REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

PRESENTED AT THE

FORTY-SECOND ANNUAL MEETING,

HELD IN

PORTLAND, MAINE,

Sept. 9—12, 1851.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS ST.
1851.
MINUTES
OF THE
FORTY-SECOND ANNUAL MEETING.

The American Board of Commissioners for Foreign Missions held its Forty-second Annual Meeting in the High-street Church, Portland, Maine, commencing on Tuesday, September 9th, and closing on Friday the 12th.

CORPORATE MEMBERS PRESENT.

Maine.
Enoch Pond, D. D.
Levi Cutter, Esq.
Benjamin Tappan, D. D.
John W. Ellingwood, D. D.
William T. Dwight, D. D.
Asa Cummings, D. D.
Calvin E. Stowe, D. D.

New Hampshire.
Hon. Edmund Parker.
Zedekiah S. Barstow, D. D.
Rev. John K. Young.

Vermont.
John Wheeler, D. D.
Charles Walker, D. D.
Rev. Silas Aiken.
Rev. Joseph Steele.

Massachusetts.
William Allen, D. D.
Joshua Bates, D. D.
Lyman Beecher, D. D.
Justin Edwards, D. D.
John Tappan, Esq.
Henry Hill, Esq.
Rufus Anderson, D. D.
Rev. David Greene.
Daniel Noyes, Esq.
Nehemiah Adams, D. D.
Thomas Snell, D. D.

Rev. Aaron Warner.
Daniel Dana, D. D.
Rev. Horatio Bardwell.
Hon. David Mack.
Ebenzer Alden, M. D.
Willard Child, D. D.
John Nelson, D. D.
Hon. Samuel Williston.
Swan Lyman Pomeroy, D. D.
Rev. David L. Ogden.
Rev. Selah B. Treat.
Hon. William J. Hubbard.
Hon. Linus Child.
Rev. Henry B. Hooker.
Baxter Dickinson, D. D.
Samuel M. Worcester, D. D.
Hon. Samuel H. Walley.
Rev. Augustus C. Thompson.
Hon. John Aiken.

Rhode Island.
Rev. Thomas Shepard.
John Kingsbury, Esq.

Connecticut.
Bennet Tyler, D. D.
Thomas S. Williams, LL. D.
Joel Hawes, D. D.
Mark Tucker, D. D.
Hon. Seth Terry.
Alvan Bond, D. D.
Henry White, Esq.
Joel H. Linsley, D. D.
ANNUAL MEETING OF THE BOARD.

[Report,]

Andrew W. Porter, Esq.
Nathaniel O. Kellogg, Esq.

New York.
Thomas De Witt, D. D.
Nathan S. S. Beman, D. D.
Rev. Henry Dwight.
Thomas H. Skinner, D. D.
Reuben H. Walworth, LL. D.
Anson G. Phelps, Esq.
Hiram H. Seeley, Esq.
Samuel H. Cox, D. D.
Horace Holden, Esq.
William Adams, D. D.
William Wisner, D. D.
William Patton, D. D.
James Crocker, Esq.
Calvin T. Hubard, Esq.
Laurens P. Hickok, D. D.

HONORARY MEMBERS PRESENT.

Maine.
Rev. Noah Cressey, do.
Rev. Charles Soule, do.
Rev. James Carruthers, do.
Woodbury Storer, Esq. do.
William Graves, do.
Rev. Charles Dame, Falmouth.
Rev. Josiah Peet, Norridgewock.
George M. Adams, Castine.
Rev. Enos Merrill, Mechanic Falls.
Rev. Thomas Jameson, do.
Rev. Charles Packard, Harrison.
Rev. E. S. Hopkins, Rumford.
Rev. John P. Skeele, Hallowell.
Elías Bond, do.
Paul Stickney, do.
Rev. James Drummond, Lewiston Falls.
Rev. Edward T. Cutner, Belfast.
Rev. Samuel Souther, Jr. do.
Rev. Joseph Blake, Cumberland.
Rev. Isaac Weston, do.
Rev. John Dodge, Waldoboro.
Rev. Irving Kimball, Edgecomb.
Rev. Isaac Rogers, Farmington.
Rev. Stephen Thurston, Searsport.
Rev. Joseph Freeman, Prospect.
Rev. J. B. R. Walker, Bucksport.
Bliss Blodgett, do.
Henry Darling, do.
Rev. Caleb Bradley, Westbrook.
T. C. Upham, D. D. do.
Rev. A. S. Packard, do.
S. Munson, do.

New Jersey.
Theodore Frelinghuysen, LL. D.
J. Marshall Paul, M. D.
Asa D. Eddy, D. D.
Benjamin C. Taylor, D. D.

Pennsylvania.
Rev. Albert Barnes.
David H. Riddle, D. D.
Eliphalet W. Gilbert, D. D.
Samuel H. Perkins, Esq.

Ohio.
Rev. Harvey Cooe.
Rev. Chauncey Eddy.
Samuel C. Aiken, D. D.

Indiana.
Charles White, D. D.
ANNUAL MEETING OF THE BOARD.

Rev. L. Ives Hoadley, Orono.
Rev. Caleb Hobart, North Yarmouth.
Rev. George W. Cressy, Kennebunk.
C. W. Williams, do.
Rev. William Clark, Fryeburg.
Rev. Carlton Hurd, do.
Rev. Richard Woodhull, Thomaston.
Rev. G. A. Bowman, Kennebunkport.
Rev. D. B. Sewall, Robbinston.
Rev. Sewall Tenney, Ellsworth.
Rev. H. Parke, do.
John A. Hyde, M. D., do.
Rev. Benj. G. Willey, Summer.

New Hampshire.
Rev. A. P. Tenney, Concord.
James Moulton, Jr., do.
Samuel Morrill, do.
Rev. Rufus Case, West Lebanon.
Rev. Thomas Savage, Bedford.
Rev. Charles Willey, Kingston.
Rev. Rufus W. Clark, Portsmouth.
Rev. J. G. Davis, Amherst.
Rev. Charles Tenney, Gilmanton.
Rev. William Murdock, Candia.
Rev. Israel T. Otis, Rye.
Rev. J. H. Merrill, Pembroke.
Rev. Alvin Tobey, Durham.
Rev. Caleb B. Tracy, Boscawen.
Rev. John L. Ashe, Salmon Falls.
Rev. Almon Benson, Centre Harbor.
Charles Mills, Esq., Groversville.
Rev. C. D. Herbert, Mt. Vernon.
Rev. Oria Holmes, Northwood.
Rev. William T. Savage, Franklin.
Hamphrey Moore, D. D., Milford.
Rev. Homer Barrows, Dover.
Rev. Daniel O. Morton, Bristol.
Rev. Amos Gleason, Charlestown.
Rev. Elisha Rockwood, Swansea.
Rev. Giles Lesch, Meredith Village.
Rev. Cyrus W. Wallace, Manchester.
Rev. E. B. Foster, Pelham.
Richard Boylston, Esq., Amherst.
Rev. Edward H. Greenly, do.
Rev. J. W. Welman, Derby.
Rev. Isaac Willey, Goffstown.

Vermont.
Rev. Samuel B. Hall, Craftsbury.
Rev. Asa F. Clark, Peru.
Rev. Wm. W. Thayer, Lyndon.
Rev. Josiah Merrill, Hartford.
Rev. T. F. Clark, Thetford.

Massachusetts.
Rev. Seth Sweetser, Worcester.
E. Smalley, D. D., do.
Parley Goddard, do.
Galen James, Medford.
Nathaniel Lord, Jr., Ipswich.
Rev. James Aiken, Gloucester.
Rev. David Dyer, Dorchester.
Rev. James Kimball, Gloucester.
Hon. Josiah Robbins, Plymouth.
Rev. A. C. Dempson, Leicester.
Hon. Joshua Murdock, do.
Rev. Wakefield Gale, Rockport.
Thomas Giles, do.
Rev. J. G. D. Stearns, Billerica.
Parsons Cooke, D. D., do.
Rev. J. B. Clark, do.
John Todd, D. D., Pittsfield.
Rev. N. Lazell, North stockbridge.
Rev. Francis Hornet, West Cambridge.
John Field, do.
Rev. Elijah Dexter, Plympton.
Rev. George T. Dole, Beverly.
Rev. Isaac P. Langworthy, Chelsea.
Josiah Bacon, do.
Henry B. Coburn, do.
Rev. J. G. Farnsworth, North Chelsea.
Rev. Francis V. Tenney, Byfield.
Rev. Michael Burdett, Boston.
Rev. E. W. Allen, North Reading.
Rev. Edwin A. Bulkley, Groton.
Homer Bartlett, Esq., Lowell.
Rev. Alfred Greenwood, Natick.
Rev. Lyman Cutler, Pepperill.
Julius C. Hurd, Medway.
Rev. Henry Cooley, Southwick.
Rev. Giles Pease, Sandwich.
Rev. Hubbard Winslow, Boston.
Rev. Dorus Clarke, do.
Rev. Asa Bullard, do.
Rev. William C. Foster, do.
Rev. Nathan Dole, do.
Rev. A. L. Stone, do.
Rev. E. N. Kirk, do.
Rev. Samuel H. Riddle, do.
Charles Scudder, do.
Joseph L. Partridge, do.
Joseph Rollins, do.
Alvan Simonds, do.
Daniel Safford, do.
Nathaniel Willis, do.
William R. Lovejoy, do.
ANNUAL MEETING OF THE BOARD.

Report,

George Rogers, Boston.
Rev. S. Hopkins Emery, Taunton.
Rev. Erastus Malby, do.
Daniel Adams, Newbury.
J. H. Stow, Westfield.
Rev. E. W. Bullard, Fitchburg.
Rev. Nelson Clark, Quincy.
Horatio G. Henshaw, Leicester.
Daniel Adams, Amherst.
Wm. L. Bradbury, Westminster.
Joseph Bowman, Esq., New Braintree.
Rev. E. W. Bullard, Fitchburg.
Rev. Nelson Clark, Quincy.
Rev. Lewis F. Clark, Whitinsville.
Nathan Carruth, Dorchester.
Rev. E. Thornton, Fall River.
Rev. Ortolin, do.
Nathan Durfee, M. D., do.
Rev. Andrew Bigelow, West Needham.
Rev. John W. Harding, Longmeadow.
Rev. Hiram Bingham, East Longmeadow.
Rev. Theophilus Packard, Jr., Shelburne.
Rev. Cyrus Stone, Melrose.
Rev. Daniel Fitz, Ipswich.
Rev. A. G. Vermilye, Newburyport.
Rev. Randolph Campbell, do.
Rev. Daniel T. Fiske, do.
Rev. Chas. C. Beaman, Wallfield.
Rev. Charles Gates, do.
Rev. Hubbard Beebe, South Wilbraham.
Rev. Lorenzo Cary, Webster.
Rev. H. A. Read, do.
Rev. I. C. Thacher, Middletboro'.
Rev. L. S. Hesford, Haverhill.
Rev. Abijah Cross, do.
Rev. D. Oliphant, do.
Rev. A. C. McCloud, Topsfield.
Rev. Edward A. Lawrence, Marblehead.
Brown Emerson, D. D., Salem.
Rev. I. E. Dwinnell, do.
George H. Smith, do.
Richard P. Waters, do.
John Dike, do.
John G. Waters, do.
Rev. Charles S. Porter, Plymouth.
Rev. C. B. Esty, Pawtucket.
Rev. David Eastman, Leverett.
Cornelius Davenport, Esq., New Bedford.
Rev. Theodore S. Clark, Cummington.
Rev. Solomon Clark, Dedham.
Rev. Leonard S. Parker, West Brockfield.
Rev. Thomas Wilson, Palmer.
Prof. John Tatlock, Williams College.
Henry Poor, Esq., Danvers.
Walter Crocker, West Barnstable.
Rev. A. W. McClure, Malden.
Rev. Matson M. Smith, Brockton.
Rev. S. G. Buckingham, Springfield.
Moses Rogers, M. D., Falmouth.
Rev. Seneca White, Marshfield.
Rev. Daniel Butler, Westboro'.
Rev. Calvin E. Park, Boxford.
Rev. Lewis Sabin, Templeton.
Rev. W. H. Beaman, Hadley.
Eleanor Porter, do.
David Goodale, Marlboro'.
Rev. James M. Bacon, Amesbury.
Rev. Albert Paine, West Amesbury.
Lyman Gilbert, D. D., do.
Rev. Daniel R. Cady, Westboro'.
Rev. Charles B. Kittredge, Monson.
Rev. William L. Bunting, Charlestown.
Rev. Benjamin Tappan, Jr., do.
E. P. Mackintire, do.
Rev. Roswell Hawkes, South Hadley.
Emerson Davis, D. D., Westfield.
Rev. Edwin Seabury, Gloucester.
Rev. W. Barrows, Granville.
Rev. Preserved Smith, Carlisle.

Connecticut.

Rev. Joab Bruce, Newington.
Rev. Frederick Munson, N. Greenwich.
Silas H. Mead, do.
Rev. Mark Mead, Greenwich.
Rev. J. Guernsey, Derby.
Rev. Orson Cowles, North Haven.
Rev. Andrew Sharpe, Rockville.
John N. Stickney, do.
Rev. Horace Winslow, do.
George Kellogg, Jr., do.
B. L. Hamlin, New Haven.
Rev. N. H. Eggleston, do.
Rev. Samuel Hutchings, do.
Rev. T. A. Lest, do.
Rev. T. B. Sturges, Greenwich.
Rev. Myron N. Norris, North Stonington.
George W. Shelton, Birmingham.
Rev. Andrew Dunning, Thompson.
Joseph B. Gay, do.
Rev. Thomas Tallman, Scotland.
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Rev. H. P. Arms, Norwich.
W. A. Buckingham, do.
Gen. William Williams, do.
Russell Hubbard, Esq. do.
Horace Colton, do.
Wm. Thompson, D. D., E. Windsor Hill.
Rev. Nahum Gale, do.
Rev. Shubael Bartlett, East Windsor.
Peleg C. Childs, North Woodstock.
H. W. Pitkin, Manchester.
Joseph Vail, D. D., Somers.
William Bird, Hartford.

Rhode Island.

Rev. Edward C. Pritchett, Central Falls.
J. R. Richmond, North Compton.
Benjamin Wyatt, Bristol.
Rev. Timothy A. Taylor, Slatersville.

New York.

Rev. Edward Harris, New York.
Alfred E. Campbell, D. D. do.
Rev. W. W. Hand, do.
Asa D. Smith, D. D. do.
Rev. D. B. Coe, do.
Rev. Walter H. Bidwell, do.
H. B. Smith, D. D. do.
Rev. Robert Alkman, do.
Rev. Joshua Leavitt, do.
Rev. William Bauyard, do.
J. H. Myers, do.
Rev. I. Wetherell, do.
Rev. R. S. Storrs Dickinson, do.
A. Merwin, do.
Rev. John F. Clark, Fishkill.
Thomas M. Strong, D. D., Flatbush.
Rev. Ray Palmer, Albany.
Nathaniel Davis, do.
Rev. Timothy B. Jervis, Richfield Spa.
Rev. Francis Jimes, Colchester.
Robert G. Vermilye, D. D., Clinton.
Rev. Honor B. Morgan, Watertown.
Rev. Peter Snyder, do.
G. M. Davidson, Saratoga Springs.
Rev. J. H. Noble, Schaghticoke.
Rev. W. R. Swift, do.
Rev. George S. Boardman, Cazenovia.
Rev. J. P. Fisher, Schenectady.
M. J. Myers, Whitehall.

New Jersey.

Rev. Daniel G. Sprague, South Orange.
Rev. John Crowell, Orange.
Cornelius Baker, Elizabethtown.
Rev. Ebenezer Seymour, Bloomfield.
Rev. George Duffield, Jr. do.
Jonathan F. Stearns, D. D., Newark.
James Scott, D. D. do.
William Rankin, do.
Mathias W. Day, do.

Pennsylvania.

Rev. David Malin, Philadelphia.
Rev. N. A. Keys, Lancaster City.

Georgia.

William Crabtree, Esq., Savannah.
Rev. Richard Hooker, Macon.

Virginia.

James D. Johnson, Norfolk.

Illinois.

Rev. James A. Hawley, Augusta.
Prof. R. S. Kendall, Jacksonville.
Rev. George F. Magoun, Galena.

Iowa.

Rev. William Salter, Burlington.

Michigan.

Rev. Samuel H. Hall, do.

Ohio.

Rev. L. C. Ford, Codville.
Rev. Timothy Williston, Strongsville.
Rev. S. B. Canfield, Cleveland.

Canada.

Rev. J. M'Leod, Montreal.

ORGANIZATION.

The President of the Board, Hon. Theodore Frelinghuysen, took the chair. The divine blessing was implored by Dr. Tyler. Rev. Nathan Dole, editor of the Journal of Missions and Youth's Dayspring, was chosen Assistant Recording Secretary. Letters from
Drs. Woods, Yale, Magie, Goodrich, Ferris, Hooker and Parker, expressing their regret at being deprived of the pleasure of attending the annual meeting, were communicated to the Board.

The usual committee of arrangements was appointed, consisting of Rev. J. W. Chickering, Dr. Dwight, Dr. Carruthers, Dr. Aiken, Dr. Cannon, Rev. H. P. Arms, and Dr. Pomroy.

Chief Justice Williams, Chancellor Walworth, Dr. Hawes, Dr. Tucker, Dr. Pond, and Seth Terry, Esq., were appointed a business committee.

TREASURER'S REPORT.

The Treasurer submitted his annual report, together with the certificates of the auditors; and he subsequently presented to the Board the following Special Report, prepared by the direction of the Prudential Committee:

The amount for which the Board was in debt on the 31st of July last, when our financial year closed, was $43,999 20, being greater by $9,928 35 than it was at the close of the preceding year; that is to say, the expenditures in the past year have been nearly $10,000 more than the receipts. The questions naturally arise, "What has occasioned this increase of the debt?" "And why is the Board in debt at all?"

Before attempting to reply to these questions, I would remark that the debt is not owing to any diminution of our receipts. So far from there having been any diminution, the receipts were $23,039 93 more than those of the preceding year.

Nor is it owing to any wish or intention on the part of the Prudential Committee that any debt should exist. On the contrary, the appropriations for the last year were made as low as it was supposed they possibly could be, without injuriously affecting the operations of the missions.

Nor was it expected by the officers of the Board, until the financial year had more than half expired, that any part of the debt would remain; and the hope was often expressed at the Missionary House, that we should be able to announce at the meeting in Portland, that the Board did not owe a dollar. We were, therefore, greatly pained when we began to discover that our hopes might not be realized.

The amount appropriated by the Prudential Committee in October last was $247,060; and the debt of the previous year was $34,071; making together $281,131. It was supposed the receipts might be equal to this sum; and they did reach to within less than $10,000 of it. But the expenditures have been $37,770 more than was appropriated by the Prudential Committee at the commencement of the year. What has been the cause of this?

1. It is known to those who are familiar with our financial affairs, that a large part of the remittances to our missions in the East is made in bills of exchange or drafts, authorized by the Prudential Committee, and drawn in Boston on our bankers, Messrs. Baring, Brothers & Co., in London. These bills or drafts are sent to the treasurers of the different missions, who sell them for money which is current in the countries where they are stationed. Last year we remitted in this way £34,900 sterling, or about $170,000. But, owing to the course of trade, these bills or drafts did not sell as advantageously as usual, especially in Persia, India and China. The amount received for these bills was less, as compared with the previous year, by $10,744, being on an average about six per cent. The treasurer of the Ahmednuggur mission writes that there was a difference of twelve per cent, on the bills sold by him, between 1850 and the previous year. I repeat, that the cost of remitting funds to the missions was $10,744 more than the last
ANNUAL MEETING OF THE BOARD.

year than it was the year before; and so much more than we had reason to expect it would be. It should be added, that while exchange has sold at low prices abroad, the rate has been unusually high in this country. And this has been unfavorable for us, as we have to purchase here exchange on London, to meet the payment of our bills as they become due there. It may also be stated, as the result of various inquiries, that there was no other mode of remittance more advantageous.

2. Our publications cost us last year $2,241.05 more than was anticipated. It will be seen by the Report on the Home Department, that nearly a million and a half of copies of our publications have been printed within the year. Considering how much that is desirable is accomplished by the diffusion of missionary intelligence, and how much our receipts are augmented in this way, it may perhaps be matter of regret that the number of publications distributed was not greater. “There is that scattereth and yet increaseth.” Merchants do not consider what they pay for advertising as money lost. The expense of agencies was $1,512.01 less than in the preceding year. This was owing mainly to our being, for the greater part of the year, without a Secretary in New York. If we could have made a charge for the salary of such a Secretary, having his services through the entire year, our receipts would doubtless have been proportionally increased.

3. While the expenses of four of the missions fell below the allowance, there was expended for twelve of the missions considerably more than was appropriated at the usual time, which is soon after the annual meeting of the Board. Statements and appeals came from these missions, which induced the Committee to grant, at different times, and to different missions, sums amounting to $11,221. In this was included $4,488 for the Bombay mission, for which no grant was made in October, owing to an expectation that the expenses of this mission would be defrayed, as in several past years, by the profits of the printing establishment.

4. The sum of $17,000 was appropriated for the missions among the Indians. Mr. Treat, the Secretary having the special charge of that department, was absent at the time; and it was found necessary subsequently to make additional grants, raising the sum to $20,717.63. Is this too large a sum for the Indian tribes among whom we have missions? I am disposed here to read an extract from the report of Mr. Hotchktn, at one of the Choctaw stations. (See p. 324 of the October No. of the Herald.) With such results as these, will any one wish the allowances to our Indian missions to be reduced? Shall they not rather be increased?

The preceding statement accounts for the greater part of the excess in the expenditures. It should be borne in mind that contingencies sometimes arise, which occasion sums properly belonging to the expenses of one year to be paid and charged in the preceding or succeeding year.

In looking carefully at the sums expended during the year, we cannot find any which could properly have been withheld. Still, the debt is on every account undesirable. Can it be canceled? It may be in two ways. One is by curtailing our appropriations; the other by increasing our receipts. I was present some years since, when the Committee performed the painful duty of reducing very materially the allowances to various missions. I hope never again to witness or suffer the distress it occasioned. But this disastrous measure was at that time unavoidable.

Can the receipts be increased? The contributors to the funds of the Board were never so numerous, probably, as they are at this moment; nor were their means ever before so ample. The missions as a whole, so far as we can judge, were never more prosperous. With the divine blessing manifestly accompanying our efforts, with rich fields increasing and opening before us, with all the encouragements growing out of such signal success, and the finger of Providence beckoning us on, shall we hesitate, falter, relax our exertions? Is not one of the great questions demanding our atten-

tion, how the friends of missions may be induced to make their property a blessing to themselves and others, by bringing more numerous and costly offerings to aid the cause of our Redeemer and King, who said when on earth, "It is more blessed to give than to receive."

The several documents submitted by the Treasurer were referred to Chancellor Walworth, Seth Terry, Esq., Levi Cutter, Esq., Anson G. Phelps, Esq., Gen. William Williams, R. P. Waters, Esq., and John Leland, Esq., who made the following report:

The committee have examined the accounts of the Treasurer, as they appear upon the books of the Board in his possession, and which the Auditors have carefully examined, with the vouchers and with the certificates of stock, &c., and found them to be correct. It appears that the amount received by the Treasurer from all sources, during the fiscal year ending on the 31st of July, 1851, was $274,902 21; and that the amount paid out by him, during the same period, was $284,830 56. The accounts of the Treasurer appear to have been correctly kept, and the permanent funds of the Board remain securely invested, as they were at the date of the Treasurer's report in 1850. Your committee, therefore, recommend that the first mentioned report be accepted and adopted by the Board.

It will be seen from this report of the Treasurer, that while the receipts of the past year have exceeded those of the previous year about twenty-three thousand dollars, the excess of disbursements beyond those receipts has been about ten thousand dollars, making the indebtedness of the Board at the termination of the last fiscal year only a few cents short of forty-four thousand dollars. The special report of the Treasurer, referred to your committee, explains very satisfactorily how this excess of disbursements above the receipts of the past year, notwithstanding the increase of those receipts, has been produced.

But one of the items constituting this increase of disbursements, as stated in the special report, requires explanation to prevent misapprehension. It is stated in the special report that "the cost of remitting funds to the missions was $10,744 more the last year than for the year before." It would have been more correct to say, that the profits arising from the manner of transmitting the funds to the several mission stations was that amount less in the last than in the previous year; as will appear by the following statement.

In the early operations of the Board it was necessary, in transmitting funds to India and other distant missionary stations, to purchase specie long before it was wanted at such stations, and to remit it to them. But for several years past the financial operations of the Prudential Committee have obtained such an established credit for the Board, as has enabled them to make remittances in certified drafts upon its bankers in London, payable at three months' sight. These drafts the missionaries are enabled to sell in the countries where the funds are to be used, at the very highest rates of premium which the best bills on London will command at the places of sale. And as those premiums are generally considerably higher than the difference of exchange between this country and England, the Board is a gainer by the operation; for in the accounts rendered by the treasurers of the missions respectively, credit is given for the whole proceeds of the sales of these bills, including the premiums received upon such sales. In addition to this about four per cent., on an average, is saved in interest by this mode of remitting funds; for it is not necessary to transmit funds to England to meet their bills of exchange, until notice has been received at the Missionary House in Boston, that the bills have arrived and been accepted in London. The time thus gained between the dates of the transmission of the bills to the mission stations, and the periods when it is necessary to make the remittances to London to meet them, is upon an average eight or nine months.
Although the profits arising from the sales of these bills have been much less during the last fiscal year than in several preceding years, owing to the causes specified in the special report, the probability is that this diminution will not continue for any considerable length of time, and that the amount of profits will soon be the same as in former years.

To sustain the credit of the Board, however, and obtain the benefit of this mode of remittance, it is necessary that the Prudential Committee should be furnished with the means of meeting these bills of exchange at the times they become due. And this cannot be done, if any considerable amount of debt is permitted to accumulate against the Board. Your Committee, therefore, think that the present forty-four thousand dollars debt of the Board should be provided for during the present fiscal year, if possible, in addition to about three hundred thousand dollars of the ordinary and gradually increasing donations for the expenses of the missions. This last mentioned sum is necessary for the current year to sustain the present missions of the Board, and to increase the effective force in those places where the fields are evidently now ripe for the sickle, and where more laborers must be immediately employed, to gather into the garner of the Lord the rich harvest which he is about to give us, as the reward of previous donations and exertions of the friends of this Board, and of the labors of the missionaries under its care.

How this increased sum for the extinguishment of this casual indebtedness, which could not have been avoided by the Prudential Committee without great injury to the cause in which we are engaged, is to be raised, is a question upon which considerable difference of opinion exists. The Prudential Committee are very properly opposed to any spasmodic action in reference to the raising of funds for the ordinary expenses of the missions. And, as a general rule, the Board should depend upon the ordinary and constantly increasing periodical collections, not only to defray the ordinary expenses of the missions, but also to discharge the increased expenditure which will frequently arise from the necessary increase of our missionary force at particular stations. But in the operations of the Board, as in the ordinary business transactions of men, occasions will sometimes arise when it will become necessary to make extraordinary exertions to extinguish a considerable debt, which has arisen from causes which human foresight could not well have anticipated. Such, in the opinion of your committee, is the case in relation to the present debt of the Board.

REPORT OF THE PRUDENTIAL COMMITTEE.

The different portions of the Annual Report were referred to committees for their examination, a brief abstract of its contents having first been read by the Secretaries. These committees were as follows: On the Home Department, Dr. Tappan, William Rankin, Esq., William A. Buckingham, Esq., Dr. Asa D. Smith, Rev. S. H. Riddel, Rev. I. P. Langworthy and Hon. Linus Child; on the African missions, Dr. Tyler, Dr. Todd, Dr. George E. Adams, Rev. Erastus Maltby, Rev. Samuel H. Hall, Rev. John McLeod, and Rev. Daniel O. Morton; on the Greek and Jewish missions, Dr. Allen, Dr. Bond, Dr. Smalley, Hon. W. L. F. Warren, Rev. John Woods, Rev. Selden Haynes and Rev. Stephen Thurston; on the Armenian mission, Dr. Hickok, Dr. Bates, Dr. William Adams, Dr. Charles Walker, Hon. David Mack, Woodbury Storer, Esq. and Rev. J. F. Clark; on the Syrian and Assyrian missions, Dr. Hawes, Dr. Dickinson, Rev. Orin Fowler, Charles Scudder, Esq., Rev. Silas Aiken, Dr. Strong and Rev. William P. Paine; on the Nestorian mission, Dr. A. D. Eddy, Dr. Charles White,
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These committees subsequently made their reports, recommending that the several parts of the Annual Report referred to them be approved and adopted; which was accordingly done.

The committee on the Home Department also say:

The committee are gratified in observing new evidence of the wisdom and energy with which the affairs of this institution are conducted. Some additional expense has attended the editing, printing and circulating of the publications of the Board. Such expense, however, as serves by the diffusion of light to enkindle love and impel to good works, all will admit to have been judiciously incurred.

Your committee regret that the important post of District Secretary of New York city has remained, since January last, unoccupied, and they earnestly hope that the right man to fill it will soon be found.

It affords high gratification to learn, that during the last year thirty-five missionary laborers have been appointed, several of whom have already gone forth to their allotted fields, and that the number now under appointment in this country has increased within the year from twelve to thirty-six. Thus, while the God of missions is speaking to the people to go forward in this glorious enterprise, he is furnishing the instruments by which the command is to be obeyed.

The committee on the Greek and Jewish missions use the following language.

Our missionary, Dr. Jonas King, has continued his labors during the year in that famed city on the Ægean shore, described by our great poet,

_Athens, the eye of Greece, mother of arts
And eloquence;_

but his hearers have been few. And he has also met with new persecution; which, however, as he encountered it with prudence, has subsided. The ancient idolaters of Athens resisted the truth from the eloquent lips of Paul; and the adherents of a corrupted form of Christianity, now living in Athens, have as yet resisted the truth from the lips of our missionary. But surely the time will come when the voice of the Christian preacher in Greece,
accompanied by the Spirit of God, will be more mighty than the voice of the ancient orators of the city, whose eloquence "wielded at will that fierce democracy." More glorious than ever before will be Athens and Greece, when the pure truth of God shall prevail over human inventions and traditions, and when the "philosophy" of heaven shall, as it will, through God's blessing on missionary toils, dwell in the hearts of the people.

In regard to the mission to the Jews, of whom there are eighty thousand at Constantinople, and thirty-five or forty thousand at Salonica,—the scriptural Thessalonica, where Paul in a synagogue of the Jews for three Sabbath days "reasoned with them out of the Scriptures,"—there is no ground of discouragement, except from the very depravity which the gospel is designed to subdue. There is already at Constantinople a small church of Jewish converts, under the care of a missionary sent out by the Christians of Scotland. If these modern Jews, with whom Mr. Schauffler is laboring at Constantinople, and Mr. Dodd at Salonica, have, as the Report says, "a remarkable capacity for self-righteousness," in this they do not differ from the ancient Jews, described by Paul, "who went about to establish their own righteousness," not regarding the humbling method of justification by faith in the blood of Jesus Christ which God has appointed. But now, as of old, the gospel, through the power of prayer, is mighty "to the pulling down of strong-holds." It will baffle the wisdom and subdue the folly of the Greek, and will bring low the amazing pride of the Jew; so that both Greek and Jew will with certainty, in God's near approaching time, be gathered into the Christian church.

The report of the committee on the mission to the Armenians, after alluding to the death of Mrs. Hamlin and Dr. Smith, is as follows:

There have been several important missionary tours accomplished by different members of the mission; and the many visits of the native helpers, as well as the wide-spread communion of native converts with the people, have all been made an important means of diffusing extensively evangelical influence and interests. Ten distinct Protestant churches have been formed, and in most cases the number of attendants on divine worship exceeds many times the number of church members. In some cases also the number of the tax-payers is considerably more out of the church than in it. Temperance has become the distinctive mark of a Protestant; and with the first serious attention to the gospel, there is the renunciation of all intoxicating drinks. The influence of the seminary at Constantinople is of much general importance; and many of its students are in several ways distinguishing themselves. And yet a fresh outpouring of the Holy Spirit is necessary, before it can become an effective supply of the demand for native preachers. The female boarding-school is prosperous; and by their occasional employment the pupils earn their clothing in a good measure, and contribute very considerably to benevolent objects. The free schools, taught by pious masters, are also directly aiding in the general reformation.

A very special ground of encouragement and thanksgiving is found in the attainment of a formal imperial charter, mainly through the agency of Sir Stratford Canning, the British Ambassador, which guaranties the rights and liberties of the Protestant community equally with the old ecclesiastical organizations. About fifteen hundred of such Protestant Christians, made up of Armenians, Greeks, Jews, Syrians, Maronites and Druzes, may now have all the privileges and immunities of a nationally recognized organization.

The whole review of this mission evinces the most decided marks of special divine interposition; and the entire field stands out to view as one of the most hopeful and interesting which the world is now presenting for missionary cultivation. A special report, which has been referred to a separate
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committee, has been deemed necessary, in order the more fully to present the peculiar claims which are made upon the attention of this Board. A reinforcement of twelve missionaries is earnestly asked, as the least number that will meet the obvious demands of God's providence and grace, in the minds of this most interesting people.

The committee on the Nestorian mission express their views in the following terms:

The history of this mission thus far is one of wonderful interest and success. And though the cruelty of the Koord, and the arm of abused power, and the deep hostility of a jealous priesthood, have at times assailed it; still it has lived, and risen stronger, and shone brighter, from the difficulties it has had to encounter, and the persecution it has met. And never were the claims of this mission so strong upon us as now; nor were its prospects ever so encouraging. The people have learned to respect the piety and to venerate the truth, which their own Patriarch cannot patronize or estimate. This truth the people are now happy to receive; and this piety is delightfully illustrated among them, increasing their independence of ecclesiastical dictate, and promising the security of governmental protection against all their persecutors.

The committee feel that the way is now prepared for the most vigorous measures for the permanent establishment of churches among the Nestorians; and we may safely calculate results of speedy reaction from them, and aid of the most valuable kind towards the evangelizing of other portions of the heathen world. These preparations are the following:

1. The country has been fully and happily explored, and that too under circumstances and by men entitled to our highest confidence.
2. A readiness and desire exist, on the part of the people, to welcome and improve the means which are proffered for their relief and salvation.
3. Schools have already been established among the Nestorians, which are now in successful operation, and with proper and continued aid promise the most valuable results.
4. The press is in full operation, and is statedly publishing a paper for the people, called the "Rays of Light;" and we can contemplate such light, shining amid these cold mountains, only with profound admiration. This press thus furnishes, says Dr. Perkins, an amount and variety of valuable reading matter, which never would have appeared in any other form. Baxter's Saint's Rest is soon to be issued. The entire Bible is in the course of printing: 276,000 pages have been issued the last year, and 6,228,200 in all.
5. A system of preaching and evangelism has been adopted, which has called into exercise and tried the spirit and capacity of converted Nestorians to advance and establish the gospel throughout the whole country.
6. Revivals of religion of a most remarkable character have been enjoyed by the Nestorians, which not only sanction the wisdom of measures there adopted, but give every encouragement for the future.
7. While the committee would abstain from every thing like invidious distinction, they cannot refrain from the expression of high commendation of the labors and judicious measures which have characterized the mission to the Nestorians; and they would beg in their behalf the granting of all reasonable and necessary relief which they ask at our hands.

There may be said to be a crisis in this mission, like that which the entire Board seems now to have met; a crisis brought on by the success of its own operations; a crisis that causes interest, if not painful solicitude, to the responsible agents and managers of the missionary cause, and which it is most difficult to make the churches properly estimate and meet.

This mission to the Nestorians, as is the Board in most of its missions, is at a point at which it will not do to pause, at which it cannot long maintain
its position in the estimation of the people, and secure its ends, without an immediate advance. Every thing is so in motion around it, and such are its present operations, that if not vigorously sustained and strengthened, so as to be able to advance, it may have to encounter renewed opposition from the ecclesiastics, and by no means be certain of obtaining the protection of the Turkish government, which they both need and hope to secure.

The committee on the Mahratta missions presented the subjoined report.

So far as the Bombay mission is concerned, there is a want of full and definite statements respecting the labors of the mission and the results, especially in relation to preaching and other efforts for the spiritual improvement of the people. Doubtless this deficiency is attributable, as is intimated, to the imperfect returns furnished by the missionaries. With such a population as the city of Bombay and the vicinity present, and with four ordained missionaries in the field, there ought to be, and your committee presume that there is, far more labor performed in this department, than is indicated in this report. Perhaps assigning to each missionary a distinct field of labor, for the cultivation of which he should be individually responsible, might give greater efficiency to the mission.

In this respect the plan which the Prudential Committee are adopting in the Ahmednuggur mission, and which secures in the mission nearly the same individual responsibility that is felt in the ministers at home, appears to be highly judicious, and, as far as practicable, desirable in all the missions. Preaching tours and circuits in the villages and surrounding countries seem to be important, as one of the most effectual means of preparing the minds of the Mahrattas for that extension of the mission, which the Prudential Committee contemplate, and which the great numbers and wide country of this community seem to require.

The committee on the Madras and Madura missions say:

We are gratified to see in these missions evidence of progress, particularly that an elegant and idiomatic version of the Scriptures has been completed within the year. The pleasure thus derived is somewhat diminished by the fear that the want of laborers, so fully shown by the missionaries, may produce a retrogression. It seems to be hardly possible that the ground already occupied can be retained, and especially that any further aggression can be made upon the heathen around them, without a greater amount of work than can now be performed.

From the report of the committee on the Ceylon mission, the following extracts are taken.

This is one of the oldest and most important missions of the Board; and results of a desirable and permanent character show the wisdom of the plans adopted by the excellent men who first went to that field, and who have been spared for more than thirty years to mature the measures they devised, and to carry out the purposes they formed. The names of Poor, Meigs and Spaulding, with which we have been so long familiar, are still found on the list of active and efficient laborers. From the data furnished in this part of the Report, we discover unmistakable evidence of progress. The seed which has been scattered there for so many years, amidst tears and trials, has taken root, and is bringing forth fruit. The two very important schools which have been long established on “Ceylon’s Isle,” have shared largely in the divine blessing. Seasons of refreshing have been enjoyed; and from them numbers have been added to the church.

A spirit of missions has discovered itself among the native converts; and
they have formed an association, for the purpose of diffusing more generally the blessings of that gospel the light of which has cheered them.

The press is an important auxiliary to the work in which our brethren are engaged. More than one hundred and sixty millions of pages have been printed from the beginning. A new translation of the Bible has been made; and a royal octavo copy of it is now in the library of the Board.

The press is also employed by the enemies of the cause, both heathen and Roman Catholics, in assailing the missionaries and their work. These assaults are like the opposition of infidels in more enlightened countries. They have the venom of the shaft, without the vigor of the bow. Opposition was to be expected; and it only shows the deep hold which Protestantism and true religion have upon the mass of the people. It is the struggle of darkness against light, of error against truth. The religion of the gospel has in it vital energy, and has on its side the strength of Jehovah. Those domains of sin are gradually being brought under the reign of Christ. He is even now more than a titular prince.

The committee appointed to report on the Borneo and China missions speak as follows:

It is to be regretted that a reinforcement of additional laborers has not yet been obtained to accompany Mr. Steele, and resume the missionary station in Borneo. A series of afflicting and bereaving providences in the sickness and death of missionaries, leaving Mr. Steele alone to contend with ill health, led to the breaking up (it was hoped for a time only) of the mission. To give up a mission, which has called for so much prayer and toil, and proving an incident unusual in the history of the missions of the American Board, must cause most painful regret. Mr. Steele, with renovated health, and with a spirit ardently devoted to the field of his past labors, is seeking fellow-laborers to go out with him. May his exertions be crowned with success, and his desires be realized!

In China the openings for missionary labor are becoming more favorable, and the means for cultivating them are gradually increasing. The enlarging issues from the press, the advancement of the new translation of the Scriptures, the relaxation of the governmental restrictions on the missionary labors, and even the full recognition of their toleration, the increasing knowledge gained by the missionaries both of the oral and written language, all furnish facilities for engaging with propriety and promise of success, both in preaching the gospel, and in educating the youth in scriptural truth. The commencement made in the work, from the fruits that already appear, furnishes every ground of encouragement and of hope. There is an allusion made in the Report to the opinion of one of the missionaries, "that the empire has no doubt reached a ruinous condition; that revolutions may not be remote; that the state groans under its own weight; and that a spirit of inquiry is waking up." He believes it a time specially calling for the earnest intercession of Christians in behalf of the monarch and people, and especially the missionaries of the cross planted there. China is a field of peculiar interest in view of its wide extent, dense and large population, and special character. A small beginning has as yet been made in the missionary efforts of this field; and the call for additional laborers is becoming more and more urgent and impressive. Recent events in Providence seem to devolve special claims for this service upon the churches in the United States.

By the recent settlement in California, a nation has been born in a day; and commerce and navigation, with rapid progress, are successfully employed on our western Pacific coast, and will soon make their way thence to China. Is not light shed on the developments of divine Providence, in leading the American Board to the occupation of the Sandwich Islands, midway between our Pacific coast and China, and the subsequent events in the signal work of
divine grace there accomplished? Is not the intimation plain that the American church, and especially this Board, are imperatively called upon to seek and labor for the spiritual regeneration of China, in her conversion to the faith and service of the gospel.

The attitude and prospects of the mission to China, as well as of some other missions, make strong and impressive appeals for a large increase of men and means, to enable the Board to invigorate and enlarge them. Your committee believe that the appeal for additional missionaries from China presents claims of peculiar interest and strength to the Prudential Committee, and should be responded to as soon as they shall feel warranted by the spirit of increased liberality in our churches.

The committee on the Sandwich Islands mission adopt the following language.

Your committee have examined the Report of the Prudential Committee with undiminished admiration and gratitude to God for his continued goodness to this mission and the people under its instruction; and they would congratulate the Board and its friends, and the laborers connected with that field, on the history of the past year and the past generation, and the prospects of progress for the succeeding.

It cannot but be a matter of thankfulness in which other nations and generations will rejoice, that when that field was manifestly open, and the command of Christ and the finger of God pointed thither, some thirty-two years ago, the Board and its laborers were ready to occupy it; and that as the field widened, and the demand for laborers increased, that demand was so opportunely and extensively supplied, that in a short time the gospel was proclaimed through every village and hamlet, a school opened in every district, and tracts and portions of the Scriptures were brought to the door of every cabin in the land, and that the nation in all its parts had the opportunity of simultaneously looking at the claims of Christianity, having in a few years free access to the entire Bible in their own tongue; while the prayers of Zion, as in the freshness of her first love, importunately ascended to heaven for a blessing on the means employed there, in some sense proportionate to the ends contemplated. Will not the Board and its friends distinctly recognize in this fact one of the elements of influence, or the secret of success, in that field of missionary enterprise?

While, therefore, we gratefully acknowledge the fulfillment of the promise of our ascending Lord, "Lo, I am with you," and ascribe to God the giving of the increase, shall we not be instructed and encouraged to employ means in similar proportions for other fields open to us, and then joyfully anticipate equally striking and happy results, and as much longer, indeed, as the fields entered are wider and vastly more important?

That nation, being instructed in the Christian doctrine, has honored the Bible, the Sabbath, the principles of temperance, peace and righteousness; and God, by the presence and power of his Spirit, has honored that nation. In the judgment of your committee, the churches there, young and poor, in their struggles in the cause of the gospel beset with opposition and difficulties, deserve the sympathy, aid and commendation of the friends of truth. The enlightened efforts of the Hawaiian legislature, in the cause of temperance and schools, may be commended to the world.

Independence in reality, or efficient protection guaranteed to them by the magnanimity or justice of stronger powers, would be of great importance to the continuance, growth, happiness, and usefulness of the aboriginal race, whose strength now lies in their integrity and the favor of God to his worshipers, for whom he has so often and so signally interposed. May his impenetrable shield be ever over them, and his grace make them a blessing to other nations!
The committee on the Oregon, Choctaw, and Cherokee missions reported as follows:

We have read with attention and with gratitude to God the statements submitted to our inspection, concerning the success of the Choctaw and Cherokee missions; their progress in civilization and education; the success of the boarding-schools, and the hopeful conversion of so large a proportion of the pupils; the large accessions to the churches; and the ordination of a native Choctaw as a minister of the gospel; together with the circulation of portions of Scripture and other books in their own language. These things give evidence that the Indian race need not melt away and perish.

With full confidence that the Prudential Committee will make every reasonable effort to increase the number of missionary laborers, and discharge our peculiar obligations to that interesting and wasting people, your committee recommend that these portions of the Report be approved and printed by the Board.

The committee on the missions to the Dakotas, Ojibwas, New York Indians, and the Abenaquis, make the subjoined remarks:

The external condition of these missions seems to be generally prosperous. The establishment of a newspaper among the Dakotas, under the auspices of the mission, and the completion of a lexicon and grammar of the Dakota language, are encouraging indications of progress. The contemplated cession of land, including five out of six missionary stations, has in a degree interrupted the success of the mission, and thrown its plans for the future into uncertainty; but as important advantages to the people will be secured by the measure, it may still be regarded with hope. The force of this mission has been weakened by the loss of one missionary and one assistant missionary by death. Still the preaching of the gospel, and other means of Christian instruction, have been continued, and in a few instances with success.

The expected removal of the Ojibwas to a new territory under an order from the government of the United States, though much to be regretted on many accounts, has had the effect to stimulate the people to new efforts for improvement, in the hope of preventing a measure which they regard with repugnance. It is gratifying to learn that the conviction is gaining strength among them, that their old religion is of no benefit, and that the Bible is true and deserves their confidence. At one of the stations the missionary reports that he has not seen a drunken Indian during the summer, or heard of the selling of any intoxicating drink among the people; though he adds the fear that some have gratified their depraved thirst secretly. Such a fact, and such a fear even, speak volumes in regard to the state of public opinion.

The New York Indians have made sensible improvement in their external condition during the last two years. Political strife has troubled the churches; and in one instance the excommunication of three prominent chiefs has been found necessary. Temperance, however, has been vigorously promoted, especially among the Tuscaroras; where, by the determined efforts of leading men, the traffic in intoxicating drinks has been banished from the limits of the territory, and can only prowl for victims under the agency of white men around the borders. The condition of the schools appears to be more prosperous than ever; the preparation of works for the press, for which two of the Gospels will soon be ready, has been carried forward; and important changes, recently made in the arrangements of the missions, may be expected to give the whole work a new impulse.

It is much to be regretted that in all these missions conversions have been few; but contributions to the support of the gospel, in some cases liberal, evince the value which the people attach to their religious privileges, as also their convictions of religious duty. The missionaries are pursuing their
self denying work with patience and fidelity, amidst circumstances which afford little to awaken enthusiasm, except the simple desire to benefit a wronged and degraded race, and give glory to the Savior of the lost. They need the sympathies and prayers of God's people; their praise, however, is not of men, but of God.

URGENT CLAIMS OF THE ARMENIAN REFORMATION.

In accordance with a vote of the Prudential Committee, Dr. Anderson submitted to the Board the following Special Report:

Wise men observe times and seasons; for "to every thing there is a season, and a time for every purpose under heaven." In missions this is important. For want of it decisive moments, of infinite value, may be easily and irrecoverably lost. This may not, however, be the fault of the missionary. What can two or three men do alone among millions? It is sometimes doubtful how far a feebly sustained mission is, on the whole, a blessing in a heathen country. It may serve only to create a demand, which it is wholly unable to supply. A few souls may be saved; but the great benighted community, not being pervaded by the gospel, while its truths excite attention by their novelty, is left to acquire perverted views of it, and to a settled alienation and opposition.

But the case becomes more important when a reformation has actually begun. Then is the time of harvest; a fixed, limited, short time, calling for its appropriate and exclusive work. Such a season there was at the Sandwich Islands, in the year 1837, and for years afterwards; and most happy was it that the Prudential Committee resolved, just previous to that time, so to increase the force of the mission as to double its expenditure at once. Had not the gracious Lord inclined and emboldened them to take this step, who can tell what feebleness might have marked all the subsequent workings of that mission?

Such a harvest-season there now is among the Armenians; and it is for the Board to consider how it can best meet the case. Not, indeed, whether this exigency should awaken other feelings than those of gratitude and thanksgiving; for such exigencies are answers to our prayers. It is for just such results we prosecute our missions. That they should take us by surprise, and sometimes awaken feelings even of perplexity, if not of discouragement, only serves to show the weakness of our faith, and that we have not duly calculated the power of gospel truth and of the grace of God. But when the exigency comes, we do well to consider the nature of the responsibility it brings upon us. That is the point now to be considered, in view of the reformation among the Armenian people. We discuss the question in its relation to a single people, for the sake of unity; but our reasoning will apply also to the reformation now existing among the Nestorian people; and also, in a degree, to both the Syrian and the Assyrian missions.

When Messrs. Smith and Dwight explored the country of the Armenians, twenty-one years since, they did not find a single clear, decided case of piety in all their extended travels. But they saw signs of an approaching reformation, in a certain preparedness to receive the gospel, which even then strongly distinguished the Armenians (as it has done ever since) from Greeks and Jews in that same country.

And now we behold among that people the unquestionable signs of a reformation actually existing. And it is interesting to inquire, What are the laws that will govern its progress and duration; and what the conditions that will determine its complete or only its partial success?

By a reformation we mean a spiritual revolution in a community. A community is moved. And the greater the number thus moved, the greater the sympathy and social influence. Hence the fact, that extended reformations
are generally sudden in their development, and rapid in their progress, hastening on irresistibly to their crisis. Who has not seen that so it was with the great religious change that occurred in the sixteenth century? That was a sudden reformation. All Europe was taken by surprise. God had, indeed, been long preparing for it by his providence; but that work of grace, as it presented itself to the contemplation of mankind, was no other than a sudden and vast spiritual revolution. And its progress was exceedingly rapid. In four years the doctrine of salvation by grace,—the only adequate cause of such mighty results in God’s moral kingdom,—was proclaimed over a considerable part of Europe. What a rapid and mighty change was thus made in the opinions and feelings of men! This soon led inevitably to an extensive breaking up of Roman idolatry; and within eight or ten years from the time of Luther’s first public act as a reformer, the grand victory was achieved in those countries where the Protestant religion became established.

So it was also in the Swiss reformation under Zwingle, which had its origin independently of the German. Gécolampadius and Zwingle both died as early as the fifteenth year of that reformation. That of France, struggling against the combined force of kingly and hierarchical power, can hardly be said to have reached a crisis at all; and the reformation in Italy and Spain were strangled in their infancy by the Inquisition. In all these countries the success was but partial, both as to territory and numbers, and also in the extent and thoroughness of the reform. The vital doctrines of the gospel were indeed recovered and published, but under so many disadvantages as nowhere to awaken effectually the missionary spirit; and to this day the lines dividing the Protestant and Romish religions in Europe are substantially as they were three hundred years ago.

Let us now make the supposition, for the sake of illustrating our main point, that the reformation of the sixteenth century had been as favorably situated for progress, as is the one among the Armenians. The Popes of Rome, we will then suppose, while they were at liberty to send missionaries where they pleased, were able to exert no controlling influence on the governments either of Germany or of France. We will suppose Charles V. and Francis I. to have ordained that no one in their dominions should suffer persecution for his religious opinions. We will suppose the inquisition unknown; that no censor embarrassed and crippled the religious press; that Lefevre in France, and Enzinas in Spain, and Brucioli in Italy, printed and circulated their versions of the Scriptures freely and in peace; and that reformers traversed Europe in safety, preaching, writing and publishing without restraint; and that, while attention was yet awake, and the sense of errors and abuses was fresh in the minds of men, and the gospel truths were clothed with the attractions of novelty; while the grosser abuses of the Romish church had not been withdrawn from view, and while the Jesuits had not taken the field, and while the enemy was still in confusion, unaware of his comparative strength; then, as we suppose, Europe was filled with evangelists, with Bibles, with all manner of good books and tracts; and pure churches, like our own, were every where formed, and placed under, faithful pastors, and, “walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.”

How unlike all this to the actual facts, as they were in those days! What violence does it do to historic truth! But had it been so, what a new face would have been put upon all succeeding ages! Surely Europe, from Gibraltar to the Baltic, would have been won over to the Protestant religion.

Now the suppositions we have made in respect to the German reformation, and which were in great measure impossible, are all actual in Turkey, or, if not so, are within the range of possibility. We stand there in no fear of persecuting emperors or kings, nor of the Inquisition. The progress of religious liberty in Turkey, during the twelve years past, is matter of grateful admiration. First came the national charter of rights in 1840; which
among its numerous other consequences, has destroyed the political importance and persecuting power of the Armenian aristocracy. Next came the Sultan's pledge, in 1843, that men should no more be persecuted in the empire for their religious opinions. Then, after three years, came the before unthought-of application of this pledge to the relief of the Armenian Protestants, when persecuted by their own hierarchy. In the next year followed the recognition of the Protestants as a separate and independent community. And finally, in 1850, came the charter, signed by the Grand Sultan himself; placing the Protestants on the same national basis with the other Christian communities of the empire. How constant and wonderful was this progression of events! What more could we ask, what more expect, in the way of toleration and protection? The empire, if not for us, is not against us. That great enemy of all righteousness, the Pope, has no other power in Turkey than he has in these United States. Our missionary brethren among the Armenians may preach, write, print, gather schools, form churches, ordain pastors, and send forth native preachers and colporters, wherever they please. The power of patriarchs and bishops is exceedingly curtailed and limited by the new charter. The country is open, and the people generally are accessible. There is, indeed, almost every where an awakened attention, a disposition to hear, read, inquire, renounce errors, and embrace gospel truth; a change going on in fundamental ideas, and a gradual reconstruction of the social condition; in short, as all must see, there is a spiritual reformation. And it is restricted to no one province. It is widely extended. We have a list of places, at least fifty in number, for the most part of goodly size, scattered over Asiatic Turkey, in all of which the truth is believed to have actually made converts, and in all of which, it would seem, evangelical churches might soon be gathered. Ten churches have been formed already, and in part supplied with native pastors.

How remarkable the development of religious interest among the Armenians along the southern border of Turkey, in Aintab, Killis, Oorfa, and Diarbekir. Dr. Azariah Smith, whose late decease we have so much reason to lament, was able to find but few inquirers along this line only seven years ago. But now the number of Protestants in Aintab alone is greater than in the metropolis of the empire. Aintab was then scarcely known by name; but, only five years from its first occupation, it is one of the most interesting and remarkable missionary stations in the world.

Oorfa in Upper Mesopotamia, beautifully situated on a range of hills, well watered, and looking down upon a green valley and plain, perhaps the birthplace of Abraham, known as Edessa in the early ages of the Christian church, and celebrated for its school of theology,—this place contains seven thousand Armenians, and four thousand Syrians, and is already an outpost of the mission, and promises soon to become one of the greater lights.

Diarbekir is another centre. A church has been formed here, in advance of the missionary; and the speedy occupation of the place as a station will be a prelude to a similar occupation of Mardin, in Mesopotamia; and perhaps of Jazeera on the Tigris, half-way to Mosul, with a view to the occupation of western Kooristan.

Passing north to the upper waters of the Euphrates, we come to Arakkir, another central place, where the Armenians number nine thousand; and are unusually prepared for the gospel preacher. "We beseech you," write two of the native brethren in that place, "to deliver us from our orphanage. With our heads bowed down, and our hearts joyful in Christ, we beg of you, brethren, if it be possible, send us speedily a preacher."

Sivas, another central point, a hundred miles westward, is still without a resident missionary; but a church was formed the past year among its nine or ten thousand Armenian inhabitants; and Mr. Powers declares, after a sojourn of several months, that "few in the city have not heard more or less
of the gospel, directly or indirectly; and there are few whose confidence in their own system of religion has not been shaken."

Time does not permit us to multiply these illustrations. But we must instance Kaisarieh, in Asia Minor, where the mortal remains of our missionary brother Gridley have long rested in hope. Here are ten thousand Armenians, and, in the four or five contiguous villages, five thousand more. Within a day's journey there are twenty thousand. God's grace has begun to operate here. Excepting a visit from Mr. Johnston, a colporter from Constantinople has been the only laborer at Kaisarieh for two years past; and when, after so long a time, this native brother desired to go and visit his family, the Protestant brethren would not suffer him to depart, until a preacher should be sent. "Send us a preacher,"—they write to the mission,—"Send us a preacher with a family. We do not want a single man. We want a man to come with his family, and settle down among us; for then we shall have some hope of his staying."

These are only specimens of the calls for preachers and preaching, for the word and ordinances of the gospel. Time fails for more; and we proceed now to state very briefly, what imminent danger there is in delay.

There is danger of a limited and partial reformation;—that it will reach and pass its grand crisis, before we have fairly kindled the necessary central lights, and so diffused a knowledge of the gospel through the Armenian community. There is now everywhere a curiosity to know what Protestantism is, and to hear what the missionaries have to say; but this curiosity, regarded as a national feeling, will die out. Men are now in the process of forming their opinions, whether right or wrong. The reformation, regarded as a grand social movement, we must not expect to continue long. As an opportunity for preaching the gospel, it is a time of inestimable value. The same amount of preaching, the same number of laborers, the same expenditure, will accomplish far more now, than it will after the special interest has subsided. Said a distinguished Armenian very lately to one of our brethren, "Now is the time for you to work for the Armenian people. Such an opportunity as you now enjoy may soon pass away, and never more return. You should greatly enlarge your operations. Where you have one missionary, you should have ten; and where you have one book, you should put ten in circulation."

There is danger from wars and revolutions. The political skies in the East are not without clouds. Powerful nations are struggling, in diplomatic warfare, for the ascendancy in Turkey. It is possible that Russia may prevail. It is moreover possible, though happily not probable, that England may become less disposed, or less able, to afford its protection.

There is danger of combinations; that Roman, Greek, Armenian hierarchies, and Antichrist in all his protean forms, will combine and league together to oppose our evangelical inroad upon their dark domains; and that infidelity, and the large class of Mohammedans who are opposed to progress, will become their willing allies.

There is danger of new organizations to resist the work, as in the sixteenth century; of some oriental Loyola originating a body of oriental Jesuits; assisted, as he doubtless would be, by the experience and craft of the Romish Jesuits, scattered as they are over the East, in deadly hatred to all Scripture light and religious liberty.

And our Protestant Armenian churches will be in danger of not rising to the level of self-sustaining, missionary churches. There is no way, indeed, to escape this fatal paralysis, but by means of a vigorous enterprise and rapid progress, to force out their dormant energies, and make them realize that God has made them exist as churches to bring their people into his blessed kingdom.

Finally, there is danger here at home; danger of an exhausted interest from long familiarity; and danger, too, of the rush of sects into the Armenian
field, and of the sad rivalries, jealousies and theological strife, that would be the consequence.

In each of these dangers there is a strong motive to increased activity; but all together are enough to urge us to the most prayerful, strenuous, and determined efforts to make full proclamation of the gospel throughout the Armenian nation.

It only remains to say what more we ought to do. We should at once occupy all the central points with missionaries from this country. This our brethren urge upon us. For this purpose, they call for twelve additional missionaries, to be sent immediately. And these they would station at Tokat, Kaisarieh, Sivas, Arabkir, Erzrum, Diarbekir, and Aleppo. With God’s blessing on this addition to our force, the ten or twelve necessary central lights may all be kept burning. A corresponding increase will naturally be made in the number of native preachers and helpers, in the issue of books, the cost of preaching tours and incidentals. The working of the reformation thus broadly and energetically will scarcely cost less, annually, for a few years to come, than sixty thousand dollars; it may be for five, eight, or ten years; after which, as the Protestant community becomes established in piety and thrift, the cost to our American churches will naturally diminish, as it has done at the Sandwich Islands.

Does this seem a large sum to pay for such a work, for such a result;—to restore the “Seven Churches;” to re-establish the gospel in its ancient seats; where Apostles counted not their lives dear unto them that they might plant it; where, when it shines forth in its pristine beauty and glory, it will preach, in the only way it can yet preach, to the Mohammedans; where, in the very centre of the world, it will attract the gaze and wonder of mankind? Are three hundred thousand dollars, or even six hundred thousand, too much to pay in the five or ten years to come, for results of such incalculable value? The average annual cost of this mission, in its first period of five years, was $11,000; in the second, $22,000; in the third, $32,000; and in the fourth and last, $42,000. This brings us to the present harvest-season, the object of our earnest prayers for the twenty past years. We propose to add some $18,000 to the annual outlay. Men of business, men of God, is not this a wise economy? We ask not whether it can be done. The members of the Board here present could doubtless, with ease and pleasure, assume the additional expense. It surely will be done, by other Christians, if not by us. Such a field, if not occupied as it should be by us, will be by others. They—Christians of different names in this country and Europe, who admire our field and our success, with a courtesy that is honorable to the missionary cause—stand by to see if we are likely to gain the victory without their aid. It is well that they should leave us to contend alone, if we are true to our trust. Nor is it necessary or wise for us, while giving special attention to this and some other harvest-fields, to neglect those others, which we are now clearing, plowing, sowing, watering, and preparing for the future harvests. This we ought to do, but not leave the other undone. There are rich coming harvests in Africa and in India; and more distant and greater ones perhaps in China. Let us be wise both for the present and for the future; and have grace by all means to come up to the full measure of our duty, in fields that are already white unto harvest.

After the reading of this document, Messrs. Goodell and Wood made interesting statements, showing the claims of the Armenian mission; and several members of the Board participated in the discussion which followed. The Report was referred to Dr. Beman, Prof. Shepard, Hon. Edmund Parker, Dr. Cox, Rev. Joseph Steele, Hon. S. H. Walley and Rev. E. A. Lawrence. This committee subsequently presented the subjoined report, which was adopted by the Board.
Your committee have bestowed upon this subject all the time and attention compatible with the circumstances in which they have been called to deliberate and act. We regret that a better opportunity has not been afforded for deliberation, and especially so as the subject is one of deep and grave importance, probably not to be surpassed by any which will come before the Board at the present meeting; but this regret is greatly modified by the fact, that the paper itself discusses, with great copiousness and clearness, all the important points which necessarily belong to this inquiry.

Your committee most cordially endorse the sentiments of the document put into their hands. Its facts appear to be undoubted, and its reasonings are logical and conclusive; and the providence of God most manifestly calls us to act. This call cannot be resisted or disobeyed, without manifest loss on the part of the missions, and, we believe, guilt on the part of American Christians.

The following considerations have deeply impressed themselves upon the minds of your committee in the investigations of this subject. The country occupied by the Armenians is in all respects open to missionary efforts. The following particulars deserve a place under this general fact. It is easy of access, stretching off east from Constantinople, having the Black Sea on the north, and extending far south to the head waters of the Euphrates and the Tigris. Much of it is a fine country for the habitation of man. When its resources shall be fully developed, it will take a rank far above that which it has ever yet occupied.

This country is fully prepared for the most decisive and enlarged missionary operations. The Armenian mind is in a most interesting state. It has been, for many years, passing through moral and religious changes, which have at length resulted in the present state of things. Indications of future good were discovered by Messrs. Smith and Dwight in their first visit to that people, twenty-one years ago; and the most auspicious changes have taken place since that period. Ten churches have been established in connection with our missions; and these have more than answered the expectations of those who have had an agency in gathering them. The members of these communions are our children, and we cannot of course give them up.

In addition to this, it is stated that perhaps fifty places more, and some of them of peculiar promise, are now open for the same operations, and with equal prospect of success. These fields must be occupied, and the precious harvest gathered by the reapers, or the ripe fruit will fall to the ground and perish. Nor can things remain long where they now are. Mind, when awakened, and especially national mind, cannot remain stationary long. Indeed, it is not stationary at all. Inquiry is itself progress; and if a healthful direction is not given to awakened thought, the consequences may be disastrous. This is true of man as an individual, and it is more emphatically so of men as contemplated in masses. The Armenians are now in a kind of transition state; and if they were to be left in their present condition, it would require more than a finite eye to read all the sad consequences which might follow. Their partial illumination by a pure gospel might leave them to sink down into a deeper darkness than ever. We cannot recede. We have put our hands to the plow, and we cannot look back. If our Board were to give up this field, or relax their efforts, or even check their progress, nameless errors might come in from abroad, or spring up among themselves, which would in all probability ruin multitudes now and generations hereafter. The crisis has come, or will soon arrive, and we must act now or never. The furrowed fields and the descending showers invite us to cast the seed-corn into the bosom of the earth.

Your committee must not omit to remind the Board of what they already know, that extraneous barriers have been removed, one after another, in a most marvelous manner for the last ten years, till the Protestant Armenians are now secured in the freedom of conscience and all their religious rights.
The field is open to every kind of missionary labor. The heralds of truth may preach the gospel, plant churches, educate and ordain ministers, gather in and baptize converts, establish schools and academies, erect printing presses, and pour out their productions upon a famished community, having none to molest or make them afraid.

Your committee consider another fact worthy of special notice in relation to the Armenians. They have the elements of the gospel of Christ; and though Christianity has been corrupted, and profession has degenerated into formalism, yet the institutions of God, and the seeds of truth are among them. Missionaries have some first truths and principles to commence with; and when a spirit of inquiry and reformation begins its process among such a people, the most cheering results may be anticipated, and especially if the appropriate instrumentalities be applied. Nor are we to forget in estimating the claims of the Armenians on us, that the awakening of mind to religious matters is not confined and local, but general and almost universal. The rich and the poor, the cultivated and the illiterate, have felt its power. It is in the church, and out of the church; it has gained its trophies around the stations planted by this Board; and it may be traced even where the missionary has never stepped his foot upon the soil, or lifted up his voice in the ear of the inquirer.

Nor must we forget that under God this work has been effected by our missionaries. The labor was theirs, the power was his. And while we give to God all the glory, we need not refrain from expressing our most cordial approbation of our brethren, who have labored so faithfully and so successfully in that field. And how natural is that process of mind by which we couple their past success with our future duty. He who has blessed our missionaries, will continue to bless them, if we "faint not."

What then is our attitude, and what is to be done? Let these questions be answered, and we shall be prepared to understand our duty and to act. God has opened to us one of the finest countries of the East,—large, productive, populous,—and commanded us to enter it. We did enter it, over many intervening obstacles, and amidst many embarrassments. He sustained our missionaries and blessed them. Since that period, one obstacle after another has disappeared, and one disability after another has been removed, till we may labor as freely there as in our own republic, and every thing we do is welcomed by man and blessed of God.

This is our attitude. And can there be any question as to our duty? Your committee think not. We must go up and possess the land, or we may fear that the confidence of the churches in us will be shaken. There is but one course for us, and that course is onward. We must fully occupy the field, or some other denominations will. And while we would indulge in no narrow or party feelings, and especially upon the foreign missionary field, yet we should deprecated the clashing of interests and action among the awakened Armenians. The field is one. They are to a great extent a homogenous people, and if the great reformation which God has kindled up among them is fanned and kept alive by one and the same uniform agency, the results would, no doubt, be more sweet and harmonious, and probably more pervading and permanent among that people.

