REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

PRESENTED AT THE

MEETING HELD AT PHILADELPHIA, PA.

OCTOBER 4—7, 1859.

BOSTON:
PRESS OF T. R. MARVIN & SON, 42 CONGRESS STREET.
1859.
MINUTES OF THE ANNUAL MEETING.

The American Board of Commissioners for Foreign Missions, held its Anniversary in the City of Philadelphia, at the First Presbyterian Church, commencing Tuesday, October 4, at four o'clock, P. M., and closing Friday, October 7, at half past 12 o'clock, M.

CORPORATE MEMBERS PRESENT.

Maine.
Benjamin Tappan, D. D.
John W. Chickering, D. D.

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

Vermont.
Willard Child, D. D.
Hon. Erastus Fairbanks.
Rev. Joseph Steele.

Massachusetts.
Heman Humphrey, D. D.
Henry Hill, Esq.
Rufus Anderson, D. D.
Charles Stoddard, Esq.
Rev. Sylvester Holmes.
Nehemiah Adams, D. D.
Rev. Aaron Warner.
Ebenezer Alden, M. D.
Swan Lyman Pomroy, D. D.
Rev. Selah B. Treat.
Henry B. Hooker, D. D.
Hon. Linus Child.
Samuel M. Worcester, D. D.
Andrew W. Porter, Esq.
Rev. Augustus C. Thompson.
Hon. William T. Eustis.
Hon. John Aiken.
John Todd, D. D.

Seth Sweetser, D. D.
James M. Gordon, Esq.
Amos Blanchard, D. D.

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

Connecticut.
Joel Hawes, D. D.
Hon. Thomas W. Williams.
Leonard Bacon, D. D.
Henry White, Esq.
Rev. David L. Ogden.
Gen. William Williams.
Samuel W. S. Dutton, D. D.
George Kellogg, Esq.

New York.
Eliphalet Nott, D. D.
William W. Chester, Esq.
Reuben H. Walworth, LL. D.
Charles Mills, Esq.
William Adams, D. D.
Joel Parker, D. D.
William Patton, D. D.
William W. Stone, Esq.
John Forsyth, D. D.
Calvin T. Hulburd, Esq.
Simeon Benjamin, Esq.
Samuel W. Fisher, D. D.
George W. Wood, D. D.
ANNUAL MEETING OF THE BOARD.

[Report,

Oliver E. Wood, Esq.
George B. Cheever, D. D.
Jacob M. Schermerhorn, Esq.

New Jersey.
David H. Riddle, D. D.
J. Marshal Paul, M. D.
Benjamin C. Taylor, D. D.
Jonathan F. Stearns, D. D.
Rev. Thornton A. Mills.
Lynden A. Smith, M. D.

George B. Cheever, D. D.
Ambrose White, Esq.
Hon. William Darling.
William Jessup, LL. D.
Rev. Albert Barnes.
Samuel H. Perkins, Esq.
Hon. William Strong.

District of Columbia.

Virginia.

Illinois.
Robert W. Patterson, D. D.
William H. Brown, Esq.

Pennsylvania.
William Neil, D. D.
John McDowell, D. D.
William R. De Witt, D. D.

HONORARY MEMBERS PRESENT.

Maine.
Samuel P. Benson, Winthrop.
Rev. J. Morrill, Wiscasset.
E. F. Duren, Bangor.
Rev. Samuel Talbot, Alna.
Rev. R. S. Kendall, Varnmouth.
Rev. H. K. Craig, Bucksport.
Rev. J. P. Fiske, Bath.

New Hampshire.
Rev. Henry E. Parker, Concord.
F. N. Fisk, do.
Nathan K. Abbott, do.
Rev. I. T. Otis, Rye.
C. P. Locke, Sullivan.
Rev. M. H. Wells, Hinsdale.
Rev. E. Tenny, Lyme.

Vermont.
Rev. G. P. Tyler, Brattleboro'.
Rev. C. C. Parker, Waterbury.
Rev. J. C. Houghton, Chelsea.
Rev. E. Smith, Benson.
Benj. Labaree, Jr., Middlebury.
Rev. Rufus Childs, Berlin.

L. H. Delano, Esq., Hardwick.
Rev. A. Hyde, Castleton.
William Miller, Williston.
Rev. A. D. Barber, do.
Rev. J. E. Rankin, St. Albans.
Freeman Keyes, Newbury.
H. Hatch, M. D., Burlington.

Massachusetts.
Wm. W. Livingston, do.
Rev. J. W. Alvord, Boston.
Rev. N. H. Broughton, do.
Rev. Israel Hills, do.
Chas. Scudder, do.
D. C. Scudder, do.
Ezra Farnsworth, do.
J. A. Palmer, do.
George Rogers, do.
Jas. W. Kimball, do.
Rev. F. B. Perkins, Roxbury.
Rev. Lewis Pennell, do.
Rev. H. Mills, Granby.
Warren S. Frost, West Cambridge.
Dr. Alonzo Chapin, Winchester.
Rev. J. C. Webster, Hopkinton.
ANNUAL MEETING OF THE BOARD.

Rev. N. J. Patrick, Bedford.
Rev. L. Thompson, West Amesbury.
Rev. T. T. Munger, Dorchester.
Rev. F. V. Tenny, Manchester.
Rev. Dana Goodsell, do.
F. A. Eldred, do.
David Whitecomb, do.
Seth Caldwell, do.
Ichabod Washburn, do.
Rev. J. B. Sewall, Lynn.
Rev. George Ford, East Falmouth.
O. W. Wilcox, Springfield.
Horace Smith, West Springfield.
Rev. L. H. Angier, South Malden.
Rev. T. Stowe, New Bedford.
Rev. W. Craig, do.
Rev. G. F. Dole, Lanesboro'.
Rev. A. H. Quint, Jamaica Plain.
Rev. E. Y. Garrette, Millbury.
Warren Ordway, Bradford.
Leonard Johnson, do.
William Day, do.
Rev. C. Blodgett, Pawtucket.
Rev. J. M. Bacon, Essex.
Rev. A. H. Dashiell, Jr., Stockbridge.
Rev. H. L. Edwards, South Abington.
J. Vaill, D. D., Palmer.
Rev. Franklin Tuxbury, Hadley.
Eleazar Porter, do.
Josiah Kittredge, M. D., South Hadley.
Rev. L. F. Clark, Whitinsville.
R. Crawford, D. D., Deerfield.
Hale Remington, Fall River.
Richard Borden, do.
Nathan Durfee, M. D. do.
Edward Buffington, do.
Rev. C. Stone, Melrose.
Dean Walker, Medway.
T. Giles, Rockport.
I. Hills, Bolton.
Joseph L. Partridge, Lawrence.
Ralph Emerson, D. D., Newburyport.
Rev. Daniel T. Fiske, do.
C. H. Coffin, do.
Rev. R. T. Seasle, New Marlboro'.
Rev. D. N. Coburn, Monson.
E. P. Mackintire, Charlestown.
Rev. J. B. Miles, do.
Rev. A. E. Kittredge, do.
Rev. F. A. Reed, Cohasset.
Rev. R. B. Thurston, Waltham.
Rev. J. B. Clark, Swampscott.
Rev. Sumner Clark, South Natick.
M. Bixby, Blackstone.
E. Hartshorn, M. D., Berlin.
Ebenezer Rowe, Rockport.
Rev. W. Gale, do.
Rev. D. Bremner, do.
Rev. W. F. Loomis, Shelburne Falls.
Rev. J. P. Skeele, Wilbraham.
Rev. C. F. Mills, Ware.
Rev. Hiram Carlton, West Barnstable.
Rev. George Trask, Fitchburg.
Rev. John Pike, Rowley.
Rev. W. W. Winchester, Clinton.
Rev. C. J. Hinsdale, Blandford.
Rev. S. J. Spalding, do.

Rhode Island.

Rev. Francis Horton, Barrington.
Joseph Wood, Pawtucket.
John B. Drake, Slatersville.

Connecticut.

Francke Williams, M. D., Hartford.
Rev. John Orcutt, do.
Rev. Martin Dudley, Easton.
Rev. T. A. Leete, Windsor.
E. A. Lawrence, D. D., East Windsor.
Rev. George Bushnell, Waterbury.
Rev. E. J. Howes, Plymouth.
J. A. Davenport, New Haven.
Rev. S. J. Merwin, do.
Rev. Edward Strong, do.
H. N. Whittelsey, do.
Rev. H. Bingham, do.
Rev. Jason Atwater, West Haven.
Rev. O. H. White, Meriden.
H. W. Talcott, Vernon.
Rev. A. E. Lawrence, Southbury.
Jeremiah Taylor, Middletown.
Rev. C. S. Sherman, Naugatuck.
ANNUAL MEETING OF THE BOARD.

[Report,

Rev. S. Hine, Groton.
Thomas L. Brown, Hebron.
N. Smith, do.
Rev. F. D. Avery, Columbia.
Rev. John Smith, Stamford.
Rev. F. A. Spencer, New Hartford.
Hon. W. A. Buckingham, Norwich.
Rev. J. P. Gulliver, do.
Rev. H. T. Cheever, Jewett City.
Edwin Talcott, N. Coventry.
Rev. W. R. Long, Mystic Bridge.
Rev. T. Tallman, Scotland.
Rev. William E. Bassett, Norfolk.
Rev. S. Hubbell, N. Stonington.
Rev. A. C. Chandler, N. Woodstock.
A. N. Niles, East Hampton.
Philo Bevin, do.
J. P. Bixley, Thompson.
Charles Brown, do.
Obadiah Mead, N. Greenwich.
Rev. E. B. Emerson, Monroe.

New York.
Rev. J. H. Pettigell, do.
Rev. H. G. Ludlow, Oswego.
Rev. G. R. Entler, Riverhead, L. I.
Rev. E. Perkins, Kinderhook.
Rev. N. Elmer, Avon.
E. R. Thompson, Dunkirk.
Rev. Charles C. Wallace, Tremont.
Rev. Samuel Johnson, Centre Lisle.
A. Trover, Lodiowville.
Rev. C. Van Cleef, New Hackensack.
Rev. L. P. Ledoux, Cornwall.
Samuel Barry, Yonkers.
Rev. J. P. Fisher, Johnstown.
Rev. H. W. Morris, Little Falls.
Jonathan W. Hayes, Brooklyn.
Rev. N. P. Pierce, do.
J. W. McLane, D. D. do.
Rev. S. Bayliss, do.
Joseph H. Field, do.
Rev. W. B. Parmelee, Westernville.
Rev. E. L. Boing, Durham.

J. H. Williams, do.
Thomas Hastings, do.
Joshua Leavitt, D. D. do.
E. P. Hatfield, D. D. do.
A. Merwin, do.
A. O. Van Lennep, do.
J. F. Scovill, do.
B. F. Eastman, do.
Rev. Edward Harris, do.
Rev. John Kimball, do.
Rev. J. Spaulding, do.
H. H. Anderson, do.
Rev. J. P. Lestraë, do.
Rev. T. R. Smith, do.
Samuel Miller, do.
Rev. J. P. Root, Walton.
Rev. H. N. Dunning, Gloversville.
J. V. Place, do.
U. M. Place, do.
G. M. Davidson, Saratoga Springs.
M. J. Myers, Whitehall.
Rev. William D. Buckelin, More's Hill.
A. Seymour, Rome.
Rev. E. Swift, Clinton.
Ahiza Eldridge, White Creek.
Rev. Peter Lockwood, Binghamton.
Rev. Peter Snyder, Watertown.
L. D. Chapin, do.

New Jersey.
Rev. Samuel Hutchins, Newark.
Rev. Robert Aikman, do.
John P. Jackson, do.
Rev. W. T. Eva, do.
J. W. Poinier, do.
Rev. E. A. Osborne, do.
D. W. Poor, D. D. do.
Rev. E. Cheever, Paterson.
James Bagg, Fairton.
E. C. Hooker, Princeton.
Rev. A. N. Kittle, Elizabeth.
Rev. T. T. Richmond, Gloucester City.
Rev. Burtis C. Megie, Dover.
Rev. Loring Brewster, Caper Island.
Rev. R. Crockett, Wantage.
ANNUAL MEETING OF THE BOARD.

Zophar B. Dodd, Bloomfield.
Rev. R. Taylor, Hightstown.
Rev. I. N. Sprague, Caldwell.

Pennsylvania.
C. Van Rensselaer, D. D. do.
Rev. John Jenkins, do.
John F. Cline, do.
Rev. Robert Adair, do.
Rev. Jeremiah Miller, do.
A. Converse, D. D. do.
Rev. John Patton, do.
Rev. Henry Darling, do.
John Sparhawk, do.
Rev. E. B. Bruen, do.
William Curran, M. D. do.
Rev. T. G. Aiden, do.
Rev. D. Malin, do.
B. D. Stevens, do.
Rev. George Duffield, do.
Rev. T. J. Shepherd, do.
Rev. J. W. Dulles, do.
E. Weiman, do.
Rev. Myron Barrett, Harrisburg.
James W. Weir, do.
Rev. J. K. Davis, Coolbaugh.
Rev. E. J. Richards, Reading.
P. F. Smith, West Chester.
George F. Smith, do.
Rev. Edward Allen, Harford.
Rev. M. E. Cross, Darby.
Rev. T. S. Ward, Carbondale.
F. D. Harris, Bristol.

Delaware.
Rev. C. H. Mustard, Lewes.
Rev. H. J. Gaylord, Fort Penn.
Rev. George F. Wiswell, Wilmington.
Rev. William Aikman, do.
J. B. Henry, Delaware City.

Rev. D. H. Emerson, St. Georges.
Rev. J. W. Mears, Milford.

District of Columbia.
Hon. Peter Parker, M. D., Washington.
Daniel W. Hall, do.

Maryland.
Rev. H. Dunning, Baltimore.

Ohio.
Rev. A. W. Huntington, Cincinnati.
Rev. H. A. Tracy, do.
Rev. H. M. Storr's, do.
Rev. S. G. Clark, Brooklyn.

Michigan.
George Duffield, D. D., Detroit.
A. Shelley, do.

Illinois.
B. W. Raymond, Chicago.
S. L. Brown, do.
Samuel D. Ward, do.
Rev. C. Clark, do.
Joseph Thayer, Springfield.

Foreign Countries.
Rev. J. B. Bonar, Montreal, C. E.
H. Wilkes, D. D. do.

MISSIONARIES PRESENT.
Rev. Wm. P. Alexander, Sandwich Is.
Rev. W. Clark, Constanti'ple, Turkey.
Rev. George A. Perkins, Marash, do.
Rev. A. G. Bebec, do. do.
Rev. R. G. Wilder, Maharatta m. India.
Rev. A. Hazen, do.
Rev. C. T. Muzzy, Madura m. India.
Rev. E. Webb, do.
Rev. C. Little, do.
Rev. B. C. Meigs, Ceylon.
Rev. J. C. Smith, do.
Rev. W. W. Howland, do.
Dr. Samuel T. Green, do.
Rev. Anson Gleason, Seneca m. N. Y.
Rev. W. Willey, Cherokee mission.
Rev. E. J. Pierce, do.
Rev. Daniel Lindley, Zulu m. S. Africa.
ANNUAL MEETING OF THE BOARD.

ORGANIZATION.

At the hour appointed, the Board was called to order by the Recording Secretary, Dr. S. M. Worcester, who read the following letter from the President:

Williams College, October 3, 1859.

To the Members of the American Board, Corporate and Honorary:

Beloved Brethren,—It is a great disappointment to me that I shall not be able to meet with you at Philadelphia. I desire to join in the sacred scenes of our anniversary; and to consult with you respecting the cause of missions, so dear to the heart of the Savior, and to every heart in sympathy with him.

All my arrangements to attend the meeting were made; but three days since, I was so prostrated by illness, that the prohibition of my physician against my undertaking the journey, and the work, is absolute and unqualified, and I must acquiesce.

To this disappointment I am the more reconciled, because the duties of the chair will be performed by one of so enlarged an experience, of so sound a judgment, and of an attachment to the cause of missions so deep, and, from his having a son in the field, so peculiar, as belong to Judge Jessup. I desire to unite with you in commending him to the guidance of God, in the delicate and responsible duties which will devolve upon him.

It will be remembered by many, that this is not the first time the American Board has met at Philadelphia under a cloud. It will also be remembered how the Spirit of God descended, and the cloud was lifted up, and how an assurance, afterwards fully realized, rested upon every mind, that the waters of difficulty then before the Board would be divided, and they be enabled to pass safely through. “Where is the Lord God of Elijah?”

That the same aid may be with you in the coming meeting, and more abundantly, is the earnest prayer of Yours in the bonds of that common gospel, where “there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all.”

Mark Hopkins.

The Vice President, Hon. William Jessup, being also absent, detained by unavoidable engagements, by vote of the Board the chair was taken, for the afternoon, by Hon. William Strong, of Pennsylvania, and prayer was offered by Dr. Thomas Shepard. At the subsequent sessions, the Vice President was in the chair. Rev. J. H. Pettingell was chosen Assistant Recording Secretary. The reading of the minutes of the last annual meeting was deferred until Wednesday morning, when they were read.

Rev. Messrs. Barnes, Jenkins, Darling, and George W. Wood were appointed a Committee of Arrangements, and on Wednesday morning a Business Committee was appointed, consisting of Dr. J. F. Stearns, S. H. Perkins, Esq., John Kingsbury, Esq., Rev. B. C. Magie, and Rev. J. P. Fisher.

TREASURER’S REPORT.

The Treasurer’s Report having been presented, with the certificate of the Auditors, it was referred to a committee consisting of Gov. Bucking-
ANNUAL MEETING OF THE BOARD.

ham, William H. Brown, Esq., Ambrose White, Esq., L. A. Smith, M. D., Julius A. Palmer, Esq., Hon. C. T. Hulburd, and Daniel Whitcomb, Esq. This committee subsequently presented the following report:

The committee to whom was referred the Treasurer's Report, would respectfully state:

That they find the same has been examined by the Auditors of the Board, and have no hesitation in receiving it as correct, and in recommending its acceptance. Although the plan of keeping separate accounts of the permanent funds of the Board, of the expenses of each mission, of agencies, of publications, and of the executive department, has often been presented to the Board, it may be proper to refer to it at this time. This feature in the accounts, together with the fact, that no payment is made by the Treasurer without the sanction of the Prudential Committee, and that a statement of the receipts and expenditures is submitted monthly to their scrutiny, shows the system to be one provided with checks against a violation of good faith, and the perversion of funds, equal to those which guard our extensive, well conducted business associations, and eminently entitle the Treasury Department to the confidence of the benevolent.

The Treasury is now deficient, as stated, $66,374 13, being $25,503 26 more than last year.

While we would recognize the Holy Spirit as the agent which vitalizes and crowns the missionary cause with success, we would remember that his divine influences are promised in connection with going into all the world, and preaching the gospel to every creature. As man cannot live by bread alone, because it will not satisfy his spiritual nature, no more can the missionary live by faith alone, for it will not satisfy his physical nature. These truths appear to teach us, that the living preacher is not more essential to the success of the missionary enterprise than are the pecuniary means upon which he relies for support. These means also appear as important as are the operations of the American Board in the great plan which God has designed for the evangelization of the world.

It is necessary to make up the deficiency in the Treasury Department, and to supply it with resources, not only to enable the Board to sustain the missions already established, and to send forth new laborers to take the place of those who are worn out, and those who have fallen in their conflict with the powers of darkness, but in order to maintain the high pecuniary reputation which this Board has hitherto sustained.

If the deficiency shall continue, and especially if it shall increase, a more rigid inquiry will be made into the reliable resources of the Board; and under the influence of this debt inquiry may lead to doubt, doubts may embarrass the Committee, until they shall be unable to meet their obligations at maturity; and once dishonored, the Board will lose that high character for meeting its pecuniary obligations which it has sustained throughout the civilized world, and which has greatly increased its influence and augmented its usefulness.

The submission of a plan for accomplishing an object so desirable has been properly referred to another committee, and we cannot doubt that when it shall be presented to those who have professedly consecrated their bodies, their souls, their influence, and their all to the service of Christ, in such a manner as to lead them to feel that this is his cause and see that this call is from him, we shall witness such contributions as shall convince us, that in that solemn hour of consecration property was not withheld; and we cannot but hope, that from this Year of Jubilee, we may also see a more uniform plan of giving, which shall appear like a deep, increasing, ever-living stream of Christ-like benevolence.
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 committees constituted as follows:

On the Home Department; Dr. Child, Dr. Duffield, Chancellor Walworth, Dr. Todd, Rev. H. G. Ludlow, A. W. Porter, Esq., and N. Durfee, M. D.

On the African Missions; Dr. Squier, Dr. Vaill, Dr. McLane, Dr. Dutton, Joseph Thayer, Esq., Rev. F. Horton, and Rev. G. P. Tyler.

On the Missions to the Armenians; Dr. Patton, Rev. E. Cheever, Dr. D. W. Poor, Ebenezer Alden, M. D., Rev. W. T. Savage, Rev. H. M. Storrs, and Rev. A. H. Dashiell, Jr.


On the Assyria and Nestorian Missions; Dr. Stearns, Dr. Wilkes, Dr. E. A. Lawrence, Rev. Edward Strong, Rev. George Duffield, Jr., Rev. E. B. Bowen, and Rev. J. B. Bonar.

On the Mahratta Missions; Dr. H. B. Hooker, Dr. Albro, George Kellogg, Esq., Rev. C. Blodgett, Rev. Henry Darling, Jas. W. Weir, Esq., and Rev. J. B. Bonar.


On the Sandwich Islands and Micronesia Missions; Dr. Hatfield, Dr. Barstow, Hon. Thomas W. Williams, Rev. Ebenezer Smith, Rev. George F. Wiswall, Rev. H. T. Cheever, and Rev. I. T. Otis.

On the Southwestern Indians; Rev. Albert Barnes, Dr. Sweetser, Dr. Chickering, S. H. Perkins, Esq., Hon. Linus Child, O. E. Wood, Esq., and Dr. Fisher.

On the Northwestern Indians; Dr. Patterson, Dr. Thomas Shepard, Rev. Robert Adair, Rev. J. Atwater, Dr. Crawford, Rev. F. A. Spencer, and Rev. Timothy Stowe.

These committees made reports during the progress of the meeting. All excepting the committee on the Missions to the Southwestern Indians, recommended that the several portions of the Annual Report, which had been referred to them respectively, be accepted and adopted by the Board, which was accordingly done.
ANNUAL MEETING OF THE BOARD.

SPECIAL REPORT OF THE PRUDENTIAL COMMITTEE.

On Wednesday morning Dr. Anderson, in behalf of the Prudential Committee, read the following Special Report:

Can the Board be kept out of Debt, and in what manner?

It is time to have a better understanding as to how far it is possible, in prosecuting our Foreign Missions, to close each year without a debt. To promote such an understanding, we will discuss the subject briefly, taking our stand-point among the missions; and leaving the whole method of raising the funds for others to discuss, should there be occasion. Our effort shall be to state the law of missionary expenditure.

Though the Board has been obliged to report a debt, greater or less in amount, in thirty out of the forty-nine years of its existence, this is not because its annual expenditure has exceeded its income in so many instances. Its expenditure was really less than its income in more than half the years. But when a debt is once incurred in a great system of operations, where the demand on the treasury is constant, urgent and increasing, it is not very easily removed; because there must be a sum large enough, not only to defray the current expenses, but also to pay the debt. Should the expenditure of any year, for instance, be twelve thousand dollars less than the receipts, yet if the debt, at the opening of the year, be fifteen thousand, there will still be a balance of three thousand against the treasury.

It is matter for grateful acknowledgment that, from the beginning to this day, there has been, on the whole, an upward tendency in the receipts. Dividing the time of the Board's existence into periods of four years, in every one of these periods, with but a single exception, there has been an increase of receipts. That single exception, it may be worth while to say, was owing to the extraordinary impression made on the Christian community by the meeting of the Board in Philadelphia, in the year 1841, which, through the divine blessing, carried the income of the following year up to the then unprecedented amount of three hundred and eighteen thousand dollars.

The difficulty all along has been, that the growth of the missions, and their increasing cost as the result of growth, has been annual and constant; while it has not been so with the receipts, which have often failed, for a year or more, and now at least for a series of years, to keep pace with the natural growth of the missions.

There are sincere friends of the cause who believe the Board ought always to be free from debt. The Prudential Committee desire this as earnestly as it is possible for any one to do, and would gladly know how such a result is to be attained. Though the duty has often been enjoined upon them, they have never yet received a practicable solution of the difficulty involved in its performance.

It is obviously impossible for a steadily increasing expenditure to be exactly met by an income subject to great annual variations. The true question, therefore, is: Shall the expenses of the missions be brought, by an inexorable process, annually repeated, to conform to the income of the Board, whatever that income may happen to be?

We shall state some of the difficulties in the way of this, on the score both of expediency and possibility; but must first describe the present usage of the Board, in making out the annual appropriations.

Previous to the great commercial crisis in the year 1837, the missions had not been placed under any positive restrictions, as to the amount of expenditure beyond which they were not at liberty to go. Just about that time commenced the great religious awakening at the Sandwich Islands, and
there, and elsewhere, a tendency to enlarged expenditure began to be distinctly perceived. Consequently, that crisis found the Board in some anxious uncertainty as to the actual amount of its liabilities. This led to the adoption of the present system of Estimates and Appropriations. The missions are expected, in the course of each year, to make out a carefully prepared estimate of the expenditures needed for the next year, in every department of their labors, going as much as possible into detail, and to forward their estimate in time to reach the Missionary House before the month of October; and upon these Estimates the Appropriations for the following year have been made out by the Prudential Committee. The missions are expected not to go beyond these appropriations.

Such is the present method of proceeding in making the annual appropriations to the several missions.

Is there another, wiser, safer, more economical plan? Shall the missions be told that, whatever the estimates and the appropriations, if the receipts shall happen to fall short, in the progress of the year, the deficiency shall be at once assessed upon them, in the form of reduced remittances? That will indeed enable the Treasurer to avoid reporting a debt: but then it will only be by virtually transferring the debt from the treasury to the several missions, to be borne and liquidated by them as best it may be. Shall new rules be laid down for governing the missions in their estimates, in order to avoid incurring a debt? They are now instructed to ask for only what they really and urgently need, for their own support, for their native helpers, for their schools, and to enable them to preach the gospel through their respective districts. Shall they be told to ask for less?

But the subject can be better discussed under the question: What is possible? The Board is not situated like the head of a family, with the objects of his expenditure just around him; nor like a Bible, Tract, Education, or Home Missionary Society. Its missions are beyond the sea. Its missionaries are afar off, in barbarous regions, depending for shelter, clothing and food, wholly upon its treasury. Then, if we withdraw support from the native helpers and Christian schools, they of course all disappear; and the consequent loss of native confidence in the stability of the mission operating among them, will almost be, to their moral perceptions, like blotting the sun out of the heavens. You lose not merely the helpers, the pupils, the future stay and hope of the enterprise, but you also lose a most valuable prestige; you suffer a vast abatement and loss of moral power; and the missionary feels almost like a wounded soldier, stricken down on the battle field. This method of avoiding debt, if carried far and often repeated, will be mortally destructive; and therefore it is, in the strongest sense, impossible.

Take, for illustration, the estimates and appropriations for the coming year. The appropriations are not yet made; but the whole amount of these estimates is $380,000. Should we cut them down $30,000, so as to allow an expenditure of only $350,000, even then it will require an income of $416,000, to enable the Board to assemble free of debt at its fiftieth anniversary. How shall the Committee, with this reduction, arrange the appropriations for the missions? They are, it is supposed, to reduce the sum of the estimates $30,000. In cutting off sources of expense, some regard must of course be had to the relative value of each department of expense; though, in point of fact, the reduction will never be levied wholly upon one, or even two, of the departments. The order of valuation is something like this:—1. the missionaries; 2. native pastors; 3. native preachers; 4. catechists; 5. the higher training schools for helpers; and 6. the common schools. Then there is the press, standing intimately related to all these. Some regard must be had to this scale of valuation. Were a clean sweep to be made of the common schools, even that would not save so much as two-thirds of the sum; and were the residue to be assessed upon the higher schools, what a wave of desolation would there be in this method of relieving the charities of the churches! Or were the whole assessed on the native pastors, preachers and
1859.] ANNUAL MEETING OF THE BOARD.

helpers, some four or five hundred in number, that would deprive the missions of nearly the entire body; whose education must have cost at least one hundred and fifty thousand dollars, besides years of anxious labor and care. Is such a reduction to be regarded as possible? Let him who so believes, go to the Committee-Room, some time in the present month, and try his own skill at destroying the fruits of missionary self-denial and toil, the answers to so many prayers.

The gradual increase in the receipts of the Board, prior to the year 1853, sufficed, on the whole, to meet the growth of the missions until that time; but it has not been so in the last six years. This is owing to the more rapid increase in the growth and consequent cost of the missions; mainly to the greater success of our work, and the more abundant answers to our prayers. It is not the result, however, of an increase in the number of ordained missionaries; for that is only eight more the present year than it was six years ago; and but ten more than it was ten years ago. Indeed, the Board sent thirty more missionaries in the ten years preceding its meeting in Philadelphia, eighteen years ago, than it did in the ten years last past. Yet in the last ten years, the heathen world has been providentially opening with wonderful rapidity, bringing scores of millions, and even hundreds of millions, within reach of the gospel; and the churches have been apprised of this fact. The new missionaries do but little more than supply the waste from sickness and death. Therefore we should pray, not only for increased funds, but, even with greater earnestness, that the Lord of the harvest will send forth laborers into his harvest. There is no danger in sending forth suitable missionaries. Every such missionary may be regarded as insuring, on the whole, his own support, by a reacting influence upon the churches. The practical difficulty is in securing the means of sustaining what may be called the auxiliary forces—the native helpers, schools, printing, etc. These, in some of the more advanced and prosperous missions, cost considerably more than the missionaries themselves, sometimes not less than twice as much. Yet the native converts, churches, pastors, preachers, teachers, schools are just as much, through the divine blessing, we are seeking to create. Without them, we labor in vain. They are the beginning of Christian churches, and Christian communities; and it is of no use to send the missionaries, if we do not support and cherish these.

The result we come to is this,—that we must provide for the growth and development of the tree, as well as for planting it; for gathering and preserving the harvest, as well as for sowing the seed. It is true, that the expenditure of the missions needs always to be carefully guarded, and sometimes curtailed. There are great economical questions in the conduct of missions. But curtailments which destroy the fruits of missionary labor, are always a calamity. They are to be treated as calamities. They will fail us as a preventive of debt. One such is sure to prepare the way for another, and that for another. They encourage, they animate, no one. They never open, they close, the heart of benevolence. They are a retreat in the presence of an enemy, to be attempted only when there is no other escape from greater disasters.

Yet if it be really a fact, that our sphere is too broad for our ability, it would be better to reduce the number of the missions, than often to subject them to disastrous curtailments. Suppose, then, that we undertake to relieve the over-burdened churches in this way. Where the discontinued mission is not merely an attempt at concentration of effort in some of the larger fields—which is sometimes good economy—this will not be found so very easy a matter. Suppose, for instance, that we resolve to retire from Western Africa. It will cost us as many thousands, the first year, to bring the missionaries home, and support them till they can support themselves, as it does now. And then the lamentations!—of the missionaries, and of the tens of thousands who feel and pray and labor for Africa and her oppressed sons!
Suppose we retire from Micronesia. We then hazard a serious spiritual loss at the Sandwich Islands, where both missionaries and people need the reacting influence of this (to them) foreign mission. Indeed we shall discover, that a withdrawal from any considerable field, already occupied, and long enough in existence to create an interest at home, will more or less weaken the hold of the general cause upon the churches, and the influence of our appeals. And it is, besides, a serious question for us to consider, whether our present system of missions has really a greater variety of peoples and languages, than is needful for its convenient and efficient working. For it will be found easier to obtain support for a large and varied system of missions, than for a small one, with poverty of detail and feebleness of impression.

Our first answer, therefore, to the question proposed at the outset, is: That the Board cannot expect to keep out of debt by means of such curtailments as are positively destructive.

Our second is: That the Board can keep out of debt only by observing the law of continued growth, which God has prescribed for the missionary enterprise. We can have healthy, contented, prosperous missions, only so long as we secure for them a free growth and expansion. And it has ever been the policy of the Board, having regard to this law, to protect, as far as possible, the results of labor in the missions. It is this which has kept the expenditure generally in advance, somewhat, of the public sentiment, as expressed in the contributions.

Our third and last answer is: That the Board can be kept out of debt only by a growth in the contributions corresponding to the natural growth in the missions. Better not begin a mission, than afterwards to fail of sustaining it. And whenever a mission is spiritually quickened, and thus accelerated in its growth, then, for a longer or shorter course of years, there will be a demand for increase in the outlay and contributions. To require prosperous missions, while the means for their healthful growth are withheld, is somewhat like Pharaoh's requisition upon the poor Israelites, of bricks without straw.

This whole subject is confessedly one of great practical difficulty, and needs a more thorough consideration than it has yet received by the community. While we once more avow as strong a repugnance, on the part of the Prudential Committee, to an excess of expenditure, as any donor can feel, we maintain the impossibility, with a large and prosperous system of distant missions, of making the Treasury always free and joyous at the year's end, if there be an uncertain and greatly varying income.

In conclusion, facts would seem to indicate that the Lord addresses us in the Prophet's language of expostulation to the ancient Church: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if, in the land of peace wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

After some remarks by Dr. Pomroy and others, this Report was referred to the committee on the Home Department.
methods and results of the great work in which they are engaged. The committee are unanimously and fully of the opinion, that the present debt of the Board, in the circumstances of the case, could not have been avoided by the Prudential Committee, without incurring evils compared with which such a debt is an inconsiderable trifle. The debt is wholly the result of the prosperity of the work for which missions are undertaken; this prosperity involving the necessity for increased expenditure, and this increased expenditure not being provided for by the contributions of the churches, on which all depended. This subject is presented in a clear, convincing light, in the paper submitted to the Board. And this paper is not merely explanatory of the fact of the present indebtedness of the Board, but discloses also a law which pertains to all successful missionary operations. Their very success must involve the necessity of increased expenditure, unless you would start back from the work you have undertaken, and sacrifice all you have gained. It is a question, then, for the churches to consider and determine, whether they will go on in the work they have commenced, and conform to the requirement which the prosperity with which God blesses them involves. Did they not enter upon it because they believed that the command of their Redeemer required it at their hands? And is he not owning their work, and fulfilling towards them his own assurance, “Lo, I am with you?” Under such circumstances, can they do otherwise than go forward? And is there really a heavier burden upon the churches now, in proportion to their ability to meet the exigencies of the case, than there was when they began? Have not the resources of the church been increased in a far greater ratio than the demands made upon them by the state of missionary operations? Where are the tens of thousands who have entered the churches in the recent great revivals; and where the increasing wealth of those who have professed to give themselves, and their possessions, and all their means of influence, to Him who has redeemed them with his own blood? It cannot be doubted that the ability of the churches is fully adequate to the work which imperatively calls them, and the performance of which will be as full of blessings to themselves as to the objects of their benevolence. Your committee are fully persuaded, that if this subject should be duly brought home to the understanding, conscience and heart of the friends of Christ who are patrons of the Board, they would pray the Board, with great importunity, not only to abstain from any such retrenchment as would seriously impede the prosperity with which God is favoring them, but to follow any plain, divine leadings for enlargement. As means of placing this matter before the churches in its true light, and effecting that conviction which their duty and their best interests alike demand, your committee would recommend:—

1. That this Special Report be published as a tract, and a copy sent to every pastor of the churches who would patronize the operations of this Board.

2. That such pastors be earnestly requested to preach, at least once in every year, directly and fully, upon the duty resting upon all who have received the Gospel to do what they can to fulfill the last command of Christ: “Go ye into all the world, and preach the Gospel to every creature.”

3. As we are now entering upon the Year of Jubilee, that Christians be encouraged to make their offerings worthy of the good hand of God upon them, and of such an era in the history of their missionary efforts, by a marked increase in the amount of their individual contributions; regarding such an increase as a pledge of their intention, relying upon the grace and blessing of their Lord, to adopt, henceforward, a higher standard of missionary zeal and benevolence.

We recommend that the Prudential Committee be left at full liberty—if in the course of the year they shall find it necessary—to use any special means to effect the objects now contemplated, which their wisdom may devise.
Let it be understood, that the accomplishment of what is needed in this crisis will depend very much upon the fidelity of the ministers of Christ, as the instructors and guides of his people. If they shall get their own minds fully impressed with the obligations of this great work, and their souls inspired with all the grand and commanding motives which persuade to its performance, they will be eloquent; and we hazard nothing in saying, they will be greatly successful. Ought they not to feel that they are "brought to the kingdom for such a time as this?" Ought they not to be discerners of this time, when the providences of God, and the dispensations of his grace, seem to be loudly calling upon the church to give the world the knowledge of her Redeemer? And if they shall fail in their duty, does it not seem likely that enlargement and deliverance will arise from some other quarter, while they and their father's house shall come to poverty? We do not mean to lay any heavier burdens upon the ministry than those which their Lord imposes. We believe, that so far as the giving of money is concerned, they have, as a body, given more than any other equal number of men, in proportion to their ability. It is as the teachers and guides of the Lord's people that we speak of them, and of their obligation to do what they can to set forth to the churches the facts, and principles, and motives, which are urging them to hasten, by all the means in their power, the conversion of the world to Christ. And we are fully persuaded, that there is no way in which the Christian pastor can more effectually labor to teach the members of his church to give all diligence to the full assurance of their own hope of eternal life, than by leading them to a devotion of all their powers, and means of influence, to the glory of their Redeemer, in the salvation of the world for which he died.

The committee on the missions in Africa use the following language:

Of the Zulu mission, situated in South-eastern Africa, little need to be said in this report. It has twelve stations, four out-stations, thirteen missionaries, thirteen female assistants, and five native helpers, who, in a field of labor calling for much self-denial and patience, appear to be prosecuting their work with commendable diligence and trust in God. Already seven churches have been formed, into which more than two hundred native converts have been received. Mr. Grout, so well and favorably known to the friends of missions in this country, has returned to this field, and been received by his people with every demonstration of affection and respect; and a new and favorable impulse seems to be given to the work. We have only to recommend, that it continue to be prosecuted with increasing vigor and hope of success.

The Gaboon mission is attended with more difficulty. The climate is unhealthy; the tribes of people reached by the mission are small, scattered, and changing in their locality, and often warring on each other. After a series of exhausting labors, continued for many years, during which about half of our missionary force, on an average, have been obliged to be absent from the field, for the recruiting of health, but one church, now consisting of twelve members, is reported. Our work is one of faith; we would wait the returns of harvest; still, in a range of labors so extended and varied as those of this Board, that particular localities and missions should be surrendered for others of less discouragement, and greater prospect of success, is a matter to be expected. Some change respecting the Gaboon mission seems to be demanded. The committee have grave doubts respecting the wisdom of continuing it as at present constituted, and while they are not ready to recommend its abrupt termination, they highly appreciate a suggestion in the Prudential Committee's Report, that efforts be made to obtain native preachers and helpers from Sierra Leone and other places, and train them for the work.
Respecting the missions among the Armenians it is said:

The committee would express their gratification in the evidence of the manifested power of the Holy Spirit, especially in the seminary at Bebek. They notice with pleasure, the growing desire of the people for the purchase of the word of God and religious books, as well as the assimilating power of the Gospel among the heterogeneous masses in Turkey. The committee also regard with favor the establishment of new stations among the Bulgarians, where there are peculiarly encouraging indications, and are of the opinion, that the stations among the European Turks should be strengthened with as little delay as practicable.

The committee on the missions to Syria and Greece remark:

The plans of the Board seem to have been wisely laid, and the labors of missionaries earnest and abundant. Some unusual success has attended these labors. Nineteen were added to the churches by profession, in the first part of the year 1859. We trust these may be first-fruits of a rich harvest, for we cannot forget that the same Spirit which converted three thousand on the day of Pentecost, still abides with the church, and is able once more to revive pure religion on the field of its first triumphs. For this let us all devoutly pray.

The committee on the Assyria and Nestorian missions report:

That they have perused, with the liveliest interest, the evidence of fidelity and success exhibited, especially in connection with the Nestorian mission. They would refer particularly to the numerous out-stations, twenty-eight in number, manned by native preachers and teachers, the product of the mission itself. A band of forty-three native converts, distributed among a circle of villages, and preaching and applying the Gospel, whose power their own hearts have experienced, to the hearts of their countrymen, affords proof of a degree of life and energy in the mission, and a promise of stability and self-sustaining progress, eminently encouraging. They would also notice, with the deepest gratitude to Almighty God, the special effusions of his Holy Spirit, whereby one-third of the pupils in the seminary at Seir have been converted to Christ, making, with those who previously gave evidence of piety, two-thirds of the whole number; and not a few in the female seminary and the surrounding villages have been graciously visited. The blessing which was sent down upon the churches in America was made the means, in the hands of the common benefactor of his church, of a similar blessing upon that distant people.

The Assyria mission presents a varied aspect of success and discouragement. The committee would especially commend to the sympathy and prayers of the church, the brethren at Mosul, whose persevering labors during the past year seem to have been attended with great embarrassment, and followed with little apparent fruit.

On the whole, the aspect of both these missions is such as to call for new expressions of gratitude and praise, and incite to new vigor and holy enthusiasm, in the prosecution of the benign work to which they owe their establishment.

To the committee on that portion of the Report relating to the Mahratta missions, the Board also referred a memorial presented by Rev. R. G. Wilder, against the action of the Prudential Committee in discontinuing the Kolapûr mission. The committee say in their report:

The oldest mission of this Board is at Bombay. By the legacy of an English gentleman, a neat and commodious place of worship has been provided,
which greatly subserves the interests of this mission. Amid many discour- 
agements, the missionaries are holding on in their great work, hopeful that 
the scenes hallowed by the presence and labors of Hall and Newell shall yet 
be scenes of the triumphs of Redeeming Love.

On the Ahmednuggur field, the missionaries, with four native preachers 
and fifty native helpers, are doing the work of the Great Master. During 
the twenty-seven years of this mission's history, four hundred and eight per-
sions having been received to the fellowship of the Christian church from 
heathenism. Of the whole number now in the church, one-fifth were baptized 
in infancy. Fifty-two of the church were received from the higher Hindoo 
castes, and five were Mussalmans. Much labor has been spent in mis-

sionary tours, and with happy results.

The mission at Satara struggles on under many trials, and the long-sought 
special blessings of the Holy Spirit do not yet appear; yet the firm voice of 
the unflagging laborers is: “We do not faint—we do not despair.”

It appears from the Report submitted to our consideration, that the mission 
at Kolapúr has been discontinued, by a vote of the Prudential Committee 

passed in October last. There is naturally a feeling of regret at the idea of 
retiring from any field which has been taken possession of in the name of 
Christ, and for the purpose of building up his kingdom upon it. In so noble 
an enterprise as that of the missionary work, we may well ask for good reas-

ons for relinquishing any position once taken. And it is to be presumed, 
that no reasons but those of a most clear and satisfactory character would 
lead the Prudential Committee to such a step. It may indeed be said, that 
any sign of wavering or retreat by an invading army, is sure to give confidence 
and triumph to the enemy. Yet true military sagacity may be honored in not 
re-occupying an out-post, when such a distribution of force would weaken 
the army, or when that force might be more advantageously employed in 

another part of the field.

It appears that the mission at Kolapúr had been from the first occupied by 
but a single family. The missionary in charge, Rev. R. G. Wilder, left in 
consequence of ill health, some two and a half years ago. There had been 
thus a providential suspension of the mission. The Prudential Committee 

have judged it best not to re-occupy the field, for the reason that “four inde-
pendent centres of operation in Western India, are found to be too many for 
the amount of funds that can be devoted to that part of the heathen world.”

The cause here assigned is one of those financial trials overtaking the 
Committee, in the pressure of the times and the exigencies of the Board in 
regard to funds. The whole field of India missions was before them, and as 
a reduction of expenditure was to be made somewhere, they must judge 
where and to what amount. As they believed that three missionary centres, 
viz: Bombay, Ahmednuggur and Satara, were all their funds would warrant, 
they were justified in not resuming operations where Providence had caused 
a suspension of labor for some eighteen months previous to their action.

Your committee heard with great interest the appeal of the worthy mis-
sionary, (presented with so much ability, zeal and earnestness,) whom ill health 
forced from this important field; and they would urge, in view of all the facts 
in the case, that amid other and even more important fields in Western India, 
the one in question should be kept in sight by the Prudential Committee, and 
be reoccupied when the funds of the Board, and men at its command, shall 
justify such action.

Respecting the several Tamil missions the following language is used:

CEYLON.—It is matter of devout gratitude to Almighty God, that this 
mission continues to receive so signal a measure of the divine blessing. It 
is doubtful whether the history of any Asiatic mission has ever supplied 
greater sources of encouragement and hope than the North Ceylon mission 
of the American Board. It is hoped that the appeal of the Prudential
Committee for two additional laborers from this country will be speedily responded to, by earnest and able men, willing to go forth and preach among the Gentiles the unsearchable riches of Christ. This mission supplies the long-desired proof, that the time is approaching when, with regard to all our older missions, the work of evangelizing those countries in which they have been established may be hopefully committed to native churches and laborers. In the case of North Ceylon, the present hopeful prospect of the mission in this respect arises, under God, from the faithful attention of our missionaries from the first, to the work of native education; a work which the committee rejoice to observe still commands the care and energy of our missionaries.

Madura.—The work of God in this mission supplies another proof, that pagan India only needs labor in order to its evangelization. The large number of native laborers who have been raised up and are now in course of preparation, is a most cheering feature in the present condition of the Madura mission. The cry for more missionaries, and chiefly for a missionary physician, which is urged in the Report, will, it is hoped, not be made in vain.

The committee cannot but feel, that the churches at home need a larger self-denial ere the means and the men can be secured for those reinforcements which, in Ceylon and Madura (e.g.), are imperatively demanded, for the maintenance of the work, even in its present efficiency.

Madras.—The committee find little to report with regard to this mission, one of the most important, in some respects, in our East Indian work. We cannot refrain, however, from expressing our satisfaction, that Mr. Hurd's place in the mission has been filled, and that the press is in such useful and vigorous action. We would further express the hope, that the Prudential Committee, as far as the means at their disposal and the demands of other portions of the field may allow, will sustain and even augment the work at so prominent and influential a post.

The committee on the missions in China say:

One of the most remarkable events of modern times is the toleration of Christianity throughout the Celestial Empire of China. This was first granted by Imperial rescript in 1844, and during the last year has been formally guaranteed by treaty with the four great powers of the West.

The return of the Hon. Mr. Reed, late Envoy from the Government of the United States to that of China, furnishes your committee with interesting data, not only respecting the favorable influence of your missionaries in publishing the Gospel to that people, but as to their high character and deportment, and their influence in the promotion of amicable commercial relations between the two countries.

Your committee, in view of the vast population of China, and of its increasing commerce with our country, (some of the fruits of introducing Christianity among a pagan people highly civilized,) beg leave to express their belief, of the vast importance of a continual increase of the number of stations and missionaries in that part of the world. The persevering labors of the missionaries at Fuh-chau begin now to be rewarded, by that success which promises a rich harvest in the future. The Board has now in China but ten missionaries, and nine female assistant missionaries, while it should have double or quadruple that number.

Your committee cannot refrain from the expression of a hope, that the death of the Rev. Mr. Macy, so eminently qualified for his work, by his talents, by his acquirements in the Chinese language, and above all by his great prudence, winning address, devoted zeal, and piety, will not appeal in vain to the young men in our churches, of like spirit and qualifications, who
are about to enter the ministry, to consecrate themselves to the inviting field from which he has been so early removed.

Respecting the missions in the Sandwich Islands and Micronesia it is said:

Your committee would express devout gratitude to God, that a Christian and civilized people have been raised from their former state of paganism and degradation in these islands of the great Pacific; that such interesting progress has been made in education, by the plans of the missionaries and the patronage of this Government; and that such great liberality and efficiency are shown by the people, in sustaining Christian institutions, and in building comfortable habitations and promoting general improvement. Already there is a constitutional government, wisely administered. There are courts of law, to protect life and liberty and the pursuit of happiness, far beyond what was enjoyed in our father-land, in the so-called "happy times of good Queen Bess."

But still, there is need of much fostering care to be bestowed on this infant nation, to insure to the future inhabitants of these Islands, whether they shall be Kanakas or of other races, the enjoyment of Christianity and civilization, in the best sense of the terms. Especially, it is devoutly to be desired, that the friends of education in these United States should, at the earliest date practicable, endow the Oahu College, through their largeness of heart, and the abundant means which our merchant princes can bestow; that it may be placed upon such a foundation that it can bless these Islands in all coming time.

With respect to the Micronesia mission, it is evident to your committee, that much has been accomplished in the way of preparation for future success. The language has been reduced to writing, and several thousand pages have been printed; persons of influence have been induced to favor the labors of the missionaries; some have been hopefully converted; many others have been excited to gain a knowledge of reading and writing, and there is a happy progress made in many respects; many of the people follow the suggestions of the missionaries to rest from labor on the Sabbath; and the little mission ship, "the Morning Star," can safely enter the lagoons where, but lately, merchant ships well armed, dared not enter.

The committee on the missions among the Northwestern Indians, viz., the Dakotas, Ojibwas, Senecas and Tuscaroras, say:

Our brethren who are laboring among these tribes appear to have been prosecuting their work with fidelity. They have not, within the past year, seen large fruit of their toils, in the way of hopeful conversions to Christ. But at all the stations there has been some increase in the membership of the churches, and the average attendance upon public worship is larger than formerly. The schools have been at least as prosperous as in previous years, and there has been visible progress among the Indians in the vicinity of the missions, and especially on the part of the Christian converts, in point of civilization.

Yet the missionaries in some of these fields mourn over discouragements, particularly the continued and increased prevalence of intemperance. Your committee respectfully suggest to the Prudential Committee of the Board, the inquiry, whether a special appeal should not be made to the authorities of the State of New York, for the purpose of securing, if possible, the due enforcement of the law of that State against the sale of spirituous liquors to the Indians.

Some of the fields in this department of the missionary work present peculiar embarrassments, yet there are signs of progress in all, and we trust such signs will be greatly multiplied ere long.
The report of the Committee on the missions among the Choctaws and Cherokees, was introduced by a verbal statement of the chairman, to the effect that their attention had been specially directed to the Choctaw mission, and they had noticed nothing calling for remark in the Report respecting that among the Cherokees. The report was as follows:

The committee to whom the Report on the Choctaw mission was referred, would respectfully submit the following statement and resolutions, as expressive of their views.

This mission, as it was one of the earliest, so it has been one of the most cherished under the care of this Board. For more than forty years it has been in existence, occupying, during all this period, a large place in the interest and affection of the churches here represented. It has passed through trials, but in spite of them it has flourished and prospered.

Repeated revivals of religion, the ingathering of many, from time to time, into the church, the holy lives of those brought out of pagan darkness into the light of the Gospel, have been the divine attestation to the faithfulness of the apostolic men who, for so many years, have labored in this field. The wild Indian reclaimed from barbarism, and the savage brought into a state of civilization, has refuted the oft-repeated assertion, that in his case, to civilize was to destroy.

Were these churches fully prepared to sustain the institutions of religion without further aid, their separation from this Board would be the natural and necessary result of their growth—a result full of joy to those who had so long contributed to secure it. But when such a separation is contemplated before this time has arrived; when it is proposed to discontinue the mission, and dismiss the laborers from the field, solely on the ground of a difference of opinion between the missionaries and this Board in respect to the manner of preaching the Gospel, or the application of its principles to the evil of slavery, then it is fit that such a step should be taken only after a thorough investigation of the real difficulties of the case has satisfied the members of this Board of its necessity.

It may be, that the best interests of the mission and the usefulness of the Board will be greatly promoted by the separation. But in this case it should be brought about deliberately, and after the whole subject has been fairly presented to the churches. Your committee feel, that for this Board to confirm at this meeting the action of the Prudential Committee in discontinuing this mission, would be regarded by many of the churches contributing largely to its resources, as at least premature.

In order, therefore, to secure deliberate and intelligent action on this question, your committee recommend:

That this whole subject be committed to a committee of (members of this Board,) with instructions to examine it; and if in their opinion it is expedient to discontinue the Choctaw mission, to consider what arrangements are necessary to render such discontinuance least perilous to the interests of religion in that nation, and just to the members of the mission, and report thereon at the next meeting of the Board.

Your committee also recommend, that for this year, the Prudential Committee should grant the mission the usual supplies.

Hon. Linus Child, from the same committee, offered the following resolutions as a substitute for the report of the committee:

1. Resolved, That, in consideration of the facts involved in the intercourse between the Prudential Committee and the missionaries in the Choctaw mission, since the year 1847, the happiness of the missionaries, and their pros-
ANNUAL MEETING OF THE BOARD.

Report,

Perity in their work, will be promoted by their separation from this Board, while at the same time, the termination of their connection will greatly relieve the Board of the serious and painful embarrassments to which it has been subjected.

2. Resolved, That this Board entertain feelings of the highest respect, confidence and affection for the devoted men connected with this mission, and cordially and gratefully appreciate their self-denying and faithful labors, which have been signally blessed of God to the temporal and spiritual welfare of the Choctaw nation, and most earnestly desire that larger fruits of these years of toil may cheer them in the future prosecution of their benevolent and Christian enterprise.

3. Resolved, That while we cannot withhold an expression of deep regret at the withdrawal of this Board from a field which has been cultivated for so long a period, with so much prayer and Christian zeal on the part of the churches, and with so many severe hardships and struggles on the part of the missionaries, we are constrained to recommend, that the action of the Prudential Committee, terminating the connection of the Choctaw mission with the Board, be concurred in, with this distinct modification, that the usual appropriations for a year be made, and placed at the disposal of the missionaries, in order that, with comfort to themselves, they may go on with their work until they shall have fully matured their plans for the future.

A prolonged discussion followed the reading of these papers. The question being on the adoption of the resolutions presented by Mr. Child, as a substitute for the report of the committee, Dr. Cheever moved the following, as an amendment to these resolutions, and to be added to the report of the committee:

Your committee add, that in the opinion of this Board, the holding of slaves be pronounced [is ?] an immorality, inconsistent with membership in any Christian church; and that it ought to be required, that these missionary churches should immediately put away from themselves this sin, and should cease to sanction it even in appearance.

This amendment was, by unanimous vote, laid upon the table.

The Board also voted, that both the report of the committee and the resolutions offered by Mr. Child be laid upon the table.

Dr. Stearns then moved, that the whole subject be referred to a committee of nine, to report at the next annual meeting of the Board. Upon a motion to lay this motion of Dr. Stearns on the table, the yeas and nays being called for, were taken with the following result:


Hon. Linus Child then moved, that the Report of the Prudential Committee respecting the Choctaw mission be adopted, and published with other portions of the Annual Report. While this motion was pending, Rev. H. T. Cheever offered the following as an amendment:

Resolved, That the Prudential Committee be instructed to carry on the Choctaw mission, by the appointment and substitution of other missionaries than the present incumbents, who will carry on the mission upon the principles which the Board shall at any time adopt for the government of its missionaries.

