preacher; Morenik, one helper; Pali, one preacher and one teacher; Perchey, one pastor and one teacher; Yegheki, one helper; Temwan, one helper; Beh, one preacher; Karangerd, Arpana, Chormook, Haiins, Saru Kaznash, Sarpustik, Shamooshta, Shukhoj, Tadem, Adish, Aintaks, Ashvam, Bahur Mode, Dayk, Huvan, Ixontr, Kewonik, Keresik, Kon, Kushne, Moori, Nejaron, Peshnua, Peri, Shuniil, Surarti, Tortitall, Yermonenik, Zaroek, one helper each. Mardin. — Sert, one helper; Gole, one helper; Kutat, Mesot, one preacher and one teacher.

5 stations; 73 out-stations; 9 missionaries; 1 missionary physician; 14 female assistant missionaries; 13 native pastors; 14 licensed preachers; 36 native teachers; 54 other native helpers.

For years in need of reinforcement, to occupy constantly enlarging fields of labor, as well as to carry on the work in hand, this mission struggled along under its burdens, till the last year came near witnessing an utter collapse. Of the nine families connected with it a year ago but three remain, and the five stations have been reduced to one. Mr. Walker, who had recently returned to Diarbekir from a visit to this country, to resume the sole charge of that large and important field, fell a victim to the cholera on the 13th of September. Mrs. Walker, with her four children, reached Boston, July 16th, on her return home, in company with Messrs. Parmelee and Wheeler. Messrs. Knapp and Burbank arrived at New York on the 16th of November. Impaired health has been the principal cause of the return of so many. After the death of Mr. Walker, at Diarbekir, the position at Mardin being no longer tenable, Mr. Williams was obliged to fall back upon Harpoot. This city has thus become the single centre of missionary operations in Eastern Turkey.

On the 11th of October, Miss Clara C. Pond, who had been connected with the Female Seminary at Harpoot, was married to Mr. Williams. Misses Seymour and Warfield left New York on the 2d of March, to take charge of the Seminary. Dr. and Mrs. Milne left
New York on the 18th of May; and Mr. and Mrs. Henry S. Barnum sailed from Boston, on the 17th of July, to join this mission. One other missionary is under appointment to this field, and expects to go out in the spring of 1868.

Despite the many changes of the year, and the withdrawal of so many missionaries from active service, the condition of the mission was never so prosperous as now. The labors of past years are bearing fruit; the time of the harvesting seems to have fully come; and the want of men to gather it in, and to enter new and attractive fields, was never so deeply felt.

The following statistics, for the year 1866, indicate a marked advance in Christian effort, while signal blessings from the Holy Spirit are reported during the present year from all parts of the field. The number of native pastors has increased from 8 to 13; of native helpers, from 84 to 117; of preaching places, from 52 to 66; of the average number in the congregations, from 2,442 to 3,455; and of Sabbath-schools in yet larger proportion. Contributions for various objects of Christian benevolence amounted to $5,880 (gold) against $3,273 for 1865. The attendance upon the various schools has been larger than ever before, while a very general interest in education has been awakened among the Armenians, which has led to the establishment of many rival schools of their own. The number of volumes of Scripture sold was 4,453, against 2,071; and of other books and tracts, 8,069, against 4,021 in 1865.

NATIVE HELPERS.—CHURCHES AND CONGREGATIONS.

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<th>Licensed Preachers</th>
<th>School Teachers</th>
<th>Other Helpers</th>
<th>Total</th>
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<th>Number of Preachers</th>
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**PROTESTANT COMMUNITY AND SCHOOLS.**

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<th>Pupils in Female Boarding Schools</th>
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<td><strong>Totals</strong></td>
<td><strong>2,483</strong></td>
<td><strong>1,286</strong></td>
<td><strong>4,228</strong></td>
<td><strong>79</strong></td>
<td><strong>1,202</strong></td>
<td><strong>568</strong></td>
<td><strong>1,770</strong></td>
<td><strong>1,770</strong></td>
<td><strong>3,452</strong></td>
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</tbody>
</table>

But the more important results are not reached by statistics. The spirit of independence, of personal consecration, of lively interest in the progress of the Redeemer's kingdom, leading to personal sacrifices in its behalf, to the establishment of self-supporting churches, and to the initiation of measures among the native Christians for the evangelization not only of their own countrymen, but also of those "in the regions beyond" — these are some of the most cheering results of missionary labor in this part of the world.

The Evangelical Union, made up of pastors and delegates from the native churches, of which mention was made in the last Annual Report, has more than fulfilled its promise. Referring to a meeting held at Arabkir, in September, Mr. Barnum writes: "It will be impossible to give you upon paper a complete idea of its spirit. I have never had so high hopes for a successful native ministry, and for the speedy independence of the churches, as since attending this meeting. The mercenary spirit with which many of the earlier preachers entered the service, and which we feared might be the bane of the ministry for many years to come, is as thoroughly denounced by these young men as we can desire. They glory in self-denial for Christ's sake, and so strong a public sentiment has now been created among the preachers and pastors upon this subject, that I am pretty sure we shall hear very little more about salary. These men also pressed the idea that every church ought to support its own pastor in full, from the start, and that every pastor ought to be willing to live on what his people can pay him. They resolved to give themselves anew to Christ's work, and to endeavor to bring their people up to a higher standard of benevolence and activity.

"It it less than a year since the organization of the Evangelical Union, yet it has already accomplished a great deal of good, — in
promoting a spirit of unity and independence among the churches, in developing among the pastors and preachers a spirit of self-denial and love for their work, and in the new impetus given to the cause in all this region. Churches and preachers alike have enlarged views of their responsibilities. They begin to feel that the work of evangelizing the people about them naturally belongs to themselves. This agency is of God, and he is manifestly using it to establish Christ's kingdom among us."

At a subsequent meeting held at Shepik, the following resolution, penned by the Harpoot pastor, was unanimously adopted:

"Resolved, That we exhort our churches to give one tenth, or more, of all their earnings for the Lord's work, not as bound by the Mosaic law, but from the duty of Christian liberality, and because they and all they have are consecrated to God, and when necessary, they are to give all their possessions, and their lives also, for his glory."

The significance of this movement will be the better appreciated in view of the following statement from Mr. Barnum.

"In this country one tenth of all the products of the soil goes at once to the government. The wealthy owner of the soil takes one half of the remainder, as the farmers generally do not own the land they cultivate. So there remains only nine twentieths of the crop with the poor cultivator. Does it not seem rather hard to ask him to give one tenth of this, and of every thing else he earns, to the support and spread of the gospel? Every thing else which the farmer has, his sheep, cattle, &c., are taxed in about the same proportion. The different trades, and every species of business, are also taxed, and to such a degree that when one looks at the human side of this matter it almost seems, sometimes, as though the majority of the people should be excused from giving. It is, however, not less a principle of nature than a divine precept, that people should support their own religious institutions, and should give the light which they enjoy to those about them. Besides, it is not merely a duty to give, it is a privilege and a blessing, and we dare not deprive even the poor of it. Thus while we set before these poor people the duty of giving of their substance freely, for religious purposes, we can the more boldly appeal to those who do not know what poverty and self-denial are, to use their stewardship faithfully, and to bestow largely of the bounty which the Master has entrusted to their care for the special object that it may be used for the promotion of His cause in the earth.

"I ought to say that this plan of giving tithes, which now finds so much favor among these congregations, did not originate with us,
but with a blind preacher” — a man full of faith and good works, whose knowledge of Scripture secured him the nickname of ‘Concordance’ while at the Theological Seminary — “who is now located at Shepik, and who persuaded this, the feeblest of all these churches, to adopt this rule for themselves.” — The weak things of the world accomplish His sublime ends!

The “Union” has held a series of meetings, lasting for several days at a time, at different places, with the happiest results. The very numbers on such occasions, ranging often from 800 to more than twice that number, gathered from all parts of the field, give the deliberations of this body a moral weight, and inspire a consciousness of power, of no little significance among a people ground down by the oppressions of a tyrannical government.

At the meeting of November, in Diarbekir, a Foreign Missionary department was created, by assuming the responsibility for the evangelization of Koordistan; and already seven young men are in training for this work, supported by nine of these little churches of yesterday, with a membership of hardly more than 500.

A plan has already been instituted to secure the establishment of a theological seminary independent of aid from the American Board. “They say,” writes Mr. Barnum, “that while so much of the world is lying in darkness, they cannot expect the American Board to continue its operations here for many years longer, and that the only true and wise course for the people to pursue, is, to place every thing which is essential to a true Christian civilization upon a firm basis while the missionaries are still upon the ground; so that, should these missionaries die or the Board withdraw from the field, it may give no serious shock to the work. They also say that it is a disgrace for them to rely permanently upon American Christians for the education of their preachers and teachers.”

In reviewing this meeting, made up as it was of delegates and pastors from a large number of the native churches, Mr. Barnum adds: “That which gratified us most of all was the spirit manifested by the members of the Union; — a gloriing in Christ and his work, a readiness to place themselves wholly at his disposal, and to practice any amount of self-denial which faithful service to Christ may require. This was especially impressive when it was proposed that the pastors undertake the support of the teachers in the Seminary, as one after another of the pastors and preachers arose and gave in their cheerful adhesion to the plan, and in a few earnest words pledged their tithes, from salaries already very small, to the Seminary, and consecrated themselves anew, with all that they had, to Christ and his work.”
STATIONS AND OUT-STATIONS.

Bitlis. — In the absence of the missionaries, the care of this station has devolved almost wholly upon the native preacher, Baron Simon. The gospel is making steady progress, and attendance upon religious services is constantly increasing. Though suffering from oppressive taxes, and the failure of their crops, the native brethren labor faithfully to sustain their own institutions, and in addition to other labors, have collected about $100 for a new place of worship. Six men, from this little community, have given themselves to the work of preaching the gospel, and others are waiting the return of the missionaries that they may obtain the requisite preparation.

Diarbekir. — The removal, by death, of Mr. Walker, from the field he had so long and so successfully cultivated, was the great fact of the year. On entering this field, in 1853, he found a little church of three members, and a Protestant community of 38 tax-payers. He was the object of abuse and scorn, "stoned daily." At his death, Diarbekir was filled with mourning. Not Protestants alone, but Moslems and Armenians, all were stricken. Such a funeral was never witnessed there before. They bore him to his resting-place in tearful silence, broken only by an occasional singing of the hymns he had taught them.

He left, at Diarbekir, two good Protestant congregations; a church which, when last reported, numbered 101 members, and in which there is much of Christian zeal, activity, and self-denial; another church, of 19 members at Cutterbul, on the other side of the Tigris; seven other out-stations; one native pastor; three licensed preachers (at station and out-stations); two teachers, and seven other native "helpers" in the mission work; with Protestant communities numbering, in all, more than six hundred persons.

"He fell," writes Mr. Williams, "where the standard-bearer wishes to fall,—at his post, doing manfully, earnestly, even beyond his strength, the work given him to do." For a more full account of his life and remarkable characteristics as a missionary, reference must be made to the "Missionary Herald" for February, 1867.

During this eventful year, the work made decided progress, and that too in the face of unusual difficulties. Deprived of their missionary, exposed to locusts and to drought, wasted by the pestilence, more than one half of the Protestant community dependent upon their daily earnings, the native Christians have sustained their own religious institutions, and contributed largely, out of their poverty, to other objects of Christian benevolence. Their contributions amounted to over $1,200 in gold, equivalent to an average of twenty-
four and a half days’ labor for every male adult, not of the church but of the community — and thus equal to $49, from every such adult with us, if labor be computed at $2 per day. Besides this, their Sabbath-school is at this time supporting a student at the Seminary in Harpoot, to be their foreign missionary in Koordistan. Such is the manner in which this people express their love to Christ and their gratitude for a pure gospel. Such is the seal which the Master has set upon the labors of a devoted missionary. But they are not content with giving only. Their Christian zeal is seen as well in their personal labors to bring others to Christ. “In nine neighborhoods there is, each week, a class which meets to study ‘The Chief End of Man.’ Thirty brethren are designated to visit every Sabbath evening, going in pairs to spend the evening at some selected house where the neighbors are assembled, in reading, instruction, and prayer.”

Erzroom.—The reports from this station indicate a marked progress during the year. The interest has also extended to several neighboring towns and cities. More than three times as many books have been sold as in any former year. Mr. Parmelee, writing in January, speaks of an extraordinary demand for Bibles and Testaments. This was met by the employment of two colporters, whose labors were much blessed.

It is specially to be regretted, that both the missionaries of this station should be obliged to return home, just as the results of their labors were becoming most apparent.

Harpoot.—The past year has been rich in spiritual blessing to this station. Fifty-four members were added to the different churches, on profession of faith; three churches were provided with pastors; four became entirely self-supporting; and the congregations attending upon public worship were nearly fifty per cent larger than ever before. Each congregation has been taught to feel its responsibility for the unevangelized villages lying near it; and in this way the gospel has passed from village to village, till the out-stations have increased from 28 to 54,—including four transferred from the Diarbekir field.

The contributions for various Christian charities amounted to $3,906 (gold). In fact, for the general work, as preaching, schools, church building, &c., more was paid by the people than by the

1 Their church buildings are very simple structures, costing but a few hundred dollars. They consist of little more than four plain stone walls roofed in, often with no other flooring or seats than mats spread upon the ground. Yet here faith is exercised, and the incense of prayer and praise goes up to heaven. Their simple buildings are in keeping with the present habits of the people. In due time, with the development of a civilization such as the gospel secures, they will give place to edifices more in keeping with the demands of Christian culture.
The expenditure of the Board, the past year, upon this field of some 15,000 square miles, while carrying on the work in 54 villages and cities, through 18 churches, 78 native helpers, a Theological Seminary of 34 pupils, a Female Boarding School of 40 girls and women, including the salaries of the missionaries, expenses for touring, &c., was less than $8,000. Well may we pause in admiration of the blessing of God upon such limited means, employed for the promotion of his kingdom.

The following extract from the last station report is full of promise for the future. "One of the marked features of the evangelical movement among us is the spirit of enterprise and reform which it has communicated to the Armenians. When this station was first occupied, about twelve years ago, the Armenian schools in this field were very few and very poor. The 54 schools which we have established have probably led to the opening of more than twice that number among the Armenians. The character of their schools, too, is improved, though they are still very inferior. The success of men and women among the Protestants in learning to read, is influencing Armenian adults of both sexes to learn, although eight years ago it was considered a disgrace for a woman to know how to read.

"The majority of the Armenians in the older out-stations are persuaded that there is much of error in their system, and that the truth is substantially with us. Very little of the old opposition to the circulation of the Scriptures exists. The great endeavor now is to reform the church,—to find salvation without leaving the church. Fasts are very loosely observed, pictures are disregarded, preaching is established in the churches, and the Armenians now endeavor to show,—at least the leaders in reform,—that in all that is essential they are one with the Protestants. No former year has witnessed so great a change among them in this particular,—the breaking down of prejudice and the diffusion of light,—as the last."

A very interesting awakening, begun, both at the city and at most of the out-stations, in connection with the week of prayer, resulted in many conversions, and in a general quickening of the religious life and zeal of the native churches. The work among the women, in which Miss West took a very active part, was of special interest.

By this rich blessing the Holy Spirit seems to have set the seal of the Divine favor upon the eminently apostolic method in which the missionary work is conducted at this station.

The success of these institutions is justly regarded as vital to the progress of the gospel in this mission field. Thirty-four young men
were connected with the Theological Seminary during the year. Their instruction, the special care of Mr. Allen, is thoroughly Biblical, with abundant opportunity to exercise and develop their practical ability, by missionary labors in the city and in the surrounding villages, during term time, and in the long winter vacations.

The Female Seminary had an attendance of 40 pupils, many of them the wives of theological students. It is the special object of this institution to train up educated wives for the native pastors, and teachers for the villages, — to ground the gospel in the homes of the people.

Writing in May last, Mr. Barnum says: "The general spirit and character of these schools has never been so much according to our desire as at present. Mrs. Williams and Miss West are much encouraged in their efforts to instruct and elevate the women. Miss West devotes the larger portion of her time to the married women; and seems to have special strength given her for this service. Her labors are invaluable, especially in developing character."

Including the Arabic students whom Mr. Williams brought with him from Mardin, the whole number of pupils in both Seminaries, at the present time, in the Armenian, Arabic, and Koordish departments, is about 90. In the Theological Seminary nearly all the students are members of the church, and those who are not are regarded as Christians. Of the Female Seminary, the principal wrote in August of last year: "Of our school I should be glad to write much did I not fear wearying you with too many details. You are acquainted with its outside history, but it has an inner history, exceedingly interesting to us who, sharing its daily cares, can see, through and beyond the wearisome lesson of to-day, the far-reaching blessing which touches upon a generation yet to come. It is delightful to witness the waking up of mind, the thirst for knowledge, the appreciation of gospel teachings, and the earnest spirit of some of these women, who look forward to their work with anticipation. Monday of this week we devoted to prayer and special religious exercises, feeling that we must have more of the Master's blessing on the teachings of the year. There was much seriousness and some awakening, and on the part of the Christians, renewed strength of purpose — renewed consecration. We feel that this is Christ's school, not ours. He is our Head, and under his banner we labor to accomplish his purposes of love."

NATIVE MINISTRY.

The spirit and character of the native ministry, and the importance of putting responsibility upon them, as a means of developing
character, is happily set forth by Mr. Williams as follows:— "It is just amazing to watch our young men and see their growth, as they walk with the responsibility and dignity of the pastorate upon them. The strides they take towards manliness, self-reliance, capacity, efficiency, and humility, in a single fortnight, must be seen to be believed. It is difficult to credit one's own eyes. And it is only less so with the churches. The Lord is able, of these stones, to raise up children unto Abraham; and of these children to raise up men,—workmen who need not to be ashamed."

Mardin.—As already stated, Mr. Williams has been obliged to relinquish this outpost for the present, but not till the gospel had secured a firm lodgment. Owing to peculiar embarrassments from various causes—as scanty crops, industry interrupted by the hordes of Circassians, who have settled in this region by invitation of the Sultan, and the ravages of the cholera—the work of evangelization has been much hindered. A very remarkable interest, however, was developed towards the close of the year, and even before a church had been organized at Mardin, measures were in progress to support a mission to the Koords.

The new year opened most happily with the week of prayer. After a month of great interest and joyful surprise to their missionary teacher, a church of 19 members was organized, in the presence of an audience of 350 persons. The church was expecting, at an early day, to settle a pastor and to assume his entire support from the first. For this little flock of Christ to support their own pastor, and a native missionary to engage in the work among the Koords, is certainly most delightful evidence of their love to the gospel. It is through such consecration that this region, once the site of the proudest despotisms of the old world, is to receive a Christian civilization.

Of Mosul Mr. Williams writes, that the Christian community are paying liberally towards the support of their native preacher; the good effects of which are manifest in an increased vitality and vigor, and in measures looking to the ordination of a pastor. "Who can tell how soon this small beginning will change that hot, dry, sterile, dusty plain, into a well-watered garden of the Lord."

NEED OF REINFORCEMENT.

The condition of this field shows but too plainly the necessity of reinforcement. Erzroom, Arabkir, Bitlis, Diarbekir, Mardin, Mosul, Trebizond, formerly occupied by missionaries, are now vacant; and Van, long looked forward to as a station of greatest promise, still waits for a missionary. Three of these places, Erzroom, Mardin, and Van, should at once be made strong centres, and occupied by
three men each, upon the plan of Harpoot; and there is abundant reason to hope that, with the right men and means, results like those at Harpoot may be witnessed at each of these places. The other places mentioned could be worked as out-stations, under the care of native pastors. Five men of the apostolic order represent the pressing necessities, and the hope of the early evangelization of this vast region, stretching from the Black Sea across the Taurus mountains, far down the Euphrates and Tigris rivers, towards the Persian Gulf.

SYRIA MISSION.


ARBEH. — Simeon H. Calhoun, William Bird, Missionaries; Mrs. Emily P. Calhoun, Mrs. Sarah F. Bird. — Two teachers and three other helpers.

SIDON. — William W. Eddy, Samuel Jessup, Missionaries; Mrs. H. M. Eddy, Mrs. Ann E. Jessup.

TRIPOLI. — George E. Post, M. D., Samuel S. Mitchell, Missionaries; Mrs. H. M. Eddy, Mrs. Lucy M. Mitchell. — One teacher.

OUT-STATIONS. — Dependent on ARBEH. — Ain Zekalta, one pastor and one teacher; Aramun, one teacher; Shimlon; Suk el Ghurb; Deir il Komr, two teachers; three other places, three teachers. — TRIPOLI. — Hums, one pastor and three teachers; Safaeta, one preacher and one teacher; Bano, one teacher; Gurzez, one teacher. — SIDON. — Hasbeiltt, one preacher; Easteina, one preacher and one teacher; Khi, one preacher and one teacher; El Kheiyam, one preacher and one teacher; Deir Minas, one preacher; Mydel, one teacher; Kans, Alma, one preacher.