But if we resolve to possess that field, fully and without delay, we must expend a larger amount of money the coming year, than we have ever done before. Eighteen or twenty thousand dollars additional will be needed for this one enterprise. But what of that? Will not the churches sustain us? And even if there are some remaining doubts as to their willingness,—for their ability cannot be questioned,—is it not the duty of this Board to instruct the Prudential Committee to go forward, and put this willingness to the test; that the churches sustaining the foreign missions in our connection may know whether they are glad or sorry that God has heard our prayers?

But your committee feel the necessity of moving wisely and with proper
caution, even where the strongest impressions of duty would urge us on to action. And we should pause here, and ask where are we to obtain the necessary funds? Can the money be procured? Is it safe to trust God, and go onward? Is it safe to trust the churches in this crisis? These are grave questions, and should be answered. They can be answered theoretically; we trust they will be answered practically.

This meeting, in its blessed influences, will give us a portion of the needed funds; and the moral power which will go out from this place and follow us home, will give us more. Let every minister of God lecture to his people on the country of the Armenians, and be sure to dwell with copiousness on the spiritual geography of that interesting land; let every pious schoolteacher in the land do the same; and let every father or mother, who prays for the world's conversion, rehearse the twice-told story at home, till every child can repeat every missionary station, existing and prospective, in that far-off eastern clime, where God has begun, and is now carrying on, one of the most sweet and blessed religious reformations of modern times; a reformation in which formalism is giving place to spirituality and life, and the wrinkles and decrepitude of age are supplanted by the beauty and activity of youth. The sum of all your committee have said, or wish to say, may be embodied in one sentence:

Resolved, that the Board instruct the Prudential Committee to go forward in the prosecution of the Armenian mission, according to their own discretion.

THE PROGRESSIVE NATURE OF MISSIONS.

Mr. Trent read a Special Report, prepared by the direction of the Prudential Committee, on "the progressive nature of missions," which is in the following language:

For the purposes of the present discussion, missions may be divided into two classes, the expansive and the non-expansive. We find the latter in fields of limited extent, as in the case of some of our Indian tribes; or in countries which are but partially open to the preaching of the Word, as in the instance of Greece. Expansive missions are those which demand a frequent increase of laborers. And this demand may arise from the fact, that we have entered a large and promising field, which it is desirable to occupy at once, without waiting for any special encouragement; or from the fact that the joy of the husbandman has already commenced. Of the former, the South Africa mission may be regarded as perhaps the best example, inasmuch as there seemed to be strong reasons for enlarging it rapidly, in anticipation of foreseen results. Of the latter, the Sandwich Islands mission is the most striking illustration; for such was the success of our brethren there that it was found difficult to furnish reapers even for the ripened harvest.

In selecting missionary fields, the preference should be given, as a general rule to those which admit of expansion. Indeed, no society can flourish in the present state of the church, unless its missions are largely of this character. Progress abroad is the condition of a ready co-operation at home. A victorious army can easily fill up its ranks; but for faltering and defeated squadrons there are few recruits. It is too often so in our warfare.

What then is the character of the missions of the Board? They belong, for the most part, to the expansive class; some of them pre-eminently so. We have a system of operations which embraces almost every variety of climate, of race, of language, with opportunities not only of indefinite enlargement, but with a sort of necessity laid upon us to attempt great things for Christ and his church. We have made an onset upon the most compact and massive forms of error which the world has ever known. We are measuring our strength with Buddhism and Brahminism; and the battle is not for a day or a year or a life even. We are striving to vanquish the dark legions which
hold Africa in chains; and the contest, though hopeful, must be long and severe. We have grappled with the sturdy might of a perverted Christian faith; and the struggle will end only in the hour of a distant victory. And who does not rejoice that God has given us just such a work to do? Who would strike from the list of our missions, if he could, those which make the largest demands upon us? Nay, who does not rather turn to such with peculiar affection, and pray with a father's earnestness for their full and vigorous development?

Such being the character of our missions, we must expect them to make larger and larger drafts upon the treasury of the Board. This result is inevitable; not that all the missions will require an increasing expenditure, for some, as we have seen, admit of little or no enlargement; not that any will require this expenditure indefinitely, for after we shall have reached a certain stage, as we shall see presently, our work will become easier; just as the freighted cars, when they have passed the summit level, may be carried forward with a diminished motive power.

The Committee do not deem it necessary to show how the expenses of a mission grow with its growth, up to a certain point of its history. The case is self-evident. Some of the items may not be accessible to all. But everyone can see that as the number of missionaries increases; as schools are multiplied; as the issues of the press are more in demand; as native preachers are raised up, larger appropriations must be made, till relief shall come from another quarter.

But we should always bear in mind, that every addition to the number of these items is a gainful operation. The expenditure of a mission at first is mainly for the support of the missionaries themselves; and then there are few results to report. But as the field opens, and the prospect brightens, new agencies are employed. And so the work goes on, till at length our brethren find themselves so fully occupied with the labor of ingathering, that they strive to enlist every available instrumentality. One dollar accomplishes more at this stage of the mission, than a hundred did at an earlier period.

Nor is this all. When we have reached this point, we are approaching a new era, that of a lessening expenditure. These multiplied agencies, with the divine blessing, are rapidly converting a heathen community into a self-sustaining Christian community; and soon the objects of our bounty will relieve us of the burden we have assumed, and even aid us in carrying the gospel to parts beyond.

The history of the Sandwich Islands mission will illustrate the preceding remarks. The cost of this mission for the first eight years was $52,081.56; for the second eight years, $117,065; for the third eight years, $324,833.32; and for the last eight years, $267,900.86. Thus it appears that the expenses of the last eight years fell below those of the previous eight years $56,932.46. For the year ending July 31, 1849, these expenses were $35,711.22; next year they were $38,424.81; and last year they were $26,206.33; showing a decrease in two years of $9,504.89, or more than twenty-five per cent. And still further. Within the last financial year, donations have been received from the Hawaiian churches, and acknowledged in the Missionary Herald, to the amount of $4,108.88; so that the real cost of the mission for this period has been only $22,097.45.

And the history of this mission illustrates another law of the enterprise; for it shows conclusively that a liberal expenditure is often the truest economy. Suppose that a different policy had been adopted. Suppose that nothing had been granted for schools or the press; or fewer missionaries had been sent forth to the Islands. How different would have been their condition now! How vast the work which would still have remained! And what a load must we have continued to bear for many years to come! The father who wishes to qualify his children for self-support, expends freely what is requisite for
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this end. And this, we say, is undoubted economy. But what are converts from heathenism, but children begotten through the gospel?

In missions, as in families, “the destruction of the poor is their poverty.” The Committee have no hesitation in saying, that some of the missions of the Board have suffered severely and permanently from too stinted an expenditure. The merchant and the mechanic know perfectly well, that with insufficient means they do every thing at a loss. And so it is in the enterprise in which we are engaged. But this is by no means the worst feature of the case. A broken constitution, an early return, a premature grave, an orphaned family,—these are sometimes the fruits of what may be called a wasteful economy. This is a painful subject; and there are pages in the history of our operations to which the Committee can never recur without heaviness of heart. They earnestly pray that there may be no such pages in coming years.

Let us turn now to the actual state of the missions. It will be sufficient for our present purpose, omitting Greece and Borneo, to survey them briefly in six divisions—the North American Indians, the Islands of the Pacific, Africa, China, India, and Western Asia.

For the Indians of this country, those remnants of a broken and retreating race, more unquestionably should be done; but how much, the Committee at present are unable to say. The providence of God may be expected to open the door for new efforts, as in past years. At this very moment, however, six ordained laborers, to say nothing of others, are loudly called for; and who that has read the story of Indian wrongs, would dishonor the draft?

The proposed mission to Micronesia, an offshoot from the one at the Sandwich Islands, will naturally, if it succeeds, make some demands upon the treasury of the Board; but the Hawaiian churches are expecting to defray a large part of the expense. Having received the bread of life at our hands, they now offer, as fellow-laborers with us, to assist in conveying it onward to the famishing of other lands.

Our mission to the Zulus of South Africa is sufficiently strong in foreign laborers; but in all other respects it is yet in its infancy. And what shall be said of the proper home of this interesting people,—the land which has so long groaned beneath the iron rule of Umpandi,—again and speedily, it would seem, to be thrown open to our efforts? When the door, once shut upon us, shall turn back upon its rusty hinges, how can we refuse to enter? Our labors on the western coast of Africa have hardly commenced. All that has been done, in fact, should be regarded as preparatory. We have a noble field before us. Let us not shrink from its occupancy.

And who will say that we have reached the farthest limit of our duty in regard to China? For two-thirds of the pagan world we have furnished only nine ordained missionaries! And here probably is to be the last great struggle between heathenism and Christianity. Here probably the powers of darkness are to receive their final overthrow. Who does not see that the number of our brethren in this field should be greatly increased?

The efficiency of our India missions in past years has been much impaired by the want both of men and means. And this is true at the present time, especially among the Tamil people. But in India, if any where, a strong force is needed. Brahminism and idolatry and caste and polygamy are subtle and determined foes. They defend every entrenchment; they swarm on every battle field; they are scattered, and yet they are not defeated; they are cloven down, and yet they rise again. Surely, to such a warfare we should send a well appointed force.

After what has been said of the Armenian reformation, it is obvious that in that field, for the present, much larger appropriations will be needed; though we may confidently expect the co-operation of the native churches at an early day. And what can be more refreshing to American Christians, than to see the gospel which Paul preached, achieving new conquests in
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Bithynia and Lydia and Phrygia and Galatia and Cappadocia and Pontus, and to know that where the blood of the martyrs was poured out like water, even there faithful witnesses for the truth are taking their places by the side of our own missionaries, and pressing forward with them to the completion of the work which we have commenced! With such a prospect before us, who can refuse his suffrage for enlargement? And who would arrest the Nestorian reformation? Who would keep back the gospel from the dwellers in Mesopotamia? Who would darken the prospects of the inhabitants of Lebanon and Hermon?

Our missions as a whole, then, will demand a constantly increasing expenditure. Such are the laws of the enterprise, that this result is inevitable. A necessity is laid upon us to extend our operations; not a physical necessity, indeed, but one that will bear upon us with scarcely less urgency. And the Committee must in candor acknowledge, that they are afraid to occupy the post which the Board has assigned them upon any condition save that of progress. With the Bible in their hands, they dare not turn away from the path which the providence of God points out to them. When the pillar of cloud and of fire moves forward, they dare not refuse to follow.

It may be said, however, that we are in danger of going beyond the ability of the churches. This point has been duly considered. In reply, it is submitted (1.) that so long as we follow the guidance of our Savior, we are safe. But the plan of the Committee contemplates only such an expansion as he shall indicate; and they have no fear that they shall outrun his will. (2.) Our efforts for the heathen are far from keeping pace with the increase of our wealth. If we look at the receipts of the Board for five years prior to 1841, we find the yearly average to have been $241,859.53. Does any one believe that we then gave too much? But how is it now. For the last five years the average receipts have been $256,785.79; being an advance of less than $15,000, and bearing no proportion to the increase of our means. Upon this fact the Committee have no wish to dwell. That it demands our prayerful consideration, must be obvious to all. (3.) There is no assignable limit to the ability of our churches; and this will doubtless be true in coming years. Let any man look over these United States, with just conceptions of Christian benevolence in his soul, and he will say that all our danger lies in giving too little. Had we the spirit which Paul commends in the churches of Macedonia, who gave “to their power, yea. and beyond their power,” praying him with much entreaty to receive their offering; or had we the feelings of the Apostle himself, when he said, “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;” above all, were we in constant and living sympathy with Him who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich, we should hear from the churches, as it were the shout of a mustering host, “Onward, onward.”

The conclusion to which we are brought, may be stated in the following propositions. 1. The missions of the Board are mainly progressive in their nature; and as such they will demand a progressive expenditure. 2. The necessity for an increased expenditure, for the most part, may be regarded as an index of prosperity, and a mark of the divine favor. 3. The results of the labors of a mission may be expected, as a general rule, to increase much more rapidly than its expenses. 4. After a mission has reached a certain point of its history, its cost will gradually decrease, by reason of the aid received from the native churches. 5. These churches will themselves become our fellow-labourers at length in carrying the gospel to other lands.

After a brief discussion had taken place, the foregoing document was committed to Rev. E. N. Kirk, Dr. Taylor, J. M. Paul, M. D., Rev. H. B. Hooker, Samuel H. Perkins, Esq., Horace Holden, Esq.,
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and John Kingsbury, Esq. This committee subsequently presented the following report.

Your committee regard this document as very important, and as calling for the special attention of the friends of this enterprise at the present time. Experience has taught the Prudential Committee that the secular department of their work must be affected, to some extent, by the same causes which produce fluctuations in the commercial affairs of men; and, especially, that the blessing of God which the churches are fervently seeking for their missionary laborers, must constantly bring an increase of expenditure; and, consequently, in every case of great enlargement, a balance against the treasury for several successive years.

Up to the present time that deficit has come before the Board and the churches as a debt. This your committee regard as unfavorable in its effect, and unjust toward the Prudential Committee. A debt must carry with it some impression of a want of foresight; and, especially, when it recurs after repeated special efforts at liquidation. But the able document now presented to the Board gives us the cheering evidence that the debts of this institution have sprung solely from its prosperity.

Your committee suggest the following resolutions as expressive of the views entertained by the Board.

1. The Board views with great satisfaction, and with fervent gratitude to the Lord of missions, the evidence that the increase of their expenditures, above their receipts, has been the necessary consequence of the expansion of the missionary field, and the success of missionary labors.

2. The Board regards the Prudential Committee as a body of men to whom the churches may cheerfully commit the disposal of this sacred fund, recognizing in them the right and the obligation to act on the principles which have thus far governed them in reference to enlarging the expenditures on expanding fields.

3. The Board congratulates the churches on the remarkable guidance of Providence, which has secured to the churches in this enterprising country such highly encouraging fields of missionary labor, suited to the tastes and habits of a people whose whole history is one of unparalleled progress.

4. The Board recognizes in this fact, and in the additional fact of the mission-churches passing, from time to time, to the position of self-sustaining and even mission-sustaining churches, the obligation to meet the expansion of each field successively, with an increase of expenditure, even beyond the current income of the Board.

5. If the churches for whom this Board acts, concur in these views, then the Board may confidently look to them to express their concurrence in a practical way, by meeting the exigencies as they arise, and by regarding the increased demands, whenever they occur, as a special privilege for which a special thank-offering should be presented to our divine Redeemer.

MISSIONARY RESPONSIBILITIES OF PASTORS.

Dr. Pomroy read a Special Report, prepared at the request of the Prudential Committee, on "the missionary responsibilities of pastors," which is as follows:

The regions of heathenism have been in some degree explored. For more than forty years, a portion of the Christian church have been trying to arouse their fellows to effort, and not without some success. They have called for reapers to thrust in the sickle; for the grand developments of divine Providence, which are starting the nations, have made them feel that the fullness of time is at hand.

A select few have obeyed the summons. Little groups of men and women
may now be seen, here and there, on the islands of the sea, and on the
shores of dark continents. In the name of the living God, they have set up
their banner and taken possession; and it is their purpose never to retreat,
but, if need be, to die for the honor of their great Leader. By their hands,
God is doing many mighty works. The idols are melting away; the old
hoary fortresses are tottering; the heart of the enemy is waxing faint. They
tell us the Indian of our own continent unites with the inhabitant of the
isles and says, We are wasting away; come and help us. The Mongolian
of China asks for the true bread. The Hindoo, among his countless idols,
confesses that the cross will triumph. The abused African cries aloud from
the shores and deserts and mountains and forests of his own vast and bleed­
ing country, saying, Come and teach me. The oppressed and bewildered
Jew and nominal Christian in the realms of the false prophet, ask implor­ing
for the light of life. But where are the men? Where are the means?
They have been called for loudly, urgently; but they do not come.

With all these facts clearly before them, the Prudential Committee are
constrained to ask, "What can be done?" How can the Christian com­mu­nity
of this country be made to understand their true position, to feel their imper­
vative obligations? After much consideration, and not without earnest prayer
for the divine blessing, they have concluded to address themselves to the
pastors of the flock, the captains of the host. For they are well aware that
the man who occupies a pulpit, is in circumstances to wield a mighty influ­
ence. What politician would not reckon upon the certain triumph of his
party, if he could scatter through all the cities and towns and villages of the
land a body of educated men, widely respected and beloved, and give them
an opportunity of addressing the assembled people as often as once a week?
What presidential candidate, with all the fires of ambition burning in his
heart, would ask for anything more? Just such a body of men is found
distributed through the country, respected, esteemed, beloved, and often
venerated, by the churches and communities among whom they dwell. One
day in seven the people assemble to hear their instructions, arguments,
exhortations. As ministers of Christ they have, in matters pertaining to
religion, an influence and an authority which other men do not possess.
Their combined influence, when directed to the accomplishment of one grand
object, appropriate to their profession, arithmetic cannot readily compute. To
whom, therefore, should the Committee address themselves, in this emer­
gency, if not to the pastors of the churches? They would speak to their
fathers and brethren, not in the tone of authority, but simply in the way of
suggestion and entreaty.

It is known to you, brethren and fathers, that three things are requisite to
a successful prosecution of the missionary work. 1. Missionaries, male and
female. The living teacher must go. 2. Means adequate to their support,
and for establishing schools, publishing books, erecting houses of worship,
and doing such other things as are essential to efficient operations. 3. Prayer,
constant, fervent, effectual, not only by the laborers themselves, but also by
the ministers and churches at home. Without this there is no reason to
expect that the enterprise will go forward. Missionaries, pecuniary con­tri­butions,
prayers,—neither of these can be dispensed with.

To secure these indispensable agencies, three other things are necessary;
to wit: A general diffusion of missionary intelligence, appropriate preaching
and appeals from the pulpit, and systematic arrangements for gathering the
contributions of the people. These three things being secured, experience
makes it certain that the desired results will come. Otherwise they will not
come.

How then shall the diffusion of intelligence, the appropriate preaching and
the systematic arrangements be provided for? Who must, from the nature of
the case, be viewed as responsible for them? Who, if not the pastors of
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the churches? It is just at this point that we gain a clear and comprehensive view of what may be termed by the missionary responsibilities of pastors.

For, in the first place, who can be relied upon to gather and give the requisite information, if not the man whom the people have chosen to be teacher and guide in all things pertaining to religion? The priest's lips should keep knowledge. Individuals in the church may be well informed in regard to the state of the world and the progress of the missionary work; and the pastor may, and doubtless will avail himself of their aid; but, after all, the chief responsibility must rest on him. They are not in circumstances to do what he can. In most cases, he can, with a little effort, furnish himself with such maps and books as will enable him to bring distinctly before his people the condition of all unevangelized nations. He may, for instance, hang up before them the great Continent of Africa, give a general outline of its physical geography, mention the races of men who inhabit it, describe the superstitions by which they are bound and led captive. He may point to the regions occupied by pagans, Mohammedans, and nominal Christians, and show where dwell the Arab, the Abyssinian, the Ethiopian, the Negro and the Hottentot, five different races, each distinguished from the rest by certain physical characteristics. He may then tell his people what is now being done for Africa. On the western coast, from the southern border of the Great Desert, he can conduct them along down to Cape Lopez, a distance of twenty-five hundred miles, the very region that was for ages cursed by the infernal traffic in human flesh, and show them the beautiful fringe of light which there gleams up amid the darkness; where not less than twelve different missionary societies, European and American, have pitched their tents, and in the name of God begun their work. He can take them into the Christian schools scattered along the coast from the Senegal to the Gaboon, and show them perhaps ten thousand children daily drinking in the knowledge of God and salvation. He can visit the numerous assemblies convened on the Sabbath, to hear the proclamation of pardon from God, embracing, as is supposed, from fifty to one hundred thousand persons. He can ask his people to pause a moment and listen to the hymns they sing, and remind them that Africa, through all her habitations, shall one day perhaps have louder and sweeter music than any other continent of earth. Having surveyed these scenes, let him, with his people, pass down to the colony of the Cape, and drawing a line across the continent six hundred miles north from its southern extremity, show them what the gospel is there doing for Hottentots, Kaffirs, Bushmen, Bechuana, Namaquas, and Griquas, and invite them to sit down at the Lord's table with at least fifteen thousand souls rescued from the unutterable filth of savage paganism, and now on their way to the heavenly Jerusalem. As they go up the eastern coast, let him show his people the twelve stations of the Board among the Zulus, and see the schools and churches there springing up as willows by the water-courses. Passing on from thence, he may introduce them to our English friends at Mombas, four degrees south of the equator, whence they propose to penetrate the interior, and meet their American brethren from the Gaboon in regions now written "unknown," and there, in the shade of some beautiful grove of palm-trees, hold a jubilee, and celebrate together the triumphs of the cross, singing with glad voices, Alleluia, salvation,

Like the fullness of the sea,
When it breaks upon the shore.

If time permit, he may take his people to Abyssinia and Nubia; and if he cannot show them what has been done, he may at least tell them what ought to be done.

In a similar manner, he can take up the Turkish Empire, India, China, the American continents, and the vast region of Oceania, with its rich and beautiful islands almost innumerable. In this way he can feed his people with knowledge, that kind of knowledge which is indispensable to them, if
they would understand the import, and feel the importance of that command, "Go, teach all nations."

Now this is a work which no man can do so advantageously as the pastor of the flock. Of course it will cost him some labor, some reading and thinking. But he will find his account in it, and his people too. It will open to him a rich storehouse of illustrations, historical facts and general knowledge, that will be of great service to him in his ordinary ministrations. At all events, the responsibility for the diffusion of such missionary intelligence as is requisite to the proper development of the missionary spirit among his people must, from the nature of the case, rest mainly on him.

In this connection it should be said, that a general distribution of the monthly publications of the Board among his people will render the pastor very efficient and important aid in this work. Indeed, they cannot well be dispensed with.

And then, in the second place, who can preach sermons and make appeals to a church and people like their own shepherd, who goes in and out among them, and calleth them all by their names? The systematic communication of intelligence, which has just been spoken of, will be a foundation for the most effective discourses and appeals. By the process of increasing his stores of information, the heart of the pastor will be moved. He will speak earnestly, eloquently, powerfully, as men always speak, when their thoughts are borne on the tide of a full heart. We cannot take an interest in what we know nothing of, nor sympathize with men of whose sufferings we are ignorant. The way to the heart is through the head. Men must know before they can feel—a philosophical, practical truth not always duly considered. The pastor, therefore, who has fed his people with the knowledge spoken of, has taken the first step toward effective appeals. And who holds the key to the heart of his people, if not the kind, true-hearted, faithful shepherd himself? Him they know; his voice they know; they follow him. It is not so with a stranger. He may be more learned, more logical, more instructive; but they are not so sure of his interest in them. His words cannot so readily reach the springs of action.

It is unnecessary to argue the point of duty. No minister of the gospel surely can be found, at this late day, who will deny that he is bound to do all he can, and to persuade his people to do all they can, for the salvation of the heathen. Whether we look at the command of Christ, or the nature of the gospel, at the epistles of Paul, or the Acts of the Apostles, at the spiritual welfare of the churches at home, or the deep necessities of the heathen world abroad, it is clearly the duty of every minister to press home upon his people their obligations, to the extent of their ability, to give the gospel to “every creature.” In the judgment of the Committee, it is just as evidently his duty to do this, as it is to preach repentance and faith, or to administer baptism and the Lord’s supper. He cannot neglect it, without incurring the charge of neglecting a very important duty to his people, to the perishing heathen, and to the Lord Jesus Christ.

Feeling his obligations in this respect, let him duly instruct his people touching the darkness, wretchedness and final doom of all pagan idolaters, dying such, and of “all the nations that forget God;” let him take them to the judgment, and cause them to witness the scenes that will be enacted there, “when heaven and earth shall pass away;” and then turning back to earth, let him say to his people, Who will go to India, to China, to Africa, to the wilds of America, or the islands of the sea, and tell the story of the cross; and it will be strange if some young man does not come to his study before many days, and say to him, “Sir, I wish to go.” It will be strange if he does not soon find some of his people beginning to lay by in store, as God hath prospered them, ready to distribute to him that needeth, as set forth in the admirable tract, entitled, “Religion and Beneficence.” It will be strange if in the family circle the heathen are not sometimes remembered.
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And when the monthly concert arrives, and further intelligence is to be communicated, and united prayer to be made, and the free-will offerings to be received, it will be strange if he does not find a goodly number gathered together with warm hearts and liberal hands. And that very night, perhaps, some mother in Israel, on whose heart God has laid a burden, will leave her pillow to plead for the missionary and for the dying millions to whom he has been sent. The children in the Sabbath school will feel the sacred impulse, and bring forth their little treasures. Many of the congregation, not professors of religion, will give liberally and cheerfully.

Now all this is but a description of what actually exists in a considerable number of congregations in the land. It is, therefore, something feasible; and in nearly or quite every instance, it is the result of appropriate preaching and effort on the part of the pastor. Such pastors and churches are pillars in the temple of missions. And if all pastors and all churches were such, the new Jerusalem would soon come down from God out of heaven, and the tabernacle of God would be with men. In the judgment of the Committee, no man but the pastor can do this work. The responsibility is chiefly his. He must preach the sermons and make the appeals. No District Secretaries or Agents can do the work for him. Their visits can be, at best, but “few and far between.” It is their appropriate business, not to do the work for him, but simply to aid him in doing it. He must himself take up the great subject, unfold it, lay it on the consciences of his people, and show them their duty, or these things will, to a great extent, be left undone. The Committee see no way in which he can shake off this responsibility. It seems inseparable from his office as a minister and pastor. While he holds the one, for aught they can see, he must consent to bear the other.

In the third place, the pastor is the man, above all others, to see that adequate and efficient arrangements are made to secure the regular annual subscriptions of the people. It is of course expected that collections will be taken at each monthly concert. But in addition to this, the Committee deem it highly important, and even essential, that in all the churches there should be an annual subscription, through the agency of collectors appointed for the purpose, with instructions to call on every member of the church and congregation. This should be done at a stated time every year, in connection with a discourse prepared for the occasion by the pastor, or some one provided by him. This is found by experience to be the best and most effective system which has yet been suggested. One thing is certain—whatever amount of intelligence may be given, and whatever sermons or addresses may be delivered, if systematic arrangements for the annual subscriptions are not made and promptly executed, the sum secured will be small compared with what it would otherwise be. For the wisdom and efficiency of these arrangements, the pastor, as a general rule, must be chiefly responsible; though he will, of course, bring to his aid the best practical wisdom to be found among his people. If, from any cause, he does not think best to attend to it, the probability is it will not be done. It is the part of a faithful shepherd to go before his flock, not behind them. Where he does not lead the way, they cannot be expected to go. Clearly a very serious responsibility rests on every shepherd.

If then the question be asked, Who shall furnish the requisite intelligence, make or provide the appropriate discourses and appeals, and secure adequate arrangements for collecting the offerings of the people; the Committee have but one answer to give, and that is, “The Pastor.” He is the man. There is absolutely no other place where this burden, if it be such, can be laid. It is, in fact, on his shoulder, by virtue of his office and position; and the Committee must be allowed to think he will not refuse to bear it.

If every minister of the gospel, having charge of a congregation co-operating with the Board, should address himself to the discharge of his duty in the particulars just named, the Committee can have no doubt that, in a very
short time, candidates for the missionary work would be seen coming from
almost every quarter, in numbers equal to any emergency. Funds would
be poured into the treasury adequate to the work in hand. To adopt the
beautiful illustration of the Welshman, the drops would mingle into rivulets,
the rivulets would become streams, and the streams swell to rivers, rolling
on to the ocean, bearing your messengers in swift ships to every kindred and
people under heaven. Prayer, constant, fervent, effectual, would soon go
up to heaven with vastly augmented power, and bring down blessings in
abundance, and pour new life into every department of effort for the world's
salvation.

Pastors who thus labor for the heathen, are doing apostolic work, just such
work as Paul did in all the churches under his care. He has left on record,
for our instruction and admonition, a very graphic description of the abomina-
tions of paganism, powerful appeals to Christians to push on their conquests,
and laid down certain fundamental principles to guide them in their benevo-
ment appropriations. And this is just the kind of labor which every minister
of Christ should undertake. Should he do so, he will find some important
advantages resulting from his efforts, which it may not be amiss to notice.

It will promote harmony among his people, by keeping steadily before
them a great object of common interest to enlist their feelings and energies.
It will cultivate habits of Christian beneficence, by enlarging the sphere of
their affections, and teaching them to live, not unto themselves, but unto
Christ; to shine like the sun, not for their own good, but that of others. It
will stir them up to more earnestness and prayer, by increasing the subjects,
and impressing more deeply the necessity, of prayer. It will promote habits
of industry, frugality, self-denial, for the sake of the gospel, and tend strongly
to increase their faith and hope and charity, their love to God and man, and
their desire for the salvation of a lost world. In a word, it will make both
minister and people more like Christ, who pleased not himself, but went
about doing good.

Every pastor knows how often the piety of members of his flock is stinted,
dwarfed, and sometimes almost annihilated, by the seeming want of some
kind of labor that shall have a distinct and palpable bearing upon the interests
of the kingdom of God on earth. This evil ought not to exist, and need not,
in a world where six hundred millions of immortal beings are thronging the
gates of eternity, without the knowledge of the Son of God. Well-directed
efforts in their behalf will, at least, diminish it.

The Committee are aware that various difficulties present themselves to
the minds of pastors regarding the course here suggested. Some feel reluct-
tant to press the claims of Christian beneficence on their people, because it
gives rise to complaints and fault finding. They prefer, therefore, if this
must be done, that somebody else should do it. Every minister of the gospel,
however, has some unpleasant duties to perform, and this may be one. It
will hardly be maintained, that the whole heathen world is to be abandoned
to ruin, without at least an earnest effort to save some. The injunction of
Christ on this point is positive. Every one to whom the gospel comes is
bound to aid in sending it to others. To every heart that loves the gospel,
this duty will be a privilege. They who give most freely to aid the triumphs
of the cross, are not the men who complain of the frequent calls for contri-
butions. They know the blessedness of giving. Every congregation needs
instruction and training on the subject of Christian liberality. The Com-
mittee would submit, whether the people who make the complaints alluded
to, do not really need a great deal more of that kind of preaching which they
do not like; and whether it may not be the duty of the pastor to gird him-
self more thoroughly for the work.

Occasionally pastors feel a reluctance to pressing the claims of benevo-
ence abroad, while their people fail to meet their obligations at home. The
salary is small, not promptly paid, perhaps hardly paid at all. So the minis-
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The Prudential Committee, while they urge this subject upon the attention of pastors, are well aware that their labors are arduous. The pastoral office, faithfully sustained, is no sinecure. In addition to its ordinary duties, there has come up, in these latter times, a great multitude of movements which contemplate the regeneration of the world. All these address themselves to the pastor, taxing his time and strength, and increasing his responsibilities. His course, however, seems to the Committee to be a plain one. He must weigh them all, and give to each that time and attention which its relative importance demands, and his strength will allow. The time of rest from care and labor is not yet, but it will surely come.

And now, respected fathers and brethren in the ministry, the Committee would beg leave to lay this whole subject at your feet. It is, in their view, of vital importance to the great enterprise which both you and they are laboring to promote. They have no interests to serve which are not equally dear to you as to them. They have spoken earnestly, it is true, but not more so, they think, than the urgency of the case demanded. They honor the pastoral office, and all who honorably bear it, and would ever speak of the one and to the other in terms of respect and affection. In their position, however, receiving almost daily messages from their weary, care-worn brethren, toiling in the dark places of the earth; and hearing, as they are compelled to do, the wail of so many millions of deathless souls, bound to the same judgment with themselves; it would be strange if their hearts did not sometimes ache with the thought of how little is actually doing for their salvation. They bring no railing accusation against either pastors or churches. Rather would they reproach themselves, and hide their faces in the dust, because they have felt and done so little. It is their earnest prayer that God would speedily clothe his ministers with salvation, that his people may every where feel the debt they owe, and bring the tithes into the storehouse. To you, under God, they look for aid in this growing enterprise. Committing the subject to your care, they will say no more.

This document gave rise to an animated discussion; after which it was referred to Dr. Parsons Cooke, Dr. R. G. Vermilye, Rev. C. Blodgett, Rev. Ray Palmer, Rev. Chauncey Eddy, Rev. R. Campbell and Rev. A. L. Stone. The report of this committee is as follows:

The obligations of pastors to sustain the missionary cause, through their labors and influence with their people, have been forcibly and justly set forth in the document before us. This branch of duty is there made to consist in the diffusion of missionary intelligence, in appropriate preaching, and in systematic arrangements for the contributions of the people. That the pastor's obligations to these several duties is involved in his share of the work of preaching the gospel to every creature, we have the fullest conviction. But we think the obligation can be more effectually pressed from grounds less inferential.

The pastor's obligations to promote the highest spiritual welfare of his people, by rightly dividing the word of truth, involves all this and more. The pastor wields a mighty influence, but it is, or should be, mainly through the instrumentality of inspired truth. God has put this into his hands, as the instrument through which the man of God is to be thoroughly furnished unto every good work; and if to every good work, surely to the work of giving
for the spread of the gospel. If the pastor has any responsibility, it is for
giving his people, out of the word of God, such instruction and training as
shall give a proportionate and vigorous development of Christian character.

Nor has the spirit of inspiration omitted to give the materials, specifically
adapted to that branch of instruction. Whoever will carefully examine the
Scriptures with reference to this point, will find that the Holy Spirit has
framed the Bible on the assumption, that Christians need not only casual and
earnest exhortations to copy the love of Christ, who for our sakes became
poor, but also a systematic training or education to the practice of benefi-
cence. The Scriptures not only assume that it is as needful that the Chris-
tian be generous in his gifts, as that he should be sound in doctrine; but they
also assume that his generosity and beneficence are qualities to be brought
forth by instruction and action, under a divine rule of conduct. They have
gone further. They have prescribed that rule of conduct, and made it the
duty of every Christian to conform to it, as much as to the law of the Sab-
bath. The rule involves the duty of acts of giving, frequently repeated, so
as to keep the heart in a constant expansion; of acts in regular series, so as
to take advantage of the force of habit; of acts of giving connected with
Sabbath duties, so as to nurture the sense of religious obligations, and of
giving in proportion to our means. A rule given by divine authority, given
for the main purpose of cultivating spiritual life, is binding on every person
in our congregations. Nor can the pastor employ all the means which God
has given him for promoting the spiritual thrift and salvation of his people,
while he ignores this gospel plan of beneficence. If a pastor should neglect
to instruct his people in the duty of Sabbath-keeping, while they were mani-
festly deficient in it, we should regard him as seriously delinquent. But the
duty of Sabbath-keeping is of no higher grade than that of systematic
beneficence, and not half so much neglected.

Placing the minister's responsibility for the benevolent action of his people
on this ground, all objections to his doing what the case requires, are easily
met. Is it felt by the pastor that such preaching is unwelcome to his people? So
it is often felt that this or that doctrine of the gospel is unwelcome; yet
he feels bound to declare the whole counsel of God. And if he may keep
back nothing that is profitable in doctrine, surely he may keep back nothing
that is needful to such a cardinal duty. Does the pastor say: "My people
are poor, and can give but little to the cause of missions, and I feel a deli-
cacy in urging this matter?" Poor as they may be, they have just as much
occasion for the use of God's appointed means of cultivating a benevolent
character, and being enriched to good works, as if they counted their mil-
ions. Is it said that they are habitually delinquent in meeting their obliga-
tions to sustain the ministry? That fact only the more clearly demonstrates
the need of their being urged to adopt the gospel rule of beneficence. It
shows that in their former experience, this part of divine truth has not done
its work. And so of every other objection. It is met with the assurance
that this branch of missionary preaching is due to our hearers, for their own
spiritual good, and for their salvation. And God has expressly inserted this
among the materials to be used in our Christian instruction. If we are
bound to warn and teach every man, that we may present him faultless in
the day of Christ, we may not neglect that divinely appointed course of
training by which beneficence is cultivated; a grace of which, if we be
destitute, it is said of us: "How dwelleth the love of God in him?"

If pastors generally entered fully into the scriptural conception of making
it a first end to form the character of their people to beneficence, and that by
scriptural rules and authority, the causes which fill your treasury would act in
a measure independent of agencies. Then it would not be said that there
has been a deficiency of contributions in this or that locality, because there
was a vacancy in the agency. Even then, to a limited extent, agencies-
might be useful. But the dependence upon them, and the expenses of them, would be far less.

This scriptural system of cultivating the benevolent character of a people is not mere theory, not a mere matter of precept. It has in some instances been tested by practice. And the pastors and churches that have adopted it, have found it to surpass their expectations, and the force of example should quicken the consciences of those who have disregarded it. What is wanted is some plan that shall come to a broad and steady action upon the masses; and here we have it; and actual experiment has proved that we have it.

It is of course understood that a pastor's preaching on this, as on all other subjects, shall be sustained by his example. And we are happy in the conviction, that our pastors in the general are, according to their means, in advance of their people. If the church as a body were but even with the pastors as a body, we think a great aggregate advance would be made at once. Still it is not to be forgotten, that in this matter pastors have special occasion to be examples to the flock.

Your committee are aware that this attempt to carry our preaching back to first principles, makes no special provision for present emergencies. But if successful, it would do more. It would elevate the head-springs of our beneficence, and give it a wider and fuller flow. It would set in motion a stream that would be equal to all emergencies. And we trust in God that emergencies like that which now presses, will multiply as the world advances. And we should seek a course of action which will not only pay this debt, but all debts. While we would throw discouragement on no special effort for present relief, our main reliance is on a return to God's appointed mode of beneficence. We would have the ministry enter into the true and full conception of the excellence and adequacy of God's plan of beneficence; and then with all earnestness lead their people into it; seeking first their sanctification and salvation by this means. Then we should be sure that every missionary treasury would be full.

While we are neglecting, to a great extent, a plain and imperative rule of action—one design of which was to supply the means for evangelizing the world—God's providence is creating broad openings, and showing us more and more the insufficiency of our present modes of giving; as if it were his intent to lay on us the necessity of looking to him for help, and then to teach us not to expect help from God, while neglecting the way which God has appointed to help ourselves.

The sum of the matter is, that our churches need to enter upon and pursue an educational process, in which they are to be taught by rule, a rule of God's giving, and in which they are to cultivate character by acting under this rule. And pastors are responsible that the rule and its enforcements be inculcated, line upon line, and precept upon precept. And the whole work needs to be done as a matter of formation of character under gospel instruction; on the ground that benevolent character is the real treasury of our missionary Boards, and when this is as full as God's ministry, true to itself, and acting in the full spirit of Christ, can make it, there will be no lack of means for any good work.

NEW MEMBERS AND OFFICERS.

Agreeably to the usage of the Board, Dr. Edwards, Dr. Stowe, Hon. William J. Hubbard, Horace Holden, Esq., Henry White, Esq., Dr. Aiken, and Rev. A. Barnes, were appointed a committee on new members and officers, who recommended the election of the following persons as corporate members, and they were chosen accordingly:

George F. Patten, Esq., Bath, Me.
Hon. Daniel Safford, Boston, Mass.
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Charles J. Stedman, Esq., Brooklyn, N. Y.
Rev. Simeon North, LL. D., Clinton, N. Y.
Rev. A. L. Chapin, Beloit, Wis.
Eliphalet Cramer, Esq., Milwaukie, Wis.
Rev. John C. Holbrook, Dubuque, Iowa.
Rev. Aratas Kent, Galena, Ill.
Rev. Robert W. Patterson, Chicago, Ill.
William H. Brown, Esq., Chicago, Ill.
D. H. Allen, D. D., Cincinnati, O.
Rev. Samuel W. Fisher, Cincinnati, O.
Gabriel Tichenor, Esq., Cincinnati, O.
Henry Smith, D. D., Marietta, O.

The same committee proposed the election of Sir Stratford Canning, British Ambassador at Constantinople, as a Corresponding Member of the Board; and he was chosen accordingly.

The same committee nominated for re-election the former officers of the Board; and they recommended the addition of Hon. Daniel Safford to the Prudential Committee. The following persons were then chosen for the ensuing year:

 Theodore Frelinghuysen, LL. D., President.
 Thomas S. Williams, LL. D., Vice President.
 Hon. William J. Hubbard,
 Charles Stoddard, Esq.
 John Tappan, Esq.
 Nehemiah Adams, D. D.
 Rev. Augustus C. Thompson,
 Hon. William T. Eustis,
 Hon. John Aiken,
 Hon. Daniel Safford,
 Rufus Anderson, D. D.
 Rev. Selah B. Treat,
 Swan L. Pomroy, D. D.
 Samuel M. Worcester, D. D., Recording Secretary.
 Henry Hill, Esq., Treasurer.
 Moses L. Hale, Esq.
 Hon. Samuel H. Walley,

NEW YORK SECRETARSHIP.

The committee on new members and officers, deeming it advisable that an officer of the Board should reside at New York city, with the title of Corresponding Secretary, recommended Rev. Henry A. Nelson for that station. Objections having been made to the proposed arrangement, (though no exception was taken to the nominee,) the subject was referred to Chief Justice Williams, Dr. Hawes, Dr. Pond, Dr. Justin Edwards, Dr. Magie, Dr. Skinner, and Rev. Albert Barnes, to report to the next annual meeting.
ANNUAL MEETING OF THE BOARD.

PLACE AND PREACHER FOR THE NEXT MEETING.

The usual committee on the place and preacher for the next annual meeting was appointed, consisting of Dr. Charles White, Rev. Thomas Shepard, Charles J. Stedman, Esq., Henry Hill, Esq., Daniel Noyes, Esq., Prof. Gale and Rev. J. H. Pettingell, who recommended that the next meeting of the Board be held at Cincinnati, Ohio, and that Dr. Leonard Bacon, or in case of his failure Dr. William Adams, preach the sermon on that occasion. The Prudential Committee were authorized to appoint a committee of arrangements for the meeting.

RESOLUTIONS.

Resolved, That the committee on the Sandwich Islands mission, continued from the last annual meeting, be discharged.

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

Resolved, That in the meetings of the Prudential Committee the presence of at least one-half the members, for the time being, shall be necessary to constitute a quorum.

Resolved, That the thanks of this Board be presented to the numerous families belonging to the different Christian denominations in Portland and the adjoining towns, in whose liberal hospitality and true Christian kindness the members of this Board have so largely shared during the present week.

Resolved, That the thanks of the Board be tendered to the High Street, Second and Third Congregational Churches and Societies, and also to the Free Street Baptist Church and Society, for the use of their houses of worship during the sessions of this annual meeting; and also to the choirs of singers for their acceptable services.

Resolved, That the thanks of this Board be presented to such rail-road companies and proprietors of steamboats, as have reduced the fare of persons who wished to attend our annual meeting.

DEVOTIONAL SERVICES.

The meeting was opened with prayer by Dr. Tyler; and at the morning sessions of the succeeding days, Dr. Thomas De Witt, Dr. Scott and Dr. Aiken implored the divine blessing. The business of the meeting was suspended at different times for devotional exercises.

The annual sermon was preached on Tuesday evening by Dr. Riddle, from Isaiah xli. 14, 15; the introductory prayer having been offered by Dr. William Adams.

In consequence of the large number of persons in attendance, it became necessary to hold meetings, simultaneously with those which were in progress in High Street Church, in other places of worship; at which addresses were made by several of the returned missionaries, as also by members of the Board. On Tuesday evening Mr. Goodell preached a sermon at the Third Church, from Acts x. 33.

On Thursday afternoon a large company of believers commemorated the death of Christ in the High Street Church, and also in the Second and Third Churches. Dr. Thomas De Witt, Dr. Todd, Rev. Cyrus Byington and Dr. Hickok officiated in the High Street Church; Dr. Beecher, Dr. Aiken, Rev. Joab Brace and Dr. Scott in the
Second Church; Dr. Cox, Dr. Skinner, Rev. E. Maltby and Rev. S. Bartlett in the Third Church.

The meeting on Friday morning was mainly spent in devotional exercises. Messrs. Andrews, Wood, Walker and Byington made brief and interesting addresses, affectionately taking leave of the Board, in the expectation of soon returning to their respective fields of labor; after which Dr. Edwards commended them, and the other laborers who are going out during the present year, to the paternal care and guidance of the God of missions. Hon. William J. Hubbard made an appropriate expression of the sentiments of the Prudential Committee, in view of the generous hospitality of the citizens of Portland, and the profound interest manifested by the friends of missions in the prosperity of the Board. Mr. Chickering responded in behalf of the people of Portland, and closed with pertinent and impressive remarks.

CONCLUDING REMARKS.

The meeting of the Board which has just closed, was one of the largest that has ever been held. It is not known how many members were present, as the minutes of the Recording Secretary contain a list of those only who were reported to him; much less is it known how many other friends of missions attended the great convocation; but the citizens of Portland can bear witness that their hospitality was put to a severe test. And yet all will acknowledge, it is presumed, that the resources of the city for such an occasion were greater than any one could have anticipated. May the numerous petitions offered in its behalf be answered; and may the blessing of God rest upon it in all coming time!

It was not expected by the Prudential Committee, that there would be any attempt, during the meeting, to extinguish the debt of the Board; but a number of laymen were desirous of contributing to this object: and hence an effort was made which resulted in pledges or payments to the amount of about twenty thousand dollars, one-fourth of this sum, however, having been conditionally subscribed. It was very gratifying to see the promptitude and liberality with which many came forward to liquidate the balance against the treasury.

But the future! What will the churches do hereafter? Will they carry out the recommendations of the Board? Will they sustain the Prudential Committee in taking full possession of the Armenian field? Will they furnish the means for enlarging other missions, as the Providence of God shall make it incumbent upon us? These are questions of momentous import; for they involve the prosperity of our American Zion, as well as the condition and prospects of the heathen. May the Captain of our Salvation give us a more perfect consecration to his service, and bestow his blessing on our poor endeavors to do his will!

ADJOURNMENT.

The Board adjourned to meet at Cincinnati, Ohio, on the Tuesday preceding the second Wednesday of September, 1852, at four o'clock in the afternoon.
<table>
<thead>
<tr>
<th>Year</th>
<th>Place of Meeting</th>
<th>Preacher</th>
<th>Text</th>
</tr>
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<tbody>
<tr>
<td>1810</td>
<td>Farmington</td>
<td>No sermon</td>
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<tr>
<td>1811</td>
<td>Worcester</td>
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<tr>
<td>1812</td>
<td>Hartford</td>
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<tr>
<td>1815</td>
<td>Salem</td>
<td>*Calvin Chapin, D. D.</td>
<td>Ps. 96 : 10.</td>
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<td>1817</td>
<td>Northampton</td>
<td>*Jesse Appleton, D. D.</td>
<td>1 Cor. 1 : 21.</td>
</tr>
<tr>
<td>1820</td>
<td>Hartford</td>
<td>Eliphalet Nott, D. D.</td>
<td>Mark 16 : 15.</td>
</tr>
<tr>
<td>1821</td>
<td>Springfield</td>
<td>*Jedidiah Morse, D. D.</td>
<td>Ps. 2 : 8.</td>
</tr>
<tr>
<td>1824</td>
<td>Hartford</td>
<td>*Samuel Austin, D. D.</td>
<td>Gal. 1 : 15, 16.</td>
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<tr>
<td>1846</td>
<td>New Haven</td>
<td>Joel Hawes, D. D.</td>
<td>1 Sam. 7 : 12.</td>
</tr>
<tr>
<td>1847</td>
<td>Buffalo</td>
<td>David Magie, D. D.</td>
<td>Isaiah 33 : 16.</td>
</tr>
<tr>
<td>1850</td>
<td>Oswego</td>
<td>Richard S. Storrs, D. D.</td>
<td>1 Cor. 15 : 58.</td>
</tr>
<tr>
<td>1851</td>
<td>Portland</td>
<td>David H. Riddle, D. D.</td>
<td>Isaiah 41 : 14, 15.</td>
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HOME DEPARTMENT.

OBITUARY NOTICES.

Since the last annual meeting of the Board, four of its Corporate Members have deceased. We refer to Rev. Calvin Chapin, D. D., of Wethersfield, Ct.; Rev. David Porter, D. D., of Catskill, N. Y.; Rev. Erskine Mason, D. D., and D. W. C. Oliphant, Esq., of New York city. Eliphalet Wickes, Esq., of Troy, N. Y., died before the last meeting, but intelligence of his death was not received in season to be inserted in the Report of last year. Dr. Chapin was one of the original members of the Board at its incorporation in 1810, and for thirty-three years was its faithful Recording Secretary. Dr. Porter was elected a member in 1824; Dr. Mason in 1848; Mr. Oliphant in 1838; and Mr. Wickes in 1839. The whole number of members who have deceased is now eighty-three, and the whole number of surviving members one hundred and seventy-five.

During the year, also, intelligence has been received of the death of six missionaries and three assistant missionaries. Two of these were connected with the Dakota mission, two with the Cherokee mission, one with the Canton mission, one with the Fuh-chan mission, two with the Armenian mission, and one with the mission in South Africa. "They rest from their labors, and their works do follow them."

LABORS AT THE MISSIONARY HOUSE.

Mr. Treat, after an absence of six months, resumed his accustomed labors in December last with invigorated health.
Since that time the Secretaries, Treasurer, clerks, agent of publications, and purchasing agent, have all been at their posts, and able to prosecute their work without interruption.

Soon after the last annual meeting it became necessary to secure the services of an editor for the Journal of Missions and Youth's Dayspring, who should, at the same time, have charge of the circulation of all the periodical publications of the Board. For this purpose, they made application to the Rev. Nathan Dole, then pastor of the First Congregational Church in Brewer, Me., who accepted the appointment, and entered upon his duties at the Missionary House about the first of December.

The Prudential Committee have attended their regular weekly meeting as usual, and such occasional special meetings as the pressure of business seemed to require.

AGENCIES.

Some changes have been made in the Districts and District Secretaries. Southern Illinois has been added to the District of Cincinnati, which now embraces Southern Ohio, Southern Indiana, and Southern Illinois; and Rev. H. A. Tracy, recently of Sutton, Mass., has been appointed District Secretary of that District, to reside at Cincinnati. Mr. Tracy entered upon his work in January.

Rev. A. S. Wells, of the Michigan District, resigned his office at the close of 1850, and Rev. O. P. Hoyt, of Kalamazoo, Mich., has been appointed in his place. Mr. Hoyt commenced his labors in July.

Rev. D. B. Coe, of the New York city District, retired from his post on the first of January. His place has not yet been filled.

Rev. Orson Cowles, of the Southern District of New England, resigned the office which he has held for ten years, on the first of August, on account of ill health. His place has not yet been supplied. Mr. Cowles, however, will continue his labors, so far as health will allow, until his successor shall be found.

The other District Secretaries have continued to prosecute their work in their several fields with diligence, and in some instances with more than usual success. The prospects are, in their judgment, quite as encouraging as at any previous period.

The following table will exhibit the several Districts as at present arranged, and the District Secretaries by whom they are occupied.
Districts.

NORTHERN NEW ENGLAND:
Maine, New Hampshire and Vermont...

Massachusetts:

SOUTHERN NEW ENGLAND:
Connecticut and Rhode Island,

New York City:
New York City, Long Island, River Counties as far as Troy, and East Jersey,

EASTERN NEW YORK:
Delaware, Otsego, Oneida, and Lewis Counties for a Western boundary,

WESTERN NEW YORK:
Ali West of the Eastern District,

PHILADELPHIA:
Pennsylvania, West Jersey, Delaware, Maryland, and District of Columbia,

NORTHERN OHIO:
Western Reserve and Counties West,

CINCINNATI:
Southern Ohio, Southern Indiana, and Southern Illinois,

MICHIGAN AND NORTHERN INDIANA:

NORTH-WESTERN DISTRICT:
Wisconsin, Northern Illinois, and Iowa,

District Secretaries.

Rev. William Clark, Fryeburg, Me.
Rev. Isaac R. Worcester, W. Newton, Ms.
Rev. James P. Fisher, Schenectady, N. Y.
Rev. Frederick E. Cannon, Geneva, N. Y.
Rev. S. G. Clark, Mantua, Portage Co., O.
Rev. H. A. Tracy, Cincinnati, O.
Rev. O. P. Hoyt, Kalamazoo, Mich.
Rev. Ira M. Weed, Chicago, Ill.

In addition to the above, Rev. Francis Bartlett has been laboring as an agent of the Board in South-eastern Ohio, and Rev. Thomas S. Milligan in Indiana, both under the general direction of the District Secretary of Cincinnati. Rev. Anson Gleason has also been employed as an agent in Vermont, New Hampshire, and Massachusetts. Part of the time his labors have been directed to the circulation of the periodical publications of the Board. But having recently been appointed a missionary to the New York Indians on the Cattaraugus Reservation, his labors as an agent will cease from the present time.

The Committee also have had in their employ, during a good part of the year, Rev. Isaac Wethrell and James Smedley, M. D., as agents for procuring subscriptions to the Missionary Herald, Journal of Missions, and Youth’s Dayspring, in different parts of the country. This is deemed an important work, and their labors will be continued for at least some months to come. Several other persons have been employed in the same business for more limited periods.

The Committee would not omit to say that the lectures, addresses and labors of returned missionaries from different parts of the world, have been very acceptable to the churches, and have rendered an important service to the cause of missions.

MISSIONARIES SENT FORTH.

The following missionaries and assistant missionaries have been sent to their respective fields since the last annual meet-
ing. Rev. Seth B. Stone and Mrs. Stone to South Africa; Rev. George W. Dunmore and Mrs. Dunmore to the Armenian mission; Mrs. Sophia D. Stoddard to the Nestorians of Persia; Rev. Samuel A. Rhea also to the Nestorians; Miss Anna L. Whittlesey to the Syria mission; Rev. Rollin Porter and Mrs. Porter to the Gaboon, West Africa; Rev. Lemuel Bissell and Mrs. Bissell to the Ahmednuggur mission; Rev. Wm. Mellen and Mrs. Mellen to the Zulu of South Africa; Mr. John A. Beals, Mr. Oliver P. Stark and Mrs. Stark, who were already on the ground, to the Choctaw mission.

In all, . . 6 missionaries,
2 male
8 female assistant missionaries.

Total, . . 16

Rev. David T. Stoddard, of the Nestorian mission, and Rev. Daniel Poor and Mrs. Poor, of the Ceylon mission, having spent some time in this country, for reasons satisfactory to the Committee, have returned to their former fields of labor.

During the year, thirty-five missionary laborers have been appointed, several of whom have already gone to the scenes of their future labors. There are now under appointment, in this country, nineteen missionaries, two missionary physicians, and fifteen female assistant missionaries, being a total of thirty-six, all making preparations for their departure as soon as circumstances will allow. One year ago there were under appointment only nine missionaries and three female assistant missionaries. This the Committee cannot but regard as an indication for good. The appeal made at Pittsfield, in 1849, was not wholly in vain. It reached the hearts and consciences of a goodly number of young men in our colleges and theological seminaries, and the results, by the blessing of God, are beginning to be seen. Meanwhile, however, the work abroad is extending, and the call for additional laborers is daily becoming more and more urgent. The Committee feel bound to reiterate the cry which is continually coming to their ears, "Send us more men; for the harvest is great, the work arduous, and the laborers few."

PUBLICATIONS.

During the year ending July 31st, the following publications were issued:—Of the Missionary Herald 210,000 copies, being an average of 17,500 per month, nearly the same as the preceding year; of the Journal of Missions, 502,000 copies, being 284,000 more than the issues of the previous year, and a monthly average of 41,834; for the last three months, how-
ever, the issue has been over 44,000 per month; of the Youth's Dayspring, 666,000 copies have been published, making a monthly average of 55,500, while the regular monthly issue of the preceding year was about 47,000; for the last three months, the average issue has been over 59,000 copies per month.

It thus appears that the whole number of copies of the Missionary Herald, Journal of Missions, and Youth's Dayspring, published during the last financial year, is 1,378,000, being an advance on the previous year of 371,000, and making an average monthly distribution of more than 114,000.

Of the Annual Report there have been published 5,000 copies; Annual Sermon, by Dr. Storrs, 3,000 copies; Tract No. 3, 3,000 copies; Tract No. 4, 4,000 copies; Tract No. 9, 20,000 copies; Tract No. 10, 4,750 copies; Maps and Illustrations, 1,500 copies; in all, 41,250 copies. These, with the periodical publications, constitute a much larger amount of printed matter than has ever before been issued by the Board in a single year.

RECEIPTS AND EXPENDITURES.

The receipts of the Board for the financial year ending July 31st, were, from all sources, $274,902 21; which is an advance on the previous year of $23,376 69. But as the amount of legacies is less than the previous year by more than $3,000, the actual advance, in donations alone, has been $26,682 17.

The expenditures, for the same period, have been $284,830 56, being greater than the receipts by $9,928 35; which, added to the existing debt, makes the present indebtedness of the Board to be $43,999 40.

This result is traceable, in part, to the prosperous state of the missions, creating a demand for appropriations which the Committee did not feel at liberty to refuse, and, in part, to the unusually high rate of exchanges during the year, as will appear from a special report to be read by the Treasurer.

This enlargement of the debt is deeply regretted by the Committee; and yet they do not see how it could have been avoided without serious injury to the cause which the Board is laboring to promote. Still they regard the present aspect of things as one of decided encouragement. The work is God's. The silver and the gold, and the cattle upon a thousand hills are his, and all hearts are in his hands. He is crowning the enterprise with his blessing. The Committee, therefore, can do no less than "thank God and take courage."
THE MISSIONS.

AFRICA.

MISSION TO THE ZULUS.

INANDA.—Daniel Lindley, Missionary; Mrs. Lucy A. Lindley.

UMVOTI.—Aldin Grout, Missionary; Mrs. Charlotte Grout.

UMLAZI.—Newton Adams, M. D., Missionary; Mrs. Sarah C. Adams.—Three native helpers.

IFUMI.—William Ireland, Missionary; Mrs. Jane C. Ireland, Mrs. Dolly F. Bryant.

UMBUZULU.—Lewis Grout, Missionary; Mrs. Lydia Grout.

AMAHLONGWA.—Silas McKinney, Missionary; Mrs. Maria Louisa McKinney.

ITAFAMASI.—Samuel D. Marsh, Missionary; Mrs. Mary S. Marsh.

IFAPA.—David Rood, Missionary; Mrs. Alvira V. Rood.

MAPUMULO.—Andrew Abraham, Missionary; Mrs. Sarah Abraham.

ISIDUMBULI.—Josiah Tyler, Missionary; Mrs. Susan Tyler.

TABLE MOUNTAIN.—Jacob Ludwig Döhne, Missionary; Mrs. Döhne.

Stations not known.—Hyman A. Wilder, Seth B. Stone, William Mellen, Missionaries; John A. Butler, Printer; Mrs. Abby Wilder, Mrs. Catharine M. Stone, Mrs. Laura W. Mellen, Mrs. Anna S. Butler.

Six out-stations.

11 stations and 6 out-stations.
14 missionaries, one a physician.
1 male and 16 female assistant missionaries.
3 native helpers.

It will be sixteen years in December since the arrival of our mission in the land of the Zulus; and it is only in the past year that the grave has opened to receive one of their number. Mr. Bryant, whose death on the 23d of December is now to be recorded, lived longer in Africa, than he probably would have done in his native land. He has been some time declining, and when unable to perform the active duties of the ministry, he still made himself highly useful as a translator. His memory is cherished with much affection by his surviving brethren; as it is also by the church and congregation in the State of Massachusetts, which he left in 1846, from conscientious convictions of the duty he owed to the heathen world. Mr. Bryant was an excellent missionary, and the close of his course, as described in the Missionary Herald for the present year, pp. 150, 201, was eminently in keeping with his life.
The Rev. Jacob Ludwig Döhne, a native of Germany, who went to South Africa in 1836, in connection with the Berlin Missionary Society, has, at his request and the strong recommendation of our brethren, been appointed a member of the mission. His own mission in Caffraria was broken up by the war in 1846, and he then succeeded Mr. Lindley as acting pastor of the Reformed Dutch Church of Petermaritzburg. When that engagement terminated, he was deterred from seeking a reunion with the Berlin Society only by the effects which the war in Germany had had upon the funds of that respected institution. Mr. Döhne has been provisionally connected with the mission for a year past, and stationed at Table Mountain; but will probably remove thence to Itafamasi, or its vicinity.

The Rev. Seth B. Stone and wife sailed from Boston, October 14th, in the Hamilton, Capt. Hurd, for Cape Town, and reached Port Natal, January 16th. The Rev. William Mellen and wife sailed from Boston, in the bark Springbok, Capt. Hunt, June 23rd. The health of the mission is generally good. The Committee regret being obliged to mention that of Mr. Marsh as an exception. The commencing of a station, in a new country like that of Natal, is sometimes a severe ordeal for the health of a missionary, as will be seen in the following extract of a letter from Mr. Abraham, describing his own experience.

The extract mentions also the sickness of Mrs. Abraham.

At the end of three days, as my promised hut was not finished, and was not likely to be for as many weeks, I left Umkonto's kraal, and took up my abode in the tent of my wagon, that I might be near my work. In this I lived seven weeks. When the hut was finished, I let my boys occupy it. Building timber was so far off, and the road to it so bad, that we could only get a small load in one day. This made our progress slow. Besides building, I have had my goods to remove, and that over a very bad road. I have several times been 'set' at the bottom of long steep hills, and have been obliged to unload, and carry the goods up by hand; and this is no uncommon occurrence in this country.

About the middle of June I had my house so far completed, that one room was ready to be occupied; and my goods had been removed, except a very few articles. I left the station with my wagon, therefore, expecting to return immediately with Mrs. Abraham; but when I arrived at Umbilo, where she was staying, instead of finding her able to ride seventy miles in an ox-wagon, I found her on a sick bed, and so low that I was not able to leave her to return to the station for eight weeks. My cattle, house and goods were left in the charge of two native boys. When I returned, three weeks ago, quite to my surprise and much to their credit, I found that every thing had been well taken care of.

At the close of the year 1850, there were churches at nine of the eleven stations, containing one hundred and twenty-three members, thirty-six of whom were received during the year. Regular preaching was maintained at twenty places. Three free schools, taught by pious natives, contained eighty-
nine pupils. The press, under the care of Mr. Wilder, has been usefully employed. Eight hundred and fifty copies of Matthew's Gospel were printed, with thirty-seven of the Psalms, a hymn-book, a catechism, a tract, an arithmetic, and several numbers of a newspaper; making 379,100 pages in all, and 5,150 copies were bound in paper and cloth. Many of the scholars have read and re-read all that has been printed, and the arrival of Mr. Butler, the printer, was regarded by the mission as seasonable. It is a question, however, not yet decided, whether the proximity and growth of the English settlement at D'Urban may not relieve the Board of the expense of keeping a printing establishment in full operation.

At most of the stations there are family schools, chiefly for the benefit of such as are connected with the mission, under the personal charge of the missionary and his wife. But few parents, not hopefully pious, are yet willing to have their children taught in schools, though the opposition mentioned in the last Report has manifestly subsided. The last year was less marked than the preceding by indications of the presence of the Holy Spirit; still his operations were witnessed at most of the stations. An outpouring of the Spirit would put a new face on the aspect of things throughout the mission. Among other results, it would do much to subvert the custom of living so scattered, in small kraals of about thirty souls. At present not more than five hundred, on an average, reside within three miles of the stations, and few except converts so near as half a mile. The gospel, and that alone, will overcome this anti-social habit. When the desire to enjoy the means of grace becomes strong, then will Christian villages grow up around the Christian missionary and the house of God. The average population connected with each station is estimated at about three thousand. Some parts of the country afford evidence of having been once more thickly peopled, and the climate and soil are favorable to population. "I have been laboring," says one, "nearly two months during the warmest season of the year, and I have not suffered much from the heat. The soil appears to be rich and fertile. The grass, all over the valley, is as high as my horse's back, and I cannot reach the tops of the corn as I ride on horseback by the side of some of the cornfields. The natives have brought me pumpkins measuring twenty-three inches in length."

The Board will be interested in a Sabbath scene at Mapumulo, one of the more recent stations. It is furnished by the missionary at that place.

Sabbath morning the people began to assemble at an early hour. I had a congregation of about two hundred. Among the first who came was a man with his six or eight wives, each one of whom had a basket of corn on her
head for sale. I told them that I did not trade on the Sabbath. Many others also came to me wishing to trade. The next Sabbath nothing was brought for sale, but several came to me asking if I would buy such and such things the following day. I told them I would see. But this was not plain enough, for the next Sabbath they came with the same inquiries. I at last told them that I could neither trade nor talk about trading on the Sabbath. This had the desired effect.

During service on the Sabbath the people have always been very quiet and orderly. Umkonto takes special pains to preserve order. If he observes any one talking, laughing, or making any disturbance, he will either look him sharply in the face, or pick up something from the ground and throw it at him. Nor will he allow any sleeping or going out during service, if he can prevent it. A few Sabbaths ago some got tired and went out, but they were not absent long before Umkonto sent for them and had them return.

The letters received from the mission, for a year or two past, make it apparent that the prospects of the native population, and so of the mission, are in some respects less encouraging than they were a few years since. The policy which was entered upon by the English government for securing to the natives full protection and entire justice, assigning them lands in good and sufficient locations, where they might be safe from intrusion, and might conveniently be brought under the influence of local magistrates and of educational and religious institutions, has not been fully carried out as yet, but remains in a state of suspension. It is not abandoned, but it is not carried forward, and is decidedly opposed by many of the colonists, who earnestly wish, in some instances, to get possession of lands which have already been set apart as locations for the natives, and are strongly opposed to giving them other land, where it has been supposed locations would be made. As in the case of colonists generally, throughout the world, there is manifested by them no great degree of friendly feeling towards the native population, and far too little regard for their interests and rights; but a strong desire to obtain for themselves the best lands, and all the advantages the country affords, irrespective of these interests. Still some at least of the officers of government, and among them the present Lieutenant Governor, manifest the best wishes and intentions; and the missionaries yet hope that the policy will in the end be carried out, in a spirit of justice and kindness alike honorable and philanthropic. At present there is a somewhat unsettled state of things; yet nothing appears by which the missionaries are disheartened. Their labors are crowned with very encouraging success, and they feel that there is still plainly a call for more laborers.

Indeed, were it so that the interests of the natives would not be sufficiently regarded, were there danger that, in South Africa as in America, the native population will waste away and disappear before the ingress of Europeans, then is there, in some respects, a more urgent occasion for pressing forward in
the missionary work. Nothing else will be so likely to arrest this wasting process, nothing else will be so likely to secure justice to the natives and a permanent regard for all their interests, as the success of this work among them—the civilizing and elevating influence of Christianity felt by them. And if the wasting process cannot be arrested, if the native tribes must disappear before growing colonies from Christian lands, does not every Christian heart say at once, Let us preach the gospel to them while we may? Let us enter the more promptly, because of this danger, the doors which Providence now opens, and the more earnestly exert ourselves for their spiritual good.

On the 7th of February, the mission sent a deputation, with a letter, to Lieutenant Governor Pine, with a view to promoting the interests of this enterprise, and they had reason to be gratified with the result.

MISSION TO THE GABOON.