This was laid upon the table, and the motion of Mr. Child was adopted; the consideration of the subject having occupied the attention of the Board for more than four hours.

THE SLAVE TRADE.

Dr. Cheever presented, for adoption by the Board, a memorial addressed to the Senate and House of Representatives of the United States, on the subject of the African slave trade. After discussion, this memorial was referred to the Business Committee, who subsequently reported, recommending the adoption of the following preamble and resolution, which were adopted:

While the Board regard with sentiments of unqualified condemnation the African slave trade, and cannot but feel the liveliest regret and alarm at the disposition manifested in this and other countries to revive it in one form or another, especially in view of the fact that it is interfering, and is likely to interfere, in the most serious manner, with the proper missionary work of the Board, yet, inasmuch as there is not sufficient time, at this advanced stage of the meeting, properly to deliberate and determine upon the course proper to be pursued in so grave a matter:

Resolved, That the whole subject, with the memorial that brings it before the Board, be referred to the Prudential Committee, to take such action as in their judgment its relations to their work, as a Board of Missions, shall seem to demand.

A memorial respecting a national day of thanksgiving was also, by recommendation of the Business Committee, referred to the Prudential Committee.

MEMORIAL OF MR. JOHNSTON.

A memorial from Rev. T. P. Johnston, formerly of the Armenian mission, was also referred to the Business Committee, respecting which the following report was presented and adopted.

The Business Committee, to whom were referred the memorial and petition of the Rev. T. P. Johnston, respectfully beg leave to report: That whereas a memorial was presented by Mr. Johnston to this Board at the annual meeting in 1854; and whereas this memorial was referred to a special committee, by a resolution to the following effect, namely:

"Resolved, That the memorial of Rev. T. P. Johnston be referred to a special committee of three, who shall meet at such time and place as may be most convenient to him and to them, as early as possible after the final
ANNUAL MEETING OF THE BOARD.

adjournment of the present meeting of the Board; and that the Prudential Committee receive the report of that special committee as the decision of this Board;" and, whereas this special committee made report stating: "In view of all the facts that have come to our knowledge, we are of opinion that no one step has been taken by the Prudential Committee, in respect to Mr. Johnston and his family, which did not at the time appear both kind and expedient, and to promise the best results. Wrong intentions cannot, as we think, be justly imputed to any one."

"We deeply sympathize with our brother, Mr. Johnston, in his peculiar circumstances; and though we have abundant evidence of the earnest desire of the Prudential Committee, in their future action, to do all that is proper to be done in this case, we yet feel it to be incumbent upon us to recommend, that they extend to him all the aid in their power, consistently with the rules by which they are governed in similar cases."

Therefore your present committee, while sympathizing, as they are bound to do, with the Rev. Mr. Johnston, do not find sufficient reason for opening this subject again; and they recommend that he have leave to withdraw his memorial and petition, and that this action be regarded as final by this Board.

CO-OPERATION OF THE PRESBYTERIAN CHURCH.

On Wednesday afternoon, Rev. Albert Barnes, on behalf of a Committee of the General Assembly of the Presbyterian Church, proposed the appointment of a Committee of Conference, with a view to an adjustment of questions affecting the relations of the Board to such missionaries as may prefer the Presbyterian mode of church government. Dr. Chickering, Hon. Linus Child, Rev. T. A. Mills, Dr. Palmer, and Henry Hill, Esq., were accordingly appointed.

REPORT OF COMMITTEE OF CONFERENCE.

This committee subsequently presented the following report, which was adopted unanimously:

The Committee of Conference with the Committee of the General Assembly of the Presbyterian Church offer the following report:

Having had the most free and fraternal intercourse with said Committee, both before and since the framing of this report, we come to the Board with the consciousness of a thorough mutual understanding, which we trust may be communicated and perpetuated, throughout the vast body of Christ's people which we together represent.

Sure we are, that if the cordial, co-operative spirit of the Assembly's Committee, and the kind and reasonable tone of the resolutions under which they were appointed, shall prove an index of the prevalent feeling in that large and important branch of the one church of Christ, it will not be their fault if this bright star of hope—this Christian union in Christian missions—shall disappear from the moral firmament, where, too often, alienated and contending churches, like clouds without water, cast deeper shadows over a dark and ruined world.

The Committee have presented to us four Resolutions of the General Assembly; and several specifications, under which they "record their deliberate judgment as to what is due to the interests of their church, and its vital connection with their foreign work." The Resolutions express:

1st. Satisfaction in having shared, with their brethren of other denominations, in bringing into efficiency this institution, and in founding and sustaining so many important missions.
2d. Joy in its success, and desire for a yet brighter future.

3d. Sympathy in its embarrassments, and a recommendation to enlarged, self-denying liberality among Presbyterian churches, for its relief.

And, 4th. The conviction, that “in order to a more thorough development of the missionary spirit” in those churches, there should be, “not a cessation from the co-operative principle in conducting the missionary work, but simply a closer connection with it, by means of the formation of Presbyteries in foreign lands, wherever numbers and circumstances will allow of such a course.”

It is in furtherance of the last named object, that the Committee, as the organ of the General Assembly, have called our attention especially to three points among the specifications above alluded to.

The Assembly desires:

“(1.) That it should be distinctly understood, here and abroad, that the Board, its Prudential Committee, and Officers, interpose no obstacles in the way of the formation of Foreign Presbyteries.

“(2.) That the appointments of missionaries should be so disposed, wherever it is wise and practicable, as to facilitate the formation of such Presbyteries.

“(3.) That there should be a free correspondence of our missionaries with the Permanent Committee of the General Assembly.”

Respecting the first point, your committee can hardly find terms more clear than the resolution adopted at Newark in 1856, to express our concurrence in what seems to us a reasonable desire on the part of our brethren. That resolution was in these words:

“Resolved, That, on the whole subject of ecclesiastical relations and organizations, the principle of the Board is that of entire non-intervention, on the part of the Board and its officers; that missionaries are free to organize themselves into, or to connect themselves with, such ecclesiastical bodies or churches as they may choose, either on missionary ground or in this country; and that, in organizing churches, provided the principles held in common by the constituencies of this Board be not violated, the persons to be thus organized are free to adopt such forms of organization as they may prefer.”

This Board, we trust, still cordially holds this view, which its Prudential Committee and officers, we have reason to suppose, have with equal cordially, endeavored faithfully to carry out.

In regard to the second suggestion, your committee see no difficulty. The Board must of course, in specific cases, through its Prudential Committee, be the judge as to what is “wise and practicable;” and with so many elements to be taken into account, as to the fitness and desirableness of men for places, and places for men, while the men are so few, and the places so many, it may not always be easy to make such assignments as are here contemplated. But we fully concur with the Assembly and their Committee in the opinion, that both “reason” and “charity” demand the facilitation of such organizations, wherever circumstances and a due regard to the great objects of this Board will allow, as has been practiced with reference to other denominations, represented in our missionary field.

As to correspondence, your committee approve and recommend the largest liberty, within the bounds of a wise, Christian discretion.

It is obvious, that this system of combined non-ecclesiastical missionary action, involves certain mutual duties and claims, between the missionaries and those who have the immediate charge of sending and sustaining them.

Questions are liable to arise, between the Prudential Committee and the missionaries, which belong to those two parties, and in regard to which, premature correspondence, either with ecclesiastical bodies, or with private
friends, yet reaching the public eye, would be manifestly unsuitable and mutually injurious.

This matter may be safely left to the good sense of missionaries, and the wisdom of the Permanent Committee of the General Assembly; whose communications to their brethren abroad could be productive only of good; and whose prepared Annual Report of their foreign work, based upon most full and free communications from their foreign laborers, would doubtless "quicken the zeal of their people, in prayers and labors for the conversion of the whole world to Christ."

One other topic, not embraced in the Assembly's document, has been suggested to us during our informal and most fraternal conference.

It relates to the appointment, by the Prudential Committee of the Board, of an annual delegation to the General Assembly; said delegation to present such statements as shall keep that body informed of the general progress of the work in which we are engaged, thus helping to secure the increasing sympathy and co-operation of this branch of the Christian church, a constituent element of our nobly fraternal institution.

Your committee recommend the adoption of this paper, as expressing to the General Assembly the cordial love and confidence of the Board, with the following resolutions:

Resolved, That the Board warmly reciprocate the kind and fraternal sentiments expressed through its documents and its committee; with the earnest hope, that this "Jubilee" year may, through the zeal and liberality of these different branches of the church of Christ, prove a "Year of Jubilee" in our being redeemed from pecuniary pressure, as well as a year of the right hand of the Most High in all our churches, at home and abroad.

Resolved, That we cordially assent to the three propositions as above recited and explained, as expressing not only the wishes of the General Assembly, but the feelings and intentions of the American Board; relying on the wisdom and candor of Christian men for their full interpretation and application.

Resolved, That the Prudential Committee make arrangements annually, for a delegation to the General Assembly, should such a measure be agreeable to that body.

In conclusion, your committee would renewedly express the great satisfaction they have had in the interview with the representatives of the General Assembly. Their spirits were evidently in harmony with the genial tone of the paper which they presented. And for ourselves, earnestly and hopefully, prayerfully, and we trust prophetically, we say, of this glorious, heaven-ordained, heaven-sanctioned Union among Christ's people in building up Christ's kingdom:—ESTO PERPETUA!

TIME OF THE ANNUAL MEETING.

The following Report, in regard to the time of holding the annual meeting, was presented in behalf of the Prudential Committee, and adopted by the Board:

The committee appointed on the Place and Preacher, one year ago, reported as follows: "In view of reasons submitted by the Prudential Committee, which are regarded as valid, it is recommended that the said Committee, at the next annual meeting, propose for the adoption of the Board such a change as to the time of holding its annual meetings in future, as they may judge more convenient than the time heretofore observed."

In pursuance of this recommendation, inquiries have been addressed to the District Secretaries, as also to others; and the answers are generally in favor of the first Tuesday of October. The most serious inconvenience will be
felt in the State of Connecticut, if this day shall be selected; it is believed, however, that the inconvenience will be cheerfully met, in view of the benefits which are to accrue from the contemplated change. It is the concurrent testimony of the District Secretaries, having charge of the interests of the Board in the other States, that no better time can be designated.

The Prudential Committee would propose, therefore, that No. 13, of the Laws and Regulations of the Board, be amended, by substituting the words: "First Tuesday of October," for "Tuesday preceding the second Wednesday of September;" so that it shall read as follows: "The annual sessions of the Board shall commence on the first Tuesday of October, at four o'clock in the afternoon; and the Annual Sermon before the Board shall be preached on the evening of said day."

PLACE AND PREACHER FOR THE NEXT MEETING.

The committee on the Place and Preacher for the next meeting consisted of Dr. Blanchard, Dr. Kendall, W. W. Chester, Esq., Rev. John Patton, Rev. A. E. Lawrence, Rev. E. J. Richards, and Rev. J. Taylor. They reported, recommending "that the next annual meeting be held in Boston, at such place as the Prudential Committee may designate; and that Rev. Prof. Park, of Andover, be the preacher, and Rev. Dr. Fisher, President of Hamilton College, his substitute." They also recommended, "that a special commemorative discourse be preached by Rev. Mark Hopkins, D. D., on the occasion of completing the fiftieth year since the organization of this Board." The recommendations were adopted.

RESIGNATIONS.

Letters were communicated from Dr. Win. S. Plumer, of Pennsylvania, and Frederick T. Frelinghuyzen, Esq., of New Jersey, respectively resigning their places as members of the Board, and their resignations were accepted.

The following letter from Hon. William J. Hubbard, of the Prudential Committee, was also communicated to the Board, and referred to the Committee on New Members and Officers:

**Rev. Mark Hopkins, D. D.,**

President of American Board of Commissioners for Foreign Missions.

*Rev. and Dear Sir,—I have found, for some years past, that the increasing duties and responsibilities of my position as a member of the Prudential Committee, demand a larger portion of my time than I can bestow upon them, consistently with a due regard to other imperative duties. After much consideration, I have reluctantly decided that I must retire; and I therefore signify through you to the Board, that I respectfully decline a re-election.*

I beg leave to tender to the Board my grateful acknowledgments for the distinguished privilege which, through their favor, I have been permitted to enjoy for the last fourteen years; and I take occasion publicly to express my thanks to my associates on the Committee, and to the executive officers of the Board, for the Christian courtesy and kindness which I have uniformly experienced in all my intercourse with them; and to testify to the zeal and fidelity with which they have devoted themselves to the discharge of their responsible duties.
The recollections of the many hours so pleasantly spent with them, in the performance of our official duties, will ever be cherished by me among my happiest memories.

My attachment to the Board, and my interest in its prosperity, will in no degree abate with the termination of my official relations. The Board and its officers, and its faithful missionaries, will ever have a remembrance in my prayers; and I shall ever esteem it a privilege to co-operate with them, according to the measure of my humble abilities, in the advancement of the great work in which they are engaged.

Respecting this resignation, the following resolution was unanimously adopted by the Board:

Resolved, That the Board regret that the Hon. William J. Hubbard feels it necessary to decline a re-election as a member of the Prudential Committee; and that they entertain a grateful sense of his services in the Committee, and, during most of the time, as chairman of the same.

NEW MEMBERS AND OFFICERS.

Dr. J. Hawes, Hon. E. Fairbanks, Prof. A. Warner, Henry Hill, Esq., Henry White, Esq., J. Marshal Paul, M. D., and Hon. William Strong, were appointed a Committee on New Members and Officers. This committee reported, nominating for election as corporate members of the Board:

- Hon. William Haile, New Hampshire
- Lewis H. Delano, Esq., Vermont
- Rev. Theodore D. Woolsey, D. D., President of Yale College
- Hon. William A. Buckingham, Connecticut
- Rev. Thomas Brainerd, D. D., Pennsylvania
- James W. Weir, Esq., Pennsylvania

And they were accordingly elected.

The committee also recommended the following persons, who were duly elected as officers for the ensuing year:

- Mark Hopkins, D. D., LL. D., President
- Hon. William Jessup, LL. D., Vice President
- Charles Stoddard, Esq.
- John Tappan, Esq.
- Nehemiah Adams, D. D.
- Rev. Augustus C. Thompson
- Hon. William T. Eustis
- Hon. John Aiken
- Henry Hill, Esq.
- Asa D. Smith, D. D.
- Walter S. Griffith, Esq.
- Alpheus Hardy, Esq.
- Hon. Linus Child
- Rufus Anderson, D. D.
- Rev. Selah B. Treat
- Swan L. Pomroy, D. D.
- Rev. George W. Wood, Corresponding Secretary, resident in New York.
- Samuel M. Worcester, D. D., Recording Secretary
- James M. Gordon, Esq., Treasurer
- Moses L. Hale, Esq.
- Hon. Samuel H. Walley

Prudential Committee

Corresponding Secretaries

Auditors
RESOLUTIONS OF THANKS.

During the progress of the meeting, communications were received from the American Sunday School Union, the Academy of Natural Sciences, the Young Men's Christian Association, and the Academy of Fine Arts, severally inviting persons in attendance on the meetings of the Board to visit the rooms of these institutions. The thanks of the Board were returned for these invitations. It was also voted:

That the thanks of the Board be given to Dr. Patterson for his sermon, and that he be requested to furnish a copy for publication.

That the thanks of the Board be given to the Committee of Arrangements, for their valuable services in providing for the accommodation of those in attendance on this meeting; and to the families and individuals of the city who have entertained them, for their hospitality and kindness.

That the thanks of the Board be given to the First and the Clinton Street Presbyterian Churches and Societies, for the use of their respective houses of worship; and also to the choirs of singers, for their assistance in the devotional services.

That the thanks of the Board be given to the Directors of the several Railroad and Steamboat Companies, who have reduced the fares of those who have attended this meeting; and also to the Tenth and Eleventh Street Passenger Railroad Company, for free tickets in their cars.

DEVOTIONAL SERVICES.

The sermon before the Board was preached on Tuesday evening, by Dr. Patterson of Chicago, from Matthew xiii. 33. Dr. Hawes of Hartford, and Rev. Albert Barnes of Philadelphia, assisted in the devotional services of the occasion.

The first session of each day was opened with prayer, as were also the afternoon and evening sessions of Wednesday, the assembly being led in these addresses to the Throne of Grace by Dr. Shepard, Dr. Taylor, Dr. Patton, Dr. Poor, Dr. Nott and Rev. H. G. Ludlow. Devotional exercises, continuing three-fourths of an hour, preceded the business sessions of the Board on the mornings of Wednesday and Thursday, and on Wednesday the Board adjourned at about half-past eleven, to attend the mid-day prayer meeting in Jayne's Hall, which was an occasion of deep interest. Public meetings, addressed by returned missionaries and others, were held on Wednesday evening at the Clinton Street Church, and on Thursday evening at Jayne's Hall.

The sacrament of the Lord's Supper was administered in two places, as usual, on Thursday afternoon. At the First Church the number of communicants was very large. The venerable Dr. Nott, late President of Union College, presided. Dr. William R. De Witt, Prof. Lawrence, Rev. T. A. Mills, and Dr. Dutton of New Haven, took part in the service. At the Clinton Street Church Dr. Hawes of Hartford, presided, and was assisted by Rev. Mr. Strong of Connecticut, Dr. Hatfield,
ANNUAL MEETING OF THE BOARD.

Dr. B. C. Taylor, Dr. Duffield of Detroit, and Rev. H. G. Ludlow. Though the assembly was not as large as at the First Church, the services were deeply interesting and impressive.

Much of the time during the session of Friday forenoon was occupied by remarks of a very pleasing character, in connection with the report of the Committee of Conference, in relation to the past, present and prospective co-operation of Presbyterian churches with this Board, in carrying forward the great missionary work. The usual closing addresses and exercises, occupying about an hour, were of a high order, leaving an impression subdued, hallowed, good. Remarks were made by Dr. Neil, no less venerable in appearance than Dr. Nott, by Mr. Lindley, of the Zulu mission, and Dr. Perkins, of the Nestorian mission. Dr. Pomroy expressed the very grateful acknowledgments of the Board for the kindness of the people of Philadelphia, and was followed by Rev. Mr. Barnes, in an address which fully reciprocated the expressions of satisfaction and gratification which had been uttered by others. The Vice President, Judge Jessup, also addressed to the assembly, which continued very large to the close, a few impressive words; the parting hymn, "Blest be the tie that binds," was sung; Mr. Lindley, of the Zulu mission, offered prayer; and Dr. Neil pronounced the benediction.

ADJOURNMENT.

The Board adjourned to meet at Boston, on the first Tuesday of October, 1860, at four o'clock in the afternoon.

REMARKS.

It was, doubtless, deeply regretted by many members, and others in attendance on this meeting of the Board, that so much time should have been occupied by discussions, interesting indeed, and to some extent exciting, but not calculated to awaken the best Christian feeling, or to enlist the deepest sympathies of the followers of Christ, and call forth their most earnest efforts, in connection with the missionary work. Yet, under the circumstances of the case, considering not only the action in regard to the Choctaw mission which was reported by the Prudential Committee, but remembering that the fearful evils and sins of slavery and of the slave trade were actually witnessed in some of the fields occupied by missions of this Board, seriously affecting the interests of the missions, it was hardly to be expected that a meeting calling together so many persons, from different sections of our widely extended country, would be exempt from such discussions. And there will be much occasion for gratitude, if the manner in discussions on this subject shall always be as cour-
teous, and the spirit manifested as Christian, as they were on this occasion.
A very important matter was under consideration Thursday evening, and
difference of opinion was to be expected. But the result reached, it is
confidently believed, is that which will be most promotive of the interests,
not only of the Board and its work at large, but also of the Choctaw
mission.

Other important subjects were before the meeting, some of which would
have attracted more attention, and called forth more general if not stronger
expressions of interest, had there been more time. They are presented
in connection with the foregoing account of the meeting, in the Special
Report of the Prudential Committee, the reports of Committees on the
Treasurer's accounts and on the Home Department, and of the Committee
of Conference. To these papers special attention is invited. Another
year in the operations of the Board is fully entered upon; the condition
of the missions, of the fields, and of the Treasury, is as it is; the annual
meeting has passed, and can no longer be looked to, by pastors or people,
to produce great effects and work great relief; the work is before the
Board and its patrons; the thoughts and the hopes of the missionaries,
and the eye of the Master, will be upon the churches. To each pastor,
and each professing Christian, the circumstances of the case seem now to
say: "Whatsoever thy hand findeth to do, do it with thy might."
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<th>Year</th>
<th>Place of Meeting</th>
<th>Preacher</th>
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<td>1810</td>
<td>Farmington</td>
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<td>1811</td>
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<td>1815</td>
<td>Salem</td>
<td>*Calvin Chapin, D. D.</td>
<td>Ps. 96 : 10.</td>
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<td>1817</td>
<td>Northampton</td>
<td>*Jesse Appleton, D. D.</td>
<td>1 Cor. 1 : 21.</td>
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<td>1820</td>
<td>Hartford</td>
<td>Eliphalet Nott, D. D.</td>
<td>Mark 16 : 15.</td>
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<td>1821</td>
<td>Springfield</td>
<td>*Jedidiah Morse, D. D.</td>
<td>Ps. 2 : 8.</td>
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<td>1824</td>
<td>Hartford</td>
<td>*Samuel Austin, D. D.</td>
<td>Gal. 1 : 15, 16.</td>
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<td>1846</td>
<td>New Haven</td>
<td>Joel Hawes, D. D.</td>
<td>1 Sam. 7 : 12.</td>
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<td>1847</td>
<td>Buffalo</td>
<td>David Magic, D. D.</td>
<td>Isaiah 33 : 15.</td>
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<td>1850</td>
<td>Oswego</td>
<td>Richard S. Storrs, D. D.</td>
<td>1 Cor. 15 : 58.</td>
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<td>1851</td>
<td>Portland</td>
<td>David H. Riddle, D. D.</td>
<td>Isaiah 41 : 14, 15.</td>
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<td>1852</td>
<td>Troy</td>
<td>Leonard Bacon, D. D.</td>
<td>2 Cor. 5 : 7.</td>
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<tr>
<td>1856</td>
<td>Newark</td>
<td>George W. Bethune, D. D.</td>
<td>1 Tim. 1 : 15.</td>
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REPORT

OF THE

PRUDENTIAL COMMITTEE.

HOME DEPARTMENT.

OBITUARY NOTICES.

Samuel Fletcher, Esq., and Charles J. Stedman, Esq., are the only corporate members who have died within the past year. The former was elected a member in 1838, the latter in 1851. Hon. Jacob De Witt, of Montreal, a corresponding member since 1848, has also deceased. He was with us one year ago.

MISSIONARIES SENT FORTH.

The following persons have been sent to different missionary fields, since the last annual meeting, to wit: Rev. Monis St. John, M. D., Mrs. Sarah Ann St. John, and Rev. Walter H. Clark, to the Gaboon mission; Rev. Elijah Robbins and Mrs. Adaline Robbins, to the Zulu mission; Rev. William Hutchison and Mrs. Foresta G. Hutchison, Rev. William W. Meriam and Mrs. Susan Meriam, Rev. Joseph K. Greene and Mrs. Elizabeth A. Greene, Henry S. West, M. D., and Mrs. Charlotte M. West, Rev. James F. Clarke and Mrs. Isabella G. Clarke, to the North Armenian mission; Miss Myra A. Proctor, to the South Armenian mission; Rev. John H. Shedd and Mrs. Sarah J. Shedd, to the Nestorian mission; Rev. Edward Chester, Mrs. Sophia Chester, and Miss Sarah W. Ashley, to the Madura mission; Mrs. H. L. Peet, Rev. Simeon F. Woodin and Mrs. Sarah L. Woodin, to the Fuh-chau mission; Mrs. Maria W. Vrooman, to the Canton mission; Miss Mary R. Spooner and Miss S. Elizabeth Kenney, to the Cherokee mission; Mr. D. Irenæus Miner and Mrs. Lydia J. Miner, to the Ojibwa mission.
The following persons, while in the several fields which they have consented to occupy, have received appointments, to wit: Rev. Herman N. Barnum, among the Northern Armenians; Mrs. Lucy E. Doolittle, at Fuh-chau; Mr. Hugh D. Cunningham and Mrs. Mary B. Cunningham, among the Dakotas.

Mr. Nathaniel H. Pierce, Mrs. Agnes Pierce, and Miss Mary L. Gleason, have been employed to labor among the Senecas, without a formal appointment.

The following persons, after spending a few months in this country with the approbation of the Committee, have returned to their missionary homes, to wit: Rev. Ira M. Preston and Mrs. Jane E. Preston, of the Gaboon mission; Rev. William M. Thomson, D. D., and Mrs. Thomson, of the Syria mission; Rev. Justin W. Parsons and Mrs. Catharine Parsons, of the North Armenian mission; Mrs. Martha E. Taylor, Mrs. Jane B. Rendall, and Mrs. Elizabeth A. Noyes, of the Madura mission; Rev. Lyman B. Peet, Rev. Caleb C. Baldwin and Mrs. Harriet F. Baldwin, of the Fuh-chau mission; Rev. Daniel Vrooman, of the Canton mission.

It will be seen, therefore, that the number of persons who have entered upon the missionary work, for the first time, is 36, and that 13 persons have returned to their respective fields, after visiting the United States, the whole number being 49.

The Committee have conferred appointments upon 17 young men, who are still in the United States. Of this number, 16 propose to enter upon the missionary work after receiving ordination; one is expecting to go out as a physician. Nine female assistant missionaries have also received appointments. Were all these persons actually proclaiming the gospel to the heathen, they would not suffice to impart to our missions a proper degree of strength and efficiency.

AGENCIES.

Early in the year, the Committee directed their attention to the subject of Agencies. Letters were addressed to Messrs. Hoyt and S. G. Clark, for the purpose of ascertaining the feasibility of uniting their districts. After receiving the replies of these brethren, it was deemed expedient to place Northern Ohio, Northern Indiana, and Michigan under the care of a single Secretary; so that there are but three districts, at the present time, beyond the State of New York. Mr. Hoyt was desirous of retiring from the post which he had occupied for eight years; and hence the new district was intrusted to Mr. Clark. The Committee are happy in the belief that they shall retain the sympathy and co-operation of Mr. Hoyt, in whatever station he may be called to fill.

The expediency of diminishing the number of districts, else-
where, is under consideration; and a further reduction will probably be reported at the next annual meeting.

Mr. Cowles, with the sanction of the Committee, has spent a few weeks in Virginia, for the improvement of his health, Mr. Hazen, of the Bombay mission, having given special attention to the churches in Connecticut, during his absence. He is again at his post, laboring as in past years, with a better prospect of health than he had a few months ago. The other District Secretaries have been diligently occupied in the fields which they are appointed to cultivate; and their success, it is believed, has fully equaled their expectations.

The following table shows the present arrangement of the districts, with the address of the different Secretaries.

<table>
<thead>
<tr>
<th>DISTRICTS</th>
<th>DISTRICT SECRETARIES</th>
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<tbody>
<tr>
<td>NORTHERN NEW ENGLAND:</td>
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<tr>
<td>MASSACHUSETTS:</td>
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<tr>
<td>Connecticut and Rhode Island,</td>
<td>Rev. Osborn Cowles, North Haven, Ct.</td>
</tr>
<tr>
<td>NEW YORK CITY:</td>
<td></td>
</tr>
<tr>
<td>New York city, Long Island, River Counties as [The care of this district is among the duties far as Columbia and Greene, and East Jersey, devolving on Mr. Wood.]</td>
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<tr>
<td>EASTERN NEW YORK:</td>
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<tr>
<td>Delaware, Otsego, Onondaga and Lewis Counties, for a Western boundary, including Berkshire County, in Massachusetts, and Bennington, Rutland, Addison, Chittenden, and Franklin Counties, Vermont,</td>
<td>Rev. J. H. Pettingell, 122 State st., Albany, N.Y.</td>
</tr>
<tr>
<td>WESTERN NEW YORK:</td>
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<tr>
<td>All West of the Eastern District,</td>
<td>Rev. Frederick E. Cannon, Geneva, N.Y.</td>
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<td>PHILADELPHIA:</td>
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<td>CINCINNATI:</td>
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<tr>
<td>Southern Ohio, Southern Indiana, and Southern Illinois,</td>
<td>Rev. H. A. Tracy, Cincinnati, Ohio.</td>
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<tr>
<td>NORTHERN OHIO:</td>
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<td>NORTH-WESTERN DISTRICT:</td>
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<tr>
<td>Wisconsin, Northern Illinois, Iowa, and Minnesota,</td>
<td>Rev. Calvin Clark, Chicago, Ill.</td>
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</tbody>
</table>

Thirteen missionary conventions have been held in Vermont, New Hampshire and Massachusetts, under the direction of the Secretary having charge of the Home Department, assisted by the District Secretaries located in those States. Messrs. Thomson, of the Syria mission, and Hazen, of the Bombay mission, have done much to deepen the interest of these meetings, having attended nearly all of them. Mr. Parsons, of the North Armenian mission, and Mr. Baldwin, of the Fuh-chau mission, to a limited extent, have also made interesting statements.

MISSIONARY HOUSE.

Soon after the meeting of the Board at Detroit, Dr. Pomroy was advised by an eminent physician to suspend his labors for a time,
and seek the recovery of his health by laying aside all his official responsibilities. In accordance with this suggestion, he left the United States in October last, and spent a number of months in Great Britain, rendering an important service to the Turkish Missions Aid Society, as well by public addresses, as by personal intercourse with Christians of different denominations. He has returned to this country within a few weeks, much improved in health, in the expectation of taking charge of his Department, from this time forward. No change was made in the arrangements at the Missionary House, by reason of the absence of Dr. Pomroy, except that the Home Department was committed, temporarily, to the Secretary having the care of the Indian missions.

TURKISH MISSIONS AID SOCIETY.

The interest taken in this society by our English brethren is on the increase. Its receipts for the last year were £3,728 12s., showing an advance of £775 15s. on those of the previous year. The Committee are happy to notice, in the list of contributors, the names of His Grace the Archbishop of Dublin, Sir John Lawrence, and the venerable Dr. Macbride, Principal of Magdalen Hall, Oxford University. The society has remitted £2,070 in aid of the North Armenian mission, £150 in aid of the South Armenian mission, and £100 in aid of the Nestorian mission, making a total of £2,320. No part of this sum, however, has been expended, directly or indirectly, by the Prudential Committee.

OTHER CO-OPERATING SOCIETIES.

The Treasurer has transmitted to the different missions, in aid of their efforts through the press, the following sums, to wit: from the American Bible Society, $8,000; from the American Tract Society at New York, $5,500; from the American Tract Society at Boston, $700—making a total of $14,200.

RECEIPTS AND EXPENDITURES.

The receipts of the Board, during the financial year which has just closed, were as follows, to wit: ordinary donations, $263,804 45; legacies, $49,963 03; contributions to the deficiency fund, $12,792 93; income from other sources, $24,355 04;—making a total of $350,915 45, an advance upon the receipts of the previous year of $16,896 97. The expenditures of the year were $376,418 71.

The debt, August 1, 1858, it will be remembered, was $40,870 87. Deducting the contributions to the deficiency fund, there remained, August 1, 1859, a balance of $28,077 94. Adding to this sum the excess of the expenditures above the
receipts, (aside from the contributions to the deficiency fund,) we have $66,374 13 as the entire debt of the Board, at the commence­ment of the present financial year, showing an increase within the year of $25,503 26.

MISSION SCHOOL ENTERPRISE.

Of the "ordinary donations," just referred to, the children have contributed $6,589 35, for the purpose of sustaining schools among the heathen. Pennsylvania has the honor of giving to this fund the largest sum, in proportion to its entire offering; the second place belongs to Maine.

PUBLICATIONS.

There have been published, during the year, of the Missionary Herald, 199,250 copies, or a monthly average of 16,600; of the Journal of Missions and Youth's Dayspring, 605,000, or a monthly average of 50,416; of the Annual Report, 5,000 copies; of the Abstract of the Report, 2,000 copies; of the Annual Sermon, 3,000 copies; of the same in the form of a tract, 1,000 copies; of the Missionary Manual, 500 copies; of the Charter of the Board, 500 copies; of the Monthly Notices for the Turkish Missions Aid Society, 8,200 copies. The total of Heralds and Journals for the year is 804,250 copies. The total of Reports, Sermons and other pamphlets, is 20,200 copies.

FINANCIAL PROSPECT.

Two questions present themselves to the Board at this time, with special claims upon its attention. 1. How can the debt of $66,374 13, with which the current year commenced, be discharg­ed? 2. How can the ordinary receipts be raised to a level with the necessary expenditures? The first of these inquiries is sub­mitted to the wisdom of the Board, in the hope that some plan will be devised, in the progress of this meeting, for extinguishing at an early day the balance against the treasury. That balance has been occasioned, for the most part, by the financial crisis through which our country has recently passed. Now that business is returning to its customary channels, and prosperity may be expected to crown the efforts of honest industry, the day of liquidation would seem to have come.

The second inquiry is one of equal importance. The demands which the missions feel constrained to make upon the treasury, are increasing from year to year. Success lays this necessity upon them. On the other hand, the receipts of the Board have a con­stant tendency to fall below the amount which is required. How can this difficulty be obviated?
THE MISSIONS

AFRICA.

GABOON MISSION.

Baraka.—Albert Bushnell, Jacob Best, Missionaries; Mrs. Lucinda J. Bushnell, Mrs. Gertrude Best, Miss Jane Van Allen.—One native helper.

Nengeenge.—Ira M. Preston, Missionary; Mrs. Jane E. Preston.—One native helper.

On their way out.—Monis Lawrence St. John, M. D., and Walter H. Clark, Missionaries; Mrs. Sarah Ann St. John.

In this country.—William Walker, Epaminodas J. Pierce, Andrew D. Jack, Missionaries; Mrs. Catharine H. Walker, Mrs. Mary E. Jack.

We appear to gain no perceptible advantage over the climate of Western Africa by experience. Nearly all the members of the mission on the ground have been more or less afflicted by the fever the past year. Mr. Best was at times very seriously ill, and Mrs. Jack was in imminent peril of life. It was deemed necessary for her husband to bring her to this country, and they have lately arrived in the 'Ocean Eagle.' Mr. and Mrs. Walker and Mr. Pierce had arrived previously. Mr. and Mrs. Preston embarked in May, on their return to Gaboon.

HISTORICAL AND DESCRIPTIVE VIEW.

The presence of Messrs. Walker, Preston and Pierce in this country, suggested the expediency of obtaining through them the information, which was stated as desirable in the last Report. Accordingly the executive officers held a protracted interview with these brethren at the Missionary House in January last, and afterwards drew up a condensed report of the more important facts. As we have reached a crisis in our missionary work in Equatorial Africa, it seems proper that some brief record be now made of the case as it appears after this conference.

The Board commenced its mission to Western Africa in 1834, at Cape Palmas. In 1842 it removed to the Gaboon. Some-
thing was probably gained in climate by this removal. But we have found the country less salubrious, less populous, and the people more divided into tribes, more demoralized, and less accessible and impressible by the Gospel, than we had reason to expect.

The Country.—The Gaboon river is only a few miles north of the Equator, and is navigable for sea vessels about seventy miles, to an island called Nengenenge. There it has two branches;—the Bakwe, which soon ceases to be navigable, and the Nkawa, up which a small steamer has ascended fifteen miles, and Messrs. Walker and Herrick as much farther, in a four-oared boat, to a town called Pudum. This being thirty miles above Nengenenge, is one hundred from the sea, and is the extent of our missionary explorations. Boat navigation extends beyond Pudum, but no one knows how far. The tide flows fifteen miles above Nengenenge, and the river-bottom within the tide waters is a black mud, which gives an unpleasant odor when exposed to the sun; but above the tide, the bottom is sand or stone. The country is undulating, and generally covered with a dense vine-entangled forest, through which are only foot-paths, which horses could not travel, and which are wet with overhanging trees in the rainy season, and often lead across creeks, and sometimes for long distances along their beds. But there is said to be little or no danger from wild beasts or serpents. From certain positions on the upper waters, mountains are clearly seen. They probably belong to the Sierra del Crystal, which was crossed, some sixty miles further north, by Messrs. Mackay and Clemens, of the Corisco mission, in 1857, and estimated by them to rise in one of their ridges, about five thousand feet above the level of the sea. They were wooded to the summit, and did not promise, nor did the territory beyond them, (estimated to have an elevation of two thousand feet,) to afford a healthful location for missionaries.

The missionary travel has been chiefly by rivers; and much of it by night, to avoid the burning sun. Land travel must be by day, and is more fatiguing, and therefore more likely to produce fever. Females, going by land, are carried on hammocks, for which bearers can be had. These bearers, however, would often be found unreliable and very troublesome on journeys beyond their tribes, or among towns at war with each other.

Our Corisco brethren have explored 150 miles from the coast, about a degree north of us, and came among the Pangwes. An interesting account of their journey is found in the "Home and Foreign Record," for April, 1858.

The Population.—This is in successive waves rolling down from the interior, each threatening to overwhelm the one immediately preceding it. Upon the coast are the Mpongws; next, the Shikanis, the Bakelis, the Pangwes, (who are cannibals,) and the naked Batchis; and it is believed there are others beyond all
these. Each has a different language. The Shikanis have nearly disappeared; and the Bakelis are removing beyond the river to the south-east, where the prevalence of malaria puts them beyond the reach of our personal labors. They and the Shikanis are crushed out between the Mpongwas and Pangwes. The Pangwes have no strong national bond, one town being frequently at war with another. The several successive tribes will each oppose the white man’s going beyond them. The expectations, formerly indulged, of reaching the interior from the Gaboon, were founded in ignorance; our advance being slow and embarrassed, like that of men in a thick fog along an unknown way. Mr. Duchallie, a French gentleman, has lately explored along the River Nazareth, about sixty miles south of the Gaboon, to the estimated distance of some three hundred miles interior-ward. He reports having crossed an open prairie country, abounding with inhabitants, wild cattle and other animals. Among the productions were tobacco, and cotton of a good quality which was manufactured into cloth. M. Duchallie has written to Dr. Wilson, of the General Assembly’s Board, giving him this information. We have it also from Mr. Bushnell, who saw the gentleman at the Gaboon, immediately on his return.

Social Condition.—Domestic slavery is extensive and increasing. Slaves outnumber the freemen. Polygamy is universal, and in its loosest form. Marriage can hardly be said to exist. Much of the property is in the form of slaves and wives. The children of slaves, however, are not often sold, and Mr. Walker thinks the French slave trade cannot long continue. The social disorganization is so complete, that all the young men fall early into the licentious habits of their countrymen; and it is almost impossible to obtain and educate virtuous females. It is found next to impossible to furnish wives for native helpers. In the native church, containing about a dozen members, there is one Christian family, and but one. Kabinde, the father, is a pretty good speaker, and might be employed as a village preacher, but for the adverse influence of his father, who is a man of comparative wealth. He is regular in his attendance at church, but not so in family worship, and his children receive not very much religious instruction at home.

Influence of Climate.—Malarious influences are found more or less everywhere. They aggravate nervous affections, and the propensity to biliousness and low spirits. Mr. Bushnell’s consumptive constitution seems not to have suffered from the climate; but Mr. Walker believes no man ought to go to the Gaboon, who has a serious difficulty of the lungs. All the brethren agree, that females live there as cheerfully and happily as males. Messrs. Preston and Pierce say, there are more objections to their going, but none which should deter them. Those missionaries, whether male or female, who have died, have generally died early,—the
average residence, in eleven cases, being somewhat less than three years. Of those now living, one has been seventeen years in the mission, one fifteen years, and three over ten. The average period of service with the eight older missionaries, (whose prospects of life are now good,) is ten and a half years. But, in order to live, such being the exhausting influence of the climate, it is necessary for all of both sexes to visit the United States as often, on the average, as once every four years; and as nearly one-half of the members find it thus necessary to be away, it requires nearly a double force to sustain the mission.

The work accomplished.—There is one church, and this is at Baraka. About forty have been connected with it. Of these, ten have returned to Cape Palmas, about as many more have been excommunicated, and five have died. The present number is about twelve. Two hundred young men have been taught to read; but there has been much disappointment as to the results of education. As has been remarked, the young men are early demoralized, and are besides drawn away by the allurements of trade. Indeed, this influence is almost irresistible. Accordingly it is very difficult both to obtain and to keep native helpers. Mr. Preston says, if we would have native preachers and helpers, we must in some way secure wives for them. The Presbyterian mission at Corisco obtains girls for education by paying a dowry of about thirty dollars for each. Perhaps the same might be done at the Gaboon, and Mr. Preston believes that one half of those thus obtained, would be available as wives of helpers. They would have to be educated in the families of missionaries, and under a constant supervision, the boys and girls being kept separate.

The Gospels of Matthew and John, and several small books, have been printed in Mpongwe; but the Gospel of John, which was the first printed, proved not to be very intelligible. Exodus, Proverbs and Acts are translated into this language, and are being printed at New York under Mr. Walker's supervision. Matthew, a few of the Psalms, and a reading book have been prepared by Mr. Preston in the Dikeli, (the language of the Bakelis;) and there is a vocabulary of the Pangwe language, partly correct, of about two thousand words and six hundred phrases. Much seed has been sown, and our brethren believe it would take years to lay as good a foundation to build upon, as has been laid at the Gaboon.

There are now but two stations—at Baraka and Nengenenge. Pudum, the remotest point yet visited by us, is among the Pangwes, and should at present be occupied only as an out-station. Missionaries would not be safe there, and perhaps not a native teacher. Nengenenge is thought not to be more unhealthy than Baraka.
SHALL THE FIELD CONTINUE TO BE OCCUPIED?

In favor of this, are the following reasons:—(1.) We are now there, and have already removed once, that is, from Cape Palmas. (2.) The mission, speaking comparatively, is not an expensive one. (3.) All the members are averse to discontinuing the mission. Our brethren believe they cannot find a more promising field in Western Africa, nor one where the obstacles will on the whole be less. They also say, that the sources of discouragement are no more than they were twelve years ago, and that there are some encouragements which did not then exist. (4.) Missionaries can be obtained for this mission as easily as for most of the others under the care of the Board. It may not be so always, but it is so now. (5.) The great success of Western Africa missions elsewhere, on the whole, in the conversion of souls, encourages the hope of an ultimate and similar blessing from the Holy Spirit here.

The objections to continuing the mission are perhaps sufficiently presented in the preceding statement of facts. These have been somewhat strengthened by the additional experience of climatic influence since this conference was held; and also by information communicated by Mr. Bushnell, that the French are intending to create the Gaboon into a separate colony, independent of Goree and Senegal, with a Governor of rank to be located there; and to make it their principal naval depot for the coast, with an addition of one or two hundred soldiers to their present force.

The religious indications, a year ago, were promising. There was an unusual disposition to attend on preaching, and Mr. Bushnell had twenty-five young men in his Bible class. At the same time there was considerable opposition. The death of an old chief had a painfully diverting influence. Three were received into the church. About this time, Mr. Bushnell reports the boarding schools at Baraka and Nengenenge as containing thirty-five pupils; each pupil at an annual cost of fifteen dollars.

THINGS DESIRABLE.

In the farther prosecution of this mission, the following things would seem to be desirable:

1. That the native Christians be distinctly informed, that if they all persist in going into trade, and none into the ministry of the word, nor into the business of teaching, they must expect the mission to be withdrawn from their country.

2. That there be a school for educating native preachers and teachers, especially the former, taught by a lay teacher from this country. The teaching should be biblical, practical, and in the vernacular; and not a long course, nor of the same length for all.

3. That a corresponding effort be made to secure suitable wives
for the native ministry. The two schools should be at different stations.

4. That two stations be sustained, and for the present only two,—at *Baraka*, and *Nengegene*.

Meanwhile we should keep an eye upon the great inland regions bordering on the river Niger, to which American commerce is perhaps more likely to be permanently attracted, than to the regions of the Gaboon.

Sierra Leone, Mendi, Liberia, Cape Palmas, and Yoruba, at all of which places except one, there are American missions, appear to be less favorable to the life of the white man, than the field we occupy.

In Yoruba, while the Church Missionary Society has twelve European laborers, (seven ordained and five teachers and artisans,) it has *forty-one native laborers*; namely, seven ordained preachers, three "catechists," fifteen "Christian visitors," fifteen "schoolmasters," and one "industrial agent." The Southern Baptist Board of Foreign Missions numbers nineteen colored laborers in its African missions. The former Society must have drawn its native laborers chiefly from the churches planted in Sierra Leone. Could we take young liberated slaves from thence, and educate them at the Gaboon for ourselves?

**ZULU MISSION.**

**Matumulo.**—Andrew Abraham, Missionary; Mrs. Sarah L. Abraham.

**Umvoti.**—Aldin Grout, Missionary; Mrs. Charlotte B. Grout.

**Esidumbini.**—Josiah Tyler, Missionary; Mrs. Susan W. Tyler.

**Umsunduzi.**—Lewis Grout, Missionary; Mrs. Lydia Grout.

**Inanda.**—Daniel Lindley, William Mellen, Missionaries; Mrs. Lucy A. Lindley, Laurana W. Mellen.

**Izifamazi.**—(Vacant.)

**Table Mountain.**—Jacob L. Dohne, Missionary; Mrs. Caroline Dohne.

**Amanzimtoti.**—Silas McKinney, David Rood, Missionaries; Mrs. Fanny M. McKinney, Mrs. Alvira V. Rood.—Two native helpers.

**Ipcmi.**—William Ireland, Missionary; Mrs. Jane W. Ireland.

**Ahmahlungwa.**—Stephen C. Pixley, Missionary; Mrs. Louisa Pixley.

**Ifapa.**—Seth B. Stone, Missionary; Mrs. Catharine M. Stone.

**Umtwalumi.**—Hyman A. Wilder, Missionary; Mrs. Abby T. Wilder.

**Out-stations.**—Ilovo, Imangwani, Imbulu, Unakuta, Umnini, Unonati.

- 12 stations.
- 6 out-stations.
- 13 missionaries.
- 18 female assistant missionaries.
- 6 native helpers.
Mr. and Mrs. Lindley, after an absence of twenty-five years, have just arrived, with their children, on a visit to their native land, and are present at this meeting. Mr. and Mrs. Grout embarked on their return to their mission, soon after the last meeting, and reached Umvoti, their former station, at the opening of the present year. The mission gratefully state in their last annual report, that the year had been one of tranquillity in the colony, and favorable to the prosecution of their work.

The Natal country, to the extent of 18,000 square miles, became, some years since, a part of the British Empire, and is now generally known as the Colony of Natal. The white population of this colony is slowly yet steadily increasing, and will doubtless exert, sooner or later, no small influence, sometimes for good and sometimes for evil, on the character of the Aborigines, and thus bring light and shade over the prospects of the mission. Some things encourage us to hope, that this colony will not form a serious barrier to the extension of the Redeemer's kingdom among the heathen in that part of the world. Thus far the government of Natal has shown much kind regard for the welfare of the natives, and we hope that this regard will continue undiminished. Among the colonists are many, who are sincere friends to the missionary and to the missionary cause.

The natives live in peace and safety, and are generally in circumstances of prosperity. If the missionaries sent to them are faithful, and God be with them, we may reasonably hope to reap in due season an abundant harvest.

SCHOOLS—THE PRESS.

Ten schools exist in the mission, containing 210 pupils. Most of these are taught during the whole year, and five native teachers assist in the instruction. The seminary was in session but three months; its suspension having been occasioned by Mr. Rood's illness, and the inability of his colleague, Mr. McKinney, to devote time to it. It was removed temporarily to Esidumbini, and again suspended. It was to be re-opened at Amanzimtoti. These interruptions could not but mar its prosperity.

The press has been transferred to Umsunduzi, and will be under the direction of Mr. Lewis Grout. A Zulu Grammar, prepared by him, is about being printed, partly at Government expense, and partly by subscription. This, with Mr. Dohne's Zulu-Kafir Dictionary, will afford great assistance in the acquisition of the Zulu-Kaffir language. Translations of several books of the Bible, and a spelling-book, are nearly ready for publication.

CHURCHES—RELIGIOUS INTEREST.

There are seven churches, with a membership of 186. Two hundred and eighteen in all, have been received since the churches
were formed. Ten were admitted during the last year, and seven excluded.

At the close of 1858, there were encouraging signs at nearly all the stations, and a marked religious interest at Umvoti and Ifumi. In the 'Journal of Missions' for June, are copious extracts from Mr. Aldin Grout's first letter, in which he describes, in language of strong emotion, the joy of the people in welcoming him back, and his own joy at finding himself again among them. The prayers of American Christians which he had solicited, were there in answers of spiritual blessings to meet him. Some passages from another letter, written a month later, inserted in the September number of the Journal, give interesting details of a work of the Holy Spirit. The following extracts deserve a place here.

"Before I had reached Umvoti, Umlawu, having put me on his horse, and Untaba, riding by my side, began to tell me of one and another hoping in Christ; and before I had time to get things in their places, and call around to see how men and things were, Untaba and Umgiko called on me with a paper having on it the names of ten persons who wished to join our church. Yesterday was the day we appointed to examine candidates. We spent three hours hearing their views and feelings, and in due time we hope to see them among the acknowledged friends of Christ.

"I was interested to know when and how they had become impressed. One said: When you were leaving, Mrs. Grout spoke directly to me, that I might repent and believe; and her words would never leave me till I did believe. Another (it was the daughter of that widow whose husband was killed for witchcraft, and who, with her mother and brother, spent two nights and days in the bush without food, and then thought of missionaries as men of mercy and came to me and was saved, and now all three hope in Christ) said: I was bitten by a snake and expected to die, and found I should lose my soul. Now I hope Christ will save me. Another said he came to the station to meeting, while I was away, when he heard and believed. And his wife said: I lived two years with you, fifteen years ago, and left you determined to be a heathen notwithstanding all the instruction you gave me. But I could not forget it, and it has now brought me back—I now believe. One said: Two months ago I became impressed, and now I am here. Another: I am just beginning to feel for my soul, and am looking for Christ.

"At home, I said we had been long praying for a revival. Now we are revived. And the reviving commenced a year and a half ago. It has been coming upon us up to this time, and is still coming. One was added to the church in my absence, and we now have ten candidates. My congregation, on the first Sabbath after I got back, would have numbered from six to eight hundred, and each Sabbath since, about three hundred. And I now hear it
rumored, that one and another living out in their kraals are becom­ing Christians, and nobody makes objections to their doing so—every body, indeed, seems glad of it. Believers are now in such high repute, that we shall feel it important to be very deliberate about receiving members; still I like to see them coming, flying like clouds and like doves to their windows."

Mr. Wilder wrote from Umtwalumi under an earlier date: "The year which is now near its close, has been one of prosperity at my station, for the most part. I expect to baptize four or five persons on the next Sabbath, who have, for two or three years, given evidence of renewed hearts. Within the year, I have completed a brick chapel, 32 by 54 feet, though we have not seats for it yet. A neighbor has contributed planks enough to partly seat it, but they are 120 miles distant, and it will cost some thirty dollars to get them."

In another letter Mr. Wilder remarks: "Never were more rapid advances made in civilization amongst the natives of Natal than now, and never have our prospects been brighter for the triumph of the gospel."

EUROPE.

MISSION TO GREECE.

ATHENS.—JONAS KING, D. D., Missionary; Mrs. Anna A. King.

1 station.
1 missionary.
1 female assistant missionary.

Dr. King wrote in June: "I have been laboring in these regions, including Palestine and Syria, nearly as long as Moses was with the Israelites in the desert; and I have a great desire to see, once more, that goodly land beyond the wide Atlantic, the land of my fathers, a land which more than any other seems to be flowing with milk and honey." The Committee have assured this respected and beloved brother, that he will be cordially received whenever he shall regard it as his duty to come.

The preaching is unmolested, and "is well attended." A bishop had sent for four hundred copies of the Modern Greek Testament, which, it was understood, he intended to place among the people of his diocese. A leading newspaper at Athens, once distinguished for its opposition, had also published an article in favor of establishing a Bible Society in that city, and there was some reason to hope the proposition might be carried into effect.
NORTHERN ARMENIANS.

WESTERN ASIA.

NORTHERN ARMENIAN MISSION.


BAHCHEJOK.—Justin W. Parsons, Joseph K. Greene, Missionaries; Mrs. Catharine Parsons, Mrs. Elizabeth A. Greene.—One preacher.

SMYRNA.—Daniel Ladd, Edward M. Dodd, Missionaries; Mrs. Charlotte H. Ladd, Mrs. Lydia B. Dodd.—One preacher, and one helper.

TOCOT.—Henry J. Van Lennep, I. F. Pettibone, Oliver W. Winchester, Missionaries; Mrs. Emily F. Van Lennep, Mrs. Janette L. Winchester, Miss Mary E. Tenney.—One preacher, and one helper.

SIVAS.—Benjamin Parsons, Missionary; Henry S. West, M. D., Missionary Physician; Mrs. Sarah W. Parsons, Mrs. Lottie M. West.—Two helpers.

CESAREA.—Wilson A. Farnsworth, Julius Y. Leonard, Missionaries; Mrs. Caroline E. Farnsworth, Mrs. Amelia A. Leonard.—One preacher, and three helpers.

YOZGAT.—Fayette Jewett, M. D., Jasper N. Ball, Missionaries; Mrs. Mary Ann Jewett, Mrs. Caroline N. Ball.—Two helpers.

TBEBIZOND.—Alexander M. Plumer, Missionary; Mrs. Elizabeth M. Plumer.—One pastor, and one helper.

EXZROOM.—George W. Dunmore, Tillman C. Trowbridge, Missionaries.—One helper.

ARABKIR.—Sanford Richardson, George A. Pollard, Missionaries; Mrs. Rhoda Ann Richardson, Mrs. Mary Helen Pollard.—One preacher, and two helpers.

KCHARFOOT.—Orson P. Allen, Crosby H. Wheeler, Missionaries; Mrs. Caroline R. Allen, Mrs. Susan A. Wheeler.—One preacher, and one helper.

ADRIANOPLLE.—Charles F. Morse, Theodore L. Byington, Missionaries; Mrs. Eliza D. Morse, Mrs. Margaret E. Byington.—One preacher, and one helper.

PHILIPPOPOLIS.—William W. Merriam, James F. Clarke, Missionaries; Mrs. Susan Merriam, Mrs. Isabella G. Clarke.

In this country.—Mrs. Susan Dunmore, Miss Maria A. West.—Mr. and Mrs. Clark, Mr. and Mrs. Plumer, and Mr. and Mrs. Hutchison have recently arrived.
NORTHERN ARMENIANS.

OUT-STATIONS.

Constantinople.
Brásia.—One pastor, and 1 helper.
Briliik.—One preacher.
Rodosto.—One preacher, and 1 helper.

Smyrna.
Thyatira.—One preacher.

Baghohejuk.
Nicomedia.—One preacher.
Adabazar.—One preacher, and 1 helper.
OvaJuk.—One helper.

