MINUTES
OF THE
FORTY-THIRD ANNUAL MEETING.

The American Board of Commissioners for Foreign Missions held its Forty-third Annual Meeting in the First Presbyterian Church, Troy, New York, commencing on Tuesday, September 7th, and closing on Friday the 10th.

CORPORATE MEMBERS PRESENT.

Maine.
Levi Cutter, Esq.
Benjamin Tappan, D. D.
John W. Ellingwood, D. D.
William T. Dwight, D. D.
Asa Cummings, D. D.

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

Vermont.
Charles Walker, D. D.
Silas Aiken, D. D.
Benjamin Labaree, D. D.
Rev Joseph Steele.

Massachusetts.
Heman Humphrey, D. D.
Justin Edwards, D. D.
John Tappan, Esq.
Henry Hill, Esq.
Rufus Anderson, D. D.
Rev David Greene.
Charles Stoddard, Esq.
Nehemiah Adams, D. D.
Rev Aaron Warner.
Mark Hopkins, D. D.
Ebenezer Alden, M. D.
Willard Child, D. D.
Hon Samuel Williston.
Swan Lyman Pomroy, D. D.
Rev Selah B. Treat.

Hon William J. Hubbard.
Rev Henry B. Hooker.
Baxter Dickinson, D. D.
Samuel M. Worcester, D. D.
Hon Samuel H. Walley.
Rev Augustus C. Thompson.
Hon William T. Eustis.
Hon John Aiken.
Hon Daniel Safford.

Rhode Island.
Rev Thomas Shepard.

Connecticut.
Noah Porter, D. D.
Thomas S. Willliams, LL. D.
Joel Hawes, D. D.
Mark Tucker, D. D.
Hon Seth Terry.
Edward W. Hooker, D. D.
Chauncey A. Goodrich, D. D.
Leonard Bacon, D. D.
Henry White, Esq.
Joel H. Linsley, D. D.
Rev David L. Ogden.
Nathaniel C. Kellogg, Esq.

New York.
Eliphalet Nott, D. D.
Nathan S. S. Beman, D. D.
Isaac Ferris, D. D.
William W. Chester, Esq.
ANNUAL MEETING OF THE BOARD.

[Report,

Reuben H. Walworth, LL. D.
Anson G. Phelps, Esq.
Charles Mills, Esq.
Harvey Ely, Esq.
Charles M. Lee, LL. D.
Horace Holden, Esq.
Joel Parker, D. D.
William Patton, D. D.
William W. Stone, Esq.
Hon Henry W. Taylor.
Laurens P. Hickok, D. D.
David Wesson, Esq.
Simeon Benjamin, Esq.
Robert W. Condit, D. D.
Charles J. Steedman, Esq.

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

Pennsylvania.
Ambrose White, Esq.
Hon William Darling.

HONORARY MEMBERS PRESENT.

Maine.
Rev Israel Hills, Dixmont.
Prof R. D. Hitchcock, Brunswick.

New Hampshire.
Rev George W. Campbell, Haverhill.
Rev Austin Richards, Nashua.
Rev Abraham Jenkins, Fitzwilliam.
Rev William Clark, Orford.
Rev I. T. Otis, Rye.
Nathaniel Bouton, D. D., Concord.
Rev William Clark, Amherst.
Richard Bowlston, do.
Rev E. S. Wright, Acworth.
James F. Isaiah, New Alstead.
Rev Jacob Scales, Plainfield.
Rev Elisha Tenney, Lyme.

Vermont.
Rev J. D. Wickham, Manchester.
Rev J. W. Pierce, do.
Rev James Anderson, do.
Thomas Riggs, do.
Rev M. Burdett, North Woodstock.
Rev Caleb B. Tracey, St. Johnsbury.
Rev S. G. Clapp, do.
Rev Cyrus B. Drake, Royalton.
Rev Richard C. Hand, Bennington.
George Lyman, do.
Rev M. B. Bradford, Grafton.
James Adams, Castleton.
Rev E. H. Squier, Hartland.
Rev Franklin W. Olmsted, Bridport.

Eliphalet W. Gilbert, D. D.
Samuel H. Perkins, Esq.

Ohio.
Rev Chauncey Eddy.
D. Howe Allen, D. D.
Samuel W. Fisher, D. D.

Michigan.
Rev Harvey D. Kitchin.
Hon Charles Noble.

Indiana.
Charles White, D. D.

Illinois.
Julian M. Sturtevant, D. D.
William H. Brown, Esq.

Wisconsin.
Rev Aaron L. Chapin.
Eliphalet Cramer, Esq.

Iowa.
Rev John C. Holbrook.

Andrew Leach, Pittsford.
Rev James Tufts, Wardsboro'.
Rev O. S. Hoyt, Hinesburg.

Massachusetts.
Parsons Cooke, D. D., Lynn.
Isaiah Breed, do.
Rev James Kimball, Oakham.
William Lincoln, do.
Rev Sidney Bryant, West Stockbridge.
Rev Joseph Knight, Peru.
Rev L. H. Angier, Concord.
Rev Martin Tupper, Hardwick.
Rev Eber L. Clark, Richmond.
Rev O. M. Sears, Dalton.
Rev Edward A. Lawrence, Marblehead.
Rev J. J. Dana, South Adams.
Rev Daniel Wight, Jr., Scituate.
Rev Thomas Laurie, West Roxbury.
John Hotchkin, do.
Rev Paul Couch, North Bridgewater.
Rev J. D. Farnsworth, North Chelsea.
Rev Rowland Ayres, Hadley.
Rev William L. Mather, Mattapoissett.
Rev Henry Cooley, Southwick.
Timothy M. Cooley, D. D., Granville.
Rev A. H. Dushiel, Jr., Stockbridge.
Rev Oren Sykes, Bedford.
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Eleazer W. Storrs, Springfield.
Rev Hubbard Beebe, Sturbridge.
Charles Scudder, Roxbury.
R. H. Wiswall, do.
Rev David Sanford, Medway.
Julius C. Hurd, do.
Rev Joseph W. Curtis, Hadley.
Rev N. Lasell, West Stockbridge.
Rev A. E. Ives, Deerfield.
Rev Daniel K. Cady, Westboro'.
Rev W. Fuller, do.
Rev Henry Seymour, Hawley.
Rev Charles Peabody, Windsor.
Clark Prince, do.
Rev R. Crossott, Goshen.
Rev John Haven, Charlton.
Rev J. H. Northrop, Melrose.
Rev J. Emory, North Weymouth.
Rev C. Terry, do.
Rev Rufus Taylor, Manchester.
Rev Edwin A. Bulkeley, Groton.
Nathaniel Lord, Jr., Ipswich.
Rev Francis Norwood, West Granville.
J. K. Gutt, Rockport.
Rev T. J. Clark, South Cumington.
Orrin Sage, Ward.
Rev L. Whiting, Reading.
Eli Pease, Bradford.
Rev Joseph Benfield, Kingston.
Rev Alfred Greenwood, Natick.
Rev Francis Horton, West Cambridge.
J. Field, do.
Rev Nathan Dole, Chelsea.
Rev Albert K. Teile, Milton.
Rev Alvah C. Page, Holland.
Nathan Lord, Jr., Ipswich.
Rev R. S. Stone, Easthampton.
E. L. Snow, do.
Rev Samuel W. Barnum, Feeding Hills.
Rev James W. Ward, Abington.
Spencer Vining, South Abington.
Rev Simon Miller, Halyoke.
John Fiske, D. D., New Braintree.
Rev S. S. N. Greely, Great Barrington.
Rev L. Cary, Webster.
Rev Aaron C. Adams, Malden.
Rev P. R. Clark, Hinsdale.
Rev Elias Clark, Egremont.
Rev S. S. Smith, Northampton.
William H. Stoddard, do.
Rev A. C. Pierce, do.
George W. Blagden, D. D., Boston.
Rev E. L. Snow, do.
Rev Seth Bliss, Boston.
Rev. Edward N. Kirk, do.
Alvan Simonds, do.
George Rogers, do.
George Rogers, Jr., do.
Henry Hoyt, do.
Charles A. Stoddard, do.
H. R. Coburn, do.
Gilman S. Lowe, do.
John Todd, D. D., Pittsfield.
Henry G. Davis, do.
Calvin Martin, do.

Rhode Island.

Rev T. A. Taylor, Slatersville.
Rev S. S. Hyde, Barrington.

Connecticut.

Rev Lewis Pennell, New Fairfield.
Rev Thomas O. Rice, West Killingly.
Rev Dana Goodsell, East Haven.
Rev C. Dickinson, Colchester.
George A. Calhoun, D. D., Coventry.
Rev Albert Smith, Vernon.
Allyn S. Kellogg, do.
Rev Livius Hyde, Bolton.
Rev Orson Cowles, North Haven.
Rev S. B. S. Bissell, Greenwich.
Rev Mark Mead, do.
Oladiah Mead, do.
Silas H. Mead, North Greenwich.
Josiah Wilcox, do.
Rev Hiram Bingham, New Haven.
Rev William Atkinson, do.
B. L. Hamlin, do.
Rev Nelson Scott, Hartland.
Rev J. H. Pettingill, Centre Brook.
Rev Joseph Bissell, Newington.
Rev S. J. M. Mervvin, Southport.
William M. Wukeman, do.
Rev James A. Smith, Glastenbury.
Rev Frederick T. Perkins, Manchester.
Rev G. E. Hill, do.
Norman W. Spencer, do.
William M. Smith, Sharon.
David Gould, do.
A. G. Loomis, Bethlehem.
Rev O. D. Hinck, North Woodstock.
Peleg C. Child, do.
Rev Thomas Tallman, Scotland.
Clark Bissell, Newington.
Marcus M'Call, do.
Rev George L. Brownell, Sharon.
Rev Hiram P. Arms, Norwich.
William Williams, do.
Rev Luther H. Barber, Hitchcockville.
Rev Austin Putnam, Whitneyville.
Rev C. C. Durling, do.
Rev E. J. Doolittle, Hebron.
Enoch Knapp, New Fairfield.
Rev L. H. Pease, Durham.
Rev Frederick Marsh, Winchester Centre.
George Kellogg, Jr., Rockville.
Rev Pliny F. Sanborn, East Granby.
ANNUAL MEETING OF THE BOARD.

[Report,

New York.

Ebenezer Halley, D. D., Troy.
Rev John K. Davis, do.
Sylvester Norton, do.
Rev Joseph Myers, do.
Thomas W. Blatchford, do.
Rev P. H. Fowler, Utica.
Rev James P. Fisher, Schenectady.
Rev Selden Haynes, Skaneateles.
A. Penfield, Crown Point.
Rev James R. Reiser, Schuylerville.
Ransford Wells, D. D., do.
Rev G. Tallmadge, Niskayuna.
Rev William H. Van Doren, Piermont.
Rev S. J. Tracy, Springfield.
Benjamin Rathbun, do.
B. Jacobus, do.
Walter S. Griffith, Brooklyn.
Rev N. H. Eggleston, do.
Rev Harvey Newcomb, do.
John Davenport, do.
Nathaniel Gardner, do.
Rev Augustus L. Chapin, Galway.
Rev D. W. Dwight, Collamer.
Rev Beaufort Hald, Collamer.
Rev Ralph Robinson, New Haven.
Rev John Woodbridge, Saratoga Springs.
Rev Joel Osborn, Ameon.
Rev Charles Richards, Rensselaerville.
R. Smith, Ballston Centre.
Rev S. N. Robinson, Truxton.
Rev Truman C. Hill, Yates.
Samuel Tappan, do.
Rev Amasa S. Freeman, do.
Rev A. J. Fennell, Glen Falls.
Rev Robert W. Landis, Greenville.
Rev A. Boardman, Robert, Salem.
Rev M. S. Goodale, Amsterdam.
Rev John H. Pitcher, Melville.
Rev John N. Lewis, Salisbury Mills.
Rev Frederick W. Graves, Ithaca.
Rev C. H. A. Bulkley, do.
Rev James Sinclair, Cutchogue.
Rev John Tompkins, Marcellus.
J. W. McLane, D. D., Williamsburg.
Rev Oren Hyde, Fayetteville.
Rev George S. Boardman, Cazenovia.
Rev E. B. Sherwood, Pitcher.
Rev Lorenzo B. Shriner, Schuylerville.
J. M. Schermerhorn, Homer.
Rev John Wangh, Sanquiert.
Rev G. H. Hulin, Syracuse.
Rev J. L. Janes, Guilford.
Rev Arretas Loomis, Hebron.
Rev M. M. Wakeman, Union.
Rev Horace Dyer, Brusher Falls.
Rev Samuel W. Cozzens, Kingsboro'.
Rev A. C. Prissell, South America.
Rev L. Kellogg, Whitehall.
Rev John A. Lansing, Bethlehern.
Rev J. H. Noble, Schaghticoke.
R. G. Vermilye, D. D., Clinton.
Rev P. C. Hastings, Clinton.
Rev H. W. Morris, Little Falls.
E. F. Hatfield, D. D., New York city.
Milton Badger, D. D., do.
Rev David B. Coe, do.
Rev Edwin Harris, do.
A. E. Campbell, D. D., do.
Rev W. H. Bidwell, do.
Rev O. B. Bidwell, do.
Rev O. F. Parker, do.
Anson G. Phelps, Jr., do.
Rev R. S. Dickinson, do.
Nehemiah Huntingdon, do.
Almon Marvin, do.
James D. Lawrence, do.
Rev R. T. Cornell, do.
Rev O. Eastman, do.
Rev S. Kimble, do.
Asa D. Smith, D. D., do.
Rev George F. Wiswell, do.
Rev D. H. Wickham, do.
Rev Francis Janes, Colchester.
Rev Henry Darby, Hudson.
Rev David Torrey, Delhi.
Rev O. M. Johnson, New Hampton.
Rev Silas C. Brown, West Bloomfield.
Rev William Youngblood, Montgomery.
Rev William R. Chapman, Aurora.
Rev David Dyer, do.
Rev W. W. Halloway, do.
John O. Cole, do.
Erastus H. Peres, do.
William H. Ross, do.
Rev George Hale, Peterboro'.
Rev John F. Clark, Fishkill.
Rev John B. Shaw, Buskirk's Bridge.
Rev Gaita M. Budget, New Scotland.
Rev Charles Gillette, Fort Covington.
Rev S. W. Bailey, Cold Spring.
Rev Richard H. Steele, Nassau.
Rev John Waters, New Haughton.
Rev L. H. Van Dyck, Gladeville.
William J. Niles, Spence;er	.
Rev S. P. M. Hastings, Pompey.
Rev Charles K. McCollum, Cooperstown.
Rev L. F. Biddick, do.

New Jersey.

Rev D. G. Sprague, South Orange.
D. J. Sprague, M. D., do.
Rev John A. Todd, Griggstown.
Rev George I. King, Hanover.
Rev William J. E. Taylor, Jersey city.
Rev Ebenezer Seymour, Bloomfield.
Robert L. Cooke, do.
Rev Joseph M. Ogden, Chatham.
Rev O. L. Kirtland, Morristown.
Rev John H. Townley, do.
Rev B. C. Magic, Dover.
Rev William White, Orange.
Rev Robert Aikman, Elizabethtown.
Jonathan Stearns, D. D., Newark.
Joseph W. Duryee, do.
Rev J. S. Gallagher, do.
L. A. Smith, M. D., do.
ANNUAL MEETING OF THE BOARD.

Rev William Aikman, Newark.

Pennsylvania.
Rev Marcus E. Cross, Darby.
Thomas Brainerd, D. D., Philadelphia.
Rev David Malin, do.
Joseph H. Dulles, do.

Virginia.
James D. Johnson, Norfolk.
Rev Charles H. Read, Richmond.

Ohio.
Rev S. B. Canfield, Cleveland.
Rev Wm. D. Saunders, do.
Francis W. Tappan, Ravenna.
Leveus Eddy, Hudson.
Rev H. A. Tracy, Cincinnati.

Indiana.
Rev Norman Kellogg, Mishawaka.

Illinois.
Rev F. Bascom, Galesburg.
Rev R. L. Kendall, Jacksonville.

Michigan.
Rev O. P. Hoyt, Kalamazoo.
Rev S. Dwight Pitkin, Brattle Creek.
Rev Noah M. Wells, Detroit.
Rev E. J. Boyd, Monroe.
Rev E. Cheever, Ypsilanti.
Rev E. Colton, Niles.
Rev M. Bradley, Richland.

Wisconsin.
M. P. Squier, D. D., Beloit.
Rev Samuel D. Darling, Oakfield.
Rev Jeremiah Porter, Green Bay.

Missouri.
Rev Walter R. Long, St. Louis.

Louisiana.
Thos. Allen Clark, do.

Oregon.
Rev George H. Atkinson, Oregon City.

The President of the Board, Hon. Theodore Frelinghuysen, took the chair. The divine blessing was implored by Dr. Nott. Rev. O. P. Hoyt, District Secretary for Michigan and Northern Indiana, was chosen Assistant Recording Secretary. Letters from Chief Justice Hornblower, Dr. Yale, Dr. Thomas DeWitt, Dr. Wisner, Dr. Nelson, Dr. Stowe, Hon. Daniel Haines, Dr. William Adams, John Kingsbury Esq., expressing their regret at being deprived of the pleasure of attending the meeting, were communicated to the Board.

The usual committee of arrangements was appointed, consisting of Dr. Beman, Rev. T. P. Field, Dr. Todd, Dr. Pomroy, Dr. McLane, Rev. H. B. Hooker and Dr. Cannon.

Chancellor Walworth, Dr. Silas Aiken, Dr. Ferris, Hon. Seth Terry, Hon. S. H. Walley, Rev. A. B. Lambert and Rev. J. H. Pettengill, were appointed a business committee.

The Treasurer submitted his annual report, together with the certificates of the auditors, which was referred to a committee consisting of S. H. Perkins, Esq., L. A. Smith, M. D., Hon. H. W. Taylor, Hon. Charles Noble, Charles Mills, Esq., Benjamin Rathbon, Esq. and N. O. Kellogg, Esq. This committee subsequently made a report, from which the following extracts are taken.

The accounts as presented were correct, both as to receipts and expenditures, according to the books kept by the Treasurer, and settled from month to month by the Prudential Committee, and as finally examined and certified.
ANNUAL MEETING OF THE BOARD.

by the auditors. There has been no change in the permanent funds of the Board since the last Report; and none is thought expedient. They are believed to be securely and judiciously invested.

In examining the books and accounts, the committee were impressed with the perfect system of accuracy and accountability, pervading the financial concerns of the Board. The accounts of the Treasurer are examined every month by the Prudential Committee, through a sub-committee of their own body, carefully compared with the vouchers, and tested by trial balances. Every contributor to the work of missions through this Board, therefore, has the fullest assurance, that not a fraction of his contribution can escape from its proper channel, without being immediately discovered and turned back.

Your committee congratulate the Board on its freedom from debt, but warn the members against relaxing effort. Not less than three hundred thousand dollars are required properly to cultivate the fields already occupied, and take possession of those ripe for harvest. That sum is far short of the ability of the churches. Withholding it cannot enrich them; but must tend to poverty, as Scripture and experience both teach.

REPORT OF THE PRUDENTIAL COMMITTEE.

The different portions of the Annual Report were referred to committees for examination, as usual, a brief abstract of its contents having first been read by the Secretaries. These committees were as follows:—On the Home Department, Dr. Labaree, Levi Cutter, Esq., Ambrose White, Esq., R. D. Muzzey, M. D., General Williams, Dr. Blagden and Walter S. Griffith, Esq.;—on the African missions, Dr. Humphrey, Dr. Barstow, Dr. Ellingwood, Dr. Hatfield, William H. Brown, Esq., Rev. S. B. Canfield and Rev. M. S. Goodale;—on the Greek and Jewish missions, Chief Justice Williams, Dr. Child, Dr. Walker, Hon. John A. Rockwell, W. W. Chester, Esq., Dr. Campbell and Dr. Sturtevant;—on the Armenian mission, Dr. Porter, Dr. Cooley, Dr. Condit, Dr. White, Charles M. Lee, Esq., Rev. J. C. Holbrook and William W. Stone, Esq.;—on the missions to Syria and Assyria, Rev. C. Eddy, Rev. D. G. Sprague, Rev. D. L. Ogden, Harvey Ely, Esq., Rev. H. D. Kitchel, Rev. L. Sabin and Rev. James A. Smith;—on the Nestorian mission, Dr. Hawes, Dr. D. H. Allen, Rev. Joab Brace, Hon. S. Williston, Rev. J. S. Gallagher, Prof. R. D. Hitchcock and Thomas A. Clark, Esq.;—on the Mahatta missions, Dr. Dickinson, Dr. Bouton, Dr. Badger, Dr. Stearns, Simeon Benjamin, Esq., Rev. N. Beach, and E. Cramer, Esq.;—on the Madras and Madura missions, Dr. Dwight, Prof. Warner, Dr. Cooke, J. H. Dulles, Esq., Rev. J. N. Lewis and Thos. Smith, Esq.;—on the Ceylon mission, Dr. Goodrich, Dr. Gilbert, Ebenezer Alden, M. D., Rev. Joseph M. Ogden, Hon. W. L. F. Warren, Rev. Henry Darling and Rev. George Richards;—on the Borneo and China missions, Dr. Ferris, Rev. E. Cheever, Dr. Brainard, Dr. Wells, Rev. E. Russell, Rev. J. H. Noble and Rev. B. C. Magie;—on the Sandwich Islands, Dr. Parker, Dr. Todd, Dr. S. Taylor, Dr. G. A. Calhoun, J. D. Johnson, Esq., Rev. A. L. Chapin and Rev. I. T. Otis;—on the missions to the Oregon Indians, Choctaws, Cherokees and Dakotas, Dr. Magie, Dr. Squier, Dr. Eddy, John Hotchkin, Esq., J. M. Paul, M. D., Rev. H. P. Arms and Rev. John Woodbridge;—on the Ojibwas, Senecas, Tuscaroras and Abenaquis, Dr. Patton, Rev. Thomas Shepard, Rev. O. L. Kirtland, J. C. Proctor, Esq., Rev. George S. Boardman, Joseph W. Duryee, Esq. and Dr. R. G. Vermilye.
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:

One item in this Report deserves particular attention. It appears that nearly six thousand dollars have been contributed to the funds of the Board, during the year, by the children and youth in our congregations. This must be regarded as a favorable omen. If our children are furnished with suitable information on the subject of missions, and are taught early to contribute to the cause on right principles, the enterprise has a basis of support that will not be liable to fail. And if six thousand dollars have been received from that source during the last year, by a more general and systematic organization, could not that amount be augmented a hundred fold in the year to come?

When we learn that Roman Catholic governors and Mohammedan princes are furnishing pecuniary aid to this good work, we would earnestly inquire whether the time has not come when the claims of foreign missions should be presented to all the members of our congregations, and each should be respectfully requested to do something for the enlightenment and salvation of the heathen.

The committee on the African missions "express their devout gratitude to God that so much is being done for the suppression of the slave trade, and that gradually the missionaries are gaining access to a highly interesting population in the interior." The labors of these brethren they regard as "very hopeful."

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

We regret exceedingly to learn that our beloved missionary at Athens has been again interrupted in his labors. Had it been in Borneo or Madagascar, we should not have been surprised. But that Greece, the land so celebrated in ancient days for its literature and refinement, the land of poets and orators, the land of Homer and Plato and Socrates.—that Greece, so long under the iron yoke of Turkish despotism, in whose struggles for liberty America so deeply sympathized, and so recently emancipated from oppression,—that Greece should so soon become the oppressor, is a subject of deep regret. After long continued attempts to excite public prejudice against the preacher of righteousness, the enemies of Mr. King at last have brought the cause before the legal tribunal. This creates little surprise. But that an American missionary should by that court be condemned for preaching the gospel in his own house, is one of those events which we should hardly have anticipated in this enlightened period of the world, and in such a nation as Greece. Almost two thousand years ago, when Paul came among them, and stood and preached the gospel on Mars Hill, they took him to the Areopagus to hear what the babbler would say; and though they regarded not his words, they suffered him to depart in peace. But now, in this enlightened age, a successor of Paul, preaching the same gospel, is sentenced to imprisonment and banishment.

We are glad to learn that our government is investigating the case; and we have no doubt that all will be done which can properly be done by their instrumentality. But we must look to a higher Power to vindicate his own cause in his own way and time; and we think the violence offered to Mr. King is evidence that he has made a sensible impression upon the public mind; and the opinions of learned men of that nation, publicly given in opposition to the sentence pronounced, will excite more attention to Mr.
King and his cause, and more inquiry into the subject of his teaching, than would have resulted from long continued labors in his own house. We can assure Mr. King that he has the sympathy and prayers of the Christian community.

When we look at that part of the Report which relates to the mission to the Jews, we follow the missionary with pleasure through the country of the noble Bereans, who searched the Scriptures daily in former times, to that land from which the cry came to the Apostle Paul, "Come over and help us;" and although we cannot say that the time has arrived when the Jews will receive Jesus as the Messiah, we rejoice that the time has arrived when this Board feel it their duty to attempt to enlighten them by means of their missionaries. And we see from their Report that some disposition is exhibited among the sons of Abraham to inquire of the missionary. And though the Rabbies may throw obstacles in the way; though they may for a time cause the children to be kept from the schools, and forbid the people from attending the teachings of the missionary, they dare not openly persecute.

And it is a most remarkable fact, in the history of missions and the dealings of Providence with them, that Protestant communities are now protected under the Mohammedan government, and our missionary now travels safely under the firman of the Sultan; while a nation professedly Christian, lately escaped from the rigor of Turkish rule, are now persecuting the American missionary. But we think there is no reason for discouragement with regard to either of these missions. We cannot doubt that the Lord will bring light out of this darkness, and overrule all for his glory.

The report of the committee on the mission to the Armenians is as follows:

The continued progress of the gospel among the Armenians calls for the warmest gratitude of the Board, and justifies the hope of its general spread among them at no distant day, and of the establishment through them of vital Christianity in the interesting country, where by the labors of Paul the gospel so gloriously triumphed more than eighteen centuries ago. Facts ascertained by our missionaries there, and spread out in this Report, show decisively that in nearly or quite one hundred and fifty cities and villages, scattered over the Turkish empire from one side to the other, a spirit of inquiry is spreading among the Armenians on the great subjects of salvation, which, while it animates hope, calls for direction; so that unless other missionaries in considerable numbers are soon sent into the field, scepticism and infidelity may be expected to take the place of the dead forms and corrupting superstitions under which the nation has slumbered. It is encouraging to find that a considerable number of educated and devoted native preachers and teachers are already acting as efficient helpers to the mission; and, from the state of the seminaries attached to it, the number may be expected to be soon increased; but present exigencies loudly call for immediate reinforcements from this Board.

The committee on the missions to Syria and Assyria made the following report.

All the considerations which gave interest and importance to these missions at the last anniversary, have been increased during the year that has elapsed. Though under the frown of Jehovah the country, once most fertile and populous, now to a great extent lies desolate; and though its cities, once most magnificent and splendid, are now only magnificent ruins; the manifestations of the divine Spirit's work on the minds of men show obviously, that the set time of God's returning favor is drawing nigh. In answer to the pressing calls for laborers, urged at the last anniversary, two missionaries only with their wives, one to each of the missions, have been sent during the
year. The protection and favor afforded to them, through all their long and perilous journeys to their fields of labor at Mosul and at Aleppo, demand our thanks to the God of missions. The power of the Spirit has attended the preaching and teaching of the missionaries; so that souls have been converted to Christ, and a few persons have been added to the churches.

The death of Miss Whittlesey, the female teacher at Beirut, is deeply felt by the Syrian mission. For the relief of those members of the mission, on whom an undue amount of labor is devolved by that event, as well as for the general interests of the cause, the vacancy should be filled as soon as it can be done. The committee think it important to reiterate the opinion, expressed the last year, that more laborers should be sent into these inviting fields without any unnecessary delay.

The committee on the Nestorian mission say:

In its missionaries and helpers, in the number and character of its converts, in the efficiency and success of its common schools and higher seminaries of learning, in the toleration and protection recently secured to it by the Persian and British governments, in the widening and brightening fields of usefulness opening around it, and especially, in the repeated and signal effusions of the Holy Spirit, with which it has been blessed, this mission has been highly favored of God; and it is commended to the continued confidence and prayers of the friends of the Board.

The report of the committee on the Mahratta missions has the following language.

The laborers at the several stations are prosecuting their work, in its various departments, with energy and good results. The station at Bombay is manifestly one of peculiar importance. This city is the capital of Western India. It has a population of half a million, and is a great centre of trade and influence. Among its people are large numbers from Christian lands. These circumstances render a strong Christian influence vastly desirable, and at the same time afford facilities for it. And we are happy to see that the missionaries are alive to the responsibilities of their position. They have several regular preaching places in the city, have prosperous educational operations, are fast perfecting a translation of the Scriptures in the Mahratta tongue, are efficiently concerned in Bible, tract and other benevolent organizations, and are using the press with great power for diffusing a knowledge of divine truth, not only in the city, but through extensive districts of the surrounding country. And we may confidently hope that, with the blessing of God, these various agencies will in due time bring out great and precious results.

The report on the Madras and Madura missions, after making a brief reference to the death of Mrs. Winslow and to the impaired health of others, glances at the labors of the brethren at Madras. The English residents in that city, it says, gave $1,100 last year towards the support of the schools, "a substantial proof of the estimation in which they are held." "The press," the committee think, "needs additional means to ensure its highest success." In speaking of the union of medical practice with the preaching of the gospel, they say, "It is pleasant to observe what a religious influence is thrown over these gathering places of the patients." The call for more laborers is considered reasonable; and the committee pray that "the urgent request" of their brethren "may find a response in many a young heart."

Passing to the Madura mission, the report speaks of the plan "of
ANNUAL MEETING OF THE BOARD.

[Report

gathering congregations among the natives” as “of high value.”

“The influence of this system in various ways and forms, in diffusing the principles of a right faith and a better life among the heathen cannot be estimated.” In conclusion the committee say: “It will be seen by those who examine this mission, that it has advanced to a state in which much effort is demanded. Its area is larger than the State of Massachusetts; and it has a population of 1,500,000. More labor is needed than can be performed by the present number of missionaries and assistants; and the committee do not see how Christians in this land can fail to seek for this mission a speedy supply. We do not wonder at the earnest and loud call for help. Encouragement, surely, cannot be wanting, while the field is seen to be wide open, and ready for the harvest. We earnestly hope that the men may be found, who will respond to this pressing and affectionate call of our brethren. We have no fear for the means to sustain them.”

The subjoined report was presented by the committee on the Ceylon mission.

We have read with great satisfaction the statements submitted to us regarding the condition and prospects of this mission, and the smiles of Providence on its devoted laborers. The arrival of two new missionaries upon the field, the acquisition of a house of worship from the papists, the additions to the number of communicants, the contributions to religious objects, the continued and spreading influence of the seminary and boarding school, the unusual encouragement to preach among the villages and from house to house, the renewal of interest in the cause of temperance, all call for devout gratitude to God, and for fresh ardor and interest in the promotion of his cause.

Your committee have noticed with especial satisfaction the labors of Dr. Green, aided by his young associate, in maintaining the dispensary, imparting valuable instruction to the medical class, and preparing a Tamil nomenclature for anatomy, physiology and hygiene. The missionary has his Master’s example for making the healing of the body conducive to the cure of the soul. It is also a signal token for good that young men, educated in the mission schools, and fast becoming influential and valued members of society, are helping to create a public sentiment favorable to Christian institutions.

Among a people who are so much advanced in knowledge and the arts, there are peculiar difficulties to be encountered, which are not found in savage nations. In breaking down a system of false philosophy, which has been compacted by the skill of ages, and has become embedded in all the associations and feelings of a great people, the progress of the gospel must necessarily be slow. Your committee, however, rejoice in the belief, that every year is adding greatly, though often indirectly, to the power of Christianity in the Island of Ceylon. Its progress is not to be estimated merely by the number of converts added to the churches. There is constantly going on an undermining process, which must at length bring down that vast system of false religion, that has so long been the source of misery and crime to the Tamil race. This process was perhaps never more rapid than at the present time. The missionaries of the Board enjoy the favor and protection of the local government of the island; their schools are prosperous; their press is active; their labors in preaching the gospel, both publicly and from house to house, have been vigorous and persevering during the past year; and your committee rejoice in the opportunity afforded them of thus bringing before the Board the testimony contained in the Report of the Prudential Committee to the fidelity and wisdom, which are manifested in the conduct of the Ceylon mission.
The committee on the Borneo and China missions reported,

That the Board fully share with the Prudential Committee in regretting that, the Lord not being pleased to incline the hearts of any of his young servants in the Reformed Dutch Church to enter the missionary field in the Island of Borneo, that mission has been suspended for the present. We cannot, however, but cherish the hope that a field, providentially thrown under Christian influence, and made the shrine of so many sacrifices of labor and prayer in past years, will receive the instant and earnest attention of the large, wealthy and well-manned denomination which has heretofore occupied it. Should this denomination utterly fail in its efforts to obtain men, it will be proper to inquire whether they will not desire the mission to fall under the ordinary administration of this Board.

In respect to the Chinese missions as a whole, the plans of the Prudential Committee seem to have been wisely laid, and vigorously prosecuted. An empire embracing about one half of the pagan world, and to be reached through one language, challenges the deepest interest of the church. Hitherto the laborers have gone forth weeping, waiting in faith and patience the sheaves of harvest. It seems that hitherto they have waited almost in vain. But the Report furnishes tokens, that the long night which has brooded over the teeming millions of this great and mysterious empire is far spent, and the day is at hand.

Not only is the missionary in the field; not only is the Christian press at work; but the activity of Protestant influence and Anglo Saxon energy and progress has brought into direct contact with the Chinese mind on our own shores. In all the past Christianity has invaded the paganism of Eastern Asia, across the deserts of Persia, or by the circuit of Africa. Now we realize the great vision of Columbus, and reach the Indies by the West. The barriers of ages are broken; and the heart of China is now open to the direct influence of Protestant America. Over these broken barriers the Chinese are rushing by thousands to our land. No nation can be at the same time migratory and insulated. Hence we would suggest to the Prudential Committee whether we may not act, through Chinese immigrants to California, most efficiently on China itself. We need scarcely add, that every demand for men and means to occupy this broad, open field, should meet the hearty response of our churches.

The committee appointed to report on the Sandwich Islands mission adopt the following language.

The paper put into the hands of your committee is succinctly and carefully drawn up; and by the arrangement of its parts, the clearness of its statements, and its tabular views, it affords an intelligible and comprehensive survey of the present state and prospects of these islands, as compared with their past history. Your committee are impressed with two ideas of great consequence, as connected with this mission.

1. The American Board, and the whole church of Christ, are under peculiar obligations of gratitude to God for directing our attention to the Sandwich Islands, as a field of missionary labor, at so early a period in the history of our operations. The limited number of their population, and their insular position, have given to this field advantages for an experiment of the highest consequence to the missionary cause. Our missions among a people in contiguity with great continental masses exercise an influence that is undefined in its outline, and liable to be constantly diluted by the influx of surrounding pollution. The insular position of the people of the Sandwich Islands has allowed the influence of the gospel to reach, within a brief period, the utmost verge of population. To this circumstance, and the providential early destruction of idolatry in the Sandwich Islands, are we indebted, under God, for the complete christianization of that people. The proportion of
church members, about one-fourth of the whole population, and the favor of the government, afford the most encouraging prospects. Such a triumph of the gospel over an entire nation, that had been sunk to such a point of degradation, and all in so brief a period of time, is adapted to inspire the whole church with hope in the great work of evangelizing the heathen world.

2. Another point to which your committee would solicit particular attention, is the importance of completing the work so happily begun. It is cheering to observe the progress of the people in civilization. This civilization, possessing as it does, an eminently Christian type, furnishes a beautiful and almost exact measure of spiritual progress. The government, founded at length on the basis of a true Christian liberty, is laying a broad foundation for the encouragement of industry in securing titles to landed property, and is summoning the whole people to a higher position by the support of schools. The moneys expended annually, by the government and the voluntary contributions of the church, for promoting directly and indirectly the ends of our mission, namely, the elevation of the whole people, are five or six times as much as all that is expended by the Board on their behalf.

Yet, considering the importance of the position of the Sandwich Islands, and the difficulties with which they are still obliged to contend, your committee believe that no expenditure ought to be withheld that can be used as a profitable outlay. The Sandwich Islands are destined to grow in consequence, on account of their midway position, and their suitableness for a commercial depot between our own country and China and Australia. Indeed, every thing that is done to render our work complete there, will exert a vast influence upon the multitudes of all nations, that are destined to stop there for repose and refreshment, as at a world's hotel, on the great highway of the Pacific.

The work remaining to be done is still arduous. True, idolatry as a system of religion is extinct; Romanism, with its lying wonders, is feeble. But the coarse propensities which were engendered in the race by a debasing idolatry, still exist; and paganized Christianity lies couched there, like a beast of prey, to seize upon the feeble church, whenever she may be most exposed to a successful attack.

While it becomes the Board, therefore, to rejoice in what has been done, to thank God and take courage, and to spare no expense of men and money for the completion of the work, it ought not to be forgotten that the danger is not passed. There is danger that the church may stop to rejoice in the first thorough rout of the enemy, instead of going calmly on, "faint yet pursuing," to complete her victory. There is danger that the great advantages gained may be made the theme of so much glorying, as to prevent that deep solicitude for divine influence which is indispensable to every step of progress. While, therefore, your committee would express a cordial approbation of the paper referred to them, and recommend its publication as a part of the report of the Prudential Committee, they would earnestly commend the Sandwich Islands mission to the prayers of Christians, that the Holy Spirit may be poured out abundantly upon that people; that they may become an eminent example of what the power of the gospel and the grace of God can do, in the speedy conversion and sanctification of a debased heathen population.

The committee on the Oregon Indians, Choctaws, Cherokees and Dakotas, submitted a report, which was as follows:

The paper submitted to us, in connection with what we have seen and heard here, indicates that there is yet much hope for the red man. We can hardly suppose that God would have so smiled upon our efforts to bless these broken and shattered tribes, if it had been his purpose to leave them utterly to melt away and perish. Though no extensive religious revival has occurred among the Choctaws and Cherokees during the past year, every
thing denotes progress in the right direction. Your committee are much gratified by the evidence afforded, that these people are rising rapidly in civilization and intelligence. So desirous are they to secure a good education for their children, that they spare no efforts to have schools established at every suitable place within their bounds. If we judge from the constantly increasing quantities of wheat and corn produced among them, and the cloth they manufacture, we may hope that idleness will soon cease to be the reproach of the Indian. And as it respects the prevalence of temperance, were it not for the counteracting influences of unprincipled white men in the neighborhood, it would seem to be complete. These blessings have all followed in the train of the gospel, and are, therefore, matters of devout thanksgiving to God.

The great want of these people is, more ministers of Christ and more teachers of schools. The Macedonian cry, "Come over and help us," was scarcely more solemn and tender when presented in vision to the Apostle, than are their reiterated petitions for a fuller supply of men to preach the gospel among them and educate their children. But we feel sad to learn that so few appear willing to enter this field already white for the harvest. Your committee deem it proper to ask whether the time has not come for the missionaries there to begin to look for a home supply. It appears to us that there are talents among the natives themselves, and piety too, which may be called out to make up, at least in part, our lack of service in this interesting field.

The committee on the Ojibwas, Senecas, Tuscaroras and Abenakis say:

The committee would express their great satisfaction in the remarkably powerful revival experienced among the Tuscaroras. They feel confident that this one revival of religion will settle the future history of this interesting tribe, securing, in all probability, their perpetuity as a people. The committee would call particular attention to the practical wisdom of these children of the forest, in passing and carrying out a law, similar to the "Maine liquor law." To them belongs the honor of being first in this "more excellent way." Here the star arose in the west.

The committee notice that in some of the tribes the encouragement has been so very small, as to raise the question whether the mission should any longer be continued. They would recommend that the Prudential Committee persevere in their efforts, and fully sustain the missionaries in their work; for who can tell but that the Lord, after having proved our faith, will abundantly pour out his Spirit, and save the people!

RESULTS OF A STATISTICAL HISTORY OF BENEVOLENT CONTRIBUTIONS.

By direction of the Prudential Committee, Dr. Anderson read to the Board the following special report.

One of the printed documents to be submitted to the Board is a "Statistical History of Benevolent Contributions in the past sixteen years." The immediate occasion of preparing this was, to ascertain why the receipts of the Board have increased no faster during the last ten or twelve years, and what is the prospect in future. This being the object, it was of course necessary to restrict the inquiry to those religious denominations, with which the Board has some immediate connection. The statistical tables are twenty-nine in number, and, though prepared amid numerous cares and interruptions, are believed to be substantially correct. Copies have been distributed among the members; and those who shall give attention to the series of tables, will probably yield their assent to the following results.
ANNUAL MEETING OF THE BOARD.

1. We divide the receipts of the American Board from 1812 to 1851 into ten periods, of four years each. There is then found to have been an advance in every period save one, and that was the ninth. That is to say, there was a decline in the receipts of only one period; and there would not have been in that period had it not been for the extraordinary amount of the receipts in 1842, a year belonging to the eighth period. Comparing the experience of the Board with that of the London Missionary Society and of the Church Missionary Society, two of the leading missionary institutions of Great Britain, we find, though their receipts were considerably larger than ours, that the experience of the Board was more favorable than theirs. The receipts of the London Missionary Society experienced a decline in both of the last two periods of four years, and those of the Church Missionary Society in the last three periods. What the cause of this decline was, has not been investigated, but such was the fact. It is pleasing to be able to add, that the two last years show a rise in the receipts of both those admirable institutions.

2. It is necessary to take several Societies into account in reckoning what have been the proper receipts for foreign missions; not only the American Board and the General Assembly's Board of Foreign Missions, but the American Bible Society, the American Tract Society, the American Protestant Society, the Foreign Evangelical Society, the American and Foreign Christian Union, and the American Missionary Association. The investigation, in respect to most of these societies, is complete only for the last sixteen years, from 1836 to 1851 inclusive; which are divided into four periods of four years each. The grants and payments of the Bible and Tract societies for foreign missions, are reckoned of course as donations. Now it appears in this view, that the receipts for foreign missions of the first period were $1,204,000, (omitting fractions;) of the second $1,464,000; of the third $1,435,000, (there being a small decrease;) and of the fourth $1,763,000. Here is an advance, in sixteen years, of pecuniary contributions for foreign missions, of $559,000.

The fact to be especially noted here, is the wonderful stability of the missionary work, and the regularity of its growth. It should also be observed, that the growth has been very gradual, averaging only about $35,000 a year. One reason for this slow growth may appear as we proceed; but this is the true measure of the growth of the instrumentalities in the work of foreign missions, as carried on by Congregationalists and Presbyterians, through all their organizations; including all they do, and more than all they do, for giving the Bible and religious books and tracts to the papal and heathen world.

3. In four periods out of ten in the Expenditures of the American Board, there was some degree of excess in the expenditure over the receipts; amounting, in forty years, to about $46,000. That account is happily balanced the present year. It also appears, that the average annual increase in the cost and expenditure for the missions, during these forty years, has been about $7,000; in the last sixteen years, it was less than five thousand. Now the tables show, that a uniform increase every year is not to be expected. Every society, every good cause, has and will have its fluctuations. In thirteen of the forty-two years, the receipts of the Board were less each year than they were in the year preceding; and the experience of most other societies is similar. It is, therefore, necessary for us to aim at an advance, in the years when an advance is possible, of not less than ten thousand dollars, in order actually to maintain our rate of progress. Yet even such a progress would not admit of our adding as many as ten missionaries, annually, to the number in the field. And should we have that number of missionaries to send, and should we send them, it would be done at the cost of

* Table i. p. 5. ** Tables xxviii. and xix. p. 19. § Table xiv. p. 12. || Table iii p. 7.}
some reduction in our schools, and other auxiliary agencies. Such, at least, is the result of mere theoretical reasoning, which many regard as sufficient to govern the proceedings of missionary societies. But experience has thrown new light on this subject. It is now known that there is no real danger of missionary bankruptcy resulting from sending forth well-qualified missionaries, who can show reason in their own personal qualities, providential situations, and religious experience, why they ought to go. The missionary work is eminently the Lord's work, based on a special command, a special promise, and a special providence; and it is safe for all to go, whom he calls by his grace and providence to the work; and of course it is safe to send them. It would be safer, in a financial point of view, to send out a score of such men, than to withhold one from fear of the lack of means. The Board tried the policy of withholding men for that reason in the year 1837,—that memorable year of ruin in the commercial world,—and has not yet recovered from the paralyzing influence of it on the colleges, theological seminaries and churches. In fact, the only sure way to get the money is, in child-like faith on God, to send forth the men who are called of God to this work. It would seem to be something like a law of the missionary enterprise, that every good missionary shall virtually secure his own support, by the reacting influence of his self-consecration and labors upon the Christian community from which he goes forth. Thus it has been. Every missionary has in fact been supported. Certainly no one from the United States has ever yet been compelled to retire from the field for want of a living. But though missionaries may be expected to have the means of living, if judiciously selected and sent forth, still it is true that their number cannot be increased without a corresponding increase of funds for their support. There is equal truth in both propositions;—we must send the men, in order to procure the funds; and there must be the funds, to enable the missionaries to keep the field.

4. Besides nearly four millions of dollars contributed to the American Board during the last sixteen years, there was contributed, in that time, more than a million of dollars to the General Assembly's Board of Foreign Missions and the American Missionary Association. As this came from churches, most of which, previous to the year 1837, operated through the American Board, a reason is seen why the average annual increase in the receipts of the Board was diminished at the rate of some two thousand dollars. For the actual falling off amounted to no more than a diminution to that extent, in the rate of increase. Supposing this to be one of the principal causes, it ought then to appear that the rate of increase has been better sustained in New England, than it has been elsewhere. And this fact is apparent in the tables. The increase of donations from New England has been nearly, if not quite, in the ratio of the increased expenditure.

5. Farther light is thrown on the subject, when we look at the progress of the home missionary enterprise, during this period. It has been already stated, as a result of these investigations, that the foreign missionary enterprise, in its larger view, has had a slow increase during the past sixteen years, the average annual rate, within the range of our present inquiries, not having exceeded $35,000. But when we embrace home missions in our view, we see that the spirit of missions, the benevolent spirit common to both great branches of the enterprise, has had a somewhat more rapid growth. The general summary view, in the table entitled "Growth of Foreign and Home Missions," shows that in the first period, from 1836 to 1839, the receipts of the Board was diminished at the rate of some two thousand dollars. For the actual falling off amounted to no more than a diminution to that extent, in the rate of increase. Supposing this to be one of the principal causes, it ought then to appear that the rate of increase has been better sustained in New England, than it has been elsewhere. And this fact is apparent in the tables. The increase of donations from New England has been nearly, if not quite, in the ratio of the increased expenditure.

* Table xiii. p. 13. † Table vi. pp. 8-16. ‡ Tables xxv. and xxvi. p. 17. § Table xxvii. p. 18.
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other was $944,000. An important item of this increase was in the colportage of the Tract Society,* which has risen rapidly in favor with the community, the Society having been enabled to expend nearly $450,000 upon it during the ten years past. It is a curious fact, that the average receipts of foreign and home missions, for each period of the sixteen past years, is the same within $3,000.† This fact is accounted for by foreign missions having gained considerably on home missions in the second period. It may be interesting to add, that the whole amount of contributions for foreign missions, in sixteen years, was $5,868,000, and for home missions it was $5,882,000.

6. We see in these Tables how unsatisfactory are the usual comparisons made between the receipts of Foreign and Home Missionary Societies. They are compared as if the receipts of each represented the whole action in the case. But foreign missionary societies do not receive all that is contributed by the Christian community for foreign missions; nor do home missionary societies receive all that is contributed for home missions. Both are directly aided through Bible and Tract Societies; and while all the funds of home missionary societies go for the support of preachers, it inevitably happens, for want of more division and subdivision in the work of foreign missions, that about one-third of the funds of foreign missionary societies are required for schools, the education of native preachers, and the printing of works not embraced in the objects of Bible and Tract Societies. In foreign missions, moreover, what is contributed by native churches toward the support of missionaries, is usually included in the published accounts of the foreign missionary societies, and goes to make up their amount. The course pursued by home missionary societies is deemed a proper one, and is necessarily different. Those generally furnish but a part of the support received by home missionary pastors, (whose relations correspond to those of native pastors in foreign missions,) and what is paid towards their support by the churches to which they minister, is not reckoned among the receipts of home missionary societies, and has no place in our Tables. Besides all this, not only is the work of supplying Bibles and religious books and tracts detached from home missions, (in their restricted, technical sense,) but also colportage, Sabbath schools, theological schools, and indeed every department of education; not to speak of missions in cities.

The only satisfactory comparison therefore, to be made in the case,—the only one not delusive and injurious to both branches of the great cause,—is a comprehensive one, resembling the one adopted in the construction of these Tables. Such a comprehensive view presents the two in their intimate relations—a vast benevolent association of labors, the glory and blessing of our age.

7. The printed document before us contains some curious and valuable facts derived from a series of printed annual reports of the Brookfield Auxiliary Foreign Missionary Society in Massachusetts. That Auxiliary contains sixteen churches, each having their own male and female missionary associations, and publishing in their reports, with few exceptions, every subscriber’s name and the amount of every individual subscription. From these reports, tables have been made out for two periods of four years each,—from 1838 to 1841, and from 1847 to 1850. The most valuable result thus obtained is perhaps what may be called the law of increase in the matter of benevolent subscriptions. The results in the second period were as follows:

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<td>10 cents</td>
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<td>Over 10 dollars,</td>
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* Table x. p. 12. † Table xxvii. p. 18. ‡ Appendix pp. 33, 24.
The results in the table for the first period, from 1838 to 1841, prepared ten years ago, will be found to correspond remarkably with those just stated as belonging to the second period.

The practical rule to be deduced from this is, that when we exhort the friends of missions to increase their subscriptions, we need not ask them to double, nor to add any certain percentage; but simply to give more than they have done. If the exhortation succeeds, and they are left to their own instincts and feelings, they will probably double their subscription, if they have given but twelve and a half, twenty-five or fifty cents, or one dollar, or five dollars. If they have subscribed two dollars, they may subscribe three, or go on to five. If ten, the advance will probably be to fifteen; if fifteen, to twenty or twenty-five; thence on to seventy-five or one hundred. Then the rule goes to two hundred, three hundred, five hundred, a thousand. And when the heart has become so much enlarged, you may expect the advance will be to fifteen hundred, two thousand, five thousand. All of which, as we believe, goes to show, that the great body of contributors do by no means calculate closely as to what they are able to give. A few do, but not the great body. It is chiefly a matter of feeling, convenience, habit, custom,—anything but real ability.

The facts embodied in this Statistical History, present to our view the mighty cause of the gospel, advancing slowly it is true, but steadily and surely, from year to year, as if borne forward by invincible laws. Nor can we help seeing that the two great branches of the enterprise, besides being most intimately united, do really stimulate and help each other, and that if either one be urged forward, the other will soon move onward by its side. Obviously it is time to give our foreign missions a vigorous setting forward, since they have now fallen somewhat into the rear. This, with God’s blessing, will be easily effected, if the pastors of churches, taking courage from the law of benevolent donations just stated, shall simply urge their people, now while foreign missions, relieved from embarrassment, are moving steadily upon the track, to add somewhat to the little or much they gave the past year in aid of this blessed cause of our Lord and Savior Jesus Christ.*

After the reading of this document, it was referred to Henry White, Esq., Rev. Joseph Steele, Dr. Linsley, Horace Holden, Esq., Rev. Isaac R. Worcester, Rev. Ornan Eastman and Rev. Charles H. Reed. This committee subsequently presented the subjoined report, which was adopted by the Board.

In considering this document your committee have looked at its object, the means by which it has been attempted to attain this object, and the results which are spread out before the Board in the report. The object, as defined in the document, is to ascertain why the receipts of the Board have increased no faster during the last ten or twelve years, and what is the prospect in future. This object needs only to be stated to make its importance and practical bearings felt and acknowledged.

In prosecuting these inquiries, a statistical history of the benevolent contributions of those religious denominations, with which this Board has some immediate connection, has been prepared. This work your committee regard as timely and important. The contributions of these benevolent societies are sufficiently comprehensive, both in extent of territory and of time, to be made legitimately the basis of the calculations of the science of statistics,—that wonderful science of these latter days, which, out of facts the most uncertain and variable, deduces principles and conclusions the most certain and unchanging. It is important to be in possession of all the light which such investigations afford; and the present position of the Board, as free from debt and yet not advancing in its receipts at the rate at which it once did, renders the investigation timely.

*See Appendix to this Report.
These inquiries, so important and timely, necessarily involve a comparison of the receipts of different departments of the great missionary work; and, indeed, thinking minds will be unavoidably led by such statistics to such comparisons. The printed document accompanying the report, does not profess to have attained entire accuracy, but offers itself as containing suggestions of some of the principles which should guide in such comparisons. Your committee, in the short time allotted to them, are not prepared to say that improvements may not be made in the arrangement which the printed document makes of the various societies, under the two great heads of the foreign missionary work and home missionary work. That for the purposes of a true comparison, some such comprehensive classification, as is there attempted, should be made, seems to the committee obvious. Neither are the committee, on the other hand, prepared to say that the classification made is not correct. There are some societies, such as the education society, in regard to the proper position of which, whether as wholly a home work, or in part a preparation for foreign work, minds may be expected to differ; and in regard to which, if a classification of their receipts is attempted, there would be great difficulty in finding the proper rule for such a division. If the results of this attempt should make a further prosecution of these inquiries desirable, the principles which should guide in such a classification, could be carefully reviewed, and more fully stated.

Your committee have been greatly interested in the results of these inquiries, as drawn out at length in the report referred to them. It is delightful and encouraging to find, as a sure conclusion, drawn from unquestionable data, that the mighty cause of the gospel is advancing steadily and surely. Your committee are confident that the two great branches of the gospel work, at home and abroad, are so intimately blended, that the progress of the one is sure in the end to secure also that of the other. Fluctuations in progress have been experienced, and are to be expected; yet these fluctuations should not discourage us. The statistics presented show that the great cause is onward. The contributions to the different American societies, here brought to view, were about $1,500,000 more during the four years ending in 1851, than they were during four years ending in 1839. This is an increase of about sixty-three per cent upon the receipts of the former period, or in twelve years. At this rate of increase the contributions of our churches to benevolent objects will double in less than twenty years. With reference to the single period of four years in which there was a decline in the receipts of this Board, the statistics make it very obvious, that there was not a decline on the whole in the benevolent efforts of the churches. During that period the receipts of the American Bible Society, of the American Tract Society, and of the American Home Missionary Society, increased greatly; these three societies together having received in that time about $271,000 more than during the previous four years. Benevolent contributions were then increasing; and it is believed that Christians were not coming to love the cause of foreign missions less, but, for many reasons, were coming to feel a deeper interest in various efforts for the good of our own land.