Baraka.—John Leighton Wilson, Missionary; Henry A. Ford, M. D., Physician; Mrs. Jane E. Wilson.

Konig Island, ten miles above Baraka.—Albert Bushnell, Missionary.

Olanderenk, on the Ikai creek, twelve miles from its mouth, and twenty-five miles above Baraka.—Jacob Best, Missionary.

Upper Gaboon, junction of the Nkamá and Bakwe rivers, sixty or seventy miles above Baraka.—Vacant.

Station not known.—Rollin Porter, Missionary; Mrs. Nancy A. Porter.

In this country.—William Walker and Ira M. Preston, Missionaries; Mrs. Jane S. Preston.

4 stations.
6 missionaries.
1 physician.
2 female assistant missionaries.

Dr. Ford reached his field October 7th. Though while on his passage it had been unexpectedly necessary for him to sleep a week on shore at Cape Coast, he escaped fever, and had not had an hour's illness up to the last of March. The Rev. Rollin Porter and wife embarked for this mission at New York, March 25th, in the bark Gem, Capt. Lawlin. Mr. Walker is now waiting only for a vessel bound to the Gaboon. Mr. and Mrs. Preston, by advice of their mission, came home to recruit his health in December; they are expecting to return with Mr. Walker. Mr. Wilson had a temporary illness in the early part of the present year, but has recovered.

Acquaintance with an unhealthy climate usually has the effect to diminish its noxious powers. This is found to be the case at Sierra Leone and in Liberia. We learn what precautions to use, and their importance. This is doubtless true in
respect to the climate of the Gaboon. But the Gaboon is more healthful than the outlets of the Niger, or the coast for a thousand miles west of the Niger. Dr. Ford accounts for this in the following manner, under date of January 27th.

1. Here we have a rainy season of about seven months, including a month called "the middle dries," when the showers are less frequent. This is also our warm season, the thermometer ranging from seventy-two to eighty-eight degrees of Fahrenheit. But on the north coast, the rainy season is the cold season; and on this account it is thought by immigrants to be less healthful.

2. Our rains are generally in the night; so that one is in but little danger of getting wet in the day-time. On other parts of the coasts, however, the days and nights are alike wet.

3. At the close of our rainy season, the sky becomes overcast with clouds, and the thermometer falls from seven to ten degrees; a change which would be hardly perceptible in the United States, but which is very apparent to the keener susceptibilities of a resident in Africa. By this means the disastrous effects of a burning sun, operating upon the luxuriant vegetation of the rainy season, are entirely obviated. Thus we are rid of the season that is thought to be most dangerous to health in hot climates. The experience of the whites on the Gaboon proves that this transition period is as healthful as any in the year.

It is a well known fact, that the astronomical Equator is not necessarily, nor is it generally, the line of intensest heat. The real thermal Equator, or the line along which the sun pours down his fiercest rays, runs near the mouth of the Niger, and as far up as Nubia; so that we are now farther removed at Gaboon from the sun's most burning influence, though under the Line, than we were when at Cape Palmas.

Dr. Ford confirms his opinion of the comparative healthfulness of the Gaboon by a reference to the experience of individuals.

The French, English and Americans on the Gaboon number about thirty; and yet there has been but one death from the climate, that of Mrs. Griswold; and there has been but little fever within two years, except the acclimating fever of the brethren who arrived a year ago. The French officers are quite fearless as to climate, exerting themselves in their offices and in field sports, as if at home. There are factors here who have lived six months or a year on shore without sickness, without even an acclimating fever. And for years this fever has been very light with such persons, if they were temperate. Mr. and Mrs. Preston enjoyed good health, with very little exception; although for a few months previous to his departure, he suffered from a disease with which he was afflicted before he first left America. As it was, he enjoyed such health and ability to study, that he preached in both the Bakali and Mpongwe languages in less than a year after he landed. Mr. Best's health also is good; and at this time, nine months since he began the study, he is preaching weekly in the Bakali. Mr. Wilson has lost but one Sabbath since his return from America, two years and a half ago.

Mr. Wilson's illness, a slight affection of the liver, was subsequent to the date of this letter; but Mrs. Wilson was then enjoying good health, and that too after a residence of sixteen years in Africa.
Mr. Bushnell, while making excursions along the coast for the sake of his health, spent a Sabbath at Batanga, about one hundred and eighty miles north of the Gaboon. The people requested that a missionary might settle among them. He also visited Kamma, about one hundred and fifty miles south of the Gaboon. "At this place," he says, "I was invited by the king and people to go on shore and preach to them on the Sabbath. All trade was suspended; and I met a large and attentive congregation at his house, to whom I preached in the Mpongwe language. They listened quietly; and at the close of the service the king informed me that they had long been waiting for a missionary to come and take up his abode with them. He was glad to see me, and hear the words that I had spoken; but they would soon forget them, unless they were repeated often. I encouraged him to hope that his wishes would be gratified by the arrival of some missionary, who would spend his life in preaching the gospel to him and his people." The people, however, have had but little intercourse with Europeans, and are addicted to thieving, fighting, and the slave-trade. At Kamma, Mr. Bushnell met with Mburn, a young man received the year before into the church at Baraka, and found him "alone, as a lamb among wolves." That is his native place, and he appeared to be exerting some good influence. Mr. Bushnell thinks missionaries might be advantageously stationed both at Kamma and Batanga.

Konig Island, which is regarded as Mr. Bushnell's station, "is about twenty miles from the mouth of the Gaboon River, and about ten miles above the station at Baraka. It is about three miles in circumference, hilly, and covered with a dense forest of trees and bushes. There is at present but one town on the island, and its population is not large. But its position is quite central, being nearly in the middle of the river, and near the mouths of several of its tributaries, and from it a large number of towns on both sides of the river can be reached with comparative ease."

The Ikaï creek, on the right bank of which Olandebenk is situated, enters the Gaboon opposite Konig Island on the north. Ovizuwe is a small town recently formed by King George's people on the south side of the Gaboon, twenty miles above Konig Island, and near the junction of the Rembwe and Olombo-mpolo, two main branches of the Gaboon. The town is unhealthy, being nearly surrounded by mangrove swamps, with a damp, heavy atmosphere and insufferable swarms of musquitoes and sand-flies at night. Mr. Bushnell reports a school of fifteen children here, receiving a Christian education and making considerable progress in reading and writing. At Ovizuwe he had a beautiful view of a distant range of mountains,—highlands, which he naturally had
a strong desire to reach, "believing that a healthier climate would be found there." Our progress into the dense forest of a tropical interior, however, must necessarily be slow. Even on the rivers there are hindrances.

Dougila is on the north side of the Gaboon, opposite Ovizuwe, and comprises a range of high coast, eight or ten miles in length, with several towns of considerable size. Mr. Bushnell preached in three of these towns to attentive audiences. "In one of them," he says, "at the close of the service, the chief speaker came forward, and in an animated manner assented to what I had said. He said they had long had a name for God, but knew nothing about him. They desired to learn about him and his worship, for he it was who had made them, and preserved them alive. He exhibited genuine native eloquence in his address, and I trust was sincere in what was said. In another town, the head man called in about twenty little children, and seated them on one side of the room together. At the close of the meeting, he directed my attention to this sable group, and asked me if they were not worth teaching."

Mr. Wilson, in a letter dated March 28th, presents a dark picture of African society, which however only strengthens the motive to a truly Christian mind to hasten thither with the renovating, saving influences of the gospel.

In some respects our missionary operations here seem to be quite stationary. We have had no accessions to our church for some time past; and some who were added to it last year, do not give us all the satisfaction which we had hoped for. If we had other converts, we should be almost afraid to receive them into the church, by reason of the many temptations to which they are exposed, growing out of the loose and perverted state of morals in this community. Nor do we see how society can be placed on such a footing as to make it possible for us to organize a pure church, until there is a general outpouring of God's Spirit upon the people.

Since we have looked more narrowly at the state of this people, we have come to the conclusion that there is nothing of the marriage relation existing among them; and we do not now hesitate to tell them that, in this respect, all their arrangements are sinful. The husband has not even the right of property in his wife. She is regarded only as a sort of loan, or an exchange, that may be withdrawn at pleasure; and in the estimation of the natives, her destiny is fully answered, if she enriches her husband with a few children. In this way and for this purpose the entire female population of the country is engrossed; and no man can get a wife, except so far as he may succeed in enticing her away from some one else. Demoralizing as this state of society is, the people are nevertheless firmly attached to it, and will continue to be so, until they are inspired with better and purer feelings by the Holy Ghost.

Our brethren have succeeded in performing seven Christian marriages, though the parties were not all Mpongwes.

The church contains twenty-two members. The schools are represented as full, but no proper statistical report of them has been received. The number of pupils reported last year was
about seventy. The preaching services are in general well attended. A new font of type has been procured for the mission, under the superintendence of Mr. Walker, with five additional characters to represent the peculiar sounds in the Mpongwe language.

A signal instance has lately occurred in this mission, of the incidental benefits to all classes of human interests, which so often arise from having intelligent Christian missionaries residing in uncivilized and comparatively unknown regions of the globe. A report was presented in the English House of Commons in favor of withdrawing the British squadron from the coast of Africa. When this fact became known to Mr. Wilson at the Gaboon, he at once transmitted his views as to the inexpediency of the measure to a mercantile friend in Bristol, who brought Mr. Wilson's communication to the notice of Lord Palmerston, the Minister for Foreign Affairs. It was immediately printed, in two or three forms, for the use of the government, and is known to have had a decisive influence on the report upon the same subject, which was subsequently made in the House of Lords. The pamphlet now submitted to the Board is one of those which were printed in London, and sent to Mr. Wilson, with a copy of the report of the House of Lords, by Lord Palmerston. It is an able document, and so important in its statements that it is proposed to reprint it in the Appendix.*

It is the opinion of the Prudential Committee, that stations on the coast, in the tropical regions of Africa, should be made directly subservient to an inland extension. The maritime districts are not all alike unhealthy. Far from it. But the tropical coasts are all less salubrious than the interior table-lands. The influence of elevation in diminishing heat is a fact well known in the temperate zone, but it is more apparent in the equatorial regions. An elevation no greater than that of one of the Egyptian pyramids, will lower the temperature a degree, and produce the same effect as a removal some sixty miles from the equator. We seek, therefore, to gain, as soon as may be, the more temperate and healthful uplands; and our maritime stations, while they serve important ends as mere missionary posts, will have also another use: they will serve as places of entrance and departure, as mediums of communication and support, as the base of an operation, which, with the divine permission and blessing, is to have its development and enlargement in the interior regions as yet but partially explored.

Nor, as things are, will the coast be thereby neglected; for it would seem that, on both sides of tropical southern Africa, the

* See Appendix.
more numerous and powerful tribes of the interior are now working their way down to the coast, in order to connect themselves directly with the commerce of the Christian world. So that our labors in the more healthful upland interior, where we have not to contend with the superadded vices of the coast and of a depraved civilization, will, if the Lord bless them, send their influence downward among the native traders inhabiting the shore.

The English Church Missionary Society have an enterprising mission on the side of the continent opposite to us; and a deeply interesting proposal has been made, by a leading member of that mission, for our consideration; namely, the forming of a South African continental mission-line from the Gaboon to the starting point of their mission in the neighborhood of Zanzibar. North of the equator this would not be so easy, on account of the difference of languages, and the mutual enmity of the tribes and nations in that quarter. But it is a remarkable feature of all the dialects south of the equator, which are spoken by the black men as distinguished from the Hottentots and Caffres, that these dialects all have a common language for their basis. And as the languages are the same, in all the essentials, so the people themselves are essentially one people in manners and customs, notwithstanding all their differences in tribes and governments. The wisdom of God has doubtless made this arrangement in order that "in the fullness of times" his kingdom may the more easily and speedily be established in this part of Africa. It has been discovered, that an intercourse of a few weeks has actually sufficed to enable natives of the eastern coast and of the Gaboon to converse together. Let the Board think of it. One grand stock of languages pervading the half of a continent. How pregnant this fact with thoughts and prospects regarding the civilization and destiny of this vast region. What prodigious facility it will give the missionary, in his travels and his preaching. What an immense saving of labor in acquiring barbarous languages and reducing them to writing, and in diffusing new ideas through African nations. This great family of languages would seem also to be singular in the excellence of its structure. The Mpongwe dialect on the Gaboon is described by Mr. Wilson as being distinctly enunciated, flexible, regular in grammatical forms, free from nasal and guttural sounds, agreeable to the ear, having great expansibility, and very easily acquired.

The place of meeting on this Continental Mission Line would be some one of the central mountains, that are supposed to divide the great basins, from which flow the waters of the Nile, of the Zaire, and of the shorter rivers running into the Indian Ocean. These mountains may be eight
hundred or a thousand miles from either coast; and it is a cheering fact, that some three or four hundred miles of the eastern portion have already been traversed by Dr. Krapf, one of the missionaries of the Church Missionary Society.

The missionary aspects of the two opposite sides of the continent have some strong points of resemblance. On the east, a healthful upland was found by the missionaries much nearer the coast than was expected; and mountains are seen from more than one of our stations. If a French Roman Catholic power holds the maritime district on the west, an Arab Mohammedan power holds that on the east. The shores of the Gaboon are healthful, compared with most rivers in Africa, but will not probably compare with the elevated table lands of the interior; no more will the coast upon the east. The "thick and terrible jungle," as it has been expressively called, covers equally the plains and valleys on both sides of the continent, creating an equal present necessity for traveling on foot; while our brethren on the east, owing to the proximity of mountain-chains parallel to the coast, have not the navigable rivers, such as we have on the west. And when steamers shall ply the river Gaboon, and bring the Pangwes of its upper waters in actual contact with the trade of the world, and send caravans and the influence of that trade back on their far interior settlements; then, for aught that now appears, we shall have the same facilities with our brethren on the other side, for moving inland and forming stations far on towards the appointed central place of meeting and jubilee.

To such as are fearful of climate, or of the barbarous people, the Committee would commend the following anecdote, related by Mr. Bushnell during the past year. "While on a visit," he says, "to a town up the Gaboon river, a few days since, after conversing some time with the old head-man, he expressed a desire to have a missionary come and reside in his town, and promised to build him a house, and give him plaintains to eat, and a plenty of children to instruct. I told him we were only a few missionaries, and no one could be spared to come to his town. 'But,' said he, 'why don't you make a book and send to America for more missionaries? I think plenty live there.' I told him, 'Yes, there are many there; and we have often invited them to come and help us; but their country is a cold country and this is a hot country. If they come, perhaps they will be sick, and some might die.' The old chief hesitated a little and then replied, 'Frenchman's country be cold country, too? Plenty Frenchmen come here. Why don't they fear? Englishman's country be cold country? And yet many Englishmen come here to make trade. They no fear to be sick and die. Why do missionaries fear to come?"
EUROPE.

MISSION TO GREECE.

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

The actual offence of Dr. King, which appears to have been the immediate occasion of the civil proceedings against him a few years since, at Athens and Syria, was the publication of extracts from approved Fathers of the ancient Greek church, which could not be reconciled with some of the more popular dogmas of the modern church. However much the Greek government might have regretted this publication and the excitement it occasioned, still, as it was composed simply of quotations from acknowledged standard authorities on matters of Christian doctrine, and was but a fair illustration of the freedom of inquiry and speech recognized in the constitution of the kingdom, the Greek government ought to have protected Dr. King, and not to have instituted a prosecution against him, and so periled his life by taking part with and encouraging fanatical priests and people.

The Greek government has lately taken preliminary measures for a second prosecution of our missionary brother, but for a different offence, namely, that of proselyting. They have been urged to it by a petition from the hierarchy, and also from certain members of the University. At the same time Dr. King is privately given to understand, and he has no doubt, that there are respectable citizens who look upon him as struggling and suffering for a great principle, one plainly recognized in the laws and the constitution, and that they regard him with interest, and desire he may stand firm.

On the 15th of May, he was called to appear before a judge to answer to the charge of proselytism; some fifty or sixty of his hearers having been previously examined as to his teachings, etc. On the 17th of May the following examination took place.

*Question by the Judge. Your name?*
*Answer. Jonas King.*

*Quest. Your country?*
*Ans. The United States of America.*

*Quest. Where born?*
*Ans. In Hawley.*

*Quest. Your age?*
*Ans. About fifty-eight.*

*Quest. Your religion?*
*Ans. What is taught in the word of God. I am a Christian, most orthodox.*
Quest. Orthodox?
Ans. If I say "orthodox," it may be supposed by some that I mean to
affirm that I am a member of the Eastern church; and so I qualify the
epithet, and say "most orthodox."

Quest. Your profession?
Ans. An evangelist; that is, a preacher of the word of God.

Quest. Do you teach in your house?
Ans. I preach. This I have done in Greece for about twenty-three years.

Quest. When?
Ans. On the Lord's day.

Quest. At what hour?
Ans. At 11 A.M. From 11 to 12.

Quest. What do you preach?
Ans. The word of God, that is, the Scriptures contained in the Old and
New Testament, which are recognized by all Christian churches as being
the word of God. This word I hold in my hand, and endeavor to draw the
attention of those present to what it contains, saying, "Thus saith the
Lord," and pointing out to them the book, chapter and verse where what
I state is to be found.

Quest. Have you any other service?
Ans. In the afternoon I have sometimes a service, which consists in
reading the word of God, and in prayer, and some remarks, the object
of which is to draw the attention of those present to what Christ teaches.

Quest. Do many attend this service in the afternoon?
Ans. Very few.

Quest. Do you invite people to come to your preaching; or do they come
of their own accord?
Ans. In general they come of their own accord. If any ask me if it is
permitted to them to come, I always tell them that my house is open, and
any one who wishes, is free to come. When I first commenced this service
in the time of Capodistria, I invited his particular friend, old Mr. Konstantas,
and others.

Quest. Our questions relate principally to the last two years.
Ans. During that time, and since the great opposition to my preaching
commenced, I have been particularly careful, in general, to avoid inviting
people.

Quest. You are accused of having, this year and the last, expressed
things to the offence of others, and of having expressed principles, senti­
ments and opinions, which attack, in general, the bases of religion, and are
otherwise injurious to religion. Have you anything to say by way of de­
defence?
Ans. What religion is meant? If it be that of Mohammed, I may be
guilty.

Quest. The religion of the oriental orthodox church.
Ans. I have already said that my preaching consists in teaching what
is contained in the Scriptures of the Old and New Testament, that is, the
word of God, which all the most distinguished early fathers in the Eastern
church, especially Chrysostom and Athanasius, declared to be the only
school of godliness, the fountain at which all Christians ought to drink; and
if the Eastern church acknowledges these sacred Scriptures as the bases
of its religion, I cannot be guilty of the charge, for I have said nothing
against those bases. As to the superstructure, what has at various times
been built up on these bases, I have nothing to say at this time. That is
quite another question, and what the accusation does not touch. But
against the bases themselves, as already explained, I can have said nothing;
because I preach that Word which contains them. And, besides, I consider
it a sin for any one to preach any thing of his own, and that it is the duty
of every one to preach only what is contained in the word of God.
Dr. King wrote, on the 18th of June, that he was preaching in Greek as usual, and that on the previous Sabbath he had twenty hearers. "The public feeling," he says, "has greatly subsided. No communication has been made to me by the court in regard to my trial, since I last wrote; and I believe no action has been taken by the Senate or the House of Representatives."

Several students have been treated with severity in consequence of the serious interest they have taken in the gospel. Nearly two months before the examination above described, Dr. King himself came near suffering from the hands of the mob on the Sabbath, in his own house, where evil-minded persons had assembled at one of his meetings for preaching for purposes of mischief.

On entering the room in which he was to preach, March 23d, he found it "crowded to overflowing." More than a hundred persons were assembled. The strictest attention was given to the sermon; but immediately after the benediction, Theagenes, a student of theology in the University, and a nephew of the late Patriarch of Constantinople, came forward and said he wished to make a remark. Dr. King replied, "If it relates to this day's discourse, and be nothing that will cause a discussion, well; if not, I do not wish it." The answer was, "It is in regard to what you have said to-day. In your discourse you remarked that Cain killed Abel, because his own works were evil, and his brother's righteous; and that all who persecute and kill their brethren, because they believe in Christ, and are good people, are actuated by the spirit of Cain. In this remark you intimate, as it were, that we are like Cain, because we persecute you." Dr. King remarked, "I spoke of no one in particular, but in general. I said that all who kill their brethren, because they believe in Christ as Abel did, have the spirit of Cain; if this fits any one here, of course he can receive it."

Theagenes next endeavored to select a new point of attack, and began to speak of what had been uttered at other times, "contrary to the dogmas of the holy eastern apostolical church." Dr. King replied, however, that he did not wish to discuss other matters then; but that, if it was desired, he would appoint another day, when all might come and hear what he had to say. "At this juncture several voices were heard, saying, 'Now, now; let him speak; we wish it now;' and many became somewhat noisy." But Dr. King still declined; whereupon the tumult increased. As soon as he could obtain a hearing, he told the audience that he was in his own house, which they had no right to violate; and that he, was also in the consulate of the United States, the American Consul having recently appointed him consular agent, when about to visit
Constantinople. This statement, however, did not produce the desired effect. The audience was composed of friends and enemies; the former endeavored to prevent disturbance, and the latter reviled them. At length the tumult reached such a point that he left the room, and caused the flag of the United States to be unfurled at the upper door of his house. At the sight of this the noise ceased, and the crowd immediately dispersed; a part repairing to the temple of Jupiter Olympus, for the purpose probably of consultation.

During the year 1850, 2,477 copies of Scriptures, school-books and religious tracts were distributed, containing 405,081 pages. Some two or three hundred copies were distributed of the "Farewell Letter," in Greek, French and Italian, and also of the "Exposition of an Apostolical Church," in Italian. A thousand copies each were printed, in modern Greek, of "Beecher's Sermons on Intemperance," and of the tract by Dr. Spring entitled "The Sabbath a Blessing to Mankind." A second and thoroughly revised edition of Baxter's Saints' Rest, in the same language, is in the press.

MISSION TO THE JEWS.

SALONICA.—Edward M. Dodd and Justin W. Parsons, Missionaries; Mrs. Lydia H. Dodd, Mrs. Catharine Parsons.—One Armenian helper.

CONSTANTINOPLE.—William G. Schauffler, Missionary; Mrs. Mary R. Schauffler.

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

Mr. and Mrs. Parsons joined the mission June 24, 1850. Mr. Dodd's health has not been good the year past. The Committee do not know whether residing for a time in the lower part of the city had anything to do with this; but they have authorized and instructed the mission to make arrangements for residing on the more elevated grounds, above the reach of malaria. An additional missionary is needed at Salonica, and one is expected soon to embark.

The view taken in the last Report of the state of education among the Jews is thought by Mr. Dodd, on farther acquaintance, to be too favorable. The faculty of reading, as acquired by the children, is nearly worthless as a means of gaining ideas. The rabbinical Jews in Salonica are reckoned at thirty or thirty-five thousand, and the Zoharites or Mohammedan Jews at five thousand. Mr. Dodd speaks favorably of this latter class. "Of all the inhabitants of Salonica they are the noblest, not excepting Greeks or Turks. In business transactions I always go to a Zoharite, if possible, as more honest than any other."
They are very accessible, fond of conversation, ready to talk on religious subjects, with less self-conceit than rabbinists; and their religious views offer no greater, if as great, an obstacle to labor among them." He has begun the study of Turkish, with reference to this class.

The remarkable capacity of this people (so to speak) for self-righteousness, as described by Mr. Dodd in the following extract from one of his letters, must be the result of assiduous cultivation for ages, and discloses a serious obstacle to missionary success among them.

If I were asked for the distinguishing peculiarity of the people among whom we labor, I should answer, "Self-righteousness." All men, indeed, have more or less of this; but I have never seen so much elsewhere. "We are the people, and both wisdom and holiness shall die with us." Two thousand years of punishment have not sufficed to destroy the feeling that they are the beloved of heaven, God's peculiar treasure, and that their tithing of mint, anise and rue constitutes all the holiness there is in the world. They pray morning, noon and night, and that, too, in the "holy language." They always ask a blessing on their food. They neither eat nor touch any unclean thing. Except they wash their hands "oft," they "eat not." When they fast, it is by entire abstinence from food. They read the word of God almost continually. In passing through the bazaars, you may see the shop keepers with the Bible by them, taking it up to read in their leisure hours; and if a visitor is obliged to wait for you a few minutes, if there be a Bible within reach, you will certainly find him reading it, though it be in an unknown tongue; and once a year they sit up all night to read through the law.

Their recognition of an overruling Providence is excessive. Every event is referred to God. He is thanked for every good; submission to his will is expressed in every trial. Every hope is uttered conditionally, in dependence on him; and his aid is invoked in trouble, far more frequently, and with as little meaning as many Christians speak of fortune, luck, or perhaps Providence. As to the "form of godliness," the outward semblance of piety and devotion, I do not think another such people can be found. Like their fathers, they seek God daily, and delight to know his ways. As a nation that did righteousness, and forsook not the ordinance of their God, they ask of him the ordinance of justice, and take delight in approaching to God. Is not the Lord among us? None evil shall come upon us. Talk to them of God's glory and power, and they will answer by quoting some beautiful psalm of David. Talk of man's sinfulness and corruption, and they will repeat Psalm 51, with seeming penitential devotion. Speak of God's justice and wrath against sin; they will assent readily, but add, He is pitiful, for "he remembereth that we are dust," "merciful and gracious, slow to anger, and plenteous in mercy," "forgiving iniquity, transgression and sin." But the words are empty of all meaning, and thus the missionary is baffled. Let him strive to convict them of sin, ransack his vocabulary, and search the word of God to find expressions that shall penetrate to their consciences; the Jew is familiar with them all, and repeats them every day in his prayers. They either mean nothing, or through a talmudic gloss, aided by self-righteous blindness, they foster his confidence in the mercy of the God, who is his peculiar friend, and loves him more than the Gentile world, or even his own justice and truth.

The brethren were quite thronged with Jewish attendants on their preaching in the early part of the year, the result mainly,
it is supposed, of curiosity. The priesthood, however, fearing whereunto this might grow, have interposed with anathemas, and with every form of persecution to which they can resort in the present tolerant form of Turkish law. Deprivation of some official employment, obstacles thrown in the way of business, and secret prohibitions of the ordinary salutations, are made use of to annoy those who are disposed to hear the gospel. One was beaten and excommunicated; but subsequently, on his 'humbling himself,' he was restored. The wife of another was taken from him, and he was threatened with excommunication. These measures had their influence on the Saturday (the Jewish Sabbath) services. On one occasion none came till some time after the appointed hour, because rabbies were watching in the street. Still Mr. Dodd says: "The spirit of inquiry is increasing. I become acquainted, from time to time, with many persons who are intellectually convinced that the Messiah has come." The conduct of the rulers excites indignation, and some glaring instances of oppression have increased the disaffection. One man was regarded as a hopeful inquirer.

The regular preaching was begun on the 16th of November. The singing was a novelty, and many were interested in it; and young men who came to make sport, and did so during the prayer and singing, became interested in the preaching, and listened till the end. In general, there was a pleasing surprise, 'that Christian worship was not such an abomination as they had thought.' "Blessed be God," says the missionary who was permitted to address these descendants of Abraham, "Blessed be God for the privilege of preaching such a gospel! Thrice blessed is the privilege of preaching it in a foreign tongue, in a fresh, uncultivated field! I had great joy, surpassing most human joy, when I first preached it in my own language; but when I was permitted to proclaim it in a strange dialect, my exultation rose still higher. If those in our theological seminaries who excuse themselves from this work, and stifle the voice of conscience, and grieve the Spirit, (as I tried to do, but God hindered me,) could exchange places with the missionary for a little while, the difficulty would be to find reasons for staying at home; and should any be discovered, they would all be swept away as chaff by the thought of the overwhelming disparity of laborers between the most destitute portions of our own land and the foreign field."

Mr. Parsons made an encouraging visit in the spring to Seres, a city lying some fifty miles north-east of Salonica. He was accompanied by the pious and useful helper of the mission, Baron Hohannes Arakel, a young Armenian from Trebizond. The object of the visit was to attend a great fair annually held
in that city, and a supply of books in different languages was taken. The observations of Mr. Parsons led him to make the following statement.

The Jews of Seres, as also those of the other cities of Macedonia, and of the cities of Bulgaria, Servia and Wallachia, seem to have gone forth originally from Salonica. They have the same language; while the Jews of the southern provinces speak the Greek. But all have the same blind submission to the rabbies, the same prejudices, the same evasions of the truth, the same subterfuge. "Gold is their god, and traffic is their religion," one would say who should meet them only in their fair. But in their prayers, and their observance of the Sabbath, the Deceiver causes them to appear, to themselves at least, devout and holy, separate from all the nations, the favorites of heaven.

Mr. Schaufiler continues his labors as usual at Constantinople. His Hebrew grammar has been printed, and the printing of his Hebrew lexicon commenced; and preparations are making for a revised edition of the New Testament and of the Psalms in Hebrew-Spanish. The Psalms are to be printed at the expense of the American Bible Society; and the New Testament at the expense of the British and Foreign Bible Society, by which it was originally published.

The Jewish Scriptures have circulated slowly the past year, partly because of the extreme poverty of the Jews, and more because there were not copies enough on hand to warrant a profuse distribution. Of the separate edition of the Pentateuch, there are only copies enough left for the use of the contemplated school at Salonica. A request has been made to the American Bible Society to furnish the means for printing a new and revised edition of the Hebrew-Spanish Old Testament.

The brethren are anxious that a preaching station should be formed among the Jews in one of the unoccupied suburbs of Constantinople; and they recommend Adrianople, Smyrna, and Yanina, in the western part of Thessaly, as desirable places for new stations. In view of such calls for enlargement, the want of the necessary funds is truly distressing.

WESTERN ASIA.

MISSION TO THE ARMENIANS.

Constantinople.—H. G. O. Dwight, Cyrus Hamlin, Henry J. Van Lennep, Joel S. Everett, Missionaries; Mrs. Mary L. Dwight, Mrs. Emily B. Van Lennep, Mrs. Seraphina H. Everett, Mrs. Sarah C. Hinsdale, Miss Harriet M. Lovell.—Four native preachers, and seven assistants.

Smyrna.—Elias Riggs, Thomas P. Johnston, Nathan Benjamin, Missionaries; Mrs. Martha I. Riggs, Mrs. Marianne C. Johnston, Mrs. Mary G. Benjamin.—Four native helpers.
Buşsa.—Daniel Ladd, Missionary; Mrs. Charlotte H. Ladd.—One native helper.

Trebizond.—Philander O. Powers, Edwin E. Bliss, Missionaries; Mrs. Sarah L. Powers, Mrs. Isabella H. Bliss.—One native preacher, and one helper.

Erzurûm.—Josiah Peabody, Isaac G. Bliss, Missionaries; Mrs. Mary L. Peabody, Mrs. Eunice B. Bliss.

Aintab.—Benjamin Schneider, Oliver Crane, George W. Dunmore, Missionaries; Mrs. Eliza C. Schneider, Mrs. Corinth I. Smith, Mrs. Marion D. Crane, Mrs. Susan Dunmore.

Out-stations.—Nicomedia, one native preacher and two helpers. Adabazar, one native preacher and two helpers. Rodosto, one native helper. Kékavriek, one native helper. Magneòía, one native helper. Sivas, one native helper. Tovat, one native helper. Killia, one native helper. Oorfa, one native helper.

In this country.—William Goodell, George W. Wood, Missionaries; Mrs. Abigail P. Goodell, Mrs. Martha B. Wood.

6 stations.
10 out-stations.
17 missionaries.
19 female assistant missionaries.
7 native preachers.
13 native helpers.

Mr. and Mrs. Dwight reached Constantinople, on their return from this country, September 28th. Mr. and Mrs. Goodell, after an absence of nearly thirty years, are now on a visit to their native land. The illness of Mrs. Wood still detains her and her husband from the field. Mr. Crane, transferred from Buşsa to Aintab, arrived at the latter place in December. The Rev. George W. Dunmore and wife sailed from Boston December 12th, with Diarbekr for their place of destination. The Committee have heard of their arrival at Aintab, where they will remain for a time. Mr. Ladd is expected to remove from Buşsa to Constantinople, partly with the view of preaching to the Greeks in that city, which he is able to do both in Greek and Turkish. For the sake of the Armenians he will use the latter language as much as possible. Buşsa will be left, as Nicomedia and Adabazar are, to the care of a native pastor, under the general superintendence of the Constantinople station. Mr. Homes has requested and received a release from his connection with the Board, and been appointed a dragoman in connection with the United States diplomatic mission at the Porte. The health of Mr. Bliss, of the Erzurûm station, suffered great injury during a most interesting and laborious tour in the province of Geghi and as far as Diarbekr, from which he recovered with difficulty. The mission has also experienced afflictive bereavements and losses in the death of Mrs. Hamlin and of Dr. Azariah Smith. Mrs. Hamlin died on the 14th of November at Rhodes, whether her husband had taken her in the vain hope of her recovery from pulmonary disease. His account of her last days and happy death, published in the
Missionary Herald for March last, will not soon be forgotten by the readers. Dr. Smith’s decease occurred at Aintab, on the 3d of June, and was the result of fever, that came upon him after exhausting labors. Though death overtook him unexpectedly, he met it with composure; reminding his Armenian brethren, as they came alone and in companies to see him, how often he had preached Christ to them as the only salvation, and exhorting them to stand fast in the faith of the gospel. Dr. Smith had extraordinary ability for developing the active powers of those around him, and thus contributing materially to the extraordinary progress of the reformation at Aintab. His removal, just at the present time, is a mysterious dispensation of Providence.

TOURS—CHURCHES—CONGREGATIONS—THE STATIONS—AINTAB.

Tours were performed by the two brethren residing at Erzrum, by Mr. Powers of Trebizond, by Mr. Johnston of Smyrna, and by Dr. Smith of Aintab. The tours of Messrs. Peabody and Bliss present the field southwest of them in a very interesting light. Mr. Bliss’s journal, illustrated by a map, was published in the Missionary Herald for January, pp. 24–32; and Mr. Peabody’s in that for May, pp. 160–162. None can read those statements without feeling that the influences of the Holy Spirit had manifestly preceded and accompanied our brethren. Mr. Powers spent the last winter in Sivas. (See Missionary Herald for July, pp. 232–236.) Mr. Johnston was absent five months from Smyrna. His principal labors were at Kaisarieh, where he found disciples greatly in need of Christian countenance and instruction. (See Missionary Herald for March, pp. 78–81.) Dr. Smith spent the winter in active and useful labors among the Armenians and Jacobites of Diarbekr.

The number of Protestant churches connected with this mission was seven at the date of the last Report. A second church was organized at Constantinople on the first of November; another at Sivas, by Mr. Powers on the 9th of November; and another at Diarbekr, by Dr. Smith early in the spring. The whole number of Protestant churches at present is therefore ten. The number of members is as follows:—at Constantinople, 80; at Brusa, 15; at Trebizond, 13; at Erzrum, 9; at Aintab, 41; at Nicomedia, 40; at Adabazar, 20; at Sivas, 8; at Diarbekr, 3;—in all, 229.* There were 26 added to the church; not including the churches at Nicomedia and Adabazar,

*There was an error in the sum-total of the members mentioned in the last Report, (237,) growing out of the fact, that the number received into the Constantinople church from the beginning was accidentally reckoned, instead of the number then actually connected with it.
from which reports have not been received. It is remarkable
that the average number of attendants on stated preaching is
greater at Aintab, than at the capital. In Constantinople, it is
four or five times the number of church members; in Aintab
it is eight or ten times. At Brûsa and Erzûmû, the average
number of the congregation but little exceeds that of the
church. At Trebizond, it is double. At Nicomedia and Ada-
bazar, where are only native pastors and preachers, it exceeds
three times the number of members in the church. The
number of Protestant tax-payers at these last named places,
however, scarcely exceeds that of the churches, while at
Aintab it is five times that of the church. At Aintab the
number of enrolled male Protestants is 320, and of Protec-
tants, male and female, 533. From these facts alone it may
not be easy to draw general conclusions; but experience
seems to show, that missionaries should be so dispersed over
the country, for a time at least, as to have frequent direct in-
tercourse with the people, in order to induce them actually to
separate in great numbers from their corrupt churches. Only
four members of the new church at Sivas are permanent inhab-
itants of that place. The others belong severally to Karahis-
sar, Divrik, Agin, and Giurin, and may one day form the
nucleus of churches in their native towns. Two of the mem-
ers of this church are females. The new church at Diar-
bekr, when organized, was composed of two Armenians and one
Jacobite Syrian. Dr. Smith says, "As soon as my intentions
to organize a church of these materials [i.e. of only persons
who were truly pious] were announced, an excitement was got
up by the most influential Syrians in the congregation, the
end of which was to secure the admission to the church of
all Protestants of good moral character. For a short time,
their efforts to combine the congregation in opposition were
so great, as to prevent their attendance on their ordinary
business, and but for the conservative spirit of the Arme-
nian friends, perhaps the audience, as a whole, had yielded to
them and gone back to their churches. In the end, however,
all were persuaded to listen to a discourse on the subject, and
the character of the young ruler in Luke xviii. 18-30 was
unfolded in connection with Acts ii. 43-47. The exhibition of
a church as an association of men devoted, body and soul,
time and wealth, to the extension of Christ's kingdom, was
new to them. That repentance involved the ceasing to live
for selfish and worldly ends, and that faith in Christ included
the idea of consecrating our energies to his service, was no
part of their old creed. And though these truths had been pre-
viously preached by us, the practical connection in which
they now came up, made their elucidation more impressive."
The three principal places of meeting at Constantinople, are in the city proper, and in the suburbs Haskeny and Pera. Although the meetings occur in these places simultaneously, "it is worthy of remark," say the brethren, "that as soon as the hearers from Constantinople proper and Haskeny were drawn off to their respective chapels, the Pera audience began to be composed mostly of a new set of inquirers, whose faces were generally unknown to us; and this has been the case to the present hour. We have adopted a system of rotation in supplying the three chapels, by which the native pastors regularly alternate with two of our own number; so that we have the general supervision of the three congregations." The Patriarch has borne testimony to the progress of the truth, by publishing a tract against Protestantism in his own name, and following it with a published pastoral letter. The brethren regard the Patriarch as having thus helped the cause. "Many say that they were before acquainted with all the arguments which he has adduced, but they had supposed him to be in possession of others which were better, and of which they themselves were ignorant. Now that his whole battery has been unmasked, they are ready to confess that their system can stand the scrutiny neither of reason nor of revelation. The call which has come to us from many quarters, urging us to reply to his Holiness, has induced us to make it an occasion of preaching the gospel to many whose attention can be drawn to it only by a controversial tract." Such a tract has been prepared by Mr. Hamlin, and is now before the public. A regular preaching service is maintained for the Greeks. The English congregation, which the missionaries have been accustomed to address Sabbath mornings, has been very large and interesting. Some who belong to it, they trust, have felt the power of the Holy Spirit, and have chosen the Lord as their portion.

At Smyrna, about twenty individuals have enrolled themselves as Protestants, although no church has yet been formed, and there is regular preaching alternately in Armenian and Turkish, by Messrs. Riggs and Johnston. The increase of attendants has occasioned an outbreak of persecution. There have been acts of violence, and the local authorities have not shown the disposition so often manifested by the Turkish officers in other parts of the empire, to afford protection to the Protestants. An English service is sustained in the Dutch chapel, as heretofore, but with a more encouraging attendance. At Brusa and Trebizond, the course of labors and events has been as in past years.

Erzrum has been favored with a decided increase of religious interest. The meetings have been better attended; and new hearers were present almost every Sabbath. A much
greater number of books have been sold than ever before during the same period. Our brethren take pleasure in saying: "We hope that three persons have recently been brought to the saving knowledge of the truth. Two of these being Russian subjects, and their interest in evangelical religion having become known, they are much persecuted; and they are even threatened with banishment. Their intercourse with us, consequently, is much limited; but they continue to enjoy the privilege of reading our books." The pious Vartabed from Geghi shows an excellent spirit, striving to the utmost to make progress in his studies, as well as to do good to all men, as he has opportunity. On the whole the missionaries believe that in no previous year, since the station was formed, has the truth been so extensively diffused in Erzrum. An animating account is given of the changes wrought in Geghi. A zealous native helper is there laboring. At one time, the people assembled to the number of several hundred, with the view of taking measures to get rid of him and to punish all who sympathized with him. "Being a man of much boldness and decision of character, he successfully defended himself with the word of God. Not daring to proceed against him, they insisted that a pious pupil of his should be beaten. Our helper told them that if any one was to be punished, he was the man; for he had taught his pupil the things which had excited their enmity; but they did not venture to touch him. The Vartabed struck the youth several times, however, and violently thrust him out of the assembly. Finding that he was likely to get into difficulty for what he had done, as our helper had determined to come to Erzrum and complain of the leaders in this outrage, the Vartabed besought him not to do so, pledging himself that he would not again interfere with him, however much he might preach, or whatever doctrines he might proclaim. Since that time he has been uninterrupted in his labors. Most of the people have become reconciled to him; and his opportunities for usefulness are increasing." It is hoped that seven or eight persons in his village have been renewed by the Spirit; and a number of others are inquiring after the right way of the Lord. At Kasabah, also, there are twelve or fourteen who meet every Sabbath for prayer and the study of the Scriptures.

The grace of God is still remarkably exemplified at Aintab. The audience numbers of late not less than five hundred, and would be larger were there any sort of accommodations for hearing. In summer, awnings are spread on the sides of the two rooms used for public worship.

For the winter, we made a large tent in the yard adjoining these two rooms, covered by rude mats, which could neither exclude the cold nor the rain effectually. "About one-half of our audience have worshiped under this
tent on the Sabbath all the winter, sitting on the ground with nothing but
their mats under them, the rain often dropping through and the temperature
being not much higher than under the open heavens. We are persuaded
that no congregation in America would think it possible for them to worship
in circumstances so unfavorable; but these simple-minded and hardy people
have submitted to it very cheerfully.

A site has been purchased for a meeting-house, which is to
be erected as soon as permission is received from the govern­
ment. But as the progress has been, it will soon be necessary
to divide the congregation. The increase in the attendance on
the Sabbath, during the year, was from 300 to 500. At the
weekly services, it was from 200 to 250.

But what is of more interest and encouragement than these large and
increasing numbers, is the interest with which they listen to the truth. True
we have not been permitted to witness a copious outpouring of the Spirit,
such as we could have desired; but he has not left us without evidence of
his presence and operations. That he is secretly carrying on a work in the
hearts of many we have no doubt. There have been and are indubitable
mark* of his moving on the minds and hearts of the hearers. There is hardly
a public exercise, in which these indications are not more or less discernible.
If close and fixed attention, half suppressed sighs, irrepressible sobbing, and
falling tears indicate the power of truth on the heart, then it has been felt
by this people. This interest has not been uniform; but there have been
times when it was uncommonly deep and tender, males and females, young
men and old men with silvery beards, men of strong and vigorous frames, all
powerfully moved, some hanging down their heads, some covering their
faces some weeping and others sobbing out aloud. Thus on a recent occa­
sion, towards the close of the exercises, there seemed to be a general burst
of emotion through the house. That the labor of proclaiming the gospel to
such assemblies is a privilege of the most precious kind, need not here be
recorded; and yet we cannot forbear to declare that it far more than out­
weighs all the sacrifices attending the missionary work.

Besides the three preaching exercises on the Sabbath, and
three in evenings during the week, the native brethren have a
prayer-meeting by themselves on Sabbath mornings, and there
is a weekly prayer-meeting for females, attended by from twenty
to sixty persons, and conducted by Mrs. Schneider and Mrs.
Smith. There is also a flourishing Sabbath school, and a Bible
class. And it is worthy of special note, say the brethren, that
"some six or eight of our best men come to us on Friday even­
ings to receive instruction on some subject or portion of Scrip­
ture. Thus prepared, they go into so many different parts of
the city on Sabbath morning, between the morning prayer­
meeting and the forenoon service, and collect as many as they
can to instruct them from the word of God. From ten to
thirty, sometimes fifty, are usually present at each place of
meeting. Quite a number of Armenians, who do not attend
any of our services, are brought within the influence of the
truth in this way. One grand design of this measure has been
from the first, to bring such minds under the power of the truth; and it has in a good degree answered this end."

In speaking of the success of the efforts made in behalf of temperance, our brethren say that the number of persons pledged to total abstinence is about three hundred. "It is a matter perfectly understood in Aintab, that as soon as a man becomes a Protestant, he abandons his cups. One of the first steps, indeed, towards Protestantism is entire abstinence from all that intoxicates. Temperance has become a kind of test of Protestantism; so that when an Armenian is suspected of leaning towards it, the inebriating bowl is presented to his lips, and according as he receives or rejects this he is pronounced an Armenian or a Protestant." A society to aid industrious but indigent members of the congregation at Aintab has recently been formed. "Many," the brethren say, "for want of a little capital, are often obliged to be idle for several months during the year, and thus to contract debts. The object of our new society is to aid such individuals, by loaning them a small sum as capital for a limited time without interest. They have raised a fund sufficient to assist some twenty or thirty persons. The formation of this society was purely the result of the promptings of their own benevolent feelings." The educational department has received due attention. The high school, under the direction of a teacher from Constantinople, "active, diligent and efficient," has enjoyed as much prosperity as could have been expected. There has been some improvement also in the other school. A part of the expense of both these schools has been defrayed by the Protestants. Our brethren acknowledge the valuable assistance which they have received from their church members, particularly in visiting other places. Fifty-seven months have been spent in this species of labor with very happy results. Indeed, the devotedness of these young disciples is worthy of high commendation. So also their contributions for charitable purposes have been such, considering their "deep poverty," as to make them examples to the churches of our own land. In estimating the results of the past year at this station, it is necessary to look at the changes wrought in the entire Armenian community, such as the diminished consumption of raki and wine; a stricter regard for the Sabbath; greater attention to the word of God; an increasing demand for biblical exposition and evangelical instruction in the church; and especially the weakened attachment of the people to their rites and ceremonies.

"But more than all," say the brethren, "ought we to notice the strong leaning of the Armenian mind towards the Scriptures and their teachings, and the extensive investigations of and inquiries after the same. This whole community is in such a state as to promise, with God's continued
ARMENIANS.

favor, very great accessions to the side of the truth. Indeed, there is an extraordinary agitation among them, the entire body being more or less moved; and many are making their preparations to espouse evangelical doctrines in due time. Though our list of Protestants is so large, and our number of hearers is so great, present indications seem to encourage expectations which may almost seem extravagant. And we should not dare to name them, did not past experience fully encourage us to look for their realization, and did we not feel the statement of them necessary to give a correct impression of what the Lord has done, and seems to be still preparing to do, for this people. To him be all the praise!

EDUCATION—PRINTING.

The seminary at Constantinople has 25 pupils, and the female boarding-school 22. Five free schools for Protestant children, taught by pious masters, contain 179 pupils. The Board aids the parents in the support of these free schools. The seminary and the female boarding-school are now both at Bebec, though it is hoped the latter will find a place in one of the Armenian suburbs of the city. The seminary gives less promise than it did, unless the Holy Spirit shall be poured out upon it, of meeting the immediate demand for native preachers, though its ultimate bearing on the reformation cannot fail to be important. The greater part of the members are Armenians, but some are Greeks. "Should we open our doors for the free admission of Greek pupils," Mr. Hamlin says, "we should at once be overwhelmed; for the Greeks still seek after wisdom." The teachers have been gratified during the past year by the deportment and proficiency of those under their care. No national antipathies have been developed between the two classes of pupils. "Three of our pious students," Mr. Hamlin adds, "have finished their course of study. One of these is doing a good work as a teacher at Aintab. He went thither, because he preferred a station of usefulness, with a small compensation, to another which held out to him worldly prospects of rare occurrence. Another of our recent graduates is an assistant missionary at Diarbekr and in its vicinity. His labors appear to have been greatly blessed. A third is with our brethren at Erzrûm." Reviewing the entire list of graduates, seventeen appear to be immediately connected with the missionary work, eleven of whom received their religious impressions in the institution. Two of the seventeen are pastors at Constantinople; one is a pastor at Trebizond; two are licensed preachers and teachers; one is a teacher in the seminary; and the others are translators, teachers, &c., in different places. There are also seven young men who are acquiring useful trades in the United States. The interpreter of Amin Bay was formerly at Bebec. "The Armenian College at Paris, as also the Armenian College at Scutari, has a professor from the same institution; and the director of the
Sultan's agricultural school, founded by Dr. Davis, is one of its alumni. "Two who were with us for a time," Mr. Hamlin says, "are pursuing their studies at Paris with unusual success. One of them, now on a visit to his friends, is preparing a work on chemistry in Armenian; and as he belongs to one of the highest Armenian families, his friends will readily publish it. This book will be the first of the kind in Armenian; and the author gives promise of distinguished attainments in the science which he wishes to elucidate." A number of graduates are teachers in Armenian schools; four are in the custom houses at Constantinople and Galata. "Even in cases where we have regarded our labor as wholly lost," says Mr. Hamlin, "it occasionally results in good to the community."

The female boarding-school has also a few Greek pupils. "Our system of instruction," says the superintendent, "has become more regular and definite than it could well be in the earlier years of the institution; and the pupils have made commendable progress in their studies during the past twelve months. Our scholars have paid more attention to sewing and domestic employments than formerly. They take care of their persons and apartments. By attending to sewing and fancy work half a day in each week, and occasionally at other times, they earn their clothing in a good measure, and contribute to several benevolent objects. They have given at the monthly concert the past year one hundred and sixty-seven piasters and a half; and they have paid for the support of their pastor at the rate of fifteen piasters a month. They are employed as a benevolent society another half day in the week. Being now in the country, and having an abundance of good water, air, and room for exercise, they have been far more vigorous and healthy than they were in the city."

The printing, during the year 1850, was in three languages:

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<td>Hebrew-Spanish</td>
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<tr>
<td>Whole amount from the beginning</td>
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The fourth volume of the Armenian Old Testament, 12mo., was issued in an edition of 500 copies, and an imperial edition of the Old Testament, of 5,000 copies, has been commenced. A work on the Holy Spirit, and another on British Martyrology, was printed in the same language, and Upham's Intellectual Philosophy and a small volume of Hymns were finished. Mr. Goodell's Commentary on Matthew, in Armeno-Turkish, was in progress during the year, and has since been issued from the press, in 1,000 copies.
The desire for possessing the Holy Scriptures is steadily increasing all over the country. In the regions of Erzrûm more copies were sold the past year, than in the two or three previous years. Even the enemies of the mission seek for copies through the native Protestants. The demand is great in the country around Aintab. More than two thousand copies, in different languages, were disposed of at Constantinople in the year ending with June last. Copies find their way into Russia, and are frequently bought and carried in Roumelia and Bulgaria.

OUT-STATIONS AND CALL FOR MISSIONARIES—NATIVE HELPERS—CHARACTER OF THE PROTESTANTS.

The general subject of the speedy occupation of this whole field, involving the occupation of the out-stations, will be discussed in a Special Report to be presented to the Board at this meeting; and will therefore be passed over in this place with the single remark, that the mission at its late meeting prepared an earnest request for twelve additional missionaries, to enable it to meet the obvious demands of God's providence and grace among the Armenian people.

Baron Muggurdiche, a pious and valuable helper at Smyrna, died somewhat more than a year since. Another estimable member of the native church, wife of the pastor at Nicomedia, died a most happy death in February. (See Missionary Herald for August, pp. 260–262.) The list of stations and out-stations, at the commencement of this report, will show that native helpers are already laboring in places considerably dispersed. They prove to be a valuable class of men, and it is desirable that their number be speedily and greatly increased.

The Report must not omit a grateful record of the fact, that the Protestant community has lately received a formal charter from the Imperial Government. For some three years or more there has been a Vizierial recognition, and the complaints of the community have been listened to by the Porte; but it seems there was nothing which necessarily survived a change of administration. "The firman now obtained, being from the Sultan himself, and placed in their own hands, gives all the stability and permanency to their civil organization that the older Christian communities enjoy. They are distinctly declared to have the same privileges of building churches, holding burying-grounds, &c., that are granted to the other rayahs. A Turkish Pasha has been appointed to attend to their affairs; and they are to appoint a wakeel or agent from among themselves, as their organ of transacting business with the government, and a council or committee to decide upon the civil affairs of the
community.* At the request of Sir Stratford Canning, the British Ambassador, to whom the Christian world is much indebted,

Thirteen of the leading Protestants, says Mr. Dwight, called upon him on the occasion of his procuring for them this charter of rights, and for three-quarters of an hour he addressed them on their duties and responsibilities, in view of their present position in the empire. He told them that they ought to thank God that they were the first to be relieved from the shackles of superstition, and to be made acquainted with the pure gospel of Christ. He told them that many eyes were upon them here, and that they ought to excel all others in the land in faithful obedience to the government, in a kind and brotherly deportment to those of other religious opinions, and in a universally honest and upright example. Again and again did he exhort them to act, in all things, according to the principles and doctrines of the gospel. From the impression made upon their minds he must have spoken with great tenderness and power. Their hearts were all melted, and their countenances betrayed the deep and strong emotions that were struggling within; so that the Ambassador himself was moved almost to tears, and expressed to them his high gratification at the interest they manifested in his counsels and warnings. The scene was truly affecting, and will long be remembered. How admirable are the ways of Providence, in putting in such a post, for such times, such a man!

A letter from our brethren at Constantinople to Sir Stratford, acknowledging his invaluable services in this matter, with his reply, may be found in the Missionary Herald for June.

The present number of Protestants in Turkey is estimated at about fifteen hundred. The following paragraph is from the close of a late letter from the mission.

No such class of persons existed in this country, when your missionaries first came here; and now they have become numerous and important enough to call for a distinct recognition and a separate civil organization, by order of the Sultan himself. This community is already composed not only of Protestant Armenians, but also of Protestant Greeks, Jews, Syrians, Maronites and Druzes; and just now a body of Protestant Germans, who have removed from Russia to the borders of the Danube, and have voluntarily become subjects of the Porte, are asking for admission to its privileges. The firman is general, and secures protection to all Protestant subjects of Turkey, whatever may have been their origin or former connection. We understand that both in Nazareth and Nablus, as well as in some other towns in Syria, a considerable number of families belonging formerly to the Greek and Catholic churches, now openly profess Protestantism, in connection with the Anglo-Prussian episcopate of Jerusalem. These also must be arranged under the same civil organization, having the same civil head with the Armenians in other parts of the empire.

*See a translation of the Firman in the Appendix. Also, in Missionary Herald for April, p. 114.
MISSION TO SYRIA.

BEIRût.—Eli Smith, D. D., Missionary; Henry A. DeForest, M. D., Physician; George C. Hurter, Printer; Mrs. Hetty S. Smith, Mrs. Catharine DeForest, Mrs. Elizabeth Hurter, Miss A. Louise Whittlesey.—One native preacher and two native helpers.

AREH.—George B. Whiting, Simeon H. Calhoun, Missionaries; Mrs. Matilda S. Whiting, Mrs. Emily P. Calhoun.

HASBEIYA.—William M. Thomson, C. V. A. Van Dyck, M. D., Missionaries; Mrs. Thomson, Mrs. Van Dyck.—One native preacher.

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

ALEppo.—J. Edwards Ford, Missionary; Mrs. Mary E. Ford.

Absent.—William A. Benton, Missionary; Mrs. Loanza G. Benton.

OUT-STATIONS.—Bhamdiin, Sidon, and Jaffa; at Jaffa one native helper.

4 stations, and 3 outstations.
7 missionaries—one a physician.
1 physician.
1 printer.
11 female assistant missionaries.
2 native preachers.
2 native helpers.

Mr. Thomson reached Syria, on his return, some time in August of last year. Miss A. L. Whittlesey, appointed to instruct in the female seminary, arrived May 2d. The failure of Mr. Benton’s health, and the apparent impossibility of regaining it in Syria, led the mission to advise to his visiting the United States, and he is on his way home, accompanied by Mrs. Benton. The health of his associate at Aleppo, Mr. Ford, is not vigorous, and he calls for help, having more work than he can do. Mr. and Mrs. Williams, designated by the mission a year ago to Mosul, were providentially detained at Beirut till the last spring, when they were accompanied all the way by Dr. Bacon, a corporate member of this Board, and his son, then in Syria, to whom they were under great obligations in their long journey, accompanied as they were by two little children. Mr. Marsh visited Oroomiah in the hot months of the last year. Messrs. Thomson and Van Dyck have been transferred to the Hasbeiyia station, though their residence for the present, chiefly for sanitary reasons, will probably be at Sidon, which anciently, if not now, must have been the seaport of that region.

PREACHING—VARIOUS LABORS—THE CHURCH.

The Arab congregation at Beirut nearly fills the place of worship, and its aspect in the winter and spring is interesting and encouraging. A large proportion are young men, and there are usually some strangers. The number of female attendants is
increasing, and some of them are among the most attentive and promising hearers. A larger place for meeting is much needed. There is good encouragement for preaching at Abeih and Hasbeiya, and a commencement has been made in preaching at Tripoli. An Arabic service is maintained at Aleppo. Where few except such as feel a personal interest in the truth attend, as is generally the case in all Western Asia, the congregations must be small for a considerable time; but the experience among the Armenians at Aintab already described, is very encouraging as to this matter. An English service was attended at Beirut last winter by nearly one hundred persons, some of them, however, natives speaking the English language. "To this congregation," the brethren say, "we preach with much interest and hope. In it there have been instances of deep spiritual interest, followed by a change of life." They allude to another topic of particular interest. "Among the numerous travelers who frequent this land," they say, "the instances are not rare of failure of health and loss of life, from fatigue and exposure in a strange climate. It thus happens that we are called upon to visit the bed of the sick and dying stranger, and administer to him the instructions and consolations of the gospel, and then deposit his remains in our little cemetery. Repeatedly was the pastor called from the mountain during the last summer, on this solemn errand. Seven, exclusive of the members of our native congregation, have been buried by us during the year." English preaching is maintained also at Aleppo.

An extract should be made from the report of the brethren at Aleppo, as showing what encouragement there is to preach the gospel at that station. They say,—

A manifest change is taking place in the opinions and feelings of this community, with respect to the doctrines of Protestant evangelical religion. There is very little of the old prejudice left; and the slanders with which we were met on our first coming, are dying away. On the contrary, we find a growing respect for us and our teachings among all classes, and a readiness to acknowledge the truth on the part of many; while we have access to the houses of the people much more than formerly, we encounter less opposition from ecclesiastics, partly at least because the interdicts of the priests and bishops have lost much of their power.

Our intercourse with nominal Christians was much interrupted for a time by the recent outbreak; and even to the present hour the topics connected with these events so occupy the minds of many, that they are not ready to give any attention to serious things. We can perceive, however, that these events have been instrumental in weakening the bonds of superstition, and shaking the yoke of spiritual bondage from many souls. Especially is their faith shaken in the miraculous virtue of the pictures with which their churches were filled, and which they have worshiped for centuries. Some of these pictures were supposed to be so sacred, that whoever should touch them, would have his hand withered. But now they have seen them all torn in pieces, trampled under foot, and burned by the enemies of their
religion; and what can they say? Perhaps there will be a large increase of infidelity and irreligion, as the immediate result of these events; but we hope that the ultimate results will be good, and the true gospel take the place of these vain superstitions.

The outbreak of Turkish violence at Aleppo upon the nominal Christians, here referred to, and the terrible scenes of violence by which the law was restored to its supremacy, are described in the Missionary Herald for February and April, pp. 65-68, 118-121.

The only church yet organized in the mission is at Beirût, and contains twenty-five members. One was added, and two died, during the past year. The brethren at that station speak thus of the church in a late report.

We trust that a more prayerful spirit prevails among some of the brethren and sisters; and one pleasing evidence of this is the recent establishment of a weekly prayer meeting, which is attended by all the female members of the church. Most of our brethren and sisters manifest a gratifying interest in the monthly concert for prayer, and a willingness to contribute liberally, according to their means, for the promotion of the gospel in this and other lands. Some are willing to make laborious and self-denying efforts for this object. The church has sent a donation of four hundred piastres to the Oroomiah mission, to aid the native brethren in that field in preaching the gospel among the Mountain Nestorians. They have also expended about one thousand piastres in printing an excellent evangelical tract in the Arabic language.

A church is soon to be formed at Hasbeiya, and preparations are making for one at Aleppo.

EDUCATION—TRANSLATION—PRINTING.

There is no school at Aleppo, or at Tripoli, though instruction is imparted at each station to a few individuals. Two free schools at Beirût and two at Abeih contain, in the aggregate, a hundred pupils. The four schools are taught by church-members. The female boarding-school at Beirût, under the care of Dr. and Mrs. DeForest, contains seventeen pupils. Miss Whittlesey is to teach in this school. The pupils make good progress in their studies. More than thirty dollars, earned by their needles, were appropriated by them in charity the past year, a part to the native church, and a part to India.

Dr. Van Dyck now gives himself as fully as his medical profession will permit to the ministry of the Word, leaving the seminary at Abeih wholly in the hands of Mr. Calhoun. The services of two native teachers are employed in this institution, and there are nineteen students. A new class of eight was admitted in November, three of whom were Druzes. The importance of making the seminary a nursery of preachers of the gospel appears to be realized. The Bible is a prominent
study. "The simple study of the sacred Scriptures," says Mr. Calhoun, "does more than all controversy, we find, to wear out the traditions and prejudices and false notions, which have become incorporated, as it were, with the very being of the people. To the Druze pupils Christianity is thus presented, disrobed of all the glosses and appurtenances and idolatries which they have supposed to be an essential part of it; and to the nominally Christian pupils, it is presented in striking contrast with the teachings of their ecclesiastics. The result is that both the one party and the other gradually find their hold upon their old systems loosened; and thus they encourage our hopes that God will raise up from among them a company of faithful witnesses for the truth." The entire school formed itself into a missionary society, and contributed twenty-one dollars. The following extract from Mr. Calhoun's report shows what an influence the seminary may hereafter exert upon the different sects in Syria, should God be pleased to bestow his blessing upon it.

The number of pupils at present with us is nineteen, four of them being Druzes, three Greeks, four Maronites, four Greek Catholics, two Protestants, one Syrian, and one Armenian. Though thus collected from different sects, they dwell together in much harmony. Some of them are from the families of Druze Emirs and Sheiks; yet in the school all are on a level, eating together at the same table, mingling in the same sports, and meeting together in the same place for prayer, a pleasant illustration of what will be seen on a larger scale, when the gospel shall have free course and be glorified.

Dr. Smith devotes himself mainly to the translation of the Scriptures into Arabic. But the work is too great for one man, however effective his native assistants, to accomplish in a sufficiently short space of time to meet the exigency, and it is hoped that other brethren of the mission will be able to render aid.

The printing in the year 1850 amounted to 966,240 pages. The number of copies from the beginning is 101,100, and of pages, 78,666,040.

Dr. Bacon has already been mentioned, as having accompanied Mr. and Mrs. Williams from Beirut to Mosul. The Committee are happy to say that Dr. Bacon, having resolved to make a tour of relaxation and improvement to Syria, and as far as possible to the other seats of the Board's operations in Western Asia, has actually spent several months of the year now under review in close contact with the missions. Understanding that Dr. Bacon had such a tour in view, the Committee expressed to him the hope that he might be able to visit all the stations under the care of the Board in Western Asia. It will be stated hereafter in what manner Dr. Bacon was prevented from visiting Oroomiah. He was present and assisted, by his suggestions and
counsels, at the annual meeting of the Syrian mission, and he has since favored the Committee with the results of his inquiries on several important topics connected with that mission. It is proper also to state, in this connection, that Dr. Bacon has written the Committee concerning the mission in Mesopotamia, since visiting Mosul; and letters are expected from him in relation to the Armenian and Greek missions. This series of letters was designed expressly for the use of the Committee, and will be of much value to them in their future measures.

 Assyrian Mission.

Mosul.—William F. Williams, Dwight W. Marsh, Missionaries; Mrs. Sarah P. Williams.—Two native helpers.

Diarbekk.—One native helper.

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

The Committee had decided upon having a distinct mission in Mesopotamia, mainly for geographical reasons, some months before receiving Dr. Bacon's second letter, but were waiting to hear from their brethren in the East before giving it a name. With Dr. Bacon's letter and the reply of the brethren at Mosul before them, they have decided upon a territorial name, rather than that of any one of the leading sects. Like the Syrian mission, the operations of the mission to Assyria must embrace a variety of sects. The Committee here quote from Dr. Bacon.

I can see no reason whatever why the station at Mosul should be regarded as belonging to the Syrian Mission. The Arabic language—the language of modern Syria—is indeed spoken in the city of Mosul, and the Arabic books of the Beirut press are intelligible there,—the book Arabic being essentially the same in all parts of the empire. But the spoken language of Mosul—which must be the language of preaching as well as of colloquial intercourse—differs very considerably from that of Beirut or Aleppo. Mr. Ford doubtless understands and speaks Arabic much better than Mr. Marsh; but I have reason to believe that when Mr. Ford was at Mosul, his preaching was less intelligible than Mr. Marsh's now is; while Mr. Marsh's Arabic, I doubt not, would be deemed intolerable and ludicrous at Beirut. Mr. Williams has studied the language much more extensively and grammatically than Mr. Marsh has done, but at Mosul he finds unexpected difficulty in understanding and being understood. This dialectical character, however, of the Mesopotamian Arabic is not all. The Arabic in Mesopotamia, such as it is, is absolutely confined to the cities. The moment a missionary goes into the country, whether from Mosul, or from Mardin, he finds that the language of the city, unless he happens to fall upon some encampment of Bedawin, is a foreign language. In the neighborhood of Mosul, and especially on the east of the Tigris, the language of the country is Syriac, or as they there call it, Fellahi, the peasant language. In other districts, Turkish and Kurdish are spoken by great numbers of nominal Christians. This
circumstance, as it seems to me, gives a very marked character to the Mesopotamian field, and distinguishes it entirely from that occupied by the Syrian mission. But besides this, the people with whom the missionaries in Mesopotamia have to do, are a very different people from those of Syria. They are of other sects. Instead of the Greek church, the Greek Catholic, and the Maronite, we find, as we travel east of the Euphrates, and especially as we approach the Tigris, the Jacobite, the Syrian or Romanized Jacobite, the Nestorian (almost exterminated) and the Chaldean or Romanized Nestorian. And the condition of these sects, as it respects the feeling of strength and pride, and the hope of rising to ascendency, is very unlike the feeling of those sects with which we have to do upon the shores of the Mediterranean. The Maronite church and the Greek Catholic are strong and proud in their relation to Rome, and in the feeling that they are protected by the great Roman Catholic powers in Europe. The Greek church may be likened to a Russian colony in the Turkish empire. But the more eastern sects, fragments and remnants of what was once the great Oriental church, are in far different relations, ecclesiastical and political. The Jacobites, like the Nestorians, feel themselves weakened, depressed, ready to perish. The Syrian church (so called) and the Chaldean are not very firmly united to Rome, and are little affected by European influences. Nor is this all. The nominal Christians of Mesopotamia, if I mistake not, are of a very different race and blood from those of Syria. The Greek element which seems to characterize the Arabic-speaking Christians west of the Euphrates,—an element of subtlety, of disputation, and of intellectual pride,—is wanting in those more oriental communities. For these and other reasons, I cannot but think that the field to be occupied by the brethren of the Mosul station should be regarded as entirely distinct from that of the Syrian mission. Mosul, as a centre of missionary labor, is in almost every way more nearly related to Oroomiah, than to Beirut or Aleppo."