Sivas.
Gürün, Divrik, Zara, Singir, Oolash, each 1 helper.

Cesarea.
Everek.—One helper.
Germir.—One helper.
Mangenin.—A teacher.

Yosgat.
Marsovan.—One preacher.

Erzroom.
Khanûs.—One pastor.

Arabkir.
Mashkir.—One preacher.
Maden.—One preacher.

Shapik.—One preacher.
Agn (city.)—One preacher.
Malatia.—One preacher.
Agn (village.)—One helper.

Vank.

Mr. and Mrs. Plumer have returned home, in consequence of a failure of her health. Mr. Hutchison, some time a tutor in Yale College, received an appointment to the Turkish department in the Bebek seminary, and arrived at Constantinople November 14. The early prostration of his wife’s health, obliged him to retire from the mission for a time, and they are now in this country. Mr. and Mrs. Clark, after long and fruitless endeavors to regain her health, have also been obliged to turn their faces homeward. Mr. Parsons, who was present at the last annual meeting, returned to his field soon after. Messrs. Merriam and Greene and their wives embarked January 17; and Mr. and Mrs. Clarke sailed June 14, accompanied by Mrs. Parsons. Messrs. Merriam and Clarke commence a new station among the Bulgarians. At a late meeting of the mission, Messrs. Winchester and Pettibone were designated to the Erzûrm station, the latter to remain there till a family arrives to take his place; and it was understood that Mr. Dunmore would continue his useful labors in the region south of Erzûrm. Mr. Trowbridge was to take Mr. Hutchison’s place in the Bebek seminary for a year. Dr. West is to spend the present year at Sivas. The premises at Tocat having been wholly destroyed by
fire, the mission deemed it inexpedient to continue the theological training school at that place; and it was removed farther eastward to Kharpūt; where it will be under the care of Mr. Allen. Mr. Barnum, after having prepared himself at Constantinople and Brusa goes to Kharpūt, to aid in the general duties of that important station, and in the organization and care of the theological school. Mr. Byington was expected to commence a third Bulgarian station. In April Mr. Washburn was united in marriage to a daughter of Dr. Hamlin. No member of the mission was removed by death, but the families of Dr. Hamlin and Dr. Riggs were each afflicted by the death of a member.

This mission is more than its name implies. Besides bringing the Gospel home to the Armenians, in their more important settlements north of the Taurus, from the sea of Marmora to the remotest head-waters of the Euphrates, it is conveying the same blessing to the Bulgarians of European Turkey south of the Balcan, (our Methodist brethren doing the same on the north;) and also to the increasing number of inquirers among the Mohammedans wherever found, including Kürs and Kuzzelbashes. The Moslems are of course found throughout the empire; and they are naturally surprised by the discovery, made through the Protestants, that the Christian religion is not idolatrous. The Gospel has thus long been preached to many of them indirectly; but when they come to our brethren as inquirers, it is a thing of course to expound to them the way of God more perfectly.' The official documents of the Board will show, that this influence upon the Moslems was anticipated at the very outset of the mission; and now that it appears, assuming interesting forms, it is a question not always easy of solution, precisely how far our great end will be promoted by separate and directly aggressive efforts.

GENERAL VIEW.

(See Statistical Table on the next page.)

That is called a station where missionaries reside; the out-stations are occupied by native preachers or helpers. Trebizond and Erzrûm are once more numbered among the stations, and Philippopolis has been added, making the whole number of stations 13; and there are 31 out-stations. Four new churches make the whole number 28. The number of church-members, reported a year ago, was 570; the excommunications during the past year have been 7, the admissions 92; and the whole number of members reported being 602, the deaths would be 53; which seems a large number, and there is probably some error in the table. There are four native pastors, and 21 preachers,—the same as last year,—and 48 other helpers. Thirty-eight teachers were counted with the helpers in the last Report. The free schools are 44, with 928 pupils. There are 31 places for stated preaching. It should
## Northern Armenians

### Statistics

#### Names of Stations

<table>
<thead>
<tr>
<th>Station</th>
<th>Preaching</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Church</td>
</tr>
<tr>
<td></td>
<td>Average cost of preaching</td>
</tr>
<tr>
<td>Constantinople</td>
<td>7</td>
</tr>
<tr>
<td>Bagchachejik</td>
<td>1</td>
</tr>
<tr>
<td>Bayrcm</td>
<td>2</td>
</tr>
<tr>
<td>Tocat</td>
<td>1</td>
</tr>
<tr>
<td>Bisra</td>
<td>2</td>
</tr>
<tr>
<td>Cesarea</td>
<td>1</td>
</tr>
<tr>
<td>Yongat</td>
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<tr>
<td>Trezic</td>
<td>2</td>
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<tr>
<td>Erzum</td>
<td>1</td>
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<tr>
<td>Ararik</td>
<td>3</td>
</tr>
<tr>
<td>Kinarpat</td>
<td>2</td>
</tr>
<tr>
<td>Adrianopoli</td>
<td>1</td>
</tr>
<tr>
<td>Philippopolis</td>
<td></td>
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</tbody>
</table>

#### Totals at the stations

|            | 23 | 1,048 | 22 | 330 | 133 | 463 | 22 | 15 | 64 | 3 | 403 | 529 |

#### Out-Stations

<table>
<thead>
<tr>
<th>Station</th>
<th>Preaching</th>
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<tbody>
<tr>
<td></td>
<td>Church</td>
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<tr>
<td></td>
<td>Average</td>
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<tr>
<td>Brussels</td>
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<td>Bilibik</td>
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<td>Rodosto</td>
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<td>On Smyrna</td>
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<td>On Bagchachejik</td>
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<td>On Siras</td>
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<tr>
<td>On Cesarea</td>
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<td>On Yozgat</td>
<td>1</td>
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<td>On Erzurum</td>
<td>1</td>
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<td>On Arevak</td>
<td>1</td>
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<tr>
<td>On Kharpiti</td>
<td>1</td>
</tr>
</tbody>
</table>

#### Totals

|            | 36 | 44 | 595 | 207 | 22 | 28 | 92 | 7 | 663 |

### Report
be observed, however, that the influence of the labors of our brethren is far from being restricted to the stations and out-stations above named. These are merely centres to larger or smaller circles of influence, which are sometimes greatly extended. This is especially true at Constantinople. "Here," say our brethren, "are the seminary, the boarding school, the press, translations, and the general book-distribution, all having reference to the whole field. Messrs. Hamlin and Clark have done nothing for Balat and Bebek, in comparison with what they have done for Cesarea and Arabkir. The minutes Mr. Goodell has devoted to the spiritual benefit of Hass-keuy and Yeni-kapû, will not at all compare with the hours he has spent to promote the highest good of Antioch and Aiutab. Mr. Riggs has been giving most of his time and strength to the millions of Bulgaria. Mr. Schauffler labors in transferring the Armeno-Turkish Bible into Turkish characters, having regard to all the Mussulmans of Turdom. Mr. Dwight has devoted no small share of his time, and Mr. Bliss almost the whole of his, to promote the mental and spiritual improvement of the Armenians, not only of this city, but throughout the country. Miss West, too, is teaching as much for Bagchejük, Nicomedia, and Marsovan, as she is for Constantinople." It is not easy to estimate the amount of influence thus exerted. It is a hidden, fermenting leaven, to pervade and assimilate the entire heterogeneous mass. The position of Smyrna creates relations to the interior stations of another kind. Though the Messrs. Van Lennep afforded generous aid, as a mercantile house, in the forwarding of boxes, etc., this indirect missionary labor necessarily makes a considerable demand on the time and strength of our brethren. "Although but little may be required for each order, or box, or missionary guest, yet when the boxes amount to seven hundred in a year, besides a great many parcels, and the orders to more than a hundred, and the missionary guests to some seventy or eighty; this indirect missionary work of our station is seen to be no trifle. The correspondence connected with it requires at least one day in a week."

TRAINING SCHOOLS.

At the Bebek Seminary the number of students is 38; and a class of eight is reported for Erzrûm; and of six, during a small portion of the year, at Tocat. The female boarding school at Haskeuy, a suburb of Constantinople, contains 22 pupils. The number of male pupils in those higher schools is, therefore, 52, and of female pupils, 22. The health of Miss Maria West does not yet permit her return to the school, and the chief burden of instruction continues to devolve on her sister. The lamented death of Miss Elizabeth Riggs, eldest daughter of Dr. Riggs, deprived the school of her valuable services. Miss Margaret Riggs assists in teaching.
the pupils to sew. Dr. and Mrs. Riggs for the present have charge of the domestic department of the school; and Messrs. Riggs and Goodell and Pastor Hohannes give aid in the religious instruction. The school is prosperous. No account has been received of the class at Erzrûm. The one at Tocat was re-opened in January, but was broken up by the burning of the mission premises in March. It is not known how the fire originated, but the building being constructed chiefly of pitch-pine, the flames made rapid progress, and destroyed not only the buildings, but all the clothing and bedding of the pupils, the books and apparatus of the school, the furniture and clothing of the native teacher, and all the effects of Mr. Van Lennep, including his large and valuable library, and a manuscript Armenian translation of a Commentary on the whole Bible, made at the expense of the Prince of Schönburg, and undergoing revision preparatory to publication. Messrs. Pettibone and Winchester occupied a part of the premises favorable to the saving of their furniture. In view of this calamitous event, it was deemed expedient by the mission to remove the training school for the interior further eastward to Kharpût, as has been already stated; where it will be under the care of Mr. Allen, aided by Mr. Barnum. The Seminary at Bebek has been blessed, the past year, with a remarkable outpouring of the Spirit. "God has been with us in great power," say the trustees of the institution, "and our hearts have been filled with praise and thanksgiving. * * * The blessing came almost as suddenly as on the day of Pentecost. Nearly half the students were previously hopefully pious, though many of them, in experience, resembled those disciples Paul found at Ephesus, who, when he asked whether they had received the Holy Ghost, replied, 'We have not so much as heard whether there be any Holy Ghost.' These students were now suddenly transformed into new persons. The baptism of the Spirit opened their eyes to see spiritual things as they never saw them before. It was as though a veil had been taken away, and they were introduced into an entirely new spiritual experience. Their love and joy, too, were indescribable. They would seize us by the hand, saying, 'Oh, how we love you. Never have we known any thing like this. Our hearts are full of joy—full of love to Christ and love to all. We cannot describe to you our feelings. We know that God is here now, as in America. We feel it in our own hearts. His Spirit is within us.'" Nearly all the students gave hopeful evidence of a change of heart, and all, with one exception, took an active part in the daily prayer-meetings. "The fervency, earnestness and importunity of their prayers, plainly indicated that they had obtained an effectual hold upon God's promises. It has been their practice to have a special subject of prayer for each day. Keeping up correspondence with all the stations of the mission, they constantly received interesting items of intelligence, which
were communicated in their meetings, and in this way there has been awakened in the minds of the students a deep interest in reference to all parts of this mission field. They have come to a knowledge of the wants of the field, and the progress of God's work in this empire, which has contributed much to excite their sympathies, strengthen their faith, and render them more fervent in their prayers. Their hearts have been enlarged towards their own people, and they have been led to consecrate themselves anew and unreservedly to the Lord."

The return of Mr. Clark to this country has made it necessary for Dr. Hamlin to renew his connection with the institution, to which he devoted so many years of his early missionary life. A missionary is under appointment to fill the vacancy in the Turkish department created by Mr. Hutchison's absence. The temporary engagement of Mr. Trowbridge has been mentioned. The building has undergone considerable repairs by means of a grant which the Committee made for that purpose; and, through the generosity of an English friend, rooms have been fitted up within it for the Turkish department.

**PUBLICATIONS.**

The following is a summary view of the publication department, during the year 1858:

- Volumes printed: 69,250
- Tracts printed: 20,000
- Pages printed: 18,828,000
- Pages of Scripture: 13,433,000
- Pages of tracts: 330,000
- Charges to American Bible Society: $5,889
- " British and Foreign Bible Society: $6,902
- " American Tract Society: $3,004
- " London Tract Society: $744
- " Am. Bd. Commis. for Foreign Missions: $3,922

The number of copies printed from the beginning, is 1,365,460; and of pages, 179,840,860. Of Scriptures, there were distributed during the year, 6,892 copies; and of other books and tracts, 12,492. Among the publications is a paper, called the Armenian Messenger, edited by Dr. Dwight, and issued once a fortnight.

Translations are in progress for the Bulgarians. Before Dr. Riggs's visit to this country, he had revised four Books of a Bulgarian translation of the Old Testament, prepared by Mr. C. Photinoff, of Smyrna, under the patronage of the British and Foreign Bible Society. The Books were Genesis, Psalms, Proverbs, and Ecclesiastes. Though embarrassed by the recent death of the translator, he is now able to go on satisfactorily with the revision; and the manner in which the New Testament, and the portions of the Old already published, have been received by the Bulgarians,
encourages the hope, that the publication of the entire Bible will be an event of great consequence to that interesting people.

A Bulgarian vocabulary, grammar and primer, were in course of publication. Dr. Goodell’s main duty is now the revising and printing of the Armeno-Turkish Bible, with References. The revision has advanced as far as the Book of Job, and the printing into 1st Kings; but it is painful to think, that the impatient people must wait three full years longer, before the precious treasure will be ready for their hands. Dr. Schauffler is adapting the Armeno-Turkish New Testament to the Turkish people, to be printed expressly for them, and has advanced as far as Luke. The Armeno-Turkish is for the Armenians who read the Turkish language in the Armenian letters.

When Dr. Schauffler was in London, in 1858, a generous American merchant pledged £1,367 for the publication, under the supervision of J. Redhouse, Esq., a distinguished Turkish scholar, of an Anglo-Turkish dictionary, and an Anglo-Turkish grammar, spelling-book, and other school-books. This is done under the auspices of a recently formed “Anglo-Turkish Literature Committee” in London. The object is to bring the English language and ideas home to the Turkish mind, which is otherwise being drawn to the French.

THE ARMENIANS.

Every where the actual contact of the truth with the minds of the people, is yet chiefly among the Armenians. The twenty-eight churches are composed, for the most part, of Armenian converts; and this is true of the six thousand enrolled Protestants within the bounds of the Northern and Southern Armenian missions. The Armenians are a people, in some sense, prepared for the Gospel. The past year has proved as interesting as any that preceded it.

At Constantinople, there has been some difficulty in adjusting satisfactorily the relations of the native ministry to the missionaries. This will require time and more experience, but it can be done only by those actually on the ground. The revival of religion in the Bebek Seminary, has been described.—South of the Sea of Marmora, at Bagçeşık and Brása, there has been a special refreshing from on high. About half the enrolled Protestants at the former place are regarded as hopeful converts; and at the latter place, twenty-four were united to the church. “The history of this church,” it is said, “during the four years of its existence, shows that a church, active and self-sacrificing in doing good to others, will be prosperous, and that there is no so good way of preventing roots of bitterness from springing up, as to have a special work to do, such as a neighborhood, a village, or a district to evangelize. Our experience also goes to show, that there is a way
of doing the work of evangelizing the regions beyond, which will unite the native Christians in labor with us, so that they shall feel that this is their work, as well as ours. Our colporters and helpers are all designated by the church, and sent forth with prayer. The meetings of deepest interest in Baghchejük have been those when the brethren were thus recommended to the grace of God for the work abroad, and when, upon their return, Christians have been gathered together to listen to the rehearsal of all that God had done by them."—Mr. Barnum writes, that "in Yeni-Shehir, a village ten hours from Brüsa, on the way to Bilijik, a very interesting work has been in progress during the winter. About half of the male members of the Armenian community have so far learned the truth, as to be satisfied that their church has departed widely from the simplicity of the Gospel. The language of the place is Turkish; but in the church, as in all Armenian churches, the Bible is read in the ancient Armenian, a language which to these simple people is practically as unintelligible, as would be the Hebrew. Those who are now becoming enlightened are insisting strongly that the Armeno-Turkish Bible shall be substituted in the church service for the ancient Armenian; for, say they, 'What is the value of a revelation, and why should it be read in our church, if it is to be in a language which neither we, nor our priests, can understand?' The priest, finding the current of feeling too strong for him, and not wishing to take a proscribed version into the church, copies from the Armeno-Turkish Bible the portion which is to be read, and reads this copy in the hearing of the people. We have abundant proofs from every quarter, that the word of God is making progress in the hearts of the people. The leaven is working, and no power can stay it."—The chief progress at Tocat, has been in knowledge, conviction, and the disarming of prejudice. Thus the way is preparing.—There has been some division in the church at Sivas; but "the better members of the church, who still stand as pillars, have manifested a most encouraging readiness and activity in the work of doing good, having gone on foot to the several Armenian villages lying near Sivas, preaching the unsearchable riches of Christ. They have evidently grown in knowledge, and spirituality of mind. Wherever these brethren went, they were well received, so that on their return to the city, they said with joy, that not only are all the villages open for the introduction of the Gospel, but in nearly all there are enlightened men, who seem to be waiting for the kingdom of God to come unto them with power."—At Gürdün, the people sent for the teacher to return, whom, as a colporter, two years before, they had driven from the town.—At Cesarea, "unhappy contentions, springing chiefly from political relations or pecuniary embarrassments, have repeatedly distracted the Protestant community, and hindered the Gospel." Great caution is used in admitting members to the
church. Of twenty-eight candidates examined during the year, nine only were regarded as giving sufficient evidence of piety. The school, conducted by Garabed, a graduate from Bebek, and brought under the frequent inspection of the missionaries, numbers 103 pupils, of both sexes. Much use is made of hymns, as well as of Scripture lessons, and the brethren say: "What more eloquent preachers of the Gospel than a hundred happy children, dispersing to their several homes, and making the courts resound with the sweet melody of, 'I want to be an angel;' or that truly Protestant and evangelical hymn,

'We won't give up the Bible,
God's Holy Book of truth.'

"The bookstore, now in the hands of a faithful brother, is another important auxiliary. Being in the centre of the market, and thus easily accessible, it has been made, since January, the place of a daily noon prayer-meeting, at which from ten to twenty brethren are usually present, and occasionally some strangers."
The average attendance on preaching is reported as 161, and the Sabbath school numbers 126.—Yozgat has been occupied somewhat more than a year by Messrs. Ball and Jewett. The first Monday of the present year was observed as a fast by the church, and a special interest then commenced in religious matters among the people. Eight or ten were hopefully converted.—There was a similar work of grace at Marsovan, and nine were received to the church.—A pastor was ordained over the church at Trebizond in July of last year by Messrs. Dunmore and Trowbridge, in the presence of a very large and attentive audience. Pastor Hagop is highly esteemed by all classes in the city, and very much beloved by the members of his flock.—Erzrum is reported as "the darkest place and people in the Armenian field, where missionary labor has been expended;" and yet is regarded as "decidedly the most important field now to be manned by the mission." The impression that Russia is all powerful having been in some measure removed by the late war, a degree of liberty has been enjoyed, not before known at Erzrum, and a few heretofore restrained by fear, have openly espoused the cause of truth. There is much freedom in religious inquiry and discussion, and in searching the Scriptures. What effect the late destructive earthquake is to have on the future of this city and region, is yet to be seen.—Arabkir has ten permanent out-stations, with thirteen native preachers and teachers. The four churches connected with this station, are yet without pastors. Twenty-nine new members were received the last year. "Obstacles have been cleared away, and foundations laid; ground has been broken and precious seed sown; and the way has been thus prepared for a larger ingathering of souls renewed by the Spirit of God, than we have yet been permitted to witness."—Kharput has
a large and important district. The brethren use the following language: "In looking over our field, and comparing its present condition with that of a year ago, we see that a very decided advance has been made. This is especially apparent from the weakened and rapidly weakening hold of superstition upon the people generally, and from their changed feeling toward us and our work. We are now almost universally received by the Armenians as the friends and well-wishers of their nation, and the door for labor among them is opened wide. Multitudes who, a year ago, looked upon us with suspicion or hatred, now say, 'We were mistaken. The cry of "Proié" misled us.' This changed feeling is especially apparent in the increasing readiness with which they buy and read our books, the receipts for sales, within sixteen months, having been $583, of which $330 have been received within four months and a half, and $176 within fifty days. This readiness of the people, not to receive books as presents—for during the year not more than one dollar has been donated—but to buy and pay for them, with their hard-earned and much-loved gold, is to us a token of much good. The number of Scriptures and portions of Scripture sold within sixteen months, is 734." The kind feeling on the part of the people towards the missionaries, is spoken of as shared by the ecclesiastics, especially by the more intelligent among them, but not by the Turkish authorities.

THE SUPPORT OF ARMENIAN PASTORS AND HELPERS.

The subject of the support to be given by missions to native pastors and preachers in the infancy of the native churches, is thus discussed in the report of the brethren at Baghchejük to the late annual meeting of their mission. The Committee need not say to the Board, that this is a subject of the highest practical importance. The extract is as follows: "The subject of the support of the pastors and helpers has given us solicitude. Nature and Scripture both teach, that the shepherd should draw his support from the flock. During the infancy of the churches, however, it cannot be expected that they will entirely support their own ministers. The mission must aid. We have been led to feel that, both in the manner of contributing this aid, and in the amount contributed, the desirable end of self-support should be kept in view. In the manner of its bestowal, let the money be given as aid to the churches. We have, therefore, adopted the plan of paying the sum agreed upon into the hands of the church committees, and not to the ministers themselves. The amount given should also be determined by reference to the end in view—that of bringing the churches as soon as possible, to the self-supporting condition. The disparity between the salaries of the native preachers, and the income of the members
of the churches, is very great. The majority of church-members, in Baghchejük, for instance, support their families upon less than four thousand piasters per year.* Few, if any, have an income of more than six thousand; while their preacher receives ten thousand and eight hundred. Should the native ministers, who have been educated at the expense of the Board, be enabled to live in a style more expensive than that of the wealthiest of their people? If so, we put far off the day of self-support. The people will not complain of high salaries, so long as they are not paid by themselves. But they cause great discouragement to those who long to be able to support their own institutions. Think of the Baghchejük people undertaking to pay, yearly, eighteen thousand piasters for the support of the preacher, and of the school! They would find it hard to do so, were their present number multiplied a hundred fold. Certainly the present generation can have no hope of enjoying the luxury of independence, in this respect. And having no hope, they will do little, heartily, toward sustaining their own ministers. Feeling that the good of the churches requires it, we have, accordingly made a reduction in the amount of aid to be granted to the churches for the support of their preachers.*

THE BULGARIANS.

Reverence for the word of God, is one of the characteristics of the Bulgarian people. Several editions of the New Testament in the Bulgarian language have been printed under the direction of the British and Foreign Bible Society, which have found an immediate sale, and still it seems difficult to meet the demand. During most of the past year, the missionaries were without a supply of New Testaments in the Bulgarian. A teacher came thirty miles in the autumn to procure them for his pupils, came again on the same errand, and promised to return yet again, after a few months. Happily a supply of two thousand copies came from London in the Spring. "At least fifteen thousand copies of the New Testament, in the spoken language, have been distributed, chiefly by sale, within a few years past, while the demand is still as great as ever."

The Bulgarian department, though now numbering three stations,—Adrianople, Philippopolis, and Eski-Saghra,—is yet in its infancy. But it has a very promising development, and one cannot doubt that the preaching of Christ, and him crucified, will prove successful among such a people. A new missionary is asked for each of the above-named stations, and two for Selimnia, and two for Uschap.

THE MOHAMMEDANS.

Dr. Schauffler is devoted specially to this people, and Mr. Trowbridge is engaged for a year in the Turkish department of the

* The value of the piaster is about four cents.
Bebek Seminary. The Turkish sphere of labor grows constantly in importance. "Our native Turkish preacher in Constantinople," say the mission, "has constant encouragement in his labors. Calls from Mohammedans at his house, for religious conversation, are incessant, and he has had frequent opportunities, even in the court of one of the most public mosques in the city, to make known to this class of the population the unsearchable riches of Christ." Some Mussulmans, it is stated, are almost always present at the Turkish preaching on the Sabbath, and the Turkish department of labor is said to be "rich in incidents of the most significant and encouraging character." The station letters and reports, published in the Missionary Herald, show that there are cases of spirited religious inquiry among the Moslems of the interior. "True, the cases of reading the Scriptures and of inquiry, which have come to our knowledge, are few, and, in general, we cannot say that they arise from a conviction of personal sin or solicitude about personal salvation; yet who that knows what the Turks have been can doubt, that a divine influence is abroad in the minds of these people, and that what we now see and hear is the beginning of a great spiritual work, which, if we are not neglectful of the trust committed to us, is soon to be carried on very extensively among them. That there are already some cases of true spiritual inquiry, and some of genuine conversion to God, there is no room for doubt."

In several of the mosques of Constantinople, the people have been warned against buying and reading the Scriptures, or coming in contact with Christian influences. "In all this, however," says Dr. Schauffler, "I see no discouragement, but contrariwise. Let the following particulars be realized, and the difference between the present and the former state of things will soon be felt. (1.) The Mohammedan Imams and Ulemas are obliged to resort to moral suasion, warning and entreaty. The matter is not managed now by public proclamation; no threats of persecution are employed; the government takes no responsibility in these measures; the police has nothing to do with them. (2.) Although the sale of the New Testament has been much reduced, there are purchasers, and those who buy, still do it publicly, fearing no civil penalty."

Even the Kurds and Kuzzelbashies, of the eastern districts, appear to be coming within the reach of Gospel influence. A story was in circulation, that some six or seven hundred Kurds in the vicinity of Erzingan were ready to declare themselves Protestants, and were deterred only by fear of the Turks. Mr. Pollard says: "The story may have been exaggerated, yet it would appear that there must be some foundation for it; and the Lord may open the way for the entrance of his Gospel among this rude people in that region, in as surprising a manner as he has in some other parts of the field."
THE GREEKS.

Three Greeks have been hopefully converted at Tocat. A Greek priest at Brusa is desirous of becoming a preacher of the reformed faith, and on that account, has suffered much persecution, not only from Greeks, but also from fanatical Turks.

THE MALAKAN OR DONKHAVEN CHRISTIANS.

An account of these is given by Mr. Dunmore in the Missionary Herald for February. They are found near Kars, and fled thither from Russian oppression about two years ago. The sect is said to be somewhat numerous in Gumri, Tiflis, and other parts of Eastern Russia. They profess to have retained their religion unchanged from ancient times. They were in possession of the Bible, to which they adhere as the only rule of faith, and are substantially orthodox in sentiment. They conduct their public worship by reading the Scriptures, prayer, preaching, and singing the Psalms of David; and are said to be honest, keepers of the Sabbath, industrious and thrifty. It is interesting to think of such a community of native Christians, existing in Russia and Turkey.

EUROPEAN TURKEY AS A FIELD FOR MISSIONS.

The population of European Turkey is thus stated by Dr. Dwight.

<table>
<thead>
<tr>
<th>Ethnic Group</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Romanians</td>
<td>4,000,000</td>
</tr>
<tr>
<td>Slavonians</td>
<td>7,500,000</td>
</tr>
<tr>
<td>Proper Greeks</td>
<td>1,000,000</td>
</tr>
<tr>
<td>Albanians</td>
<td>1,500,000</td>
</tr>
<tr>
<td>Osmanly Jews</td>
<td>1,000,000</td>
</tr>
<tr>
<td>Armenians, Jews, and others</td>
<td>500,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>15,500,000</strong></td>
</tr>
</tbody>
</table>

"This," he says, "is to be the great battle-field, so to speak, on which is to be decided the religious condition of the whole of Turkey. The contest with Mohammedanism is to be settled there, and also with false Christianity. We shall show poor generalship indeed, if we push on all our forces into Asia, leaving behind us such an immense extent of territory, and so many strongholds of the enemy unsubdued." The Osmanly Turks are less than a fifteenth of the whole population. There are probably four millions of Mohammedans, but at least three-fourths of them are of Christian origin. "A large portion of the Albanians have professed the Mohammedan religion, multitudes of the Bulgarians have done the same, and so, especially, have the Bosnians. The so-called Turkish rulers of Bosnia speak the language of the country, and belonged originally to the Slavonian race. Though they insist on
being called Turks, and make a show of great zeal for Mohammedanism, yet they sometimes secretly employ Greek priests to bless the remains of their dead, and to pray for the departed souls of their friends." "The Osmanly Turks are not only few, but, from their position and circumstances, they must be far less bigoted than their fellow-countrymen and co-religionists in Asiatic Turkey. Having been born and educated on the very borders of Europe, and in the midst of divers Christian races, of a peculiarly independent spirit, their characters must be formed on a different model from that of the true Asiatic Turk." "By far the greater part of the Christian races profess the Greek religion, though, as has been seen, only about one million, out of eleven millions, are true and proper Greeks. Most of them are of Slavonian or Tartar origin, and they cherish the most perfect dislike to the Greek bishops, whose policy always has been, and is, to extinguish, if possible, every remnant of national feeling, and obliterate all traces of their real origin. A constant struggle has been going on, for a long time, between these races and the Greek Patriarch and his bishops; and the oppressed and down-stricken people would hail, as their greatest benefactors, any kind friends from abroad who should come to their aid. Of all the races now mentioned, the Bulgarians undoubtedly claim our first attention.

TURKISH MISSIONS AID SOCIETY.

The Committee acknowledge with gratitude the receipt of £2,400 from the Turkish Missions Aid Society. These grants were made directly to the two Armenian missions, and to the Syria, Assyria, and Nestorian missions,—£100 to each of the three last named. Though this is not reckoned among the receipts of the Board, it is none the less appreciated on that account.

SOUTHERN ARMENIAN MISSION.

ANTAB.—Benjamin Schneider, D. D., Jackson G. Coffing, Missionaries; Mrs. Susan M. Schneider, Mrs. Josephine L. Coffing.—One native pastor, and seven helpers.

MARASH.—George H. White, Missionary; Mrs. Joanna F. White.—Six helpers.

OORFA.—George B. Nutting, Missionary; Mrs. Susan A. Nutting.—Two helpers.

ALEPPO.—Andrew T. Pratt, M. D., Missionary.—One native preacher, and one helper.

ANTIOCH.—Philander O. Powers, Homer B. Morgan, Missionaries; Mrs. Sarah L. Powers, Mrs. Susan H. Morgan.—One helper.

On her way.—Miss Myra A. Proctor, Teacher for the Female Boarding School.

In this country.—Albert G. Beebee, George A. Perkins, Missionaries; Mrs. Sarah E. Perkins, Mrs. Sarah F. Pratt.
1859.]

SOUTHERN ARMENIANS.

OUT-STATIONS.

Ooro. — One helper.
Birjik. — One helper.
Albistan. — One helper.
Adyaman. — Two helpers.
Neverek. — One helper.
Killis. — One native pastor, and one helper.
Kessab. — Four helpers.

Bitiak. — Two helpers.
Ekizuluk. — One helper.
Adana. — One native pastor.
Yarpuz. — One helper.
Kazajik, Bagchejughans, and other places near Kessab, three helpers,
Haji Habeeli. — One helper.
Kepse. — One helper.

5 stations.
14 out-stations.
19 missionaries—one a physician.
9 female assistant missionaries.
1 native pastor.
2 other ordained native preachers.
1 licentiate.
37 other helpers.

The mission is afflicted in the death of Mrs. Beebee, who peacefully fell asleep October 28, after a protracted period of suffering. Mr. Beebee's health being impaired, he had the consent of the Prudential Committee to his returning, with his motherless children, to this country. Mr. and Mrs. Perkins, in consequence of the ill health of the latter, and Mrs. Pratt for the same reason, are also for a time in their native land. Mr. and Mrs. White have been designated by the mission to supply the vacancy created by Mr. Perkins's removal from Marash. Mr. Powers has joined Mr. Morgan at Antioch, and Dr. Schneider has resumed his residence at Aintab.

THE CHURCHES—SCHOOLS.

A view of the churches, as the statistics were reported at the close of 1858, is given in the following table.

<table>
<thead>
<tr>
<th>Church</th>
<th>Number of churches</th>
<th>Received during the last year</th>
<th>Excommunicated</th>
<th>Present number of communicants</th>
<th>Average congregations on the Sabbath</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aintab</td>
<td>1</td>
<td>11</td>
<td>2</td>
<td>233</td>
<td>700</td>
</tr>
<tr>
<td>Aleppo</td>
<td>1</td>
<td>2</td>
<td>4</td>
<td>40</td>
<td>36</td>
</tr>
<tr>
<td>Marash</td>
<td>1</td>
<td>49</td>
<td>98</td>
<td>475</td>
<td></td>
</tr>
<tr>
<td>Oorfa</td>
<td>1</td>
<td>1</td>
<td>7</td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>Birijik</td>
<td>1</td>
<td>5</td>
<td>5</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>Killis</td>
<td>1</td>
<td>1</td>
<td>19</td>
<td>95</td>
<td></td>
</tr>
<tr>
<td>Albistan</td>
<td>1</td>
<td>1</td>
<td>7</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Kessab</td>
<td>1</td>
<td>21</td>
<td>97</td>
<td>300</td>
<td></td>
</tr>
<tr>
<td>Bitias</td>
<td>1</td>
<td>5</td>
<td>11</td>
<td>112</td>
<td></td>
</tr>
<tr>
<td>Adana</td>
<td>1</td>
<td>4</td>
<td>8</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>10</strong></td>
<td><strong>101</strong></td>
<td><strong>4</strong></td>
<td><strong>489</strong></td>
<td><strong>1,551</strong></td>
</tr>
</tbody>
</table>

One church was organized in 1858; the additions on profession of faith in Christ were 101; and the increase of the congregations
in the above list was 754. The attendance on preaching at places where churches have not been formed, is not included in the above statement.

Twenty-six students have received instruction in theology at Aintab, Marash and Antioch. Eighteen common schools contain 509 male pupils, and 237 female pupils; a total of 746.

THE STATIONS—PROGRESS.

The native agency grows in amount and effectiveness. The theological students spend a part of the year in laboring as evangelists in various portions of the field. As they increase in knowledge and Christian experience, the native preachers and colporters become more valuable helpers; but much missionary oversight is necessary to their highest efficiency.

The communications of the missionaries speak often of animated discussions, in which the truth is ably maintained by these native evangelists, and by which light is widely diffused. Calls for labor at new points multiply. Even in the darkest and hitherto wholly inaccessible districts, a gratifying change is going on.

The progress at the central stations, is not visibly equal; but at all it is such as to demand our gratitude and increased zeal. Divisions of feeling in the church at Aintab have happily, in a good degree, passed away, and valuable experience has been gained. This church supports its own native pastor; and besides contributions for the poor and some other objects, the Protestants of Aintab contributed last year more than one hundred dollars towards the new Protestant church at Killis, and an equal sum (subscribed by females) to support preaching at an out-station, Orool. About 500 persons, old and young, are in its Sabbath school; its large Sabbath audiences are deeply attentive to instruction, and the monthly concert and other prayer meetings are largely attended, and are occasions of marked religious interest.

At Marash, the work commenced about five years ago, in the midst of profound darkness and the fiercest opposition, goes steadily forward. Seventeen were added to the church in 1857. In 1858 it increased from 49 to 98, (i.e., it was just doubled,) and in March last, 37 more were added to it by profession; making 86 in all, (84 by profession,) since the beginning of 1858. This in America would be called a powerful revival. What then shall we consider it in a land where the Gospel encounters obstacles so great, and where profession costs so much? In the out-lying field of this station, as well as in that of Aintab, a cheering advance is reported.

In Antioch, it is yet a day of small things. It is, however, a pleasing fact, that in this ancient city, where “the disciples were first called Christians,” and whence the first Christian mission to
the heathen was sent, the "old wastes" have begun to be "repaired," and a small church—the eleventh in the mission—has recently been formed. Of the out-stations it is said, that at Bitias the congregations now average over a hundred. The church has received an addition of five members, of whom two are women. A Protestant community has been formally set off from the Armenians. At Kessab, various circumstances have occasioned several changes as to a resident native preacher; but "the readiness of the brethren there to get along in this half-deserted way," and to "deny themselves for the sake of the theological class, is mentioned as worthy of commendation. The church received 21 new members in 1858, (making the whole number at the close of the year 97,) and 10 more were admitted at a recent communion season. The school has continued to flourish. It numbered 86 in December, and "schools and missionary labor among the scattered population around Kessab have produced their usual results." "The brethren of Kessab very much need a new place of worship." Hopes expressed a year ago respecting Adana have not been realized, though a few additions have been made to the Protestant community there. In Tarsus, also, it is, as yet, "a time of seed-sowing, and not of fruit-gathering."

Progress is making in the mission in providing permanent places of worship. The large stone church at Aintab is a monument of Protestant strength. A substantial edifice, it is hoped, will soon be commenced in Marash, a firman for it having been obtained from Constantinople. The Protestants at Kessab have begun to build. Dr. Pratt, writing from Killis, makes the following interesting statement: "The little community has gradually increased till it numbers, at present, 123 souls. They are peculiarly docile and simple, and generally ready to listen to instruction or advice, and they are much respected by the other communities, especially the Mussulman. In regard to church building, they show the greatest zeal. They expect to bear all the expense themselves, being assisted by a loan, and what they can collect from other places; and earnest they are in the work. Not long since, they all turned out in the night, and by torch-light dug for the foundations, working to a late hour. At another time, to save expense in the transportation of two pillars, they spent all the forenoon, the whole community (males) tugging at the ropes and dragging the heavy stones through the markets in triumph; one of the most enthusiastic laborers, however, being a volunteer Mussulman. The place they have secured seems to have been preserved for them by Providence. So suitable, so well located, and so unique in its character, no place in the town can compare with it. To-day the final permission for building was issued by the city council. The firman and order of the Pasha had been obtained, and we presented them. No opposition was made, though we somewhat expected it; and
the Governor gave orders to begin, and wished the community might increase, and long enjoy the blessing. We trust that in a few months we shall be able to report the completion of the chapel."

"On the whole," the report of the mission says, "the aspect of our work is very hopeful. We feel greatly encouraged in view of every department of it. Humanly speaking, there is every reason to expect continued enlargement in the future, like that which has been realized in the past. Truth is spreading more and more; the number of persons coming under its power is increasing; and with steady application of the proper means, in humble reliance upon God, we feel abundantly authorized to hope for large results; and we would inspire all the churches who sustain us with the same hope."

**SYRIA MISSION.**

**Béirát.**—C. V. A. Van Dyck, M. D., J. Edwards Ford, **Missionaries**; George C. Hurter, **Printer**; Mrs. Julia A. Van Dyck, Mrs. Mary E. Ford, Mrs. Elizabeth Hurter.—Three native teachers, and one helper.

**Abeih.**—Simeon H. Calhoun, **Missionary**; Mrs. Emily P. Calhoun.—Two teachers in the seminary, one of them a preacher.

**Six El Ghûm.**—Daniel Bliss, **Missionary**; Mrs. Abby Maria Bliss; Miss Amelia C. Temple, *Teacher of the Female Boarding School*.—Six teachers in connection with this station and Abeih.

**Sidon.**—William W. Eddy, **Missionary**; Mrs. Hannah M. Eddy.—Three native preachers, and five teachers.

**Hasbeiya.**—One ordained native preacher, and two helpers.

**Deib, El Komr.**—William Bird, **Missionary**; Mrs. Sarah F. Bird.—Six teachers, and one other helper.

**B'Hamdûn.**—William A. Benton, **Missionary**; Mrs. Loanza S. Benton.—Nine teachers.

**Tripoli.**—Henry Harris Jessup, J. Lorenzo Lyons, **Missionaries**; Mrs. Caroline Jessup, Mrs. Catharine N. Lyons.—Two teachers, and one other native helper.

**Homs.**—David M. Wilson, **Missionary**; Mrs. Emeline Wilson.—One helper.

**Station not known.**—Rev. William M. Thomson, D. D., **Missionary**; Mrs. Maria Thomson.

**Out-stations.**—Aramun, Alma, Cane, Rashbeiya-el-Fükpar, Ibl, Ain Zehalty, Kheiyan, Gharzoos, Port of Tripoli.

9 stations.
9 out-stations.
11 missionaries—one a physician.
1 printer.
13 female assistant missionaries.
3 native preachers.
38 teachers and other native helpers.

The dissolution of Dr. De Forest's connection with the Board was announced in the Report of last year. On the 24th of No-
nember following, this excellent missionary was released from pro-
longed and severe physical sufferings by a peaceful death. When
able to speak in his last hours, his conversation was much concern-
ing Syria, where he greatly longed to be. Mr. Aiken's health
affording no prospect of ability to resume his labors in Syria, he
and his wife have taken a release from their connection with the
Board. Miss Johnson's health became such, soon after her arrival
in Syria, that she too has been obliged to return to her native land,
and relinquish the missionary life. Dr. Thomson and wife return-
ed to Syria last spring. While in this country, he published a
valuable work on Biblical literature, in two volumes, entitled
"The Land and the Book."

TRANSLATIONS—THE PRESS—EDUCATION.

Dr. Van Dyck, since his removal to Beirut, has been diligently
occupied in the work of translating and editing. The translation
of the Scriptures has been prosecuted with as much dispatch as its
peculiar nature will admit. At the close of 1858, the whole of the
four Gospels was in type. From the depository connected with the
press, there were issued during the year, 5,962 volumes and tracts,
65 Bibles, 71 Testaments, and 84 copies of single books of the
Scriptures, mostly the Psalms.

Thirty-two common schools contain 1,065 pupils,—797 males
and 268 females. Mr. Bliss has removed from Abeih to Suk el
Ghürb, a few miles northward, at about the same elevation on
Mt. Lebanon. Miss Johnson's return leaves Miss Temple in sole
charge of the female boarding school, which has been established
here. It had but just commenced at the end of last year, and con-
tained five pupils. Its prospect for the future is encouraging,
and the Committee expect to send a second teacher, early in the
coming year.

The mission is endeavoring to make the seminary at Abeih more
strictly an institution for raising up native preachers and helpers.
Higher qualifications are required in applicants for admission. Of
twenty-five who applied at the commencement of the present semi-
nary year, only twelve were admitted. The number of students is
eighteen.

"We continue," reports Mr. Calhoun, its principal, "to pursue
the same thorough course of instruction as in years past. Our
teachers, Mr. Araman and Mr. Berhary, are very competent. To
the Scriptures we give an increased attention; and we may be
permitted here to repeat our conviction, that the Bible is doing
more to unfold and expand the intellectual powers, and to create
careful and honest thinkers, than all the sciences we teach; and, at
the same time, it is the chief instrument in ridding the mind and
heart of those hateful doctrines and traditions, which are the inher-
itance of all these 'sons of the church.' "
During the summer, instruction was given to a class of six young and middle-aged men, four of them married, and three of them professedly theological students. Much attention was given to the subject of preparing sermons. Mr. Calhoun observes: "We have fresh satisfaction in this department of labor. We need native helpers, men of simple-hearted piety and good sense. If we can obtain such, and prepare them, by a partial but judicious course of instruction, to enter in a brief period upon those labors which we regard as the most hopeful of all—the preaching to the unlettered peasantry—we feel that we are accomplishing much."

The number of churches continues to be four, which are at Beirut, Abeih, Sidon and Hasbeiya. But three additions were made during the year 1858; and there were two excommunications. The number of members, at the end of that year, was 93; the whole number from the beginning is 131. Nineteen were received during the first six months of the year 1859.

Mr. Bliss was pleasantly received by the people on going to take up his residence at Suk el Ghirb; but he soon encountered a fierce opposition from the head of an adjoining convent. The latter, however, found himself at length obliged to open a school for the children of the village, and to appoint as teacher a deacon who is a semi-Protestant. This teacher used the school books from the mission press, and almost daily received instruction from the missionary. This school did not long continue, and the children were allowed to attend the Protestant school. The latest communication from this new station speaks of an interesting movement in a neighboring village, where several families have declared themselves Protestants, and received protection from their feudal lord or Druze Sheik.

At Tripoli, the year has been one of outward prosperity in the midst of insurrection and disorder, and of some spiritual progress. A convenient chapel has been secured by a lease of seventy years, of part of a Moslem house. The field occupied by this station contains several hundred villages, in a district of 1,500 square miles, and thus calls for much traveling. Mr. Lyons has made several tours, visiting more than forty villages, and Mr. Jessup, since his return from the United States, has visited twenty villages. One tour by Mr. Lyons was, in part, through a portion of the country never before visited, so far as is known, by any of the missionaries. "Leaving Ehden, he pursued a north-easterly course along the ridge of Lebanon to the village of Bishshinata, and thence to Seir, the capital town of the extensive mountain district called Dunniyeh, the government of which is Mohammedan. From Seir he passed directly over the northern terminus of Lebanon, and
penetrated as far as to the ancient city of Akkar. Thence returning, he preached in the large Greek villages of Rahabe and Bano, and visited several important Maronite villages along the western base of Lebanon, between Zughorta and Hardin.” “In the Greek villages,” the brethren say, “we are generally welcomed; and in the Maronite villages are treated well by the people until the priests find us out, when the people are driven away, and commanded not to treat us with common civility. In some of our tours we have seen indications and heard remarks, which gave proof of no little interest in the minds of some of the people. The whole southern part of our district, in the vicinity of Jebail and Ghurzuz, is becoming pervaded with the light, and in several villages there is increased inquiry and much promise of good. We expect to be called upon to open schools, and feel the importance of so doing at an early day; but the present state of the Treasury of the Board, leaves us in great doubt whether it will be possible the coming year.”

The influence of the missionaries has stirred up the Greeks and Maronites to open schools of their own. The brethren at Tripoli have had the joy of admitting the first convert under their labors, originally a Greek merchant in Aleppo, to the church.

In the wild region of Homs, misrule and disorder have prevailed, and bloody battles have been fought near there by Bedaween, “who know no law.” “Still,” Mr. Wilson remarks, “there has been no foundation for fears that the missionary family at Homs were in danger from Moslem fanaticism.” “The simple truth is,” he says, “that it is owing to Mohammedan influence, embodied in a Mohammedan sovereign, that your missionaries are allowed to preach the Gospel in any part of Syria. You have no missionaries in Russia.” A good beginning has been made here, in the midst of opposition and persecution.

Mr. Bird, of Deir el Komr, reports that though they have “heard of wars and rumors of wars at a distance, and of mobs and murders near at hand,” they have experienced much less alarm than has probably been felt for them across the waters. Preaching has been kept up, but the congregation has been small, the average “probably over twenty adults and youth,” “now mostly regular hearers.” The schools continue to flourish. Ain Zehalt, the out-station under Mr. Bird’s care, is “a marked village, and famed in this region as a hot-bed of Protestantism.” The fact that Deir el Komr is among the stations occupied by the mission, is significant of a great change from the former state of things in Syria.

At B’hamdun Mr. Benton has maintained a preaching service, the attendance on which has been from thirty to seventy. The primary schools, Sabbath schools, and Bible classes, at the station and in surrounding villages, have been kept up with interest. A detailed account of the expulsion, by a mob, of Mr. and Mrs. Benton
from Zakleh, a turbulent, fanatic town, regarded almost as "a re-
public independent of the Turkish government," is given in the
August number of the Missionary Herald.

The most marked progress has been in the southern part of the
field. In the villages around Hasbeiyā the number of Protestants
is decidedly increasing; and the development of the work is such
as to make the brethren feel it very important to station a mission-
ary at that point to superintend it. While in Sidon there are but
few attendants on Protestant worship who do not also frequent
their old churches for appearance' sake, and the power of the priests
is unusually strong, the leaven of divine truth is yet manifestly
working in the mass; and in other portions of the field occupied
by this station, movements of great promise are taking place.
Cana, never before mentioned in a report to the Board, has become
a "bright spot." A Protestant community has been' gathered,
numbering about forty persons. Severe persecution has failed to
arrest the progress of this movement. At Alana a neat, substanti-
tial, but small church edifice, has been built. A statistical compar-
ison, sent by Mr. Eddy, shows that the Sidon and Hasbeiyā districts
constitute one half of the field of the mission in extent and popula-
tion, and also in the number of churches and church members, in
attendants upon instruction, and in the number of places where a
decidedly evangelical movement has begun. They therefore right-
fully claim a larger supply of laborers.

NEED OF MISSIONARIES.

The mission have forwarded to the Committee an earnest plea
for an increase of their working force. At no time since the per-
manent establishment of the mission has the number of missionaries
been so small, while, at the same time, the number of stations has
never been so great. There is a loud call for increased labor with-
out the means to meet it. "New fields," say the brethren, "are
disclosing themselves, ready for the casting in of the seed of truth.
Old prejudices, which have acted upon the heart as the frosts and
snows of winter upon the earth, to keep it cold and impenetrable,
are now dissolving. It is hopeful spring-time in Syria, after a
long winter of centuries. Now is the time for earnest, successful
efforts. Satan is sowing tares industriously. The seeds of infidelity
are being wafted from France and Italy, and find a genial soil in
hearts from which superstition has been eradicated, but into which
the seed of the word has not fallen. Jesuits are seeking to pre-
occupy the field and to shut us out. Their nurseries of Romanism,
their seminaries, convents, hospitals and churches, spring up as by
magic, on every side. We need, therefore, to be strongly reinforced,
that we may strengthen the things that remain, counteract opposing
influences, and carry forward, successfully, the work of the Lord."
ASSYRIA MISSION.

MOSUL.—Dwight W. Marsh, Missionary; Henri B. Haskell, M. D., Missionary Physician; Mrs. Lucy Lobdell, Mrs. Julia Marsh, Mrs. Sarah J. Haskell.—Three native preachers, and one helper.

DIARBEKIR.—Augustus Walker, Missionary; David H. Nutting, M. D., Missionary Physician; Mrs. Eliza M. Walker, Mrs. Mary E. Nutting.—Two native preachers, and four helpers.

MARDIN.—W. Frederic Williams, Missionary.—One native helper.

BITLIS.—George C. Knapp, Missionary; Mrs. Alzina M. Knapp.—One native helper.

OUT-STATIONS.—Naherwan, Mar Ahar, Kutturbul, Hinee, Chermugh.

4 stations.
5 out-stations.
4 missionaries.
2 missionary physicians.
6 female assistant missionaries.
5 native preachers.
7 other helpers.

MOSUL.

In the Protestant church and community of Mosul, the former numbering sixteen members, there is little favorable change. The movement among the Jacobites, spoken of in the last Report, has thus far resulted in no apparent good to the cause of Christ. The Archbishop, after a painful exhibition of weakness and duplicity, was banished to Amadiah. The people generally seem farther from the truth than ever before, excepting that they are less than formerly under the control of their spiritual rulers. Although the attendance of males on the public preaching of the missionaries is no larger than it was two years ago, there has been some increase in the number of females. The dispensary services are continued with an average daily attendance of thirty persons. "We know," writes Dr. Haskell, "of no instance in which lasting serious impressions have been received at these exercises; but many have there been taught the way of life, and we cannot think that all the seed sown will be lost. The plain declaration of the truth to miscellaneous audiences of Moslems and Christians has, if we may credit their own lips, shaken the faith of some followers of the false prophet, and intellectually convinced them that we are right. Said a Moslem, one day: 'Since I saw Dr. Lobdell, I have believed in the truth of Christianity.' The services of Abdul Ahad, my medical assistant, have become very valuable. I am able to turn over to him nearly all patients who need attendance at their homes, and so devote more time to the acquisition of the language, which I find is no holiday task.'"

The schools at Naherwan and Mar Ahar are still in operation. The native helper at the latter place exhibits an excellent spirit,
and is an acceptable preacher. Amadiah, though manned by the Nestorian mission, is still to be regarded as an out-station of Mosul. The present Pasha of Mosul is said to be a far better ruler, than that province has before known. He has obliged the Papists to repay to the Protestants a considerable sum of money, which they unjustly took two years ago.

MARDIN.

As a health-retreat from Mosul and Diarbekir, Mardin has important advantages. The air is pure, and from the elevation of the city, has the bracing mountain tone. The language is Arabic, as at Mosul. But its claims for occupancy as a station, rest on higher grounds than its health relations to the other stations. Mardin is the seat of two Patriarchates. The Jacobite Syrian Patriarch resides at Dir Zaffan, three miles from the city, and the Papal Syrian Patriarchate is just established within the city. There is also, within the walls, a monastery of Spanish monks. Thus this is a religious focus. Rather more than half of the twenty thousand inhabitants of the city are Christians, making the number larger than at Mosul. There are three Arab-speaking villages within six miles. The whole of Jebal Tour, with its thousands of Jacobites, is accessible, while Azakh, six days from Mosul, is only four days from Mardin.

Having spent the summer in Mardin, Mr. Williams left Mosul in November to return to it as a permanent resident. "Bidding adieu to the scene of his labors and afflictions," Dr. Haskell writes, "was very painful. Many of the people were very strongly attached to him, and sincerely regretted his departure." Ill health detained him in Diarbekir, and he did not reach Mardin until the close of December.

Mr. Williams found the people of Mardin, as he expected to find them, exceedingly bigoted; yet a "hardy, intelligent race." The strength of the church of Rome is greater there, than he had supposed it to be. Soon after his first arrival, he encountered bitter denunciations from the ecclesiastics. A few of the people came around him, attracted by curiosity; but not one dare call himself a Protestant. Subsequently a papal priest, to whom he had, in former years, given a Bible, joined himself to the missionary. He has endured severe persecutions, and appears to be a spiritually renewed man. From the first, many Mohammedans treated Mr. Williams in a friendly manner. "As the Christians shunned us," he says, "I took great pains to call upon influential Moslems, and instruct them in the points of difference between us and the apostate sects; always explaining fully, that we do not accept Mohammed, or the Koran, and that we believe in the triune God. They have invariably assented to my propositions and proofs,
and several influential Moslems call frequently and express themselves, here and elsewhere, as strongly in our favor."

Later accounts are very cheering. A merchant, a man of influence and head of a large circle of kindred, has renounced popery, and become, in appearance, a decided follower of Christ. This man was originally a Jacobite; and when, thirty years ago, he became a papist, he carried over one hundred houses with him. He has since been a champion for the papal party. The whole city was moved by his conversion to Protestantism. The utmost efforts of the enemy have failed to shake his steadfastness, and his zeal is unquenchable for the enlightenment of others.

The Board will sympathize with the feelings of wonder and gratitude which breathe in the following extracts: "When the former unbridled lawlessness of this people is remembered, our friends here wonder that for three months and a half we have been unmolested—that we are alive. God is wonderful in working, and prepared the way before us. We dwell in security; we move about, insulted indeed, but without fear. The Governor and Mejlis are friendly, and desire to carry out in good faith the Sultan’s firman for religious toleration, but are somewhat afraid of the people. As yet we have no reason to complain. They have once and again rescued our Protestants from the extortion of their enemies. The prey has been taken from between the teeth of the papal bear and restored. Six houses have asked to be set off, and though no final action is yet taken, the preliminary decisions of the Governor have been just. It is strange that these six houses were all papal, and of the twenty-five persons composing our regular audience, all but three (or possibly four) were papists. Another remarkable fact is, that the women of these households do not oppose."