But while God permits us, for the strengthening of our faith, to see at intervals, as it were, that the movement of his chariot wheels is onward, yet your committee would not forget that such cheering views, vouchsafed for our refreshment, are not to be made indispensable to our efforts, or the measure of them. We have been led, during this meeting of the Board, to dwell much on the leading rule and motive for our missionary labors. We are to walk in this work by faith, and not by sight. In the language of the report under consideration, it is the Lord's work, based on a special command, a special promise, a special providence. We must labor, therefore, each in his lot, and with the abilities of which he has made us the stewards.

And in connection with this thought, your committee would call attention to the result of Christian experience alluded to in the report, as throwing
light upon and modifying the results of our theoretical reasoning; namely, that there is no real danger of embarrassment resulting from sending forth well qualified missionaries, who can show reason in their own personal qualities, providential situations, and religious experience, why they ought to go. It is safe for them to go; it is safe to send them. Still it remains true, as the report suggests, that the number of such missionaries cannot be increased, without a corresponding increase of funds for their support.

The statements of these statistical tables show us that the foreign missionary work is not advancing as rapidly as it should. It is timely then to urge, as the report does, that we should now give to our foreign missions a vigorous setting forward. And while the curious and interesting statistics of the Brookfield auxiliary, so minutely detailed in the report, give us some light as to the manner in which the call upon the churches can best be made, there can be no doubt that it is highly important and necessary, that all the members of our churches should now be urged to add to that which they have heretofore been accustomed to give, that this department of the Lord's work may not suffer.

THE GRAND MOTIVE TO MISSIONARY EFFORT.

Dr. Pomroy submitted another special report, at the request of the Prudential Committee, which is as follows:

In discussing the topic here announced, it may be of service to glance a moment at the two widely different aspects of the missionary movement now in progress. On the one hand the unevangelized world, with few exceptions, is open to inspection and effort; and commerce is everywhere providing the channels of communication. Efficient organizations have been formed, and a considerable number of laborers have been commissioned. The work has, in fact, made very encouraging progress. Looking back to the time when nothing was done, the annual receipts seem large; though compared with the ability of the churches, they are, in truth, quite small. There is more prayer for the world's conversion than formerly. Some young men in our colleges and seminaries have consecrated themselves to the work; and some parents have given their " little ones" to Christ for the same object, and are praying him, with much entreaty, to accept the gift. The work, both at home and abroad, has assumed an aspect of importance in the eyes of worldly men. They speak well of it. Enemies no longer ridicule it; and scientific men are delighted with some of its incidental results. Idolaters themselves, in some instances, are alarmed, and predict the final triumph of Christianity. The cause is evidently advancing. This is the bright aspect.

Look now at the other side of the picture. A large number of churches, and not less than one-third, probably, of the members of all the churches co-operating with this Board, actually give nothing to this enterprise. Of those who give, some do it only from the impulse of special occasions; some to save appearances; others systematically and from principle; though their consciences are too often satisfied with donations so very small that, but for the account book, they might never know that they had done anything. A few, mostly in straitened circumstances, really practice self-denial for Christ's sake. A still larger number occasionally deny themselves a little for the sake of so good a cause. But if the truth must be told, the great mass of professed Christians, in the matter of giving, have not yet entered the region of self-denial, nor seen the distant tops of its highest mountains. It is generally difficult to gather a congregation of Christians, even once a month, simply to pray—to lay the case of benighted millions before the Father of mercies. A sufficient motive seems to be wanting. Candidates for the foreign field are few, though the harvest is plenteous and the call urgent,—scarcely more than enough to fill the places of those who fall, or are laid aside by sicknesses. This is the darker view of the subject.
Now, for many years, efforts have been made to quicken the wheels of this enterprise, and not without some success, though they still drag heavily. These general facts have led to an inquiry into the nature of the considerations which have been urged, and the motives by which the Christian community have been actuated, in what they have done. It may be that undue reliance has been placed on motives of a secondary and subordinate character; and that the grand motive has not been made sufficiently prominent. On this point, the Prudential Committee beg leave to submit a few remarks, reviewing briefly, the reasons or motive by which the cause has been hitherto chiefly sustained.

At one period the physical, social and temporal wretchedness of the heathen were much dwelt upon, enlisting sympathy. When the facts in the case were for the most part new; when, for instance, the Christian world were first definitely informed, of the burning of widows in India; the destruction of infants in the Ganges; the crushing of human victims under the wheels of Juggernaut; the lingering agonies of devotees on beds of spikes; and many other forms of self-torture; the effect was prodigious. Thousands of Christian hearts were moved to pray, and felt that something must be done.

Now, considerations of this kind, though legitimate and for a time powerful, and never to be overlooked, by a law of our nature at length lose their influence, at least in a great degree. Familiarity with such scenes, whether by sight or hearing, benumbs the sensibilities; so that men dwell in the midst of fearful sights, and signs of wo, and death agonies, and every form of bodily suffering, comparatively unaffected. This class of motives have their place, and answer, no doubt, a wise and beneficent purpose; but no great movement for the benefit of mankind, can be permanently, or for a long time, sustained by them. To civilize a savage people is a great work; but it was probably never undertaken except under the influence of motives drawn from other worlds than this. In the work of missions all mere temporal considerations are subordinate, not primary.

Next in the order of things, perhaps, comes what may be termed the power of pledges and resolutions. Bodies of Christian men, in conferences, associations, consociations, classes, presbyteries, synods, general assemblies and great conventions, discuss, and then, as in the presence of God, adopt solemn resolutions, pledging themselves to pray more and do more for the salvation of the heathen than they have ever yet done. These resolutions, ratified with prayers and tears, are sent to the toil-worn missionary in India, Africa, the wilds of America, and the far off Isles of the sea. His heart is cheered. Now, he thinks, something will be done, and more laborers will come to my aid. Time was when solemn pledges were sometimes given to young missionaries at their ordination or embarkation, that they and their work should be remembered and sustained, some venerable father, perhaps, uttering what every heart present instantly sanctioned. Thanking God, they embark, and are borne away to their distant field of labor. A good deal of dependence has been placed on pledges and resolutions of this kind, and perhaps not rashly. They were very proper, very sincere, certainly deemed important, and did perhaps exert considerable influence for a time on those who took part in them. But their power was transient. No man felt that the responsibility rested particularly on him, but belonged elsewhere. There is no permanent power in such resolutions. They simply mark a certain state of the public mind, a stage in its progress. Every moral and religious enterprise, of any magnitude, must needs go through the land of pledges and resolutions, in order to reach the object of its destination. The cause of missions has not much to hope for from this source.

Nor is success, as a motive power, to be much relied upon in this enterprise, though its influence is sometimes not small. Fresh tidings from a far country of the displays of God's power and grace cannot be otherwise than quickening and cheering to every Christian. The news of the first revival
in the Ceylon mission, of the powerful work at the Sandwich Islands, and still later of the great awakening among the Nestorians of Persia, sent a thrill of joy through thousands of hearts. Many prayed more earnestly, and gave more cheerfully, for a time. It did seem as if such manifest tokens of the divine favor must rouse the energies of the church, and prompt to new efforts. But glad tidings like these, repeated a few times, lose much of their power. Success inspires hope, and increases confidence of ultimate triumph; but can never be an adequate basis for the permanent prosperity of missions.

The same remark, moreover, must be made respecting the denominational esprit du corps, the pride of church. With some minds, and with all men in certain states of mind, this motive is powerful. "Churchism," as a principle, has its highest development doubtless in the church of Rome. But there is more or less of it in every church on earth. It can do some things; but it is not, in its nature, adapted to promote vital godliness, nor the real conversion of men to Christ. It bears, perhaps, very nearly the same relation to the piety of a church or denomination, that the selfish principle does to the piety of an individual. Other and better motives are often mingled with it; but, alone and by itself, it always seeks its own, not the things which are Jesus Christ's. All missionary efforts resting mainly on this principle, must, in the end, prove failures; though they may seem to be successful for a while. As a motive power, beyond a certain point not always easy to settle, it does not impel in the right direction; and if it did, it would not equal the occasion.

Another and a very powerful motive in this enterprise is found in the awful doom which awaits those who live and die within the precincts of pagan idolatry. This great fact, clearly recognized in the Scriptures, is fitted to rouse the deepest sympathies of the soul. No believer in Christianity can imagine that Christ would have directed his followers to send the gospel to "every creature," at such a vast expense of toil and treasure and sufferings and blood, to be continued down through the lapse of ages, if he had known or supposed that the heathen could and would be saved just as well without the gospel as with it. No theory which admits idolaters of any description into the kingdom of heaven, can be reconciled with the facts and teachings of the Bible. The heathen are involved in the ruins of the apostacy, are subjects of a deep and awful depravity, totally unfit for heaven, and are expressly doomed to perdition. No body of men denying this doctrine ever undertook to evangelize the dark places of the earth; and it may well be doubted whether they ever will.

Here, then, we have before us a great truth, a Bible truth, fitted to fix the eye and pierce the heart.

"The heathen perish; day by day,
Thousands on thousands pass away."

If the Christians of this land could stand together on some eminence near the gates of eternity, and see the sweeping torrent of deathless souls from the realms of paganism, daily and hourly passing through, and plunging into the fathomless depths below; what eye would not run down with tears? what bosom would not heave with emotion? what heart would not be transfixed with agonies? what tongue would not pray and cry aloud to God, that this river of death might be stopped? It can, it will be stopped. Human instrumentality, by God's blessing, shall one day arrest it. For this end, the Son of God died an ignominious death; and for the same purpose he directed the story of his sufferings to be published through the earth. That sweeping torrent will be arrested.

Among the motives which have as yet been noticed in this discussion, this undeniably stands first and highest. A deathless soul, on the brink of hell, with capacities for heaven, and full provision made for its salvation! What a spectacle! Multiply this one by six hundred millions, and then contemplate
the scene. Judging from the existing aspects of the enterprise, it is highly probable that this is and has been the main-spring of the missionary movements of the age. Very few have risen to that higher range of motives yet to be noticed; while very many seem not to have attained to that deep sympathy for the souls of the heathen which the case demands. Of a goodly number, however, scattered through the land, it may be said that they feel the power of this motive deeply, if not in its full force. It presses heavily on their hearts, and urges them on. In the night-watches they sometimes rise and pray. Would God this spiritual sympathy were a thousand fold stronger than it is. And yet the impending doom of the heathen, as a motive power, has its limits beyond which it cannot go, and where, unless fed from a higher source, it will begin to recede, and its influence cease. No, the cause of missions does not rest on this foundation. Even the consideration of the soul, sinking to its doom, is a motive secondary and subordinate to one yet higher; though it may not by any means be lost sight of.

What then is the high, commanding motive which includes every other, and without which all secondary and subordinate considerations soon lose their power and value? It is something as simple as it is powerful; no modern invention, but old as Christianity itself. It lies on the surface, and is imbedded in the depths of the gospel. It pervades and beautifies the writings of that indefatigable missionary, whose letters constitute so large a portion of the New Testament. It is the same in the humblest as in the mightiest human mind. A little child, with a new heart, can understand it and feel its force. It was beautifully exemplified in Brainerd and Whitefield and Martyn. What can it be but love to Christ who first loved us. The love of Christ, shining out from the cross, has enkindled a responsive love in the heart of the Christian. And one of the earliest emotions of the regenerate soul, commingling itself often with the first swelling tide of gratitude for its own deliverance, is the desire to speak of Christ to others. In this simple desire lies the germ of that great enterprise which carried the gospel through the Roman Empire, and is now sending it through the world. In its beginnings it may be feeble, but it is nevertheless inextinguishable. In its progress toward the fullness of its strength, it becomes a mighty power, swaying the soul as nothing else can. Under its influence a man takes joyfully the spoiling of his goods, embraces the stake, sings amidst the flames, and triumphs over death. It never paralyzes or weakens any subordinate motive; but, on the contrary, gives strength and tone to every chord of sympathy, whether for the body or the soul.

No man can listen to the addresses, or read the letters of the great apostolic missionary, without discovering the power that was working in him. "The love of Christ" for this godless world was the mightiest influence that ever wrought upon him. He could not withstand it; and he would not, if he could. This 'constrained' him. To "preach among the Gentiles the unsearchable riches of Christ," he accounted a "grace," a high privilege, though the fulfillment of his mission involved perils and persecutions and a martyr's death. This glowing love brought him into very close sympathy with Christ, into a kind of conscious or unconscious oneness with him; so that he is ever ready to say in relation to any thing done by him, "Not I, but Christ." In all his sufferings, he seemed to himself to be only filling up the sufferings of Christ which were behind for his body's sake, which is the church. This motive has no limits to its sway, but is boundless and inexhaustible, as the love of Christ itself.

Isaac Taylor, speaking of the Apostle Paul in his recent work, says, "Does it not seem that the soul of this missionary, successful beyond all example, existed, if one might so speak, in the full blaze of that glory which surrounds the mediatorial scheme? To none of those considerations which engage so much our own minds, can we imagine him to have been wholly insensible; nevertheless it was to higher themes that he reverted; and it was from a far loftier position that he looked abroad upon the field of his
labor. His errand, in traversing sea and land, his impulse, and his ruling reason was, to utter everywhere the outbursting fullness of his own heart, overfull with a consciousness of the saving grace and power of him in whom dwells the fullness of the Godhead bodily."

In like manner, the same author says of Whitefield, "His motive was not a congeries of reasons and considerations; it was an impulse, spontaneous, irresistible, bright, and fraught with love, hope, and a sure anticipation of abundant success. Whitefield did not measure his powers as related to the task he undertook; nor could he have drawn discouragement from any estimate formed of them by others, as insufficient for the purpose. Not merely did he look to, and rely upon a power extrinsic to himself; but he so commingled himself with the Omnipotence on which he relied, that the thought of his own insufficiency passed out of his view."

Here then we have the grand idea beautifully and forcibly expressed. This "loftier position," this dwelling in the "effulgence of the mediatorial scheme," is just what the ministers and missionaries and Christians of this age need above everything else. We have efficient organizations; we are not wholly insensible to the temporal woes of the heathen, nor to the binding nature of pledges, nor to the inspiring power of success, nor to the perishing condition of the pagan world sinking to its final doom. But we do greatly need the indwelling, enduring, all pervading power of the love of Christ, "shed abroad in our hearts by the Holy Ghost." Nothing else is equal to the emergencies of the enterprise we have undertaken. This is, to all secondary motives, what the central sun is to the planetary system, "the eye and soul of all." A deep conviction of this truth, pervading the Christian community, would be a most hopeful indication.

The Christian missionary has a special need of this indwelling power of the love of Christ, to enable him to endure trials, to surmount obstacles, and to shed a radiance on his pathway in the darkest night. This to him is indispensable.

Living in the light and under the power of this high motive, the friends of missions will not be likely to place undue dependence on this instrumentality or that; nor feel their hopes come and go with every passing cloud; for their eye will rest on One whose love is infinite, and who has all power in his hand. Then also they will feel the power of that apostolic declaration, "For me to live is Christ."

Under the power of this love, the heart of the Christian pastor will be full of Christ. And he will try to lead his flock along up to that higher "summit level," where sacrifices for Christ are no longer sacrifices, but great and blessed privileges, to be prayed for and sought after. Then there will be no lack of men to go, nor of means to sustain them.

The Committee would close these suggestions with the earnest prayer, that the Great Head of the Church will ere long grant a fresh out-pouring of his Spirit, inspiring a mightier love to himself, anointing his people for the blessed work before them, and for the scenes in which they are to bear a part.

This paper is submitted with the hope that the subject of it may engage attention, and elicit some profitable discussion during the present session of the Board.
promptings of pity, kindness and philanthropy, must spring from and be per­
vaded by the love of the Lord Jesus Christ; or, however successful for a
while the effort may be, it will ultimately flag and fail; and at no period of
its operation can it properly be termed a Christian enterprise, inasmuch as
that which is not from love to Christ, cannot be of Christ. Love to the Lord
Jesus Christ as an atoning Savior, a Mediator who can have compassion for
fallen man, and also completely regard the authority of God, and bring both
together in cordial reconciliation, is alone the motive that can be deep, per­
manent, and holy enough to inspire and control the church in her great work
of converting the nations to God. This must be all in all, constraining and
controlling in every part; and only in proportion as this is the fact, can our
enterprise have either the hope of final success, or acceptance with God.

This essential and distinctive spring of the missionary cause we find
clearly and ably set forth in the special report; and while we rejoice in its
presentation, as timely and happily made, and recommend its adoption and
wide circulation, we would specially commend its prayful study to all the
ministers of the churches, and still more particularly to all the agents of this
Board.

THE SUCCESS OF THE INDIAN MISSIONS.

Mr. Treat read another paper, prepared under the direction of the
Prudential Committee, which is in the following language:

The destiny of the red man has been a hard problem for the Christian and
the philanthropist. In the days of Eliot, it may have seemed of easy solu­
tion. The Puritans had come to these shores with large plans and larger
hearts. They wished to be free; but that was not all. The charter of
Massachusetts declared that “to win and incite the natives” “to the knowl­
edge and obedience of the only true God and Savior of mankind” was “the
principal aim of the plantation.” On the seal of the colony stood an Indian,
sending forth the Macedonian cry, “Come over and help us.” In the same
spirit had the elder sister, ten years before, landed on the rock of Plymouth.
The infancy of New England was spent in a painful struggle for existence.
Sickness and famine, with the nameless trials of a difficult and self-denying
enterprise, pressed upon the Pilgrims. The Indians themselves became their
foes, and so precluded the offer of the gospel. But the great work was not
forgotten. In tongues that were strange and bewildering to civilized men,
the wonderful works of God were at length proclaimed; and in 1675 there
were fourteen settlements and twenty-four congregations of “praying In­
dians” in Massachusetts. Twenty-one years later, after the disastrous war
with Philip, there were thirty native churches in the same commonwealth,
some of them under the watch and care of native pastors; and the “con­
verted Indians,” as they were called, constituted nearly three-fourths of the
whole Indian population. But we may not dwell on the success of these
earliest efforts for the Indian race. Nor can we speak of the labors of the
Mayhews, Sergeant, Brainerd, Edwards, Kirkland, the Moravians, and others
like-minded. We must hasten to a later chapter in the history of Indian
missions.

It was in 1817 that Rev. Cyrus Kingsbury arrived at Chickamaugah, after­
wards known as Brainerd, and began his labors among the Cherokees. Hav­
ing been duly reinforced, he was requested, with a lay brother, to repair to
the Choctaw nation in the following year, and there commence a similar
enterprise. The Board is now fully committed, wisely or unwisely, to the
work of evangelizing the aborigines of this country. Let us pause for a
moment, just at this point, and ask what probably is to be the issue of this
experiment. Two centuries have elapsed since the purpose of giving “the
unsearchable riches of Christ” to the red man was first conceived. It has
enjoyed the prestige of royal charters. It has had the cordial support of
some of the noblest men that ever lived. It has been hallowed by the prayers and the tears of a great company of the faithful. But where are the present fruits? Alas! They are very few. We are not speaking of the thousands who have joined the general assembly of the just made perfect. We are not saying that this labor of love, for two hundred years, has been in vain. Far from it. But what is there, standing, as we now do, at the commencement of the efforts of the Board for the Indian race, to strengthen our faith? Almost nothing. Still the die is cast; the work is begun. It will be a costly service. It will require many sacrifices. But we must go forward. And now, at the end of thirty-five years, we may well look about us, and see what has been accomplished. Let us say to our brethren, who are bearing the heat and burden of the day, “Watchmen, what of the night?” Let us gather up their answering words. Let us see what data they give us for solving the problem of the Indian's destiny.

First of all, let us turn to the Choctaws. In 1818 they were emphatically a pagan and savage people. The worst vices of heathenism prevailed. Polygamy and infanticide, wars and fightings, were a part, and only a part, of their sad heritage. On their native stock, moreover, they had engraven some of the worst vices of civilization. They were a drunken people. When Mr. Kingsbury once inquired, “Is there not a sober man among you?” he was told in reply that there was one! But as we go to their present home and survey their fields, and look into their dwellings, we obtain abundant evidence of comfort, of thrift, of progress. When we examine their schools, we discover the sure signs of quickening and expanding intellect. When we enter their churches we feel that the Lord, in very deed, is in the midst of them. With joyful surprise we ask, “Is this the people that our missionaries found, thirty-four years ago, so ignorant and so degraded?” It will be well, however, to go into some detail.

1. A large number of the Choctaws are the followers of the Lord Jesus Christ. The Board are already apprised, that the number of such under the care of our mission is thirteen hundred.* Other societies, which have entered the field at a later day, report about the same number of communicants; so that one-eighth of the whole tribe belong to the visible church. Of the evidence of piety furnished by those connected with other organizations, we cannot speak. But we have taken some pains to ascertain the facts in regard to our own churches; and the result is, that they give nearly the same evidence, in kind and degree, that we find elsewhere. With them, as with us, there are the lukewarm and the unfruitful. With them, as with us, there are the inconstant and the wayward. But we find there, as here, bright examples of godly living, of large-hearted benevolence,† of progress in knowledge and holiness. And there too, as here, we see happy death-beds, joyful anticipations of coming blessedness, and triumphant departures to the rest which remaineth for the people of God.

In some things, moreover, these churches are ensamples to us. As might be expected, cases of discipline frequently occur; but we are assured by Mr. Byington that there is no occasion for the taking of testimony. The delinquent becomes himself the witness; and the truth is soon disclosed. A member of a Choctaw church, in good standing, never refuses to pray, whatever may be the occasion. If the head of a family makes a profession of religion, he is sure to set up an altar in his household; and if at any time the daily offering is withheld, it is freely admitted that “sin lieth at the door.” After what has been said, it will excite no surprise to hear that the Choctaw

* No other cluster of churches in the world, it is believed, can show such a table of statistics for the last twelve years. The additions in 1841 were 128; 1842, 91; 1843, 120; 1844, 100; 1845, 93; 1846, 215; 1847, 190; 1848, 174; 1849, 173; 1850, 182; 1851, 156; 1852, 166.
† Mr. Hotchkin thinks that the Choctaw Christians, according to their ability, are more benevolent than their white brethren. And Mr. Stark says: “If a church would do as liberally as the Good Water church, the gospel would soon be sent to the whole heathen world.”
Christians pray much for the heathen. "Seldom," says Mr. Copeland, "do they forget to intercede for the success of missions in this and in every land."

The Board too, with its officers, is often remembered at the morning and the evening sacrifice.

2. Intemperance among the Choctaws has been greatly curtailed. The early habits of the people, in this particular, have just been mentioned. Through the efforts of the missionaries a law was passed in 1823, embracing the principles of what is now known as the "Maine law," but which, with greater propriety, may be called the "Choctaw law." This enactment continued in force till the statutes of Mississippi were extended over the nation; then it became a dead letter. But when the Indians removed to their present home, their very first act of legislation was to restore this abrogated law.*

And whatever may be the fate of such enactments, in New England or out of New England, the Committee feel quite sure that the Choctaws will never undo their work. It ought not to be inferred, however, that the evils of intemperance have entirely ceased. This is not true. But the change is very great; and it is all the while becoming greater. Public men are vigilant and determined; and the forbidden article is destroyed, wherever it is found. But why, it may be asked, has not temperance fully triumphed? Because of the whiskey shops kept by white men along the borders of the Indian country. Could these be closed, the mischief would soon come to an end. Gladly would the Choctaw government arrest this unholy traffic, if they could.

Last autumn a petition was addressed to the legislature of Texas, praying that within its jurisdiction there might be no sale of intoxicating drinks to the Indians. It was signed by three hundred persons. It was sanctioned by the General Council. A delegate was sent to the city of Austin, a week's journey and more. But the remonstrance was in vain. The traffic still goes forward; and every year it sends its score of victims to a dishonored grave.

3. The Choctaws are an agricultural people. They have given up the chase, and live by the products of the soil. "The man who marries," Mr. Byington says, "and does not provide a house and farm for his family, is in as poor repute among the Choctaws, as he would be among the whites." It will be understood, of course, that they have much to learn in developing the resources of their ample domain. But they are making rapid advances in skill and industry. Teams of horses and cattle, wagons, large and small, are becoming more and more frequent; and their implements of husbandry are constantly improving. With their present means and knowledge they raise corn enough, in favorable seasons, for their own wants; and generally thousands of bushels are offered for sale. Many are turning their attention to other crops; and Mr. Hotchkiss says that more wheat has been raised this year than in all the previous years of their history.†

4. Education is highly prized by the Choctaws. Indeed, their desire to obtain suitable instruction for their children is nearly universal. "If they had the means and competent teachers," Mr. Hotchkiss says, "almost every child in the nation would be in school forthwith." "There has never been a

* The language of the statute was as follows: "No person or persons shall be permitted to bring any whiskey or other ardent spirits into this nation; and any person so offending shall have the whiskey or other ardent spirits destroyed by the light-horsemen or any one of them; and the captains and their warriors of the several districts shall have the power, and be bound to execute the duties of the light-horsemen, in assisting to destroy any whiskey or other ardent spirits which may be brought into the nation." In 1850 the General Council made the following enactment: "The light-horsemen of this nation are hereby authorized and empowered to search any person's house or dwellings, wagon, boat, pack, horse, or any person's bag or saddle-bags, where they may have good reason or evidence to suspect of having any intoxicating whiskey, wines, or other intoxicating liquors, and if found, the light-horsemen shall destroy the liquor and the vessel containing the same." It is, presumed, however, that the right of search had been previously exercised; but that more enlightened views of legislation suggested the propriety of meeting the case by a declaratory law.

† A pious Choctaw said, not long since, "It is time for us to eat wheat. We ate corn when we were heathen; and to eat nothing but corn, is a mark of heathenism."
time in their history when this subject received so much attention." Large
sums are freely expended. First of all, there is a fund for the training of
lads and young men in our academies and colleges. Then there is an annual
appropriation of $25,500 for the support of boarding-schools in the nation,
placed under the care of four different missionary societies, representing the
Methodists, Baptists, Presbyterians and Congregationalists, they having
agreed to contribute largely therefor. And it is but simple justice to the
Choctaw government to say, that in the management of these institutions
they have shown remarkable tact and ability. Such has been the success of
the experiment, indeed, that it is often said in the adjoining States, "The
Indian schools are better than ours." A few parents send their children to
the boarding-schools at their own expense; and more would be glad to do
so, if there were room. In fact, the Committee have been solicited, within
a few weeks, to open a school on this very plan. The provision for common
schools, it must be confessed, is wholly inadequate. But as soon as suitable
teachers shall be raised up, it is presumed that every neighborhood will be
supplied; for large sums are frequently collected for this object, in the
absence of national grants, by individual effort. That competent instructors
may be prepared, some of the leading men in the nation wish the Good
Water school to be converted into an institution that shall hereafter equal
any female seminary in the United States; and the change is to be made
this very year.

It is an interesting fact, that in all the Choctaw schools the Christian reli­
gion holds a place of singular prominence. And not only so; Saturday and
Sabbath schools, as they are called, are sustained at the expense of the
nation. "I know of no State," Mr. Copeland says, "where appropriations
are made from the school fund for the support of Sunday schools. But such
is the case here."

5. The Choctaws have a good government. They have a written constitu­
tion, with a "declaration of rights" which embodies the liberty of the
press, trial by jury, the rights of conscience, proper safeguards of person
and property, the equality of all Christian denominations, and almost every
great principle of civil and religious freedom. They have a General Coun­
cil, composed of a Senate and House of Representatives. They have a
fourfold executive, consisting of a chief for each district elected once in
four years, the greatest anomaly in their system. They have county courts,
district courts, and a "supreme national court;" the county court judges
being also judges of probate. Every free male, eighteen years of age, who
has been a citizen of the nation for six months, is entitled to vote. If
twenty-one years of age, he may be chosen to the House of Representa­
tives; if twenty-five years of age, he may be chosen District Judge; if
thirty years of age, he may be chosen to the Senate, or the supreme national
court, or the executive department; provided, however, that he does not deny
the existence of God, or reject the doctrine of future rewards and punish­
ments. And all officers, whether chosen by the people or by the General
Council, are liable to impeachment for selling whiskey, or for "being found
drunk twice." All general elections must be by ballot; and the electors
themselves are protected from arrest for the time being, save in cases of
treason, felony, and breaches of the peace. The statutes of the Choctaws
are simple, sometimes defective in phraseology, but for the most part com­
mendable in their aim and spirit. Of the laws which relate to slavery, the
Committee have no occasion to speak, as they were laid before the Board
four years ago. It is supposed, however, that the Choctaw people entertain
more enlightened views on this whole subject than the adjacent States. It
should be said, perhaps, that there are some failures and lapses in the admin­
istration of justice; but this is generally owing to ignorance, and not to
deliberate unfaithfulness. And the improvement in this respect, even within
two years, is palatable and decisive.
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Other signs and marks of an advancing civilization might be mentioned, such as changes in dress, better houses and better furniture, the elevation of women, weddings and funerals conformed to the customs of the white men; but these will be inferred. No people, receiving the gospel as extensively as the Choctaws, grappling with intemperance in their determined spirit, cultivating the soil with their quickened industry, prizing education as they do, and having such a government as theirs, can be stationary in other things. They have the elements of progress. They have the spirit of civilization; and the form will not be slow in coming.

But the Committee cannot dismiss this topic, without advertting, more particularly, to the condition of the adjoining States. They have no wish to institute invidious comparisons; but all good men in those States, it is believed, complain of a lamentable dearth of churches and schools. It is greatly to the credit of the Choctaws, therefore, that with such an example before them they have pressed forward, with such zeal and success, in their career of improvement. In some respects, indeed, the missionaries give the preference to the Indian. "In the erection of churches," Mr. Stark says, "in the establishment and support of schools, in efforts for the Bible, tract and temperance cause, the Choctaws stand where the people bordering on us have never stood. We can show this by numberless facts." And Mr. Hotchkis affirms with confidence, that his people are more civilized than their immediate neighbors. "This has been said by the whites themselves."

The history of our efforts among the Cherokees must always awaken the most painful emotions. For the first ten years they were eminently successful. Then followed a new and disastrous era. The ancient and cherished fatherland of this interesting people was wanted for another race. They made their appeal to natural right, to solemn treaties, to international law; but it was all in vain. An iron purpose demanded their removal; and go they must. Sad was their exodus; and sadder still the history of those first few years in their far off home. Our surprise is less that more has not been accomplished, than that all was not lost.

I. Following the order hitherto observed, we will speak first of the churches.

Of these there are five under the care of the Board, having an aggregate membership of two hundred and thirty-one. Other societies, especially the American Baptist Missionary Union, and the Missionary Society of the Methodist Church South, report a much larger number of communicants. To show what evidence of piety is afforded by the professors of religion among the Cherokees, Dr. Butler refers to John Arch, Catharine Brown, and others, whose names were fragrant in the early days of the mission. He also says: "I know not how many cases of triumph in the hour of death might be produced, to show that Cherokees and negroes have had the same happy exit from the world as the more highly favored whites." "Those whom we receive into our churches," Mr. Ranney thinks, "on the whole give as much evidence of being born again, as did church members in Vermont when I lived there."

*The following statement has been furnished by Mr. Copeland: "Ten years ago a good warm coat on the back of a full Indian was a rare sight; good hats were quite as scarce; many had no shoes; and some had not even mocassins. Now very many have thick coats for winter and thin ones for summer. The greater portion of the men wear hats or caps; and nearly all have shoes or boots. The old 'leggings' I have hardly seen within the last three years. Females, moreover, have laid aside the blanket as a garment, and wear shawls instead. Their dresses are made in a very neat and tasteful style, in accordance with 'the fashion.' And progress is seen in the Choctaw dwellings. The larger part have a floor in one cabin, if not more; and some build large and commodious houses, with stone fire-places. A few are placing picket fences around their houses and gardens. Most of the people have, or desire to have, tables, crockery, knives and forks, etc. A large number have bedsteads, beds with quilts, and lie no longer on the ground, wrapped in blankets. Formerly a Choctaw seldom carried his child, or assisted his wife to mount a horse. If he had but one horse, generally rode, and she walked. Now it is very common for a man to bring up the horse, and aid his wife to mount. We often see the wife and children placed on the horse, and the husband walking before them. There has been a great change in the treatment of women in ten years." Judges and preachers of the gospel are authorized to marry; and they are entitled by law to a fee of two dollars.
The testimony of Mr. Worcester is of the same general character. There is a conceded defect in regard to benevolence and self-denial; but the missionaries take a part of the blame to themselves. The Cherokees, like other Indians, are hospitable to a proverb; and it would seem that they only need to be taught the "more excellent way," to open their hearts to all the world. An instance of liberality is mentioned by Mr. Ranney, that has few parallels.*

2. The Cherokees are struggling manfully against the evils of intemperance. Deep are the wounds which they have received from this scourge of their race. One who knew them thirty years ago, says the men at that time were generally drunkards. But they have since girded on their armor; and they have fought a good fight. In 1839, the introduction and vending of ardent spirits were declared illegal. Two years later every lawful officer, or person authorized by the sheriff for the purpose, was empowered to destroy the forbidden article. In 1843 the sheriffs or lawful officers of the several districts were authorized to procure search warrants, and enter any house, where there was good reason to believe that "spirituous liquors" might be concealed.

Last year another law was passed, requiring the proper officers to destroy intoxicating drinks, under heavy penalties, and subjecting the seller, after three convictions, to very serious civil disabilities. But the Cherokees have not been satisfied with strict and wholesome laws. Spirited and effective temperance meetings are held; the first men of the nation, in church and state, make earnest and stirring appeals; a large number of the people are pledged to total abstinence. So well, indeed, are the officers of the law sustained by public sentiment, that Dr. Butler says, "I do not know of a whiskey shop in the nation."

Still there is an enemy without, who cannot be conquered. Many a white man holds the bottle to his red brother, whenever and wherever he may. The governors of Arkansas and Missouri have been officially requested to lend their co-operation, and exert their influence in arresting the sale of ardent spirits along the Indian boundary, but in vain. The wretched slave of a consuming appetite has only to cross the line, and his tempter is there. If he would break his shackles, and regain his manliness, alas, the fire water is sent, in darkness and by stealth, to his own door! "Too much," says one of the missionaries, "is still smuggled into the nation; but the consumption is far less than it was several years ago." An impartial witness remarks, "I was three weeks in the nation," and "did not see a ragged, a dirty or a drunken Indian."

3. The Cherokees have made great improvement in agriculture. The testimony of General Waddy Thompson,—who visited the Cherokees thirty years ago, and has seen them again quite recently,—to the change in this particular, is very decided. Then they "subsisted almost exclusively on the

* "One Cherokee received for himself and family about six hundred dollars of 'per capita' money. He paid all his debts, invested three hundred dollars at ten per cent, and deposited the note in my hands, saying that he and his wife had concluded that the American Board should have the interest. To feel the full force of this act, it would be necessary to go to his house, and see his deep poverty. He is sick, moreover, almost all the time: so that he can work but little. Nor is this all that he gives. A few days since he sent me word that, as he had no wagon, I must come and get the oats which he had ready for me. I went with my two-horse wagon, and he loaded me down. He remarked that he could have procured the money and given it to me; but that he did not like that so well as to give the oats; and he knew that I needed some very much just then. When our supplies arrived from Boston this year, I found someone had sent me a copy of the book published by the American Tract Society on Systematic Benevolence. I showed him the book, and he took it home with him; and I have not seen it since. In conversation with him, a few days since, he told me that he had read and re-read parts of the book, and wanted it near him all the time, because his memory was no better. He said he was anxious that our little church should at the commencement adopt the principle of the book. He wanted all to read it who could do so, and that those who could not, should have it read to them. He wished that it might be translated into his own language, that all the Cherokees might see what the Bible teaches on this subject. He told me that Mr. Buttrick cheated him out of his privileges of giving one year, saying that he was so poor that he could not afford it; and I acknowledge that I have been almost ready to tell him the same thing at times; but I dare not take the responsibility. This is a remarkable instance, and probably in advance of any other among the Cherokees; at any rate it is much in advance of anything with which I am personally acquainted."
little game which their country afforded. Agriculture could scarcely be said to exist among them. With few exceptions there were no farms, and but a few patches of corn, cultivated mainly by the Indian women.” Now “the farms are all in good order, and indicating industry and care. The hunter’s life is almost entirely abandoned.” Dr. Butler says, “Every family has a plough, so far as I know, and raises more or less of corn, potatoes and beans for its own use; and all classes raise these articles for sale. Many have fields of oats and wheat, with patches of cotton. Very few families can be found that have not cattle, hogs, and one horse at least.” Good gardens are frequently seen, with orchards of peach-trees and apple-trees.” Mr. Ranney says, “The people have made great progress in the culture of wheat and oats. They have four mills among them; so that the increase will probably continue.”

4. The Cherokees are advancing in knowledge. It is the testimony of Mr. Worcester, that there is a wide difference between their present and former state in this respect. Twenty-six years ago many seemed to think that they conferred a favor on the missionary by allowing him to take their children to feed, clothe and instruct for nothing. Now the desire for education is nearly universal; and not a few are willing to incur a heavy expenditure, rather than fail of obtaining it. Aside from mission schools, there are two seminaries, and twenty-seven common schools, supported by the nation, in all of which the English language is the medium of instruction. The seminaries, one for boys and the other for girls, are intended to accommodate one hundred pupils each; and the course of study is to extend through four years. It is the wish and purpose of the Cherokee government to procure teachers of high qualifications; and to this end they offer very liberal salaries. No schools of the same grade, it is believed, in Texas, Arkansas and Missouri, have such buildings for their accommodation. General Thompson describes them as follows: “After having traveled through a dreary and thinly inhabited country, you catch a glimpse, at a distance of two or three miles, of two splendid buildings, looming over the broad expanse of a magnificent prairie; and then, remembering that you are in an Indian country, the effect is most striking. The main building is eighty feet in diameter, with two wings forty feet each, and surrounded by a fine colonnade, all built in the most perfect architectural taste and style.”

5. The Cherokees have an excellent government. In form it closely resembles that of Massachusetts. It has a Principal Chief, an Assistant Principal Chief, both chosen once in four years, an Executive Council, chosen for two years, a National Council, consisting of two houses, also chosen for two years, with a distinct and clearly defined judiciary. All free male citizens, eighteen years of age, are entitled to vote, the mode being viva voce. If twenty-five years old, they are eligible to the National Council; if thirty, they may be appointed Judges; if thirty-five, they may be appointed first or second Chief. But persons convicted of felony, or denying the existence of God, or future rewards and punishments, are ineligible to any office. Electors and members of the National Council have the usual exemption from arrest. The judicial power is vested in a Supreme Court, and such circuit and inferior courts as the National Council may establish. At present there are circuit and district courts, there being eight judicial and election districts. The usual safeguards for person and property, the rights of conscience, &c., are provided. The printed laws of the Cherokee nation are more clearly

A recent census shows that among the “emigrant Cherokees” there are 5,770 horses, 28,705 cattle, and 35,832 hogs. The “old settlers” are said to have more in proportion to their number.

General Thompson says, “The legislature was in session when I was there; and I never saw business conducted with more dignity and dispatch.”

It is a gratifying fact that the second Chief, the three members of the Executive Council, and three judges (out of five) of the Supreme Court are professors of religion. The Principal Chief has always been friendly to religion, and he was never more so than he is now.
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and technically expressed than those of the Choctaws. They are simple and brief, however, and adapted to the wants of the people. Many of the friends of the Cherokees could well spare the provisions which relate to slavery; but it is believed that correct opinions on this subject are to be found among all classes; more that is encouraging and hopeful, the Committee do not feel at liberty to say in this public manner.

After looking at these various indications of progress, the Board will hardly be surprised to hear the following language from Dr. Butler: "If any person, doubting the practicability of civilizing the Indians, will call on me, I promise to introduce him to Cherokee families, of various mixtures and full bloods, as far advanced in civilization as one-half or two-thirds of the families in the United States." Mr. Ranney thinks that "the Cherokees are at least equal to their neighbors over the line." And General Thompson makes this emphatic declaration: "When I remember what the Cherokee people were thirty years ago, and see what they are now,—then a rude, barbarous and profane people, now courteous, educated, religious, and thoroughly civilized,—it really seems as if some power more than human had accomplished these wonders."

It would give the Committee much pleasure to describe the present condition of the Senecas. We might speak of their piety,* and cite interesting facts to illustrate the strength and steadfastness of their faith. We might refer to their efforts in behalf of temperance, their improved husbandry† and their increasing desire for knowledge.‡ We might show their gradual assimilation to the manners and habits of white men,§ some having already reached the goal of Christian civilization.|| Passing thence to the Tuscaroras, the youngest born of the Six Nations, we might set before you a church that embraces one-third of their tribe,¶ their "Maine law" well enforced, their efforts in behalf of education, their success in agriculture,** and their general improvement; but the length of this paper forbids. We will merely quote a brief paragraph from a letter of Mr. Rockwood, which is as follows, "If we should institute a comparison between the Tuscaroras and the citizens of New York, it would run thus: White men encourage and license the manufacture and sale of intoxicating liquors; the Indians prohibit it. White men desecrate the Sabbath to a lamentable extent; the Indians observe it more universally. Profaneness is common among white men, high and low; the Indians cannot be profane in their own language. Infidelity exists among white men, and religion is extensively dishonored; among the Indians an infidel is not known, and religion is universally respected."}

* "My pastoral intercourse with many," Mr. Wright says, "in health and in sickness, and at their death-beds, has given me strong confidence in the genuineness of their piety." "Some of our living church members have withstand temptations, and borne up under trials of no ordinary severity, and they appear to shine brighter and brighter, the longer they are kept in the furnace. It is not so with all; but the proportion is as great perhaps, all things considered, as among the more highly favored members of white churches."

† The Cattaraugus Indians, in particular, are becoming more and more industrious from year to year.

‡ "It is more and more apparent, that the people generally have a deepening conviction of the absolute necessity of education, in order to their dwelling safely in the midst of the white population."

§ "This progressive conformity is seen in their buildings, furniture, dress, style of living, &c. "The better class seem to scrutinize what they see around them, and to select with some degree of judgment the models after which they copy."

|| "Many of our Indians," Mr. Wright affirms, "might with propriety be described as already civilized. A man might band in several families on the Cattaraugus Reservation with far more comfort than in many white families of American extraction even. The general tendency of things is towards the style of living seen among the better sort of white people."

¶ It is the testimony of Mr. Rockwood that he finds about the same evidence of piety in his church that is afforded by members of white churches.

** "Most families," Mr. Rockwood says, "have farms or lands under improvement. All kinds of grain, common in this region, are raised; though wheat is the chief product, of which some raise from three to five hundred bushels annually. They have fine fields of clover, &c. Much attention is given to the cultivation of fruit."
The Committee cannot bring this communication to a close, without giving utterance to a few thoughts suggested by the subject.

1. There is hope for the Indian. We would say it in the hearing of our churches; we would say it in the face of this great republic; we would say it, above all, to the red man himself. He may take his stand upon the platform of an elevated Christian culture, and feel that, so long as these United States shall endure, his blood shall never be arrested in its onward currents. That he can become a Christian, is already proved; that he can put on the forms of the highest civilization, must appear in due time; that he has the element of permanency, there is no good reason to doubt. The Committee are particularly anxious that on this last point skepticism should cease. If it were inoperative and harmless, it might be left to the correction of time. It is not so, however. There are certain predictions, which ensure their own fulfillment. There are certain forebodings, which are never falsified. And this is one. If the citizens of these United States look for the extinction of the red race; especially, if the churches despair of their continuance, sad, indeed, will be their prospect. But if, on the other hand, the people of this land, say, if only the churches of this land, shall say, "They can be saved, and they must be saved," they will be saved.

At a future time, if the Lord will, the Committee may enter more fully into this subject. On the present occasion they can only indicate their strong conviction, that the Indian race, transformed by the gospel of Christ, has an enduring life. Their wasting away in past years, unduly magnified, is easily explained; and so is their present decrease, wherever found. The red man, in certain circumstances, always shows a lessening census; in other circumstances, an advancing census. At this very moment the largest and most hopeful tribes are increasing. The tide that once flowed out so fast, now flows in again. "Granting all this to be true," it may be said, "what is to save the Indian from being overrun by white men?" Here, it must be confessed, is the weak point in our case. And in regard to a number of tribes, we have no satisfactory reply. But we think it can be shown that the Choctaws, Chickasaws, Creeks, Cherokees, to say nothing of others, will probably, with the blessing of God, stem the current which shall hereafter set in from the States.

2. But the only hope of the Indian is in the gospel. If he is to be saved, even for the life that now is, he must have the Christian religion. This fact stands out from all his history with a distinctness that admits of no mistake. A heavy responsibility, therefore, rests upon the churches. Unless we carry to our red brethren the words of eternal life, their doom is sealed. And the question is one of present urgency. China may be expected to remain as densely populous for thirty or fifty years, though heathen still, as it is now; and so may India; and so may other parts of the world. Not so the aborigines of North America. Pagan Indians, in the year 1900, will be rarely found. What we do for them, therefore, we must do now. They are passing away; and soon they will have gone beyond the prayers and the labors of all good men. And here the Committee cannot withhold the expression of their sorrow and their shame, in view of the state of the Cherokee and Choctaw missions. For many months they have been looking for preachers of the gospel, who will go to these tribes of Indians. In public and in private they have made known their wants. But our brethren there are as weak as ever. Nor is it they only who call for help; the pleading tones of the red man mingle in the frequent moving appeal. How long shall this cry be unheeded?

3. Missionaries to the Indians have a strong claim upon our sympathies. They have some trials which are all their own, and which are very hard to bear. This is true pre-eminently of the more unpromising missions. Look, for instance, at our brethren among the Dakotas and Ojibwas, far away from Christian fellowship; sowing their seed with weeping, year after year, but
finding few sheaves in the day of harvest; having their choicest hopes ever and anon blighted by their own “pale-faced” kindred; and always bearing about in their bosoms, as a heavy burden, the fear that all their toil must be in vain. When they speak to the churches, they have but little to say; for the Lord has placed them in a thirsty and a barren land. When sickness or business brings them back to their early homes, they have none of the tidings that we most love to hear. Such men can labor steadily and cheerfully only in the strength of a faith that looks within the veil. We ask the Board to join with us in speaking “comfortable words” to all these laborers in the wilderness. Let us say to them: “Be of good cheer; it is a blessed work which you are doing. If the joy of the reaper is yours, let your thanksgivings ascend to Him who is faithful. If the harvest is far off, “be patient.” “Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain.” And though you go down to the grave, with few of your adopted people to mourn your death, the Savior will own you “in that day.” He will judge you, not by the success you have reported, but by the spirit you have cherished.’

After this paper had been read, five members of our Indian churches were introduced to the President, who extended to them a cordial welcome in behalf of the Board. Addresses were then made by William Mount Pleasant in Tuscarora, Mr. Chew acting as his interpreter; by Peter Jimeson and Andrew Johns in Seneca, Rev. Asher Wright acting as their interpreter; and by Allen Wright (a graduate of Union College) in Choctaw, Rev. Mr. Byington acting as his interpreter. Rev. Mr. Rockwood also spoke of the present condition of the Tuscaroras; Rev. A. Wright described the state of the Senecas; Rev. W. Willey pointed to the brightening prospects of the Cherokees; and Rev. Messrs. Byington and Hotchkim made an earnest appeal for the Choctaw mission. Rev. A. C. Thompson gave a brief but interesting account of a recent visit to the Choctaws and Cherokees; after which Dr. Bacon submitted a few general remarks on the duty of the churches to the aborigines of this country. The foregoing document was referred to Dr. Bacon, Rev. D. Greene, Dr. Peters, Dr. Judd, Rev. R. W. Landis, Rev. Robert McGill and N. Durfee, Esq., who reported the following resolutions, which were adopted by the Board.

Resolved, That this Board acknowledges, with gratitude to him who giveth the increase, the success which, in circumstances most unfavorable to success, has attended the missions of this Board among the American Indians, and particularly the missions to the Cherokees and the Choctaws, and accepts that success as conclusive evidence that the tribes of the wilderness may be civilized by being christianized.

Resolved, That as the advancing civilization of the Cherokee and Choctaw nations is to be referred, primarily and chiefly, to the introduction of Christianity among them by missionary labors, so its permanence and progress must depend upon the further prosecution of those labors; and it is, therefore, the desire of this Board that the Prudential Committee take measures, as early as possible, to strengthen the Cherokee and Choctaw missions.

Resolved, That the great wrongs which the Indians, and particularly the South-western tribes, have suffered in their connection with the American people, should incite all who fear God, and all who love justice, to renewed
efforts for the temporal and eternal welfare of that injured race; so that whether in the form of separate political communities, or incorporated as equal fellow citizens in the great American Union, they and their posterity, from age to age, may be a living monument to the praise of Christ and to the honor of his gospel.

**NEW YORK SECRETARYSHIP.**

The committee to whom the Board, at the annual meeting held in Portland, referred "the subject of a fourth Corresponding Secretary, with instructions to confer with all concerned, and bring the results of their deliberations before the Board" at the present meeting, submitted the annexed report.

From all the light your committee have been able to obtain in reference to this matter, they are led to the following conclusions:

1. That by the appointment of an additional Corresponding Secretary, co-ordinate with those in Boston, to reside in New York, the funds of the Board may be considerably enlarged from that very important district, with little or no increase of expense to the Board.

2. That from the position and relations of that great commercial metropolis, the diffusion of missionary intelligence and information may, by such appointment, be much increased throughout the country.

3. That, while the duties and responsibilities of such a Secretary cannot be precisely the same as if he were resident in Boston, arrangements are practicable by which his harmonious co-operation with the other Secretaries may be secured, and thus they all mutually aid in calling forth the resources of the churches, and promoting the great cause of Christian missions.

The committee presented the following resolution, as embodying the result of their deliberations; which was thereupon, with the preceding report, adopted by the Board.

*Resolved,* That there be chosen annually another Corresponding Secretary, to be called the Corresponding Secretary for New York, to reside in the City of New York, whose duties shall be assigned by the Prudential Committee.

**NEW MEMBERS AND OFFICERS.**

The usual committee on new members and officers was appointed, consisting of Dr. Hopkins, Dr. Tappan, Dr. Goodrich, Hon. William J. Hubbard, Judge Darling, Dr. Cummings and Charles J. Stedman, Esq., who recommended the election of the following persons as corporate members; and they were chosen accordingly.

Walter S. Griffith, Esq., Brooklyn, N. Y.
Isaac N. Wyckoff, D. D., Albany, N. Y.
Hon. William F. Allen, Oswego, N. Y.
General William Williams, Norwich, Ct.

The same committee nominated for re-election the former officers of the Board; and they also nominated Rev. George W. Wood for the
office of Corresponding Secretary for New York City. 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.
Rev. George W. Wood, Corresponding Secretary for New York City.
Samuel M. Worcester, D. D., Recording Secretary.
Henry Hill, Esq., Treasurer.

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

Corresponding Secretaries.
Prudential Committee.

Resignation of a Member.

A communication was read from Hon. Lewis Strong, of Northampton, Massachusetts, showing that the state of his health rendered it exceedingly inconvenient for him to attend the annual meetings of the Board, and that for this reason he begged leave to tender his resignation as a corporate member. His resignation was accepted.

Place and Preacher for the Next Meeting.

Dr. Asa D. Smith, Rev. Lewis Kellogg, Henry Hill, Esq., Dr. S. W. Fisher, Rev. D. B. Coe, Rev. D. Malin and A. Penfield, Esq. were appointed a committee on the place and preacher for the next annual meeting of the Board. They recommended that the place of meeting for 1853 be the Second Presbyterian Church in Cincinnati, Ohio; that the time of the meeting be the first Tuesday in October, instead of the Tuesday before the second Wednesday of September; that the Prudential Committee be authorized to designate a committee of arrangements; and that Dr. William Adams, of New York, or in case of his failure, Dr. White, President of Wabash College, preach the sermon. These recommendations were adopted by the Board.

Resolutions.

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

Resolved, That the thanks of the Board be presented to Dr. Bacon for his sermon delivered before the Board on Tuesday evening; and that he be requested to furnish a copy for publication.
Resolved, That the thanks of the Board be returned to the numerous families of different denominations in the city of Troy, and the villages of West Troy, Waterford, Lansingburgh and Cohoes, for their liberal hospitality and truly Christian kindness, in which the members of the Board and others have so largely shared during the meeting.

Resolved, That the thanks of the Board be presented to the choir of singers of the First Presbyterian Church of Troy, for their very acceptable services at this meeting.

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

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

DEVOTIONAL SERVICES.

It has already been stated that the meeting was opened with prayer by Dr. Nott; and at the morning sessions of Wednesday, Thursday and Friday, Dr. Humphrey, Rev. Mr. Waters and Rev. Mr. Shepard 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. Bacon, from 2 Cor. v. 7, the introductory prayer having been offered by Dr. Magie.

In consequence of the large number of persons in attendance, it became necessary to hold meetings simultaneously with those which were in progress at the First Presbyterian Church, in the churches of Dr. Halley, Rev. T. P. Field, as also at West Troy, at which addresses were made by members of the Board and returned missionaries.

On Thursday afternoon the Lord's Supper was celebrated in the First and Second Street Presbyterian Churches. Rev. Mr. Goodell of the Armenian mission, and Dr. N. Adams officiated in the former; while Dr. Scott, of Newark, and Dr. Peters conducted the services in the latter.

The meeting on Friday morning was spent in devotional exercises and parting addresses. Messrs. Goodell and Byington, in behalf of the missionaries who were soon to return to their respective fields of labor, affectionately took leave of the Board; and the President made a feeling and felicitous reply. Dr. Anderson tendered to Dr. Beman, and through him to the citizens of Troy and others, the cordial thanks of the Board for the ready and generous hospitality which had been enjoyed; and Dr. Beman responded in a very appropriate and happy manner.

CONCLUDING REMARKS.

The forty-third annual meeting of the Board will be remembered as one of the most interesting which has ever been convened. Some of the previous meetings have been rather larger; but there was certainly no deficiency in this respect at our recent convocation. On other
occasions there have been topics of discussion of greater interest, plans and measures, reaching far into the future perhaps, of a more stirring character, appeals and addresses of a higher order; but never has there been a more delightful flow of feeling from the beginning to the end; and never has there been a deeper conviction of the sacredness and blessedness of the work in which the Board is engaged.