It must have been observed by the Board that our missionaries, from the time when they first entered Mesopotamia to operate on the Nestorians of Western Koordistan, have been more and more drawn into connection with the Jacobite Syrians. Mr. Laurie's intercourse at Mosul was so unavoidably and extensively with them, that he acquired their language, rather than the Syriac of the Nestorians. So strongly did the evangelical influence flow in that direction, that the Prudential Committee would not have felt at liberty to withdraw from Mosul, as they did in the year 1844, had not the Episcopal church of the United States had a mission then in Turkey, with the avowed object of effecting a mission among the Jacobites of Mesopotamia. But that mission has since been withdrawn from the Turkish empire; and meanwhile our operations have naturally, and indeed necessarily, extended, until we have come again in contact with the Jacobites at Diarbekr, where they form a majority of our hearers, and of the candidates for membership in the church we have lately formed in that place; and also at Mosul, where the fruits of former labors, as well as the exigencies of the Nestorian mission in Western Koordistan, have made it obviously our duty to renew the station.

Mr. and Mrs. Williams's transfer to this station has already been mentioned. Salome Karabet, the eldest of the girls in
Mr. Whiting's family at Abeih, accompanied Mr. Williams to Mosul, there to take the charge of a school of thirty girls.

Mr. Marsh has derived much aid from the zealous services of Jeremiah, a Nestorian preacher, once connected with the papal church. The evangelical labors of this native brother were extended to Nestorian villages as far north as Jezirah on the Tigris. In November two pious Nestorian deacons from the mission at Oroomiah, named Syad and Moshiel, extended their preaching tour through the Koordish mountains, and came as far as Mosul. Their visit excited an interest among the inquiring Jacobites, as well as Nestorians, and Mr. Marsh's description of the farewell meeting, when they were about leaving, in company with Jeremiah, shows what a moral power the gospel is bringing into Mesopotamia.

Jeremiah, Mechiel, and our two angel visitors, with myself, were able to unite in a hymn in modern Syriac; and the impression was pleasant and solemn. Jeremiah preached, taking for his text that touching lament of his namesake, "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?"

The small room was crowded; the subject was of deepest moment; the preacher was thoroughly roused. He sat, and we all sat around, in oriental style. As the truth poured forth, like molten iron, our hearts began to melt and flow together, and soon there was one common glow. The baptism of fire seemed, indeed, to have descended. Men leaned forward in the most eager, riveted attention; and once or twice approval was even uttered aloud as if quite involuntary. Deacon Syad followed in a strain so interesting, that his hearers called out Deacon Moshiel, as sometimes a favorite speaker is called out in America. He caught the spirit of the occasion; and when he closed, and fervent prayers had ascended, and another song of Zion arisen from happy tongues, Mechiel pronounced the benediction. But not one moved from his seat. They had listened for two hours; and the spell was so deep that none seemed willing to break it. I felt assured that God had purposes of mercy for Mosul. Next morning about a dozen accompanied the three deacons out of the city, and bade them "good-bye" between the Tigris and old Nineveh; and I rode on with them for some distance.

In January, Mr. Marsh had hopes that two persons in his employment had lately passed from death unto life, and the influence of his little Protestant band was felt "among Jacobites, Syrians, Chaldeans, Nestorians, and Armenians;" meaning papal Jacobites and papal Nestorians, by 'Syrians' and 'Chaldeans.' During a short visit to Telkafe with Deacon Jeremiah, about fifty persons called to see him. "We have the best evidence," he says, "that some are beginning to study and discuss the word of God. They get books from us in Mosul, and some have attended our meetings. There are four deacons who seem desirous to know the truth. One of them has a school of more than thirty pupils. The brother of Deacon Habe has six scholars. He seems decidedly evangelical." The priests of Telkafe subsequently warned the people against Mr. Marsh, and efforts were made to take away their Bibles and books, but
without success. Deacon Jeremiah has made an excursion to three other villages, spending a night at each place. His reception was better than he expected, as the inhabitants are mostly papists. At Bartoli, with twenty-five houses belonging to papists and fifty-five to Jacobites, the Word was listened to with interest, and “about ten persons seemed desirous of accepting it.” Mr. Marsh visited Ainkawa in February, where he spent several days. This is one of the largest places in the vicinity of Mosul, beyond the Zab; and Arbil (Arbela), so renowned in Macedonian and Persian history, is very near that place. He was accompanied by Jeremiah, whose brother and most of his numerous relatives reside in Ainkawa. The journey from Mosul to Ainkawa was not without danger from the Koords. In an attempt subsequently made by Mr. Marsh, in company with Dr. Bacon and his son, to go from Mosul through the mountains by the most direct route to Oroomiah, they literally “fell among thieves” after crossing the Zab, were robbed, and saved from being murdered only by remarkable interpositions of Providence. They were obliged to return directly back to Mosul. (See Missionary Herald, Sept., pp. 295-298.) There was just at that time no effective government existing at Mosul, and it is understood that this part of the mountains has been but partially subdued by the Turks.

Mr. Marsh takes a hopeful view of Mosul in its missionary aspects. He says,—

I am more and more convinced of the importance of Mosul as a missionary post. It is far better than Bagdad; for the counteracting influence of European society in that city, and of the greater luxury and worldliness of the whole people, render it a very unpromising place. Here, however, a great work is already in progress. The Bible is the acknowledged standard. How wonderful is this advantage! The community are learning to read; and no power of man can prevent excited curiosity from being gratified by the study of the word of God. What a noble field! What glorious hopes open before me! The city of Mosul is to be a moral lighthouse; and we are even now fast treading on the heels of Aintab. I am not sure but that Diarbeikr will compete with us for the Jacobites; and our brethren in Oroomiah are far in advance of us with regard to the Nestorians; but here is the centre for the papal Chaldeans. Language cannot exaggerate my idea of the importance of working upon this people. I think they are quite as interesting as the Nestorians; for they have been made papists by political intrigues. Their Bishops and Patriarchs have been bought and sold; but the great mass remain nearly as pure as the Nestorians. The five thousand Christians of Tellakef will follow the eight thousand of Mosul, or even precede them.

A physician is much needed in this mission. The following quotation from the letter of Dr. Bacon is commended to the consideration of pious young men in the medical profession. He says,—

I cannot refrain from urging on the notice of the Prudential Committee the importance of a missionary physician at Mosul. It will suffice to say
that there is no other way at present in which the missionaries there, in whatever emergency, can have the benefit of any medical aid that could be safely trusted; and the missionaries' graves there admonish us, loudly enough, that they may need the best medical aid at any moment. The permanence of the station at Mosul may depend upon the question whether a physician can be provided. Perhaps the suggestion does not come within the proper province of a missionary board; but in my judgment few things are indirectly more important to the progress of the missionary work in such a country as Mesopotamia, than that a few native young men of the best promise should receive a thorough education for the medical profession. Till this is done,—or till the country begins to be overrun with European adventurers,—the necessity for missionary physicians will be inevitable, and cannot be disregarded without incurring the most serious responsibility.

An account of the formation of a church at Diarbekr, was given in the Report of the Armenian mission.

MISSION TO THE NESTORIANS.

Oroomiah.—William R. Stocking, Austin H. Wright, M. D., Joseph G. Cochran, Missionaries; Edward Breath, Printer; Mrs. Jerusha E. Stocking, Mrs. Charlotte A. Wright, Mrs. Deborah W. Cochran, Mrs. Sarah A. Breath, Miss Fidelia Fisk, Miss Mary Susan Rice.—Five native preachers and four native helpers, with other natives occasionally employed as evangelists.

Seir.—Justin Perkins, D. D., David T. Stoddard, Missionaries; Mrs. Charlotte B. Perkins, Mrs. Sophia D. Stoddard.—Four native helpers.

Gawar.—George W. Coan, Missionary; Mrs. Sarah P. Coan.

3 stations.
6 missionaries—one a physician.
1 printer.
9 female assistant missionaries.
5 native preachers.
8 native helpers.

NEW STATION—NATIVE EVANGELISTS—PREACHING TOURS.

At the latest date the station of Gawar was not actually established, some difficulties having been raised by the Turkish government, growing out of their recent conquest of the mountain tribes. Mr. Coan, however, had been designated to the station by his brethren, with the expectation that he would be supported by the personal co-operation of Mr. Stocking, until a new missionary, now under appointment, should arrive from the United States. Gawar is about seventy miles westward of Oroomiah, and is situated in a delightful valley in the mountains, beyond the Persian frontier. It is easily accessible in summer, but is nearly shut in by the winter snows. The object of forming this advanced post is the more effectually to superintend a system of native evangelists in the different mountain districts. The estimated annual expense of this system of missionary operations among the 40,000 mountain Nestorians, to be added to the expense of the Nestorian mission heretofore,
is from three to four thousand dollars. The reasons which constrained the Prudential Committee to accede to this new advance, are stated in the Missionary Herald for February, p. 59. Who can read them, and not say, The will of the Lord be done! The late violence experienced by our brethren in the southwestern district of the mountains, indicates only a local and temporary cause; and any present reluctance of the Turkish authorities to sustain us will be likely to yield to a judicious perseverance, founded on trust in God. The grand question is, whether the people of God will sustain these increased expenses; but there is no sufficient reason for distrust on that score. A missionary physician is needed for Gawar.

No modern mission furnishes a body of evangelists quite equal to the Nestorian. It may be that the Nestorians excel more as evangelists than they would as pastors. They are zealous, self-denying, and efficient propagators of gospel truth, and appear to take a deep interest in the conversion of erring souls to Christ. They take obvious, natural, scriptural views of the gospel, and such they urge on the attention and consciences of their hearers; and it is delightful to see those dark regions kindling up in this manner. For illustrations of their labors and character, see the journal of Yonan and Khamis in their mission through the mountains, Missionary Herald, pp. 91—97; the appeal from Boohtan, growing out of the preaching of Erumiah, (Jeremiah,) p. 90; the tour of John and Guergis, p. 61; the visit of Syad and Mosheil to Bootan, p. 139; and the life and death of Guergis, pp. 182—187 and 236.

The way having been kindly and judiciously prepared by Mr. Stevens, British Consul at Tabreez, Messrs. Wright and Cochran, accompanied by Deacons John, Tamoo and Guergis, made a tour in the mountains in July of last year, taking Bashkallah, the residence of the Turkish Pasha, in their way. Though Mar Shimon, the Patriarch, had spent several days with the Pasha, and done what he could to excite prejudice against them, they were received and treated with great kindness. Every needed facility was given them for traveling, and John and Guergis, who are Persian subjects, received passports for traveling in Koordistan, for want of which they had been much annoyed on their preaching tours by inferior Turkish officers. They also visited the Patriarch at Kochanis, were his guests for a number of days, and were treated very hospitably, without seeing any signs of friendliness towards their labors. Their subsequent tour through the mountain villages developed on the part of the people, notwithstanding the well known hostility of the Patriarch, a very encouraging desire and determination to listen to the gospel from the missionaries and their assistants. The following extract from the journal
of Mr. Cochran, while at Asheta, is quoted in justice to the memory of a most excellent and useful missionary. (See also Missionary Herald, for 1845, p. 118.)

The zeal and self-denying labors of Dr. Grant are still fresh in the memories of the people; and the expressions of regard, amounting almost to veneration, which some of them employ in reference to him and his associates, give pleasing evidence that their labors have not been lost upon them. An abundance of testimony was furnished, acquitting Dr. Grant of all responsibility for the slaughter of the district, and proving also that the position in which the mission premises were located, was actually spared in the first invasion for his sake, and would never have been destroyed, had not the subsequent infatuation of the Nestorians, in resisting the authority of the Koordish Governor, provoked a second attack. The predatory habits of the Tiarians, up to the time of the slaughter, are clearly and painfully evident. The surrounding Nestorians speak of their unprovoked robberies; and even the remote villages around Amadiah seem to have regarded them with as much terror as the bloody Koords. But the arm of retributive justice has fallen heavily upon them; and in the humiliation of their chastisement they are compelled to acknowledge the righteous judgment of God. No remark was oftener heard than this, “It was our own sins that brought this calamity upon us.”

Their route from Kochanis was through Julamerk, and thence down the Zab. Asheta, which is at some remove from the right bank of the Zab, was the western point of their tour, and from thence they descended to Amadiah, and returned through Tehoma, Bass, Gawar and Baradost. (Missionary Herald for February, pp. 54-60.)

In September of the same year Messrs. Perkins, Stocking and Coan made a tour to Gawar and beyond, the results of which were highly interesting and satisfactory. (Missionary Herald for February, pp. 61-63.) They were accompanied a part of the way by their much esteemed friends, Messrs. Bowen and Sandreczki, of the Church Missionary Society, and by Mr. Marsh, then on his return to Mosul. Our brethren took several members of their families with them on this tour, as they needed the benefit of an excursion, and it would facilitate the commencement of a station in the mountains. “Hardly anything,” Dr. Perkins says, “can tend more effectually to promote the latter object, than the presence of the ladies and children of the mission in those wild districts. Few of the inhabitants had ever seen American ladies and children.” The details of the journey illustrate the remark of Dr. Perkins. Another successful visit was subsequently made by Messrs. Wright and Coan.

EDUCATION—PREACHING—REVIVAL IN THE SEMINARIES.

The seminary for males has forty-four scholars, and that for females thirty. The thirty-five free village schools have 487
males and 166 females, making a total of 653. The whole number instructed in the boarding and free schools is 726. This was at the close of 1850. In a letter dated April 23d, Mr. Stocking, who has charge of the village schools, says there were thirty-nine free schools on the plain, four in Tergawar and Baradost, and two in Gawar where the new station is to be commenced, making forty-five in all. The number of pupils is 871, of whom 203 are females. The teachers of these schools, with few exceptions, have been members of the male seminary. Many are hopefully pious, and all are regarded as evangelical in sentiment. Mr. Stocking, assisted by Deacon Moses, has the supervision of the schools, and his object is to give them a strictly missionary character. Miss Fisk and Miss Rice have the instruction of the female seminary. In the absence of Mr. Stoddard, Mr. Cochran has had charge of the male seminary, and during some part of the past year he has been assisted by Mr. Coan. Dr. Perkins, besides preaching to the students, instructs in the Hebrew language. Mr. Stocking gives occasional lectures. So does Dr. Wright, on subjects connected with the medical profession, and instructs a class once a week in scriptural exegesis. The students, aside from the regular study of the ancient Syriac, Hebrew, Persian and English, have from eight to ten Scripture exercises weekly, embracing exegetical, historical and doctrinal instruction. Two classes are also taught in arithmetic, two in geography, one in natural philosophy, and one in astronomy. As usual, the seminaries were blessed with a gracious outpouring of the Holy Spirit in the early part of the present year. The movement was more gentle and silent than in some former times, but scarcely less satisfactory. There was every mark of a genuine revival. Nor was the interest confined to the seminaries. There was an increased attendance on the means of grace, and an increased solemnity. One of the brethren wrote as follows:

At Seir nearly the whole village is present. Our congregation in the city numbers from one hundred and fifty to two hundred. At Geog Tapa there seems to be an unusual degree of interest. The meetings are crowded, the number present sometimes amounting to nearly six hundred. Some who have been hardened in sin, appear to be troubled and anxious. John, the pastor, is greatly encouraged, and he says that he is looking for a revival. His labors are very abundant. At Degalla, where there is a regular preaching service, the congregation has steadily increased to nearly a hundred. At Ardeshai, Priest Abraham's parish, the attendance is very large, varying from one hundred and fifty to four or five hundred. There is also a regular service at Waserowa, with an increasing attendance. And preaching on the Sabbath has lately been recommenced at Charbash, a notoriously wicked village; and though very few were present at first, at the end of five Sabbaths the number of hearers had increased from nine to fifty. I have no doubt if the great mass of the people could be reached by the regular and faithful preaching of the gospel, Seir and Geog Tapa would not be the only villages...
where comparative order and quiet, with a pleasant attendance upon the means of grace, characterize the Sabbath.

The several preaching members of the mission, as well as the native preachers, appear to have full occupation in their delightful vocation.

The press is employed, about four days in each month, in printing a monthly paper called "The Rays of Light." This paper has established its claim to the title. Dr. Perkins says, "A vast amount and variety of valuable reading matter is thus put into the language, which would never have appeared in it in any other form, and the preparation of which, shared by so many, is only a pleasant occupation of some of the scraps of our time." Assisted by Deacon Yonan, Dr. Perkins is now translating "Baxter's Saints' Rest," which he hopes to have ready for the press as soon as the printing of the Bible is completed. The printing of the Old Testament is steadily advancing. The pages printed during the year were all quarto, and amounted to 276,000. The number of copies printed from the beginning is 30,300, and of pages 6,228,200.

SOUTHERN ASIA.

BOMBAY MISSION.

BOMBAY.—David O. Allen, Robert W. Hume, Samuel B. Fairbank, George Bowen, Missionaries; Mrs. Hannah D. Hume, Mrs. Abby W. Fairbank.—Two native helpers.

SATARA.—William Wood, Missionary; Mrs. Lucy M. Wood.

MAHABULISHWAR, (Malcolm Peth.)—Mrs. Mary L. Graves.

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

Mr. and Mrs. Fairbank having found the coast better suited to her constitution than the interior, they have been constituted members of this mission. A letter from Mr. Hume, published in the Missionary Herald for October last, pp. 349—354, gives a striking view of the extent and importance of this field. A recent census makes the population of Bombay 556,000, of which 297,000 are Hindoos, speaking the Mahratta and Gujarati languages, and 124,000 are Mohammedans. The rest are Parsees, Jains, etc. The Mohammedans generally speak Hindostanee. A large part of them are able to read, but they are by no means a literary people. "Schools every where
exist among them; but reading, writing and a little arithmetic are the only studies. Many are able to read the Koran, but few understand the language in which it is written. They are generally very ignorant in regard to the facts and doctrines of their religion, while many foolish, marvelous traditions and opinions are current among them. Their views perhaps sustain about the same relation to the Koran, that those of Roman Catholics do to the Bible." Among the more important reasons in favor of a mission to this people at Bombay, Mr. Hume describes the far greater ease of access to them there than is found in Mohammedan countries.

In India the circumstances of Mohammedans are widely different from what they are in the countries just referred to. Here they are destitute of power. They are a conquered people; their pride has been humbled; their spirit of intolerance has been in a measure subdued. Socially, intellectually, and indeed in most other respects, Christians here occupy a position superior to theirs; so that there is naturally a greater readiness to consider the claims of Christianity. At least, they cannot look upon Christians and Christianity with the same contempt as in Mohammedan countries. They are here ready to read, to listen, and to discuss the merits of their religion. And were any of them to receive the gospel, no violence would be feared. There would indeed be excitement,—probably rather more than in the case of conversions from the other prevalent forms of error. But the converts and the missionaries, would be fully protected. And experience shows that soon the convert may go among his own people as before, and freely state his reasons for embracing the gospel. How different this from the state of things in Mohammedan countries.

The Parsees of Bombay are supposed to be about a hundred thousand in number. They "yield in energy and influence to none. They are more ready than any other class to adopt European customs and opinions, and not a few of them speak and write the English language with facility. They have several fine temples in Bombay, and at the time of sunrise and sunset they may be seen reading and repeating their prayers, and addressing their worship to the sun and to the sea. But they are much less of a religious people than the Hindoos. They are indeed zealous for their religion, but are most ignorant of what it really is; and their zeal apparently arises rather from a sectional, national feeling, than from their being imbued with any religious principle. They pride themselves on being Parsees, and they are ready to defend Parseeism, whatever it may be. Among them are found the bitterest opponents of Christianity, who are familiar with the principal writings of opposers, and who manifest no little zeal in disseminating their infidel views. Much use is made of the press for this purpose."

The Jains are an heretical Buddhist sect. They are only a few thousands in number at Bombay, but many are wealthy. They have seven temples in that city, some of which are large and much frequented.
The Gujarathee speaking Hindoos in Bombay are more energetic than the Mahrattas, and are much addicted to trade and manufactures. The Mahrattas have ever been devoted especially to agriculture, or to a military life. The former are perhaps more accessible by means of the press, as they are more inclined to reading; but more immediate results may be expected among the Mahrattas from the faithful and zealous preaching of the gospel.

PRINTING—EDUCATION—THE CHURCH.

Mr. Allen having devoted himself to the work of revising the existing version of the Mahratta Scriptures for publication, Mr. Fairbank has taken charge of the printing establishment. He reports the printing, in the year 1850, to have been as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Copies</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Books in native languages,</td>
<td>24,275</td>
<td>4,190,600</td>
</tr>
<tr>
<td>Tracts and Pamphlets in do.</td>
<td>111,250</td>
<td>4,062,350</td>
</tr>
<tr>
<td>Scripture portions do.</td>
<td>8,300</td>
<td>1,041,200</td>
</tr>
<tr>
<td>English Books and Pamphlets,</td>
<td>12,150</td>
<td>967,000</td>
</tr>
<tr>
<td>&quot; Circulars,</td>
<td>322,308</td>
<td>3,463,537</td>
</tr>
<tr>
<td>Total</td>
<td>478,263</td>
<td>13,724,687</td>
</tr>
</tbody>
</table>

From the beginning, 103,241,187

An elaborate and valuable description has been received from Mr. Allen of the printing establishment;—its accommodations, materials, operatives, employment, financial condition, and religious influence. It was written for the use of the Prudential Committee, and is mentioned here for convenience in future reference.

The reports of the mission on the subject of education and other departments of missionary operation are again deficient. Mr. Hume communicates the following encouraging facts on the subject of female education.

So early as 1826, there were ten efficient female schools, containing three hundred and forty scholars, supported by your mission in Bombay; and though the wealthiest natives did not send their daughters, still respectable girls, of the highest castes, did attend in considerable numbers. These efforts have been continued until the present day, and other missions, particularly that of the Free Church of Scotland, have done very much in the same way. In other parts of India, especially in the large towns, similar schools have been established, in which thousands of females, of all castes, have acquired the rudiments of an education. It has been shown that native females are not wanting in capacity, and that the only obstacles to their improvement are the apathy and prejudices of the people. A gradual change has been wrought in the feelings of the community, so that the more wealthy natives have of late begun to educate their daughters in private. And the way has been prepared for the establishment of female schools by the natives themselves and by the government.
It appears that young men educated in the government schools are interesting themselves in the better education of females. Wealthy and influential natives in Calcutta have there established a school for the education of their daughters. And on the 11th of April, 1850, the Governor General of India published the following important declaration and instruction on the subject.

The Governor General in Council requests that the Council of Education may be informed, that it is henceforward to consider its functions as comprising the superintendence of native female education; and that wherever any disposition is shown by the natives to establish female schools, it will be its duty to give them all possible encouragement, and further their plans in every way that is not inconsistent with the efficiency of the institutions already under their management. It is the wish also of the Governor General in Council, that intimation to the same effect should be given to the chief civil officers of the Mofussil, calling their attention to the growing disposition among the natives to establish female schools, and directing them to use all means at their disposal for encouraging those institutions, and for making it generally known that the government views them with very great approbation.

The last Report stated that there were at Bombay, 80 girls in four free schools for girls, and 24 in the female boarding school. The attendance in six boys' free schools was about 300. Mr. Wood reports the boys in the mission free schools at Satara to have been about 200 a year ago; and there was about to be a school for girls.

Two persons were admitted to the church in Bombay in January, one the son of a church member at Ahmednuggur.

AHMEDNUGGUR MISSION.

Ahmednuggur.—Ebenezer Burgess, Royal G. Wilder, Missionaries; Mrs. Abigail M. Burgess, Mrs. Eliza J. Wilder, Miss Cynthia Farrar.—One native preacher and 4 native helpers.

Beinagar.—Sendol B. Munger, Missionary.—Two native helpers.

Seroor.—Allen Hazen, Missionary; Mrs. Martha R. Hazen.—Three native helpers.

Out-stations.—Newase, one native preacher. Wudaly, one native helper. Wudagaum, one native helper.

Station not known.—Lemuel Bissell, Missionary; Mrs. Mary E. Bissell.

In this country.—Henry Ballantine, Missionary; Mrs. Elizabeth D. Ballantine.

3 stations.
3 out-stations.
6 missionaries.
6 female assistant missionaries.
2 native preachers.
12 native helpers.

Mr. and Mrs. Fairbank have been transferred to the Bombay mission. Mr. French recovered so slowly from the weakness of
his eyes, and there was so little security against the return of the disease in case he went back to India, that he has, with the approbation of the Committee, taken a release from his connection with the Board. The Rev. Lemuel Bissell and wife embarked for India on the 8th of May, in the ship Equator, Captain Ewer. They are expected to reside at Seroor, while Mr. Hazen will occupy another post. Mr. Hazen has suffered considerably from headache, and has not yet been able to obtain effectual relief at the health-stations on the mountains. Mrs. Wilder has also continued to suffer from illness.

The brethren have pursued their labors as in former years, and much as they were detailed in the last Report. The present Report aims only to give briefly the results of the year, and some general views of prospective measures suggested by past experience in this field.

EDUCATION—CHURCHES—INQUIRERS—NATIVE HELPERS.

The statistics of the schools at the end of the year 1850, are given in a tabular form.

<table>
<thead>
<tr>
<th>School</th>
<th>Seminary</th>
<th>Boarding School for Males</th>
<th>Boarding School for Females</th>
<th>Day School for Males</th>
<th>Day School for Females</th>
<th>Total Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmednuggur</td>
<td>40</td>
<td>23</td>
<td>37</td>
<td>14</td>
<td>450</td>
<td>80</td>
</tr>
<tr>
<td>Bhingar</td>
<td>27</td>
<td>70</td>
<td>312</td>
<td>144</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seroor</td>
<td>18</td>
<td>14</td>
<td>2</td>
<td>95</td>
<td>237</td>
<td>80</td>
</tr>
</tbody>
</table>

Seventy of the teachers are church members. Only two of the members of the seminary are such. The brethren speak of the seminary as having suffered somewhat from the unavoidable absence of Mr. Wilder. The native teachers, however, have performed their work with fidelity, and the proficiency and general deportment of the pupils have been praiseworthy. The number who receive their board from the mission has been reduced to 25, while the whole number is 40. Nearly all the 51 in the girls' boarding-school are children of Christian parents. Five or six girls give evidence of being under the teachings of the Spirit, and others are inquirers after the truth. The free schools for girls at Ahmednuggur, containing 80 pupils, are under the care of Miss Farrar. The prejudices of the people make this a difficult species of labor, but female
education is becoming more and more popular. The table shows that the number of pupils under instruction is 939.

Eight persons were admitted to the Ahmednuggur church in 1850, five of them living in the city, and three in the villages near the out-stations. Seven were mahars, and one was a brahmin. Three church members died during the year, and one has been excommunicated, leaving the present number of communicants 101. Mr. Burgess has had charge of the church at this station. Twenty-two children of Christian parents were baptized. The church at Seroor has eighteen members. The only addition was of one person in January. “Our members,” says Mr. Hazen, “have generally been walking in harmony; and some appear to be growing in grace. There are indications of a stronger desire to be useful than has been noticed hitherto.” Eight persons have asked for baptism, and many others have professed to renounce their idolatry, and seek for the way of life. The church at Bhingar has six members; making the total of church members 125.

A young brahmin, whose history is given in the Missionary Herald for April, has excited considerable interest. He was born at a place ninety miles from Ahmednuggur, was awakened in the school of a pious Indo-Briton in that place, came to Ahmednuggur four years ago, was taken home by his friends, came repeatedly to Ahmednuggur, passed through a varied experience, was baptized in September last, was again enticed home by his friends and put in close custody but escaped, and was with our brethren in November, appearing well and resolute in his purpose to cleave to his Master at any sacrifice. Mr. Hazen regards the number of inquirers at Seroor as increasing. “Our congregations at the station and in various villages are large and attentive. The call is urgent for more labor, more preaching, more prayer to God on the part of all who love Zion.” Several persons at Wudaly have asked to be received into the church.

Harripunt, a native preacher, has spent most of the year at Ahmednuggur, having been out on tours only a few weeks. Ramkrishna, another native preacher, has labored at Newase nearly all the year. The mission have finally obtained a permanent footing at this out-station. A good school is in operation, and a friendly feeling on the part of the people seems to be taking the place of rancorous and protracted opposition. An attempt was made at Seroor to establish a preaching circuit for each of the brahmin helpers, but it has been found difficult to carry out the plan fully. The object is regarded as important, however, and it will be constantly kept in view. A short extract from a familiar letter of Mr. Hazen to Mr. Ballantine, now in this country, opens a pleasing view of the field within and
around Seroor. The letter was written in December. Mr. Hazen says,—"I have had pleasant audiences this year, and I think much less of caviling and questioning than usual, and some of my hearers have been of that quiet, inquiring kind, that one wishes to talk for hours with them. I have been south, and on two days had my tent full of koonbees, from four in the morning to sunset. To-day I stopped in a village, and had sixty to hear me, and they heard me well. I have much interest in my little congregation at Seroor. Besides those who always attend, whom you will pretty well recollect, I have had from twelve to twenty each Sabbath since September, who were quite unconnected with us. Many of them hear attentively. My little congregation at Shirasger is growing in interest. Four of them came four miles from their village to my service last Sabbath. Yesterday I was at Namaji's village. The people were very anxious for a teacher. At the close of the talk they asked again, and said that if I would give them even a mahar teacher, they would send their children and let the mahars send theirs at the same time. They would thus raise a school of fifty or more. I was much pleased with some of the people there."

GENERAL RESULTS.

The Committee have endeavored, in some recent arrangements proposed to the mission, to effect such a location of the different members of the mission, and such a division of labors, as will secure a distinct individual responsibility for every member of the mission as a preacher of the gospel,—a responsibility approximating, in individuality and distinctness, as nearly as possible to that of ministers of the gospel at home. Much of the social embarrassment and difficulty in missions has been owing to a want of due attention to this one thing. Each missionary should have, if possible, his own preaching place or places, his own congregations, his own department of ministerial labor, with the best possible scope for his own active and social powers. This involves, in the city of Ahmednuggur, the forming of a second church and congregation, and the setting off of part of the present church and congregation for that purpose, with two separate systems of parochial day-schools for the children of the church and of nominal Christians, and the building of a dwelling house and place of worship in a part of the city removed from the house and mission chapel now owned by the Board. It involves,—what now exists to some extent,—places for stated preaching in the villages around Ahmednuggur, Bhiroor and Seroor, with village congregations and schools. It involves, also, the establishment
of stations with resident missionaries in some of the larger villages centrally situated, as at Wudaly or Newase, in districts where a disposition is found in the people to attend on the preached gospel. The speedy conversion of the world depends on multiplying missionary stations greatly beyond the actual number of the cities in the world. It is found by experience, that but few missionaries can labor together to the best advantage in a heathen city, at least at the outset, excepting of course some of the largest; and by occupying some of the surrounding more important villages, at the same time with the cities, a larger surface is brought under cultivation; there is a larger operation; there is more preaching; there are more missionaries, more numerous congregations, more numerous churches and church members, and a more numerous and effective native ministry; and there will be more attempted and more accomplished even in the cities themselves, through the re-acting influence, in a multitude of ways, of the village stations. The influence of the missions upon the churches at home, will also be far greater. The influence of well-directed labor in a city is indeed greater, as a general thing, than in a village, but it is not so easily seen, estimated and described. The great fortress we are besieging appears to stand unshaken year after year. To distant observers, almost nothing seems to be accomplished, except that a certain number of balls and shells have been thrown into it. Should we confine our efforts to great cities, as Madras or Bombay, the missionary may be encouraged by what he is able to see of the results of his labors; but the public interest would be apt to become exhausted before the conquest is made, and reinforcements, funds and the munitions of war would fail.

In this mission the boarding-schools, of which the seminary at Ahmednuggur is one, have not answered so valuable a purpose as to warrant a continued appropriation for their support; though, in the future progress of the mission, an institution for raising up native preachers and pastors will of course be required. Schools for educating the children of the churches and congregations will be sustained, to be taught by pious natives; but it is expected that the boarding-schools will be discontinued at the close of the present year.

The missionary however, will be left, acting in his full ministerial character; with every thing subordinated to preaching; with the highest possible provision for his individual and ministerial responsibility; with his own station, his own peculiar centre of influence, his subordinate stations, and his suffragan native ministry; and the very best (because the most effectual) practical system for creating an active native ministry; and every available social element put in requisition—among the
lower classes, if not the higher—for multiplying native congregations and churches, and for creating a Christian community. There will thus be as many stations as there are missionaries able to preach in the native language. And the systems of stations and out-stations, missionaries and native helpers, and day schools for the children of real and nominal Christians, from Seroor in one direction to the Godavery River in the other, will constitute the Ahmednuggur mission. Bombay is the centre of another mission; and it is proposed that Satara and Aurungabad be the centres of other missions, should such be the will of God.

MADRAS MISSION.

ROYAPOORUM.—John W. Dulles, Missionary; Mrs. Harriet L. Dulles.—Three native helpers.

CHINTADEPETTAR.—Miron Winslow, Missionary; Mrs. Mary B. Winslow.—Five native helpers.

ARMENIAN STREET.—John Scudder, M. D., Missionary.—One native helper.

POPHAM'S BROADWAY.—Phineas R. Hunt, Printer; Mrs. Abigail N. Hunt.

ARCHOT.—Henry M. Scudder, Missionary; Mrs. Fanny L. Scudder.—One native helper.

5 stations.
4 missionaries—one a physician.
1 printer.
4 female assistant missionaries.
10 native helpers.

The health of Mr. Dulles and his wife and of Mrs. Winslow has required a residence at the Neilgherry Hills. Mr. Winslow has also been obliged to spend a few months on those salubrious uplands. Dr. Scudder, though with impaired health, pursues his accustomed labors. The health of Mrs. Hunt has been in some measure improved by a sojourn at Bangalore. The health of Mr. and Mrs. Scudder has been uniformly good; and Mr. Hunt has not lost a day from sickness throughout a laborious year.

PREACHING—SCHOOLS—CHURCH.

Dr. Scudder and his son have made preaching almost their only business, proclaiming the gospel morning and evening to such as come to them for books or to be instructed, and also in different places of concourse in the streets, and in the vicinity of the town. Dr. Scudder has also had a service at mid-day, in a room hired for the purpose near the printing-office. At Royapoorum Mr. Dulles has been assisted in the morning of alternate Sabbaths by Mr. Scudder, and they have preached to a congregation of about two hundred. In the afternoon a
catechist has usually preached, but to a smaller number, as the children of the schools attend but once a day. Mr. Dulles has preached in the schools and streets as his health and necessary attention to the language would permit. At Chintadrepettah Mr. Winslow has preached Sabbath mornings to a congregation of four hundred or more, composed largely of children of the English and vernacular schools. In the afternoon, at which time the congregation is much smaller, Francis Asbury has taken the place of Mr. Winslow a portion of the time. These catechists are very useful, and in the present state of the mission their services are almost indispensable. In addition to the Sabbath services at Chintadrepettah, there has been preaching every week at some one of the schools and at a zayat or bungalow, not far from the church, with more or less reading of tracts and exhortation in the streets by Mr. Winslow or a catechist.

Three vernacular schools have been sustained at Royapoorum; one of them for girls under the care of Mrs. Dulles; while at Chintadrepettah there have been nine such schools, five of which are for girls. These last have assembled as one school for the morning sermon, and at times also in the afternoon, under the direction of Mrs. Winslow. The whole number of pupils in the twelve schools is about 400. At Chintadrepettah, moreover, there has been an English and vernacular school, sometimes called a high school, with a daily attendance of about 125 pupils. Some of these are lads and young men of respectable families, while others are of low caste. All, however, sit upon the same seat in the hours of recitation. Religious instruction is made quite prominent in this institution. More than two-thirds of the expense of all these schools has been defrayed by contributions from English residents. The pupils all attend meeting on the morning of the Sabbath, and are all formed into a Sabbath school.

Ten persons have been admitted to the church since the last annual letter from the mission, three at Royapoorum, and seven at Chintadrepettah. One has died in the faith, and two have removed. The number of communicants now at Madras is thirty-eight.

VISIT TO CONJEVERAM—TAMIL BIBLE—THE PRESS.

In May Dr. and Mr. Scudder visited Conjeveram, to attend a festival annually held there in honor of Vishnu. Thousands of men, women and children were present from all parts of the country. Mr. Scudder thus describes their manner of proceeding:—

A native Christian with tickets was stationed in the street fronting the bungalow. Standing among the crowd of those who desired to come into
the bungalow to receive tracts, he held a book in his hand, an open page of which he thrust before the eyes of each applicant, and required him to read a little. When a number sufficient to form a little company had stood the test, they were supplied with tickets, and admitted together into the bungalow; where we received them, and, seating them upon mats, addressed them. As a general thing both of us addressed each company, fully opening to them the sins and follies of their own system, and presenting to them the scheme of salvation through a divine Savior. We then furnished them with tracts and portions of Scripture, and dismissed them. By this time our assistant would have a new company ready for us. Each company, thus separated from the tumultuous crowd outside, sat before us a quiet, interesting, and, I may add, an interested auditory.

In this way they labored eight days, addressing in all more than one hundred and fifty companies, which comprised 2,037 individuals, to whom they distributed 4,756 Scripture portions and tracts. Some days more than eleven hours were given to this work.

In November Mr. Winslow announced that the printing of the new version of the Tamil Bible was completed. It had been in hand three years, and for two years the united labors of Messrs. Percival and Spaulding of Jaffna, Brotherton of the Church of England and Winslow in Madras, have been devoted to it, most of the time daily, except on the Sabbath. In point of accuracy, conciseness, elegance and idiomatic correctness, it is thought to be a great advance beyond any thing that has gone before.

The mission press has been unusually active. Two, three, and sometimes four presses were doubly manned; and two of them almost constantly trebly manned during a large part of the year; and the amount of work performed has been greater than in any year since the press was established. The number of pages printed has been 22,400,831. At the foundery a fresh font of 2,000 pounds of the small pica Tamil has been cast. The Bible in one volume royal octavo, printed in this type, is much admired. Fonts in Telooogoo are preparing. The workmen attend daily prayers, and listen with becoming interest to occasional exhortations. Nearly every one takes part in the singing. All are expected to attend meeting on the Sabbath. The printing from the beginning is 192,408,221 pages.

MEETING IN UNISON WITH THAT OF THE BOARD.

All the members of the church, except two who were sick and two at a distance, sat down with the mission families at a repast, the evening preceding the annual meeting, which was held in connection with that of the Board. "It was," says Mr. Winslow, "an interesting sight, husbands and wives little accustomed to eat together, high caste and low caste and no caste brethren and sisters in Christ, thus acknowledging their
unity in him as different members of the same body." At the meeting, prayers were offered that the influences of the Spirit might descend upon the Board at its great missionary convocation, and upon every missionary station through the heathen world. The services were closed by the celebration of the Lord's supper.

NEW STATION.

Mr. H. M. Scudder commenced, on the fourth of March, a new station in Arcot. This city is seventy miles from Madras, on the road to Bangalore, and being in a very populous and destitute district, may be made an eligible centre for any number of stations the Board may be able and disposed to form. Mr. Scudder finds his newly acquired medical skill a good introduction to him as a minister of the gospel. In four weeks after his arrival in Arcot, he had from forty to fifty patients daily. He met them in the morning, and having read a passage from God's word, explained and applied it, and then knelt down and prayed. They were attentive and quiet. His medical labors also furnished him means of access to Hindoo women, whom, in ordinary circumstances, it is quite difficult to reach. One day he had twenty-one female patients. Mrs. Scudder also, who speaks Tamil fluently, has an interesting field of labor. She goes daily to the dispensary, and spends some time conversing with the women. An urgent appeal is made by this mission for more laborers. At Madras, a city of six or seven hundred thousand inhabitants, the Board has but three missionaries. Mr. H. M. Scudder is the only missionary in all the vast country between Madras and Bangalore, a region full of cities, towns, villages and hamlets.

MADURA MISSION.

MADURA FORT.—Clarendon F. Muzzy, Missionary; Mrs. Mary Ann Muzzy.—One native helper.

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

THIRUMUNGALUM.—Charles Little, George Ford, Missionaries; Mrs. Ann Jennett Ford.—Four native helpers.

THIRUPOOYAM.—Horace S. Taylor, Missionary; Mrs. Martha E. Taylor.—Two native helpers.

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

SYAGUNGA.—John E. Chandler, Missionary; Mrs. Charlotte H. Chandler.—Two native helpers.

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

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

[Report,

PELLACOOLUM.—In charge of Mr. Ford, of Tirumungalum. Two native helpers.

OUT-STATION.—Maloor.

_in this country._—William Tracy, Missionary; Mrs. Emily F. Tracy.

9 stations,

1 out-station.

10 missionaries.

1 physician.

10 female assistant missionaries.

17 native assistants; not including 54 catechists and readers connected with village congregations.

Mr. Tracy, after a residence of more than thirteen years in India, is now on a visit to the United States. The health both of Mr. and Mrs. Tracy is considerably impaired, but it is hoped they will be able to return to their field of labor with renewed strength. They arrived on the 23rd of May. Except in the case of an infant child of Mr. Herrick, no death has occurred in the mission. Mr. Herrick has taken Mr. Tracy's place in the seminary at Pasumalie, and Mr. Ford has removed to Tiru-
mungalum, leaving Periacoolum without a resident missionary, though still in charge of Mr. Ford. Mr. Taylor has removed from Tirupoovenanum to Mundahasalie, thirty miles south, as being a more central position in relation to the village congregations connected with his station. He regards the change as having “worked well thus far;” but as it is not certain that he will remain there permanently, and permanent buildings have not been erected, he is reported by the mission as still connected with Tirupoovenanum. Mr. Cherry's return was mentioned in the last Report. He has since received, at his own request, a release from his connection with the Board.

CHURCHES—LABORS—VILLAGE CONGREGATIONS.

The mission, in their annual report, speak of the year as one of general prosperity. “Though not permitted to behold the more powerful displays of divine grace,” they say, “we record with gratitude that the gentler influences of the Spirit have been enjoyed at most or all of our stations. The proof of this has been seen in the orderly walk of our church members, and the hopeful conversion of some to God.” No member has been cut off from the churches during the year, and, except at a single station, but one has been suspended. Each of the churches has been increased in numbers, and in all forty have been received. Only one member has died. A new church has been organized at Periacoolum, making the whole number of churches connected with the mission nine. The statistics are presented in a form in the following table.

<table>
<thead>
<tr>
<th>Stations</th>
<th>Rec'd the past year</th>
<th>By profession</th>
<th>By certificate</th>
<th>No. received</th>
<th>Dissociated to other churches</th>
<th>Lost during the year</th>
<th>Died during the year</th>
<th>Suspended the past year</th>
<th>Excommunicated the past year</th>
<th>No. at present</th>
<th>Good standing</th>
<th>Total to the church on prof. from the first</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madura E.</td>
<td>11</td>
<td>6</td>
<td>1</td>
<td>7</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>17</td>
<td>0</td>
<td></td>
<td>25</td>
</tr>
<tr>
<td>Madura F.</td>
<td>5</td>
<td>5</td>
<td>2</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>23</td>
<td>0</td>
<td></td>
<td>19</td>
</tr>
<tr>
<td>Dindigul E.</td>
<td>1</td>
<td>1</td>
<td>6</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>30</td>
<td>0</td>
<td></td>
<td>24</td>
</tr>
<tr>
<td>Dindigul W.</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>32</td>
<td>0</td>
<td></td>
<td>9</td>
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<tr>
<td>Periacoolum</td>
<td>11</td>
<td>11</td>
<td>2</td>
<td>13</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>27</td>
<td>0</td>
<td></td>
<td>11</td>
</tr>
<tr>
<td>Tirumungalum</td>
<td>3</td>
<td>3</td>
<td>5</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>22</td>
<td>0</td>
<td></td>
<td>29</td>
</tr>
<tr>
<td>Pasumalie,</td>
<td>7</td>
<td>7</td>
<td>1</td>
<td>8</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>32</td>
<td>0</td>
<td></td>
<td>34</td>
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<tr>
<td>Tirupoovanum</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>29</td>
<td>0</td>
<td></td>
<td>25</td>
</tr>
<tr>
<td>Sivagunga,</td>
<td>5</td>
<td>5</td>
<td>1</td>
<td>6</td>
<td>2</td>
<td>1</td>
<td>16</td>
<td>0</td>
<td>23</td>
<td>0</td>
<td></td>
<td>84</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>40</td>
<td>40</td>
<td>60</td>
<td>14</td>
<td>1</td>
<td>17</td>
<td>0</td>
<td>235</td>
<td>320</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It will be noticed that from the church at Sivagunga sixteen members have been suspended. The year at that station has been one of many trials, as well as of some encouragement. The trials, the report says, "illustrate some of the evils which
must always exist when an inadequate number of missionaries are obliged to cultivate a large field, requiring operations to be kept up at many places distant from each other." In addition to the evil of a frequent change of laborers, the station was left at one time for nearly three years without a resident missionary. During that period a large number were admitted to the church, "who, from the nature of the case, could not have such instruction and care as they needed, either before or after their admission; and it is not to be wondered at that they should now try the faith of him, who is called to minister to them in spiritual things; nor that catechists, situated as they have been, should not have made great attainments in knowledge or piety." The hope is expressed that the missionary who is now at the station, and has met with such things to cheer him in the midst of his trials, may be permitted to remain many years, and to see much fruit of his labor.

Speaking of efforts made for the spiritual good of the people, the report says, "More than forty religious services, attended ordinarily by the missionaries, have been sustained weekly, not including prayers in Tamil, or meetings held in the village congregation. More than six thousand miles have been traveled by the missionaries in preaching the gospel; and at eighteen places, exclusive of the usual places for assembling on the Sabbath and village congregations, there has been stated preaching." One missionary reports having made eleven tours, in which 235 different villages were visited; some of them frequently. Forty thousand tracts have been distributed, forty-five Bibles, more than two hundred Testaments, and more than eight thousand smaller portions of Scripture.

The more important statistics of the village congregations, connected with the different stations, are presented in the following table.

<table>
<thead>
<tr>
<th></th>
<th>Madura East</th>
<th>Madura Fort</th>
<th>Dindigul East</th>
<th>Dindigul West</th>
<th>Tirumangal</th>
<th>Srikantapuram</th>
<th>Perambalum</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of congregations,</td>
<td>3</td>
<td>12</td>
<td>1</td>
<td>8</td>
<td>4</td>
<td>26</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>Number of families,</td>
<td>109</td>
<td>22</td>
<td>84</td>
<td>46</td>
<td>220</td>
<td>40</td>
<td>150</td>
<td>600</td>
</tr>
<tr>
<td>Adult males,</td>
<td>17</td>
<td>133</td>
<td>81</td>
<td>46</td>
<td>223</td>
<td>40</td>
<td>150</td>
<td>710</td>
</tr>
<tr>
<td>Adult females,</td>
<td>21</td>
<td>125</td>
<td>23</td>
<td>84</td>
<td>45</td>
<td>224</td>
<td>36</td>
<td>160</td>
</tr>
<tr>
<td>Children,</td>
<td>26</td>
<td>140</td>
<td>30</td>
<td>163</td>
<td>50</td>
<td>328</td>
<td>72</td>
<td>204</td>
</tr>
<tr>
<td>Adults able to read,</td>
<td>6</td>
<td>41</td>
<td>7</td>
<td>60</td>
<td>11</td>
<td>45</td>
<td>19</td>
<td>15</td>
</tr>
<tr>
<td>Congregations added this yr.</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>7</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Congregations abandoned this yr.</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Increase of adults,</td>
<td>20</td>
<td>4</td>
<td>29</td>
<td>0</td>
<td>0</td>
<td>144</td>
<td>0</td>
<td>23</td>
</tr>
<tr>
<td>Decrease of adults,</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>180</td>
<td>16</td>
<td>0</td>
<td>17</td>
<td>0</td>
</tr>
<tr>
<td>Av. attendance on the Sabbath,</td>
<td>70</td>
<td>305</td>
<td>80</td>
<td>210</td>
<td>87</td>
<td>340</td>
<td>55</td>
<td>328</td>
</tr>
<tr>
<td>Number of catechists and readers,</td>
<td>2</td>
<td>4</td>
<td>2</td>
<td>9</td>
<td>4</td>
<td>18</td>
<td>5</td>
<td>10</td>
</tr>
</tbody>
</table>
The whole number of persons connected with all these congregations is 2,471. There are 54 schools with 712 scholars. With reference to this department of their work the mission say in their report,—

The members of our village congregations, it is believed, are becoming more firmly established in the Christian religion; and the means used for their improvement are more systematic and thorough. The more experience we have, the less liable are we to be deceived in regard to the motives and character of those who profess a desire to embrace Christianity; and the more the people know of us and the gospel we preach, the less likely are they to come to us, except from a sincere desire to learn the truth. An increase of numbers, therefore, is indicative of greater progress than at an earlier period of our work. A decrease, such as we report from two or three of our stations, should not be regarded as necessarily indicative of a retrograde movement. If a large number of persons, ignorant in a great degree of the principles of Christianity, professedly embrace it, we should expect that many, when they shall have understood the new religion better, or “when affliction or persecution ariseth for the word’s sake,” will turn back. It is often the case, however, that many who thus leave us, come again after a time, and stand firm. There may, therefore, be quite a decrease in numbers, while there is real progress.

Various communications, both from the mission and from individuals, make it apparent that the brethren feel a deep interest in these congregations, and a growing conviction of the importance and the promise of this department of effort.

Mr. McMillan, in a letter dated March 25, 1851, communicates many interesting facts respecting different villages. Of one congregation (at Vericul) he had, he says, two years ago but little hope. “There were only about ten families in different places; and they appeared to exert almost no influence on the surrounding community.” But within the last ten months, a change has taken place.

There are now in connection with the congregation, residing in seven villages, fifty families. The increase in one year has been forty families; the number of souls is one hundred and seventy-five; of whom twelve are communicants. These people have become so strong that they pay but little regard to the threats of others. When their enemies say to them, “We will put you out of caste; we will not give our daughters in marriage to your sons; neither shall we attend your marriages or funerals;” they reply, “We do not care, we are now strong enough to attend to these things ourselves.” And they are now talking of forming themselves into a united band, to give and receive their own sons and daughters in marriage, without going to their Roman Catholic or heathen friends.

The majority of the families who have joined this congregation were formerly Romanists, and it is clear that our brethren are to meet a more active and vigilant opposition from Romanism, than they have hitherto found in that quarter. Within the past year a seminary has been opened at Dindigul, in which ten young men are preparing for the priest’s office. The number of Jesuits in that part of the world is increasing. While
the missionary is cheered in view of changes which are taking place, favoring the cause of truth, he is pained at the thought of being unable, for want of means and helpers, adequately to cultivate the fields which are opened. "What," he asks, "ought to be done for persons in such circumstances?"

They must have the watchful care of a missionary, who can frequently visit them, and preach to them. They must have a faithful catechist to lead in their morning and evening devotions; to interest them on the Sabbath, when the missionary cannot be present, and to see that they do not wander back to the murky territory of Romanism. And, lastly, they must have teachers to instruct their children in the knowledge of the gospel. When God is so manifestly giving us the vantage ground, shall we have the means of taking possession of it, and retaining it? Or must our hands be tied, and our efforts crippled? It cannot be. I hope for better things from the churches of my own native land. Had I a voice that could reach them, I would say, "Compel us not, for the want of means, to leave the vantage ground which we have gained. It is hard to obtain it; and now let us keep it. Force us not, in one moment, to cast away the labors of years."

Other communications present this subject in much the same manner. Connected with the seventy-one congregations, it will be noticed there are fifty-four catechists and readers. These are stationed, some to take care of single congregations, and some of a cluster of congregations, and also to labor for the spiritual good of the heathen around them. The native assistants at the stations are engaged in preaching the gospel and laboring with the missionaries to gather congregations.

**EDUCATION—MEDICAL PRACTICE—NEED OF HELPERS.**

The following table, compiled from different tables furnished by the mission, embraces the more important statistical facts in the department of education.

<table>
<thead>
<tr>
<th>STATIONS</th>
<th>Prep. Class. (Ch. Names.)</th>
<th>Boarding Sch.-1. (Teachers.)</th>
<th>Eng. Class. (Scholars.)</th>
<th>Day Sch.-2. (for Girls.)</th>
<th>Free Schools (Av. for the year.)</th>
<th>Schools of Vill. (Av. in each.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madura East</td>
<td>3</td>
<td>24</td>
<td>23</td>
<td>49</td>
<td>1, 30; 25; 2; 3, 51; 7</td>
<td></td>
</tr>
<tr>
<td>Madura East</td>
<td>3</td>
<td>2</td>
<td>27</td>
<td>45</td>
<td>1, 30; 25; 2; 3, 51; 7</td>
<td></td>
</tr>
<tr>
<td>Dindigul East</td>
<td>3</td>
<td>2</td>
<td>23</td>
<td>30</td>
<td>1, 30; 25; 2; 3, 51; 7</td>
<td></td>
</tr>
<tr>
<td>Dindigul West</td>
<td>3</td>
<td>2</td>
<td>23</td>
<td>30</td>
<td>1, 30; 25; 2; 3, 51; 7</td>
<td></td>
</tr>
<tr>
<td>Pericoolum</td>
<td>4</td>
<td>2</td>
<td>23</td>
<td>30</td>
<td>1, 30; 25; 2; 3, 51; 7</td>
<td></td>
</tr>
<tr>
<td>Tirumugalum</td>
<td>3</td>
<td>2</td>
<td>23</td>
<td>30</td>
<td>1, 30; 25; 2; 3, 51; 7</td>
<td></td>
</tr>
<tr>
<td>Tirupuovanum</td>
<td>3</td>
<td>2</td>
<td>23</td>
<td>30</td>
<td>1, 30; 25; 2; 3, 51; 7</td>
<td></td>
</tr>
<tr>
<td>Sivagunga</td>
<td>2</td>
<td>2</td>
<td>23</td>
<td>30</td>
<td>1, 30; 25; 2; 3, 51; 7</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>28</td>
<td>9</td>
<td>60</td>
<td>69</td>
<td>1, 30; 25; 2; 3, 51; 7</td>
<td></td>
</tr>
</tbody>
</table>

In the seminary at Pasumalie are 4 teachers, 33 pupils, and 24 church members.
The "preparandi classes," embracing a few young men at each station under the immediate instruction of the missionaires, are regarded as a temporary arrangement for providing catechists for the villages sooner than a sufficient number can be furnished from the seminary. A large part of the expense of the English school at Madura Fort continues to be defrayed by English residents at Madura. Eighteen of the pupils, mostly Indo-Britons, are nominal Christians. Five pupils have left the seminary at Pasumalie within the year, to engage in the service of the mission. The older pupils of the seminary have visited the neighboring villages Saturday afternoons, as heretofore, to distribute tracts and converse with the people. The teachers have also, at times, engaged in this service. Five thousand tracts and more than a thousand portions of Scripture have been in this way distributed the past year. The boarding-school at Madura East is for girls. Upon this institution "some drops have fallen" within the year. Five of the girls have been received to the church, and it is hoped that some others have been renewed. The table shows that comparatively few girls are connected with the schools; and the missionaries feel that the time has come to do more for the education of females, particularly those connected with the village congregations. All the teachers in the seminary, English school, and boarding-schooels, are communicants. All the teachers in the village congregations are nominally Christian, and several are church members. Six of the teachers in the free schools, and three in the girls' day schools are Christians. In all the schools of the mission, therefore, only eleven heathen teachers are employed.

Dr. Shelton, in reporting his labors for the year, says:

The number of patients treated is two thousand four hundred; which, added to the number for the previous nine months, makes four thousand and two hundred. Many have come from towns and villages which the missionary has not visited; and some are among the weaver caste in Madura, among whom no missionary labors are carried on. The whole expense of the hospital for the year, exclusive of the dresser's salary, does not exceed one hundred rupees. This is surely a small expenditure for the good accomplished. The sick who resort to the hospital at an appointed hour each day, are accompanied by many of their friends; so that the physician, or his assistant, has an opportunity daily of addressing an audience, often large, under the most favorable circumstances.

Dr. Shelton has distributed 2,200 tracts and 206 portions of Scripture at the hospital; and from the experience which he has already had, he considers the practice of medicine as an important instrumentality for exerting an influence on the minds of the Hindoos.

Many of the communications received from this mission during the year, dwell at more or less length upon the urgent
want of more laborers and of more pecuniary ability vigorously to prosecute the work, to which, in the good providence of God, the mission seems called. The brethren feel deeply that "the harvest is plenteous," while "the laborers are few." In a mission letter, dated in April, not less than six pages are devoted to a reiteration of their oft-repeated appeal. Without an increase of laborers, they say, "We cannot faithfully instruct those who have put themselves under our care;" "we cannot operate in those places where the heathen are somewhat favorably inclined;" and "we cannot reach the great mass of heathenism."

Mr. Taylor dwells at length upon the same topic. "We are straitened," he says, "on every side." He refers to the circumstances of some of his brethren at other stations, and adds, "I too, for this whole year, can do nothing for those who may newly turn, except as I abandon those now with us. Respectable congregations, asking to be taught, not speculatively merely, but with a view to immediate practice, I am obliged to leave untaught." The annual report of the mission closes with the following remarks:

We cannot perhaps give you a clearer idea of our present need of a reinforcement than by introducing an extract from Mr. Taylor's report. "There is a movement among the people," he says, "and a call for help from a number of places, too great for me with the means at my disposal. And if I had the means, without missionaries to watch and preach and pray, the good which could be hoped for, would be but little comparatively." In speaking of the congregations near the shore, he says, "Could I be heard, I would plead earnestly for a missionary to labor by the way of the sea." There are now eight congregations in that region. The people are all of low caste, are related to each other, and strengthen each other; and among their relatives who remain, there is unusual encouragement. But the great reason why I would plead for them is the need in which the congregations stand of spiritual help. Most of the time I have been able to have barely one catechist there for the whole; but for about three months I have failed even of that. There are three persons among them, called readers, who have for about two years had the Bible in their hands, but who might say, 'How shall we understand unless some one teach us?' The people are teachable. I believe they are sincere in renouncing their former devil-worship, (for such was their religion;) and they now show a desire to make the Sabbath a day of rest. A missionary is needed for them; catechists are needed for them; and, in addition to the common schools, boarding-schools are needed for the promising boys and girls."

If our brethren in America call to us, "Watchman, what of the night?" we answer, We can discern a faint light in the distance, which seems like the breaking of the day; but the darkness, we fear, will linger long, unless our brethren in Christian lands "watch for the morning" with an earnestness of desire which has hitherto been felt but by very few. If any inquire, "Do the forces of the enemy give way?" we can say with truth, Some breaches are distinctly visible in his fortresses; and at times he manifests some anxiety as to the issue of the contest. But we must confess that we believe his walls and his gates are strong yet. We see no reason to think the time of their overthrow very near. Indeed, we cannot expect to see Satan driven from
Hindostan till the servants of God engage in the combat far more generally, and with far greater earnestness, than they have hitherto done. Let Christians as a body enter upon this work with an energy which its importance demands; let them make the extension of Christ's kingdom the great object of their lives, and consecrate themselves, with their sons and their daughters, their silver and their gold, wholly to it; and the enemy, we believe, will soon be vanquished, and this desert land become "like the garden of the Lord."

CEYLON MISSION.

TILLIPALLI.—Daniel Poor, Benjamin C. Meigs, Missionaries; Mrs. Ann K. Poor. Five native helpers.

BATTICOTTA.—William W. Howland, Cyrus T. Mills, Missionaries; Mrs. Susan R. Howland, Mrs. Susan L. Mills. Thirteen native helpers.

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

MADUP.—William W. Scudder, Euretas P. Hastings, Missionaries; Samuel F. Green, M. D., Physician; Thomas S. Burnell, Printer; Mrs. Martha Burnell. Three native helpers.
PANDITERIPO.—John C. Smith, Missionary; Mrs. Mary Smith.—Seth Payson, native preacher; two native helpers.

CHAVAGACHERY.—Joseph T. Noyes, Missionary; Mrs. Elizabeth A. Noyes.—Two native helpers.

VARANY.—Under the care of Mr. Noyes, assisted by one native helper.

OODOOPITTY.—Under the care of Mr. Meigs, assisted by two native helpers.

OUT-STATIONS.—Caradive, Varany, Poongerdive, Katsa, Atchoovaley.

In this country.—Henry R. Hoisington, Missionary; Eastman Strong Minor, Assistant Missionary; Mrs. Nancy L. Hoisington, Mrs. Judith M. Minor.

8 stations and 5 out-stations.
10 missionaries.
1 male assistant missionary.
1 physician.
1 printer.
10 female assistant missionaries.
2 native preachers.
32 native helpers.

No death has occurred among the members of this mission during the year; but Mr. Minor, in consequence of his own impaired health, has been obliged, after a residence in Ceylon of near seventeen years, to return to his native land. He arrived at New York, with his family, on the 8th of July.

Mr. and Mrs. Poor have returned to the field in which they have so long labored. They sailed from Boston on the 6th of November, and after some detention at Calcutta reached Ceylon in May. They were accompanied by no new laborers, though the mission has been long and earnestly calling for some, and though Mr. Poor had himself, during the whole time of his visit in this country, been laboring for this end. Mr. and Mrs. Fletcher were mentioned in the last Report as being in this country on account of the failure of health. There being no prospect of their enjoying health in India, they have very reluctantly asked a release from their connection with the Board.

CHURCHES—NATIVE HELPERS—PREACHING.

<table>
<thead>
<tr>
<th>Churches</th>
<th>Number of Men.</th>
<th>Attended</th>
<th>Filled</th>
<th>Elected</th>
<th>Excused</th>
<th>Ejected</th>
<th>Deaths</th>
<th>Amount of contribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tillipally</td>
<td>55</td>
<td>0</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>$27 00</td>
<td></td>
</tr>
<tr>
<td>Batticotta</td>
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<td>17</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>$85 00</td>
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</tr>
<tr>
<td>Oodooville</td>
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<td>11</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>61 67</td>
<td></td>
</tr>
<tr>
<td>Manepy</td>
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<td>6</td>
<td>1</td>
<td>0</td>
<td>3</td>
<td>41 69</td>
<td></td>
</tr>
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<td>31</td>
<td>3</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>21 02</td>
<td></td>
</tr>
<tr>
<td>Chavagacherry</td>
<td>18</td>
<td>0</td>
<td>5</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>23 50</td>
<td></td>
</tr>
<tr>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>6 14</td>
<td></td>
</tr>
<tr>
<td>Oodoopitty</td>
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<td>0</td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>8 75</td>
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</tr>
<tr>
<td>Total</td>
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<td>33</td>
<td>21</td>
<td>4</td>
<td>6</td>
<td>5</td>
<td>274 67</td>
<td></td>
</tr>
</tbody>
</table>

* This does not include the whole amount contributed during the year.
The eight churches connected with this mission embrace 375 members. Thirty-three were added during the year on profession of their faith, of whom nine were baptized in infancy. Ten were members of the seminary, and six of the female boarding-school. Five members of the church died, four were suspended, and four excommunicated. Thirty-seven children were baptized. The foregoing table gives the statistics more fully.

Of the seventeen admitted to the Batticotta church on profession, four were from Valany, in consequence of the labors of the Native Evangelical Society, and three from Caradive. A revival of much interest has been enjoyed at Batticotta, mainly in connection with the seminary. At Oodooville, also, a season of refreshing has been experienced.

The annual report of the mission speaks of the native members of the churches as requiring much pastoral supervision and instruction. They are not yet a separate community, but in many ways connected in worldly affairs with the heathen around them, and are therefore exposed on every hand to temptations, which they have not always strength to resist. In general, the missionaries do not find among them such a sense of individual responsibility, such ardent love to the cause of Christ, and such readiness to enter with zeal and energy upon plans for doing good, as they desire to see. They are sometimes called to witness defects and faults of a very trying character, and they are naturally anxious that the churches at home should understand something of their difficulties in this respect, and should not expect too much from recent converts from heathenism. Still they think they see improvement and indications of progress towards a better state of things. One missionary remarks, "I take more and more comfort with the members of the church, and have more and more satisfaction concerning them. It seems as though there was not on earth so interesting a field of labor as a Christian church in such a dark land as this. It is the foundation of many generations; the beginning of the future Zion that is to fill and possess the land." In another letter the same writer says again:

I feel more and more bound to the native church members as I become more and more conversant with them. My experience thus far has convinced me that they will bear an intimate acquaintance, and they can hardly be understood without such an acquaintance. Their customs, their modes of thought and feeling are so different from ours as to render it hazardous to judge them without an intimate personal knowledge, such as it is the privilege of a pastor to have.

The Native Evangelical Society has been sustained during the year with considerable interest and efficiency. Its labors
have been still confined principally to the island of Valany. It has employed one catechist, two schoolmasters, and, for a portion of the year, a reader; has built a preaching bungalow, and commenced building a house for the catechist. The whole amount contributed by the Society, for the last year reported, was about $275, mostly by native Christians. Of the desire of the native helpers to do good, and of their faithful and valuable services, several letters from different missionaries speak very favorably.

The importance of preaching the gospel in the villages around the stations seems to be duly estimated by the missionaries, and though there are many cares connected with the churches and stations, this work has not been neglected. Valany, where there has been no missionary for several years, has been occupied nearly three months during the past year; and the brethren who have been there have made it their principal business to go from village to village, and from house to house, proclaiming the word of God. Oodoopitty has been also occupied by missionary families more than two months, and the neighboring islands have been occasionally visited.

"We feel the importance," says the mission report, "of constantly bringing before the minds of the benighted heathen around us the great truths of the gospel. There is a large class, formerly instructed in our free schools, who need to be followed up, and often reminded of the truths which they have learned. Our catechists render us much assistance in this work, and we think some of them feel a personal interest in it."

Mr. Meigs, of Tillipally, in a letter dated October 2, speaks of a new effort to do good.

I have held morning meetings only a few months; but I have already become deeply interested in them, and I think they will be productive of much good. I endeavor to be at the house appointed about sunrise. One of my native assistants makes arrangements on the previous evening, so that the people may know that I am coming. Very few will refuse me the privilege of holding a meeting at their dwellings. They spread mats in the yard in front of the house, and sometimes furnish me with a chair; but I generally take my seat upon an inverted rice mortar. I usually make kind inquiries respecting the family, while a few of the neighbors are coming together, both for the purpose of showing my interest in their welfare, and of becoming better acquainted with them and their households. In this way many females hear the gospel, who would not attend our churches or school bungalows. My audiences vary at these seasons from five or six to thirty. After they have assembled, I read and familiarly explain some interesting portion of Scripture, and conclude with suitable exhortation and prayer. This system may be pursued almost indefinitely; for after I have visited all the houses within a morning's walk, I shall commence going around a second time. The people have treated me, in almost every instance, with civility and kindness; and though many do not love the humbling truths of the gospel, they will consent to hear them.
SCHOOLS.