Speaking of the family of "Pilgrim Meekha," the merchant above referred to, Mr. Williams remarks: "I never have witnessed such amazed eagerness as that with which, for the first time, they comprehended that salvation is "without money and without price"—absolutely free and gratuitous. It was to them good news—and when I call to mind Meekha’s impetuous temperament and see him listen with such docility to Christ’s teaching, I cannot but hope that, though he is but imperfectly sanctified, the ‘good work’ is begun in him, which God’s grace will complete. He accepts no new truth without a challenge, and nothing short of a ‘Thus saith the Lord,’ will give it currency with him. At one of my evening lectures I alluded, as bearing on what I had in hand, to Isaiah’s statement, ‘All our righteousnesses are as filthy rags,’ when two or three spoke up: ‘What’s that?’ On repeating it, they were incredulous, and wished to know chapter and verse. I gave it to them next day, and it has taken hold of them like iron. I have seen Meekha since throw that verse into a crowd of opposers,
with such force as to start them all from their seats, with an emphatic 'God forbid,' and the most positive denial that such a verse could be in the Bible. When I turned to the passage, and put the book into their hands that they might read it for themselves, they could not believe their own eyes, but continued poring over it, reading carefully from the head of the chapter; and this very day some of them came in to ask what it meant, and so changed in their manner and appearance I could hardly believe my eyes. Before, obstinate, dogged, unreasonable; now, meek, docile, and asking what the will of the Lord is. One said, 'That went like a dagger to my heart, and I slept none all that night.' And when, to-day, I turned to Rom. iii. 26, Eph. ii. 8, 9, and Rom. iv. 1–4, they listened as children. Truly the word of the Lord is a sharp sword, piercing to the heart.”

DIARBEKIR.

The report of this station states, that public services have been continued in two places, as heretofore,—one in the city, and one at the village of Kutturbül, on the other side of the river. The city congregation has ordinarily ranged from seventy on week days to two hundred on Sabbaths; though on special occasions it has numbered from three hundred to six hundred. The Kutturbül congregation has been from thirty to seventy. The Wednesday afternoon meeting for the women, conducted by Mrs. Walker and Mrs. Nutting, has been well attended. The Sabbath school has much increased, both in numbers and interest. More than sixty boys, between the ages of five and fifteen, are regular in their attendance. There is also an interesting class of girls, and the Bible-class for adults numbers about one hundred.

The boys’ school in the city has numbered about sixty pupils. The girls’ school has lost its teacher, who has married a graduate of the Bebek seminary, and removed to Kharpit. The work at Hinee seems in some respects more encouraging than last year. Helpers have been employed at Chermık, and (during the summer) at Egil and Argana. There is, on the whole, evident progress in this field. The congregations have somewhat increased, and those present are attentive and apparently interested in the preaching of the word of life. Fourteen have been added to the church, making the whole number received, from the first, fifty-six. The present number of members is fifty-two.

BITLIS.

The health of Mr. Knapp having been impaired by frequent attacks of fever, during the autumn of 1857, the physician advised a tour in the spring, and a summer residence among the hills, away from the plain of Diarbekir. Accordingly, accompanied by Mrs.
Knapp, he proceeded to Bitlis, which is regarded as a very healthy place, about 5,000 feet above the level of the sea. This is also an important centre and promising field for missionary operations. The town itself has a population of about 4,000 families, of which only about fifty are Jacobite Syrians. One hundred and fifty are Armenians, and the remainder Mussulmans. There is a large Armenian population in the surrounding country; and though it is a stronghold of ignorance and bigotry, there is an urgent call for the extension of our labors in that direction, in connection with the plans of the Northern Armenian mission with regard to the region of Van and Mûsh.

Dr. and Mrs. Haskell, from Mosul, spent the last half of the summer at Bitlis, with Mr. and Mrs. Knapp. During that time, they had preaching at a hired "station room" every Sabbath, with an audience varying from fifteen to fifty, though orders had been issued by the vartabed, several times, forbidding the people to attend. Dr. Haskell (until prevented from attending them by opthalmia, which had disabled him for some weeks) was called upon by many patients, from day to day, to whom the Scriptures were read and expounded; and a day seldom passed in which women did not call at the house, with whom Mrs. Knapp had religious conversation. One young man was anathematized for becoming a Protestant.

The observations and experience of this summer experiment decided the mission in favor of Mr. Knapp and Mr. Trowbridge (the latter belonging to the Northern Armenian mission) remaining there through the winter. Respecting this arrangement, Mr. Trowbridge wrote: "I may certainly mention the faith and self-denial shown by Mr. and Mrs. Knapp, in cheerfully agreeing to this proposal. Should it be decided that they stay at Bitlis, they will be one hundred and fifty miles from all associates excepting myself, without a physician, and entirely cut off from access to the world without, by the deep snows that fall throughout this entire region. Surely this example may well be considered by many young men recently from the theological seminaries in America, who are seeking settlements in or near the large cities."

Up to the latest dates, Mr. Knapp found much encouragement in his work. A class of promising young men daily receive biblical instruction, the number varying from eight to twenty. Mrs. Knapp has formed a class of girls, to whom she gives lessons twice each day. One of these she has already engaged as teacher of the smaller children. She has also abundant opportunity to visit the women at their houses, and receives many of them at her own room.

The feeling of the mission with reference to this enlargement of their operations, and the need of help, is set forth in the following extract of a letter from Mr. Walker, dated October 19, 1858: "It will be apparent that such divisions of our small force, and the occupation of new fields, call for no slight degree of self-denial on
NESTORIANS.

the part of all the members of the mission; and this we hope will be regarded by the Committee as no mean attestation to the importance which we attach to the occupation of these new places. We take these steps, also, confidently hoping that we shall not be left unaided, but that the Committee will desire and be able, soon—immediately—to send out men amply to reinforce our little band. We who are on the ground feel that we cannot live always, and we desire, most earnestly, that there shall ever be a working force to care for and carry forward the Lord's work in this region. Often, before this, have we appealed to the Committee for laborers for Mardin. We cannot now be denied in our request for a missionary for Bitlis, and we have a strong hope, that after so long a time, one or more may be found for Mardin also."

NESTORIAN MISSION.

Oroomiah.—Austin H. Wright, M.D., George W. Coan, Missionaries; Edward Breath, Printer; Mrs. Catharine M. Wright, Mrs. Sarah P. Coan, Mrs. Sarah A. Breath; Miss Mary S. Rice, Teacher.—Six native preachers, (two of whom are also teachers.)

Seir.—Joseph D. Cochran, Missionary; Mrs. Deborah W. Cochran.—Four native preachers, (three of whom are also teachers.)

Gawar.—Thomas L. Ambrose, Missionary.—Two native preachers, (one of whom is also a teacher.)

On the way to the mission.—John H. Shedd, Missionary; Mrs. Sarah J. Shedd.

In this country.—Justin Perkins, D.D., Samuel A. Rhea, Missionaries; Mrs. Charlotte B. Perkins, Mrs. Sophia D. Stoddard, Mrs. Eliza A. Crane, Miss Fidelia Fisk.

Out-stations.

Geog Tapa.—One native preacher, and five teachers.
Ardeshai.—One native preacher, and four teachers.
Supergan.—One native preacher.
Dizza Takka.—One native preacher, and two teachers.
Ada.—One native preacher, one catechist, and four teachers.
Gavalan.—One native preacher, and two teachers.
Degala.—One native preacher, and four teachers.
Vazerowa.—One native preacher, and two teachers.
Kouseo.—One native preacher, and one teacher.
Alkai.—One native preacher, who is also a teacher.
Alkaso.—One native preacher, who is also a teacher.
Olah, (in Salmas.)—One native preacher.
Anhar.—One native preacher, and one teacher.
Charbush.—One native preacher, and one teacher.
Armutagaj.—One native preacher, who is also a teacher.
Sheerabad.—One native preacher, and one teacher.
Karajalu.—One native preacher, and one teacher.
Yengaja.—One native preacher, and one teacher.
Takka.—One native preacher, and one teacher.
COUNTRY of the NESTORIANS.

[Map showing regions and places related to Nestorianism.]

London East from Greenwich
NESTORIANS.

Saatloo.—One native preacher, who is also a teacher.
Mar Sergis.—One native preacher, who is also a teacher.
Sérdldn.—One native preacher, who is also a teacher.
Aleoaj.—One native preacher, and one teacher.
District of Suidz.—One native preacher, and one teacher.
District of Tergawar.—Two native preachers, and five teachers.
District of Ishtazin.—One native preacher, who is also a teacher.
District of Tekhoma.—Two native preachers.
District of Amadia.—Two native preachers, and two teachers.

3 stations.
28 out-stations.
7 missionaries—one a physician.
1 printer.
10 female assistant missionaries.
43 native preachers at stations and out-stations; of whom thirteen are also teachers.

The numbers and strength of this mission have been diminished by the failure of health, added to the breaches of previous years caused by the hand of death. Some of those connected with it, who are now in this country, hope to return to their field, while others are obliged to relinquish that hope. In the weakened state of the laborers, the Lord has not forgotten to be gracious, but has prospered them in the various departments of their work.

EDUCATION.

The two seminaries hold on their way successfully, as effective instrumentalities for evangelizing and saving the Nestorians, furnishing scores of able and faithful preachers and teachers, as well as of intelligent and devoted wives and mothers. The number of pupils, in the male seminary, is reported as 47; and that in the female seminary as 40. Of the former, Dr. Wright says: "On the 29th inst. [March, 1859] an examination was held, when the pupils acquitted themselves much to their credit. They have evidently been diligent in their studies, during the winter." Important assistance was rendered to Mr. Cochran, in the heavy charge of this seminary, by Mr. Rhea, who, owing to ill health, spent the last winter in Persia. Miss Rice, assisted by native teachers, has been very successful in the care of the female seminary, in the absence of Miss Fisk, whose impaired health compelled her to return to this country. An associate has been appointed for Miss Rice, in the arduous labors of this department.

The number of village schools reported is 54, containing 1,135 pupils. Of the examination of the schools in one of the largest villages, Dr. Wright says: "The occasion was one of very great interest. Nearly two hundred children were assembled in the church, where the examination was held, and the sight was most
enlivening. The children appeared remarkably well when examined, greatly to their own credit and that of their teachers. While in some villages our schools are not all we could wish, we were much cheered by what we witnessed, and led to hope much from this department of our work.” Of these schools in general Mr. Coan writes: “They are fuller than they have been, for some years past, and are recovering, in a great measure, from the shock given them by government opposition. The children are mostly very bright and quick to learn. Many have advanced already, this winter, from the alphabet to the New Testament.” The Bible has ever been the leading text-book, in these village schools, as well as in the seminaries; and almost all of the teachers are now hopefully pious, a large majority of them being graduates of the two seminaries. Some of the best of these schools are instructed by female teachers, most of the pupils in such schools being girls.

LABORS OF THE PRESS.

During the year under review, 2,000 volumes were printed at the mission press, comprising 789,800 pages. Sixty-eight thousand volumes have been printed, during the nineteen years of the operation of the press in this field, comprising 13,493,020 pages, in a language never before printed, nor reduced to writing. The transportation of paper, to that distant inland region, is an expensive item. Other branches of this department have been conducted in a cheap manner, especially as nearly all of the beautiful fonts of type used at Oroomiah have been prepared on the spot, by the skillful hand of Mr. Breath and Nestorians instructed by him, with but a very small charge to the Board. The largest volume recently published, is the Old Testament, with References, which are greatly prized by the Nestorians, who are fond of the study of the Scriptures, and as yet possess no concordance. It is not easy to over-estimate the agency of the press among the Nestorians.

NATIVE HELPERS.

The Nestorian helpers are, as a class, able and faithful men, remarkably so for Orientals. And the influence they exert in the prosecution of the great work in this field, is invaluable. They cannot, however, fully take the place of missionaries. Mr. Coan well says of them: “They do nobly, if properly directed and watched over; better perhaps, in some circumstances, than we can; but it is not the work of a day, nor a year, thoroughly to eradicate the habits of mind and heart and life of those who, in childhood and youth, are brought up in gross superstition.” He adds: “Six years ago, we numbered twenty male and female missionaries; but now, when Mr. Rhea leaves, which will be in a few weeks, only
ten are left, including Mr. Ambrose recently arrived. Labors have rapidly accumulated, while there has been a steady and rapid diminution of strength, so far as the missionaries are concerned." Two new missionaries (besides Mr. Shedd, now on his way) are under appointment to this field.

PREACHING.

The missionaries, as in other years, have preached once, twice, or thrice on the Sabbath, as health and circumstances have enabled them to do, and often during the week, however much they have been otherwise occupied in giving instruction and preparing matter for the press. Always, and every where, preaching holds the first place in their labors and the labors of their helpers. Thousands listen statedly, and other thousands occasionally, to the Gospel from their lips and the lips of those helpers.

SPIRITUAL INFLUENCE.

In few previous years have refreshings from the presence of the Lord been more richly enjoyed among the Nestorians. Of the male seminary at Seir, Mr. Coan writes: "The work has been very silent, but nevertheless powerful. About a third of the pupils were pious at the commencement of the term; now, only a third remain, who do not appear to be savingly affected." "Nor has the female seminary," he adds, "been passed by. Several are rejoicing in the hope of pardoned sin, and others are still anxious." Some villages have shared in this work of grace. Of Seir, Mr. Coan writes: "Those best informed think there was never so deep, prevalent and genuine a work in the village of Seir, as the present. Stout hearts, which have withstood all the influences of the Spirit in former revivals, have been made to bow, and many are rejoicing in the hope of eternal life." Of the same work, in the village of Vazerowa, Dr. Wright says: "It has been deep and pungent, and embraced a large number of souls." It is interesting to observe, in this connection, the relations of revivals in the churches at home to the missions abroad. Says Dr. Wright: "On that occasion [monthly concert in March, 1859] in the city, as on many other occasions of late, the subject held up before the minds of the helpers, was that of taking God at his word; pleading his promises and expecting a blessing, illustrated by the marvelous events transpiring in our native land." These refreshings among the Nestorians may well impress us with the covenant faithfulness of God, not only in this particular visitation, but in the recollection of his having vouchsafed to this mission ten precious revivals in the male seminary, and eleven in the female seminary; which have extended largely into Nestorian villages, during the past
fifteen years; besides seasons of special quickening, in the re- 
main in g years of that period. The effects of these revivals are by 
no means limited to the souls converted. An enlightening, soft­
ening and elevating influence, of unwonted power, has gone forth 
from them, affecting large masses of the people.

**CONNECTION OF CONVERTS WITH THE MISSION CHURCHES.**

The line of demarkation between the converted and unconverted, 
is becoming more and more distinctly drawn. The number of 
Nestorians admitted to the communion of the mission church, as 
last reported, is 296; and a score or more are usually added at 
each successive communion. Individuals are admitted only after 
careful examination, and on their adoption of the church covenant. 
Without any rending severance, most of these communicants quietly 
withdraw from their old organization in the observance of the ordi­
nances, which in most cases there are very heartless and indiscrim­
inate; and a clear distinction between the “holy and the vile,” is 
thus becoming well understood by all classes. The communion 
gatherings, when so many scores of Nestorian brethren and sisters 
in Christ sit down at his table with the missionaries, are seasons of 
deeply affecting interest, and are exerting a very strong influence, 
both in the edification of believers, and in deepening and extending 
an impression of spiritual religion, contrasted with what is merely 
formal. They are now held in the city of Oroomiah and at Seir 
simultaneously, the former place being found too strait for all; and 
a third branch is contemplated in Geogtapa, where about eighty of 
the converts reside. A smaller body celebrate the Lord’s supper 
in Gawar.

**PROGRESS.**

The general progress of the good work, among the Nestorians, 
is marked and rapid. In the language of Mr. Coan: “The super­
stitions of the people are giving way before the steady light of the 
Gospel, and the conviction, even among our enemies, is fast gaining 
ground, that the truth is with us and will prevail.” “I see a great 
harvest,” he continues, “ripe and ready for the sickle.”

**HINDERANCES.**

There has been no active opposition on the part of the Persian 
government, during the year under review. Dr. Wright states 
that Asker Khan, the government agent so often mentioned before, 
has been at Tabreez several months, and the mission have been 
able to keep on tolerable terms with the local authorities. The 
opposition of that government in previous years, has seemed to be 
overruled for the furtherance of the Gospel, by imparting firmness
and decision of religious character to the suffering converts. The papal foes of the mission, as in former years, have been active, but with no marked results, except the forcible removal of one of the Nestorian helpers from the district of Salmas, which is a stronghold of the papacy. As usual in such cases, that measure was effected by their bribing the Persian authorities. The helpers and other converts, as well as the masses of the people, have suffered much from famine during the past year. A member of the mission thus writes: "It is with the greatest difficulty that many find means to meet the demands of hunger. Many families, for weeks together, have no bread in their houses, and here, the article of bread is emphatically 'the staff of life.' Before harvest time, the suffering among the poor must be fearful." The prices of bread-stuffs in Persia have been twice or thrice the former prices, during most of the time since the Crimean war.

CIVILIZING TENDENCIES.

The Persian government is making some progress in the march of civilization. The Shah is already stretching the telegraphic wires across his kingdom, and he has recently sent about forty young men to Paris, to acquire a European education. The mere civilizing agencies there, as elsewhere, are very much in irreligious hands. The churches, through their missions, must vigorously supply the religious element, and in the end those agencies will, under the divine control, come round as helpers of the Gospel.

EFFECT OF THE MISSION ON THE MOHAMMEDANS.

The Persian and Kurdish Mohammedans are not unaffected by the revival of pure Christianity among the Nestorians. Many of that class are becoming much enlightened, and cases are not wanting where intelligent individuals avow themselves convinced of the truth of the Gospel. Such results are more and more distinctly foreshadowed. The Nestorians are, at no distant period, to be almoners of a living Christianity, on a broad scale, to the millions of Mohammedans among whom they are interspersed.

KURDISTAN.

The good work, in Kurdistan, is in encouraging progress. The state of Mr. Rhea's health, last winter, requiring him to be absent from the mountain field, which he has so long occupied alone, he spent that time with his brethren at Oroomiah. Meanwhile a pleasing work of grace was enjoyed at Memikan, the seat of the Gawar station, in connection with the labors of Deacon Tamo. Of the state of things in that village previously, Mr. Rhea writes: "Our people in Memikan declined observing the fasts of the
Nestorian church last winter, believing them to be the means of hiding, more than any thing else, the cross of Christ. A few years ago, this would have brought down upon them the vengeance of the Patriarch, subjecting their village to pillage and burning, and the people to stoning and exile. Now, it scarcely makes any impression, so rapidly are the people convinced that there is no merit in the traditions of men.” Of the people of Chardeva, another leading village of Gawar, Mr. Rhea says: “Quite a delegation visited me, last week, and avowed their determination to attach themselves to ‘the new way,’ and hereafter to have religious services in their church and have their children taught. It is now openly known as a Protestant village, though no formal separation has taken place from the old church.”

Owing to the deep snows in winter, on the eastern declivities of the Kurdish mountains, and the difficulty of moving about among them, it may be found expedient to limit the occupation of that part of the field by missionaries, to the summer and autumnal months, and in the winter to the labors of native helpers. It can be conveniently reached from Oroomiah by missionaries more than half of the year.

The western portions of the mountains have strong claims to an early and permanent occupation. The slopes, on that side, run down upon the great Assyrian plains; and those slopes and plains are sprinkled over with a Syriac-speaking population, of the Nestorian and Jacobite faith, and papal converts from those churches. Without attempting to be very definite, in regard to the number of those several clans, occupying the valley of the Tigris and its tributaries, who use the Syriac tongue, we may safely place them at a hundred thousand souls, all of whom are more or less accessible. The Nestorians on that side of the mountains, found mostly in the higher regions, amount to more than half that number. Their immediate evangelization is the more important, to save them from the papal yoke, now strenuously pressed upon them. Not a few have unfortunately received that yoke, far more from compulsion than choice. A mission station, somewhere in the region of Amadia, would have great advantage for this part of the field; which is so remote from Oroomiah, that it can be but very imperfectly reached by labors there, except through the issues of the press. Such a station would also have the effect greatly to strengthen the one at Mosul, by affording to occupants of that hot location a practicable summer retreat; and a station so important as Mosul to all parts of the Assyrian field, as well as to the western portion of the Nestorians, is well entitled to such a resort.

Help is much needed, to occupy that part of the Nestorian field. After surveying it in person, Mr. Rhea thus writes: “At this hour, there is most urgent need for a hundred [native] preachers for this extended region, and we have not five.” “How shall this
large body of native preachers be raised up? I would answer, much as they have been raised up in Oroomiah. The only feasible plan is, to gather young men from all the villages, scattered over that extended region, at some central point, thoroughly educate them for preachers of the Gospel, and send them back to labor in their own villages and for their own people." "What is done for that region," Mr. Rhea continues, "must be done quickly. Already the people point out a spot, in the town of Amadia, selected by the papal patriarch for a church." Mr. Ambrose has visited the western side of the mountains, and may spend the coming winter at Amadia. It is hoped that Mr. Rhea, now in this country for the benefit of his health, will be able to return and join him at no distant day.

SOUTHERN ASIA.

BOMBAY MISSION.

BOMBAY.—Charles Harding, Missionary; Mrs. Julia M. Harding.—One native pastor, and one helper.

In this country.—Allen Hazen, Missionary; Mrs. Martha A. Hazen.

1 station.
2 missionaries.
2 female assistant missionaries.
1 native pastor.
1 native helper.

Mr. Harding has now such command of the language as to commence preaching; and he has the valuable co-operation of Mr. Ramkrishnapunt, well known as the native pastor of the second church at Ahmednuggur since 1854. With the new and convenient house of worship, of which a view is presented in this Report, and the efficient labors of the native pastor, together with the fact that the mission is in circumstances to direct its efforts mainly to the building up of a vigorous and active native church, it may be hoped that a day of spiritual refreshing is approaching, and that our oldest mission will yet be among our brightest lights. Bombay is a great commercial city, and there are no peculiar obstacles to the success of preaching, except what are common in such cities. Being one of the healthiest places in India, and among the most desirable for residence, the Committee hoped to have found, ere this, a suitable man disposed to go thither as an evangelist. He should be a man who will love to win souls by preaching Christ; and he will find a congenial associate in the brother already
on the ground. And it will doubtless appear more and more, in the developments of the future, that the labors of Hall, and Newell, and their associates and successors, have not by any means been lost; that there is much good seed sown there, watered by many prayers and tears, and greatly to add to the abundance of the harvest in coming years.

In the year 1854, while the Deputation were in conference at Ahmednuggur with their brethren of the Mahratta missions, the mission church at that station was divided into two churches; and two native brethren, best known by the names of Harripunt and Ramkrishnapunt, were ordained as their pastors. These were the first native pastors ordained in the India missions under the care of this Board; though another was ordained in the Madura mission, and another in the Ceylon mission, within the few following months. The pastors of the first and second churches in Ahmednuggur have both acquitted themselves well, through divine grace, in their respective stations; and lately it has been deemed expedient that Ramkrishnapunt, the younger of the two, should remove to Bombay, and take charge of the church connected with the mission there. He made an experimental visit of several months at Bombay during the past year, and labored with good effect. This beloved native brother is commended to the prayers of God's people, that he may be endowed with all the graces demanded by this increase of his responsibilities, temptations and trials.

Mr. Harding thus speaks of the engrossing nature of his duties, showing how much he needs an associate.

"The year has been full of care and labor, with much anxiety, many joys, and some severe trials. For the last six months, I have been able to preach once on the Sabbath, in the chapel, and during the year have given instruction, informally, several times in the week. Our regular congregation in the chapel numbers about forty; others frequently attend. The church prayer-meeting on Friday afternoon has been well attended, and the monthly-concert is always an interesting occasion. Of late, I have commenced a Sabbath school similar to those at home, and about thirty attend. There are five classes, and I think it will be a means of good both to teachers and scholars. Twice in a week we have preaching upon the chapel steps, and the audience numbers from seventy-five to one hundred, though sometimes there are many more. There has been, from the first, a gradual improvement in the appearance and conduct of these miscellaneous gatherings, and I am encouraged to persevere in this department of labor. We have had preaching frequently at other places, but I know of no place so favorable for this out-door exercise as upon our chapel steps."

The trials spoken of by Mr. Harding were such as are common, in a greater or less degree, to every missionary. Those which he specifies grew out of his connection with native inquirers, and the
consequent alternations of hope and fear, followed in some cases by the most painful disappointments.

The printing establishment has been sold to a pious man, who was long virtually in charge of its operations, and who engages to do the printing for the several missions on reasonable terms. This relieves the mission, in great measure, from what would now be an unnecessary care.

Writing in March, Mr. Harding states a fact of some interest. He says: "The annual meeting of the Church mission was held to-day, the Bishop presiding. The proposition, announced now for the first time, to employ no more heathen teachers, was received with evident approbation by the audience; and the general tone of the meeting, in reference to employing preachers, instead of schoolmasters, reminded me more of home than anything I had before heard in India."

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* "As long ago as 1822, the missionaries of the American Board began to erect a building designed to furnish accommodations for a chapel to preach in, and for schools. To help pay for that building, kind Christian people, from England and perhaps other Christian countries, then living in India, subscribed nearly $1,800. The chapel was dedicated in May, 1823, and was occupied by the mission for more than thirty years, until 1856. But another building, better situated and better adapted to the end in view, was wanted. A gentleman of India, of English descent, many years ago left a legacy to provide a place for preaching in connection with the American mission at Bombay; and in 1856 it was thought best to use that legacy in building a new chapel."
of two streets, and but a short distance from the main thoroughfare of the city. The building is of brick, plastered and white-washed on the outside. Its roof is of tiles, and it attracts attention as a large, plain building. The interior is divided into two rooms. The outer room, which is a vestibule or entry, opens by three wide doors directly upon the street. This room is thirty-six feet long and about fifteen feet wide, and furnishes a good place for preaching the Gospel to the crowds who go along in front. The other room, which is the main chapel, opens by two doors from this vestibule. The room is fifty-two feet long and thirty-six wide. There are seats in it now for about one hundred and sixty hearers, but the number can be increased so as to accommodate four hundred or more. At present, this large room is opened but once on the Sabbath for preaching. The afternoon preaching service is held in the vestibule. There is also preaching in this outer room two or three times during the week. The large room is frequently used for lectures, and other meetings, as the central situation of the chapel renders it a good place for any such regular exercises. The Native Missionary Association, composed of Christians connected with all the missions in Bombay, has, of late, held its meetings for prayer in this room."

AHMEDNUGGUR MISSION.

AHMEDNUGGUR, (Central District.)—Henry Ballantine, Missionary; Mrs. Elizabeth D. Ballantine, Miss Cynthia Farrar.—One native pastor, one licensed native preacher; three out-stations; 13 native helpers.

SEROOK, (South-western District.)—Lemuel Bissell, Missionary; Mrs. Mary E. Bissell.—One native pastor; three out-stations; six native helpers.

(SOUTHERN DISTRICT, station not determined.)—Samuel C. Dean, Missionary; Mrs. Augusta E. Dean.—One out-station; four native helpers.

RAHORREE, (First Northern District.)—Amos Abbott, Missionary; Mrs. Anstoo Abbott.—Three out-stations; six native helpers.

KHOKAR, (Second Northern District.)—William P. Barker, Missionary; Mrs. Lucretia T. Barker.—Six out-stations; ten native helpers.

WADALE, (North-eastern District.)—Samuel B. Fairbank, Missionary.—Mrs. Mary B. Fairbank.—One licensed native preacher; ten out-stations; eleven native helpers.

6 stations.
26 out-stations.
6 missionaries.
7 female assistant missionaries.
2 native pastors.
2 licensed native preachers.
50 native helpers.

A considerable number of these helpers are presumed to combine the duties of catechist and schoolmaster.
The great question, which so long retarded the development of this mission,—whether village stations can be sustained,—appears now to be settled in the affirmative, by actual experiment. Messrs. Fairbank and Barker are occupying such stations, and Messrs. Abbott and Dean expect to do so soon. Mr. Barker says: "The problem of our being able to live here in the rainy season, is somewhat satisfactorily settled. If we are blessed with health, (and we are abundantly so at present,) I think we can stay here through the year; and in this prospect we are greatly rejoiced." Macadamized roads and railroads are conducing materially to this result. A government road from Bombay and Poona, crosses this field to the eastward; and the railroad from Bombay to Sholapur in the southern portion of the field, which comes within forty miles of Ahmednuggur, is nearly completed. The entire field, as will be perceived, is divided into districts, (as is the case in the Madura and Ceylon missions,) and each is consigned to the care of a member of the mission. The greater part of the southern district, of which Sholapur is the centre, is really unoccupied as yet by the mission, for want of numerical force. That important place is not far from a hundred miles south of Ahmednuggur, and so much farther down the rich and populous valley of the Godavery. Mr. and Mrs. Dean made a tour, last spring, about half way to Sholapur, of which Mr. Dean writes as follows: "We traversed more than two thousand square miles of the country, including more than four hundred villages; sending a native assistant to preach in each village that I did not visit myself. I preached, with a very few exceptions, every day, generally two and three times a day, and usually had from fifty to seventy-five listeners; sometimes many more. Mrs. Dean had about the same number of women to listen to her, but not quite so many would assemble to hear a native assistant. Much of our time was occupied in conversation with individuals, and small companies, who daily came around our tent." The occupation of Sholapur, securing to us the intermediate space between that and Ahmednuggur, would thus give us one of the most inviting fields for missionary culture in all India.

There have been sixteen male laborers connected with this field, from the beginning. "Two of them labored less than a year, one less than two years, and two less than three years. In all, 102 years of labor have been expended upon the field, not including the labors of females. Quite a number of these years may be reckoned as spent in acquiring the language."

Churches.

Three new churches were organized in the year 1858, making the whole number 11. Eighty-six were added to the church.
Four were excommunicated, and three died, leaving the total increase 79, and the whole number of members at the end of the year, 319. There were 251 baptized children connected with the churches, of which number 59 were baptized during the year. Twenty of the baptized children joined the church within the year, and six died. The statistics of the churches were as follows:

<table>
<thead>
<tr>
<th>CHURCHES</th>
<th>No. of members January 1st.</th>
<th>No. of members December 31st.</th>
<th>Baptized children January 1st.</th>
<th>Baptized children December 31st.</th>
<th>Came from other churches</th>
<th>Were to other churches</th>
<th>Received to communion</th>
<th>Died</th>
<th>Excommunicated</th>
<th>Dismissed to other churches</th>
<th>Other removed from church</th>
<th>Members received on profession</th>
<th>Received by letter from other churches</th>
<th>Members removed to other churches</th>
<th>Excommunicated</th>
<th>Baptized during the year</th>
<th>Total increase</th>
<th>Children from other missions</th>
<th>Children removed</th>
<th>Children received to communion</th>
<th>Children died</th>
<th>Total increase</th>
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<td>319</td>
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Membership of the churches from the year 1831 to the close of 1858.

<table>
<thead>
<tr>
<th>CHURCHES</th>
<th>Members received on profession</th>
<th>Received from other missions</th>
<th>Removed from the mission</th>
<th>Excommunicated</th>
<th>Total increase</th>
<th>Children from other missions</th>
<th>Children removed</th>
<th>Children received to communion</th>
<th>Children died</th>
<th>Total increase</th>
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<td>Mission Ch. A.D. 1831—1854</td>
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<td>13</td>
<td>31</td>
<td>152</td>
<td>248</td>
<td>4</td>
<td>9</td>
<td>*18</td>
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<td>1st Ch. Ahmednuggur, 1855—1858</td>
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<td>31</td>
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<tr>
<td>Totals</td>
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<td>7</td>
<td>16</td>
<td>25</td>
<td>48</td>
<td>319</td>
<td>385</td>
<td>6</td>
<td>12</td>
<td>67</td>
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</tbody>
</table>

Abstract of the above.

| A.D. 1831—1854 | 198 | 6 | 8 | 13 | 31 | 152 | 248 | 4 | 9 | *18 | 39 | 186 |
| A.D. 1855—1858 | 293 | 1 | 8 | 12 | 17 | 167 | 137 | 2 | 3 | 48 | 22 | 62 |

* Of these, five connected themselves with other mission churches, and so were not reckoned as converts of our mission church.
The remarks of our brethren upon the latter of these tables, will be quoted.

"This table is an interesting one, as it exhibits the results of twenty-seven years of labor. Up to the end of 1854, when the mission church was divided into five different churches, 198 persons had been received on profession of their faith, and six were received from other missions, (most of them from the American mission church at Bombay,) making the whole number 204. Of this number, 8 had removed from the bounds of our mission, 13 had been excommunicated, and 31 had died; leaving 152 members, which were divided among the five new churches. Since the commencement of 1855, 204 persons have joined our churches, including one who came from Bombay, 8 have removed from the bounds of the mission, 12 have been excommunicated, and 17 have died, making the total increase for these two years 167. The whole number of persons received during the past twenty-seven years, is 408; the number of members who have removed from the bounds of the mission is 16; 25 have been excommunicated, and 48 have deceased; leaving, as the present number, 319.

"The whole number of children baptized, during the twenty-seven years, is 385, and 6 have come with their parents from other missions; total, 391. Of these, 12 have removed with their parents from the mission, 67 have been received to the church, and 61 have died; leaving 251 still connected with us. We think it a very gratifying result, that so large a number of baptized children have been received to the church. It shows that God blesses his people in their families, and that he is mindful of his covenant, to be a God not only to them but also to their seed after them. Our efforts have always been directed to training up the children of our converts in the truth, and we rejoice that God has so blessed our labors in this respect. Of the whole number of members now connected with our churches, about one-fifth were baptized in childhood. It will be noticed, that while only 18 of our baptized children joined the church before the end of 1854, 49 have been received during the last four years. This shows how we may expect the Christian church to grow in this land, wherever it takes root. God will bless the offspring of his people, and bestow upon them his Spirit."

The caste of the converts is a thing of some practical importance. "Of the whole number of persons received to the Ahmednuggur mission churches, on profession of their faith and from other missions, 12 were Brahmins and 2 Parboos, (a caste claiming to be equal to the Brahmins,) and 5 were children of these families, who, having been baptized in infancy, afterwards professed their faith in Christ. Thus 19 members originated from the highest castes; 31 were also from the Koonabee, Malee and other high
castes, and 2 were children of these; so that, in all, 52 members of our churches, had their origin in the higher Hindoo castes; and 5 were Mussulmans. The remainder originated among the lower Hindoo castes. It will be seen from this, that while the greater portion of the converts have been from the lower castes, nearly 60 have come from the higher classes of the community, who can afford us valuable assistance in our endeavors to reach these classes, and who are themselves the first-fruits of the harvest which we may expect to gather in from the highest castes. During the past twenty-seven years, sixty-three Christian marriages have been celebrated in the mission.”

TOURING—PREACHING.

Much of what is called the cool season, (that is, the winter months,) is spent usefully, at all the stations, in touring. Mr. Dean’s tour in the southern district has been already mentioned. Mr. Abbott’s experience, in the northern district, will serve for another illustration.

“I have spent the cold season in touring, with my family, stopping one, two and even three weeks in a place. This mode has not only the advantage of greater economy, but I think promises a better result. More interest is awakened, and impressions must be more permanent. The people become better acquainted with us, and will be more ready to receive us when we visit them again. Mrs. Abbott was invited into the houses of Brahmins and other respectable inhabitants, and had thus excellent opportunities for meeting a good number of females, who were invited to be present. In one or two instances I was asked to accompany her, and had an opportunity of addressing a considerable number, of both sexes. We feel greatly encouraged in this kind of labor, and believe that God will bless his truth.”

Sidoba was ordained native pastor of the church at Seroor on the 23d of June.

SCHOOLS—PUBLICATIONS.

There is a school for catechists and teachers at Ahmednuggur, containing twenty-five pupils. Nearly all of them are professedly pious, and the remainder are children of native Christians. “The sum given for the support of each one of those preparing to be teachers and catechists is from one to two and a half rupees monthly. When a young man comes in from his village-home, and brings his wife with him to be instructed, we allow him four rupees a month. Six boys connected with this school have united with the church the past year. The school for small boys, which is a preparatory school to this, has been under the charge of Miss Farrar, and has embraced from fifteen to twenty pupils. Several boys have
advanced from this lower to the higher school during the year. Miss Farrar has also the charge of a large school for girls, supported by English ladies and gentlemen, at this station.

"The school for girls who are children of Christian parents, which is under the charge of Mrs. Ballantine, has numbered about forty-five pupils. Seven of these were received to the church at one time, and one at another time during the year; and five of those who had been instructed in the school and left it, during the past year, or in the year previous, were received into the church at other stations.

"Lectures on theology were given to a class of young men, who prepared essays every two weeks on the subjects discussed in the lectures. Many of these essays were written with great care, and are very creditable to the writers. Lectures on the history of the Old Testament, and on the connection of the history of the Old and New Testaments as presented in Prideaux's work, were given on four days in the week. These lectures were attended by all the larger boys in the school, as well as by the students of theology. The Sanscrit class pursued the study of the Sanscrit grammar, and read books in easy Sanscrit. These lectures and studies were continued for seven months, from April to October."

The reports on the common schools in the different districts are too incomplete for a summary view.

The Dnyanodaya, though printed at Bombay, is edited at Ahmednuggur. Mr. Ballantine says, concerning it: "The work occupied a great deal of my time during the year. In this work, one of the native helpers, Shahoo Dajee, gave me great assistance, nearly all the Marathee articles having been written by him. Almost the whole of the matter in the Dnyanodaya, the past year, was entirely original. This paper has now been in existence for seventeen years, and has been the means of great good. We could not do without such a paper for our schools, and for our native assistants in the villages, to whom it furnishes frequent opportunities for giving instruction to the people of the higher classes. They are often sent for by the principal men of their villages, with the request that they would bring the Dnyanodaya, and read it to them. We very much need funds to assist us in sustaining this periodical, so important to us in our work."

NEED OF MORE LABORERS.

Mr. Barker, writing in April last, thus speaks of the need of more laborers:

"I cannot close this letter without trying to tell you how much a missionary is needed for the region we have recently traversed. It now forms the western part of the Khokar field, but its largest and most promising villages are from fifteen to twenty miles distant
from us, so that it is impossible for us to visit them more than once in the year, and that in the cold season. It should be borne in mind, too, that in order to visit them at all, we are compelled to neglect villages within a radius of ten miles from Khokar, where all our time and strength are greatly needed. With such a dense population as we have here, a field twenty miles in diameter is as much as a man can cultivate well. In behalf of that most needy region, I earnestly beg of you to send, at once, the first man who is willing to come and labor in the valley of the Godavery. I plead in behalf of many who are earnestly inquiring what they must do to be saved; of hundreds who have little or no confidence in Hindooism, and who ever give the missionary a cordial welcome; and of thousands who care for none of these things, and who are yet joined to their idols. My heart is burdened for that people, and I beseech of you not to forget or disregard this request.

"To any one who may be disposed to entertain the question of coming and laboring among them, I would say: It is a most inviting field, and one for which I would cheerfully exchange the one I at present occupy, should it seem duty to do so. There is an abundance of uncultivated soil there, so that no one will need to feel that he is building on another man's foundation; and there are also places ready for the harvest, where one may at once engage in the joyful work of ingathering. Should this meet the eye of the Christian brother whom the Lord of the vineyard would have to labor there, I would say: Come, and welcome, my brother. This is a goodly land, with as healthy a climate, I venture to say, as can be found in the same latitude in the world; and it is inhabited by a people endowed with natural gifts by no means to be despised. Make no delay in coming, for thousands wait to hear from your lips the words of life."

SATARA MISSION.

SATARA—Sendol B. Munger, William Wood, Missionaries; Mrs. Eliza Wood.
—One native helper.

MALCOLM PETH.—Mrs. Mary L. Graves.

2 stations.
2 missionaries.
2 female assistant missionaries.
1 native helper.

The people of Satara are found to be difficult of access. Mr. Munger says the attendance on his preaching was considerably less the past year than in the year preceding, and that he does not know how to account for it. Both brethren feel the apparent
want of success. The Lord has not been pleased to give them a single convert as the result of their diligent labors, in season and out of season. The analogies of other missions encourage the expectation of such fruits, but hope deferred sickens the heart. Mr. Munger's health has not been good; he suffers from the effects of the great exposures to heat on his former itinerancies in the Godavery valley, and from his afflictions; and on this account may yet have to remove to Bombay. The Committee know not what has prevented our brethren from having the permanent aid of some of the numerous native helpers and Christian teachers in the Ahmednuggur mission, unless it be the almost insuperable reluctance of natives to reside so far from home, the distance being 140 miles. This was unexpected, and is an evil of serious magnitude, if it cannot be surmounted. It seems to the Committee, that the evil just named may yet be so far overcome that a Christian training school may be put in operation; that is, a school with Christian masters, though of course at first with heathen pupils. Such a school would give variety to missionary labor, and an air of greater hopefulness; and, with competent teachers, would be a valuable accession to the means employed for planting the Gospel and its institutions among the people.

Harripunt, the native pastor of the first church in Ahmednuggur, spent a few weeks in preaching the Gospel at Satara, in the spring of last year;—"not long enough," Mr. Wood says, "to do much, but long enough to confirm us in our opinion, that we greatly need a man of his stamp to help on the work here. He had access to a great many young men in town, most of whom have adopted deistical sentiments; young men who used to call upon us at our house, but who seldom or never do so now." But he adds: "It is an interesting fact, that as many as ten, twenty, fifty, and so on up to one hundred, more or less, are in to hear the word; and this every day in the week, except Monday and Saturday. We long to see souls converted, but the blessing, so much to be desired, is withheld." And Mr. Munger says: "We do not faint; we do not despair. We believe that there are some among the thirty-two thousand pagans in this city of abominations, who are chosen unto life; and we are not ashamed of the Gospel of the crucified Son of God, though the blinded Hindoo and Mussulman think it utter foolishness."

Mrs. Graves, now encompassed with infirmities, spends the rainy season at Satara, but the rest of the year at Malcolm Peth, on the Mahabulishwar Hills. It would probably be unwise for her now to attempt the long, homeward voyage.
In this country.—Royal G. Wilder, Missionary; Mrs. Eliza J. Wilder.

The climate of Kolapur is good, the country populous, and the people speak the Mahratta language, and are Mahrattas. But four independent centres of operation in Western India are found to be too many, for the amount of funds that can be devoted to that portion of the heathen world. There needs to be a greater concentration. Whether it will be wise in the Board ultimately to restrict its operations wholly to the Bombay and Ahmednuggur missions, cannot now be known; but the Committee are clear in the opinion, that the Board should cease operations at Kolapur. That district has the peculiar disadvantage of being what is called a 'Protected State,' in which the internal management of affairs is left, in great measure, to the native authorities, so that there can be no such assurance of governmental toleration and protection of the converts, as we have in the missions where the native governments have ceased to exist, and British authority has full sway. Accordingly a resolution was adopted, in October last, discontinuing the Kolapur mission, which has consisted from the first of but a single family; and it is not numbered in the present Report among the missions of the Board.

CEYLON MISSION.

BATTICOTTA.—Marshall D. Sanders, James Quick, Missionaries; Mrs. Georgiana Sanders, Mrs. Maria E. Quick.—One licensed preacher, five catechists, four other helpers, and twelve school teachers.

TILLIPALLY.—Milan H. Hitchcock, Missionary; Mrs. Lucy H. Hitchcock.—Four catechists, and seven school teachers.

PANDITORIPO.—Three catechists, one other helper, and six school teachers.

OODOGVILLE.—Levi Spaulding, Missionary; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—One licensed preacher, three catechists, four other helpers, and eight school teachers.

MANET.—Eurotas P. Hastings, Missionary; Mrs. Anna Hastings.—Three catechists, two other helpers, and two school teachers.

CHAVAGACHEERY.—One native pastor, two catechists, one other helper, and eight school teachers.

OODOGWITTY.—Nathan L. Lord, Missionary; Mrs. Laura W. Lord.—Three catechists, one other helper, and six school teachers.

In this country.—Benjamin C. Meigs, William W. Howland, John C. Smith, Missionaries; Samuel P. Green, Missionary Physician; Mrs. Sarah M. Meigs, Mrs. Susan R. Howland, Mrs. Mary Smith.

OUT-STATIONS.

Caradive.—One native pastor, and two teachers.

Pungattine.—One catechist, and two teachers.

Usan.—One catechist, and one teacher.

Varany.—One catechist, and three teachers.

Atchuvally.—One catechist, and one teacher. Sustained by "Jaffna Evangelical Society."
Valany.—One native pastor, and three teachers.

Naratany.—One catechist, and one teacher.

Mr. Hitchcock is stationed at Tillipally, and Mr. Quick at Batticotta; and the charge of the new training school at Batticotta has been committed to Mr. Sanders. Mr. and Mrs. Lord have been obliged to spend a considerable part of the year on the Pulney Mountain, which forms the western boundary of the Madura field, in consequence of the state of his health and that of their only child. The Committee regret to say, that Mr. Lord's health is still greatly impaired. Messrs. Howland and Smith, and Dr. Green, are looking forward to a return to their labors in Jaffna. The health of Mrs. Meigs, in connection with the advanced age of Mr. Meigs, will probably make it necessary for him to remain in this country. Mr. Spaulding was absent three months, attending a missionary conference on the continent; he had charge of Tillipally during part of the year. Mr. Hastings's duties extend to Chavagacherry. Panditeripo and the Islands are connected with Batticotta. Two new missionaries are needed immediately for this mission, where they will find an inviting field. In no Asiatic mission under the care of this Board, are there supposed to be better prospects of life, for a missionary of a sound constitution, than there is in the northern province of Ceylon. The climate is almost oceanic.
Messrs. Cornelius, Hunt and Stickney are native pastors of the churches at Caradive, Chavagacherry and Valany. Of these the mission say, in their annual report: "It has been the object and the special care of the mission, to place the native pastors and their churches in the most favorable circumstances for success, and none of our churches are in a more hopeful state than theirs. In this department of our work, the 'pillar and the cloud' have seemed to go before us, and the indications of Providence are, that we should move judiciously and steadily forward. During the past year we have spent two days with these pastors, in the discussion of subjects bearing directly and practically upon the churches. These meetings were deeply interesting to us all." Mr. Stickney was ordained in September last, and his church was formed of fourteen members dismissed from other churches. The church in Caradive was formed in 1855, and was the first of the village churches; and Mr. Cornelius, ordained at the same time, was the first in the series of native pastors. The church is reported as "growing in piety and numbers under the ministrations of its pastor." The church at Chavagacherry is a station (and not a village) church, and Mr. Hunt was put in charge of it in the same year. The report says: "Though there have not been many additions to the church during the year, there is a good number of inquirers in different parts of the field, concerning several of whom there is much hope; and the prospect respecting the increase, piety and stability of the church, was never so bright as at the close of the year." Six of the eight persons excommunicated belonged to one village, and had long been in a state of suspension: they were formerly Romanists. A large portion of those reported as absent members, are graduates of the Batticotta seminary, residing in other and different parts of the island and on the continent. Twenty-eight new members were received during the year, and the whole number of members is 436. It will be seen that the sum of their contributions to religious and benevolent objects is nearly $500, which is somewhat more than it was in the previous year. The brethren have hope of forming churches, at a future time, at Navaly, Alaverty, Sangany, Pungertive and Usan. There are Christians enough at each of these places, for the purpose of church organization; but in respect to some, there is not a suitable person for a native pastor; and in others, the membership is such that there are not persons fitted for office-bearers. The two older churches, with native pastors, each contributed somewhat, the past year, towards the support of its pastor.

Among the deceased members of the church, was a native woman, who had received the name of Elizabeth Cornelius, and was a fine specimen of what the Gospel may be expected to effect in those regions. "For many years she had been connected with the Batticotta station. She was one of three little girls who first
came to Mrs. Harriet Winslow (see her Memoir) to learn to read and sew, and to receive the glad tidings of eternal life. Since that time hundreds of females have been educated in Jaffna, but few, if any, have stood more firmly for Christ than she. We miss her in our meetings for prayer and praise; we miss her influence in our Christian village. By kind offices in the houses of the sick, and by an upright course of Christian conduct, she had won the confidence and the love of the community; and now that she is gone, her absence is felt by all. Those missionary families which have been at Batticotta for the last twenty years, and have passed through scenes of sickness and trial, will ever remember, with gratitude for her services, the name of 'Nanny.' We believe that she has joined some of them in higher scenes of the service of God."

NATIVE PREACHERS.

Besides three native pastors, and two licensed preachers, there are 28 catechists; and these are really preachers. Each has a distinct field, for which he is accountable, attends all the meetings in the field, and takes charge of them in the absence of the missionary. There have been thirty-two Sabbath morning and thirty-five Sabbath afternoon meetings, in as many localities, kept up during the year, with an average attendance at each varying from five, the lowest, to 201, the highest reported. Weekly church prayer-meetings have been sustained in twelve different places. Each missionary has given to the catechists under his supervision such instruction as time and circumstances would permit, and each catechist reports his daily labors to the missionary in charge, and at the end of the year, furnishes a synopsis of his work for the previous twelve months. So that it is proper to regard the number of native preachers in this mission as thirty-three. The annual report of the mission says: "It is principally through our catechists, that the work in oral preaching is carried on. The missionaries preach whenever they can. They generally fill some pulpit on the Sabbath, conduct the Friday meetings at their stations, and attend and preach at the evening village meetings, when other duties will admit." It was once a question in the mission, whether the practice of giving a formal licensure should not be dispensed with, since it had unfortunately become connected, in the native mind, with the idea of an increase of rank and of pay.

EDUCATION.

Forty-five Vernacular schools have been supported by the mission. This is as many as the brethren believe they can properly superintend. Heathen schoolmasters (worse than infidel would be among us) are not employed to teach the Christian religion in the schools; though the schoolmasters are presumed not to be all
church-members. The common schools contain 1,659 pupils,—1,402 boys and 257 girls. The amount of the small tuition fee received from each, was £21. 16. 3. A committee of two missionaries and two catechists spent twenty-four days in examining these schools. The teachers, divided into three classes, were also examined twice during the year. The pupils are generally quite young, and but few of them remain long enough in the school to make very satisfactory progress. Where there is an English school near, and the parents are able to pay the tuition, the children are off to that, as soon as they have learned to read their own language indifferently.

In May last, a conference of missionaries in Jaffna connected with the American Board and the Church and Wesleyan Missionary Societies, was held at Manepy, in reference to some plan for co-operation with the "Christian Vernacular Education Society for India." This society was formed in London, through the agency of the Secretaries of the Church, London, Baptist, and Wesleyan Missionary Societies. It is connected, specially, with no one religious denomination, but is an 'Evangelical Alliance;' and its primary object is, "to establish in the great towns of India, Christian vernacular training institutions, male and female, and to supply, as far as possible, in each of the native languages of India, school-books and other educational works prepared on Christian principles; each training institution to comprise a vernacular model school. The principals and assistants of such institutions are to be Christians of established character, competently instructed in the best systems of modern primary education." At a public meeting for the inauguration of this new society, held in London in May last, the Earl of Shaftesbury, the chairman, in his introductory address, not only expressed his decided approbation of the formation of such a society, and of the great object sought,—giving to the people of India a Christian education,—but also strongly commended those features of the plan, which contemplate the use, not of the English, but of the vernacular languages; the raising up and employing of a native agency; the education of females as well as males; and the institution of a vernacular literature for India, by procuring original works, and by the translation of the best English books into the languages of that country. Many intimations were given, in addresses delivered at the meeting, that this work, important as it is, was felt to be not the specially appropriate work of Christian missionaries, or of missionary societies. The Earl of Shaftesbury remarked: "The plan which we propose will give us another advantage. It will set at liberty our missionaries, and allow them to devote themselves almost exclusively to missionary work. Many of them are now dragged down, and find their most important labors impeded by having to attend to schools. The missionary ought to have a station, but only as a centre, from
which to radiate. At present, he is too much confined to a station, and to a work which is secondary, in comparison with missionary work." The Rev. Henry Venn, Secretary of the Church Missionary Society, moved and advocated a resolution, which declares the object of the society "quite unattainable by any existing agency," yet one which "would prove, if vigorously prosecuted, an important auxiliary to all missionary labors." He said that, "as missionary societies have for their object the conversion of the natives, their interest and their funds would always be liable to be absorbed in the conversion and spiritual superintendence of adults." "He could go through all the missionary societies, and, with a single exception, he could show that, in proportion as they had increased in the missionary work, they had decreased in the work of education."

At the conference of the missionaries in Jaffna, the following resolutions were adopted, viz:

"That the Christian Vernacular Education Society for India be invited to establish, in Jaffna, a vernacular training institution for providing native schoolmasters for the Tamil population of Ceylon, and that it be recommended: (1.) That the institution be open on equal terms for the reception of pupils from all the evangelical missionary societies laboring among the Tamil people of the Island: (2.) That the course of instruction comprise the Bible and its evidences, such secular branches as the 'Committee of Management' shall deem necessary, and the art of teaching: (3.) That the institution be under the immediate supervision of a Principal, who shall be, if practicable, an experienced missionary, aided by a staff of competent Christian native teachers: (4.) That the foreign evangelical bodies, laboring amongst the Tamil population of the Island, be each invited to nominate one of their number, being a minister, and one native Christian gentleman, with a view to the formation of a 'Committee of Management,' who shall carry on the institution, and be the medium of communication with the Society in London: (5.) That the Principal be 'ex-officio' a member of this committee, which shall be chosen annually: (6.) That the salaries of the principal and native teachers be fixed by the 'Committee of Management': (7.) That, as the successful working of the institution will be affected to a greater or less degree by its locality, special regard be had, in selecting the site, to two points; viz., absence of English schools, and available material for the formation of a model school in connection with the training institution."

The last Report stated, that one of the results of the Board's discontinuing, in the year 1855, to sustain schools for teaching the English language, is, that the natives have themselves assumed the support of such schools, which are, moreover, decidedly Christian, as open to Christian influence from the missionaries, as the district schools of New England are to influence from the pastors. It is moral, not pecuniary, support they need from us; and it is earnestly to be hoped, that none in this country, or in England, will do anything to impair the value and hazard the success of this experiment. The first biennial report of the "English High school at Batticotta," (which was noticed at some length in the Report of last year,) says, that now, "after the lapse of almost
half a century since European science was introduced into Jaffna accompanied by the Bible, there are indications that the native community may commence maintaining its own schools and seminaries, teachers and pastors, and attempt to stand upon their own feet, under a most humane government." It is pleasing to see such an expectation entering the native Christian mind and boldly expressed. An amended constitution of this school, recently adopted, provides that "its object shall be to impart to native youth useful knowledge, upon a Protestant Christian basis;" that "the course of instruction shall be biblical, scientific and literary, both in English and Tamil;" and that "a body of men, not less than four in number, including the principal—all Protestant Christians—shall form a board of trustees." The present principal is Mr. Breckenridge, a native gentleman educated and subsequently a teacher in the Batticotta seminary. Four at least of the other teachers were also educated in that seminary, and one of them was a teacher there. A grant to the school from the government, of £50 for teachers, and of £45 for furniture and books, is a direct aid and encouragement to the self-supporting principle. There are four other English schools, supported by natives, within the district occupied by the mission. The Bible is believed to be a reading and text-book in all of them.