4 stations; 21 out-stations; 9 missionaries, two of whom are physicians; 8 female assistant missionaries; 2 native pastors; 7 native preachers; 21 teachers; and 4 helpers.

Mr. Calhoun returned to Syria a few weeks after the last meeting of the Board. Dr. Van Dyck, having completed the electrotyping of the Arabic Scriptures in New York, sailed, Aug. 24, to rejoin his associates in the mission. His expenses in this country, in coming from Syria, and returning thither, were defrayed by the American Bible Society. The liberality of that Society, in accomplishing the difficult and costly work which has been executed under Dr. Van Dyck’s superintendence, deserves high commendation. It will avail itself of his services to electrotype the new version in other forms, at Beirut.

The mission has suffered much from the ill health of its members. Dr. Thomson, after being confined to his house by painful disease for five months, went to Paris, by the advice of his physicians, for medical treatment. He has experienced considerable relief from suffering, but has yet little ability for labor. Dr. Post was compelled, by alarming prostration, to spend a portion of the winter in
Egypt. He received much benefit from the change, but has not been restored to his former vigor. The necessities of the Sidon station required the removal thither of Mr. Samuel Jessup, so that Tripoli was left quite unsupplied, for many months. Rev. Samuel S. Mitchell and his wife, the latter a daughter of the late Dr. Wright of the Nestorian mission, sailed in April to join the mission; and it is hoped that two additional missionaries may soon be sent to reinforce its greatly weakened strength.

THE PRESS.

Although hundreds of the youth of both sexes have been acquiring a taste for reading, which ought to be farther developed and guided, and though issues of infidel and depraving works have been largely made from the other presses in Beirut, the weakness of the mission has prevented the publication of any new books, except the new version of the Bible, by the mission press, in the last two years.

The following is a view of the printing of the last year:—

<table>
<thead>
<tr>
<th>Description</th>
<th>Quantity</th>
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<tbody>
<tr>
<td>Volumes of all kinds</td>
<td>28,434</td>
</tr>
<tr>
<td>Copies of Tracts</td>
<td>25,000</td>
</tr>
<tr>
<td>Copies of Scripture</td>
<td>14,554</td>
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<tr>
<td>Pages of Scripture</td>
<td>2,872,000</td>
</tr>
<tr>
<td>Pages of Tracts</td>
<td>888,000</td>
</tr>
</tbody>
</table>

Including work done on the Lexicon of Mr. Bistany and job work, the whole number of pages for the year was 8,290,040. The volumes of Scriptures distributed were 3,185; of tracts and other books, 5,195. The business department of the press has been conducted, in an exact and systematic manner, by Mr. Henry Thomson; thus relieving the Beirut station of a heavy burden of care.

The problem of printing and reading music in Arabic seems about to be solved. The attempt was made in the latter part of 1866, with some success, to print in Arabic "Curwen's New System of Musical Notation," by which musical notes, written in a syllabic form, can be given, like the Arabic, from right to left. The staff, notes, and signatures are dispensed with, and single letters are arranged in succession, with separations by dots and marks. As a result, the ordinary Arabic types can be used to print the most intricate music.

EDUCATION.

The new building on the mission premises in Beirut, for the Native Protestant Female Boarding School, was completed in the month of October. The entire cost was about $9,000 in gold, chiefly defrayed by contributions specially made in this country for the object; and the edifice is a substantial and convenient home for this important institution, in which the mission is deeply interested,
SYRIA.

though having no organic connection with it. At the close of the year it had seventy-six pupils, of whom fifty-seven were boarders. The people in Syria have never, until lately, paid for the instruction of their children; and they are much less ready to do this for their daughters than for their sons. But the income received for tuition fees and board, last year, in this school, amounted to $3,220 in gold. The high cost of living, and the necessity of additional instructors and enlarging their salaries, made its expenses about $1,000 in excess of that sum. It is believed that, if not hindered by an unwise competition without charges, or at lower rates, the income can in a few years be raised so as to make the school self-supporting. The pupils are drawn from Mohammedan, Greek, and Greek-Catholic, as well as Protestant families, notwithstanding the fact that the missionaries give religious instruction, and it is known that the institution is intended to be an evangelizing agency. They all attend on Protestant worship twice every Sabbath, and are taught daily from the Bible. Several of the pupils give evidence of having recently been renewed by the Holy Spirit. This school is under the care of Mr. and Mrs. Araman and Miss Rufka Gregory, all natives of Syria.

The Syrian Protestant College, not connected with the Board, yet a child of the mission, also deserves renewed mention in our reports. It is now organized under its President, Dr. Bliss, lately a member of the mission, with several native teachers, and has admitted a Freshman class of fifteen young men. It is designed to meet the want which has been felt, of a permanent institution, to give to the youth of Syria a thorough scientific and professional education, which shall be founded on the Bible. All friends of Christian education and missions will wish it success.

The Seminary, or High School, of the mission, is at Abeih, under the special charge of Mr. Calhoun. It has thirty-seven boarding and seven day scholars. Several of them appear to be truly born of God, and are looking towards the ministry of the gospel. A number of the graduates are announced as recent candidates for admission into different churches. The native teachers were faithful and laborious in the absence of the principal; and the school has never been more prosperous.

There are twenty-five common schools under the care of the stations, containing a total of 826 pupils; of whom 159 are girls.

GENERAL VIEW.—THE STATIONS.

Thirty-one persons were added to the eight churches in 1866; and the membership was 172 at the end of the year. There are two native pastors and seven licensed preachers, to assist in the
The heavy burden of the whole station of Beirut has been carried almost alone by Dr. H. H. Jessup. His labors have been indefatigable; and he has been graciously sustained under them. During the latter part of the year, they were much increased by an unwonted religious interest in the Protestant congregation. This resulted in the admission of seven persons to the communion of the church. The awakening became deeper and more extended early in the present year. On the 6th of January, six other young men and five young women were received. The services of the occasion were attended by a very large and deeply interested audience. Of the eleven then received, only two were born of Protestant parents; two were graduates of the Abeih Seminary; three had long lived in missionaries' families. Other conversions have since occurred; and three persons were admitted to the church at its May communion. The piety of the church members improves. Several of the young men are engaged in voluntary mission work in the city, and some of them maintain a Sabbath service in Kefr Shema, six miles away. Outwardly, and we may hope in its interior spirit, the work of evangelization in Beirut exhibits a prosperity hitherto unknown. A new and enlarged church edifice has become a necessity. One is building, at the joint expense of the Board, the Scotch-Kirk Jewish Committee, the native church and congregation, and English and American residents, who represent at least seven different evangelical denominations.

The mission now has but one station in Mount Lebanon, where formerly it had four. This is at Abeih, a village of about 1,000 inhabitants,—Maronites and Druses,—and is thirteen miles south from Beirut. Of the two missionaries there, Mr. Calhoun's time is engrossed by the Seminary and Sabbath preaching, and Mr. Bird is devoted to preaching and the care of the out-lying district. The church there was organized in 1852, with eight members. Forty-nine have been admitted from the beginning; of whom two have died, four have been excommunicated, and ten have been dismissed to other churches. The present number is thirty-three, ten of whom are women. There has been a recent religious interest; and additions are anticipated, of those who appear to be born again. Most of the nine teachers, in seven villages, are, or expect soon to be, church-members. A church has been formed at Ain Zehalta, and a native pastor ordained. A foothold has been gained in Deir il Komr, which is recovering from the desolation it suffered in the war of 1860; but the opposition is fierce, and will doubtless be prolonged.
At *Sidon* the attendance on religious services has been considerably larger than in former years. Five persons were added to the church. The zeal for education, though not as great as that in Beirut, is increasing yearly. Quite a number of persons, moved by the oppressions of their clergy, in the villages of Abra and Kefr Jerra, have left their old church connections, and put themselves under missionary instruction. A new house of worship has been erected in Ibl, and various improvements have been made in several other places. The success attendant upon colportage in this field has been unexpected and cheering. One colporter spent a month in traversing the villages beyond the Jordan, in ancient Auranitis and Trachonitis, and though in perils oft, found many who listened attentively to the story of the cross, and rejoiced to obtain the good Word in which it is contained. Of those sent in that direction it is said, that they visited most of the villages in which nominal Christians dwell, between this place (*Sidon*) and Jerusalem, and opened their packages and sold the Word of God within the church of the Holy Sepulchre. Not a few Mohammedans manifested an interest in hearing the gospel. In one Moslem village, the men called the women and children together to listen with them, for a long time, to the tidings of salvation through a crucified Redeemer. In another place, a Mohammedan kept the colporter two days, not allowing him to depart, and hardly to rest, while he read and expounded the Scriptures. Mr. Eddy has had a theological student under instruction for most of the year, who has made commendable progress.

Mr. Samuel Jessup's removal, and Dr. Post's enforced absence from *Tripoli*, in the autumn and winter, have sadly detracted from the labor which the promise in that long barren but now encouraging field demanded. A young man, who had taught the missionaries Arabic in the city of Tripoli, and who is a good scholar and of much ability for usefulness, but of whose spiritual welfare the missionaries had well nigh despaired, has become an apparently sincere convert at Beirut. It is hoped that he will be a herald of the cross to his countrymen. The native pastor at Hums does well. The death of his wife is a great affliction to him, and also to the people, who have lost in her "a faithful teacher and a bright, living Christian example." The work advances in that place. Distressing accounts continue to be received of persecutions at Safeeta. The poor people there, who have proclaimed themselves Protestants, have suffered the heaviest oppressions; yet they endure with patience and wonderful perseverance. It cannot be foreseen when they will obtain release from their fiery trials. The awakening of mind in this part of Syria indicates changes in the future, which will be to the advantage of the gospel.
CONCLUSION.

The Maronite rebellion, under Yusef Keram, in North Lebanon, created much excitement; and there is a mystery in the manner in which it was terminated, that portends renewed trouble hereafter. It interfered but little, however, with the missionary work in other parts of the mountain. The country, in the spring of 1866, was visited again by myriads of locusts. These laid their eggs on the sea-coast, and the armies that were presently hatched marched boldly up the mountain, through fire and smoke, and bands of men, women and children. Thousands of bushels of them were destroyed, and great execution was done by the energetic and persistent efforts of the government of Lebanon. Still, serious damage was inflicted in some regions.

The war in Europe, and the failures in business there, reacted disastrously in Syria. Many of the Beirut merchants became bankrupt. Such a scarcity of money had not been known before. Hundreds of Druze families fled to the Houran to avoid their creditors, and the government of the mountain, taking alarm, refused for a time to enforce the payment of debts. Affairs have slowly righted since; but it will be long before they recover fully from the shock. The political future of the East is in the highest degree uncertain; but the course of events is under the control of Him whose kingdom is to triumph over all that opposes it. "The fields," says the report of the Abeih station, "seem whiter than ever for the harvest. It makes us heart-sick to see it perish for lack of reapers. Yet we are cheered by the fact that Christ is with us, urging us on by giving us souls for our hire, and promising that ere long we shall see greater things than these."

NESTORIAN MISSION.

OBOOMIAH.—George W. Coan, Benjamin Labaree, Missionaries; Thomas L. Van Norden, M. D., Missionary Physician; Mrs. S. P. Coan, Mrs. Sarah J. Rhea, Mrs. Elizabeth W. Labaree, Mrs. Mary M. Van Norden, Miss Mary Susan Rice, Teacher.—One native preacher, three teachers, and three other helpers.

SEFR.—Justin Perkins, D. D., John H. Shedd, Missionaries; Mrs. Sarah J. Shedd.—One native preacher and one teacher.

DIEZA.—Occupied in the summer by Mr. Shedd.

On their way to the field.—Joseph G. Cochran, Missionary; Mrs. Deborah P. Cochran.

In this country.—Mrs. C. B. Perkins.

3 stations: 60 out-stations, 5 missionaries; one missionary physician, 8 female assist-
NESTORIANS.

ant missionaries; 68 native preachers at stations and out-stations, a part of whom are also teachers; 38 male teachers, 21 female teachers and Bible readers; 5 other helpers. The teachers are employed, on the average, about four months of the year.

Dr. and Mrs. Van Norden arrived at Oroomiah on the 6th of October. The presence of a physician here has been a great relief to the families of the mission in cases of sickness; while his services have already been largely called into requisition by different classes of the natives. Though thousands have perished by the cholera, on the right hand and on the left, the mission families have been spared. Mr. Cochran and family left Boston on their return, the 17th of July. Miss Harriet N. Crawfurd, who returned from this mission some two years since, has recently deceased, after a lingering illness.

In reviewing the statistics of the past year, there are no very marked changes in the figures as compared with those of last year. One hundred and forty more pupils are reported under instruction, and the schools were never more efficient. The number of communicants received to church fellowship is fourteen more than in the previous year. The most marked advance has been made on the benevolent contributions of the people. The whole amount given was $434.89, an advance of more than 100 per cent. for each communicant. What is specially noteworthy is the improvement in the spirit of benevolence, and the increased readiness of the church members to assume the responsibilities placed upon them. The degradation of centuries, resting upon this people, seems to have nearly crushed out all desire for independent action, and it is no easy task to bring them to assume the prerogatives of a Christian manhood. The efforts made in this direction, by their missionary teachers, are beginning to bear fruit, and give promise of ultimate success.

The year has been marked by more than usual religious interest through the entire field. The congregations in attendance upon the preaching of the gospel, in all parts of the field, have been large, and have manifested, generally, an uncommon degree of earnest attention. The seminaries, as well as the villages, have shared largely in the presence and blessing of the Holy Spirit. "We have seldom enjoyed," writes Dr. Perkins, of the Male Seminary, "a more precious revival than the Lord has vouchsafed to this 'school of the prophets' during the past winter. The anniversary exercises reflect the highest credit upon all connected with the institution. Four theological students and three academical, were graduated on the occasion, all promising young men." At the anniversary of the Female Seminary, on the 20th of November, nine girls were gradu-
ated, all hopefully pious and, "on the whole, the best and most promis­
ing class that has ever gone forth from the school." Dr. Perkins
adds: "After the school exercises, dinner was served in the Semi­
mary dining-room, followed by addresses from members of the mis­
sion and Mar Yohannan. It is but justice to say of the exercises
that they were exceedingly interesting, reflecting great credit on the
long and hard toil of the teachers, and on the capacity and industry
of the pupils.

"We trust that these Nestorian girls, so promising in character
and well furnished in culture and attainment, are destined to be great
blessings to their people. One of them expects to become the wife of
a pastor in an important village; one is to be retained as a teacher in
the Seminary; and others go to dark places, where they will be al­
most the only lights. In his address at the table, Mar Yohannan told
them, with tearful eyes, that 'when he was in America, twenty-five
years ago, he attended the anniversary of the best female seminary
in America, (Mount Holyoke,) and on that occasion lifted the
prayer to God, that he would not take him hence until he should see
something like it in Persia; and he now rejoiced in the answer to
that prayer.'"

A great advance has been made in the villages under the care of
Mr. Shedd, during the past three years. From the reports of the
mountain helpers it appears that the light of the gospel is making
its way among the wild and lawless tribes of Koordistan. At Tab­
reez the work has so far advanced as to make it almost necessary
that it should soon have the supervision of a resident missionary.
The native helper "has secured the fullest confidence of the British
Consul, and has made many warm friends among Armenians, of the
wealthy as well as of the middling and lower classes, so that the
light is spreading rapidly, especially among young men. 'One hun­
dred and fifty dollars' worth of Scriptures and other religious books
have been sold this year, against fifty dollars' worth last year.'"

CIVIL CONDITION.

A recent letter from Mr. Coan gives no promise of present relief
to the oppression of this afflicted people. "The agent sent here by
the government, to protect the Christian subjects of His Majesty, has
been able to do next to nothing for their relief. His Excellency,
Mr. Alison, of the British Embassy, has been, and is now, doing all
he can to bring about some amelioration in their condition; but the
masters bribe the authorities, and thus nullify all efforts in behalf of
the poor people. I think I have never known so great uneasiness
and such a state of unrest among them as there is at present. They
seem to be weaned even from the churches of their fathers, from the graves of their kindred, from the home of their childhood and youth, from their beautiful and pleasant fields and vineyards, from their orchards and gardens, and sigh to escape to some asylum where their homes may not be polluted by the beastly lusts of brutal Mohammedan masters and their viler servants and underlings, who lie in wait continually to waylay and kidnap their wives and daughters, thus not only robbing them of their dearest treasures, but also, by Mussulman law, sequestrating their estates. Hopes so long deferred have made their hearts sick. It is a blessed privilege to point these sons of affliction to a better world. Notwithstanding these obstacles, the gospel is preached, the Word of God is taught and read in the schools, converts are multiplied, and the church is enlarged by acccessions at nearly every communion. The religious interest still continues in some of the villages, and Christ's elect ones are being gathered into the fold. The churches of Oroomiah have this season sent a missionary of their own to a distant mountain district. The young man showed an excellent spirit, and he is followed by the daily prayers of hundreds of Christians here."

RESULTS OF THE MISSION WORK.

The recent visit of Mr. Thomson, the Secretary of the British Embassy at the Persian Court, furnishes us with some valuable testimony to the character of the mission work. "That gentleman," writes Dr. Perkins, "was here ten weeks, and looked very carefully, and with heartfelt interest, into the affairs of the Nestorians. He often expressed himself as greatly surprised at the intelligence and capabilities of the enlightened portion of them, and his belief that they must, by their superior force of character, throw off, or at least lighten the galling yoke which they have so long worn. He was particularly impressed and delighted, in accompanying me one Sabbath to a village church, where he witnessed the exercises of the Sabbath-school and the religious services that followed; and he declared, repeatedly, that he had before no idea of the depth and extent of our missionary work here for thirty years. Perhaps these impressions of a sagacious observer on the the spot foreshadow the only practicable solution of the problem of removing their oppressions."

Perhaps the most encouraging feature in the work of the past year was the annual meeting of the native helpers. The reports and essays presented, the various discussions held, — all looking to greater independence and responsibility for the progress of the gospel among the people,— the consciousness of moral power inspired
by the large numbers present, cannot fail to be of great and permanent value. The following, from Mr. Coan's account of the meeting, is indicative of its spirit. "Thursday morning a most delightful and heavenly sunrise prayer-meeting was held, in the crowded church. At eight A. M., the assembly met as usual. The narrative of the state of religion was read by John, our evangelist. Then followed the closing business of the meeting, resolutions of thanks, &c. After this a sermon, and the celebration of the Lord's Supper. The church was unable to hold all who pressed for admittance. There were probably between five and six hundred. The scene was impressive as the whole company rose to receive the elements of Christ's broken body and shed blood, and after partaking, seated themselves one by one, in secret meditation and prayer. At the close, all bowed in low, audible prayer, for a few minutes, then rose and sang a hymn, closing with the doxology, and the benediction by Mar Yohannan."

LIGHT REACHING THE MOHAMMEDANS.

From a letter of Mr. Labaree we have evidence that the long cherished hope of some day reaching the Mohammedans through the Nestorians, may yet be realized. "Facts tend to prove that the light of the pure gospel, which has been kindled among the Nestorians, is penetrating more and more the surrounding darkness of Mohammedanism. . . . A most interesting case has recently come to our knowledge, of a man who first came in contact with the truth in one of the villages, and for eighteen months past has been a close student of the New Testament, who professes to be a sincere believer in Christ as God, and in justification by faith in him alone. . . . He is a man of means, of considerable education, and of a most upright character. One is deeply moved to hear of his asking for the prayers of Christians. He does not keep his new-found light to himself, but does all he can, under the circumstances, to diffuse it among his neighbors; lending them his New Testament, and talking with them on the great doctrine of righteousness and justification with God. We hear of others in the city whose faith in their own religion seems in no small degree shaken, with a leaning to Christianity."

BIBLE WOMEN.

Twelve native women are employed as Bible readers, under the immediate charge of Miss Rice, most of whom have been her pupils. These helpers are very useful, especially to their own sex, who are less accessible to the male helpers; and their services require but the small remuneration of $1.25 a month each, for the labors of the
half of every day. Some of them have lately reported hopeful conversions in connection with their labors. Besides her other labors in the Seminary, Mrs. Rhea has weekly female-prayer meetings in villages not distant from the city.

**THE PRESS.**

The press continues in charge of Dr. Perkins. A monthly paper is issued, called the “Rays of Light,” amounting annually to an 8vo volume of some 384 pages. A translation of Wayland’s “Moral Science” is nearly through the press, to be used as a text-book in the Seminaries.