And surely it is not too much to hope, that the paper on "the grand motive to missionary effort" will be read and pondered and prayed over in secret places. The time is eminently auspicious. There is no debt to occasion solicitude; there are no questions of a delicate and perplexing nature to divide the attention. Our blessed Master has brought us to "a large place." We have quietness and prosperity. Let us show our thankfulness by testing our principles. Let us examine anew the nature and strength of our consecration to his service. Above all, let us pray unceasingly for the descent of the Holy Spirit, that our plans may be broader, and our hearts larger, and our desires purer, and that Christ may be "all and in all."

ADJOURNMENT.

The Board adjourned to meet at Cincinnati, Ohio, on the first Tuesday of October, 1853, 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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<tr>
<td>1810</td>
<td>Farmington</td>
<td>No sermon</td>
<td></td>
</tr>
<tr>
<td>1811</td>
<td>Worcester</td>
<td>&quot;</td>
<td></td>
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<tr>
<td>1812</td>
<td>Hartford</td>
<td>&quot;</td>
<td></td>
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<tr>
<td>1815</td>
<td>Salem</td>
<td>*Calvin Chapin, D. D.</td>
<td>Ps. 90 : 10.</td>
</tr>
<tr>
<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>*Judahiah 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>
</tr>
<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>Isa 33 : 15.</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>Isa 41 : 14, 15.</td>
</tr>
<tr>
<td>1852</td>
<td>Troy</td>
<td>Leonard Bacon, D. D.</td>
<td>2 Cor. 5 : 7.</td>
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FORTY-THIRD ANNUAL REPORT

OF THE

PRUDENTIAL COMMITTEE.

HOME DEPARTMENT.

OBITUARY NOTICES.

Since the last annual meeting of the Board, Rev. Henry Davis, D. D., of Clinton, N. Y.; Hon. Nathaniel Howell, LL. D., of Canandaigua, N. Y.; Thomas Bradford, Esq., of Philadelphia, Pa.; Hon. Alfred D. Foster, of Worcester, Ms.; Daniel Noyes, Esq., and Rev. Bela B. Edwards, D. D., of Andover, Ms., have rested from their earthly labors. Dr. Davis was elected a corporate member in 1812; Judge Howell and Mr. Bradford in 1826; Mr. Foster in 1842; Mr. Noyes in 1835; and Prof. Edwards in 1839. The whole number of corporate members now living is 187.

During the year also intelligence has been received of the death of one missionary and five assistant missionaries. Of these, one was connected with the South Africa mission; one with the Bombay mission; one with the Syria mission; one with the New York Indians; one with the Dakotas; and one with the Madras mission.

MISSIONARY HOUSE.

The members of the Prudential Committee, the Secretaries, Treasurer, Editor of the Journal of Missions and Youth's Day-spring, Agent of Publications, and Purchasing Agent, have all been at their posts, during the year, without any serious interruption of their labors from illness or any other cause.
AGENCIES.

There has been no change in the Districts or District Secretaries since the last meeting of the Board. The following table will exhibit the several Districts as at present arranged, and the District Secretaries by whom they are occupied.

Districts. District Secretaries.

**NORTHERN NEW ENGLAND:**
- Maine, New Hampshire and Vermont: Rev. William Clark, Amherst, N. H.

**SOUTHERN NEW ENGLAND:**

**NEW YORK CITY:**
- New York city, Long Island, River Counties as far as Troy, and East Jersey: Rev. William Clark, Amherst, N. H.

**EASTERN NEW YORK:**
- Delaware, Otsego, Oneida, and Lewis Counties for a Western boundary: Rev. James P. Fisher, Schenectady, N. Y.
- Northern Ohio: Western Reserve and Counties West: Rev. S. G. Clark, Brooklyn, Cuyahoga Co. O.

**CINCINNATI:**
- Southern Ohio, Southern Indiana, and Southern Illinois: Rev. H. A. Tracy, Cincinnati, O.

**NORTH-WESTERN DISTRICT:**

The District Secretaries have prosecuted their work in their several fields with diligence, and in some instances with more than usual success. The prospect in their judgment is quite as encouraging as at any previous period.

Rev. Francis Bartlett, who has been employed as an agent of the Board in south-eastern Ohio for more than ten years, is expecting to retire from his agency in October. It is believed that the collections in that part of Ohio may be made by the pastors, under the general superintendence of the District Secretary of Cincinnati, without the appointment of another agent to that field, at least for the present.

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

MISSIONARIES SENT FORTH.

During the year the following missionary laborers have been sent to their respective fields, to wit: Rev. Anson Gleason and Mrs. Gleason, to the Cattaraugus Indians; Rev. George
Pierson and Mrs.: Pierson, Maria P. Arms, Harriet McCormic, Chloe M. Bigelow, to the Choctaws; Jerusha E. Swain, Julia F. Stone, and Lois W. Hall, to the Cherokees; Mrs. Mary C. Parris and Mrs. Anna Andrews, to the Sandwich Islands; Rev. Benjamin G. Snow and Mrs. Snow, Rev. Luther H. Gulick, M. D. and Mrs. Gulick, Rev. Albert A. Sturges and Mrs. Sturges, to Micronesia; Rev. Daniel Vrooman and Mrs. Vrooman, and Rev. Frederick H. Brewster and Mrs. Brewster, to Canton; Rev. Marshall D. Sanders and Mrs. Sanders, to Ceylon; Rev. Isaac N. Hurd and Mrs. Hurd, to Madras; Rev. Edwin H. Crane and Mrs. Crane, and Martha A. Harris, to the Nestorians; Rev. William W. Eddy and Mrs. Eddy, to Syria; Rev. Henry Lobdell, M. D. and Mrs. Lobdell, to the Assyrian mission; Rev. Joseph W. Sutphen and Mrs. Sutphen, to the Armenians; Rev. Homer B. Morgan and Mrs. Morgan, to the Jews of Salonica; Mrs. Catharine H. Walker, to the Gaboon mission.

In all, . . 14 missionaries.

23 assistant missionaries.

Total, . . 37

In addition to these, Rev. J. D. Paris, Rev. C. B. Andrews, Mrs. Lucy G. Thurston, and Mr. Abner Wilcox, of the Sandwich Islands mission; Rev. H. Ballantine and Mrs. Ballantine, of the Ahmednuggur mission; Rev. Ira Preston and Mrs. Preston, and Rev. William Walker, of the Gaboon mission; having spent some time in this country, with the approbation of the Committee, have returned to their former fields of labor;—thus making, in all, forty-six missionary laborers, male and female, who have been sent out during the past year.

Since the last meeting of the Board, thirty-three missionary laborers, eleven males and twenty-three females, have been appointed by the Committee; some of whom have already gone to their allotted fields of toil. And there are now under appointment in this country, twenty-seven persons, fourteen males and thirteen females, expecting to take their departure as soon as their arrangements shall have been completed. Two of these were settled pastors who, with their wives, have felt constrained to leave their people in order to carry the message of mercy to the heathen. It may also be stated that nine of the twenty-seven, five missionaries and four female assistant missionaries, stand designated to the Armenian field. The prospect in regard to candidates for the missionary work in coming years, is, on the whole, encouraging. There are some in nearly or quite all our colleges and theological seminaries, who have their eye upon the foreign field, though the number
is by no means so great as it should be. Young men preparing for the ministry, should be reminded that the call for "more men" is daily becoming more and more urgent.

PUBLICATIONS.

During the year ending July 31st, the following publications were issued, viz:—Of the Missionary Herald, 210,000 copies, 17,500 per month; of the Journal of Missions, 450,000 copies, 37,500 per month; of the Youth's Dayspring, 592,000 copies, 49,333 per month;—making a total of 1,252,000 copies of the three monthly publications of the Board issued the past year—being an average of 104,333 copies per month; which is 9,667 less than the monthly issues of the previous year;—a result traceable in part, it is thought, to the discontinuance of agencies, and in part to other causes. Of the Annual Report, there were printed 5,000 copies; Dr. Riddle's Sermon, 3,000 copies; Tract No. 7, 4,000 copies; Tract No. 8, 4,000 copies; Tract No. 12, 6,500 copies; Maps and Illustrations, 1,500 copies;—making a total of 24,000 copies.

The various publications of the Board are to be regarded in the light of an indispensable and powerful agency; doing what hundreds of men, though constantly employed, could not do with the living voice. And although the direct receipts for periodical publications is considerably less than their cost; yet the indirect receipts are vastly more. Indeed, if the monthly issues of the Board were to be suspended, not a few of the existing missions of the Board would soon be suspended likewise. A wise economy would increase rather than diminish these publications, even though the disparity between the actual cost and the direct receipts were still greater than it is.

RECEIPTS AND EXPENDITURES.

The receipts of the Board for the financial year ending July 31st, were, from all sources, $301,732 70; which is an advance on the previous year of $26,630 49. The expenditures for the same period, including the liquidation of the debt of $43,999 40, amounted to $301,727 35; leaving a balance in the treasury of $5 35.

In order to reach this desirable result, it became evident early in July, that, in addition to the generous subscription for the debt made at Portland and in subsequent months, $8,000 or $10,000 extra would probably be needed. This fact was laid before a small number of business men, chiefly in New York and vicinity, who readily responded, and the requisite sum was made pp. It should also be stated, that several other gentle-
men stood ready to furnish aid, if it had been found necessary at the close of the month.

Among the items which go to make up the receipts of the year, are $10,211.76 from foreign lands; the particulars of which readers of the Missionary Herald would do well to reflect upon. They will find it instructive. Here are donations from missionaries and their widows, from mission churches and schools, from British merchants and officers of the English army, twenty-five dollars from the Catholic governor of Fernando Po, and one hundred dollars, to be repeated yearly, from a Mohammedan prince of Persia. And it is, perhaps, but justice to say, that, in this matter, the Indian churches of this continent, and the native churches of the Sandwich Islands, deserve honorable mention. Like the churches of Macedonia, "the abundance of their joy and their deep poverty" have "abounded unto the riches of their liberality."

Another item to be noticed, is the sum of $5,939.19, contributed by children and youth in this country, for the education of children and youth in heathen lands. A beautiful and noble object. It is to be hoped that the five or six thousand dollars will swell ere long to ten or twelve thousand. Parents and Sabbath school teachers and all friends of missions, should encourage this plan. For while it is doing good to the heathen directly, it is also training up a generation of missionaries and missionary helpers, to take the places of their fathers and mothers, and help on the work of this world's conversion. It is of the utmost importance that the youth of our country should be imbued with the spirit and practice of genuine Christian beneficence.

There have been received during the year, from the American Bible Society, $6,500; from the American Tract Society, $8,300.
THE MISSIONS.

AFRICA.

MISSION TO THE ZULUS.

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

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

ISIDUMHINI.—50 m. N. E. of D'Urban and 20 from the sea.—Josiah Tyler, Missionary; Mrs. Susan Tyler.

UMSUNDUZI.—50 m. N. E. of D'Urban and 15 from the sea.—Lewis Grout, Missionary; Mrs. Lydia Grout.

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

TABLE MOUNTAIN.—20 m. N. W. of Inanda and 40 from the sea.—Jacob L. Döhne, Missionary; Mrs. Döhne.—One native helper.

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

UMLAZI.—22 m. S. W. of D'Urban and 5 from the sea.—David Rood, Missionary; Mrs. Sarah C. Adams and Mrs. Alvira V. Rood.—Three native helpers.

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

AMAHLONGWA.—12 m. S. W. of Ifumi and 5 from the sea.—Silas McKinney, Missionary; Mrs. Fanny N. McKinney.

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

UMTWALUMI.—12 m. S. W. of Ifapa.—Hyman A. Wilder, Missionary; Mrs. Abba Wilder.

John A. Butler, Printer, and Mrs. Anna S. Butler, have a temporary residence at D'Urban. This is an English town lately arisen at Port Natal.

Station not known.—William Mellen, Missionary, and Mrs. Laurana W. Mellen.

Seven out-stations.

13 stations and 7 out-stations.
13 missionaries.
1 male and 16 female assistant missionaries.
7 native helpers.

The distance between the extreme stations is about one hundred and fifty miles, following a line which seldom diverges very far from the sea. The English missionary station nearest to Umtwalumi, the most southerly station, is Palmerston, 150
miles, occupied by the Wesleyans. Umtwalumi was formed by Mr. Wilder in the early part of last year, and is the latest in the order of time. It is in south latitude 30 deg. 23 min., on a plain of a thousand acres, considerably elevated above a river of the same name, and girt about with hills and mountains. A hundred kraals, averaging thirty souls each, are supposed to be scattered within eight miles of the station; and it is in such small hamlets the Zulus generally reside.

Dr. Adams, one of the first company of American missionaries to Southern Africa, died on the 16th of September, just after the close of the last meeting of the Board, and after sixteen years of missionary labor, but in the midst of his usefulness. Though he had been some time ill, his death occurred unexpectedly. His end was peace. One of the prominent characteristics of our departed brother was a strong missionary faith. During the ten gloomy years, which followed the commencement of the mission, his faith and patience never failed, nor did he ever swerve from his purpose to remain in the country.

Mr. and Mrs. Mellen reached Port Natal, Aug. 16, 1851. The mission held its annual meeting in September, simultaneously with that of the Board in Portland. The following tabular view of its operations was compiled at that meeting.

<table>
<thead>
<tr>
<th>Native Assistants,</th>
<th>Out-stations,</th>
<th>Sabbath Preaching Places for Missionaries,</th>
<th>Week-day Preaching Places,</th>
<th>Average Sabbath Congregation at the Stations,</th>
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<td>38 150 30 430 30 50 150 150 53 67 75 81</td>
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<tr>
<th>Schools,</th>
<th>Male Pupils,</th>
<th>Female Pupils,</th>
<th>Total,</th>
<th>Christian Marriages,</th>
<th>Children Baptized,</th>
<th>Churches,</th>
<th>Members received during the year,</th>
<th>Suspended,</th>
<th>Excommunicated,</th>
<th>Died,</th>
<th>Male Members in good standing,</th>
<th>Female &quot;</th>
<th>Whole number of Church Members,</th>
<th>Candidates for admission,</th>
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* A number of natives have been employed by Mr. A. Grout at different times as teachers and assistants, the aggregate of their labors having been equal to the assistance of about three, as reported in the table; and this is true to some extent at Ianuza and Umbuti.

† Mr. Doline makes it a rule to go from kraal to kraal daily, visiting and preaching to the people.
An examination of this table will show, that the mission is yet in its early stage, in its beginning. It may properly date its origin, indeed, only some six or seven years back. It is still seed-time, and the time to look for the harvest has not come. Even in barbarous heathen communities, where the harvest usually occurs earlier than in communities comparatively civilized, the analogies of past experience show that decisive palpable results are not ordinarily to be expected within less than twelve or sixteen years. But here we clearly perceive a beginning:—sixteen congregations, all yet small, but regularly assembled and instructed; nine churches, all infantile, but increasing, fifty new members having been received the past year, and all under Christian culture; seven native helpers, all of them still in the mere rudiments of knowledge, but comparatively educated, and employed and trusted; fifteen Christian marriages, each taking the place of an abominable polygamy, and, as a consequence, as many Christian families, with children dedicated to God in baptism, and their parents, only a few years since savages and idolaters, come under covenant engagements to train their offspring in the nurture and admonition of the Lord. To aid such parents, there are twelve Christian schools, all it is true yet in their infancy, but sure as to their growth and salutary influence. Here, then, are the grand elements of a Christian society, and the mighty influences, which, under God, if only properly extended, will work out the moral transformation of a world lying in sin. There are, also, twenty-eight candidates for admission the church, thus looking to a progression during the next year. As the circle extends, it will increase in its social religious power, and the mission will be sure to reap, if it faint not.

Evidences of an incipient civilization are making their appearance at the older stations. At Umvoti, for instance, nearly eighty persons, men, women, and children, come decently clad to the Sabbath worship, and some persons are usually clad while at work during the week. Three families live in civilized looking houses, and some seven or eight natives are erecting similar habitations. These are substituting iron pots for cooking, in place of the old earthen; and are using spades, axes, saws, and other kindred instruments of husbandry and the arts. One native has procured a cart and oxen, and thus takes produce to the market. Household furniture is naturally found in the improved houses, and clothing to correspond, and some have procured writing materials, and learned how to use them. The church at this station contains 29 males and 18 females, and all who have ever joined it are now in good standing. This is one of the oldest stations, but it illustrates
the encouragement there is to labor and hope at all the stations. There are, however, serious difficulties to be overcome every where, growing out of the scattered state of the population, and the derangements resulting from polygamy. Not till the people become interested in the gospel, will they assemble in large congregations to hear it preached. Hence as Paul preached the gospel "from house to house," so the missionary to the Zulus is subjected to the more painfully laborious duty of preaching it from kraal to kraal. (See Miss. Herald, 1852, pp. 129—135, 218, 219, 228.)

In this service, the assistance of native helpers is greatly needed; and it is a question not yet satisfactorily determined by the mission, in what manner these helpers can best be educated and prepared for the service.

A portion of the Psalms was printed during the year in the Zulu language, amounting to 96,000 pages. The printing from the beginning, is 682,280 pages. It is the present conviction of the Committee, that the printing can be accomplished more economically at one of the presses at D'Urban owned and worked by colonists, than at the mission press.

The mission has to some extent been an object of misrepresentation by unprincipled white men in the neighborhood, who desire the lands occupied by the Zulus and regard the mission as an obstacle to their success. It may be presumed that the justice and good sense of the colony which has so unexpectedly and suddenly risen in the vicinity of Port Natal, will reject all such groundless insinuations and accusations, and defend our brethren, and the poor natives whom they seek to benefit. The policy, which the government will pursue when the present unhappy Kaffre war is terminated, is a subject of some doubt and solicitude.

The progress of discovery in the interior, through the enterprise of Dr. Livingston, of the London Missionary Society, is highly interesting in its bearings on future missionary efforts in Southern Africa. (Miss. Herald, 1852, pp. 155, 217.)

MISSION TO THE GABOON.

Baraka.—William Walker, Missionary; Henry A. Ford, M. D., Missionary Physician; Mrs. Catharine H. Walker.

Konia Island.—Ten miles above Baraka.—Vacant.

Olanderbenk.—On the Ikai creek, twelve miles from the Gaboon, and twenty-five above Baraka.—Jacob Best, Missionary.

Upper Gaboon.—Junction of the Nkâmá and Bâkwe rivers, seventy miles above Baraka.—Ira M. Preston, Missionary; Mrs. Jane S. Preston.

Station not known.—Rollin Porter, Missionary; Mrs. Nancy A. Porter.
Mr. and Mrs. Porter arrived at the Gaboon, June 6, 1851. Messrs. Walker and Preston’s return to the mission, with their wives, was early in the present year. Mr. Bushnell’s physical constitution has always been delicate, but he enjoys missionary life in Africa, and would gladly spend his days there. His present resort to his native clime is in compliance with the decided advice of his brethren, and has the approval of the Committee. Mr. Wilson went to Africa nineteen years ago, and Mrs. Wilson the following year. During the past year, the health of the former has evinced a strong tendency to give way, and it was to escape a dangerous crisis in his constitution, that his brethren urged upon him and Mrs. Wilson a homeward voyage. Our brother and sister have long borne the burden and heat of tropical days, but were never more interested than now in their African labors. Mrs. Wilson had previously derived benefit from an excursion, in company with Mr. Best, as far as Monrovia. It is a remarkable fact, that the influenza, from which Mr. Wilson suffered in October, extended as an epidemic along a thousand miles of the coast.

War broke out in the Bakali country while Mr. Best was absent, which for a time endangered his property and the station. His house was near the town and was guarded by the natives, though his personal security was in some danger after his return. He anticipated a speedy peace. Mr. Porter hopes to form a station on the Ragali creek, which is about twelve miles above the Ikai, and central as regards a considerable population. There are near twenty towns which he might easily visit. He might make excursions also to settlements of the Pangwes. Mr. Bushnell, who accompanied Mr. Porter in exploring this district, regards it as “an important and most promising field.” Baraka, the station nearest the sea, has the disadvantage of being a commercial centre. There the foreign ships meet the native traders. Not less than seven English trading factories are there, besides several smaller establishments kept by natives. Intoxicating drinks are easily obtained, and the baleful consequences, in such a community, need not be described. The cheerful side of the prospect is inland, among the Mpongwes, who are however fast moving down upon the coast, and still more among the Pangwes, who are crossing the mountains to meet the commerce of foreign nations, and will soon be accessible to the gospel. A free
traffic in the natural products of the country will help the mis­sionary, when operating in the interior, far more than it will hinder and counteract his labors.

The Committee must caution their brethren not to expect a rapid march upward from the coast. There are no roads beyond the navigable rivers. Where boats can ascend no farther, there is only a pathway through forests of inconceivable den­sity, too narrow for a man on horse-back, or with burthens of any size. Then the Mpongues, having never traveled into the interior, are timid and irresolute, and their imaginations people the interior with most savage tribes, so that they cannot as yet be made available as guides and helpers on the uplands. Time and the courage which is inspired by the gospel will tend to diminish and do away this evil. Another obstacle is the want of political organization among the Pangwes. No single man among them has authority or much influence beyond his own village, so that the missionary is liable to be arrested in every successive village. It follows, that our pro­gress for the present must be slow, by forming a successive line of stations not far distant from each other.

The dangers, whatever they are, so far as the people are concerned, exist chiefly at the beginning of every new stage of progress among the raw tribes from the bush. After living with them a short time, the dangers may be expected to vanish, and the missionary to be as safe among the Pangwes, as among any uncivilized people in the world. “We can advance into the interior,” say the missionaries, “only so far as we acquire personal influence. We can run our cars only so far as we have laid the rails. We have already made some progress, and there is no reason why we should not make still greater progress another year.” When the mission first went to the Gaboon, the way was not prepared to go among the Bâkâlis, but now a footing is secured among them. Mr. Por­ter hopes to advance beyond the station commenced among the Bâkâlis by Mr. Preston, and now occupied by Mr. Best; and Mr. Preston is still farther on, and though in a Bâkâli village, is in the midst of the advanced posts of the Pangwes. The next position occupied will probably be near the moun­tains, which rise to view before reaching the head of naviga­tion. Messrs. Bushnell and Porter advanced nearly to this point, in an excursion among the Pangwes the past year, and made the acquaintance of a chief, who had crossed the moun­tains only three months before. Having gained the confidence and friendship of such, it may ere long be possible to accom­pany them safely on their return into the great interior from whence they came.

In 1842, when the mission was commenced, there was not a
Pangwe within a hundred miles. More than twenty villages of them are now known to exist on the branches of the Gaboon, and as many more are believed to be within a few miles of those waters, embracing a population of not less than 10,000; and they represent themselves as only the pioneers in this emigration.

The chief labor of the mission hitherto has been among the Mpongwe. Though preaching has always been well attended, there have been as yet but few conversions. A promising young man, who had acted as interpreter, was received into the church in the autumn, and several other young men were quite thoughtful. There were two Christian marriages and four baptisms during the year. The schools, which are five in number, contain about one hundred pupils.

Commodore Penand, of the French African squadron, spent some time at the Gaboon, endeavoring, among other things, to debar the natives from all participation in the slave-trade. He was uniformly polite and kind to the mission, and made a courteous reply to their letter of thanks. The correspondence took place in October.*

* The following is the correspondence referred to:

Respected Sir,—The undersigned, American missionaries residing at the Gaboon, desire to present their acknowledgments for the polite attentions which you have extended to them personally, and for the interest you have manifested in the labors in which they are engaged. At the same time they would renew the assurance already made, that they have no object in residing at the Gaboon, except to promote the intellectual and religious improvement of the aborigines of the country.

We would also express our hearty sympathies in the successful efforts you have put forth to prevent the natives of this region of country from participating further in the foreign slave-trade; and we hope they will not be suspended until this wicked practice is entirely suppressed.

Be pleased at the same time to accept of our best wishes for your personal welfare and a safe return to your native land.

With sentiments of highest regard, we remain yours, &c. &c.

J. Leighton Wilson.
A. Bushnell.
Jacob Best.
Henry A. Ford.
Rollin Porter.

Gentlemen,—I have been highly gratified by the letter which you have done me the honor to address to me, in relation to the measures which I have taken to arrest the slave trade in the waters of the Gaboon. I am happy, Gentlemen, in receiving the sympathies extended to me by men who are so honorable, and who enjoy, with such good reason, the esteem of the inhabitants of the country.

One of the principal objects of France in establishing herself at the Gaboon is to introduce civilization; and you are contributing largely to this work. Gentlemen, we shall regard as good compatriots and friends those who, like yourselves, conduct the natives in this path by their instructions and by their example.

Be pleased to accept, Gentlemen, the expression of my high esteem and my most distinguished consideration.

The Captain, &c. commanding the French naval division of the western coast of Africa,

Penand, at the Gaboon.
Mr. Wilson says that "the English squadron has very nearly put a final end to the slave-trade. All its strong holds in the vicinity of the Congo have recently been abandoned. Indeed, I know of but three points on the whole coast now where it is still continued; and these, I have no doubt, will be relinquished before the close of the present year. Frequent efforts will doubtless be made to renew it; but it will be much easier to prevent its revival than it was to exterminate it in the first instance." The year 1851 will probably be the historic period of the breaking up of this protracted and wicked traffic. The English Admiral, and a large number of his vessels, is now at Cape Lopez, (the place which has served as an outlet for all the secret slave-trade carried on in this river for three or four years past,) and will, no doubt, effectually abolish it before he leaves.  

The Gospel of John, in Mpongwe, translated by Mr. Bushnell and revised by Mr. Wilson, has been printed in New York city by the American Bible Society, in an edition of 500 copies, under Mr. Bushnell's superintendence.

An instructive article, by Mr. Wilson, on the rise and decline of the Roman Catholic mission in the kingdom of Congo, may be found in the January number of the "Bibliotheca Sacra" of the present year.

EUROPE.

MISSION TO GREECE.

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

Dr. King has been somewhat interrupted in his labors, the past year, by civil prosecutions. Besides preaching nearly as much as heretofore, however, he distributed, during 1851, by sale or gratuitously, 433,788 pages of Scripture, and 972,937 pages of Tract-Society and other religious works; making 1,406,725 in all. Many of the books were placed in Athenian and other schools of Greece, and some went to Alexandria, to Crete, to Macedonia, and to other parts of Turkey. A second and thoroughly revised edition of Baxter's Saints' Rest, of a thousand copies, was printed during this year in Modern Greek, and more than half of the edition was distributed. Dr. King also printed, at private cost, a few copies of a small work entitled, "Religious Rites of an Apostolical Church." It was

* See Appendix.
intended as an accompaniment of the "Exposition of an Apostolical Church," in Modern Greek, printed in this country. The "Exposition," having been extensively distributed, a sensation was created, and it was condemned by the hierarchy in Greece, Thessalonica, Smyrna, and Constantinople.

On the 7th of September, Dr. King received an order from the Council of Judges in the criminal court of Athens to submit to trial as one guilty of having preached, in his own house, doctrines, principles and opinions contrary to the bases of the religion of the Oriental Church. From this court he appealed to the higher court of Areopagus. The subsequent proceedings of these courts are described in the Missionary Herald for 1852, pp. 135-138 and 177-180. The Areopagus decided, that the penal law forbidding the expression of sentiments and opinions contrary to the bases of religion and morals, did not apply in the case of Dr. King. Notwithstanding this, the criminal court, to which the case was remanded for trial, declared him to be guilty of this very offence against that law, and condemned him to imprisonment, and, after that had expired, to banishment from the kingdom! For such flagrant acts of undisguised injustice we look in vain except to the books of the martyrs for the truth as it is in Jesus. It is due, however, to the government to say, that our brother was effectually protected from the violence of a mob, excited by placards posted up in various parts of the city on the morning of his trial, and that he received considerable indulgence in the execution of the sentence of imprisonment, though he was actually thrust into the prison-house of the worst of criminals. Having appealed to the Areopagus, he was removed from that prison the next day to the police office, where he was kindly treated, and his friends were allowed to call upon him. After three days, becoming ill of fever, he was removed to his own house, where he remained under a guard provided for the purpose till the decision of the Areopagus should be announced. To the surprise of the greater part of the legal profession, and of the more intelligent of the community, and of all the English and American residents, the Areopagus confirmed the sentence of the inferior court, while, by reaffirming its former judgment, it seemed to pronounce him guiltless of any real offence against the laws. Several of the ablest journals in Athens strongly condemned these proceedings of the courts; and, whether from the tide of popular sentiment in his favor among the more intelligent classes of the community, or because the Greek government learned in some way that the government of the United States designed to make inquiry into the case, the sentence of banishment has not yet been executed, so far as the Prudential Committee know. In May, Dr. King received a letter signed by
twelve Greek lawyers, giving their opinion, that the judgment of the Areopagus was erroneous. Several of these lawyers have held the highest offices in the government, and are among the most distinguished of their profession.* (See Missionary Herald, 1852, p. 238.)

The friends of the cause have much reason to confide in the disposition of our own government to protect American missionaries, not less than American merchants and travelers, in their

* The following is a translation of the letter:

Sir,—You have done us the honor to ask our opinions on the decision of the Areopagus against you, if this is not prohibited us by the law or judicial discipline. Although what has been judicially decided, is considered as the truth itself, it is permitted to compare the decisions of the courts with the unchangeable principles of right, and to judge how far they are in accordance with them; and this with the same freedom with which we judge every other work of the human understanding. Hence we see daily in the writings of the French jurists the decisions of the wise supreme judicial court become the objects of scientific discussion, and sometimes of severe censure.

According to us, the decision of the Areopagus before us is erroneous for the following reason:—The Criminal Court, in the recapitulation of the reasons for its decision, declared that the simple denial of the dogmas of the eastern religion, concerning the mother-of-God and the mystery of the communion, is a malevolent expression attacking the dogmas of that church, and thus applied against you the 17th article of the Penal Code, which punishes attacks on the dogmas of religion by malevolent expressions.

Your counsel rested on this a plea for annulling, [the decision,] properly maintaining that the simple denial of a dogma is not a malevolent expression; and that if the contrary be established by jurisprudence, then no other religion will be tolerated in Greece; because every religion, considering itself as the absolute truth, denies and rejects the dogmas of others. "It would be violating the liberty of worship," says the Duke de Broglie, "to interdict to such or such a religion the right to launch an anathema against every other, and to proclaim itself exclusively the truth." Chassan, des délits de la Parole, Tom 1, page 276.

What answer to this reason does the Areopagus give? That as the Criminal Court of Athens, having in its sovereign authority weighed the actual facts, was persuaded that they constitute the crime provided against by article 17, the Areopagus cannot interfere in the investigation of those facts. And this reasoning would be correct, if the Criminal Court had alleged that the denial of the dogmas of the eastern religion by you was accompanied by malevolent expressions against this religion. But when the Criminal Court considers as a malevolent expression simply the expression of non-acceptance of those dogmas by Jonas King, who belongs to another Christian religion, then the Criminal Court fabricates, as a crime, an act not punishable by the law; and the Areopagus, without interfering in the investigation of actual facts, had the power to annul a decision which established such an absurd principle, and belies that axiom which our lawyer understood as being in force with us, "One may say, that at the present day the liberty of discussion and of criticism, in religious matters, is inviolable." Chassan, ibid, page 282.

We salute you, your friends,

Diomedes Kyriakou,
P. Stroubros,
M. Rentzis,
I. M. Damianos,
S. Triantaphylles,
A. K. Balanos,
Emm. Kokinos,
N. I. Saripolos,
G. D. Stamataras,
G. P. Triantaphylles,
G. Bellius,
N. Stephanides.

"Athens, May 1st, (13th, N. S.,) 1852."
just rights and privileges. And no doubt missionaries have the same claims to protection, when in the lawful pursuit of their profession as preachers of the gospel. (See Proceedings of the Annual Meeting in 1841, pp. 36–39.) In February, 1842, Daniel Webster, then, as now, Secretary of State, instructed Commodore Porter, Minister Resident at the Porte, 'to omit no occasion, where his interference in behalf of American missionaries might become necessary or useful, to extend to them all proper succor and attentions, of which they might stand in need, in the same manner that he would to other citizens of the United States, who, as merchants, should visit or reside in Turkey.'—And now, a well defined case of outrage having occurred, efficient measures have been taken to investigate the case of Dr. King, and see whether he has been improperly treated by a government, towards which our own has ever sustained the most kind and friendly relations. Mr. Marsh, our Minister Resident at the Porte, was to proceed, for this purpose, to Athens, in the steam frigate San Jacinto, in July or August; and Commodore Stringham was at Athens in the Cumberland awaiting his arrival. The movement is understood to be entirely pacific on the part of our government; and the Board will notice with pleasure the bearing it must have, and is doubtless intended to have, on the religious liberty of American citizens, when duty calls them into foreign lands.

MISSION TO THE JEWS.

SALONICA.—Edward M. Dodd, Justin W. Parsons, Homer B. Morgan, Missionaries; Mrs. Lydia H. Dodd, Mrs. Catharine Parsons, Mrs. Harriette G. B. Morgan.—Two Armenian helpers.

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

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

Mr. and Mrs. Morgan embarked at Boston, Oct. 2d, in the ship Leland, Capt. Hall. Their voyage to Smyrna was of tedious length, and they did not reach Salonica till the 16th of February. The members of the mission, excepting Mr. Dodd, have been favored with health. Mr. Parsons is confident that few cities in the East are more salubrious than Salonica; and "I am sure," he says, "that Macedonia will compare well, for salubrity of climate, with any country in the world." During most of the summer, the city is favored with the sea breeze well known at Smyrna by the name of 'Inbat.' The low
parts of the city, where the Jews and Greeks chiefly reside, is however subjected more or less to *malaria* at certain seasons, and though our brethren have full permission to ascend to parts of the city altogether above this influence, on the higher grounds occupied by the Turks, they have not found it easy to hire, or even to purchase, houses in that quarter. Meanwhile they have occupied the upper stories of their houses. It is hoped that their position has ere this been rendered every way eligible. Missionaries going to the eastern world from the New England States, have often failed to realize at first the importance of regarding sanitary principles when engaging houses for their abode. Mr. Dodd continues to suffer from his bronchial affection. Last spring,—the proper season for such excursions,—he went into the delightful regions of Thessaly, as far as Larissa, hoping thereby to benefit his health. An account of this tour, in which Mr. Dodd enjoyed some excellent opportunities for preaching the gospel both to Jews and Gentiles, may be found in the Missionary Herald for the last month, pp. 235-238. The population of Berea, which was visited on the way, is nearly 6,000. Two hundred are Jews, ten or fifteen hundred Turks, and the rest are Greeks. Larissa, which is watered by the Penens, contains from twenty to thirty thousand inhabitants; of whom two thousand are Jews, perhaps five thousand Turks, and the remainder Greeks. The language chiefly used in both cities is Greek. Mr. Dodd's experience among the Jews of Larissa was interesting. "The Jews are so little accustomed," he says, "to hear one speak Sefardee except themselves, that they were sure I was a Jew, and could hardly be convinced to the contrary. It seemed to give them peculiar pleasure to hear me converse in their own language. They were insatiable in their questions as to who I was, and what I believed. 'Do you read Hebrew?' 'Do you affirm the law?' 'Have you performed the covenant' (of circumcision)? 'Do you touch fire on the Sabbath?' 'Do you eat Gentile food?' 'Why do you not keep the Mosaic ritual in these things, if you acknowledge the Old Testament?' All this, of course, led to much discussion, and gave me an opportunity for presenting the truth; to which many listened with interest as to something new and strange. I was a puzzle to them. I did not worship idols, like the Greeks; nor eat things strangled, or blood. I kept the Sabbath strictly, and acknowledged the Old Testament as of equal authority with the New; neither of which the Greeks do. I had talked much of God's holiness, the strictness of the law, the judgment and wrath to come. Strange words, thought they, from a Christian and a Frank, whose creed is, 'Let us eat and drink, for to-morrow we die.' And after all their questions, and all my explanations,
they went away, saying, 'Half and half, mixed, Mosaic purity and Christian abominations;' while others said, 'He is a Jew; but has some odd notions.'—The talking was so much, that it was a considerable offset to advantages otherwise afforded by the journey for the recovery of health.

Last autumn, Mr. Parsons made a tour into Bulgaria, in company with Mr. Goldberg, of the London Jews' Society, then on his way from Salonica to his new station at Constantinople. Jews are found in most of the large places in Macedonia, Servia, Bosnia, Albania, Thessaly, Roumelia, and Bulgaria; to whom Salonica is the rabbinic, or religious, centre; and our brethren regard their duty as extending to the Jews residing in these districts. It was in the performance of this missionary duty that Mr. Parsons visited that part of Macedonia, which lies northwest of Salonica, and then extended his journey to Sophia, the capital of Bulgaria. In describing the country, Mr. Parsons says: "It lies principally between the Vardar and Struma, and presents almost every variety of scenery, extensive plains, mountains, hills, valleys, rivers, lakes and forests."

"The whole region is more fully cultivated than Massachusetts, though with less skill and smaller returns. The chief productions are maize, wheat, rice, tobacco and cotton; the latter being raised extensively in the valley of the Struma." "Great quantities of Indian corn are shipped from Salonica to England."

Our missionary brethren commenced their tour Sept. 26th, with one of the Armenian helpers, a kavass from the Pasha for protection, and four horse-loads of Bibles. Their route lay through Doiran, situated among the mountains, on the west shore of a lake; Ostromja, in a magnificent valley watered by the ancient Pontus; Istip, a place of nearly five thousand houses; Koprili, upon three steep mountain slopes, with about five thousand houses, mostly Turkish; Scopia, on the head waters of the Vardar, mostly Turkish, with near four thousand houses. Thence they crossed hills and mountains covered with oak, beech and pine, the colors of the dying foliage almost equal in variety and brilliancy to those of New England; but there was no resemblance in the thatched huts, and the people were clothed from head to foot in sheepskins, with the wool outside. On the 14th of October, they arrived at Ghinstendil, the birth-place of Justinian, with twenty thousand souls; eighteen hundred of whom are supposed to be Jews. Four days later they crossed the Balkan, and entered Sophia, the capital of Bulgaria, containing a population of some thirty thousand Turks and Bulgarians, and at least six thousand Jews. Mr. Goldberg proceeded from this place to Constantinople, and Mr. Parsons returned to Salonica, where he arrived Oct. 30. (Missionary Herald, 1852, pp. 78-83.) Much of the country
through which they traveled is rich, and capable of supporting a dense population; but the inhabitants are generally poor, and between the church, the government, and the mountain rob­ bers, there is little stimulus for the people to labor for anything beyond the bare necessaries of life. Much opposition was encountered from the ecclesiastics, who often succeeded in pre­ venting the sale, to any great extent, of the Holy Scriptures. The eagerness of the people to possess them at Ghinstendil, burst through every obstacle, and Bibles enough were not left to satisfy their wants.

The opposition of the Rabbies at Salónica, has not been overcome so as to revive the school, or to collect much of a congregation. The people are yet timid. A year ago, not more than two or three ventured to hear the preaching, and often none were present. In December, from four to ten persons were present; in January, from ten to twelve; in Feb­ ruary, twenty; and in March, the attendance on the Saturday Jewish service was such as greatly encouraged the brethren. They anticipated a speedy renewal of the opposition.

The Hebrew Grammar, which was out of press at the last meeting, circulates slowly among the Jews on account of their increased opposition, which extends even to improved gram­ mars and lexicons, to everything tending to diffuse light. The Jews, however, express a desire for the Vocabulary, which was probably through the press some months since. Mr. Schauffler has suspended the printing of the Lexicon, that he may revise the Psalms in Hebrew-Spanish, with the help of Mr. Dodd. It is believed, that a revision of the whole O. T. Hebrew-Spanish version, under present advantages, would bring it still nearer to the actual spoken language of the Jews. Three tracts in He­ brew-Spanish have been published by the brethren in Salónica, one of four and another of eight pages by Mr. Dodd, and a primer of twenty pages by Mr. Parsons.

The Bulgarians—who shall send missionaries to them? "They are," says Mr. Dodd, "the Armenians of European Turkey. What began the reformation among the Armenians, but the same thirst for the word of God, which we see among the Bulgarians? There are about two hundred villages of this people scattered through Macedonia, besides numbers of them in Greek villages. These are more ignorant and less disposed to read, than those in Bulgaria; but they are simple hearted, and accessible to the missionary. In their own country, the Bulgarians are a reading people."
ARME\NIA\NS.

WESTERN ASIA.

MISSION TO THE ARME\NIA\NS.

CONSTANTINOPLE.—H. G. O. Dwight, Daniel Ladd, Cyrus Hamlin, Henry J.
Van Lennep, Joel S. Everett, Missionaries; Mrs. Mary L. Dwight, Mrs. Charlotte
H. Ladd, Mrs. Harriet M. Hamlin, Mrs. Emily B. Van Lennep, Mrs. Seraphina
H. Everett, Mrs. Sarah C. Hinsdale.—Two native preachers, and five assistants.

SMYRNA.—Elias Riggs, Thomas P. Johnston, Nathan Benjamin, Missionaries; Mrs. Martha I. Riggs, Mrs. Marianne C. Johnston, Mrs. Mary G. Benjamin.—
Two native helpers.

MARSO\VAN.—Edwin E. Bliss, Joseph W. Sutphen, Missionaries; Mrs. Isabella
H. Bliss, Mrs. Susan H. Sutphen.—One native helper.

TREBIZOND.—Philander O. Powers, Missionary; Mrs. Sarah L. Powers.—One
native preacher, and one helper.

ERZURUM.—Josiah Peabody, Missionary; Mrs. Mary L. Peabody.—Two native
preachers and three helpers.

AIN\TAR.—Benjamin Schneider, Oliver Crane, Missionaries; Mrs. Corinth I.
Smith, Mrs. Marion D. Crane.—Two native preachers and nine helpers.

OUT-STAT\IONS.—Brus\a, one native preacher and one helper. Nicomedia, one
native preacher and three helpers. Adabazar, one native preacher and two helpers.
Rodosto, one native preacher and one helper. Cesarea, one native helper. Mag-
nesia, one native helper. Sivas, one native helper. Tokat, one native helper.
Killis, one native helper. Orfa, one native helper. Kessab, one native helper.
Maras\a, one native helper.

In this country.—William Goodell, George W. Wood, Isaac G. Bliss, Mission-
aries; Mrs. Abigail P. Goodell, Mrs. Martha B. Wood, Mrs. Eunice B. Bliss,
Mrs. Eliza C. Schneider.

6 stations.
12 out-stations.
17 missionaries.
10 female assistant missionaries.
11 native preachers.
35 native helpers.

CHANGES—CALL FOR MISSIONARIES—THE STATIONS.

Mr. Ladd has removed to Constantinople, and a native pastor
been placed over the church at Brûsa. Mr. Ladd will probably
be stationed at Psamatia, a district in Constantinople proper,
ont the Sea of Marmora, six or seven miles from Pera, where
there is an awakened state of mind among the Armenians.
The health of Mr. I. G. Bliss and of his wife have required a
visit to this country, and their recovery since their arrival,
early in the year, has been slow. Mr. E. E. Bliss has removed
from Trebizond to Marsovan, and has Mr. Sutphen for an
associate, who sailed from Boston with his wife, on the 29th
of November, in the bark Sultana, Capt. Watson, and arrived
at Smyrna, January 16. The events which have led to the
occupation of Marsovan, occurred within the year now under
review. Mr. and Mrs. Dunmore have gone to Diarbekr, the
place of their original destination, within the field of the Assyrian mission. Mrs. Schneider's visit to her native land is mainly for the recovery of health. Mr. Hamlin and Miss Lovell were united in marriage on the 18th of May. Her successor in the female seminary is under appointment, and is expected soon to embark for Constantinople. Twelve additional missionaries for this mission were called for at the last annual meeting. Only one of this number has yet been sent, and it was necessary to station him at a place not mentioned in the appeal a year ago; and only five others are as yet under appointment. Our brethren are oppressed by the interests at stake in the places mentioned last year. "We must reiterate," they say, "that the urgent claims of all these posts continue to press themselves upon our attention; and we feel sad in view of the time which must elapse before the necessary men can be obtained, and can acquire the language which they must employ in proclaiming the everlasting gospel." Eight missionaries, they say, should be stationed at Sivas, Cesarea, Arabkir, and Tokat, with the least possible delay; and Marash, regarded last year simply as an out-station, is now thought to present claims as strong as any of those just named. At Erzurum and Aintab, moreover, there is a loud call for a reinforcement. Twelve missionaries, therefore, are needed at once. And there are special reasons for the earnestness of the mission. "At some of these places unbelief is coming in like a flood, and counting its disciples by hundreds. The minds of men, excited by religious discussion, and impressed mainly with the falsehood and absurdity of their old notions, are in great danger, unless seasonably guided, instructed and warned, of falling into skepticism or utter infidelity." And our brethren say, as the result of their anxious deliberations and inquiries, "The more intimately we become acquainted with the circumstances and claims of these opening fields, the more we feel that they must not be neglected."

It is one of the indubitable and cheering signs of progress at Constantinople, that the brethren are not likely to be confined much longer to Pera and Bebec as places of residence. The law forbidding the residence of foreigners in Constantinople proper, would seem to have become nearly or quite a dead letter. Foreigners do actually reside there, and Providence is favoring the removal of two of the brethren to one of the remotest districts in the city; near the famous "Seven Towers," on the Marmora, and in the midst of an Armenian population. Efforts are also making to introduce the female seminary into another Armenian district in one of the suburbs; and should this measure succeed, another family is expected to reside near that seminary. And it is in contemplation to create still other cen-
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tres, if possible, among the Armenians within and about the
metropolis. A third evangelical church was formed in the
suburb of Haskeuy in February, composed of brethren residing
there and at Balad, on the opposite side of the harbor.

Much labor devolves on the brethren at this station, in con-
sequence of their central position, that has no special relation
to their station. The transactions are exceedingly various,—
in matters of finance, post-office, correspondence, agencies, etc.
During the year 1851, not less than 1,500 letters were received
at the mission post-office from the European mails, or for­
warded by them. The Turks have no arrangement for dis-
tributing the letters that come by steamers to Constantinople.
The book distribution is chiefly from this station.

At Smyrna, there was a sufficient number of Protestants in
the early part of 1851 to require their enrollment as a separate
community, and this was accordingly effected. A persecution
followed; but the effect of it, as usual, was on the whole
good. The audiences became larger than ever before. As
many Armenians understand only Turkish, Mr. Johnston was
requested to preach in that language every Sabbath, and has
gladly complied with the request. Mr. Riggs preached, at a
different hour, in Armenian. The new Turkish governor,
unlike the former one, seems entirely disposed to protect the
rights of the evangelical community. The printing is to be
removed from Smyrna to the metropolis, that being now the
place where the press can operate to the best advantage on the
empire. This will involve the removal of Mr. Riggs, if not of
Mr. Benjamin, to Constantinople.

At Trebizond, meetings have been better attended by the
Protestants; their contributions have increased for the support
of the gospel; and they have established a "mutual-benefit
fund." The school is reported as prosperous; and there are
indications that the influences of the Holy Spirit are not alto-
gether withheld. "There are instances of more than ordinary
prayerfulness," the missionaries say, "and some persons out of
the church have been unusually impressed with a sense of
their sinfulness and perilous condition. And we hear of indi-
viduals out of our community who are ill at ease with them-
selves, are fully convinced of the truth, and are vainly waiting
for an opportunity to come out openly on the Lord's side, when
they can do it without pecuniary sacrifice." A decline of
piety in the church at one time, and some internal difficulties,
have rendered this church less influential without than it other-
wise would have been. These difficulties gave occasion for
the calling of an ecclesiastical council in September,—the first
one convened in the Turkish Empire,—the first church in
Constantinople and the church at Adabazar being present by
their representatives, with Mr. Dwight from the mission. (Missionary Herald, 1851, p. 406.) The result was favorable to the peace of the church. The relations of the pastor were dissolved, and he removed, with his family, to Rodosto, where he is now preaching to a congregation which has there arisen. In October, Mr. Bliss left Trebizond to spend the winter in Sivas, but found it necessary, in view of the state of things at Marsovan, to abide there for the present.

The sudden development of the reformation at Marsovan, affords a striking illustration of the rapidity with which changes are taking place among the Armenians. The seeds of truth were indeed planted long ago. It is more than twenty years since a respectable inhabitant of this place was going up to Jerusalem on a pilgrimage. Passing through Beirut, he there saw Yacob Agha, an Armenian ecclesiastic once well known to the Board, with whom he conversed, and from whom he obtained some of the Armeno-Turkish tracts published under Mr. Goodell's supervision when in Malta. "On reading them," says Pastor Simon, "he found that they were very good and profitable; and he perused them through all his homeward journey, and afterwards continued to read them; and he loved them very much. For many years he was entirely ignorant of the authors of these tracts; and it has only been within a few years past, since the word 'Protestant' began to be sounded abroad, and anathemas were read in the churches against 'Protestants' and their books, that he has learned that from them came these tracts. He still retains them, and he showed them to me. It was the first time I had seen these books; for they were printed a long time ago; and now I think they are out of print."—This man is one of the leading evangelical brethren at Marsovan, and has suffered much loss of property through his love for the gospel. He, with several others, were sent as prisoners 24 miles to Amasia, in the summer of last year, where they were confined nearly two months; for two weeks, they were in close confinement, and one day they were chained together, two and two. Pastor Simon visited the place on his return from Trebizond in September. He describes the town as eighteen hours, or about 50 miles, from Samsún, on the corner of a fertile plain, surrounded by mountains, the scenery beautiful, and the climate salubrious; containing about 800 Armenian houses, and 1,600 Turkish. The extreme severity of the persecution was so overruled, in various ways, that it became necessary, for a time at least, to station Messrs. Bliss and Sutphen there, rather than at Sivas; though the effect is to leave the little church at the latter place without the pastoral care which it needs. (Miss. Her. 1851. pp. 264, 374, 407; 1852, pp. 42-45, 118, 197, 198.)
The cause of religious liberty at Erzrüm, has made some progress the last year. The number of new attendants on preaching increases, six, ten, and even fifteen having been present at the same time. There are also new converts. Mr. Peabody has maintained three services on the Sabbath, and with a larger average attendance than in any previous year. In view of the very interesting region around, he calls for a larger force. (Miss. Herald, 1852, pp. 74, 172, 196.)

Aintab, through the grace of God, still maintains the interest of former years. A gallery has been erected in the rude church now occupied by the Protestants, and it is found that seven hundred persons can be accommodated in it, as people sit at Aintab, and it is often filled. When the weather is cold, the house is not as comfortable as many barns in this country. Arrangements are in progress for erecting a plain but commodious place of worship; though the people are yet by no means advanced enough to sustain more than a part of the expense. Building, land and all, will cost some two or three thousand dollars, and not more than a thousand can be expected from the people at present. In November, they had subscribed $660 for this object. Their contributions for other objects in 1851, amounted to $287. This was a large sum, considering the general poverty of the church members. Some delightful instances of honesty among the Protestants are on record. The zeal of many of the members is truly primitive. Wherever they go, they become preachers of the gospel. A year ago, Mr. Schneider had a meeting with seven brethren, who were going forth to declare the truth. "They appeared," he says, "to enter with all their hearts into the work. The feelings which they evinced, and the appropriateness and earnestness of the prayer offered by one of them, were very gratifying. They are all men of families, five of them leaving wives and children behind them, and the other two, who are to be absent a long time, taking their families with them. Two are going to Marash, one to Besneh, one to Adyiaman, one to Oorfa, one to Diarbekr, and one to Killis. It is a cheering fact, that there are so many in this infant church who acknowledge the binding force of the Savior's great command." About the same time, nine new members were received into the church. From May, 1851 to the close of the year, ninety-two were added to the list of Protestants, making the number at Aintab 412 in all. A hundred and fifty Armenian women were learning to read at the beginning of the present year, and some were able to read quite well. The people are "noble," in that they search the Scriptures daily. This disposition to refer all matters to God's word, as it becomes known abroad, becomes influential on others. "The other day,"—said an
Armenian woman of the old church, residing in a part of the city where the gospel has not yet made much impression,—"The other day I was in that quarter, [where many Protestants live,] and they meet together, and read the Bible. How sweet it was to listen to it! Would that we could have the same thing here. But the people spend their time in listening to idle stories."—Members of the old church are going more and more to their Bibles, and there is among them much reading and discussion, to the great discomfort of their ignorant priests. The people have even insisted on having the Scriptures read in the spoken language in the church. This the vartabed actually did last September, and it was probably the first time that the Word of God had ever been read in that church in an intelligible language.—The farewell of the people, when Mrs. Schneider left Aintab to visit her native land, was most affecting. Five years before, Mr. Johnston was stoned out of the city. But now, after filling their dwelling house with gifts for the comfort of the journey, and crowding the house and yard with both sexes, more than a hundred accompanied Mr. and Mrs. Schneider out of the city; and there, near the spot where Mr. Johnston was stoned, they halted, and a prayer was offered amid many tears. But this was not all. Mr. Schneider says, "Between thirty and forty escorted us two hours further, on horses and donkeys, singing several hymns as we went on our way. Then another prayer was offered, and, with solemn and saddened countenances, amid many tears, they finally broke away from us. It really seemed as though they could not turn back." What hath God wrought! (Miss. Herald, 1852, pp. 39-42, 115-118, 196, 198-201, 220, 251.)

OUT-STATIONS AND OTHER PLACES.

The places are numerous, mentioned or referred to in the communications of the past year, which are more or less signalized by a spirit of religious inquiry. It will be proper to advert to some of these places.

1. Within the district of Constantinople.

Malghara, in Rumelia; has three hundred Armenian houses. Some of the people are hopeful inquirers after gospel truth.

Edirne, or Adrianople, in Rumelia; contains four hundred Armenian houses, and is a centre of influence. Only one Armenian openly professes himself a Protestant; but many have purchased the Scriptures, and have for years been interested in the Protestant doctrines.

Philibe, or Philipopolis, also in European Turkey; has two hundred Armenian houses, and several enlightened men.

Rodosto, on the northern shore of the Marmora, sixty-five miles from Constantinople. Visited by Mr. Everett in August, 1851; has thirty Protestants, and stated preaching by Mr. Megredich, late pastor of the church at Trebizond. (Miss. Her. 1851, p. 392; 1852, pp. 125, 180, 194.)
Passing into Asia, the progress of the work at Nicomedia is very encouraging. The church has twenty-eight members, and contributes about ninety dollars, besides aiding in the support of a colporter. The school has a hundred scholars. The average attendance on preaching is about one hundred and forty, and the audience includes several men who are venerable for years. The Protestant house of worship will hold three or four hundred. It is built of wood, and stands so far up the hill as to be a conspicuous object to such as approach the town by ship. (Miss. Her. 1852, pp. 46, 188, 189, 194.)