There is also a movement among native Christians in Jaffna in favor of female education, to be sustained and conducted by themselves. At the suggestion of some of the missionaries, a meeting was held at Oodooville on the 24th of March, and "after a long discussion," it was resolved, "That it is our duty, as native Christians, to manage and carry on female education in Jaffna." A committee was appointed with the design of forming a society for this purpose, and a circular, prepared by this committee, was sent to each of the native churches, calling another meeting, which was to be held at Oodooville in May last. The results are not yet known.

The number of pupils in the Oodooville Female Boarding School, is 43, of whom two are resident graduates. Thirty-three are children of parents, of whom one or both are Christians. There are two male and two female teachers. Only one of the pupils is a member of the church. A class of thirteen graduated in September of last year, and another of twelve entered in November. Seven of the graduating class were church-members; and several of those now in the school have shown anxiety for the salvation of their souls, and some, it is hoped, have been born again. They are watched over, by the venerable missionaries at the station, and by Miss Agnew, with the tenderest Christian solicitude.

A Training and Theological Institution has been opened at Batticotta, and placed under the care and instruction of Mr.
Sanders. Its precise object is the education of mission-helpers, including pastors for the native churches. It is an important provision, that pupils must be church-members; though there may be exceptions voted by the mission; and in general, the pupils must have reached the age of eighteen. The training will be for teachers, catechists and pastors, with times varied to meet the several classes and individual cases; and the instruction, with exceptional cases to be determined by the mission, is to be in the Tamil language. The pupils are to have free board on the mission premises, and their text-books are to be free. This is indispensable, if the school is to preserve its select, religious character. It will be hard preserving this character, owing to the strong desire of young men to enter the school, who have no piety. Its missionary value will depend upon the firmness of the mission in restricting its privileges chiefly to religious young men; and also to those among them who are believed to be willing to forego the lucrative stations of commerce and government, from attachment to the cause and kingdom of the Redeemer.

PRINTING—NATIVE MISSION.

The Board is aware, that the printing establishment is now owned and worked by native Christians. The mission printed 1,000 volumes during the year 1858, and 5,800 tracts; making 182,400 pages. Seven hundred of the volumes were of the "Morning Star," published as a religious newspaper, for which $366 were received from subscribers. Something was done, as heretofore, in the way of distributing Christian books and handbill tracts. Two persons were employed as colporters, in selling religious works and school-books. They sold 1,934 religious publications, of which 145 were Bibles, or portions of the Bible. The catechists, also, were accustomed to take tracts with them when engaged in their village work, which they read and give away as circumstances dictate.

The "Jaffna Native Evangelical Society" continues its efforts with increasing activity. It has the work at Valany and Narantany under its care, with a native pastor, (lately ordained,) a catechist, and four teachers.
MADURA.

1859.

TIRUMUNAGALUM.—James Herrick, Missionary; Mrs. Elizabeth H. Herrick.—Nine catechists, 1 reader, 5 schoolmasters.

TIRUPÓVANUM.—(In charge of Mr. Rendall.)—Five catechists, 1 reader, 5 schoolmasters.

MANDAPASALIE.—Horace S. Taylor, Missionary; Mrs. Martha S. Taylor.—Two pastors, 14 catechists, 17 readers, 12 schoolmasters.

MAÎLAR.—Thomas S. Burnell, Missionary; Mrs. Martha S. Burnell.—Four catechists, 4 readers, 6 schoolmasters.

PERIACULUM.—Joseph T. Noyes, Missionary; Mrs. Elizabeth A. Noyes.—One native pastor, 11 catechists, 6 readers, 8 schoolmasters.

BATTALAgündú.—John E. Chandler, Missionary; Mrs. Charlotte H. Chandler.—Eight catechists, 1 reader, 4 schoolmasters.

Patiavur.—(In charge of Mr. Capron.)

PULNEY.—Charles T. White, Missionary; Mrs. Anna M. White.—Two catechists, 2 readers, 2 schoolmasters.

PASAMALIE.—William Tracy, Missionary; Mrs. Emily F. Tracy.—One catechist, 4 teachers in the Seminary.

SIVAGUNGA.—(In charge of Mr. Burnell.)—Two catechists, 2 readers, 2 schoolmasters.

USALAMPATI.—(In charge of Mr. Herrick.)

Station not assigned.—Edward Chester, Missionary; Mrs. Sophia Chester.

Returning to the mission.—Mrs. Jane B. Rendall.

In this country.—Clarendon F. Muzzy, Edward Webb, Charles Little, Missionaries; Mrs. Mary Ann Muzzy, Mrs. Nancy A. Webb, Mrs. Susan R. Little.

13 stations.
13 missionaries.
14 female assistant missionaries.
6 native pastors.
72 catechists.
46 readers.
59 schoolmasters.

Mr. Little has been obliged by ill health to return, with his family, to this country, and has relinquished the hope of being able to resume his labors in the mission. Ill health, also, made the visit of Mr. and Mrs. Webb necessary. The Rev. Edward Chester and wife and Miss Sarah Ashley embarked December 8, accompanied by Mrs. Taylor and Mrs. Noyes returning to the mission, and the company reached Madura in May. Mrs. Rendall embarked, on her return to Madura, in the same month. The number of missionaries in this field is no greater now, than it was twenty years ago. The range of duty embraces the whole of the beautiful province of that name, with the exception of a small district on its south-eastern border, as large as Vermont, with more than five times its population. It is in the very heart of the Tamil people.

PROGRESS OF THE MISSION.

The Board had been in existence twenty-five years when operations were commenced in this district; but already more than
1,200 persons have been received by profession to the churches, of whom 997 are living and in good standing. After the first nine years, the five churches which had been then organized, numbered less than 90 members. During the next ten years, the number of churches increased to nine, with an average of fifty members in each. Within the last five years, the number of churches has increased to twenty-eight, with an increase in the same time of more than one hundred and ten per annum; whereas, during the second period of ten years, the average increase was but thirty-five annually.

The following table will illustrate this progress from the year 1847, selecting for the purpose several of the churches.

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<th>Stations</th>
<th>Number of churches</th>
<th>Added by profession</th>
<th>Added from other stations by certificate</th>
<th>Added from other missions by certificate</th>
<th>Dismissed to other stations</th>
<th>Dismissed to other missions</th>
<th>Excommunicated</th>
<th>Suspended</th>
<th>Restored</th>
<th>Deaths</th>
<th>In good standing</th>
<th>Received on profession from the beginning</th>
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<td>235</td>
<td>375</td>
<td>555</td>
<td>645</td>
<td>571</td>
<td>677</td>
<td>884</td>
<td>997</td>
<td>997</td>
<td>997</td>
<td>997</td>
<td></td>
</tr>
</tbody>
</table>

* Including the members for Pulney.

PRESENT STATE OF THE CHURCHES.

During the past year 112 have been added to the membership of the churches. Death, discipline, and other causes have reduced the actual gain to 76. The present number is 997. Further particulars are given in the following table:
There has been great distress among the native Christians from famine; and some of them have also passed through persecution unusually severe. Of the condition of the churches, the brethren say: "Though we still see much to try our faith and patience, we find also many things which afford us pleasure. We must indeed yet regard these Christians as 'little children' in Christ; but we are confident of this one thing, that he which hath begun a good work in them will perform it until the day of Jesus Christ."

The sincerity and strength of piety of the converts, in some parts of India, were put to a severe test during the recent rebellion; so that, whatever doubts may formerly have been entertained as to the sincerity and stability of the Indian churches, there is now no longer ground for distrust on that score. No apparent reason exists for supposing the result would be different, were the Madura Christians called to pass through the same 'furnace of affliction.' During the past year, several events have occurred to show that the Christian religion has already become a power in India, and is recognized as such both by the Government, and by the native population. Among these are the religious riots in the provinces of Tinnevelly and Travancore. These were subsequent to the Queen's proclamation, announcing the transfer of this Indian empire to the Imperial Government. For some time there had been an increased bitterness displayed by the high-caste heathen towards the native Christians in those districts, which eventuated in acts of violence that could only be suppressed by military force. A month or two later, an anti-missionary memorial to Lord Stanley, Secretary of State for India, was adopted at a meeting of about ten thousand persons in Madras. Some five or six thousand signatures were obtained during the continuance of the meeting.

NEW CHURCHES—NATIVE PASTORS.

Five churches were organized in the year 1858; three of which were in villages connected with the Mandahasalie station, one in Periacúlum, and the other in the town of Dindigul. In August, Mr. A. Lavarimūttă was ordained pastor of the church in Dindigul; and, in December, Mr. C. Williams was ordained at Kilamattūr, and Mr. E. Seymor at Periacúlum. These three native young men were educated exclusively in the vernacular. They have for several years been engaged as catechists, and have been selected for this office for their piety, fidelity and success. Several of these new churches have undertaken, with the aid of the 'Native Evangelical Society,' to furnish the salaries of their pastors, thus relieving the Board entirely of their support. The movement indicates a progress in the direction of self-support, the more noticeable from its having commenced in a season of extreme suffering, on account of the famine. Six native pastors have been ordained; but at
present there are only five,—Mr. Winfred, the first ordained, having asked and received a dismission from his church, that he might remove to Madras.

THE CHRISTIAN CONGREGATIONS.

For ten years subsequent to the establishment of this mission, the term "congregations" was applied to assemblies composed almost exclusively of the heathen youth collected in the free schools, and of their heathen masters. Of such congregations there were then but five—one at each of the stations. But it is now applied to an assembly of persons, who, professing to renounce their former faith, adopt the Christian name, and submit to some of its requirements. These congregations, which have sprung up in all parts of the mission, are the nurseries of the churches. Their growth, from the year 1845, has been as follows:

<table>
<thead>
<tr>
<th>Years</th>
<th>1845</th>
<th>1846</th>
<th>1847</th>
<th>1848</th>
<th>1849</th>
<th>1850</th>
<th>1851</th>
<th>1852</th>
<th>1853</th>
<th>1854</th>
<th>1855</th>
<th>1856</th>
<th>1857</th>
<th>1858</th>
</tr>
</thead>
<tbody>
<tr>
<td>Members</td>
<td>1091</td>
<td>1092</td>
<td>1113</td>
<td>1006</td>
<td>1979</td>
<td>2771</td>
<td>3716</td>
<td>4324</td>
<td>4846</td>
<td>5091</td>
<td>5279</td>
<td>5327</td>
<td>5804</td>
<td></td>
</tr>
</tbody>
</table>

The rate of annual increase has been nearly 340 members, for the whole period. But the average increase during the first five years was only 179; during the second it was 573. For the three years immediately following this second period, closing with 1857, the increase was less than the average of the first five. The causes of this check in the growth of the congregations were local and temporary. The increase of the past year nearly equals the average in the second period.

Until very recently these congregations were composed, for the most part, of the lowest and poorest classes of the community. In their report for 1858, however, the brethren remark: "The Gospel seems to be gradually finding its way into classes of society higher than those in which it has hitherto met with its greatest success." Mr. Taylor says: "What God has been doing this year is of great prospective importance; it shows that the higher castes in these parts may be converted. Thus is the stigma of Christianity, that it is 'the Pariah's religion,' partially wiped out."

The missionaries make frequent tours among these congregations. The distance traveled for this purpose, during the year, amounts, in the aggregate, to about 7,000 miles, and has fully occupied from one-quarter to one-third of their time. The number of congregations now reported is 136. The number of members is 5,804. This gives an average of about 43 individuals to each. Pulney and Patiavur appear now, for the first time, in the statistical returns; they originated by a division of the Dindigul and Siva-
gunga stations respectively. Further particulars concerning the congregations may be learned from the following table:

<table>
<thead>
<tr>
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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Madura</td>
<td>17</td>
<td>168</td>
<td>150</td>
<td>328</td>
<td>2</td>
<td>12</td>
<td>83</td>
<td>+34</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dindigul</td>
<td>9</td>
<td>121</td>
<td>98</td>
<td>219</td>
<td>43</td>
<td>44</td>
<td>15</td>
<td>28</td>
<td>2</td>
<td>14</td>
<td>13</td>
<td>2+14</td>
</tr>
<tr>
<td>Tirumungalam</td>
<td>11</td>
<td>224</td>
<td>101</td>
<td>325</td>
<td>64</td>
<td>94</td>
<td>12</td>
<td>38</td>
<td>57</td>
<td>15</td>
<td>77</td>
<td>7+4</td>
</tr>
<tr>
<td>Tirupavanan</td>
<td>7</td>
<td>57</td>
<td>46</td>
<td>103</td>
<td>18</td>
<td>21</td>
<td>8</td>
<td>98</td>
<td>1</td>
<td>67</td>
<td>69</td>
<td>+8</td>
</tr>
<tr>
<td>Mandahassaali</td>
<td>39</td>
<td>611</td>
<td>822</td>
<td>1855</td>
<td>142</td>
<td>212</td>
<td>19</td>
<td>393</td>
<td>4</td>
<td>41</td>
<td>229</td>
<td>+229</td>
</tr>
<tr>
<td>Mabur</td>
<td>7</td>
<td>61</td>
<td>64</td>
<td>125</td>
<td>22</td>
<td>21</td>
<td>10</td>
<td>1</td>
<td>2</td>
<td>27</td>
<td>+27</td>
<td></td>
</tr>
<tr>
<td>Batesagundu</td>
<td>8</td>
<td>79</td>
<td>79</td>
<td>158</td>
<td>18</td>
<td>18</td>
<td>15</td>
<td>18</td>
<td>3</td>
<td>10</td>
<td>27</td>
<td>+17</td>
</tr>
<tr>
<td>Periasalam</td>
<td>21</td>
<td>321</td>
<td>331</td>
<td>652</td>
<td>66</td>
<td>65</td>
<td>15</td>
<td>32</td>
<td>4</td>
<td>49</td>
<td>70</td>
<td>+70</td>
</tr>
<tr>
<td>Pattiyar</td>
<td>2</td>
<td>22</td>
<td>15</td>
<td>37</td>
<td>7</td>
<td>7</td>
<td>8</td>
<td>29</td>
<td>1</td>
<td>54</td>
<td>+54</td>
<td></td>
</tr>
<tr>
<td>Puliev</td>
<td>4</td>
<td>42</td>
<td>41</td>
<td>83</td>
<td>12</td>
<td>12</td>
<td>6</td>
<td>103</td>
<td>1</td>
<td>87</td>
<td>37</td>
<td>+142</td>
</tr>
<tr>
<td>Pasumalike</td>
<td>1</td>
<td>9</td>
<td>7</td>
<td>16</td>
<td>9</td>
<td>9</td>
<td>4</td>
<td>29</td>
<td>1</td>
<td>33</td>
<td>+33</td>
<td></td>
</tr>
<tr>
<td>Sivagunga</td>
<td>6</td>
<td>45</td>
<td>56</td>
<td>101</td>
<td>21</td>
<td>17</td>
<td>3</td>
<td>41</td>
<td>1</td>
<td>66</td>
<td>-83</td>
<td></td>
</tr>
<tr>
<td>Usilampatti</td>
<td>4</td>
<td>34</td>
<td>24</td>
<td>58</td>
<td>3</td>
<td>3</td>
<td>7</td>
<td>103</td>
<td>1</td>
<td>19</td>
<td>-84</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>136</td>
<td>1,791</td>
<td>1,588</td>
<td>3,387</td>
<td>495</td>
<td>495</td>
<td>128</td>
<td>2,958</td>
<td>23</td>
<td>153</td>
<td>990</td>
<td>502</td>
</tr>
</tbody>
</table>

**EDUCATION—NATIVE ASSISTANTS.**

There are in the Christian congregations 2,425 children. This includes boys and girls under the age of fifteen; of these, a few more than one-fourth attend the schools. So long as the congregations continue to be augmented principally from the lowest and poorest classes of the community, it is not probable that this proportion will be greatly increased. It is only by a great sacrifice that these parents can allow their children to attend school after they are old enough to afford the least assistance in the support of the family. With their feeble appreciation of the advantages of education, inefficient masters, absence of energetic superintendence, (which distance from the missionary generally prohibits,) these schools drag on a feeble existence, with an average in each of only about a dozen pupils. During the year, there has been a slight increase both in numbers and efficiency. A uniform course of instruction has been adopted, and a new and excellent series of school-books has been introduced. The attention of the Prudential Committee and of the mission is earnestly directed to this subject, and it is proposed to establish a class or school for the training of efficient masters. These schools now contain 872 pupils, of whom 617 are in Christian families.

In the seminary at Pasumalike for the training of pastors and catechists there are now 63 students, ten of whom are catechists. A class of eight left in March, having completed the course of study; seven of these are engaged in mission service. At the same time a class of five catechists completed a course of study arranged for one year. These five men had been catechists for
several years, and three of them have since been ordained as pastors. Seven of the students were received to the church. Of the 123 native assistants at present connected with the mission, 54 have enjoyed, for longer or shorter periods, the educational advantages which the seminary affords. Forty-four others from the seminary were formerly employed in the mission, of whom eleven died in the service. There are now 42 students passing through what is called the full course; of whom a few are selected to receive instruction in English. There are also classes, into which candidates for the pastoral office, those engaged as catechists, and promising young men from the Christian congregations, are admitted for shorter terms. Besides the five Pastors before referred to, the mission employs 73 catechists and 46 readers. These are all encouraged and required to devote part of their time to theological and general studies; and they are assembled twice in the year for examination, instruction, and mutual counsel and encouragement, that “their profiting may appear unto all.” They are also assembled at the different stations for several days in each month, on which occasions they give a report of their work, and receive instruction from the missionaries. “In regard to most of them, there is pleasing evidence of both growth in grace, and increasing efficiency in their labors. By their aid there were distributed, during the year, 121 Bibles, 304 New Testaments, 5,177 Gospels and other portions of Scripture. No Scriptures have been gratuitously distributed in the city of Madura and its vicinity, as a colporter has been employed to sell them, and in his efforts to do so has met with some success.

The Female Boarding School at Madura, numbers 46 pupils. Five left during the year, three of whom completed their course of study. Three united with the church. A class of eight graduated in March, all of them members of the church. Seven of these are teaching school; and some of them employ their leisure in teaching the women of the village congregations to read, reading to them, and holding prayer-meetings with them. Miss Ashley is to be a teacher in this school.

PHYSICIAN NEEDED—NEED OF MORE MISSIONARIES.

Since the return of Dr. Shelton in 1855, Dr. Colebrook, the English surgeon at Madura, has rendered great service to the mission families residing there. But this gentleman has recently gone to England, with no expectation of returning to India, so that the mission families are now deprived of medical attendance. The Prudential Committee are impressed with the great need there is of a physician for this mission, and have made repeated efforts to secure the services of a suitable person, but hitherto without success.
In pleading for a greater number of laborers, the brethren say: "Few tours are now made with the exclusive object of preaching to the heathen. The number of congregations connected with most of the stations is so large, and the distance of some from the station centre is so great, that a proper superintendence of them requires a large share of the missionaries' time and strength. For eighteen stations, with one and three-quarter millions of souls, we have only nine missionaries in the field." "And yet," they add, "it is our own field; and our claim has been admitted by other missionary societies. We have thus become pledged, in the sight of God and man, to supply its perishing people with the bread of life."

**MADRAS MISSION.**

Chintadrepetta.—Miron Winslow, D. D., Missionary; Mrs. Ellen A. Winslow.—Two catechists, and 8 teachers.

Royapuram.—Phineas R. Hunt, Printer; Mrs. Abigail N. Hunt.—One ordained native preacher, and 3 teachers.

Black Town.—The printing establishment is within the walled city.

3 stations.
1 missionary.
1 printer.
2 female assistant missionaries.
1 ordained native preacher.
2 catechists.
11 teachers.

The arrival of Mr. Hurd in this country was mentioned in the last Report. He has since felt it his duty to take a release from his connection with the Board. The Rev. S. Winfred, whose removal from the Madura District has been mentioned, has been engaged as preacher in the mission church at Royapuram, and also as head teacher in the 'English and vernacular grammar school' at Chintadrepetta. At this station 9 persons were admitted to the church, making the whole number of members in that church 52. There are 12 in the church at Royapuram; so that the whole number is 64. One hundred and eighteen members have been received into these churches from the beginning. There are 9 common schools in the mission, with 364 pupils, of whom 70 are girls. Mrs. Winslow has a girls' school under her care of 50 pupils. The high school contains 140 pupils. About one-third of the $1,535 expended for education, was contributed by English friends at Madras.

The want of funds has led to a suspension of the Tamil and English dictionary, after 360 pages, or about one-third, had been
printed. The size of this dictionary is imperial octavo. The sum needed for completing and finishing it is estimated at $7,000; the past outlay having been not far from $10,000. It is the expectation of brethren on the ground, that the outlay will be reimbursed by the sale of the work when completed. In the present state of the treasury, the Committee deemed it improper for the Board to make further advances; and similar considerations have prevented the Madras government from purchasing the dictionary. Dr. Winslow is hoping to enlist enough of private enterprise to enable him to resume the editing and printing; and the Board will wish him success, such a dictionary being needed. Mr. Hunt is greatly interested in the wide distribution of a Tamil almanac, to be printed at the press under his care, containing appropriate information on various topics, and "interspersed with Christian lyrics and saving truth."

The printing establishment contains a power-press, seven American hand-presses, one proof-press, and one foolscap-press. The bindery is in a perfect condition. The old presses have been sold at fair prices, and Mr. Hunt thinks that one or two of the hand-presses can be spared. The printing during the year, was as follows:

<table>
<thead>
<tr>
<th>Language</th>
<th>Scriptures</th>
<th>Tracts</th>
<th>School-books</th>
<th>Pamphlets</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tamil</td>
<td>13,690,200</td>
<td>954,000</td>
<td>2,950,300</td>
<td>28,610</td>
<td>17,823,140</td>
</tr>
<tr>
<td>Telugu</td>
<td>900,000</td>
<td></td>
<td>1,482,000</td>
<td></td>
<td>2,364,300</td>
</tr>
<tr>
<td>Hindoo</td>
<td>732,000</td>
<td></td>
<td></td>
<td>500</td>
<td>732,500</td>
</tr>
<tr>
<td>Tamil-English Dictionary</td>
<td></td>
<td></td>
<td></td>
<td>96,000</td>
<td></td>
</tr>
<tr>
<td>English and Tamil School-books</td>
<td></td>
<td></td>
<td></td>
<td>70,000</td>
<td></td>
</tr>
<tr>
<td>English and Telugu School-books</td>
<td></td>
<td></td>
<td></td>
<td>144,000</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td></td>
<td></td>
<td></td>
<td>30,200</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td>21,060,140</td>
<td></td>
</tr>
</tbody>
</table>

The Madras Bible Society has its work done at this establishment. The grants of the American and British Bible Societies for the Tamil people are also, for the most part, expended here.

The Madras Auxiliary Missionary Society thus expresses its obligations to the American press in its last report: "Your committee desire to bear testimony to the important services rendered by the American mission press to the cause of Bible circulation, in the improvement it has effected in the typography of the vernacular Scriptures; a result entirely attributable to the exertions of Mr. Hunt, its zealous and indefatigable superintendent."
EASTERN ASIA.

CANTON MISSION.

CANTON.—Dyer Ball, M. D., Samuel W. Bonney, Missionaries; Mrs. Isabella Ball, Mrs. Catharine V. R. Bonney.—One helper.

On their way.—Daniel Vrooman, Missionary; Mrs. Vrooman.

1 station.
3 missionaries.
3 female assistant missionaries.
1 native helper.

Mr. Vrooman sailed from New York, July 30, with his wife, on his return to China. Messrs. Ball and Bonney were enabled to resume their residence in Canton near the close of 1858. The city was a scene of desolation, and much time had to be given to the repair of houses and arrangements for resuming their work. Dr. Ball resides in the house formerly occupied by Mr. Vrooman, and uses a room connected with it as a chapel. Mr. Bonney has a preaching place near the centre of the old city. The people are more friendly than before the war. The audiences are sometimes one hundred and fifty and even four hundred persons. Free access can now be had to every part of the city. Mrs. Bonney's school contains nine girls, who do well as scholars.

THE NEW TREATIES.

One of the remarkable events of modern times is the engagement of the Chinese government with the four great powers of the West to give freedom to Christianity in that vast empire, containing more than one-half of the heathen population of the globe. The articles in the treaties containing this important concession, are worthy of a place in this Report.

American Treaty, Article 29. "The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, either citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested."

English Treaty, Article 8. "The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities,
nor shall any such, peaceably pursuing their calling and not offending against the laws, be persecuted or interfered with.”

**French Treaty, Article 13.** (Translation.) “The Christian religion, having for its essential object to lead men to virtue, the members of all Christian bodies (communions) shall enjoy full security for their persons, their property, and the free exercise of their religious worship; and entire protection shall be given to missionaries who peacefully enter the country, furnished with passports such as are described in Article 8. No obstacle shall be interposed by the Chinese authorities to the recognized right of any person in China to embrace Christianity if he pleases, and to obey its requirements, without being subject, on that account, to any penalty. Whatever has been heretofore written, proclaimed or published in China, by order of government, against the Christian faith, is wholly abrogated and nullified in all the provinces of the empire.”

**Russian Treaty, Article 8.** (Translation.) “The Chinese government, recognizing the truth that the doctrines of Christianity promote the establishment of good order and peace among mankind, promises not to persecute its subjects who may wish to follow the requirements of this faith; but they shall enjoy the same protection which is granted to those who profess other forms of religion tolerated in the empire. “The Chinese government, believing that Christian missionaries are good men, who seek no material advantages for themselves, hereby permits them to propagate the doctrine of Christianity among its subjects, and allows them to pass everywhere in the country. A fixed number of missionaries passing through the cities or open ports, shall be furnished with passports, signed by the Russian authorities.”

The missionary Bishop of the English Episcopal Church in China, in a letter to the Archbishop of Canterbury, has made this very gratifying statement: “It is right that the friends of Christian missions, on both sides of the Atlantic, should know how much they are pre-eminently indebted for the Christian element in the wording of the treaties, to the hearty zeal, sympathy, and cooperation of his Excellency, W. B. Read, ably seconded by his Secretary of Legation and Interpreter, Dr. Williams and Rev. W. A. P. Martin—names well known in connection with the missionary work in China.” Mr. Read has related a singular fact connected with the negotiations, which strongly attests the favorable impression made by missionaries, both upon the people and the government of China. “When the American negotiations were in progress at Tien-Tsin,” he says, “the Imperial Commissioners, of their own accord, offered to concede to missionaries the privilege of free access to all parts of the country of China. Honorable as was this testimonial, I could not accept it, for various reasons; the controlling one being, that it involved the recognition of classes among my countrymen, which I could not admit. The missionary, the merchant, the scientific explorer, should share the same privileges. They do so now, and I look forward to the early day when, under the providence of God, with an improved state of feeling, invigorated loyalty and sense of obedience to law, which creates as many duties as privileges, Americans shall pass the opened gates of this
mysterious Empire, alike doing good, obeying law, and giving no evil example.”

In his reply to the address of the missionaries in Shanghai, from which the above extract is taken, Mr. Read also acknowledged his indebtedness to missionaries for important assistance in the accomplishment of the commercial results of his negotiations. He said: “In my dispatches homeward, I have spoken of my high obligations to the American missionaries in China, without whose practical aid I could have done little, and to whose good example, making a deep and favorable impression on the Chinese mind, what is called diplomacy owes much. The missionary is never, by his own act, in trouble here. He is never importunate for assistance, or clamorous for redress. He is never querulous; and your kind address shows that he is ready to do a public servant more than justice, and to give him unsolicited words of generous approval, when his work is done.”

By the solemn engagement of the government, China is now open to the Gospel. Just how far we may expect the civil authorities will efficiently protect the missionary and the native converts, in places remote from the residence of consuls, is yet uncertain. On the probable effects, Dr. Williams makes remarks, which are discriminating and worthy of attention:

“You have probably seen enough of all the treaties of Tien-Tsin to get a good idea of their general character. Nothing in the history of Asia, in modern times, has occurred of as great importance as the meeting of the plenipotentiaries of the five nations there assembled, and the terms obtained by four of them from the fifth. The Christian and pagan nations of the earth never before stood in the same attitude to each other, and the forbearance and conscious power of the former made an impression at the time on the latter, a transitory one it may be, but not wholly useless. There is perhaps too much reliance placed on a treaty with such a people as the Chinese, as being an expression of their intentions and engagements respecting their intercourse with foreign nations; when the truth is, that they regard such a compact very much as they do their own laws—to be observed as well as the ignorant and unscrupulous agents employed in carrying out the stipulations can be compelled or expected to do. I do not mean the Chinese officers who negotiated the treaties of Tien-Tsin were dishonest in agreeing to their provisions, but they have different ideas respecting public faith and honor from what western nations have. They look for many shortcomings in the observance of their own statutes, and see no reason, as they have no experience, of a different state of things in respect to a treaty. I have no doubt, however, that unusual care, on the whole, will be taken by the supreme and provincial governments of China, in avoiding all causes of collision as much as possible with foreigners. It is much to be feared, perhaps, that a few years’ experience of their unwillingness to embroil themselves in troubles, will embolden the reckless and truculent foreigners cast on their shores to prowl through the land and commit all manner of outrages. A succession of wrong doings on the part of such miscreants caused a rising at Ningpo in 1857, when nearly thirty Portuguese were killed by the indignant Chinese. This furnishes a strong reason for the churches in England and America to send out their good men to live in the land, that their presence may counteract the evil deeds of professed Christians.
"There is one view respecting the recent treaties which may be referred to in estimating their value, especially that part relating to the toleration of Christianity. The full purport of this and other provisions is probably to be learned by the Chinese only after some experience of their practice.

"There will at first be difficulties in the way of unprotected missionaries traveling through the land as they wish; and time must be allowed for the people to become used to their presence and pursuits.

"To my mind the privileges obtained by the recent treaties have greatly increased the duties owed to the Chinese by the nations who have made them grant them. Perhaps we (that is, foreigners) intend to force the Chinese to give all the privileges, and remain heedless of our duties. Alas, for this empire, if the church does so too! You cannot fully understand the strange mixture of sense and folly, ignorance and sagacity, superstition and freedom from debasing rites, democracy and reverence for rulers, learning and pedantry, which all go to make up the character of the Chinese. It seems to have had just enough, when allowed by the providence of God to remain within its own borders, to keep the whole race from anarchy, barbarism, and disunion; but unless the healing and elevating influences of pure religion are now brought to bear upon the mass, by the exemplary lives and constant teachings of its professors living among them, for the purpose of bringing them to a knowledge of the truth, it seems to me as if the whole body politic would crumble away. Yet He who has preserved and multiplied this race to its present condition, has his own purposes of mercy and judgment to carry out, and his own people will be ready to help in them. Here are our hopes and grounds for action."

Under another date, Dr. Williams observes: "The astonishing openings of this Empire and Japan to foreigners surprise us the more, the more we consider the matter; and we anxiously wait to see the effect on the churches of this answer to their prayers."

F U H - C H A U MISSION.

Fuh-chau.—Lyman B. Peet, Justus Doolittle, Charles Hartwell, Missionaries; Mrs. H. L. Peet, Mrs. Lucy E. Doolittle, Mrs. Lucy E. Hartwell.

Returning to China.—Caleb C. Baldwin, Missionary; Mrs. Harriet F. Baldwin.

On their way out.—Rev. Simeon F. Woodin, Missionary; Mrs. Sarah L. Woodin.

1 station.
5 missionaries.
5 female assistant missionaries.

Mr. and Mrs. Peet sailed from New York in October, and arrived at Fuh-chau in the following March. Mr. Doolittle was married in January to Miss Lucy E. Mills, a native of Chenango County, New York, and since 1857 a resident of Shanghai. Mr. and Mrs. Baldwin sailed last month on their return, accompanied by Rev. Simeon F. Woodin and wife. Mr. and Mrs. Baldwin will bear with them the Christian sympathy of the Board, in view of their sore bereavement of five children during the last year.
The church has been opened for two regular services on the Sabbath, throughout the year; and also for preaching, by the missionaries and helpers, on several days of the week, and, during two or three months of the year, nearly every evening. The congregation is very variable. The regular attendants on the Sabbath are somewhat less than thirty; the remainder of the audience is made up of occasional hearers and passers-by from the street.

Mr. Doolittle has been much encouraged in his evening services, as the congregation, though small, is composed mostly of persons from the neighborhood, some of whom appear to come for the purpose of listening to the truth. The four small chapels of the mission have been occupied daily by the native helpers for preaching, conversation and the selling of publications, throughout a large part of the year. The congregations in these chapels are composed, for the most part, of persons from the streets.

In May, the three girls who had been in Mr. Doolittle's school were transferred to Mrs. Hartwell's care, and four of the male pupils, who were members of the church, were taken into the employ of the mission as helpers. Subsequently, Mr. Doolittle transferred the only remaining boarder to the care of the Rev. O. Gibson, of the Methodist mission, who has charge of a boarding-school, and closed his school for the remainder of the year. Of the four individuals referred to above, as native helpers, one has been employed as private teacher by Mr. Doolittle during half of the day, and during the other half as preacher, &c., in his chapel. Another had charge of the chapel formerly occupied by Mr. Peet until November, when he was married to one of the school girls, under Mrs. Hartwell's care, and took charge of the Ma-kuu chapel, left vacant by the apostasy of Sing, a former helper. The other two, being young, were placed in united charge of the Ato chapel, for mutual help. The three school girls were all received into the church in the summer, and the two who are still under Mrs. Hartwell's care are fitting themselves for usefulness.

DISTRIBUTION OF BOOKS—THE CHURCH.

The mission has printed and distributed fewer books than in some former years. They continue to sell books, instead of distributing them gratuitously. A smaller number is thus put into the hands of the people; but our brethren believe as much good is done as would result from giving a much larger number. Tracts and sheets have been distributed to some extent in the streets and in shops, as in former years; also in the church, at the close of some of the services.

Five persons were added to the church during the year, two of them males, and three females. One has been expelled, and one
member has died. The present number is nine. The one excommunicated has been long in the employ of the mission. The one who died was also a helper,—the best scholar in the church, and one from whom the missionaries hoped for much good; but the Lord took him, as they trust, to serve him in a higher sphere. The present members of the church are growing in knowledge, and it is thought in grace also. There are several individuals who attend, more or less regularly, the weekly church prayer-meeting, of whom three have asked for baptism.

Mr. Peet mentions the admission to the church of a female about seventy years of age. He gives an interesting account of the speaking done in their assemblies by the four young men above referred to; and remarks as follows upon the last preceding monthly concert, and the contrast of the present with the past in Fuh-chau:

"I was much pleased with the prayers offered by native converts. They were intelligent, scriptural, earnest, and appropriate. My own mind was much affected in view of the great change that had taken place here in the minds of the people towards us and our work. A few years ago, had we been assembled thus, the whole city had been in an uproar, greater than that at Ephesus, when Paul was there; nor would it have been put down by one, or even all of the magistrates in Fuh-chau, till the excited multitude had torn down the house to its foundations, and driven us away from this place of prayer and praise. A few years since, in that immediate neighborhood, we encountered stoning and violence in visiting the place where we now reside; nor could the magistrate protect us there for a time after it was first rented. How great the change in all these respects! The sentiment is abroad in the community, and is daily becoming more common, that Christianity is a religion not to be hooted at or treated lightly, either by the people or their rulers. Its claims, as the only true religion, having no fellowship with any other, and demanding the homage and service of every individual, are becoming more extensively understood and acknowledged among the people."

SHANGHAI MISSION.


1 station.
3 missionaries.
2 female assistants.

On the 9th of April, a heavy affliction befell this mission and the missionary cause in China, in the death of Rev. William Macy, which occurred at Shanghai, at the early age of thirty-four years.
He was called away soon after removing from Canton with the hope of finding greater access to the people, and just as he had arranged for going to 'regions beyond' those already occupied. But although the high hopes inspired by his qualifications for usefulness and his devotion to the cause have been cut off, we bow to the ordering of an all-wise Providence. When Mr. Macy removed to Shanghai, the difficulties between England and China gave promise of new openings for the Gospel in the interior. For these reasons he declined to study the local dialect, and commenced the Mandarin, spoken generally by the people of the northern provinces. After the treaties were concluded, he turned his attention to Tung Chow, in Shangtung, and arranged with Mr. Aitchison for a journey by land to that place. But God had other plans for him. His end was eminently peaceful.

LABORS AND RESULTS.

Dr. Bridgman continues to be occupied on the new translation of the Scriptures. He has put in circulation 500 Testaments and 8,000 tracts, and has had the oversight of the little church connected with the boarding-school. An edition has been printed of 2,500 copies of the New Testament, cut on blocks, making a volume of 252 pages. Mr. Blodget has sustained a daily service at his chapel, when not absent, and has spent near two months in itinerating. He has also prepared a translation of the Epistle to the Romans in the Shanghai colloquial dialect. Mr. Aitchison, though "looking anxiously for an opening into the regions beyond," spent the greater part of the year at Shanghai, preached in the chapel, and in the open air in various parts of the city, and prepared a valuable manual for the use of converts. Mrs. Bridgman continues to devote herself to her school, numbering near a score of pupils. The native church members under the care of the mission, are two women and three from the school. An examination of the school in April was quite satisfactory. A class of girls having completed their course of study, the experiment was tried of placing two of them in charge of day schools conducted on Christian principles. The experiment, thus far, has been successful. Mr. Macy spoke, in one of his last letters, of the ease with which a church could be filled up with members, if a simple willingness to profess Christianity were taken as evidence of spiritual renovation. The fact that "few have as yet been converted," adds this now sainted herald of the cross, "seems to us to constitute only a stronger appeal for new effort and more fervent prayers. The field has proved a hard one; it has tried the faith and patience of the laborers; it has tried the zeal and courage of the church at home. But it cannot be abandoned. Should it be neglected? Perhaps the right men have not yet been sent; per-
haps the best means have not yet been tried. Well, a new era is dawning for China; we hope it will be an era of blessing and rejoicing.” “It is desirable,” he adds, “that those who come out here should fully understand, that the work is a trying one; involving much discomfort and annoyance; perhaps much painful waiting and deferred hope. It would be well, too, if most, not to say all, would come determined to make light of the attractions of literary attainments, and, giving themselves to the colloquial, and caring but little for acquaintance with books, should devote themselves to the common, uneducated classes.”

CALL FOR ENLARGEMENT.

The Board will remember how wide a field has been explored from Shanghai. During the last year no long journeys have been made, but Mr. Blodget visited twenty-seven towns and small cities, within a circuit of thirty miles, containing a population of from two to twenty or thirty thousand each. In general he found a favorable reception, and a good degree of attention to his preaching. He twice visited Luchow, the capital of the province; and also R’wun, said to contain one hundred thousand inhabitants.

By the new treaties, missionaries have the right to preach the Gospel in every part of China. The great interior is best approached from the northern coast. It becomes the directors of missionary societies to consider the wisest method of proceeding. Dr. Smith, the English Bishop of Victoria, suggests, that each missionary society take a specific field, and cultivate it thoroughly. There should be an immediate advance in the work of missions in China. “Notwithstanding hindrances that must be met,” say our brethren, “it is our deliberate opinion, that the time for the occupation of the interior has now come, and that all difficulties will vanish before the power of faith and love.” The testimony of the Hon. Mr. Reed, United States Commissioner to China, to the missionary aid rendered in securing the most valuable results of the late treaties, was cited in the Report on the Canton mission. Since his return to this country, Mr. Reed has used the following language, in an address to the merchants of Philadelphia, respecting the American missions in Eastern Asia and other lands which he visited. “No one can pass even as short a time as I have done in the dark, cold shadow of Pagan civilization, such as is found in China, or among what we may hope to be the ruins of Hindoo or Mohammedan superstition, without new gratitude that his lot is cast in a Christian land, and without the conviction that there can be no true, effective enlightenment without Christianity; and to speak more practically still, no one can see what I have, without recognizing the duty of acknowledging the enormous debt of gratitude to those devoted men and women, who, as missionaries, are struggling for the conversion and education of the heathen, and our obligation to sustain them. I went to the East with no enthu-
siasm as to the missionary enterprise. I come back with a fixed conviction, that in its true and harmonizing power, and in its increasing influence on commercial adventure, it is, under Providence, the great agent of civilization; and I feel it my duty to add, that everywhere in Asia and Africa, among the Caffres in Natal, on the continent of India, among the forests of Ceylon, and over the vast expanse of China, the testimony to the success and zeal of our countrymen, as missionaries of truth, is earnest and concurrent. I heard it everywhere, and from high authority. Their praises greeted me when, after the dreariness of a long voyage, I put my foot ashore at the Cape of Good Hope; and when, nearly two years afterward, I bade farewell to Eastern lands, my last delightful duty was to visit and for myself see the largest missionary school in Egypt, kept and admirably administrated by an American,—a Philadelphia woman, (Miss Dale,) at Alexandria.”

The following table, showing the stations of missionaries sent to the Chinese, was prepared by Mr. Macy, and will be convenient for reference.

<table>
<thead>
<tr>
<th>STATIONS</th>
<th>Malacca</th>
<th>Penang</th>
<th>Singapore</th>
<th>Indo-China</th>
<th>Batavia</th>
<th>Bangkok</th>
<th>Macao</th>
<th>Hong Kong</th>
<th>Canton</th>
<th>Amoy</th>
<th>Foochow</th>
<th>Ningpo</th>
<th>Shanghai</th>
<th>Totals</th>
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<td><strong>37</strong></td>
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Note.—In the above table, each missionary is credited to the society and station with which he was last connected; otherwise arranged, some societies would have larger numbers, and some stations show a greater degree of labor. All the stations out of China were abandoned, excepting the American Baptist mission in Bangkok, on the opening of the five ports, and the missionaries transferred to one or another of these ports.

JAPAN.

Dr. Macgowan, of the American Presbyterian mission at Ningpo, visited Nagasaki, in Japan, early in the present year. Trampling
on the cross, that is—"on a brass plate representing the crucifixion, carried by the street officers to every house to be trampled on by every inmate"—he believes was only required at Nagasaki and the neighboring regions, where foreigners had once been. This has been suspended since Mr. Harris made his treaty. But Dr. Macgowan thinks the Japanese authorities will require a frequent renunciation of Christianity, in some form, from all who are in contact with Christian missionaries. He says:

"There is that in the government of Japan, which offers obstacles to the spread of Christianity, such as finds no parallel in history, ancient or modern. I allude to the system of espionage, which is here carried to such a degree of perfection as to defy any attempts of a suspected person to move without the knowledge of the rulers, who, at the same time, have the power of rendering nugatory the slightest approach towards proselytism. Those who have observed the missionary efforts most perseveringly made by Protestant and Romish missionaries at Loochoo, will be able to appreciate the position of a missionary in Japan, where the same masterly passive resistance can, and, for a time at least, will be maintained, baffling every movement toward the communication of truth."

This is to be overcome by the divine blessing on prudent and persevering efforts to acquaint the government and people with the unambitious, peaceful nature of the true Gospel, so different from that corrupt Christianity, which the Japanese exterminated in blood, some two centuries ago. With the present income of the Board, it would not be wise to institute a new mission to Japan; but the Prudential Committee will gladly commence a mission among the thirty or forty millions on those Islands, whenever there shall be such an increase of income and of missionary candidates, as to warrant the undertaking.

NORTH PACIFIC OCEAN.

THE SANDWICH ISLANDS.

[Of the persons named below, Messrs. Bishop, Gulick, Coan, Bond, D. Baldwin, Clark, L. Smith, J. W. Smith, Andrews, Pogue, Wetmore, Bailey, Emerson, and Forbes, derive their support wholly from the Islands; and Messrs. Thurston, Paris, Lyons, Alexander, W. O. Baldwin, Parker, Rowell, Dole, Shipman, Wilcox, and Johnson, only in part.]

HAWAII.

KAILUA.—Rev. Asa Thurston, and Mrs. Lucy G. Thurston.


HILO.—Rev. Titus Coan, Rev. David B. Lyman, Charles H. Wetmore, M.D.; Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman, Mrs. Lucy S. Wetmore.

WAIMEA.—Rev. Lorenzo Lyons, and Mrs. Lucretia G. Lyons.

KOHALA.—Rev. Elias Bond, and Mrs. Ellen M. Bond.

MAUI.


LAHAINALUNA.—(Seminary belonging to and supported by the government.) Rev. Claudius B. Andrews, Rev. John F. Pogue; Mrs. Anna Andrews, Mrs. Maria K. Pogue, and Miss Lydia Brown.

WAILEA.—Rev. William P. Alexander (now in this country); Mr. Edward Bailey; Mrs. Mary Ann Alexander (now in this country), Mrs. Caroline H. Bailey.

HANA.—Rev. William O. Baldwin, and Mrs. Mary P. Baldwin.

MOLOKAI.

KALEUAHIA.—Rev. Anderson O. Forbes; Mrs. Maria P. Forbes, Mrs. Rebecca H. Hitchcock.

OAHU.

HONOLULU.—Rev. Ephraim W. Clark (now in this country), Rev. Lowell Smith, Rev. Peter J. Gulick; Mrs. Abba W. Smith, Mrs. Fanny H. Gulick, Mrs. Maria P. Chamberlain (now in this country).

PU'UKOU (Oahu College).—Rev. Edward G. Beckwith, President; Mr. William Dewitt Alexander, Mr. R. C. Haskell, Professors; Mr. William A. Spooner, Steward; Mrs. Caroline P. Beckwith, Mrs. Eliza Ann Spooner, Miss Maria C. Ogden. (The dependence of the College on the Treasury of the Board is only temporary.)

EWA.—Rev. Artemas Bishop, and Mrs. Delia S. Bishop.

KANEHOE.—Rev. Benjamin W. Parker, and Mrs. Mary E. Parker.

WAIALAHA.—Rev. John S. Emerson, and Mrs. Ursula S. Emerson.

KAUA'I.

WAIMEA.—Rev. George B. Rowell; Mrs. Malvina I. Rowell, Mrs. Mercy P. Whitney.

KOLEA.—Rev. James W. Smith, M.D., Rev. Daniel Dole; Mrs. Mellicent K. Smith, Mrs. Charlotte C. Dole.

WAIONI.—Rev. Edward Johnson, Mr. Abner Wilcox; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

Summary.

Stations, . . . . . . .  19
Clergymen deriving support wholly from the Board, . . . . . . 2
" " " partly from the Islands, . . . . . . 11
" " " wholly " " " . . . . . . 12
Laymen deriving support wholly from the Board, . . . . . . 2
" " " partly from the Islands, . . . . . . 1
" " " wholly " " " . . . . . . 2
Whole number of clergymen on the above list, . . . . . . 23
" " " laymen " " " " . . . . . . 6
Married and unmarried females, (nineteen of whom receive their support wholly or in part from the Board,) . . . . . . 32
Native pastors, as reported last year, . . . . . . 4
Licensed native preachers, do. . . . . . 4
Native preachers informally licensed, do. . . . . . 35
EVIDENCES OF PROGRESS.

1. The change in the political system of the Islands.—Before the introduction of the Gospel, a feudal despotism held the mass of the people in the most abject bondage. The land all belonged to the king, and all kinds of property, and even life itself, were subject to his caprice. Under the benign influence of the Gospel, a constitutional monarchy has been introduced. Lands have been divided among chiefs and people, and a fee simple title given. A liberal constitution and an enlightened system of laws have been adopted. The lower house of the legislature, which meets biennially, is chosen by the universal suffrage of the people. Regular courts of law are established throughout the Islands, with a supreme court at the metropolis. Life and property are as safe as in any nation on the earth. Taxes are light, and the government is administered on just and economical principles. Industry, comfortable houses, a civilized dress, and the other blessings of civilization follow in the train of these changes. Foreign aid, of various kinds, is called in to help forward this onward progress; but Christianity has been the foundation and support of all these improvements.

2. Self-reliance and self-support in the Hawaiian government and the Hawaiian churches.—The Hawaiian government have adopted the mission seminary at Lahainaluna, and the whole system of common schools as their own, and furnish them a liberal support and efficient superintendence. Other schools of the higher class are sustained in part by public funds, and in part by private aid. Two only, aside from Oahu College, are aided by funds from this country.

Seven of the churches under the charge of foreign pastors have become self-sustaining. Four others sustain their own native pastors. Others support their own pastors in part, on the principles of the Home Missionary Society. All build and keep in repair their own houses of worship, and several of these houses would do credit to any New England village. The churches need still the fostering care of this Board. Too great a burden should not be put upon them, lest they break down under it, and much of the good be lost, which has already been accomplished.

3. The missionary enterprise of the Hawaiian churches.—Seven years ago, this work was entered upon in Micronesia, in connection with this Board. Eleven Hawaiian laborers, male and female, have been sent into that field. One has died there; others have returned; others remain at their posts. Of one of them, a missionary says: “We find in him a most valuable helper. He is a humble, faithful, patient, persevering, devoted missionary. Oh, for many more like him!” The Hawaiian churches have paid
several thousand dollars into the funds of this Board, for the support of these missionaries.

Six years ago, the Hawaiian churches commenced an independent mission at the Marquesas Islands. Fifteen Hawaiians and one foreigner have been sent into this field, and have been sustained entirely by the Island churches. One has died; the others are still in the field. Some of them were among the most efficient Hawaiian pastors. Their mission has been a hard one, but they are beginning to reap the fruits of their self-denying labors. A few Marquesans have been hopefully converted and gathered into the fold, schools have been established, several small books have been translated and printed, and a general interest awakened in the objects of the mission. Some three or four thousand dollars are contributed annually by Hawaiian Christians for the support of this mission. In short, they give far more, in proportion to their means, for the Gospel at home and abroad, than is given by the churches in this country.

CHANGES.

Few changes have taken place at the Islands since the last Report. Mr. Bailey has returned to the Islands. Rev. Anderson O. Forbes, son of a former missionary at the Islands and educated in the United States, has been installed over the church of Molokai, formerly under the charge of the late Rev. H. R. Hitchcock. Rev. Messrs. Alexander and Clark are now in this country; and the former is waiting for the return of prosperity to the industry of this country, in order to complete the endowment of the Oahu College.

STATE OF RELIGION.

The friends of the mission have for some time been looking for a reaction upon the remarkable reformation, which has so distinguished those Islands for a score of years past. It must be presumed that many have come into the churches, who are but partially instructed in the great principles of the Gospel. Much chaff must have been mingled with the wheat, but there has been no extensive falling away. Cases of discipline have often occurred, but not often for faults of a very flagrant nature.

As the pious chiefs of former years are dying off, and their guiding influence over the masses is being withdrawn, religion stands more upon its own merits. The luxuries and vices of civilization are also coming in to lead astray the unstable. It is not strange that some, who run well for a time, should stumble and fall.

The cases, on the whole, have been less than was anticipated; but the sifting is not yet completed. The line, from year to year,
is becoming more marked between those who are for Christ and those who are against him. This process is helped forward by the foreign element, good and bad, which is coming in upon the Islands. Says one brother: "On the whole, knowledge is increasing among the people. The church is becoming better acquainted with what constitutes real piety. The line between real and nominal Christians, and between the friends of Christ and the world, is becoming more distinctly marked." It would not be strange, if greater defections should be witnessed, than have yet taken place. Popery, beer-shops, the allurements of avarice and pleasure, all present their attractions, and will continue to decoy the ignorant and unthinking into the way to death. But most of the brethren are hopeful. One, speaking of the past year, says: "Progress has been made, and our hearts are encouraged. The people seem more disposed to attend to the word spoken; meetings are more quiet and solemn; and quite a number have, as we trust, passed from death unto life." Another says: "The revival mentioned at the beginning of last year continued with increasing interest for eight months. Many of our dissolute youth, who formerly were seldom seen in the house of God, are now in all our religious meetings, and appear to have a new nature. They are ready to speak for Christ and his cause." Another pastor puts down, as the result of the labors of the year, "an increase of knowledge, of civilization, of moral and religious influence." At Waimea, on Hawaii, "there has been a precious work of the Spirit, and many souls brought into the visible church." The number admitted on profession, during the year, to the several churches which have reported, is 587. This gives an average of 31 to each church, a greater yearly average than the number received into the Congregational churches of New England. The pastor of Koloa writes thus: "On glancing over our field of labor, I find there is a shady side to the picture, dark and discouraging; but there is also a bright side. On the dark side is the decrease of the population—the prevalence of licentiousness—the influence of bad white men—the large number of married people who do not live together—and, in general, the depravity of the human heart. But there is another view of the picture, and a brighter one. The attendance on public worship is as large as formerly, as large in proportion to the population, it is believed, as in civilized lands; and there is hope for a people who habitually attend on faithful preaching. Daily prayer-meetings are held in several places, and family worship is observed by a large number of families. There have been, the last year, but few cases in the church calling for discipline; and the contributions for benevolent purposes have been greater than in any former year."

The hula, or native dance, mentioned in the last Report, continues to some extent on Oahu. It is allowed by law only in Honolulu. It presents much the same attractions to the half-
civilized people of Hawaii, that the theatre does to the more civilized in our own land. In fact, when foreigners remonstrate against it, the natives refer to the theatre, which has been recently set up among them by foreign residents, as a justification of their own halekiaka, (theatre.) This and some other practices serve the purpose of sifting the churches, separating the chaff from the wheat. It is said, however, that "the number of church members found at the hula, has been comparatively small."

Though a great falling away has been so long looked for, the churches seem, on the whole, to be growing in stability, in knowledge, and in piety.

The papists are still busy. A company of nuns, 'sisters of the sacred heart,' have lately been introduced. They will doubtless use every means to gain an influence, especially in high places.

NATIVE PASTORS.

There appears to be some difference of opinion among the brethren in regard to ordaining native pastors over the churches, and investing them with the full responsibilities of the ministry. Some argue, that the native preachers will be more humble, and work to better advantage, in a subordinate capacity, without ordination. Others take the more scriptural view, and maintain that the ministry is a divine institution, and that the Apostles formed separate churches, and ordained pastors over them of such materials as were ready at hand. It is plain, that the large churches must ultimately be divided, and put under native laborers, and it seems desirable that this should be done while the older missionaries are at hand, to train both the churches and their pastors. Four churches have native pastors. Three others, who were formerly pastors, have been sent as missionaries to the Marquesas. The ordination of native pastors has, on the whole, succeeded better than was anticipated. Some of them have been faithful and successful laborers in the Lord's vineyard. It is not easy to see how the Hawaiians can ever stand alone, unless this work is urged forward with greater rapidity. Materials exist, to some extent, for a native ministry, and these men should be brought forward and invested with responsibility as they are able to bear it. The injunction to "lay hands suddenly on no man," should not be understood as a virtual prohibition of a native pastorate.

EDUCATION.