The whole number of volumes printed in 1866 was 1,250; of tracts, including the monthly paper, 5,500; pages of Scripture and of other works, 381,300. The whole number of volumes from the beginning is 91,350; and of pages, 18,052,050. The value of books sold the last year was, from the mission press, $53.49; imported books, $265.20.

**NATIVE HELPERS, CHURCHES, AND CONGREGATIONS.**

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<th>Congregations</th>
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<td>District of Zaboor,— one out-station</td>
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### Schools

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<th>Students</th>
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1867  NESTORIANS.  97
MAHARATTA MISSION.

BOMBAY. — Sendol B. Munger, Missionary; Mrs. Sarah S. Munger. — One native pastor, and one helper.

AHMEDNUGGUR. — Allen Hazen, William Wood, Lemuel Bissell, Missionaries; Mrs. Martha R. Hazen, Mrs. Elizabeth P. Wood, Mrs. Mary A. Bissell. — Two native pastors, one licensed preacher, and ten helpers at station and out-stations.

RAHOORI. — Henry J. Bruce, Missionary; Mrs. Hepzibeth P. Bruce. — Three licensed preachers, and eleven helpers.

KHOBAR. — (In charge of Mr. Bruce.) — One native pastor, one licensed preacher, and twelve helpers.

PIMPLUS. — (In charge of Mr. Bruce.) — Five native helpers.

WADALE. — Samuel B. Fairbank, Missionary; Mrs. Mary B. Fairbank. — Four licensed preachers, and fourteen helpers.

SEROOR. — (In charge of Mr. Bissell.) — Two licensed preachers, and ten helpers.

SATARA. — Amos Abbott, Missionary; Mrs. Ansticce W. Abbott. — One licensed preacher, and one helper.

BHUNJ. — (The station of Mr. Dean.) — Three native helpers.

SHOLAPPOOR. — Charles Harding, Missionary. — One licensed preacher, and one helper.

On the way to India. — William H. Atkinson, Missionary; Mrs. Calista Atkinson.

In this Country. — William P. Barker, Samuel C. Dean, Missionaries; Mrs. Augusta C. Dean.

Out-Stations. — Connected with AHMEDNUGGUR, — Six; RAHOORI, — Six; KHOBAR, — Ten; PIMPLUS, — Three; WADALE, — Thirteen; SEROOR, — Five; SHOLAPPOOR, — One.

10 stations; 44 out-stations; 11 missionaries; 9 female assistant missionaries; 4 native pastors; 68 helpers.

One new missionary, Rev. William Henry Atkinson, from Brookfield, Mo., with his wife, from Lisle, Ill., sailed from Boston on the 18th of August last for this field. Yet it can hardly be said that the mission will thus be strengthened, since others of its members, Mr. and Mrs. Dean, have been constrained, by the failure of Mr. Dean's health, to come on a visit to the United States. They sailed from Bombay March 19th, and reached New York Aug. 22d. Mr. Fairbank has also found it necessary to seek relaxation and the recovery of strength by a visit of some months to the Pulney Hills, the health retreat of the brethren in Southern India. Mr. and Mrs. Bissell, whose re-embarkation for the field was reported last year, reached Bombay on the 13th of October, 1866. Mr. Bissell's residence is understood to be, for the present, at Ahmednuggur, where he has at times had duties in connection with the school for catechists; but he has again been put in charge of the "southern districts," where most of his previous missionary life had been spent. The mission
MAHRATTAS.

has again been called to deep affliction, in the removal of Mrs. Harding by death, on the 11th of February last.

CHURCHES.

The mission report for 1866 presents the statistics of 23 churches, with a total membership of 620, of whom 33 were received during the year on profession of their faith. More recently, in May last, seven new members were admitted to the first church at Ahmednuggur, and there were other candidates there and also at Kolgav. Mr. Bruce wrote, in January, respecting the ten churches in the three districts under his care, that he had been "both pleased and grieved" with their condition. Many of the members were leading consistent lives, and were prompt in the discharge of Christian duty, but others were careless in regard to both duties and privileges. A letter of a few weeks later date, from the same brother, presents some of the reasons from which it might reasonably be expected that such carelessness on the part of some would arise. He states: "The members of the ten churches under my care occupy no less than fifty-four different villages, eight of which are beyond the territorial limits of my field. Many of them are living alone in their villages, so far from their churches that they are unable to attend the Sabbath services with any degree of regularity. Without Christian sympathy at home, unable to read the Bible themselves or to meet their Christian brethren on the Sabbath, and subjected to all manner of ridicule and abuse from their heathen friends, is it any wonder that they should become cold in their affections, and that the spark of divine grace in their hearts should become almost extinct?" Two members of one of these churches "live thirty miles away, and several others from twelve to eighteen miles." It is gratifying to find the statement, in a recent letter from Mr. Harding, of Sholapoor, that several of the lay members of his church now go out on Sabbath mornings to the villages around, to make known the gospel, and labor for the spiritual good of their heathen countrymen. The "Wadad Home Missionary Society," during the year 1866, sent out missionaries who labored at different points, an amount of time equal to three months for one man. For other objects also contributions were made, by Christians at this and other stations, which are referred to, in some cases, as "liberal" in proportion to the means of the people.

HELPERS.

Mr. Bruce reports that the native helpers in the three districts under his care, according to their monthly returns, "preached during the year 6,428 times, to audiences numbering in the aggregate
Mr. Wood states that his helpers "have done good service." "Of some I can speak in the highest praise. By their life and by their teachings they have won the confidence and respect of the people." In connection with the annual meeting of the mission, in October, 1866, "seven young men of the theological class, and two others employed as catechists by the mission, were examined before the 'Union of the Churches,' and licensed to preach the gospel." The examination of these young men, which seems to have been quite satisfactory, "was conducted by the native pastors and the missionaries jointly; but the written license is from the native associations." "Most of them were already tried workmen, having been employed as catechists and teachers for several years."

SCHOOLS.

At the time of the mission meeting in October, it was reported: "There are now more than 30 schools in the villages, but many of them are small." The whole number of pupils in these schools is not mentioned, but is supposed to be between 400 and 500. "The number of pupils in the girl's school at Ahmednuggur is 60." There were then seven students in a theological class, but since these were licensed to preach no new class has been formed. The school for catechists and teachers has had an attendance of about 40. This school has been in charge of Mr. Haig (employed by the English "Christian Vernacular Education Society"), as the principal teacher; and during the recess of the schools, in November and December, a class of common school-teachers was formed, also under Mr. Haig's instruction. The missionaries express a feeling of "great obligation to Mr. Haig, for his important and timely aid in this work."

TOURS. — WEAKNESS OF THE MISSION.

Several of the missionaries, in their reports and letters, speak of tours among the villages, upon which some weeks would be devoted to visiting the various churches, church members, and out-stations, and to preaching the gospel among the people. An extract from the report of Mr. Fairbank, respecting such a tour in "the outskirts" of his field, will bring to view the character of these labors. "We continued our custom of spending a week or more at each encampment, visiting the near villages in the morning, and having daily services in the evening, at the school-house or chapel in the village near us. We visited all the Christians at their homes, and had opportunity for prolonged interviews with such church members and inquirers as needed special instruction, as well as excellent opportunities for preaching to the heathen."
Affecting statements from the missionaries, respecting what they felt to be their "extremity of weakness," were published in the "Missionary Herald" for December last. Mr. Hazen wrote: "Can you realize what our secretary means in speaking of eight districts to be cared for and superintended as they may be by three men? Aside from my duties in this city, the field committed to my charge extends to the south and to the southwest a distance of fifty miles in both directions. Off southwest, fifty miles, I have a teacher whose school I have never been able to visit. South, thirty-four miles, resides a Bible reader, who itinerates in the region south, east, and west from his home. How much care can I give him? Little more than to take in his monthly account of places visited, and the like. Mr. Bruce, our youngest man, is now placed in charge of over thirty teachers and helpers, and he has also a very large territory. It cannot be expected by our fathers and brethren at home, that so much work can be properly superintended even; and you must expect the men to break down, and find a necessity for going away for a season of rest among the hills, or else to America."

One further extract, of a later date, from the station report of this "youngest man" of the mission, may appropriately close this Report. "The four stations which have been occupied in the valley of the Godavery, are at present [during the absence of Mr. Fairbank] left with a single resident missionary; and while the work of one of these stations has been superintended from Ahmednuggur, the care and labor of the remaining three have, since the first of July, devolved upon me. With a field extending more than fifty miles in a single direction, between villages where native Christians reside; with ten churches, only two of which are cared for by a native pastor or acting pastor; with thirty native assistants and teachers regularly employed, and six more during a portion of the time; with one hundred and seventy-five native Christians and Christian families requiring constant watch and care; I have not been able to perform the work that has devolved upon me in a manner at all satisfactory to myself. I could do scarcely more than superintend and direct the labors of our native helpers, and care to some extent for the churches, hoping thus to continue the evangelizing agencies which are already at work until others shall come and relieve me of a part of the burden. It is hoped that these inviting fields, which give promise of yielding early and abundant fruit, may not long be left without additional laborers. 'Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.'"
MADURA MISSION.

MADURA. — John Rendall, Missionary; Mrs. Jane B. Rendall, Miss Rosella A. Smith. — One native pastor, ten catechists, three readers, three teachers in Boarding-school, nine school-masters, and two school-mistresses.

DINDIGUL. — Edward Chester, Missionary; Mrs. Sophia Chester. — One native pastor, eight catechists, three readers, nine school-masters, and four school-mistresses.

THUMANGALAM. — John E. Chandler, Missionary; Mrs. Charlotte H. Chandler. — One native pastor, eleven catechists, four readers, four school-masters, and four school-mistresses.

THUPUVANAM. — (In charge of Mr. Capron.) — Three catechists, two school-masters, and one school-mistress.

MANDAPARIELLE. — (In charge of Mr. Chandler.) — Two native pastors, thirteen catechists, nine readers, ten school-masters, and three school-mistresses.

MELOR. — Thomas S. Burnell, Missionary; Mrs. Martha Burnell. — Four catechists and four school-masters.

PERIAKULAM. — (In charge of Mr. Noyes.) — One native pastor, five catechists, two readers, one school-master, and two school-mistresses.

BATTALAGUNDU. — George T. Washburn, Missionary; Mrs. Elizabeth E. Washburn. — Seven catechists, two readers, five school-masters, and two school-mistresses.

MANA MADURA. — William B. Capron, Missionary; Mrs. Sarah B. Capron. — One catechist, two school-masters, and one school-mistress.

PULNEY. — Charles T. White, Missionary; Mrs. Anna M. White. — Four catechists, three readers, one school-master, and two school-mistresses.

SIVAGUNGA. — (In charge of Mr. Capron.) — Two catechists, and one reader.

PASUMALIE. — William Tracy, James Herrick, Missionaries; Mrs. Emily F. Tracy, Mrs. Elizabeth H. Herrick. — One catechist, four teachers in the Seminary, and one school-master.

KAMRAH. — Joseph T. Noyes, Missionary; Mrs. Elizabeth A. Noyes. — One native pastor, fourteen catechists, three readers, ten school-masters, and four school-mistresses.

USALAMPATHI. — (In charge of Mr. Chandler).

Station not known. — Thornton B. Penfield, Missionary; Mrs. Charlotte E. Penfield.

On the way to India. — Horace S. Taylor, Hervey C. Hazen, Missionaries; Mrs. Martha S. Taylor, Mrs. Ida J. Hazen, Miss Martha S. Taylor, Miss Sarah Pollock.

In this Country. — Nathan L. Lord, M. D., Missionary; Mrs. Laura W. Lord.

14 stations; 159 out-stations (village congregations); 14 missionaries, one a physician; 17 female assistant missionaries; 7 native pastors; 33 catechists and preachers; 30 readers; 7 teachers in Seminary and Boarding-school; 58 school-masters; 26 school-mistresses.

Mr. and Mrs. Herrick sailed from Boston, on their return to India, on the 7th of November, 1866, accompanied by Rev. Thornton B. Penfield and wife, and Miss Rosella A. Smith, who is to be employed as a teacher in the female Boarding-school of the mission. The company reached Madras April 27th, and Madura early in May.
Mr. and Mrs. Taylor sailed on their return August 10th, accompanied by four new laborers,—a daughter, to be mainly engaged as teacher of a station school, Miss Pollock, from Cambridge, Wisconsin, who is expected to devote herself to labors among the native women, thus inaugurating what may be regarded as a new feature in the operations of this mission, and Rev. Hervey C. Hazen and wife. Dr. and Mrs. Lord have been again constrained, by the failure of health, to return to the United States. Sailing from Madras on the 28th of March, they reached New York June 26th.

The year has been one of special trial in this as in other fields in India, on account of the prevalence of drought, famine, and pestilence. The mission report states: "Thousands have fallen around us, but the Lord has not suffered the plague to enter our families. We have never before experienced such a fearful famine. Many of our people have been scattered in search of food, and in some cases have been lost to the cause in their villages, by leaving them altogether. In connection with the famine, cholera and small-pox have prevailed more than usual. Thus there has been a threefold scourge, and the people have become disheartened in some cases, not knowing where to get the most scanty supply of food. But we have reason to thank God, that notwithstanding there have been deflections, and a loss by death of one hundred and twenty-five, there has still been an increase of ninety-seven souls," connected with the congregations. Yet it is said again: "Our loss by deaths has been felt not only from the numbers removed, but on account of the character and piety of some, who were ornaments to the churches where they belonged."

VILLAGE CONGREGATIONS.

"There are one hundred and fifty-nine congregations, for Christians living in two hundred and forty-one different villages. There has been an increase of seven villages during the year, where Christians reside; but owing to the uniting of congregations at some stations, and the giving up of some at others, the number of congregations is not increased. The number of adherents is six thousand two hundred and seventy-four, being an increase of ninety-seven for the year." Many of the congregations are so small and isolated that the influence on the surrounding heathen seems to be small, but "some are increasing in strength, and are becoming a power in favor of Christianity." A few instances are noticed in which "the people, under great difficulties, have built convenient places of worship, with but very little aid from the missionary."
CHURCHES. — SCHOOLS.

"Eighty-four persons have been added to the churches, on profession of their faith in Christ, and the gracious influences of the Spirit have been manifest in many places." Some most interesting cases of conversion are referred to as having "indicated the power of the Holy Spirit among the people." Twenty-six members were removed by death. There are now connected with the churches, in good standing, 1,180. The contributions during the year, for different purposes, amounted to 1,649 rupees, an increase of 432 rupees over those of the previous year. "As the work progresses, new openings for the organization of churches are presented."

"Education has made preceptible progress during the year, in the congregations;" and "station schools, sanctioned by the Prudential Committee, and commenced at several of the stations, will aid greatly in this work." The Seminary at Pasumalie has been prospered, nine of the pupils have united with the church during the year, and "the orderly conduct of the pupils, and their interest in study, lead us to expect many valuable laborers from the institution in the future." One hundred and ten of the native helpers now employed have been pupils in that school. The number of pupils now reported is 51. The Girls' Boarding-school, at Madura, has 46 pupils. This school has been greatly afflicted by the death of five pupils by cholera. It was disbanded for a time, and fears were entertained that the confidence of parents in it would be lessened; but the girls returned after a month's vacation, and no severe case of illness has since occurred. Six pupils united with the church within the year. "Since 1845, seventy-seven have been received to church fellowship while connected with this school." In the station and village day-schools there has been an increase of 185 in the number of children attending. These schools, "conducted on a thoroughly Christian basis," are thought to be doing a good work not only for the Christian congregations but among the heathen, 885 of the pupils being from heathen families. "Many now connected with the congregations first received impressions in favor of Christianity when lads in the schools."

DISPENSARIES.

Connected with the mission there have been two "dispensaries." The one at Madura, under the care of Dr. Lord, was opened every morning during the last year reported, (1866), and a religious service held with the patients and those who attended them. It was also opened in the afternoon for such as required medicine twice a day;
and 2,247 persons received medical or surgical attention during the year. Of these, 1,099 were classed as Hindoos, 317 as Moham­medans, 372 as Romanists, and 459 as Protestants. "No one has manifested any unwillingness to attend the religious exercises or to listen to the truth," and there have been cases of religious interest.

The Dindigul dispensary, under the care of Mr. Chester, was open eighty-seven days within the year, and the number of patients treated was 5,562. The patients of this and former years (in all 7,555 new cases since Mr. Chester has been at the station), came from more than 150 villages, at distances of from 3 to 70 miles; and as two or three other persons often accompany a single patient, the number of persons who have listened to the religious services connected with the ministrations to the sick has been large. Liberal aid rendered to the institution, by English residents and others, is gratefully acknowledged in the report.

LABORS FOR THE HEATHEN.

Much of the time of the missionaries is of necessity taken up in labors among the nominally Christian people at the stations and connected with the many village congregations; but the great work for the salvation of those still in utter heathenism is not neglected. The mission report states that there are, in the Madura District, 3,955 villages, embracing a population of more than 1,800,000. Christians reside in 241 of these villages. Among the 3,714 entirely heathen villages, such efforts are made by the missionaries themselves as time, strength and circumstances will permit,—on journeys for visiting the congregations and on special itinerating tours,—and by the many native helpers, who "continue to bear a most important part in the mission work." The records of what is technically called the "itineracy," for the year, show that on twelve tours 140 days were devoted to this work, 65 helpers were employed in connection with the tours, and there were 65 encampments. It is added: "One thousand and three hundred villages were visited, and the gospel was preached to 57,340 souls. By these efforts, and by our ordinary labors, probably more than half of the villages in our district have been visited, and the claims of Christianity presented to over three hundred thousand people."

In connection with the dispensaries, also, and various ministrations to the sick, by the distribution (by sale) of Christian tracts and books, and in the schools, much is done to make known the truth and to influence the heathen mind and heart; and the report states: "As a result of our labors, connected with God's providential dealings with the people and with the increase of education by Government
schools, the truth of Hindooism is becoming more and more doubted by the people. They generally admit that Christianity is better than their own religion, and the name of Christ is known far and wide. Many of the heathen would like to receive him into their list of gods for worship were it not for the uncompromising spirit of Christianity, requiring them to give up all others as objects of worship. But as in the days of the Apostles, so now, many stumble at this name, having no conception of their lost state as sinners, or of their need of such a Saviour as our Lord Jesus Christ. This is particularly true of the educated classes, who, on losing confidence in idolatry, fall into some system of deism, or turn back with longing eyes to the religion of their fathers in the time of the Vedas.

"We can state, however, with confidence, that the position of the heathen respecting Christianity is a hopeful one. Hindooism, as a system, is not trusted by the educated classes. A spirit of inquiry is spreading, and we wait for the Spirit of God to lead the people to the truth."

STATISTICS.

The following tables present more fully the statistics of churches, congregations, schools, and helpers.

CHURCHES.
### Village Congregations

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<th>STATIONS</th>
<th>Villages first consecrated</th>
<th>No. of Congregations</th>
<th>No. of Villages in which Christians are living</th>
<th>No. of Men.</th>
<th>No. of Women.</th>
<th>No. of Children</th>
<th>Total.</th>
<th>Men able to read.</th>
<th>Women able to read.</th>
<th>Children able to read.</th>
<th>Average Sabbath attendances.</th>
<th>Balance of gain or loss.</th>
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### Helpers

#### Helpes

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CEYLON MISSION.

BATTICOTTA. — William W. Howland, Missionary; Mrs. Susan R. Howland. — One native pastor, two licensed preachers, five catechists, three teachers for Training and Theological School, eleven school-teachers, and three helpers.

PANDITenery. — James Quick, Missionary; Mrs. Mary E. Quick. — Two catechists, five school-teachers, and one helper.

TILLIPALLY. — (In charge of Mr. Quick.) — One catechist, and six school-teachers.

OODOGOVILLE. — Levi Spaulding, D. D., Missionary; Mrs. Mary C. Spaulding, Miss Eliza Agnew. — One licensed preacher, two catechists, four teachers for Boarding-school, seven school-teachers, and two helpers.

MANEPY. — Eruratas P. Hastings, Missionary; Samuel F. Green, M. D., Physician; Mrs. Anna Hastings, Mrs. Margaret W. Green. — One catechist, four school-teachers, and two helpers.

CHAYAGACHERRY. — (In charge of Mr. Hastings.) — One native pastor, one preacher, one catechist, four school-teachers, and two helpers.

OODOOPITY. — John C. Smith, Missionary; Mrs. Mary C. Smith. — One native pastor, two catechists, four school-teachers, and one helper.

In this Country. — Marshall D. Sanders, Missionary; Mrs. Georgiana K. Sanders.