The distance of Adabazar from Nicomedia is about twenty-five miles. The church, numbering eighteen members, has rest from persecution. Yet the working of the church as a free institution, both here and at Nicomedia, has not been without some internal friction. On the old system, to which the old men have been accustomed, age, rank and wealth have had the control, and it is natural that these, if they happen to be in the minority, should feel that all is not right in the working of their system. Yet there are no difficulties except what may be corrected in time. Progress, in churches formed in that part of the world, must needs be through painful experiences; nor there alone. The Adabazar church came nobly to the resolution to relinquish the services of their pastor for six or eight months, that he might perform a long preaching tour, through Cilecia, and as far as to Mush and Van, through the whole length of the land; and they made a small contribution, out of their deep poverty, toward paying his expenses. (Miss. Her. 1851, p. 373; 1852, pp. 46, 188, 189, 194.)

Brusa, after enjoying for several years the labors of the brethren Schneider, Powers, Ladd and Crane, has been found able to dispense with the constant presence of the foreign missionary. A native pastor has been ordained, and the church is enjoying peace and prosperity. It has nineteen members. (M. Herald, 1851, p. 405; 1852, p. 194.)

Demir Desk, a Greek village near Brusa.—Fifteen Protestants who are anxious for a resident preacher and school-teacher. (M. Herald, 1851, p. 406; 1852, p. 194.)

Hartal, between Constantinople and Nicomedia.—Five 'enlightened men.' (M. Herald, 1852, p. 194.)

Bahchedjik, opposite Izmit, on the gulf.—One Protestant, and considerable religious inquiry. In three neighboring villages are several enlightened people.

Hartbelend, (18 miles S. E. of Nicomedia,) Ortakeuy and Hendjelar; otherwise called the villages of Guyveh.—Several enlightened men, some of whom received the truth years ago.

Nice, and its neighboring villages, around the lake of the same name, and in the hilly region adjoining. Gurie, with two hundred Armenian houses, has an enlightened priest. At Seuleuz, with three hundred Armenian houses, is one enlightened and active man. At Keremet, with eighty Armenian houses, is an enlightened priest. One of the seven priests at Bazar Yenikeuy, containing about five hundred Armenian houses, is somewhat enlightened. Ortakeuy, with two hundred Armenian houses, has one of its four priests interested in propagating the true gospel. Several men reside at Bendi, who read the gospel and seek to understand and diffuse its truths; the place contains three hundred Armenian houses. At Kürdbeleng, containing three hundred Armenian houses, one priest and several laymen are thoroughly enlightened. At Yenikeuy, several have received the gospel. (Miss. Her. 1852, p. 194, and MS. report.)

The thirteen villages of Yalovah, on the southern shore of Marmora, west of Nicomedia, beginning with Karamusal.—Many of the villagers acquainted with the truth.

A promising field lies between the Lake Appollonia, the Marmora, and
the straits of the Dardanelles. Mohalich has three hundred Armenian houses, and two pious men, and several who are enlightened. At Bandurma, with four hundred Armenian houses, about two-thirds of the Armenians are said to possess and read the Scriptures, and profess their adherence to them. Only five, however, appear yet to be really born again. The place has frequent water communication with the Peninsula of Cyzicus, and with the coast of Rûmelia. The gospel has made a large entrance into Kassaba, having an Armenian population of two hundred houses. There are several enlightened men at Chanakale, or the Asiatic castle of the Dardanelles, who are desirous of religious instruction.

Four villages north of Adabazar.—The gospel has penetrated among these.

Kutuyah.—One convert, and several who are enlightened. Much suffering from persecution.

Bulda, 120 miles N. E. of Nicomedia.—An enlightened man residing here.

Angora.—Two have embraced the truth.

Kaisarieh, and its 60 or 70 Armenian villages.—A number of Protestant families; greatly persecuted, and refused protection; encouraged and refreshed by a visit from the pastor of Nicomedia; very earnest, as in former years, for a resident missionary, which they ought at once to have. The villages are in a promising state, more so, it is thought, than the city itself. (M. Herald, 1852, pp. 43, 189.)

Jozghat, 120 miles north of Cesarea.—Fifteen ‘enlightened men’ have petitioned for a preacher. More than thirty Armenian villages around the city. At Terziler, one of these is an enlightened man; and several are at another named Dendil.

2. Within the Smyrna district.

Magnesia.—The early hopes entertained with regard to this place have not been fully realized. However, there are Protestants here recognized by the authorities. (M. Herald, 1852, pp. 177, 195.)

Akhissar, (Thyatira.)—“At Akhissar, especially, the gospel seems to have taken root; and a Protestant community has been organized, composed of six Greeks and two Armenians, some of whom give evidence of sincere piety. The hostility of the Greek bishop and primates has been, in some instances, successfully resisted; and we hope by the blessing of God soon to see a church in Thyatira, once eminent for ‘works of charity and service and faith.’ ” (M. Herald, 1852, pp. 177, 195.)

Kirkagatch, Aidin, and Nizlee. (M. Herald, 1852, p. 195.) Some inquiry in these places.

3. Within the Marsovan district.

Kajikeuy, Fezirköprü, and Nadik, three villages near Marsovan, contain many Armenians, not a few of whom are enlightened men, readers of the Bible, and advocates of the truth.

Amasia, 24 miles from Marsovan and 66 from Samuûn, is the residence of the Pasha of the Province. The Armenians are estimated at 4,000 souls. Many here read the gospel in secret, and pray for deliverance from ignorance and priestly rule. (M. Herald, 1852, p. 190.)

Zille, 36 miles from Amasia, contains one thousand Armenians. A great fair is held here every autumn, colporters have been present, and several people of the town have become enlightened.

In Tokat, 60 miles from Amasia, with ten thousand Armenians, the infidel party claim “two hundred strong,” some of them once “readers of the gospel.” This is the effect of a partial enlightenment, without having some one at hand to feed the people with the words of knowledge. How often is the
gospel only a savor of "death unto death," only because the people of God do not follow it up! Manuscript translations of Strauss and other infidel writers are in circulation among the people. The few feeble disciples beg for a resident missionary, and there are ten thousand Armenians residing there. (M. Herald, 1851, p. 407; 1852, pp. 120, 198.)

Sivas, 54 miles from Tokat, in a fine climate, on the highest table land of Asia Minor. Armenians, 10,000. The little church, though without a pastor, assembles regularly for worship. There is much religious discussion in the place, and infidelity has raised its standard. A resident missionary is much needed. The Armenians of the 17 villages about Sivas, are calling for instruction. (M. Herald, 1851, p. 407; 1852, pp. 21, 120, 198.)

Gurin, 72 miles south of Sivas.—Has one Protestant, a member of the Sivas church, once a great enemy of the cross, but now a humble follower of Jesus. He is doing much good among his people.

Divrik, 72 miles east of Sivas, contains 1,500 Armenians, and numerous Armenian villages in the neighborhood. Has eight open Protestants, one of whom is a member of the Sivas church, and another gives good evidence of piety. They ask for a teacher. (M. Herald, 1852, pp. 21, 198.)

Karahissar.—Two Protestants. (M. Herald, 1852, p. 21.)

4. Within the Erzrum district.

Geghi, S. W. of Erzrum.—"Our native helper reports a very encouraging and interesting state of things in that province, particularly in his large village, where he thinks there are as many as fifteen persons who give evidence of having been renewed, and are prepared to forsake all for Christ. This is an increase of seven or eight hopeful converts in six months." There has since been a severe persecution. (M. Herald, 1852, pp. 74, 196.)

Arabkir, on the Euphrates.—More than a dozen have separated themselves from the old church, and entreat for an American missionary. (M. Herald, 1852, pp. 74, 196.)

Rhames, S. E. of Erzrum.—A "very promising field." (M. Herald, 1852, p. 196.) The Protestants have taken measures to organize themselves into a community.

Egin, 108 miles east of Sivas, has an Armenian population of 4,000 souls. It contains several open Protestants, one of whom is a member of the Sivas church. Gurin, Divrik and Egin, are in frequent communication with Sivas, and it is thence that the gospel has been introduced to them.

5. Within the Aintab district.

Marash, 90 miles N. W. of Aintab, with about ten thousand Armenians, and a still greater number within a day's ride, and a good climate.—As promising as Aintab was in its early period. There are converts, and many disposed to religious inquiry. The Holy Spirit is evidently there. The place is the residence of the Pasha a part of the year, and should be occupied by missionaries. (M. Herald, 1852, pp. 41, 42, 196, 197, 251.)

Zeitun, 90 miles from Marash, contains about ten thousand souls, all Armenians, who, from time immemorial, have successfully maintained their independence in their mountain fastnesses. They are a bold, warlike race. Here the gospel has found access, and much inquiry is awakened.

Adana contains two or three thousand Armenians. The Pasha divides his time between this place and Marash. The climate is unhealthy at Adana in summer. A Protestant went from Constantinople to Adana on business and spent about six months there. As a consequence of his faithful labors, while prosecuting his business, twelve or more have declared themselves Protestants, and ask for a stated teacher.

Besne, about 100 miles N. E. of Aintab.—Contains about one thousand
Armenians, among whom there appears to be the beginning of a religious movement.

Albitar, about 100 miles W. of Marash, with fifteen hundred or two thousand Armenians.—A few enlightened men here.

Sis, some 75 miles W. of Marash.—The Patriarchal seat; seven hundred to one thousand Armenians. An enlightened teacher long resided here.

Killis, S. W. of Aintab.—A place of much religious inquiry. It is even supposed that a church ought to be formed here. (M. Herald, 1852, pp. 196, 220, 251.)

Antioch.—For an interesting scene, see Miss. Herald, 1852, p. 117. Mostly inhabited by Greeks, with only some one hundred and fifty Armenians.

Kessab, about sixty miles south-west of Antioch, at the base of the highest peak of Mount Cassins, ten miles from the sea.—It has an entirely Armenian population of two thousand souls. A Protestant community of one hundred and fifty souls is fully organized here. Many are convinced of the truth of the gospel. This work was commenced and chiefly carried on by a colporter supported by the monthly concert contributions in Smyrna.

Keboz, Yoghmanuluk, Hajihabibli, and Bityas, are Armenian villages a short distance from Suadia.—Their aggregate population is five or six thousand souls. The people have for several years shown much desire for instruction.

Beilan, ten miles south of Scanderun, on the road to Aleppo, containing about fifteen Armenians.—Contains several enlightened men.

Oorfa, E. of the Euphrates, (anciently Edessa.)—Dr. Lobdell's impressions, when at this place last spring on his way to Mosul, were most favorable respecting it, both as a place of residence, and for missionary labor. There is much inquiry, and, for the present, much persecution. (M. Herald, 1852, pp. 115, 116, 118, 196, 197, 200.)

Beredgik, on the Euphrates.—Inquiry commencing here. (M. Herald, 1852, pp. 116, 118.)

Orul, a village twenty-four miles E. of Antioch.—A strong tendency to Protestantism. (M. Herald, 1852, p. 118.)

Besme, N. E. of Aintab, near the Euphrates.—(M. Herald, 1852, p. 41.)

Adyiaman, twenty-seven miles N. W. of Oorfa, near the Euphrates.—(M. Herald, 1852, pp. 41, 42.) Some inquiry.

Reference is made in the above statement to considerably more than a hundred Armenian cities and villages.

Turkish Mail-Routes.

1. Leaving Constantinople once a week, goes through Nicomedia, Angora, Kaisari, and Marash, to Aleppo.

2. A branch from Angora through Marsovan, Amasia, Tokat, Sivas, Malatia, Diarbekr, Nisbin, and Mosul to Bagdad.

3. Another branch from Tokat through Karahissar and Erzûm to Bayezid.

4. From Constantinople through Nicomedia, Brusa, Balekissar, and Magnesia to Smyrna; thence to Aidin, Denizli, Konia, and Adana to Aleppo.

5. A branch from Brusa through Kutaya, and Afion Karahissar to Kaisari.

6. Another branch from Smyrna through Magnesia, Alashehir, and Afion Karahissar to Kaisari.

The mail is six days from Constantinople to Marsovan in the summer season, nine to Aleppo, and twelve to Mosul.
PROTESTANTS—CHURCHES—EDUCATION—PRINTING.

The number of Protestants actually enrolled among the Armenians, is supposed to be about two thousand. But this is no actual measure of the progress of the reformation.

<table>
<thead>
<tr>
<th>CHURCHES</th>
<th>Number of churches</th>
<th>Members received during the year</th>
<th>Excommun.</th>
<th>Numbers of members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constantinople:</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>62 members,</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Pera,</td>
<td>20 &quot;</td>
<td>3</td>
<td>12</td>
<td>4</td>
</tr>
<tr>
<td>Haskeuy,</td>
<td>30 &quot;</td>
<td></td>
<td>28&quot;</td>
<td></td>
</tr>
<tr>
<td>Nicomedia,</td>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adabazar,</td>
<td></td>
<td>1</td>
<td>2</td>
<td>18</td>
</tr>
<tr>
<td>Brusa,</td>
<td></td>
<td>1</td>
<td>2</td>
<td>19</td>
</tr>
<tr>
<td>Trebizond,</td>
<td></td>
<td>1</td>
<td>2</td>
<td>19</td>
</tr>
<tr>
<td>Erzrum,</td>
<td></td>
<td>1</td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>Sivas,</td>
<td></td>
<td>1</td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>Aintab,</td>
<td></td>
<td>1</td>
<td>9</td>
<td>50</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>10</td>
<td>27</td>
<td>4</td>
</tr>
<tr>
<td></td>
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<td></td>
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* There is some confusion in the reports concerning this church. The last report of the Constantinople station puts the number of members at 50. The number above is given by Mr. Van Lennep in a letter correcting an error in the last Annual Report of the Prudential Committee, and corresponds with the Annual Tabular View sent home by the mission. The number reported last year was 40.

The church at Haskeuy was organized February 15th.

<table>
<thead>
<tr>
<th>EDUCATION</th>
<th>Seminary</th>
<th>Male Pupils</th>
<th>Female Pupils</th>
<th>Free Schools</th>
<th>Male Pupils</th>
<th>Female Pupils</th>
<th>Whole number of Pupils</th>
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<td>24</td>
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<td>10</td>
<td>25</td>
<td>103</td>
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<td>3</td>
<td>14</td>
<td>1</td>
<td>30</td>
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<td>1</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>14</td>
<td>1</td>
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<td>8</td>
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<tr>
<td>Aintab,</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>14</td>
<td>1</td>
<td>30</td>
<td>4</td>
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<tr>
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<td>1</td>
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<tr>
<td>Nicomedia,</td>
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<td>Adabazar,</td>
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<td>1</td>
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<td>2</td>
<td>14</td>
<td>1</td>
<td>30</td>
<td>8</td>
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<td>Sivas,</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>14</td>
<td>1</td>
<td>30</td>
<td>8</td>
</tr>
<tr>
<td>Killis,</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>14</td>
<td>1</td>
<td>30</td>
<td>8</td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>44</td>
<td>24</td>
<td>12</td>
<td>70</td>
<td>20</td>
<td>398</td>
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It has been found impossible to restrain the number of pupils in the male seminary, and its expenses, within former bounds. The pupils were twenty-seven at the close of 1851. They are now forty-four. The graduates of this institution are doing much for their people. Those who have engaged in teaching, are introducing a new era into Armenian schools; and those who have labored as colporters and pastors, are generally proving themselves most valuable assistants to the mission. The return of the young men who are now in America, is anticipated with pleasure; and it is hoped that their future course will be advantageous to their nation in various ways. One has already gone back to die. He finished his course with a firm trust in the Lord Jesus Christ. "He was deeply affected
by the great kindness shown him by friends in Boston and its vicinity.” Fourteen of the pupils are Greeks, but this number is not to be enlarged. It is a gratifying fact, and contrary to what past experience led us to expect, that “in steadiness and sobriety of character, interest in religious truth, and uniform attention to study, the Greeks are by no means behind the Armenians.” When last heard from, the seminary was in a most promising state of seriousness.

Four of the twenty-four pupils in the female seminary are Greeks. The interest taken in all the biblical and religious exercises has been gratifying to the teachers, and two or three have professedly passed from death unto life. About forty dollars have been raised for benevolent purposes. The influence of the institution upon the Armenian community is increasing, and there is a loud call for its enlargement. Twenty-seven have already left the seminary with the hope that they had been born again, sixteen of whom are the wives of pious young men, pastors, teachers, &c. The reports which their former instructors receive of their consistent lives and useful labors, are highly animating. Miss Lovell’s marriage to Mr. Hamlin has been already mentioned.

The printing done in the year 1851, was as follows:

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<td>1,276,000</td>
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<tr>
<td>Hebrew-Spanish</td>
<td>187</td>
<td>308,000</td>
</tr>
<tr>
<td>Bulgarian</td>
<td>120</td>
<td>240,000</td>
</tr>
<tr>
<td>Total</td>
<td>2,314</td>
<td>7,500,500</td>
</tr>
</tbody>
</table>

Whole number from the beginning, nearly 30 years, a corrected statement, 974,710 109,521,960.

Three presses are in use, but not owned by the Board.

Ten founts of type, in Armenian, Greek, Bulgarian and Hebrew—all owned by the Board.

An important step in advance has been made in facilities for circulating the books through the empire. The mission has been allowed to occupy for this purpose a large, new, and attractive stone magazine in the great business street of Constantinople, near the grand bazars, with no restriction, on the part of the authorities, except that “only Protestant books” are to be sold there. It has now become evident, that the printing of the mission should be done at the metropolis, and
the printing is to be done hereafter at Constantinople, rather than in Smyrna.

The inducement to labor among the Greeks of Constantinople, mentioned in the last Report, still continues.

Sir Stratford Canning, now Lord Stratford de Redcliffe, has returned to England, and has perhaps closed his very useful career as British Ambassador at the Porte. The correspondence which passed between the Missionaries and the Ambassador on occasion of his leaving Turkey, which is here inserted, is alike honorable to both parties. It is as follows:

To the Right Honorable Lord Stratford de Redcliffe, Ambassador Extraordinary and Minister Plenipotentiary of her Britannic Majesty at the Sublime Porte, etc. etc. etc., by the Missionaries of the American Board of Commissioners for Foreign Missions.

Having been informed that the departure of your Lordship from this country is approaching, we feel constrained to give utterance to our deep and sincere regret, in view of this, to us, most painful event. In this feeling we are doubtless joined by all the friends of that religious liberty, that civil order and social prosperity, and that intellectual and moral progress of the nations subject to the Ottoman Porte, in which they see the only true and solid basis of the prosperity and the strength of the Government itself. But most of all have the Protestant Christians of this country and their friends reason to deplore the necessity of your Lordship's retiring, even temporarily, from the position you have occupied so long, and with so much wisdom and devotedness, when they remember your invaluable efforts, providentially crowned with such eminent success, in behalf of those who were cruelly persecuted for conscience' sake.

But not to detain your Lordship on this topic, on which you have given us so much occasion to speak in repeated instances before, our desire is to call your attention especially to the success upon which you are permitted to look back, as you are about to leave, for the present, these shores. It is a well known fact, that in these eastern countries progress in every department of human enterprise has formidable obstacles to encounter, and that those who endeavor to effect the most useful reformations, are rarely allowed to accomplish even half of what they might reasonably expect to realize. Still it remains true, that there has been important progress made during the more than twenty years we have been resident in this empire.

It is natural for us to speak first of the sphere of our own calling, and we would once more acknowledge here, the very important services of your Lordship, so nobly rendered to the cause of liberty of conscience, and consequently to evangelical truth. We can confidently assert that, whatever conflicts may yet await the Protestant subjects of the Ottoman Porte, your efforts in their behalf have been crowned with signal success; and it is our firm conviction that no human power can ever annihilate what Providence has done through your Lordship's instrumentality.

Twenty years ago there existed not one Protestant subject in this whole empire! The existence, indeed, of Protestant Christians any
where was almost unknown to the Government and to the Mohammedan population of this country. Now a Protestant denomination is acknowledged, and its members possess the Imperial Charter of their civil rights; and the Mohammedan population of Turkey, from the sovereign to the peasant, are beginning to see Christianity in its purest character. In the lives of the members of fourteen Protestant churches and of other Protestant communities existing in this country, they witness the effects of a real Christianity, in the quiet, godly, truthful and conscientious behavior of those who profess the gospel; and they openly avow this difference, so honorable to gospel truth. Already a degree of popular education prevails among the Protestant subjects of the Porte, which it is believed has not its like in the whole country; and it is spreading its valuable influence with increasing success. The female sex, so much neglected intellectually and morally throughout the East, is being emancipated and educated for an honorable standing in society, for happiness and for usefulness, pervaded by piety. Young men are being trained for usefulness, not only in the ministry of the gospel, but also in the higher elements of human science and industry. The press, employed for the benefit of the Protestant subjects of the Porte, is issuing with increasing rapidity works in the department of education, from the common school-book to treatises in the natural sciences, in mathematics, moral philosophy, history and other branches, and in religion, from the simple tract, to voluminous works in church history, Scripture exposition, and divinity in its fullest extent. These books are entirely conservative, and calculated for a good and permanent effect in religion and social order and prosperity under the existing Government. Their dissemination is growing naturally with their growing popularity.

We forbear to speak of the labors of many excellent missionaries sent out at various times from England and from Scotland, as their efforts are well known to the world. But we must be permitted to refer to the establishment of the Protestant Episcopal See of Jerusalem, another centre of Protestant influence, as being another successful measure which your Lordship has realized. The present excellent and distinguished incumbent of that important office warrants the hope of very great good to be accomplished in this connection. The Protestant bishop of Jerusalem enjoys the confidence of thousands, as a man of a truly apostolic spirit; and he is actually, though informally, the Bishop of the Ethiopian Christians and ecclesiastics who visit Jerusalem.

Now to all these changes for good your Lordship's influence stands closely related; and so far as the fruits of your labors in this connection are concerned, we must and do consider them imperishable. And we hope also, and pray, that the happy results of your Lordship's influence will become more and more evident, even beyond your own boldest expectations.

And here your Lordship will allow us also very briefly to allude to the civil and social changes that have taken place in Turkey, during the same period of time. Though it must be confessed that the provisions of the imperial Charter, called the "Tanizmati hiriyeh," have not been consistently carried out in all cases, yet we feel perfectly sure of the fact, that the condition of the Christian and Jewish
subjects of the Porte has been vastly ameliorated. The external changes that have taken place in the mode of dress and style of building among the Rayahs and in their general deportment, are sufficiently indicative of deeper and more important changes that have been going on in the policy of the Government towards them. The officers of Government, both in the capital and throughout the provinces, are under a degree of restraint in the treatment of their subjects, which formerly seemed not to be felt; and it is but reasonable to expect that the advantage already secured will gradually attain to a much nearer approach to perfection. The poorer classes are now protected against the rich and the great in their own respective communities. Unjust monopolies are abolished. The oppressive power of crafts and corporations is limited and regulated. To state but one instance, we would refer to the laboring class of the Jews in Smyrna, for whose rights, over against their rich oppressors, your Lordship made frequent, though at that time, apparently unavailing efforts; yet now they have substantially attained to their just position in the Jewish community there, and are a comparatively free, happy and industrious class of society. Many other illustrations of your Lordship's success might be specified, did time permit. Occasional retrograde steps and discouraging delays have been characteristic of radical reforms, in all ages of the world. A comparison of the actual state of things at the extremes of a sufficiently long period of time, is the only sure criterion of real progress; and such a comparison of the beginning and the end of the last twenty years is satisfactory evidence to our minds, that important changes for the better have taken place in the civil and social condition of the Rayahs of Turkey; and your Lordship will permit us to add, that it is chiefly to you, under God, that these oppressed and downtrodden communities owe their present peace and comfort.

We repeat it. We contemplate the departure of your Lordship with deep regret, but must submit to it, as to a decision of that Providence which is infallible. We are convinced, besides, that if God has any more occasion for your gifts and services in the protection of the rights of conscience in this empire, he will be sure to bring you back again; an event which we should hail with the utmost satisfaction.

Commending your Lordship and your honorable family to the protection of Almighty God, we desire to reiterate to your Lordship our gratitude for all your past kindnesses and our most profound and hearty esteem.

Pera, May 27, 1852.

THE REPLY.

Viscount Stratford de Redcliffe to the Missionaries of the American Board in Constantinople.

"Reverend Gentlemen:

"I cannot allow you to leave me without receiving my cordial acknowledgments for the Address which you have presented in so flattering a manner. Your testimony to the exertions by which I have constantly endeavored to obtain protection or redress for those who have been called to suffer for conscience' sake in this empire, is the
more valuable as it proceeds from you, who, with equal zeal and discretion, have long applied your abilities to the same object, laying deep the foundation of no ordinary structure.

"It may be hoped, without presumption, that what has been done for those whose only crime was to search for scriptural truth at the fountain-head, and whose behavior in every trial has done so much credit to their principles, will have the effect not only of protecting those principles and the rights connected with them from future assault, but of promoting a spirit of tolerance and peace among Christians of all denominations, and will eventually lead to the removal of any abuses which time and circumstances may have introduced into the more ancient religious establishments. We cannot, gentlemen, be too thankful, under Providence, to the Sultan and his ministers, for those imperial acts of authority, by which the recognition of a Protestant community, on equal terms with other spiritual communities of the empire, has been formally promulgated, and the exercise of Christian worship in a Protestant form secured.

"I listened with pleasure to the praises so justly bestowed in your address on Bishop Gobat. The example of that distinguished prelate, in all that is truly Christian, can hardly fail, in due season, to produce results which, being matured with patience and untainted by sectarian animosities, are the more likely to last, and to last beneficially for all.

"Gentlemen! You have been sent from far on a great and good errand. I am delighted to see, in the progress of your work, a bright reflection of that noble example which the country of our common origin has given from early times, and which, illustrated and extended by you and by those who sent you from the Western continent, bids fair to assist in spreading the purest kind of civilization throughout these interesting regions, and ultimately to prove an additional bond of sympathy between our respective nations. Reverend gentlemen! I thank you, and wish you well."

It is with great pleasure the Committee add, that the "Correspondence respecting the condition of Protestants in Turkey from 1841 to 1851," printed in pp. 104 folio by the British House of Commons in 1851, contains all that is needful for an exposition of the principles, and for a defence of the proceedings of this American mission. No enlightened Christian in this country can peruse the "Correspondence" attentively, without feeling satisfaction that a relation of consanguinity exists between the two nations. The cordial agency of Lord Palmerston, Secretary for Foreign Affairs, in the securing of religious toleration for the evangelical faith in Turkey, must be among the more pleasant remembrances of his long public life; nor will justice be done to Lord Aberdeen, the other Foreign Secretary in this period, without a recurrence to his Letter to Sir Stratford Canning, inserted in the Appendix to the Thirty-seventh Annual Report of the Board. (See Annual Report for 1846, p. 97; for 1847, pp. 97, 98; for 1848, pp. 142-146; for 1851, p. 77.)
SYRIAN MISSION.

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

ABEIH.—Simeon H. Calhoun, Missionary; Mrs. Emily P. Calhoun.

HASBEIYA and SIDON.—William M. Thomson, C. V. A. Van Dyck, M. D., Missionaries; Mrs. Thomson, Mrs. Van Dyck.—Two native preachers.

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

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

OUT-STATIONS.—Bhamdûn, Bhawarah, Kefr-Shima connected with Beirut; Rushbeiyâ, Jîlî, connected with Hasbeiyâ; Jîfâ.—One native helper.

In this country.—William A. Benton, Missionary; Mrs. Loanza G. Benton.

5 stations, and 6 out-stations.
10 missionaries, one a physician.
1 physician.
1 printer.
12 female assistant missionaries.
4 native preachers.
2 native helpers.

Miss Whittlesey, whose connection with the female seminary was mentioned in the last Report, gave much promise of usefulness in the mission. But it pleased the Lord to remove her suddenly by erysipelas, on the 1st of May. Her loss is greatly felt, and is not yet repaired. Mr. and Mrs. Eddy were designated by the mission to Aleppo, and reached that place in April. Mr. Whiting has removed from Abeih to Beirut, with special reference to the exigencies of the native church.

The annual meeting of the mission in March last was favored with the presence of Dr. Robinson, a corporate member of the Board, and was one of much interest. The station reports made it evident that the progress of the past year had been greater than in any former year. In this time a church had been formed at Hasbeiyâ, and the number of church members in the field had been nearly doubled; and though the stations were not everywhere interesting in the same degree, there was more or less evidence of the divine presence at them all. Missions have more to overcome in Syria than in most other parts of Asiatic Turkey, owing partly to some peculiarities in the character of the people, but more perhaps to the remains of feudalism in their institutions, and the slower progress there made by the Turkish government in reducing the local chieftains, than in some other parts of the empire. It is chiefly for this reason it is so difficult to secure an actual toleration for the Protestant in the regions of Hermon and Lebanon.
The new church at Hasbeiya was formed July 5, 1851. Four of its original members had sustained a previous connection with the Beirut church. The sixteen native brethren who then and there constituted themselves into a Christian community, were assisted on the occasion by Mr. Thomson, of the mission, and by Tannús el Hadad, as a representative of the church at Beirut. The necessary officers were chosen, and Mr. Thomson was requested to act as pastor, until the Lord should be pleased to give them a native pastor. Mr. John Wortabet, son of the Armenian convert of that name at Beirut, once well known to the Board, has since been preaching with acceptance to this people. (Miss. Her. 1851, pp. 370, 371.) One of these church members affords an interesting illustration of the influence of a village school established by Mr. Bird, many years ago, (p. 369.) Preparations have been made for organizing churches at Abeih and Aleppo. During the year 1851, there were received into the church at Beirut five new members, and at Hasbeiya twenty-five, and three at Aleppo. The whole number of church members is fifty-seven;—at Beirut twenty-six, at Hasbeiya twenty-five, and at Aleppo six. The proposed church at Abeih will be mainly a colony from that at the central station.

The department of education may be thus presented in a tabular form.

<table>
<thead>
<tr>
<th>School</th>
<th>Semi. Male Pupils</th>
<th>Semi. Females</th>
<th>Male Free Schools</th>
<th>Female Schools</th>
<th>Total Pupils</th>
<th>Church Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beirut</td>
<td>1</td>
<td>20</td>
<td>70</td>
<td>10</td>
<td>99</td>
<td>2</td>
</tr>
<tr>
<td>Abeih</td>
<td>1</td>
<td>2</td>
<td>40</td>
<td>10</td>
<td>70</td>
<td>2</td>
</tr>
<tr>
<td>Hasbeiya</td>
<td>1</td>
<td>35</td>
<td>10</td>
<td>45</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Sidon</td>
<td>1</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Tripoli</td>
<td></td>
<td>1</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Aleppo</td>
<td>1</td>
<td>2</td>
<td>40</td>
<td>40</td>
<td>80</td>
<td>2</td>
</tr>
<tr>
<td>Bhamdán</td>
<td>1</td>
<td>30</td>
<td></td>
<td>30</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Bhowarab</td>
<td>1</td>
<td></td>
<td></td>
<td>30</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Kefr-Shima</td>
<td>1</td>
<td></td>
<td></td>
<td>30</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Jaffa</td>
<td>1</td>
<td></td>
<td></td>
<td>30</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Rusheiya</td>
<td>1</td>
<td></td>
<td></td>
<td>30</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Ibol</td>
<td>1</td>
<td></td>
<td></td>
<td>30</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>19</td>
<td>12</td>
<td>12</td>
<td>25</td>
<td>5</td>
</tr>
</tbody>
</table>

The twelve free schools in the mission contain 332 pupils. Add the twenty in the male seminary, and the nineteen in the female, and the number is 371. The seminary for males under Mr. Calhoun is pursuing the prosperous course described last year. Three Druzes, three from the Greek church, three Greek Catholics, and one Maronite, form the new class received a year ago. (Miss. Her. 1852, p. 145.) The decease of Miss Whittlesey, throwing the whole care of the female boarding pupils on Dr. and Mrs. De Forest, whose health is not good,
must needs retard the growth of that institution. Five pupils completed the prescribed course of study last fall, having learned to read and write in English and Arabic, and having studied arithmetic, history, geography, astronomy, the Assembly's Catechism with proofs in Arabic, and a Scripture Catechism. Four of this class are expected to make themselves useful in teaching. All in the school have received daily instruction in the Bible. A new class of four was admitted in the autumn. So popular is the school that more girls are offered than can be taken. "The education of females," say the mission, "is felt more and more, by the natives, as well as ourselves, to be a great want of the land."

A Bible class of thirty persons is taught by Dr. Smith an hour before the afternoon service on the Sabbath, which service they also attend. Most of the members are young men of the city, in no way connected with the mission. The interest they show in the study of the Scriptures, is very gratifying.

The new version of the Scriptures into Arabic has advanced nearly through the Pentateuch. It is Dr. Smith's expectation to commence upon the New Testament as soon as the Pentateuch is completed. A small edition of Genesis has been printed, and copies have been sent to learned men, with the hope of securing valuable suggestions by that means.

An edition of Alexander's Evidences has been printed at the expense of the American Tract Society, which appears to be very acceptable to a certain class of the community. A small tract on the duties of children has been printed at the expense of the native church. Two works were on hand at the close of 1851, namely, Mr. Calhoun's Companion to the Bible, and Dr. Van Dyck's Geography. The whole number of pages printed has been 1,285,680.

The different districts in the mission.

1. The neighborhood of Beirút.

Bhamdûn, on Lebanon, is one of the usual places for health resort during the heat of summer. Much work has been done here. There is a small Protestant community which is desirous of having a religious teacher constantly among them. Were there such a teacher at command for Bhamdûn, it is probable that a church might be soon gathered. There is work enough in that region for a missionary through the year.
The congregation is over sixty, and nearly half of them are females. *Bhawarah* is about three miles from Bhamdün. Here is a congregation of twenty or thirty persons. *Ain Tehalta* has a population partly Druze and partly Greek-Catholic. The most influential man of the latter sect is thoroughly Protestant in his views, and through his influence eighteen have enrolled themselves as Protestants. With regular preaching, there would doubtless be a regular congregation. Nineteen males at *Kefr-Shima* on the plain, near Beirut, have enrolled their names as Protestants, and a regular preaching service is held at their request. About twenty attend, and a spirit of inquiry is evidently abroad.

2. District of Hasbeiya and Sidon.

John Wortabet is laboring zealously and successfully at Hasbeiya. About thirty new names were added to the list of Protestants in November. For an interesting visit of Mr. Thomson, see Miss. Herald, 1852, pp. 33-36. The encouragement to labor at *Sidon* is considerable. A Protestant movement has commenced at *Tyre*, through the presence in part of two or three Hasbeiya families. *Rashaih* is "over the mountain" from Hasbeiya. A promising helper named Elias Yacobe was laboring here a year ago, for the benefit of his townsmen. While Mr. Thomson was at this place in October, 1851, fifty-eight men, who had recently avowed themselves Protestants, petitioned the Emir to be legally acknowledged as such. About the same time nearly sixty men in *Ibel* and its neighborhood signed a similar petition. This is near Hasbeiya. Yacobe el Hakim, one of the original members of the Hasbeiya church, resides at Ibel, and had quite a congregation at his house every evening when Dr. Van Dyck was there in November. There is so much need of labor here that Elias Yacobe was transferred to this place in February. Several disciples are found at *El Khiam*, a village near Ibel. In this connection it should be stated, that the American Vice Consul at Jaffa, an Armenian, is deeply anxious for a reformation among his people, and gives some evidence of a personal interest in the Lord Jesus Christ. Messrs. Thomson and Van Dyck have a fine field, but it requires them to spend much time in traveling.

3. Tripoli and the northern district.

The work at *Tripoli* has not yet come to the point of development. The people are noted for their pride and formality, and are generally bigoted. One man of considerable standing is thought to have been renewed by grace. The Maronites are yet in great measure fortified against effective labors, though their villages may be traversed without much personal danger. Mr. Foot visited *Ladakiyeh* in October, and spent more than a
week there. He regards it as a desirable place for a station where the object is to reach the hundred thousand Nusairiyeh in the mountains, but not for a station designed to operate solely on Christians. The mission has frequently recommended the sending of laborers among that singular people, who are neither Christian nor Moslem. They also recommend the forming of a station in the neighborhood of Antioch. The country situated north of Lebanon as far as Aleppo, and perhaps farther, is occupied in part by Armenians, speaking chiefly the Turkish, and in part by those speaking the Arabic language, and the labors of the Armenian and Syrian missions are consequently intermingled. Mr. Ford has found it necessary to apply himself to the acquisition of the Turkish language. Mr. Eddy describes Aleppo as striking the senses agreeably for a place of residence.

ASSYRIAN MISSION.

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

Diarbekr.—George W. Dunmore, Missionary; Mrs. Susan Dunmore.—Two native helpers.

In this country.—Dwight W. Marsh, Missionary.

Out-stations.—Khandok, Bartoley.

2 stations, and 2 out-stations.
4 missionaries.
3 female assistant missionaries.
4 native helpers.

It is quite as difficult to draw a geographical line between the Assyrian and Armenian missions, as it is between the latter and the Syrian. Languages, sects, nations, if not races, are mingled. The general policy, however, of each of the three missions just named is the same. Their relations to the old decayed religions of the country are the same, and so is the polity adopted for their native churches. Jacobite and Armenian converts at Diarbekr unite in the same church, and the same is true of Jacobite, Chaldean, and all other sects residing at Mosul. If ultimately there shall be a separation, it will be for the purpose of giving all an opportunity the better to hear the gospel each in his own tongue wherein he was born. In the Armenian mission there has been from the first a mingling of the Armenian and Turkish languages, but then the people and the religion are one.

Dr. and Mrs. Lobdell sailed from Boston on the 29th of November in the 'Sultana,' Capt. Watson, and reached Mosul May 8. Their days of travel were seventy-six, but they were delayed as many more in Gibraltar, Malta, Smyrna, Beirut, Lad-
akiyeh, Aleppo, Aintab and Diarbekr. "Our delays," says Dr. Lobdell, "were our salvation. I am fully persuaded that if great care had not been taken, Mrs. L. and the little one would not have endured the journey. No one can travel safely in this part of Turkey, without great precaution." But with precautions, and at the proper season, the journeys may be performed safely, and our brother and sister, though they suffered in the first part of the journey from Scanderûn to Aintab, reached Mosul in tolerable health. They spent a Sabbath at Killis, and when they proceeded on Monday morning the little band of Protestants accompanied them a short distance, and besought "most earnestly" that a missionary might be sent to them soon. They said that many were waiting to hear the gospel more fully explained, and that the coming of a missionary would induce a multitude to avow their Protestant convictions. At Aintab, where they were in April, Dr. Lobdell found a universal desire among the people for a missionary physician to take the place of Dr. Smith. Indeed, a petition was addressed to him, signed by four hundred and twenty persons in a single evening, requesting him to remain in Aintab; but he felt constrained to return a negative answer. And when a second appeal was made to him and he again replied in the negative, "stout men shed tears." He speaks with great pleasure of his short sojourn at Oorfa. It is beautifully situated on the west side of a fertile plain, and though it is Edessa fallen, it retains many marks of its ancient greatness, and abundant reasons offer for its immediate occupation. Several of the Protestant brethren accompanied him some miles out of the city, and besought him to use his influence to obtain for them an American missionary.

Ten days were spent at Diarbekr, during which time Dr. Lobdell had, with Mr. Dunmore, the apostolical privilege of being "stoned." Indeed they came near losing their lives; and though the corrupt governor afterwards refused them protection, the result of patient endurance there will be the same as it has been elsewhere. (Miss. Her. 1852, p. 234.) What Dr. Lobdell saw in Diarbekr impressed him with the strong hold the reformation is taking in that place. He had seen nothing equal to it, except in Aintab. The audience attending on the preaching of the native assistants, (Mr. Dunmore being not yet fluent in the language,) varied from 60 to 90. With their tent pitched on a raft of one hundred and twenty inflated goatskins tied side by side together, Mr. and Mrs. Lobdell floated in four days down the Tigris to Mosul. "The Arabs who swam out upon their skins, and the Kurds armed to the teeth upon the shore, were alike unable to touch us, as the river was unusually high and swift. We had just fear enough to
make the trip interesting. I do not remember having enjoyed four successive days as much as I did those on the river. The scenery is grand, equaling that of the far-famed Hudson. It might not wear as well, but it is unique and wonderful."

Mr. and Mrs. Dunmore removed from Aintab to Diarbekr in November. They were nine days on the road, going by way of Oorfa, and performed the journey in fair weather, good health, and cheerful spirits. (Miss. Her. 1852, pp. 77, 78.) Persecution arose soon after their arrival. Mr. Dunmore was repeatedly treated with indignity by the populace and by the governor, and the case of the Protestants had to be referred to Constantinople. Nor was the spirit of inquiry confined to Diarbekr. At Hinec, an Armenian village thirty-six miles distant, there was found to be a very hopeful state of feeling. It is the home of Stephan, one of the native helpers. A request came repeatedly for a man to preach the gospel. A similar request came also from Chünküş, an Armenian village of three hundred houses about fifty miles distant. Stephan was stationed at the former place, but there was neither helper nor funds for the latter. The fortitude with which persecution is endured at Diarbekr is truly remarkable. (Miss. Her. pp. 112, 142, 144, 233, 235.) Mr. Dunmore thought it proper, however, to defer admissions to the church until he had himself more command of the language, in order that he might thoroughly examine the candidates. The number of members is still only three.

The converts at Mosul had been oppressed by ruinous taxation, and their appeals to the civil authorities have hitherto been vain. Mosul is remote from the metropolis. An order came last fall to the Pasha requiring him to recover the effects of Dr. Bacon as quietly as possible, and then seize the robbers and send them in chains to Constantinople. The result is yet to be seen. A church of eight members was organized at Mosul, Nov. 3. The constitution of the church is similar to that of the church at Beirut. (Report for 1846, pp. 238-245; 1848, pp. 155-158.) Dr. Lobdell has been authorized to extend his medical practice, inasmuch as very beneficial results are expected from it. His arrival was very opportune for Mr. Williams, in view of the departure of Mr. Marsh, not long before, on a short visit to this country. Mr. Marsh is expected to return in season to reach Mosul, if such be the will of God, early in the spring.

Some difficulty is found in securing any considerable number of scholars to be placed under the instruction of Salome, who accompanied Mr. and Mrs. Williams from Beirut; but such things are common in the outset of missions.

An instructive and interesting account of a missionary excursion by Mr. Marsh in November, through Jebal Tour and the adjacent regions, is given in the Missionary Herald for April,
This branch of the great Kurdish range crosses the Tigris above Jezirah, and goes far on towards the Euphrates. These rugged but not elevated mountains, covering some fourteen hundred square miles, are the strong hold of the Jacobites. Their mountain villages are estimated at two hundred. Mr. Marsh spent the Sabbath at Mardin, the ecclesiastical capital of the Jacobites, and found several persons there inclined to be Protestants, and he recommends that a missionary station be formed there at once. Intemperance would seem to be one of the evils to be encountered in these mountains. Visiting Diarbekr, two days distant from Mardin, on the 19th of November, Mr. Marsh had the unexpected pleasure of finding Mr. and Mrs. Dunmore there. He visited Mardin again on his homeward rout to Mosul, and from thence crossed the great plain to Jezirah, visiting Dara, Nisibin, and Kiniky. He found some at Jezirah, who greatly desired to have missionaries residing there. Here he met two native helpers from the Nestorian mission, who had come to labor among the Nestorians of Būtan. The priests of Mar Raha and Khondūk had in vain endeavored to drive away evangelical teachers. Mr. Marsh reached Mosûl December 5. He found the Arabic language spoken at Jezirah, Azakh, and Iphis; but a modern dialect of the Syriac, called the ‘Fellah,’ is spoken, between Jezirah and Mosûl, and it is heard in Khondūk and Būtan. A very corrupt dialect of the Syriac, called ‘Torane,’ pervades Jebal Tour. Kurdish is also spoken to some extent in the neighborhood of Kurdish villages.

MISSION TO THE NESTORIANS.

Ormiah.—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, Miss Martha A. Harris.—Seven native preachers employed by the mission, (besides several others who preach more or less,) and four native helpers.

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

Gawar.—George W. Coan, Samuel A. Rhea, Missionaries; Mrs. Sarah P. Coan.—Two native preachers, and one native helper.

On their way.—Edward H. Crane, Missionary; Mrs. Ann Elias Crane, Miss Martha Ann Harris.

Out-stations.—Geog Tapa, one native preacher; Ardishai, one native preacher.

3 stations, and 2 out-stations.
8 missionaries—one a physician.
1 printer.
12 female assistant missionaries.
11 native preachers.
9 native helpers.
Mr. and Mrs. Stoddard and Mr. Rhea reached Orūmiah, June 26, 1851. Miss Harris embarked October 17, 1851; and Mr. and Mrs. Crane, May 31, 1852. Mr. and Mrs. Crane are designated to Gawar, and Miss Harris to Orūmiah.

**TOLERATION—PROTECTION.**

An edict of toleration was promulgated by the Persian government at the close of 1851, which grants equal protection to all the Christian subjects of Persia, and allows them to change from one religion to another at their pleasure. It was obtained through the efforts of Colonel Shiel, the British Ambassador, on the suggestion of Mr. Stevens, British Consul at Tabreez, who endeavors to promote in Persia, the beneficial changes which have been introduced into Turkey.

The missionaries to the Nestorians were under British protection till the British embassy, on account of some difficulties with the Persian government, left that court in 1839. They then, by the advice of Sir John McNeil, applied for Russian protection, which was granted, and has been enjoyed till recently. Since, however, Mr. Stevens has been in the country, he has rendered them unofficial assistance whenever they have requested it. Mr. Stevens having stated verbally to one of their number, that British protection would again be afforded, if desired, the mission, in July, 1851, made formal application through him to Col. Shiel for such protection, which was at once granted. The Persian government notified the authorities of Orūmiah of the fact.

**EDUCATION.**

The seminaries are growing in favor with the people and in usefulness. A few years ago, it was thought disgraceful to attempt to teach Nestorian females. Now, an examination of the female seminary draws together all the principal men and women of the Nestorian community, who sit and listen with unwearied interest for two days together. The examinations of both seminaries last year were in a high degree satisfactory. At the close of that for young men, which continued three days and gave evidence of “thorough mental discipline and cultivated religious feeling” on the part of many of the pupils, Mar Yohannan, who had been present on similar occasions in colleges and academies in this country, and had long desired to see the same thing in his own, was disposed to say, “Lord, now lettest thou thy servant depart in peace.” Mr. Stoddard doubts whether he ever attended an examination of greater excellence than that of the seminary for females. “The pupils
were thoroughly acquainted with all their secular studies, and
their familiarity with the Scriptures was truly wonderful."

The number of students in the male seminary is forty, of
whom thirty are hopefully pious. For the first time regular
instruction in theology is given to the most advanced class.
The religious experience of many of these young men is of
such a character, that a stranger on coming amongst them
would suppose that he was in the midst of a revival. In the
female seminary are forty-two scholars. While the Bible,
studied geographically, historically and doctrinally, is the prin­
cipal text-book, arithmetic, geography, physiology, natural phi­
losophy and profane history, also receive a due share of atten­
tion. The course of study has reference to thorough training.
In respect to system, order, studiousness, good conduct and
rapid improvement, the school, in the opinion of Dr. Perkins,
is unsurpassed by any in America. Among the teachers is a
graduate of last year. A brother of the Patriarch also gives
instruction very acceptably three hours a day.

There are now 58 village schools, embracing 1,023 pupils;
being an increase of 13 schools and of 152 pupils since last
year. This increase is owing to a growing interest in educa­
tion among the people, and would have been still greater, but
for the want of teachers and funds. The progress of the
pupils has been commendable, and most of the teachers are
priests or deacons, and either pious or evangelical, and have in
the main been industrious and faithful in their calling. On the
Sabbath, these schools take the form of Sabbath schools, and
many of the parents come in to hear their children, or to take
part with them. In Geog Tapa the Sabbath school numbers
more than 200. In the different villages are no less than
263 adults, male and female, arranged in classes, of whom 65
are in various stages of learning to read; a number of them
being already able to read intelligibly in any part of the New
Testament, and one, a mother, having read it through repeat­
edly. Every school is also a nucleus for preaching, and whenever,
from want of a sufficient number of preachers to supply
all these places, there is no preaching in any of them, a meet­
ing is sustained by the teacher.

PREACHING—MISSIONARY TOURS.

The amount of preaching has been constantly on the in­
crease. From a letter, dated August 16, 1851, it appeared that
in six places there were two or more services each Sabbath, in
eighteen places one service every Sabbath, and in five or six
other villages quite frequent services. At a meeting of the mis­
ion held at the same time with the meeting of the Board at
Portland, a plan was devised by which it was hoped the gospel would soon be carried to all the Nestorians of Persia. This plan has been vigorously carried into effect. The report for the month preceding January 16, showed that twenty-nine places had one service at least, and several of them two or three each Sabbath; in thirteen other villages there was preaching once or oftener, and in forty-three villages the gospel had been proclaimed once at least by some of the young men of the seminary during a stated three days' fast. The whole number of weekly attendants on preaching is not far from 3,000.

An increasing interest is felt among the Nestorians in the monthly concert. The one on the mission premises is attended by the teachers of the village schools. At Geog Tapa three and four hundred are present, and they bring of their substance, as well as offer their prayers.

In a tour made by Mr. Cochran in company with Deacon Moses, in the summer of 1851, to nine villages on the plains of Mugaver and Burdarur, lying on the southern borders of Orumiah, the people were found uncommonly eager to hear the word of life, and in some cases after listening one, two, or three hours, there were individuals who would request further instruction. Mr. Stocking with his family (including Miss Fisk and Miss Rice) and several native helpers, spent the month of August in Gawar, preaching to attentive congregations in all the Nestorian villages of that district. The party in general was very kindly treated, and the word preached was in most cases received with gladness, and by some with deeply serious attention. Mr. Coan having accompanied Mr. Stocking to Gawar, proceeded with other native helpers through most of the principal districts of the mountain Nestorians, advancing westward even beyond Tiary, and till he found his way hedged up in that direction by danger from the Kurds. They met with great encouragement in their proclamation of the gospel to the rude mountaineers of the many districts they visited. In these tours the native helpers have manifested great zeal and rendered very essential service. Deacon John, who went with Mr. Coan, and returned sick and enfeebled through exposure to the great heat of the deep valleys, and the general hardship of the way, on being asked, "Have you had an interesting time?" replied, "O yes, very interesting." "Enough so, I suppose," continued the inquirer, "to compensate you for all your sufferings." "O yes," he said, "it is worth dying for, if such be the will of the Lord." Later in the season, Messrs. Wright, Coan and Rhea spent several weeks in Gawar and the neighboring districts, and were much encouraged by the interest manifested on the part of the people, in them and in their work. On this visit, moreover, they were treated with
In the autumn of 1850, two native brethren departed from Orumiah, for missionary labors on the western side of the mountains of Kurdistan. They were gone six months, were favorably received by most of the people, and notwithstanding the determined efforts of certain papists, met with a good measure of success. One of these brethren, accompanied by another faithful laborer, accomplished a similar tour last winter in the same district of Būtan. Their journal (Herald, Sept. 1852) gives evidence of their possessing peculiar qualifications for such work; and shows also that there is an open door for the proclamation of the gospel in that extreme western portion of the Nestorian field.

NEW STATION—THE PRESS.

Messrs. Coan and Rhea, with Mrs. Coan, arrived at Memikan, a village of Gawar, November 22, to commence the new station among the mountains of Kurdistan. "The great and beautiful plain of Gawar" is about seventy miles north-west from Orumiah, 'hemmed in and overhung by some of the wildest and boldest Kurdish ranges.' Memikan lies on its southwest side at the base of the great Jelū mountains, and on a thoroughfare to the mountains beyond. The village is small, not numbering more than fifty or sixty inhabitants, but these having received much religious instruction from Deacon Tamû, who belongs among them, were friendly to the missionaries, and this place therefore was chosen for the station, in preference to any of the larger villages. It is, besides, favorably situated as a centre, for the operations which it is intended to carry on in the remoter districts of the mountains. As it might perhaps be found impossible to obtain official permission to occupy Gawar, the preparations that were desirable could not be made for the residence of the mission families, and they have been obliged thus far to put up with such accommodations as are afforded by native huts, which are 'burrows in the earth.' But though surrounded by stables, and having their own straitened quarters filled much of the time with smoke and infested with vermin,—though in the midst of the rigors of a severe climate, and cut off for three months together from communication with the families on the plain of Orumiah,—they have enjoyed comfortable health, and have been happily and successfully engaged in their work. Shortly after their arrival, the bishop of Gawar ordered the inhabitants of Memikan not to attend their religious services, nor to send their children to the school which they had started. But the order
produced only a momentary effect; while the general hostility of the other villages to having missionaries reside on their plain, and various annoyances, some of them of a severe kind, inflicted on the inhabitants of Memikan, so far from making them willing to abandon the missionaries, have only made them cling to them the closer. Mrs. Coan has had a school for the mothers and daughters of the village, who have come barefooted through the snow, day by day, some mothers bringing their children on their backs. All the young men and all the boys of a suitable age are also learning to read the gospel. The fathers also, not to be outdone, meet in the school-room every Saturday, and listen to the scholars while learning their Sabbath school lesson. Besides, thirty or forty assemble every night to hear the word of God read and expounded, and all attend on the services of the Sabbath. Deacon Tamû has been very active in preaching the gospel in the surrounding villages. Though threatened at times, he has encountered no active opposition. It is expected that, before another winter, the mission families will be established in accommodations which they will be authorized to occupy; and little doubt can exist that, ere long, as friendly feeling will prevail towards them as there is among the Nestorians of the plain. A missionary physician is earnestly desired for this station.

The Old Testament will probably be given to the Nestorians in their own language the present fall. The work of printing it has been going steadily forward during the year, having been interrupted only by the monthly issue of "The Rays of Light," and to print second editions of a Scripture Question Book, and of a Spelling Book, which were urgently needed. The people are growing more and more anxious to see the work completed.

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. One native helper.

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

A distinct mission having been instituted, under the name of the Satara Mission, with which Mahabulishwar is connected,
these two places are no longer reported as stations connected with the Bombay mission.

PREREACHING—RELIGIOUS MEETINGS.