Nearly all the schools, as has been stated, are now sustained by the Hawaiian government, or by private aid. They are much as in former years. Important improvements have been made in the erection of school-houses. Many of the teachers are better qualified
for their work, but with the diminution of the population, the scholars have diminished in numbers. The President of the Board of Education says: "The education of the Hawaiian people can scarcely be regarded as having more than passed the period of its infancy. Forty years ago there was not a book in the Hawaiian language, nor a school, nor a printing press in the land. This was then a nation of pagans of the lowest grade; and it would be utterly unreasonable to expect any thing like that degree of advancement in our public schools here, which exists in older, wealthier and more enlightened communities; and even there they are very imperfect." The number of scholars in the common schools, last reported, is 7,721. This is a diminution of 63 from the preceding year.

Select Schools.—Among these, the most important is the Seminary at Lahainaluna. The teachers make the following report: "There are 39 pupils in the seminary who are members of the church. Some of these give good evidence of piety. Their conduct becometh the Gospel of Christ. Would that this were the case of all, but truth forbids us to say so. Two have been admitted to the church during the year, and two are propounded for admission. On the day of fasting and prayer for colleges, there appeared much feeling among the pupils. This continued till vacation. On their return from vacation, there was an evident decrease of feeling; since that time there has been no special religious interest among them, though they have kept up their regular prayer-meetings as usual. There have been connected with the seminary, during the year, 95 pupils; viz., 12 in the first class, 20 in the second, 22 in the third, and 41 in the fourth. The first class of 12 have graduated. They are a fine set of young men. Among them are some of the best scholars who have graduated for many years. Nine of them are members of the church."—"The present number in the Hilo Boarding School is 56. The pupils are believed to have made as good proficiency as in any former year. The small theological class of last year has been continued."—The Waioli Select School has been continued during the year, and with success.—The Royal School, and other select schools, have been prosperous.—The Oahu College has gone forward with more than usual vigor. Between seventy and eighty pupils have been connected with the college and the preparatory department. The school has been visited by the outpouring of the Spirit, and twenty or more of the pupils have become hopefully pious. The welfare of the Islands, and especially of the missionary work in the whole of northern Polynesia, is very intimately connected with this institution. It is to be hoped that the college will soon obtain its endowment.

The English language.—Attempts have been made of late years, by the government, to establish schools for teaching the
natives the English language. They have not succeeded according to the hopes of the founders. It is no easy matter for an Hawaiian to acquire the English language. Some have gained a tolerable knowledge of it, and a few such are now worthy members of the preparatory department of the college. They make good scholars, and are capable of learning the Latin and other languages. The mass of the people must be furnished with books and instruction in their own tongue, or they will die in ignorance. An attempt to teach the English language to the people generally, would bring them more in contact than they now are with the lowest and most debasing of the civilized world, and would hasten the destruction of the race.

STATISTICS OF THE CHURCHES.

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* Not reported, and the table is incomplete.

CONTRIBUTIONS—HOUSES OF WORSHIP.

The contributions of the past year have amounted to $26,068. This is an advance of more than $4,000 on last year. A large part of these contributions have been for the erection of houses of worship. Good, substantial houses of worship, of wood or stone, have been erected at all the principal stations, and at many of the out-stations. Most of these are furnished with bells. There are
now at the Missionary House five bells ready to be shipped for these out-station meeting-houses. All these houses are erected, and all these bells are furnished, by the people themselves. The church at Hilo has just completed a neat and substantial building, fifty by seventy-five feet, with a tower rising thirty-six feet above the ridge. The inside is finished in a neat style, and well seated, and the tower is furnished with an excellent bell; the whole costing about $13,000, besides a great amount of gratuitous labor on the part of the natives. Mr. Coan thus notices the reception of the bell:

"Our people were anxious lest the bell should not arrive in season for the dedication, which, on this account, was postponed for two weeks. A few days previous to the occasion it arrived, in a packet from Honolulu. The natives were jubilant. Multitudes rushed to the shore to see it landed, and, as soon as the boat touched the beach, they lashed it to spars, and bore it in triumphal procession and with shouting, to the church door. It was soon hoisted into the church tower, whence it sends out its melodious and inviting peals over the hills, the fields, and the floods of Hilo. Thus the Lord has prospered us in our efforts to build a house to his name, and we only ask that he will fill this house with his glory."

THE DEPOSITORY.

The Board is under obligation to Messrs. Castle and Cooke, for the ability and faithfulness with which they have at length effected a settlement of the affairs of the late Depository, through which the missionaries derived their support previous to the adoption of the new system, in the year 1848. The goods remaining in the Depository had considerably depreciated in value, and the accounts outstanding were difficult of collection; but, through the enterprise and tact of the gentlemen above named,—who purchased the goods, and gratuitously collected the accounts,—the affairs of the Depository have been so adjusted, that the Treasurer was enabled to credit the Board, last year, with $18,095 61, as avails of the goods; and the present year, as avails of the accounts, he is able to place the additional sum of $16,858 85 to the credit of the Board, making in all $34,954 46, which terminates the business of the old Depository. The Board does not now remit supplies to the Sandwich Islands in the form of goods, for the use of missionaries, either there, or in Micronesia; the advance of civilization and trade into that part of the world having removed the necessity for so doing.

THE FUTURE OF THE ISLANDS.

The native population is decreasing. Whether this decrease will be stayed before the race become extinct, is doubtful. Foreign settlers are coming in, more and more. Amalgamation is taking
place to some extent. A large class of half-caste children are growing up, especially in the larger towns. Much of the property is passing into the hands of the foreign community. The Islands present many attractions to foreign residents, and they are to be inhabited in all time to come, we hope and believe, by a Christian people. The labors of the missionaries, and the settlement of their children there, will make the people of the Islands, of whatever race, to resemble, in some measure, what the Pilgrim Fathers made the people of New England.

MICRONESIA MISSION.

RONKITI, (Ponape, or Ascension Island.)—Albert A. Sturgis, Missionary; Mrs. Susan M. Sturgis.—One Hawaiian helper.

SHALONG POINT, (Ponape.)—Luther H. Gulick, M. D., Ephraim P. Roberts, Missionaries; Mrs. Louisa L. Gulick, Mrs. Myra H. Roberts.

KUSALE, (or Strong's Island.)—Benjamin G. Snow, Missionary; Mrs. Lydia V. Snow.

EBON ISLAND, (one of the Ralik Islands.)—Edward T. Doane, George Pierson, M. D., Missionaries; Mrs. Sarah W. W. Doane, Mrs. Nancy A. Pierson.

APAIAANG, (one of the Kingsmill Islands.)—Hiram Bingham, Jr., Missionary; Mrs. Minerva C. Bingham.—Two Hawaiian helpers.

5 stations.
7 missionaries—two of them physicians.
7 female assistant missionaries.
3 Hawaiian helpers.

The 'Morning Star' returned to Honolulu from her second trip to Micronesia in January last. The voyage was prosperous. The stations were all visited twice, and the vessel was employed some weeks on an exploring cruise among the Marshall Islands. The approach of this little vessel to those distant and scattered Islands brings joy and gladness to the hearts of our lonely brethren there. They say: "Our day began to dawn when this 'Morning Star' first gladdened our horizon, and we have at last reached that point in our mission history, towards which our minds have so long been directed. Not that our goal has been reached, but we are now blessed in being able to labor directly for the larger populations of Micronesia. We gird ourselves anew to our work, with humble joy and trust in the Lord of the harvest; and we ask our missionary patrons to rejoice with us, and with us prepare for increased labors and expenditures."

Mr. Roberts, mentioned in the last Report as on his way, arrived at Ascension in September, and was stationed at Shalong Point, occupied for several years by Dr. Gulick. Mahoe and his
wife, new helpers from the Sandwich Islands, were stationed in the Kingsmill group.

The 'Morning Star' collected the missionaries at Strong's Island for a general meeting, where several important questions were discussed, relating to the interests of the mission. After reviewing the labors of the year, the brethren remark; "We feel that no year of our missionary life has been more important than the last, and from it begins what is in many respects a new stage in the Micronesia mission. During no year have we made such progress, and during no one have we enjoyed richer pleasure in our missionary efforts."

NATURAL FEATURES OF THE ISLANDS—PRODUCTIONS—POPULATION.

Micronesia embraces a large extent of ocean, reaching from the Mulgrave Islands on the east to the Ladrone Islands on the west. There are two classes of Islands included in this extent of ocean,—the high Islands of volcanic origin, and the low or coral Islands. The only high Islands are Kusaie, (Strong's Island,) Ponape, (Ascension,) Hogoleu, Yap, and the Ladrone Islands. Some rise two or three thousand feet above the level of the sea. They are covered with verdure from the summits of the mountains to the shore, and produce a great variety of tropical fruits and vegetables. The number of people on these high Islands is not known. Kusaie and Ponape, occupied by our missionaries, contain about seven thousand.

The other Islands, which are much the most numerous, are the low or coral Islands. All these have the same characteristics. They rise only from five to twenty feet above the surface of the water. They are sometimes called lagoon Islands, because they all, or nearly all, encircle a body of water called a lagoon. This is of various dimensions and shapes. Its size varies from ten to eighty or a hundred miles in circumference. This water is nearly as smooth as an inland lake. Around the lagoon is a belt of land, or reef, from one-fourth to a mile in width. Part of this outside belt is under water, and forms a reef upon which the surf breaks. This reef is often dotted by a large number of small islets distant from each other a mile or more. Sometimes the land is continuous for fifteen or twenty miles. In this belt, or reef of land, there is usually a break, occasionally two or more, forming a channel into the lagoon, often sufficiently deep for ships of the largest size to enter. In other cases there is only a boat channel. The Kingsmill and Marshall Islands belong to this class. But little soil is found on these low Islands. They are composed mostly of coral sand, but produce the cocoanut and pandanus in great perfection. Some produce the bread-fruit, the banana, and other trees and plants.
Many of these Islands are thickly inhabited by a vigorous, well-formed race of people. Mr. Bingham says: "I think it quite safe to estimate the population of the Kingsmill Islands above 40,000. We found the population of Apaiang 3,211." That of the Marshall Islands is estimated at 15,000. So that the whole population of the Kingsmill and the Marshall Islands will not fall very much short of the population of the Sandwich Islands.

On Kusaie and Ponape the population is decreasing. There have been a few hopeful conversions. Dr. Gulick says: "At Tolapail, I seldom have fewer than thirty hearers, and sometimes fifty. It is always a delight to visit this place. I leave it with my faith strengthened, whether on a Sabbath, or a week day. The greater part of the female population have learned or are learning to read, and a number are learning to write. One man has so far learned to write, that we frequently correspond. Quite a number of the women and several boys and men are able to take their hymn books and sing with us in a way that often thrills my heart. Several families have worship, morning and night. Those who can read, read a chapter in a sort of Bible History I have printed, then sing a hymn and pray; some only pray."

The language has been reduced to writing, and Dr. Gulick, with the very imperfect printing materials at his command, and with the help of a Hawaiian printer, has succeeded in printing 9,700 pages. "The number of my scholars," he says, "has been lately increased by several from the family and dependents of the high priest of our tribe, and there are rumors that a number, both in my own and in an adjoining tribe, talk of putting themselves under my instructions. There have been more evidences of advance in the last six months, than in any similar period of my Ponape life."

Mr. Sturgis says: "At Inu there is a growing interest and attention. The ex-queen, of whom I have frequently spoken, really seems to love the truth. She has a controlling influence for good. Morning and evening prayer is held at her house, and quite a number regularly attend. Just one year ago this month, our Nanakin took a decided stand in favor of our work. Without any solicitation on my part, he accompanied me to all my preaching places in his tribe on the Sabbath, and sometimes during the week. This at once raised the number in attendance, so that we soon had large and attentive congregations. I had his company every Sabbath for more than three months, until he went to his summer residence on the small island, ten miles from this place. Since his return, he has not offered to go with me, and I have not asked him to do so, as there must be less freedom among the natives when he is present than I like. He told his people he wished them to abstain from work on the Sabbath, and they generally obeyed. All ordinary occupations were laid aside; food for two
days was cooked on Saturday, which is now known as the 'cooking day.' The chief is still regular in his attendance on religious services at his own place, his seat being filled if he is not absent from home."

STRONG'S ISLAND.

Mr. Snow still speaks of the people as diminishing, and of the disastrous influences of some who visit them from Christian lands. But other things encourage the lonely missionary. "By my letter of May last," he says, "you will learn of the two, whom we have received to our church fellowship. Thus far they appear to be growing Christians. I continue to meet with them every Wednesday afternoon for prayer and religious instruction. One or both of them lead in prayer at each meeting, and seem exceedingly interested in every new phase of religious truth. They are greatly desirous of being able to read the Bible. Besides these two, there is one other, of whom I have very pleasing evidence that she is a child of grace. From bodily infirmity she is unable to attend our Sabbath services. Her satisfaction is great when I am able to meet her at her own house, and converse with her upon the truths of the Bible, and pray with her. There are two other females attending my Wednesday prayer-meeting, who appear very well, and I have some hope that a work of grace has been begun in their hearts. The husband of one of these has declared himself upon the side of the true God, and appears quite well, though I do not regard him as a Christian. I might speak of others, who give more or less evidence of permanent interest in religion. To us these are encouraging features in our work, and another ground of hope that we shall see still greater things."

EBON.

This new station, on one of the low islands of the Ralik chain, was commenced by Messrs. Doane and Pierson in December, 1857, as stated in the last Report. Mr. Doane, writing in March, 1858, says: "The Lord has been with us in a most remarkable manner, since we have been among this people. His protecting arm has been over and around us, and we have dwelt in perfect safety. There have been attempts, by some of the very common natives, to steal from us, and even to enter our house in the night; but we were awakened in time to put the thief to flight. As to our lives, we have experienced the most perfect safety; and we are gaining rapidly, I trust, upon the affections of the highest chief. Dr. Pierson has been enabled to hold service each Sabbath since our landing, and he has his house crowded. In all this you will see that truly the Lord is with us. I am giving all my
time to the acquisition of the language, that I may be able to tell this poor, lost people, of the love of a blessed Master.”

In May, 1858, Dr. Pierson wrote thus: “It is, this day, five months since the messenger of love, the ‘Morning Star,’ departed from this Island for Honolulu. During these months we have experienced nothing but goodness and mercy from the hand of our Lord and Master. Though we are located among a rude, wild and barbarous people, our habitations have been the abode of peace and quietness; though the character and habits of the people, according to their own confession, have been savage and bloody, yet our minds have never been disturbed by fear; and though there is no established law or order, but every thing, even life itself, is subject to the will, passion, or caprice of those who have authority by birth and not by worth of character, still our God has so influenced the minds of these barbarians, that we have received nothing but kindness and respectful attention from them. Yet we are the first foreigners who have been able to reside among this people, and the ‘Morning Star’ was the first vessel that held free intercourse with them unharmed. And all this safety, which we and our little vessel have experienced, has been secured by the wonderful chain of providences which commenced with our first arrival in this part of the ocean, near three years ago.”

Speaking of their attempts to communicate religious instruction to the people, Dr. Pierson says: “Thus the light of truth, we trust, is entering their minds, though as yet they see it but dimly, and probably their views of it are not only imperfect, but also distorted; for they will add their own notes and comments to the truth, so as to make it as consistent as possible with their theories. Still, truth is reaching their minds, and we hope, and daily pray, that it may soon set them free, and that they may receive the Lord Jesus as their Lord and Savior.” In conclusion, he says: “Again we ask you to pray for us and for this people. As to our position among them, the respect and confidence with which they look upon us is all that we can ask. I do not know how a heathen people, such as this is, can have more regard for the person and word of the missionary than they have for us. I do not mean to say that we do not have many and severe trials, but they are only such as are, as a matter of course, connected with heathenism in such a vile and degraded form as that in which we find it. Such is the state of things at the close of our first year’s residence here.”

APAIANG.

Mr. and Mrs. Brigham took up their residence on this Island in December, 1857. Kanoa and his wife, Hawaiian helpers, were associated with them. Since that time they have been joined by Mahoe and his wife, two more helpers from the Sandwich Islands.
After a few months they were in great peril by an invasion of savages from Tarawa, a neighboring Island. For an account of the contest, in which the invaders were defeated, see Missionary Herald for January.

The Committee have doubts in regard to the propriety of American missionaries residing on any of the Kingsmill Islands, on account of the poverty of the soil, there being scarcely any productions to sustain life, except the cocoanut and pandanus. Yet Mr. Bingham says: "We have been very happy in our work. I had commenced preaching a few Sabbaths before the 'Morning Star' arrived, and we look forward with joy to the continuance of our labors for the salvation of the poor heathen of the Kingsmill Islands." He says that "twenty Hawaiian missionaries could be immediately and profitably established upon these Islands alone."

CRUISE AMONG THE MULGRAVE ISLANDS.

The 'Morning Star,' with Mr. Doane on board, reached Mille, also called Mulgrave, one of the Marshall Islands, on the 17th of November. The people had heard that there were missionaries at Ebon, and had been charged by Kaipuki, the chief there, to receive them and their ship kindly, if they should visit that Island. They found a large, quiet lagoon, (which they entered by a good ship channel on the north,) surrounded by many small islets. The people were friendly, seemed to respect the missionary character, visited the vessel freely for trade, but readily desisted doing so on the Sabbath, at Mr. Doane's request, and did not manifest a pilfering disposition, or give any reason to suppose that they would cut off vessels and crews within their power without provocation.

The language here Mr. Doane found quite different from that spoken on the Ralick chain, though the two chains are only about one hundred and fifty miles apart. It was difficult for him to make himself understood, the difficulty being "not so much in differences of general structure, grammar, and idioms in the two languages, as in words." He went on shore and explored Mille. He also visited other islets, sharing the food, and using for a bed the coarse mats of the natives. Mr. Doane says: "I know of vessels whose captains would not by any means trust themselves ashore here, and of one small armed vessel which did not dare to enter the lagoon. But here is the 'Morning Star,' unarmed, without one cannon, one pistol, or one sabre, her crew half natives, and yet as safely gliding about this great reef, and anchored within its lagoon for days, as if she were in the most civilized land. Surely the Lord has been remarkably with us, or else there has been fear with others when no cause existed for it. I do not speak of this as a matter of proud boasting; but it is a matter of joy that our little vessel, on her mission of love and peace, by a few friendly acts, can get such access
CHOCTAWS.

1859.]

North American Indians.

Choctaw Mission.

Stockbridge.—Cyrus Byington, Missionary; Jason D. Chamberlain, Steward of the Boarding School; Mrs. Sophia N. Byington, Mrs. Elsey G. Chamberlain; Miss Charity A. Gaston, Miss Harriet A. Dada, Teachers.

Wheeler.—John Edwards, Missionary; Samuel T. Libby, Steward of the Boarding School; Mrs. Rosanna H. Edwards, Mrs. Hannah E. Libby, Miss Mercy Whitcomb; Miss Mary W. Lovell, Teacher; Joseph Dukes, Native Preacher.
CHOCTAWS.

PINE RIDGE.—Cyrus Kingsbury, D. D., Missionary; Cyrus Kingsbury, Jr., Steward of the Boarding School; Mrs. Electa M. Kingsbury, Mrs. Lucy Kingsbury; Miss Priscilla G. Child, Miss Eliza C. Kendall, Teachers.

GOOD LAND.—Oliver P. Stark, Missionary; Mrs. Harriet Stark; Miss Mary Ann Greenlee, Teacher.

LIVIN G LAND.—Ebenezer Hotchkin, Missionary; Mrs. Philena T. Hotchkin; Miss Ann J. Hotchkin, Assistant.

BENNINGTON.—Charles C. Copeland, Missionary; Mrs. Cornelia L. Copeland; Miss Mary J. Semple, Teacher.

LENOX.—Simon L. Hobbs, M. D., Missionary; Mrs. Mary C. Hobbs; Thomas H. Benton, Native Helper.


7 stations.
3 out-stations.
7 missionaries—one a physician.
3 male and 20 female assistant missionaries.
4 native preachers.
1 native helper.

Miss Lucy E. Lovell received permission to retire, on the 1st of July, from the boarding-school at Wheelock, in which she has taught with entire success for the past two years.

Miss Dwight, mentioned in the last Report as a native assistant at Pine Ridge, died on the 15th of February. The supervision of the boarding pupils at that station, when out of school, had been committed to her for nearly two years. "Her labors," Mr. Kingsbury says, "had given much satisfaction, and promised still greater usefulness." "She belonged to one of those families of 'full Choctaws' whom the Lord has greatly blessed. One of her brothers, Mr. J. E. Dwight, has been for several years an acceptable and useful preacher of the gospel; another is a ruling elder; and still another, as also a sister, are worthy members of our churches."

Miss Kendall, with the consent of Mr. and Mrs. Hobbs, removed from Lenox to Pine Ridge, in order that she might fill the vacancy created by the death of Miss Dwight. Mr. and Mrs. Kingsbury have found themselves greatly relieved, in the management of the boarding-school, by the timely and efficient aid of their children.

POLITICAL AGITATION.

The Committee had occasion, one year ago, to speak of the excitement which had arisen among the Choctaws, in connection with certain constitutional changes. Still they had such confidence in the capacity of the people for self-government, that they did not anticipate the continuance of the agitation, for any great length of time. They are happy in being able to say, that their hopes have not been disappointed. "The government is thoroughly organized," Mr. Copeland says, "and the laws are executed with a good
degree of promptness and efficiency.” “A more orderly, sober, well-behaved people,” Mr. Edwards remarks, “I have never seen.”

THE CHURCHES.

Last year the mission reported a smaller number of additions to the churches than usual. The diminution was easily accounted for; and now that public tranquillity is restored, our brethren find that their labors are followed with gratifying results. This will appear from statistics submitted to the Indian Presbytery in April, and, for convenience, here presented in a tabular form.

<table>
<thead>
<tr>
<th>CHURCHES</th>
<th>Received on profession</th>
<th>Received by letter</th>
<th>Present number</th>
<th>Contributions to missions</th>
<th>Contributions for other objects</th>
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<tr>
<td>Stockbridge</td>
<td>19</td>
<td>3</td>
<td>149</td>
<td>$9</td>
<td>$47</td>
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<tr>
<td>Wheelock</td>
<td>16</td>
<td></td>
<td>120</td>
<td>84</td>
<td>30</td>
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<td>Mount Zion</td>
<td>6</td>
<td></td>
<td>97</td>
<td>131</td>
<td>95</td>
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<tr>
<td>Pine Ridge</td>
<td>9</td>
<td>4</td>
<td>127</td>
<td>53</td>
<td>46</td>
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<td>2</td>
<td></td>
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<tr>
<td>Chish Oktak</td>
<td>6</td>
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<tr>
<td>Mayhew</td>
<td>17</td>
<td>3</td>
<td>84</td>
<td>44</td>
<td>44</td>
</tr>
<tr>
<td>Living Land</td>
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<td></td>
<td>72</td>
<td>35</td>
<td>20</td>
</tr>
<tr>
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<td>3</td>
<td></td>
<td>66</td>
<td>22</td>
<td>7</td>
</tr>
<tr>
<td>Bennington</td>
<td>21</td>
<td>4</td>
<td>87</td>
<td>3</td>
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<td>24</td>
<td></td>
<td>114</td>
<td>27</td>
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<tr>
<td>Lenox</td>
<td>132</td>
<td>14</td>
<td>1,362</td>
<td>$426</td>
<td>$506</td>
</tr>
</tbody>
</table>

The contributions in behalf of foreign missions are less than usual. Why it is so, the Committee are not informed. Mr. Byington speaks of “painful cases of discipline;” but there is reason to believe that the churches, on the whole, were never in a better condition than they are now. It is the opinion of Mr. Stark, that the standard of Christian character at Good Land is “improving.” While there is too little zeal for the progress of spiritual Christianity, he is confident that “the great doctrines of the cross are better understood, and are taking a firmer hold upon the hearts of the people,” than at any previous stage in the history of the mission. The testimony of his brethren, it is presumed, would be substantially the same.

EDUCATION.

Of the day schools, three only are reported. Miss Greenlee has taught at Good Land, with an average attendance of nearly thirty pupils, the whole number having been fifty-four. “They have done,” Mr. Stark says, “remarkably well.” “We are more and more confirmed in the opinion,” he adds, “that neighborhood
CHOCTAWS.

schools are better adapted than any other to the present state of the people." At Bennington, Miss Semple has had forty-four pupils under her tuition, the average number having been twenty. The school, Mr. Copeland says, has been "prosperous and successful." Dr. Hobbs has given instruction at Lenox to more than fifty children. He has found the task, added to his other duties, extremely arduous; still it has been pleasant. He has felt abundantly rewarded for his labor by the manifest improvement of his scholars.

The boarding-schools at Stockbridge, Wheelock and Pine Ridge, have undergone no important change. So far as the Committee are advised, all who have been connected with these institutions, have performed their duties with fidelity and success. The number of the pupils, previous to the summer vacation, was about one hundred.

In the month of February last, a letter was received at the Missionary House from the Superintendent and Trustees of the Choctaw schools, closing as follows:—"We, therefore, request you to authorize some person to meet us, and with whom we may make a final separation from the American Board. We have no apology to make, or argument to offer on the subject. We only hope that it might be effected in peace and friendship." The Committee empowered Messrs. Kingsbury, Byington, Edwards, Chamberlain and Libby to relinquish the schools at their stations, in accordance with the foregoing request. These brethren assembled at Wheelock in June, and authorized Messrs. Kingsbury and Chamberlain to meet the Board of Trustees and make the proposed surrender. The 19th of July was appointed for the interview; but when the day arrived, the Superintendent and Trustees were disinclined to act; and nothing has been done in the premises.

DISCONTINUANCE OF THE MISSION.

The Committee appointed by the Board at its meeting in Detroit, on so much of the Annual Report as related to its operations in the Indian Territory, thought it desirable that this body should be relieved, as early as possible, from the embarrassments and perplexities growing out of its efforts in that part of the world. This report, having been adopted in the usual form, the Prudential Committee addressed a letter to the Choctaw mission, which is as follows:—

Missionary House, Boston, October 5, 1858.

To the Choctaw Mission:

Dear Brethren,—The proceedings of the Board at its recent meeting are already in your hands. You will have read, with special attention, the report of the Committee on that part of the Annual Report which relates to your mission. This paper, you will remember, has the following sentence: "It seems to your Committee desirable, that the Board should be relieved, as early as possible, from the unceasing embarrassments and perplexities connected with the missions in the Indian Territory." The Prudential Com-
mittee, concurring in this opinion for various reasons, respectfully submit for your consideration, whether, in existing circumstances, it be not wise and expedient that your connection with us should be terminated.

You will readily believe that this suggestion is made with unfeigned regret. We have always felt a deep interest in your labors. For the churches which you have gathered, we entertain the most cordial and friendly sentiments. For yourselves, we have a strong fraternal feeling. For the older brethren, especially, we must ever cherish the tenderest affection. It is with emotions of sadness, therefore, that we contemplate a separation from you.

We are not able, however, to call in question the facts on which the Committee at Detroit founded their opinion. We find in our churches an increasing desire that the Board may be freed from the "embarrassments" above referred to. By reason thereof, it is said, the donations to the treasury are less than they would otherwise be, to the manifest injury of our churches, on the one hand, and of our missions, on the other. It is said, too, that the political agitations, which are likely to take place in coming years, must of necessity aggravate the evil.

The report to which your attention is now called, refers to difficulties which you have encountered, because of your present relation. This consideration you will at once appreciate; the Committee have no occasion, therefore, to enlarge upon it. They will only add that these difficulties will be likely to increase hereafter.

But there is another obstacle to our future co-operation, which the report, already mentioned, did not notice. The Prudential Committee question their ability to keep your ranks adequately filled. When tidings came to us, a few weeks ago, that our excellent friend and brother, Mr. Byington, was dangerously sick, an inquiry of painful interest arose, "Who can take his place?" We had no person ready to occupy such a post; and, in view of our past experience, we could hardly expect to find one.

The Committee do not propose to raise any question as to the agreement of your opinions with those of the Board. In any view of the case, which they have been able to take, the result would be the same. The measure is proposed as one of Christian expediency; and it is on this ground that we present it for your consideration.

We have said that this communication is made with unfeigned regret. But our sorrow is lessened by the hope, that the interests of the people among whom you dwell, will not suffer. We have thought it probable that you would come into connection with that Missionary Board, under which two of your number formerly labored,—a Board which has your cordial sympathy and your entire confidence. Its missionaries are your "fellow workers unto the kingdom of God," in a common field. This would facilitate a transfer of your relation. Ecclesiastically you would make no change.

Praying that the God of missions may keep you henceforth, and direct all your labors, so that the comfort and joy which you have hitherto received therein, shall be forgotten by reason of the more abundant coming of the Spirit of promise, I am,

Very respectfully yours, in behalf of the Prudential Committee,

S. B. TREAT, Secretary of the A. B. C. F. M.

To this communication the following reply was received:

Yakni Okchaya, Choctaw Nation, December 24, 1858.

To the Rev. S. B. TREAT, Secretary of the A. B. C. F. M.

Dear Brother,—We have received your kind letter in behalf of the Prudential Committee, under date of Oct. 5. We cordially reciprocate to yourself and the Committee the fraternal feelings which you have expressed towards us.

Very respectfully yours, in behalf of the Prudential Committee,

S. B. TREAT, Secretary of the A. B. C. F. M.
You refer us to the report in relation to our mission, adopted by the Board at Detroit, and especially to the following sentence: "It seems to your Committee desirable that the Board should be relieved, as early as possible, from the unceasing embarrassments and perplexities connected with the missions in the Indian Territory." And you add, "The Prudential Committee, concurring in this opinion for various reasons, respectfully submit for your consideration, whether, in existing circumstances, it be not wise and expedient that your connection with us should be terminated."

You do not mention the source of these "embarrassments and perplexities;" but, we presume, they arise from our relation to slavery. Such have been the peace and quiet among us on this subject, for the past two years, that we fondly hoped the agitation had ceased, not to be renewed in such a way as seriously to affect us. Hence the action of the Board at Detroit took us by surprise.

We have taken into prayerful consideration the question submitted to us by the Prudential Committee. We have sought for light on the subject. As for ourselves, through the favor of a kind Providence, we see nothing in our present circumstances requiring a separation. Our position and course in reference to slavery are defined in our letter from Lenox, dated Sept. 6, 1856. These, so far as they are known to our people, meet with their cordial approbation; we are, therefore, going forward without disturbance in our appropriate work as missionaries. Whether circumstances may not hereafter arise, which will render a separation necessary, we are of course unable to say; but we apprehend no such difficulty from the Choctaw people, or from others in this region.

In regard to our course above mentioned, we would remark, that it is the same as has been uniformly practiced by the mission from its commencement, more than forty years ago. It had the full approbation of the Secretaries and the Prudential Committee for more than five-and-twenty years, and was finally approved with perfect unanimity by the Board at Brooklyn in 1845. However great may have been our shortcomings in duty, we believe this our course to be right and scriptural; and we cannot believe that it is unwise and inexpedient for the Board to sustain us in what is scriptural and right.

In your letter you say, "We have thought it probable you would come into connection with that Missionary Board under which two of your number formerly labored." That Board, as you have said, "has our cordial sympathy and entire confidence." But that Board is the organ of the "religious bodies in the adjoining States," with which we "are in ecclesiastical relations;" and "the various religious bodies" in these States are charged, in the report adopted by the Board at Detroit, with "a lamentable defection from some of the first and most elementary ideas of Christian morality." Is not this an implied censure upon us? If not, is there not an inconsistency in the above suggestion of the Prudential Committee? We have no assurance that, under these circumstances, that Board would consent to a transfer of the mission to their care.

We, therefore, refer the question back to the Prudential Committee, to be disposed of as they shall deem best. We regret that either the Board or the churches should sustain injury on our account. We, however, do not think that, in our labors as missionaries, we have done that which, by the gospel standard, can be regarded as just cause of offence.

Be assured, that it is not a light matter with us to differ with the Prudential Committee and the Board, as respects the question which you have submitted to us. In our opinion important principles are involved.

We trust and pray that the great Head of the Church may give wisdom from above, that wisdom which is profitable to direct.

Most respectfully yours, in behalf of the Choctaw Mission,

C. C. Copeland, Clerk.

C. Kingsbury, Chairman.
Since the receipt of this letter, the Prudential Committee have bestowed the most anxious and careful attention upon the topic discussed in this correspondence. They have felt themselves greatly embarrassed by facts and considerations, which they cannot properly submit to the public eye. There are interests involved, which ought not to be endangered, if it is possible to preserve them unharmed. The history of the red man puts in a plea, just at this point, which is too tender and too sacred to be disregarded.

In presenting to the Board, therefore, a letter which has closed its responsibilities in a part of the great missionary field, the Prudential Committee wish it to be understood that the whole case is not here. Knowing that such a document may be widely circulated, they have said only so much as the highest interests of the Choctaws will justify them in saying.

Missionary House, Boston, July 27, 1859.

To the Choctaw Mission:

Dear Brethren, Your favor of December 24 would have received an earlier answer, but for the desire of the Committee to give it their most careful attention. Seldom have they felt more deeply their need of that wisdom which cometh from above, than during the deliberations which this letter has occasioned. It is their prayer and their hope, that the divine approval will rest upon the result to which they have been brought.

The suggestion which was submitted to your consideration, in regard to the discontinuance of the efforts of the Board among the Choctaws, you have referred back to the Committee, "to be disposed of as they shall deem best." In doing this, however, you have made the following statement: "Our position and course, in respect to slavery, are defined in our letter from Lenox, dated September 6, 1856. These, so far as they are known to our people, meet with their cordial approbation; we are, therefore, going forward without disturbance in our appropriate work as missionaries." Had this extract been received in September last, it might have given a different direction to our correspondence.

It is proper that we should review, in the fewest possible words, the history of a question which has received so much attention within the last few years. You remark that your policy had "the full approbation of the Secretaries and the Prudential Committee for more than five-and-twenty years, and was finally approved with perfect unanimity by the Board at Brooklyn." For much of the time since the meeting at Brooklyn, we have supposed that there was no material difference between your mission and ourselves. In the year 1848, indeed, there seemed to be some divergency; but in the following year you declared your assent to the letter of the Cherokee mission, dated March 21, 1848, "as expressing in a clear and condensed manner" your "main views and principles;" and verbal statements, subsequently made by some of your number, gave the Committee very great satisfaction. Whatever doubts may have arisen in 1854, they were effectually removed by the report which Mr. Wood presented to the Committee in June, 1855. The statement of principles which received your assent at Goodwater, fully confirmed our previous impressions. When, therefore, we received from four of your number the letter of November 13, 1855, asking that their connection with the Board might be dissolved, we were slow to believe that there was any substantial disagreement, and immediately requested them to take the subject into consideration a second time. We could harmonize the facts which had come to our knowledge, only by
144

CHOCTAWS. [Report,
supposing that these brethren had written under very serious misapprehensions. Hence, too, the Committee did not regard the letter of September 6, 1856, signed by six of your number, as final. The view which they entertained of the case, was embodied in their minute of December 8, 1857, in which they affirmed their belief that the sentiments of the brethren who signed the Goodwater document, were in substantial accordance with those of the Committee, and that their difficulties were the result of misapprehensions, which could not be easily removed without a personal conference.

In looking back from their present position, the Committee are constrained to admit that their action, after receiving the letter of September 6, 1856, was of doubtful expediency. The brethren who signed it declined to withdraw their "letter of resignation," and, at the same time, embodied their main difficulties in the following propositions, viz. 1. The objections which we have had to endorsing the letter of June 22, 1848, still remain. Nor can we acquiesce in the suggestions and arguments of that letter, or declare our readiness to act in accordance with them. 2. We were much grieved by the action of the Board at Hartford; and we still deeply regret it. 3. The construction put upon the Goodwater document, by the Board at Utica, makes it impracticable for us to regard that as an exponent of our views."

The event has proved that an acceptance of the "resignation," just at this point, would have been the simplest and easiest solution of a problem, which has occasioned so much perplexity. The friends of the Board would have felt that the Committee were justified in taking this step; indeed, it would have been generally supposed that no other course could have been safely pursued. It would have been better for your work also, so far as the Committee can judge, if they had assented to the proposal at once. Still, in view of all the circumstances, the appropriations for 1857 were made as usual. With the previous history of the question distinctly in mind, the Committee might reasonably hope that your position, sooner or later, would materially change; and they were then, as they always have been, extremely reluctant to entertain the idea of closing their labors among the Choctaws.

In 1848, as we have already remarked, your mission accepted the letter of the Cherokee brethren, dated March 21, 1848, "as expressing in a clear and condensed manner" its "main views and principles." In 1855, the members of that mission accepted the declaration of principles, which received your assent at Goodwater. By these they still abide. Your late communication, however, refers to the letter of September 6, 1856, as defining your position; and you also say that its sentiments, so far as they are known, have the cordial approbation of your people, and therefore you are going forward without disturbance in your appropriate work. A recent letter from the Superintendent and Trustees of the Choctaw schools, in this connection, has a special significance. It requests the Committee to "authorize some person to meet," them, and "make a final separation from the American Board." "We have no apology to make," it continues, "or argument to offer." "We only hope it might be effected in peace and friendship."

The result therefore to which we are obliged to come, is briefly this: 1. The position which the Board, with the Committee, on the one hand, and you, with the Cherokee mission, on the other, occupied at the annual meeting in 1855, six of your number, after the maturest reflection, and with entire conscientiousness, we doubt not, have relinquished. 2. In doing this, they dissent from the opinions, not only of the Board and the Committee, but, as we believe, of the great majority of our constituents. We are thus taken back to the circumstances in which we found ourselves in October, 1856, when these brethren declined to withdraw their resignation; with this difference, however, that no additional delay can be expected to issue in a favorable change. The letter of November 13, 1855, had said, "We are fully con-
vinced that we cannot go with the Committee and the Board as to the manner in which, as ministers of the gospel and missionaries, we are to deal with slavery;" and it had also said, "We have no wish to give the Committee and the Board further trouble on the subject; and as there is no prospect that our views can be brought to harmonize, we must request that our relation to the American Board of Commissioners for Foreign Missions may be dissolved in a way that will do the least harm to the Board and our mission."

The Committee find themselves compelled at length to act in substantial accordance with the desire which was then expressed. It has been our cherished and earnest hope, as the long delay will have shown, to escape the necessity of this result. Now, however, we are persuaded that the greatest efficiency of the Board, as also the highest success of your efforts, require that a connection which awakens so many pleasant reminiscences, should in its present form come to a close. A widespread dissatisfaction has arisen among the churches, which, as the case now stands, is almost certain to increase. Aside from the injury that will accrue to the spiritual interests of our constituency from a prolonged agitation, the income of the Board must inevitably suffer; while the claims of nearly all the great missionary fields are so urgent, that any diminution of our receipts would prove a serious calamity. On the other hand, continued discussion can hardly fail, as it seems to the Committee, to embarrass your labors.

We do not forget what you say in regard to the peace and quiet which have prevailed among your people for the last two years. The fact is easily explained. The Board has been free from agitation during this period, and so you have felt no disturbing force. But if your relation to the Board continues on its present footing, neither you nor we can rely on this exemption hereafter. The letter from the Superintendent and Trustees of the Choctaw schools, already referred to, shows us what we have reason to expect.

The inquiry may possibly occur to you, "Why did the Committee send us the letter of October 5, 1858?" The answer is to be found in the peculiarities of the case. They said in that letter, you will remember, that they did not raise any question as to the agreement of your opinions with those of the Board. They could not assume that you accepted the Goodwater statement; nor, on the other hand, could they assume your final rejection of it. Hence they pursued a line of argument, suggested by the action of the Board at Detroit, which rendered any discussion of this topic unnecessary. All that was said in that letter to express our sorrow in view of the contemplated change, and our affection for you and your people, we would repeat with additional emphasis. The thought that this letter brings your mission to a close is exceedingly painful! There is no other course, however, which we can properly pursue. It is the recorded judgment of the Board that it should be relieved, as early as possible, from the difficulties which have grown out of its operations in the Indian Territory. In this opinion, for the reasons already set forth, the Committee are obliged to concur.

It only remains that I apprise you of the formal action of the Committee, on the 26th of July; which is as follows:

Resolved, 1. That in view of the embarrassments connected with the missionary work among the Choctaws, which affect injuriously, as well the labors of the brethren in that field, as the relations sustained by the Board to its friends and patrons, it is incumbent on the Prudential Committee to discontinue the Choctaw mission; and the same is hereby discontinued.

Resolved, 2. That the members of this mission be informed that the preceding resolution does not at once terminate their personal relations to the Board; that they are, nevertheless, at liberty to make such arrangements for the future as they shall severally judge proper, and that the Committee fully recognize their claim to such pecuniary aid, whenever they shall retire from
their connection with the Board, as, in accordance with its rules and usages, it is able to afford.

I am also authorized to say, (1) that the Committee propose to give you as a retiring allowance, in whole or in part, the property now in your possession and occupancy, (except so much as may be in the boarding schools); and (2) that they regard Messrs. Kingsbury and Byington, in consideration of their advanced age and long continued service, as having special claims upon the Board; and, therefore, unless they shall elect to become united with some other missionary organization, these brethren will be at liberty to look to the Board for such annual assistance as shall be needful for their comfort and support, during the residue of their lives.

I remain, Dear Brethren, very respectfully and affectionately yours, in behalf of the Prudential Committee,

S. B. Treat, Secretary of the A. B. C. F. M.

It gives the Committee great pleasure, in closing this report, to believe that a work has been accomplished among the Choctaws, of high and permanent value. Whatever may be said of Indian missions, in the general, this is no failure. The efforts of the Board have demonstrated, beyond all controversy, that the red man, in favorable circumstances, may attain to all the blessings of a Christian civilization. For the honor of our aboriginal tribes, and, still more, for the honor of the Gospel of Christ, this truth should live forever.

C H E R O K E E M I S S I O N.

D w i g h t.—Worcester Willey, Missionary; Mrs. Annie S. Willey; Miss Jerusha E. Swain, Teacher.—One native helper.

L ee's C r e e k.—Timothy E. Ranney, Missionary; Mrs. Charlotte T. Ranney; Miss Mary R. Spooner, Teacher.—One native helper.

F a r f i e l d.—Miss Sarah Dean, Teacher.

P a r k H i l l.—Charles C. Torrey, Missionary; Edwin Archer, Printer; Mrs. Erminia N. Worcester, Mrs. Adelaide Torrey; Mrs. S. Elizabeth Kenney, Teacher.

4 stations.
3 missionaries.
1 male and 8 female assistant missionaries.
2 native helpers.

On the 7th of September, 1858, just before the opening session of the Board at Detroit, Rev. John Huss, for many years pastor of the church at Honey Creek, was released from his earthly service. In his youth he was conspicuous among the Cherokees for his recklessness and profligacy; but since his conversion, thirty-five years ago, he has been a monument of the transforming power of the Spirit of God. His best friend, Mr. Worcester, has said of him, "He walked in all the commandments and ordinances of the Lord blameless." He became an assistant of the mission as early as 1826; and in 1831 he was ordained to the full work of the
ministry. In his high office, he proved himself to be a workman that needed not to be ashamed. As a preacher he was effective and eloquent. "The fervency with which he spoke," the same friend has testified, "the sincerity and earnestness manifested in the tones of his voice, and the affectionate expression of his eye, made it pleasant, even for those who did not understand his language, to hear him.

On the 20th of April, the mission sustained a still greater loss in the death of Mr. Worcester. He arrived at Brainerd, in the old Cherokee Nation, October, 1825; and, from that day forward, his life was one of remarkable consistency and devotedness. He possessed a mind of uncommon clearness and vigor; while his piety was serene, trustful, uncompromising. He was eminently fitted, therefore, for the post which he held among the Indians. It was easy for him to comprehend and uphold their rights. The most difficult problems, affecting their interests, he could readily solve; the greatest sacrifice, for their good, he could cheerfully make. No other friend of such wisdom, such courage, such large experience, survives. Fortunately, however, his works survive. The testimony which he has borne for his Master by the living voice, the tracts which he has published in their difficult tongue, the portions of the Bible which he has made accessible to them,—all these remain.

THE CHURCHES.

The past year cannot be regarded as one of special prosperity. The additions to the number of communicants are only seven; so that, taking into account the annual loss by death or otherwise, the churches have received no accession to their strength. It should be stated, however, that Mr. Willey reports a manifest advance in the influence of religious truth at Dwight; and Mr. Ranney is encouraged by the increase of his congregation, the marked solemnity which he sometimes discovers, and the fact that a few seem to be inquirers for the way of life. But, on the other hand, there is but little evidence of progress at Park Hill; while at Fairfield the state of things has been discouraging for several years. That the church at Honey Creek should suffer, after the death of Mr. Huss, was almost inevitable.

The following table embraces the statistics which have been sent to the Missionary House:

<table>
<thead>
<tr>
<th>CHURCHES</th>
<th>Received on profession</th>
<th>Received by letter</th>
<th>Dismissed</th>
<th>Excommunicated</th>
<th>Present number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dwight,</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td></td>
<td>68</td>
</tr>
<tr>
<td>Lee's Creek,</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td></td>
<td>30</td>
</tr>
<tr>
<td>Fairfield,</td>
<td>2</td>
<td></td>
<td>2</td>
<td></td>
<td>49</td>
</tr>
<tr>
<td>Park Hill,</td>
<td>2</td>
<td></td>
<td>2</td>
<td></td>
<td>50</td>
</tr>
<tr>
<td>Honey Creek,</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td>51</td>
</tr>
<tr>
<td>Total,</td>
<td>7</td>
<td>5</td>
<td>2</td>
<td>1</td>
<td>248</td>
</tr>
</tbody>
</table>
The amount contributed for benevolent purposes cannot be reported with accuracy. It is presumed, however, that there has been no advance upon the liberality of former years.

SCHOOLS AND THE PRESS.

In October last, Miss Mary R. Spooner, formerly connected with the Dakota mission, and Miss S. Elizabeth Kenney, repaired to the Cherokee nation, to take charge of the schools at Lee's Creek and Park Hill.

For most of the year, therefore, schools have been sustained at the different stations, the average attendance in all of them having been about eighty. The teachers appear to have been diligent and skillful in their endeavors to impart instruction; but many of their pupils, for want of regularity, have failed to receive the benefit which was placed within their reach.

Mr. Torrey has taken the place of Mr. Worcester, in the business of translation, as also in the supervision of the press. Indeed, he entered this department of labor, before the death of our lamented brother, and at his request. The amount of printing, since the last report, will appear from the subjoined table:

<table>
<thead>
<tr>
<th>IN CHEROKEE.</th>
<th>Copies</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Galatians, 10 pages</td>
<td>1,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Ephesians, 11 pages</td>
<td>1,000</td>
<td>11,000</td>
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<tr>
<td>Philippians, Colossians, and Thessalonians, 43 pages</td>
<td>1,000</td>
<td>43,000</td>
</tr>
<tr>
<td>Titus and Philemon, 10 pages</td>
<td>2,000</td>
<td>16,000</td>
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<tr>
<td>Hebrews, 30 pages</td>
<td>1,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Jude and Revelation, 64 pages</td>
<td>2,000</td>
<td>78,000</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>78,000</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>IN CHEROKEE AND ENGLISH.</th>
<th>Copies</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Almanac for 1859, 36 pages</td>
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<td>36,000</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>322,000</td>
<td></td>
</tr>
</tbody>
</table>

The progress made by the mission, in its endeavors to render the "lively oracles" accessible to the Cherokees, will appear from the following statement of Mr. Torrey, written on the 19th of August. "Last evening we finished the revision of Revelation. In a few days it will be in type. Then we shall have printed copies of the entire New Testament, Genesis, Exodus, and portions of the Psalms, Proverbs and Isaiah." Some of the earlier translations, however, need to be carefully revised, because of the changes which the language has undergone within the last few years. "The greater familiarity of the people with religious truth, the use of the Cherokee in the civil and criminal courts, &c. &c., has rendered their tongue more precise and comprehensive than formerly; so that new terms have taken the place of unwieldy circumlocutions; and old phrases have become obsolete."
FUTURE PLANS.

Soon after the death of Mr. Huss, a petition was addressed to the National Council, by a number of the Cherokees, asking that leave might be granted to the Board to locate a missionary at Honey Creek. Our native brother had resided there in his own right, having no need of any legislative enactment; by the provisions of Cherokee law, however, no missionary could go there without governmental permission. To the surprise of many, the request of the petitioners was denied. A letter was received from Mr. Worcester, a few days before his death, inquiring whether the Committee would send a missionary to Honey Creek, in case of the removal of this obstacle. In view of all the circumstances, they felt constrained to reply that they could not encourage the idea; and it is supposed that the Moravians will occupy the place.

As Mr. Torrey is now at Park Hill, the expediency of sending another laborer to Fairfield has come up for consideration. The brethren of the mission are anxious that this should be done without delay. But the Committee have taken, as yet, no action in the case. They are obliged to regard this station as one of very moderate promise. In speaking of his church, one year ago, Mr. Torrey stated, that of twelve colored members, none resided within eight miles of him; and that of thirty-one Indian members, only fourteen lived within six miles of him,—the rest being entirely, or almost entirely, beyond his reach. The average attendance of the communicants at Fairfield is only four or five. It was not till a few weeks since that he could report "the first direct, tangible, satisfactory case of conversion," connected with his labors. As there is no reason whatever to call in question the fidelity and earnestness of this brother, the Committee are not clear that, in the present state of the world, the Board should prolong its efforts at this station. Judging from their past experience, it would be very difficult to obtain a suitable missionary, were there no other hindrance.

RECENT CORRESPONDENCE.

In consequence of the doubt which was expressed at Detroit, in regard to the expediency of continuing this mission, a letter was addressed to Mr. Worcester, soliciting information on certain points; but his death prevented a reply. Subsequently, a letter was sent to the mission, for the purpose of obtaining like information. To this, no answer has been received. Communications have been received from two of the brethren, however, writing upon their individual responsibility; but the Committee are still without the complete and definite information which they desired.
DAKOTAS.

YELLOW MEDICINE.—Thomas S. Williamson, M. D., Missionary; Mrs. Margaret P. Williamson; Miss Jane S. Williamson, Teacher.

HAZLEWOOD.—Stephen R. Riggs, Missionary; Hugh D. Cunningham, Steward of the Boarding School; Mrs. Mary Ann C. Riggs; Mrs. Mary B. Cunningham; Mrs. Anna B. Ackley, Teacher.

2 stations.
2 missionaries—one a physician.
1 male assistant missionary.
5 female assistant missionaries.

Mr. and Mrs. Cunningham received an appointment as assistant missionaries in March last, with a view to their being permanently connected with the boarding school at Hazlewood. It should be stated, however, that the post which they now fill had been previously occupied by them for nearly a year. Mrs. Ackley imparts instruction to the pupils as heretofore.

PROGRESS OF THE GOSPEL.

The missionaries report larger congregations on the Sabbath than they have been able to collect during any previous year; still the abundant blessing which they hoped to receive, has been withheld. Only four persons have joined the church—three by profession, and one by letter. Three deaths, and three suspensions, are also reported; so that the present number of Dakota communicants is fifty. Eleven white persons are associated with them in the fellowship of Christ's house. The contributions to the treasury of the Board amount to $35 87.

Of the recent converts, one has a history which is very remarkable. "It is nearly twenty-two years," Mr. Riggs says, "since I first remember seeing him at Lac-qui-parle. He may have been fifteen at that time. He had been taught to read Dakota by Dr. Williamson and Mr. G. H. Pond. He was a smart young fellow; and, in the years that followed, he became a good hunter and a great warrior. As he belonged to the Tokadantee, under the influence of Mr. Renville, he frequently came to our meetings, with his face painted, and having war-feathers on his head. Following the example of the Dakotas generally, he was very licentious; and he has had a number of wives." "For some years I lost sight of him pretty much, as he lived among the lower bands, on the Mississippi. Being foremost in every thing he undertook, he became a great drinker of 'spirit water'; so that, on one occasion, he bit off a man's nose, and, on another, committed murder. Being obliged to flee for his life, he returned to Lac-qui-parle. To atone for his misdeeds, he must now make war on the Ojibwas. He led forth
several hostile parties, and signalized himself wonderfully, at one time killing as many as five with his own hands. At another time, I think, he swam across the Mississippi, and cut off a whole family. But I cannot tell you the half of his savage achievements. Physically, I suppose, he does not know what fear is."

More recently, he was one of the party which rescued Miss Gardiner from the Spirit Lake murderers. Afterward, he played a conspicuous part in the killing of Inkapoota’s son, at Yellow Medicine. Next we find him at Washington City, one of a delegation to the United States government, distinguished for his excesses. “Early in the winter,” Mr. Riggs says, “he came to my room, and told me of his determination to be a better man. He wished to sign a total abstinence pledge. I wrote one, and told him we would sign it together, saying, also, that he must let me drink first; to which he assented.” In March he was regularly married to a white woman, who had accompanied the delegation from Washington. At a subsequent time, he applied for admission to the church; his examination was satisfactory to the session. In accordance with his own request, he was baptized by the name of John, his surname being Other-day. “He dresses like a white man, has built a comfortable house, and owns the largest herd of cattle that can be found among the Dakotas.”

Pilgrim’s Progress, translated into Dakota by Mr. Riggs, and published by the Tract Society at New York, “has met with a very welcome reception.” The Indians will doubtless read it with pleasure and profit, as it is admirably adapted to their modes of thought.

EDUCATION.

The number of pupils in the boarding school is eighteen. “They are all doing well,” one of the missionaries writes, “and they are a fine set of children.” The use of the native language is prohibited, for the most part, in order that they may acquire the English more rapidly. Their proficiency, in this particular, is highly encouraging.

Miss Williamson has taught a small number of children, as also a few adult women, with gratifying results. She has devoted much of her time to the instruction of married females, in matters of domestic economy, “a kind of knowledge,” Dr. Williamson remarks, “which they need as much as any other.”

Day schools are sustained, both at Yellow Medicine and Hazlewood, at the expense of the government. One of them is taught by a son of Mr. Riggs. As they are purely English schools, the progress of the pupils is necessarily slow.
OJIBWAS.

Odanah.—Leonard H. Wheeler, Missionary; D. Ireæus Miner, Teacher of
the Boarding School; Mrs. Harriet W. Wheeler, Mrs. Lydia J. Miner; Henry
Blatchford, Native Catechist.

1 station.
1 missionary.
1 male teacher.
2 female assistant missionaries.
1 native helper.

Mr. and Mrs. Miner have recently joined this mission, for the
purpose of taking charge of the boarding school; Mr. B. H. Trues-
dell retired from the farm last spring; and soon afterward Mr.
Wheeler was laid aside from his labors by a sudden and severe
illness. Being unable to make out his report as usual, the condition
and prospects of the missionary work among the Ojibwas can-
not be fully described at the present time. The statements which
follow, are mainly derived from a letter of Rev. S. G. Clark, the
District Secretary for Michigan and Northern Ohio, who was re-
quested to visit Odanah, during the summer, in consequence of
the misfortune which befel the brother stationed at that place.

STATE OF THE MISSION.

The building intended for the occupancy of the boarding school,
mentioned in the last report, was not completed as soon as was ex-
pected. Now, however, it is supposed to be ready for the reception
of pupils. "It is all that could be desired," Mr. Clark says,
"being well planned, and finished throughout in a neat and sub-
stantial manner. It has a pleasant location; and a little labor spent
in grading, setting out trees, &c., will render it a delightful spot."
The day school is said to appear better than usual.