The schools under the care of the mission consist, as heretofore, of two boarding-schools:—one for boys at Batticotta, and one for girls at Oodooville,—Tamil free day-schools, and English day-schools. The following table gives the leading facts in regard to the Tamil free schools.

<table>
<thead>
<tr>
<th>Stations</th>
<th>Number of schools</th>
<th>Whole number of pupils</th>
<th>Average number of pupils per day</th>
<th>Attendance at School</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batticotta</td>
<td>14</td>
<td>473</td>
<td>323</td>
<td>300</td>
</tr>
<tr>
<td>Tillipally</td>
<td>10</td>
<td>645</td>
<td>425</td>
<td>390</td>
</tr>
<tr>
<td>Manepy</td>
<td>10</td>
<td>325</td>
<td>230</td>
<td>200</td>
</tr>
<tr>
<td>Oodooville</td>
<td>8</td>
<td>431</td>
<td>297</td>
<td>270</td>
</tr>
<tr>
<td>Panditeripo</td>
<td>9</td>
<td>432</td>
<td>288</td>
<td>250</td>
</tr>
<tr>
<td>Varany</td>
<td>4</td>
<td>125</td>
<td>85</td>
<td>40</td>
</tr>
<tr>
<td>Chavagacherry</td>
<td>11</td>
<td>476</td>
<td>300</td>
<td>170</td>
</tr>
<tr>
<td>Oodopitty</td>
<td>11</td>
<td>613</td>
<td>412</td>
<td>300</td>
</tr>
<tr>
<td>Total</td>
<td>77</td>
<td>3548</td>
<td>2370</td>
<td>1920</td>
</tr>
</tbody>
</table>

The number of teachers in these schools is eighty-one; of whom forty-two are church-members, and thirty-one have been pupils at Batticotta or Oodooville. Seven of the schools are supported by a grant from the colonial government.

The aim of the mission in this department of their operations is two-fold. 1. They wish to communicate useful knowledge, especially that which is derived from the Bible, to the young. 2. They intend to use the schools as an agency for disseminating the truths of Christianity among the adult population. As bearing upon the former, they give the following account of their system.

A compendium of Scripture history, the three Scripture catechisms issued from our press, and portions of the Scriptures, form the larger part of the daily course of study. Most of the schools are brought together at the stations Sabbath mornings to receive religious instruction; and on another day of the week they are assembled to be questioned in the studies of the week. They are more thoroughly examined, however, at the end of each month. These examinations are conducted by the native assistants, under the supervision of the missionary at the station. While we endeavor to give the pupils such knowledge as will tend to make them useful members of society, we aim especially to give them that knowledge which is “able to make them wise unto salvation.” Few have become converts to Christianity from these schools; but a large number have been taught to read, and have also been instructed in the principles of the Christian religion; and they now form a large and important class in the community, being in every respect accessible to the preaching of the gospel. The old generation, whose minds from their childhood have been steeped in heathenism, and to whom it is difficult to convey a Christian idea, are fast disappearing from the stage, and giving place to a generation who understand Scripture language, and have some knowledge of Scripture doctrine.
Though these schools are not all that could be desired, they are spoken of as decidedly improving, and as accomplishing great good. Mr. Smith, after an examination of them, remarks:—“The most marked progress was seen in some of the girls' schools at the stations, supported by government grant. Many receive a pretty good education in Tamil in these schools, who never go to Oodooville. By these means the number of females who could read and write is being greatly increased, and many of the higher classes are feeling that it is a disgrace that their girls do not learn.” The people, too, are manifesting some readiness to aid the schools. Mr. Noyes of Chavagacherry says,—

The schools at this station appeared very much better at the annual examination, than they did last year; especially in their Scripture and Christian lessons, and in the order and regularity of the classes. The people in this part of the province are very desirous to have us establish schools in their villages; so that, if it was thought desirable, and if sufficient means were at my command, I could increase the number ten-fold. In some villages, the natives are willing to furnish land and build the school-houses, if we will furnish them with books and teachers; and generally, when the people very much desire a school, I require them to build a school-house before establishing one.

The missionaries still consider the schools as very important auxiliaries in the work of preaching the gospel among adults. The school bungalow is a preaching place for the missionary always ready, and the teacher and his pupils are the agents in bringing the people together. There are fifteen English schools, nine of which are sustained by liberal grants from the colonial government. The number of pupils is 502. The teachers, nineteen in number, are all educated; and sixteen of them are church-members. The object which the mission have had in view in establishing these schools, is (1) to open the way for studying English to those who desire to make this acquisition, and (2) to prepare a number of lads for Batticotta seminary. The course of study comprises both English and Tamil, the Holy Scriptures receiving daily attention. The pupils are formed into Bible-classes each Sabbath morning, and are required to attend the services of the sanctuary. During the past year the schools have generally been prosperous.

In several of the parishes, however, nearly all the schools were suspended for some months, on account of the extensive prevalence of the cholera.

The seminary at Batticotta is now under the sole charge of Mr. Mills. He is assisted by seven native teachers, all of them being members of the church, as are nineteen of the students. A class of eight, having completed the full course of study, was dismissed in October, and another class of thirty was received. Nearly all who graduated were professing Christians,
CEYLON.

and most of them are engaged in missionary service. At the close of the year, the whole number of students was 108. Speaking of the influence of this institution in their annual report, the brethren say,—

It has afforded us a very valuable corps of native assistants, and sent abroad through the islands a large number who are well instructed in true science and the doctrines of Christianity. We regret that so few of those who are not connected with our own or with other missions, exert their influence to promote the cause of Christ. Many of them left the seminary intellectually convinced of the truth of Christianity, but with their hearts unchanged by the Holy Spirit; and we could hardly expect that, thrown into severe temptations, and without the benefit of the stated means of grace, they would resist heathen influences. Upon this class of young men, however, we look with hope; for if God should visit the land with a general outpouring of his Spirit, and they should become the subjects of the divine influence, many of them would be well fitted to go forth as preachers of the gospel.

The cost of the institution to the Board has been considerably diminished during the past four years, partly by a reduction of the number of students and native assistants, and partly by an increase of the number of those who pay for their board, in whole or in part. The mission will throw the expense of it, as well as that of the English and Tamil schools, upon the people as soon as practicable. Mr. Mills gives the following interesting account of the efforts of professing Christians in the seminary to do good.

A number were so much interested in the reports from the island of Valany, and in the work of grace that has been in progress there, that they requested permission to go and spend a Sabbath. On several Sabbaths a delegation went, leaving here on Saturday afternoon and returning Monday morning, bringing reports which increased the interest of all, and led them to greater activity in seeking the salvation of those in the seminary. The example and reports of Robert Crosset, who has given up his school and gone to labor among the Islanders, have not been without an effect upon the Christians of the seminary. The spirit which some of them have manifested has been cheering to our hearts, and we can not but hope that a real love for Christ and for souls has actuated them. They have held their morning prayer-meetings at five o'clock, and some have been in the habit of conversing and praying daily with the impenitent.

In the report of October it was mentioned that the church members had formed themselves into a society for the distribution of tracts among the neighboring villages. They still continue to go out every Sabbath afternoon, and prosecute their work with much more spirit than we expected. Their reports, during the term, were increasingly interesting. Some have met with opposition, but they are generally received with kindness as they go from house to house. We cannot but hope that good seed is sown, and some good done among the people, while these youth are acquiring a valuable training, and fitting themselves for more extensive usefulness. They have also, of their own accord, commenced sending tracts to their more distant friends, particularly to those who have been their school companions, accompanying the printed page with a note or letter, urging them to seek the salvation of their souls.
In regard to the new class, Mr. Mills remarks:—

Although the qualifications for admission have been raised since the last class was taken, and though it was understood that only thirty could be received, more than eighty applied, and of these a large proportion were well fitted. The desire for admission, and the anxiety on the part of the parents who came with their sons to the examination, were intense. Some offered to sell a part of their lands to pay for the board of their sons; others offered to advance the sum required for the whole course; others still were willing to submit to any terms which might be proposed. It was sad, indeed, to say to so many candidates, “We cannot take you.” What a contrast between the present and the past! Once the missionary must needs go from house to house, and beg for scholars, and then obtain only orphans or the sons of the poor. Now all classes come, and plead for a place, and offer to do any thing we require.

A season of much religious interest was experienced in the seminary during the term which closed in October, of which an interesting account will be found in the Missionary Herald for February.

The female boarding school at Oodooville is under the superintendence of Mr. and Mrs. Spaulding, assisted by Miss Agnew and four native teachers. The number of pupils is ninety-three, of whom twenty-seven are members of the church. In this institution, also, there has been a season of increased religious interest within the year. The institution has exerted, the report says, “a wide and powerful influence in overcoming the prejudices of the community against female education. The whole number admitted to its privileges from the beginning is two hundred and seventy-two. About twenty-five have died; and one hundred and eighteen have been married to Christian husbands. Some are now teachers in the free schools for girls.”

PRESS—MEDICAL DEPARTMENT—CONCLUSION.

The printing during the year 1850 amounted to 6,227,800 pages, of which 2,015,600 were pages of the Scriptures, and 3,427,200 pages of tracts. The whole number of pages printed from the beginning, as now reported, is 161,337,098.

With reference to the new translation of the Bible, Mr. Spaulding, who was one of a committee of translators, says, under date October 8, 1850,—“I am happy to say, that I finished the second reading in September, and the whole of the manuscript is now in Madras, rapidly approaching its issue from the press. The work will probably be out in November. The close of my labors in this department will give me more leisure, morning and evening, for other duties; and I am thankful that I have been counted worthy to see such a blessed boon to the Tamil people, as I believe this to be.” A copy of the new version, in one royal octavo volume, is in the library of the Board.
Dr. Green reports the number of patients registered by him during the year ending April 1, 1851, as having been 2,217. This statement does not include those who have been visited by the assistants at their own houses. Those coming to the dispensary assemble in the verandah at nine in the morning, and are regularly addressed, sometimes by Dr. Green himself, but generally by a catechist or one of Dr. Green's assistants, for from fifteen to thirty minutes on the plan of salvation, which is set forth synoptically on the tickets which the patients receive. Books and tracts are also distributed. The number who have been reached by the gospel in this way, including those who have accompanied the sick, must be more than three thousand. Dr. Green's assistant, at the present time, is Joshua Danforth, who "is fast growing into an experienced physician." Ira Gould, his former helper, is now in the hospital of the "Jaffna Friend-in-need Society," a situation which he is said to fill with credit to himself, and very acceptably to the Society and the community at large.

Mr. Meigs speaks of having been much interested at a monthly concert by the remarks of one of his most intelligent native assistants, showing the benefits of missionary labor among the people.

He said that the changes for the better that had been effected among the people, since the missionaries came to this province, were many and very great. The people were then very poor; now they have greatly increased their wealth. They have many more comforts in their houses, as well as more education and intelligence. Multitudes of them can read and write; and most of them have some knowledge of the Christian religion. Some in nearly every family have been educated in our schools; and they have our school-books, tracts and portions of the Bible in their possession, and can repeat the catechisms which they have learned. "When I go to such houses and converse with them," said he, "I feel that I have a hold upon them; that we in some sense stand on common ground, and that I am related to them, and they to me. We have many things in common on the subject of religion that we can talk about, and in which they feel some interest.

Even in the opposition which is excited amongst the people, the missionaries find ground of encouragement. Mr. Scudder remarks:—

I am convinced that more and more opposition will be manifested by the heathen, as they begin to apprehend danger from the success of Christianity. They have thus far looked with something like contempt upon the efforts of the missionaries. A true Hindoo prides himself in his religion; he looks upon it as perfectly secure,—impregnable to all the assaults of adversaries. But they are now beginning to open their eyes to the aggressive nature of Christianity, and to rouse themselves to some defence of their craft. They have established a printing-press in Jaffna, and are issuing school-books, very much resembling in structure those printed by us, but substituting the names of their gods for those of the living and true God. They have also established schools, for the support of which they have a systematic and efficient means of collecting funds. Thus the old adversary is stirred up. He
sees that the battle is likely to prove a warm one, and we may be sure that he will not give up his kingdom here without a struggle.

The Roman Catholics, also, are making it manifest, that they feel the influence of the Protestant missionary labor. A pamphlet has recently been issued, entitled, "A report of the Vicariate Apostolic of Jaffna for the year 1850." It contains one hundred and twenty-eight pages, forty of which are devoted to the American and Wesleyan missions, and show conclusively that the missions are producing some impression. The book-depository at Man-epy is noticed as "another establishment of the Americans, from which the Jaffna Auxiliary Bible Society pours into the country, every year, several thousand copies of their spurious Bibles." The Vicar Apostolic then goes on to say: "The printing and throwing of this ill-treated book at every body who may require it for any use whatsoever, is the main object and the glorious one of the members of the said society and their friends. Protestant ministers, catechists and schoolmasters are so abundantly supplied with Scriptures, that they are able to provide not only some of the Catholics, but a great many heathen and Mohammedans also. The Protestant Bible is become so common in Ceylon, that if in former times it was used only for doctrine, for reproof, for correction, for instruction in righteousness, as St. Paul speaks: now-a-days we may truly say, that it is also used for butter, and for snuff, for soap and for faggot, and for many other purposes of profanation, in every dirty shop of unrighteous mercers." The "Morning Star" is also noticed as "another American blessing, a periodical lie," which the Catholics of Jaffna are forbidden to read. The Romanists have now ten European missionaries in the province of Jaffna, and they are making vigorous efforts to extend their religion.

EASTERN ASIA.

BORNEO MISSION.

KARANGAN.—The missionaries, Messrs. William Youngblood and William H. Steele, and Mrs. Josephina M. Youngblood, absent on account of ill health.

1 station.
2 missionaries.
1 female assistant missionary.

Mr. and Mrs. Youngblood are still suffering under the effects of the illness which brought them home. Mr. Steele's health has been in a good degree restored, and he has been actively employed, and not without success, during much of the year past, in reviving the interest of the Reformed Dutch Church in his mission. It is understood by the Board, that the missionaries for this and the Amoy missions are to come from this church, and Mr. Steele has made the obtaining of a re-inforcement for Borneo an important object of pursuit. A few months more will probably decide the prospects of the mission for the present.
CANTON MISSION.

CANTON.—Elijah C. Bridgman, D. D., Dyer Ball, M. D., Missionaries; Samuel W. Bonney, Licensed Preacher; S. Wells Williams, LL. D., Printer; Mrs. Eliza J. Bridgman, Mrs. Isabella Ball, Mrs. Sarah W. Williams.—Two native helpers.

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

This mission has been weakened by the lamented death of Mr. J. G. Bridgman. During a temporary alienation of mind, the consequence of impaired health, he inflicted a wound on himself in December, which proved fatal in five days. He was much beloved by his brethren for gentleness and guilelessness of heart, simplicity of purpose, and consistency of conduct.

PREACHING—PRINTING—EDUCATION.

Dr. Ball has recently united his Sabbath afternoon audience with Dr. Happer's, of the Presbyterian Board, and they take turns in addressing congregations of some fifty or sixty thus formed. The Teochew service has been continued, excepting two months, when one of the native helpers was on a visit to his family. Though the congregation is small, some of the hearers are frequent, if not regular, attendants. In November, 1849, a service was commenced in the Canton dialect on Tuesdays and Thursdays. For more than a year past this has been held daily, except when interrupted by sickness. The attendants have varied from ten to fifty, and there are always some among them who appear to listen with deep interest, and all are perfectly civil and quiet. Each one when seated has a book given him, and the place pointed out from which the preacher is to discourse. A part of a chapter or a chapter or more is read and explained. The hearers on leaving are permitted to take with them the book that has been used, which thus far has been the Gospel of John. In addition they are often furnished with tracts upon the subjects discussed. Dr. Ball says, "I have not at any time been so much encouraged in the work of making the gospel known, as during the year past. I never speak without seeing some who are attentive, and appear to wish to understand what the new doctrine is. It is to be hoped that the truth is taking hold of the mind, and undermining Satan's kingdom."

Mr. Bonney continues at Whampoa. He has few constant hearers, most of those present being individuals who were passing in the street at the time, or had come from a distance to hear something new; but he has found much encouragement in his visits to the numerous adjacent villages, most of which
have been visited eight or ten times in regular succession. "Every new visit," he says, "awakens a new interest in the subject of the gospel, and produces renewed attention." Tracts and portions of the Scriptures are cheerfully and in some cases thankfully received, and the people seem much pleased with personal conversation, and addresses to a small number of persons. Opportunities for this are constantly afforded in the school-rooms and ancestral halls in the villages. Good-will and civility, and indeed kindness towards the missionary, are taking the place of prejudice, suspicion and revilings. The landholders have offered to lease him three different lots at a reasonable rate, and will allow him to erect on them such a building as he pleases.

The native helpers have furnished considerable aid in the service, in the Teochew and Canton dialects, and have also been diligently employed in tract distribution, and in religious conversation with their own countrymen.

During the year ending June 30, 1850, there were printed at the mission press 55,000 copies of tracts, containing 1,345,300 pages; and 9,600 copies of the Gospels and Acts, making 530,600 pages; also an edition of several thousand of the Gospel of Matthew, with comments by Mr. Dean, and an edition of his first twelve chapters of Genesis with comments. At the Anglo-Chinese press, under the superintendence of Mr. Williams, about 800,000 octavo pages have been printed in English, and 15,000 tracts in Chinese on stereotype blocks. A tonic vocabulary of the Canton dialect has been commenced, which, it is expected, will be completed another year. None but Chinese workmen have been employed, and thus far the experiment has succeeded well. Religious services have been held with them every Sabbath, and Mr. Williams has also taken the chief part at the weekly service at the Ophthalmic Hospital.

Dr. Ball's school numbers sixteen pupils. His calls to visit patients at their dwellings, have been more numerous than in any former year.

Though it is not deemed expedient to authorize the commencement of a mission at Shanghai, it was desirable that Mrs. Bridgman, while her husband should reside there as one of the translators of the Scriptures, should have some congenial and useful employment. She has, therefore, been authorized to institute a boarding-school of twelve scholars, and has such a school under her care. There are besides eight scholars, who reside with their parents. Their studies are almost wholly in the Scriptures. Much pains are taken to instruct them in household employments. On the Sabbath they, with their
mothers and other female relations, have formed a little congre-
gation to hear the gospel preached.

Dr. Bridgman has been engaged, as last year, at Shanghai,
on the translation of the Bible. During the year the revision
of the New Testament has been completed, and the Old Tes-
tament translated as far as Leviticus. No agreement has yet
been effected in respect to the terms which shall represent
'God' and 'Spirit.' Rev. T. McClatchie has been chosen, by
the Shanghai local committee, to fill the place vacated by the
delegates of the London Missionary Society, in accordance with
instructions received from their Directors.

Dr. Bridgman speaks, under date of May 7, of having had
repeated visits from a native gentleman, who had come a long
way from a neighboring province in search of knowledge,
geographical, astronomical and religious. "With the names
of all the States of our Union," says Dr. B., "and of the prin-
cipal kingdoms of Europe, he is as familiar as any school-boy.
He has ransacked all my Chinese library, and begged copies of
all our Christian books. Of the four Gospels just published
he has taken many copies."

"No doubt," remarks Dr. Bridgman, "the empire has reached
a ruinous condition, and revolutions may not be remote. The
state groans under its own weight. A spirit of inquiry is wak-
ing up. The God of the whole earth has mercy in store for
this people. It is a time when earnest intercession should be
made, both for the monarch and the people, and especially for
us missionaries of the cross. We need, at this juncture, more
than a double portion of the Spirit of Jehovah, with means to
fill the land with Bibles."

AMOY MISSION.

AMOY.—Elihu Doty, John Van Nest Talmage, Missionaries; Mrs. Eleanor S.
Doty, Mrs. Abby F. Talmage.—One native helper.
1 station.
2 missionaries.
2 female assistant missionaries.
1 native helper.

Mr. Talmage arrived at Amoy, on his return from this coun-
try, with his wife, July 16, 1850. On the 22d of the follow-
ing December he preached his first regular sermon, at the
opening of a place of worship in connection with his house.
The room will seat more than a hundred persons, and it was
crowded. Since that time there has been regular preaching on
the Sabbath at two places, the average number of hearers at
both being from 150 to 200. The other meetings continue
very much as last year.
Baptisms—Admissions to the Church—Church Members.

On the 19th of May, Mr. Doty administered the rite of baptism to four children—his own infant, and three children of native converts. It was the first time this ordinance was administered to any child of the native church members at Amoy, and was an occasion of much interest. Two men and three women were received into the church on the last Sabbath of July, 1850, and on the last Sabbath of March, three additional persons, a man and two women. Six others applied for the same privilege; and some of these are regarded as hopeful candidates. The church now consists of twelve members. The deportment of the church members is such as greatly to encourage the missionaries in their work. Mr. Talmage writes, near the close of the year, that after the morning service of the day on which his place of worship was opened, "some of the converts continued a long time, exhorting and reasoning with the people. So, after the afternoon service, one of them continued to speak to his countrymen till evening." This same spirit continues. They are dependent on their daily labor for their bread, and yet they find time to labor for Christ. Ever since the opening of the new chapel, they have held evening meetings for exhortation and prayer, every evening but one of the week. This was their own voluntary arrangement. The remaining evening is spent in religious conference, for the special end of mutual encouragement and instruction. An afternoon service for conversation and tract distribution has also been sustained, principally by one of these brethren, five days in the week. Nor is it unusual to see a warm-hearted brother in Christ, himself but recently rescued from heathenism, seated in the place of public worship, or in some other public place, diligently plying his hands in his ordinary occupation to secure for himself and family needful daily bread, and yet even more earnestly employing his tongue in telling his fellow sinners of that 'bread which came down from heaven, of which if a man eat he shall never die.'

The native helper devotes his whole time to the duties of his office, and may generally be found at the place of worship, conversing with those who come there for inquiry. He also holds more formal meetings, and makes occasional tours to neighboring places. Another member of the church acts as colporter in the city, under the direction of Dr. Young, medical missionary of the English Presbyterian Church.

Schools—Obstacles to the Gospel—An Experiment.

During the first half of the year, the school was transferred to the hands of Dr. Young. This was because Mr. Doty found
himself unable to give it the proper degree of attention, and at the same time perform his other and more important duties. It numbers thirty scholars.

Opium is a great obstacle to the evangelizing of China. The traffic in this drug is carried on by men who appear before the heathen as Christians, so that the leading idea which the Chinese have of the Christian religion is, that it allows its votaries to violate all law, and promote habits which even the heathen class with the lowest vices. Aside from the reproach thus brought upon the Christian religion, no confidence can be put in an opium smoker, while more than half the men of Amoy are reported, on good authority, to be more or less addicted to the practice. The amount of money drawn yearly from the empire, in exchange for opium, exceeds thirty millions of dollars.

The gospel encounters another obstacle in the ignorance of the people. Probably not more than one tenth of the men in Amoy and the vicinity can read with intelligence. A woman who can do so, is rarely found. This is owing to the nature of the written language, which differs so widely from the colloquial, that after a boy has spent from three to five years in becoming acquainted with the characters in use, two or three more are required for him to learn to translate them into the language that is spoken. This difficulty, it is hoped, may be successfully met. It is believed that every vowel and consonant sound of the Amoy dialect can be expressed by the use of seventeen letters of the English alphabet, and that a few marks suffice to designate the tones. An experiment has already been made, in conformity with a suggestion from the Prudential Committee, of writing the colloquial language in this way; and from the result there is reason to hope, "that boys, who are at all apt in acquiring knowledge, may be prepared for reading the Scriptures in less than three months."

NEED OF MORE LABORERS.

The demand for a reinforcement to this mission, is very urgent. Mr. Doty says, under date of March 20, "The state of this people, the present stage and condition of our work, the wide field spread out before us, all unitedly plead for laborers. Preachers are wanted, men to exercise themselves in the proper work of the ministry, and loving such work above all other, and hence prepared to work hard to become qualified for it; and who will feel it to be a privilege and an honor to follow the path marked out by Apostles and early preachers, in fulfilling their commission, 'Go ye into all the world,' &c. These we need. Then the perishing condition of this people demands
more missionaries. For such men we pray and plead. And to such we say, in the fulness of our hearts, oppressed by a sense of the magnitude of the work to be done, and the great need of men to do it, 'Brethren, come over and help us.'"

FUH-CHAU MISSION.

FUH-CHAU.—Stephen Johnson, Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, Justus Doolittle, Missionaries; Mrs. Caroline M. Johnson, Mrs. Rebecca C. Peet, Mrs. Abigail M. Cummings, Mrs. Harriet F. Baldwin, Mrs. Sophia A. Doolittle.

1 station.
5 missionaries.
5 female assistant missionaries.

Mr. Richards had a hemorrhage of the lungs in September, and was advised by his brethren and physician to embark for a southern port as soon as practicable, in the hope that the voyage would prove beneficial. On reaching Canton, the physicians recommended a long sea voyage. Early in March he embarked in the 'Sea,' for the United States, but was not permitted to reach this country. He calmly and cheerfully breathed out his life on the 5th of June. He was a son of the Rev. William Richards of the Sandwich Islands mission, and was born in those Islands. He had devoted his life to the spiritual renovation of China.

FAVORABLE CHANGE.

The mission has experienced some difficulty in obtaining suitable places for dwelling and meeting-houses. Early in the year, a district magistrate hindered Mr. Peet from renting a room in the city for religious intercourse with the people. He also prevented Mr. Richards from renting a building lot in the eastern suburbs. Again, he caused a bargain to be relinquished for a lot in the southern suburbs. At length there was a change of policy. Another lot in the same suburbs was offered to the mission, and the magistrate gave the owner a written permission to rent it. Violent opposition now arose in the neighborhood. The missionaries, when they came there, were abusively treated, and when a notice was posted by the government, forbidding such conduct, it was torn down, and a very different one put up in its stead. The government continued firm, however, and issued another proclamation, which Mr. Peet regards, all things considered, as one of the most interesting documents of the kind that he had seen since he came to China. It recognizes the right of the missionaries to pursue their work, censures those who treated them ill without a just cause, and threatens them with severe punishment if they
Suburbs of FUH-CHAU.
Scale of half a Mile
repeat their violent conduct. This produced quiet almost as suddenly as the disturbance had arisen.

Our brethren reside in the suburbs; but the brethren of the Church Missionary Society have secured an establishment within the city walls, the city authorities having at length proposed to rent to them portions of certain temple-buildings near the British consulate. This is a great point gained, and places the city, as respects missionary operations, in a position somewhat similar to that of Amoy.

THE FIELD—SCHOOLS—RELIGIOUS EXERCISES.

The mission houses and chapels are situated on or near a thoroughfare, running from the remote parts of Ato through the heart of the city, a distance of six or seven miles, the most important and crowded street of the city. They stretch along this thoroughfare for two or three miles.

"It is difficult," says Mr. Baldwin, "to see how we could be more favorably situated, if we could now have the choice. Here are lights steadily shining upon a path trodden by thousands daily. The relative position, too, of these posts is interesting. They are centres of influences, intimately connected with other places than those in their immediate vicinity. It may be added, that hundreds of streets and lanes branch off from the main street. It is our privilege to feel assured, that by these channels the few words spoken in weakness, and the printed page, find their way to places we have never seen. The map [inserted in this Report] shows that the position of the posts, as respects each other, is very advantageous. They are sufficiently near to be of mutual support, and to show this people that the work is one; and yet not so near as to produce embarrassment. We may labor for years together, and still feel that we are only forming neighboring congregations."

Mr. Johnson has a school connected with his chapel of twelve scholars, some of whom are females. There is a flourishing school under Mr. Peet’s charge, numbering twenty pupils. A school in a room of Mr. Baldwin’s chapel has ten scholars. The whole number is forty-two.

Mr. Cummings’s study of the language was seriously interrupted by the sickness of Mr. Richards, who was residing with him at the time, and also by other sickness in his family; but he is taking measures to find a suitable room for a preaching place. Mr. Doolittle is prosecuting the study of the language. The chapels are visited frequently during the week for conversation with the people, or for regular preaching, and for distribution of tracts. Teachers, servants and school-children attend the regular service, but the number that comes in from the street is generally small.

"We are anxious," say the mission in their report, "that those at home who love this cause, should know the state of things among this people. The great mass of them are intent on the things of this world only, and will not
listen; while the few that do listen, are blind, and stupid, and careless in respect to the truth. Not only are our congregations small, but we have labored three or four years under the direction of the Board, and yet cannot point to a single convert; neither can we say we know a single individual in our connection upon whom any decidedly favorable religious impression seems to have been made. Let Christians in America look upon us in our utter poverty and helplessness, and then we trust they will pray for us aright. We do not wish them to be moved merely by our successes, but more especially by our need, and above all by those holy motives which spring from the cross of Christ. God is smiling upon us in our foundation work. He seems to say to us by his providences that he purposes to build here a temple to his praise."

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS MISSION.

HAWAII.

KAILUA.—Asa Thurston, Missionary.

KEALAKEKUA.—John F. Pogue, Missionary; Mrs. Maria K. Pogue, Mrs. Mary A. Ives.

KAE.—Henry Kinney, Missionary; Mrs. Maria L. Kinney.

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

WAIMEA.—Lorenzo Lyons, Missionary; Mrs. Lucretia G. Lyons.

MAUI.

LAHAINA.—Dwight Baldwin, M. D., Missionary; Mrs. Charlotte F. Baldwin.—One native preacher.

WAILUKU.—Daniel T. Conde, Missionary; Mrs. Andelusia L. Conde.—One native helper.

hana.—Eliphalet Whittlesey, Missionary; Mrs. Eliza H. Whittlesey.

Out-station at Kanapali.—Kauweloha, Native Pastor.

MOLOKAI.

KALUAHIA.—Samuel G. Dwight, Missionary; Miss Lydia Brown.—One native preacher.

OAHU.

HONOLULU.—Lowell [Smith, Missionary; Samuel N. Castle, Amos S. Cooke, Secular Superintendents; Edmund H. Rogers, Printer; Mrs. Abba W. Smith, Mrs. Maria P. Chamberlain, Mrs. Mary T. Castle, Mrs. Juliette M. Cooke, Mrs. Mary W. Rogers.

PUNAKOU.—Daniel Dole, Missionary and Principal of the Punahou School; William H. Rice, Teacher; Mrs. Charlotte C. Dole, Mrs. Mary S. Rice, Miss Maria M. Smith.

KANEHOE.—Benjamin W. Parker, Missionary; Mrs. Mary E. Parker.

Out-station at Kahuku.—James Kekela, Native Pastor.

Out-station at Waianae.—Waimalu, Native Pastor.
SA朗DIIUIC II SLLANDS.

KAMAL

WAIMEA.—George B. Rowell, Missionary; Mrs. Mercy P. Whitney, Mrs. Malvina J. Rowell.

WAIALI.—Edward Johnson, Missionary; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

In this country.—John D. Paris, Claudius B. Andrews, Mark Ives, Missionaries; Seth L. Andrews, M. D., Physician; Abner Wilcox, Teacher; Mrs. Lucy G. Thurston.

Licensed Native Preachers.—David Malo, Daniel II, and Naiapookai, of Maui; and Kaohuluike and Kane, of Oahu.

Corresponding Members of the Mission.

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

HONOLULU, on Oahu.—Rev. Ephraim W. Clark, and Mrs. Mary K. Clark.

LIHAILALUNA, on Maui.—Rev. William P. Alexander, Teacher in the Seminary, and Mrs. Mary Ann Alexander.

KALUAHA, on Molokai.—Rev. Harvey R. Hitchcock, and Mrs. Rebecca H. Hitchcock.

WAILEKU, on Maui.—Mr. Edward Bailey, and Mrs. Caroline H. Bailey, and Miss Maria C. Ogden.

EWA, on Oahu.—Rev. Artemas Bishop, and Mrs. Delia S. Bishop.—One native preacher.

WAILUA, on Oahu.—Rev. John S. Emerson, Rev. Peter J. Gulick; and Mrs. Ursula S. Emerson, and Mrs. Fanny H. Gulick.

KOLOA, on Kauai.—James W. Smith, M. D., and Mrs. Millicent K. Smith.—One native preacher.

19 stations.

3 out-stations.

26 missionaries—one a physician.

3 physicians.

6 male and 34 female assistant missionaries.

49 members, and 19 corresponding members.

3 native pastors, and 3 native preachers.

Mr. Ives, Mr. Wilcox, and Mrs. Thurston arrived since the last annual meeting; and all, or nearly all, who are mentioned above as now in this country, are expecting to be in the Islands, if the Lord will, before the next annual meeting.

The preaching at nearly one-third of the stations now rests on what is described in the last Report as the home missionary basis. What proportion (if any) of the support of the preachers at these and at other stations will come out of the treasury of the Board, cannot yet be certainly known. A most material point is gained, however, if the leading responsibility for the support of the gospel be transferred from the Board and the churches in this country to the churches at the Islands. It is a great step towards rooting the gospel institutions in the soil, and securing for them an independent existence. But the progress is difficult, and necessarily slow, and involves no small number of radical changes, and the exercise of no small degree of faith and Christian spirit on the part of our brethren and sisters at the Islands. They have a claim to be earnestly remembered in our prayers.
CENSUS OF THE ISLANDS—EDUCATION.

A census of the Islands was taken in January of last year, which gives the following results:

<table>
<thead>
<tr>
<th>Island</th>
<th>Popula.</th>
<th>Deaths</th>
<th>Births</th>
<th>Excess</th>
</tr>
</thead>
<tbody>
<tr>
<td>H A W A I I</td>
<td>25,864</td>
<td>1,250</td>
<td>500</td>
<td>750</td>
</tr>
<tr>
<td>O A H U</td>
<td>25,440</td>
<td>1,368</td>
<td>451</td>
<td>917</td>
</tr>
<tr>
<td>M A U I</td>
<td>21,047</td>
<td>1,065</td>
<td>329</td>
<td>736</td>
</tr>
<tr>
<td>K A U A I</td>
<td>6,936</td>
<td>418</td>
<td>90</td>
<td>328</td>
</tr>
<tr>
<td>M O L O K A I</td>
<td>3,540</td>
<td>166</td>
<td>40</td>
<td>126</td>
</tr>
<tr>
<td>N I H H A U</td>
<td>714</td>
<td>3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>L A N A I</td>
<td>604</td>
<td>50</td>
<td>9</td>
<td>41</td>
</tr>
</tbody>
</table>

Total aggregate, 84,165 4,320 1,422 2,898

Aggregate amount of each description of persons included above.

<table>
<thead>
<tr>
<th>Description</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 18 years</td>
<td>12,983</td>
<td>10,383</td>
</tr>
<tr>
<td>From 18 to 31 years</td>
<td>7,995</td>
<td>7,752</td>
</tr>
<tr>
<td>31 to 53 years</td>
<td>11,018</td>
<td>11,047</td>
</tr>
<tr>
<td>Over 53 years</td>
<td>10,207</td>
<td>9,154</td>
</tr>
<tr>
<td>Blind</td>
<td>505</td>
<td></td>
</tr>
<tr>
<td>Deaf</td>
<td>249</td>
<td></td>
</tr>
</tbody>
</table>

There were extraordinary causes of mortality during the year preceding the census. The decrease in the population, however, is constant, and apparently must continue for some time longer. There are experiences elsewhere, warranting the expectation that it may yet be checked and ultimately arrested, through God's blessing, at the Sandwich Islands.

Foreigners.

Foreigners unmarried, 565
Foreigners with white wives, 168
Their children, 339
Foreigners with native wives, 312
Their children, 558

Schools.

Number of English schools, 5
Number of English scholars, 438
Number of High schools, 4
Number of scholars in the High schools, 202
Number of Primary and Common schools, 540
Number of scholars in the Primary and Common schools, 15,620.

From a table received from the Islands relating to government schools, it appears that of the 540 common schools, 437 were Protestant, and 103 Catholic. The Protestant schools had 13,261 pupils, and the Catholic schools 2,359. The total
expenditure for these schools during the year was $21,989 84, of which $17,051 84 were for teachers’ wages, and $3,160 51 were expended on school-houses. There were also two select schools supported by the government, the expense of which, for the year 1849, was $6,545; and eight other select schools were reported, sustained in different ways, some by subscription, some by the parents of the pupils, and two by the American Board. These ten select schools embraced in all 457 pupils, of which 267 were Hawaiians, 105 half-caste, and 85 pure white. Three other English schools, embracing about 70 scholars and composed mostly of native children, were said to be in operation, but no report has been received from them.

No general meeting of the mission was held during the year 1850, and it was not until the present Report on this mission had been written, that the results of the general meeting held in May last were received. But few of the stations made reports to the Committee last year directly, as it was hoped they would do. From the letter of the mission now referred to, which was written June 3, while the general meeting was in session, it appears that every child in the kingdom, between the ages of four and fourteen, has the privilege of obtaining school-instruction in the Hawaiian language. The common and select schools have been supported during the year 1850, at an expense of $43,146 59. Of the above sum, the government have sustained an expense of $32,085 59, and the remaining expense of $11,061 has been borne by voluntary effort, more than one-half of which has been sustained by the funds of the American Board.

"The whole number of common schools, as reported above, is 543; and the whole number of pupils, 15,308. Of the 543 schools 441 are reported as Protestant, and 102 papal. Of the 15,308 pupils, 12,949 are Protestant, and 2,359 papal." The amount expended by the government on each Protestant scholar was $1 39, and on each papal scholar, though with a less average number in the schools, $1 51, and the expenditure for Protestant and papal school-houses was as $7 16 to $12 58; showing how utterly groundless was the charge of partiality towards the former class of schools, brought against the government by the French.

The common schools are of course inferior to those in the United States, and much indifference is felt on the subject of education by the untaught parents. The schools are also deficient at present in books, but the mission is to make a special effort to remedy this evil.

The government has appropriated $6,000 for the support of the seminary at Lahainaluna the present year, and the number
of scholars is to be raised to 70 or 80. Mr. Pogue is to be associated with Mr. Alexander in its instruction.

Since the native Hawaiian race is still on the decrease, and the Anglo-Saxon is increasing in numbers, capital and business, the mission feels it to be important to instruct a portion of the rising generation in the English language. Several schools are now in operation, in different parts of the Islands, where the English alone is taught both to pure Hawaiians and to half-castes. Among these are Mr. Bailey's school at Wailuku, Mrs. Wetmore's at Hilo, Miss Green's at Makawao, and the family school of Miss Bishop at Ewa. The Royal school, the Charity school, and several other schools at Honolulu, embrace more or less of the above-mentioned classes.

Mrs. Wetmore's school is mainly composed of the children of Chinese fathers and native mothers. And it is one of the very interesting facts of the present day, connected with efforts for the evangelization of the world, that so many of the inhabitants of China are going abroad, to receive light from intercourse with Christians, and to come in contact with Christian institutions. The parents defray all the expenses of the school. "They have fitted up," says Dr. Wetmore, "a room in our house very neatly for a school room. They have desks, seats and black-boards, after the modern style in the States. They have also furnished a small clock, so that the room is really very inviting. We feel that it is a field of labor in which Mrs. W. may be very usefully employed. These children, if they grow up to be men and women and remain at the Islands are destined to occupy stations of great influence. It is therefore important that their early education be of the right stamp; and it is of no less importance, if they are to return to the land of their fathers." The school taught by Mr. Bailey and Miss Ogden at Wailuku is also a self-supporting school of children whose fathers are, for the most part, of foreign origin. The boarding-school at Hilo, under the care of Mr. Lyman, "continues," say the mission, "to render essential aid to the cause of education upon the Island of Hawaii, as well as other Islands of the group, not only by furnishing teachers for the common schools and pupils for the seminary of Lahainaluna, but also in preparing Hawaiian youth for the active duties of life in the various departments where skill and enterprise are needed." The number of scholars is 54. The number from the beginning is 325, of whom 90 have been in the seminary at Lahainaluna and 72 are now teachers. The select school at Waioli is important to the interests of education on the island of Kauai. "One important feature in the operations of the two last named schools, as well as that of the Lahainaluna seminary, is their system of manual labor. This tends to the production of men
sound in body and industrious in habits, as well as cultivated in mind. A system of manual labor has also been introduced into many of the common schools to good purpose. The children by this means not only acquire industrious habits, but also have the satisfaction of providing for their wants by the labor of their own hands." The concluding remarks of Mr. Lyman's report concerning the school at Hilo will interest every reflecting mind. "Twelve years ago," he says, "it was not very uncommon for even those parents who provided comparatively well for their children at home, to strip them before bringing them to the school, or perhaps present them in decent attire, but leave them with only a few rags. For some years past, the feeling has been general, and it is becoming more and more so, that they have no claim on the school for clothes. If parents now take clothes from their sons in school, it is only some old garment in exchange for a better one. There have been instances of boys, either orphans or those not assisted by their parents, who have labored nearly all the vacations for two or three years, to furnish themselves with clothes, rather than receive them from the school."

The changes proposed in the Punahou school and mentioned in the last Report, with a view to making it a Collegiate Institution, are in progress, but will necessarily require some time. The Committee will do no more on the present occasion, than commend the Institution to the attention and prayers of the Board and the community. It is to be numbered among the essential institutions for that part of the world.

Another species of schools is brought to view by Mr. Lyons, who resides at Waimea on Hawaii.

A new singing-master has given a new impulse to singing schools in my field. We have had numerous teachers in music, and they have accomplished something. But the present is evidently better qualified for his business than any of his predecessors. Under his skillful and energetic management, singing is undergoing quite a revolution. Old worn-out tunes are disappearing, and new ones are taking their places. He is particularly fond of chanting, and has introduced it in the congregation where he is teaching. His choir in Waipio is very large, and its performances are deserving of high commendation. He was chorister for some time in the seminary at Lahainaluna, and has taught music some months on Oahu. As the government is so benevolent as to pay singing-masters, he will be devoted to this branch for some time to come; and perhaps all the parishes in my field will be supplied with decent and commendable choirs.

CHURCHES—HOUSES OF WORSHIP—CONTRIBUTIONS.

The following tabular view of the churches, prepared by Messrs. Castle and Cook from such materials as they were able to command in July, 1850, though incomplete, will furnish material for profitable and grateful reflections. A tabular view
prepared by the mission at its late meeting, one year later, has not yet been received.

| STATIONS            | Whole No. of members in church | Whole No. of members on mission | Whole No. of members dismissed | Whole No. of members recommitted | Whole No. of members disavowed | Whole No. of members transferred | Whole No. of members received | Whole No. of members lost | Whole No. of members baptized | Whole No. of marriages | Whole No. of deaths | Whole No. of excommunications | Whole No. of regular standing | Whole No. of irregular standing | Whole No. of children baptized | Whole No. of marriages past year |
|---------------------|--------------------------------|---------------------------------|--------------------------------|---------------------------------|--------------------------------|---------------------------------|-------------------------------|-------------------------|--------------------------|-------------------------------|-------------------------|------------------|-------------------------------|-------------------------------|-------------------------------|-------------------------------|--------------------------|
| Hilo and Puna       | 492                           | 2,841                           | 104                             | 21                              | 21                             | 104                             | 2,841                          | 104                     | 21                       | 21                             | 104                     | 21               | 104                             | 2,841                          | 104                             | 2,841                          | 104                     |
| Waimea              | 553                           | 1,636                           | 38                              | 21                              | 21                             | 38                              | 1,636                          | 38                      | 21                       | 21                             | 38                      | 21               | 38                             | 1,636                          | 38                             | 1,636                          | 38                      |
| Kohala              | 470                           | 1,541                           | 2                               | 33                              | 33                             | 2                               | 1,541                          | 2                       | 33                       | 33                             | 2                       | 33               | 2                             | 1,541                          | 2                               | 1,541                          | 2                       |
| Kealakelua          | 33                             | 2,656                           | 4                               | 75                              | 75                             | 4                               | 2,656                          | 4                       | 75                       | 75                             | 4                       | 75               | 4                             | 2,656                          | 4                               | 2,656                          | 4                       |
| Kuai                | 348                           | 1,383                           | 36                              | 47                              | 47                             | 36                              | 1,383                          | 36                      | 47                       | 47                             | 36                      | 47               | 36                             | 1,383                          | 36                             | 1,383                          | 36                      |
| Hana                | 44                             | 424                            | 0                               | 4                              | 4                              | 0                               | 424                           | 0                       | 4                        | 4                              | 0                       | 4               | 0                             | 424                            | 0                               | 424                            | 0                       |
| Waialua             | 7                              | 331                            | 31                              | 33                              | 33                             | 31                              | 331                           | 31                      | 33                       | 33                             | 31                      | 33               | 31                             | 331                            | 31                             | 331                            | 31                      |
| Leilani             | 16                             | 331                            | 6                               | 33                              | 33                             | 6                               | 331                           | 6                       | 33                       | 33                             | 6                       | 33               | 6                             | 331                            | 6                               | 331                            | 6                       |
| Hanapolii           | 2                              | 30                             | 1                               | 3                              | 3                              | 1                               | 30                            | 1                       | 3                        | 3                              | 1                       | 3               | 1                             | 30                            | 1                               | 30                             | 1                       |
| Molokai             | 1                             | 29                             | 4                               | 2                              | 2                              | 4                               | 29                            | 4                       | 2                        | 2                              | 4                       | 2               | 4                             | 29                            | 4                               | 29                             | 4                       |
| Honolulu, 1st       | 1,263                         | 2,396                         | 300                            | 44                             | 44                             | 300                            | 2,396                         | 300                     | 44                       | 44                             | 300                     | 44               | 300                           | 2,396                          | 300                            | 2,396                          | 300                     |
| Honolulu, 2d        | 1,196                         | 2,045                         | 23                             | 44                             | 44                             | 23                             | 2,045                         | 23                      | 44                       | 44                             | 23                      | 44               | 23                             | 2,045                          | 23                             | 2,045                          | 23                      |
| Ewa                 | 1,030                         | 1,916                         | 2                               | 15                             | 15                             | 2                               | 1,916                         | 2                       | 15                       | 15                             | 2                       | 15               | 2                             | 1,916                          | 2                               | 1,916                          | 2                       |
| Waianae             | 463                           | 945                           | 9                              | 1                               | 1                               | 9                              | 945                           | 9                       | 1                        | 1                              | 9                       | 1               | 9                             | 945                            | 9                               | 945                            | 9                       |
| Waimea              | 30                             | 595                           | 3                              | 1                               | 1                               | 3                              | 595                           | 3                       | 1                        | 1                              | 3                       | 1               | 3                             | 595                            | 3                               | 595                            | 3                       |
| Kamehili            | 14                             | 314                           | 14                              | 44                             | 44                             | 14                              | 314                           | 14                      | 44                       | 44                             | 14                      | 44               | 14                             | 314                            | 14                             | 314                            | 14                      |
| Kauai               | 39                             | 532                           | 5                              | 48                             | 48                             | 5                               | 532                           | 5                       | 48                       | 48                             | 5                       | 48               | 5                             | 532                            | 5                               | 532                            | 5                       |
| Kohala              | 29                             | 519                           | 29                              | 7                              | 7                              | 29                              | 519                           | 29                      | 7                        | 7                              | 29                      | 7               | 29                             | 519                            | 29                             | 519                            | 29                      |
| Kolea               | 29                             | 519                           | 29                              | 7                              | 7                              | 29                              | 519                           | 29                      | 7                        | 7                              | 29                      | 7               | 29                             | 519                            | 29                             | 519                            | 29                      |
| Waimea              | 403                           | 808                           | 403                             | 80                             | 80                             | 403                             | 808                           | 403                     | 80                       | 80                             | 403                     | 80               | 403                           | 808                            | 403                             | 808                            | 403                     |
| Total in churches   | 38,965                        | 69,491                       | 38,965                          | 69,491                          | 69,491                         | 38,965                          | 69,491                        | 38,965                 | 69,491                  | 69,491                         | 38,965                 | 69,491 | 38,965                         | 69,491                          | 38,965                        | 69,491                          | 38,965                 |

Of the 38,296 who have been received into the churches, 21,738 were living and in regular church-standing; which appears to be just one-fourth part of the population of the Islands. The additions to seventeen of the twenty churches were 859. The deaths were 1,277, considerably exceeding the number of admissions; and to the deaths should be added the excess in the number of excommunications above the number restored. More than ten thousand church members have died in connection with the church from the beginning. It is a hopeful circumstance that there were, in that land so lately barbarous, so many as 1,374 Christian marriages during the year. The Board will note the large number of members in some of the churches, and bear in mind that it has been as large for ten or a dozen years. The following remarks are from the last general letter of the mission, testifying to the continued visitations of God's grace, and to the good and regular standing on the whole, of this great body of converts from heathenism.

"We have not the pleasure of reporting an extensive and general revival in our churches, yet we bless God that he has not left us without evidence that his Spirit has been among us, sanctifying his own people, and convincing sinners of sin, righteousness and a judgment to come. The people in some parts of the different fields have been aroused from their
lethargy to plead before a throne of grace. A more than usual interest on the subject of religion has been reported in the following fields, viz.: Hilo, Kau, Kealakekua, Molokai, Kaneohe, Koloa and Niihau. On the whole we regard our churches as in a prosperous state. The members are for the most part united in love, and are walking according to the order and doctrines of the gospel. Every year which passes convinces us more and more, that multitudes admitted to church membership upon these Islands have been those whose names are written in the Lamb’s book of life."

The statement made in the last Report, that a church composed of foreign residents had been lately organized at Honolulu, was erroneous.

The native churches have ever shown much zeal in the building of places for public worship. A stone meeting-house, thirty-four by forty-eight feet, has been commenced at Punalua in the Kau district. In the district of Hilo some eight or ten houses of public worship were destroyed and others injured by a tempest. "In several places," Mr. Coan says, "they have addressed themselves to the task of rearing up the fallen tabernacles of the Lord with remarkable courage and cheerfulness. But it is no small task to keep up some twenty-five houses of worship in this humid and hot climate. Our frequent and drenching rains keep the frail thatch (sugar cane leaf) of our houses almost constantly saturated. Consequently decomposition goes on rapidly, and the covering of our buildings needs renewing once in two or three years. The same is true of boards and timber, if not kept dry. Of course this work requires a continuous struggle, ending only when we rest from all our labors." "It requires about a thousand dollars annually to keep our numerous meeting-houses in repair, even in ordinary times. During the past year the amount expended may have been two thousand dollars." At Kealakekua, also on Hawaii, the people have finished one meeting-house, and are engaged in building another. Improvements have been made in the meeting-house at Waialua, on Oahu. The zeal and liberality of the people of Molokai are highly commendable. Mr. Hitchcock writes:—

My people have more than ever engaged in building and repairing meeting-houses in their several districts. In Halawa, a valley containing not more than two hundred or two hundred and fifty souls, the inhabitants are building, unaided, an edifice that, besides their own personal labor in getting stone, timber, lime, sand, &c., will cost not less than eight or nine hundred dollars. The house is up and partly shingled; the shingles, laths, nails, part of the boards, and the mason-work are already paid for; and I hope it will be ready for dedication in two or three months. And the people who are building this house, have paid more than fifty dollars at the monthly concert during the three months past, and their proportional share of my salary, and have also contributed for their own poor.
A feast of dedication was held on occasion of one of these meeting-houses being completed, about a mile from the station. Mr. Hitchcock thus describes it:

A few minutes took us thither, and we found a multitude assembled, sitting at a table which was covered with an abundance of first rate native food, served up on plates and in bowls, with an array of knives, forks, spoons and tumblers altogether new on Molokai. In the absence of chairs, the tables (which were boards, covered with clean cotton cloth) were elevated not more than a foot from the mat floor on which they all sat. For the missionaries a table was prepared at the head of the room, and furnished with every variety to overflowing, there being a whole chicken for each of us, and other edibles in proportion. All being seated, a blessing was craved, and the business of the occasion proceeded with characteristic cheerfulness and dispatch. As one company was satisfied, another filled its place. My business requiring me to leave, eating gave place to listening. My text was, “I will make them joyful in my house of prayer.” They seemed to feast upon the Word with as much zest as they had just feasted upon the bread that perisheth. It was an interesting hour, and its influence will be long felt for good in that little community.

The contributions of the natives for various religious objects reported from twelve of the more able stations were $8,605. This does not, however, include all that was given for erecting places of worship at those stations. It is worthy of remark, that some two or three hundred dollars of this were given for the suffering French missions in South Africa, just about the time when representatives of the French government were committing outrages at Honolulu. The amount contributed in cash during the year ending in May last was $15,965, besides all that was done in building and repairing churches. A missionary society, auxiliary to the Board, has been formed for the purpose of sending the gospel to other clusters of Islands.

A Native Ministry—Missionary Superintendence—Revivals—Social Condition.

The ordination of a native pastor over the church at Kahuku, on the island of Oahu, was mentioned in the last Report. On the 25th of September, Stephen Waimalu was ordained and installed as pastor of the church and congregation of Waianae, on the western side of the same island. He had preached to the people of that place two or three years as a licentiate; and, being anxious to secure his labors among them permanently, they invited him to assume the pastoral office, and pledged themselves to pay one hundred and fifty dollars a year for his support. The exercises were—sermon by Mr. Clark; ordaining prayer by Mr. Gulick; charge by Mr. L. Smith; right hand of fellowship by Mr. Kekela, the other native pastor; and address to the church by Mr. Bishop. A third native pastor has also been ordained and installed at Kanapali, on Maui. A
considerable number of the natives have a qualified license to preach at out-stations, and five are preaching under a full license. The manner in which the missionaries extend their care over their extensive charges, is perhaps somewhat favorably illustrated in the following account of tours made through Hilo and Puna, in the months of November and December.

In company with four school superintendents, all the schools were visited and examined; all the divisions of our juvenile cold water army, two thousand strong, were called out, marshaled, marched, &c., and our anniversary dinners were prepared and eaten by hundreds at a sitting. Our meeting-houses, on these occasions, were crowded with parents and children, hundreds, in some cases, remaining outside for want of room; hymns and temperance odes were sung; addresses were delivered, and prayer was offered. Sermons were also preached; contributions were taken up; candidates were received into the church; the roll of communicants was called; discipline was attended to; reports were heard; instructions were given; children were baptized; the Lord’s supper was administered, &c. &c. These anniversary celebrations were held at eleven stations, several days having been spent at each. The weather, for the most part, was fine; and nearly the whole population, parents and children, assembled. I have not seen a better “turn out” of the people for many years. All seemed joyful, and everything was orderly, and passed off well.

After the celebrations had terminated, a convention of all the teachers and trustees of the schools in Hilo and Puna, in connection with the officers of the church, was held, nearly two hundred being present. Of this meeting, Mr. Coan writes as follows:

The sessions were continued for two days, with constantly increasing interest. Questions of the first importance to religion and to education were discussed with patience and earnestness. Great unity of spirit prevailed, and perfect order and quiet characterized the assembly. In this respect, the advance made by our people, within the last ten years, is truly cheering. All the essential rules of deliberative bodies in civilized lands, though with less of formality, are observed in our conventions. Many interesting remarks were elicited from the teachers and others.

On the important subject of school government, one teacher spoke to this effect: “Many teachers complain that they cannot govern their schools. The children come late, or not at all, as they please. In school hours they are noisy and rude, run out and in at pleasure, and do as they please in most things. Now the difficulty is, these teachers do not govern themselves. They make laws for the boys and girls, but do not feel that those laws are binding on themselves. This is not the way. Rulers should keep the laws. This is the law of my school-house. If any one play truant, or is tardy, he receives a certain number of blows with the ferule on his hand. If the teacher arrives at the school three minutes behind the time, then he takes the punishment from the scholars; and many a time has my hand smarted under their blows. We have now no more trouble from tardy pupils. All are on the ground before the time, and we have no noisy or unruly scholars.”

Mr. Coan says that this speech was delivered with much vivacity and good nature. “It astonished many open-mouthed listeners, excited universal laughter, and secured the approba-

"
The improvements of the people in dress and manners are slower at the remote points, than at and around the more central places, as at Honolulu, Lahaina, Hilo, etc. In Kau, for instance, "men may often be seen in the streets with nothing but the malo on, which sometimes answers only in part the object for which it is worn." This is in a comparatively unfrequented part of Hawaii. But there are signs of progress. A road is being constructed across this island from Hilo to Kailua, "the greatest elevation of which will be some ten thousand feet. A horse road, encircling the island, is also being constructed near the shore. Besides these, local and shorter roads are being made or improved at many points, in and around villages, &c. Comparatively easy roads have been cut, zig-zagging, or on the principle of inclined planes, united by angles, up and down nearly all the precipitous banks of our gorges in Hilo. This work has greatly lessened the toil and the danger of travelers in passing through our district." Speaking of the portion of the field under his especial observation, Mr. Emerson says:

Low as education is, book knowledge is in advance of almost everything else at the Islands that tends to civilization. There are many natives whose knowledge of reading, writing, geography, book-keeping, history and theology is quite good. But a good mechanic is yet to be found among this people. Many natives can do some blacksmith, carpenter, mason, cabinet and shoemaker's work; but there is not one who can do a first or second-rate job. Some can tan leather, make saddles, bridles, &c.; but no one has ever served his time at a trade at the Islands, and no one can do very well. Book knowledge is ahead of everything else that is desirable. Aping civilization, in a fondness for gaudy and costly apparel, is carried quite as far as any could desire. Many common natives expend much more per year for their dresses than the missionaries do; but to take care of their wardrobe is what they have not yet learned to do.

The remarks of Mr. Bond on this subject are greatly to the point.

The christianization of the Hawaiians, it is matter of common notoriety, has outstripped their civilization; and, strangely enough, missionaries have been held accountable for this supposed anomalous and faulty state of things, and stigmatized by some as narrow and bigoted in their views and teachings, because, forsooth, it exists. But it may safely be assumed as an incontrovertible fact, that this result of missionary labor which is here witnessed, instead of being faulty and unnatural, is the only order in which Providence ever develops a sound and healthful civilization. The Bible comes first, with its authoritative and solemn claims upon each individual man. And it is one of the most blessed characteristics of this holy book, that its chief behests, weighty though they are as eternity, and involving interests vast as infinity, can yet be comprehended by the mind and obeyed by the heart of a savage, albeit he might be months or years even in mastering the first idea of civilized life. The simplest teachings of the gospel, once believingly received, become the corner-stone of civilization, upon which may be reared a superstructure symmetrical and enduring.
The Mormons of Salt Lake have sent several missionaries to the Islands, who are scattered in pairs over the group. The effect of this onset is yet to be known.

The French have again renewed their aggressions at these Islands. In December M. Perrin arrived at Honolulu in the Serieuse corvette, as Commissioner of the French Republic. It was not, however, till the 1st of February, that he presented the following demands to Mr. Wyllie, the Minister of Foreign Relations:

1. The adoption complete, entire, and loyal, of the treaty of the 26th March, 1846, as it was drafted in the French text.
2. The establishment of a duty from one to two dollars a gallon of five bottles, on spirits containing less than 55 per cent of alcohol.
3. A treatment rigorously equal granted to the two worships, Catholic and Protestant.
   - The direction of instruction confided to two superior committees formed in each of the two religions.
   - The submission of the Catholic schools to Catholic inspectors.
   - The proportional division between the two religions of the tax raised by the Hawaiian government for the support of schools.
4. The adoption of the French language, in the relations between French citizens and the Hawaiian administration.
5. The withdrawal of the exception imposed upon French whalers, importing wines and spirits, and the abrogation of the regulation which obliges ships laden with liquors to pay and support the custom-house guard put on board to watch over their shipment or discharge. Large facilities of deposit, of transit, and of transhipment granted to the trade in spirits.
6. The reimbursement of all the duties received in virtue of the disposition, the withdrawal of which is demanded by the paragraph above mentioned; or a proportional indemnity given for the damage occasioned to French commerce, by the restriction which has suspended its relations.
7. The reimbursement of the fine of $25, paid by the French ship General Teste, and besides an indemnity of $60 for the time during which she was unjustly detained here.
8. The insertion in the official journal of the Hawaiian government, of the punishment inflicted upon the scholars of the high school, whose impious conduct occasioned the complaints of the Abbé Coulon.
9. The removal of the Governor who caused or allowed to be violated on Hawaii the domicile of the Abbé Marechal, or the order to that Governor to make reparation to that missionary, the one or the other decision to be inserted in the official journal.
10. The payment to a French citizen, proprietor of the Hotel de France, of the damages committed in his house by foreign sailors, against whom the Hawaiian government took no process.

These unreasonable demands are, for the most part, a repetition of those made the year before, when the outrage described in the Appendix to the last Report was made, and it is believed the French Commissioner was prepared to enforce his demands with violence as before. It was so ordered, however, in the providence of God, and not as the result of any previous
arrangement, that the United States ship Vandalia, Capt. Gar­
der, came into port at the most critical point of the negotiation. The presence of this vessel, and the impression that she would resist any acts of violence in case the United States flag were raised by the native government, no doubt had the effect to lead the French Commissioner to waive his most offensive demands for the time. (See Missionary Herald for July, pp. 246, 247.) There is good reason to believe that such a stand has been taken by the United States government, as greatly to diminish the probability of any serious attempt being made hereafter upon the independence of the Islands government. Thus has the Lord again interposed, and we may go on with our work rejoicing. It is matter for thankfulness, that the United States are so well represented at this time in the persons of Mr. Severance and Mr. Allen, our Commissioner and our Consul at Honolulu. Missionaries are expected to sail shortly for the Sandwich Islands, with their ultimate designation to the Caroline Islands in "Micronesia," should such be the will of God.

NORTH AMERICAN INDIANS.

OREGON MISSION.

Elkanah Walker, Cushing Eells, Missionaries; Mrs. Mary R. Walker, Mrs. Myra F. Eells.

The way has not seemed to be open as yet for the resuming of missionary operations among the Indians beyond the Rocky Mountains. In November last Dr. Dart, Superintendent of Indian Affairs in Oregon, addressed a letter to a friend in New Jersey, in which he stated that some sixty Spokans, mostly head men, had come about four hundred miles, with a request that he would furnish them a missionary. They said that they had not forgotten the instructions of Messrs. Walker and Eells; and yet that, unless they or others should become their teachers again, they must of necessity forget what they had heard. And they also said that the field which the missiona­ries had cleared for them, and directed them how to till, they had continued to cultivate; and, should they return, they would find it in better condition than when they left. "How grate­fully," writes Dr. Dart, "do they seem to recollect Messrs. Walker and Eells, and what a sense of regret have they at their loss!" The object of the Superintendent's letter was to ascertain if something could not be done to comply with the wishes of the Spokans.
The communication of Dr. Dart having been transmitted to the Committee, and other information of a similar character having been received, in February last they took into consideration the expediency of making further efforts in behalf of this tribe of Indians. Feeling, however, that they were not in possession of all the facts in the case, they deemed it advisable to obtain the views of Messrs. Walker and Eells. Letters have been received from these brethren, and they give it as their opinion that the way is not yet prepared for the renewal of missionary labors at Tshimakain. But as Mr. Walker has been requested to accompany Dr. Dart on an extensive tour among the Indians, and he was expecting to leave Oregon city in May last for that purpose, more accurate information may show that the wishes of the Spokans can be gratified.

Messrs. Walker and Eells have supported themselves during the year, by their labors among the white inhabitants of Oregon. Mr. Spalding has accepted an appointment to an Indian agency under the United States government; and consequently, in accordance with a rule of the Prudential Committee, his connection with the Board has been dissolved. Since that event Mrs. Spalding has deceased. Her life closed peacefully on the 7th of January last.

CHOCTAW MISSION.

WHEELock.—Alfred Wright, Missionary; Henry K. Copeland, Assistant Missionary; Mrs. Harriet B. Wright, Mrs. Abigail Copeland, Mrs. Anna B. Dana, Miss Sarah Ker.—One native assistant.

STOCKBRIDGE.—Cyrus Byington, Missionary; David H. Winship, John A. Beals, Assistant Missionaries; Mrs. Sophia N. Byington, Mrs. A. H. Winship, Mrs. Laura E. Lathrop, Miss Elizabeth J. Hough.

PINE RIDGE.—Cyrus Kingsbury, Missionary; Mrs. Electa M. Kingsbury, Misses Harriet Goulding and Hannah Bennett.

GOOD WATER.—Ebenezer Hotchkin, Missionary; Mrs. Philena T. Hotchkin, Misses Catharine Fay, Angelina Hosmer, and Hannah M. Hotchkin.

NORWALK.—Edwin Lathrop and Thomas H. Holmes, Assistant Missionaries; Mrs. Cornelia F. C. Lathrop.

MOUNT PLEASANT.—Charles C. Copeland, Missionary; Mrs. Cornelia L. Copeland.—One native assistant.

GOOD LAND.—Oliver P. Stark, Licensed Preacher; Mrs. Margaret W. Stark.

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

7 stations.
1 out-station.
5 missionaries.
1 licensed preacher.
6 male and 19 female assistant missionaries.
1 native preacher.
2 native assistants.

The history of the Choctaws proves conclusively that there is no insuperable barrier to the introduction of a Christian
civilization among the aborigines of our country. As we look at this tribe of Indians, after the lapse of thirty-three years of missionary effort, we see large and interesting churches; the institutions of religion loved and cherished; education highly prized and liberally supported; a form of government well adapted to the circumstances of a primitive people; the laws enforced with increasing strictness and certainty; and the physical resources of the nation becoming more and more available. All this has been accomplished, moreover, in the face of external hinderances of no ordinary magnitude.

And the annals of the Choctaws clearly show that we are not driven to the necessity of regarding the gradual wasting away of our red brethren as inevitable. At times there has been in this tribe, as elsewhere, a rapid and frightful decrease of population. But this was owing in a measure to causes which have ceased to operate, and for which the white man must be held mainly responsible. If the Choctaws can be permitted to live within their present territorial limits; and, especially, if they can be shielded from all outward adverse influences, there is reason to hope for an increase of their numbers at every recurring census. In fact, it has been ascertained that they are now upon the ascending grade.

GENERAL ASPECT OF THE FIELD.

It will be inferred from what has already been said, that the past year has proved to this mission a season of healthful progress. At no time, indeed, have the Committee made a report, when it was their privilege to speak of greater encouragement. The additions to the churches, though less than in some previous years, have still been such as to call for devout thankfulness to Him who gives the early and the latter rain; the boarding-schools have enjoyed their usual prosperity; in general improvement, likewise, there has been a marked and cheering advance; and the prospect for coming years is hopeful and animating. In the present state of the mission, therefore, it would seem to be very desirable that there should be an immediate accession of new laborers. The good seed has been widely and carefully sown; the day of harvest has come; but alas! the reapers are too few. How can one missionary meet the wants of a field larger than the State of Rhode Island?

The Committee have endeavored to supply this lack of service during the past year; but while three young men are wanted to preach the unsearchable riches of Christ to the Choctaws, only one has been obtained. A member of the recent graduating class at Andover has received an appointment to
this work; and he is expecting to join the mission in the course of a few weeks. But it is painful to say to brethren who are laboring to the full extent of their power, "yea, and beyond their power," and yet are constrained to feel that much more is demanded by the exigencies of the case, "We cannot send you the help which you ask, and which you so clearly need." The Committee earnestly hope that they shall be saved from the necessity of returning such an answer at the end of another twelve-month.