In some communications received from members of this mission during the past year, important statements are made in regard to labors in which they are engaged and the manner in which their time is occupied. Bombay is in some respects a peculiar field. The capital of Western India, containing a population of half a million, and being the centre of trade and influence, and having many foreign residents from Christian lands, not only must the gospel be preached to its busy multitudes, but systems of benevolent operations designed to influence the surrounding regions must there be originated and sustained. Efforts must be made to mould public opinion upon educational, social and moral as well as religious subjects, to diffuse light, and secure, by the blessing of God, the evangelization of the whole country. Bible, Tract and Temperance societies, and the many Christian agencies which exert so great an influence for good in Christian lands, must there be reproduced. Often matters, which a Christian minister in the United States might leave to others, there make imperative demands upon the missionary. As in other heathen lands, the Scriptures must be translated, printed and circulated, and much labor must be expended on the translation, that the people may have the word of God in their own language, and as far as possible unchanged in the translation. And at Bombay, there seem to be peculiar reasons for making use of the press to counteract and oppose the influence of error in a thousand forms. The work of preaching, however, is by no means neglected. "The missionaries in Bombay," says Mr. Hume under date of May 12, 1852, "preach as usual in the native language. We are just erecting a new preaching place in the city, and have been trying to rent another." At the close of the year 1851, they had three places for stated preaching. Mr. Bowen, having comparatively few other engagements, has thus far made preaching, with other active labors among the people, his great work. Mr. Hume has devoted no little time since he has been in the field "to preaching, both in Bombay and on missionary tours." "I enjoy," he says, "touring among the villages, and, if not otherwise engaged, would like to spend a considerable portion of each year in this way." Mr. Fairbank preaches on the Sabbath. Mr. Hume conducts a daily service on his own premises, at which from 60 to 75 are usually present. There are, indeed, the usual Sabbath and weekly meetings for the preaching of the gospel.
For nearly two years past, Mr. Allen has devoted himself, with great interest, to the work of revising the Mahratta Scriptures. For twenty years previously, he had been a member of the Translation Committee of the Bombay Bible Society, and for ten years Secretary of the Committee. He has been long connected with the press at Bombay, and is familiar with the Mahratta language, and now that he is devoting to it his time and energies, aided by several others, members of the Committee, it may be hoped that he will make good progress towards securing for the Mahratta people a standard version of the Bible in the Mahratta language.

In May last the second book of Samuel was in press. It was not expected that the Old Testament could be completed earlier than the spring of 1854, and another year will probably be required for the New Testament. As the printing proceeds, copies of the different books which are regarded as desirable for separate circulation, are struck off for immediate use. The whole Bible has been already printed in Mahratta, but different books of the Old Testament have been issued at different times, in differing type and style, mostly in small editions, and some of them just as they came from the hands of a translator, in a form designed rather to secure them to the public for revision, than for general use. The New Testament is now to be had in two editions, one octavo, and one duodecimo; but even some missionaries, who have been laboring eight or ten years among the people, have been unable to procure a copy of all parts of the Scriptures. The whole revised Mahratta Bible is to be of convenient size and form, in one royal octavo volume. Hitherto the New Testament in common use has been alone an octavo of about 600 pages. Mr. Allen has also recently revised several tracts, and has many calls upon his time in connection with the different benevolent societies. Mr. Fairbank is still engaged in connection with the press, and is, most of the time, fully occupied with what is regarded as work of very great consequence.

Of the importance of the operations of the press, the missionaries speak very strongly. Mr. Hume remarks, "The missionary in the printing office can do more to make known Christ among this people, than ten men could do faithfully preaching daily in the streets and bazars of this city." "The press," says Mr. Fairbank, "cannot be given up, nor the labor that falls on me there be diminished. This is part and parcel of the great and good work being done for supplying the community with religious tracts and books. The whole community is more effectually reached in this, than in any other way."
The native press continues to array itself against Christianity, and to send forth much that is demoralizing. The Mahra tta periodicals that have opposed the missionaries most violently, have all been short-lived; and it is certainly cheering, under such circumstances, to notice the activity of the religious press. The issue of publications from the depository of the Bombay Tract and Bible Society during the last year, was 73,769 pages in different native languages. These publications are mostly sold, the system of gratuitous distribution being now little practiced in Western India; and the increasing demand for the Society's publications, and the readiness of the people to pay the prices put upon them, are very encouraging to this species of labor.

The printing establishment of the missions has now eight presses in use, besides one for lithography; with twelve founts of type, in four native languages, and three founts of English type cast there; a foundery, and a book-bindery complete. The printing done during the year 1851, is thus summed up:

<table>
<thead>
<tr>
<th></th>
<th>Copies</th>
<th>Pages</th>
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<tbody>
<tr>
<td>Books in native languages</td>
<td>24,225</td>
<td>4,262,075</td>
</tr>
<tr>
<td>Tracts</td>
<td>75,340</td>
<td>3,336,850</td>
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<tr>
<td>Portions of Scripture</td>
<td>10,250</td>
<td>1,314,800</td>
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<td></td>
<td>109,815</td>
<td>8,913,725</td>
</tr>
<tr>
<td>English publications,</td>
<td>294,920</td>
<td>2,666,693</td>
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<tr>
<td>circulars, &amp;c.,</td>
<td></td>
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<tr>
<td></td>
<td>404,735</td>
<td>11,580,418</td>
</tr>
<tr>
<td>Total from the beginning</td>
<td></td>
<td>114,821,605</td>
</tr>
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</table>

Of the printing for the year, 1,291,800 pages were for the Bible Society, and 3,455,800 pages for the Tract and Book Society. The mission sold during the year about 12,000 tracts and religious books in the vernacular languages. Seven-eighths of these sales, it is said, were made by colporters, some of whom have canvassed Bombay every month, and "some have gone back and forth, visiting the towns and villages on Salsette and the Concan, extending their excursions to Vingorla, and in one instance to Goa." (Missionary Herald for February, pp. 150-151.)

Mr. Bowen revised Barth's Old Testament Bible Stories in Mahrratta, and carried them through the press. He also wrote a Life of Mohammed, with special reference to the wants of native readers. The work was published at a time of much excitement, growing out of a publication, by a Parsee editor, of some account of Mohammed. Nearly the whole edition was sold in a few weeks.

Mr. Hume, aside from the direct preaching of the gospel, has given some time to the Tract and Bible Society, of which he
is one of the Secretaries, and "which, among evangelical agencies in Western India, occupies a position corresponding in prominence and importance to that of the American Tract Society in our own country." The editing of the 'Dnyanodaya' also makes a demand upon his time. This periodical has a considerable circulation among the educated and influential classes, to whom it is hard to get access in any other way. It exerts much influence on native periodicals and authors, and in many ways makes its influence felt in the "war of elements, which rages with increasing fierceness in Western India." The members of the mission feel that the cause of temperance has claims upon them, and they have a leading agency in the Bombay Temperance Repository, a quarterly magazine of about forty pages.

SCHOOLS—CHURCH—PROMISING INDICATIONS.

The female boarding school under the care of Mrs. Hume, has twenty-four pupils. "On no part of our missionary operations," says Mr. Hume, "has the blessing of God so manifestly rested, as on this school." The behavior and progress of the pupils have been very satisfactory. One of these, an interesting girl, was received into the church near the close of 1851. Three others are also members of the church, and appear well. The pupils all attend the daily Mahatta service, and also evening worship in Mr. Hume's family. The female teacher who assists Mrs. Hume, is regarded as truly pious. Four female day schools, taught by native females, have about seventy-five pupils. These schools are under the supervision of Mrs. Fairbank. Nine day schools for boys have three hundred and fifty-seven pupils.

Six persons were received to the church, which numbers twenty members. One was an Indo-Portuguese woman, formerly a nun in a convent at Goa. She was a bigoted papist till within a year of the time when she became desirous of joining the mission church. Though her ancestors had been zealous Romanists for two hundred years, she was as careful of caste purity as the Hindoos, and at last found it hard to relinquish her caste.

Many encouraging changes are taking place in India. A new post-office law is about going into operation, extending the system to villages, and greatly reducing the rates of postage. The country is brought nearer home by the rapid progress of the mails. "Soon India will be separated from Britain by a period of only twenty days." The telegraph is introduced, and lines are to run between Bombay, Calcutta, and other important places. Railroads are being built from Bom-
bay, Calcutta, and Madras. Three new steamers have been placed upon the Indus, and there is regular steam communication from its mouth eight hundred miles to Mûltan in the Punjab. Interest in female education is increasing. The laws and usages of the India government are undergoing changes favorable to Christianity. "The native mind is becoming more and more excited and distracted. Many of the Hindoos are dissatisfied with their religious and social state, with the galling bondage of caste, and the degraded condition and character of their females." The Brahmins and orthodox Hindoos have been alarmed by the defection of persons of high rank from Hindooism, and the profession, by some, of the Christian faith; and by the formation of secret societies, of clubs and associations, casting off old restraints and repudiating long established customs, until at Bombay a regular society has been formed for the defence of Hindooism. Such things invest all views of the future in India with great interest, and make it more than ever, the urgent duty of the church of Christ as speedily as possible to supply the millions of India with that divine word, which shall guide them through all their changes, distractions and dangers, to the sure foundation of a Christian faith, and to eternal life. Much of the struggle is likely to be with infidelity rather than with Hindooism, which is losing its hold upon the people, so that this is no time for Christians to relax their efforts.

AHMEDNUGGUR MISSION.

AHMEDNUGGUR.—Royal G. Wilder, Missionary; Mrs. Eliza J. Wilder, Miss Cynthia Farrar.—One native preacher, and four native helpers.

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

Serroob.—Allen Hazen, Lemuel Bissell, Missionaries; Mrs. Martha R. Hazen, Mrs. Mary E. Bissell.—Two native helpers.

Out-stations.—Wudaly, one native helper; Newcase, one native preacher; Wadaquaum, one native helper.

Returning to India.—Henry Ballantine, Missionary; Mrs. Elizabeth D. Ballantine.

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

Mr. and Mrs. Ballantine embarked, July 10, in the ship Chile, Captain Titcomb, for Bombay, on their return to Ahmednuggur. They left their three eldest children in this country. Mr. and Mrs. Hazen spent a considerable time at Bombay for the benefit of their health. It has been already stated, that Mr. and Mrs. Burgess removed to Satara in December, to con-
nect themselves with the Satara mission. In pursuance of the arrangement mentioned in the last Report, Mr. and Mrs. Wilder are to commence a new mission,—not, however, at Aurungabad, as was expected a year ago, but probably at Kolapūr, a more eligible situation, south of Satara. Mr. Wilder's connection with the Ahmednuggur mission terminated in May, and, amid much inconvenience from the rains, he made a visit to Kolapūr. The results of this visit have not yet been received. Mr. Hazen was to remove immediately to Ahmednuggur, where, it is hoped, Mr. Ballantine will divide the labors with him before the close of the year. Mr. and Mrs. Bissell reached Seroor October 6. After being there six months, Mr. Bissell wrote that they loved the work they had chosen, and the field to which they had been assigned. Mr. Munger remains at Bhingar. Mr. Bowen, of the Bombay mission, spent two or three of the early months of the year in this field, itinerating with Mr. Wilder and Mr. Bissell.

The year has necessarily been much broken. It has been, to some extent, a season of readjustment, and of preparation for more extended, and it is hoped, through the blessing of God, more efficient labors. There is hardly a beginning made yet in the reconstruction of the schools, of which there were fourteen at the close of 1851, numbering three hundred and sixty-seven pupils; and there were fifteen boarding scholars. One hundred of the females in the free schools are under the care of Miss Farrar. At that time, the three churches were reported to contain one hundred and thirty-six members, including those residing at the out-stations. There were eighteen persons admitted by profession, and one was excommunicated. Of the one hundred and thirty-six members, one hundred and eight stood connected with the Ahmednuggur church, eight with the Bhangar and twenty with the Seroor; and thirteen had been received by the church first named, two by the second, and three by the third. The printing for this mission is done at Bombay, and is included in the report on that mission. The number of pages printed by order of this mission, was 889,842.

Mr. Wilder has made an effort to organize village congregations somewhat on the plan of such congregations in the Madura mission. Six congregations were thus organized; but it is too soon to judge as to the success of the plan. An interesting experiment was made at Ahmednuggur by Mr. Burgess in August of last year, which he thus describes.

I have lately erected a small building on the premises which I occupy, at the cost of about fifteen dollars, to be used as a place for prayer and religious meetings by the native Christians, and others who may happen to be present. As the Christians in the compound have considerable company, from their ac-
quaintance with people in the surrounding villages, this building promises to be one of the best investments of missionary funds which I have made. It is particularly serviceable during the rainy season. One morning I counted twenty-five persons who had spent the night there, the first part of it having been devoted to conversation with our native helpers and other church members. And last evening, on returning from my preaching place in the city, where my visit had been almost a failure, I found in this chowdy a company of twelve or fifteen strangers, who belong to villages thirty or forty miles distant just prepared for a meeting with our people. I gave them a short sermon, and then left the native brethren to continue the business of instruction till sleep should interrupt them. This morning the whole company came to prayers in the chapel room connected with our house. They remain in Ahmednuggur eight or ten days, on account of a case pending in court; during which time they will have constant intercourse with our native Christians. This is only a specimen of what is continually taking place; though it is not often that we have so large a company of strangers at the same time.

Mr. Munger occupied most of the cold season, as is usual with him, in tours. Mr. Wilder was also employed in this manner in the regions about Newase. The native preacher, Ramkrishnapunt, resides at this place, and labors a part of the time at Wudaly. The native preacher, Harripunt, resides at Ahmednuggur. They spent two months each on a preaching tour. The other native helpers go frequently among the villages in the country.
the salvation of the heathen, she most cheerfully submitted to
the will of her Lord.

PREACHING—SCHOOLS.

The missionaries, at the latest dates, were endeavoring to
secure preaching places so as to give the greatest efficiency to
preaching labors in Satara. They were negotiating for two
pieces of ground, on one of which they hoped soon to have a
small building in an eligible situation, and upon the other they
were about erecting a larger and more substantial house of
worship. Mr. Wood already had a small chapel in his yard, in
which he met the boys of the schools on Sabbath mornings.
After this, the pupils and others assembled, and there was a
regular service conducted by Mr. Burgess. In the afternoon
Mr. Wood conducted another service. There are six or seven
villages within three miles of the city, which Mr. Wood often
visits in the evening, preaching to the people. Mrs. Burgess
goes also to the females of these villages. "Whether we go
separately or together," says Mr. Wood, "we never fail to find
an audience." In January Mr. Wood took a more extended
tour of fifteen days, to the villages and towns around. The
people had become familiar with the name of Jesus, and he
had good opportunity to preach the word. He mentions
several places as furnishing very desirable openings for mission­
ary stations. No statistical report has been received, the mis­
soon in operation, as such, but Mr. Wood
speaks of two boys' schools which "keep on with their usual
interest." Two Mahar Christians went from Ahmednuggur
with Mr. Burgess to be assistants at Satara, and a son of one
of them opened a school about the first of February for lower
caste boys. At the end of two months he had about twenty
scholars, who had been quite regular in their attendance.

Mrs. Burgess, on going to Satara, found a field of labor ready
for her, not only among the females of the city and the neigh­
boring villages, but in schools for girls, from the care of which
Mrs. Wood had been removed by death. Mr. Burgess describes
the schools as quite flourishing. Mrs. Graves has been long in
India, and is now in declining health. "I still try," she says,
"to do a little in schools and in visiting and conversing with
females, but my time for active labor has almost expired. Yet
my interest in the work, I trust will never cease."—The mis­
mission church contains nine members.
MADRAS MISSION.

ROYAPOORUM.—John W. Dulles, Missionary; Mrs. Harriet L. Dulles.—One native helper.

CHINTADREPETTAH.—Miron Winslow, Missionary.—Two native helpers.

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

PRINTING ESTABLISHMENT.—Phineas R. Hunt, Printer; Mrs. Abigail N. Hunt.

ARCOT.—Henry M. Scudder, Isaac N. Hurd, Missionaries; Mrs. Fanny L. Scudder, Mrs. Mary C. Hurd.—One native helper.

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

This mission has been called to mourn the death of Mrs. Winslow. Her health had been impaired for several years, but had lately been so improved as to encourage the hope that she would be spared for years to come. An organic disease, however, of long standing, produced paralysis, and in a few days, in a happy frame of mind, on the 20th of April last, she fell asleep. The mission has been afflicted also by the ill health of several other members. Mr. and Mrs. Dulles and Mrs. Hunt were obliged to pass most of the year at the Neilgherry Hills, and Mr. Winslow and Mr. Hunt, each of them, found it necessary to resort to the same more salubrious region.

The Rev. Isaac N. Hurd and wife sailed from Boston on the 24th of March, to reinforce this mission. They are to reside at Arcot.

PREACHING—SCHOOLS—CHURCHES.

The stations, excepting Arcot, are in Madras and its suburbs, so that when one laborer is absent, others are able, in some measure, to look after the interests of his particular field. Much has been done in the way of preaching, as heretofore. Two of the native assistants are reported as "catechists who preach." Dr. Scudder preaches almost daily in two populous parts of the town, and has many to hear him from distant places, as well as those living in Madras. There are six places for stated preaching connected with the mission. The average Sabbath congregation at Royapoorum is 250, and that at Chintadrepettah, 150. At this last station Dr. Scudder preached nearly every Sabbath morning during the absence of Mr. Winslow, and the catechist, Asbury, regularly every Sabbath afternoon.

Mr. H. M. Scudder, accompanied by his native assistant, Daniel, devotes much time to making known the unsearchable
riches of Christ in the streets and lanes of Arcot. He speaks of it as a most difficult and self-denying work, for he often meets with interruption and opposition in various forms. Still it is a work in which he delights; and though when he goes out he shrinks from what may be before him, when he returns it is with joy, feeling that there is no privilege so great as preaching Christ.

Three vernacular boys' schools at Royapoorum have 180 pupils, and in eight vernacular schools at Chintadrepettah, some of which are for girls, there are 215 boys and 110 girls. The English and vernacular grammar school at Chintadrepettah contains 175 pupils. The Bible is a very prominent text-book in all these schools. A large proportion of the pupils, nearly all the girls, are from caste families. At the annual public examination in January, besides many of the native community, a very considerable number of English residents were present, and appear to have been much gratified with the appearance of the pupils. A large proportion of the expense of these schools continues to be met by the English residents. Their subscriptions for this object, the last year, amounted to 2,226 rupees, or about $1,100, leaving but about 650 rupees to be paid by the Board.

"The schools and congregations," says Mr. Winslow, "are in an encouraging state. The attendance on our occasional preaching in the streets and on the stated addresses in the Zayat is good." A new church has been formed at Arcot. Two persons have been added to the church at Royapoorum, and five to that at Chintadrepettah. There are now forty communicants at Madras, and three at Arcot.

Press—Medical Practice—Tours.

Owing to the absence of Mr. Hunt, who was at the Hills when the annual tabular view of the mission was sent on, no report of the operations of the press has been received. The mission has however made an earnest appeal for more means to keep the press in active and efficient operation, furnishing the scriptures, tracts and books, to be used in connection with their preaching exercises; which they feel to be of very great importance. Mr. H. M. Scudder has prepared a work of 124 pages in Tamil, which he calls the 'Jewel Mine of Salvation,' on which, he says, "I have labored intensely for months." The revision of the Tamil Scriptures having been completed, Mr. Winslow is again employed on the Tamil and English Dictionary.

Mr. Scudder, having taken much pains since he went to India to qualify himself for medical practice, is following at Arcot much the same course, as has been pursued by his father at
MADRAS.  

He has his dispensary, (not a hospital, except to a very limited extent,) where he meets his patients at half past ten in the morning. They are seated while a portion of the word of God is read, expounded and applied. Prayer is offered, and then attention is given to the sick. The average daily attendance of patients, in June, 1851, was 55, not including the friends who were often with them. Among these are many females, some of whom would be accessible in no other way. This attendance of patients is from places near and far off, and Mr. Scudder has had frequent occasion to perform important surgical operations. He has two male assistants, one a native, and the other an East Indian. The dispensary has opened a wide door for the promulgation of the gospel among the adult population, under the most favorable circumstances. It exercises a most happy influence in conciliating the people." Mrs. Scudder spends one or two hours daily in conversation with the women, in an apartment communicating with the dispensary.

Mr. Scudder has commenced the practice of spending some days, each month, in tours into neighboring towns and villages, by which he hopes to make the religious influence of the station more widely felt; his assistants having charge of the dispensary during his absence.

FAVORABLE CHANGES—CALL FOR MORE LABORERS.

Several interesting communications from members of this mission, during the past year, have had reference to some changes of great promise with respect to missionary operations in India, but which have no special relation to this particular field. An interesting account of the recovery of his children by Daniel, Mr. Scudder's native assistant, was published in the Missionary Herald for July of this year, p. 207. His heathen wife left him on the day of his baptism, five years ago, taking the children with her. All his efforts to regain either wife or children had been unavailing; but under the operation of the Lex Loci, recently enacted, which may be regarded as one of the happy fruits of missionary effort, and which recognizes the father's claims, the children have been restored to him, and are thus brought under Christian influence.

The brethren of this mission do not cease to feel and speak of the want of more laborers; and their need of help is rendered the more urgent by the impaired health of some of the present members. Mr. Scudder closes one of his letters with the following appeal, which, though written before Mr. Hurd was sent, is hardly less appropriate now.

When will you send us more missionaries? Speakers on your platforms declaim with ardor upon India's speedy conversion to God. Alas! how dim
must be the missionary's hopes, when he sees on every side vast domains of Hindooism unoccupied by the church, unillumined by even a single ray! How can India's conversion be near at hand, when the church sends a band of missionaries so small, that all the light which they can together kindle, only flickers like a taper upon an ocean of darkness? How shall the heathen "believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

My heart is sometimes bowed like a rush before the storm, when I contemplate the gloomy scene. The field is a noble one. It is eminently accessible and inviting; but there are scarcely any laborers. To expect the speedy conversion of India, with the present amount of effort bestowed upon it, is a wild fancy. Here and there a missionary gathers a few souls and dies; but the great desert of Hindooism maintains its integrity. Indeed, the work is scarcely commenced. This conviction gathers strength in my mind with every new year's experience. It is a thought full of sorrow, but one that calls upon Christians to gird their loins for a strong race. Let them arise in God's might; let them send forth men and women adequate to the wants of the field. Then the missionary and the church may together begin to sing the strains of the prophets, not in the mournful accents of hope deferred, but with the cheerful voice of present realization.

MADURA MISSION.

MADURA EAST.—Clarendon F. Muzzy, Missionary; Mrs. Mary Ann Muzzy.—Eight native helpers.

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

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

DINDIGUL WEST.—George W. M'Millan, Missionary; Mrs. Rebecca N. M'Millan.—Twelve native helpers.

TIRUMUNGALUM.—George Ford, Missionary; Mrs. Ann Jennett Ford.—Five native helpers.

PERIACOOLUM.—In charge of Mr. Ford of Tirumungalum.—Eight native helpers.

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

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

SIYAGUNGA.—John E. Chandler, Missionary; Mrs. Charlotte H. Chandler.—Six native helpers.

MANDAPALIE.—Horace S. Taylor, Missionary; Mrs. Martha E. Taylor.—Eighteen native helpers.

In this country.—William Tracy, Charles Little, Missionaries; Mrs. Emily F. Tracy.

10 stations.
10 missionaries.
1 physician.
10 female assistant missionaries.
67 native assistants, (viz. catechists and readers,) not including 11 teachers in the seminary, and English and boarding schools.

No death has occurred in the mission families, nor among the large number of native helpers connected with this mission during the year; but the state of Mr. Little's health has ren-
dered it necessary for him to retire from India for a season, and he is now in the United States. He arrived at Boston early last month. Most of the missionaries have also found it needful, with reference either to their own health or that of their families, to spend a season on the Pulney Hills.

The mission reports one more station than last year; Mandapasalie, about thirty-five miles south of Madura, to which place Mr. Taylor removed in 1850 by way of experiment. Tirupovananum, Mr. Taylor's former station, is now in charge of Mr. Rendall of Madura East.

CHURCHES—VILLAGE CONGREGATIONS—BENEVOLENT SOCIETIES.

There are now ten churches, one at each of the stations connected with the mission, a church having been organized within the year at Mandapasalie. The annual report of the mission says, "Although the good work has advanced in these little churches far less than we desired, yet it has been such, on the whole, as to strengthen our faith and encourage our hearts." Forty-three members were added to the churches during the year 1851 by profession, and twenty-four by letter. Nine members were removed by death, nineteen were dismissed to other churches, and two excommunicated. The whole number in good standing, at the close of the year, was two hundred and seventy-six, forty-one more than at the close of the previous year.

The statistics are presented in the following table.

|----------------|-------------|--------------|--------------|-------|-----|-------|-------| |       |
| Received by profession | 4 4 4 | 12 1 4 2 | 12 1 | | 43 |
| Received by certificate | 4 4 5 3 | 4 2 2 | 5 | | | 1 24 |
| Received by profession from the first | 99 22 36 19 12 23 36 42 | 85 367 | | | | 1 19 |
| Dismissed to other churches | 2 9 | 1 1 5 1 | | | | | |
| Suspended | 1 | 1 | | | 1 | 4 |
| Restored | | | | | 1 | 5 |
| Remain suspended | | | | | 17 | 90 |
| Excommunicated | | | | | 2 | 9 |
| Died | | | | | 19 | 97 |
| In good standing | 18 22 20 47 27 25 32 44 2 | 19 975 |
| Absent | | | | | 3 | 22 |
| Children baptized | 3 3 16 9 6 3 20 | | | 1 48 |
| Marriages | | | | | 7 | 19 |

At the close of the year, a considerable number were seeking admission to the different churches, and a communication recently received mentions ten persons as admitted to the church at Madura East in April, eight of whom were members of the village congregations connected with that station. Four from one congregation, have also been recently admitted to the church at Periacoolum.
Under the head of "People under Instruction," the mission has furnished the table which is subjoined, presenting the more important statistical facts connected with their many village congregations.

<table>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Men, . . . . .</td>
<td>34</td>
<td>104</td>
<td>22</td>
<td>126</td>
<td>12</td>
<td>45</td>
<td>279</td>
<td>5</td>
<td>53</td>
<td>784</td>
<td></td>
</tr>
<tr>
<td>Women, . . .</td>
<td>34</td>
<td>103</td>
<td>33</td>
<td>196</td>
<td>150</td>
<td>44</td>
<td>276</td>
<td>5</td>
<td>59</td>
<td>882</td>
<td></td>
</tr>
<tr>
<td>Children, . .</td>
<td>41</td>
<td>136</td>
<td>52</td>
<td>213</td>
<td>159</td>
<td>47</td>
<td>443</td>
<td>8</td>
<td>106</td>
<td>1188</td>
<td></td>
</tr>
<tr>
<td>Total, . . .</td>
<td>112</td>
<td>343</td>
<td>87</td>
<td>407</td>
<td>418</td>
<td>126</td>
<td>991</td>
<td>16</td>
<td>211</td>
<td>2775</td>
<td></td>
</tr>
<tr>
<td>Church members</td>
<td>3</td>
<td>11</td>
<td>10</td>
<td>40</td>
<td>13</td>
<td>9</td>
<td>16</td>
<td>9</td>
<td>7</td>
<td>711</td>
<td></td>
</tr>
<tr>
<td>Adults able to read</td>
<td>31</td>
<td>230</td>
<td>94</td>
<td>91</td>
<td>11</td>
<td>73</td>
<td>171</td>
<td>10</td>
<td>19</td>
<td>524</td>
<td></td>
</tr>
<tr>
<td>Av. Sub. attendance</td>
<td>106</td>
<td>140</td>
<td>89</td>
<td>312</td>
<td>303</td>
<td>94</td>
<td>453</td>
<td>16</td>
<td>80</td>
<td>1456</td>
<td></td>
</tr>
</tbody>
</table>

The number of congregations, it will be seen, is not given. In another part of the report, family prayer is spoken of as held "in all the sixty-one congregations." The number reported in 1850, was seventy-one. As must be expected, changes in these congregations continue to be many. The whole number of individuals who left during the year, was three hundred and twenty-four, including children; but the number added was considerably larger, so that the net increase was three hundred and forty-six. "The causes that led to the defection," says the report, "are not of recent occurrence, nor indeed is the defection itself." While connected with the congregations, the people are required to learn Scripture lessons and to attend church on the Sabbath, and in the case of many who leave, it may be hoped that the truths which they have learned will not be wholly lost upon them. Indeed they often remain friendly, and after a time return to the congregation. In one case a congregation which had left, returned, bringing with them, with one exception, all the families in the village. The truth exhibited in these congregations is often felt by others, who are thus induced to join them, and it sometimes happens that congregations of a few years standing are flourishing, though all the original members may have left. "Notwithstanding unusual drawbacks, our course in this important branch of our labor," says the mission, "has been onward." More than one thousand seven hundred persons connected with these congre-
gations learn Christian lessons with considerable regularity, one hundred and eleven are members of the different churches in good standing, and the average attendance upon Sabbath services is more than one thousand four hundred. But the "progress cannot be fully represented by numbers. Figures do not speak of the amount of Christian knowledge, or the spirit of inquiry which is abroad in the land, or of the interest which this subject is exciting in different parts of the country. Nor do these figures tell the number of congregations now in process of formation at nearly all the stations." In a letter dated March 31, 1852, Mr. Rendall, speaking specially of his own field, says, "The influence of the congregation is evidently increasing. As the members become more enlightened and more established, they become better known and more respected. Men see the difference between the two systems. The one causes them to grow up in ignorance and vice; the other leads them to education and virtue. Now this could not be explained in words to the people, so that they would understand it; but they cannot avoid learning the lesson, when it is before them daily." Still more recent communications from members of the mission give evidence of the happy influence of existing congregations, and speak of applications and encouragements for the formation of others. The members of some of the congregations have met with serious and even violent opposition, excited sometimes by Papal priests and sometimes by influential heathens, but such opposition seems of late, in great measure, to have died away. The former Zemindar of Kunnevardi, in whose territories most of the congregations connected with Dindigul West were situated, and who was a violent opposer, has been removed by death, and his son and successor, in opposition to the wishes of his advisers, has declared his intention to favor the missionaries. He sent his agent to Mr. M'Millan, offering to give him any piece of ground at Kunnevardi which he might desire, and at once made over in writing a piece much larger than was requested, and including a small heathen temple. Over the ruins of this temple, Mr. M'Millan hopes to have ere long a small chapel for the worship of the living God. A letter from Mr. Taylor, published in the Missionary Herald for February, 1852, exhibits the character and strength of the opposition experienced by the congregations around Mandapasalie, by which some were driven away, but which it was hoped would in the end work for good. A later communication from Mr. Taylor shows, that circumstances in that field have greatly changed for the better. More care than formerly is now exercised by the mission in receiving congregations, and less fluctuation is expected hereafter in their numbers.
Benevolent societies have been formed at all the stations of this mission, which are doing their work of love. "They are supporting readers and teachers in the village congregations, are relieving the distressed and needy, and affording examples of Christian principle and benevolence throughout the field." The amount raised by these little societies, the last year, was 340 rupees, more than 100 rupees in advance of the amount raised in any previous year. A committee has been appointed by the mission to report on the formation of a Central Benevolent Society, more effectually to promote systematic benevolence among the members of the churches.

**NATIVE ASSISTANTS—EDUCATION.**

The large number of catechists and readers reported by the mission is employed in connection with the village congregations, and still many villages are unsupplied. The "preparandi classes" at the different stations, which are designed to prepare young men for such services, received more than usual attention the last year, and have felt the good effects of efforts made for their improvement. The number in the classes was twenty-two, in all, who pursued a regular course of study, and had regular examinations by a committee of the mission. At a recent meeting of the mission it was determined to bring these young men together at Pasumalie, that they might have the advantages to be derived from studying together, and from more regular superintendence. The efforts of the mission to educate and elevate the helpers now employed, have also been greater the past year than heretofore. They have been arranged into classes, and have had lessons assigned them according to their ability to learn. The first regular examination was held at the meeting of the mission in September, 1851, when these assistants were all brought together. "The result afforded a good degree of encouragement," and recently still further action has been taken to complete a plan for their improvement.

Something has been done to make the seminary at Pasumalie more exclusively an institution for training pious young men for service in the mission. Students are now received only from the Christian congregations. A change in the rules and in the plans of study has been introduced, making the amount of English less and of Tamil more, at least for a portion of the students, and making all the studies bear more directly upon preparation for assistance in the mission. This change has occasioned some dissatisfaction; a few students left soon after its introduction; yet it is now apparently working well. There were twenty-seven pupils at the close of the year, of whom
twenty were members of the church. Mr. Herrick, who has the charge of the instruction, says the conduct of the boys has been good, and all have made good progress in their studies. The state of religious feeling in the seminary has been such as to afford encouragement. The teachers and students have been accustomed, as heretofore, to visit neighboring villages for conversation with the people, and the distribution of religious books and tracts. Of the teachers, Mr. Herrick says, "They have, without exception, been highly exemplary in their conduct, and not only faithful in the discharge of their general duties, but diligent in the use of means at command for intellectual improvement. All but one are graduates of the seminary, and all promise to become very valuable men."

The prominent statistics of other schools may be seen in the following table.

<table>
<thead>
<tr>
<th>STATIONS</th>
<th>Boarding schools for boys</th>
<th>Boarding schools for girls</th>
<th>English school</th>
<th>Day schools for girls</th>
<th>Free schools for heathen</th>
<th>Free schools for Christian congregations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madura East</td>
<td>614</td>
<td>582</td>
<td>85</td>
<td>15</td>
<td>9</td>
<td>64</td>
</tr>
<tr>
<td>Madura Fort</td>
<td></td>
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<tr>
<td>Demagulpur East</td>
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<tr>
<td>Demagulpur West</td>
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<tr>
<td>Perambalam</td>
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<tr>
<td>Tirumangalam</td>
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<tr>
<td>Masiappalai</td>
<td></td>
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<tr>
<td>Stranguma</td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>614</td>
<td>582</td>
<td>85</td>
<td>15</td>
<td>9</td>
<td>64</td>
</tr>
</tbody>
</table>

The free schools for the heathen have in a great measure answered the purpose for which they were established, and are gradually giving way to the free schools for Christians, that is, for the village congregations. As will be seen from the table, there are now sixty-one of these latter schools, with eight hundred and twenty-five pupils; of whom five hundred and one are from Christian, and three hundred and twenty-four from heathen families. These schools are all taught by nominally Christian teachers, and morning and evening prayers, and in most cases meetings upon the Sabbath, are held in them.

The English school is still supported by the liberality of English residents at Madura, and is successful. The girls' day schools are said to be prosperous, and illustrations of their good effects are of more frequent occurrence. Eighteen students from the seminary at Pasumalie, and a large number from the different boarding schools, are known to be engaged in missionary labor.
The preaching at the stations is reported as having been regular, and attended by the usual audiences. The number of services held at seven of the stations, on the Sabbath, is nineteen, and the number of exercises upon week days, not including family prayers, which continue to be held in all the congregations, is twenty-three. The gospel is also made known by the wayside, in the streets and villages around the stations, and extensively by the catechists and readers in different parts of the field. Statistics from six stations show, that tours have been made for preaching to the heathen and the village congregations, the united extent of which is 2,722 miles. Similar tours have been made from the other stations, and in this way the gospel has been preached to many by whom it was never heard before.

The number of tracts and portions of Scripture distributed, is somewhat less than it was the preceding year; it having been thought that more careful distribution was called for. There were distributed 24 Bibles, 137 Testaments, 3,638 small portions of Scripture, and 29,117 tracts. In addition to the usual distribution of the Scriptures, two colporters, paid by the Madras Auxiliary Bible Society, have been laboring under the superintendence of the missionaries in this field, and appear, it is said, to have been faithful in their work.

Dr. Shelton's practice has been much as heretofore, but owing to the death of one of his assistants in the early part of the year, and his inability to supply his place, the number of patients treated, as well as the number of tracts distributed from the hospital, has been less than during the previous year. By the generous aid of some English residents at Madura, Dr. Shelton has been enabled to erect a new and commodious building for the accommodation of patients, at the expense of six hundred rupees.

In 1836, this mission had one station at Madura, and all its schools and labors were in the immediate vicinity of that city. Following what they have thought to be the leadings of Providence, the brethren have extended their operations until they have now ten stations, one of which is more than thirty miles south and another about the same distance north, one about twenty-five miles east and another about forty north-west from Madura; with families under their care associated in the form of village congregations in about one hundred villages, scattered singly or in clusters through a populous region, extend-
ing in length more than one hundred miles from south-east to north-west, and more than sixty miles in breadth; and this does not include all the territory, particularly on the east, which has been regarded as within the field of this mission.

This field, thus in some measure taken possession of by our missionaries, has been almost entirely left to them by the missionaries of other societies laboring in adjoining districts in India, and it seems fitting that it should be fully occupied by this Board. It is larger than the State of Massachusetts, and has a population, as is supposed, of about 1,500,000. It has become one of great interest and great promise, and the labor demanded in it has obviously increased much beyond the ability of the present band of laborers. Hitherto, the natural growth of the mission has been chiefly one of expansion, but there is now a call for thorough culture. The stations are too far apart. The village congregations and schools connected with the several stations are so many and so much scattered, that they cannot be properly cared for by a single missionary, or from a single locality. And even the present stations are not all manned. Tirupoovanum is in charge of Mr. Rendall of Madura East. Mr. Ford, of Tirumungalum, has charge also of Periaccoolum, forty miles distant, with its village congregations, some of which are again more than thirty miles from the station, and at least fifty miles from Tirumungalum. He is understood to speak of the two extremes of congregations connected with his two stations, as "more than a hundred miles apart." Yet the Periaccoolum field, under such disadvantages, continues to afford much encouragement.

The native catechists and readers employed by the mission in connection with the congregations are, of necessity, in most cases, persons of very limited education; they are by no means well fitted for such a work, and need more immediate and constant supervision than can now be given them. There has been a comparative failure in congregations east of Sivagunga, the great reason of which, say the mission, is that no missionary has been stationed among them. An interesting field was also once opening to the mission on the hills west, which has been lost to them because they had no man to station there. Mr. McMillan, of Dindigul, in a letter recently received speaks of one village in his field where he thinks a missionary should be stationed; and taking that place as a centre, he mentions seventeen villages, within a radius of six miles, in which there are families connected with his congregations to the number of one hundred and twenty-six in all. And within the same radius there are one hundred and fifty villages of heathen and Romanists, some of them quite large and populous.

These are but examples of facts, which this missionary field
presents, showing the need of more laborers. It surely cannot be wondered at that, under such circumstances, our brethren are continually saying, "We want more men." Mr. Herrick, in a letter dated January 12, speaks of spending a Sabbath at Vignuthaputty, (supposed to be a village at least fifteen miles distant from any station, with thirty families in the congregation,) where four members of the congregation were baptized. "My thoughts," he says, "turned to the future. The anxious inquiry rose in my mind, Who is to care for this flock in time to come? Who is to visit them, with others in the neighborhood who have nominally cast away their idols, and train them up for the service of God and for heaven? Who is to go among the heathen, many of whom have heard enough of the truth to make them at least willing to hear more, and deepen the impressions already made? Is the springing grain to perish for want of culture? Is the light that has begun to shine to be extinguished? Is the labor hitherto expended to be lost? Must the wheels that have been put in motion, by a great amount of labor and expense, come to a stand? Above all, must they roll backward?"

The station most recently taken by the mission is at Manda pasalie. As this is above thirty miles south of any station previously occupied, with congregations connected with it, some of which are at least twenty miles still farther off, the question was raised, whether a station should be established there; whether that distant portion of the field should not be left, and labor be more concentrated. But there are twenty-five congregations, with about one thousand members in all, connected with that station, and to this question the mission reply,—

It may be necessary, but ask the churches. Ask them if we shall give them over to Satan? Ask them if this part of the kingdom shall be taken from them and given to others? Ask the Lord if it is the duty of the Board to give them up? We do entreat that our people may not be given up, till the question has been fairly put to the churches;—not till it is decided to whom and to what they shall be given up;—not till the answer of God, as seen in his providence, is clearly known. We believe that God, in what he is doing in our field, is calling upon the churches for large contributions of money, men and prayers. We believe this idea of giving up comes from want of knowledge, faith and zeal in our Zion. We know of no other reason for giving them up. Darkness, death and hell ask us to give them up. Christ and heaven have never said so. God, in his providence, does not say so. It is not a time to retreat, when the victory is on our side. If we cannot go forward, we should not have been sent here. If they are given up and go back, seven evils spirits will enter into them worse than the first, and how shall we free ourselves from the guilt? How shall we wipe off the stain?

The Prudential Committee do "ask the churches," through this Board. Their own conviction is, that the claims of this mission should no longer be neglected, and their desire is, as soon as suitable men can be found, to send not less than ten additional laborers to this field.
CEYLON MISSION.

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

BATTICOTTA.—William W. Howland, Cyrus T. Mills, Marshall D. Sanders, Missionaries; Samuel F. Green, M. D., Physician; Mrs. Susan R. Howland, Mrs. Susan S. Mills, Mrs. Georgiana Sanders.—Seth Payson, native preacher, and thirteen native helpers.

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

MANEPI.—Daniel Poor, Missionary; Thomas S. Burnell, Printer; Mrs. Ann K. Poor, Mrs. Martha Burnell.—Three native helpers.

PANDITERIPO.—John C. Smith, Missionary; Mrs. Mary Smith.—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, Valany, Poongerdive, Kaits, Atchoomley, Narantany, Moodai.

In this country.—Henry B. Hoisington, William W. Scudder, Eurotas P. Hastings, Missionaries; Mrs. Nancy L. Hoisington.

8 stations, and 7 out-stations.
11 missionaries.
1 physician.
1 printer.
10 female assistant missionaries.
2 native preachers.
32 native helpers.

Mr. and Mrs. Sanders sailed from Boston on the 31st of October 1851, and reached Ceylon on the 12th of March, 1852. Mr. Hastings and Mr. Scudder are in this country for a short time only, and came with the approbation of the Committee. Mr. Miner, in view of the state of his health and the circumstances of his family, has been released, at his own request, from his connection with the Board. Mr. and Mrs. Miner have been faithful laborers in the missionary work.

Mr. Poor has taken charge of the station at Manepi. A few Roman Catholics at Narantany, about two miles from Kaits, having offered to transfer to the mission a bungalow which they had built for a church, if the mission would take them under its care, open a school and establish regular worship on the Sabbath, the offer was accepted, and this place has thus become a new out-station of the mission. The Sabbath service is conducted by the native catechists in charge, when no missionary is present. The native preacher, Seth Payson, has been transferred from Panditeriipo to assist Mr. Howland at Batticotta, whose duties had so increased, especially in connection with out-stations, that he felt the need of an assistant in preaching.
For some reason the usual tabular view of this mission has not been received for the last year, so that full statistics of the churches and schools cannot be given. In other respects, also, materials for making out a full and accurate report are deficient. A letter from the mission dated December 31, reports the whole number of church members in regular standing as three hundred and sixty-two; a smaller number than appeared from the statistics of the different churches last year. The reason for this discrepancy does not appear; but it does appear, from different letters, that quite a number of individuals were added to the churches during the year 1851, and several have been added since the commencement of the present year. The contributions of the churches for benevolent objects during the year were more than three hundred dollars, and the mission letter says, though "the religious state of our churches is far below
what we could desire, we feel much encouraged and comforted when we look at the attendance of our church members on the Sabbath and at the weekly lecture, at the amount of charitable contributions, compared with their means, and at the progress they make in Bible knowledge.” Some of the members are spoken of as manifesting a very commendable desire to spread the knowledge of Christ, and there is an increasing readiness to give of their substance. Females continue the custom commenced last year, of taking out a handful of their rice daily, previous to preparing their food, which is deposited for charitable purposes. The people are also bringing the first fruits of their rice fields. The heathen have been accustomed, after threshing their rice, and before measuring it, to take out a portion and set it aside for the idol temple. The native Christians, at the suggestion of some of their own number, are now also taking out a portion in this way, but for a different object. The Native Evangelical Society still has the care of Valany, and has called David Stickney, formerly a catechist at Panditeripo, to labor there as its missionary. He has entered upon his work with much apparent interest. The Society has also decided to take the island of Delft under its care. This is the most distant of the islands connected with the field of the Ceylon mission, and of quite difficult access, on account of dangerous navigation. It contains a population of about three thousand persons, who are very poor, ignorant and degraded, but not apparently so bigoted as the heathen immediately around the stations of the mission. For some time past, this island has been comparatively neglected, receiving only an occasional visit from a catechist; but this Native Society has now sent a Christian family to reside there, who have the charge of a large school, and it is hoped the field will prove encouraging.

The mission reports twenty-eight religious meetings weekly at the eight stations, and thirty-one places for stated preaching in the villages. The total average attendance at church on the Sabbath is given as three thousand and seventy-eight. The village preaching, it is said, is becoming more and more interesting, both because of a more clear apprehension of the word preached, and because of increased attendance.

SCHOOLS—MEDICAL DEPARTMENT—PRINTING.

It has been already stated, that full statistics of the schools have not been received. The mission letter of December 31, reports in general terms fourteen English day schools, with five hundred and one pupils; seventy-five native free schools, with three thousand two hundred and fifty pupils; ninety-nine
pupils in the Batticotta seminary, and ninety-five in the female boarding-school at Oodooville.

The village schools are spoken of as "still worth vastly more than they cost as simple instruments of preaching the Word." More than three thousand pupils are now receiving some education in these schools, at the small expense of about sixty cents to each pupil annually. "Those who were formerly in them are becoming the fathers and mothers of the land, and they are to be our future harvest." The influence of the Batticotta seminary and of the female boarding school at Oodooville, is "deepening and widening." In a letter dated March 6, Mr. Mills, who has the charge of the seminary, mentions two of the pupils as received to the church in November and two others in February. "A few others have appeared to be serious, and a very few have given evidence of being born again." Three girls belonging to the boarding-school, and one of the lads in the English school at Oodooville, are also mentioned by Mr. Spaulding as having been received to the church in February. Mr. Mills was obliged to be absent from Batticotta, a part of the year, on account of the ill health of Mrs. Mills, and during his absence Mr. Hastings had charge of the seminary.

The dispensary under the care of Dr. Green "has been regularly and usefully serving the community, besides acting as a handmaid to the preaching of the gospel." The number of patients treated during the year ending April 1, 1852, was one thousand eight hundred and eighty-one. Five young men, all of them professing Christians, are receiving instruction from Dr. Green as a medical class, and are all making good progress. One of the members of a former class instructed by him, is his assistant at the dispensary, and seems to be gaining the confidence of the community as a practitioner. Dr. Green has been recently engaged in preparing a Tamil nomenclature for anatomy, physiology and hygiene, and hopes ere long to put the elements of these sciences into the native language. Some work of this kind he thinks might be expected to do much good, not only as introducing more medical knowledge, and introducing a better system of medical practice, but also as helping to undermine superstition, with which the practice of the native physician is intimately connected, and preparing the way for the reception of Christianity.

The printing during the year has been less than heretofore, owing, in great measure, to the fact that the Jaffna Tract Society, being in debt, has been able to have but little printing done. The number of pages printed has been 3,023,000. Mr. Burnell's labors, of course, are mostly connected with the printing office, yet he labors to make known the truth at
bungalows on the Sabbath, and occasionally from house to house on other days. A daily prayer-meeting is held at noon, as in former years, with the workmen connected with the press.

**Temperance—Encouragements.**

Much interest has been felt by the missionaries of late in efforts to promote the cause of temperance, and more interest has been awakened in this cause among the people. Formerly, intemperance in Ceylon was confined almost entirely to the lower classes, the strict rules of caste having done much to guard the higher classes against the evil. But the bands of this system have been gradually loosened, the influence of foreigners has increased, and intemperance has been rapidly extending among the higher classes. And there are special reasons why missionaries should exert themselves in the temperance cause. Owing to the habits of many foreigners, the prevalent intemperance among the Roman Catholics, and old impressions derived from the days of Dutch rule, when eating beef and and drinking intoxicating liquors (two things which were abominations to the Hindoo) were considered as proofs that one had become a Christian, intemperance and Christianity have come to be much associated in the minds of the people. Recently, many large and interesting temperance meetings have been held in different villages, and total abstinence societies have been formed. The movement is in a great measure native, having originated with young men educated at Batticotta. They have desired the co-operation of the missionaries, and it has been gladly given. Some of the English magistrates are joining in the movement. The meetings at which, in some cases, four and five hundred persons have been present, are opened and closed with prayer. Other Bible truths, says Mr. Spaulding, besides those pertaining to temperance, are brought out, the people are becoming accustomed to meet together in large numbers to hear the missionaries, prejudice is removed, and in many ways it is hoped good will be done by these meetings, in addition to what is effected to stay the progress of intemperance.

The missionaries do not fail to meet with many things which are trying; and among the unhappy influences hindering their work, Mr. Howland mentions the conduct of some who were once connected with them in the seminary, or in other ways; who have not become Christians, and who seem even to take special pains to show that they are heathen, lest they should be suspected of a leaning towards Christianity. They are now scattered among the people, and exert much influence; yet many have sufficient light to despise them for
their course, and there may yet be a healthful reaction from their conduct. There are many cheering indications. The temperance movement has been already spoken of. "It is a frequent remark of my native assistants," says Mr. Howland, "that the people seem to listen to the truth as they have never known them to do before, and all I hear and see increases the conviction that the fields around, so long sown with good seed, are ripening for the harvest." Mr. Spaulding remarks, "Many signs of the times are exceedingly encouraging." The mission letter of December says, "In no previous year have we had such encouragement to preach the gospel in the villages, and from house to house. Never have the people manifested more confidence in our measures, or more desire to consider candidly the truths of the gospel." A chapel was dedicated in the village of Tillipally, in August, 1851, which Mr. Poor speaks of as "the first village church erected through the instrumentality of native Christians connected with the mission." The ground on which it stands was given some years since by a native Christian female, Maria Peabody, the wife of Moses Welch, who was so often spoken of by Mr. Poor during his late visit to the United States. Mr. Meigs, in a letter recently received, speaks of considerable religious interest as having existed at Tillipally and in the vicinity for some months past. He mentions, also, a neighboring village, where the importance of building a chapel has been urged upon the people, and the suggestion received by them with much apparent favor, some of the principal men proposing a subscription at once; and he expresses the hope, that the people in many villages will soon be ready to assist in building chapels. Upon this subject the mission letter remarks, "Another interesting sign of the times is seen in connection with the educated young men. Through their influence, more or less, a conviction is spreading in many of our villages, that it is as cheap to build churches to the one God, as it is to build temples to devils, or to the imaginary gods of their fathers. They know too much to worship idols, but are overruled, more or less, by their heathen relatives. It would not be strange, judging from present indications, if those who have been educated in our seminary, and those who are now our head-men under the government, or influential men in their villages, and who are framed and wedged in among their relatives by marriage, should yet become of more service in breaking up old foundations, and in building village churches, than those of whom we have had the highest hopes. It now seems as though it would be exceedingly easy for God to make them instruments to draw every village from idolatry to nominal Christianity. Our last may be first, and our first last."
EASTERN ASIA.

BORNEO MISSION.

Karangan.—Vacant.

The Lord not being pleased to incline the hearts of any of his young ministering servants in the Reformed Dutch Church to enter this field, there is no alternative but to suspend the mission for the present. It is indeed a hard ground to cultivate; though not more so than some others where success has at length come. Mr. and Mrs. Youngblood have not the health to return to Borneo; and the Committee advised Mr. Steele not to return without clerical associates. He has, therefore, with great reluctance, asked and received a release from his connection with the Board. The Committee cannot believe that the missionary labors and sacrifices, that have been expended on Borneo, will be in vain. The existence, character, necessities and claims of a large heathen people in that great island, have been kept a long time before the attention of our American churches; and the seed thus sown may one day result in a rich harvest. The Committee here repeat, however, a fact they have perhaps stated more than once, that Borneo was not originally the field of their choice; the Lord chose it for us, and sent us there under the constraints of his providence. Never, since the apostolical age, did he say in his providence more distinctly and peremptorily, "Go, preach the gospel to that people." It was to carry the tidings of salvation to other and more favored portions of Netherlands-India, that we went forth from this country to Java, and we were there preparing to take possession, when the Lord permitted the Dutch government to shut us out, by an arbitrary and absolute decree, from every part of Netherlands-India except Borneo! Did that island then become an inheritance, which the Lord our God would have us go up and possess? The Committee have supposed that it might be so; and it is now cause of thankfulness to them, that they and the missionaries who have gone thither have made good report concerning the land, and been earnestly desirous of securing its present conquest for the Lord Jesus Christ.
CANTON MISSION.

CANTON.—Dyer Ball, M. D., Daniel Vrooman, Missionaries; Samuel W. Bonney, Licensed Preacher; S. Wells Williams, LL. D., Printer; Mrs. Isabella Ball, Mrs. Elizabeth C. Vrooman, Mrs. Sarah W. Williams.—Two native helpers.

On their way.—Rev. Frederick H. Brewster, Missionary; Mrs. Mary G. Brewster.

In this country.—Elijah C. Bridgman, D. D., Missionary; Mrs. Eliza J. Bridgman.

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

Dr. Bridgman was prostrated by severe illness in December, and physicians and others strongly advised to a long sea-voyage for the preservation of life. An American merchant, doing business at Shanghai, most kindly gave a free passage to Dr. Bridgman and wife to the United States. They arrived June 17th. The Rev. Daniel Vrooman and wife sailed from New York in the ship Samuel Russell, on the 4th of December, to join this mission, and reached Canton on the 15th of March. The Rev. Frederick H. Brewster and wife sailed from Boston, in the ship Siam, Capt. Ring, July 31.

RELIGIOUS SERVICES—SCHOOLS.

Nothing of very special interest has marked the progress of this mission during the past year. None of the missions in China have yet been permitted to witness such results of labor as have been witnessed in some other fields; nor, when all the circumstances are considered, could this be expected. The laborers are far too few, and the preparatory work which must be done in China, is far too great, to permit us reasonably to expect great results as yet. Mr. Williams has regularly held two services on the Sabbath, and a part of the time three; the united average attendance having been about fifty. Mr. Bonney has generally had one public service on the Sabbath in the village of Sun Chow, where he has resided, and in January he commenced holding services on those week-days which were market-days for the village, when an opportunity was given to speak to many from the country whom he could not otherwise address. A daily service was commenced last year in a room at Dr. Ball's house, which has been continued. For some months, when indisposition prevented Dr. Ball from taking charge of the service, it was conducted by the Chinese assistants, Tien-tsai and Laisun. There has appeared to be an increased readiness, on the part of the people, to listen to the gospel. The Sabbath service in the Tie Chew dialect has
been regularly sustained, conducted generally by the assistant, Tien-tsai. The scholars, printers, domestics, &c., at Dr. Ball’s, assemble on the Sabbath, at 2 P. M., for public worship, and at night they go, as last year, to Dr. Happer’s, to attend another service in connection with the members of his school and others. Two individuals, who have been present at public worship regularly since it was established in 1846, are mentioned as giving some evidence of having been born of the Spirit. One has requested baptism, and both take an active part in a native prayer-meeting, which has been held weekly since the fall of 1850.