Two persons have joined the church since the last report. One
was admitted to Christian fellowship, while Mr. Clark was at Oda-
nah. "There is a marked change in the man," this brother says.
"He stabbed his wife just before Mr. Treat's visit, in 1856. Then,
indeed, he was a terror to many; now he can receive insult, and
maintain a meek and gentle spirit. He is kind in his family, and
an example to all."

It is believed that these Indians are making decided advances in
civilization. They pay increased attention to their habitations and
their dress; and they are becoming more and more anxious to
gather about them the comforts of a well-ordered home. For such
persons we can always labor in hope.
SENECAS.

Upper Cattaraugus.—Asher Wright, Missionary; Mrs. Laura B. Wright.

Lower Cattaraugus.—Anson Gleason, Missionary; Mrs. Bethia W. Gleason, Miss Mary L. Gleason.—One native helper.

Upper Alleghany.—Joshua Potter, Missionary; Mrs. Jane Potter, Mrs. Laura E. Lathrop.—One native helper.

Lower Alleghany.—Nathaniel H. Pierce, Licentiate; Mrs. Agnes D. Pierce; Janies Pierce, Native Preacher.

- 4 stations.
- 3 missionaries.
- 1 licentiate.
- 6 female assistant missionaries.
- 1 native preacher.
- 2 native helpers.

In accordance with the recommendation of the brethren at Cattaraugus and Alleghany, Mr. N. H. Pierce has been employed to perform missionary labor at Old Town, and Miss Mary L. Gleason is to render a like service on the other Reservation. Both have received many tokens of affection and confidence from the Senecas.

CATTARAUGUS RESERVATION.

The past year has been one of trial, rather than of progress, on this Reservation. A state of feeling has existed in the church, which paralyzed its influence for a time, and greatly perplexed and embarrassed its spiritual guides. Several of its members have left the "old paths," and joined another denomination, in a disorderly manner. Four have died, and one has received a dismission by letter; while one person only has entered into Christian fellowship for the first time. The present number of communicants, in regular standing, is ninety-eight. A small donation has been made to the treasury of the Board, amounting to $23 41.

In other respects, however, the report of the missionaries is favorable. The hearers of the word are still numerous, and the Sabbath school has retained the prosperity of former years. Within a few months, moreover, a new Sabbath school among the pagans has begun to exert a hallowed and humanizing influence; "and lively hopes are entertained of good results." "Quite a number of adults attend it," Mr. Gleason says, "and they seem to be pleased to have their children sing our Christian hymns."

The day-schools, formerly sustained by the Board, but now under the fostering care of the State of New York, are still conducted with fidelity and success. The testimony of the Superintendent of Public Instruction is highly gratifying. The following extract from his last annual report will be read with satisfaction: "A most interesting exhibition of the acquirements of the pupils in the
various schools on the Cattaraugus Reservation took place at the mission church, there located, in June last. It was attended by hundreds of deeply-interested natives, as well as by numerous friends of education from the surrounding counties. The arrangements embraced exercises by the scholars in the usual branches of elementary education taught in our common schools, and were sustained in a manner evincing capabilities of no mean order, justifying the efforts that are made to raise the children of this neglected race to fitness for the requirements and immunities of citizenship."

The Orphan Asylum, mentioned in previous Reports of the Prudential Committee, retains the confidence of those who are best acquainted with its aims and efforts. "The children," Mr. Gleason says, "are under a training which is very hopeful for the future."

ALLEGHANY RESERVATION.

The missionary work on this Reservation is assuming a more satisfactory and hopeful aspect. Mr. Potter's congregation has increased of late; and he finds, in other respects, much to animate him in his labors. His people have contributed sixty dollars for the purchase of a bell.

Mr. N. H. Pierce spends half of his Sabbaths at Old Town, where he resides, and half on Cornplanter's Reservation. In regard to the church members who live near him, he makes a gratifying report. On the Sabbath, they are generally found in the sanctuary; and most of the men are ready to assist in sustaining the prayer-meeting. The Indian women have formed a praying circle, within a few months past. "I believe," says Mr. Pierce, "that there are many growing Christians among these Indians."

The most interesting point, however, for the contemplation of the churches at the present time, is Cornplanter's Reservation. At the close of the revolutionary war, the United States government ceded to a Seneca chief a tract of land, one mile square, in the north-east corner of Warren County, Pennsylvania, and lying on the Alleghany river. To this spot he removed; and as his Indian name was the equivalent of "Cornplanter" in English, the place has been long known as "Cornplanter's Reservation." He and his family of nine children were wholly devoted to paganism, till about twenty-five or thirty years ago, when two daughters, with the husband of one of them, became interested in the religion of the Bible, and in due time joined the Alleghany church. One of them, Mrs. Logan, is living still. For many years she stood alone in her allegiance to the God of the Christian. The missionaries preached there occasionally; but they had no encouragement to do more than this.

The set time to favor these Indians, however, seems to have come. In the summer of 1858, a wish was expressed by a few
that the Gospel might be preached to them. Accordingly, Mr. Potter, with several of his native brethren, devoted two or three days to their instruction. Afterward Mr. Gleason made a second visit to the Reservation, with a number of Senecas. On the 24th of October, 1858, Mr. Potter admitted six of these Indians, in the presence of a large audience, to the fellowship of the church. Eight others avowed their determination to renounce their old religion, and embrace Christianity.

It will be inferred, from what has been said already, that Mr. Pierce is now charged with the missionary work on this Reservation, and that he finds much to encourage him in his efforts. "There are eighty-five Indians living here," he says, "most of whom are connected with the Cornplanter family. About half of them attend our meetings, the rest still pretending to adhere to their pagan creed, among them the two surviving sons of Cornplanter. I always meet with a very cordial reception at their hands, but they seem to think that the Christian religion is good for white people, but that paganism is best for Indians. Those who joined the church last fall, from all that I can learn, are walking consistently, and they appear to be very anxious to see the work of the Lord going forward among their neighbors and relatives."

The God of Abraham, in an especial manner, has honored his covenant in these accessions to the church. Those who have made a profession of their faith in Christ now, are the children, or the companions of the children, of those who made a like profession twenty-five years ago. "Mrs. Logan told me," Mr. Pierce remarks, "that she was the only Christian on the Reservation for many years. She seldom heard any preaching; she saw that her children were going the way of the pagans; but she continued to pray for them, and for her people. And now she praises God for answering her prayers."

The whole number, received into the Alleghany church during the year is twelve; the whole number of communicants is sixty-seven. In regard to the schools, no specific information has been received.

TUSCARORAS.

TUSCARORA.—Gilbert Rockwood, Missionary; Mrs. Avis II. Rockwood.—One native helper.

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

The efforts of the Board in behalf of the Tuscaroras have encountered obstacles, within the past year, of a very formidable character. To say nothing of hinderances which must be expected in every
missionary field, intemperance has prevailed among these Indians to an alarming extent. The laws of New York, prohibiting the sale of intoxicating liquors to the red man, are, in form, very severe; but, practically, they are almost a dead letter. Hence the desire to obtain "fire-water" has been gratified with very little difficulty; and the consequences can be readily imagined.

SPECIAL OBSTACLES.

Other hinderances belong more particularly to the history of the year. First, in the order of time, was a revival of Indian ball-plays and dances. Certain white men, for their own ends, inaugurated the movement. They requested the Tuscaroras to render themselves expert, after the manner of their fathers, in both these accomplishments, with a view to an exhibition of their skill before public assemblies. A liberal compensation was promised, moreover, and the bait was caught with too much avidity. Among those who fell into this snare of the Adversary, were a few church members.

Next came an absorbing political contest. The death of Deacon Chew, mentioned in the last Annual Report, created a vacancy in the office of Grand Sachem. The clan of our excellent brother, according to Indian usage, had the privilege of designating his successor; a majority proceeded, therefore, to select a candidate for the post. But the chiefs refused to confirm the nomination, claiming that they had the right to disregard it, if unacceptable to them. This led to a series of measures, not altogether without precedent in the working of free institutions, which occasioned much excitement, and proved highly detrimental to the interests of religion.

Still later, an effort was made to revive the Baptist church, which formerly existed on the Tuscarora Reservation. The experiment was unsuccessful; for a time, however, it tended to keep alive the alienation and distraction which had prevailed for so long a period.

GENERAL VIEW.

It will be supposed, of course, that Mr. Rockwood is prosecuting his labors with much heaviness of heart. And yet he is not "altogether discouraged." The church, though diminished by the death of one of its members, and the exclusion of four others, has still one hundred names on its roll, two having joined it within the past twelve-month, one of them the daughter of the missionary. The attendance upon the services of the sanctuary has decreased somewhat; from the latest accounts, however, it appears that there is some improvement in this regard. The monthly concert collections amount to only $15 18; but the people are endeavoring to raise $200 for the treasury of the Board, within the present year. The Sabbath School is sustained with undiminished interest; the
two week-day schools, supported by the State, are reported as prosperous, the number of pupils being eighty-two. We have the unqualified statement, moreover, that the Tuscaroras, in respect to their temporal interests, are "steadily advancing." Hence we may indulge the hope, in view of all the facts, that better things are in store for this mission. There have been many days of gloom and sadness in its history; but light has alternated with darkness. So, doubtless, it will be hereafter.

SUMMARY.

Missions.
Number of Missions, ................................................................. 26
" Stations, ........................................................................ 127
" Out-stations, .................................................................... 131

Laborers Employed.
Number of ordained Missionaries (8 being Physicians), 170
" Physicians not ordained, ................................................. 5
" other Male Assistants, .................................................... 14
" Female Assistants, ........................................................... 210
Whole number of laborers sent from this country, 399
Number of Native Pastors, .................................................. 21
" Native Preachers, ............................................................ 222
" Native Helpers, ............................................................... 254
Whole number of Native Helpers, .................................... 497
" laborers connected with the Missions, ......................... 896

The Press.
Number of Printing Establishments, 5
Pages printed last year, as far as reported, 41,529,940

The Churches.
Number of Churches, (including all at the Sandwich Islands,) 153
" Church Members, (do. do.) as far as reported,* 23,818
Added during the year, (do. do.) 1,279

Educational Department.
Number of Seminaries, .......................................................... 7
" other Boarding Schools, ................................................. 19
" Free Schools, (omitting those at Sandwich Islands,) 313
" Pupils in Free Schools, (omitting those at S. I.) 7,911
" Seminaries, .................................................................... 401
" Boarding Schools, .......................................................... 580
Whole number in Seminaries and Schools, .................... 8,392

* The report from the churches at the Sandwich Islands is defective.
PECUNIARY ACCOUNTS.

Expenditures of the Board during the Year ending July 31, 1850.

Cost of the Missions.

Zulu Mission.

Remittances and purchases, 12,206 60
Expenses of Mr. and Mrs. A. Grout, 392 50
Passage of do. and family from Boston to Port Elizabeth, S. A. 750 00
Expenses of Mrs. Adams, 90 00—13,439 10

Gaboon Mission.

Drafts and purchases, 3,042 43
Passage of Mr. and Mrs. Walker, and Mr. Pierce, from the Gaboon to New York, 490 00
Expenses of Mr. and Mrs. Walker, 490 00
Do. Mr. Piercer, 128 60
Passage of Mr. and Mrs. Preston to the Gaboon, 300 00
Expenses of do., 126 75
Outfit of Mr. St. John, 135 00
Do. Mr. Clark, 25 00
Expenses of Mrs. Ford, 185 00
Do. Mrs. Herrick, 50 00—4,882 78

Mission to Greece.

Remittances and purchases, 1,298 29

North Armenian Mission.

Remittances, drafts and purchases, 70,309 84
Outfit and expenses of Mr. and Mrs. Greene, 537 40
Do. of Mr. and Mrs. Meriam, 671 00
Do. Dr. and Mrs. West, 602 50
Passage of the above from Boston to Smyrna, 730 00
Outfit of Mr. and Mrs. Hutchrson, 666 00
Passage of do. to Constantinople, 300 00
Outfit of Mr. and Mrs. J. F. Clark, 666 00
Passage of do. and Mrs. Parsons and children, from Boston to Smyrna, 500 00
Expenses of Mr. Parsons and family, 577 61
Passage of Mr. Parsons to Constantinople, in part, 60 00
Expenses of Mr. Plumer and wife, 148 00
Do. Miss West, 452 12
Do. Mrs. Dunmore, 245 00
Passage of Miss Goodell to Boston, 125 00—76,583 47

South Armenian Mission.

Remittances, drafts and purchases, 15,651 32
Passage of Mr. Beebee and child from Smyrna to Boston, 187 50
Expenses of do., 230 00
Do. Mr. G. A. Perkins and wife, 80 00
Do. Mrs. Pratt, 100 00
Passage of Miss Proctor to Smyrna, 125 00—16,373 82
## Syria Mission

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Remittances, drafts and purchases,</td>
<td>21,881 19</td>
</tr>
<tr>
<td>Expenses of Dr. Thomson and family,</td>
<td>1,170 00</td>
</tr>
<tr>
<td>Do. do. from New York to Syria,</td>
<td>740 00</td>
</tr>
<tr>
<td>Do. Mr. and Mrs. Aiken,</td>
<td>491 05</td>
</tr>
<tr>
<td>Do. Mrs. Dr. Forrest,</td>
<td>400 00</td>
</tr>
<tr>
<td>Do. Mrs. Smith,</td>
<td>200 00</td>
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## Assyria Mission

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<tr>
<td>Remittances, drafts and purchases,</td>
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## Nestorian Mission

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<tr>
<td>Remittances, drafts and purchases,</td>
<td>13,988 68</td>
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<tr>
<td>Passage of Dr. Perkins, Dr. Wright’s two daughters, Mrs. Stedward and child, and Miss Fisk, from Smyrna to Boston,</td>
<td>1,170 00</td>
</tr>
<tr>
<td>Expenses of Dr. Perkins and family,</td>
<td>300 03</td>
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<tr>
<td>Do. Mrs. Crane,</td>
<td>80 00</td>
</tr>
<tr>
<td>Do. Mr. Rice,</td>
<td>54 40</td>
</tr>
<tr>
<td>Outfit of Mr. Sheed,</td>
<td>350 03</td>
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<tr>
<td>Do. Mr. Thomson,</td>
<td>110 00</td>
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## Bombay Mission

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<td>Drafts and purchases,</td>
<td>3,640 99</td>
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<tr>
<td>Expenses of Mr. Hazen and family,</td>
<td>634 16</td>
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<tr>
<td>Do. Mrs. Hume and family,</td>
<td>475 00</td>
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## Ahmednuggar Mission

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<th>Description</th>
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<tbody>
<tr>
<td>Remittances and purchases,</td>
<td>13,264 26</td>
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## Satara Mission

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<tr>
<th>Description</th>
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<tbody>
<tr>
<td>Remittances and purchases,</td>
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## Kolapur Mission

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<tr>
<td>Expenses of Mr. Wilder and family,</td>
<td>379 71</td>
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<tr>
<td>Care of chapel, tracts, books, &amp;c.</td>
<td>182 75</td>
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</table>

## Ceylon Mission

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<th>Description</th>
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<tr>
<td>Remittances, drafts and purchases,</td>
<td>14,774 95</td>
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<tr>
<td>Expenses of Mr. and Mrs. Meigs,</td>
<td>987 97</td>
</tr>
<tr>
<td>Do. Mr. Smith and family,</td>
<td>529 70</td>
</tr>
<tr>
<td>Do. Dr. Green,</td>
<td>283 05</td>
</tr>
<tr>
<td>Do. Mr. Howland and family,</td>
<td>603 10</td>
</tr>
</tbody>
</table>

## Madura Mission

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Remittances, drafts and purchases,</td>
<td>29,627 30</td>
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<tr>
<td>Expenses of Mr. Webb and family,</td>
<td>225 00</td>
</tr>
<tr>
<td>Do. Mr. Muzzy and family,</td>
<td>562 76</td>
</tr>
<tr>
<td>Do. Mr. McMillan and family,</td>
<td>400 00</td>
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<tr>
<td>Do. Mrs. Taylor and children,</td>
<td>579 35</td>
</tr>
<tr>
<td>Do. Mrs. Noyes and children,</td>
<td>338 22</td>
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<tr>
<td>Passage of do. from New York to Madras,</td>
<td>577 59</td>
</tr>
<tr>
<td>Outfit of Mr. Chester,</td>
<td>362 00</td>
</tr>
<tr>
<td>Do. Miss Ashley,</td>
<td>225 38</td>
</tr>
<tr>
<td>Passage of Mr. and Mrs. Chester, Miss Ashley, Mrs. Taylor and two children, Mrs. Noyes and child, to Madras,</td>
<td>1,600 00</td>
</tr>
<tr>
<td>Outfit of Mr. Washburn,</td>
<td>220 00</td>
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## Madras Mission

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<th>Description</th>
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<tbody>
<tr>
<td>Remittances, drafts and purchases,</td>
<td>4,557 71</td>
</tr>
<tr>
<td>Expenses of Rev. I. N. Hurd and child,</td>
<td>570 00</td>
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## Canton Mission

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<th>Description</th>
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<tbody>
<tr>
<td>Remittances,</td>
<td>4,261 58</td>
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<tr>
<td>Expenses of Mr. Vrooman and family, and outfit of Mrs. V.,</td>
<td>836 52</td>
</tr>
<tr>
<td>Passage of do. to China,</td>
<td>625 00</td>
</tr>
</tbody>
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**PECUNIARY ACCOUNTS.**

1,859.
PECUNIARY ACCOUNTS.

Fuh-chau Mission.
Remittances and purchases, 8,131 58
Expenses of Mr. and Mrs. Peet, 434 78
Passage of do. to China, 306 00
Expenses of Mr. Baldwin and family, 912 00
Do. Mrs. Cummings, 290 00
Outfit of Mr. Woodin, 277 00 — 10,455 96

Shanghai Mission.
Remittances, 5,306 32

Sandwich Islands Mission.
Drafts and purchases, 26,144 61

Micronesia Mission.
Drafts and purchases, 16,957 71

Choctaw Mission.
Drafts and purchases, 6,053 83

Cherokee Mission.
Drafts and purchases, 5,455 13

Dakota Mission.
Drafts and purchases, 2,318 12

Ojibwa Mission.
Drafts and purchases, 5,807 00

Tuscarora Mission.
Drafts, 814 45

Seneca Mission.
Drafts, 2,343 97

Mission to the Abenaquis.
Expenses of the station at St. Francis, 412 50

COST OF COLLECTING THE FUNDS.

1. Agencies.
Salary of Rev. S. G. Clark, one year, 800 00
Traveling expenses of do, 182 51
Salary of Rev. O. Cowles, one year, 930 00
Traveling expenses of do, 167 51
Salary of Rev. F. E. Cannon, one year, 1,000 00
Traveling expenses of do, 105 88
Salary in part of Rev. I. R. Worcester, one year, 600 00
Traveling expenses of do, 110 75
Salary of Rev. H. A. Tracy, one year, 1,350 00
Traveling expenses of do, 236 51
Salary of Rev. O. P. Hoyt, ten months, 768 33
Traveling expenses of do, 137 54
Salary of Rev. C. Clark, eleven months and one week, 750 00
Traveling expenses of do, 249 89
Salary of Rev. J. H. Pettingell, one year, 1,250 00
Traveling expenses of do, 308 75
Salary of Rev. John McLeod, one year, 1,500 00
Traveling expenses of do, 149 87
Salary of Rev. William Warren, one year, 1,000 00
Traveling expenses of do, 320 70
Services of Rev. H. Beebee, nine weeks, 135 00
Traveling expenses of do, 43 00
Rent and expenses of office at Cincinnati, 100 00
Do. do. Albany, 134 41
Do. do. New Haven, 40 00
Do. do. Philadelphia, 113 35
Traveling expenses of returned missionaries while on agencies, and of deputations to attend anniversaries, &c. 279 05 — 12,841 73
PECUNIARY ACCOUNTS.

2. Publications.

Cost of the Missionary Herald, (including the salary of the Editor and General Agent,) from August, 1858, to July, 1859, inclusive, 16,600 copies, 6,539.71
Deduct amount received of subscribers, 2,300.00—4,239.71
(Individuals entitled to the Missionary Herald by donations of $10 and upwards have received 15,000 copies, costing $5,140."

Cost of Journal of Missions and Dayspring, 50,400 copies, 7,063.10
Deduct amount received of subscribers, 1,500.00—5,563.10
(38,000 copies have been distributed to pastors and churches gratuitously.)

Forty-ninth Annual Report, 5,000 copies, 839.17
Abstract of do, 2,000 copies, 37.67
Dr. Shepard's Sermon, 4,000 copies, 113.29
Missionary Manual, 500 copies, 37.36
Charter of the Board, 500 copies, 8.00—10,838.30

Cost of Administration.

1. Department of Correspondence.

Salary of Dr. Anderson, $2,000, less $540 received from fund for officers, 1,460.00
Do. Mr. Treat, $1,800, less $549, as above, 1,250.00
Do. Dr. Pomroy, $2,000, less $540, as above, 1,460.09
Grant to do., 460.00—1,910.00
Clerk hire, 1,250.00—5,880.00

2. Treasurer's Department.

Salary of the Treasurer, $2,000, less $540, as above, 1,960.00
Clerk hire, 2,200.00—4,160.00

3. Expenses in New York City.

Salary of Dr. Wood, $2,000, less $540 as above, 1,460.00
Traveling expenses of do., 247.24
Salary of Agent, 1,500.00
Do. Clerk, 600.00
Office rent, 450.00
Expenses of collecting, postage, periodicals, and furniture, 248.15—5,605.39

4. Miscellaneous Charges.

Postage of letters and pamphlets, 893.09
Fuel and gas, 185.17
Blank books, certificates and stationery, 308.16
Books for library, periodicals, printing and binding of books and pamphlets, 218.45
Care of Missionary House, making fires, attendance and labor, 390.00
Freight and cartage, 230.95
Repairs and advertising, 287.80
Insurance, 46.95
Copying of letters and documents, 462.72
Expenses of meetings in behalf of the Board in New York and Boston, 191.91
Interest on money borrowed, 1,572.00
Discount on uncURRENT bank notes, 33.72
Traveling expenses of missionary candidates, 46.85
Do. of members of the Board to Detroit, 248.55
Traveling expenses of member of Prudential Committee from New York, 59.35
Professional services to secure legacies made the Board, 385.50
Extra services in the purchasing department, 200.00—5,680.33

$ 376,418.71
Balance for which the Board was in debt August 1, 1858, 40,870.87

$ 417,289.58
Receipts of the Board during the Year ending July 31, 1859.

Donations as acknowledged in the Missionary Herald, ........................................... $263,804.45
Legacies, do. do. ........................................................................................................ 49,963.03
Received for deficiency fund, and diminishing the debt of last year to $28,077.94, ......................................................... 12,792.93
Interest on General Permanent Fund, ($23,000 being invested in the Missionary House.), .................................................. 1,846.35
Interest on Ashley Fund, .......................................................................................... 150.00
Avails of Depository accounts at Honolulu, .............................................................. 16,838.85
Do. Maumee lands, ..................................................................................................... 1,053.12
Do. presses at Bombay, .............................................................................................. 1,800.00
Do. printing do. ......................................................................................................... 1,944.00
Do. do. office materials in Ceylon, ........................................................................... 99.72
Do. do. at Beirut, ....................................................................................................... 449.00
Do. land do. ............................................................................................................... 188.00
Do. school-house at Alleghany, ................................................................................. 25.00

Balance for which the Board is in debt, August 1st, 1859, ...................................... $417,589.58

General Permanent Fund.
This fund amounts to .................................................................................................. $64,715.32

Permanent Fund for Officers.
This fund amounts as last year to ............................................................................... $30,840.00

Fund for Officers.
Balance on hand last year, ......................................................................................... $9.83
Received within the year for interest on the Permanent Fund for Officers, 2,714.55

Paid balance of salaries of Secretaries and Treasurer, ........................................... $2,724.38
Balance on hand, ....................................................................................................... 2,700.00

$24.38
## SUMMARY OF DONATIONS RECEIVED DURING THE YEAR.

### MAINE

<table>
<thead>
<tr>
<th>County</th>
<th>Agent</th>
<th>Town</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cumberland County</td>
<td>F. Blake, Tr.</td>
<td>Portland</td>
<td>2,634 98</td>
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<tr>
<td>Franklin County</td>
<td>Rev. I. Rogers, Tr.</td>
<td>Farmington</td>
<td>14 00</td>
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<tr>
<td>Kennebec Conf. of chs.</td>
<td>B. Nason, Tr.</td>
<td>Hallowell</td>
<td>553 27</td>
</tr>
<tr>
<td>Lincoln County</td>
<td>Rev. J. W. Ellingsworth, Tr.</td>
<td>Bath</td>
<td>1,874 40</td>
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<tr>
<td>Penobscot County</td>
<td>E. F. Duren, Tr.</td>
<td>Bangor</td>
<td>363 06</td>
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<tr>
<td>York Conf. of chs.</td>
<td>Rev. G. W. Crossley, Tr.</td>
<td>Bangor</td>
<td>1,021 84</td>
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### NEW HAMPSHIRE

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<th>Agent</th>
<th>Town</th>
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<tbody>
<tr>
<td>Cheshire County</td>
<td>D. W. Buckminster, Tr.</td>
<td>Keene</td>
<td>1,390 71</td>
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<tr>
<td>Grafton County</td>
<td>W. W. Russell, Tr.</td>
<td>Plymouth</td>
<td>692 94</td>
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<tr>
<td>Hillsboro' County</td>
<td>J. A. Wheat, Tr.</td>
<td>Nashua</td>
<td>2,515 13</td>
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<tr>
<td>Merrimack County</td>
<td>G. Hutchins, Tr.</td>
<td>Concord</td>
<td>1,337 69</td>
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<td>Rockingham Conf. of chs.</td>
<td>F. Grant, Tr.</td>
<td>Exeter</td>
<td>1,214 38</td>
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<td>Strafford Conf. of chs.</td>
<td>E. J. Lane, Tr.</td>
<td>Dover</td>
<td>925 33</td>
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<td>Sullivan County</td>
<td>N. W. Goddard, Tr.</td>
<td>Charlestown</td>
<td>682 22</td>
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### VERMONT

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<tr>
<td>Addison County</td>
<td>Ames Wilcox, Tr.</td>
<td>Middlebury</td>
<td>675 50</td>
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<td>Caledonia Co. Conf. of chs.</td>
<td>E. Jewett, Tr.</td>
<td>St. Johnsbury</td>
<td>2,872 15</td>
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<td>Chittenden County</td>
<td>E. A. Fuller, Tr.</td>
<td>Burlington</td>
<td>709 91</td>
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<td>Franklin County</td>
<td>C. H. Swift, Tr.</td>
<td>St. Albans</td>
<td>860 19</td>
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<td>Orange County</td>
<td>Rev. J. C. Houghton, Tr.</td>
<td>Chelsea</td>
<td>860 28</td>
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<td>Orleans County</td>
<td>Rev. A. R. Gray, Tr.</td>
<td>Coventry</td>
<td>308 79</td>
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<td>Rutland County</td>
<td>J. Barrett, Tr.</td>
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<td>1,590 06</td>
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<td>Washington County</td>
<td>G. W. Scott, Tr.</td>
<td>Montpelier</td>
<td>505 56</td>
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<td>Windham County</td>
<td>F. Tyler, Tr.</td>
<td>Brattleboro'</td>
<td>1,125 91</td>
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<td>Windsor County,</td>
<td>Rev. C. B. Drake, Tr.</td>
<td>Royalton</td>
<td>716 32</td>
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<td></td>
<td>J. Prichard, Windsor</td>
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<td>9,477 79</td>
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### MASSACHUSETTS

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<tr>
<td>Barnstable County</td>
<td>Walter Crocker, Tr.</td>
<td>W. Barnstable</td>
<td>672 99</td>
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<tr>
<td>Berkshire County</td>
<td>H. G. Davis, Tr.</td>
<td>Pittsfield</td>
<td>3,867 91</td>
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<td>L. Granger, Tr.</td>
<td>Gt. Barrington</td>
<td>3,055 64</td>
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<tr>
<td>Boston</td>
<td>S. A. Danforth, Agent,</td>
<td>Boston</td>
<td>29,955 64</td>
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<td>Brookfield Association</td>
<td>William Hyde, Tr.</td>
<td>Ware</td>
<td>3,456 33</td>
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<tr>
<td>Essex County, North</td>
<td>James Caldwell, Tr.</td>
<td>Newburyport</td>
<td>3,439 01</td>
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<tr>
<td>Essex County, South</td>
<td>C. M. Richardson, Tr.</td>
<td>Salem</td>
<td>1,419 89</td>
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<td>Franklin County,</td>
<td>Lewis Merrim, Tr.</td>
<td>Greenfield</td>
<td>1,968 50</td>
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<tr>
<td>Hampden County</td>
<td>C. O. Chapin, Tr.</td>
<td>Springfield</td>
<td>8,345 03</td>
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<tr>
<td>Hampshire County</td>
<td>S. W. Hopkins, Tr.</td>
<td>Northampton</td>
<td>6,713 45</td>
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<tr>
<td>Middlesex,</td>
<td>C. Lawrence, Tr.</td>
<td>Grotot</td>
<td>7,885 75</td>
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<tr>
<td></td>
<td>Middlesex North and vic.</td>
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<td>1,389 27</td>
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<tr>
<td></td>
<td>Middlesex South Conf. of chs.</td>
<td></td>
<td>2,312 18</td>
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<tr>
<td>Norfolk County</td>
<td>Rev. W. L. Rogers, Tr.</td>
<td>Wrentham</td>
<td>7,527 38</td>
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Amount carried forward, .......................... 81,032 05
## DONATIONS

### Connecticut

<table>
<thead>
<tr>
<th>County/Government</th>
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<tbody>
<tr>
<td>Fairfield County, East</td>
<td>7,906 65</td>
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<tr>
<td>Fairfield County, West</td>
<td>2,706 45</td>
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<tr>
<td>Hartford County</td>
<td>7,317 73</td>
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<td>Hartford County, South</td>
<td>2,309 20</td>
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<tr>
<td>Litchfield County</td>
<td>3,373 49</td>
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<tr>
<td>Middlesex Association</td>
<td>1,811 12</td>
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<tr>
<td>New Haven City</td>
<td>4,501 57</td>
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<td>New Haven County, East</td>
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<td>New Haven Co., W. Cono.</td>
<td>1,993 42</td>
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<tr>
<td>Wilton</td>
<td>1,813 08</td>
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<td>Totals</td>
<td>118,831 85</td>
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### Rhode Island

<table>
<thead>
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<th>Counties/Location</th>
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<td>Utica</td>
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<td>61 00</td>
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<td>Total</td>
<td>3,125 83</td>
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### New York

<table>
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<td>666 47</td>
</tr>
<tr>
<td>Buffalo</td>
<td>1,815 53</td>
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<tr>
<td>Catskill</td>
<td>2,511 44</td>
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<tr>
<td>Cherry Valley</td>
<td>478 14</td>
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<td>304 08</td>
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<tr>
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<td>446 35</td>
</tr>
<tr>
<td>New York city and Brooklyn</td>
<td>71 00</td>
</tr>
<tr>
<td>New York city and Brooklyn</td>
<td>746 09</td>
</tr>
<tr>
<td>New York city and Brooklyn</td>
<td>768 09</td>
</tr>
<tr>
<td>New York city and Brooklyn</td>
<td>71 00</td>
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<tr>
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<td>New York city and Brooklyn</td>
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### New Jersey

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<td>646 87</td>
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<td>Adriel Ely, Agent</td>
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<td>Adriel Ely, Agent</td>
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### Pennsylvania

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<td>Adriel Ely, Agent</td>
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<td>Maryland</td>
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<td>District of Columbia</td>
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<td>Virginia</td>
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<td>Wisconsin</td>
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<td>Iowa</td>
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<td>Missouri</td>
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<td>113 55</td>
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<td>Minnesota</td>
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<td>Washington Territory</td>
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<tr>
<td>In Foreign Lands and Missionary Stations</td>
<td>6,077 88</td>
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Total: $326,560 41
## Officers of the Board

### Presidents

<table>
<thead>
<tr>
<th>Year</th>
<th>Name</th>
<th>Death or Resignation</th>
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</thead>
<tbody>
<tr>
<td>1810</td>
<td>John Treadwell, LL. D.</td>
<td>1813</td>
</tr>
<tr>
<td>1829</td>
<td>Joseph Lyman, D. D.</td>
<td>1836</td>
</tr>
<tr>
<td>1835</td>
<td>John Cotton Smith, LL. D.</td>
<td>1841</td>
</tr>
<tr>
<td>1841</td>
<td>Theod. Frelighuysen, LL. D</td>
<td>1857</td>
</tr>
<tr>
<td>1857</td>
<td>Mark Hopkins, D. D., LL. D</td>
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</tbody>
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### Vice Presidents

<table>
<thead>
<tr>
<th>Year</th>
<th>Name</th>
<th>Death or Resignation</th>
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<tbody>
<tr>
<td>1810</td>
<td>Samuel Spring, D. D.</td>
<td>1819</td>
</tr>
<tr>
<td>1819</td>
<td>Joseph Lyman, D D</td>
<td>1823</td>
</tr>
<tr>
<td>1823</td>
<td>John Cotton Smith, LL. D.</td>
<td>1826</td>
</tr>
<tr>
<td>1826</td>
<td>Stephen Van Renselaer, LL. D</td>
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</tr>
<tr>
<td>1829</td>
<td>Theod. Frelighuysen, LL. D</td>
<td>1841</td>
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<tr>
<td>1841</td>
<td>Thomas S. Williams, LL. D.</td>
<td>1857</td>
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<tr>
<td>1857</td>
<td>William Jessup, LL. D.</td>
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### Prudential Committees

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<thead>
<tr>
<th>Year</th>
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<tbody>
<tr>
<td>1810</td>
<td>William Bartlet, Esq.</td>
</tr>
<tr>
<td>1818</td>
<td>Samuel Worcester, D. D.</td>
</tr>
<tr>
<td>1819</td>
<td>Jedediah Morse, D. D.</td>
</tr>
<tr>
<td>1818</td>
<td>Hon. William Reed</td>
</tr>
<tr>
<td>1819</td>
<td>Leonard Woods, D. D.</td>
</tr>
<tr>
<td>1821</td>
<td>Samuel Hubbard, LL. D.</td>
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<tr>
<td>1821</td>
<td>Warren Fay, D. D.</td>
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<tr>
<td>1829</td>
<td>Benjamin B. Wisner, D. D.</td>
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<tr>
<td>1831</td>
<td>Elia Cornelius, D. D.</td>
</tr>
<tr>
<td>1831</td>
<td>Hon. Samuel T. Armstrong</td>
</tr>
<tr>
<td>1832</td>
<td>Charles Stoddard, Esq.</td>
</tr>
<tr>
<td>1834</td>
<td>John Tappan, Esq.</td>
</tr>
<tr>
<td>1835</td>
<td>Daniel Noyes, Esq.</td>
</tr>
<tr>
<td>1837</td>
<td>Nehemiah Adams, D. D.</td>
</tr>
<tr>
<td>1839</td>
<td>Silas Aiken, D. D.</td>
</tr>
<tr>
<td>1840</td>
<td>William W. Stone, Esq.</td>
</tr>
<tr>
<td>1848</td>
<td>Hon. William J. Hubbard</td>
</tr>
<tr>
<td>1849</td>
<td>Rev. Augustus C. Thompson</td>
</tr>
<tr>
<td>1853</td>
<td>Hon. William T. Eustis</td>
</tr>
<tr>
<td>1850</td>
<td>Hon. John Aiken</td>
</tr>
<tr>
<td>1851</td>
<td>Hon. Daniel Safford</td>
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<tr>
<td>1854</td>
<td>Henry Hill, Esq.</td>
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<tr>
<td>1856</td>
<td>Isaac Ferris, D O.</td>
</tr>
<tr>
<td>1856</td>
<td>Asa B. Smith, D. D.</td>
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<tr>
<td>1856</td>
<td>Walter S. Griffith, Esq.</td>
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<tr>
<td>1857</td>
<td>Alpheus Hardy, Esq.</td>
</tr>
<tr>
<td>1859</td>
<td>Hon. Linus Child</td>
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</tbody>
</table>

### Treasurers

<table>
<thead>
<tr>
<th>Year</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1810</td>
<td>Samuel W. Wall, Esq.</td>
</tr>
<tr>
<td>1811</td>
<td>Jedediah Morse, D. D.</td>
</tr>
<tr>
<td>1812</td>
<td>Rev. &amp;J. B. Treat</td>
</tr>
<tr>
<td>1814</td>
<td>Hon. William J. Hubbard</td>
</tr>
<tr>
<td>1817</td>
<td>Ashur Adams, Esq.</td>
</tr>
<tr>
<td>1819</td>
<td>Chester Adams, Esq.</td>
</tr>
<tr>
<td>1827</td>
<td>George W. Wood, D. D.</td>
</tr>
<tr>
<td>1832</td>
<td>Rufus Anderson, D. D.</td>
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<tr>
<td>1846</td>
<td>Rev. David Greene</td>
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<tr>
<td>1847</td>
<td>Rev. &amp;J. B. Treat</td>
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<tr>
<td>1850</td>
<td>Rev. &amp; J. B. Treat</td>
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<tr>
<td>1859</td>
<td>Hon. William J. Hubbard</td>
</tr>
<tr>
<td>1861</td>
<td>Samuel H. Walley, Esq.</td>
</tr>
<tr>
<td>1862</td>
<td>Samuel Worcester, D. D.</td>
</tr>
<tr>
<td>1863</td>
<td>Samuel M. Worcester, D. D.</td>
</tr>
<tr>
<td>1864</td>
<td>Rev. &amp;J. B. Treat</td>
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</table>

### Auditors

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<tbody>
<tr>
<td>1810</td>
<td>Joshua Goodale, Esq.</td>
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<tr>
<td>1818</td>
<td>Samuel H. Walley, Esq.</td>
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<td>1819</td>
<td>Charles Walley, Esq.</td>
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<tr>
<td>1820</td>
<td>Chester Adams, Esq.</td>
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<tr>
<td>1821</td>
<td>Ashur Adams, Esq.</td>
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<td>1827</td>
<td>William Ropes, Esq.</td>
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<td>1829</td>
<td>John Tappan, Esq.</td>
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<td>1830</td>
<td>Charles Stoddard, Esq.</td>
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<tr>
<td>1831</td>
<td>Hon. William J. Hubbard</td>
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<tr>
<td>1832</td>
<td>Daniel Noyes, Esq.</td>
</tr>
<tr>
<td>1833</td>
<td>Charles Scudder, Esq.</td>
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<td>1834</td>
<td>Henry Hill, Esq.</td>
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<tr>
<td>1835</td>
<td>Moses L. Hale, Esq.</td>
</tr>
<tr>
<td>1847</td>
<td>Hon. Samuel H. Walley</td>
</tr>
</tbody>
</table>
MEMBERS OF THE BOARD.

CORPORATE MEMBERS.
(The names under each State are arranged according to the time of election.)

Maine.
- 1832 Enoch Pond, D. D., Bangor.
- 1838 Benjamin Tappan, D. D., Augusta.
- 1851 George F. Patten, Esq., Bath.

New Hampshire.
- 1832 Nathan Lord, D. D., Hanover.
- 1842 Rev. John K. Young, Laconia.
- 1859 Hon. William Haile, Hinsdale.

Vermont.
- 1832 Rev. David Greene, Windsor.
- 1839 Silas Aiken, D. D., Rutland.
- 1842 Hon. Erastus Fairbanks, St. Johnsbury.
- 1842 Benjamin Labaree, D. D., Middlebury.
- 1842 Rev. Joseph Steele, Middlebury.
- 1859 Lewis H. Delano, Esq., Hardwick.

Massachusetts.
- 1823 Heman Humphrey, D. D., Pittsfield.
- 1827 John Tappan, Esq., Boston.
- 1828 Henry Hill, Esq., Roxbury.
- 1832 Rufus Anderson, D. D., Boston.
- 1832 Charles Stoddard, Esq., Boston.
- 1834 Rev. Sylvester Holmes, New Bedford.
- 1838 Thomas Snell, D. D., North Brookfield.
- 1838 Rev. Aaron Warner, Amherst.
- 1840 Alfred Ely, D. D., Monson.
- 1840 Ebenezer Alden, M. D., Randolph.
- 1840 Rev. Chauncey Eddy, Lanesboro.
- 1842 Hon. Samuel Willis, Northampton.
- 1843 Rev. Selah B. Treat, Boston.
- 1845 Hon. William J. Hubbard, Boston.
- 1845 Henry B. Hooker, D. D., Boston.
- 1845 Hon. Linus Child, Lowell.
REPORT.

MEMBERS OF THE BOARD.

1845 CALVIN E. STOWE, D. D., Andover.
1847 SAMUEL M. WORCESTER, D. D., Salem.
1848 ANDREW W. PORTER, Esq., Monson.
1849 Hon. SAMUEL H. WALLEY, Boston.
1849 Rev. AUGUSTUS C. THOMPSON, Roxbury.
1850 Hon. WILLIAM T. EUSTIS, Boston.
1850 Hon. JOHN AIKEN, Andover.
1852 WILLIAM ROPES, Esq., Boston.
1853 JOHN TODD, D. D., Pittsfield.
1854 JAMES M. GORDON, Esq., Boston.
1855 AMOS BLANCHARD, D. D., Lowell.
1857 ALPHEUS HARDY, Esq., Boston.

Rhode Island.
1846 Rev. THOMAS SHEPARD, D. D., Bristol.
1850 JOHN KINGSBURY, LL. D., Providence.

Connecticut.
1832 NOAH PORTER, D. D., Farmington.
1835 THOMAS S. WILLIAMS, LL. D., Hartford.
1836 JOEL HAWES, D. D., Hartford.
1836 MARK TUCKER, D. D., Vernon.
1838 Hon. THOMAS W. WILLIAMS, New London.
1838 Hon. JOSEPH RUSSELL, Milford.
1840 Hon. SETH TERRY, Hartford.
1840 JOHN T. NORTON, Esq., Farmington.
1842 CHAUNCEY A. GOODRICH, D. D., New Haven.
1842 ALVAN 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 Rev. DAVID L. OGDEN, New Haven.
1848 DAVID WESSON, Esq., Hartford.
1852 Gen. WILLIAM WILLIAMS, Norwich.
1852 SAMUEL W. S. DUTTON, D. D., New Haven.
1853 WALTER CLARKE, D. D., Hartford.
1853 GEORGE KELLOGG, Esq., Rockville.
1854 AMOS D. LOCKWOOD, Esq., Danielsonville.
1859 Hon. WILLIAM A. BUCKINGHAM, Norwich.

New York.
1812 ELIPHALET NOIT, D. D., Schenectady.
1823 LYMAN BEECHER, D. D., Brooklyn.
1826 NATHAN S. S. BEMAN, D. D., Troy.
1834 JAMES M. MATHEWS, D. D., New York city.
1838 ISAAC FERRIS, D. D., New York city.
1840 WILLIAM W. CHESTER, Esq., New York city.
1840 PELATIATH PERIT, Esq., New York city.
1840 REUBEN H. WALWORTH, LL. D., Saratoga Springs.
1840 DIEDRICH WILLERS, D. D., Fayette, Seneca County.
1840 Hon. CHARLES W. ROCKWELL, New York city.
1840 DAVID H. LITTLE, Esq., Cherry Valley.
1840 CHARLES MILLS, Esq., Kingsborough.
1842 ARISTARCHUS CHAMPION, Esq., Rochester.
1842 HARVEY ELY, Esq., Rochester.
1842 Hon. WILLIAM L. F. WARREN, Saratoga Springs.
1842 HORACE HOLDEN, Esq., New York city.
1842 WILLIAM ADAMS, D. D., New York city.
1842 WILLIAM WINSNER, D. D., Ithaca.
1843 EDWARD ROBINSON, D. D., New York city.
1843 WILLIAM W. STONE, Esq., New York city.
<table>
<thead>
<tr>
<th>Year</th>
<th>Name</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>1845</td>
<td>JOHN FORSYTH, D. D.</td>
<td>Newburgh</td>
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<tr>
<td>1846</td>
<td>Hon. HENRY W. TAYLOR</td>
<td>Canandaigua</td>
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<tr>
<td>1846</td>
<td>JAMES CROCKER, Esq.</td>
<td>Buffalo</td>
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<td>1846</td>
<td>CALVIN T. HULBURD, Esq.</td>
<td>Brasher Falls</td>
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<td>1846</td>
<td>LAURENS P. HICKOK, D. D.</td>
<td>Schenectady</td>
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<td>1847</td>
<td>WILLIAM M. HALSTED, Esq.</td>
<td>New York City</td>
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<td>1847</td>
<td>SIMEON BENJAMIN, Esq.</td>
<td>Elmira</td>
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<tr>
<td>1848</td>
<td>ROBERT W. CONDIT, D. D.</td>
<td>Oswego</td>
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<tr>
<td>1848</td>
<td>Rev. SIMEON NOETH, LL. D.</td>
<td>Clinton</td>
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<td>1848</td>
<td>SAMUEL W. FISHER, D. D.</td>
<td>Clinton</td>
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<tr>
<td>1848</td>
<td>WILLIAM M. ALLEN, Oswego</td>
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<tr>
<td>1848</td>
<td>GEORGE W. WOOD, D. D.</td>
<td>New York City</td>
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<td>Oswego</td>
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<td>1852</td>
<td>WILLIAM M. ALLEN, Oswego</td>
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<td>1852</td>
<td>GEORGE W. WOOD, D. D.</td>
<td>New York City</td>
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<td>1853</td>
<td>A.S. A. SMITH, D. D.</td>
<td>New York City</td>
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<td>1853</td>
<td>OLIVER E. WOOD, Esq.</td>
<td>New York City</td>
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<tr>
<td>1853</td>
<td>Rev. MONTGOMERY S. GOODALE</td>
<td>Amsterdam</td>
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<tr>
<td>1853</td>
<td>Rev. WILLIAM S. CURTIS</td>
<td>Clinton</td>
</tr>
<tr>
<td>1854</td>
<td>RAY PALMER, D. D.</td>
<td>Albany</td>
</tr>
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### Members of the Board

**Tennessee.**
- 1842 Samuel Rhea, Esq., Blountsville.

**Ohio.**
- 1838 George E. Pierce, D.D., Hudson.
- 1840 Rev. Harvey Coe, Hudson.
- 1843 Samuel C. Aiken, D.D., Cleveland.
- 1851 Henry Smith, D.D., Walnut Hills.
- 1853 Douglass Putnam, Esq., Harmar.
- 1853 Robert W. Steele, Esq., Dayton.
- 1855 Henry L. Hitchcock, D.D., Hudson.
- 1857 T. P. Handy, Esq., Cleveland.

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- 1851 Harvey D. Kitchell, D.D., Detroit.
- 1851 Hon. Charles Noble, Monroe.

**Indiana.**
- 1842 Charles White, D.D., Crawfordsville.
- 1851 Hon. Jeremiah Sullivan, Madison.

**Illinois.**
- 1842 Ansel D. Eddy, D.D., Chicago.
- 1851 Rev. Aratas Kent, Galena.
- 1851 Robert W. Patterson, D.D., Chicago.
- 1851 William H. Brown, Esq., Chicago.
- 1853 David A. Smith, Esq., Jacksonville.

**Iowa.**

**Wisconsin.**
- 1851 Aaron L. Chapin, D.D., Beloit.
- 1851 Eliphalet Cramer, Esq., Milwaukie.

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**Great Britain.**
- 1833 Sir John Campbell.
- 1839 Sir Culling E. Eardley, Bart.
- 1840 John Stevenson, D.D.
- 1840 Rev. George Candy.
- 1841 John Morison, D.D., LL.D.
- 1843 Sir Edward Gambier.
- 1851 Lord Stratford de Redcliffe.

**Ceylon.**
- 1831 James N. Mooyart, Esq.

**Penang.**
- 1839 Sir William Norris.
Corporation Members Deceased or Resigned.

The names under each State are arranged according to the time of decease or resignation. The year is that ending with the annual meetings in September or October.

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South Carolina.

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<td>BENJAMIN M. PALMER, D. D.</td>
<td>1848</td>
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Georgia.

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<td>1834</td>
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<td>Hon. JOSEPH H. LUMPKIN.</td>
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Tennessee.

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Illinois.

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Ohio.

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Missouri.

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<td>1825</td>
<td>ARTEMAS BULLARD, D. D.</td>
<td>1856</td>
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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 AUGUST 1, 1855.

The names of Honorary Members, made such previous to August 1, 1855, have been printed annually, comprising forty-four pages. As members are supposed to preserve the Report for reference, it will suffice to reprint this list once in five years, thus making a considerable saving in printing and postage; and this will be the practice hereafter, excepting the names of new members. The reprints will be in the years 1860, 1865, etc.

MAINE.

Adams, Mrs Lucy S., Castine
Allen, Mrs E., Castine
Allen, Matthias, Yarmouth
Bates, Jonas, Kenduskeag Mills
Bliss, Mrs E., Bangor
Bolton, Cyrus, Robinsonston
Brady, Solomon, Scarborough
Brown, Henry E., Bangor
Buchanan, Archibald, Camden
Buck, Daniel, Bucksport
Buck, Rev Edward, Orland
Bulfine, John J., Perry
Carter, Mrs Judith W., Portland
Chapin, Hiram, do
Chase, Samuel, do
Chase, Sevalld C., do
Chickering, Rev Mrs Frances E., Portland
Cooklin, Mrs Almira, Freeport
Craig, Rev Henry K., Bucksport
Cressey, Mrs Nancy W., West Buxton
Csasy, John L., Bangor
Cumings, Ephraim C., Bangor
Cumings, Mrs Field, Portland
Cumings, Sarah M. N., do
Dale, Edmund Pearson, Biddeford
Dale, Mary Elizabeth, do
Dwight, Thomas B., Portland
Dwight, Mrs Eliza H., do
Emerson, Rev Alfred, South Berwick
Evans, Aaron, New Gloucester
Foscos, Rev J. H., do
Gardner, Samuel, Brewer
Gilman, Mrs Lucy D., Hallowell
Gough, Mrs Hannah, Wells
Goodale, Stephen L., Saco
Gorman, Rev John B., Scarborough
Hall, Paul, Portland
Hanson, Eliza A., Portland
Higgins, John, Scarborough
Hobbs, Joshua, Portland
Holmes, Mrs Phoebe, Castine
Hooper, Rev O. D., Exeter
Hraw, William C., Portland
Ives, Mrs A. E., Castine
Jones, Joseph, Camden
Kendrick, Rev Daniel, Portland
Kimball, James G., Calais
Libby, George W., Scarborough
Little, Sarah B., Castine
Mason, Rev Javan K., Hampden
Merrill, Rev Josiah, Wiscasset
Meaton, Mrs Mary, Bucksport
Nason, Sarah J., Freeport
Oliver, James, Bath
Owen, Eben, Portland
Peckard, Rev Charles, Biddleford
Palmer, G. H., Bath
Peake, Bath, Newcastle
Peck, John G., Fryeburg
Perkins, Mrs Robert, Castine
Plumer, Eliza M., South Berwick
Poole, Rev Jeremiah Everts, Bangor
Prince, Cushing, Yarmouth
 Rice, Rev Charles B., Bangor
Ripley, Rev Thomas B., Portland
Rollins, James, Calais
Sawyer, Mrs Robert, Bangor
Seabury, David, Yarmouth
Smith, Rev Egbert C., Brunswick
Smith, Mrs Stephen H., Bangor
Southworth, Rev Francis, Holden
Steele, Abby, Portland
Stenton, Joseph, Gilmanton
Stone, Rev H. M., Waldoboro
Storer, Rev Henry G., Scarborough
Taylor, Joseph J., Newcastle
Towsbury, Rev George F., Oxford
Thomas, W. W., Jr., Portland
Thomas, Henry G. do
Thornton, Brown, do
Trueman, William B., Bath
Turner, Rev J. W., Portland
Tyler, Rev Amory H., Falmouth
Tyler, Mrs Elizabeth, Portland
Waren, Rev William, Gorham
Washburn, Mrs Israel, Jr., Orono
Wheel, Mrs Francis B., Saco
Wheelwright, Rev John B., Westbrook
White, Col, Lovi, Yarmouth

NEW HAMPSHIRE.

Adams, Thomas, Gilman Centre
Allison, William H., Concord
Andrews, William, Derry
Anthony, Rev George N., Great Falls
Ayer, Perley, Haverhill
Baldwin, Nahum, Manchester
Barnett, Joshua, Dover
Bingham, Milton, Lampeter
Brouton, Mrs Elizabeth A. C., Concord
Brickett, Rev Harry, Merrimack
Brooks, Joshua, Portsmouth
Burns, George W., Milford
Buxton, Mrs Lois J., West Boscawen
Chandler, John, Hampden
Chapman, Mrs Lydia K., Great Falls
Childs, Mrs Harriet L., Hopkinton
Chumley, William, New London
Clark, Letitia R., Amherst
Colby, Rev John, Hampton
Colby, Timothy Jr., Hopkinton
Cummins, Mrs Mary A., Portland
Cutter, Abiah, Pelham
Danielson, Eben, Manchester
David, Charles H., Amherst
Day, Mrs Mary B., Derry
Dinsmore, Rev John, Northampton
Dinsmore, Mrs A. C., do
Emerson, Rev John H., Haverhill
Fairbanks, Buckingham, Farmington
Farmer, Daniel, Manchester
Farrington, Mrs Mary, Concord
Flake, Francis, do
Foster, Eben C., Manchester
Gay, Rev Josiah S., Chichester
Gilmore, Benjamin M., Newport
Gilson, Samuel Henry, Brooklin
Godfrey, Nicholas W., Claremont
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Stoddard, Sarah T., Hartford
Stone, C. M., St. Johnsbury
Stone, Micah H., Burlington
Swift, Rev Henry M., Bennington
Swift, Samuel, Middlebury
Tenney, Mrs. Leonard, Thetford
Tolman, George H., Greenbush
Tyler, Mrs. Sophronia M., Brattleboro
Walker, Freeman, Strafford
Walker, Mrs. Mary A., West Rutland
Webb, Rev George N., St. Johnsbury
Wellington, Rev H., do
White, Mr. Thadford
Williston, Nathan B., Brattleboro
Winston, Rev. John B., Brattleboro
Winch, Rev C. M., Worcester
Wise, S. S., Boston
Wood, Joseph, Barre
Woolson, Amasa, Springfield
Worcester, Rev Casimir F., Burlington
Wright, Mrs. Ruth E., Enosburg
 Yates, George W., Bennington
Young, Phebe, Vergennes

Massachusetts.

MEMBERS OF THE BOARD.