OUT-STATIONS. — Dependent on BATTICOTTA. — Kadadive, one catechist and two teachers; Pongerdive, one catechist and two teachers. MANEPY. — Navaly, one native pastor, one catechist, two teachers. CHAYAGACHERRY. — Usun, three teachers; Varany, one catechist, two teachers. OODOOPITY. — Athakalaly, one catechist, two teachers. — Valany (sustained by the native Evangelical Society), two catechists, three teachers.

7 stations; 7 out-stations; 6 missionaries; 1 physician; 8 female assistant missionaries; 4 native pastors; 4 licensed preachers; 21 catechists; 7 teachers in seminaries; 57 school-teachers; and 11 other helpers.

THE CHOLERA.

The most marked events connected with the history of this mission during the past year have been of a painful nature, — a drought of great severity, and consequent scarcity of food, and the prevalence of cholera among the people, to an extent and with a fatality very unusual. Nearly all the letters received from the mission for months past have dwelt more or less upon the sad ravages of the disease. Nearly all the schools, and to a large extent religious meetings also, were suspended for months. A few brief extracts from the letters may serve to present the facts. Mr. Hastings wrote, January 23d: "The cholera still prevails at nearly all our stations, and our mission work is very much broken up. Nearly all the schools are disbanded, and our usual village labors are greatly curtailed." On the 8th of March he wrote: "The cholera has considerably abated. It still lingers, however, in some localities. It has prevailed in more than two thirds of the villages of the province, and the rate of mor-
tality has been three per cent. of the population of those villages. During the twenty years that I have been connected with the mission, I have never known our work to be so broken up as during the few months past. Again, in April, the same brother wrote: "Our five village schools [at Manepy] were dismissed in November, and remained disbanded four months. During that time 49 of the pupils died. The village meetings, both on moonlight evenings and Sabbath afternoons, were entirely discontinued, the people not being disposed to assemble even when there were no cases of cholera in the village. According to Government returns, there have been about 10,000 deaths in this province. Twenty-five of the communicants connected with the churches in our mission, and a larger number of the baptized children, are numbered with the dead."

Mr. Spaulding, of Oodooville, reported in April: "In about five weeks, eleven church members, four pupils of the boarding-school, and seven baptized children were removed by the cholera." And Mr. Smith wrote, from Oodoopitty: "We have never known such a time before. For five months we have had no meetings, save two for necessary business." The effect of all this upon the minds of the heathen seems to have been, generally, only to make them cling more closely to their superstitions and idolatry. It furnishes occasion for warm gratitude, that the mission families have all been kept in safety. The illness of two of the members, however, constrained Mr. Quick and his family to spend several months at the Pulney Hills, on the Continent, from which "they all returned much benefited."

CHURCHES. — CONGREGATIONS. — HELPERS.

The full statistics received from the mission are for the year 1866, during which period there were added to the ten churches 19 members on profession of faith; 15 were taken away by death; and it was judged necessary to remove four by excommunication. The contributions reported from natives amounted to £120 17s. 2d., about $604. The whole number of members at the close of the year was 484. The total number reported as constituting the average Sabbath congregations, at stations and out-stations, is 1,440. Twenty-seven regular services are noticed as held on Sabbath mornings, and twenty-six in the afternoons.

As heretofore, so far as circumstances would permit, efforts have been made to reach the people by holding meetings by moonlight. These, and some other meetings, are largely conducted by native helpers, and as "want of missionary strength has thrown more responsibility upon the members of the churches, they have met it
Mr. Spaulding wrote in October last, respecting his helpers at Oodooville: "They now spend two days each week in visiting from house to house. They hold evening meetings out of doors on moonlight nights, and at other times in Christian houses. I have sometimes attended these meetings, and have been surprised to see how quietly and attentively the very few who come listen, and how entirely unmoved they seem to be." Mr. Howland wrote, from Batticotta, about the same time: "The church committee have taken, in a measure, the responsibility of the village meetings, held on moonlight evenings among the heathen. The meetings are appointed by the catechists, and the members of the committee attend them in the different villages; holding, usually, two or three meetings each evening."

At an earlier date he wrote on the same subject: "As I have been unable recently to go out to moonlight evening meetings among the heathen, they have been conducted entirely by the native Christians. The teachers of the English school have attended, with the catechists, and I have heard very encouraging reports of them. In these meetings formerly there was more or less opposition. Now, opposition or dispute is rare. There seems to be a serious attention, and an apparent conviction on the minds of many that we preach the truth. This is encouraging. The seed sown with tears, by those who have gone before us, for so many years, certainly cannot be in vain, and we sometimes think the time of harvest may be near. We see some fruit."

The Batticotta church, at its annual meeting at the close of the year 1866, voted to have a native pastor, and to assume his entire support. In April last, with great unanimity, they chose Mr. Rice, principal teacher in the Theological and Training Institution, and on the 16th of May he was ordained. This is a very important step in advance.

SCHOOLS.

Mr. Howland wrote in October, 1866, that the members of a "select class" in the Training-school, who had been in the school about a year, "with decided advantage," had left, and were engaged as teachers and assistants in the mission, to be "called in after a time, for examination on lessons assigned them." The success of this trial encouraged him as to bringing in other classes of a like kind, "when there shall be sufficient missionary strength to give them the instruction they need." The other classes in the school were "doing well." The six members of the upper class were all church members, and "promising candidates for missionary work;" and the seventeen members of the lower class were "all, or nearly
all, seriously disposed," and some gave good evidence of Christian character. The number of pupils is 23.

The Girls' Boarding-school at Oodooville was "scattered" by the cholera, in December last. Fourteen pupils were mentioned as in the class that "would otherwise have graduated in January." The whole number reported for 1866, is 47. In April of this year there were three classes, embracing 35 pupils. "These returned on the 15th of March," it is said, "and are now happy in their studies. The Christian feeling in the school is encouraging."

The importance of female education in Ceylon was specially noticed in the last Annual Report. A boarding-school for girls is to be opened ere long at the Oodoopitty Station, to be under the care of Miss Townsend, who is to go out soon with Mr. and Mrs. Sanders. Work on a building for this school was commenced in January last, with the hope that it would be completed and ready for occupancy before the end of the year. Mr. Smith wrote in April: "We begin already to see the good influence of the school in prospect, in inducing girls to come to the station day-school, that they may be prepared to enter this when it is opened." Mr. Howland writes: "In view of the great importance of female education in this country, and the fact that the prejudices of the people are beginning to be so far overcome as to allow their daughters to be taught, I believe there could not be a more hopeful instrument than the establishment of a girls' school in every village in our field." The number of vernacular day-schools, reported by the mission for 1866, is 57, with a total of 2,587 pupils,—1,661 boys, and 926 girls.

MEDICAL EDUCATION.

Dr. Greene has been doing an important work, as heretofore, not only in connection with his own dispensary (in which there were registered during the year 1,235 patients), and at the hospital of the "Friend in Need Society" (where the number was 5,994), but in preparing medical books, and imparting medical education to young men, in the Tamil language. Extracts from his semi-annual report, of April last, will serve to indicate, in some measure, what he is accomplishing.

"Since my last report, the medical class has progressed favorably. It now numbers eight. There have been fourteen connected with it. Of those who have left, one is mission dispenser; one a health officer under government; and one has lately gone, as head-assistant, to the Ceylon Immigrant Hospital. The class has now only one teacher, the other having gone as physician to the aforesaid Immigrant Hospital."
"Two of the members of the previous class, though withdrawn from the mission, are still rendering us valuable assistance. One continues his translation of the volume on Physic; the other has undertaken the further translation and revision of a work on Physiology. The remaining teacher is translating, and teaching to the class, the treatise on the Diseases of Women; and is also teaching the work on Physic, the translation of which is so kindly furnished us. The moonshi is engaged in translating the last book in our series, that on the Diseases of Children.

"For future classes we expect to rely, in Natural Philosophy and Medical Jurisprudence, on the published works of others, which, though meagre, must serve us for awhile. I hope, moreover, that some one will soon give us a work on Botany, and also a work on Chemistry. This would leave us freer for such works as are more strictly medical. The series before us then would be,—a volume each on Anatomy, Physiology, Materia-Medica, Physic, Diseases of Children, and Diseases of Women. The work on Obstetrics was printed some ten years ago; that on Surgery is now in press.

"I have now been through, in the rough, with the work of ten vocabularies. The intention is at once to revise them all; expanding somewhat those for Chemistry, Physiology, and Materia-Medica. The way will then be clear for the commencement of a new class. The three years allotted for the present class end with the close of May; but I think they can hardly finish before the end of August. With this class I shall regard the practicability of the vernacular teaching in Ceylon of Western medicine as established. The success vouchsafed in this has been far beyond my expectations. I would humbly thank God and take courage."

COLPORTAGE — PRINTING.

The mission report states: "Instead of having two or three men spend all their time in the work [of colportage] deputations from different localities have been sent out. Some of the native pastors, together with the catechists and the missionary in charge, have visited nearly all the villages in the region. In other cases, a teacher from the training school, or one of the native preachers and some of the catechists, have gone to adjacent islands. The result has been, 488 days of labor expended; 5,087 houses visited; 14,125 persons conversed with on the salvation of the soul; 6 whole Bibles, 4 Testaments, 531 portions of Scripture, and 283 tracts sold. Those engaged in the work seemed pleased with the, to them, new experience in proclaiming the gospel."
There were distributed during the year, in all, 1,095 volumes of Scripture, 5,826 other books, and 10,781 tracts. The printing done for the mission, by the press now in native hands, amounted to 658,040 pages.

Mr. Hunt, for so many years mission printer at Madras, after a visit to Ceylon last season, sent home a very gratifying testimony to the results and value of the mission work in this field. As his letter was published in the "Missionary Herald" for January last, it need not be quoted here. The mission still earnestly calls for reinforcement.

THE CANTON MISSION DISCONTINUED.

The statements made in the last Annual Report have perhaps sufficiently prepared the way for the announcement that the Board no longer has a mission at Canton. Mrs. Bonney closed her school on the 15th of October, 1866, commending the pupils, and especially those who had been admitted to church fellowship, to the care of the English Wesleyan mission, at whose chapel they had been accustomed, of late, to attend public worship. On the 28th of December she left China, on her return to the United States, and arrived at Boston, April 25th. As Mr. Vrooman was still in California, whence Mrs. Vrooman was removed by death on the 29th of August, 1866, and Mrs. Ball had returned to England, when Mrs. Bonney left no one connected with the Board remained at Canton; and the Prudential Committee had already decided, that upon her leaving, the mission there should be considered as discontinued. Mr. Vrooman has since returned to China, but not under the direction of the Committee.

When she was about to leave Canton, reviewing her missionary life of ten years in that city, Mrs. Bonney stated, that in her girls’ boarding-school, which she commenced very soon after her arrival, she had had sixty-seven girls under her care, all from the poorer classes of the Chinese. Her native teacher, and twelve of the pupils, had been baptized and admitted to church fellowship, two pupils had died, one was dismissed for improper conduct, and two had become the wives of native preachers.

FOOCHOW MISSION.

Foochow. — City station, Simeon F. Woodin, Missionary; Mrs. Sarah L. Woodin. — Two native preachers.

The spelling of this name has been changed from Fuhchau, in accordance with the action of the mission and the usage of other missionaries.
NANTAI.—Lyman B. Peet, Caleb C. Baldwin, Missionaries; Mrs. H. L. Peet, Mrs. Harriet F. Baldwin.—Two native preachers.

OUT-STATIONS.—Changhoh, one native preacher; Langpoo, one native helper; Nangseu, two native helpers; Yungfuh, one native helper.

On the way to China.—Charles Hartwell, Missionary; Mrs. Lucy E. Hartwell, Miss Jennie S. Peet.

2 stations; 4 out-stations; 4 missionaries; 5 female assistant missionaries; 5 native preachers, and 4 helpers.

The health of Mrs. Woodin was such as to render it needful for her husband to spend the summer of 1866 with her in Northern China, but they “returned in October, with renewed health and strength.” Mr. and Mrs. Hartwell sailed from New York August 10th, returning to the field. They were accompanied by Miss Jennie S. Peet, daughter of Rev. L. B. Peet, of the mission, who goes out to teach in the Female Boarding-school.

The labors of the mission have been much as heretofore. In connection with the city station, “four preaching services have been held regularly on the Sabbath, at the two preaching places, and three or four during the week.” At the Nantai station, also, there have been four services on the Sabbath, at the church and chapel, and nine or ten on other days during the week, with attendance and interest “about as in former years,” and regular Sabbath services are noticed at Changlooh. The mission report states: “The place purchased nearly two years ago, upon the south street of the city, for a church site, has not yet been delivered over to us. The matter has just been referred to Peking, to our Minister, for the third time, and we hope to secure a satisfactory settlement of the case soon.

CHURCHES. — SCHOOLS. — PRINTING.

To the three churches, twelve members were added during the year 1866. Half of these were connected with the out-station Yungfuh, where there was “a favorable state of feeling among a few persons throughout the year.” The whole number of church members reported at the close of the year was 64, and a letter from Mr. Peet announces the admission of five others since the present year commenced, one in February and four in April.

The “training school” for young men, at the city station, under the charge of Mr. Woodin and one of the native preachers, “has had, on an average, 11 pupils in constant attendance.” The number at the close of the year was 13, of whom 7 were members of the church. Premises had been secured for the erection of a more convenient school building. The girls’ boarding-school at the Nantai station, under the charge of Mrs. Baldwin, reports 13 regu-
lar pupils, and is said to be in "a flourishing condition, gaining a good name among the people." There are also two day schools for boys, each with about 20 pupils, and two for girls, one numbering 13 and the other only 5 scholars; making a total of 84 scholars in six schools.

Printing is reported, for the year, to the amount of 1,684,000 pages of Scripture, and 188,800 pages of tracts. About 2,000 copies of the New Testament, 1,000 of the first part of Genesis, 5,000 of the Lord's Prayer, and 3,000 of the Ten Commandments, have been distributed by Mr. Peet, and "others have distributed a large number of portions of Scripture and tracts."

**INDICATIONS OF GOOD.**

The report of the mission makes the following statements, which serve to show that light is gradually breaking in upon the darkness of ages in China. "Some events have recently transpired which seem to indicate that the Chinese officers are convinced of the superiority of foreign arts and sciences, and are desirous to introduce them. The late Viceroy of the Fuhkien and Chekiang provinces inaugurated the scheme of building several gunboats at this port, by the aid of French ship-builders. A dry dock is already begun. The officers have also decided to have the French language, together with the art of ship-building, taught to thirty intelligent Chinese youths, selected for the purpose. They are to receive from Government about five dollars and a half per month, and board, for five years, while learning, and are afterwards to be employed by Government in connection with shipping. Thirty other youths are in like manner to be taught English and the art of navigation."

A letter from Mr. Peet, written in April last, states: "The field is widening and opportunities are multiplying for doing a great work here. Five new out-stations in the country have been opened by this mission, within three months." It is also said that the boarding-school is increasing; and the hope is expressed that, as the Lord is opening doors for the mission to preach the gospel, he will soon "provide the helpers so much needed for the work."

**NORTH CHINA MISSION.**

**TIENTSIN.** — Charles A. Stanley, Lyman Dwight Chapin, Justus Doolittle, Missionaries; Mrs. Ursula Stanley, Mrs. Clara L. Chapin, Mrs. Louisa M. Doolittle. — Three native helpers.

**PEKING.** — Henry Blodget, Chauncey Goodrich, Missionaries; Mrs. Abbie A. Goodrich, Mrs. Eliza J. Bridgman. — One native helper.
KALGAN (or Ch'ang-kia-keu). John T. Gulick, Mark Williams, Missionaries; Mrs. Gulick, Mrs. Isabella B. Williams. — One native helper.

On his way to China. — Alfred O. Treat, Missionary Physician.

In this Country. — Phineas R. Hunt, Printer; Mrs. Abigail N. Hunt, Mrs. Sarah F. R. Blodget.

3 stations; 2 out-stations; 7 missionaries; 1 missionary physician; 1 printer; 9 female assistant missionaries; 5 native helpers.

Messrs. Doolittle and Williams, intelligence of whose arrival in the field had not been received at the time of the last annual meeting, reached Tientsin on the 20th of August, 1866. Mr. Doolittle remains at that station, and Mr. Williams, by direction of the mission, joins Mr. Gulick at Kalgan. Mr. and Mrs. Hunt, returned from Madras, are now in the United States, but will soon go to join this mission. A physician also, often called for, is now on his way to Peking. Mr. and Mrs. Chapin have both been visited with severe illness. Their lives were spared, but more recently they have been afflicted by the death of a son, three years of age.

Full statistical returns have not been received from this mission. The work has been carried forward much as heretofore. The missionaries, though not permitted as yet to witness great results, look upon a field of vast extent open for Christian effort; see that even now their labor is not in vain in the Lord; are cheered not only by individual cases of conversion in connection with their own labors, but by evidence that the truth, as made known by others, is already, in some cases, bringing forth much fruit in China; and animated by the assurance that greater things than these will ere long proclaim the triumphs of the gospel.

BAPTISMS. — PLACES OF WORSHIP.

In several instances, within the year, new cases of hopeful conversion and baptism have been reported, — eleven in all. In July 1866, Mr. Stanley mentioned that at each of the three latest communion seasons at Tientsin (May, June, and July), one new member was received to the church, and in August two others were received there. Mr. Blodget, at Peking, baptized a female in July, — a domestic in Mrs. Bridgman's family; "a plain man," in August; an old man and his wife in December, at Yu Cheu, on his return from Kalgan, — the parents of a church member who was with him in his journey; and "a young Manchu soldier," at Peking, in February of the present year. One man has been baptized also at Kalgan. On the other hand it was found necessary, at Tientsin, to cut off one
young man from the fellowship of the church, and four members
have been "excluded" at Peking.

The brethren have also secured rooms for preaching — "chapels"
— in different places, one at Kalgan, one at Tung Chou, twelve
miles south of Peking, — a place of from 50,000 to 75,000 inhabi-
tants, spoken of by Mr. Goodrich as his "parish; one at Yang-Liu-
Ching, — "a large and important village," twelve miles from Tient-
sin; and two "excellent places" at Peking. One of these, on the
main street, adjacent to the mission premises, was generously pur-
chased for the mission by one who wishes to be known, in connec-
tion with this donation, only as "a friend in China." Mr. Blodget
wrote February 21st: "Our new chapel was opened Nov. 29th, and
there has been daily preaching in it since that time. The audiences
are large, varying from one hundred to two hundred persons; at least
ten times the number that came to our smaller chapel on the mission
premises."

SCHOOLS.

Full statistics in regard to the schools of the mission cannot be
given. Mrs. Bridgman wrote from Peking in January last, that she
had 16 pupils in her boarding-school for girls. There is also a
boys' school at Peking. Mr. Chapin stated in December that his
boarding-school for boys, at Tientsin, was doing "as well as could
be expected." As he was then unable to preach, he was devoting
more time to this school, and hoped to render it an efficient agency
for good. Six boarding pupils are reported. Mr. Doolittle was also
hoping to devote a part of his time to the training of young men;
and Mrs. Stanley has still, as last year, a school for girls.

OPENINGS AND CALLS FOR MEN.

Letters from brethren in this field often refer to tours, made by
themselves or by other missionaries; the extent to which, upon such
tours, they find the field open and the people ready to receive
Christian books and listen to the preaching of the gospel; and to
the need of laborers to enter open doors. Mr. Chapin wrote from
Tientsin, in December: "Rev. Mr. Lees, of the London Mission at
this place, and Rev. Mr. Williamson, agent of the Scotch National
Bible Society for North China, have just made a tour into the in-
terior, probably the longest ever made by Protestant missionaries in
China. They traveled between 2,000 and 3,000 miles, their course
lying through the four provinces of Chile, Shansi, Shensi, and
Honan. Everywhere they found an open door for preaching, and
for the sale of Christian books. More than 20,000 small books,
about one third of which were Testaments or portions of Scripture,
were thus disposed of. Multitudes met them, and hung with eagerness upon their words wherever they went. We have all had similar experiences, though on a smaller scale. I myself was absent from home fifteen days in the spring. During this time I visited ten cities, besides a great number of villages, preaching sometimes to audiences of 2,000 or 3,000 at a single place, and selling about 2,500 books, large and small. Everywhere the country seems open for missionary effort."