The school for boys, under Dr. Ball’s care, has had twenty-one pupils. The older boys have been instructed in geography and natural philosophy, besides lessons in the Chinese classics, the Scriptures and other religious books. Those who have entered more recently, have studied the Scriptures and Christian books. Mrs. Mary L. Ball and Laisun have assisted in the school. Mrs. Bridgman has had twelve boarders and eight day scholars in her girls’ schools at Shanghai. The boarders have been admitted, in each case, with a written agreement that they shall remain three years or more at the discretion of Dr. and Mrs. Bridgman, shall receive their support from them, and be subject entirely to their control. Mrs. Bridgman has been deeply interested in this school, and in witnessing the constant improvement of the pupils as they gradually rise, under the influence of Christian instruction, from the utter debasement of their pagan state.

TRACT DISTRIBUTION—THE PRESS.

Dr. Ball, assisted by Tien-tsai and Laisun, has distributed tracts almost daily at the door of his house. Many boats, which come from villages more or less distant, loaded with produce, are constantly moored before the door, and the boatmen always appear eager to receive books. They often apply also for medicine, and they make a part of the congregation at the daily service. Tien-tsai has visited, quite regularly, a number of junks engaged in the coasting trade, and a few excursions have been made into the country for the distribution of books. Mr. Bonney has continued to distribute the Gospels and tracts as in former years, but not to so great an extent. He has made one hundred and twenty visits to villages in the neighborhood of Whampoa, distributing from twenty to a hundred tracts at each visit.

Until interrupted by sickness, Dr. Bridgman was still engaged, with others, at Shanghai, in the great work of trans-
lating the word of God into Chinese, and to this work he expects to return as soon as health will permit.

At the Chinese press under the care of Dr. Ball, during the year ending June 30, 1851, 209,400 tracts, of various sizes, were printed for the mission, besides several thousand tracts and religious books for other societies and individuals. Seven hundred and twenty copies of the Gospels and Acts were also issued. At the Anglo-Chinese press, under the care of Mr. Williams, 600,000 octavo pages were printed.

In conclusion it may be appropriately mentioned, that our brethren hope for much good to come, ultimately, from the great emigration of the Chinese to California. They mourn that so few are as yet converted from the error of their ways, but they are by no means disheartened. They feel that there is encouragement in the changes which are gradually taking place, as well as in the precious promises of God, and that the reasons for sending more laborers to that field are many and urgent. "The want," they say, "is still as pressing as ever, and even more so, as the prejudice against foreigners gradually decreases, and new openings for missionary residences and labors are offered."

AMOY MISSION.

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

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

The period embraced in the report on this mission is the year 1851. Neither of the two missionaries enjoyed uninterrupted health during the year. It was thought necessary for Mr. Doty to leave Amoy, and to rest from his labors for a time, in April. He therefore sailed to Shanghai, was absent about six weeks, and derived much benefit from the voyage. Mr. Talmage was laid aside for a few weeks in the autumn by a fever, and inflammation of the throat obliged him in December to give up, for a time, all public speaking.

LABORS—CHURCH.

At the commencement of the year the mission had two houses open for public preaching, and the regular services in each were two sermons every Lord's day. On the afternoons of Tuesdays and Thursdays, Mr. Doty held Bible classes at
the church, and on Friday evening a meeting for prayer and conference at his own house, for native members of the church and inquirers. Mrs. Doty met the female members of the church, and some female inquirers, Wednesday afternoon. Other less formal services were also held almost every day, conducted either by the missionaries, or by the native Christians. In August another meeting for females was established at the house of Mr. Talmage, which exceeded their expectations in interest. It was usually well attended, sometimes about fifty females being present. A few of these, who had never before heard the gospel, were regular in their attendance, and were led also to attend the public services on the Sabbath; and before the close of the year two or three asked for admission to the church of Christ. Operations have thus been enlarged. The meetings have been usually quite well attended, and the Sabbath congregation in the church edifice on the Sabbath, which numbers from one hundred and fifty to perhaps three hundred, has assumed much of a permanent character. "A goodly number are regular in their attendance, and while in the church have much the same appearance as a Christian audience in a Christian land." The audience in the chapel connected with Mr. Talmage's house has been smaller and more irregular, missionary labor in that part of the city having been but recently commenced.

About the time Mr. Talmage commenced the meeting for females at his house, he made another effort also to extend the influence of the mission, going into the streets towards evening, and preaching to those who would assemble; and in this labor he found much to encourage him. Some six or seven thousand books, tracts and printed sheets, have been distributed within the year. It is apparent, from this statement in regard to meetings and labors, that Amoy still presents an open and inviting field, where much service is demanded. But our two missionaries have not strength for all this, to say nothing of additional work which ought to be done, some portion of which they hope to perform during the winter months, in many villages on the island of Amoy, and in many large towns and villages on the main land near them, which are accessible. During the absence of Mr. Doty, Mr. Talmage was enabled, with the assistance of the native evangelist and other native members of the church, to continue most of the meetings of which Mr. Doty had had charge; but at the close of the year nearly all Mr. Talmage's own meetings were suspended, on account of his inability to speak. Even inquirers, asking for counsel, he was sometimes obliged to dismiss without the instruction which they needed.

During the year, ten persons were added to the church.
Three of these, received in March, were mentioned in the last Report of the Prudential Committee. Of the remaining seven, five were baptized on the last Sabbath in November, and two on the first Sabbath in December. One of the three received in March, after a few months of a consistent walk as a member of the church on earth, was called in May, as is believed, to join the church above. In their want of laborers from the United States, the missionaries say they are comforted not a little by the conduct of the native church members, and by the prospect that several of them may become valuable assistants in active labor. The church now numbers nineteen. Some account of trials to which many of the members have been called, and to which others in China, who will forsake all connection with idolatry and all business which is inconsistent with obedience to the gospel, must be called, will be found in the Missionary Herald for May last, p. 151.

PRINTING WITH ROMAN LETTERS—CONCLUSION.

Allusion was made, in the last Annual Report, to an experiment of the missionaries at Amoy, of printing the spoken language in Roman letters. They have little time for the preparation of books. The only part of the Bible yet printed in the Amoy dialect is a small tract, called the History of Joseph, printed by Mr. Williams at Canton. The Gospel of John is nearly ready for the press. This also Mr. Williams will print, as they have no press at Amoy. The experiment, Mr. Talmage thinks, promises well. It is being tried also at Fuh-chau and at Ningpo. Indeed, it is by no means a new thought; but it should perhaps be stated, that Mr. Williams does not anticipate its success, though he considers Amoy a more favorable place to try it than Canton would be. The Chinese language seems likely to be one of the greatest obstacles in the way of the evangelization of China. But all obstacles must yield.

The Committee need say nothing in this Report with reference to the importance of sending more laborers to Amoy. The call is obvious, from what has been stated above, and it has been often presented. Affecting considerations on the subject may be found in communications from the mission published in the numbers of the Missionary Herald for January and May, 1852.
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 P. Baldwin, Mrs. Sophia A. Doolittle.

1 station.
5 missionaries.
5 female assistant missionaries.

During most of the last half of the year 1851, two of the missionaries at Fuh-chau, Messrs. Johnson and Baldwin, were obliged, on account of impaired health, to suspend much of the active labor which they had been accustomed to perform, and almost entirely to refrain from public speaking. At the close of the year, Mr. Johnson thought himself improving, both in general health and in ability to use his voice. Mr. Baldwin sailed in January, 1852, for Ningpo and the northern parts of China, hoping to derive advantage from the voyage and a change of climate. Messrs. Johnson and Doolittle have removed to Po-na-sang, a position about half way from the other mission-houses to the city proper, which had been secured to the mission by Mr. Richards, before the failure of his health, "not without much labor and trial of spirit." Mr. Johnson's chapel at his former position, (Ato,) has been given up, and he has rented a building for a chapel and school-room on the main thoroughfare in the city, a short distance from his present house. The place not being considered desirable, Mr. Baldwin's chapel was given up in November. Mr. Cummings, after much delay, succeeded in renting a place for a chapel early in the present year. Mr. Peet has left his former chapel, but has secured another near by.

PREACHING—TRACT DISTRIBUTION.

Messrs. Johnson and Baldwin, when health has permitted them to do so, have held religious services at their chapels on the morning of the Sabbath, and Messrs. Cummings and Peet in the compounds in which their dwellings are located. Mr. Doolittle has not yet become sufficiently acquainted with the language to engage in such labors. For a short time, while Mr. Johnson was without a chapel, (owing to his change of residence,) he preached by the wayside. The number of Chinese not connected with the families or schools of the missionaries, who have been present at these services, has been various. The average of congregations is given as fifty in all, but Mr. Cummings has occasionally had as many as one hundred and
fifty present at a single exercise, though not all at the same
time. There are, it would seem, few regular hearers except
those connected with the mission families. Some "come in
and listen attentively and respectfully," but the preacher has
by no means an American congregation. "He must invite
and urge persons to sit; must request them to be still during
prayer; must strive to check levity and laughter." Preaching,
therefore, "is not what it is at home;" it is rather talking to
those who can be induced at all to listen to such a public pre­
sentation of religious truth. But this is the beginning of such
labor at Fuh-chau, and is preparing the way for better things.
In the spring, Messrs. Baldwin and Cummings commenced vis­
iting neighboring villages in company, once a week, for the
purpose of addressing the people and distributing tracts. The
openings for such labor they have regarded as favorable, but
the state of Mr. Baldwin's health has prevented them from
doing in this way as much as they hoped to do. Mr. Peet,
with Mrs. Peet's assistance, established a weekly meeting for
native females in April, which has been continued. The
movement met with considerable opposition at first, but a few
have been present at each exercise. The number usually
attending has seldom exceeded twenty. The three chapels
have also been visited several times a week, for the purpose of
distributing tracts and addressing the people from the Scriptures.
"At these meetings a good number of the Chinese have been
usually present; sometimes upwards of a hundred, some of
whom have listened with apparent interest to the truth."
About 8,400 tracts and books have been distributed during
the year.

SCHOOLS—PRINTING—CONCLUSION.

Four of the missionaries have schools under their care, the
superintendence of which affords them a pleasant variety in
their labors, as well as opportunity for doing, as they hope,
much good. Their wives also find in these schools an inter­
esting field of labor, "about the only sphere of usefulness yet
open to missionary ladies" at Fuh-chau. Mr. Baldwin's school
is now occupied by Mr. Johnson. It numbers fifteen boys and
eight girls. Mr. Cummings's school consists wholly of girls,
and numbers twenty-five. Their attendance has been pretty
regular. Mr. Johnson's has averaged about fourteen scholars,
and Mr. Peet's twenty-five.

Each of these schools is visited at least once every day by
the missionary who has the care of it, when his other duties
will permit. Prayer is offered, the scholars are examined in
their studies, and religious instruction is given, which it is
hoped will not be without its influence in future years.
The printing reported by this mission for the year is 231,000 pages of tracts, and 8,800 pages of Scripture. The mission has no press, and Mr. Cummings says will probably never need one. For the present, at least, they think it much the most economical and the best way to have wooden blocks cut in the Chinese manner, for any books they want, and employ the native printers. In this way they have had an edition of Milne's Catechism printed, which cost at the rate of one cent for ninety-eight Chinese pages.

Here, as at the other missionary stations in China, the brethren still find frequent occasion to speak of the fearful influence of the trade in opium. For this drug, which is destroying the health, debasing the character, and cutting short the lives of millions of people, the Chinese are supposed now to be paying more than 30,000,000 of dollars annually. Will nominally Christian nations never cease to throw such obstacles in the way of the elevation and salvation of Pagans?

The mission is not yet permitted to report any instances of hopeful conversion, or even of serious and earnest solicitude in regard to the salvation of the soul. But the laborers are not disheartened. They see some things to cheer them. They believe the promises of God. They know that they bear and scatter "precious seed;" and though much of it falls upon places which are indeed "stony," they yet hope that some will find "good ground" and "bring forth fruit." Amidst all discouragements and trials they still rejoice, not only that they are in the great missionary field, but that they are in the great field which is opened at Fuh-chau; and seeing the greatness of the work which must be done, and sure that the harvest-time will come, they still ask that they may not be left to sow, or to reap, alone.

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS Mission.

HAWAII.

KAILUA.—Asa Thurston, Missionary; Mrs. Lucy G. Thurston.


KAU.—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 helper.
Wailuku.—Daniel T. Conde, Missionary; Mrs. Andelusia L. Conde.—One native helper.
Hana.—Eliphalet Whittlesey, Missionary; Mrs. Eliza H. Whittlesey.
Out-station at Kaanapali.—Kauweloha, Native Pastor.

MOLOKAI
Kalaaha.—Claudius B. Andrews, Samuel G. Dwight, Missionaries; Mrs. Anna Andrews, Miss Lydia Brown.—One native preacher.

OAHU.
Honolulu.—Lowell Smith, Missionary; Edmund H. Rogers, Printer; Mrs. Abba W. Smith, Mrs. Maria P. Chamberlain, Mrs. Mary W. Rogers.
Punahou.—Daniel Dole, Missionary and Principal of the Punahou School; William H. Rice, Teacher; Mrs. Charlotte C. Dole, Mrs. Mary S. Rice, Mrs. Maria M. Smith.
Kaneohe.—Benjamin W. Parker, Missionary; Mrs. Mary E. Parker.
Out-station at Kahuku.—James Kekela, Native Pastor; at Wainae,—Waimalu, Native Pastor.

KAUAI.
Waima.—George B. Rowell, Missionary; Mrs. Mercy P. Whitney, Mrs. Malvine J. Rowell.
Wailoli.—Edward Johnson, Missionary; Abner Wilcox, Teacher; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.
In this country.—Mark Ives, Missionary.

CORRESPONDING MEMBERS OF THE MISSION.
Kohala, on Hawaii.—Rev. Elias Bond; Mrs. Ellen M. Bond.
Honolulu, on Oahu.—Rev. Ephraim W. Clark, Samuel N. Castle, Amos S. Cooke; Mrs. Mary K. Clark, Mrs. Mary T. Castle, Mrs. Juliette M. Cooke.
Lahainaluna, on Maui.—Rev. William P. Alexander, Rev. John F. Pogue, Teachers in the Seminary; Mrs. Mary Ann Alexander, Mrs. Maria K. Pogue.
Kalaaaha, on Molokai.—Rev. Harvey R. Hitchcock; Mrs. Rebecca H. Hitchcock.
Wailuku, on Maui.—Mr. Edward Bailey; Mrs. Caroline H. Bailey, Miss Maria C. Ogden.
Ewa, on Oahu.—Rev. Artemas Bishop; Mrs. Delia S. Bishop.—One native preacher.
Wailua, on Oahu.—Rev. John S. Emerson, Rev. Peter J. Gulick; Mrs. Ursula S. Emerson, Mrs. Fanny H. Gulick.
Koloa, on Kauai.—James W. Smith, M. D.; Mrs. Millicent K. Smith.—One native preacher.

FOR THE MICRONESIAN MISSION.
Benjamin G. Snow, Albert A. Sturges, Luther H. Gulick, M. D., Missionaries; Mrs. Lydia V. Snow, Mrs. Susan Mary Sturges, Mrs. Louisa L. Gulick.

19 stations, and 3 out-stations.
28 missionaries—two of them physicians.
2 physicians.
6 male and 40 female assistant missionaries.
51 members and 25 corresponding members.
3 native pastors and 6 native preachers.
Messrs. Paris, Andrews and Wilcox, and Mrs. Thurston, returned to the islands in the ship "Esther May," Captain Howes, sailing from Boston November 18, and arriving at Honolulu March 29. The two first named were accompanied by their wives. The Rev. Benjamin G. Snow and wife, and the Rev. Luther H. Gulick, M. D., and wife, of the proposed new mission to Micronesia, were in the same vessel. Dr. Gulick was born in the Sandwich Islands, and his parents have long been members of the mission there. The Rev. Albert A. Sturges and wife sailed from Boston in the "Snow Squall," Captain Bursley, January 17, with the expectation of joining the Micronesian mission. Dr. S. L. Andrews has, at his own request, been released from his connection with the Board.

CHURCHES—CONTRIBUTIONS.

At the time of writing this Report, the results of the late general meeting of the mission in May had not been received.* This is to be regretted, since the general letter of the mission, emanating from the meeting of the mission in the spring of 1851, was so far used in the last Report as not to be available for this. The following tabular view of the churches, however, though compiled at that meeting, was not received until October. The tabular view is for May, 1851.

<table>
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<tr>
<th>STATIONS</th>
<th>Whole No. on examination</th>
<th>Whole No. by letter</th>
<th>Whole No. dismissed</th>
<th>Whole No. deceased</th>
<th>Whole No. baptized</th>
<th>Whole No. marrying &amp;c.</th>
<th>Whole No. married</th>
<th>Whole No. bap. past year</th>
<th>Whole No. deceased</th>
<th>Whole No. marrying &amp;c.</th>
<th>Whole No. married</th>
<th>Whole No. bap. past year</th>
<th>Whole No. bap. past year</th>
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<td>134</td>
<td>37</td>
<td>909</td>
<td>2,114</td>
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<td>134</td>
<td>37</td>
<td>909</td>
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<td>32</td>
<td>93</td>
<td>677</td>
<td>1,741</td>
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<td>37</td>
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<td>92</td>
<td>25</td>
<td>25</td>
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* It has been ascertained, that the delay was owing to some irregularity in the mails.
It will be seen that the number of members on the church books in regular standing at that time was 21,054; that the number received from the beginning by profession was 39,201; that the number received by profession during the year was 860; that the number of children baptized during the year was 427, making the whole number of baptized children 14,173; and that there were 1,074 marriages. The number of deaths among church members was less than of admissions; but if the exclusions are added to the deaths, it shows a decrease of members on the whole.

It is from the printed minutes of the meeting held in May 1851, received in October, that the following notices of contributions are compiled.

The contributions for different objects, as far as indicated, are embodied in the following table.

<table>
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<td>800</td>
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<td>85</td>
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<td>Waioli,</td>
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<td>140</td>
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<td>20,50</td>
<td>2,600</td>
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<td>1,231</td>
<td>370</td>
<td>735</td>
<td>714</td>
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</table>

The whole amount is $21,211. Hereafter the contributions for foreign missions may be expected to be made directly for the support of the mission to Micronesia. The expense of building and repairing meeting-houses is borne wholly by the natives. On the whole, do not these native churches contribute as much, on the average, out of "their deep poverty," for the support of their ministers, as do the churches in our own destitute settlements here at home?
Some additional facts, derived from the minutes of the mission and not embodied in the foregoing tables, will be briefly indicated.

Hilo.—The church is for the most part peaceful and prosperous. There have been revivals in several districts. Nearly all the children, of a suitable age, are gathered into the schools. The Sabbath schools are full and interesting; most of the children, and many hundreds of adults, being connected with them. There is evidence of improvement in agriculture, dwellings, furniture, dress, utensils, roads, bridges, &c. No licensed grog-shops are found in Hilo. Romanism appears to be losing its hold upon many of its adherents. The boarding-school, under the care of Mr. Lyman, has enjoyed its usual prosperity. More than half of the scholars are church-members. The labor performed by the pupils yielded a hundred dollars more than in any previous year. The present number is fifty-four. Mrs. Wetmore's school for half-caste children has had an average of fifteen pupils.

Kau.—Fifty-eight have been added to the church on profession, several of whom were once Romanists. The schools are becoming more efficient and useful. The natives have more cattle, horses and goats; and their roads are better. There does not appear to be much intemperance in Kau.

Kealakekua.—Mr. Pogue represents his church as prosperous; and some portions of his people have been visited with refreshings from the Lord. The common schools, twenty-four in number, are doing as well as can be expected; and nearly all the children are in the Sabbath schools. There has been some improvement in dress, roads, &c., but less than is seen in other districts. Intemperance has not entered the fold of Christ. The Romanists generally have no meetings, unless the priest is with them. Mr. Pogue has been transferred to Lahainaluna, by the vote of his brethren, and Mr. Thurs­ton is to take the charge of Kealakekua.

Kaiulua.—Mr. Thurston has spent one-half of his Sabbaths at Kaiulua, and the other half at five out-stations. A part of the church is active and zealous in the performance of duty. A few persons have been admitted to the church at each successive communion, the whole number having been fifty-three. The common schools are, on the whole, prosperous; and there are from three to four hundred adults and children in the Sabbath schools. The natives are erecting better houses; they have more beasts of burden; and there is more money in circulation. Of the latter, Mr. Thurston says, only a few know how to make a proper use. Romanism is “much the same as in the previous year.”

Waima.—The Lord has smiled upon the churches, and generally preserved the members from outward acts of sin. Cases of discipline have been much less frequent than at any former period, since the large accessions took place. Some parts of the field have been revived, and there have been cheering additions to the people of God, chiefly from the young. Of the contributions, $337 were sent to foreign lands. The school-houses are improving, and they are better furnished than heretofore; but there is a gradual diminution of the number in attendance, and the teachers are imperfectly qualified for their work. “The whole native population forms one great temperance society,” and cases of intoxication are rare. Popery is losing ground; there is but one Roman Catholic school, with fifteen scholars. Mormonism has made a few converts. Some advance is observable in civilization.
Kohala.—Mr. Bond has been in very unfavorable circumstances, owing to the fact that he has had no house of worship which could contain his people. The spiritual interests of his flock, for this reason, have suffered. Death was busy, moreover, in the early part of the year, two hundred having been cut down before the end of June. But there has been a pleasing change in regard to the physical condition of the natives. "A market, accessible to the larger part of the population, has afforded a channel for the disposal of any amount of produce, and operated as a wholesome stimulus to industry." And those who bear the name of Christ, have remembered that they were bound to give to his cause according to their ability. Though the number of pupils is decreasing, the schools are improving in character.

Hana.—Mr. Whittlesey speaks of "great stupidity" in reference to the interests of the soul, of the suspension of several church members for intemperance, arising from the use of fermented potato, and of prayer-meetings "poorly attended." The schools are taught only three days in a week, for want of funds; and parents show but little interest in the education of their children. The latter, however, appear to be anxious to receive instruction, and they provide the necessary books themselves. The natives wear better clothing, and live in more comfortable houses. The number of cattle, horses, &c., is also increasing. On the other hand, intemperance abounds at some seasons of the year.

Wailuku.—The spiritual interests of this station have suffered from the worldliness of the church; temporal prosperity having been enjoyed to an unusual degree. The Sabbath congregations have continued undiminished. Mr. Conde is sustained entirely by his people. In enterprise and industry there has been a palpable advance; agriculture is receiving more attention; and some of the natives are accumulating property. In this they are aided by the introduction of foreign capital and skill, and by the opening of new places of business. A part of the white population conduct with commendable propriety. Mr. Bailey opened an English school for the native and mixed races on the 26th of June, 1849. Of the forty pupils reported, one-half are pure Hawaiians. The expense of the school is defrayed by the parents.

Lahaina.—Dr. Baldwin says the Sabbath congregations, and other religious assemblies, have been sustained with interest at Lahaina and at the two out-stations; and there are Sabbath schools and Bible classes, as also monthly concerts, at each of these places. The schools "have enjoyed their usual prosperity." Two new meeting-houses have been erected on Lanai, one of stone, and the other thatched.

Molokai.—The congregation at the station has been uniformly good; and throughout the island, meetings have been well sustained, the young of both sexes having attended more frequently than usual. As might be expected, the people have exhibited greater conformity to the word of God in their conduct than heretofore. Such a people will make advances. The inhabitants have added greatly to their property and domestic comforts. Agriculture has made unexampled progress. The decrease of the population has been arrested, and the births exceed the deaths. The schools are in a flourishing condition. A working school, in connection with the regular schools, is in successful operation; and during five quarters the children earned $2,268. The report in regard to Miss Brown's school is favorable.

Honolulu, First Church.—The prosperity of California has stimulated industry and civilization in Honolulu. At some of the out-stations there has been more than usual interest in spiritual things. Intemperance seems
to be increasing; but efforts are made to resist the evil, and not without suc-
cess. There is but little information in regard to the schools. Those in
which English is taught, are becoming more numerous.

**Honolulu, Second Church.**—The trials of professing Christians in Hon­
lulu grow with the growth of the city. It costs nearly all that a poor man
can earn, to live from day to day, in the vicinity of Honolulu. The schools
are less flourishing than formerly. The teachers often threaten to abandon
their posts entirely, on account of the small compensation which they re­
ceive.

**Punahou.**—The school for the children of missionaries, under the care of
Mr. Dole, was in operation thirty-six weeks during the year. The average
number of pupils was thirty-five. There was an unusual amount of study
performed. One or two cases of hopeful conversion occurred.

**Ewa.**—Mr. Bishop reports an unprosperous state of religion among his
people. "The spirit of the world has crept into the church; and the desire
to obtain property has occupied too much attention." But "a goodly number
are walking in the fear of the Lord."

**Waimea.**—Mr. Emerson reports a deterioration in the schools during the
past year, partly because the teachers often leave for more lucrative occu-
pations, and partly because the children often leave to become herdsmen
and bullock catchers. But parents, generally, put a high estimate on the
advantages of education. It is an interesting and significant fact, that nearly
one-half of the inhabitants of Wai'alea district own their lands in fee
simple, the manifold benefits of which cannot fail to be seen hereafter. The
comforts and conveniences of life are multiplying. Romanism has made no
apparent progress.

**Kahuku.**—A part of Mr. Emerson's field is now under the care of Rev.
James Kekela, who was ordained pastor of the Kahuku church in December,
1849. This native brother is encouraged by the number of those who as­
semble for the worship of God. Not a few of the Romanists have forsaken
their former spiritual guides, and joined themselves to the Protestants. One
school teacher, with nearly all his pupils, has made this change. The
contributions for the support of the pastor, during a year and a half,
amOUNTED to $200.

**Kaneohe.**—There has been no falling away among the church members;
the Sabbath congregations are large, and other meetings are well attended.
Two out-stations are occupied by native preachers, and their support is de­
rived from the Hawaiians.

**Waimea on Kauai.**—Mr. Rowell reports the attendance of the people in the
house of God, and their interest in the gospel, as equal to anything which he
has ever seen among them. They are now engaged in collecting materials
for a house of worship. The schools are flourishing.

**Koloa.**—There are three places for public worship on the Sabbath, Koloa,
Lihue and Wailua. Meetings are held, more or less regularly, in most of the
villages of the district. Sabbath schools and Bible classes are sustained at
the principal points. The interest exhibited by the natives in preaching has
been gratifying.

**Waioli.**—The religious services have been well sustained, with some to­
tens of the divine favor. The liberality of the church is increasing. Roman­
ism is making no progress. In the Waioli select school, under the super­
vision of Mrs. Wilcox, there were thirty pupils, six or seven of whom have
recently graduated. This institution appears to be prosperous.
The printing in the year 1849 is reported thus:

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<td>144</td>
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<tr>
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The binding in this time amounted to 24,280 copies. The printing in 1850 was as follows:

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The binding was 25,255 volumes. The whole amount of printing from the beginning amounts to 188,486,040 pages.

**EDUCATION—PROGRESS IN THE WORK.**

No report has been received concerning the schools as they stood in May last. As reported last year, there were 441 common schools that were Protestant, containing 12,949 pupils; and 102 Papal, containing 2,359 pupils. These were supported by the government. The seminary at Lahainaluna, containing seventy or eighty scholars, was supported by the government; as was also the school for the children of chiefs. The cost to the government of these schools was $32,000. Some eight or ten select schools, supported in part by the Board, contained between four and five hundred scholars.

Thirty years ago these Islands were sunk in the lowest pagan barbarism; and the first thing claiming our attention is, that they are now no longer a part of the heathen world. They are Christian Islands. Paganism is there dead as a religion, and cannot live again. A fourth part of the inhabitants belong to the Christian church. The people support their common schools of fifteen thousand pupils, their high school for the children of chiefs, and their national college at Lahainaluna, at an annual expense to them of $32,000; and they contribute almost as much money for the support of the gospel and other religious objects, as this Board expends on the mission. The laws, institutions, government of the Sandwich Islands are as really Christian, as are those of the United States. A second thing to be noted is, that the work of the American Board, as a foreign missionary society, is substantially accomplished at
those Islands. The work is the same there in kind now, as is to be done in the new settlements of our own country. The service to be performed by the Board, is substantially the same with that devolving on the Home Missionary Society; and, in addition to that labor, the Board has to sustain the responsibilities, which are here sustained by the American Education, the Western College, and the Sabbath School societies. Accordingly, the Prudential Committee are endeavoring to put all the missionaries at the Sandwich Islands, as far as possible, on a footing similar to that sustained by home missionaries in Oregon or California. In this new work, they are without precedents, without experience, and find, as do the missionaries themselves, many unexpected, though, it is believed, not insuperable difficulties. A third thing to be noticed, is the necessity of having a foreign mission sent from the Sandwich Islands themselves, and in part supported by the native churches, in order to develop their Christian graces so as to enable them to stand alone. Such is the true origin of the mission to the numerous islands far to the west, called Micronesia, to which a mission was to proceed from the Sandwich Islands during the past summer, composed partly of natives. The island churches need other motives, besides building meeting-houses for themselves and supporting their own pastors and home missions,—motives more effective for awakening the spirit of prayer, and for counteracting the spirit of the world. They need an object, interesting from its remoteness, from its magnitude, from overpowering circumstances fitted to remind them of the horrible degradation whence they themselves have been raised. It has been necessary, in order to the due culture of their benevolence and religious enterprise, and to bring them, by the shortest route, to the point where they shall be able, through God's grace, if ever, to sustain their own religious institutions.

After the foregoing report had been completed and had passed the revision of the Prudential Committee, on the first of September, the annual letter of the mission was received, dated June 1, with the proceedings of the general meeting of the mission in May. Little more can be now done, than to make a few interesting extracts from the general letter.

**SCHOOLS.**

You will see, by Mr. Armstrong's last report, contained in the Polynesian for May 1, 1852, that there were, in the Islands, in 1851, 331 Protestant schools, and 104 Papist schools. There were 12,976 Protestant scholars,
and 2,506 Papist scholars. Of the total number of scholars, viz. 15,482, over 8,000 were readers, and over 5,000 writers; and the whole number of the schools, Papist and Protestant, were maintained by the government, at an expense of about $26,000 for the year. The whole expense for education in the Sandwich Islands, in 1851, was about $60,000. Of this sum about $45,000 were paid by the government, and about $15,000 from private and other resources, for several schools which are not established by the government.

The common schools are supported by a tax, of two dollars each, on all the people who are liable to the labor-tax. In a few districts the schools have been suspended, for a portion of the past year, for want of funds. But most of them have been continued steadily, and with a good degree of efficiency. They are as prosperous as they have ever been in past times. They are a leaven in the nation, which is working changes in the character of the population, slowly to be sure, but steadily, constantly and certainly. They are doing a great and good work for the nation. No one could have resided here ten years, without perceiving a decided change in the intelligence and mental capacity of all classes of the people. We see many proofs of an increasing value set upon education, which is an exceedingly desirable result, and a sure pledge of the prosperity of schools in time to come. Parents are more desirous of having their children educated, and more ready to furnish them books and other means necessary for their improvement. How could it be otherwise than that education should be highly prized, when, of the young men coming forward to manhood, the contrast is every where clearly seen between those who have enjoyed the advantages of schools, and those who have neglected them.

The seminary at Lahainaluna has 70 scholars, and contains a class that is preparing for the ministry. The Royal school now admits children of foreign residents, as well as of chiefs, and numbers 60 pupils. The Punahou school for the children of missionaries, has averaged 39 scholars. The Hilo boarding school, under the care of Mr. Lyman, contains 51 scholars, of whom 34 are members of the church. Nine were admitted to the church during the year.

**General Improvement.**

In whatever relates to the form of government, and carrying it out in all its details, great advance has been made within a few years past. Marked improvements have been steadily progressing, in all parts of the Islands, and as rapidly as could be expected. Emerged from night and political chaos; from under a tyranny worse than that of Pharaoh of old, (for there was not one tyrant only, but the land was full of tyrants,) delivered from a system of innumerable tabus, which knew neither reason nor mercy, this nation, gradually enlightened by the Bible, have been casting off their robes of darkness, and putting on robes of light. They are ready to abandon every thing peculiar to heathenism, and, as fast as they are able, they are adopting the institutions of enlightened nations. The most enlightened and pious nations in the world, such as America and Great Britain, are those which they delight to follow. In 1839 we saw the first code of written law in this kingdom, if that could be called a code, which had no system in it. The whole was about the size of a common tract. It was prepared entirely by a native, and was in many respects injudicious and defective, and was worse, in its operation, than any body had expected. There were no lawyers to expound
it, nor any judges skilled in executing it. Still it was adopted as law, by
the king and high chiefs, and overturned some of the works of darkness.

In 1840, under the instruction of Mr. Richards, the chiefs adopted a brief
constitution for the nation; and, in the two or three following years, a new code
of laws took the place of the first, descending to more particulars, and dis­
pensing justice more wisely. To that time, every one in authority, throughout
the Islands, had made laws according to his own caprice or instructions from
superiors. But now, for the first time, it was proclaimed that nothing would
henceforward be called law, that had not been printed with the king's signature.
This was as great a step as any nation could well take at once. It broke up
the foundation of that universal tyranny and deception which reigned every
where, and rested as an incubus on the people. It was a first step towards
establishing some rights of the people, who henceforth had their tongues
loosed, in every quarter, to plead their own cause against arbitrary power.

In 1846, the statute laws were published, organizing the different depart­
ments of a general government. Soon after followed the organization of
the judiciary, prescribing the regular order of courts, their duties and ap­
propriate officers. The last two or three years have brought forth a crimi­
nal code, and numerous individual laws of a civil code have been enacted,
as the wants of the people have demanded them. The legislative powers of
the Islands are vested in a house of nobles, mostly hereditary, and a house
of representatives, chosen by the people. In 1851, the first house of rep­
resentatives was regularly chosen by ballot at the polls. The second house
of representatives was chosen in the same way, the present year; and the
legislature is now in session, discussing a new constitution, which has been
prepared with great care, and which will be in advance of all that has gone
before it. We may hope it will lay a solid foundation for more rapid pro­
gress in legislation, and a more complete development of civil and political
rights. Not many years will be allowed to pass before much of the wisdom
of English and American laws will be translated to these sunny shores. If
wise laws can be carried into execution in all parts of the Islands, so that
the nation, and the whole nation, shall reap the benefit of them, it will give
a new impulse to industry, and to every species of improvement. But to do
this will require more skill than can at present be found in the Islands. Some
help can be imported from abroad, but most of the agents must be raised
up on the ground, by a more energetic system of education.

The business of building regular and substantial court-houses and prisons
was commenced last year, at some of the principal points of the group. It
will be carried forward, in future, as rapidly, and to as great an extent, as the
funds of the government will allow. The substitutes for these, in most
places, are now of the rudest kind. We sometimes find a deep pit in the
earth used as a prison; nearly equal, however, to what was the state prison
in Connecticut about forty years ago.

A tax of six dollars a year, on each taxable inhabitant of the Islands, is
devoted to making roads, and it is more than needed to make our lava-cov­
ered country passable. By its aid, roads are in a process of construction in
every part of the Islands. A few substantial bridges have also been built
over difficult streams, at important points, so that we hope it will be easier
hereafter to transport our bodies from place to place. This will tend to
diminish the size of our little Islands to the traveler. We may add, also,
that our coasting vessels, running from island to island, have more than
doubled their speed in the last twenty years. The passage, which formerly
occupied four days, is now often performed in one, owing to a better class
of vessels, to more intelligence among natives, and also to the enterprise of
foreigners. Honolulu takes the lead in improvements. They have their
noble custom-house, their costly court-house, their splendid and convenient
market-house, water brought from the mountain valley, a mile, in iron pipes,
for those on shore and for ships. They are making reservoirs in different
quarters, to fill the city with pure water, for daily use, and for safety in times of fire. If civilization takes a high stand in the capital, its salutary influence will be felt to the extremities of the kingdom.

The mails from the United States, which now reach us generally each fortnight, after a passage of sixty days, give a fresh impulse to our minds and bodies also. They will greatly modify the business of this portion of the world, and will brighten our prospects. After being separated from the land of our birth by a distance of five or six months, it is no small matter that we are, as it were, grafted back upon the stock from whence we came.

There is one other sign of progress in the nation, more important than all which have been mentioned. We refer to the work of the commission appointed by the government to settle land titles. They have already investigated the claims of nearly all the people of the Islands. The titles they give are not to be disturbed or questioned by any of the authorities of the Islands, nor can they be reviewed, even by the highest courts of the country. They are intended to be as perfect and independent titles to the soil as are enjoyed by the citizens of any country in the world. These will invest the people with rights, hitherto unknown to any in the Islands, scarcely even to the highest chiefs.

This work of adjusting the land claims of the people is going forward as rapidly as could be expected. The greatest impediment to it is the tardiness of the work of surveying the lands. But of late we rejoice that more hands are engaged in that work, and that there is now a fair prospect of its being speedily accomplished.

Too much praise cannot be bestowed upon the high chiefs of this nation, for yielding to the people the rights enjoyed under the most liberal governments. We do not expect too much of the people, when we expect that an independent right to the soil, once established, will give a fresh impulse to the work of erecting better dwellings, to the better cultivation of the land, and universally to all those improvements of which the country is susceptible. For want of such titles to the soil as could be relied on, all these improvements have been exceedingly slow, and the great mass of dwelling-houses through the Islands are much the same now as they were in days of heathen darkness.

With all the advantages now possessed, with increasing knowledge, and liberal and protecting laws, we do expect the future prosperity of the nation. The past year has been such a year of depression in business as the Islands have never seen before. It has been a year of disappointment and disaster to merchants and planters. Stagnation of business has ruined some of them, and distressed all; and the evils which have affected them have been felt by the whole population. These evils were a natural result of an unnatural rushing of all classes into the wild speculation of a California market. The sufferings of the past will doubtless teach all men wisdom for the future, and we hope the country will gradually recover itself from the losses it has sustained; that business will resume its healthy tone; and then we may expect prosperity to crown the enterprise of all classes.

THE CHURCHES.

About fourteen hundred were added to the church by profession during the year. In general, the letter speaks favorably as to the state of religion. The beneficence of the native churches is taking a wide range from year to year, and their contributions for the support of their own religious institutions and for the spread of the gospel abroad, are more liberal, according to their means, than those of the American churches. A great inter-
est is beginning to be felt by native Christians in the mission to Micronesia. It is also among the cheering facts received too late for detailed statement in this Report, that the children of those who are and have been missionaries at the Islands have formed themselves into a society for mutual improvement and for benevolent purposes, one object of which will be to support Dr. Gulick, one of their own number, as their missionary to Micronesia.

TABULAR VIEW OF THE CHURCHES.

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<tr>
<th>STATIONS</th>
<th>Whole No. on examination</th>
<th>Whole No. by letter</th>
<th>Whole No. deceased</th>
<th>Whole No. baptized</th>
<th>Whole No. baptized by letter</th>
<th>Marriages past year</th>
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Total in chrs. reported, 31,577

* Not reported.

Taking all things into view, the past year closed more favorably at the Sandwich Islands, than the Committee had ventured to expect; and they would devoutly thank the Lord of missions, and take courage to believe that he will carry on his work at those favored Islands to the desired consummation.
The expediency of the Board's resuming its operations at Tshimakain has received the attention of the Committee; but the obstacles to such a step are not yet removed. Last year Mr. Walker accompanied Dr. Dart, the Superintendent of Indian Affairs in Oregon, on an extensive tour among the tribes east of the Cascade mountains; and the result of all his inquiries was, that the providence of God did not call him back to his former post. As Mr. Eells took the same view of his own duty in the case, nothing has been done in behalf of the Indians among whom these brethren formerly labored; for though some of the considerations that influenced them might not apply to others, there were two arguments against their return, which would be valid in every instance. There is no adequate protection, it is said, for a mission family at Tshimakain; and the expense of resuming and sustaining missionary efforts must of necessity be very great. Mr. Eells supposes that the cost of transportation, an important item, would be ten times as great as it was formerly. Indeed, he thinks that the procuring of supplies would consume so much time and strength, that little of either would be left for anything else. It may be, however, that changes are at hand, which will give a new aspect to this question.

CHOCTAW MISSION.

Stockbridge.—Cyrus Byington, George Pierson, Missionaries; John A. Beals, Assistant Missionary; Mrs. Sophia N. Byington, Mrs. Laura E. Lathrop, Mrs. Eulomé Pierson.

Wheelock.—Alfred Wright, Missionary; Henry K. Copeland, Assistant Missionary; Mrs. Harriet B. Wright, Mrs. Abigail Copeland, Mrs. Ann B. Dana, Miss Sarah Ker, Miss Chloe M. Bigelow.—One native assistant.

Norwalk.—Edwin Lathrop, Assistant Missionary; Mrs. Cornelia T. C. Lathrop.

Pine Ridge.—Cyrus Kingsbury, Missionary; Mrs. Electa M. Kingsbury, Miss Harriet Goulding, Miss Hannah Bennett.

Good Water.—Ebenezer Hotchkin, Missionary; Mrs. Philena P. Hotchkin, Miss Catharine Fay.

Good Land.—Oliver P. Stark, Missionary; Mrs. Margaret W. Stark, Miss Maria P. Arms.
MOUNT PLEASANT.—Charles C. Copeland, Missionary; Mrs Cornelia L. Copeland, Miss Harriet McCormic.

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

7 stations.
1 out-station.
7 missionaries.
1 native preacher.
3 male and 18 female assistant missionaries.
1 native assistant.

This mission has continued its labors in much weakness, and yet with gratifying success. The Lord has been present with his servants, as in past years; and though they cannot speak of strongly marked and widely extended revivals, they take pleasure in acknowledging that the divine goodness, in many ways, has been shown to them and to their people. Never, in fact, have the prospects of the Choctaws been more cheering than they are at the present time.

STATE OF THE CHURCHES.

In looking at the condition of the churches, we should keep in mind the manifest insufficiency of our brethren for the work which they have in charge. Often have they asked that others might share in their labors; but hitherto the Committee have not been able to relieve them. It would be wrong, indeed, to keep out of view the valuable co-operation of their Indian "fellow-workers unto the kingdom of God;" but it is obvious that aid of a different kind is very much needed. And unless there can be a greater amount of instructive and effective preaching, the mission cannot attain to its highest prosperity.

The reported additions to the churches are fewer than in some previous years. But the Spirit of the Lord has by no means forsaken our Choctaw brethren. In many instances his Word has proved itself "quick and powerful;" and men have been "delivered from the kingdom of darkness," as we trust, "and translated into the kingdom of his dear Son." This will appear more clearly from the following table:

<table>
<thead>
<tr>
<th>CHURCHES</th>
<th>Preferred</th>
<th>Received by Baptism</th>
<th>Died</th>
<th>Present number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stockbridge</td>
<td></td>
<td>1</td>
<td></td>
<td>136</td>
</tr>
<tr>
<td>Wheelock</td>
<td></td>
<td>44</td>
<td>1</td>
<td>272</td>
</tr>
<tr>
<td>Mount Zion</td>
<td></td>
<td>80</td>
<td></td>
<td>80</td>
</tr>
<tr>
<td>Pine Ridge</td>
<td></td>
<td>2</td>
<td>1</td>
<td>88</td>
</tr>
<tr>
<td>Good Water</td>
<td></td>
<td>29</td>
<td>12</td>
<td>479</td>
</tr>
<tr>
<td>Mayhew</td>
<td></td>
<td>2</td>
<td></td>
<td>26</td>
</tr>
<tr>
<td>Mount Pleasant</td>
<td></td>
<td>10</td>
<td></td>
<td>60</td>
</tr>
<tr>
<td>Six Town</td>
<td></td>
<td>2</td>
<td></td>
<td>50</td>
</tr>
<tr>
<td>Bennington</td>
<td></td>
<td>15</td>
<td>1</td>
<td>77</td>
</tr>
<tr>
<td>Chickasaw</td>
<td></td>
<td>1</td>
<td>2</td>
<td>61</td>
</tr>
</tbody>
</table>

Total           |           | 106                | 6    | 1,200          |
It is very apparent to the Committee, that the Choctaw churches are becoming every year more perfectly "grounded and settled," and "established in the faith," as they "have been taught." They are advancing both in knowledge and in spirituality. The outward life is characterized by greater blamelessness; and the heart has a deeper conviction of the surpassing excellency of the gospel of Christ. "The Bible," Mr. Hotchkin says, "is producing a wonderful change in the character of the people." "I do not know a single household, among professors of religion, where family prayer is neglected." "There is more system in attending to Christian duties," Mr. Stark says. "There is more of it in the religion of the closet, and of the family, and of the sanctuary; more of it in the training of children and in benevolent efforts; more of it on the farm and in providing for the household; more of it, in fact, in every thing." The testimony of others is to the same effect.

The Committee regret that they have not the materials for a tabular view of the donations made by these churches to different objects. Mr. Kingsbury reports the contributions of the Pine Ridge church as follows:—for foreign missions, $140 95; for the Bible, Tract and Colonization Societies, $90 50; for Congregational expenses, $15 00; for building a church, $1,000. The Mayhew church has given $40 to foreign missions, and about $100 to support a neighborhood school. Last year, Mr. Stark says, the amount contributed for missionary purposes by the Good Water church averaged a little more than thirty-seven cents for each member, in addition to a vigorous effort to build a house of worship. This year the amount from the same source is more than two hundred and fifty dollars, or nearly sixty cents to each member, though the people "have been well nigh brought to starvation." Such facts show conclusively that the Choctaws have not received the grace of God in vain.

EDUCATION.

The condition of the boarding-schools is in general satisfactory. They retain their popularity with the Indians; and are evidently laying the "foundations of many generations." The instruction imparted is thorough; while the Christian religion holds its proper place in the exercises of each successive day. It is the wish and the aim of the mission to give each pupil in the four girls' schools a good English education, with such a knowledge of housewifery as shall place her far in advance of the mass of the people. Hitherto their success has been all that the most sanguine could have anticipated. In fact, nothing is accomplishing more for the elevation of the Choctaw
nation, as it seems to the Committee, than these institutions. The following table will show the number of pupils in each of the schools:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Stockbridge.</td>
<td>27</td>
<td>6</td>
<td>33</td>
<td>33</td>
<td></td>
<td>33</td>
</tr>
<tr>
<td>Wheelock.</td>
<td>24</td>
<td>12</td>
<td>9</td>
<td>45</td>
<td></td>
<td>45</td>
</tr>
<tr>
<td>Norwalk.</td>
<td>16</td>
<td>3</td>
<td>2</td>
<td>21</td>
<td></td>
<td>21</td>
</tr>
<tr>
<td>Pine Ridge.</td>
<td>24</td>
<td>6</td>
<td>6</td>
<td>36</td>
<td></td>
<td>36</td>
</tr>
<tr>
<td>Good Water.</td>
<td>44</td>
<td>14</td>
<td></td>
<td>58</td>
<td></td>
<td>58</td>
</tr>
<tr>
<td>Total</td>
<td>135</td>
<td>21</td>
<td>37</td>
<td>21</td>
<td></td>
<td>172</td>
</tr>
</tbody>
</table>

The friends of this mission will be glad to learn, that some of the pupils have found "the pearl of great price." In the Good Water school there are twenty-six professed followers of the Lord Jesus Christ. "All our larger scholars," Mr. Kingsbury says, "are members of the church." From the other schools the Committee have received no information on this point.

It is a striking proof of the success of the boarding schools, that some of the leading men among the Choctaws have requested Mr. Hotchkin to convert the Good Water school into a female seminary of a high order; and they have pledged themselves to aid and sustain him, according to their ability, in all that may be needed to effect their object. The plan has been laid before the Committee; and it has given them great pleasure to sanction it, and to promise their hearty co-operation, in the belief that it will not only carry education to a higher point than it has hitherto reached, but that it will tend to diffuse it more generally among the people; inasmuch as it will become, in some sort, a normal school for the training of teachers.

But the zeal of the Choctaws for education does not expend itself upon their boarding schools. Applications are often made for neighborhood schools; and the Committee might easily and at once establish them in different parts of the nation, if they had the teachers, in very favorable circumstances. "This," Mr. Hotchkin says, "is the great subject among the people. 'Schools,' 'schools,' 'schools' sound in my ear, wherever I go." "Is the Board acquainted with our wants?" they say. "Will you not write to them to send us a teacher?" The mission were earnestly requested to open a school in what is called Wade's settlement, on the upper waters of the Kiamichi, more than a year ago; but hitherto they have found it impossible to do so. Within a few weeks, however, it is expected that an assistant missionary will be sent into that part of the nation.

The day school at Good Land had forty pupils at the close of the last term, the average attendance having been thirty-one.
Three were boarders in Mr. Stark's family. The value and influence of this school are increasing every year. A similar school is in successful operation at Mount Pleasant; though it has at present only one half of the number of pupils at Good Land. The school at Bennington has had an average attendance of about fifteen; but it might easily become larger. The Saturday and Sabbath schools are still doing much to enable the Choctaws to read the Bible, tracts, &c., in their own tongue.

TEMPERANCE—INDUSTRY.

Much has been done among the Choctaws, within the last few months, to check the evils of intemperance. Men in office have made earnest endeavors to execute the laws pertaining to this subject; and the voice of the people has been loud in condemnation of the use of intoxicating liquors. "Within the limits of Mount Pleasant and Bennington," Mr. Copeland reports, "there is almost no drinking at all." Mr. Hotchkin avers that it is disreputable to be seen at a grog-shop; and it is even a blot on a respectable man's character to trade with those who sell ardent spirits. Mr. Stark says that the "demon of intemperance sleeps" in the community where he resides. He does not recollect having seen more than two or three persons intoxicated during the past year; and they were foreigners!

Of the same pleasing character is the testimony in regard to the industry of these Indians. Their natural aversion to labor, which they share with all red men, is constantly diminishing; and it is fast becoming a disgrace to be idle. "More wheat has been raised this year," Mr. Hotchkin says, "than during any three years since the emigration;" and the prospect was never better for a large crop of corn. In-door productions are also increasing. The card and the loom are often seen; and the hum of the spinning-wheel is sometimes heard at a late hour of the night. And these results appear in different districts, just in proportion to the progress which the gospel has made. "Some neighborhoods," Mr. Copeland says, "are almost entirely transformed from an indolent, ignorant, shiftless people, into an industrious, intelligent, thriving population."

THE PRESS—CHANGES.

Mr. Wright has devoted a part of his time to the preparation of books in the Choctaw language, having sent to the press the First Book of Kings, and Questions on Mark and Luke, with short explanations of difficult passages. As Mr. Byington's health did not justify his return to his station last fall, he has carried through the press all the works mentioned in the last
Report, those which Mr. Wright has prepared during the present year, the sixth edition of the Choctaw Spelling Book, a Confession of Faith, Covenant, &c. He has also completed a Grammar of the Choctaw language, which may hereafter be printed by the Smithsonian Institution. The following table will exhibit the amount of printing, which Mr. Byington has superintended since he left the Choctaw Nation.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Seven books of the Old Testament,</td>
<td>1</td>
<td>407</td>
<td>2,000</td>
<td>814,000</td>
</tr>
<tr>
<td>Scripture Biography,</td>
<td>2</td>
<td>400</td>
<td>850</td>
<td>340,000</td>
</tr>
<tr>
<td>Hymn Book, 4th ed.,</td>
<td>1</td>
<td>248</td>
<td>2,500</td>
<td>620,000</td>
</tr>
<tr>
<td>Choctaw Definer,</td>
<td>1</td>
<td>252</td>
<td>1,500</td>
<td>378,000</td>
</tr>
<tr>
<td>Question Books,</td>
<td>2</td>
<td>167</td>
<td>1,500</td>
<td>250,500</td>
</tr>
<tr>
<td>Spelling Book,</td>
<td>1</td>
<td>107</td>
<td>1,500</td>
<td>160,500</td>
</tr>
<tr>
<td>Confession of Faith, &amp;c.,</td>
<td>17</td>
<td></td>
<td></td>
<td>25,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8</strong></td>
<td><strong>1,598</strong></td>
<td><strong>11,350</strong></td>
<td><strong>2,588,500</strong></td>
</tr>
</tbody>
</table>

The first of these works was printed by the American Bible Society; the second by the American Tract Society; the rest at the expense of the Board. The first, second, fifth and seventh, were sent to the press in the handwriting of Mrs. Wright.

Mr. and Mrs. Winship, Miss Hough, formerly at Stockbridge, and Miss Hosmer, formerly at Good Water, are no longer connected with the mission. Miss Hosmer will remain in the Choctaw nation, as the wife of Rev.: John H. Carr, who is sustained by the Missionary Society of the Methodist Episcopal Church South. Mr. and Mrs. Pierson, Miss Maria P. Arms, Miss C. M. Bigelow, and Miss Harriet McCormic, after many detentions and delays, joined the mission in March last. The Committee regret to say, however, that Mr. Pierson has been unable to enter upon the missionary work, by reason of ill health, which commenced before his arrival.

**CHEROKEE MISSION.**

**Dwight.**—Worcester Willey, Missionary; Jacob Hitchcock, Assistant Missionary; Mrs. Nancy B. Hitchcock, Miss Julia S. Hitchcock, Miss Jerusha E. Swain. One native assistant.

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

**Fairfield.**—Miss Esther Smith. One native assistant.

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

**Out Station.**—Honey Creek.—John Huss, Native Preacher.

- 4 stations.
- 1 out-station.
- 3 missionaries.
- 1 native preacher.
- 2 male and 8 female assistant missionaries.
- 4 native assistants.
Dr. and Mrs. Butler, in consequence of their relation to the Cherokee female seminary, have been released from their connection with the Board at their own request. The post which they now occupy, is one of very great importance; and the Lord has blessed their labors during the past year. Mr. and Mrs. Orr left the mission last spring, having remained at Fairfield longer than they originally intended. The Committee regret to hear that Mrs. Orr has since deceased. She engaged in the missionary work more than thirty years ago; and most of the time since she has spent among the Cherokees. Soon after she bade them a final farewell, she was called to her rest. Her name will be long held in grateful remembrance. Miss Lois W. Hall, Miss Julia F. Stone, and Miss Jerusha E. Swain, after a long and tedious journey, joined the mission in March last. Miss Hall has taken charge of the school at Park Hill; Miss Stone will devote her time to the education of the children at Lee's Creek; and Miss Swain occupies the post which Mrs. Palmer recently vacated at Dwight.