It is quite true that the missionaries are receiving much assistance, in the execution of their plans, from their native church members. Many of their elders exhibit a degree of earnestness and a spirit of consecration in their Master's service, which are worthy of the highest commendation. And the results of the efforts of the Board in behalf of the Choctaws would be far less cheering, were there no such tried and faithful co-workers in the field. Still, it is no less true that, to render these good brethren as efficient and serviceable as they ought to be, there must be an adequate missionary force to direct their labors.

STATE OF THE CHURCHES.

The mission have found the same general readiness to hear the gospel, and with much the same results, which has been described in past years. They often mourn, indeed, that the offer of salvation through a crucified Redeemer is not embraced with greater eagerness by the people among whom they dwell; but when they compare the growth of their flocks with the reported increase of other churches, even in the most favored portions of the United States, they find ground of encourage­ment and patient continuance in well doing. And the brethren are gratified by the progress which many of their church members have made in Christian knowledge and experience. "The practical part of piety," Mr. Hotchkin says, "is better understood; Christian character is growing more firm and sta­ble; men act more from principle, and less from feeling." But all the missionaries feel that, though there has been manifest improvement in this respect, much remains to be done.

The following table will show the additions to the churches during the past year, and also what sums, in some instances, have been given to benevolent objects. The contribution reported from the Good Water church was for foreign mis­sions.
CHOCTAWS.

1851.

It will be seen that all the churches, except one, have received accessions during the year. The Mayhew church has suffered much for lack of needed missionary supervision. At the last accounts, however, its prospects had become somewhat brighter.

EDUCATIONAL LABORS.

The condition of the boarding-schools continues to be gratifying in a high degree. It is more and more obvious that these institutions, with others of a kindred character under the management of different missionary societies, are effecting great changes in the Choctaw nation. "I have recently," says Mr. Wright, "visited all the schools under the care of the Board, and also the school at Spencer, embracing in all more than two hundred and seventy of the children and youth of this people. And what I have now witnessed of the proficiency of the pupils, and the amount of biblical knowledge they have acquired, has greatly increased my high estimate of the value to be attached to these institutions." The course of instruction has been much as in previous years, and the progress of the pupils very satisfactory. New studies are occasionally introduced, as they seem to be called for.

The following table will exhibit the number and sex of the pupils in all the boarding-schools.

<table>
<thead>
<tr>
<th>Schools</th>
<th>Boarded at the cost of Nation</th>
<th>Other Boarders</th>
<th>Day Scholars</th>
<th>Boys</th>
<th>Girls</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheelock</td>
<td>24</td>
<td>4</td>
<td>11</td>
<td>39</td>
<td>39</td>
<td>39</td>
</tr>
<tr>
<td>Stockbridge</td>
<td>27</td>
<td>6</td>
<td>6</td>
<td>33</td>
<td>33</td>
<td>33</td>
</tr>
<tr>
<td>Pine Ridge</td>
<td>24</td>
<td>6</td>
<td>9</td>
<td>39</td>
<td>39</td>
<td>39</td>
</tr>
<tr>
<td>Good Water</td>
<td>44</td>
<td>6</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
</tr>
<tr>
<td>Mount Pleasant</td>
<td>16</td>
<td>2</td>
<td>3</td>
<td>21</td>
<td>21</td>
<td>21</td>
</tr>
<tr>
<td>Total</td>
<td>135</td>
<td>12</td>
<td>35</td>
<td>21</td>
<td>161</td>
<td>182</td>
</tr>
</tbody>
</table>

And the Committee would report with peculiar satisfaction, that a large proportion of the scholars are hopefully pious. In
writing from Good Water, Mr. Hotchkin says, "There are twenty-seven professors of religion in our school, and I am happy in being able to state that nearly all of them give pleasing evidence of piety. We think that God has peculiarly blessed this institution from its commencement; for we have had a revival every year. Last winter almost all were affected by divine truth, and twelve have since united with the church. It is surely a great blessing to have more than one half of our pupils governed by Christian principle. This cannot probably be said of many schools in the United States."

The school at Good Land is prosperous; though the attendance, for several reasons, has not equaled that of the previous year. The average number present has been about twenty. Mr. Stark reports favorably of the proficiency of the pupils, two of whom have publicly professed their faith in the Lord Jesus Christ.

Sabbath schools have been sustained in different parts of the nation, as heretofore, most of them being also assembled on Saturdays. The teachers are generally natives; and the expense is ordinarily defrayed by small appropriations from the national annuities. In some cases, however, the people make the requisite provision for them. These schools are found to be very useful as auxiliaries to the preaching of the gospel.

PREPARATION OF BOOKS.

Mr. Wright still devotes a part of his time to this department of labor. Within the last year he has translated the second book of Chronicles, Ezra, Nehemiah, Esther, Numbers and Deuteronomy into the Choctaw language. Mr. Byington is now carrying through the press of the American Bible Society Joshua, Judges, Ruth and the two books of Samuel, all of which have been translated by Mr. Wright. The American Tract Society is also printing, with the aid of Mr. Byington, Gallaudet's Sacred Biography, translated and abridged by Mr. Wright. The Committee have authorized Mr. Byington to print an edition of the Choctaw Definer, prepared by himself; and they are also stereotyping the Choctaw Hymn Book, under his supervision. The demand for books, both in English and Choctaw, is constantly increasing.

CHANGES IN THE MISSION.

Mr. and Mrs. Town left Pine Ridge in March last, to return to their home in Illinois. "They were with us," Mr. Kingsbury says, "more than fifteen months, and rendered important aid in the labors and cares of the station. They paid their expenses, both in coming and returning; and while they were
here, they received only about enough to meet their expenses." Miss Caroline Dickinson, in February last, asked and obtained a release from her connection with the Board, that she might minister to the comfort of an aged mother. Miss Eunice Starr has been obliged to return to Connecticut, on account of impaired health. She has since received a release from her connection with the Board, at her own request. Miss Marcia Colton is usefully employed for the present at Spencer Academy.

Mr. and Mrs. Stark have received an appointment as assistant missionaries; and they are expected to labor at Good Land. Mr. Beals has also been appointed an assistant missionary; and the brethren have requested him to aid Mr. Winship at Stockbridge. Mr. Holmes takes the place of Mr. Pitkin in the Norwalk school; he is supported, however, by a national appropriation. Miss Hotchkin, the daughter of Rev. Ebenezer Hotchkin, performs the duties of an assistant missionary, though she has not received a formal appointment.

Mr. Fisk, a native Choctaw, was duly set apart to the work of the ministry last April, and he has the charge of the Mount Zion church. Mr. Wright says of him, "He is a man of deep and humble piety; and his labors have been blessed by the great Head of the church to the salvation of souls."

**CHEROKEE MISSION.**

Dwight.—Worcester Willey, Missionary; Jacob Hitchcock, Assistant Missionary; Mrs. Nancy B. Hitchcock.—One native assistant.

Fairfield.—James Orr, Assistant Missionary; Mrs. Minerva W. Orr, Miss Esther Smith.—One native assistant.

Park Hill.—Samuel A. Worcester, Missionary; Stephen Foroman, Native Preacher; Edwin Archer, Printer; Mrs. Erminia N. Worcester.

Lee's Creek.—Timothy E. Ranney, Missionary; Mrs. Charlotte T. Ranney, Miss Julia S. Hitchcock.

Honey Creek.—John Huss, Native Preacher.

National Female Seminary.—Elizur Butler, M. D., Missionary; Mrs. Lucy A. Butler.

5 stations.
4 missionaries—one a physician.
2 native preachers.
2 male and 7 female assistant missionaries.
2 native assistants.

Several changes have occurred in this mission since the last Report, some of them of a trying and afflictive character. Mrs. Willey died at Dwight, on the 23d of September, 1850, after a protracted and painful illness. She had set her house in order, and was ready to depart when the summons came. On the 8th of last June, Mr. Buttrick also died at Dwight, having been in feeble health for several years. He had been connected with 13 *
the mission almost from its commencement, and possessed in a high degree the confidence and affections of the Cherokees. "He was eminently a man of prayer," says Mr. Worcester, "and was a faithful and devoted servant of the Lord Jesus Christ." "In his long and lonely sickness," writes Mr. Willey, "his confidence in Christ as his Redeemer never failed him; and his unwavering trust in God gave him the victory over death." Dr. Butler has been elected to the stewardship of the Cherokee female seminary, near Tahlequah, and has entered upon the duties of his office, with the approbation of the Prudential Committee. He continues to preach as heretofore; and his opportunities for usefulness will be greater than ever. His support is derived from the funds of the nation; but he does not wish to be released from his connection with the Board. Mr. James Orr, formerly at Dwight, has kindly consented to take the charge of Fairfield for one year. Miss Eliza Giddings, having married Mr. David Palmer, has been released from her connection with the Board. She expects to remain among the Cherokees, and will doubtless exert a good moral influence upon those around her. Mr. and Mrs. Day, at their own request, have also been released from their connection with the Board.

PROGRESS OF THE CHEROKEES.

In looking at the political and social condition of this tribe of Indians, the mission still find much ground for encouragement and hope. Indeed, the Cherokees are making manifest and decided progress in civilization. They are becoming every year more intelligent, more industrious, and are conforming more to the manners and usages of their white neighbors. Education is assiduously cherished by the leading men of the nation; and the facilities for acquiring the higher branches of knowledge are increasing.

Within the past year the two national seminaries which have been mentioned in previous Reports, have gone into operation under favorable auspices. They were formally opened last spring, in the midst of a large concourse of natives and others; and the Board will be glad to learn that in the management of these institutions education is not to be divorced from religion. There are two teachers in each, all of whom are professedly the friends and followers of our Lord and Savior Jesus Christ. The principal of the male seminary is a preacher of the Baptist denomination; and it has been already stated that Dr. Butler is the steward of the female seminary. It will be seen, therefore, that abundant provision has been made for the spiritual wants of the pupils.

Candidates for admission to these institutions are required to
sustain a good examination in English grammar, arithmetic and geography. Twenty-five have already been admitted to each; and the same number will be received annually till 1854; when the limit will have been reached. The present classes will graduate in 1855, as the course of instruction extends through four years. All the privileges of the seminaries are gratuitous.

A society has recently been formed, with a view to the promotion of education among the Indian youth. It is called "The Cherokee Educational Association," and has taken "decided ground in favor of a good moral and religious influence in the schools of the nation." Though yet in its infancy, it promises to give an impulse to the intellectual improvement of the people in the right direction.

CONDITION OF THE CHURCHES.

The mission are not yet permitted to report those large accessions to their churches, which they have so long desired to communicate to their friends and patrons. The following table will show, however, that the divine blessing has not been altogether withheld from their labors.

<table>
<thead>
<tr>
<th>Churches</th>
<th>Rec'd</th>
<th>Prof.</th>
<th>Rec'd</th>
<th>Letter</th>
<th>Dism't</th>
<th>Died.</th>
<th>Exclud.</th>
<th>Present Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dwight,</td>
<td>7</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>52</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fairfield,</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>44</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Park Hill,</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>51</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Honey Creek,</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>175</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total,</td>
<td>11</td>
<td>7</td>
<td>3</td>
<td>225</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The way has not seemed to be prepared for the formal organization of a body of believers at Lee's Creek. Mr. Ranney has continued to urge the claims of the gospel upon the people about him, and not entirely without success. He hopes, therefore, that the time will soon come for the formation of a Christian church.

The number admitted to the church at Dwight in the last five years is twenty-two; and there are three or four others, who seem to be desirous of casting in their lot with the people of God. One of the seven received to Christian fellowship at this station during the past twelve-month was the son of a deacon who joined the church at Creek Path, in the early years of the mission. The young man had been exceedingly wicked; but the Lord laid his hand upon him, and brought him near to the grave, when he cried for mercy, and was apparently heard and forgiven. He died soon afterward, bearing his testimony to the excellency of the gospel, and warning
his impenitent friends to flee from the wrath to come. The event made a deep impression upon many minds.

Of the the church at Fairfield Dr. Butler says, "Some of our members are evidently walking in darkness at the present time; but most, I trust, are walking in the light of the gospel, with a good degree of engagedness and zeal." The twilight concert of prayer is generally observed. Thirty of the present communicants have made a profession of religion within the last ten years; and so have some others who are now dead, or have been dismissed to other churches.

It will be noticed that three persons have been removed from the church at Honey Creek by death. All of them became hopefully pious about twenty-five years ago, and they have since adorned the doctrine of God their Savior. One of them, known to some by the name of Epenetus, has long been regarded as a zealous Christian; and he has been earnest in his endeavors to save his people from their sins.

It does not appear how much has been contributed by the churches to the various objects of benevolence, during the period under review. Mr. Worcester reports the monthly concert collections at Park Hill as amounting to about eighty dollars. There is reason to fear, however, that our Cherokee brethren have not learned from personal experience that it is more blessed to give than to receive.

SCHOOLS—THE PRESS.

It has been deemed advisable to convert the institution at Dwight into a school for day pupils, with the addition of such girls as can be conveniently boarded on the mission premises. In accordance with this arrangement, Mrs. Palmer reported, at the commencement of the summer vacation, seven boarders and twelve or fifteen day scholars. Six pupils left last April, for the purpose of entering the Cherokee female seminary; and of the twenty-five who form the present class in that institution, more than one half have been members of the Dwight boarding-school.

The school at Park Hill has been suspended during the year, for want of a teacher. Miss Smith has had an average of about twenty scholars at Fairfield. A school was kept at Lee's Creek by Miss Hoyt, a native Cherokee, till near the close of 1850; when she left to make preparations for entering the Cherokee female seminary. During the past summer Miss Hitchcock has taught at this station. Sabbath schools have been sustained in different places, as heretofore.

Less has been accomplished with the press than in some previous years. An edition of the Cherokee Almanac for 1851 has
been issued, comprising thirty-six thousand pages. A new translation of the Gospel of Luke has been carried nearly through the press.

MORE LABORERS NEEDED.

After carefully reviewing the history of the Cherokees, and the efforts which have been made in their behalf for one third of a century, the Committee have come to the conclusion that several new laborers should be sent among them. The early days of this mission were full of promise. Had our brethren who began the work, been permitted to carry out their plans, with no external hinderances, there is every reason to suppose that they would have gathered an abundant harvest. But a time of rebuke and trial came, and the end is not yet. The storm has indeed passed by; but its effects, in part at least, still remain. The vantage ground which was lost this side of the Mississippi, has never been fully regained.

But what ought to be done? Because our work has become more difficult, shall we therefore abandon it, or prosecute it feebly? The Committee are constrained to answer in the negative. They are confident that, through the blessing of God upon the labors of the mission, incalculable benefits have been conferred upon the Cherokee nation; and though less has been accomplished than might have been expected at first, the Board may well rejoice that it has been the honored instrument of effecting so much. And they see no reason to despair of the future. With a well appointed mission in the field, and the spirit of grace and supplication in the churches, they have no doubt that reports of a more cheering character may be anticipated in coming years.

DAKOTA MISSION.


TRAVERSE-DES-SIoux.—Alexander G. Huggins, Assistant Missionary; Mrs. Agnes C. J. Hopkins, Mrs. Lydia P. Huggins, Miss Sarah A. Wilson.

PRAIRIEVILLE.—Samuel W. Pond, Missionary; Mrs. Cordelia F. Pond.

OAK GROVE.—Gideon II. Pond, Missionary; Mrs. Sarah P. Pond.

KATOSIA.—Thomas S. Williamson, M. D., Missionary and Physician; Mrs. Margaret P. Williamson, Miss Jane S. Williamson.

RED WING.—John F. Aiton, Missionary; Joseph W. Hancock, Assistant Missionary; Mrs. Nancy H. Aiton, Miss Sarah Rankin.

Absent.—Moses N. Adams, Missionary; Mrs. Nancy A. M. R. Adams.

6 stations.
6 missionaries—one a physician.
3 male and 11 female assistant missionaries.
Two members of this mission have been removed by death since the last Report. On the 20th of March, Mrs. Hancock was called away from the post which she had so recently undertaken to fill; but "she had a hope which was an anchor to her soul in the hour of dissolution." Mr. Hopkins was drowned at Traverse-des-Sioux, on the 4th of July. His decease will be long remembered by his brethren as a sore bereavement. In the event of a favorable change in the prospects of the mission, such as may soon take place, his knowledge of Dakota, and his zeal in proclaiming the gospel of Christ, would have been of very essential service. But his work was done; and his Master, in the twinkling of an eye, called him to his rest.

In September last Mr. and Mrs. Aiton were released, at their own request, from their connection with the Board. His reason for leaving the mission was a wish to aid an aged and dependent father. That object having been accomplished, they returned to Red Wing on the invitation of Mr. Hancock, after the death of his wife; and they are still at that station. Mr. and Mrs. Adams have been absent from Lac-qui-parle during the year, on account of her feeble health. He has performed the duty of a home missionary in the neighborhood of Quincy, Illinois, and thus relieved the Board of the expense of his support.

LABORS OF THE MISSION.

No material change has occurred in the plans and efforts of the mission during the period under review. The gospel has been preached in Dakota and in English, as there was opportunity; but our brethren have exclaimed frequently and mournfully, "Who hath believed our report." The universal expectation of a new treaty with the United States, has apparently increased the disinclination of the Indians to listen to the message of salvation. It would seem, however, that there has been at one of the stations greater interest in the word than heretofore. "The average attendance on our religious meetings," Dr. Williamson says, "is increasing. Many have come a few times of late, whom we have never had with us before. On several occasions, the room in which we meet has been crowded." From other stations the report is less favorable.

Churches were organized in past years at Lac-qui-parle, Oak Grove, and Kaposia. To the first of these, four Dakotas have been recently added by profession; and to the last, there has been an accession of one. The whole number of native church members appears to be thirty-two; and the white communicants are supposed to amount to thirty.

Some of the missionaries report the sums contributed at their respective stations for benevolent purposes. The amount at
Oak Grove, Mr. G. H. Pond says, was not less than seventy-five dollars; at Lac-qui-parle, it was forty-five dollars, beside moccasins, &c. The monthly concert collections at Red Wing last winter are reported as having been eight dollars.

Schools have been taught with more or less success at Lac-qui-parle, Oak Grove, Kaposia and Red Wing. From Prairieville, however, Mr. S. W. Pond writes as follows: "We cannot maintain a school without having a constant quarrel with the Indians, nor without hiring the children to attend; and we do not consider it desirable to make the attempt in such circumstances." At Traverse-des-Sioux it was resolved in a council of the Dakotas, some two years ago, that no members of their families should frequent the school in that place; and every delinquent was to be subjected to corporal punishment. This measure had the desired effect.

At Oak Grove and Kaposia, schools have been sustained during the year. The whole number of pupils in the former was seventeen, in the latter twenty-six; the average attendance in the former having been eleven, and in the latter nine. The school at Lac-qui-parle had forty-three pupils last winter, the average number present having been fifteen. Mr. Hancock's school at Red Wing has been quite irregular; since April, however, he has had an average attendance of twenty-five, and the whole number enrolled has been fifty-four. Messrs. Riggs and Pettijohn opened a night-school for the young men at Lac-qui-parle during a short period, and the average attendance was six.

A few boarding pupils have been received into the mission families. Six have enjoyed the benefit of such an arrangement at Traverse-des-Sioux, and four at Kaposia. The Committee have authorized and encouraged the brethren to take as many children into their households as they feel able to accommodate. Sabbath schools are in operation at some of the stations. Early in May last, one was organized at Red Wing, which has been prosperous beyond the expectation of its founders. "We are surprised," says Mr. Hancock, "to find that we collect the children of parents who have told us that their own religion was much the best for Indians."

The mission have prepared a Dakota Lexicon, to consist of three parts; namely, a Dakota and English Lexicon, an English and Dakota Lexicon, and a grammar of the Dakota language. It is the wish of the brethren that this work may be printed during the ensuing winter; the Board, however, is expected to defray only a part of the expense. A newspaper, partly in Dakota and partly in English, called the Dakota Friend, has been commenced under the auspices of the mission, Mr. G. H. Pond being the editor. It has excited some interest among the Indians, and still more among the whites.
THE NEW TREATIES.

But the most important event of the year is yet to be mentioned. In July last treaties were entered into between the representatives of the United States government, and four bands of the Dakotas, which, if duly ratified at Washington, will result in the surrender by the latter, at the end of two years, of the immense territory lying east of Lake Traverse and the Sioux River, with the exception of a tract about one hundred and fifty miles long and twenty wide, including the valley of the St. Peters from Lake Traverse to the mouth of Little Rock River, forty or fifty miles west of Traverse-des-Siouxs. Five stations of the Board, it will be seen, lie without the limits to which the Indians are to be hereafter confined; and only Lac-qui-parle can be retained.

The Committee need not speak of the obvious and necessary evils growing out of Indian removals; for these evils have been too often and too painfully demonstrated in the history of the American aborigines. But there may be ultimate advantages arising from the change contemplated in the present instance, which will reconcile the philanthropist and the Christian to the experiment. Whether such advantages will certainly be realized, however, it is too soon to predict. Much will depend, of course, upon the mode in which the provisions of the treaties shall be executed. The Committee are inclined to take a cheerful view of the question; and they hope that the operations of the Board among the Dakotas will hereafter assume a new character.

There are certain features in the proposed arrangement which cannot fail to commend themselves to the favorable regard of the friends of missions. The Indians will of necessity be brought nearer together, so that they can be more easily reached by those who labor for their social and moral improvement, at the same time that they will escape the multiform evils resulting from a wandering and unsettled mode of life. The country reserved for the use of the Dakotas is surrounded on all sides, except the eastern end, by an immense prairie. Hence they will be in less danger than heretofore from contact with the whites. The provisions made for preventing the introduction of intoxicating drinks are pronounced by Dr. Williamson the best which could have been framed. Large sums are to be expended for the education of Indian children. If a judicious plan shall be adopted for the employment of these funds, incalculable benefits will be conferred upon this ignorant and degraded people.

The mission have not been able, since the date of the new treaties, to propose any plan for their future operations. Indeed,
it would be both unnecessary and unsafe to make important changes at present. The definitive intentions of the government in regard to certain questions will have a material bearing upon their policy; and those intentions cannot be ascertained till several months at least shall have elapsed.

OJIBWAS.

La Pointe.—Sherman Hall, Missionary; Charles Pulsifer, Assistant Missionary; Mrs. Betsey P. Hall, Mrs. Hannah Pulsifer. Henry Blatchford, Native Catechist.

Bad River.—Leonard H. Wheeler, Missionary; Mrs. Harriet W. Wheeler, Miss Abby Spooner.

2 stations.
2 missionaries.
1 male and 4 female assistant missionaries.
1 native helper.

It was stated in the last Annual Report, that the President of the United States had ordered the La Pointe Indians, with others of the same tribe, to prepare for their removal beyond the Mississippi river; but nothing further was done in 1850 towards carrying the designs of the Indian Department into execution.

As it was of the first importance to the mission to obtain a personal knowledge of the country which the Ojibwas were expected to make their future home, Messrs. Hall and Wheeler performed a long and toilsome journey of exploration in the summer of 1850, part of the time in company with the Superintendent of Indian Affairs in the North West, and visited all those points which were thought to be best adapted to the occupancy of the people among whom they dwell. They left La Pointe on the 5th of June, and returned on the 11th of July. Mr. Hall subsequently drew up a minute and interesting account of this tour, which may be of essential service to the Committee, should the contemplated removal hereafter take place. By this document two points are clearly established.

1. The country which these brethren saw, as a whole, is "miserably poor," much of it being unfit for tillage, and has, therefore, little to recommend it, except its climate. There are small and scattered tracts of land which may be cultivated; and these, with the fish and wild rice to be found there, might support all the Indians who will be likely to inhabit that part of the world. But, in case of a concentration of the Ojibwas on the other side of the Mississippi, the greatest care will be needed at first to preserve them from want and suffering.

2. The necessary arrangements have not been made for ensuring harmony between the present occupants of the territory and others who may be introduced among them. The former have
a feeling of envy and jealousy towards the eastern bands, inasmuch as the latter have been receiving much larger annuities from the government than themselves. And should the proposed removal be effected in disregard of this feeling, unhappy consequences would be almost sure to follow.

Our brethren then did not feel prepared to advise the Ojibwas, in existing circumstances, to remove to any place which they had seen. They felt rather that they must wait, and see what the providence of God should unfold.

Mr. and Mrs. Wheeler were authorized to visit New England last winter for the benefit of her health. In consequence of certain statements made by him at the Missionary House, it seemed to the Committee very desirable that the United States government should relinquish its purpose of transferring the La Pointe Indians to the west side of the Mississippi. Hence Mr. Treat was directed to repair to Washington in January last, in company with Mr. Wheeler, for the purpose of representing the views of the Committee to the Indian Department. But the effort was unsuccessful. Early in the Spring another order for the removal of the eastern Ojibwas was issued. The Indians, however, are exceedingly averse to the measure, and many of them say that they will not leave their present homes, unless they shall be driven thence by force. Their repugnance to the contemplated change has been very much strengthened by the treatment which they received at Sandy Lake last fall, an account of which was published in the Missionary Herald for March, pp. 100–1. What the issue will be, it is impossible to predict. Should the Indians resolve to adopt the habits of civilized life, and show themselves really anxious to do so, they would probably be left where they are; though in that case they might lose their annuities, and pass from under the supervision of the United States government. To the Committee this result seems on many accounts to be very desirable. And yet the offers made by the agents of the Indian Department may tempt a large portion of them to try the experiment of seeking another and distant home.

Mr. and Mrs. Wheeler (with Miss Spooner, who accompanied them) were greeted, on their return to Bad River, with unusual demonstrations of joy; and immediately there appeared to be a new interest in their labors. The attendance upon the services of the sanctuary increased; and a school which Miss Spooner opened, soon had sixty-one children upon its list, the average attendance during the month of June having been twenty-five. This change, however, did not result so much from any solicitude in regard to personal religion, as from a feeling that if the Indians wished to remain in their present homes, they had better hear the gospel and send their children
to school. There is also, doubtless, a stronger conviction than ever in many minds, that their ancient faith does them no good, but, on the other hand, is a palpable hindrance to their improvement. "The subject of changing their religion," Mr. Wheeler says, "is discussed in their councils; and it has become a topic of daily conversation in our intercourse with the people." "The mass of them are convinced that the Bible is true and worthy of confidence."

At La Pointe, moreover, the exciting question of removal has not proved an obstacle to the prosecution of missionary labors, but rather the contrary. The religious meetings and the schools have been as well sustained as in former years. "There has probably been no time," Mr. Hall says, "when the Ojibwas have appeared to have more confidence in their missionaries than at present. They seem to have an impression that if they turn their attention more towards civilization, and adopt the dress and habits of white men, it will save them from a removal." The Committee are unwilling to relinquish the hope that a blessing is yet in store for this band of Indians.

The church at La Pointe has fifteen members, exclusive of seven connected with the mission families. One has been added to the number during the past year by profession. Mr. Hall reports some apparent improvement in Christian character; though in a few cases he fears there has been but "little progress in the divine life."

Thirty-eight have attended the school taught by Mr. Pulsifer, and the average number present has been twenty-one. The branches taught are reading, spelling, arithmetic, book-keeping, English grammar, geography and composition. The Bible has been read morning and evening; and sacred music forms a part of the devotional exercises of the school. The proficiency of the pupils is reported as having been commendable.

There seems to have been less intemperance than usual among the La Pointe Ojibwas during the past year. "I have not seen a drunken Indian this summer," Mr. Wheeler writes from Bad River, "nor have I heard that any liquor has been brought here." "No trader among this band," Mr. Hall says, "has openly dealt out intoxicating drinks to them, though some have doubtless gratified their thirst for alcoholic stimulants secretly." And the same missionary adds, "In general the Indians are gradually improving in their external condition; and if they could remain unmolested, they would probably improve more rapidly in future."
NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, Missionary; Mrs. Avia H. Rockwood, Miss Mary Jane Thayer.

UPPER CATTARAUGUS.—Asher Wright, Missionary; Mrs. Laura M. Wright; two female teachers.

LOWER CATTARAUGUS.—Asher Bliss, Missionary; Mrs. Cassandra H. Bliss; two female teachers.

LOWER ALLEGHANY.—William Hall, Missionary; Benjamin F. Hall, Assistant Missionary; Mrs. Emeline G. Hall, Mrs. Mary E. B. Hall, Miss Margaret N. Hall. James Pierro, Native Catechist; one female teacher.

UPPER ALLEGHANY.—Joshua Potter, Missionary; Mrs. Jane Potter, Miss Jerusha Edwards.—One female teacher.

OUT-STATION.—Old Town. Miss Sophia Mudgett.

5 stations.
6 missionaries.
1 male and 16 female assistant missionaries.
1 native helper.

It was said in the last Report that the condition of the New York Indians, in respect to their temporal interests, had never been better than it was at that time. And now, at the close of another year, this statement may be repeated; nor will such a declaration even convey a correct idea of the progress which many of them are making in general improvement. During a recent visit to the different stations, Mr. Treat was struck with the alteration which had taken place on the Cattaraugus Reservation within the last two years. On the Alleghany Reservation the change was less obvious, owing to the fact that a number of the Indians are engaged in the lumber business, which is unfavorable to habits of order and sobriety. Among the Tuscaroras, on the other hand, there is a degree of thrift and comfort which is highly gratifying. Their dwellings, Mr. Rockwood says, are becoming more convenient and substantial. Within the last three years they have done much to improve their roads. Not a little attention is now given to the raising of fruit; and in many respects their husbandry has made a decided advance. And in regard to dress, there has been a still greater transformation. The men have almost universally adopted the style of their white neighbors, and have laid aside their belts, beads, broaches, &c. Among the women, indeed, there has been less progress, but even they no longer wear the fur hat. In summer the thick blanket has given place to the more tasteful and becoming shawl; shoes are worn instead of moccasins; pins have supplanted broaches, to a great extent; and in the general arrangement of their dress there is more conformity to the fashions of their white sisters.

The Senecas have had new and peculiar facilities for the acquisition of wealth during the last few months. The New
York and Erie Railroad Company have paid them three thousand dollars for a right of way, extending some twelve miles along the Alleghany river; and the Buffalo and State Line Company have given nine hundred dollars for crossing the Cattaraugus Reservation at Irving. These sums go into the public treasury, and become available for general expenditures. In the construction of these railroads, moreover, there has been a demand for timber which has greatly stimulated individual industry. And in future years there will be a ready market for fuel, so that the uncleared land is placed at once upon a level in value with that which is already under cultivation. Agriculture has also received an unusual impulse. More land has been tilled than in any previous year, and the work has been done more seasonably and skilfully.

It will gratify the friends of the red man to be informed, that the Senecas on the Cattaraugus and Alleghany Reservations are becoming more numerous. For the last two or three years, especially, there seems to have been a very manifest increase of population. This is the more remarkable, as they are of necessity brought into very close contact with white men; and it shows us that we ought not by any means to despair of saving a remnant of our aboriginal races.

STATE OF THE CHURCHES.

But when we turn to the higher interests of the Indians, we do not find any corresponding improvement. The gospel has been preached from Sabbath to Sabbath, and other labors have been performed with the design of bringing the truth into contact with the heart; but there has been almost no fruit. On the Alleghany Reservation, indeed, there has seemed at times to be a little life; and at some of the other stations there have been occasional signs of coming good. And yet our brethren, at the close of the year, are compelled to acknowledge and bewail the apparent unprofitableness of their efforts. The state of the churches will appear from the following table.

<table>
<thead>
<tr>
<th>Stations</th>
<th>Received Prof.</th>
<th>Died.</th>
<th>Exam.</th>
<th>Present No.</th>
</tr>
</thead>
<tbody>
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<td>1</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Upper Cattaraugus</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Lower Cattaraugus</td>
<td>3</td>
<td>5</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>Alleghany</td>
<td>3</td>
<td>5</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>4</strong></td>
<td><strong>6</strong></td>
<td><strong>4</strong></td>
<td><strong>229</strong></td>
</tr>
</tbody>
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The chief cause of this dearth of spiritual blessings among the Senecas, is to be found doubtless in the political dissensions *14*
which have prevailed in the tribe since 1848. The strifes which have been engendered, and the animosities which have been awakened, have extended to the churches; and the hold of some of the missionaries upon portions of the people is materially impaired. Three of the most intelligent and influential chiefs have pursued a course, which seemed to make their excision from the visible church an imperative duty. Whereunto these things will grow, the Committee are unable to foretell. They do not believe, however, that God has done so much for these Indians, that they may provoke him to come out in his wrath against them. On the other hand, they look for a time of repentance and restoration; and they cannot but hope that such a time is near.

It is due to our red brethren to say, that they have not been altogether unmindful of their obligation to contribute of their substance for the advancement of Christ's kingdom in the earth. The Tuscaroras have aided the treasury of the Board, directly and indirectly, to the amount of forty-nine dollars. From Lower Alleghany ninety-five dollars have been received. At the other stations something has been given, but the sums are not reported.

PROPOSED CHANGES.

Within the last few months the Committee have had before them the question, "Can any change be made in this mission, which will promise better results in coming years?" Some of the brethren have themselves suggested the expediency of retiring from a field, in which of late they have had so little encouragement. In order to a more satisfactory understanding of the case, Mr. Treat was directed to visit the different stations in June last, and confer with the missionaries on this subject. After hearing his report, it seemed advisable that there should be a change of laborers on the Cattaraugus Reservation and among the Tuscaroras, for the purpose of obviating certain difficulties which are connected with the past history of the mission. Hence Messrs. Wright and Bliss are to relinquish the oversight of the two churches at Cattaraugus, in the expectation that both will hereafter constitute but one church; Mr. Rockwood is to give up the charge of the Tuscarora church; and two new missionaries are to be obtained and sent to supply the vacancies. Rev. Anson Gleason, formerly of the Choctaw mission, and lately an agent of the Board, has already been appointed to the care of the Cattaraugus churches.

Mr. Wright will remain at his present residence, for the two-fold purpose of translating portions of the Bible, &c. into the Seneca language, and of laboring, as he has opportunity, in
behalf of the pagan part of the tribe. His brethren regard him as having qualifications for both these departments of effort, which ought not by any means to be lost to the mission. Messrs. Bliss and Rockwood are expecting to devote themselves hereafter to the duties of the ministry among the whites. And it is due to these brethren to say, that they have exhibited a degree of disinterestedness which has endeared them more than ever to the Committee. The change which has been made, has their cordial approbation; and, indeed, they suggested that part of the plan which affects themselves before it was taken into serious consideration at the Missionary House.

SCHOOLS.

The educational labors of the mission are more satisfactory. The boarding-school, commenced by Miss Hall at Sunfish, has been removed to her brother's neighborhood, and it has now thirteen pupils. Mr. and Mrs. B. F. Hall are associated with her in its management. "It is truly interesting and cheering," she says, "to witness the desire of the girls for improvement. They have acquired a taste for reading, cleanliness, industry and good order, which is very gratifying. But none give evidence of having passed from death unto life. I think, however, that their minds are tender; and I have thought that some were almost persuaded to forsake their sins, and yield themselves to the service of God." The prospects of this infant institution are certainly encouraging. The school at Old Town is conducted efficiently and successfully; and it exerts a happy influence upon the Indians in that neighborhood. There are three other schools upon the Alleghany Reservation, which are less advanced and less promising, but there are no special hindrances to success. Miss Edwards is laboring assiduously and faithfully at Jamesontown.

There are four schools at Cattaraugus, taught by persons hired for short periods, which are represented by Mr. Wright "as having done better this summer than the last." The State school upon this Reservation has become decidedly more popular and useful within the last few months.

Miss Thayer has a promising school among the Tuscaroras. The school-house was erected by the Indians, two or three miles from the residence of Mr. Rockwood, with their own labor, and at their own expense. The number of pupils last winter was sixty, and the average attendance fifty. Since that time there has probably been some decrease. Miss Thayer has also undertaken to board a few pupils. The following table will present the statistics of the schools.
A vigorous effort was made last winter in behalf of temperance in the Cattaraugus Reservation; and about two hundred total abstinence pledges were obtained, many habitual drunkards having been induced to give up the use of intoxicating drinks. It was found subsequently, however, that some of these pledges had been violated; but a manifest improvement has taken place in the habits of the people. The most intelligent and influential of the Tuscaroras are earnest and unceasing in their endeavors to preserve their people from the evils of intemperance. They have banished the traffic in intoxicating drinks from their territorial limits; but white men sell it freely on every side of them. It is an unequal contest, therefore, which these faithful friends of their race are carrying on; but they remain true to their principles, and hope for the hour of victory.

Mr. Wright has devoted a portion of his time to the preparation of works for the press. Much labor has already been bestowed upon the New Testament; and it is expected that two of the Gospels will be printed at an early day. The third chapter of John was given to the Indians as a tract last fall; and more recently thirty-two pages of Scripture history have been sent to the press.
services of the sanctuary; and it is hoped that they may yet be restored to the privileges of Christ’s house. There have been no accessions to the church during the past year.

Mr. Treat was directed to visit the Abenaquis last June, for the purpose of personally inspecting the operations of Mr. Osunkhirhine. He found the Indians (with the exception of four families) living at St. Francis, a compact but irregularly built village on the right bank of the St. Francis River, four miles from the St. Lawrence. The population of the tribe is three or four hundred, the exact number not having been ascertained. They have an adequate supply of land, though it is not of the best quality. In their general appearance and habits of life, they compare favorably with the Canadian population around them. A better pattern of civilization would doubtless stimulate them to further improvement.

The majority of the Abenaquis are still wedded to the errors of Romanism; and though there is a marked difference between the Protestant and papal divisions of the tribe, there are few transitions from the latter to the former. But Mr. Osunkhirhine anticipates greater changes hereafter, such indeed as took place in the earlier history of the mission. Though the Roman Catholic Indians are very blind, “so blind that they do not know when the priest does wrong, not even when he does wrong to themselves,” he thinks the days of this ignorance must pass away.

Mr. Osunkhirhine has a plain but comfortable church, erected partly at the expense of the Board, in which he holds three services on the Sabbath and three prayer meetings during the week. He has also a small Sunday school, together with a Bible class. Mr. Treat attended one of the prayer meetings, and was gratified by the number and appearance of those who were present. It is evident, however, that the baptism of the Spirit is greatly needed by this feeble church; and the Committee earnestly pray that the blessing may come “not many days hence.”

**SUMMARY.**

The Committee have now completed their survey of the different missions. It will be seen that the Board has twenty-five missions under its care, embracing one hundred and ten stations and thirty-three out-stations. In connection with these missions there are one hundred and fifty-one ordained missionaries, and two licensed preachers. Eight of the ordained mis-
sionaries have also received a medical education, and there are seven physicians who are not preachers. Of teachers, printers, etc., there are twenty-five; and of female assistant missionaries, two hundred and one. The whole number of the laborers, male and female, sent from this country and now living, is three hundred and eighty-six. Eleven native pastors, and nineteen other native preachers, with one hundred and twelve native helpers, make the whole number of native assistants, not including schoolmasters and comparatively uneducated helpers, one hundred and forty-two. The whole number of laborers now connected with the missions, foreign and native, who depend for their means of living and usefulness on the treasury of the Board, is five hundred and twenty-eight.

The number of churches formed by the missions is ninety-two. These contain twenty-four thousand seven hundred and sixty-three members in regular standing. The admissions to the churches by a profession of faith, during the year, were one thousand two hundred and four. In this connection it should be stated, that the contributions received by the Board from foreign lands, the amount of which is steadily increasing from year to year, was $12,184 16; and a considerable portion of this came from these native mission churches.

The seminaries for training native preachers and teachers are seven in number, and contain three hundred and thirty-one pupils; and there are seven hundred and eight pupils, male and female, in twenty-two other boarding-schools. The number of children in free schools is twenty-two thousand three hundred and thirty-four, about half of whom are at the Sandwich Islands, and supported by the Hawaiian government.

Twelve printing establishments are in operation in as many of the missions, with seven type and stereotype founderies, and type for printing in nearly thirty languages. During the past year 52,669,739 pages are reported to have been printed. This swells the amount of printing from the beginning, in all the missions, to 948,585,286 pages.
PECUNIARY ACCOUNTS.

Expenditures of the Board during the year ending July 31, 1851.

**Mission to South Africa.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances and purchases</td>
<td>$12,931 70</td>
</tr>
<tr>
<td>Outfit and expenses of Mr. and Mrs. Mellen</td>
<td>940 73</td>
</tr>
<tr>
<td>Passage of do. from Boston to Cape Town</td>
<td>300 00</td>
</tr>
<tr>
<td>Outfit and expenses of Mr. and Mrs. Stone</td>
<td>664 86</td>
</tr>
<tr>
<td>Passage of do. from Boston to Cape Town</td>
<td>300 00</td>
</tr>
<tr>
<td></td>
<td>15,137 29</td>
</tr>
</tbody>
</table>

**Mission to West Africa.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts and purchases</td>
<td>4,591 57</td>
</tr>
<tr>
<td>Outfit and expenses of Mr. and Mrs. Porter</td>
<td>595 70</td>
</tr>
<tr>
<td>Passage of do. to the Gaboon</td>
<td>330 00</td>
</tr>
<tr>
<td>Do. of Mr. and Mrs. Preston from the Gaboon to New York</td>
<td>200 00</td>
</tr>
<tr>
<td>Expenses of do.</td>
<td>41 25</td>
</tr>
<tr>
<td>Passage of Mr. Walker from the Gaboon to New York</td>
<td>150 00</td>
</tr>
<tr>
<td>Expenses of do.</td>
<td>203 00</td>
</tr>
<tr>
<td>Do. of Mr. Nutting</td>
<td>37 30—6,166 82</td>
</tr>
</tbody>
</table>

**Mission to Greece.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances, purchases, &amp;c.</td>
<td>1,257 47</td>
</tr>
</tbody>
</table>

**Mission to the Armenians.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances, drafts and purchases</td>
<td>33,468 84</td>
</tr>
<tr>
<td>Outfit and expenses of Mr. and Mrs. Dunmore</td>
<td>492 99</td>
</tr>
<tr>
<td>Passage of do. from Boston to Smyrna</td>
<td>200 00</td>
</tr>
<tr>
<td>Do. of Mr. Wood and family from Smyrna to Boston</td>
<td>400 00</td>
</tr>
<tr>
<td>Expenses of do. since their return to this country</td>
<td>1,022 71</td>
</tr>
<tr>
<td>Passage of Mr. and Mrs. Goodell and two daughters from Smyrna to Boston</td>
<td>400 00</td>
</tr>
<tr>
<td>Expenses of Mr. Temple</td>
<td>30 00—41,034 54</td>
</tr>
</tbody>
</table>

**Mission to the Jews.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances and purchases</td>
<td>1,771 60</td>
</tr>
<tr>
<td>Passage of Mrs. Maynard from Smyrna to Boston</td>
<td>100 00</td>
</tr>
<tr>
<td>Traveling expenses of Mr. Morgan</td>
<td>25 34—1,895 94</td>
</tr>
</tbody>
</table>

**Mission to Syria.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances, drafts and purchases</td>
<td>21,778 10</td>
</tr>
<tr>
<td>Outfit and expenses of Miss Whittlesey</td>
<td>197 61</td>
</tr>
<tr>
<td>Passage of do. from Boston to Smyrna</td>
<td>100 00</td>
</tr>
<tr>
<td></td>
<td>22,075 71</td>
</tr>
</tbody>
</table>

**Mission to the Nestorians.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances, purchases, &amp;c.</td>
<td>12,500 43</td>
</tr>
<tr>
<td>Outfit and expenses of Mr. and Mrs. Stoddard</td>
<td>325 88</td>
</tr>
<tr>
<td>Passage of do. from Boston to Smyrna</td>
<td>200 00</td>
</tr>
<tr>
<td>Outfit and expenses of Mr. Rhea</td>
<td>201 69</td>
</tr>
<tr>
<td>Passage of do. from Boston to Smyrna</td>
<td>100 00</td>
</tr>
<tr>
<td>Outfit of Mr. Crane</td>
<td>173 00</td>
</tr>
<tr>
<td>Do. of Miss Harris</td>
<td>170 00</td>
</tr>
<tr>
<td></td>
<td>14,070 45</td>
</tr>
<tr>
<td>Mission</td>
<td>Pecuniary Accounts</td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>Bombay Mission</td>
<td>Remittances, purchases, &amp;c.</td>
</tr>
<tr>
<td>Ahmednuggur Mission</td>
<td>Remittances, purchases, &amp;c.</td>
</tr>
<tr>
<td></td>
<td>Outfit and expenses of Mr. and Mrs. Bissell</td>
</tr>
<tr>
<td></td>
<td>Passage of do. from Boston to Bombay</td>
</tr>
<tr>
<td></td>
<td>Expenses of Mr. French and family in this country, and grant on release</td>
</tr>
<tr>
<td></td>
<td>Expenses of Mr. Ballantine and family</td>
</tr>
<tr>
<td>Madras Mission</td>
<td>Remittances, drafts and purchases</td>
</tr>
<tr>
<td>Madura Mission</td>
<td>Remittances, drafts and purchases</td>
</tr>
<tr>
<td></td>
<td>Expenses of Mr. Cherry and family in this country, and grant on release</td>
</tr>
<tr>
<td></td>
<td>Expenses of Mr. Tracy</td>
</tr>
<tr>
<td>Ceylon Mission</td>
<td>Remittances, drafts and purchases</td>
</tr>
<tr>
<td></td>
<td>Expenses of Mr. Poor in this country</td>
</tr>
<tr>
<td></td>
<td>Passage of Mr. and Mrs. Poor from Boston to Calcutta</td>
</tr>
<tr>
<td></td>
<td>Expenses of Mr. Hensington and family</td>
</tr>
<tr>
<td></td>
<td>Do. of Mr. Fletcher and family, and grant on release</td>
</tr>
<tr>
<td>Canton Mission</td>
<td>Remittances, purchases, &amp;c.</td>
</tr>
<tr>
<td>Amoy Mission</td>
<td>Remittances, purchases, &amp;c.</td>
</tr>
<tr>
<td>Fuh-chau Mission</td>
<td>Remittances, purchases, &amp;c.</td>
</tr>
<tr>
<td>Mission to the Sandwich Islands</td>
<td>Remittances, drafts, purchases, &amp;c.</td>
</tr>
<tr>
<td></td>
<td>Expenses of Mr. Paris</td>
</tr>
<tr>
<td></td>
<td>Do. of Dr. Andrews</td>
</tr>
<tr>
<td></td>
<td>Do. of Mr. Andrews</td>
</tr>
<tr>
<td></td>
<td>Do. of Mr. Ives</td>
</tr>
<tr>
<td></td>
<td>Do. of Mr. Wilcox</td>
</tr>
<tr>
<td></td>
<td>Grant to Mrs. Shepard</td>
</tr>
<tr>
<td>Oregon Mission</td>
<td>Drafts, &amp;c.</td>
</tr>
<tr>
<td>Mission to the Choctaws</td>
<td>Drafts, purchases, &amp;c.</td>
</tr>
<tr>
<td>Mission to the Cherokees</td>
<td>Drafts, purchases, &amp;c.</td>
</tr>
<tr>
<td>Mission to the Dakotas</td>
<td>Drafts, purchases, &amp;c.</td>
</tr>
<tr>
<td>Mission to the Ojibwas</td>
<td>Drafts, purchases, &amp;c.</td>
</tr>
<tr>
<td>Mission to the Indians in New York</td>
<td>Tuscarora station</td>
</tr>
<tr>
<td></td>
<td>Cattaraugus Upper station</td>
</tr>
<tr>
<td></td>
<td>Cattaraugus Lower station</td>
</tr>
<tr>
<td></td>
<td>Alleghany stations</td>
</tr>
</tbody>
</table>
### Mission to the Abenakis.

Expenses of the station of St. Francis, ........................................... $442.61

### Indian Missions Generally.

Transportation, &c. for various stations, ........................................ $60.12

#### Agencies.

<table>
<thead>
<tr>
<th>Rev. Name</th>
<th>Salary Duration</th>
<th>Salary</th>
<th>Traveling Expenses, &amp;c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>H. Coe</td>
<td>three months</td>
<td>$150.00</td>
<td></td>
</tr>
<tr>
<td>A. S. Wells</td>
<td>six months</td>
<td>$300.00</td>
<td></td>
</tr>
<tr>
<td>T. S. Milligan</td>
<td>six months</td>
<td>$300.00</td>
<td></td>
</tr>
<tr>
<td>S. G. Clark</td>
<td>nine months</td>
<td>$450.00</td>
<td></td>
</tr>
<tr>
<td>A. Gleason</td>
<td>one year</td>
<td>$600.00</td>
<td></td>
</tr>
<tr>
<td>H. A. Tracy</td>
<td>six months</td>
<td>$600.00</td>
<td></td>
</tr>
<tr>
<td>W. Clark</td>
<td>one year</td>
<td>$700.00</td>
<td></td>
</tr>
<tr>
<td>O. Cowles</td>
<td>one year</td>
<td>$750.00</td>
<td></td>
</tr>
<tr>
<td>J. P. Fisher</td>
<td>one year</td>
<td>$750.00</td>
<td></td>
</tr>
<tr>
<td>F. Berlett</td>
<td>fourteen months</td>
<td>$1,150.00</td>
<td></td>
</tr>
<tr>
<td>I. M. Weed</td>
<td>one year</td>
<td>$750.00</td>
<td></td>
</tr>
<tr>
<td>F. E. Cannon</td>
<td>one year</td>
<td>$900.00</td>
<td></td>
</tr>
<tr>
<td>I. R. Worcester</td>
<td>one year</td>
<td>$1,060.00</td>
<td></td>
</tr>
<tr>
<td>G. L. Weed</td>
<td>ten months, including rent,</td>
<td>$220.00</td>
<td></td>
</tr>
<tr>
<td>Returned missionaries while on agencies, and of deputations to attend anniversaries, &amp;c.</td>
<td>$1,317.19</td>
<td>$14,191.36</td>
<td></td>
</tr>
</tbody>
</table>

#### Agency in New York.

<table>
<thead>
<tr>
<th>Position</th>
<th>Salary</th>
<th>Office Rent</th>
<th>Stationery, &amp;c.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary of Agent and Clerk</td>
<td>$1,650.00</td>
<td>$650.00</td>
<td></td>
<td>$2,300.00</td>
</tr>
</tbody>
</table>

#### Publications.

Cost of the Missionary Herald, including the salary of the general agent, from August, 1850, to July, 1851, inclusive, 17,500 copies, $6,193.68

<table>
<thead>
<tr>
<th>Description</th>
<th>Copies</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deduct amount received of subscribers</td>
<td>3,455</td>
<td>$2,738.68</td>
</tr>
</tbody>
</table>

(There having been distributed to individuals, auxiliary societies, &c., entitled to it by the rules of the Board, 11,060 copies, which cost $4,160.)

Cost of Journal of Missions, 41,834 copies, $5,968.71

Deduct amount received of subscribers, $2,532.81

(There having been distributed gratuitously to pastors, $3,119.20)

Cost of Youth's Dayspring, 55,500 copies, $6,724.32

Deduct amount received of subscribers, $3,423.99

Forty-first Annual Report, 6,000 copies, $857.61

<table>
<thead>
<tr>
<th>Description</th>
<th>Copies</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abstract of do., 750 copies</td>
<td></td>
<td>$16.78</td>
</tr>
<tr>
<td>Missionary Tract, No. 3, 3,000 copies</td>
<td></td>
<td>$79.32</td>
</tr>
<tr>
<td>Do. No. 4, 4,000 do.</td>
<td></td>
<td>$77.45</td>
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<tr>
<td>Do. No. 9, 20,000 do.</td>
<td></td>
<td>$362.63</td>
</tr>
<tr>
<td>Do. No. 10, 4,750 do.</td>
<td></td>
<td>$100.00</td>
</tr>
<tr>
<td>Dr. Story's Sermon, 3,000 copies</td>
<td></td>
<td>$123.50</td>
</tr>
<tr>
<td>Tract on Systematic Benevolence, 1,000 copies</td>
<td></td>
<td>$10.00</td>
</tr>
<tr>
<td>Systematic Benevolence, 200 copies</td>
<td></td>
<td>$33.34</td>
</tr>
<tr>
<td>Maps of Missions, 1,500 copies</td>
<td></td>
<td>$22.37</td>
</tr>
<tr>
<td>Cards, receipts, &amp;c.</td>
<td></td>
<td>$19.50</td>
</tr>
</tbody>
</table>

| Total                              |        | $10,525.98 |
PECUNIARY ACCOUNTS.

**Secretaries' Department.**
- Salary of Dr. Anderson, $1,700; less $790 received from the fund for officers, $910 00
- Salary of Dr. Pomroy, $1,700; less $790 as above, $910 00
- Salary of Mr. Treat, $1,500; less $790 as above, $710 00
- Clerk hire, $600 00 — $3,130 00

**Treasurer's Department.**
- Salary of the Treasurer, $1,650; less $790 received from the fund for officers, $860 00
- Clerk hire, $1,250 00 — $2,110 00

**Miscellaneous Charges.**
- Postage of letters and pamphlets, $1,187 78
- Fuel, gas, &c., $209 47
- Blank books, receipts, certificates, stationery, &c., $82 04
- Books for Library, periodicals, binding of books and pamphlets, $290 12
- Care of Missionary House, making fires, lighting, attendance and labor, $290 00
- Freight, cartage, wharfage, &c., $54 27
- Carpenter's work, cases and shelves for pamphlets, repairing roof, &c., for Missionary House, $381 03
- Insurance on property in do., $38 75
- Copying of letters and documents, $87 18
- Expenses of annual and other meetings in behalf of the Board in Oswego, New York and Boston, held in September and May, $127 92
- Discount on bank notes and drafts, counterfeit notes, and interest on borrowed money, $378 36
- Traveling expenses of missionary candidates, $36 10 — $2,884 32
- Balance for which the Board was in debt, August 1, 1850, $284,830 56
- Balance for which the Board is in debt, carried to new account, August 1, 1851, $318,901 61

**Receipts of the Board during the year ending July 31, 1851.**
- Donations as acknowledged in the Missionary Herald, $244,291 43
- Legacies do. do. do., $20,186 36
- Interest on General Permanent Fund, ($23,000 being invested in the Missionary House,) $1,578 80
- Interest on Ashley Fund, $148 00
- Avails of Maumee lands, do. of land of Stockbridge mission, $48 99
- Balance for which the Board is in debt, carried to new account, August 1, 1851, $43,999 40
- Total, $318,901 61

**GENERAL PERMANENT FUND.**
- This fund amounts, as last year, to $56,460 00

**PERMANENT FUND FOR OFFICERS.**
- This fund amounts, as last year, to $39,840 00

**FUND FOR OFFICERS.**
- Balance on hand last year, $55 58
- Received within the year, for interest on the Permanent Fund for Officers, $3,142 00
- Paid balance of salaries of Secretaries and Treasurer, $3,195 58
- Balance on hand, $35 58
SUMMARY OF DONATIONS RECEIVED DURING THE YEAR.

MAINE.

Cumberland County, Rev. J. Rogers, Tr. Portland, $3,382 83
Franklin County, R. Nason, Tr. Farmington, 38 01
Kennebec Conf. of chs. Rev. J. W. Ellingwood, Tr. Hallowell, 443 01
Lincoln County, E. F. Duren, Tr. Bath, 688 34
Penobscot County, Calvin Seiden, Tr. Bangor, 1,078 78
Somerset County, Rev. G. W. Creasy, Tr. Norridgewock, 194 10
York Conf. of chs. Towns not associated, 5,565 27
Legacies, 1,098 41

Legacies, 425 58

NEW HAMPSHIRE.

Cheshire County, W. Lamson, Tr. Keene, 1,180 81
Grafton County, W. W. Russell, Tr. Plymouth, 1,090 13
Hillsboro' County, J. A. Wheat, Tr. Bath, 977 96
Hillsborough County, G. Hutchins, Tr. Concord, 1,319 02
Rockingham Conf. of chs. E. Grant, Tr. Exeter, 1,555 43
Strafford Conf. of chs. E. J. Lane, Tr. Dover, 1,098 47
Sullivan County, E. L. Goddard, Tr. Claremont, 703 61
Towns not associated, 9,173 47
Legacies, 113 61

Legacies, 1,064 82

VERMONT.

Addison County, Amon Wilcox, Tr. Middlebury, 563 17
Caledonia co. Conf. of chs. E. Jewett, Tr. St. Johnsbury, 1,701 97
Chittenden County, M. A. Seymour, Tr. Burlington, 977 96
Franklin County, C. F. Safford, Tr. St. Albans, 431 47
Orange County, L. Bacon, Tr. Chelsea, 493 98
Orleans County, H. Hastings, Tr. Innsbruck, 188 33
Rutland County, J. Barrett, Tr. Rutland, 1,346 83
Washington County, J. W. Howell, Tr. Montpelier, 374 11
Windham County, F. Tyler, Tr. Brattleboro', 750 76
Windham County, E. M. Nevis, Tr. Royalton, 463 30
Towns not associated, 7,570 18
Legacies, 547 50

Legacies, 625 60

MASSACHUSETTS.

Barnstable County, Walter Crockers, Tr. W. Barnstable, 642 29
Berkshire County, Rev. J. J. Dana, Tr. S. Adams, 2,595 53
Boston, S. A. Dunforth, Agent. Boston, 19,137 33
Brookfield Association, William Hyde, Tr. Ware, 3,486 54
Essex County, North, James Caldwell, Tr. Newburyport, 2,842 66
Essex County, South, C. M. Richardson, Tr. Salem, 3,741 78
Franklin County, Lewis Merriam, Tr. Greenfield, 1,958 19
Hampden County, C. O. Chapin, Tr. Springfield, 2,863 30
Hampshire County, J. D. Whitney, Tr. Northampton, 3,527 17
Harmony Conf. of chs. W. C. Capron, Tr. Uxbridge, 1,458 80
Middlesex North and vic. J. S. Adams, Tr. Grotton, 1,178 46
Middlesex South Conf. of chs. Ebenzer Alden, Tr. Salem, 1,298 11
Miss. Union of the Salem Asso. R. F. Waters, Tr. Medfield, 1,284 94
Norfolk County, Rev. T. T. Richmond, Tr. New Bedford, 4,214 08
Old Colony, H. Osgood, Tr. New Bedford, 391 47
Palestine Missionary Society, Ebenezer Alden, Tr. Randolph, 1,760 88
Pilgrim Association, Josiah Robbins, Tr. Plymouth, 413 27
Tauton and vicinity, Benjamin Hawkes, Tr. Templeton, 1,041 00
Worcester County, North, A. D. Foster, Tr. Worcester, 4,018 83
Worcester Central, Towns not associated, 62,474 02
Legacies, 8,777 99

Legacies, 6,998 61

77,280 53
### DONATIONS.

#### CONNECTICUT.

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<tr>
<th>Auxiliary Societies</th>
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<tr>
<td>Fairfield County, East</td>
<td>$2,876 12</td>
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<td>Fairfield County, West</td>
<td>$6,743 62</td>
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<td>Hartford County</td>
<td>$3,037 29</td>
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<td>Middlesex Association,</td>
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<td>New Haven City</td>
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<td>Norwich and vicinity,</td>
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<td>Windham County</td>
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**Total:** $30,534 87

#### RHODE ISLAND.

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<td>$2,676 72</td>
<td>$2,602 41</td>
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#### NEW YORK.

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<th>Board of Foreign Missions</th>
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<tr>
<td>Auburn and vicinity, H. J. Sartwell, Agent,</td>
<td>$709 87</td>
<td>$2,450 25</td>
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<tr>
<td>Buffalo and vicinity, C. S. Little, Tr. in Ref. Dutch Church</td>
<td>$2,851 98</td>
<td>$3,918 54</td>
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<tr>
<td>Chautauqua County, James Crocker, Agent, Buffalo</td>
<td>$1,426 42</td>
<td>$2,450 25</td>
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<td>Geneva and vicinity, C. A. Cook, Agent, Geneva</td>
<td>$4,528 68</td>
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<td>Greene County, John Doe, Agent, Catskill</td>
<td>$733 26</td>
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<td>Monroe County and vicinity, Ebenezer Ely, Agent, Rochester</td>
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<td>New York City and Brooklyn, J. W. Tracy, Tr.</td>
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<td>$456 00-45,559 29</td>
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**Total:** $60,836 46

#### PENNSYLVANIA.

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**Total:** $12,466 19

#### DELAWARE.

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<td>$540 23</td>
<td>$2,502 41</td>
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#### MARYLAND.

| Board of Foreign Missions in German Reformed Church, Rev. Elias Heiner, Baltimore, Tr. | $849 25 | $3,833 34 |

**Total:** $5,152 29

#### DISTRICT OF COLUMBIA.

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<td>$642 72</td>
<td>$2,123 24</td>
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#### VIRGINIA.

| Richmond and vicinity, S. Reeve, Tr., Richmond | $2,528 89 | $5 80 |

**Total:** $2,533 89

#### OHIO.

| Western Foreign Miss. Society, G. L. Weed, Tr., Cincinnati | $4,628 86 | $4,628 86 |
| Western Reserve, Rev. S. G. Clark | $4,183 29 | $4,183 29 |
| Towns not associated, | $2,155 50 | $2,155 50 |
| Legacies | $883 06 | $883 06 |

**Total:** $11,503 71
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<td>In Foreign Lands</td>
<td>$9,855.66</td>
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**Total:** $12,384.16
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.
1836 Levi Cutter, Esq.
1838 Benjamin Tappan, D.D.
1838 Rev. John W. Ellingwood.
1842 William T. Dwight, D.D.
1843 Asa Cummings, D.D.
1846 Calvin E. Stowe, D.D.
1851 George F. Patten, Esq.

New Hampshire.
1832 Nathan Lord, D.D.
1840 Hon. Edmund Parker.
1840 Zebediah S. Rarstow, D.D.
1842 Rev. John K. Young.

Vermont.
1838 John Wheeler, D.D.
1839 Charles Walker, D.D.
1841 Rev. Silas Aiken.
1842 Erastus Fairbanks, Esq.
1842 Benjamin Labaree, D.D.
1842 Rev. Joseph Steele.

Massachusetts.
1819 Leonard Woods, D.D.
1820 William Allen, D.D.
1821 Joshua Bates, D.D.
1823 Lyman Beecher, D.D.
1823 Heman Humphrey, D.D.
1826 Hon. Lewis Strong.
1826 Justin Edwards, D.D.
1827 John Tappan, Esq.
1828 Henry Hill, Esq.
1832 Rufus Anderson, D.D.
1832 Rev. David Greene.
1832 Charles Stoddard, Esq.
1835 Daniel Noyes, Esq.
1837 Nehemiah Adams, D.D.
1838 Thomas Snell, D.D.
1838 Samuel Fletcher, Esq.
1838 Rev. Aaron Warner.
1838 Mark Hopkins, D.D.
1841 Rev. Isaac Edwards, D.D.
1840 Daniel Dana, D.D.
1840 William Jenks, D.D.
1840 Alfred Ely, D.D.
1840 Rev. Horatio Bardwell.
1840 Hon. David Mack.
1840 Ebenezer Alden, M.D.
1840 William Child, D.D.
1842 Richard S. Storrs, D.D.
1843 Ebenezer Burgess, D.D.
1844 John Nelson, D.D.
1844 Hon. Alfred D. Foster.
1844 Hon. Samuel Williston.
1846 Swan Lyman Pomroy, D.D.
1846 Rev. David Ogden.
1846 Rev. Selah B. Treat.
1845 Hon. William J. Hubbard.
1845 Hon. Linus Child.
1845 Rev. Henry B. Hooker.
1845 Rev. Baxter Dickinson, D.D.
1847 Samuel M. Worcester, D.D.
1848 Hon. Samuel H. Walley.
1850 Hon. William T. Eustis.
1850 Hon. John Aiken.
1851 Hon. Daniel Safford.

Rhode Island.
1846 Rev. Thomas Shepard.
1850 John Kingsbury, Esq.

Connecticut.
1817 Jeremiah Day, D.D., LL.D.
1823 Bennet Tyler, D.D.
1832 Noah Porter, D.D.
1836 Thomas S. Williams, LL.D.
1836 Joel Hawes, D.D.
1838 Mark Tucker, D.D.
1838 Hon. Thomas W. Williams.
1838 Hon. Joseph Russell.
1840 Hon. Seth Terry.
1840 Edward W. Hooker, D.D.
1841 John T. Norton, Esq.
1842 Chauncey A. Goodrich, D.D.
1842 Alvan Bond, D.D.
1842 Leonard Bacon, D.D.
1842 Henry White, Esq.
1845 Joel H. Linsley, D.D.
1848 Nathaniel O. Kellogg, Esq.
1848 Andrew W. Porter, Esq.
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<th>Year</th>
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<tr>
<td>1812</td>
<td>Eliphalet Nott, D. D.</td>
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<td>1813</td>
<td>Rev. John C. Holbrook.</td>
</tr>
<tr>
<td>1813</td>
<td>Artemas Bullard, D. D.</td>
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</table>
CORRESPONDING MEMBERS.

IN THE UNITED STATES.

Election.
1819 JOSEPH C. STRONG, M. D., Knoxville, Tenn.
1843 S. S. WARD, Esq., Hartford, Ct.

IN FOREIGN PARTS.

England.
1819 Rev. WILLIAM JOWETT, London.
1832 JAMES FARISH, Esq.
1833 Sir ALEXANDER JOHNSTONE.
1833 G. SMYTTAN, M. D.
1835 Sir JOHN CAMPBELL.
1839 Sir CULLING E. EARDLEY, Bedwell Park, Hatfield.
1843 Sir EDWARD GAMBLER.

Scotland.
1819 RALPH WARDLAW, D. D., Glasgow.

Turkey.
1851 Sir STRATFORD CANNING, Constantinople.

India.
1833 EDWARD H. TOWNSEND, Esq.
1840 JOHN STEVENSON, D. D., Bombay.
1840 Rev. GEORGE CANDY, Bombay.
1841 E. P. THOMPSON, Esq., Madras.
1843 Lieut. Col. ROBERT ALEXANDER, Madras.
1843 A. F. BRUCE, Esq., Madras.

Ceylon.
1830 Venerable Archdeacon GLENIE.
1831 JAMES N. MOYART, Esq.

Penang.
1839 Sir WILLIAM NORRIS.

Canada.
1843 JACOB DE WITT, Esq., Montreal.
CORPORATE MEMBERS DECEASED.

[The names under each State are arranged according to the time of decease. The year denoting the decease of the members, is that ending with the annual meetings in September or October.]

<table>
<thead>
<tr>
<th>Election</th>
<th>Maine</th>
<th>Decease</th>
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<tbody>
<tr>
<td>1813</td>
<td>JESSE APPLETOX, D. D.</td>
<td>1830</td>
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<tr>
<td>1816</td>
<td>EDWARD PAYSON, D. D.</td>
<td>1836</td>
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<tr>
<td>1812</td>
<td>DAVID DUNLAP, Esq.</td>
<td>1849</td>
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<tr>
<td>1813</td>
<td>Gen. HENRY SEWALL,</td>
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<tr>
<td>1842</td>
<td>WILLIAM RICHARDSON, Esq.</td>
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<tr>
<td>1842</td>
<td>ELIPHALET GILLETT, D. D.</td>
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New Hampshire.