In February Mr. Blodget referred to Mr. Wylie, the agent of the British and Foreign Bible Society, as having reached Peking by an overland journey from Nanking, and remarked: "In his tours for the sale of Bibles, he has visited almost every open port, and traveled very extensively in the interior. His testimony confirms the statement so often made, that except in those parts where political disturbances exist, China is everywhere open to missionary labor. He has sold many tens of thousands of copies of the New Testament, and is still engaged in this work. It is a happy circumstance, and one which should occasion devout gratitude to God, that the first book heathen China receives from the Christian nations in the West is the Bible." Noticing, in another letter, a journey by himself to and from Kalgan, Mr. Blodget makes some statements which seem to indicate the safety of such journeyings now, in the interior of the empire. On his return, he went to Yu Cheu, a city ninety miles southwest of Kalgan, where he baptized the aged parents of a church member who was with him, and remained eight days laboring among the people. From this place he passed to I-Cheu, a distance of one hundred and twenty miles, through a region "so rugged, and barren, and mountainous, that few, even of the Chinese, can obtain a livelihood," and over a road "impassable for carts but much traveled by mules." In this wild region "I was," he states, "quite alone among strangers, sleeping upon the same brick bed with Chinese travelers and innkeepers, yet as safe, for aught I know, as if walking the streets of my native village." From I-Cheu, two days' ride brought him to his home at Peking.

In several letters received during the year, Mr. Blodget has strongly urged the policy of pushing out into the interior, taking stations and out-stations in various places far removed from the present mission centres of light and influence. He refers to several missions, of different societies, as now adopting this policy more than heretofore, notices places which might well be occupied at once, and says, "the country is all open, the climate [in Northern China] is very healthful, and the people are kind and accessible." In view of such openings and such plans, the brethren reiterate their calls for
more laborers in the great China field. Mr. Stanley, after mentioning that a room had been secured for mission purposes at Lang-Liu-Ching, and expressing the hope that that might become one of a series of out-stations extending inland, adds: "But, oh! we need more preaching missionaries. How much we need them, young men preparing for the ministry do not realize, I am sure, or there would be more candidates for the foreign field."

Mr. Chapin, after noticing tours and the open field, as in extracts already given from his letters, says: "Would that we had a hundred men, full of faith and zeal and love, to preach Christ to the countless multitudes who fill up this great plain of Northern China. Where is there such a field as here for the services of the loyal, devoted servants of Christ, who would leave a name and an influence behind them when they die? Our work is here in the very midst of the great ocean of humanity, and our words and lives may tell upon multitudes now, and far greater multitudes after we have ceased to live and toil for Christ upon earth. I wonder that the hearts of the enterprising and pious youth of our country are not so stirred up, in view of the glorious service set before them, as to lead thousands to present themselves to the Board, and beg to be sent forth on this holy, joyous mission."

Mr. Goodrich also, expressing his surprise that there are not more men ready, exclaims: "Alas, alas! more than eighteen hundred years have passed away since our Lord ascended up on high, and forty years since China was opened to the gospel, and now, for four hundred millions of men, the church has but little more than one hundred missionaries in the field. The fields are white for the harvest, but the laborers are few."

CHANGES IN CHINA.

As a fitting addition to these statements in regard to openings and calls, and a fitting close for this report, an extract will be given from a letter of December last, addressed to Dr. Anderson, by Hon. S. Wells Williams, LL. D., long connected with the mission of the Board at Canton, and now Secretary to the United States Legation at Peking. After noticing the state of things when he first went to Canton, in 1833, — when China had "no sympathy, no knowledge, no influence with other nations;" when Christian missions there were "regarded as directed more to foreigners living there than to the natives," so few were the opportunities for access to them; and when "an attempt made to print tracts and gospels on blocks resulted so disastrously to the natives employed that thirteen years passed before another like attempt was made," — he goes on to say:
When I now look back upon those times, I see how wisely political events were ordered for the good of this nation, gradually preparing it for a better understanding of its own rights and position, and loosening the restrictions of ages by degrees; and I cannot doubt that God has great things for so large a part of the race yet to do.

The East India Company was an incubus on all philanthrophic efforts in China, and it was removed. Then the hong-merchants, and their restrictions, were swept away by the treaty of Nanking, which opened avenues into the country, and established missionaries, simultaneously with merchants, at all of them. Another step was taken in advance some twelve years after, — foreign representatives placed in Peking, and the whole country thrown open to travel and missions. It now seems altogether suitable to be living in Peking; the influence of foreigners is beginning to be felt, and the dispatch by the Imperial Government of its first accredited agent to western treaty powers, shows that China is learning its true position.

The result of missionary effort, during the thirty-four years past, has been only a first sheaf, I am sure, of what the thirty-four remaining years of this century will exhibit. But it is much, nevertheless. The three or four then in Canton have been multiplied to over four hundred missionaries, besides females, more than a hundred of whom are still in China, working directly upon the mass of ignorance around them in more than twenty cities, with many outstations besides. The single upper room in a hong in Canton, where the Chinese service of Dr. Morrison was held, has expanded to scores of churches, chapels, schools, and hospitals, in all of which the truth is made known continually. The converts are few indeed compared with the crowds of their pagan countrymen; yet the three thousand and more which are numbered on the mission records give their witness for the fulfilment of the prophecy, — "These from the land of Sinim." One, two, yes three, of these have testified with their lives, or imprisonment, to the truth and value of the principles they have professed.

In printing and disseminating Scriptures and religious books, the advance has kept pace with other branches of work; so that instead of stealthily bringing in a copy of the Bible at Canton, secreted in the bottom of a trunk, thousands of copies are sent from the printing-offices in Shanghai, printed in four different sizes of metallic type, to all stations, where this inadequate supply is supplemented by as many others struck from blocks. These have been carried through the large towns of northern China, and publicly sold by foreigners in their streets, from Shangtung to Shensi, and from Kal-
gan to Kaifung,— all the country north of the Yellow River, a region nearly as large as all the Atlantic and Gulf States. Newspapers, too, are beginning to supply the people with other kinds of information, and the Imperial Government has just informed the foreign ministers that it has no desire to prevent the discussion of any subject of public interest relating to China, in their pages.

"These few comparisons of what existed when I came to China, a young man, and what I am now permitted to see, show that God has truly begun to open the way for his gospel among the Chinese. The work to be done is so great, however, that all the advance seems almost as nothing. When we reflect upon the ignorance and idolatry which still exist, the agents at work, and their powers and plans, seem utterly inadequate to compass and throw down the walls of this seat of Satan. I hope none of the host are disposed to doubt the success of Christ's cause because such is the case."

HAWAIIAN ISLANDS.


LANAI.— One native pastor.


OAHU.— At Honolulu, Rev. Asa Thurston, Rev. Artemas Bishop, and Rev. Peter J. Gulick, without charge by reason of age; Rev. Luther H. Gulick, M. D., Corresponding Secretary of the Board of the Hawaiian Evangelical Association; Rev. Henry H. Parker, First Church; Rev. Lowell Smith, D. D., Second Church; Rev. Ephraim W. Clark, Translator (now in this country, superintending the electrotyping of the Bible in the Hawaiian language); Rev. Lorin Andrews, employed on the native language; William De Witt Alexander, President of the Oahu College; E. P. Church, Teacher in the College; Rev. Benjamin W. Parker, at Kaneohe.— Four native pastors.


NUHAI.— One native pastor.

Foreign pastors, 12; foreign ministers, not pastors, 11; foreign laymen, 3; native pastors, 27; Hawaiian foreign missionaries in Micronesia, 4; and 3 male Hawaiian assistant missionaries.

In MICRONESIA.— American missionaries, 4; Hawaiian missionaries, 4; Hawaiian assistant male missionaries, 5.

In the MARQUESAS ISLANDS, Hawaiian missionaries, 4; Hawaiian assistant male missionaries, 2.

After more than a third of a century of faithful labors among
the Hawaiian people, Rev. John S. Emerson has been called to enter into his rest. He died on the 28th of March, 1867, at Waialua, Oahu, where, with the exception of four years at Lahainaluna Seminary, he had passed his missionary life. More appropriate tokens of regard could not have been rendered to his memory by a grateful people, than were manifested at his decease. Miss Lydia Bingham, daughter of one of the first missionaries, went out in the Morning Star to take charge of a female boarding-school at Honolulu, and has begun her labors under favorable auspices.

The following facts, indicative of the progress and condition of the work in the Islands, are taken mainly from the last Report of the Hawaiian Evangelical Association.

HOME DEPARTMENT.

The average contribution of each church member throughout the Islands, to Christian objects, the last year, was $1.34. In this regard, several churches under native pastors take the lead, some giving an average of over two, and one of nearly three dollars to each member. The moneys reported as received by the Hawaiian Missionary Society since 1833, amount to about $61,000, of which $38,000 have been expended on the mission to the Marquesas Islands, and $23,000 on Micronesia, including incidental expenses. There has been a steady increase in the direction of Christian benevolence of late years, till the proper Hawaiian work is now nearly self-supporting.

There are 27 ordained native pastors, besides one or more licensed preachers, all of whom are supported from home resources. The building of churches is by the natives alone.

The mission to the Marquesas, from its beginning in 1833, has been entirely sustained by the Hawaiian churches; including all expenses of communication. The Hawaiian missionaries in Micronesia have also been sustained by the Hawaiian Board for the last three years, not, however, including the expenses of the Morning Star,—the latter being defrayed by grants from the American Board.

The educational system of the Islands is, and has been for several years, mainly self-supporting. The common schools are sustained by the Government, as is the Seminary at Lahainaluna. The English day and boarding-schools, in sympathy with our work, are sustained by private enterprise and the assistance of the Government. The Waialua Female Seminary alone, of all the institutions in the interest of evangelical religion on the Islands, is directly sustained from abroad, by grants from the American Board.
— this year amounting to $2,500. The sum of $2,000 also is received from the Board towards defraying the expense of various publications; but besides this, the grants for Waialua Seminary and the Morning Star, no assistance is received from abroad for any of the religious enterprises and necessities of the Islands, except in the support of the American missionaries and their families. The expenditure of the American Board upon the Islands is thus limited, in the main, to the support of eighteen foreign missionaries. The entire amount contributed by the natives last year, toward the support of their own religious institutions, was $27,219.64 (gold) an advance of near $3,000 upon the contributions of the previous year. It is their purpose to undertake, as soon as possible, the support of what relates purely to the work by Hawaiians, home and foreign, including publications and education.

EDUCATION.

Much anxiety is felt by the people in regard to their schools. Some of the day schools have been discontinued by the Government, and others are not properly conducted. The religious instruction formerly given is not now enjoyed, and many Christian parents are seeking other means of educating their children. In some cases, churches are establishing schools for themselves. There are now enough high schools for both sexes, and the complement of boarding-schools for girls is nearly made up.

A class of eight, who have been two years in the Theological School at Wailuku, are now ready to enter upon the work of the ministry. Three have already been called to vacant churches, and the rest will soon be engaged. These young men, while prosecuting their studies, have been employed to great advantage in labors connected with the Wailuku congregation. They have supported themselves mainly by their own labor.

The female school at Waialua has numbered, during the year, over fifty pupils. No reports of the numbers in attendance at other female schools have been received.

The number of students at the Oahu College, the past year, has been 74, a larger number than usual. The late examination was very satisfactory. This institution was founded in 1841. Its total endowment fund amounts to $35,205, of which $10,000 was from James Hunnewell, Esq., of Boston. A larger endowment is greatly needed. Fourteen out of the seventy-four names in the catalogue represent the children of American missionaries, and six those of purely Hawaiian descent. The institution was begun with reference to the English speaking community of the Islands, and is admirably
fulfilling its intended work. Measures are in progress to secure for some natives a medical education.

PUBLICATIONS.

Several small practical works, in book and tract form, have been published, amounting for the year to 2,106,800 pages. 5,000 copies of the "Ke Alaula," an illustrated monthly for children, have been issued, equivalent to 960,000 12mo. pages. Of the 1,936,751 pages put in circulation, only 88,261 were given away. The receipts were $1,749.

A weekly newspaper, in the native language, is also published, "The Kuokoa," in the interest of evangelical religion, with a circulation of 2,500 copies, equivalent to 3,800,000 12mo. pages.

Within thirty years, two editions of the Hawaiian Bible, of 10,000 copies each, and 30,000 New Testaments, in three different editions, have been put into the hands of the people, besides 5,000 Hawaiian-English New Testaments. Nothing further is necessary to show the character of the Christianity introduced here by American missionaries.

Four English papers are published at Honolulu; two weeklies, — "The Hawaiian Gazette" and "The Commercial Advertiser;" one monthly, "The Friend;" and one quarterly, "The Maille;" the last by the children of missionaries, called in the Islands, "The Cousins."

RELIGIOUS CONDITION.

With some exceptional instances, it is believed that real progress has been made in the Christian life of the churches. Interesting revivals of religion have been enjoyed at several points, especially at Oahu College, and the Female Seminaries at Waialua and Makawao. Of the first, Dr. Smith wrote last January: "The work has been glorious. The number of pupils is 66, only a few of whom were professing Christians at the commencement of the term. Now, about one half of them are hopefully converted, and others are very serious." Of the Female Seminary at Waialua, containing at the time 57 pupils, Mr. Gulick wrote, in February, that all but two or three had been under conviction of sin, and most of them professed to have given their hearts to the Lord. The hearts of the teachers and others were full of joy. Eight have united with the Waialua church. The bearing of such a work of grace in these institutions, upon the future of these Islands, can hardly be overestimated.

The number of additions to the churches on profession of faith, during the year, was 735. The whole number now in regular stand-
1867.]

MICRONESIA.

125

ing is 18,174, nearly one half of the entire population, exclusive of the Romanists and the so-called Reformed Catholics.

FOREIGN DEPARTMENT.

The Morning Star arrived at Honolulu on the 13th of March, in the charge of Rev. Hiram Bingham, Jr., captain. As a sea-going vessel, she has fully realized the expectations of her friends and owners. She was immediately despatched to the Marquesas Islands, with supplies for the native missionaries. After returning from the Marquesas she left for Micronesia, early in July. With a missionary captain, she is prepared for a thoroughly missionary work.

Mr. Coan, one of the delegates to the Marquesas, writes as follows of the ship, and of Mr. and Mrs. Bingham:

"The Morning Star is a noble vessel, well modeled, well built, well rigged, well furnished, and well appointed. The cabin is a model one, — large, light, neat, and airy. I have never seen a more comfortable and convenient one in a vessel of her class. The state-rooms are spacious (a comparative term), clean, well kept, and thoroughly ventilated. All the other arrangements are in keeping with the above. The vessel sails well, minds her helm, and is sure in the stays. Altogether, she is the neatest and most comfortable vessel of her size in which I have ever sailed.

"The captain, Rev. H. Bingham, Jr., has shown himself competent and faithful. His reckonings have been correct, and his care and diligence in making passages, and in looking after the packet when among islands and in places of danger, have been unremitting. All our intercourse with him has been courteous, Christian, and highly satisfactory.

"Mrs. Bingham has been as an angel of light to the vessel. Always hopeful, always cheerful, refined and intelligent, and ever caring for the interests of the vessel and for the comfort of all on board, her presence has added greatly to the comforts of the voyage. She has also been earnest, resolute, and patient, in going on shore through seas and foaming surf, in climbing hills and precipices, and in laboring over slippery stones and jagged rocks, in order to meet and comfort our lone missionary sisters, and to converse with the heathen. Neither she nor the captain have spared any efforts to do good among the people, and to aid the delegates in their work."

MICRONESIA.

PONAPE (Ascension Island). — A. A. Sturges, E. T. Doane, Missionaries; Mrs. S. M. Sturges, Mrs. C. H. Doane.
The good work still goes on in this interesting island. The opposing Nanakin of the Kiti tribe still lives, but is less powerful for evil than heretofore.

The principal chiefs of the Jekoij, Nut, and U tribes have come out on the Christian side, and some of them are hopefully Christians. Mr. Sturges writes: "The good work at all the out-stations on our island is progressing. The ordinances of the Lord's house are regularly held at twelve principal places, which I have visited several times during the year. In all the tribes there are religious societies, and praying ones at all the settlements. Even among the most violent of our opposers is the voice of prayer and praise heard. No adults have been baptized during the year. This has been partly owing to the fact that we have had no very suitable places in which to hold communion. There will be numbers admitted soon. We find much to do, not a little to discourage us, and very much to encourage. The leaven is working wonderfully. High chiefs, with their entire people, are taking their places with the missionary party, which now seems to be the party of the island. Our Christians are no longer trembling and crouching, and the heathen party no longer bully and swagger."

Mr. Doane speaks of having felt the necessity of doing more in the way of schools, and under date of Sept. 29th, says: "We have had from 30 to 100 scholars, some coming from the north, east, and west, and all settling down here teachable, many enthusiastic, some bright, and all making progress. We have taught reading and slate writing, spelling, arithmetic, geography, chronology of the Old Testament, the catechism, and singing. In singing, the Ponapeans will ever excel; they have sweet voices and a good ear for music. The school has largely exceeded our expectations. Of course it is yet in a primitive state; but we look forward with real delight to what it will be in time.

The number of readers is supposed to be over 1,000. The number of church members reported in good standing, is 161.

*Kuraie (Strong's Island).* — Rev. J. W. Kanoa and wife.

The Hawaiian missionary, Rev. J. W. Kanoa, has returned to this, his first missionary field, where he received a cordial welcome. From his reports it appears that the number of disciples is constantly increasing. The last report from Mr. Snow gives the number of communicants as 90, not including eight who have died. Kanoa received to the church 74, in January of the present year.

Mr. Snow, in July, last reported that he had completed the translation of the Gospel of Mark in the Kusaiean language, and was beginning upon the work of translating Luke for the Marshall Islands. Twenty-one had been admitted to the church during the year, making a total of 67 from the beginning. Two have died, eight have been excommunicated, one has been restored. At present, 58 are living in good standing.

At an examination of schools in July, 90 pupils were present. It indicates a very healthy state of intelligence, that the people are already willing to pay something for their books; nearly a cask full of oil had been paid in. It is hoped that this example will be followed in other missions. Eighty-seven gallons of oil were sent by the Pfalz, as Monthly Concert contributions.

Kaelemakule, on Namarih, reports 70 scholars. His first examination was on the 21st of July, 1865, his second on the 29th of May, 1866. Many parents, and even the chiefs attended, and much interest was excited. On the 17th of June, he began building a church, 27 feet by 26, with the help of many of the natives, including children and chiefs. It was completed in seven days, and was dedicated on the 6th of July, with some ceremony.

Mr. Snow speaks of the Ealick Island chiefs as passing rapidly away, and of no one of them is there any reasonable ground to hope that he has been savingly changed. But on the other hand, he says: “Of the goodly number of church members who went north last season with the chiefs, all returned well reported of, both among themselves and by their chiefs. This was an occasion of great joy and thankfulness with us.”

Gilbert Islands. — Apaiau (Charlotte’s Island). Rev. W. P. Kapu and wife; D. P. Aumai and wife.

Tarawa (Knox Island). Rev. J. H. Maheo and wife Olivia; G. Haina and wife Kalnabine.

The Island Butaritari, which was occupied by two Hawaiian missionaries in 1865, was abandoned in June, in consequence of the violence of the king in killing three Hawaiian sailors, from a ship engaged in bringing supplies to the missionaries. It is intended to resume labor there on the arrival of the Morning Star.

At Apaiang and Tarawa no marked progress has yet been made. It is still seed time. A call has come for missionaries to go to Nui, of Ellice’s group. Thus the work is spreading from island to island.
HAWAIIAN ISLANDS.—RESULTS.

MARQUESAS ISLANDS.

Four of these islands are occupied by eleven male and female Hawaiian missionaries. The islands are six in number, containing a population of about 8,000. Since their occupation by the French, the Romanists have had a mission there. French nuns have a school of 60 girls, and there is a boy's school of about 40 in charge of the priests.

The delegation sent from the Hawaiian Islands, last March, in the Morning Star, held a "General Meeting," at which the interests of the mission were fully discussed. It was decided to establish two boarding-schools, one for boys and one for girls; the importance of more effort for common schools was urged on the missionaries, and "the duty of preaching the gospel from house to house and from village to village;" two churches were organized; one Hawaiian was "ordained to the work of the ministry;" and forty-two persons were admitted to church fellowship. There are now on the Islands, connected with the mission, five Protestant churches, with 57 members. The native Hawaiian missionaries have shown great energy and perseverance, as well as admirable good sense, in their labors among these, the fiercest and most savage of the wild islanders of the Pacific.

HAWAIIANS IN CALIFORNIA.

Not content with labors at home, in Micronesia, and the Marquesas Islands, the Hawaiian churches have employed a missionary to care for the wanderers from Hawaii, in California and Oregon.

GENERAL RESULTS OF THE WORK IN THE HAWAIIAN ISLANDS.