**NEED OF MISSIONARIES.**

No minister of the gospel has been sent to this mission during the past year. Earnest efforts have been made to increase the number of ordained laborers, but in vain. A young brother has been designated to Fairfield; and it is hoped that he will repair to that station, where his presence is so much needed, within a few weeks. Missionaries should be sent into other parts of the nation, with the least possible delay. Mr. Willey made a tour to Grand River last autumn, and reported two places where the people were exceedingly anxious to obtain instruction, and were making special efforts to have stations commenced among them. "It is sad," he says, "to see their wants, and not be able to promise any relief." An application was made to the last Cherokee Council by the inhabitants of one neighborhood, to the intent that leave might be granted to the American Board to commence operations among them; and leave was granted accordingly.

The Committee are constrained to regard the Cherokees with some degree of solicitude. The most of them are making constant and very commendable progress in civilization; but there is danger that they will not advance with equal pace in other respects; nay, it is certain that they will not, unless the gospel is preached more extensively among them. At present, however, the supply of missionary labor is altogether inadequate. Must this state of things continue? Must this interesting people run the fearful hazard of receiving temporal prosperity and social elevation, without the checks and balances of a
living and pervading Christianity? It is for our pious young men to answer these inquiries.

THE CHURCHES.

A church was organized at Lee's Creek in May last with seven members; and one has been added since by profession. The Fairfield church, for want of the necessary pastoral supervision, has suffered both in its membership and its spirituality. One of the deacons has finished his earthly labors, and departed in peace; and a Cherokee woman, formerly a member of the Carmel church, has died at the age of about one hundred and twenty. From the church at Dwight no important change is reported; though it is hoped that there is some improvement in Christian character. A female prayer-meeting has been established at this station, which promises to exert a happy influence. From the church at Honey Creek no specific information has been received.

The report from Park Hill is of a more cheering nature. Nine have been received into the church by profession, most of them "the fruit of a religious awakening in the female seminary." So early as the month of July, 1851, Dr. Butler perceived a degree of solemnity among the pupils that was very unusual; and before the close of the term, two or three professed to have met with a saving change. When the following term commenced, it was manifest that the Spirit of the Lord was again present; and the interest deepened from week to week, till a large proportion of the scholars gave evidence of being new creatures in Christ Jesus. In addition to nine who have already made a profession of religion, six others hope to be admitted to the visible church at an early day. When it is remembered that this revival began soon after the opening of the seminary, and that it has thoroughly pervaded the first class ever received within its walls, the friends of missions cannot be too grateful for the favor shown to this important institution. The following table will exhibit the changes which have occurred in the churches under the care of the mission, during the past year, so far as they are known.

<table>
<thead>
<tr>
<th>CHURCHES</th>
<th>Received on profession</th>
<th>By letter</th>
<th>Dismissed</th>
<th>Died</th>
<th>Excommunicated</th>
<th>Present number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dwight</td>
<td>3</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td>50</td>
</tr>
<tr>
<td>Lee's Creek</td>
<td>3</td>
<td>5</td>
<td>4</td>
<td>5</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>Fairfield</td>
<td>9</td>
<td>3</td>
<td>3</td>
<td>60</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Park Hill</td>
<td>69</td>
<td>1</td>
<td>6</td>
<td>53</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Honey Creek</td>
<td>51</td>
<td>1</td>
<td>1</td>
<td>231</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>16</td>
<td>9</td>
<td>7</td>
<td>11</td>
<td>1</td>
<td>231</td>
</tr>
</tbody>
</table>

The attention of the churches has been called to the duty of contributing to the spread of the gospel; and a few seem to
have learned that it is more blessed to give than to receive. It is evident, however, that many require line upon line and precept upon precept. The reports from the different stations do not furnish materials for a full account of the contributions made during the past year. It is pleasant to know that more than eleven hundred dollars have been subscribed towards building a larger church at Park Hill; John Ross, the Principal Chief, having offered to pay two hundred dollars for the object.

Schools—The Press.

Schools are in operation at Dwight, Lee’s Creek, Fairfield, and Park Hill. The number of pupils at Dwight is about thirty-five, six of whom are boarded on the mission premises. Forty-seven pupils attended the school at Lee’s Creek last term; but the average number was hardly twenty, owing in part to high water. The interest in education seems to be advancing in this neighborhood. It is not known that any material change has occurred in Miss Smith’s school at Fairfield. The report from Park Hill states the present number of pupils at that place to be thirty-four; and “fourteen of these are boarded away from their homes, at the expense of their parents;” which is a very gratifying fact.

The Committee take pleasure in saying, that both the national seminaries are prosperous. The second class of twenty-five was admitted last spring; so that one-half the number of pupils who are to receive the benefits of these institutions, are now enjoying facilities for education of a high order. It is greatly to the honor of the Cherokee nation, that it provides so liberally and so wisely for the instruction of its youth.

Mr. Foreman has spent a portion of his time in translating Exodus, a small part of which Mr. Worcester has revised with him; and a revised translation of Genesis has been commenced. The issues of the press are as follows:

In Cherokee.

In Cherokee and English.
The Almanac for 1852, 36 pp. 12mo. 1,000 copies.

In Creek.
Muskokee Hymns, 144 pp. 24mo. 2,000 copies.
DAKOTA INDIANS.

LAC-QUI-PARLE.—Stephen R. Riggs, Moses N. Adams, Missionaries; Mrs. Mary Ann C. Riggs, Mrs. Nancy A. M. Adams, Misses Lucy and Mary Spooner.

TRAVERSE-DES-SIOUX.—Alexander G. Huggins, Assistant Missionary; Mrs. Lydia P. Huggins.

PRAIRIEVILLE.—Samuel W. Pond, Missionary.

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

KAPOSIA.—Thomas S. Williamson, M. D., John F. Aiton, Missionaries; Mrs. Margaret P. Williamson, Mrs. Nancy A. Aiton, Miss Jane S. Williamson, Miss Mary Briggs.

RED WING.—Joseph W. Hancock, Licentiate; Mrs. Sarah Hancock.

Absent.—Mrs. Agnes C. J. Hopkins.

6 stations.
6 missionaries—one a physician.
1 licentiate.
1 male and 12 female assistant missionaries.

This mission has suffered another bereavement in the death of Mrs. Cordelia F. Pond, wife of Mr. S. W. Pond. She was in Washington, Connecticut, expecting soon to return with her husband and family to their missionary labors, when her last summons came, and she was called away to the Master’s presence. “She wore herself out,” the mission say, “in laboring faithfully, humbly and patiently, for the good of the Dakotas;” and in the hour of her departure “a calm confidence in the blessed Redeemer was the anchor of her soul.” Mr. and Mrs. Pettijohn, at their own request, have been released from their connection with the Board. Mr. and Mrs. Adams returned to Lac-qui-parle last autumn, her health having become much better. Mr. and Mrs. Aiton have removed to Kaposia, to take charge of the government school. Mr. Hancock and Miss Sarah Rankin were united in marriage at Lac-qui-parle on the 2d of May.

LABORS OF THE MISSION.

It was stated in the last Annual Report that all the stations, except Lac-qui-parle, were on territory which the Dakotas had ceded to the United States government by the treaties of Traverse des Sioux and Mendota. This being the case, the Committee did not expect that the missionaries who occupy these posts, would be able to report anything of special interest during the year under review. And such has been the fact. Our brethren have attended to the ordinary duties of their stations; but there have been no marked results. Indeed, it is
believed that the statistics of the churches remain precisely as they were a twelvemonth since.

Mr. Hancock has preached in English to a small assembly of whites at Red Wing; but he has had very little success in gathering an Indian congregation. Fifty-seven pupils have received instruction in his school; but the average attendance has scarcely exceeded fifteen. Dr. Williamson has preached in English and Dakota, having had nearly twenty hearers on an average at each service; and one person has joined the church under his care. The whole number of Indian scholars has been sixty-five, of whom eight were boarded at the expense of the United States government or the mission. The average attendance has been about twenty. Mr. G. H. Pond has had very few Dakota hearers, though he speaks the language with remarkable correctness; and for most of the year there has been no school at Oak Grove, on account of the protracted and severe illness of Mrs. Pond. At Prairieville and Traverse des Sioux nothing has occurred which demands a particular notice.

At Lac-qui-parle the congregation has increased to about fifty adults; it is not known, however, that any have received the truth in the love of it. The present condition of the school is not reported. Mr. Adams has five Indian children in his family. The Committee have authorized the commencement of a boarding-school at this station, being satisfied that something of the kind should be attempted without delay. There are fifteen children in the vicinity of Lac-qui-parle, including the five just referred to, whose parents desire to avail themselves of the benefits of such an institution.

During a visit which Mr. Riggs made to the Atlantic States last winter and spring, he was able to carry the Dakota Lexicon, mentioned in last year's Report, through the press. The work has been executed in admirable style, under the auspices of the Smithsonian Institution. The Dakota Friend, edited by Mr. G. H. Pond, was suspended after twenty numbers had been issued.

**THE FUTURE.**

The Committee have expected to announce at this time the unconditional ratification of the treaties, concluded between the United States government and the Dakotas, in the summer of 1851; but they are informed that the Senate have refused to confirm the reservation of certain lands on the Minnesota river, and merely permit the Indians to occupy the same during the pleasure of the President. The assent of the Dakotas to the change has not been obtained; but it is confidently expected at Washington that they will agree thereto.
The Committee regret that this modification of the original plan has taken place. Some, indeed, suppose that practically it amounts to very little, inasmuch as the Indians will be allowed to remain on the lands in question till the whites shall press upon them, and in such an event a removal would be expedient, and even necessary, if the treaties were unaltered. But it is not probable that the Indians will view the matter in this light. Indeed, it is hardly possible that they can regard a tenancy at will as equivalent to an estate in fee simple; and hence they will be less likely to put forth those efforts which are indispensable to their moral and social elevation. Besides, it ought not to be assumed that, if the citizens of the United States shall hereafter ask for their lands, they will and must retire. That another removal will be for their advantage, is by no means clear; that it should not be forced upon them, is very certain.

But it does not become the Board to slacken its exertions in behalf of the Dakotas, because their prospects are less flattering than they would have been, if the treaties of 1851 had received an unconditional confirmation. That the policy of the government operates against them, is surely no reason why our missionaries should be withdrawn. And the Committee will hope and pray that He who is "wonderful in counsel and excellent in working," will speedily interpose, and magnify his name among these degraded Indians.

Dr. Williamson is already preparing to occupy a place called Yellow Medicine, one hundred miles beyond Traverse-des-Sioux, and thirty miles this side of Lac-qui-parle. It is about one mile west of the Minnesota river, and some two hundred feet above it.

OJIBWAS.

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

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

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

The prospects of the Ojibwas among whom our missionaries are laboring, are still involved in great uncertainty. Strenuous endeavors have been made by the agent of the United States to effect their removal, but without success. A brief history of these endeavors is proper in this place.
In the summer of 1851, to induce them to change their residence to Fond du Lac, the agent promised to support them one year at that place at the expense of the government; to endeavor to obtain leave for a deputation to visit Washington and represent their case to the President; and to pay their annuity at Fond du Lac, instead of Sandy Lake, at an early day; whereupon the chiefs and most of their people agreed to remove. The time afterwards designated for the payment was October 1. When that day came, however, the agent was not on the ground; and many of the Ojibwas were likewise absent. Immediately on his arrival various questions arose between him and the Indians; and he finally left them without making the payment, much to their dissatisfaction. Regarding themselves as absolved from their promise, the La Pointe Ojibwas, for the most part, returned to their homes.

Subsequently a delegation was sent to Governor Ramsay, and a reconciliation was effected. The Indians were told that they should receive their annuities, on condition of their promising to remove in the spring, should the President require them to do so. But when they arrived at Fond du Lac, the agent asked them to sign an agreement to remove next spring, without any additional order from the Indian Department. They refused, however, and he was obliged to content himself with a paper of a different tenor and of no practical value. Having received their annuities, they generally returned to their homes; so that the endeavors of the agent to effect their transfer proved abortive.

The Committee regret the necessity of alluding to certain other facts in connection with this payment. It was on the last day of the week, that the demands of the Indians were satisfied. When the Sabbath came, the stores were all open. Groups of Ojibwas might have been seen gambling in the houses of licensed traders; and in other places, with no attempt at concealment, these children of the forest became the victims of practiced sharpers. This was done, moreover, within a few rods of the agent's office, and under his immediate inspection. It should be said in his behalf, indeed, that he attempted to destroy two kegs of whiskey; but the men whom he sent on this errand, his interpreter and his commissary, drank freely themselves, and one of them returned in a state of intoxication! These facts have been communicated to the proper officer; and the Committee cannot doubt for a moment that such proceedings will be discountenanced by the Indian Department.
LABORS OF THE MISSIONARIES.

It was hardly to be expected that the mission would see much fruit of its labor, in the unfavorable circumstances which have been described. And yet it does not by any means appear that they have spent their strength for nought. At La Pointe three Sabbath services, two in Ojibwa and one in English, have been sustained, the number of regular attendants having been about the same as heretofore. And though no additions have been made to the church, which consists at present of twenty members, one person who was not a communicant, has departed this life, leaving behind her some evidence that her heart had been renewed by the Spirit of God. Mr. Pulsifer's school has suffered somewhat from the agitations which have been mentioned. The whole number of pupils has been about thirty, and the average attendance has been only fifteen. The progress of the scholars, however, is described as gratifying.

The operations of the mission at Bad River seem to be more encouraging. "Our Indians," Mr. Wheeler says, "have never been more friendly, and they have never shown more confidence in us. They appear to be fully convinced of the necessity of adopting a settled mode of life, and of becoming civilized, as the only condition on which they can remain here. They say, moreover, that they intend to adopt the white man's religion." According to the latest information, the attendance on the preaching of the gospel at this station was better than usual. The school has been kept in operation during the whole year, the number of pupils having been more than twenty, though the average attendance has not much exceeded ten. The Indian women have been much interested in a "sewing society," called by the Ojibwas a "working school," and they have derived some benefit from it.

Mr. Hall has spent a part of his time in translating portions of the Old Testament, with a view to their being read to the Indians in the first instance, and perhaps prepared for the press at some future day. A part of the Ojibwa New Testament has been revised for a new edition.

NEW YORK INDIANS.

This mission has heretofore embraced the stations of the Board among the Senecas and the Tuscaroras. It is believed, however, that the labors of our brethren among these Indians will be better understood, if they are presented to the public in a different form. The New York Indian mission, therefore, has been resolved into the Seneca and Tuscarora missions.
SENECA MISSION.

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

Lower Cattaraugus.—Anson Gleason, Missionary; Mrs. Bethia W. Gleason, Miss Caroline A. Fox, Miss Mary L. Gleason; one female teacher.—One native assistant.

Lower Alleghany.—William Hall, Missionary; Mrs. Emeline G. Hall, Miss Hannah Wilbur; two female teachers.

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

4 stations.
4 missionaries.
15 female assistant missionaries.
1 native assistant.

It was stated in last year's Report, that Mr. Bliss was expecting to leave Cattaraugus, and devote himself to the work of the ministry among our white population. This change he has since made; and the relation of himself and his wife to the Board has been dissolved at their own request. Mr. and Mrs. Gleason have entered into their labors at Lower Cattaraugus. Miss Sophia Mudgett, at her own request, has been released from her connection with the Board. Miss Margaret N. Hall, after having been united in marriage to Mr. W. D. Burgess, was removed by death on the 30th of January. She was eminently devoted and faithful while she lived, and her end was peace.

STATE OF RELIGION.

The Committee hoped, one year ago, that they should be able to present a more favorable report of this mission than they now feel at liberty to submit to the Board. A large measure of temporal prosperity has, indeed, been enjoyed by the Senecas; they are obviously making advances in civilization; but "one thing is needful." The professed followers of the Lord Jesus Christ exhibit altogether too little conformity to the life and teachings of their Master; and the mass of the people turn a deaf ear to the momentous truths of God's holy word.

Still it should be said, to the praise of our faithful High Priest, that our brethren have been cheered at times by the undoubted tokens of the Spirit's presence. After the union of the two churches on the Cattaraugus Reservation, in accordance with the intimation expressed in the last Report, there was a degree of solemnity and tenderness that excited the liveliest hopes. In some instances, indeed, pagan Senecas became deeply solicitous in regard to their spiritual condition; and an
interesting revival seemed to be near. But the promise of the early dawn was not fulfilled; for though a few have professedly renounced the works of the flesh, and sought pardon and peace through a crucified Savior, there has not been that extensive turning unto the Lord which was so much to be desired. On the Alleghany Reservation, likewise, there have been gleams of light. The most substantial members of the church have exhibited uncommon tenderness; and the congregations have been larger and more solemn than usual. Perhaps it will appear at the last day that some souls have been born again; still the need of a refreshing from the presence of the Lord is as urgent as ever. After these general remarks, it will be sufficient to append the following table:

<table>
<thead>
<tr>
<th>CHURCHES.</th>
<th>Received on probation.</th>
<th>Present number.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cattaraugus,</td>
<td>2</td>
<td>94</td>
</tr>
<tr>
<td>Alleghany,</td>
<td>7</td>
<td>86</td>
</tr>
<tr>
<td>Total,</td>
<td>9</td>
<td>180</td>
</tr>
</tbody>
</table>

Mr. and Mrs. Wright are directing their attention more especially to the pagan Indians. They have had some encouragement in this difficult work; but the time has not come to speak of decisive results.

Mr. Potter reports the organization of a missionary society at his station, auxiliary to the Board. Though it is yet in its infancy, it has raised thirty dollars. "Considering the circumstances of the people," writes this missionary brother, "I think they have done well." Mr. Gleason reports monthly concert collections to the amount of fifteen dollars.

SCHOOLS—BOOKS.

The schools on the Cattaraugus Reservation have been unusually prosperous and efficient. It would seem that parents are becoming more and more alive to the importance of giving their children at least a common education. And a similar report has been received from the schools on the Alleghany Reservation. The boarding school at Lower Alleghany has had fourteen pupils; and it promises to exert a benign influence upon the Indian population. The statistics of the day schools under the care of this mission will be found in the following table:

<table>
<thead>
<tr>
<th>STATIONS.</th>
<th>Number of schools.</th>
<th>Whole number of pupils.</th>
<th>Average attendance.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upper Cattaraugus,</td>
<td>2</td>
<td>116</td>
<td>38</td>
</tr>
<tr>
<td>Lower Cattaraugus,</td>
<td>3</td>
<td>105</td>
<td>49</td>
</tr>
<tr>
<td>Lower Alleghany,</td>
<td>2</td>
<td>35</td>
<td>23</td>
</tr>
<tr>
<td>Upper Alleghany,</td>
<td>3</td>
<td>85</td>
<td>49</td>
</tr>
<tr>
<td>Total,</td>
<td>10</td>
<td>340</td>
<td>160</td>
</tr>
</tbody>
</table>
Mr. and Mrs. Wright have prepared a revised edition of the Seneca Hymn Book, which has been printed at the expense of the American Tract Society. The number of hymns is much enlarged. "It has been our aim," Mr. Wright says, "to embody in them the substance of the gospel, as far as possible; so that the inquiring mind, though destitute of all other means of information, may find enough in this book to point out the way of life." He has also devoted a portion of his time to the translation of the Scriptures into the language of the Seneca.

**TUSCARORAS.**

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

**OUT-STATION.**—Mount Hope.—Miss Mary J. F. Thayer.

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

One year ago the prospects of the church among the Tuscaroras were dark and unpromising. Such was the state of things, indeed, that Mr. Rockwood had asked to be released from a position where his labor seemed to be almost in vain; and it was the expectation of the Committee that he would leave at an early day. But the Lord has turned again the captivity of his people; so that their mouth is filled with laughter, and their tongue with singing. Mr. Rockwood is still at his post, happy in his work, and verifying the words of the Psalmist, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

**THE REVIVAL.**

Not long after the meeting of the Board at Portland, it became evident that the Lord had begun a gracious work; and on the first Sabbath of the present year five young women joined themselves to the people of God. During the months of January and February, the revival went forward with extraordinary power. And yet it was characterized by a silent and most impressive solemnity. "I have never known a work of grace," Mr. Rockwood wrote in February, "when the feelings were so subdued. Even the hope of the young convert is 'quietness and assurance,' rather than ecstasy. In some cases,
the peculiar calmness and sweetness of expression in the countenance are a true index of the calm of the soul." On the first Sabbath in March, thirty-eight persons were admitted to the church, the largest number ever received at one time, in circumstances of the deepest interest. One old chief, who had outlived his three score years and ten, came forward to avouch the Lord to be his God, leaving but three chiefs, out of ten, who were not members of the church, and but one who was not professedly a new creature in Christ Jesus. Others were gathered into the fold of the Savior at a subsequent day; so that the whole number of additions to the church by profession has been fifty-eight; and the aggregate of communicants is reported as amounting to one hundred and ten, of whom one hundred and four are Indians. If we consider the number of the Tuscaroras who are reached by Mr. Rockwood's efforts, we must regard this result as truly wonderful.

INDUSTRY—EDUCATION.

The condition of this people in other respects is very gratifying. They are making decided advances in industry, education and morality. No one can look at their fields of grain, their orchards, their houses and barns, their roads, their public buildings, without discovering the signs and proofs of manliness and thrift; and a brief inspection of the interior of their dwellings will show that the women are "keepers at home," and not given to sloth. Mr. Rockwood also reports an improvement in the manners and personal appearance of the people. The change in this respect, he says, is very marked in some of the recent converts.

It was stated in the last Report that the Indians had erected a school-house for Miss Thayer, two or three miles from Mr. Rockwood's residence, with their own labor and at their own expense. Becoming deeply impressed with the desirableness of a boarding-school, she proposed to the chiefs last January, that they should aid her in enlarging her establishment. They cheerfully consented, and began at once to prepare the timber for another building; which is to be completed within a short time. When the frame was raised, June 14, almost all the Tuscaroras were present to "lend a helping hand," not excepting the women, who provided refreshments for the occasion.

"I cannot describe the emotions I experienced," Miss Thayer says, "in view of what my eyes beheld, my ears heard, and my mind anticipated. The long wished-for day seemed at hand."

Two schools have been in operation for a part of the year,
containing together sixty-one pupils; though the average attendance has been but thirty. A number of the scholars have become personally interested in the revival already described. The State of New York has made an appropriation of two hundred dollars for schools among the Tuscaroras, to continue two years, and appointed Mr. William Mount Pleasant, one of the chiefs, to receive and expend the money.

The Tuscaroras adopted the principles of the "Maine liquor law" several years ago. They feel that intoxicating drinks are destructive of health, happiness and life; and the moral sentiment of the tribe is strongly against their use. Temperance meetings are generally held once a quarter; for a considerable part of the last year, however, they have been convened every month; and their influence is found to be very happy.

These Indians are not unmindful of their obligation to remember the needy and destitute among themselves; nor do they altogether forget their duty to the heathen. "They look after and provide for the poor," Mr. Rockwood says, "giving food, clothing and fuel, and also assisting in the erection of comfortable dwellings for them." In sickness and death, moreover, their kindness is often conspicuous. Within the past year they have aided the treasury of the Board in various ways, directly and indirectly, to the amount of more than one hundred dollars. Still it is obvious that they will need a careful training, as do all who first come forth into the light of the gospel, to raise them to a true and vivid appreciation of the example of Him, who though he was rich, yet for our sakes became poor, that we through his poverty might be rich.

ABENAIQUIS.

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

The labors of Mr. Osunkerhine have been the same as in past years; but he has had no special encouragement. While he hopes that the Spirit has renewed one individual unto life eternal, he is constrained to bewail the unyielding impenitence of a large number, both Romanists and Protestants. Many of his people continue to suffer in their spiritual and temporal interests, from their migratory habits; and it seems to be very difficult to effect a change in this respect. Mr. Osunkerhine reports thirty church members, in good standing, and twenty as still suspended. None have been admitted to Christian fellowship during the year; and no case of discipline has occurred.
SUMMARY.

The survey of the wide field which is committed to the care of the Board, is now complete. It will be advisable, nevertheless, to bring together the entire statistics of the missions, and present them in a compact and accessible form. The following table will be found to embrace the most important facts:

<table>
<thead>
<tr>
<th>Number of Missions</th>
<th>26</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; &quot; Stations</td>
<td>111</td>
</tr>
<tr>
<td>&quot; &quot; Out-stations</td>
<td>45</td>
</tr>
</tbody>
</table>

2. Laborers employed.

| Number of ordained Missionaries, (7 being Physicians,) | 163 |
| " " Licentiates                                       | 2  |
| " " Physicians not ordained                            | 5  |
| " " other Male Assistants                              | 19 |
| " " Female Assistants                                  | 213|
| Whole number of laborers sent from this country        | 402|

| Number of Native Preachers                             | 43 |
| " " Helpers                                           | 202|
| Whole number of Native Assistants                      | 245|
| " " laborers connected with the Missions               | 647|

3. The Press.

| Number of Printing Establishments                      | 11 |
| " " Pages printed last year                            | 59,228,203 |
| " " from the beginning                                  | 922,595,924 |

4. The Churches.

| Number of Churches                                     | 94 |
| " " Church Members                                     | 22,061 |
| Added during the year                                  | 1,595 |

5. Educational Department.

| Number of Seminaries                                   | 10 |
| " " other Boarding Schools                              | 17 |
| " " Free Schools, (441 supported by Hawaiian Government) | 753 |
| " " Pupils in the Seminaries, (75 do.)                  | 485 |
| " " " Boarding Schools                                  | 484 |
| " " " Free Schools, (12,949 do.)                        | 22,096 |
| Whole number in Seminaries and Schools                 | 23,584 |

CORRECTION.

Report on the Nesterian Mission.—Mrs. Wright's name should be Mrs. Catharine M. Wright.
PECUNIARY ACCOUNTS.

Expenditures of the Board during the year ending July 31, 1852.

**Mission to the Zulus.**
- Remittances and purchases, ........................................... $10,222 63

**Mission to the Gaboon.**
- Drafts and purchases, ............................................. 4,938 36
- Expenses of Mr. and Mrs. Walker, .............................. 210 20
- Expenses of Mr. and Mrs. Preston, ............................... 366 25
- Passage of Mr. and Mrs. Walker and Mr. and Mrs. Preston from New York to the Gaboon, .... 700 00
- Passage of Mr. Bushnell and Mr. and Mrs. Wilson from the Gaboon to New York, ...... 450 00
- Expenses of Mr. Bushnell, ........................................... 239 00
- Expenses of Mr. and Mrs. Wilson, ................................. 150 00 — 7,063 81

**Mission to Greece.**
- Remittances, purchases, &c., ..................................... 1,510 25

**Mission to the Armenians.**
- Remittances, drafts and purchases, .............................. 31,646 21
- Outfit and expenses of Mr. and Mrs. Sutphen, .................. 444 82
- Passage of do. from Boston to Smyrna, ......................... 200 00
- Do. of Mr. and Mrs. Bliss and child from Smyrna to Boston, 200 00
- Expenses of do. ...................................................... 277 22
- Do. of Mr. Goodell and family, .................................. 458 50
- Do. of Mr. Wood and family, ...................................... 1,036 39 — 34,258 14

**Mission to the Jews.**
- Remittances and purchases, ....................................... 2,984 47
- Outfit and expenses of Mr. and Mrs. Morgan, ................... 327 28
- Passage of do. from Boston to Smyrna, ......................... 200 00 — 3,711 75

**Mission to Syria.**
- Remittances and purchases, ....................................... 21,967 54
- Outfit and expenses of Mr. and Mrs. Eddy, ...................... 690 35
- Passage of do. from Boston to Smyrna, ......................... 200 00
- Expenses of Mr. and Mrs. Benton, ................................. 500 00 — 23,368 39

**Assyrian Mission.**
- Remittances and purchases, ....................................... 2,829 53
- Outfit and expenses of Dr. and Mrs. Lobdell, ................... 660 88
- Passage of do. from Boston to Smyrna, ......................... 200 00 — 3,690 41

**Nestorian Mission.**
- Remittances, drafts and purchases, .............................. 16,308 50
- Outfit and expenses of Mr. and Mrs. Crane, .................... 263 80
- Do. of Miss Harris, .................................................. 141 00
- Passage of Mr. and Mrs. Crane and Miss Harris from Boston to Smyrna, ........ 300 00 — 16,913 30

**Bombay Mission.**
- Remittances, purchases, &c., .................................... 3,213 11
### PECUNIARY ACCOUNTS.

#### Ahmednuggur Mission.
- Remittances, purchases, &c. .................. 10,026 88
- Expenses of Mr. Ballantine and family, .... 745 19
- Passage of do. from Boston to Bombay, .... 1,000 00
- Outfit and expenses of Mr. Barker, ....... 396 02—— 12,168 09

#### Madras Mission.
- Remittances, drafts and purchases, ....... 6,923 65
- Outfit and expenses of Mr. and Mrs. Hard, .. 596 70
- Passage of do. from Boston to Madras, .... 450 00—— 7,770 35

#### Madura Mission.
- Remittances, drafts and purchases, ....... 22,485 02
- Expenses of Mr. Tracy and family, ....... 700 00—— 23,185 02

#### Ceylon Mission.
- Remittances, drafts and purchases, ....... 16,882 88
- Outfit and expenses of Mr. and Mrs. Sanders, .. 509 83
- Expenses of Mr. Hoisington and family, .... 500 00
- Do. of Mr. Minor and family, and grant on release, .. 1,361 51
- Do. of Mr. Scudder, ............. 227 50
- Do. of Mr. Hastings, ............. 183 27—— 19,914 99

#### Canton Mission.
- Outfit and expenses of Mr. and Mrs. Vrooman, .. 544 95
- Do. of Mr. and Mrs. Brewster, .......... 381 11
- Passage of Mr. and Mrs. Vrooman and Mr. and Mrs. Brewster from Boston to Canton, .......... 1,000 00
- Expenses of Dr. Bridgman, ............. 100 00
- Deduct amount received to be paid in Canton, .......... 695 51—— 1,530 55
- The other expenses of this mission during the year have been paid from previous remittances and from avails of the press.

#### Amoy Mission.
- Remittances, purchases, &c. ............. 2,320 27

#### Fuh-chau Mission.
- Remittances, purchases, &c. ............. 5,979 88

#### Sandwich Islands Mission.
- Drafts, purchases, &c. .................. 16,551 87
- Outfit and expenses of Mr. and Mrs. Paris, .. 727 76
- Do. of Mr. and Mrs. Andrews, .......... 834 87
- Do. of Mr. and Mrs. Snow, ........ 423 38
- Do. of Dr. and Mrs. Gulick, .......... 668 59
- Do. of Mr. Wilcox, ................. 223 55
- Do. of Mr. and Mrs. Sturges, .......... 514 31
- Passage of the above named individuals and of Mrs. Thurston, with children of Mr. Paris and Mr. Wilcox, from Boston to Honolulu, .......... 3,525 00
- Expenses of Dr. Andrews, ............ 383 62
- Do. of Mr. Ives, ................. 84 05—— 23,027 00

#### Choctaw Mission.
- Drafts, purchases, &c. ............. 6,457 38

#### Cherokee Mission.
- Drafts, purchases, &c. ............. 4,505 78

#### Mission to the Dakotas.
- Drafts, purchases, &c. ............. 3,515 79

#### Mission to the Ojibwas.
- Drafts, purchases, &c. ............. 1,348 98

#### Tuscarora Mission.
- Drafts, &c. ............... 836 91
### Pecuniary Accounts

#### Seneca Mission

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts, purchases, &amp;c.</td>
<td>$5,611.68</td>
</tr>
</tbody>
</table>

#### Mission to the Abenaquis

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expenses of the station of St. Francis</td>
<td>$277.00</td>
</tr>
</tbody>
</table>

#### Indian Missions Generally

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transportation, &amp;c. for various stations</td>
<td>$62.65</td>
</tr>
</tbody>
</table>

#### Agencies

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary of Rev. A. Gleason, three months, including traveling expenses, &amp;c.</td>
<td>$258.60</td>
</tr>
<tr>
<td>Salary of Rev. T. S. Milligan, one year</td>
<td>$600.00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>$68.73</td>
</tr>
<tr>
<td>Salary of Rev. S. G. Clark, one year</td>
<td>$600.00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>$127.78</td>
</tr>
<tr>
<td>Salary of Rev. F. Bartlett, one year</td>
<td>$600.00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>$146.41</td>
</tr>
<tr>
<td>Salary of Rev. O. P. Hoyt, one year</td>
<td>$600.00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>$102.35</td>
</tr>
<tr>
<td>Salary of Rev. W. Clark, one year</td>
<td>$700.00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>$260.01</td>
</tr>
<tr>
<td>Salary of Rev. O. Cowles, one year</td>
<td>$750.00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>$237.01</td>
</tr>
<tr>
<td>Salary of Rev. J. P. Fisher, one year</td>
<td>$750.00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>$182.63</td>
</tr>
<tr>
<td>Salary of Rev. I. M. Weed, one year</td>
<td>$750.00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>$140.90</td>
</tr>
<tr>
<td>Salary of Rev. F. E. Cannon, one year</td>
<td>$900.00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>$239.74</td>
</tr>
<tr>
<td>Salary of Rev. I. R. Worcester, one year</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>$253.25</td>
</tr>
<tr>
<td>Salary of Rev. H. A. Tracy, one year</td>
<td>$1,200.00</td>
</tr>
<tr>
<td>Traveling expenses of do.</td>
<td>$164.57</td>
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<tr>
<td>Salary of Rev. D. Main, one year</td>
<td>$1,500.00</td>
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<tr>
<td>Traveling expenses of do.</td>
<td>$196.99</td>
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<tr>
<td>Services of G. L. Weed, one year, including rent,</td>
<td>$300.00</td>
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Rent and expenses connected with General Agencies:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Traveling expenses of returned missionaries while on agencies, and of deputations to attend anniversaries, &amp;c.</td>
<td>$1,422.54 — $14,227.73</td>
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</table>

#### Agency in New York

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Salary of Agent and Clerk</td>
<td>$1,700.00</td>
</tr>
<tr>
<td>Office rent,</td>
<td>$650.00</td>
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<tr>
<td>Periodicals,</td>
<td>$8.83 — $2,358.83</td>
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#### Publications

Cost of the Missionary Herald, including the salary of the general agent, from August, 1851, to July, 1852:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tr>
<td>Inclusive, 17,600 copies</td>
<td>$5,733.59</td>
</tr>
<tr>
<td>Deduct amount received of subscribers</td>
<td>$2,850.00 — $2,833.59</td>
</tr>
<tr>
<td>(Individuals entitled to the Missionary Herald by donations of $10 and upwards, etc. have received 11,800 copies, costing $4,130.)</td>
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Cost of Journal of Missions, 37,500 copies:

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<th>Amount</th>
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<tr>
<td>Deduct amount received of subscribers</td>
<td>$2,700.00 — $2,825.68</td>
</tr>
<tr>
<td>(Three thousand copies have been distributed gratuitously to pastors)</td>
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<tr>
<td>Cost of Youths Dayspring, 40,833 copies</td>
<td>$5,948.71</td>
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<tr>
<td>Deduct amount received of subscribers</td>
<td>$2,650.00 — $3,292.71</td>
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<tr>
<td>Forty-second Annual Report, 5,000 copies</td>
<td>$870.49</td>
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<tr>
<td>Abstract of do.</td>
<td>$19.24</td>
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<tr>
<td>Missionary Tracts, No. 7 and 8, 4,000 copies</td>
<td>$115.00</td>
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<td>Missionary Tract, No. 11, 3,000 copies</td>
<td>$59.25</td>
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<tr>
<td>Do. No. 12, 6,500 copies</td>
<td>$92.90</td>
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<tr>
<td>Dr. Riddle's Sermon, 3,000 copies</td>
<td>$112.15</td>
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<tr>
<td>Maps of Missions, 1,500 copies</td>
<td>$24.65</td>
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<tr>
<td>Dr. Poor's Letter, 500 copies</td>
<td>$33.00</td>
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<tr>
<td>Claims of Armenians, 500 copies</td>
<td>$10.43</td>
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<tr>
<td>Circulars, checks, drafts, &amp;c.</td>
<td>$64.75 — $10,403.54</td>
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</table>
PECUNIARY ACCOUNTS.

Secretaries' Department.

Salary of Dr. Anderson, $1,700; less $790 received from fund for officers.
Do. of Mr. Treat, $1,500; less $790 as above,
Do. of Dr. Pomroy, $1,700; less $790 as above,
Clerk hire, ................................................................. 600 00 — 3,130 00

Treasurer's Department.

Salary of the Treasurer, $1,650; less $790 received from the fund for officers,
Clerk hire, ........................................................................ 1,300 00 — 2,160 00

Miscellaneous Charges.

Postage of letters and pamphlets, ........................................ 871 12
Fuel, gas, &c., ...................................................................... 197 39
Blank books, receipts, certificates, stationery, &c. .................. 295 12
Books for Library, periodicals, and binding books and pamphlets, 333 21
Care of Missionary House, making fires, lighting, attendance and labor, 200 00
Freight and cartage, ............................................................. 29 04
Carpenter's work, furniture, gas fixtures, repairing furnaces, &c. for Missionary House, 329 50
Insurance on property in do. .................................................. 46 23
Copying of letters and documents, ......................................... 119 47
Expenses of meetings in behalf of the Board in New York and Boston, 85 50
Discount on bank notes and drafts, counterfeit notes, and interest on borrowed money, 556 84 — 3,063 44

Balance for which the Board was in debt, August 1, 1851, 257,727 35
Receipts of the Board during the year ending July 31, 1852.

Donations, as acknowledged in the Missionary Herald, $263,633 45
Legacies, do. do. ............................................................... 36,920 44
Interest on General Permanent Fund, ($23,000 being invested in the Missionary House,) 1,878 80
Interest on Ashley Fund, ..................................................... 150 00
Balance on hand, July 31, 1852, ........................................... 5 35

GENERAL PERMANENT FUND.

This fund amounted last year to $56,460 00
Received within the year, .................................................... 116 82

PERMANENT FUND FOR OFFICERS.

This fund amounts, as last year, to $33,840 00

FUND FOR OFFICERS.

Balance on hand last year, .................................................... 35 56
Received within the year, for interest on the Permanent Fund for Officers, 3,141 20
Paid balance of salaries of Secretaries and Treasurer, 3,176 78
Balance on hand, ................................................................. 3,160 00
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<tr>
<th>Auxiliary Societies</th>
<th>Details</th>
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<tbody>
<tr>
<td><strong>MAINE.</strong></td>
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<tr>
<td>Cumberland County,</td>
<td>Daniel Evans, Tr. Portland, $1,750 67</td>
</tr>
<tr>
<td>Franklin County,</td>
<td>Rev. I. Rogers, Tr. Farmington, 55 50</td>
</tr>
<tr>
<td>Kennebec Conf. of Chs.</td>
<td>B. Nason, Tr. Hallowell, 481 72</td>
</tr>
<tr>
<td>Lincoln County,</td>
<td>Rev. J. W. Ellingwood, Tr. Bath, 1,237 64</td>
</tr>
<tr>
<td>Penobscot County,</td>
<td>E. F. Duren, Tr. Bangor, 1,500 09</td>
</tr>
<tr>
<td>Somerset County,</td>
<td>Rev. G. W. Cressey, Tr. Kennebunk, 940 26-6,152 20</td>
</tr>
<tr>
<td>York Conf. of Chs.</td>
<td></td>
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<tr>
<td><strong>Towns not associated,</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Legacies,</strong></td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>NEW HAMPSHIRE.</strong></td>
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</tr>
<tr>
<td>Cheshire County,</td>
<td>W. Lannon, Tr. Keene, 1,057 43</td>
</tr>
<tr>
<td>Grafton County,</td>
<td>W. W. Russell, Tr. Plymouth, 838 39</td>
</tr>
<tr>
<td>Hillsborough County</td>
<td>J. A. West, Tr. Nashua, 3,286 94</td>
</tr>
<tr>
<td>Merrimack County,</td>
<td>G. Hutchins, Tr. Concord, 1,003 50</td>
</tr>
<tr>
<td>Rockingham Conf. of Chs.</td>
<td>F. Grant, Tr. Exeter, 1,631 10</td>
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<tr>
<td>Strafford Conf. Chs.</td>
<td>E. J. Lane, Tr. Dover, 592 31</td>
</tr>
<tr>
<td>Sullivan County,</td>
<td>E. L. Goddard, Tr. Claremont, 571 19-9,256 75</td>
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<tr>
<td><strong>Towns not associated,</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Legacies,</strong></td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>VERMONT.</strong></td>
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</tr>
<tr>
<td>Addison County,</td>
<td>Amon Wilcox, Tr. Middlebury, 368 41</td>
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<tr>
<td>Caledonia no. Conf. of Chs.</td>
<td>E. Jewett, Tr. St. Johnsbury, 1,045 49</td>
</tr>
<tr>
<td>Chittenden County,</td>
<td>C. F. Seymour, Tr. Burlington, 1,102 12</td>
</tr>
<tr>
<td>Franklin County,</td>
<td>C. F. Safford, Tr. St. Albans, 364 10</td>
</tr>
<tr>
<td>Orange County,</td>
<td>L. Bacon, Tr. Chelsea, 378 67</td>
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<tr>
<td>Orleans County,</td>
<td>H. Hastings, Tr. Irasburgh, 164 07</td>
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<tr>
<td>Rutland County,</td>
<td>J. Barrett, Tr. Rutland, 1,850 51</td>
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<tr>
<td>Washington County,</td>
<td>G. W. Scott, Tr. Montpelier, 305 48</td>
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<tr>
<td>Windham County,</td>
<td>F. Tyler, Tr. Brevard, 1,165 53</td>
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<td><strong>Windsor County,</strong></td>
<td>E. F. Novis, Tr. Royalton, 698 60-7,922 98</td>
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<tr>
<td><strong>J. Steele, Tr. Windsor</strong></td>
<td></td>
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<tr>
<td><strong>Towns not associated,</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Legacies,</strong></td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL.</strong></td>
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<tr>
<td><strong>MASSACHUSETTS.</strong></td>
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<tr>
<td>Barnstable County,</td>
<td>Walter Crocker, Tr. W. Barnstable, 734 59</td>
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<tr>
<td>Berkshire County,</td>
<td>Rev. J. J. Dusa, Tr. S. Adams, 4,369 15</td>
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<td>Boston,</td>
<td>B. A. Danforth, Agent, Boston, 19,188 98</td>
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<tr>
<td>Brookfield Association,</td>
<td>William Hyde, Tr. Ware, 3,814 43</td>
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<tr>
<td>Essex County, North</td>
<td>James Caldwell, Tr. Newburyport, 3,313 26</td>
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<tr>
<td>Essex County, South</td>
<td>C. M. Richardson, Tr. Salem, 3,969 15</td>
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<tr>
<td>Franklin County,</td>
<td>Lewis Merrim, Tr. Greenfield, 1,347 32</td>
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<td>Hampden County,</td>
<td>C. O. Clapin, Tr. Springfield, 4,018 15</td>
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<td>Hampshire County,</td>
<td>J. D. Whitney, Tr. Northampton, 7,388 77</td>
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<td>Harmony Conf. of Chs.</td>
<td>W. C. Cyperron, Tr. Uxbridge, 1,294 56</td>
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<tr>
<td>Middlesex North and vicinity,</td>
<td>C. Lawrence, Tr. Groton, 1,163 05</td>
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<tr>
<td>Middlesex South Conf. of Chs.</td>
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<tr>
<td>Miss. Union of the Salem Asso R. P. Water, Tr. Salem, 986 47</td>
<td></td>
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<tr>
<td>Norfolk County,</td>
<td>Rev. T. T. Richardson, Tr. Medfield, 5,885 76</td>
</tr>
<tr>
<td>Old Colony,</td>
<td>H. Coggeshall, Tr. New Bedford, 1,430 76</td>
</tr>
<tr>
<td>Palestinian Missionary Society,</td>
<td>Ebenezer Aden, Tr. Randolph, 1,746 15</td>
</tr>
<tr>
<td>Pilgrim Association,</td>
<td>Josiah Robbins, Tr. Plymouth, 361 94</td>
</tr>
<tr>
<td>Taunton and vicinity,</td>
<td></td>
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<tr>
<td>Worcester County, North,</td>
<td>Benjamin Hawkes, Tr. Templeton, 9,240 86</td>
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<tr>
<td>Worcester Central,</td>
<td>A. D. Foster, Tr. Worcester, 4,483 87-71,636 43</td>
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<tr>
<td><strong>Towns not associated,</strong></td>
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<tr>
<td><strong>Legacies,</strong></td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL.</strong></td>
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</tbody>
</table>
DONATIONS.

CONNECTICUT.

Report, CONNECTICUT.

Fairfield County, East, Rev. J. S. Whittlesey, Tr. Trumbull, 847 57
Fairfield County, West, Charles Marvin, Tr. Wilton, 9,933 27
Hartford County, A. W. Butler, Tr. Hartford, 8,985 35
Hartford County, South, H. S. Ward, Tr. Middletown, 3,010 12
Litchfield County, G. C. Woodruff, Tr. Litchfield, 3,765 32
Middlesex Association, S. Fillmore, Tr. Essex, 1,397 56
New Haven City, A. H. Maltby, Agent, New Haven, 4,926 73
New Haven County, East, A. H. Maltby, Agent, New Haven, 1,085 29
New Haven Co., W. Conn., A. Townsend, Jr., Tr. New Haven, 9,050 35
New London and vicinity, F. A. Perkins, Norwich, 5,561 18
Norwich and vicinity, Charles Butler, Tolland, 2,486 67
Tolland County, J. B. Guy, Tr. Thompson, 314 49
Windsor County, Towns not associated, 5,058 94
Legacies, 46,773 69

RHODE ISLAND.

Donations, 2,650 36

NEW YORK.

Auburn and vicinity, I. F. Terrill, Agent, Auburn, 1,008 41
Board of Foreign Missions in Ref. Dutch Church, C. S. Little, Tr. New York city, 8,765 17
Buffalo and vicinity, James Crocker, Agent, Buffalo, 1,267 01
Chautauqua County, S. H. Hungerford, Tr. Westfield, 158 14
Geneva and vicinity, C. A. Cook, Agent, Geneva, 5,647 08
Greene County, John Doane, Agent, Catskill, 386 53
Monroe County and vicinity, Ebenezer Ely, Tr. Rochester, 4,424 32
New York City and Brooklyn, J. W. Tracy, Tr. New York city, 32,536 49
Onondaga County, James Dana, Tr. Utica, 1,685 84
Ontario County, D. H. Little, Tr. Cherry Valley, 458 93
Plattsburgh and vicinity, L. Myers, Tr. Plattsburgh, 483 57
St. Lawrence County, H. L. Smith, Tr. Gouverneur, 503 47
Syracuse and vicinity, J. Hall, Agent, Syracuse, 506 69
Washington County, M. Freeman, Tr. Schenectady, 718 39
Watertown and vicinity, Adriel Ely, Agent, Watertown, 8,666 61 49,609 55
Towns not associated, 12,770 22
Legacies, 5,242 75

67,222 49

NEW JERSEY.

Board of Foreign Missions in Reformed Dutch Church, C. S. Little, Tr. 1,359 11
Donations, 5,240 46
Legacies, 2,630 85

9,170 42

Pennsylvania.

Donations, 10,141 34
Legacies, 1,674 56

11,815 90

DELAWARE.

Donations, 326 48

MARYLAND.

Board of Foreign Missions in German Reformed Church, Rev. Elias Heiser, Baltimore, Tr. 800 00
Donations, 1,824 33

2,624 33

DISTRICT OF COLUMBIA.

Donations, 496 60

VIRGINIA.

Richmond and vicinity, S. Reeve, Richmond, Tr. 958 16
Donations, 394 30
Legacies, 50 00

1,319 46
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<tr>
<th>State</th>
<th>Donations</th>
<th>Legacies</th>
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<tr>
<td>Ohio</td>
<td>5,038.46</td>
<td>11,506.81</td>
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<td>Indiana</td>
<td>1,840.00</td>
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<td>Illinois</td>
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<td>Michigan</td>
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<td>Wisconsin</td>
<td>698.30</td>
<td>785.30</td>
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<td>Iowa</td>
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<td>Missouri</td>
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<td>Alabama</td>
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<td>Georgia</td>
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<td>South Carolina</td>
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<td>Tennessee</td>
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<td>Florida</td>
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<td>Texas</td>
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<td>California</td>
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<tr>
<td>Minnesota Territory</td>
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<td>Oregon Territory</td>
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<tr>
<td>Foreign Lands</td>
<td>8,892.44</td>
<td>1,319.32</td>
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<tr>
<td>Total</td>
<td>167,788.90</td>
<td>30,211.76</td>
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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 John W. Ellingwood, D.D.
- 1845 Asa Cummings, D.D.
- 1851 George F. Patten, Esq.

New Hampshire.

- 1833 Nathaniel Lord, D.D.
- 1838 Samuel Fletcher, Esq.
- 1840 Hon. Edmund Parker.
- 1840 Zebediah S. Bartow, D.D.
- 1842 Rev. John K. Young.

Vermont.

- 1838 John Wheeler, D.D.
- 1839 Charles Walker, D.D.
- 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.
- 1825 Justin Edwards, D.D.
- 1827 John Tappan, Esq.
- 1828 Henry Hill, Esq.
- 1832 Rufus Anderson, D.D.
- 1833 Rev. David Greene.
- 1833 Charles Stoddard, Esq.
- 1837 Nehemiah Adams, D.D.
- 1838 Thomas Snell, D.D.
- 1838 Rev. Aaron Warner.
- 1839 Mark Hopkins, 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 Willard Child, D.D.
- 1842 Richard S. Storrs, D.D.
- 1842 Ebenezer Burgess, D.D.
- 1842 John Nelson, D.D.
- 1842 Hon. Samuel Williston.
- 1843 Swan Lmyan Pomroy, D.D.
- 1843 Rev. Selah B. Treat.
- 1845 Hon. William J. Hubbard.
- 1845 Hon. Linus Child.
- 1845 Rev. Henry B. Hooker.
- 1845 Baxter Dickinson, D.D.
- 1845 Calvin E. Stowe, 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.
- 1852 William Ropes, Esq.

Rhode Island.

- 1846 Rev. Thomas Shepard.
- 1850 John Kingsbury, Esq.

Connecticut.

- 1817 Jeremiah Day, D.D., LL.D.
- 1823 Bennet Tyler, D.D.
- 1822 Noah Porter, D.D.
- 1826 Thomas S. Williams, LL.D.
- 1828 Joel Hawes, D.D.
- 1830 Mark Tucker, D.D.
- 1838 Hon. Thomas W. Williams.
- 1840 Hon. Seth Terry.
- 1840 Edward W. Hooker, D.D.
- 1840 John T. Norton, Esq.
- 1842 Chauncey A. Goodrich, D.D.
- 1842 Alvan Bond, D.D.
- 1845 Leonard Bacon, D.D.
- 1848 Henry White, Esq.
- 1848 Joel H. Linsley, D.D.
- 1843 Rev. David L. Ogden.
- 1848 Nathanial O. Kellogg, Esq.
- 1848 Andrew W. Porter, Esq.
- 1852 Abel McNair, D.D.
- 1852 Gen. William Williams.
1852.] MEMBERS OF THE BOARD.

New York.

1812 ELIPHALET NOTT, D. D.
1823 S. V. S. WILDER, Esq.
1824 PHILIP MULLEDOR, D. D.
1825 GARDINER SPRING, D. D.
1825 THOMAS DE WITT, D. D.
1825 NATHAN S. BEMAN, D. D.
1825 THOMAS McCAULEY, D. D., LL.D.
1826 JAMES M. MATHEWS, D. D.
1828 Rev. HENRY DWIGHT.
1830 ISAAC FERRIS, D. D.
1832 THOMAS H. SKINNER, D. D.
1832 WILLIAM W. CHESTERS, Esq.
1832 PELATIAH PERIT, Esq.
1834 ISAAC F. ELLIS, Esq.
1836 Rev. HENRY DWIGHT.
1838 ISAAC F. ELLIS, D. D.
1838 THOMAS H. SKINNER, D. D.
1838 ALBION H. LITTLE, Esq.
1838 CHARLES MILLIS, Esq.
1838 SAMUEL H. COX, D. D.
1840 ARISTARCHUS CHAMPION, Esq.
1842 HARVEY ELY, Esq.
1842 CHARLES M. LEE, LL. D.
1842 Hor. WILLIAM L. P. WARREN.
1842 HORACE HOLDEN, Esq.
1842 WILLIAM ADAMS, D. D.
1842 JOEL PARKER, D. D.
1843 WILLIAM WISNER, D. D.
1843 EDWARD ROBINSON, D. D.
1843 WILLIAM PATTON, D. D.
1843 WILLIAM W. STONE, Esq.
1846 Hon. HENRY W. TAYLOR.
1846 JAMES CROCKER, Esq.
1846 CALVIN T. HULBURD, Esq.
1848 LAURENS P. HICKOK, D. D.
1848 WILLIAM M. HALSTED, Esq.
1848 DAVID WOSSON, Esq.
1848 SIMEON BENJAMIN, Esq.
1850 ROBERT W. CONDIT, D. D.
1851 Rev. SIMEON NORTH, LL. D.
1851 CHARLES J. STEIDMAN, Esq.
1851 Rev. HENRY A. NELSON.
1852 WALTER S. GRIFFITH, Esq.
1852 ISAAC N. WYCKOFF, D. D.
1852 Hon. WILLIAM F. ALLEN.
1852 Rev. GEORGE W. WOOD.

New Jersey.

1826 THEO FRELINGHUYSEN, LL. D.
1832 Hon. PETER D. VROOM.
1833 DAVID MAGEE, D. D.
1833 RICHARD T. HAINES, Esq.
1840 Hon. JEREMIAH R. HORNBLOWER.
1842 J. MARSHAL PAUL, M. D.
1842 ANSEL D. EDDY, D. D.
1843 BENJAMIN C. TAYLOR, D. D.
1845 JOHN FORSYTH, D. D.
1846 ABRAHAM B. HASBROUCK, LL. D.
1851 Hon. DANIEL HAINES.

Pennsylvania.

1826 JOHN LINDSAY, D. D.
1826 WILLIAM W. NELSON, D. D.
1832 JOHN MEADOWS, D. D.
1853 MATTHEW BROWN, D. D.
1838 WILLIAM R. DE WITT, D. D.
1838 THOMAS FLEMING, Esq.
1838 ABNER WRIGHT, Esq.
1840 Hon. WILLIAM DARLING.