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<tr>
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<td>JOHN LANGDON, LL. D.</td>
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<td>1812</td>
<td>SETH PAYSON, D. D.</td>
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<td>1810</td>
<td>Hon. THOMAS W. THOMPSON,</td>
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<td>Hon. GEORGE SULLIVAN,</td>
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<td>JOHN HUBBARD CHURCH, D. D.</td>
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<td>1812</td>
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<td>Rev. ARCHIBALD HURGESSE,</td>
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Vermont.

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<td>1810</td>
<td>SAMUEL PAGE, Esq.</td>
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Massachusetts.

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<td>ZEPHANIAH SWIFT MOORE, D. D.</td>
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<td>1812</td>
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New York.

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<td>1810</td>
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<td>CALVIN CHAPIN, D. D.</td>
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Connecticut.

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<td>1815</td>
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<td>WALTER HUBBELL, Esq.</td>
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<td>ASA T. HOPKINS, D. D.</td>
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<td>JAVIPT PORTER, D. D.</td>
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<td>ELIPHALET WICKES, Esq.</td>
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<td>ERSKINE MASON, D. D.</td>
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New Jersey.

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Pennsylvania.

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<td>1812</td>
<td>ROBERT KALSTON, Esq.</td>
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<td>ALEXANDER HENRY, Esq.</td>
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<td>SAMUEL AGNEW, M. D.</td>
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<tr>
<td>1825</td>
<td>CORNELIUS C. GUYLER, D. D.</td>
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Maryland.

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<tr>
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District of Columbia.

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<tr>
<td>1819</td>
<td>ELIAS BOUDINOT CRAWFORD, D. D.</td>
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<td>JOSEPH NOURSE, Esq.</td>
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Virginia.

<table>
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<td>GEORGE A. BAXTER, D. D.</td>
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North Carolina.

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<tr>
<td>1834</td>
<td>JOSEPH CALDWELL, D. D.</td>
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<td>1834</td>
<td>W. McPHEETERS, D. D.</td>
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South Carolina.

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Georgia.

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Illinois.

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<tr>
<td>1821</td>
<td>GIDEON BLACKBURN, D. D.</td>
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Indiana.

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<tr>
<td>1838</td>
<td>ELIHU W. BALDWIN, D. D.</td>
<td>1841</td>
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OFFICERS OF THE BOARD.

Election.          Presidents.          Death or Resignation.
1810 JOHN TREADWELL, LL. D. 1832
1820 JOSEPH LYMAN, D. D. 1836
1820 JOHN COTTON SMITH, LL. D. 1841
1841 THEO. FRELINGHUYSEN, LL. D.

Vice Presidents.
1810 SAMUEL SPRING, D. D. 1819
1819 JOSEPH LYMAN, D. D. 1823
1822 JOHN COTTON SMITH, LL. D. 1826
1826 STEPHEN VAN RENSSELAER, LL. D. 1839
1830 THEO. FRELINGHUYSEN, LL. D. 1841
1841 THOMAS S. WILLIAMS, LL. D.

Prudential Committee.
1810 WILLIAM BARTLET, Esq. 1814
1810 SAMUEL SPRING, D. D. 1819
1810 SAMUEL WORCESTER, D. D. 1821
1819 JEREMIAH EVARTS, Esq. 1830
1820 JEHUDIAH MORSE, D. D. 1821
1820 Hon. WILLIAM REED, 1824
1829 LEONARD WOODS, D. D. 1834
1821 SAMUEL HUBBARD, LL. D. 1843
1821 WARREN FAY, D. D. 1830
1822 BENJAMIN B. WISNER, D. D. 1835
1823 ELIAS CORNELIUS, D. D. 1832
1823 Hon. SAMUEL T. ARMSTRONG, 1850
1823 CHARLES STODDARD, Esq.
1824 JOHN TAPPAN, Esq.
1825 DANIEL NOYES, Esq. 1845
1827 NEHEMIAH ADAMS, D. D. 1849
1828 Rev. SILAS AIKEN, 1850
1834 WILLIAM W. STONE, Esq.
1842 Rev. AUGUSTUS C. THOMPSON.
1850 Hon. WILLIAM T. EUSTIS.
1850 Hon. JOHN AIKEN.
1851 Hon. DANIEL SUFFORD.

Corresponding Secretaries.
1810 SAMUEL WORCESTER, D. D. 1821
1821 JEREMIAH EVARTS, Esq. 1831

Assistant Corresponding Secretaries.
1824 Rev. RUFUS ANDERSON, 1832
1828 Rev. DAVID GREENE, 1832

Recording Secretaries.
1810 CALVIN CHAPIN, D. D. 1843
1843 Rev. SELAH B. TREAT, 1847
1847 SAMUEL M. WORCESTER, D. D.

Assistant Recording Secretaries.
1835 CHARLES STODDARD, Esq. 1839
1839 BELA B. EDWARDS, D. D. 1842
1842 Rev. DANIEL CROSBY, 1843

Treasurers.
1810 SAMUEL H. WALLEY, Esq. 1811
1811 JEREMIAH EVARTS, Esq. 1832
1822 HENRY HILL, Esq.

Auditors.
1810 JOSHUA GOODALE, Esq. 1812
1812 SAMUEL H. WALLEY, Esq. 1813
1813 CHARLES W. WALLEY, Esq. 1814
1814 CHESTER ADAMS, Esq. 1817
1817 ASHUR ADAMS, Esq. 1822
1822 CHESTER ADAMS, Esq. 1827
1827 WILLIAM ROPE, Esq. 1829
1829 JOHN TAPPAN, Esq. 1834
1829 CHARLES STODDARD, Esq. 1832
1829 Hon. WILLIAM J. HUBBARD, 1842
1834 DANIEL NOYES, Esq. 1855
1835 CHARLES SCUDDER, Esq. 1847
1842 MOSES L. HALE, Esq.
1847 Hon. SAMUEL H. WALLEY.
HONORARY MEMBERS.

The number of Honorary Members has become so large that the Prudential Committee have deemed it advisable to stereotype their names once in five years. Hence the following list will embrace the names of all who were constituted Honorary Members prior to August 1, 1850; and at the close of it, under the head of "New Members," will be found, from time to time, the names of such persons as shall hereafter become Honorary Members.

MEMBERS PRIOR TO AUGUST 1, 1850.

<table>
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<th>State</th>
<th>Name and Initials</th>
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<td>Adams Rev Jonathan, Adam, Adams Samuel, Adams Samuel, Adams Rev Weston B.</td>
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<td>Alden Rev Edmund K.</td>
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<td>Allen Rev Benjamin B.</td>
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<td>Buswell Mrs Elizabeth O, Carruthers J. J., D. D.</td>
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<td>Chapter Rev Perez, Chapin Rev Caleb, Chapin Rev Eliza, Chapin Rev Nathaniel, Chickering Rev John W.</td>
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<td>Clark Eliza L.</td>
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<td>Cresey Rev George W.</td>
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<td>Cresey Mrs Caroline M.</td>
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<td>Cutstman Rev David, Cutter Rev E. Alphaid F.</td>
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<td>Godfrey Charles, Goss Rev Jacob C.</td>
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<td>Gow James, Graves William, Greatly Rev Allen, Histe Rev Jonathan L.</td>
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<td>Harrington Enoch, Harvard Mrs Hannah P.</td>
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<td>Harvard Thomas, Hadaway Rev George W.</td>
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<td>Hayes Rev Josiah T.</td>
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<td>Hayes Rev Stephen H.</td>
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<td>Hopkins Samuel, Hubbard Rev Aaron, Hubbard Rev Carbon, Hubbard Miss Louisa, Hubbard Mrs Sophronia W.</td>
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<td>Hyde Henry, Hyde John A.</td>
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<td>Hyde Jonathan, Hyde Rev G. L.</td>
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<td>Keeler Rev S. H.</td>
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<td>Kendrick Rev Daniel, Leland Rev John H. M.</td>
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<td>Kimball Rev Ivory, Libbey Joseph, Little Mrs Dorothy, Little Rev George B.</td>
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<td>Littlefield Christopher, Littlefield Joseph E.</td>
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<td>Lord Mrs Phoebe, Lord Rev Thomas N.</td>
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<td>Loring Rev Amas, Loring Rev Asa T.</td>
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<td>McKeen Miss Julia, Merrill Rev Ems, Merrill Rev Samuel H.</td>
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<td>Mitchell Rev David M.</td>
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<td>Morse Samuel, Munsell Rev Joseph R.</td>
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<td>Munson Samuel, Newman Rev William J.</td>
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<td>Newman Mrs C. S.</td>
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<td>Niles Rev Mark A. H.</td>
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<td>Niles Mrs Stella S.</td>
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<td>Nott Rev Handell G.</td>
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<td>Packard Rev Alpheus S.</td>
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<td>Packard Rev Charles, Benjamin, Page, Rufus K.</td>
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<td></td>
<td>Page Mrs Rufus K.</td>
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<td>Page Mrs Sarah H.</td>
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<td>Page Mrs Matilda K.</td>
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<td>Parker Rev Freeman, Parker Rev John, Parker Rev John R.</td>
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<td>Parker Mrs Caroline M.</td>
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<td>Parker Mrs Sarah C.</td>
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</tbody>
</table>

NEW HAMPSHIRE

[Report,
MEMBERS OF THE BOARD.

1851.

♦Murdock Mrs Mary J.
♦Parker Rev E. L.
♦Pike Rev Francis V.
♦Scales Mrs Nancy Beaman,
♦Sabin Rev John,
♦Rowell Rev Joseph,
♦Smith Rev David P.
♦Moone Mrs Hannah,
♦Moulton Mrs Nathaniel T.
♦Moulton James,
♦Morton Rev Daniel 0.
♦Morrill Samuel,
♦Moore Rev Humphrey,
♦Moore Ebenezer C.
♦Moone Miss Anna,
♦Moody Rev Howard,
♦Mixen George T.
♦Noyes John W.
♦Noyes Rev D. J.
♦Nichols Blanchard,
♦Newel Rev Gad,
♦Murdock Rev William,
♦Parker Mrs Mary,
♦Page Rev William,
♦Page Rev Robert,
♦Page Rev Jesse,
♦Otis Rev Israel T.
♦Orcutt Ephraim,
♦Olmstead Rev William,
♦Noyes Mrs Daniel J.
♦Norton Rev Thomas S.
♦Patton Francis,
♦Patterson James,
♦Patrick Rev William,
♦Parker Mrs Sarah,
♦Parker Caleb,
♦Price Rev Ebenezer,
♦Philbrick Edward,
♦Pettingill Mrs Ruth,
♦Perkins Rev J. AV.
♦Parker Rev Henry E.
♦Parker Mrs Mary,
♦Parker Mrs Sarah,
♦Pike Rev David,
♦Perry Rev Baxter,
♦Pettingill Mrs Ruth,
♦Plumb Rev Edward,
♦Pike Rev Frances V.
♦Prentice Rev Joseph,
♦Priest Rev Ephraim,
♦Putnam Rev John M.
♦Putnam Rev Rufus A.
♦Richards Rev Austin,
♦Richards John B. D.
♦Richards Rev J. De Forest,
♦Richards Mrs Harriet B. J.
♦Richards Rev William,
♦Ripley James,
♦Ripley Mrs Florilla M.
♦Roberts Mr. Parson,
♦Robinson Mrs Pulienia,
♦Rockwood Rev Elizah,
♦Roger Rev John,
♦Roger Nathan B.
♦Roger Rev Stephen,
♦Rood Rev Henry,
♦Rowell Rev Joseph,
♦Rusell Rev Stephen,
♦Rusell William W.
♦Sabin Rev John,
♦Sabin Mrs Mary,
♦Sabin Benjamin T.
♦Sargeant Abraham,
♦Savage Rev Thomas,
♦Savage Rev William T.
♦Sawyer Rev D.
♦Scales Rev Jacob,
♦Scoll Mrs Nancy Neuman,
♦Scales Mrs P. F.
♦Scripture Oliver,
♦Seely Rev Thomas,
♦Shackford W. M.
♦Shattuck Alvin,
♦Shea Mrs Mrs Baby,
♦Sheed Rev Charles,
♦Shepard Rev J. W.
♦Shepheard Rev John,
♦Shurtleff Rowell, D. D.
♦Smith Rev Bezaleel,
♦Smith Rev David P.
♦Smith Mrs David P.
♦Smith Rev Ell.
♦Spalding Mathias,
♦Spalding Mrs Mathias,
♦Spalding Rev Alvah,
♦Spanlding Mrs Ambra S.
♦Spreading Edward,
♦Stevens Lisbon D.
♦Stickney Nathan,
♦Stuzzy Rev Benjamin P.
♦Sutherland Rev David,
♦Swain Rev Leonard,
♦Swain Mrs Julia M.
♦Tappan Rev Samuel S.
♦Tappan Eveline L.
♦Tay Nathaniel,
♦Taylor Mrs Enaice,
♦Tenny Rev Ass F.
♦Tenny Rev Charles,
♦Tenny Rev Erivo,
♦Tenny Mrs Jane W.
♦Tenny Rev Samuel G.
♦Thaxter Rev Orlando G.
♦Thayer Rev Loren,
♦Thompson George W. W.
♦Thompson Rev Leander,
♦Thompson Rev John,
♦Thompson John L.
♦Thompson Rev Liborp,
♦Thompson William C.
♦Toby Rev Alvan,
♦Tolman Rev Samuel II.
♦Towner Mrs Levi,
♦Townsend Rev Luther,
♦Tracy Rev Caleb B.
♦Tyler Jeremiah,
♦Tyler Jeremiah H. C.
♦Tyler Mrs Thankful,
♦Tyler Miss Hannah F.
♦Upham N. G.
♦Wallace Rev Cyrus V.
♦Ward Rev Jonathan,
♦Webster Mrs Mary P.
♦Weeks Miss Anna,
♦Wells Rev M. H.
♦Wells Rev Nathaniel,
♦Wells Rev Theodore,
♦White John,
♦Whitman John M., D. D.
♦Whitman Rev Osnas C.
♦Whitmore Dexter,
♦Whilden Rev Silas,
♦Willey Rev Benjamin G.
♦Willey Rev Charles,
♦Willey Rev Isaac,
♦Winter Rev John L.
♦Wood Rev Horace,
♦Wood Rev Henry,
♦Wood S. D. D.
♦Woodman William,
♦Woodman Mrs Rebekah E.
♦Worcester Mrs Sarah,
♦Wright Rev E. S.
♦Wright Polly,
♦Wyman William G.
♦Young Mrs Mary W.

VERMONT.

Adams George,
Adams James,
Adams Rev John,
Adams Mrs Mary S.
Aiken Mrs Sophin,
Anderson Rev James,
Anderson Mrs Clarissa,
Annis Rev Isaiah B.
Arnold Rev Joel R.
Asl Rev George W.
♦Beabcock Rev Elizah G.
♦Baldwin Rev Thomas,
Banergrad J. P.
Barrett James, Jr.
Beavers Experience,
Bass William,
♦Beckly Rev Hosea,
•Benchard Rev George W.
♦Bingham Rev George B.
♦Bingham Rev Luther B.
•Bishop Rev Nelson,
•Bloy Rev William R.
•Butcher Rev Polly,
•Boardman Rev Elizah C.
•Boardman Elizah J.
•Boardman Timothy,
•Bond Rev William B.
•Bunney Rev Elijah H.
•Bouzell Jonas,
•Boyse Rev B.
•Brackett Samuel G.
•Bradford Rev M. B.
•Brainard Rev Ania,
•Branch Burtie,
•Brewer Rev Loving,
•Blackham Rev James,
•Burchard Levi,
•Burnap Ania,
•Burnham Charles G.
•Burr Joseph,
•Burt Ania, D. B.
•Buschell Rev Jedidiah,
•Butler Rev Franklin.
•Butterfield Rev George,
•Campbell Rev George W.
•Campbell Mrs Serena J. W.
•Case Rev Rufus,
•Catlin Moses,
•Chambers Matthew,
•Chandler J. W.
•Chandler Rev Joseph,
•Chandler Oliver P.
•Chandler Samuel A.
•Chapin Rev Walker,
•Chapin Rev W. A.
•Chaggett Rev William,
•Clapp Rev A. Huntingdon,
•Clapp Mrs A. H.
•Clapp Rev Summer G.
•Clark Samuel,
•Chard Rev Timothy F.
•Cleveland Rev Edward,
•Colby James K.
•Conkey Rev W. H.
•Convive Rev James,
•Converse Rev John K.
•Converse Rev A.
•Coolidge Carlos,
•Cushman Rev Rufus S.
•Dale George L.
•Dana Israel P.
•Delano Mrs Jane V.
•Delano Lewis H.
•Delano Mrs Maria W.
•Delano Joseph B.
•Delano Lewis W.
•Delano Miss Lydia M.
•Delano Mrs Elizabeth D.
•Delano Mrs Eliza W.
•Dorman Rev Ebem H.
•Doughterty Rev James,
•Drake Rev Cyrus B.
•Drake Mrs L. M.
•Dudley Rev John,
•Keghason Rev Ambrose,
•Kemerson Rev Edward B.
•Fairbanks Charles,
•Fairbanks Franklin,
•Fairbanks Henry,
•Fairbanks Horace,
•Fairbanks Joseph,
•Fairbanks Joseph P.
•Fairbanks Thaddeus,
•Field Rev Timothy,
•Fleming Rev Archibald,
•Pollet Sisas,
•Potter Rev Ames,
MEMBERS OF THE BOARD.

[B]Report,


MASSACHUSETTS.

MEMBERS OF THE BOARD.

Bacon Rev James M.
Bacon Josiah.
Bacon Josiah.
Bagley Miss Amanda.
Baldwin Miss Hannah O.
*Baldy Rev John B. M.
Baldy Rev Luther.
Baldy Rev Stephen.
Baker Rev Abijah.
*Baker Mrs. Christian.
*Baker Rev Joel.
Baldwin Elizar.
Baldwin Rev Joseph H.
Baldwin Mrs. Sarah P.
Bollard Rev J.
Banerof Jacob.
Banerof Rev J. W.
Banister Rev William B.
Banister Mrs. Z. P.
Barbour Rev Isaac R.
Bartwell Alonzo.
Burke Joshua.
Burns Rev. D. R.
Baker Rev William.
Barnes Mrs. Nunce A. H.
Barrett Benjamin.
Barrett Step H.
Barrett Rev Mrs. Mary W.
Barrett Rev Joshua.
Barrett Rev. Joel.
Barrett Rev Warren II.
Beach Mrs. Elizabeth R.
Batcheller Ezra.
Batchelder Jonathan.
Batchelder John.
Batchelder Nahahuel.
Batchelder Eara.
Batchelder Tyler.
Bates Rev James.
Bates Rev William.
Bagley Robert, Sen.
Bates Rev James.
Baker Mrs Christian.
Baldwin Rev John.
Barrett Benjamin.
Barrett Rev John.
Beaman Rev Warren W.
Beekin George C., D. D.
Beeby Rev Hubbard.
Bebe Mr. James M.
Beche Rev Hubbard.
Becher Mrs Lydia.
Belcher Harvey.
Belcher Rev Pomeroey.
Benedict Rev Armel.
*Beans Rev Joseph.
*Beanes Mrs. Mary L.
Benson Frederick A.
*Best Rev Josiah.
Bigelow Alphon.
Bigelow Rev Andrew.
Bigelow Benjamin.
Bigelow Edward B.
Bigelow Rev Jonathan.
Bigelow T. B.
Bigelow Rev Mrs. A. E.
Billings David P.
Bingham Rev Hiram.
Bosie Rev John H.
Biscoe Rev. T. C.
Boisseau Mrs. Ellen E.
Bisswick Nathaniel.
Blackler Miss Hannah H.
Blackler Mrs Mary J.
Blackler Miss Mary B.
Blackler William H.
Blackler Miss Hannah W.
Blackler Mrs George W.
Blackler Mr. George W.
Blackler Mr. John Phillips.
Blackler Samuel P.
Blackler Thomas.
Blair Rev Tyler.
Blake Amos.
Blake Mrs Eliza M.
Blake Gardiner S.
Blake Mrs Sally.
Blake Rev Elia B.
Blake Josiah.
Blake Mrs Mary E.
Blanchard Rev Amos.
Bliss Mrs. Chloe.
Bliss Rev Seth.
Blodgett Rev Constantine.
Blodgett Mrs. Hannah M.
Blodgett Rev E. P.
Blodgett George D.
Boardman Charles.
Boardman Rev John.
Boardman Rev William J.
Bourgeois Daniel.
Booth David.
Borden John.
Bowen William M.
Bowers Rev John.
Bowers Levi.
Bower Mrs Albert.
Bowles Stephen J.
Bowers Mrs. Elizabeth T.
Bowles Miss Hellen.
Bowles Stephen W.
Bowman Joseph.
Bruce Rev John Jr.
Bruce Rev S. C.
Bruckeridge William S.
Bruckeridge Miss Elizabeth.
Bradbury William E.
Bradford Rev David.
Bradley John.
Bradley Stephen.
Brdshaw Miss Anne.
Bray Rev J. M.
Brainerd Timothy.
Brakenridge Judith M.
Bement Mrs. Jesse.
Brow Rev Milton P.
Brown Miss Isabella.
Brook Joseph.
Brewster Osmon.
Bride Josiah.
Bridge Miss Emily.
Brigham Rev David.
Brigham Rev Lev.
Brigham Rev Oliver.
Briggs Calvin.
Briggs Mrs Hannah C.
Briggs Rev Isaac N.
Brooks Mrs. Nancy E.
Brothong Glover.
Brothong Nathaniel II.
Brothong Nicholas.
Brothong Mrs. Nancy H.
Brothong Mrs. Lydia.
Brothong Nicholas, Jr.
Brothong William R.
Brown Rev Ebenezer.
Brown Mrs Sarah.
Brown Frederick.
Brown John, D. D.
Brown J.
Brown Mrs John I.
Brown Joseph T.
Brown Lucy Josephine.
Brown Luther.
Brown Olivia Howard.
Brown William.
Brown Mrs Lucy H.
Brown Sarah J.
Brown William.
Bryan John.
Bryan Rev Sydney.
Buck Ephetram.
Buck John.
Buckingham Rev Samuel G.
Bucklin Rev Sylvester.
Burke William.
Butler Rev W. L.
Bullard Rev Asa.
Bullard Rev.
Bullard Rev Ebenezer W.
Bullard Mrs. Harriet N.
*Bullard Mrs. Margaret P.
Bullard Rev Malachi.
Bumstead Josiah.
Burges Mrs. Abigail B. P.
Burnap Rev Uziah C.
Burns William.
Burns Rev Jonathan.
Burrrall Edward.
Burt Rev Daniel.
*Burt Rev Gideon.
Burt Rev.
Butler Rev Daniel.
Burr Rev Benjamin.
Burr Rev Malachi.
Byingon George.
Cady Rev Daniel R.
Coles Rev Ebenzer.
Caldwell James.
Calkins William B.
Camphers Mrs. Catharine.
Campbell Rev Randolph.
Campbell Mrs. Elizabeth.
Campbell Rev John.
Carpenter Mrs. John A.
Capron John W.
Capron William C.
Carey Ezra.
Carruthers William.
Carruthers Mrs. Mary J.
Carpenter Mrs. Abigail.
Carpenter Antoinette F.
Carpenter Cyril.
Carpenter Mrs. Nancy.
Carpenter Daniel.
Carpenter Rev Eber.
Carter Rev Miss Catharine.
Carruthers Rev Francis.
Carruth Nathan.
Carruthers Eras.
*Cary Mrs. Austin.
Cary Mrs. Catharine E.
Cary Rev. Lorenzo.
Carver Rev Robert.
Chamberlain Augustus P.
Chamberlain Mrs. Hannah.
Chamberlain Richard.
Chamberlain Mrs. Nathaniel.
Chamberlain Mrs. Amariah, D. D.
Chapin Alonzo.
Chapin Mrs. Elizabeth D.
Chapin Mrs. John Am T.
Chapin Mrs. Lucia.
Chapin Miss.
Chapin Mrs. Mary W.
Chapin Phineas.
*Chapin Rev Seth.
Chapin Charles.
Chapman Rev Sarah T.
Chapman Rev James D.
Chapman John.
Chapman E.
Chase Edward S.
Chase Samuel.
Chesbrough E.
*Chester Rev Joseph.
Chittick Mrs. Mary.
MEMBERS OF THE BOARD.

[Report,

Childs Horace B.
Childs Mrs Rachel.
Chipman Rev Richard M.
Clark Miss M.
Clark Rev Augustus,
Clute Rev Ariel P.
Clap James,
Clap Rev James,
Clap Joseph,
Clapp Rev Erastus,
Cooper Silas,
Clark Avery,
Clark Rev Benjamin F.
Clark Rev Benjamin P.
Clark Mrs M. A.
Clark Rev Ezer L.
Clark Rev Edward W.
Clark Rev Kil B.
Clark Henry,
Clark Isaac,
Clark Rev J. Bowen,
Clark Jotham,
Clark Rev Lewis F.
Clark Rev Nelson,
Clark Rev V. E.
Clark Rev Saul,
Clark Rev Soren T.
Clark Rev Simon,
Clark Rev Theodore J.
Clark Thomas M.
Clark William,
Clark Rev Dorus,
Clarke Harriet A.
Clarke Rev Josiah.
Clarke Miss Lucy M.
Clarke Paul,
*Clipping Mrs James E.
Cushing Thomas,
Cushman Rev Job,
Cutler Phineas,
Cutler Mrs Phineas,
Cutler Miss Lucy,
Cutter Mrs Harriet W.
Cutter Stephen,
Damon Lewis,
Dana Miss Anna,
Dana Rev John H.
Dana Nathaniel,
Dana Mrs Phoebe W.
Dana Rev Samuel,
Dana Rev Samuel A.
Dana Rev Samuel B.
Dana Rev Samuel C.
Daniels Anson,
Daniels Lewis,
Davies Lewis,
Dawson Rev Samuel D.
Drew Henly,
Dodd Benjamin,
Dodge Rev Joseph M.
Dorrance Rev Gordon,
Doran Rev Alonzo,
Dorsey Rev Abijah,
Dow Rev Samuel A.
Dow Rev Samuel B.
Dow Rev Samuel C.
Drebbell Mrs.
Dr.

De Witt Francis,
De Witt William,
Dexter Rev Elizah,
Dexter Rev Nathan M.
Dickinson Rev E.
Dickinson Elijah,
Dickinson Rev Joel L.
Dickinson Oliver,
Dickinson Ransom,
Dickinson William,
Dickson Samuel,
Dike John,
Dimick Mrs. E. B. D.
Dimick Mrs. Mary E.
Dixon Thomas,
Dixon Samuel,
Dodd Benjamin,
Dodge Mrs Salome,
Dole Rev B. B.
Dole Rev Daniel,
Dole Rev George T.
Dole Rev Jane P.
Dole Rev Nathan,
Dowell George,
Dorr Samuel,
Dorr Mrs. Susan,
Dorrance Rev Gordon,
Dow Rev Edmund,
Dow Rev Edward,
Ebenzer,
Drury Rev Amos,
Dunham Mrs. Anne,
Dunham Miss M. H.
Dunn William,
Dumont Rev Henry,
Durfee Nathan,
Dunlop Rev Joseph,
Dunlop Rev Delia B.
Dutton George B.
Dutton Moses,
Dwight Rev Edward W.
Dwight Rev John,
Dwight Rev Israel E.
Dyer Rev David,
Eastham Rev David,
Eastham Mrs. Hepzibah,
Eastman Rev David,
Eastman Rev John Q. A.
Edgell Rev Mrs. H. A. B.
Edwards Rev David N.
Edwards Rev Jonathan,
Edwards Rev Thomas,
Edwards William N.,
Elbridge Mrs. Deborah,
Elbridge Rev Azariah,
Elbridge Mrs. Arah.
Ellis Rev Caleb B.
Ellis Charles,
Ellis William,

Emerson Brown, D. D.
Emerson Edward,
Emerson Rev Joseph,
Emerson Ralph, D. D.
Emerson Mrs. Rebecca,
Emerson Mrs. Martha W.
Emerson Rev Reuben,
Emery Rev Josiah,
Emery Mrs S. Hopkins,
Emery Mrs. S. Hopkins,

[End Rev George.]
MEMBERS OF THE BOARD.

1851.

*Eastis Charles W.
Farnham Miss Catharine,
Farnsworth Rev J. D.
Farrus Samuel,
Farrar Samuel,
Farrar Abel,
Farrar Elizabeth M.
Farrar John A.
Farrar John T.
Farrar Mrs Merrivis T.
Farrar Sarah C. T.
Farrar Mrs Elizabeth C.
Farrar Stephen T.
Faulkner Francis E.
Fay Benjamin W.
Fay Mrs Charles.
Fay Dexter,
*Fay Rev Samuel A.
Fay Warren, D. D.
Fay Wyman,
Pett Rev Joseph B.
Petterson Rev John,
Pettyplace Mrs Lucy C.
Field Rev Henry M.
Field Mary M.
Field John, Jr.
Field Theodore,
Field Henry L.
Field Rev Puheusa,
Field Thomas,
Fisher Geoge,
*Fisher Mrs Irene,
Fisher Miss Rebecca W.
Fiske Timothy,
Fiske John, D. D.
Fiske Mrs Eliza P.
Fiske Rev Daniel T.
Fisk Mrs Jane,
Fisk William,
Fish Thomas,
Fish Rev George,
*Fiske Rev N. W.
*Fiske Rev Elisha,
Fiske Miss Rebecca W.
Fisk Rufus,
Fisk Miss Rebecca W.
Fisk Francis A.
Fisk Mr. J. V.
*Fiske Rev Elisha,
Fiske Rev N. W.
*Fiske Rev Samuel A.
Fay Warren, D. D.
Fay Wyman,
Pett Rev Joseph B.
Petterson Rev John,
Pettyplace Mrs Lucy C.
Field Rev Henry M.
Field Mary M.
Field John, Jr.
Field Theodore,
Field Henry L.
Field Rev Puheusa,
Field Thomas,
Fisher Geoge,
*Fisher Mrs Irene,
Fisher Miss Rebecca W.
Fiske Timothy,
Fiske John, D. D.
Fiske Mrs Eliza P.
Fiske Rev Daniel T.
Fisk Mrs Jane,
Fisk William,
Fish Thomas,
Fish Rev George,
*Fiske Rev N. W.
*Fiske Rev Elisha,
Fiske Miss Rebecca W.
Fisk Rufus,
Fisk Miss Rebecca W.
Fisk Francis A.
Fisk Mr. J. V.
*Fiske Rev Elisha,
Fiske Rev N. W.
*Fiske Rev Samuel A.
Fay Warren, D. D.
Fay Wyman,
Pett Rev Joseph B.
Petterson Rev John,
Pettyplace Mrs Lucy C.
Field Rev Henry M.
Field Mary M.
Field John, Jr.
Field Theodore,
Field Henry L.
Field Rev Puheusa,
Field Thomas,
Fisher Geoge,
*Fisher Mrs Irene,
Fisher Miss Rebecca W.
Fiske Timothy,
Fiske John, D. D.
Fiske Mrs Eliza P.
Fiske Rev Daniel T.
Fisk Mrs Jane,
Fisk William,
Fish Thomas,
Fish Rev George,
*Fiske Rev N. W.
*Fiske Rev Elisha,
Fiske Miss Rebecca W.
Fisk Rufus,
Fisk Miss Rebecca W.
Fisk Francis A.
Fisk Mr. J. V.
*Fiske Rev Elisha,
Fiske Rev N. W.
*Fiske Rev Samuel A.
MEMBERS OF THE BOARD.

[Report,}

Jennings Calvin, 
Jussup Charles A. 
Jussup Miss Emily, 
*Jewett Rev David,
Jewett Miss Elizabeth C. 
Jewett Mrs Rebecca, 
Jewett David B. 
*Jewett Rev Henry C., 
Jewett Nathaniel, 
Johnson Abner E. 
Johnson Rev Daniel, 
Johnson Ezekiel, 
Johnson Miss Harriet, 
Johnson (Sophia), 
Johnson Samuel, 
Johnson Mrs Charlotte A. 
Johnson Samuel, Jr. 
James Frederick, 
James Henry H. 
James Mrs Mary B. 
James Henry S. 
James Jones, 
James Rev Willard, 
Judd Rev Jonathan A. 
Judd Zelma, 
Jackson William, 
Keep Rev John, 
Keep Nathan C. 
Keep Mrs Nathan C. 
*Keep Samuel, 
*Kellogg David, D. D. 
*Kellogg Rev Ebenezer, 
*Kellogg Miss Nancy, 
*Keeler Rev George W. 
*Kendall Rev Charles, 
*Kendall Mary C. 
*Kennedy Abel, 
*Kiddor Samuel, 
*Kiddor Mrs Hannah P. 
*Kiddor Rev Thomas, 
*Kimball Rev Jonathan, 
*Kimball Rev Caleb, 
*Kimball David C. 
*Kimball Rev David T., 
*Kimball Kiliphaes, 
*Kimball Rev James, 
*Kimball Mrs Emily P. 
*Kimball James W., 
*Kimball Mrs Mary B. 
*Kimball Jeness, 
*Kimball Miss Lucretia H. 
*Kimball Rev Moses, 
*Kimball Samuel, 
*Ring Mrs Hannah, 
*Ring Mrs Susan, 
*King Summer B. 
*Kingman Abner, 
*Kingman Miss Kena P. 
*Kirk Rev Edward N. 
*Knapp Rev Mary, 
*Kittredge Alfred, 
*Kittredge Mrs Martha E. 
*Kittredge Miss Sarah N. 
*Kittredge Alvaeh, 
*Kittredge Rev Charles B. 
*Kittredge George A. 
*Kittredge William P. 
*Knapp Rev Isaac, 
*Knapp Rev J. O. 
*Knapp Rev Caleb, 
*Knapp Rev Horatio G. 
*Knapp Rev Horatio G., 
*Knapp Rev Joseph, 
*Knapp Mrs Susan G., 
*Knowland Richardson, 
*Knowland Swan, 
*Lackey Warren, 
*Lambert William G. 
*Lannon Nathaniel, 
*Lannon Miss Samuel, 
*Lance Rev Benjamin J., 
*Lane Rev Otis, 
*Lane Ola, 
*Langworthy Rev Isaac P. 
*Laruen Henry, 
*Laruen John, 
*Laruen Wins, 
*Laurie Rev Joseph, 
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Dyer, Rev.
Fisher William L.
Fletcher Ezra W.
Gliddings Jarvis E.

*Granger Rev Arthur.
Greene Miss Ann G.
Greene Mrs. Elizabeth W.
Greene, Warren S.
Griffith Benjamin F.
Guilford William.
Hammet Nathan B.
Hawes D. C.
Healy Moses.
Hill Paris.
Holman Austel.
Holt George W.
Humphrey J. John.
Hutchins Shubael.
Johnson George.
Kendall William H.
King William L.
Kingsbery Mrs. John.
Knight Eliam C.
Leavitt Rev Jonathan.
Leigh Rev. Uriah.
Lockwood Amos D.
Lockwood Mrs. Sarah F.
Lockwood, Bethsaida, Jr.
Mann, Rev. Joel.
Mann, William.
Oliver Moses F.
Passmore Miss Joanna.
Pierce Mrs. Godfrey.
Prichett Rev. E. C.
Reid Rev Jared.
Richmond Abigail.
Richmond Isaac B.
Seagrave William H.
Siler John.
Siler, Mrs. Ruth.
Siler William S.
Scooper William B.
Cahill, Rev.
Taylor Rev Timecky A.
Taylor Mrs. Caroline H.
Taylor Rev Thacher.

*Tucker Mrs. Harriet J.
Wardwell Stephen S.
Waterman Rev Thomas T.
Waterman Mrs. Delia S.
Wayland Francis, D. D.
White, Benjamin.
White Mrs. L. A. W.
Wight Henry, D. D.
Wilson Rev James.
Wright Rev. Joshua H.
Wyatt, Benjamin.

CONNECTICUT.

Abbott Charles E.
Adams Rev Charles S.
Alchin, William.
Allan, Rev Jacob.
Allen Rev Samuel H.
Allis Mrs. S. W.
Amblor Rev John L.
Andrews Rev. E. B.
Andrews Mrs Julia B.
Andrews Rev. W. W.
Andrus Sime.
Arms Rev Hiram P.
Arms Mrs. Horace P.
Atkinson Rev Eliza.
Atwater Mrs. Betsey.
Atwater Caleb.
Atwater Mrs. Clarissa A.
Atwater Rev Jason.
Atwater Rev Lyman H.
Atwood Rev Amos S.
Austin Daniel.
Austin Miss Lydia.
Averell Samuel.
Averell Rev James.
Averell Mrs. Elizabeth E.
Avery Rev Jared R.
Ayer Rev Joseph, Jr.
Ayers Rev Frederick H.
Ayles Jared.
Aynes Jared.
Ayriss, John.
Bacon Leonard.
Baldwin Rev Abraham C.
Baldwin Rev Benzon C.
 Bancroft Rev David.
 Banks, David.
 Barber, B. B.
 Barber Rev Luther H.
 Barber Mrs. Lucinda.
 Barthwell Rev David M.
 Barsham Noah S.
 Barsham Rev Samuel W.
 Barsham Rev John.
 Bartlett Rev Jonathan.
 Bartlett Rev Shubael.
 Bass, Nathan.
 Bassett, Philo.
 Batchell Joseph.
 Batchell Robinson.
 Basin Rev. Amos C.
 Beane, Rev.
 Beals, James E.
 Beals Rev James.
 Beals John.
 Beals Theron.
 Beard A. E.
 Beard Rev Spencer F.
 Beers Nathan.
 Belden Rev William W.
 Bell Rev Hiram.
 Benedict Rev Henry.
 Bennett Charles.
 Bentley Rev Charles.
 Bentley Mrs. Lois.
 Betts, Juliette.
 Betts Thaddeous.
 Bidwell Henry L.
MEMBERS OF THE BOARD.

Chaplin Earle, Chesebrough Rev. Ames, Coit Erastus,
Child Peleg C., Conley Rev Jonathan, Coit Miss Flizabeth,
Chaffin Rev John, Cone Rev Jonathan, Coit George,
Chaffin Rev John, Cone Rev Jonathan, Coit Mrs Charles,
Chaffin Rev John, Cone Rev Jonathan, Coit Charles,
Chaffin Rev John, Cone Rev Jonathan, Coit Samuel,
Chaffin Rev John, Cone Rev Jonathan, Coit Robert,
Chaffin Rev John, Cone Rev Jonathan, Coit Mrs Charles,
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Chaffin Rev John, Cone Rev Jonathan, Coit Samuel,
Chaffin Rev John, Cone Rev Jonathan, Coit Robert,
Husbands Mrs. Mary G.
Hutchings Rev Samuel.
Hutchings Mrs. Elizabeth C.
Hyatt Rev Lancelot.
Hyatt Charles E.
Hyde Rev William A.
Hyde Rev Lazarus.
Hyde Mrs. Rebecca B.
Irwin Rev John W.
Irwin Mrs. Rebecca B.
Ives Z. P.
*Jarman Francis T.
*Jarman William S.
*Jarvis Samuel F., D. D.
Johnson Charles.
Johnson Mrs. Mary E.
Johnson William.
Jones Rev E. C.
Jones Rev Warren G.
Julian Charles A.
Julian Mrs. Esther.
Julian David P.
Julian Rev Israel.
Julian Rev Philo.
Keep Rev John H.
Kellogg Asa.
Kellogg Ally.
Kellogg George.
Kellogg Mrs. Eliza N.
Kellogg Allen S.
Kellogg Minerva.
Kellogg Ebenezer N.
Kellogg Mrs. Eliza N.
Kellogg George Jr.
Kellogg Mrs. H. E. W.
Kellogg Martha.
Kennard Calvin H.
*Kennedy Rev A. S.
Kent John.
Kimball Simeon.
*King Rev A. S.
King Hezekiah.
Kinney Rev Ezra D.
Kittridge Rev Charles.
Knapp Enoch.
Knowles Sherman W.
Knight Erastus.
Lamphere Rev Rodolphus.
Leach George.
Langdon Edward.
Langdon George.
Langdon Mrs. Patience.
Leary Rev J. H.
Lathrop Mrs. Abby W.
Lathrop Rev D. W.
Lawrence A.
*Learned Ebenezer.
*Learned Mrs. Ebenezer.
*Learned Ebenezer Jr.
*Learned Edward.
*Learned Rev Robert C.
Lee George.
Leete Rev Theodore A.
D'Hommequin Mrs. Abby.
Lewis Abraham B.
Lewis Francis D.
*Lewis Isaac, D. D.
Lewis Rev Amos.
Linsley James F.
Livermore Rev A. R.
Lockwood Rev Harris.
Lockwood Rev William.
Long Rev W. R.
Lowry Rev Nathaniel.
Lowry Rev Stephen A.
Lord Sherman C.
Lyman Rev James.
Lyman Benjamin.
Lyman C. L.
Lyman Mrs. Cecilia.
Lyman Rev Ephraim.
Lyon Moses.
Macy William A.
Malaby A. Holmes.
Malaby Mrs. Sarah Lyen.
Malaby Julias.
Marsh Rev Abram.
Marsh Daniel.
*Marsh Rev Beckiel.
Marsh Rev Frederick.
Marsh Rev William H.
Marshall Samuel A.
Marvin Charles.
Marvin Mrs. Charles.
Mason Cyrus.
Mason Mrs. Martha C.
Mason William H.
Mather Roland.
Mather Mrs. Mary.
Mather Israel, Jr.
Mason Catharine.
Mason Nathaniel, Jr.
Mason William N.
Maynard Rev Joshua L.
McCall Henry.
McCall Rev James.
McCall Maria.
McElvain Abel, D. B.
McKee Walter.
McKinstry Rev John A.
McKinstry Rev William J.
McLean Rev E. A.
*McLeod Rev Ass.
Mead Rev Benjamin.
Mead Rev Ebenezer.
Mead Rev Ebenezer, Jr.
Mead Rev Stephen.
Mead Mrs. Ebenezer.
Mead Mrs. John.
Mead Donald G.
Mead Miss Hannah.
Mead Mark.
Mead Rev Mark.
Mead Miss Mary H.
Mead Quinlana.
Mead Bliss H.
Mead Thomas A.
Neecker Elisha.
Merrill Rev Josiah.
Merwin Rev Samuel.
Merwin Rev J. S. M.
Merwin Mrs. S. J. M.
Miles John.
Miller Rev Alphonse.
Mills Jefediah W.
*Miner Rev Nathaniel.
*Mitchell Rev Alfred.
Mitchell Mrs. Rachel W.
Mitchell Donald G.
Mitchell Rev John.
Moore Rev James D.
Moore Rev William H.
Morgan Mrs. Francis A.
Morris Dwight.
Morris Rev Myron N.
Moody John.
Manson Rev Frederick.
Nash Rev Abanal.
Nelson Rev Levi.
*Nottetton Asa A.
Nottetton Miss Mary.
Newbury Edwin.
Nichols Rev John C.
Nichols Rev C. M.
Nicolis Rev Charles.
North Mrs. Eliza.
North James H.
Northrop Rev Bennett F.
Northrop Mrs. Elizabeth.
Norton Dudley.
Norton Rev John F.
*Nott Clark.
Nott Samuel, D. D.
Noyes Rev John.
Olmstead Mrs. Amelia.
Olmstead Denison.
Olmstead Solomon.
Orcutt Rev John.
Ouis Joseph.
Page Rev Benjamin S.
Page Rev Caleb F.
Painter Thomas.
Palmer Rev Daniel.
Parker Rev O. F.
Farmelo Rev D. L.
Farmelo Mrs. Sally.
Parsons Rev Benjamin B.
Parsons Ebene.
Parsons Francis.
Parsons Rev Isaac.
Patton Rev William W.
Payson Rev J. F.
Payson Rev Phillips.
Pease Emory.
Pease Mrs. Sarah B.
*Peck Bela.
Peck Henry.
Pemberton Rev Lewis.
*Perkins Alfred.
*Perkins Elias.
Perkins Francis A.
Perkins Rev Frederick T.
Perkins Rev George.
Perkins Rev George W.
Perkins Rev Henry.
Perkins Mrs. Martha N.
Perkins Nathaniel D.
Perkins Nathaniel S.
*Perkins Thomas Shaw.
Perkins Rev Edward.
Perino Rev Lavalete.
Perry Rev David G.
Perry Rev David L.
Perry Nathan.
Peterson Rev Jared.
Pettigrew Rev John H.
Pettigrew Mrs. Sarah A.
Pfleeg Ralph R.
Pierce Miss Harriet.
Pence Rev Benjamin.
Pitkin Mrs. Emily N.
 Platt Rev Morris S.
Plumner George.
Pomeroy Benjamin.
Putnam Rev Austin.
Putnam Rev John B.
Putnam Rev John H.
Putnam Rev John H.
Purcell Rev Edward.
Patterson Mrs. Sarah B.
Patterson Thomas.
Patterson J. S.
*Prentice Rev Charles.
Prentice Rev Charles T.
Prentice Rev Edward.
Prentice Rev George F.
Putnam Rev Austin.
*Putnam George.
Rawson Grindall.
Ray Rev Lawson.
Read Rev Helie.
Reed Rev Adam.
Reynolds Valentine.
Rice Rev Thomas G.
Rich Rev Alonzo B.
Richardson Rev Merrill.
Ripley Rev Nathaniel.
Ripley Rev Nathaniel.
Ripley Rev Nathaniel.
Riter Nathan.
Robbins Rev Francis L.
Robbins Rev Royal.
Robbins Mrs. Allen.
Roberts,
MEMBERS OF THE BOARD.

1851.

[Names of members listed, including various surnames like Smith, Robinson, Smith, and others.]

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[Names continue with additional surnames and titles, such as Rev, Miss, Dr., and others.]

[Names continue with various titles and surnames, including Rev, Mrs., Mr., and others.]
MEMBERS OF THE BOARD.

Baldwin Rev. E. S.
Baldwin Rev. M.
Baldwin David.

Report,
MEMBERS OF THE BOARD.

1851.

Carlisle Rev. Hugh.
Carpenter Rev. Caroline S.
Carpenter Edward P.
Carpenter George.
Carpenter Rev. Hugh S.
Carpenter John.
Carr Rev. Charles C.
Carr Rev. Robert D.
Cary Rev. James.
Cain Mrs. Margaret A.
Cass John C.
Cass Rev. Moses G.
Chambers Rev. Tubal.
* Champion Miss Abigail J.
Champion Mrs. Ruth K.
Chapin Rev. Augustus L.
Chapin Mrs. Abby H.
Chapin Mrs. Betsey.
Chapin Miss. Harriet L.
Chapin Louis.
Chapin Lyman D.
Chapman Moses.
Chapman Rev. Oliver N.
Chapman Benjamin.
Chapman Rev. Charles.
Chapman Rev. William B.
Chase Rev. Henry.
Chase Rev. Moveo.
Cheever George B. D.
Cheever Mrs. George B.
Cheever Rev. Henry T.
Chester John, D. B.
Chester Forest, L.
Chester Thomas L.
Chester John, D. B.
Chester Rev. Charles H.
Chichester Rev. Darwin C.
Chichester Rev. Hurwin.
*Child Rev. Elver.
Childs Silas D.
Childs Rev. Ward.
Chittenden Rev. A. B.
Chittenden Mrs. Mary E.
Chittenden Simon B.
Christie Rev. John L.
*Church. Charles.
Churchill Francis E.
Churchill Rev. Silas.
Churchill Silas, Jr.
Churchill Rev. Ralph.
*Clark Rev. A. P.
Clark Mrs. Ann.
Clark Rev. Clinton.
Clark Rev. Elias.
Clark Rev. Frederick G.
Clark Rev. Gardner K.
Clark Rev. Henry.
Clark J. F.
*Clark Rev. Luther.
Clark Rev. Orange.
Clark Seth W.
Clark Mary I.
Clark Rev. William.
Clark Rev. Zerubiah S.
Clarkson Samuel F.
Clayton David.
Cleveland John.
Cleveland Rev. Richard F.
Coe Rev. George.
Coeb Rev. Nehemiah, Jr.
Cobb Sanford, Jr.
Coe Daniel.
Coe Rev. Daniel B.
Coe Rev. Noah.
*Cott Eliza.
Cott William D.
Cote John O.
Coleman Rev. Ebenezer.
Colburn Rev. William W.
Col Charles.
Comstock Rev. Cyrus.
Comstock Colvert.
Conant Rev. Robert F.
Condict Mrs. Phebe.
Condi Rev. Robert W.
Cone Rev. Reynolds.
Cone Ephraim.
Conklin Ebenezer.
Conklin Rev. Luther.
Conklin Rev. O. P.
*Cook Mrs. Anna Maria.
Cook Charles A.
Cook Elias R.
Cook Philis G.
Cook Rev. R. S.
Cook Mrs. Harriett.
Cook Rev. Stephen.
Cook Joshua A.
Cook Rev. Thomas B.
Cook Mrs. Catherine.
Cook William Needfield.
Cook Rev. P. G.
Cope Rev. Joseph A.
Corin Rev. A. H.
Cornell Rev. Frederick F.
Corning Gordon.
Corning Jasper.
Corning Edward Jasper.
Corning James D.
Corning Miss Mary Winslow.
Corning Richard S.
Corwall Mrs. Jerusha.
Cory Mrs. Holley.
Covert A. B.
Cowen Mrs. Elizabeth.
Cowen Mrs. Patrick H.
Cowles Rev. Augustus W.
Cowles Rev. Sylvester.
Crampton Rev. Ralph S.
*Crane Rev. Abijah.
*Crane Rev. Elias W.
Crane Jonathan.
Crane Walter B.
Crawford Samuel.
Creed Richard.
Crosby Howard.
Crosby W. H.
Crosby J. F.
Crosby E. B.
Crosby E. O.
Crosby E. N.
Crosby William E.
Crushiank Rev. Wm.
Cummings A. F. G.
Cummings Charles, D. D.
Currie Rev. O. R.
Curry Isaac.
Curry Rev. William F.
Cuttenius Mrs. Antoinette.
Curtis Elijah.
Cushman J. P.
Cushman Minerva.
Cutler Benjamin C., D. D.
Davy Rev. Lemuel.
Daggett Rev. Oliver E.
Daggett Mrs. Elizabeth M.
Davall Robert E.
Dana Miss Esther Ann.
Dana Stephen W.
Dana Mrs. S. W.
Dana Mrs. James.
Dunforts Mrs. Frances J.
Dunforts Rev. Francis D.
Dunforts Joel.
Darling Rev. Charles C.
Darling Rev. Henry.
Darling Mrs. Henry.
Darow Mrs. Mary A.
Davenport John A.
Davenport John T.
Davenport Rev. John S.
Davies Rev. J. T. M.
Davies Rev. Rebecca W. T.
Davies Mrs. Eliza B.
*Davies Henry, Jr.
*Davies Rev. John K.
*Davies Rev. K. Montgomery.
Davison Charles A.
Davison Clement M.
Davison G. M.
Davison Manfield W.
Davison John M., Jr.
Day Rev. Alvan.
Day Mrs. Orrin.
Day Benjamin Wooster.
Day Mrs. Charlotte M.
Day Miss Emily C.
Day Miss Julia S.
Day Charles H.
Day Edgar B.
Day Mrs. Sophia H.
Day George B.
Day Samuel S.
Day Walter Drayton.
Day Mrs. Sophia A.
Day Rev. Samuel.
Day Mrs. Sophia.
Dayton Abel, Jr.
Dean Rev. Artimus.
Dean Rev. Henry.
De Forest Cyrus H.
De Forest Loewes.
De Forest Rev. Richard.
Deh barren Edward C.
De vastrell William.
Denny Thomas.
*Denny Mrs. Sarah S. T.
Demeshe Rev. B.
Dewey Chester, D. B.
Dewey Oliver.
Dexter Samuel W.
Dibble Richard.
Dibble Seymour H.
Dicky David.
*Dickinson Rev. Austin.
Dickinson Rev. R. S. Storrs.
Dickinson Rev. William W., D. D.
Donne Rev. H.
Dobie Rev. David.
Dodge David L.
Dodge Mrs. Melissa.
Dudgeon William E.
Duggan Rev. Richard J.
Doe Nicholas B.
Dommerson Rev. A.
Donaldson James.
Donaldson Miss Anna.
Douglete Rev. Charles.
Douglielette John.
Duremus Robert O.
Dorr Rev. Benjamin.
Davy Mrs. Anna.
Dudley Rev. William.
Dugueas Jonathan A. F.
Doughias David. B.
Doughias George.
Douglas Benjamin.
Douglas Richard II.
Douglas James B.
Dowson Rev. D. B.
Dowser Mrs. Eliza.
Downs James.
Dowser Miss Sarah.
Dubois Rev. George.
Dundas Charles W.
Dundas Rev. Hercules B.
Dunning Rev. E. O.
Dunton Rev. Samuel.
Dyres Rev. John H.

MEMBERS OF THE BOARD.

Huck Rev Milo J.
Hildreth Rev Sarah G.
Hildreth Miss Louise J.
Hildreth Miss Anna M.
Hildreth George W.
Hilbur, Ebenezer S.
Hilbur, Ebenezer.
Hildreth Miss Mary.
Hill Charles J.
Hill Miss Emily W.
Hill Zalmon.
Hills Eleazer.
Hill Truman C.
Hill Rev Robert W.
Hill Samuel.
Hildreth Miss Caroline.
Hind Laura.
Hind Daniel.
James Daniel.
James Mrs Elizabeth W.
James Rev William.
James Rev Frances.
James Rev.
James Emily A.
James Rev Justus L.
James Rev.
James Rev Charles.
James Rev Timothy B.
Jewell Ann A.
Jewell James.
Jewell Rev.
Jewell Rev Jod.
Jewell Rev Moses.
John Rev.
John Mrs Fanny.
John Rev Ass.
John Mrs James B.
Johnson Miss Cornelia.
Johnson E. A.
Johnson James W.
Johnson Rev.
Johnson Rev John.
Johnson Rev John G.
Johnson Joseph R.
Johnson Lemuel.
Johnson Rev G. M.
Johnson Rev.
Johnson Caleb.
Johnson Rev.
Johnson Rev.
Joy Ayad.
Joy Benjamin.
Joy Miss Cornelia C.
Joy J. F.
Judd Frederick P.
Judd G. N. D.
Judson Abigail.
Judson Mrs Jane.
Judson Rev.
Kay Rev.
Kellag Mrs.
Kellag Mrs.
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Kellag Miss.
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<td>Merrill Rev Joseph</td>
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<td>Mason John M., D.D.</td>
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<td>Perrine Matthew Le Rue, D.D.</td>
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MEMBERS OF THE BOARD.

1851.

Rockwell Mrs Warren,
Rockwell Rev J. Allen,
Rodgers Rev James,
Rogers Rev Leonard,
Rogers William B.
Roosevelt Cornelius V. S.
Roosevelt Isaac,
Roskin Johnson.
Ross William H.
Rowland Rev Jonathan M.
Rudd Rev George B.
Rumsey Daniel L.
Russell Rev C. P.
Russell Mrs Elizabeth,
Russelbury Rev William,
Salmon George,
Salmon Mrs Maria C. M.
Sampson Ashley,
Sandy's Rev Edwin,
Santford James H.
Sawyer Rev Leicester A.
Schafer Rev Samuel,
Schenck Rev Martin L.
Schermerhorn Jacob M.
Schermerhorn Mrs J. M.
Schermerhorn Rev John W.
Schiffman Dudley A.
Scottfield Solomon H.
Scofield Asa B.
Scofield Asahiah,
Scofield Asa B.,
Scofield Asahiah,
Scofield Asa B.

Seelye Mrs Mary E.
Seelye Mrs Julia,
Seelye Miss Sophia,
Sherman Joseph,
Sherwood Mrs Deborah,
Sherwood Rev Elizah B.
Sherwood Isaac,
Shipley Rev Fayette,
Shumway Rev G. R. H.
Sibley Derrick,
Sibley Levi W.
Sickles J., D. D.
Sill Miss Anna P.
Silliman Rev Jonathan,
Silliman Rev John,
Silliman Mrs Joseph,
Silliman Miss Margaret,
Simmons Benjamin,
Simpson Nelson,
Skinner Rev Levi A.
Skinner Oliver,
Skinner Rev Thomas H., Jr.
Skinner Rev Thomas H., Jr.
Slocum Mrs John,
Slocum Rev John,
Slocum Rev Joseph,
Slocum Rev John,
Slocum Rev Joseph,
Smith Anna D., D. B.
Smith Azariah,
Smith Mrs Zilpah,
Smith Rev B. C.
Smith Charles,
Smith Mrs Catharine E.
Smith Rev Courtland,
Smith C. P.
Smith Rev E. D.
Smith Gerrit,
Smith Henry,
Smith Rev Henry B.
Smith Rev Ira.
Smith Israel,
Smith John,
Smith Rev John F.
Smith Mrs Julia,
Smith Rev Moses,
Smith Miss Mary J.

*Smith Peter,
Smith Rev Reuben,
*Smith Rev Seth,
Smith Mrs Susan,
Smith Rev Timothy,
Smith William W.
Smootgrass William D., D. D.
Soper Rev Henry,
Snyder Rev Peter,
Southworth Eleazer,
Spalding Rev John.
Spear Samuel T., D. D.
Spencer L. S. D.
Spencer Rev James,
Spencer Rev Theodore,
Spofford Rev Luke A.
Spencer Rev Charles,
Sprole Rev William T.
St. Croix Rev P. L. De,
St. John Rev,
St. John Mrs Isabella,
St. John Miss Isabella,
St. John Miss Harriet,
St. John Miss Julia E.
Starker Mrs Lucinda.
Stanton Rev Robert F.
Starr Frederick,
Stray Mrs Lucy Ann,
Swellman Mrs Eliza P. F.
Stoddard James.
Stokes James,
Stokes Mrs Caroline.
Stone John S. D.
Stone Rev Timothy,
Stockwell Walter,
Stockton Rev Benjamin B.
Scofield Mrs Eliza P. D.
Stoddard James.
Stokes James.
Stokes Mrs Caroline.
Stone John S. D.
Stone Rev Timothy,
Stockwell Walter,
Stockton Mrs Eliza P. F.
Stewart Rev Richard S., Jr.
Stone Rev Richard S., Jr.
Storrs Rev Richard S., Jr.
Storm Mrs Caroline.
Strong Rev Ephraim,
Strong Rev Henry F.
Strong Rev Salmon,
Strong Rev Thomas M.
Strong Rev William K.
Strong Rev James E.

Sutcliffe Rev Charles,
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MEMBERS OF THE BOARD.

Swift Benjamin,
Swift William H.
Taft Marcus L.
Talbot C. N.
Talbot Norman.
Talbot William H.
Talcott Mrs Harriet N.
Tappan Henry E., D. D.
Taylor Rev E.
Taylor Rev Edward,
Taylor Mrs Fully.
Taylor F.
*Taylor Rev George,
Taylor Knowles,
Temney Levi,
Teachor Rev George,
*Thalhimer Rev Daniel C.
•Thatcher Rev Washington,
♦Thalhimer Rev John G.
♦Tavior Rev George,
Van Bergen A.
200
Van Olinda Eev Dow,
Van Horn William C.
Van Dyck Abraham,
Van Cleef Rev Cornelius,
Van Bergen Mrs Busan,
Tan Antwerp Eev John J.
Yan Alstine Abraham,
Tracy Her Solomon J.
Townsend William,
Townsend Mrs Angeline B.
Van Renssalaer Alexander,
Van Kleek Eev Richard,
Van Dyck Eev Leonard B.
Van Dyck Eev L. H.
Van Dyck Eev Hamilton,
Van Dyck Mrs Catharine,
Van Dyck Rev Leonard B.
Van Dyck Rev L. H.
Van Dyck Rev Samuel,
Van Keek Rev Richard,
Van Olinda Rev Dow,
Van Dyker Alexander,
Van Rensselaer Miss Cornelia P.
Van Rensselaer Henry,
*Van Rensselaer Phillip S.
Van Rensselaer Rev Philip S.
Van Rensselaer Stephen,
Van Rensselaer Miss Rachel D.
Van Rensselaer W. Patterson,
Van Santvoord Rev C. S.,
Van Santvoord Adrian,
Van Vlaunghen Rev Daniel,
Van Vechten A. V. W.
Van Vechten Jacob, D. B.
Van Vechten Rev Samuel,
Van Vechten Mrs Louisa,
Van Wyck Rev George F.
Van Zuidt Rev Benjamin,
Van Zuidt John A., D. D.
Vedder Nicholas F.
Verdikeye Rev Robert G.
*Vermilye Mrs Sarah C.
Verdikeye Rev George,
Tenney Levi,
Thompson William E.
Thompson Rev Robert G.
Thompson Mrs Ruth B.
Thompson William R.
Thorp Curtis,
Thurston Calvin C.
Tilden Moses Y.
Tilden Samuel J.
Timman David,
Tinker Rev R.
Todd Rev George T.
Todd Rev William.
Tompkins Rev William B.
Torr E. A.
Terrey Samuel W.
Therrell William,
Towson Rev Mary N.
Townsend Mrs Angelina B.
Townsend Rev Ebenezer G.
Townsend Mrs Susannah B.
Torrason William,
Townsey Abner,
Tracy Rev William C.
Tracy Rev Solomon J.
Tracy Uriah,
Trumbull Rev C. W.
Dreadage George C.
Fraton Matthew,
Dudley Rev A.
*Dwight Rev Pinto,
*Tyler Rev George F.
Leverett Rev Almon,
Upman Mrs Hannah,
Van George,
Van Allen Rev Enoch,
Van Abirne Abraham,
Van Anthony Rev John.
Van Bergen A.
Van Bergen Anthony M.
Van Bergen Mrs Susan,
Van Chief Rev Cornelius
Van De Water Valentine,
Van Doren John,
Van Dyck Abraham,
Van Dyck Rev L. H.
Van Dyck Rev C. L.
Van Dyck Rev Samuel,
Van Dyck Rev Leonard B.
Van Dyck Rev A.
Van Kleek Rev Richard,
Van Olinda Rev Dow,
Van Dyker Alexander,
Van Rensselaer Miss Cornelia P.
Van Rensselaer Henry,
*Walcott Rev John G.
Tranter Rev George H.
Thayer Rev Stephen H.
Thomas Rev J. H.
Thompson Alexander R.
Thompson Ebenezer R.
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Todd Rev William,
Tompkins Rev William B.
Torr E. A.
Terrey Samuel W.
Therrell William,
Towson Rev Mary N.
Townsend Mrs Angelina B.
Townsend Rev Ebenezer G.
Townsend Mrs Susannah B.
Torrason William,
Townsey Abner,
Tracy Rev William C.
Tracy Rev Solomon J.
Tracy Uriah,
Trumbull Rev C. W.
Dreadage George C.
Fraton Matthew,
Dudley Rev A.
*Dwight Rev Pinto,
*Tyler Rev George F.
Leverett Rev Almon,
Upman Mrs Hannah,
Van George,
Van Allen Rev Enoch,
Van Abirne Abraham,
Van Anthony Rev John.
Van Bergen A.
Van Bergen Anthony M.
Van Bergen Mrs Susan,
Van Chief Rev Cornelius
Van De Water Valentine,
Van Doren John,
Van Dyck Abraham,
Van Dyck Rev L. H.
Van Dyck Rev C. L.
Van Dyck Rev Samuel,
Van Dyck Rev Leonard B.
Van Dyck Rev A.
Van Kleek Rev Richard,
Van Olinda Rev Dow,
Van Dyker Alexander,
Van Rensselaer Miss Cornelia P.
Van Rensselaer Henry,
MEMBERS OF THE BOARD.
[Report]

MEMBERS OF THE BOARD.

Wadsworth Rev Henry,  
Wadsworth Rev Henry T.  
*Wallace William,  
Wallace Mrs Jane,  
Ward Caleb C.  
Ward Rev John,  
Ward Rev S. D.  
Weber Rev Charles,  
Weeks William R., D. D.  
Westbrook C., D. D.  
White Rev William C.  
White Miss Sarah,  
Whitaker Rev William,  
Whittlesy Mrs Anna,  
Wilcox Rev William A.  
Wilson Rev Henry N.  
*Woodruff Obadiah,  
Woodruff Archibald,  
Woodruff Archibald.  

PENNSYLVANIA.

Adair Rev Robert,  
*Allen David,  
*Allen Michael,  
*Allen Solomon,  
Allen Rev Thomas G.  
Allen Rev W. P.  
Atwood James,  
Atwood John M.  
Backus E. F.  
Baldwin M. W.  
Barker Rev Mech.,  
Barnes Albert B.  
Barner Rev Albert B.  
Barnes Mrs Abby A.  
Barnes Charlotte W.  
Barnett.  
*Barr Rev Joseph,  
*Biddle Rev Mrs Esther C.  
Biddle Rev Mrs. Harriet,  
*Bissell Mrs John,  
*Bissell John,  
Bidwell Mrs Esther C.  
Bierce Rev T.  
*Bissell Rev James,  
*Bissell Rev Robert.  
*Bologh John W.  
Byers James,  
*Byers Rev John,  
*Cathcart Robert, D. D.  
Chambers Rev John,  
Chandler Rev F. B.  
Chandler Mrs Mary S.  
Chandler Rev George,  
Chapman Rev Jacob,  
Cherwell William, D. D.  
Coleman Miss Catharine,  
Coleman Lyman, D. D.  
Collins Rev Thomas,  
Cox Rev B. E.  
*Constable Augustus W.  
*Converse A., D. D.  
Courtman Miss Susan P.  
*Craighead Rev Richard,  
Cross Rev Thomas E.  
Curran William,  
Dale Mrs Elizabeth S.  
Dale Rev James W.  
Dale Rev Mrs Margaret,  
Dallas George M.  
Darling Edward Payson,  
Darling Mrs. Sarah C.  
Darling Miss Margaretta L.  
Davidson Sarah C.  