It may be well to adduce some testimony of others, not in immediate connection with the Board. The "Hawaiian Gazette," the organ of the Government, and understood to be in sympathy with the Reformed Catholic movement, in a very commendatory notice of the last meeting of the Hawaiian Evangelical Association, says: "The existence of a considerable body of men of the native race, of such unquestionable ability and worth of character, is in itself a valuable token of elements of vitality in the Hawaiian race. . . . . The American mission has been, from its inception, the most prominent and influential religious organization on these islands. Its labors and its proceedings, with those of the body of churches which have grown out of it, continue to be among the leading matters of public interest. All will acknowledge, that no other single set of influences has shaped to a greater degree the condition and institution of society among us." (June 12, 1867.)
At the meeting of the Association, Capt. Reynolds, of the United States ship Lackawanna, was present, and made an address, from which the following extracts are made. "To the labors of the American missionaries the Hawaiian people owe their written language and all the literature they possess, as well as the education by which they are enabled to read and write, and to take a part in the affairs of life. . . . The most complete defense of this American mission, if it needs one, is to be found in these facts,—that an Hawaiian monarch is still upon the throne, with his people and some thousands of foreigners living together in peace and security, while the Marquesas, Tahiti, and New Zealand, have long since lost their native kings; that the Hawaiians are an educated people, and the churches and schools fully attended throughout the group; that many Hawaiians are in the ministry; that some are at work as missionaries in other isles to the south and to the west; that others are successfully teaching their younger kindred in the schools of the kingdom; that the moral and social condition of the people corresponds with the advancement of their education; that no civil or religious wars have taken place since the advent of the American mission in 1820; and that, as is fully apparent to any truthful observer, the Hawaiians generally love and respect the American clergymen and teachers, who have devoted their lives to the improvement of the Hawaiian race."

In the "Herald" for August, 1867, was published a letter from Rev. F. S. Rising, Secretary of the American Church Missionary Society, giving the results of a visit to the Islands, and of careful observation, for several months. The whole letter is an admirable tribute from a Christian brother of another denomination, to the remarkable results achieved, by the blessing of God, upon missionary labor. A single paragraph is all that can here be quoted. "Looking then at the kingdom of Hawaii-nei, as it to-day has its recognized place among the world's national sovereignties, I cannot but see in it one of the brightest trophies of the power of the Cross; one of the most gratifying seals set by God upon the labors of his servants; and one of the strongest encouragements to press our missionary enterprises into all lands, and to sound the gospel unto every people. In using these words of warm commendation, I feel that I am exalting what the Lord has done for a people redeemed with his precious blood, rather than what man has done for a once degraded race."
The Dakotas on the Missouri who are under the care of our mission have endured many trials within the past year. Such was the scarcity of fuel at Niobrara, the location assigned them in 1866, that it was found necessary, last autumn, to effect their removal to Bazille Creek, four miles lower down the river. Late in the winter a delegation was sent to Washington, for the purpose of making a treaty with the United States Government, to the end that a more suitable reservation might be provided for them. It was arranged that they should be transferred to the head of the Big Sioux in the spring, and that the details of the proposed treaty should be definitely settled in their new home, a few weeks later. But there has been neither treaty nor removal. In default of these measures, so much desired by the Indians, they are to abide for the present at Breckenridge on the Missouri, ten miles below the place which they have occupied for the past year. What other plans may be formed, and what failures to execute them may be chronicled hereafter, it is impossible to predict.

MISSIONARY LABOR ON THE MISSOURI.

It will be inferred from the foregoing statement that Messrs. J. P. Williamson and Pond have encountered many trials and discouragements. The change of location, last autumn, necessitated the erection of new buildings; and it was necessary that much of the labor should be performed with their own hands. But this would have seemed a light matter, had it not been for the depressing effect produced by the vacillating policy of the Government. "The unsettled state of affairs among the Indians, without a home, without a country, without property, without law, without any prospect of improvement in the future, bows down, more than all else, the faith of those who would labor for their good." And yet these brethren have no wish to surrender their commission. They feel that God
has called them to this service; and they cannot doubt that he is with them.

The present membership of the Pilgrim Church is 390. It has received an addition of ten by profession, and three by letter from the Episcopalians, during the period under review. On the other hand, it has dismissed seventeen to the Episcopalians; and the Lord has been pleased to release twenty from all earthly relationships by taking them to himself. "A Christian household, full of faith," lay down at night, not long since; but seven out of nine never awoke in this world! "We looked upon the thunder-cloud," says Mr. J. P. Williamson, "as God's messenger to bear them quickly to their home."

A select school has been taught by Mr. Pond, assisted to some extent by Mr. J. P. Williamson. The latter has imparted instruction to a Bible class in Dakota; but the other studies have been in English. "Some of the pupils read our language with a good degree of accuracy; but it is very difficult to induce them to employ it in conversation." Except in this particular, the proficiency of the school appears to have been very satisfactory. The Indians attempted to sustain five Dakota schools, at their own expense; but they did not furnish the needful remuneration. Four of the number were taught only six or eight weeks. Mr. J. P. Williamson proposes to open a boarding-school at Bazille Creek, in the hope of preparing some of the larger boys for useful positions among their people; and the Committee have sanctioned the measure.

The last Report announced the licensure of two native brethren, Titus Echadooze and Artemas Ahumanni, by the Dakota Presbytery. At a meeting of the same presbytery, held quite recently, these brethren were set apart to the oversight of the Pilgrim Church as co-pastors, having been duly elected thereunto. It is expected that quarterly contributions will be made for their support.

THE OUT-STATIONS.

Dr. Williamson and Mr. Riggs were obliged to defer their visit to the loyal Dakotas to the close of summer. Having attended a meeting of the mission at Bazille Creek, and having given to their younger brethren such counsel and aid as they could, they left for the head of the Coteau on the 12th of August; consequently there has not been time for the Committee to receive their report. It is known, however, that Mr. Renville and his fellow-laborers have received some tokens of the divine favor. At the head of the Redwood, four at least have been admitted to Christian fellowship.

It is very gratifying to be informed that the Sissitons and Wahpe-
SENECAS.

[Report, 

tons, in the vicinity of Fort Wadsworth, have succeeded in making a treaty with the United States Government, which assures to them a reservation adjoining Lake Traverse. As they have the prospect of a permanent home from this time forward, the mission will labor more hopefully in their behalf.

BOOKS.

The two senior brethren, Messrs. T. S. Williamson and Riggs, are still devoting a part of their time to the preparation of books for the Dakotas. The demand for such labor may continue for some time to come.

OJIBWAS.

ODANAH.—Henry Blatchford, Native Preacher.

Absent.—Leonard H. Wheeler, Missionary; Mrs. Harriet Wheeler.

1 station; 1 missionary; 1 female assistant missionary; 1 native preacher.

Mr. Wheeler has felt constrained to leave Odanah by reason of insufficient health; and he has taken up his abode at Beloit, Wisconsin. He is still in charge of the mission, however; and his desire for its prosperity is undiminished.

Mr. Blatchford has held two services on the Sabbath at Odanah, as also a prayer-meeting on Wednesday evening; and he represents the attendance of the church members as satisfactory. Their conduct in other respects is described as "consistent," so that "none have dishonored their profession." But it is painful to learn that others manifest the same indifference to the truths of the gospel which has been reported in past years. In respect to industry and temperance, the testimony is favorable; and the school appears to have been prosperous.

SENECAS.

UPPER CATARRAUGUS.—Asher Wright, Missionary; Mrs. Laura B. Wright, Miss Harriet S. Clark.

2 Since this Report was written, letters have been received from Messrs. Williamson and Riggs, giving a very gratifying account of their visit to the out-stations, extracts from which will be found in the December "Herald." These brethren report the entire membership of the churches on the Couteau as being 157, of whom 26 were admitted to Christian fellowship during the year under review. They also report the licensure of two Indians, Robert Hopkins Chaskay, and Solomon Toen-kau-sha-e-cha-yay; so that the present working force will be four licensed preachers, with one ordained Dakota, Mr. Renville, who is expected to "take the special charge" of the missionary work in that part of our field. Other facts of interest are mentioned in the December "Herald."
LOWER CATTARAUGUS. — Otis F. Curtis, Missionary; Mrs. Marilla W. Curtis. — One native helper.

UPPER ALLEGHANY. — William Hall, Missionary; Mrs. Emmeline G. Hall. — One native helper.

3 stations; 3 missionaries; 4 female assistant missionaries; two native helpers.

It was stated in the last Annual Report that the operations of the Board on the Alleghany Reservation had been suspended; but the Committee are happy to announce that the Indians are still supplied with the means of grace. Soon after the meeting at Pittsfield, the American Home Missionary Society consented to take the church at Old Town under its supervision, and commissioned Rev. Asher Bliss, formerly in the service of the Board at Lower Cattaraugus, to labor in connection therewith, as also among the white population of the town of South Valley. This arrangement is entirely satisfactory to the Committee; and they regard the church as sufficiently advanced in Christian knowledge to pass from the care of a foreign missionary to that of a home missionary.

Provision has also been made, very unexpectedly, for Upper Alleghany. Rev. William Hall, formerly a beloved and useful laborer on this Reservation, having returned from Michigan to the neighborhood, was willing to make a tentative effort in behalf of the Indians residing above the district assigned to Mr. Bliss. The Committee decided to avail themselves of his services; and though the obstacles to his success were somewhat formidable, there seems to be no reason, thus far, for regretting the experiment.

Mr. Curtis is expecting to resume his labors at the West, having spent some four years at Lower Cattaraugus, as well to the satisfaction of the Committee as to the profit of the Indians. Though still in charge of the station, his son, Mr. A. W. Curtis (a licensed preacher connected with Chicago Seminary), has filled his place during the past few months.

RESULTS AT ALLEGHANY.

Mr. Hall preaches three times on the Sabbath, and superintends a Sunday-school. On Wednesday evening he has another service. He has devoted a good deal of time to pastoral labor, sometimes with an interpreter, and sometimes without. He has visited almost every family on the Reservation, though it is nearly forty miles long; he is well acquainted, consequently, with the different parts of his field. The following extract from his report reveals the spiritual darkness of a portion of the Indians: "Professed pagans are yet numerous, and they are as tenacious as ever; but imperceptibly
to themselves their religion has been greatly modified by the gospel; and many who belong to that party do not hesitate to confess their full conviction of the truth of Christianity. Our leading doctrines are pretty generally understood by all classes, and with two exceptions meet with general approval. They disavow their belief in total depravity and the consequent doctrine that faith in Christ is indispensable to salvation. It is evident that their conversion to nominal Christianity is going forward, and will surely but slowly be effected. Within a few years, paganism will be dead and forgotten, but they will not allow themselves to know when it died. As a general thing, they cannot be induced to attend our meetings. Every time that one is appointed in their neighborhood, some leading persons get up an exciting play in opposition. But they do not object to our visiting them, explaining the gospel, and exhorting them to embrace it; and every such visit makes an impression which abides.” “It is thus that the younger pagans are to be converted to an acknowledged belief in Christianity. It will be a work of time, unless God, who alone is able, ‘cut it short in righteousness.’”

In support of this opinion, the progress of the Indians in civilization may be mentioned. “Years ago,” Mr. Hall says, “when I used to visit the extremes of the Reservation, I found want and rags and filth in nearly every house; while pigs, dogs, and children were rolling together on the floor. Now they are well dressed and well fed. Better houses have been built, and they are kept comparatively clean. They have fewer dogs; children are no longer the companions of pigs, but are at school.” But he finds a marked exception in one neighborhood, which sadly illustrates the evils of denominational interference in the work of missions.

Mr. Bliss has received five Indians into Christian fellowship since the commencement of his labors, and Mr. Hall has admitted three to the same privilege. “Five or six are hoping in Christ, and appear well,” says the latter; “and several backsliders, formerly members of the Baptist church, have at times been quickened, so as to take part in our prayer-meetings; and I have hope for some of them. Two pagans have spoken in our meetings, and I am not without hope that they will be drawn to the Son by the Father.”

RESULTS AT CATTARAUGUS.

Twelve persons have been received into the Cattaraugus church, eleven of them Indians; and the present membership consists of one hundred and thirty Indians, one colored person, and twelve white persons. Of these, however, ten are absent, and eleven are
not considered in good repute as Christians, "leaving a working force of one hundred and twenty-two." Mr. Wright estimates the number of Indians in the Baptist and Methodist churches at one hundred and fifty; so that the total of church members on the Reservation is larger for the population (less than sixteen hundred) than is sometimes found elsewhere.

The following extract from Mr. Wright's report may lead us to hope for pleasant tidings in coming years: "The spirit of the church has seemed more aggressive; the brethren have made more direct effort to carry the gospel to pagans and unbelievers, than at any previous period since the union of the two churches on the Reservation. The Sabbath congregations at the meeting-house are somewhat larger than usual; and neighborhood meetings on the Sabbath and on week-days are well attended. There are seven Sabbath-schools on the Reservation, most of which are well attended and kept in regular operation. Five are in school districts so remote from the meeting-houses that the children could not generally attend the schools kept up in them; and the other two are in the Baptist meeting-house and ours. The interest in all the schools is encouraging; in some of the out-districts it is very much so."

The educational arrangements, in close conformity with those of the State of New York, and under its patronage, are regarded as satisfactory. It is gratifying to know that three of the ten schools on the Reservation are taught by Indian females, well qualified for the service. The Orphan Asylum is as efficient and useful as ever, the number of the pupils being larger than heretofore.

As stated in former reports, there is a constant advance in industry. A few are idle and thriftless, but such cases are exceptional now, instead of being, as formerly, almost universal. "The show of agricultural products at the last Fair of the Iroquois Agricultural Society was very creditable, and was said not to have been excelled by any of the county fairs in Western New York."
### SUMMARY.

#### Missions.

<table>
<thead>
<tr>
<th>Number of Missions</th>
<th>18</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; Stations</td>
<td>104</td>
</tr>
<tr>
<td>&quot; Out-Stations</td>
<td>482</td>
</tr>
</tbody>
</table>

#### Laborers Employed.

| Number of Ordained Missionaries (6 being physicians) | 148 |
| " Physicians not ordained                           | 7  |
| " other Male Assistants                             | 5  |
| " Female Assistants                                 | 176|
| Whole number of laborers sent from this country      | 336|
| Number of Native Pastors                            | 34 |
| " Native Preachers and Catechists                    | 272|
| " School Teachers                                   | 349|
| " other Native Helpers                              | 928|
| Whole number of laborers connected with the Missions | 1264|

#### The Press.

| Pages printed, as far as reported                    | 23,611,860 |

#### The Churches.

| Number of Churches (including all at the Hawaiian Islands,) | 205 |
| " Church members, (do. do.) so far as reported           | 25,502 |
| Added during the year, (do. do.)                         | 1467 |

#### Educational Department.

| Number of Training and Theological Schools             | 16 |
| " other Boarding-Schools                               | 16 |
| " Free Schools, (omitting those at Hawaiian Islands,)  | 459|
| " Pupils in Free Schools (omitting those at Hawaiian Islands,) | 12,564|
| Number of Pupils in Training and Theological Schools,  | 483|
| " Pupils in Boarding-Schools                           | 577|
| Whole number of Pupils                                  | 13,624|
PECUNIARY ACCOUNTS.

EXPENDITURES OF THE BOARD FOR THE YEAR ENDING
AUGUST 31, 1867.

COST OF THE MISSIONS.

**Zulu Mission.**
- Remittances, cost of exchange, and purchases $11,705 93
- Expenses of Mr. Bridgman and family 350 00

**Gaboon Mission.**
- Drafts and purchases 4,015 12

**Mission to Greece.**
- Expenses of Dr. and Mrs. King 1,500 00
- Passage of do. to Havre, and other expenses 520 20

**Mission to Western Turkey.**
- Remittances, purchases, and cost of exchange 66,002 27
- Expenses of Dr. Goodell and family 885 00
- do. Mr. Farnsworth and family 800 00
- Outfit of Miss Norcross and passage to Liverpool 468 60
- do. Miss Closson 310 93
- Mr. and Mrs. Baldwin and passage to Liverpool 1,107 48
- do. Mr. and Mrs. Tracy and do. do. 1,159 00
- do. Mr. and Mrs. Bartlett in part 771 33

**Mission to Central Turkey.**
- Remittances, purchases, and cost of exchange 19,736 40
- Outfit of Mr. and Mrs. Perry and passage to England 1,108 50
- Expenses of Dr. Nutting and family 800 00

**Mission to Eastern Turkey.**
- Remittances, purchases, and cost of exchange 29,107 70
- Outfit of Dr. and Mrs. Milne, passage and expenses to England 1,188 00
- Misses Seymour and Warfield and do. do. 781 54
- Mr. and Mrs. H. S. Barnum and passage to Liverpool 1,181 86
- Expenses of Mr. Knapp and family 396 95
- Mr. Burbank and family 396 00

**Syria Mission.**
- Remittances, purchases, and cost of exchange 25,025 71
- Passage of Mr. Calhoun to Liverpool, and expenses 129 25
- Outfit of Mr. and Mrs. Mitchell and passage to Havre 1,284 20

**Nestorian Mission.**
- Remittances, purchases, and cost of exchange 17,782 08
- Expenses of Mr. Cochran and family 1,000 00
- Refit of do. do. and passage to England 1,019 93

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1867.]  PECUNIARY ACCOUNTS.  137
## PECUNIARY ACCOUNTS.

### Madhotta Mission.
- Remittances, purchases, and cost of exchange: $40,983.67
- Expenses of Mr. Barker: 713.27
- Outfit of Mr. and Mrs. Atkinson: 932.40
- Passage of do. to Bombay: 718.85

### Madras Mission.
- Drafts, purchases, and expenses of Mr. and Mrs. Hunt: 2,145.96
- Remittances, purchases, and cost of exchange: 51,939.57
- Expenses of Mr. Herrick and family, including refit: 961.00
- Outfit of Mr. and Mrs. Penfield: 865.80
- do. Miss Smith: 278.25
- Passage of the above and expenses to England: 751.63
- Expenses of Mr. Taylor and family including refit: 1,460.00
- Outfit of Mr. and Mrs. Hazen: 902.40
- do. Misses Pollock and Taylor: 621.60
- Passage of the above to Madras: 2,100.00

### Madura Mission.
- Remittances, purchases, and cost of exchange: 51,939.57
- Expenses of Mr. Herrick and family, including refit: 961.00
- Outfit of Mr. and Mrs. Penfield: 865.80
- do. Miss Smith: 278.25
- Passage of the above and expenses to England: 751.63
- Expenses of Mr. Taylor and family including refit: 1,460.00
- Outfit of Mr. and Mrs. Hazen: 902.40
- do. Misses Pollock and Taylor: 621.60
- Passage of the above to Madras: 2,100.00

### Ceylon Mission.
- Remittance, purchases, and cost of exchange: 24,510.09
- Expenses of Mr. Sanders and family, including refit: 1,300.00

### Canton Mission.
- Expenses of Mr. Yrooman and Mrs. Ball: 655.73

### Foochow Mission.
- Remittances, purchases, and cost of exchange: 7,455.08
- Expenses of Mr. Hartwell and family, including refit: 1,200.00
- Outfit of Miss Peet: 310.80
- Passage of above to Shanghai, via San Francisco: 1,772.00

### North China Mission.
- Remittances, purchases, and cost of exchange: 22,103.25

### Sandwich Islands Mission.
- Drafts, purchases, and cost of exchange: 31,765.71

### Micronesia Mission.
- Drafts, purchases, and cost of exchange: 8,502.00

### North American Indians.
- Dakota Mission: 3,170.95
- Ojibwa Mission: 1,472.69
- Seneca Mission: 2,937.57

### COST OF COLLECTING THE FUNDS.

#### 1. Agencies.
- Salary of Rev. William Warren: 1,200.00
- Traveling expenses: 335.57
- Salary of Rev. J. P. Skeele: 1,800.00
- Grant to do.: 365.93
- Traveling expenses: 151.30
- Salary of Rev. C. P. Bush: 1,500.00
- Traveling expenses: 307.89
- Salary of Rev. John McLeod: 500.00
- Traveling expenses: 106.35
- Salary of Rev. W. M. Cheever: 2,000.00
- Traveling expenses: 232.70
- Salary of Rev. S. J. Humphrey: 2,000.00
- Traveling and miscellaneous expenses: 234.66
- Circulars, tracts, cards, postage, stationery, furniture, and printing: 2,565.24
PECUNIARY ACCOUNTS.

1867.