Colby, A. O., Holyoke
Colby, Ellen Lawrence
Colman, Ann Maria, Newburyport
Cook, Ann, Newton
Coolidge, Rev Amos H., Leicester
Coolidge, Daniel, Lowell
Cooley, Alfred, Longmeadow
Cooley, Rev James T., Boston
Court, William, Marblehead
Court, Mrs. M. Appleton, do
Cone, Rev Luther H., Chicopee
Coney, Nathan, Ware
Cowles, S. R., Ipswich
Crane, Rev D. M., Northampton
Crane, Mrs Mary F., Fall River
Crowell, John, Jr., Haverhill
Cummings, Charles, Medford
Curtis, Alfred, Westminster
Cushing, Andrew, Boston
Cushing, Isaac, do
Cushing, E. J., Boston
Cushing, Nancy, South Scituate
Cutler, Elijah, Dorchester
Cutler, George, Amherst
Cutting, Jonathan, Southbridge
Cutting, Mary, Attleboro'
Dana, Mrs. Rebecca, Concord
Damon, Edward C., do
Damon, Helen F., do
Damon, William J., do
Damos, Benjamin H., do
Damos, Annie C., do
Damos, Elizabeth M., do
Damon, Henry S., Danvers
Dane, John H., Brookline
Daniels, Chloe, Foxboro'
Daniels, George P., South Danvers
Daniels, Rev. Hiram C., Medway
Davenport, Henry, Boston
Davenport, William W., Roxbury
Davis, Mrs. Abigail G., North Andover
Davis, Alvin H., Haverhill
Davis, Eleazer, Somerville
Davis, Mrs. Josephine E., Methuen
Day, Charles O., Roxbury
Day, Lucy B., do
Day, L. H. I., do
Day, Robert L., Newton
Dean, Lewis, Oakham
Dean, Edward W., Charlestown
Deming, Ralph, Stockbridge
Denson, Rev R. S., Watertown
Denny, Geo., Leicester
De Witt, Alexander, Oxford
Dimick, Mrs Emeline, Cambridgeport
Dixon, Lewis, Fall River
Doane, Charles H., Charlestown
Duane, Herman S., do
Dunton, Matthew, Orleans
Dodd, Mrs. Eliza S., Spencer
Dodge, Rev John H., Andover
Dodge, Joseph G., Beverly
Dole, Abram S., Pittsfield
Dole, Samuel M. do
Drake, Jemmy, Roxbury
Draper, James, Spencer
Dudley, Mrs Ann, Whitinsville
Dunbar, Henry W., Taunton
Duncan, Mary W., Haverhill
Dunham, Rev Isaac, Fall River
Durfee, William C., do.
Durfee, Bradford, do.
Dutch, Elizabeth Manning, Boston
Dutton, Ormond, do.
Dutton, Mrs. Mary P., do
Dwinnell, Leonard, Milford
Dyer, Rev E. Porter, Hadley
Earl, Benjamin, Fall River
Eaton, Elbridge, Framingham
Eaton, Mrs. William C., Ware
Edwards, Rev Henry L., South Abington
Edison, Harriet D., New Braintree
Edred, Frederick A., Worcester
Eldridge, Thomas, Orleans
Eldridge, Eliza, West Springfield
Ellingwood, Ezra, Beverly
Ellingwood, Mrs Ezra, do
Elliott, Edward P., Boston
Elliott, Grace E., do
Ellis, Andrew, Bradford
Ellis, Frances D., West Roxbury
Ellis, Warren, Newton
Ely, Joseph H., Lowell
Emery, Caleb, Charlestown
Emery, Mrs. P. F., Boston
Emery, Harritt, North Weymouth
Eustis, Mrs Elizabeth W., Boston
Fabens, Charles H., Salem
Fairbank, John B., Ockham
Fairbanks, Walter, Northampton
Farnham, Mrs. Susan, Andover
Farrand, Joseph, South Danvers
Ferry, Sarah, Andover
Fisk, Rodolphus, New London
Fiske, Joseph E., Salem
Fitz, George W., Chicopee
Flagg, Charles, Worcester
Flagg, Mrs. Elizabeth C., do
Fletcher, Rev James C., Newburyport
Fletcher, Mrs. Malvina, Danvers
Flynt, William N., Monson
Foss, Mrs. Charlotte, New Bedford
Ford, Thomas A., Waltham
Foster, Rev Andrew R., Gill
Foster, Lester Jr., Beverly
Foster, Josiah L., do
Fox, Mrs. Cornelia W., Dorchester
French,loyd, Tyngton
French, Samuel L., Boston
Frost, Warren S., West Cambridge
Frye, Susan F., North Andover
Fuller, Mrs. Henry, Springfield
Gage, Rev William L., Andover
Gallop, David R., So. Danvers
Garrett, Saron D., Charlestown
Gardiner, Mrs. Susan S., Lowell
Guy, Stanford, Braintree
Gibbs, Arminio, Boston
Gibbs, Robert, New Bedford
Gilbert, Lewis, N. Ware
Gilbert, P. B., Worcester
Gilbert, Mrs. O. P. do
Givens, Sarah, Andover
Goodale, David B., Marlboro'
Goodrich, Edward, Ware
Goodrich, John J., Stockbridge
Goodrich, Levi, Pittsfield
Goodspeed, Joseph, New Bedford
Goodwin, Maj. Newburyport
Gordon, Henry Watts, Aspermont
Goss, Rev Zenas, Andover
Gough, John B., Bayston Centre
Gould, John, Oakham
Goulding, James J., Athol
Goulding, Jason, Phillipston
Graves John L., Greenfield
Graves, Zebuliah, South Deerfield
Gray, Mary Ann, Boston
Green, Rev John M., Hatfield
Green, Sarah Ann, Newburyport
Greeneleaf, George Jr.
Greeneleaf, Benjamin, Bradford
Gurney, Rev John H., New Braintree
Hale, E. J. M., Harvard
Hall, Joseph, Bradford
Hall, Joseph F., Jr., Groton
Halsey, Mrs. Elizabeth, Plainfield
Hamlin, Augustus P., New Bedford
Hammock, Rev Charles, Groton
Hannett, Mrs. Nancy, East Douglas
Hanson, Horace, Amherst
Harding, Mrs John W., Longmeadow
Harrington, Sarah, Endicott
Hartey, George P., Methuen
MEMBERS OF THE BOARD.

1859. Haskell, Abraham, Monson
Haskell, Charles, Oakham
Haskell, James, Rockport
Hastings, Hollis, Framingham
Hastings, Mrs Thomas, do
Hawes, Cynthia, Westfield
Hawks, Rev T. H., West Springfield
Henry, James B., Full River
Hewing, Mary B., Roxbury
Hewins, Mrs Anna E., West Roxbury
Hedge, Mrs Lucy P., Brookline
Healy, Rev J. W. Ipswich
Haien, Rev T. A., Upton
Hastings, Mrs Thomas, do
Hitchcock, Samuel A., Brimfield
Hill, Mrs E. G., Sheffield
Hitchcock, Mrs Aurelia P., Fitchburg
Hitchcock, Mrs Harriet P., Fitchburg
Holt, Joshua, Bradford
Howe, Mrs Rachel, Charlemont
Howe, CharleB, Dorchester
Himes, Mrs Anna E., West Roxbury
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Himes, Mrs Anna E., West Roxbury
MEMBERS OF THE BOARD.
1859.]

MEMBERS OF THE BOARD.

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<th>City</th>
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<td>Starwich</td>
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Bleedgood, Rev A. L., Enfield
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Richards, Mrs Clarissa L., New Haven
Ripley, George C., Norwich
Ripley, Elizabeth, do
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Earl, Abraham L., New York
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McGill, Rev. W. S., Saugus
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McKelvey, Rev. W. H., Watertown
McAuliffe, Rev. W. H., Watertown
McCarroll, Rev. Allen, Jackson
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McIntosh, Rev. W. H., Watertown
Members of the Board.

Smith, Calvin P., Springfield
Sheppard, Charles C., Penn Yan
Shepard, Mrs. Florilla, Lowville
Shelton, John D., Irvington
Selden, Clark, Le Roy
Nicholls, H. W., Lockport
Noyes, William C., New York
O'Brien, Robert, Brooklyn
Dugdale, Jonas C., New York
Osborn, Henry W., Williamsburg
Packer, Harriet L., Brooklyn
Parks, S.
Parmaie, Curtis S., Clinton
Parmanse, Rev. W. B., Westernville
Parsons, R. L., New York
Pett, Edward, New York
Putnam, Amos, Albany
Pettingell, Rev. E. C., Utica
Phillips, Mrs. George D., New York
Pheasant, Rev. Wilson, Sing Sing
Pickard, Henry S., Canastota
Pine, Mrs. H. O., New York
Place, Mrs. G., Gloversville
Post, Alfred A., do
Post, Mrs. Horetz, do
Post, Mrs. Georrga, do
Post, Margaret L., do
Post, William H. B., Brooklyn
Potter, Mrs. Elisha L., New York
Prestices, Mrs. Sarah, New York
Pitchett, Rev. E. C., Utica
Poore, A. H., Allegany
Ramsdell, Orin P., Buffalo
Randolph, A. D. F., New York
Raymond, Rev. Newton, Utica
Redfield, Rev. Henry S., Chester
Reeve, Rev. T. E., Syracuse
Reed, Mrs. Susan B., Sherburne
Reynolds, Rev. William T., Kiantone
Ripley, Mrs. Catharine W., Brooklyn
Robinson, Mrs. Harriet, New York
Root, Rev. James Pierce, Flushing
Rosecrans, Mrs. A. E. J., Mississauga
Roberts, S. H., Rome
Roseboom, Mrs. Ruth, Cherry Valley
Ross, Joseph, Jr., Albany
Ross, Harriet, do
Ross, Charlotte, do
Ross, Henry, do
Ross, Edward A., do
Ruscher, Charles H., New York
Salter, Benjamin, Jr., do
Sanford, A. C., Palmyra
Sandy, John, Brooklyn
Sawyer, Rev. Elijah A., Yonkers
Says, Rev. William N., Pine Plains
Schroemthies, Mathias B., Homer
Schneck, Rev. I., New York
Schuyler, Rev. J. T., Syracuse
Selden, Clark, Le Roy
Seward, William H., Auburn
Seymour, J. A., Auburndale
Seymour, John, Fredonia
Shipman, John D., Irvington
Shipman, Mrs. Flossie, Lowville
Shipman, Charles C., Penn Yan
Shumway, Horatio, Buffalo
Simian, Rev. James, Catskills
Skinner, Mrs. Henry L., New York
Squire, Mrs. Mary, Fort Ann
Stoicomb, William, Rochester
Smith, Calvin F., Springfield
Smith, Rev. Charles S., New York
Smith, Harvey B., Gouverneur
Smith, J. M., Cortland
Smith, S., New York
Smith, Mrs. Sarah Ann, do
Smith, Rev. Thomas Baldwin, New York
Sowle, John, Watertown
Sterling, John C., do
Stevens, John, Brusher Falls
Stewart, Jesse C., Ridgebury
Stone, Mrs. W. W., New York
Stowe, Rev. A. M., Canastota
Strong, Phineas H., Buffalo
Swift, Rev. Alfred B., Middle Granville
Talbot, Mrs. Sarah, New York
Taylor, Eliza E. L., D. D., Brooklyn
Taylor, Rev. William M., Poughkeepsie
Taylor, Mrs. Eliza, do
Thalheimer, Mary Elebe, Brooklyn
Thayer, Benjamin C., New York
Thompson, Eliza, T., Richfield Springs
Tompkins, Rev. W. R., Brooklyn
Townsend, Mrs. Martha S. K., Buffalo
Tracey, Lucinda, Rochester
Tracey, Mrs. Olive, New York
Trask, Charles H., do
Trask, Annie H., do
Trask, Mary Gellibrand, New York
Trendall, George H., Albany
Trendall, Julia, do
Trendall, E. F., Plattsburgh, do
Trendall, Emma, do
Trendall, Howard, do
Tucker, John C., New York
Tully, Rev. David, Utica
Twombly, Rev. Alexander S., Cherry Valley
Twombly, Mrs. Abigail, do
Tyng, Stephen H., D., New York
Underwood, George, Auburn
Van Dyck, Andrew, Oswego
Van Leer, Mrs. George, New York
Van Neste, Rev. G. J., Lodi
Van Wyck, Charles, New Utrecht
Vorbeck, Rev. George F., Auburn
Wade, Mrs. W. G., Clyde
Wallace, Charles C., Morrisania
Ward, Rev. E. C., Utica
Ward, Rev. Henry Dunn, New York
Warner, Abner W., Norwich
Warner, Cudahy, Brooklyn
Warner, Rev. G. W., Woodstock
Warren, Mrs. E. T., New York
Warren, Mrs. T. S., Troy
Waters, William, Franklin
Webb, Samuel M., Malone
Webber, Mrs. Henry, Palmyra
Welch, Mrs. Ann L., Brooklyn
Welling, Elizabeth, New York
Westervelt, Rev. John F., Johnstown
Wheeler, Henry D., New York
White, Rev. Ewing E., do
White, Mrs. Henry R., Malone
White, Mrs. Mary, Franklin
Wickes, Rev. John, Brighton
Wiltz, Mrs. Ellen E., New York
Willard, S. A., New York
Willard, William, Jr., Utica
Williams, C. T., New York
Williams, Rev. Edson E., Warren
Williams, Joseph T., New York
Williams, R. C., Utica
Williams, Thomas, Jr., Vernon
Wood, Jacob, Malone
Wood, Lewis W., New York
Wood, Sarah J., do
Wright, Rev. Worthington, Buffalo
Young, Charles E., do
Young, William C., do

New Jersey.

Allen, Samuel G. W., Dover
Allen, Maria Louise, do
Baker, Henry Martyn, Elizabethtown
MEMBERS OF THE BOARD.

[Report,

Boggs, Rev James H., Fairton
Brown, Rev Theodore S., Plainsfield
Byington, Rev Theodore, Belvidere
Byron, Mary E., Morristown
Campbell, Edward, Belvidere
Canfield, John D., Morristown
Byington, Rev Thoodoie, Belvidere
Byrain, Mary E., Morristown
Campbell, Edward, Belvidere
Canfield, John D., Morristown
Canfield, Mrs. S. B., Orange
Chandler, Henry O., Elizabethtown
Condit, Stephen H., Newark
Cook, Rev Oliver W., Wantage
Crittendon, Mary, Dover
Crittenden, Thomas, Succasunna
Crosscut, Rev ———, do
Demorest, Rev James, Hackensack
Dodd, Mrs. Ann, do
Dodd, Ira, Bloomfield
Dodd, Mrs. Ann, do
Dodd, Ira, Bloomfield
Dodd, Mrs. Ann, do
Eva, Rev William T., Newark
Ford, Mary O., Parsippany
Frame, Harriette P., Bloomfield
Gill, Emily, Newark
Graves, E. A., Orange
Haines, Rev Austin, Hamburgh
Haines, John Z., Elizabethtown
Haines, Charles S., Newark
Haines, Stephen R., do
Halsey, Samuel, do
Hanks, Mrs. Harriet, do
Harrison, James E., do
Hansen, Mrs. Susan G., Dover
Holden, Asa H., Newark
Hoyt, Rev James, Orange
Hoyt, Mrs. Fanny Pratt, do
Ilsley, Francis L., Newark
Lathrop, Mrs. Charles C., Newark
Minor, Mrs. E. E., Orange
Paul, Henry N., Belvidere
Peck, Aaron, Newark
Peg, Rev John F., do
Peg, Mrs. Eliza V. W. do
Pineo, Samuel L., do
Poinier, H. J., do
Poor, Mary, do
Provoost, Jonathan, Caldwell
Ralph, Mrs. Mary L., Plainsfield
Segar, Thriza, Dover
Staats, Peter V., Barham
Starr, Ebigert, Orange
Stiles, E. A., Deckertown
Stiles, Mary A., Wantage
Sutton, Rev J. F., Forks
Tappan, Sarah S., Bellville
Thompson, Denis, Freeland Village
Tolls, Samuel L., Newark
Wadsworth, Rev Henry L., Newfoundland
Wallace, Mary C., Newark
Williamson, Rev J. G., Bethwood
Wilson, Rev James E., Newark
Woodbridge, S. E., Perth Amboy

PENNSYLVANIA.

Archbold, James, Carbondale
Archbold, Mrs. James, do
Bell, Rev Goodloe B., Reading
Brewer, Margaret M., Shirleyburgh
Brum, Rev Edward E., Philadelphia
Butler, Mrs. Eveline E., West Philadelphia
Clark, Lachlan, Westchester
Cline, John F., Philadelphia
Coleman, Eliza M. do
Coleman, Mrs. Maria F. do
Connegs, Benjamin B., Germantown
Crowell, James, Westchester
Eckhart, Mary, Reading
Edwards, Jonathan D., Philadelphia
Farr, Mrs. Catharine, do
Fulmer, William W., do
Glasgow, Mrs. Harriet N., Shirleyburgh
Goertner, Rev Nicholas W., Philadelphia
Gray, Robert, Reading
Gray, Sophia C., Philadelphia
Hinkel, Adam H. do

OHIO.

Adams, David, Troy
Allen, Rev Lyman, Walnut Hills
Allen, Mrs. Sarah E., do
Austin, Louise E., Cincinnati
Aydelott, Louise, Cincinnati
Baker, Mrs. Sarah, Elyria
Baldwin, Rev Almira E., Akron
Bingham, Mrs. Abby, Windham
Blaisdell, Mrs. Susan, Cincinnati
Bois, Otis
Bois, Mrs. Celestia G. do
Beise, Otis, Jr.
Beise, S. W., do
Breck, Rev Joseph H., Newburg
Brown, Mrs. Susan C., Youngstown
Bushnell, Mr. Cornelius E., Fremont
Caldron, Rev Henry, Cuyahoga
Caldron, James, Caleb
Chapin, Rev Henry S., Steubenville
Chilhowee, Rev Charles, Jr.
Church, William F., Cincinnati
Clark, Lucy J., Brooklyn

DELAWARE.

Bird, James T., Wilmington
Bowman, Peter, do
Jones, George, do
Porter, Robert E. do

MARYLAND.

Eva, Rev William T., Rockville
Mears, Rev J. W., Elkton

DISTRICT OF COLUMBIA.

Sunderland, Rev Byrro, Washington

VIRGINIA.

Broaders, Rev John A., Charlottesville
Burnet, David Jr., Richmond
Turner, Mrs. Mary C. do
Turner, Louisa P. do

OHIO.

Adams, David, Troy
Allen, Rev Lyman, Walnut Hills
Allen, Mrs. Sarah E., do
Austin, Louise E., Cincinnati
Aydelott, Louise, Cincinnati
Baker, Mrs. Sarah, Elyria
Baldwin, Rev Almira E., Akron
Bingham, Mrs. Abby, Windham
Blaisdell, Mrs. Susan, Cincinnati
Bois, Otis
Bois, Mrs. Celestia G. do
Beise, Otis, Jr.
Beise, S. W., do
Breck, Rev Joseph H., Newburg
Brown, Mrs. Susan C., Youngstown
Bushnell, Mr. Cornelius E., Fremont
Caldron, Rev Henry, Cuyahoga
Caldron, James, Caleb
Chapin, Rev Henry S., Steubenville
Chilhowee, Rev Charles, Jr.
Church, William F., Cincinnati
Clark, Lucy J., Brooklyn

PENNSYLVANIA.

Archbold, James, Carbondale
Archbold, Mrs. James, do
Bell, Rev Goodloe B., Reading
Brewer, Margaret M., Shirleyburgh
Brum, Rev Edward E., Philadelphia
Butler, Mrs. Eveline E., West Philadelphia
Clark, Lachlan, Westchester
Cline, John F., Philadelphia
Coleman, Eliza M. do
Coleman, Mrs. Maria F. do
Connegs, Benjamin B., Germantown
Crowell, James, Westchester
Eckhart, Mary, Reading
Edwards, Jonathan D., Philadelphia
Farr, Mrs. Catharine, do
Fulmer, William W., do
Glasgow, Mrs. Harriet N., Shirleyburgh
Goertner, Rev Nicholas W., Philadelphia
Gray, Robert, Reading
Gray, Sophia C., Philadelphia
Hinkel, Adam H. do
MEMBERS OF THE BOARD.

Clark, Mary Ann O., Wellington
Cone, Rev Augustus, Gustavus
Covert, Rev John, Glenelge
Curts, Rev Charles D., Hockiegeport
Daves, Sarah Jane, Oxford
Eaton, A. R., Cincinnati
Estill, T. Dwight, Cleveland
Foose, Mrs Charlotte W., Tallmadge
Ferry, Frances, Cincinnati
Garland, Mrs Mary S., Johnstown
Goodrich, Mrs William H., Cleveland
Groesbeck, John H., Cincinnati
Hamlin, Jabez, Cuyahoga Falls
Harrison, Daniel Y., Cincinnati
Hatch, Rev R. Baun, York
Hine, Daniel, Tallmadge
Hinkie, Anthony H., Cincinnati
Hinkle, Mrs Frances, do
Hinkle, Mrs Martha, do
Hinkle, Thomas, do
Hinkie, Philip, do
Hinkle, William H., do
Hurt, Jeremiah, Cleveland
Hopkins, Louis C., Cincinnati
Hawson, Rev George H., Harmer
Humphrey, Rev J. S., Newark
Huntington, Albert W., Cincinnati
Johnson, Caroline Louise, Granville
Johnson, Clara Isabella, do
Kingsbury, Charles, Ironton
Kamler, Rev J. F. E., Greenville
Latta, Ediza, Cincinnati
Lee, Rev Thomas, Brooklyn
McIntyre, Rev Hugh C., Kirksville
McKeen, Finella, Oxford
Mend, Joel E., Norwalk
Miller, Rev Alexander, Delaware
Miller, Rev Edward G. S., do
Mitchell, Jethro, Cincinnati
Montgomery, Mrs Louisa M., Youngstown
Morgan, Mrs Catharine Colt, Cincinnati
Morgan, Eliza J., do
Morgan, Obe Herron, do
Morrise, Rev E. D., Columbus
Neill, William E., Cincinnati
Orbison, Henry, Troy
Osborn, Felden, Dover
Palmer, William S., Cleveland
Roots, Abram M., Cincinnati
Roots, Clara M., do
Schlossor, Rev Jesse, Baltimore
Shaymon, Rev John A., Franklin
Shaffer, William, Cincinnati
Shaffer, Sarah Catharine, do
Sharpe, Mrs Eliza P., Columbus
Show, Rev James, Tallmadge
Shillito, John, Cincinnati
Shillito, Mrs Mary, do
Sidney, James W., do
Smith, Rev Carlos, Tallmadge
Stage, John H., Columbus
Storrs, Mrs Catharine H., Cincinnati
Stutevant, Isaac G., Guggles
Taylor, Frederick W., Bryan
Taylor, Henry, do
Tenney, Roxane B., Willoughby
Tinker, Mrs Elizabeth, Walnut Hills
Trey, Frederick S., Cincinnati
Trax, Edward, do
Tweel, John F., Jr., do
Twombly, Rev Israel B., Troy
Upson, Daniel A., Tallmadge
Ulyss, Sarah L., OXFORD
Walker, Adelais, do
Walker, Rev Benjamin, Champion
Walton, Mrs Mary Vasta, Tallmadge
Weed, Mrs Caroline M., Cincinnati
Weed, Elizabeth L., do
Whitaker, Stephen, Hudson
White, Rev Orin W., Strongsville
White, Roswell M., Cincinnati
Wilcox, Rev Francis A., Elba
Wilber, Mrs Flannia P., do
Williamson, John, Strongsville
Williston, Mrs Mary, do
Williamson, Rev Timothy, do
Williston, William K., Chardon
Wilson, Rev L. E., Windham
Woolsey, Eliza, Hudson
Wolcott, James, Tallmadge
Wolcott, L. P., do

INDIANA.

Clay, Rev Philip, Greenwood
Hubbard, William S., Indianapolis
Hubbard, Mrs Mary M., do
Jackson, John, Natick
Jones, Rev Amos, Indianapolis
Jones, Mrs Amos, do
Maxwell, Mrs George W., Indianapolis
McCullough, Rev R., Winchester
Peck, Mrs Mary Ann, Indianapolis
Rowe, Mrs Edward, do
Stevens, R. S., Crawfordsville
Yandes, Daniel, Indianapolis

ILLINOIS.

Alton, Edward H., Chicago
Barber, Anthony, Crawfordsville
Battie, Rev William F., Wethersfield
Bartlett, Rev Charles L., Dupage
Beau, Thomas, Galena
Benedict, Anzul, Chicago
Billinge, Horace, Beardstown
Berge, Rev E. G., Algonquin
Biss, Sylvester S., Chicago
Biss, Samuel, do
Boyden, Mrs. E. Adeline, do
Boyden, Wyatt, Sheffield
Bratly, Esensteer C., Batavia
Bratcl, Rev Richard C., Farmerington
Brooks, Joshua, Galena
Brown, Frederick H., Chicago
Campbell, George W., Galena
Clark, Mrs Jane C., Carlsville
Cowdlin, Augustus, Batavia
Dumbell, Elizabeth H., Chicago
Emerson, Ralph J., Rockford
Gates, Nino E., Crystal Lake
Goodrich, Sidney, Chicago
Gould, Charles H., Morris
Gore, Rev Horace, Crystal Lake
Grant, Robert S., Lockport
Hardenburg, John H., Auburn
Hazelton, C. H., Chicago
Hazen, Mrs S. H., do
Hooker, John W., do
Laurin, John, Johnstown
Lockwood, Mrs Mary V., Batavia
Lind, Mrs Eliza, Chicago
Lockwood, Rev W. L., Leeoy, Granville
Lord, George W., Chicago
Lord, Mrs George P., do
Loss, Rev L. H., Jones
Mather, Hirum F., Chicago
McWilliams, Mrs Mary Dann, Griggsville
Meirimms, Rev William E., Batavia
Mitchell, Susan, Belvidere
Nelson, Claudius B., Chicago
Nolte, George H., Beardstown
Palmer, Mrs Ada B., Dixon
Perry, Charles, Genesee
Petitfours, Doris, Rockford
Pierce, Rev Charles H., Kewanee
Powell, Rev John, Winnsboro
Robertson, Thomas D., Rockford
Robertson, William T., do
Sanford, G. A., do
Sands, Rev William D., Vincennes
Scarborough, Joel K., Payson
Selkoc, Rev Noah Hunt, Chicago
Speer, John, do
Stevens, John, Tiakilwa
Taylor, Rev G. H., Alton
Thayer, Joseph, Sprigfield
Town, E. S., Batavia
**Members of the Board.**

**Michigan.**
- Towne, R. K., Rockford
- Babbitt, Frances E., Monroe
- Boshart, Mrs. J. S., Kalamazoo
- Chapin, Rev. Lucius D., Ann Arbor

**Ohio.**
- Hemstreet, Rev. George, Parkville
- Wright, Rev. Edward, St. Louis

**Indiana.**
- Chapman, Mrs. Paul, Monroe
- Smolinsky, Rev. W., Montreal

**Wisconsin.**
- Beets, Mrs. Chauncey, Delavan
- Blauvelt, Rev. George M. S., Racine

**Illinois.**
- Giddings, Mrs. Almina, St. Louis

**Missouri.**
- Bullard, Anna T. J., St. Louis

**Kentucky.**
- Thompson, Rev. John S., Marysville

**Louisiana.**
- Rumpfeldt, J. H., New Orleans

**Mississippi.**
- Ogden, Mrs. A. B., Natchez

**Tennessee.**
- Craig, Rev. John S., Maryville

**Georgia.**
- Clay, Emma Josephine, Bryan co.

**North Carolina.**
- Pease, Theodore P., Durham

**New York.**
- Sayre, Mrs. Ophelia, Montgomery

**Maryland.**
- Edgell, Charles, New Orleans

**Florida.**
- Twitchell, George, St. Petersburg

**Brooklyn.**
- Johnson, O. J., New York

**Philadelphia.**
- Smolinsky, Rev. W., Montreal

**San Francisco.**
- Brayton, Rev. Isaac H., San Francisco

**Chicago.**
- Chapin, S. A., Chicago

**Boston.**
- Smith, Rev. A. F., Watertown

**Washington.**
- Hoffman, A. F., Washington

**New York.**
- Lyman, Hannah, New York

**California.**
- Smolinsky, Rev. W., Montreal

**Michigan.**
- Towne, R. K., Rockford

**Florida.**
- Twitchell, George, St. Petersburg

**New York.**
- Smith, Rev. A. F., Watertown

**Washington.**
- Hoffman, A. F., Washington

**Michigan.**
- Towne, R. K., Rockford

**Florida.**
- Twitchell, George, St. Petersburg

**New York.**
- Smith, Rev. A. F., Watertown

**Washington.**
- Hoffman, A. F., Washington

**Michigan.**
- Towne, R. K., Rockford

**Florida.**
- Twitchell, George, St. Petersburg

**New York.**
- Smith, Rev. A. F., Watertown

**Washington.**
- Hoffman, A. F., Washington
MEMBERS OF THE BOARD.

1859.

NEW BRUNSWICK.
Butterfield, Rev Horatio Q., Milltown Eaton, Henry F., do

ENGLAND.

SCOTLAND.

IRISHLAND.
Morgan, James, D. D., Belfast Urwick, William, D. D., Dublin

FRANCE.
Plich, Rev George, Lyons Grandjanne, J. H., D. D., Paris

SWITZERLAND.
Christ, Adolphe, Bâle Osterarg, Dr A., do

GREECE.
Kalopothakes, Rev M. B., Athens

PERSA.
Ambrose, Rev Thomas L., Oroomish Ehee, Mrs Martha A., Gavar Shead, Rev J. H., Oroomish Wright, Lucy Myers, do Wright, Sarah Ellen, do

INDIA.

TURKEY AND SYRIA.

CEYLON.
Green, Dr Samuel F., Batiscotta Howland, Mrs Susan B., do

CHINA.

SOUTH AFRICA.
Mellen, Rev William, Umtwalumi, Natal

WEST AFRICA.
Clark, Rev Walter H., Galobon

SOUTH AMERICA.
Horns, J. H., Carthagena, New Grenada Montsalvatge, Rev Ramon, do Blake, James, Valparaiso, Chili Simpson, William, do
CHARTER, CONSTITUTION, AND REGULATIONS OF THE BOARD.

CHARTER, CONSTITUTION, AND REGULATIONS OF THE BOARD.

ACT OF INCORPORATION.

COMMONWEALTH OF MASSACHUSETTS.

In the year of our Lord One Thousand Eight Hundred and Twelve: An Act to Incorporate the American Board of Commissioners for Foreign Missions.

Whereas, William Bartlet and others have been associated under the name of the American Board of Commissioners for Foreign Missions, for the purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the Holy Scriptures, and have prayed to be incorporated in order more effectually to promote the laudable object of their association:

Sec. 1. Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, That William Bartlet, Esq., and Samuel Spring, D. D., both of Newburyport, Joseph Lyman, D. D., of Hatfield, Jedidiah Morse, D. D., of Charlestown, Samuel Worcester, D. D., of Salem, the Hon. William Phillips, Esq., of Boston, and the Hon. John Hooker, Esq., of Springfield, and their associates, be, and they hereby are incorporated and made a body politic by the name of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, and by that name may sue and be sued, plead and be impleaded, appear, prosecute, and defend, to final judgment and execution; and in their said corporate capacity, they, and their successors forever, may take, receive, have and hold in fee-simple or otherwise, lands, tenements and hereditaments, by gift, grant, devise, or otherwise, not exceeding the yearly value of four thousand dollars; and may also take and hold by donation, bequest, or otherwise, personal estate to an amount, the yearly income of which shall not exceed eight thousand dollars; so that the estate aforesaid shall be faithfully appropriated to the purpose and object aforesaid, and not otherwise. And the said corporation shall have power to sell, convey, exchange, or lease all or any part of their lands, tenements and hereditaments, by gift, grant, devise, or otherwise, not exceeding the yearly value of four thousand dollars; and may also take and hold by donation, bequest, or otherwise, personal estate to an amount, the yearly income of which shall not exceed eight thousand dollars; so that the estate aforesaid shall be faithfully appropriated to the purpose and object aforesaid, and not otherwise. And the said corporation shall have power to sell, convey, exchange, or lease all or any part of their lands, tenements, or other property, for the benefit of their funds, and may have a common seal, which they may alter or renew at pleasure. Provided, however, That nothing herein contained shall enable the said corporation, or any person or persons, as trustees for or for the use of said corporation, to receive and hold any gift, grant, legacy or bequest, heretofore given or bequeathed to any person in trust for said Board, unless such person or persons, could by law have taken and holden the same, if this act had not passed.

Sec. 2. Be it further enacted, That the said Board may annually choose from among themselves, by ballot, a President, a Vice President, and a Prudential Committee; and, also, from among themselves or others, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Auditor, and such other officers as they may deem expedient; all of whom shall hold their offices until others are chosen to succeed them, and shall have such powers and perform such duties as the said Board may order and direct; and in case of vacancy by death, resignation, or otherwise, the vacancy may in like manner be filled at any legal meeting of the said Board. And the said Treasurer shall give bond with sufficient surety, or sureties, in the judgment of the Board, or the Prudential Committee, for the faithful discharge of the duties of his office.

Sec. 3. Be it further enacted, That all contracts, and deeds, which the said Board may lawfully make and execute, signed by the Chairman of the said Prudential Committee, and countersigned by their clerk, (whom they are hereby
CONSTITUTION AND REGULATIONS.

1. Object of the Board.

1. The object of the Board is, to propagate the Gospel among unevangelized nations and communities, by means of preachers, catechists, schoolmasters, and the press.

II. Members.

2. Corporate Members. The Corporate Members of the Board are those who have the right of voting at its meetings. These, according to the Act of Incorporation, must be elected by ballot, and only at the annual meetings. Not less than one-third of the corporate members must be laymen.

The corporate members, besides being under special obligation to attend the meetings of the Board, are pledged to attend the anniversary meetings of Aux-

iliary Societies, when required by the Prudential Committee, as a deputation from the Board.

3. Corresponding Members. Clergymen and laymen, residing in distant parts of the United States and in foreign lands, may be elected by ballot, as corresponding members of the Board; who, though it be no part of their official duty to attend its meetings, or take part in its votes or resolutions, yet when occasionally present, may assist in its deliberations, and by communicating information and in other ways, enlighten its course, facilitate its operations, and promote its objects.

4. Honorary Members. Clergymen, on paying fifty dollars, and other persons, on paying one hundred dollars, at any one time, shall be entitled to the privilege of attending the meetings of the Board, and of assisting in its deliberations as honorary members; it being understood, however, that the right of voting is restricted, by the charter, to the corporate members.

5. The certificates of membership for corporate members shall be signed by the President and Recording Secretary of the Board; and those for honorary members by the President and Treasurer.

III. Officers.

6. The officers of the Board shall be a President, Vice President, a Prudential Committee, as many Secretaries as are necessary, a Treasurer, and two Auditors. These shall be chosen by ballot, and shall hold their offices until others are appointed to succeed them.

7. It shall be the duty of the President, and in his absence, of the Vice President, to preside at each meeting of the Board, and to perform such official acts, either during the session of the Board, or at any other time, as shall be assigned to him by any by-law or vote of the Board. In the absence of both the President and Vice President, the meeting shall be called to order by the oldest member present, after which a presiding officer shall be chosen for the occasion.

8. The Prudential Committee shall consist of such a number of members as the Board from time to time shall think necessary; and a number equal to one half of the members residing in Boston and vicinity shall constitute a quorum for the transaction of business; provided such a notice of the meeting shall have been given to each member, as the Committee shall direct by a general rule. It shall be the duty of the Secretaries and Treasurer, though they may not be members, to attend its meetings, and assist in its deliberations.

One of the members of the Committee, or one of the Secretaries of the Board, shall be appointed clerk of the Committee, who shall keep a full record of their doings, and sign all their official acts. The records above described shall be always open to the inspection of the Board.

It shall be the duty of the Prudential Committee to carry into effect all resolutions and orders of the Board, the execution of which shall not have been assigned to some other committee;—to cause the more inviting fields for missionary enterprise to be explored, if necessary;—to appoint the places where missions shall be attempted, and to determine the scale upon which they shall be conducted, and to superintend them;—to appoint, instruct, and direct all the missionaries of the Board;—to prescribe where the Treasurer shall deposit the moneys of the Board, and the times and modes of investments and remittances;—to draw orders authorizing the payment of moneys from the treasury;—to ascertain the state of the treasury at least twice a year, and as much oftener as they see cause;—to appoint agents at home and abroad, with such powers and duties as they may think are demanded by the best interests of missions; and, generally, to perform all duties necessary, in their opinion, to promote the objects of the Board; provided the same shall not be contrary to any resolution or by-law of the Board, nor to the Act of Incorporation. They shall annually elect a chairman and clerk, the former of whom shall keep the bond of the Treasurer.

For the purpose of bringing the whole Annual Report of the Prudential Committee under the distinct consideration of the Board, previous to its acceptance, it shall be prepared in such a form, that, on presenting it to the Board, the several leading parts of it may be referred to different committees. The Prudential Committee shall also cause to be printed, in connection with their Annual
Report, an abstract of the Treasurer's accounts, and such other documents as they judge proper to be included in that publication.

9. The number of Secretaries shall be determined by the Board, from time to time, in view of the exigencies of its affairs.

The Recording Secretary shall keep accurate minutes of the proceedings of the Board, and enter the same in a book of records, and certify all such doings of the Board as are to be known only by an inspection of the records.

The other Secretaries shall act as the organs of the Board in conducting its written correspondence, both foreign and domestic, except what relates immediately to the Treasurer's department, and they shall prepare and edit its official publications, and perform such other duties as the Board or the Prudential Committee shall particularly direct; dividing the appropriate labors of their department among themselves, under the advice and direction of the Prudential Committee.

10. It shall be the duty of the Treasurer to take the charge of all moneys paid into the treasury of the Board, and to give receipts therefor;—to keep safely all the funds and moneys of the Board, and all notes, bonds, deeds, and other evidences of property;—to keep fair and accurate accounts of all moneys received and expended;—to make out annually a statement of receipts and payments, and of the condition of the several permanent funds, for the information of the Board;—to invest and deposit moneys, and make remittances and payments, according to the direction of the Board, or of the Prudential Committee;—to exhibit his books, accounts, vouchers, and evidences of property, whenever required, to the Board or the Prudential Committee;—to conduct the correspondence relating immediately to his department; and perform such other acts as are necessary to the faithful execution of the duties of his office.

11. It shall be the duty of the Auditors to examine the books of the Treasurer, thoroughly and particularly, at least once a year; and, if they shall find the accounts correctly kept and accurately cast, the payments well vouched, the balance satisfactorily stated and accounted for, and the evidences of property duly exhibited, to give their certificate accordingly; which certificate they shall enter at large in the Treasurer's books, and deposit a duplicate thereof with the Recording Secretary, to be by him entered in his book of records.

12. In addition to the officers above named, there shall be such other persons appointed by the Prudential Committee, as they shall deem expedient, to act in particular districts of country as District Secretaries or General Agents; whose duty it shall be, within their respective fields, to co-operate with the pastors of churches, with ecclesiastical bodies, with the Corresponding Secretaries, and the auxiliaries of the Board, and with the other friends of missions, in promoting a missionary spirit, and in drawing out the resources of the Christian community, for the speedy promulgation of the gospel through the world. These shall be entitled to the privileges of Honorary Members of the Board.

IV. Meetings.

13. The annual sessions of the Board shall commence on the first Tuesday in October, at four o'clock in the afternoon; and the annual sermon before the Board shall be preached on the evening of said day.

14. If, in the opinion of the Prudential Committee, it shall at any time be dangerous to the health of the members of the Board, or on any other account highly inexpedient, to meet at the place appointed for any annual meeting, the Prudential Committee are authorized to appoint some other place for such meeting, by sending a notice of such change to at least six of the religious newspapers, published in different parts of the country, and also a printed notice to each corporate member of the Board.

15. The number of corporate members necessary for transacting business at any regular meeting of the Board shall be fifteen.

16. No member, who shall be present at any meeting, shall consider himself at liberty to leave, until he shall have applied to the Board and obtained permission; and members, who may consider it necessary to be absent during any part of a session, shall be expected to give as early notice as possible of their contemplated absence.

17. The successive daily sessions shall each be opened with prayer.
18. Committees may be selected from each of the three classes of members.

19. A business committee of five shall be appointed at the opening of the session, to which all matters intended for the business meetings of the Board shall be submitted before they receive the deliberate consideration of the meeting; excepting the Annual Reports of the Prudential Committee and of the Treasurer, and the reports of the committees appointed during the session; and it shall be the duty of this committee to recommend the order in which business shall come under consideration.

20. There shall be an annual sermon preached before the Board by a person appointed at a previous meeting. A second preacher shall be appointed to preach in case of his failure, who shall be first on the list of candidates for preacher at the succeeding anniversary. Should both be prevented from preaching, the Prudential Committee are authorized to procure a preacher.

21. At the annual meetings, unless peculiar circumstances should render it inexpedient, the Board will unite with their fellow Christians in the celebration of the Lord’s Supper; and such celebration shall take place in the afternoon of the third day of the session.

22. In case of an adjourned meeting, the Recording Secretary shall give suitable notice of the same in the religious newspapers.

23. It shall be the duty of the President, or in case of his death, or inability, of the Vice President, to cause a special meeting to be called, through the Recording Secretary, or one of the other Secretaries, on the written application of the Prudential Committee, or any seven other members of the Board. The time of holding the meeting shall be such, as the officer who calls the meeting shall appoint; and the place, that at which the next annual meeting is appointed to be held. On receiving an application as above described, the officer to whom the same is directed, shall cause a seasonable notice of the time and place of meeting to be sent to each member, and also cause a notice of the same to be inserted in at least six of the religious newspapers published in different parts of the country.

V. Missionaries.

24. Every person received by the Prudential Committee as a candidate for missionary service, is expected to hold himself at the direction of the Committee, both in respect to the field of his future labors, and the time of his going forth; it being understood, however, that his inclination, as well as his particular qualifications and other circumstances, shall be kindly and attentively considered.

25. Applications for employment as missionaries or assistant missionaries, must be made to the Prudential Committee, who shall carefully inquire into the character and qualifications of the applicants, whether males or females, before taking them under the patronage of the Board. In special cases, they are authorized to spend money in preparing the candidate more fully for the service assigned him.

26. A missionary is one, who has been ordained a minister of the gospel, and is actually under the direction of the Board. All others, whether licensed preachers, physicians, schoolmasters, printers, etc., are assistant missionaries, but, in the Reports of the Prudential Committee, shall generally be designated by their specific occupations.

27. Whenever any missionary or assistant missionary has, in the judgment of the Prudential Committee, violated the instructions given him, whether before or after entering the field of his missionary labors, or has failed to perform any duty reasonably required of him, they are authorized to dismiss him, in case they deem it expedient, from the service of the Board. In all cases, however, where the missionary or assistant missionary has actually been named in any of the official publications of the Board, as having been received under its patronage and direction, the individual so dismissed shall have the privilege of submitting his case to the revision of the Board, at an annual meeting.

28. No missionary or assistant missionary of the Board shall engage in any transactions or employments yielding pecuniary profit, without first obtaining the consent of his brethren in the mission.

29. The missionaries and assistant missionaries are regarded as having an equitable claim upon the churches, in whose behalf they go among the heathen,
for an economical support, while performing their missionary labors; and it shall be the duty of the Board to see that a fair and equitable allowance is made to them, taking into view their actual circumstances in the several countries where they reside.

30. When any missionary or assistant missionary of the Board shall desire, on account of ill health or any other cause, to return to the United States, he is required to obtain permission from the Prudential Committee so to do, when it is practicable, (always sending with his request the opinion of his mission,) and when impracticable to obtain such permission, he is required to obtain the consent of his mission, which consent shall always be subject to the revision of the Prudential Committee.

31. When missionaries or assistant missionaries return home, their connection with the Board shall cease as soon as there is no longer a reasonable probability of their returning to their missionary labor.

VI. RETURNED MISSIONARIES, WIDOWS AND CHILDREN.

32. 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.

33. 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.

34. 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 arrangements 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.

35. 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 sixty dollars a year for a boy, and fifty dollars for a girl, until the children are eighteen years old.

36. Children, who are left orphans, and without a suitable home in the mission or 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.

37. 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.

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

VII. THE MISSIONS.

39. A majority of missionaries and assistant missionaries in any mission shall, in their regular meetings, decide all questions that may arise in regard to their proceedings and conduct, in which the mission is interested, the decision being subject to the revision of the Prudential Committee. At such meetings every male missionary and assistant missionary present, having arrived at the age of twenty-one years, is entitled to a vote.

40. It shall be the duty of the Prudential Committee to affix a limit to the annual expenditures of each mission.

41. The rule is applicable to all missionaries and agents of the Board, that real estate shall not be purchased at the expense of the Board, nor money loaned belonging to the Board, without the express permission of the Prudential Committee previously obtained.

42. In general, the sole object of the printing establishments connected with the missions of the Board shall be to exert a direct influence upon the surrounding native population; and no mission, or member of a mission, may print any letter, tract, or appeal, at these establishments, at the expense of the Board, with a view to its being sent to individuals or communities in the United States.

43. It is recommended to those missions, in which it can conveniently be done, to hold their annual meetings at the same time with that of the Board. It is recommended to those missions, which cannot conveniently hold their annual meetings at the same time with the Board, to devote Thursday, (the third day in the annual session of the Board, and that in which the Lord's Supper is celebrated,) to special prayer; with the particular object of securing the blessing of God upon the deliberations and proceedings of the Board during its session; upon the Prudential Committee, during the year ensuing, and the missionaries and agents laboring under its direction; and upon the several missions, and the churches which contribute for their support.

44. The Library of the Board shall be regarded as embracing the books, maps, manuscripts, pictures, etc., at the Missionary House, and all the books, maps, etc., appropriated to the use of the several missions, and not included in the original outfit of the missionaries, nor purchased at their private expense. The Library at the Missionary House shall be placed in charge of a librarian appointed by the Prudential Committee; and those of the several missions shall be placed in charge of a librarian appointed, in ordinary cases, by the mission itself, who shall be accountable for the books to the mission, and to the Prudential Committee.

45. The curiosities deposited in the Missionary House, and consisting of idols and other objects of superstition, together with specimens in natural history, etc., interesting on account of their being brought from countries which are fields for missionary exertion, shall be carefully preserved, arranged, and labeled, and kept in a room provided for the purpose, under the direction of the Prudential Committee.

IX. INTERCOURSE WITH OTHER BODIES.

46. A friendly intercourse shall be maintained with other Protestant societies in this and other lands, which are engaged in the benevolent design of propagating the gospel of Jesus Christ.

47. The Board will send to the General Assembly of the Presbyterian Church
of the United States, to the Synod of the German Reformed Church, and to the
several General Associations in the New England States, as many copies of the
Annual Report and other printed documents, as shall be sufficient to furnish
those bodies with the means of information with regard to the state and necessi­
ties of the Board, its operations, and the success which God may grant to its
exertions.

X. FUNDAMENTAL PRINCIPLES.
(Recognized in the year 1845.)

48. The ordinances of Baptism and the Lord’s Supper being obviously
designed by Christ to be means of grace for all who give credible evidence of
repentance and faith in him, these ordinances cannot scripturally and rightly
be denied to professed converts from among the heathen, after they shall have
given such evidence.

49. The missionaries, acting under the commission of Christ, and with the
instructions of the New Testament before them, are themselves, at first, and
subsequently in connection with the churches they have gathered, the rightful
and exclusive judges of what constitutes adequate evidence of piety and fitness
for church fellowship in professed converts.

(Recognized in the year 1856.)

50. The oral utterance of the gospel, in public and private, is the chief instru­
mentality for the conversion of the world.

Education and the press are to be employed as auxiliary agencies, in forms
and methods, and in a relative proportion to the chief instrumentality, to be
determined by the circumstances of each particular mission.

This Board can neither exercise nor confer any ecclesiastical power.

The appropriate sphere of a mission established by this Board, and regarded
simply as such, (whether composed wholly of ordained ministers, or of minis­
ters and laymen,) is to decide upon the places where labor shall be performed,
and the persons and instrumentalities to be employed, and to distribute funds.

On the whole subject of ecclesiastical relations and organizations, the prin­
ciple of the Board is that of entire non-intervention, on the part of the Board
and its officers; and missionaries are free to organize themselves into, or to
connect themselves with, such ecclesiastical bodies or churches as they may
choose, either on missionary ground or in this country; and in organizing
churches, provided the principles held in common by the constituencies of this
Board be not violated, the persons to be thus organized are free to adopt such
forms of organization as they may prefer.

It is proper, and may be desirable, to send Deputations to the various mis­
sionary stations, for the purpose of obtaining information in regard to them;
but it is inexpedient for such Deputations to have power to originate or make
important changes in mission policy, without the express instructions of the
Prudential Committee, and only in such cases as do not militate with principles
and policy already adopted by the Board.
## CONTENTS

<table>
<thead>
<tr>
<th>MINUTES OF THE ANNUAL MEETING</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Corporate Members Present,</td>
<td>3</td>
</tr>
<tr>
<td>Honorary Members Present,</td>
<td>4</td>
</tr>
<tr>
<td>Organization,</td>
<td>5</td>
</tr>
<tr>
<td>Treasurer's Report,</td>
<td>8</td>
</tr>
<tr>
<td>Report of the Prudential Com­</td>
<td>10</td>
</tr>
<tr>
<td>mittee,</td>
<td></td>
</tr>
<tr>
<td>Special Report of the Prudential Com­</td>
<td>11</td>
</tr>
<tr>
<td>mittee,</td>
<td></td>
</tr>
<tr>
<td>Reports of Committees,</td>
<td>14</td>
</tr>
<tr>
<td>The Choctaw Mission,</td>
<td>21</td>
</tr>
<tr>
<td>The Slave Trade,</td>
<td>23</td>
</tr>
<tr>
<td>Memorial of Mr. Johnston,</td>
<td>23</td>
</tr>
<tr>
<td>Co-operation of the Presbyterian Church,</td>
<td>24</td>
</tr>
<tr>
<td>Report of Committee of Conference,</td>
<td>24</td>
</tr>
<tr>
<td>Time of the Annual Meeting,</td>
<td>25</td>
</tr>
<tr>
<td>Place and Preacher for the Next Meet­ing,</td>
<td>27</td>
</tr>
<tr>
<td>Resignations,</td>
<td>27</td>
</tr>
<tr>
<td>New Members and Officers,</td>
<td>28</td>
</tr>
<tr>
<td>Resolutions of Thanks,</td>
<td>29</td>
</tr>
<tr>
<td>Devotional Services,</td>
<td>29</td>
</tr>
<tr>
<td>Adjournment,</td>
<td>30</td>
</tr>
<tr>
<td>Remarks,</td>
<td>30</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ministers of the Board</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gaboon Mission,</td>
</tr>
<tr>
<td>Zulu Mission,</td>
</tr>
<tr>
<td>Mission to Greece,</td>
</tr>
<tr>
<td>Northern Armenian Mission,</td>
</tr>
<tr>
<td>Southern Armenian Mission,</td>
</tr>
<tr>
<td>Syria Mission,</td>
</tr>
<tr>
<td>Assyrian Mission,</td>
</tr>
<tr>
<td>Nestorian Mission,</td>
</tr>
<tr>
<td>Bombay Mission,</td>
</tr>
<tr>
<td>Ahmedauggur Mission,</td>
</tr>
<tr>
<td>Satara Mission,</td>
</tr>
<tr>
<td>Kolapar Mission,</td>
</tr>
<tr>
<td>Ceylon Mission,</td>
</tr>
<tr>
<td>Madura Mission,</td>
</tr>
<tr>
<td>Madras Mission,</td>
</tr>
<tr>
<td>Canton Mission,</td>
</tr>
<tr>
<td>Fuh-chau Mission,</td>
</tr>
<tr>
<td>Shanghai Mission,</td>
</tr>
<tr>
<td>The Sandwich Islands,</td>
</tr>
<tr>
<td>Micronesia Mission,</td>
</tr>
<tr>
<td>Choctaws,</td>
</tr>
<tr>
<td>Cherokees,</td>
</tr>
<tr>
<td>Dakotas,</td>
</tr>
<tr>
<td>Ojibwas,</td>
</tr>
<tr>
<td>Senecas,</td>
</tr>
<tr>
<td>Tuscaroras,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Preachers and Places of Meeting</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>The Missions of the Board</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Missions of the Board</td>
</tr>
<tr>
<td>Gaboon Mission,</td>
</tr>
<tr>
<td>Zulu Mission,</td>
</tr>
<tr>
<td>Mission to Greece,</td>
</tr>
<tr>
<td>Northern Armenian Mission,</td>
</tr>
<tr>
<td>Southern Armenian Mission,</td>
</tr>
<tr>
<td>Syria Mission,</td>
</tr>
<tr>
<td>Assyrian Mission,</td>
</tr>
<tr>
<td>Nestorian Mission,</td>
</tr>
<tr>
<td>Bombay Mission,</td>
</tr>
<tr>
<td>Ahmedauggur Mission,</td>
</tr>
<tr>
<td>Satara Mission,</td>
</tr>
<tr>
<td>Kolapar Mission,</td>
</tr>
<tr>
<td>Ceylon Mission,</td>
</tr>
<tr>
<td>Madura Mission,</td>
</tr>
<tr>
<td>Madras Mission,</td>
</tr>
<tr>
<td>Canton Mission,</td>
</tr>
<tr>
<td>Fuh-chau Mission,</td>
</tr>
<tr>
<td>Shanghai Mission,</td>
</tr>
<tr>
<td>The Sandwich Islands,</td>
</tr>
<tr>
<td>Micronesia Mission,</td>
</tr>
<tr>
<td>Choctaws,</td>
</tr>
<tr>
<td>Cherokees,</td>
</tr>
<tr>
<td>Dakotas,</td>
</tr>
<tr>
<td>Ojibwas,</td>
</tr>
<tr>
<td>Senecas,</td>
</tr>
<tr>
<td>Tuscaroras,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Home Department</th>
</tr>
</thead>
<tbody>
<tr>
<td>Obituary Notices,</td>
</tr>
<tr>
<td>Missionaries sent forth,</td>
</tr>
<tr>
<td>Agencies,</td>
</tr>
<tr>
<td>Missionary House,</td>
</tr>
<tr>
<td>Turkish Missions Aid Society,</td>
</tr>
<tr>
<td>Other Co-operating Societies,</td>
</tr>
<tr>
<td>Receipts and Expenditures,</td>
</tr>
<tr>
<td>Mission School Enterprise,</td>
</tr>
<tr>
<td>Publications,</td>
</tr>
<tr>
<td>Financial Prospect,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pecuniary Accounts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Summary of Donations received during the year,</td>
</tr>
</tbody>
</table>

| Officers of the Board, | 166 |
| Corporate Members,    | 167 |
| Corresponding Members, | 170 |
| Corporate Members deceased or resigned, | 171 |
| Honorary Members,     | 173 |

| Charter, Constitution and Regulations of the Board, | 183 |