Davis Henry B.  
*Davis Rev Thomas,  
Deckert Zubah,  
Dicky Rev John L.  
Dicky Rev John M.  
Dulles John W.,  
Dulles Joseph H.,  
*Duncan James,  
Duncan Charles B.  
*Dunlap Rev Robert,  
*Dunton Isaac,  
*Earp Robert,  
*Edzel John,  
*Edwards Richard,  
*Edwards Mrs Catharine P.  
*Edwards Miss Margaret W.  
*Edwards William Bell,  
*Edwards Emily,  
*Edwards George B.  
*Elmes Thomas,  
*Emerson Rev Daniel H.  
Elvir Ezra E., D. D.  
*Farnsworth B. A.  
*Fassett James,  
*Fenner Miss Elizabeth,  
Fettes G. W.  
*Fiske Rev Nathaniel J.  
*Fiske Rev Soochan,  
*Ford Rev Henry,  
*Gildersleeve, W. C.  
*Gill Benjamin,  
*Gill Mrs Sidney Paul,  
*Gill Miss Mary,  
*Gill Miss Sidney,  
*Gill Miss Sarah,  
*Gould Rev Samuel M.  
*Grant Rev John L.  
*Green George,  
*Green Miss Sally Ann,  
*Griffiths John,  
*Hall Rev William M.  
*Hall Mrs Ellen C.  
*Hand A. H.  
*Harris Rev Franklin D.  
*Harwood L.  
*Herman Rev Henry,  
*Heronero F. E. D.  
*Hill Miss Elizabeth L.  
*Hutchins Rev Beriah B.,  
*Howard Mrs Emily,  
*Hunt Rev Thomas P.,  
*Hurlbutt Mrs Agnes P.,  
*Irvine James R.,  
*Irvin Mrs Ruth,  
*Irvin Samuel, Jr.,  
*Irwin Mrs John,  
*Irwin Thomas R.,  
*Irwin Rev C. C., D. D.  
*Jackson Rev Joseph H.  
*Jones Rev Joseph II.,  
*Jones Rev Joseph J. H.  
*Jones Mrs Joseph H.,  
*Kelly Mrs Mary Ann,  
*Kerr Mrs Elizabeth,  
*Keys Rev N. A.,  
*Kingbury Rev Ebenezer,  
*Kirkpatrick William,  
*Kittera Miss Ann,  
*Kneeland Miss Catharine S.,  
*Knodel J. S.,  
*Lapisky David,  
*Lapysey Joseph B.,  
*Latzer Mrs Mary D.,  
*Lehman Rev William N.,  
*Lindsay John.,  
*Livingston Gilbert R., D. D.  
*Livingston Mrs M. B.  
*Lockman Rev A. E.  
*Lockwood Rev J. B.  
*Lowe Ellis S.,  
*Lowry Mrs Mary B.,  
*Lyon Rev George A.,  
*Lyon Rev Margaret,  
*Malin Mrs Sarah,  
*Malin Rev David,  
*Malin Rev Mary A.,  
*Malin Mrs Hannah T.,  
*Malin Mrs Miss S. H.,  
*Malin Mrs Elizabeth,  
*Malin Miss Kate Rosalie,  
*Malin Miss John T.,  
*Martin Rev C. D.,  
*Marvin Enoch,  
*May Lewis, D. D.  
*McClelland George W.,  
*McCooey Rev I.,  
*McCordale H.,  
*McCreary Rev James B.,  
*McDonale J. B.,  
*McEntire Miss Mary,  
*McIntire Charles,  
*McKinley Daniel, D. D.  
*McKnight Rev John,  
*Menz George W.,  
*Mesick Rev John F.,  
*Miller Rev Adam,  
*Montgomery Joseph,  
*Nagle Miss Ellen,  
*Neal Rev Benjamin F.,  
*Nevin Rev Alfred,  
*Nevil J. B.,  
*Owen James C.,  
*Owen Rev J.,  
*Owen Rev Roger,  
*Patterson Rev James,  
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*Paul John M., Jr.,  
*Paul Rev Sidney,  
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*Ragland William,  
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*Baylock Rev A. M.,  
*Baylock Rev John A.,  
*Baylock Rev Anthony M.,  
*Richards Rev E. J.,  
*Middle Mrs Elizabeth,  
*Birch Joseph B.,  
*Blake Rev Henry A.,  
*Roberts Rev George,  
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*Rover William,  
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*Rowland Rev Thomas L.,  
*Sanford Rev Joseph,  
*Schnuckler J. G., D. D.  
*Schnuckler Rev J. G.,  
*Sergeant John,  
*Sharp Rev Alexander,  
*Shearer Rev John,  
*Shippen William,  
*Shumway Rev J. G.,  
*Smith Rev Adam,  
*Smith A. W.,  
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*Smith Mrs Mary,  
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*Smith Rev Joseph,  
*Smith P. F.,  
*Smith Mrs Theodocia P.,  
*Snodgrass Rev James,  
*Snodgrass Rev Joseph,  
*Sanford Rev Joseph,  
*Stern Rev J.,  
*Steele Rev Robert,  
*Steele Rev John,  
*Sterling Rev William,  
*Stille John,  
*Snodgrass Rev James,  
*Sanford Rev Joseph,  
*Stern Rev J.,  
*Steele Rev Robert,  
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*Stille John,  
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*Stille John.
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<td>Pulney Rev Augustus</td>
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<td>Pattan Rev C. M.</td>
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<td>Pattan Rev Franklin</td>
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<td>*Pattan Rev Selon G.</td>
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<td>Rees-Rev William B.</td>
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<td>Rice Rev D.</td>
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<td>Tappan Francis W.</td>
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MEMBERS OF THE BOARD.

[Report,

Taylor Elkan.
Taylor Rev. Mrs. Elisabeth Ely,
Taylor Rev. Vernon D.
Tedford John G.
Temney Rev. Daniel,
Temney Rev. Russell,
Temney Mrs. Eliza A.
Temple James P.
Templin Rev. J. L.
Torrance Rev. Charles W.
Tracy Rev. H. A.
Tracy Rev. Iras.
Trueman John.
*Trout Rev. Joseph,
Vail Rev. F. Y.
Walker Rev. J. B.
Ward Rev. Daniel.
Wiley George L.
Wheeler Rev. Abraham.
White Rev. James C.
White John F.
Whitefield Mrs. Thomas.
Williams William.
Wilcox Guy.
Wood Nathan.
*Woodbury Rev. Benjamin.
Wright Rev. Samuel.
Young Mrs. George D.
Young Mrs. Sarah.

INDIANA.

Bishop Rev. John M.
Canvans Rev. N.
Colton Rev. Erastus.
Dodge Rev. John V.
Drew Mrs. Eliza E.
Pay Rev. Barnabas M.
Pay Mrs. Louisa M.
Pay Mrs. Sarah A.
Freeman Rev. A. W.
Greenleaf Rev. William C.
Jennings Rev. J. S.
Jermyn J. L.
Jones Rev. Daniel.
Kellogg Rev. Nathan.
*Kittredge Rev. Solomon.
Little Rev. Henry.
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Martin Rev. William W.
*Matthews Rev. J. D.
Matthews Rev. W. C.
McDonald Rev. E. D.
McDermott Rev. Joseph G.
McLean Rev. Alanson.
Mills Rev. C. L.
Port Rev. Martin M.
Riley Jones M.
Sned Rev. S. K.
Stevens Rev. J. M.
*Thompson Rev. James.
Todd Rev. William.
Torrance Rev. William.
Twinning Rev. William.
Wells Rev. A. S.
Willis Rev. George.
Yama James W.

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Agnew Miss Mary T.
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Atterbury Rev. William W.
Ballard Rev. James.
Barnes Rev. John W.
Barnum Rev. George.
Beach Rev. Charles.

Benedict Rev. W. U.
Bingham Edward.
Boyd Rev. Erasmus J.
Brant Rev. Alfred.
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Bushnell Rev. Calvin.
Cass Lewis.
Chapin Adolphus.
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Clark Rev. David.
Clark Rev. Charles G.
Clark Rev. William.
Cockran Rev. Sylvester.
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Curts Rev. William S.
Curts Mrs. Martha A. L.
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Duffield Mrs. Elizabeth G.
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Ferry Rev. William.
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Fuller Luman.
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Kelllogg Rev. Robert B.
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Mason Rev. Stephen.
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Nutting Rev. Isaiah.
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Underwood Mrs. Mary M.
Waring Rev. Hart E.
Wilcox London.

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Allen Rev. John W.
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Bostwick Rev. William T.
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Clary Rev. Dexter.
Eddy Rev. Alfred.
Eddy Mrs. Malvina R.
Eddy Rev. Zachariah.
Emerson Rev. Joseph.
Fowl Rev. Hiram.
Freeman Rev. Hiram.

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Hopkins Rev. Timothy M.
Kannave Rev. John G.
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Porter Rev. Jeremiah.
Powell Rev. O. S.
RusSELL Levi.
Savage Rev. John A.
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Smith Mrs. Diantha H.
Smith Mrs. Laura A.
Spencer Rev. William H.
Spiker Rev. Miles P.
*Warren Lyman A.

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Atwood Rev. Eustace J.
Edward’ s James G.
Gaylord Rev. Reuben.
Hulburt Rev. James.
Hitchcock Rev. George B.
Howe Rev. Samuel S.
Howe Rev. Samuel.
Leonard Rev. A.
Ripley Rev. Erastus.
Robbins Rev. Abin.
Suter Rev. William.
Turner George F.

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Bacon Rev. Elwood.
Beardsley Rev. William.
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Bergen Rev. John G.
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Blanchard Mrs. Mary A.
Blackford Rev. John.
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Blood Rev. C. E.
Brown Rev. Amon P.
Brown Rev. Boy.
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Carter Rev. William.
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Cheever Rev. William M.
Clark Rev. Chapin B.
Clark Rev. N. C.
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Crosby A.
Curtis Rev. Harvey.
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Fiske Rev. Lyman.
Foster Rev. Samuel.
Foster Edward J.
Gale Rev. George W.
Gallagher Rev. William G.
Glover Rev. L. M.
Gore Rev. Bartus.
*Griggs Rev. John W.
Grout Rev. L. M.
Hale Rev. Albert.

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MEMBERS OF THE BOARD.

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Brown Alexander.
Carr Dalney Rev Joseph.
Carr Wilson C. N.
Cross Rev Andrew Boyd.
De Witt Rev Abraham.
Bridge Alexander.
Graef Rev J. J.
Grier Rev Robert S.
Hall D. W.
Hamer Rev Elias.
Kennedy D. H.
Kennedy Rev Thomas.
Matthews Rev Henry.
Mclintire Rev James.
Mines Rev T. J. A.
Musgrave George W., D. D.
Nevins William B.
Robins John P.
Robins Mrs Margaret A. P.
Shepherd Rev Thomas J.
Spencer Ann.
Stockton Rev Thomas H.
Symmes Rev John H.
Walker William.
Wolfe Rev George T.

DISTRICT OF COLUMBIA.

•Balch S. B., D. D.
Bailantine Rev Eliza.
Campbell William H.
Daily Rev William M.
Ricketts Rev James B.
Fillmore Milford.
Gideon Jacob.
Hall Frederick, LL. D.
Hamilton Rev William.
Harrison Rev E.
Jameson Robert.
Johnson Carey.
Larrode Benjamin F.
Laurie James, D. D.
McLain Rev William.
Noble Rev Amos.
Nourse Rev James.
Shackford John.
Smith Rev Elmer G.
Webster Rev Augustus.

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Anderson Rev Samuel J. P.
Armstrong Rev George G.
Bailey Rev Rufus W.
Baldwin Mrs Elizabeth H.
Bell Rev Thomas D.
Branch David M.
Brown Rev Henry.
•Burr David L.
Cuthman Rev William C.
Caskie James.
Caskie James.
Cassells Rev Samuel.
Cascott Rev Thomas.
Christian Rev Levi H.
Cochran Rev Isaac.
Crawford William A.
Campbell Rev R. H.
Danforth Rev Josiah N.
Dunning Rev Henry S.
Edwards John.
Emerson Rev Luther.
Fisher, James D.
Pease Rev William H.
Genest Charles.
Gildersleeve Rev B.
•Glass Rev Mrs.
Gray James.

DELAWARE.

Alrich Thomas C.
Bell Rev Samuel.
Booth Miss Elizabeth.
Chamberlain Rev Pierce.
Decker Rev John, Jr.
Foote Rev George.
Graham Rev W. Scott.
Jones Mrs Anna Maria.
Kendall Rev C. H.
Patteson Rev Nicholas.
Spotwood John B., D. D.

Hamer Rev Thomas L.
Harrison Rev Portrait.
Hart Rev Jacob.
Hendrick Samuel.
Hoff Lewis.
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Holladay Rev Albert L.
Houston Rev S. R.
Jackson James.
James Fleming.
James John Quarles.
•James J. S.
Johnson James D.
Jones James.
Kendall Samuel.
Kerr Rev James.
Kimball Rev James M.
Lacy Rev James H.
Leach Rev J. H.
Leavesworth Rev A. J.
Low Rev Henderson.
Lofthus Mrs Mildred O.
Logan Rev George W.
Locke Rev Nathanial C.
Malone Rev A.
Matthews Rev Samuel.
Mayo Mrs Alice Cornell.
McClain Rev James.
McDannell Rev John.
McElhaney Rev George W.
Mitchell Rev Jacob D.
Morton Miss Jane D.
Morton Miss Susan W.
Moxey Charles L.
Newlin Rev Ellis J.
Osborne Rev Harry S.
Paine David B.
Paine John H. D.
Pleasant Samuel M.
Pollock Rev A. D.
Powers Rev Urias.
Prior Rev T.
Read Rev Charles H.
Read Mrs Triphena L.
Read Clement C.
Reeve Henry L.
Reeve Samuel.
Reeve Elizabeth.
Reeve Eveline Elizabeth.
Reeve Joanna W.
Smith Rev Elinor C.
Reeve David L. Burr.
Reid William S., D. D.
Rice B. H., D. D.
Robinson B. J.
Royal Rev J. L.
Randall Rev Jacob D.,
Sess Rev William N.
Simpson Rev Mr.
Smith Rev H.
Smith Rev Joseph F.
Smith William R.
Smith Mrs Abigail.
Smith Rev Susan.
Sparrow Rev P. L.
Spence Conrad, D. D.
Sprague Rev E. C.
Stratton Rev James.
Taylor Rev Stephen.
Terry Mary.
Tweed Robert.
Tyler John.
Veale E. K.
Yenaba Samuel W.
Webb Lewis.
Weed Rev Henry R.
Wilson Samuel B., D. D.
Wood Rev James.
Wood Rev P.

KENTUCKY.

•Ashbridge Rev G. W.
MEMBERS OF THE BOARD.

Breckenridge Robert J., D. D.
Caiver Rev S. W.
Chay Henry,
Chiles Rev Thomas, D. D.
Cleland Rev Thomas H.
Davis Phineas, Jr.
Davidson Rev A. G.
Forman Rev E.
Humphrey Rev Edward P.
Jones Rev William D.
Lilly Rev Robert T.
Faxon J. D., D. D.
Phillips Rev Charles,
Pratt Rev E. P.
Quayle Thomas,
Skillman A. T.
Smith Rev James,
*Stephenson Rev George,
Whitehead Rev Charles,
Whitehead Mrs. T. G.
Young John C., D. D.
Zeedyk Rev John H.

TENNESSEE.

*Alexander Rev A. W.
Anderson Rev Thomas C.
Blunt Albert F. W.
Bradshaw Rev A.
Caldwell Rev Robert,
Cowan Rev Samuel M.
*Cunningham Rev A. N.
Cunningham Rev John W.
Cox Rev H. B.
Dashiel Rev A. H.
Dunlap Rev W. C.
Edgar John T., D. D.
Ellimon Rev James N.
*Fonte Rev Joseph I.
Fox Rev N. L.
Garrison Rev Robert C.
Gibson Rev Albert G.
*Hall Rev A. C.
Hall Mrs. A. C.
Hall Rev Thomas J.
Hemens James, D. B.
Kennedy Alexander,
*Kilpatrick Rev A. W. F.
King James,
Mack Rev William,
Marshall Rev Matthew M.
Marth Rev John T.
Martins Rev John H.
McCarrie Francis A.
McGowen Rev Samuel M.
McKennard Rev Edward,
McMillen Rev R. B.
Minnis Rev William,
Mural Rev N. P.
*Montgomery Rev E. L.
Merry Rev Ira, Jr.
Myers Rev J. H.
*Folk James A.
Rheen James A.
Rhea D. B.
Rhea Mary M.
Regan Rev D.
Ross Rev Frederick A.
Ross Mrs. Frederick A.
Ross Miss Bowrey,
Sherman Rev Joseph,
Smith Rev Gideon E.
Steed Rev Archibald J.
Stone Rev A. M.
Wells Rev F. P.
White Rev G. S.
Williams Rev Samuel L.
Woodbury Rev Silas.

NORTH CAROLINA.

Adams Rev J. H.
Adams Mrs Mary,
Adams Rev J. H.
Adams Rev S.
Adams Rev W.
Adams Rev E.
Adams Rev R. W.
Adams Rev A. C.
Adams Rev R. W.
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<td><strong>MISSOURI.</strong></td>
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<td><strong>TEXAS.</strong></td>
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<td><em>Miller Rev Jeremiah W.</em></td>
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<td><strong>CALIFORNIA.</strong></td>
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<td><strong>OREGON.</strong></td>
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<td><em>Turner Roberts S.</em></td>
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<td><strong>CHOTA NATION.</strong></td>
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<td><em>Byington Rev Cyrus</em></td>
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<td><em>Byington Mrs Sophia N.</em></td>
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<td><em>Dutcher Miss Susan</em></td>
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<td><em>Goulding Miss Harriet</em></td>
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<td><em>Hatchkin Rev Enoch</em></td>
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<td><em>Jones Robert M.</em></td>
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IN FOREIGN LANDS.

CANADA WEST.
Mair Hugh, D. D.
Marr Rev Joseph.
Rice Rev James H.
Smart Rev William.

CANADA EAST.
Blood Rev William.
Brewster Rev Cyrus.
Crofts Rev H. O.
De Witt Clinton.
De Witt Jacob, Jr.
De Witt Miss Alley.
De Witt Emily F.
De Witt Mrs Sophronia.
Dougall John.
Fisher N. D.

NEW BRUNSWICK.
Galaway Rev J. C.
Yeaton Rev Franklin.

WEST INDIES.
Dresser Rev Amos.
Knox Rev John F.
Mines Rev Isaiah S.

CHILL.
Trumbull Rev David.

ENGLAND.
Arundel Rev John.
Brown Rev J.
Cartwright John.
Chance William.
Dyer Rev William Henry.
Eakley Lady Isabella Culling.
Ellis Rev William.
Elphinstone Hon Mountstuart.
Hall Rev Robert.
Halley Rev William.
Henderson Ebenezer.
James John Angle.
Jay Rev William.
Kuill Rev Richard.
Leng George.
Marks Rev Richard.
Matheson James.
Montgomery James.
Philip Rev Robert.
Raffles Thomas.
Reed Andrew.
Scott Rev George.
Smith John Pye.
Stoddart Charles.
Symm Joseph.

THOMAS.
Turner Rev Ralph.
Whitlaw Charles.

WALES.
Jones Rev Michael.

SCOTLAND.
Dalrymple Kirkby.
Danup John.
Henderson James.
Miller Rev Samuel.
Stoddard Arthur F.

Ireland.
Craig Rev Samuel.
King Rev Alexander.
Nixon Rev Robert H.

FRANCE.
Bridel Rev Louis.
Felice Rev George de.
La Fayette General.

BELGIUM.
Walworth Clarence.

SWITZERLAND.
Campagne Baron de.

PRUSSIA.
Donhoff Count.

RUSSIA.
Geilibrand William C.
Geilibrand Mrs Mary T.
Hopes William H.
Hopes Mrs Ellen H.

SAINT HELENA.
Carroll William.

AFRICA.
Bryant Rev James C.
Bushnell Rev Albert.

INDIA.
Allen Rev George O.

SYRIA AND TURKEY IN ASIA.
Benjamin Rev Nathan.
Bates Rev Edwin L.
Calhoun Rev Simon.
De Forest Henry.
De Forest Mrs Catharine S.
Henderson Rev Florence.

PERSIA.
Abraham Mir.

Greece.
Hill Rev John II.

TURKEY IN EUROPE.
Dodd Rev Edward M.
Dwight Rev H. G.

EYRE.
Golding Rev J. B.

Hodgson Rev William.
Hamilton Rev Cyrus.
Homes Rev Henry A.
Lord Rev J. O.

Porter Rev David.
Schaffler Rev William G.

Van Lennep Rev Henry J.

Wood Rev George W.

Benjamin Rev Nathan.
Bates Rev Edwin L.
Calhoun Rev Simon.
De Forest Henry.
De Forest Mrs Catharine S.
Henderson Rev Florence.

Hicks Rev Abel R.
Jackson Thomas.
Peabody Rev Josiah.
Powers Rev Philander O.
Riggs Rev Elias.
Schneidler Rev Benjamin.

Smith Rev Ezariall.
Smith Fr. D.
Smith Mrs Mary W.
Van Lennep Jacob.

Whiting Rev George B.
Wilson Rev David M.

PETHER.
Abraham Mir.

Dunsie Priest.

Reed Rev Edward.

Hind holy Count.

Burgess Mrs Abigail.

Smith Rev Mary G.

Roper Rev Edward.

Burgess Mrs Mary W.

Burgess Rev Benjamin.

Burgess Mrs Abigail.

Elias Mir.

Dunsie Mrs Abigail.

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Ephraim Rev George.

Joseph Rev Charles.

Michael Rev Charles.

Moses Rev Benjamin.

Nils Rev D.

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MEMBERS OF THE BOARD.

NEW MEMBERS.

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

MEMBERS CONSTITUTED SINCE AUGUST 1, 1850.

MAINE.
Clark Rev William, Fryeburg.
Cushing Mrs Unity M., Wells.
Dana Mrs Elizabeth T., Portland.
Dodge Rev J., Waldoboro.
Dunmore Rev George, Brewer.
Gay Benjamin, Winter.
McKee Jacob, Bangor.
Mills William H., do.
Parsons Mrs Caroline M., Freeport.
Rider Mrs Benjamin.
Smith Rev Thomas, Brewer.

NEW HAMPSHIRE.
Barstow Mrs Eunice G., Walpole.
Bovarand Rev Silas M., Pembroke.
Blunt Edward A., Nashua.
Boynton Edward D., Amherst.
Clark Mrs Rebecca W., Portsmouth.
Clark Mrs Rufus W., do.
Doldt Rev James, Milton.
Downs Rev Charles A., Lebanon.
Farnum Benjamin, Concord.
Foster Nancy, Fitzwilliam.
Glessen Mrs D. W., Charlestown.
Gove Mrs Martha, Amherst.
Herbert Rev C. D., Mt. Vernon.
Holmes Nathaniel, Lenox.
Lane John, Jr., Chester.
Merrill Rev John H., Pembroke.
Murdoch Rev Caroline H., Candia.
Patten Rev William A., Deerfield.
Phillips Butler H., Pembroke.
Rand Isaac, Keene.
Russell David, Amherst.
Sabin Mowry, Winchester.
Spalding Isaac, Nashua.
Stevens Josiah, Claremont.
Tenney Rev Leonard, Jaffrey.
Tower Levi, Fitzwilliam.
Wellman Rev J. W., Andover.
*Woodbury Levi, Portsmouth.

VERMONT.
Baird Joseph H., St. Albans.
Curler Rev Ebenezer, do.
Hemenway Rev Asa, Shoreham.
Homes J. W., Montpelier.
Isaham Pierson, Bennington.
Lathum W. H., Thetford.
Moulton Mrs Charlotte F., Pittsford.
Paine Rev J noel, Montgomery.
Smith Mrs Anne E., Vergennes.
Nisbett J. G., Waterbury.
Winslow Mrs Charlotte A., Brandon.

MASSACHUSETTS.
Adams Rev George M., Concord.
Adams Mrs Sarah W., Boston.
Albro John S., Cambridge.
Allen Rev E. W., N. Reading.
Allen Frederick D., Boston.
Allen Mary J., do.
Ayres Mrs E. Jane, Hadley.
Ayres Moses C., Cambridge.
Bates Walter, Southborough.
Board Rev Spencer F.
Beebe Mrs Sarah Ann, S. Wilbraham.
Binner Jonathan, Medford.
Blethen Edward R., Boston.
Bond Miss Joanna, Welles.
Boullee David, Fitzwilliam.
Brooks Miss Alice, Beverly.
Brooks Augustus T., Salem.
Broughton Robert H., Boston.
Broughton John G., do.
Brown Charles H., do.
Brown Thomas C., Taunton.
Burke Rev E. A., Groton.
Burke Mrs Catharine F., do.
Butler Albert E., Douglas.
Cady Mrs Harriet S., Westboro.
Carlton Edward, Bertha.
Cutter Mrs T. W., Chickopee.
Chase Charles G., Boston.
Church Hezekiah W., Taunton.
Church Henry A., Fairhaven.
Clark R. R., Whitinsville.
Cough John, Medford.
Coburn George W., Boston.
Coburn Alfred W., do.
Coburn Emma J., do.
Coburn Charles M., do.
Coburn Frank F., do.
Colby Elijah, New Bedford.
Collins Mrs Susan, Boston.
Cushing Rev Christopher, N. Brookfield.
Daggert Mrs Chloie, Attleboro.
Dexter Rufus, Newburyport.
Davenport Cornelius, New Bedford.
Davis Miss Lucy, Fitchburg.
Davis Henry G., Pittsfield.
Danham Rev George, Marlboro.
Dewing Gideon B., N. Brookfield.
Dillingham Stephen C., Sandwich.
Dimick Calvin, Cambridgeport.
Dimick Miss Margaret A., Newburyport.
Dimon Oliver, Boston.
Dodge Ezra, Weston.
Dutton Lorin, Ludlow.
Eaton Benjamin, Ware.
Cody Nathaniel E., Middleboro.
*Emerson Rev John E., Newburyport.
Farwell Miss Maria T., Fitchburg.
MEMBERS OF THE BOARD.

Fisher Rev George E., Rutland.
Fisk Mrs Mary E., Bellevue.
Fiske Miss Winnifred, Springfield.
Gale James, Haverhill.
Gardner Miss Mary B., Marblehead.
Gray Miss Abigail Q., Boston.
Greene Miss Anne, Westboro.
Hodgdon George C., Salem.
Hollingsworth Re[. R.], Williamstown.
Hopner Mrs Herriot, Marblehead.
Horton Mrs Abby H.
Joe Mrs Mary E., W. Medway.
James Charles W., Medford.
Johnson Mrs Hannah S., Boston.
Jones Mary C. .
Judaen Mrs Mary C., Uxbridge.
Kelllogg Miss Martha, Framingham.
Kimball William M., Lawrence.
Larrill Rev Nathaniel, W. Stockbridge Village.
Lewis Thomas, Falmouth.
Lincoln Stephen, Oakham.
Little Mrs Marcia, Belville.
Lord Miss Louisa C., Manchester.
Lovell John, Ware.
Lyman Samuel, Exeter.
Mandell Rev W. A., Dartmouth.
Merrill Miss Mary C., Springfield.
Mills Mrs Lavinia H., Do.
Millin John, Boston.
Morse Joseph W., Spencer.
Morton Miss Emily M., Taunton.
Nash Winifred A., Dorchester.
Newell Mrs Lydia, Fitchburg.
Page Miss Lydia E., Hardwick.
Patten Miss Mary B., Marblehead.
Payson Miss Susan, Foxboro.
Perry Rev Albert, Stoughton.
Prince Delano, Grafton.
Plumer Elton F., Boston.
Pomroy Mrs Ann Q.,.
Poor Henry, Danvers.
Putnam Isaiah, Fitchburg.
Quincy Miss Abigail A., Dorchester.
Roberts Mary A., Fitchburg.
Robinson Mrs J. W., Webster.
Rockwell Miss Susan, Waltham.
Russell Charles T., Boston.
Sanderson John C., Whateley.
Sanderson Mrs J., So.
Scruby Edwin, Gloucester.
Seagrave Rev James, Seekonk.
Sisson Samuel, So.
Skinner Jr., Ware.
Smith Mrs Clarissa D., Enfield.
Smith Samuel C., Brookfield.
Snow Sanford, Spencer.
Southgate Rev Robert, Ipswich.
Staubin Samuel T., Ware.
Spring Miss Helen, Springfield.
Spring Miss Henrietta L., do.
Stearns Theodora, Southbridge.
Stevens Theodore, do.
Stoddard David, Boston.
Stoddard Lewis H., Brockville.
Stoddard Miss Sarah T., Marblehead.
Swallow Rev Joseph E., Wilmington.
Swallow Mrs Maria E., do.
Tafton Charles, Shelburne.
Tidd Samuel, Warren.
Tilton Joseph, Ware.
Tomlins Ora A., N. Brookfield.
Waters Mrs Anna F., Roxbury.
Whipple Miss Martha, Uxbridge.
Whiting Mrs Esther S., Reading.

Willis Nathaniel, Waltham.
Wissiwall Richard R., Roxbury.
Withington Mr. Standing N., Newbury.
Wood Miss Polly, Medway Village.
Woods Mrs Miranda, Enfield.
Woodbury Miss Eliza, Beverly.
Yale John, Ware.

RHODE ISLAND.

Beaver A. C., Providence.
Carrollton Edward, do.
Durfee Joseph, Jr.
King Miss Elizabeth G., do.
Manfield John F., St. Peter.
Morrell Mrs Caroline C., Providence.
Mowry William O., St. Peter.
Tabor Samuel O.,
Thompson John C., Jr., Providence.

CONNECTICUT.

Allen David A., Lisbon.
Austin Mrs Amelia A., S. Woodstock.
Avery Rev John, Lebanon.
Baldwin S. W., Wethersfield.
Beal Deagle Joseph B., Southington.
Benjamin John, Jr., Millford.
Bonwell Miss Sarah W., New Haven.
Boynton John, S. Coventry.
Buckingham William A., Do.
Butler Albert J., Hartford.
Clark Merritt, Litchfield.
Clark Rev Allen, Windham.
Conklin Isaac M., Bridgeport.
Curtis Elizur, Tuningford.
Elwood Rev D B., Trumbull.
Farnsworth R. N., New Haven.
Farrer John S., Fairhaven.
Ford Stephen B., Milford.
Gillett Mrs Timothy F., Branford.
Goodrich Joshua, Wethersfield.
Guernsey, Rev J., Derby.
Hall Mrs Emily B., Wilson.
Hawes L Erskine, Hartford.
Hubbard David L., Glastonbury.
Hunt James E., Fairhaven.
Hurd Lazarus, Bristol.
Kendall Miss Jane Ann, Ridgefield.
Lockman Ascan, Lebanon.
Lord Thomas, Bridgeport.
Lymann Rev Charles E., Manchester.
M Jenney, Woodbury.
Morgan Samuel C., Norwich.
Musson Mrs Clarissa A., N. Greenwich.
Murdoch Rev David Jr., New Milford.
Murdoch Mrs Julia.
Olmstead Harriett, New Haven.
Patterson Benjamin M., Bridgeport.
Pellet Mrs Claudius J., Somers.
Perry Mrs Sally C., Bridgeport.
Raymond Mrs Fanny, Norwich.
Reynolds Charles O., E. Hartford.
Rockwood Rev L. B., Rocky Hill.
Root G. W., Hartford.
Root Mrs Joel, New Haven.
Somo Harvey, Fairhaven.
Seygnton Daniel, Simsbury.
Seymour Charles, Jr., Hartford.
Staylor John N., Rockville.
Stillman Timothy, Wethersfield.
Stillman Ebenezer, do.
Tufton Phineas, Rockville.
Thaddeus Charles B., Vernon.
Whiting Joseph J., Norfolk.
Whitney Walter, Darton.
Willard Rev E. G., Willimantic.
Wood Joseph, New Haven.

NEW YORK.

Adams Samuel, Auburn.
Austin Mrs Lavinia B., Buffalo.
Bannard Rev William, do.
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MEMBERS OF THE BOARD.

**ILLINOIS.**
- Ayres Mrs Eliza, Jacksonville.
- Childs Rev A. C., Oswego.
- Duncan Mrs Elizabeth C., Jacksonville.
- Jones Hephen D., Chicago.
- Reed Josiah H.

**INDIANA.**
- Williams Lewis, Chillicothe.
- Jones Rev Amos, Danville.

**IOWA.**
- Catlin Joel, do.
- Childs Rev A. C., Oswego.
- Dimond Rev David, Collinsville.
- Jones Rev. A. C., Oswego.
- Reed Josiah H.

**ARKANSAS.**
- Elmore David B.

**LOUISIANA.**
- Ayres Mrs Eliza, Jackson.
- Dimond Rev. C. E., Columbus.
- Jones Reuben D., Chicago.
- Reed Josiah H.

**MISSOURI.**
- Humphrey Rev Z. M., Racine.
- Montgomery Mrs Laura A., Beaver Dam.
- Rosenkrans Rev Cyrus E., Columbus.
- Thompson Rev S. M., Johnstown.

**MICHIGAN.**
- Ayres Mrs Eliza, Jackson.
- McNaughton M. A., Jackson.
- Stuart John, Detroit.
- Trask Luther H., Kalamazoo.

**WISCONSIN.**
- Humphrey Rev Z. M., Racine.
- Montgomery Mrs Laura A., Beaver Dam.
- Rosenkrans Rev Cyrus E., Columbus.
- Thompson Rev S. M., Johnstown.

**MISSISSIPPI.**
- Ayres Mrs Eliza, Jackson.
- McNaughton M. A., Jackson.
- Stuart John, Detroit.
- Trask Luther H., Kalamazoo.

**OREGON TERRITORY.**
- Clark Rev Harvey, Twahalim.
- Walker Rev Elijah, do.

**SANDWICH ISLANDS.**
- Bailey Edward.
- Castle Samuel N.
- Castle William R.
- Conde Rev Daniel T.
- Dimond Henry.
- Hall Edwin G.
- Lee William L.
- Lee Mrs Catherine N.
- Lyman Rev Rufus H.
- Lyman Ellen E.
- Parker Rev B. W.
- Rice William H.
- Rogers Edmund H.
- Smith Douglas, Mobile.

**CALIFORNIA.**
- Buel Rev Frederick, San Francisco.
- Douglas Thomas.

**CALIFORNIA.**
- Buel Rev Frederick, San Francisco.
- Douglas Thomas.

**CHOCOTAW NATION.**
- Fields William, Good Land.

**IN FOREIGN LANDS.**

**CANADA WEST.**
- Fisher John, Hamilton.

**CANADA EAST.**
- Thorndike Mrs Lydia, Montreal.

**SWITZERLAND.**
- Boissier Edmund, Geneva.

**TURKEY IN EUROPE.**
- Bey Amin.
- Dunmore Rev. G. W.
- Parsons Rev J. W.

**TURKEY IN ASIA.**
- Blackler Francis C.
- Blackler Mrs F. C.

**INDIA.**
- McMillan Rev. G. W.
- Shelton Rev C. S.
- Tracy Rev William.
- Welch Moses.

**INDIA.**
- McMillan Rev. G. W.
- Shelton Rev C. S.
- Tracy Rev William.
- Welch Moses.

**PERSIA.**
- Conn Rev George W.
- Rice Miss Mary S.
- Stoddard Miss Harriet M.

**SANDWICH ISLANDS.**
- Bailey Edward.
- Castle Samuel N.
APPENDIX.

THE BRITISH SQUADRON ON THE COAST OF AFRICA.

[See page 56.]

There is scarcely any topic of greater interest before the British public at the present time than the question of the continuance or withdrawal of the squadron from the coast of Africa. The Committee appointed by Parliament have reported in favor of its discontinuance; but the spirit with which the subject has since been discussed, both in and out of Parliament, shows that there is anything but unanimity of sentiment in relation to the report. The public mind is fortunately awake to the importance of the subject; and whatever may be the final disposal of it, one thing is certain, the welfare of Africa is deeply involved. In view of this state of things, the experience and observations of one who has lived on the coast of Africa nearly twenty years, who has watched the operations of the British squadron all that time with the liveliest interest, and who is in no way trammeled by any party views that exist in England, may not be unacceptable, or entirely unavailing, in the present crisis.

If it be true that the efforts of the squadron to suppress the Slave-trade have been a failure; that no good or important object has been effected after so protracted a struggle with this monstrous evil, then it is but the dictate of common sense that it should be recalled, and, of course, the sooner the better.

But, on the contrary, if the experiment has not proved to be a failure; if as much real good has been achieved as could reasonably have been expected under existing circumstances; and if the continuance of the same measures for a while longer (with such alterations and improvements, of course, as experience may suggest) promises to accomplish all that was anticipated by the originators of the enterprise, or could now reasonably be demanded by the friends of Africa, then the responsibility of those who advise its withdrawal is no trifling matter.

In settling the question whether there has been a failure or not, we must inquire what was the object proposed by those who were instrumental, in the first instance, in getting a squadron stationed on the coast, and the means by which they expected to effect that object.

Those who will take the pains to read what was written, as well as the speeches which were delivered in Parliament about the time referred to, will find that the question originally rested on a much narrower basis than it does at present. It did not then, as it has since, involve the subject of emancipation in the West Indies, the question of free and slave-grown sugar, and various other minor topics which have grown out of these.

Whatever importance these collateral topics may possess in themselves, they had little or nothing to do with the plans of those who originated the undertaking under consideration. The main object of the enterprise was the relief of Africa. It was thought to be but an act of justice and humanity, on the part of Great Britain towards Africa, to put an end to a traffic which not only filled the latter country with perpetual strife and bloodshed, but
effectually closed every avenue to her improvement and civilization. The share which the people of Great Britain have taken in promoting this nefarious trade made it obligatory upon her to do something to redress these wrongs; while her prominence among the great Christian nations of the earth made it entirely proper that she should be the pioneer in rescuing Africa from this terrible scourge.

It was not supposed that this traffic would be entirely and forever broken up by the mere temporary restraints that could be imposed upon it by the presence of the squadron; much less was it expected that the operations of the squadron on the coast would exert any direct or efficient influence in promoting civilization among the people whom they might shield from this evil. But it was hoped that, by keeping it in check for a time, Christianity and civilization would have an opportunity to put forth their influence, and raise the aborigines to a position of improvement from which there could be no danger of relapsing into their former degradation. These were the views of the distinguished philanthropists who first enlisted the sympathies of the nation in the undertaking. And so long as public attention was confined to this simple original object, the expense of the enterprise was cheerfully borne, and there was no want of exultation at the success which from time to time crowned the efforts of the squadron in this difficult and somewhat perilous service.

Having made these preliminary explanations, we are now prepared to show why this enterprise cannot be regarded as a failure. And the emotion which predominates in our minds, since taking up our pen to write, is that of surprise that the results of this enterprise should be so little understood in England, and, above all, that so many of the officers of the squadron, who have themselves been engaged in this service, should have no higher appreciation of their own success. The views of the latter, however, (those of them, at least, who have but little faith in the success of the enterprise,) may be accounted for in part by the fact that they have seldom been stationed on the coast for a longer period than two years, and, of course, have not had the advantage from personal observation, of comparing the present state of things on the coast with what it was fifteen or twenty years ago. Many, too, have been induced to renounce all confidence in the scheme, from the fact that they were placed in command of vessels that were utterly unfit for this kind of service, and were doomed, without any fault of their own, to find their most vigorous and praiseworthy efforts terminate only in disappointment.

Notwithstanding the objections from this source, we propose to show that the squadron has been operating against the Slave-trade, directly and indirectly, in a most effectual way, and we rely upon facts to sustain us in this position, which can neither be gainsaid nor denied.

Previous to the period when this traffic was declared to be illegal by the British Parliament and the Government of the United States, it was carried on very much in the same way as lawful trade is at the present time. Vessels which came out for slaves "ran the coast down" (to use the parlance of the country) touching at all the principal native settlements, and purchasing such slaves as were offered for sale, until their cargoes were completed. In some cases whole cargoes were collected by kidnapping the natives who came off in their canoes to trade, and sometimes by capturing other slave-vessels that had completed their cargoes, and were ready to sail, but had not the means of self-defence. Besides, there were a few points along the coast occupied by the British, as well as other European Governments, intended to facilitate the same trade. In this way the whole coast, from Senegal to Benguela, was, less or more, voluntarily or involuntarily, implicated in this trade. When the trade became illegal, however, it was banished from most of the European settlements; and the Spaniards, Portuguese, and others, who determined to persist in it, notwithstanding its illegality, had to adopt a
new mode of operations. They could no longer perform their usual voyages along the coast without multiplying the chances of being seized as prizes, and having their property confiscated. It became necessary, therefore, to erect barracoons on those parts of the coast where slaves could be collected with the greatest ease and in the largest numbers; and at the appointed time the vessels returned and took away these slaves without being detained on the coast more than twenty-four hours, and in some cases only a single night. The points thus occupied at one time could not have been less than forty or fifty. The English have never had any treaties with the Spanish, Portuguese, or Brazilian Governments, that would authorize them to destroy these barracoons. Hence they have been compelled to do what they could by guarding the coast and seizing slave-vessels in the vicinity of these barracoons. But as the number of the places occupied by the Slave-trade greatly exceeded the number of cruisers employed to watch them, and were seldom less than fifty or a hundred miles apart, it will readily be seen that the cruisers had a difficult task to perform, and the frequent escape of slavers was inevitable. At the same time, the profits of the trade were so great, that the escape of a single slaver would cover the loss of three captures.

Notwithstanding all these disadvantages, such have been the diligence and activity of the officers of the squadron, that they have forced this trade out of more than three-fourths of the strongholds which it once occupied. Let any one open the map of Africa and ascertain the places where slaves are now collected and shipped, and compare the number with what it was twenty or twenty-five years ago, and it cannot result in anything short of profound surprise.

From Senegal, near the borders of the Great Desert, to Cape Lopez, a few miles south of the Equator, a distance coastwise of something like 2,500 miles, there is now, with the exception of three factories on what is called the Slave Coast, no trade in slaves whatever. In fact, the trade, with the exceptions just made, is now confined to what is called the Congo country, in which there are not more than eight or ten points where slaves are collected, and from which they are shipped.* If we add to these the three above mentioned, we have, on the whole coast, not more than twelve or fourteen; whereas there were, even within the knowledge of the writer, nearly four times this number. We scarcely know how such results have been overlooked, and yet these are facts that cannot be denied. More than 2,000 miles of sea-coast, and that forming the frontier of the best and fairest portions of the African continent, has been relieved from this unparalleled scourge; and perhaps more than 20,000,000 of human beings, interiorwards, have been restored to comparative peace and happiness by the operations of the squadron along the coast. And how has all this been achieved? We reply, by a process in itself perfectly natural, and in exact accordance with the expectations of those who originated this enterprise. Take, as an illustration, the history of the Slave-trade in the Bight of Biafra. All who have investigated the subject know that the rivers Benin, Bonny, Brass, Calabar, and Cameroons, were once the chief seats of this trade. It is through these rivers that the Niger discharges itself into the ocean; and as the factories near the mouths of these different branches had great facility of access to the heart of Africa, it is probable that the Slave-trade was carried on more vigorously here than any where else on the coast. But at present there is none of it. This part of the coast having been subjected for several success-

* It is possible that there is a little of this trade near the Rio Pongos and Bissagos, to the north of Sierra Leone; but, if any at all, it is very insignificant.

[The doubts here expressed by Mr. Wilson is set at rest by the following extract from the last report of the Mixed Commission Court at Sierra Leone:—"Not a single cargo of slaves has been taken away from any part of the coast between Sierra Leone and Senegal in 1849."—Appendix to "Lords' Report, 1850," p. 195. This tract of coast includes the places above specified.—Ed.]
five years to a virtual blockade, not only did the Spaniards and Portuguese find themselves under the necessity of relinquishing it, but, at the same time, the natives saw that they could derive a larger and more certain profit from lawful commerce, and consequently turned their attention to the manufacture of palm-oil. The number of vessels now engaged in carrying on a lawful trade in these rivers is between forty and fifty; and so decided are the advantages reaped by the natives from this change in their commercial affairs, it is not believed that they would ever revert to it again, even if all outward restraints were taken away.

Now while we do not expect the truth of these statements to be called into question, we anticipate that some exceptions will be taken as to the amount of real good that has been effected, as well as to the share of credit which we have assigned to the British squadron in connection with the above-mentioned results. It will be said, perhaps, that in forcing the Slave-trade out of so many of its strongholds, important aid has been derived from the English Colonies and the Liberian settlements; and that in relation to other parts of the coast, where no such aid has been available, although the Slave-trade has been shut up to fewer points, the only consequence is, that it is carried on more vigorously at these points, and that the number of slaves still exported is as great as it ever was.

In relation to the first of these objections we would remark, that while it is unquestionably true that important aid has been derived from these settlements in breaking up slave-factories in their immediate vicinity, it is equally true that they could have rendered no such aid had it not been for the countenance and support which they received from the English and other men-of-war on the coast, and for the simple reason that none of these settlements, nor all of them together, have sufficient naval force to contend with a single armed slaver. If they have in their power to destroy any barracoons that may be established in their immediate neighborhood, by marching a land force against them, their enemies, if not intimidated by the presence of so many men-of-war, could at any time take ample revenge by destroying what little commerce they have, if they did not put in imminent peril the most promising settlements on the coast.

In relation to the other objection, that there has been no material diminution of the number of slaves exported from the coast, we have more than our doubts. The time has been when tolerably accurate statistics might be collected on this subject, but we do not see how this can be done at present. There is no one on the coast of Africa who can furnish anything like accurate information; and as most of the slaves which reach Brazil are smuggled into places where there is the least likelihood of their being detected, we doubt whether there is any one there that can furnish information upon which more reliance can be placed. It is the policy of those engaged in this traffic to make an exaggerated impression; for they hope to put an end to the efforts of the squadron by convincing the English nation of the hopelessness of the undertaking. Our own impression is, that the number of slaves exported has vastly diminished, perhaps in a ratio very nearly proportioned to the extent of sea-coast which it has lost. It is utterly incredible that the number of slaves now concentrated at a dozen or fourteen points can be compared with what it was when the whole coast was taxed for this purpose; and it is equally improbable that the number of slave-vessels which escape now can be compared with what they were ten or twelve years ago, when there were fewer cruisers on the coast. But even if this were not the case, still it must be obvious to every man of reflection that very great progress must have been made towards its entire extirpation, by reducing it to such narrow limits; and any special symptoms of life and energy which it may put forth just now cannot, to the experienced eye, be regarded in any other light than the desperate struggles of a ruined cause. A very large proportion of the country has already been delivered from its clutches, and, as will be shown
in a subsequent part of this article, it will be very difficult, if not impossible, for that trade to reinstate itself in places where it has once lost its power and influence.

The task of managing it, too, along a line of sea-coast of not more than three hundred miles, must be easy compared with what it was when as many thousand miles of coast had to be guarded. Let a few improvements be adopted in the operations of the squadron on the coast, and we see no good reason why this traffic may not be brought to a speedy and effectual end.

Thus far we have confined our remarks to the direct influence of the squadron in breaking up the Slave-trade.

We propose now to show that it has been operating still more efficiently in an indirect way; and under this head we would specify the influence it has exerted in promoting lawful commerce, the countenance and protection it has extended to the European settlements and the American Colonies on the coast, and especially the indirect aid it has afforded to the cause of Christian missions. In these different ways the British squadron has done more, perhaps, to emancipate Africa from the thraldom of the foreign Slave-trade, than by all other methods put together. Without this, all the prize-ships that have been taken, and all the treaties that have been formed, whether with the chiefs of Africa or with the different Governments of Europe, would have been comparatively worthless. It should be borne in mind, too, that all the indirect good secured in these various ways was distinctly anticipated, and did in fact constitute an essential part of the enterprise, as it existed in the minds of those who projected it.

Lawful commerce (and by this term we mean trade in the natural products of the country, in opposition to the Slave-trade) owes its existence almost entirely to the presence and influence of the British squadron. Previous to the period when a check was given to the Slave-trade, the lawful commerce of Western Africa consisted of small quantities of gold-dust, ivory, and bees-wax, chiefly from the Gold Coast and Senegambia, and did not amount annually, it is presumed, to more than 20,000L. The insignificance of this trade, however, did not arise from any poverty in the natural resources of the country at that time, for they were as considerable then as they are now; but to the influence of the Slave-trade. During the prevalence of this trade, the African seas were almost wholly given up to piracy. No vessel could carry on lawful trade without the constant liability of being plundered. If these vessels were armed for self-defence, as was attempted in some few cases, the expense was so great that it consumed all the profits of the voyage.

Another thing that operated equally to the disadvantage of lawful trade was, the fact that the natives of the country were so much engrossed in furnishing victims for the Slave-trade, that they had neither the time nor the taste for the tamer pursuits of cutting dye-wood or manufacturing palm-oil. Indeed, the excitement connected with capturing and selling slaves was always more congenial to savage natures; and had it not been for the obstacles interposed by the presence of the British squadron, we scarcely see how their attention could ever have been diverted from this to pursuits so different and so much less congenial to their natural tastes.

The presence of so many vessels of war has put an effectual stop to all piracy on the coast; and the impediments thrown in the way of the Slave-trade have left the great majority of the natives of the country no other alternative than to betake themselves to the peaceful pursuits of lawful commerce, or give up all intercourse with the civilized world. They chose the former, and we have the fruits of this choice in the unprecedented prosperity of their commerce.

We do not pretend to give precise statistics, but suppose it entirely safe to say that the annual exports from Western Africa at the present time cannot be less than 2,000,000L.; whilst there is every reason to believe that it
will double, if it does not treble, or even quadruple itself in the next twenty years, if it is only protected until it has struck its roots a little deeper in the soil of Africa.

We might bring together a large number of interesting facts to illustrate the very rapid growth of this trade, but must confine ourselves to a limited number of the simplest statements. The Island of Fernando Po, which is supposed to contain about 20,000 aboriginal inhabitants, had no lawful commerce whatever twenty or twenty-five years ago. A small quantity of palm-oil was made for domestic use, but not a gallon was exported. At present, however, as we have learned from good authority, more than 200 tons are annually exported; and judging from the rate of its increase for the two or three last years, it will double itself in the next five. We might mention other places along the coast, as Grand Cestos, Cape Lahou, Jack-a-Jacks, and all the rivers of the Bight of Biafra, where the growth of this trade has been much more rapid, but the particulars of which are not so well known as the case just mentioned. We might arrive at similar results by comparing the number of vessels now engaged in lawful commerce with what it was twenty-five or thirty years ago. Then there were not more than ten or twelve on the whole coast; at present, however, there are more than 200, the aggregate tonnage of which greatly exceeds that of the Slave-trade in the days of its most uninterrupted prosperity.

Still, however, we do not attach so much importance to this trade on account of its present value as we do to what it is capable of becoming, and is likely to become, if the agency which called it into existence is not prematurely snatched away. There is no reason to doubt that palm-oil will, in a few years, become one of the largest branches of commerce in the whole world. It can be produced to an almost unlimited extent, and the demand for it hitherto has always been equal to the amount produced. Palm-oil, however, is only one of a great variety of other products of the country, equally as valuable and capable of quite as much augmentation.

In connection with such commercial results, present, past, and prospective, we do not see how the importance of the squadron on the coast of Africa can well be exaggerated. Regarded merely in a selfish point of view, England will be repaid (and that, perhaps, at no distant day) for every dollar she has expended upon this enterprise, not only in the market she will have created in Africa for her manufactures, but likewise in the immense amount of valuable products that will be brought to her own shores from that country. But if these results acquire importance in connection with commercial enterprise, how must they appear when contemplated in the light of humanity! We cannot contemplate this sudden and wonderful development of commerce in any other light than as one of those efficient agencies employed by Providence, not only to raise up Africa from the lowest depths of savagism, but to place her on a footing of respectability with the most favored nations of the earth. And if this be a sober inference from the improvement already taken place, who will begrudge the price of her deliverance?

Another object of importance effected by the squadron is the protection it has afforded to the various European and American settlements that have been formed along that coast. Of these, eight are English, seven are French, four belong to the Liberian Republic, two are Dutch, and one belongs to Denmark. Portugal has possession of most of the islands, but has only one settlement on the mainland. Of these settlements, Sierra Leone and Liberia are the largest in point of population. The former receives its accessions from the slaves that are recaptured by the British squadron, and contains a population of 60,000 to 65,000. The latter receives its accessions by emigrations of free colored people and emancipated slaves from the United States, and has a population of 5,000 or 6,000. Liberia has recently assumed the character of an independent Republic; whilst Sierra Leone, with a
population nearly ten times as great, continues the relationship of a Colony to Great Britain.

Most of the other settlements on the coast are little more than fortified stations, around which a number of traders have rallied for the purpose of carrying on trade with the aborigines. These settlements, though none of them have as yet acquired any very great commercial importance, are nevertheless so many nuclei of civilization, the influence of which is being every day more and more extended. There are some things connected with the management of these settlements, as well as the manner in which trade is conducted, that are very prejudicial to the improvement of the natives, and they ought to be corrected. Their influence, upon the whole, however, is good, and they are doubtless destined to perform an important part in promoting the civilization of the country generally.

Natives are drawn from a great distance in the interior to these settlements, for the purpose of exchanging the products of the country for the manufactures of Europe; whilst the traders themselves are employing a considerable number of coasting craft for the purpose of extending their commerce along the coast as well as in the interior. At many of these settlements, too, the forms of law, as practiced by civilized nations, are beginning to be introduced, so that the natives who frequent them will not only have all the stimulus to industry which commerce furnishes, but will become familiar with models of government, upon which they may construct their own as the progress of society may require.

But these settlements, which promise so much for the future welfare of Africa, have always had, and still need, the protection of foreign governments. There are few, if any of them, that could withstand the combinations of hostile natives that would be formed against them, especially when they were instigated and supported by Spanish and Portuguese slave-traders. Foreign residents, all along the coast, are perfectly aware of this; and there is nothing that would be more heartily deprecated by them than the premature withdrawal of the squadron. It is not supposed that they will always continue in this dependent condition. Some of them are comparatively new, and have not acquired sufficient maturity and strength to maintain their own rights, or to enforce the principles of justice and order among the tribes by whom they are surrounded. Others, though much older, sustain a new relationship to the aborigines, in consequence of having exchanged the trade in slaves for lawful commerce; and although the people generally are beginning to appreciate the advantages of this, there are, no doubt, evil-minded persons among them that would gladly unite in any hostile measures that might be set on foot as soon as the squadron was withdrawn.

The time will doubtless come when they will need no such aid. But those who have allowed themselves to be persuaded that they have already acquired sufficient strength to protect themselves, or depend upon them to do any thing effective in putting down the Slave-trade without the co-operation of the squadron, will find out ere long that they have leaned upon a broken reed.

All that has been said in relation to the importance of the squadron in developing the commercial resources of the country, and in promoting the cause of civilization, may be applied with equal force to the countenance it has lent to the cause of missions. The writer is not aware that the officers of the squadron have been in the habit of regarding any mission stations on the coast as under their special protection; but the mutual good feeling that has always existed between them and the missionaries; the readiness which they have ever manifested to repress all lawless violence; and especially the peace and quiet which they have restored to those parts of the coast where the missionaries are laboring, are favors and advantages more highly appreciated than the officers of the squadron have any idea of.

At the same time, it will readily be granted by all those who have reflected
seriously on the subject, that Africa can never be restored to peace and happiness, or enjoy any high degree of internal prosperity, without the aid of Christianity. The highest degree of civilization and commercial prosperity, even if they could be attained without her assistance, would be but a doubtful boon. Christianity is capable of doing for her what no other agency ever can; and the missionary societies, both of England and America, have addressed themselves to the task of giving her the gospel, with a degree of earnestness and energy which promises the most cheering results. The incipient stages of their efforts were not without difficulties and discouragements, arising chiefly from the insalubrity of the climate; but they have been continued long enough, and with sufficient success, to demonstrate the practicability of the undertaking. To the south of Sierra Leone, and between that and the Equator, that part of the coast where the efforts of the squadron to put down the Slave-trade have been most successful, there have been founded, in fifteen or sixteen years, as many as twelve independent missions, at the distance of 100 or 200 miles from each other, embracing three times that number of distinct stations along the coast, and a still greater number of out-stations interiorwards. Some of these stations are in the immediate neighborhood of the European and American settlements above-mentioned; but others, and the greater part of them, are far off from the abodes of civilization. The gospel is statelically preached to thousands and hundreds of thousands, not only along the frontier regions, but far in the interior. More than 10,000 youths are now receiving a Christian education in the schools connected with these missions, and will, ere long, be sent forth to spread the blessings of education and Christianity far and near among the benighted inhabitants of this land.

At the same time, as many as a dozen different dialects have been studied and reduced to system, and as many printing-presses are industriously employed in printing books in these dialects for the thousands who have been already taught to read. All this varied agency has been put into operation in the last fifteen years; and as every step gained in this work prepares the way for more accelerated progress, it must be seen at once that Christian missions are destined to exert a vast influence over the future destinies of Africa; and they will therefore receive, as they certainly deserve, the countenance and support of every friend of humanity.

The line of policy marked out for most of these missions is, that while their main object will be to push their operations towards the central parts of the Continent, where it is supposed the climate will be more congenial to European constitutions, and where the population is greater and better organized, they must at the outset acquire a firm footing on the sea-coast, without which it will be impossible to maintain a line of communication with the interior, or keep up any intercourse with the civilized world.

As yet, the missionaries have done little more than possess themselves of the outposts; but, in accomplishing even this much, they feel themselves greatly indebted to what has been done by the squadron, and they will feel the increased importance of this influence just in proportion as they approach those larger and more powerful kingdoms in the interior, where the agitations caused by the Slave-trade are more sensibly felt than even along the sea-coast.

So long as the African seas were given up to piracy and the Slave-trade, and the aborigines, in consequence, were kept in constant excitement and warfare, it was almost impossible either to have commenced or continued a missionary station on the coast. And the fact that there was none any where between Sierra Leone and the Cape of Good Hope previous to the year 1832, shows that it was regarded as impracticable. Christianity does not invoke the aid of the sword; but when she can be shielded from the violence of lawless men by the intervention of "the powers that be," or when the providence of God goes before and smooths down the waves of discord and strife,
she accepts it as a grateful boon, and discharges her duty with the greater alacrity and cheerfulness. And whilst the missionaries cherish the conviction that their strength and reliance is in the unseen arm, there is, nevertheless, no class of men on the coast of Africa who would regret the removal of the squadron with more heartfelt sorrow.

In all these varied ways it does seem to us that the British squadron has rendered important service to the cause of humanity. It has put down piracy on the African seas; has restored peace and tranquillity to a line of sea-coast of more than 2,000 miles; has called into existence a large and flourishing commerce; and, at the same time, has thrown the shield of its protection over the cause of Christian missions, and all the varied agency that has been employed to promote the cause of humanity and civilization among the benighted inhabitants of this great continent. If these great objects are not worthy of British philanthropy, we know not where to find those that are.

The opinion has long been entertained by many sincere friends of Africa that, so long as the demand for slaves in Brazil is so great, it will be impossible to break up the Slave-trade by any forcible measures.

More recently, but from a different source, we have heard the opinion gravely expressed that the most certain and effectual way of breaking it up will be to let the Brazilians have unlimited access to the coast of Africa, and so glut their own markets that slaves will become comparatively valueless. We confess we have never heard this latter sentiment avowed without feelings of mingled astonishment and indignation, and have scarcely been able to refrain from exclaiming Treason! as often as we have heard it uttered. What does it amount to when expressed in plain English? Something like this: that, after toiling so long for Africa, we have come to the conclusion that she is not worth contending for, and therefore deliver her over to the destroyer without condition or mercy.

Who can tell how many slaves it will take to glut the market of Brazil? The half of the population of the continent of Africa would scarcely be sufficient to supply the demand that would spring up under such circumstances. Treated as her slaves are, and as the Brazilians think it their interest to treat them, the time will never come when they will dispense with the necessity of fresh importations from the coast of Africa. But let her be forced to adopt a different line of policy in relation to the treatment of her slaves, and be made to rely upon the natural increase of those already in the country, and the time is not far distant when we may reasonably expect the Brazilians themselves to be utterly opposed to any further accessions to her slaves from the coast of Africa. There is in the southern parts of the United States a state of feeling, in relation to slavery, that we may expect to see in Brazil before the lapse of many years. However strenuous planters in the Southern States are in defending the institutions of slavery, it would be difficult to find an individual among them that would consent to receive a fresh cargo from the coast of Africa. And the thing which awakens more serious apprehensions in their minds about the stability of the institution than anything else is, the unparalleled increase of the slaves among them. This one thing makes it perfectly obvious to every man of reflection, that it cannot be controlled for any considerable length of time to come; and the engrossing inquiry now is, What shall we do with our slaves? Let Brazil take the same care of her slaves, the result will be the same, and the inquiry will soon follow, not how we shall wring more slaves from the coast of Africa, but how we shall dispose of those we already have?

A great deal has been said about the expense of this enterprise, and the inseparable loss of life connected with it.

As a matter of expense, we have too little knowledge of financial affairs to speak with confidence; but there has always appeared to us much misapprehension, if not misrepresentation, on this subject. The people of Great Britain are scarcely divided in opinion in relation to the necessity of maintain-
ing a naval as well as a military force in times of peace. Whatever specula-
tions peacemen may entertain on the subject, we fancy it would be a
difficult task to persuade the nation at large to abolish either their army or
their navy in the present state of the world. And if a navy must be
maintained in times of peace, where is the great additional expense of having
a small section of it stationed on the coast of Africa? Some additional
expense is incurred, it is true, in the way of prize-money, the support of a
Court of Mixed Commission, and the temporary support of reaptive slaves,
but nothing in comparison with the great objects which are accomplished by
the enterprise. If the resources of Great Britain were really tested by this
comparatively small outlay, it would become a matter of just inquiry how
far it should be continued; but so long as this is not the case, it will be
difficult to point out any one object more worthy of her care and patronage.

In relation to the exposure of life, it is admitted that much sickness has
been endured and many lives lost, but this was in the earlier stages of the
enterprise, when the officers of the squadron were inexperienced in relation
to the best means of preserving the health and lives of their crews. The
practice more recently adopted of employing Kroomen and other natives of
the country to perform all that kind of labor which requires special exposure,
has placed this enterprise on an entirely different footing, and made cruising
along the coast of Africa nearly as safe as anywhere else. This fact is
already known to the Board of Admiralty; and if the limits of this article
would allow, we could prove from our own observations, not only in connec-
tion with the operations of the squadron, but likewise that of trading-vessels,
the justice and truth of this assumption. Commander Chamberlain, of her
Britannic Majesty's brig Britomart, informed the writer that he had been
cruising on the coast nearly two years without having lost a man, or having
had, so far as he knew, a single case of African fever on board his vessel; the
United States sloop of war Yorktown, with a crew of nearly two hundred
men, cruised on the coast two years without having lost a single man; and
the writer was informed by Captain Bell, that he had never had a healthier
crew in any part of the world. Facts of a similar character without number
have come under the observation of the writer in connection with trading-
vessels. It has uniformly been observed, that where sleeping on shore has
been avoided, and where temperance and cleanliness have been enforced,
there has been little or no sickness that could be attributed to the climate.
Since these and other measures for preserving health have been adopted on
board of the cruisers, there has been little sickness, and still less mortality.

If the government of Great Britain would give efficiency to this enterprise,
and bring the Slave-trade to a speedy termination, vessels of a better class
should be designated to this service than those which have been stationed on
the coast for a few years past. The writer pretends to no personal knowl-
edge of the sailing qualities of vessels; but an article has recently appeared
in the London Times, by one of the commanders who has been in the service,
in which it is conclusively proved that a large number of the vessels in the
African service for a few years past have been of the poorer class, and
utterly unfit for the kind of service in which they are engaged. None but the
fastest sailers can be of any real use. Those employed by the Slave-traders
are the fastest that can be procured; and to send in chase of them second
or third-rate cruisers is but to subject the officers of the navy to disappoint-
ment and mortification. A small number of the fastest sailers would be more
effective, and accomplish the undertaking with much more certainty. We
do not pretend to define any particular length of time that it will be neces-
sary to keep a squadron on the coast—this must of course be determined by
circumstances; but for our own part we do not suppose that the period will
be long before these exertions may be gradually diminished, until no further
necessity will exist.

In conclusion, we would suggest also the importance of forming a
APPENDIX.

A larger number of military and commercial stations along the coast, like those of Cape Coast and Accra. They might be erected on a small and economical scale, and being garrisoned by black soldiers, as they ought to be, the expense of maintaining them would be comparatively small. These stations, whilst they would form important centres for the promotion of commerce and the spread of Christianity, might be rendered very efficient in putting down the Slave-trade. Treaties for this purpose might easily be formed with the African chiefs more immediately concerned; and if they were thrown open to the free trade of all nations, as the English settlements on the Gold Coast are at the present time, very little jealousy would be felt in relation to any new territory which Great Britain might acquire for this purpose. The importance of such establishments is enhanced, too, by the necessity which is felt for consular agents to adjudicate differences between captains of trading-vessels and the chiefs of the country; and this necessity will increase just in proportion to the increase of lawful commerce.

CHARTER OF THE PROTESTANTS IN THE TURKISH EMPIRE.

[See page 77.]

To my Vizir, Mohammed Pasha, Prefect of the Police in Constantinople, the honorable Minister and glorious Counsellor, the Model of the world, and Regulator of the affairs of the community; who, directing the public interests with sublime prudence, consolidating the structure of the empire with wisdom, and strengthening the columns of its prosperity and glory, is the recipient of every grace from the Most High. May God prolong his glory!

When this sublime and august mandate reaches you, let it be known, that hitherto those of my Christian subjects who have embraced the Protestant faith, in consequence of their not being under any specially appointed superintendence, and in consequence of the Patriarchs and primates of their former sects, which they have renounced, naturally not being able to attend to their affairs, have suffered much inconvenience and distress. But in necessary accordance with my imperial compassion, which is the support of all, and which is manifested to all classes of my subjects, it is contrary to my imperial pleasure that any one class of them should be exposed to suffering.

As therefore, by reason of their faith, the above mentioned are already a separate community, it is my royal compassionate will that for the facilitating the conducting of their affairs, and that they may obtain ease and quiet and safety, a faithful and trustworthy person from among themselves, and by their own selection, should be appointed, with the title of "Agent of the Protestants," and that he should be in relations with the Prefecture of the Police.

It shall be the duty of the Agent to have in charge the register of the male members of the community, which shall be kept at the police; and the Agent shall cause to be registered therein all births and deaths in the community. And all application for passports and marriage licenses, and all petitions on affairs concerning the community that are to be presented to the Sublime Porte, or to any other department, must be given in under the official seal of the Agent.

For the execution of my will, this my imperial sublime mandate and august command has been especially issued and given from my sublime chancery.

Hence thou who art the minister above named, according as it has been explained above, will execute to the letter the preceding ordinance; only, as the collection of the capitation tax and the delivery of passports are subject
to particular regulations, you will not do any thing contrary to those regulations. You will not permit any thing to be required of them, in the name of fee, or on other pretences, for marriage licenses or registration. You will see to it, that like the other communities of the empire, in all their affairs, such as procuring cemeteries and places of worship, they should have every facility and every needed assistance. You will not permit that any of the other communities shall in any way interfere with their edifices, or with their worldly matters or concerns, or, in short, with any of their affairs, either secular or religious, that thus they may be free to exercise the usages of their faith.

And it is enjoined upon you not to allow them to be molested an iota in these particulars, or in any others; and that all attention and perseverance be put in requisition to maintain them in quiet and security. And, in case of necessity, they shall be free to make representations regarding their affairs through their Agent to the Sublime Porte.

When this my imperial will shall be brought to your knowledge and appreciation, you will have this august decree registered in the necessary departments, and then give it over to remain in the hands of these my subjects. And see you to it, that its requirements be always in future performed in their full import.

Thus know thou, and respect my sacred signet! Written in the holy month of Moharrem, 1267. (November, 1850.)

Given in the well guarded city Constantinieniyeh.
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