Rent of office at Philadelphia .................................................. $76 37
Do. do. Terre Haute ................................................................. 50 00
Do. do. Chicago ........................................................................ 83 88

Traveling expenses of returned missionaries and others, while on agencies ......................................................... 1,120 88—14,930 77

2. Publications.

Cost of Missionary Herald (including the salaries of Editor and General Agent) ......................................................... $19,612 22
Deduct amount received from Subscribers, $8,852 61, and for advertising, $3,074 00 ............................................... 12,056 61 — 7,555 61
Annual Report, 5,000 copies ...................................................... 1,516 75
Abstract of do. 500 " ................................................................. 55 04
Dr. Hickok's Sermon, 2,000 copies ............................................ 102 00
Sketch of the Armenian Missions, 1,000 copies ....................... 57 17
" " Mahatta Mission, 1,000 " .................................................... 46 50
Special Report on Interference in Foreign Missions, by Geo. W. Wood, D. D., 800 copies ............................................. 1,270 05
" " Guilt of the Pagan, 1,000 copies ........................................... 48 34
" " Come over and help us," (5 pamphlets, 500 each) .......... 69 35
" " The Female Boarding-school in Foreign Missions," 500 copies ............................................................. 15 50
" " Advice to Candidates," 800 copies ..................................... 11 00
" " Special Appeals from Missionaries," 600 copies .............. 9 00
" " Missionary Papers," (4 numbers, 6,000 each, printed at Chicago) .......................................................... 166 70
" " Exercises at the Ordination, Chicago," 5,000 copies .......... 166 70
Binding, &c. ............................................................................ 11 00

Cost of Administration.

1. Department of Correspondence.

Salary of Mr. Treat (including grant), less $1,293 30 received from Fund for Officers ...................................................... 1,706 70
Salary of Dr. Clark (including grants), less $1,293 30 received from Fund for Officers ...................................................... 1,854 70
Salary of Dr. Anderson, three months ..................................... 208 33
Clerk hire ............................................................................... 4,969 73

2. Treasurer's Department.

Salary of Treasurer, less $1,293 30, received from Fund for Officers ................................................................. 1,706 70
Clerk hire ............................................................................... 4,706 70

3. New York City.

Salary of Dr. Wood (including grant), less $1,293 30 received from Fund for Officers ...................................................... 1,706 70
Office rent, eleven months ........................................................ 930 00
Clerk hire, postage, and other expenses ................................ 4,791 13

4. Miscellaneous Charges.

Postage and Revenue Stamps ........................................................................... 270 31
Fuel, gas, and water ........................................................................ 318 76
Stationery and printing ........................................................................ 345 63
Books and periodicals for library ...................................................... 252 20
Care of Missionary House ................................................................ 394 96
Repairs at Missionary House and furniture for do. .................. 3,307 18
Freight and cartage .......................................................................... 19 82
Insurance .................................................................................. 181 45
Copying letters and documents ....................................................... 651 10
Expenses of meetings of the Board in Boston and New York, in May last ................................................................. 128 70
Traveling expenses of the officers of the Board in attending annual meeting .............................................................. 57 59

COST OF ADMINISTRATION.

1867.

139

11,010 90

Less received for old Reports and Heralds ........................................ 392 16—10,618 64
DONATIONS. [Report, $502 40

Paper, printing, writing and forwarding certificates of Honorary Membership .................. 167 34
Legal expenses ............................................................................................................ 189 46
Traveling expenses of Dr. Wood and members of the Prudential Committee residing in New York, etc. ................................................................. 1,086 80
Advertising annual meeting ...................................................................................... 11 80
Printing, Map, and expenses at Paris for the “Exposition” ...................................... 5,895 69

$448,524 08

RECEIPTS OF THE BOARD FOR THE YEAR ENDING AUGUST 31, 1867.

Donations as acknowledged in the Missionary Herald ........................................... $350,672 08
Legacies do. do. ......................................................................................................... 74,428 44
Interest on General Permanent Fund (23,000 being invested in the Missionary House) .................................................. 6,989 62
Interest from the Ashley Fund .................................................................................. 150 00
Avails of property sold by the Zulu Mission .............................................................. 74 25
From U. S. Vice-Commercial Agency at Gaboon ..................................................... 810 00
Avails of property sold at Gaboon ............................................................................ 54 00
Rents at Sivas and Cesarca, Turkey .......................................................................... 230 00
do. at Aintab and Marash ....................................................................................... 71 00
Avails of presses sold at Beirut, interest and indemnities at Duma, Syria ............. 1,005 23
Rents at Bombay and sale of house at Bhingar ....................................................... 1,924 93
Avails of books and medicines at Madras .................................................................. 109 16
Sales at Foochow ........................................................................................................ 13 50
Interest and rent of lot at Shanghai .......................................................................... 748 01
Rent and sales at the Sandwich Islands ..................................................................... 83 80
Avails of property at Mackinaw ................................................................................ 495 50
do. at Lapwai Station, Idaho .................................................................................... 495 50

$457,884 77
Balance remaining in the Treasury, September 1, 1866 ........................................... 6,206 97

Balance for which the Board is in debt .................................................................... $444,684 74
Expenditures .............................................................................................................. $448,524 08

GENERAL PERMANENT FUND.
This fund amounts to ................................................................................................  $115,423 21

PERMANENT FUND FOR OFFICERS.
This fund amounts to .................................................................................................. $59,108 00

PERMANENT FUND FOR OFFICERS—INTEREST ACCOUNT.
Received for dividends and interest ........................................................................... $5,173 20
Paid balance of Salaries of Secretaries and Treasurer ............................................ 5,173 20
### Summary of Donations Received During the Year

#### Maine

<table>
<thead>
<tr>
<th>County</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cumberland County, Rev. I. Rogers, Tr. Farmington</td>
<td>$2,187 36</td>
</tr>
<tr>
<td>Franklin County, E. F. Duren, Tr. Bangor</td>
<td>785 60</td>
</tr>
<tr>
<td>Kennebec County,</td>
<td>786 13</td>
</tr>
<tr>
<td>Lincoln County,</td>
<td>1,191 00</td>
</tr>
<tr>
<td>Penobscot County,</td>
<td>783 20</td>
</tr>
<tr>
<td>York County, Towns not associated</td>
<td>586 61</td>
</tr>
<tr>
<td></td>
<td>5,865 89</td>
</tr>
<tr>
<td></td>
<td>8,559 32</td>
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</table>

#### New Hampshire

<table>
<thead>
<tr>
<th>County</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cheshire County, George Kingsbury, Tr. Keene</td>
<td>$934 40</td>
</tr>
<tr>
<td>Grafton County, George Swain, Tr. Nashua</td>
<td>1,777 27</td>
</tr>
<tr>
<td>Hillsboro County, George Hutchins, Tr. Concord</td>
<td>2,292 17</td>
</tr>
<tr>
<td>Merrimack County,</td>
<td>1,269 08</td>
</tr>
<tr>
<td>Rockingham County,</td>
<td>1,841 14</td>
</tr>
<tr>
<td>Strafford County,</td>
<td>1,098 20</td>
</tr>
<tr>
<td>Sullivan County, N. W. Goddard, Tr. Claremont,</td>
<td>921 23</td>
</tr>
<tr>
<td></td>
<td>9,241 26</td>
</tr>
</tbody>
</table>

#### Vermont

<table>
<thead>
<tr>
<th>County</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Addison County, Ames Wilcox, Tr. Middlebury</td>
<td>$403 85</td>
</tr>
<tr>
<td>Caledonia County, T. L. Hall, Tr. St. Johnsbury</td>
<td>2,481 78</td>
</tr>
<tr>
<td>Chittenden County, E. A. Fuller, Tr. Burlington</td>
<td>563 67</td>
</tr>
<tr>
<td>Franklin County, C. B. Swift, Tr. St. Albans</td>
<td>688 45</td>
</tr>
<tr>
<td>Orange County, Rev. A. R. Gray, Tr. Coventry</td>
<td>717 46</td>
</tr>
<tr>
<td>Rutland and Bennington Co's, J. Barrett, Tr. Rutland</td>
<td>2,480 30</td>
</tr>
<tr>
<td>Washington County, G. W. Scott, Tr. Montpelier</td>
<td>566 98</td>
</tr>
<tr>
<td>Windham County, Rev. C. B. Drake, Tr. Royalton, J. Beebe, Tr. Windsor</td>
<td>1,292 21</td>
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<tr>
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<td>10,832 28</td>
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</tbody>
</table>

#### Massachusetts

<table>
<thead>
<tr>
<th>County</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Barnstable County, William Hyde, Tr. Ware</td>
<td>$679 55</td>
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<tr>
<td>Berkshire County,</td>
<td>8,301 88</td>
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<tr>
<td>Boston and vicinity,</td>
<td>38,896 99</td>
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<tr>
<td>Brookfield Association,</td>
<td>4,945 41</td>
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<tr>
<td>Essex County,</td>
<td>8,054 05</td>
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<tr>
<td>Essex County, North,</td>
<td>2,888 76</td>
</tr>
<tr>
<td>Essex County, South, Lewis Merriam, Tr. Greenfield</td>
<td>5,246 93</td>
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<tr>
<td>Franklin County,</td>
<td>1,703 03</td>
</tr>
<tr>
<td>Hampden County, J. L. Whitney, Tr. Springfield</td>
<td>8,440 49</td>
</tr>
<tr>
<td>Hampshire County, S. E. Bridge, Tr. Northampton</td>
<td>8,010 57</td>
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<tr>
<td>Middlesex County,</td>
<td>15,862 80</td>
</tr>
<tr>
<td>Middlesex Union,</td>
<td>1,488 94</td>
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<tr>
<td>Norfolk County, Old Colony,</td>
<td>8,974 05</td>
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<tr>
<td>Palestine Missionary Society,</td>
<td>859 77</td>
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<tr>
<td>Plymouth County,</td>
<td>2,670 06</td>
</tr>
<tr>
<td>Taunton and vicinity,</td>
<td>458 09</td>
</tr>
<tr>
<td>Worcester County, North, C. Sanderson, Tr. Phillipston</td>
<td>2,796 23</td>
</tr>
<tr>
<td>Worcester County, Central, E. H. Sanford, Tr. Worcester</td>
<td>1,390 05</td>
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<tr>
<td>Worcester County, South, W. C. Daney, Tr. Upbridge</td>
<td>5,592 67</td>
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<tr>
<td></td>
<td>11,622 45</td>
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<tr>
<td></td>
<td>142,232 96</td>
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</tbody>
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*Note: The table includes donations from various counties and towns, with amounts listed in dollars and cents.*
<table>
<thead>
<tr>
<th>State</th>
<th>Donations</th>
<th>Legacies</th>
<th>Donations for School Fund</th>
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</thead>
<tbody>
<tr>
<td>RHODE ISLAND</td>
<td>$4,872.96</td>
<td>1,698.00</td>
<td>101.75</td>
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<td>CONNECTICUT</td>
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<td>3,627.81</td>
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<td>1,720.81</td>
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<td>1,965.67</td>
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<td>NEW JERSEY</td>
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<td>3,584.64</td>
<td>3,639.43</td>
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<td></td>
<td>28.55</td>
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<td>161,139.72</td>
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<td>LOUISIANA</td>
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<td>30.00</td>
<td>31.00</td>
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<td>TENNESSEE</td>
<td>197.63</td>
<td>30.00</td>
<td>31.00</td>
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<td>KENTUCKY</td>
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<td>OHIO</td>
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<tr>
<td>VIRGINIA</td>
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<td>GEORGIA</td>
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<td>FOREIGN LANDS AND MISSIONARY STATIONS</td>
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$425,100.52
**MEMBERS OF THE BOARD.**

**CORPORATE MEMBERS.**

[The names under each State are arranged according to the time of election.]

**Maine.**

1833. George F. Patten, Esq., Bath.
1837. Amos D. Lockwood, Esq., Lewiston.

**New Hampshire.**

1862. Edward Spalding, M.D., Nashua.

**Vermont.**

1839. Silas Aiken, D.D., Rutland.

**Massachusetts.**

1832. Charles Stoddard, Esq., Boston.
1840. Ebenezer Alden, M.D., Randolph.
1867.]

MEMBERS OF THE BOARD. 145

1845. Hon. LINUS CHILD, Boston.
1846. ANDREW W. PORTER, Esq., Monson.
1848. AUGUSTUS C. THOMPSON, D. D., Roxbury.
1848. Hon. WILLIAM T. EUSTIS, Boston.
1852. WILLIAM OPES, Esq., Boston.
1853. JOHN TODD, D. D., Pittsfield.
1854. JOHN W. CHICKERING, D. D., South Reading.
1856. JAMES M. GORDON, Esq., Auburndale.
1860. Hon. ALPHEUS HARDY, Boston.
1862. ABNER KINGMAN, Esq., Boston.
1864. NATHANIEL GEORGE CLARK, D. D., Boston.
1865. LANGDON S. WARD, Esq., Boston.
1866. Rev. JOHN O. MEANS, Roxbury.
1867. RICHARD BORDEN, Esq., Fall River.
1869. DANIEL T. FISKE, D. D., Newburyport.
1870. SAMUEL M. LANE, Esq., Southbridge.
1871. Rev. JOSHUA W. WELLMAN, Newton.

Rhode Island.

1850. JOHN KINGSBURY, LL. D., Providence.
1867. Hon. AMOS C. BARSTOW, Providence.

Connecticut.

1838. MARK TUCKER, D. D., Wethersfield.
1840. JOHN T. NORTON, Esq., Farmington.
1842. ALYAN BOND, D. D., Norwich.
1842. LEONARD BACON, D. D., New Haven.
1842. HENRY WHITE, Esq., New Haven.
1843. JOEL H. LINSLEY, D. D., Greenwich.
1843. WILLIAM PATTON, D. D., New Haven.
1845. CALVIN E. STOWE, D. D., Hartford.
1852. Gen. WILLIAM WILLIAMS, Norwich.
1855. GEORGE KELLOGG, Esq., Rockville.
1859. Hon. WILLIAM A. BUCKINGHAM, Norwich.
1860. LUCIUS BARBOUR, Esq., Hartford.
1862. CALVIN DAY, Esq., Hartford.
1863. Hon. SAMUEL MILLER, New Haven.
1867. JOSEPH ELDRIDGE, D. D., Norfolk.
1867. Rev. WILLIAM W. DAVENPORT, West Killingly.

New York.

1838. ISAAC FERRIS, D. D., New York city.
1838. WILLIAM W. CHESTER, Esq., New York city.
1840. LEUBEN H. WALWORTH, LL. D., Saratoga Springs.
1840. WILLIAM CHILD, D. D., Crown Point.
1840. DIEDRICH WILLERS, D. D., Fayette, Seneca county.
1840. DAVID H. LITTLE, Esq., Rochester.
1840. CHARLES MILLS, Esq., Gloversville.
1842. ARISTARCHUS CHAMPION, Esq., Rochester.
1842. WILLIAM ADAMS, D. D., New York city.
MEMBERS OF THE BOARD.

1843. WILLIAM WISNER, D. D., Ithaca.
1843. WILLIAM W. STONE, Esq., New York city.
1845. JOHN FORSYTH, D. D., Newburgh.
1845. Hon. HENRY W. TAYLOR, Canandaigua.
1846. Hon. CALVIN T. HULBURD, Brasher Falls.
1848. LAURENS P. HICKOK, D. D., Schenectady.
1848. SIMEON BENJAMIN, Esq., Elmira.
1850. ROBERT W. CONDIT, D. D., Oswego.
1851. SAMUEL W. FISHER, D. D., Utica.
1851. JOHN C. HOLBROOK, D. D., Homer.
1851. ISAAC N. WYCKOFF, D. D., Albany.
1852. ROBERT W. CONDIT, D. D., Oswego.
1853. OLIVER E. WOOD, Esq., New York city.
1853. MONTGOMERY S. GOODALE, D. D., Amsterdam.
1854. WALTER CLARKE, D. D., Buffalo.
1855. PHILEMON H. FOWLER, D. D., Utica.
1855. SAMUEL T. SPEAR, D. D., Brooklyn.
1855. JACOB M. SCHERMERHORN, Esq., Homer.
1860. SIMEON B. CHITTENDEN, Esq., Brooklyn.
1862. JAMES B. SHAW, D. D., Rochester.
1863. FREDERICK STARR, Esq., Rochester.
1863. RICHARD S. STORRS, Jr., D. D., Brooklyn.
1864. WILLIAM I. BUDINGTON, D. D., Brooklyn.
1864. LOUIS CHAFIN, Esq., Rochester.

New Jersey.
1832. Hon. PETER D. VROOM, Trenton.
1842. JOEL PARKER, D. D., Newark.
1842. J. MARSHAL PAUL, M. D., Belvidere.
1843. BENJAMIN C. TAYLOR, D. D., Hudson.
1845. Hon. DANIEL HAINES, Hamburg.
1853. JONATHAN F. STEARNS, D. D., Newark.
1867. AARON CARTER, Jr, Esq., Orange.

Pennsylvania.
1838. AMBROSE WHITE, Esq., Philadelphia.
1840. Hon. WILLIAM DARLING, Philadelphia.
1840. WILLIAM JESSUP, LL. D., Montrose.
1840. Rev. ALBERT BARNES, Philadelphia.
1844. DAVID H. RIDDLE, D. D., Canonsburg.
1843. JOHN A. BROWN, Esq., Philadelphia.
1845. Hon. WILLIAM STRONG, Philadelphia.
1855. GEORGE A. LYON, D. D., Erie.
1859. JAMES W. WEBB, Esq., Harrisburg.
1864. SAMUEL SMALL, Esq., York.

District of Columbia.
MEMBERS OF THE BOARD.

Ohio.
1838. GEORGE E. PIERCE, D. D., Hudson.
1843. SAMUEL C. AIKEN, D. D., Cleveland.
1853. DOUGLASS PUTNAM, Esq., Harman.
1853. HENRY L. HITCHCOCK, D. D., Hudson.
1857. TRUMAN P. HANDY, Esq., Cleveland.
1853. WILLIAM S. CURTIS, D. D., Galesburgh.
1857. WILLIAM HENRY WILLIAMS, Perry.
1853. HENRY A. NELSON, D.D., St. Louis.
1857. TRUMAN M. POST, D. D., St. Louis.
1860. JOHN B. JOHNSON, M. D., St. Louis.

Indiana.
1867. JOSEPH F. TUTTLE, D. D., Crawfordsville.
1867. SAMUEL H. POTTER, Esq., Terre Haute.

Illinois.
1826. NATHAN S. S. BEMAN, D. D., Carbondale.
1848. BAXTER DICKINSON, D. D., Lake Forest.
1851. JULIAN M. STURTEVANT, D. D., Jacksonville.
1851. ROBERT W. PATTERSON, D. D., Chicago.
1853. WILLIAM HENRY WILLIAMS, Perry.
1857. WILLIAM HENRY WILLIAMS, Perry.
1853. SAMUEL C. RILEY, D. D., Chicago.
1867. Hon. CHARLES G. HAMMOND, Chicago.

Michigan.
1851. Hon. CHARLES NOBLE, Monroe.
1862. JOHN G. ATTERBURY, D. D., Detroit.
1867. Hon. SOLOMON L. WITHEY, Grand Rapids.
1867. Rev. PHILO R. HURD, Romeoville.

Wisconsin.
1851. AARON L. CHAPIN, D. D., Beloit.
1861. ELIPHALET CRAMER, Esq., Milwaukee.
1860. Rev. ENOS J. MONTAGUE, Oconomowoc.

Minnesota.
1867. DANIEL W. INGERSOLL, Esq., St. Paul.

Iowa.
1867. Rev. ALDEN B. ROBBINS, Muscatine.
1867. Hon. JOHN G. FOOTE, Burlington.

Missouri.
1851. HENRY A. NELSON, D. D., St. Louis.
1857. TRUMAN M. POST, D. D., St. Louis.
1860. JOHN B. JOHNSON, M. D., St. Louis.

California.
MEMBERS OF THE BOARD.

CORRESPONDING MEMBERS.

Great Britain.

Election.
1840. JOHN STEVENSON, D. D.
1840. Rev. GEORGE CANDY.
1843. Lieut. Col. ROBERT ALEXANDER.
1851. Lord STRATFORD DE REDCLIFFE.
HONORARY MEMBERS.

The payment of $50 at one time constitutes a minister, and the payment of $100 at one time constitutes any other person, an Honorary Member of the Board.

MEMBERS CONSTITUTED SINCE OCTOBER 1, 1865.

### MAINE

- Adams, Alfred F.
- Adams, Rev. J. E.
- Beard, Rev. Edwin S.
- Bragdon, S. L.
- Burnham, John H.
- Cleaves, Titian G.
- Cresey, George C.
- Cross, Rev. W. K.
- Daniels, Rev. Joseph
- Davis, Rev. A. J.
- Freeman, Barnabas
- Hayward, Rev. Silvanus
- Heard, Rev. Edwin S.
- Holway, William C.
- Cleaves, Tristram G.
- Cressey, George C.
- Cross, Rev. W. K.
- Daniels, Rev. Joseph
- Davis, Iler. A. J.
- Freeman, Barnabas
- Hayward, Rev. Silvanus
- Holway, William C.

### NEW HAMPSHIRE

- Adams, Phineas
- Anderson, Daniel Dana
- Ayer, Rev. F. D.
- Barrows, Rev. John O.
- Bartlett, Rev. William F. B.
- Brown, D. F.
- Carr, Benjamin F.
- Caves, Minnie M.
- Coffin, Betsey
- Colby, Barnabas
- Crawford, William
- Curtis, Rev. Elias
- Cutler, Rev. W. H.
- Dodge, Mrs. Emma J.
- Dodge, John N.
- Dodge, Rev. John W.
- Downes, George E.
- Dunckley, Jack W.
- Dunlap, Orrill
- Emerson, Charles H.
- Ernst, Almon W.
- Fletcher, Mary
- Fletcher, Mrs. J.
- Goodwin, Charles
- Hazen, Mrs. Charlotte Green
- Hubbard, Mrs. Hannah C.

### VERMONT

- Ainworth, John M.
- Austin, Rev. Lewis A.
- Barton, Rev. A. S.
- Bennett, Milo L.
- Bitter, Rev. J. Q.
- Brown, Adam
- Brown, Samuel L.
- Buckham, Rev. James
- Callon, Charles S.
- Callon, Mrs. Charlotte C.
- Camp, Isaac N.
- Chase, Charles M.
- Chase, Rev. Elizabeth M.
- Chase, Emily
- Chase, Henry
- Chase, Mary L.
- Chase, Martha E.
- Chase, Mrs. Louisa
- Chatterton, Rev. German H.
- Cole, Charlotte B.
- Duntan, Mrs. Charlotte C.
- French, Moses
- Gilbert, Dexter
- Goodwin, Ira
- Gould, Rev. Mark
- Graves, Rev. Nelson Z.
- Hagar, Sarah
- Hall, Edward B.
- Hall, Henry D.
- Harwood, H. Hopkins
- Hayward, George P.
- Johnson, Moses D.
- Kidd, Mrs. Laura A.
- Kimball, Augustus
- King, Charles W.
- Ladd, Rev. Alden
- Lyon, Mrs. Dan
- Mix, Mrs. Susan W.
- Morey, Orissa
- M dredget, Sarah G.
- Newcomb, J. W.
- Nichols, Mrs. Susan H.
- Northrop, Josiah N.
- Page, Helm
- Pease, Jolin P.
- Pierce, Mrs. J. S.
- Pierce, John S.
- Prichard, George
- Robie, Dorothy A.
- Sanders, Mrs. Charlotte L.
- Simms, Mrs. C. B.
- Smith, Mrs. Sarah H.
- Smith, Mrs. Catherine M.
- Smith, Mary F.
- Steele, Ashbel
- Stevens, Henry M.
- Stone, Samuel N.
- Storrs, Charles
- Storrs, John S.
- Taylor, Mrs. Joseph H.
- Thompson, C. F.
- Tovey, Mary C.
- Upham, Jonathan
- Vall, John W.
- Ware, Emile B.
- Weecks, Isaac
- Wells, Ambrose II.
- Wild, Rev. Edward P.
- Williams, Rev. J. K.
- Wyman, Charles
MEMBERS OF THE BOARD.

MASSACHUSETTS.
Abbott, Rev. Edward
Abbott, John W.
Adams, Joseph B.
Adams, Mary
Adams, Moody
Aiden, Mrs. M. Louisa
Allen, C. Emily
Alvord, Mrs. Susan G.
Alvord, Samuel
Andrews, Mary F.
Andrus, Walter H.
Appleton, Isaac Francis
Armby, Edwin
Atwood, Mrs. Elizabeth M.
Atwood, Rev. Edward B.
Austin, Rev. R. J.
Ascon, Nellie A.
Bailey, Susan E.
Baker, Francis
Ballantine, Elizabeth D.
Banks, William F.
 Bancroft, Amasa
 Bancroft, Henry L.
 Barsewell, Jenas D.
 Barnett, Oliver
 Barrows, Mrs. E. A.
 Bartlett, Bailey
 Barnes, Rev. Edward O.
 Batchelor, Frances A.
 Battles, Frank F.
 Belden, Emily N.
 Bennett, Oliver
 Bennett, Mrs. Oliver
 Bingham, Mrs. Jane R.
 Birks, Mrs. Sarah Elizabeth
 Biss, Rev. Jason H.
 Bond, Mrs. William
 Bonney, Rev. Nathaniel
 Boone, Lucy
 Bourne, Samuel F.
 Bowen, Mrs. Georgina Anna
 Bowker, Mary Frances
 Bowker, Mrs. Sarah L.
 Bowker, Sarah W.
 Boyd, Rev. P. S.
 Boynton, Benjamin
 Breff, Mr. Ruby
 Breck, Samuel A.
 Brann, James C.
 Breeze, Aaron
 Breen, Moses
 Breckenridge, Mrs. Clarissa
 Breckwell, Mrs. M. J.
 Brickett, Henry W.
 Broad, Lewis
 Brooks, Esther G.
 Brown, Louis J.
 Brown, Mrs. Martha F.
 Brown, Rebecca
 Bryant, John C.
 Burby, Martin P.
 Burgess, J. T. W.
 Burnap, Mrs. Hattie T.
 Burnham, Stanley O.
 Burnham, Allen W.
 Burge, Mrs. Mary E.
 Burt, Lucius C.
 Buswell, Elias
 Buswell, Mrs. Hannah W.
 Buttrick, James G.
 Cary, Rev. Elizabeth
 Carter, Charles Francis
 Cary, George G.
 Chambers, Rev. Mrs. Hannah B.
 Chamberlain, Horace
 Chamberlain, Nettie
 Chander, Holbrook
 Chapin, Charles C.
 Chapin, Mrs. Sarah B.
 Chapin, John C.
 Chapin, Edward W.
 Chapin, Mrs. Margaret F.
 Chapman, Mrs. Phelb P.
 Chapman, A. W.
 Chapman, George H.
 Chase, Ezra B.
 Chase, Charles W.
 Chase, John R.
 Clapp, Samuel
 Clapp, Elbridge
 Clark, Augustine
 Clark, James W.
 Clark, Jane E.
 Clark, William H.
 Clarke, Mrs. J. T.
 Clarke, Mrs. Mary S.
 Clover, Frances L.
 Cobb, John R.
 Cole, Mary A.
 Cook, Mrs. Jane G. L.
 Colman, Rev. George W.
 Cook, J. Silvian
 Cogg, Rev. J. A.
 Cogg, Laura W.
 Cogg, Lucretia B.
 Cogg, Mrs. Fedora F.
 Crittenden, Simeon
 Crocker, George O.
 Cummings, William
 Cummings, Ellen F.
 Cummings, Mrs. Joseph A.
 Cushman, Mrs. Caroline M.
 Cutler, Uriel
 Dana, Mary L.
 Daniels, Timothy
 Daniels, Milton
 Darling, Eliza L.
 Darling, Horace B.
 Davis, Elizabeth French
 Davis, George H.
 Davis, Mrs. George H.
 Davis, Joshua H.
 Davis, Kaisdrina Merril
 Dawson, John A.
 Day, Moses Henry, Jr.
 De, Annie Frances
 Day, Carrie Elizabeth
 Day, Chester Sessions
 Demond, Edmund
 Denney, Mrs. Charles A.
 Dickison, Henry C.
 Doyle, Sarah A.
 Dougherty, James G.
 Douglas, Rev. Ebenezer
 Drake, Ellis R.
 Driver, Stephen
 Driver, Mrs. Susan
 Dunh, Joseph A.
 Dunn, John A.
 Dyer, Nathaniel A.
 Durand, Anna Ware
 Earl, Henry Billard
 Earl, Nancy Simuons
 Earl, Newton Roscoe
 Earl, Susan Amelia
 Earle, Elizabeth
 Eastman, Kenneth W.
 Eaton, George Edward
 Edwards, Gardner
 Elder, Benjamin W.
 Ellis, Oliver
 Ellis, Mrs. Clarinda R.
 Ellis, Mrs. Lucy
 Ellis, Benjamin
 Ensworth, Rev. Henry B.
 Esty, William C.
 Evans, Rev. Samuel E.
 Everett, Carrie Foote
 Fairfield, John R.
 Ferry, E. M.
 Ferry, Charles E.
 Fisher, James
 Fisk, Elizabeth L.
 Flake, Mrs. Charlotte M.
 Fuller, Mrs. Margaret A.
 Floyd, Mary J.
 Fogg, John S. H.
 Foiger, Allen
 Ford, Charles R.
 Foster, Dave
 Foster, Rev. Addison P.
 Foster, Samuel
 French, Iehon. M.
 Frost, Mrs. l. H.
 Fuller, Homer T.
 Gage, G. A.
 Gallagher, William, Jr.
 Gardner, James M.
 Gardner, Rev. A.
 Gardner, Mrs. Mary A.
 Garfield, Mrs. Mary S.
 Gerrish, B. Gardner
 Gerry, Rev. Elbridge
 Gibbs, Mrs. Helen L.
 Gibbts, Phileb F.
 Gillett, Edward H.
 Gillett, D. L.
 Gilman, Sarah A.
 Goddard, Lucy P.
 Goodell, H. A.
 Goodell, Lyman
 Goodell, Mrs. Lyman
 Gore, Dana B.
 Grinnell, Rev. Thomas G.
 Greeley, Philip
 Green, William
 Hagar, John N.
 Hagar, George W.
 Hagar, Mrs. George W.
 Hagar, Josiah B.
 Hagar, Mrs. Josiah B.
 Hais, J. Frank
 Hamen, Freeman
 Hardy, Jesse
 Harlow, Ivey
 Harlow, John H.
 Harrington, Daniel G.
 Hart, David
 Hartley, Samuel S.
 Hatch, Isaac A.
 Hatch, Mrs. Jere 
 Hatch, Nathaniel
 Hazledew, Rev. Webster
 Hayes, Mrs. John M.
 Hayes, Oliver H.
 Haynes, Edward P.
 Hayward, Ellis
 Hayward, Nathaniel
 Hill, William W.
 Hilton, C. R.
 Hilton, Mrs. William
 Hinckley, Henry B.
 Holland, Henry
 Holsington, Mavis
 Holmes, Henry B.
 Hopkins, Rev. Henry
 Houghton, Clement S.
 Houghton, Lizzie G.
 Howes, Mrs. Susan S.
 Howes, Mrs. Mary H.
 Howland, Frances S.
 Howland, William M.
 Hubbell, Rev. William S.
 Hunt, William
 Huntington, Benjamin
 Hurbit, William R.
 Hyde, Lucy Ruth
MEMBERS OF THE BOARD.

1867.

Thurston, Ebenezer
Thurston, Alice H.
Thwing, Mrs. E. M.
Titus, Rev. Eugene H.
Titus, Mrs. Lucy C.
Torrey, Eldridge
Tower, Justin
Torne, John C.
Towne, Mrs. Esther A.
Towne, Mrs. Rosina C.
Tracy, Stephen
Track, Joseph M.
Tuttle, Carrie Louise
Tupper, Augusta L.
Turner, J. Ashcliffe
Turner, Samuel H.
Tuttle, George W.
Tyler, Joseph H.
Tyier, Mrs. Mercy F.
Underhill, Samuel G.
Vinton, Alfred C.
Waite, Charles
Waldron, Rev. Daniel W.
Wales, William Q.
Ward, Julia E.
Ward, Victor H.
Warren, Isaac
Warren, Joseph H.
Washington, William B
Waterman, Mrs. Mary
Watson, Lucy S.
Weeks, William L.
Wheeler, George H.
Wickler, Sumner
Whipple, George A.
White, C. N.
White, Augusta C.
White, Alphonso E.
Wilder, Herbert A.
Wilkinson, Henry
William, Martha A
Williams, Mrs. Eliah
Wilson, Rev. George F.
Wilson, Samuel W.
Wilson, Henry
Wilson, Mrs. Jane W.
Winship, Gwathmey
Wood, Eliphalet
Wright, T. Gilbert
Wynne, Martha
Zele, Rev. J. S.

RHODE ISLAND.

Bennett, Martin
Bennett, Meserve T.
Cushman, Robert.
Cutler, James H.
Cutler, Mrs. Martha M.
Dennen, Mrs. Clara Whitney
Green, Charles D.
Haddock, Mrs. Charlotte
Holman, Ansel P.
Holt, Ellen Porter
Johnson, Mary Evelyn
Johnson, Harriett T.
Lyon, Gurniel E.
Manchester, William
Merchant, Leander, Jr.
Metcalfe, William A.
Preston, Samuel
Rice, Fiske James
Richmond, Preston B.
Rogers, Anson J.
Searle, George Henry
Talbot, Charles H.
Trask, Mr. Nest
Walker, Ebenezer W.
MEMBERS OF THE BOARD.

CONNECTICUT.
Alexander, Mrs. Sarah J.
Allen, James S.
Aldrich, James B.
Anderson, Rev. Joseph
Atwater, Elizliah
Averill, Arthur H.
Avery, Mrs. Charlotte M.
Avery, John
Babcock, Giles
Bailey, Ruth
Baldwin, Amos P.
Barstow, Adeline
Bartlett, Rev. P. M.
Barstow, Adeline
Atwater, Elihu
Allen, Jabez S.
Alexander, Mrs. Sarah J.
Burnham, Charles A.
Bradford, Mrs. Abby
Bennett, Charles
Boyd, John
Boswell, Charles
Blakeslee, Erastus
Bissell, Rev. Charles H.
Bisbell, Mrs. John W.
Bissell, John W.
Bissell, Augusta
Beecher, Rev. George B.
Beecher, Rev. George B.
Beard, John F.
Bass, Waldo
Calhoun, Mrs. H. A.
Calhoun, Mrs. Mary I.
Campbell, James
Chamberlain, Francis A.
Chapman, Florence
Chappell, Mrs. Hannah S.
Childs, Charles
Childs, Robert
Childs, Rev. Thomas S.
Chapman, Florence
Chappell, Mrs. Hannah S.
Childs, Charles
Chapman, Florence
Chappell, Mrs. Hannah S.
Childs, Robert
Childs, Rev. Thomas S.
Chapman, Florence
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Childs, Rev. Thomas S.
Chapman, Florence
Chappell, Mrs. Hannah S.
Childs, Robert
Childs, Rev. Thomas S.
Chapman, Florence
Chappell, Mrs. Hannah S.
Childs, Robert
Childs, Rev. Thomas S.
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Childs, Robert
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Chapman, Florence
Chappell, Mrs. Hannah S.
Childs, Robert
Childs, Rev. Thomas S.
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 Davenport, J. B.
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 Eaton, Mrs. Celia L.
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 Fobes, Joseph Warner
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 Griswold, Theodora
 Griswold, Mrs. Elizabeth
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 Hinman, Lewis
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 Huntington, Mrs. Jared

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Hutchinson, M. L.
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Marquand, Josiah B.
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Mills, William Ellison
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Mygatt, E., Jr.
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Newton, Arthur G.
Nichols, Edward P.
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Norton, John T. H.
Norton, Mrs. Lucretia H.
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Palmer, Lorin
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Peck, Henry J.
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Phinney, Sibbual
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Pratt, Mrs. Sarah
Pratt, Timothy S.
Pratt, Fred L.
Pratt, Rev. Jacob A.
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Raymond, Roswell W.
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Rees, Edward
Riggs, Ira
Ripley, D. C.
Robert, E. M.
Roberts, Henry H.
Robinson, Mrs. Jenny H.
Robinson, Rev. Charles S.
Roe, Elia
Root, James A.
Rose, Stephen Jr.
Rowell, Rev. Morse
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Scofield, Mrs. Eliza
Scott, Rev. Joseph E.
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Sheppard, Sarah F.
Skillman, Horace B.
Slade, James S.
Smith, Mrs. Anna L.
Smith, Robert G.
Snoad, Rev. Alfred
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Snow, Lorenzo
Snow, Mrs. Juliet E.
Snow, Mrs. Mary E.
Spencer, Mrs. Caroline K.
Squire, Harvey
Stevens, Rev. C. C.
Stevens, Margaret
Steward, Mrs. Cecilia S. de L.
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Stone, Charles L.
Stone, Mrs. Anna M.
Stone, Walter Chester
Stretton, Mrs. Margaret
Teal, J. W.
Thacher, Ralph
Thalheimer, Mrs. Mary L.
Thompson, Rev. Frank
Thompson, J.
Thomson, Rev. Alexander
Thornbury, Rev. Alex. McA
Thornell, T.
Tupe, Mrs. Albert
Tupe, Mrs. Sallie
Turner, Mrs. Sophia B.
Turner, Newell
Tygart, Willard G.
Upson, Rev. Anson J.
Voorhees, John
Waters, George W.
Wheat, Charles E.
Weed, Mrs. James A.
Weil, Y. H.
Weil, Mrs. A. B.
Whitaker, Matthew
Wijoff, Jared E.
Willard, Mrs. Jane F.
Williams, Mrs. Abby D.
Williams, Henry S.
Williams, Timothy D.
Winson, Daniel
Wood, C. D.
Wood, William B.
Wright, Mary Shephard
Wright, Nettie M.

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Corwin, Joshua G.
Corzine, Rev. Stephen W.
Dodd, William Skillman
Dodd, Moses W.
Parker, John Y.
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[Report,

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Wright, Otis C.

OHIO.
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Baker, Charles
Baldwin, Charles II.
Bevan, James
Bingle, Rev. Lewis W.
Brown, Henry C.
Bruce, Charles E.
Burwell, John B.
Clark, Ansel
Coons, Israel P.
Cutler, Susan R.
DeCamp, Ezekiel L.
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Fitch, Mrs. Jane E.
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Norton, Sidney A.
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Parkin, Lucas M.
Peck, Samuel
Peirce, Mrs. A.
Pittin, Lucinda M.
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Richardson, William M.
Roths, Susan N.
Rosier, Rev. W. D.
Shea, Rev. D. C.
Shaffer, Mrs. Susan
Shepherd, Mrs. Louisa M.
Sibley, Mrs. Mary H.
Siler, Henry D.
Skinner, Ellis
Smith, D. G.
Smith, Mrs. Hannah C.
Smith, Preserved.
Smith, Preserved.
Smith, Henry Preserved.
Smith, Reuben B.

Southworth, David A.
Stanton, I. W., William O.
Talmage, Mary L.
Upson, Mrs. Clarinda
Walker, Rev. Benjamin
Whitaker, John H.
White, Emerson E.
White, Mrs. Maria F.
Witter, Rev. Dexter

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Attenbury, Rev. W. W.
Brown, Jesse J.
Carter, Thomas
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Hawks, Rev. John
Horn, Louis G.
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Avery, T. M.
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Carpenter, P.
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Clark, Rev. Jane C.
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Collins, Rev. William R.
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Dickinson, Harriet A.
Elke, Sarah
Fish, Rev. W. F.
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Riding, Spencer
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Rouse, Albion C.
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Scarborough, Albigence
Scarborough, Elizabeth
Silvy, Edward
Slarton, L. F.
Thayer, Edward R.
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Thompson, Harvey M.
Tomkins, B. R.
Watkins, Albert G.

MICHIGAN.
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Bliss, Theodore
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Caldwell, Rev. J. M.
Chute, Richard S.
Currie, Rev. Edward Payson
Dickey, Isaiah
Divine, Alexander Moore
Downing, Edward Davison
Fairbairn, Mrs. Mary K.
Fairley, Rev. Samuel
Falconer, Mrs. E. B.
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Gillespie, Thomas
Hammer, Rev. J. Garland
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Hellman, Amos G.
Jessup, William H.
Johnson, Rev. Willbur
Kenny, Henry Fletcher
Kerr, James W.
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Ludwig, De Hennerville K.
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Venable, Albert L.
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Linsell, U. Lothrop  
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Waldo, Rev. J. E.  
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Wilson, Martin  
Wines, Daniel E.

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Buck, Rev. S. J.  
Chase, Rev. Henry L.  
Dickinson, Joseph L.  
French, Rev. Charles B.  
Hill, Gershom Hyde  
Keith, Rev. William A.  
Keith, Mrs. Sarah  
Packer, Rev. L. F.  
Raymond, Augusta  

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Blaidsell, Abner Allen  
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Curtis, Mrs. Abigail  
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Whitaker, Rev. J. Addison  

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Morgan, Rev. John F.  

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Mooar, Harriet Willard  
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Stone, Nellie  

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Paterson, Rev. Daniel  

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Hail, Rev. Newman  

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Greene, Mrs. Joseph K.  
Richardson, Rev. Sanford  
Thayer, Rev. Carmi C.  
Walker, Mrs. Augusta  

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Wells, Rev. Spencer Rexford  

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Paris, Mrs. Mary  
Smith, Emma L.  
Thurston, Rev. Thomas G.  

SOUTH AMERICA.
Trumbull, Rev. David  

LIBERIA.
Waring, Colson M.  

1867.
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