1840 WILLIAM JESSUP, LL. D.
1840 BERNARD C. WOLF, D. D.
1840 Rev. ALBERT BARNS.
1840 DAVID H. RIDDLE, D. D.
1840 J. W. NEVIN, D. D.
1842 ELIPHALET W. GILBERT, D. D.
1843 SAMUEL H. PERKINS, Esq.
1846 CHARLES S. WUITS, Esq.

Maryland.

1834 WILLIAM S. PLUMMER, D. D.
1836 JAMES G. HAMNER, D. D.

District of Columbia.

1840 Hon. CHARLES W. ROCKWELL.
1843 Rev. JOHN CROSS SMITH.

Virginia.

1826 Gen. JOHN H. COCKE.
1826 WILLIAM MAXWELL, Esq.
1834 THOMAS P. ATKINSON, M. D.

South Carolina.

1826 WILLIAM POST, D. D.
1834 JOSEPH H. LUMPKIN, Esq.

Tennessee.

1834 WILLIAM S. PLUMMER, D. D.
1834 ISAAC ANDERSON, D. D.
1834 SAMUEL R. HONE.

Ohio.

1826 ROBERT G. WILSON, D. D.
1834 ROBERT H. BISHOP, D. D.
1836 GEORGE E. PIERCE, D. D.
1840 Rev. HARVEY COE.
1840 Rev. CHARLES EDDY.
1843 SAMUEL C. AIKEN, D. D.
1851 H. HOWE ALLEN, D. D.
1851 SAMUEL W. FISHER, D. D.
1851 GABRIEL TRENCHER, Esq.
1851 HENRY SMITH, D. D.

Michigan.

1838 EURONAS P. HASTINGS, Esq.
1838 Rev. HARVEY D. KITCHELL.
1851 Hon. CHARLES NOBLE.

Indiana.

1838 CHARLES WHITE, D. D.
1851 Hon. JEREMIAH SULLIVAN.

Illinois.

1851 Rev. JULIAN M. STURTEVANT.
1851 Rev. ARATAS KENT.
1851 Rev. ROBERT W. PATTERSON.
1851 WILLIAM H. BROWN, Esq.

Wisconsin.

1851 Rev. AARON L. CHAPIN.
1851 ELIPHALET CRAMER, Esq.

Iowa.

1851 Rev. JOHN C. HOLBROOK.

Missouri.

1851 Rev. ARTHUR BULLARD, D. D.
MEMBERS OF THE BOARD. 

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.
1835 G. SMYTTAN, M. D.
1835 Sir JOHN CAMPBELL.
1839 Sir CULLING E. EARDLEY, Bart.
1843 Sir EDWARD GAMBIER.
1851 Lord STRATFORD DE REDCLIFFE, London.

Scotland.
1819 RALPH WARDLAW, D. D., Glasgow.

India.
1833 EDWARD H. TOWNSEND, Esq.
1840 JOHN STEVENSON, D. D., Bombay.
1840 Rev. GEORGE CANDY, Bombay.
1841 E. P. THOMPSON, Esq., Madras.
1843 Lieut. Col. ROBERT ALEXANDER, Madras.
1843 A. F. BRUCE, Esq., Madras.

Ceylon.
1830 Venerable Archdeacon GLENIE.
1831 JAMES N. MOOYART, Esq.

Penang.
1839 Sir WILLIAM NORRIS.

Canada.
1843 JACOB DE 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.]

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<td>1849</td>
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<td>WILLIAM J. ARMSTRONG, D. D.</td>
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**New Hampshire.**

| 1812     | JOHN LANGDON, LL. D. | 1820   | 1826     | JOHN NITCHIE, Esq. |
| 1812     | SETH PAYSON, D. D.   | 1820   | 1832     | ZECHARIAH LEWIS, Esq. |
| 1820     | HEN. THOMAS W. THOMPSON, | 1822 | 1830     | WILLIAM J. ARMSTRONG, D. D. |
| 1830     | GEORGE SULLIVAN      | 1838   | 1832     | THOMAS BRADFORD, Esq. |
| 1830     | JOHN HUBBARD CHURCH, D. D. | 1840 | 1819     | GEORGE A. BAXTER, D. D. |
| 1830     | HEN. LAY OLMCO       | 1845   | 1832     | THOMAS BRADFORD, Esq. |
| 1842     | Rev. ARCHIBALD BURLING, | 1850   | 1843     | THOMAS BRADFORD, Esq. |

**Vermont.**

| 1840     | WILLIAM PAGE, Esq.   | 1850   | 1812     | EDWIN BOUDINOT, D. D. |
| 1818     | Hon. CHARLES MARSH   | 1849   | 1823     | THOMAS BRADFORD, Esq. |

**Massachusetts.**

| 1810     | SAMUEL SPRING, D. D. | 1819   | 1812     | THOMAS BRADFORD, Esq. |
| 1810     | SAMUEL WORCESTER, D. D. | 1821 | 1826     | THOMAS BRADFORD, Esq. |
| 1810     | ZEPHANIAH SWIFT MOORE, D. D. | 1823 | 1832     | THOMAS BRADFORD, Esq. |
| 1820     | JEDIDIAH MORSE, D. D. | 1826   | 1820     | THOMAS BRADFORD, Esq. |
| 1820     | HEN. W. H. RICE      | 1826   | 1820     | THOMAS BRADFORD, Esq. |
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| 1820     | HEN. W. H. RICE      | 1826   | 1820     | THOMAS BRADFORD, Esq. |

**Connecticut.**

| 1810     | TIMOTHY DWIGHT, D. D., LL. D. | 1817 | 1813     | THOMAS BRADFORD, Esq. |
| 1810     | Gen. JEDIDIAH HUNTINGTON, | 1819 | 1819     | THOMAS BRADFORD, Esq. |
| 1819     | JOHN TREADWELL, LL. D.   | 1823 | 1819     | THOMAS BRADFORD, Esq. |
| 1836     | HENRY HUDSON, Esq.      | 1843 | 1826     | THOMAS BRADFORD, Esq. |
| 1826     | JOHN COTTON SMITH, LL. D. | 1846 | 1826     | THOMAS BRADFORD, Esq. |
| 1826     | SAMUEL T. ARMSTRONG, D. D. | 1847 | 1826     | THOMAS BRADFORD, Esq. |
| 1826     | DANIEL NOYES, Esq.      | 1852 | 1826     | THOMAS BRADFORD, Esq. |
| 1826     | BELA B. EDWARDS, D. D.   | 1852 | 1826     | THOMAS BRADFORD, Esq. |
| 1826     | HEN. ALFRED D. FOSTER, D. D. | 1852 | 1826     | THOMAS BRADFORD, Esq. |

**New York.**

| 1818     | Col. HENRY LANE, | 1822 | 1819     | THOMAS BRADFORD, Esq. |
| 1819     | DIVINE BETHUNE, Esq. | 1825 | 1820     | THOMAS BRADFORD, Esq. |
| 1819     | JOHN JAY, | 1829 | 1820     | THOMAS BRADFORD, Esq. |
| 1820     | Col. HENRY LANE, | 1830 | 1820     | THOMAS BRADFORD, Esq. |
| 1820     | Col. HENRY LANE, | 1830 | 1820     | THOMAS BRADFORD, Esq. |
| 1819     | EGERT BENSON, | 1833 | 1820     | THOMAS BRADFORD, Esq. |
| 1820     | JONAS PLATT, LL. D. | 1834 | 1820     | THOMAS BRADFORD, Esq. |
## OFFICERS OF THE BOARD.

<table>
<thead>
<tr>
<th>Election</th>
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<td>THOMAS S. WILLIAMS, LL. D.</td>
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### Vice Presidents.

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<tr>
<td>1810</td>
<td>WILLIAM BARTLET, Esq.</td>
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<td>SAMUEL SPRING, D. D.</td>
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<td>SAMUEL WORCESTER, D. D.</td>
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<td>JEREMIAH EVARTS, Esq.</td>
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<td>JEDIDIAH MORSE, D. D.</td>
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<td>ELIAS CORNELIUS, D. D.</td>
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<td>Hon. SAMUEL T. ARMSTRONG</td>
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<td>CHARLES STODDARD, Esq.</td>
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</table>

### Prudential Committee.

<table>
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<tr>
<th>Election</th>
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<td>JEREMIAH EVARTS, Esq.</td>
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### Recording Secretaries.

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<td>1810</td>
<td>CALVIN CHAPIN, D. D.</td>
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### Assistant Corresponding Secretaries.

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<td>RUFUS ANDERSON, D. D.</td>
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### Assistant Recording Secretaries.

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### Treasurers.

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### Auditors.

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<td>JOSHUA GOODALE, Esq.</td>
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<td>1842</td>
<td>MOSES L. HALE, Esq.</td>
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<td>1847</td>
<td>HENRY HILL, Esq.</td>
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</table>
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.**

**MAINE.**

- Adams George E., D. D.
- Adams Rev John B.
- Adams Mrs. John B.
- Adams Rev Jonathan.
- Adams Samuel.
- Adams Rev Weston B.
- Allen Rev Benjamin B.
- Ashley Rev John L.
- Bacheleur Rev Gillman.
- Baker Rev John.
- Balkam Rev U.
- Barker Samuel P.
- Barrows John S.
- Bartlett Rev Joseph.
- Bell Rev John.
- Blake Rev Joseph.
- Blicnet Illis.
- Blood Rev Mighill.
- Bond Illis.
- Bowman Rev George A.
- Boynton Rev John.
- Bradley Rev Caleb.
- Brown Rev Amos.
- Brown Rev W. L.
- Brown Rev William.
- Carruthers J. J., D. D.
- Carruthers Rev James.
- Carter Eliza C.
- Chapin Rev Perc.
- Chapman Rev Calvin.
- Chapman Rev Elias.
- Chapman Rev Nathaniel.
- Chidister Rev John W.
- Church Rev Nathan.
- Clark Freeman.
- Clark Mrs. Mary O.
- Clark Eliza L.
- Clark Rev William.
- Clark Rev Eliza H.
- Clark William B.
- Cresset Jonathan., D. D.
- Cole Joseph.
- Cole Rev Albert.
- Cook Rev Amos T.
- Cresset Rev George W.
- Cresset Mrs. Caroline M.
- Cresset Mrs. Sarah C.
- Crosby Rev John.
- Cutler Rev James R.
- Cushman Rev David.
- Cutler Rev E. G.
- Cutler Rev Edward F.
- Dana Rev Charles.
- Dana Woodbury S.
- Darling Henry.
- Dillingham Cornelius.
- Dole Ebenezer.
- Dole Ebenezer, Jr.
- Dole Mrs. Hannah.
- Douglass Rev John A.
- Douglass Mrs. L. A.
- Drake Rev Samuel S.
- Drummond Alexander.
- Drummond Rev James.
- Durant E. F.
- Dwight Rev Edward S.
- Ellingwood Mrs. Harriet M.
- Ellingwood Mrs. Nancy.
- Ellis Rev Manning.
- Ellsworth Rev John.
- Ellis Rev Jacob C.
- Evans Rev Jacob C.
- Evans Rev Nancy.
- Evans Miss Catharine.
- Ellis Rev Manning.
- Eliwell Payn.
- Fessenden Rev J. P.
- Field Rev George W.
- Fisher Rev Jonathan.
- Fisk Rev Albert W.
- Frank Rev John O.
- Freeman Rev Charles.
- Freeman Rev Joseph.
- French Miss Catharine.
- Frost Rev Charles.
- Gerry Rev David.
- Gilmorn S. E.
- Godfrey Charles.
- Goss Rev Jacob C.
- Gow Rev Joseph.
- Graves William.
- Gready Rev Allen.
- Hale Rev Jonathan L.
- Harrington Enoch.
- Harvard Mrs. Hannah P.
- Harwood Thomas.
- Hathaway Rev George W.
- Hawes Rev Josiah T.
- Hayes Rev Stephen H.
- Ellis Rev Israel.
- Hobart Rev Caleb.
- Holman Rev Morris.
- Hopkins Rev Elliptical.
- Hopkins Samuel.
- Hubbard Rev Anson.
- Hurst Rev Carbon.
- Hurst Miss Louisa.
- Hurst Mrs. Sophronia W.

**HONORARY MEMBERS.**

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**New Members.**

- Hyde Henry.
- Hyde John A.
- Hyde Jonathan.
- Hyde Rev W. L.
- Hyde Rev Horatio. 
- Jameson Rev Thomas. 
- Jenkins Rev Charles. 
- Johnson Rev Samuel. 
- Jones Rev Elisha.
- Jordan Rev William V.
- Keeler Rev S. H. 
- Kendrick Rev Daniel. 
- Leland Rev John H. M. 
- Kimball Rev Irvoy. 
- Libby Joseph. 
- Little Mrs. Dorothy. 
- Little Rev George B. 
- Littlefield Christopher. 
- Littlefield Joseph H. 
- Lord Mrs. Phebe. 
- Lord Rev Thomas N. 
- Loring Rev Amasa. 
- Loring Rev Asa T. 
- Loring Rev Joseph. 
- Lovejoy Rev Daniel. 
- McElroy Rev John. 
- Mason Rev Eaton. 
- May Rev William. 
- McKean Miss Julia. 
- Merrill Rev Eoses. 
- Merrill Rev Samuel H. 
- Mitchell Rev Thomas C. 
- Morse Samuel. 
- Mussel Rev Joseph B. 
- Munson Samuel. 
- Newman Rev William J. 
- Newman Mrs. C. S. 
- Newman Miss Emma C. 
- Niles Rev Mark A. H. 
- Niles Mrs. Sulis S. 
- Nott Rev Haustell G. 
- Packard Rev Alpheus S. 
- Packard Rev Charles. 
- Page Benjamin. 
- Page Rhetas K. 
- Page Mrs. Rufus K. 
- Page Mrs. Sarah H. 
- Page John G. 
- Page Simon. 
- Page, William R. 
- Page Mrs. Matilda K. 
- Parker Rev Freeman.
MEMBERS OF THE BOARD.


NEW HAMPSHIRE.

### Members of the Board

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[Report,}

MASSACHUSETTS.

Abbé Alphonse,
Abbé Bour E.
Abbé Edward P.
Abbé Frederic R.
Abbé Mrs Margaret L.
Abbots Charles,
Abbott Rev Joseph,
Abbott Rev J. J.
Adams Mrs Betty C.
Adams Chester,
Adams Rev Wurin,
Adams Rev G. W.
Adams Rev Henry,
Adams James,
Adams John,
Adams John Quincy,
Adams J. S.
Adams Mrs Mietcable,
Adams Otis,
Adams Mrs Susanna M.
Adams Mrs Sarah B.

Adams Thomas,
Adams Rev William H.
Adams W. H.
Adams William,
Adams William,
Alkett Rev James,
Akin Mrs Mary M.
Albro John A., D. D.
Albay Joseph, D. D.
Aiden Mrs Susan A.
Allen Rev Cyrus W.
Allen Mrs Mary F.
Allen James,
Allen Levi W.
Allen Mrs Mary B.
Alks Mrs H.
Allen Peter,
Allen Peter,
Allen Mrs Rebecca A.
Allen Samuel,
Allen William, Jr.
Atwood Rev John W.
Atwood Mrs Myrtle E.
Ambler Rev James B.
Ames Earn C.
Anderson Mrs Eliza H.
Anderson Miss Sarah J.
Andrews Rev David,
Andrew Rev Thomas,
Appleton Thomas,
Aron Christopher,
Aron Rev L. E.
Armstrong Horace,
Armstrong Mrs Abigail,
Atwood H.
Atkinson Benjamin,
Atwood Charles,
Atwood Mrs George,
Austin Rev David E.
Austin Mrs Luclndia N.
Avery Rev James,
Avery Joseph C.
Avery William,
Ayres Furley,
Ayer Rev Bowland,
Balbock Rev Daniel H.
Beacon Rev E.
MEMBERS OF THE BOARD.

1852.

MEMBERS OF THE BOARD.

[Report,

Childs Horace B.
Childs Mrs Rachel,
Chipman Rev Richard M.
Church Mrs Nathan,
Clark Mrs David F.
Clap James,
Clapp Mrs James,
Clapp Mrs David,
Clapp Rev Erastus,
Clapp Elias,
Clark Rev Benjamin F.
Clark Rev Benjamin F.
Clark Mrs M. A.
Clark Rev Ebenezer L.
Clark Rev Edward,
Clark Rev Edward W.
Clark Rev Eli I.
Clark Henry,
Clark J. Bowen,
Clark Joseph,
Clark Lewis F.
Clark Rev Nelson,
Clark Rev P. K.
Clark Rev Samuel T.
Clark Rev Solomon,
Clark Rev Theodore J.
Clark Thomas Roosevelt,
Clark William,
Clarke Rev Dorus,
Clarke Mrs Nathan A.
Clarke Henry M.
Clarke Rev Josiah,
Clarke John,
Cleveland Rev Charles,
Cleveland Rev George W.
Cleveland nehemiah,
Cobb Rev Alvan,
Cobb Mrs Anna,
Cobb Rev Lebanon,
Cobb Oliver, D. D.
Coburn Rev David N.
Coburn Mrs Eliza L.
Coburn Rev Eber L.
Coffin George B.
Coggeshall Hayden,
Coggeshall Mrs John H.
Coggin Rev David,
Coggin Rev Jacob,
Coggin Rev George F.
Coggin Mrs Mary,
Cogwill Rev Nathaniel,
Coffin Rev Jonas,
Coburn Rev Samuel W.
Colby Mrs Josiah E.
Colby Rev Philip,
Cole John,
Cole Miss Sally,
Cole Mrs Sarah L.
Coleman Ebenezer,
Collins Mrs Ann,
Colik Oliver P.
Collins Rev Asa M.
Conkey Jason,
Conant Rev Galusha,
Condit Rev Joseph H.
Condit Mrs Mary G.
Cone Benjamin,
Cone Mrs Charlotte,
Cook Henry,
Cook Peter,
Cook Rev George,
Cooke Parsons, D. D.
Cooke Rev Phineas,
Cooke Caleb Jr.,
Cooke Rev Henry,
Cooke Crandall W.,
Cooke Timothy M., D. D.

*Coombs Philip,
Corey Mrs Anna,
Couch Rev Paul,
*Cowles Rev George,
Cowles Rev John F.
Coxen Rev Samuel W.
Cranse Edward,
Cranse Rev John,
Cranse Mrs Ann H.
Crawford Mrs Ellen M.
Crawford Rev Robert,
Crockede Uriel,
Crockede Uriel Haskell,
Crockett Henry,
Crosby Rev Joseph D.
Cross Rev Ahijah,
Cross Mrs F. A. J.
Cross Rev Joseph W.
Cross Rev Moses E.
Crossett Rev Robert,
Crowell Robert, D. D.
Cumings Joseph,
Cumings Joseph A.
Cumings Rev Preston,
Cunningham Mrs Lucretia,
Curtis Rev J. W.
Curtis Rev Jurud,
Curtis Miss Lucy M.
Curtis Paul,
Cushing Mrs James R.
Cushing Thomas,
Cushman Rev Job,
Cutler Flinny,
Cutler Mrs Flinny,
Cutler Benjamin,
Cutler Ephraim,
Cutler James M.,
Cutler Mrs Barret W.
Cutler Stephen,
Davenport Alpheus,
Davenport Louis,
Dana Miss Anna,
Dana Rev John J.
Dana Nathaniel,
Dana Mrs Phoebe W.
Dana Rev Samuel,
Danforth Samuel A.
Daniel Paul,
Daniel Anson,
Daniel Lewis,
Darling Rev Sannal D.
Darling Zeake,
Dassell Rev A. H., Jr.
Davidson John I.
Davis Edward W.
Davis Emerson, D. D.
Davis George,
Day Aaron,
Day Moses,
Day Mrs Moses,
Day Moses Henry,
Day Mrs Sarah G.
Dixon William,
Dobson Samuel,
Dennett Rev Elijah,
Dennis Rev Rodney G.
Denny Christopher G.

*Denny George,
Denny Mrs C. B.
Denny Miss A. M.
Denny Charles Austin,
Denny Miss Charlotte E.
Denny Edward W.
Denny George F.
Denny James H.
Denny Robert Brook,
Denny Mary H.
Denny John A.
Denny Joseph A.
Denny Mrs Mary,
Denny Mrs Lucretia,
Deshon Daniel,
De Witt Francis,
De Witt William,
Decker Rev Elijah,
Dexter Rev Henry M.
Dickinson Rev Joel L.
Dickinson Rev Oliver,
Dickinson Bannem,
Dickinson William,
Dickson Samuel,
Dike John,
Dimick Mrs Loretta F., D. D.
Dinsick Mrs Mary E.
Dinison Thomas,
Dixon Samuel,
Dodd Benjamin,
Dodge Mrs Sarah,
Dole Alabiah H.
Dole Rev Daniel,
Dole Rev George T.
Dole Mrs Jane F.
Dole Rev Nathan,
Donald George,
Dorr Samuel,
Dorr Mrs Susan,
Dorrance Rev Gordon,
Dowse William,
Dowse Rev Edmund,
Drake Essarian,
Druzy Rev Amos,
Duncan Rev Abel G.
Dunham Mrs Ann,
Dunham James H.
Dunn William,
Dunn Rev Henry,
Durfee Nathan,
Durfee Joseph,
Dyer Mrs Susan B.
Dutton George D.
Dutton Moses,

*Evan Rev Martin W.
Dwight Rev John,
Dwight Rev Isarel E.
Dyer Rev David,
Earl Benjamin,
Eastman Rev David,
*Eastman Mrs Hepzilah,
Eastman Rev Joel,
Eastman Rev L. R.
Eaton Ada, D. D.
Eaton Peter, D. D.
Eaton Thomas,
*Emerson Rev William,
Eddy Benjamin,
Eddy Mrs Mary C.
Eddy Jabez,
Edgell Rev John Q. A.
Edgell Mrs II. H. A.
Edwards Rev Jonathan,
Edwards Edwaed,
Edwards Rev Thomas,
Edwards William,
Elybridge Mrs Deborah,
Elybridge Rev Azariah,
Elybridge Mrs Azariah,
Ellis Rev Caleb B.
Ellis Charles,
Ellis William,

*Emerson Revarius,
Emerson Brown, D. D.
Emerson Edward,
Emerson Rev Joseph,
Emerson Ralph, D. P.
Emerson Mrs Rebecca,
Emerson Mrs Martha E. W.
Emerson Rev Reuben,
Emery Rev Joshua,
Emery Rev S. Hopkins,
Emery Mrs B. Hopkins,

*Emmons Nathaniel, D. D.
Emerson Rev Eben.
MEMBERS OF THE BOARD.

Eastfield Charles W.
Farrar Rev Moses, D. D.
Farrar Daniel,
Farrar Samuel,
Farrar John A.
Farrar Mrs. Mary H.
Farrar Joseph C.
Farrar Stephen T.
Faulkner Francis E.
Fay Benjamin W.
Fay Warren, D. D.
Fettyplace Mrs. Lucy A.
Fay Mrs. Clarissa,
Fay Charles W.
Faulkner Francis E.
Fay Mrs. Clarissa,
Fay Charles W.
Fay Benjamin W.
Faulkner Francis E.
Fay Warren, D. D.
Fettyplace Mrs. Lucy A.
Fay Mrs. Clarissa,
Fay Charles W.
Faulkner Francis E.
Fay Warren, D. D.
Fettyplace Mrs. Lucy A.
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Fay Warren, D. D.
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Faulkner Francis E.
Fay Warren, D. D.
Fettyplace Mrs. Lucy A.
Fay Mrs. Clarissa,
Fay Charles W.
MEMBERS OF THE BOARD.

Homan Ralph W.
Holmes Rev Henry B.
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•Ingram Rev Solomon R.
•Hurlbut Rev Rufus,
•Hunt Rev William W.
•Hull Rev A. B.
•Homer George J.
•Hooper Mrs Martha,
•Howe Rev James,
•Homer Jonathan, D. D.
•James Charles,
•Jackson Rev William C.
•James Mrs Helen,
•James Rev Horace,
•James Joseph,
•James Galen,
•James Joseph,
•James Rev Horace,
•James Mrs Helen,
•Rev Frederick,
•Jenkins Joseph W.
•Jenkins Prince,

Jennings Calvin,
Jessup Charles A.
Jessup Miss Emily,
•Jewett Rev David,
Jewett Miss Elizabeth C.
Jewett Mrs Rebecca,
Jewett David H.
•Jewett Rev Henry C.
Jewett Nathaniel,
Johnson Abner R.
Johnson Rev Daniel,
Johnson Erskine,
Johnson Miss Harriet,
Johnston Osgood,
Johnson Samuel,
Johnson Mrs Charlotte A.
Johnson Samuel, Jr.
Jones Frederick,
Jones Henry B.
Jones Mrs Mary S.
Jones Henry S.
Jones James,
Jones Rev Willard,
Judd Rev Jonathan S.
Judd Zebohn,
Judson Willard,
Keep Rev John,
Keep Nathan C.
Keep Mrs Nathan C.
•Keep Samuel,
*Kellogg David, D. D.
*Kellogg Rev Ebenezer,
Kellogg Miss Nancy,
Kelley Rev George W.
Kendall Rev Charles.
Kendall Mary C.
Kenney Abel,
Kidder Samuel,
Kidder Mrs Hannah P.
Kidder Rev Thomas,
Killough Jonathan,
Kimball Rev Caleb,
Kimball David C.
Kimball Rev David T.
Kimball Eliphalet,
Kimball Rev James,
Kimball Mrs Emily P.
Kimball James W.
Kimball Mrs Mary S.
*Kimball Jesse,
Kimball Miss Lucretia H.
Kimball Rev Moses,
Kimball Samuel,
King Mrs Hannah,
King Sumner B.
Kingnan Amos,
Kinman Miss Ketia P.
Kirk Rev Edward N.
*Kirk Mrs Mary,
•Kidtridge Alfred,
Kidtridge Mrs Mary F.
Kidtridge Miss Sarah N.
Kidtridge Mrs Alvah,
Kidtridge Rev Charles B.
Kidtridge George A.
Kidtridge William F.
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Knapp Rev J. O.
Knight Rev Caleb,
Knight Horatio G.
Knight Mrs Horatio G.
Knight Rev Joseph,
Knight Mrs Susan G.
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Knowlton Swan,
Lawley Warren,
Lawdewill William G.
Lawson Nathaniel,
Lasson Rev Samuel,
Lane Rev Benjamin J.
•Lane Rev Otis,
•Lane Mrs Alice L.

Laugworthy Rev Isaac P.
Iramon Henry,
Launed John,
Larson Moses,
Laurie Rev Thomas,
Laurie Mrs E. A.
Lawrence Curtis,
Lawrence Rev Edward A.
Lawrence Mrs Edward A.
*Leach Shepard,
Leavitt Rev William S.
•Le Baron Rev Samuel,
Le Mrs Martha,
Lefavour Issachar,
Lefavour Amos, Jr.
Leeland John,
Leeland John,
Leeland Mrs Harriet H.
Leeland Anna L.
Leeland Maria,
Leeland Minerva H.
Leeland Jonathan,
Leeds Rev James D.
Lewis Rev Caleb,
Lewis Rev William,
Lincoln Abner,
Lincoln John W.
Lincoln Lorenzo,
Lincoln Maria D.
Lincoln William,
Lincoln Miss Susan,
Lindsey Mrs Sarah,
Little Moses,
Little Mrs Josiah,
Litchfield James,
Lombard Rev Horatio Jones,
•Long Rev David,
Long Lewis,
Lord Nathaniel, Jr.
Loud Jacob,
Lovejoy Rev Alexander,
Lovejoy Rev Joseph C.
Lovejoy William R.
Levering Joseph E.
Lov Mrs Abby C.
Lovell Charles, D. D.
Lovetailed L
Love Gillman S.
Luce Rev Leonard,
Lunt A. B.
Lush Mrs Anna D. P.
Lyman Asahel,
Lyman Mrs Lucy,
Lyman Rev George,
Lyman Rev George,
Lyman Jonathan,
Lyman Rev Solomon.
•Lyon Miss Mary,
•Mack David,
Mack Samuel E.
Macintire E. P.
Magoun Thatcher,
Magoun Mrs Mary,
Magoun Mrs Martha T.
Magoun Thatcher, E.
Malby Rev Erastus,
Malby Mrs Almira.
Mann Rev Asa,
Mann Mrs M. P.
Mann Benjamin,
Mann Rev Cyrus,
Mann Miss Margaret.
Manning Alvan,
Manning Jonathan,
Mannsford Uriah.
•Mansfield Rev Daniel,
Marble Palmer,
March Andrew B.
March Mrs Ann Elizabeth,
March Andrew S., Jr.
March Cyrus,
•March Rev John C.
March Mrs Alice L.
MEMBERS OF THE BOARD.

1852

'McLeod Norman,
'Miltimore Rev James,
'Milton Rev Charles W.
'Mister Jason,

Marsh Rev Christopher,
'Marsh Rev Benjamin N.
'Marsh Rev Edward A.
'Marshall Rev, Emes,
'McElwain George,
'McClure Rev Alexander W.

McEwen Rev Robert B.

McLoud Rev Anson,
'Marsh Rev Loring B.

'Marvin T. Rogers,

'Mayhew Bartlett, 2d,
'Mather Rev William L.

'Mason Orion,
'Mason Henry,
'Mason Daniel 3.
'Mason Lowell,

'McKeen Rev James,
'McLoud Rev Anson,
'Rev James,
'Merriam Mr. S.'sitha B.
'Merriam Charles,
'Merriam Mrs. Charlotte A.
'Merriam Mrs. Abby F.
'Merriam Mrs. I5ophia E.
'Merriam Mrs. Abby F.
'Merriam Barbara,
'Merrill Mrs James H.
'Merrill Rev James H.

'Muskus Daniel H.

'Merrill Mrs. James H.

'Muddock Artenias W.

'Munroe Mrs. Mary J.

'McPhee Rev Jonathan,

'Newell Allen,

'Newcomb Mrs. Joanna,

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MEMBERS OF THE BOARD.

<table>
<thead>
<tr>
<th>Name</th>
<th>Role</th>
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<tbody>
<tr>
<td>Sampson Mrs Abby J.</td>
<td>Member</td>
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<tr>
<td>Sanderson Thomas</td>
<td>Member</td>
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<tr>
<td>Salisbury Stephen</td>
<td>Member</td>
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<td>Salisbury Joeiah</td>
<td>Member</td>
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<td>Salisbury Mrs Elizabeth</td>
<td>Member</td>
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<td>Scudder Charles</td>
<td>Member</td>
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<td>Scudder Mrs Sarah L.</td>
<td>Member</td>
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<td>Scudder Horace E.</td>
<td>Member</td>
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<td>Seabury Pardon G.</td>
<td>Member</td>
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<td>Sarge Rev Jairus C.</td>
<td>Member</td>
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<td>Sarge Rev Moses C.</td>
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<td>Sarge Rev Richard T.</td>
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<td>Sarge Rev Richard T.</td>
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<td>Sarge Rev Oliver M.</td>
<td>Member</td>
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<td>Sarge Mrs Maria W.</td>
<td>Member</td>
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<td>Sessions Rev Alexander J.</td>
<td>Member</td>
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<td>Severance Hervey</td>
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<td>Severance Martin</td>
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<td>Sever Solomon</td>
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<td>Sewall Rev Samuel</td>
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<td>Seymour Rev Henry</td>
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<td>Shaw Abiahur I.</td>
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<td>Sheldon D. B.</td>
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<td>Sheldon Rev Luther</td>
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<td>Sheldon Rev Noah</td>
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<td>Sherburne Mrs Calatharne</td>
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<td>Shepard Calvin</td>
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<td>Shepard Samuel D. D.</td>
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<td>Shepard Elias</td>
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<td>Sherman Mrs Charles B.</td>
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<td>Shutey John</td>
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<td>Shutey William M.</td>
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<td>Shumway Rev Columbus</td>
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<td>Sikes Rev Oren</td>
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<td>Simonds Arvon</td>
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<td>Simonds Mrs Lucy W.</td>
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<td>Smalley Elain, D. D.</td>
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<td>Smith Mrs Abigail</td>
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<td>Smith Rev Aen R.</td>
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<td>Smith A. C.</td>
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<td>Smith Mrs Edward</td>
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<td>Tappan Lewis W.</td>
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MEMBERS OF THE BOARD.

1852.

*Tappan Rev W. B.
*Taylor Rev James,
*Temple Rev Daniel,
*Tenney Caleb J., D. D.
Thorndike Mrs Israel,
Thompson Mrs Abigail,
Thomas Rev Daniel,
Tinker Rev Orsamus,
Tomlinson Rev Daniel,
Torrey Rev Charles T.

Tappan Lewis W., Jr.

Tappan Mrs Lewis W.
Tappan Mrs Lewis W.

Taylor Mrs Mary,
Taylor Mrs Caroline F.
Taylor Edward L.
Taylor Mrs Lydia W.
Taylor Martha S.
Taylor Rev Oliver A.
Taylor Rev Jeremiah,
Taylor Rev John L.
Taylor Mrs Mary,
Taylor Rev Samuel A.
Taylor Rev Samuel H.

Temple Rev Daniel,
Temple Rev J. H.
Templeton John,
Templeton Mrs Eliza.

Temple Rev Jody J. D.
Temney Miss Elizabeth,
Temney Rev Francis V.
Temney Rev Harry B.
Temney John H.
Temney P.
Temney Samuel,
Temney Samuel N.
Temney Thomas F.
Terry Rev James P.

Thacher Peter,
Thacher Rev Tyler,

Thacher Rev Tyler,
Thacher Rev Wellington H.
Thayer Mrs Caroline E.
Thayer Rev William S.

Thomson Benjamin F.
Thompson Mrs Sarah E.
Thompson Martha Allen,
Thompson Theodore Strong,
Thompson Benjamin F.
Thompson Charles,
Thompson Mrs Israel,
Thompson Mrs Sarah E.
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<td>Case Rev William</td>
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<td>Cautil Julius</td>
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<td>Chapin Oliver 24</td>
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<td>Chapman Rev Frederick W.</td>
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</table>
MEMBERS OF THE BOARD.

[The list continues with names of individuals, each separated by commas and some are marked with '♦' or '*']

1852.]
MEMBERS OF THE BOARD.

MEMBERS OF THE BOARD.

1852.


*Rod Ebenzer, Rose Rev. David, Rose Rev. Judson A.


Robinson Miss Elizabeth, Robinson Charles, Robinson Rev. Henry, Robinson George, Robinson Jabez, Robinson Rev. Jabez,


Members of the Board.

Champion Miss Abigail J.
Child Rev. Eber,
Church Rev. Charles,
Clark Rev. A. D.
Chester John, D. D.

Clark Rev. Luther,
Colt Elisha,
Chapin Mrs. Abby H.
Carlisle Rev. Hugh,
Carpenter Mrs. Caroline S.
Chapin Miss Harriet L.
Chapin Rev. Augustus L.
Chapman Rev. William R.
Cheever Mrs. George B.
Cheever George B., D. D.
Chittenden Mrs. Mary E.
Chester A. T., D. D.
Chester Rev. Charles H.
Chester Rev. Charles M.
Chester Lyman D.
Chapin Rev. Oliver N.
Chapman Benjamin,
Chapman Rev. Charles,
Chapman Rev. William R.
Chase Rev. Henry,
Chase Rev. Silas,
Chapman Rev. William,
Clark Mary I.
Churchill Silas, Jr.
Churchill Rev. Silas,
Cobb Rev. Nehemiah, Jr.
Cobb isinford, Jr.

Cook Mrs. Harriet,
Cook George B., D. D.
Cook Rev. Stephen,
Cook Rev. S. G.
Cook Mrs. Catherine,
Cook William Goodell,
Cone Ephraim,
Cone Rev. Revilo J.

Cooke Mrs. Catharine,
Cooke Thomas B.
Cooke Mrs. Elizabeth,
Cowan Mrs. Elizabeth,
Cowen Mrs. Patrick H.
Cowles Rev. Sylvester,
Cory Mrs. Holder,
Curtis Elijah,

Cutler Benjamin C., D. D.

Cushing Minerva,
Curtis Elijah,

Cushing J. P.
Cushman Misery,
Cutler Benjamin C., D. D.
Dady Rev. Lemuel,
Daggett Rev. Oliver E.

Daggett Rev. Francis,
Dagger clinicians.

Dana Mrs. S. Sherwood,
Dane Rev. Artemus,
Dane Mrs. Thomas,
Darien Mrs. Thomas,
Dayton Abel, Jr.
Day Rev. David,
Day Rev. Samuel,
Day Mrs. Clarissa,
Day Rev. Robert,
Day Rev. Samuel,
Davenport Mrs. Sarah W.
Davenport J. R.
Davenport John A.
Davenport John T.
Davenport Rev. John S.

Davies Mrs. Rebecca W. T.
Davies Mrs. Eliza B.
Davy Henry, Jr.
Davy John H.
Davy Rev. E. Montgomery,
Davison Charles A.
Davison Clement M.
Davison G. M.
Davison Mansfield W.
Davison John M.
Davison John M., Jr.
Day Rev. Alvan,
Day Mrs. Orin,
Day Benjamin Wooster,
Day Miss Caroline E.
Day Miss Charlotte M.
Day Miss Emily C.
Day Miss Julia E.
Day Charles H.
Day Eliza R.
Day Mrs. Sophia H.
Day George B.
Day Samuel D.
Day Mrs. Thomas H.
Day Walter Deforest,
Day Mrs. Sophia A.
Day Rev. Robert,
Day Rev. Samuel,
Day Mrs. Sherwood,
Day Rev. Warner,
Day Rev. Samuel,
Day Mrs. Sherrard,
Day Rev. Warner,
Day Mrs. Sherwood,
Day Rev. Warner,
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Day Rev. Warner,
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Day Rev. Warner,
Day Rev. Warner,
Day Rev. Warner,
Day Rev. Warner,
MEMBERS OF THE BOARD.

[Report,

Dutton John E.,
Dutton Mrs Luella M.,
Dwight Rev Jonathan W.,
Dwight M. W., D. D.,
•Dwight Scroene E., E. D.,
Eastman Benjamin T.,
Eastman John L.,
Eastman Rev. Newman,
Eastman Mrs. Mary,
Eastman William E.,
Eaton Rev. Sylvester,
Eddy John,
Edwards Alfred,
Edwards Mrs. Sophia M. L.,
•Edwards Mrs. Electa,
Edwards Eugene,
Edwards George W.,
Edwards Henry,
Edwards Jonathan,
Edwards Mrs. Maria C.,
Edwards William,
Edwards Mrs. Rebecca W.,
Eggleston Silas,
El Rev. Benjamin,
Elliot Jacob,
Elliot Mrs. Mehitable,
Emore Zacheus W.,
Ely Abner L.,
Ely Field,
•Ely Ebenezer,
•Ely Eliza,
•Ely Irene,
Ely Oliver,
Ely Rev. Samuel R.,
Emerson Thomas,
Emery Rev. Joseph S.,
Evens Mrs. Abby T.,
Evens Rev. William,
Evers F. W.,
Evers Rev. Charles,
Eversett Rev. Ebenezer,
Ewes Eliza,
Faleschild Edward,
Fancher Rev. E. B.,
Farrham Thomas,
•Faster Timothy,
Fellow Rev. Linsus H.,
Fennel Rev. Andrew J.,
Ferris Mrs. Catharine A.,
Farriss Rev. J. M.,
Ferry Harmon,
Fessenden Rev. Thomas K.,
Field Mrs. C. Le Gros,
Field Rev. Pindar,
Field Rev. Thomas P.,
Field Miss Sarah E.,
Finch Justus,
Finch Mrs. Betsey,
Fish George H.,
Fish Rev. John B.,
Fisher Abijah,
Fisher Francis A.,
Fisher Miss Sarah A.,
Fisher Rev. Caleb E.,
Fisher Rev. George A.,
Fisher Rev. Charles,
Fisher Rev. James P.,
•Fiske Ezra, D. D.,
Fletcher Rev. Joseph,
Foerger Benjamin H.,
•Folger Rev. Cordelia M.,
Folger E. E.,
Folts Rev. Benjamin,
Fonda Rev. Jacob D.,
Foster Henry S.,
Foote A.,
Foote Erastus,
Foote Isaac,
Foote Mrs. Harris,
Foote Rev. William C.,
Ford Edward L.,
Ford Francis F.,
Ford Rev. Marcus,
Ford Mrs. Clarissa,
Ford Miss Juliet,
Foster Henry A.,
Fowler Rev. P. H.,
Francis Rev. Amzi,
Francis Rev. D. B.,
Franklin Amos A.,
Fraser Rev. Thomas,
French Rev. Justus W.,
French Mrs. Elizabeth G.,
Prissell Rev. A. Cogswell,
•Frost Rev. John,
Fuller Mrs. Mary,
Furman Rev. Charles E.,
Gale Rev. Thomas A.,
Gannamage Rev. Smith P.,
Gardiner Rev. Alfred,
Gardiner D. W.,
Garrettson Rev. G. I.,
•Garrison Rev. Aaron,
Gaston Rev. Albert H.,
Gate Eliza,
Gaylord Rev. Elvah B.,
Gaylord J.,
Gelman James,
Gelman Rev. Malby, Jr.,
Gifford Mrs. Lydia,
Gilbert Rev. Solomon B.,
Giles James,
•Gillett Rev. E. J.,
•Gillett Rev. Moses,
Gilman William C.,
Gloucester Rev. J. N.,
Goddard Rev. Jonathan,
Goldsmith Rev. B. M.,
Goldsmith J. D.,
Goodale Rev. M. S.,
Goodell Rev. Charles,
Goodrich Rev. Charles,
Goodrich Rev. Chauncey E.,
Goodrich Rev. Clark H.,
Goodwill Thomas,
•Gordon Rev. Thomas,
Gordon Rev. William,
Gorham Mrs. Ruby,
Gooseman John, D. D.,
Gooseman Jonathan B.,
•Gooseman Robert,
Gould Charles,
Gould Mrs. Hannah B.,
Gould Herman D.,
Gould Ralph W.,
Gould Seabury B.,
Graham James L.,
Grant Gordon,
Graves Rev. F. W.,
•Graves Rev. Horatio N.,
Graves Rev. Joshua B.,
Graves Rev. N. D.,
Gray Rev. B. B.,
Gray Rev. John,
Gray Rev. William,
Greely Rev. Alfred A.,
Green Rev. Seriah,
Green Horace,
Green James,
Green Orin,
•Green Philo,
Green Russell,
Greenleaf Rev. Jonathan,
Gregory Rev. C. H.,
Gregory Rev. Mr.,
Gritley Rev. A. B.,
Gritley Rev. Samuel H.,
•Gritley Rev. Waynew,
Griffith Walter II.,
Griffis George,
Grimeshead Henry,
•Griswold Rev. Darius O.,
Griswold Mrs. F. L.,
Griswold Rev. Levi,
Griswold Rev. Samuel,
Gudin Rev. John C.,
Gwinn R.,
Hadley James,
Hall James D.,
Hager Mr. A. T.,
Hall Mrs. Henrietta B.,
Hale Benjamin, D. D.,
Hall Henry T.,
•Hale Sylvester,
•Hall Thomas,
Hall Mrs. Thomas,
Hall Albert G., D. D.,
Hall Rev. George,
Hall Rev. George L.,
Hall Rev. John G.,
Hall E.,
•Hall Rev. William,
Hallenback Mrs. Sarah,
Harley Ebenezer, D. D.,
•Hallock Gerhard,
Hallock Homan,
Hallock William A., D. D.,
Halsey Rev. Herman H.,
Halsey Letcher D. D.,
Halstead Ezen I.,
Halstead Mrs. Sarah J.,
Halstead W. Mills, Jr.,
Halstead Miss Marie E.,
Halsted Robert,
Halsted Thaddeus M.,
Halsted William M.,
Hamill Rev. Hugh,
Hamilton Rev. Herman S.,
Hamlin Myron,
Hammond Rev. Henry L.,
Hardenburg J. D., D. D.,
Hardenburg Mrs. F. R.,
Harries Rev. T.,
Harvey Rev. Moody,
Harris Rev. Edward,
Harris Rev. Hiram,
•Hart Albert,
Hart Rev. J. A.,
Hart Sebas,
Harwood Mrs. Ann,
Harwood Oliver,
Hastings O.,
Hastings Rev. Parsons C.,
Hastings Mrs. Eunice,
Hastings Rev. S. F. M.,
Hastings Seth,
Hastings Thomas,
Hastfield Edwin F., D. D.,
Hatfield Mrs. Mary E.,
Haven Rev. Erastus,
Haven Rev. Gilbert,
Hawes Rev. Prince,
Haynew Rev. A. Payne,
Haynew Rev. Adeline,
Haynew Eliab,
Haynew Rev. Charles,
Hay Philip O., D. D.,
Hay Mrs. F. C.,
Haywood Oliver,
Haywood Rev. C. R.,
Heacock Joseph S.,
Heacock Mrs. Minerva M.,
Hiscock Miss Marvin L.,
Hiscock Reuben B.,
Hegman Adrian,
Hegeman Rev. Charles L.,
Herrman Rev. Harrison,
Herrick Jonathan K.,
Herrick Rev. Mrs. E. E.,
Herrick Rev. Stephen L.,
Herriman James,
Higey Rev. William S.,
Hilliard Rev. C. D.,
Hickok Lewis A.
MEMBERS OF THE BOARD.

Hickok Rev Milo J.
Higby Stephen.
Hildreth Savorus G.
Hildreth Miss Louisa J.
Hildreth Mrs Lucy.
Hildreth Mrs Mary M.
Hildreth George W.
Hildreth Miss Eelia A.
Hildreth Mrs Mary.
Hill Charles J.
Hill Miss Emily W.
Hill Elihu Rev.
Hill Rev Robert W.
Hill Truman C.
Hills L.
Hill Rev.
Holliday Rev S. F.
Hollin.
Holliston.
Humphrey Rev.
Humphrey Rev.
Hunt.
Hunting.
Hubbard.

Hurtibut Rev Roderick L.
Hutton Maschus S., D. D.
Hyde Edward.
Hyde Rev George C.
Hyde John H.
Hyde Joseph.
Hyde Rev Oren.
Ingersoll Rev John F.
Ingrain Rev William.
Isaham Charles.
Ingrain Rev.
Isham Giles.
Isham Samuel.
Jackson Miss Caroline.
Jackson Luther.
James Daniel.
James Mrs Elizabeth W.
James Rev William.
James Rev Francis.
James Mrs Emily A.
James Rev Justus L.
Darvis Mrs Cynthia.
Dennis Clarence.
Dennis Edgar M.
Dennis Walworth.
Dennis James G.
Jerome Rev Charles.
Jerome Rev Timothy B.
Jewett Asa M.
Jewett James.
Jewett Rev Joel.
Jewett Rev Moses.

Johnson Caleb.
Johnson Rev A.
Johnson Miss Cornellia.
Johnson E. A.
Johnson James W.
Johnson Rev.
Johnson Rev G.
Johnson Joseph B.
Johnson Leman.
Johnson Rev G. M.
Johnson Isabella.
Joes Stephen R.
Jones Rev Charles.
Jones Clement.
Jones Rev David A.
Jones Dennis.
Jones Rev Ezra.
Jones E. B.
Jones Mrs Lucy Ann.
Jones Julia B.
Jones Rev Joseph H.
Jones Rev Samuel B.
Jones Rev Samuel B.
Jones Rev Sancon B.

Joy Beulah.
Joy Miss Cornellia C.
Joy J. F.
Judd Frederick P.
Judd G. N., D. D.
Juston Alanson.
Juston Mrs Jane.
Juston Sylvester.
Kay Rev Richard.
Keder Rev C. A.
Kellogg Mrs Abby H.
Kellogg Charles H.
Kellogg Mrs Frances A.
Kellogg Rev Horace H.
Kellogg Rev Lewis.
Kendall Rev Horace.
Kendall Seth H.
Kent Rev Brancind.
Kiddor Rev G.

King Rev Barnabas.

King Rev Samuel.
King William H.
Kipp Rev Francis M.
Kipp Mrs Sarah.
Kirk Rev Richard R.
Kinsman Rev Samuel.
Kittredge Rev Homer.
Kittle Rev Andrew N.
Knapp Mrs Mary.

Knowles Rev Charles J.

Knox Mrs Alice W.
Knox Rev James.
Knox John, D. D.
Knox John J.
Knox Rev William E.

Koons Rev Hugh M.

Kroh John M., D. D.

Ladd Rev Emansort.

Lamb Rev.

Lamb A.

Lamb George C.

Lamb John.

Lamerton Rev Samuel L.

Lambert Rev A. B.

Landis Rev W. R.

Lane Rev.

Lansing A. F.

Lansing Jacob C., D. D.

Larcom Rev.

Lathrop Alvin.

Lathrop Rev Eleanora T.

Lathrop Mrs Elizabeth.

Lathrop Mrs Jeanetta.

Lathrop Elizilson.

Lathrop Learned E., D. D.

Lawrence Rev Amos E.

Leavitt, Bings P.

Learned W. J.

Leavens Miss Susan.

Leavitt Rev David.

Leavitt Edward.

Leavitt Henry S.

Leavitt Rev Joshua.

Leavitt Mrs Maria C.

Leavitt Sheldon.

Lee Rev Charles G.

Lee Mrs Caroline P.

Lee Frank.

Lee Mrs Elizabeth.

Lee James Case.

Lee Lintzter N.

Lee Rev. W. P.

Lee Samuel W.

Lee William Sergeant.

Leighan Rev Nahum.

Lestrude Rev Joseph P.

Leonard Mrs Content.

Levam Daniel.

Leonard Rev Josiah.

Leonard Rev Lemuel.

*Levings Noah, D. D.

Levies Rev.

Lee Rev.

Lee Rev.

Lee Mrs Sullivan.

Lee Rev William B.

Little Rev John.

Lindly Jared.

Lipincott Thomas.

Little Mrs David H.

Little Charles.

Little David.

Little Francis W.

Little Isaac Sycie.

Little Miss Julia.

Little William H.

Livingston James K.

Loomba Rev William.

Loombook Rev Peter D.

Lookwood Mrs Mathilda.
MEMBERS OF THE BOARD.

*Report,

Merrill Rev Joseph,
Mead Rev Josiah,
Mason Rev Ebenezer,
Markoe Francis,
*Loring Rev Josephus,
Loring Nathaniel B.
Merrick Nathaniel B.
Mead Thomas,
Me Lane Rev James W.
Meneely Andrew,
Meeker Rev Stephen M.
Mead Mr. Sally,
Mewl Rev Nathaniel,
Meacham Horace,
McMurray Mrs. Either,
McKinstrey Henry,
McKinney Rev Babin,
McJilmsey Rev J.
McIntyre Archibald,
Mcllvaine Rev J.
McHarg Rev Charles K.
McElroy Joseph,
McDonald Mrs. Lucy E.
McQuillen Miss Mao
McCord Rev William L.
McCall James,
McDonald Rev James M.
McCurdy Ji. H.
McCartee Robert,
McBride Hugh,
Mattocks Mrs. Mary E.
Mattocks Rev John,
Matthews s Jah,
Masters Nicholas 31.
Masters Thomas,
Masters Francis JI.
Mason Lowell, Jr.
Martin Reuben,
Martin Mrs. Harriet B.
Martin Elisha A.
Martin Rev Charles,
Marsh Charles,
Marcellus Rev N. J.
Mann Rev Royal,
Magie Rev T. H.
Mace Mrs. Harriet,
Lyon Rev David,
Lyman Charles,
Maltbie Rev Ebenezer D.
Lyman George,
Lyman Benjamin S.
Lusk Rev William,
Lum Daniel L.
Ludlow Rev Henry G.
Lowrie Walter,
Lord Rev Daniel M.
Lord Daniel,
Loomis T.
Louiisbury, D. D.
Norton Rev Herman,
Oliver Rev Andrew,
*Mortimer Rev Benjamin,
Munnell Henry H.
Monson A.
Murdock Carey,
Murdock Mrs. Catherine D
Murdock David, D. B.
Murdock Mrs. Lucinda,
Murray Rev John A.
Murray John H., Jr.
Murray Rev K. G.
Myers Mrs. Sarah L.
Myers Rev Joseph,
Myers Mrs. Harriet H.
Myers Mrs. Lucy F.
Myers Michael J.
Myers Mrs. Margaret T.
Myrick Rev Luther,
Naylor Peter,
Neff Mrs. Lydia,
Nelson Rev Henry A.
Nelson Thomas B.
Nevins Rev Elbert,
Newcomb Rev Harvey,
Newton Rev George W.
Newell Rev William W.
Newhall Rev Ebenezer,
Newton Rev E. H.
Nichols Mrs. Rhoda,
Niles William J.
Niles Mrs. Sophia,
Niles William,
Noble Miss Clara,
Noble Rev Jonathan II.
North Albert,
North Milo L.
Northrop Rev L. C.
Northway Rufus,
Norton Rev Herman,
Northrev Rev Stephen H.
Moses Andrew,
Morrison Rev George,
*Merrill Rev Joseph,
Merwin Almon,
Merwin Mrs. Albinia L.
Merwin Miss A. E. Virginia,
Messer Rev Aas,
*Miller Christian,
Miller Mrs. Elizabeth,
Miller Rev John E.
Miller Rev Merrill,
Miller Samuel,
Mills William A.
Mills Darius C.
Mills Drake,
Mills Henry, D. D.
Mills Rev Sidney,
Mills Willard C.
Milne Alexander,
Miner Rev Ovid,
Minturn Robert B.
Montague Rev Philetas,
Monteith Rev William J.
Monroe Rev Walter,
Moore A. C.
Moore Chauncey W.
Moore Nondiah,
Moore Pina,
Moore B. G.
More John T.
Morgan Rev John D.
MorganMrs. Ephram S.
Morse Rev Henry,
Morse Rev Herbert W.
Morse Rev A. G.
Morse Rev David S.
*Morse James G.
Morse Oliver A.
Morse Sydney E.
Morrop Rev Benjamin,
Munnell Henry H.
Monson A.
Murdock Carey,
Murdock Mrs. Catherine D
Murdock David, D. B.
Murdock Mrs. Lucinda,
Murray Rev John A.
Murray John H., Jr.
Murray Rev K. G.
Myers Mrs. Sarah L.
Myers Rev Joseph,
Myers Mrs. Harriet H.
Myers Mrs. Lucy F.
Myers Michael J.
Myers Mrs. Margaret T.
Myrick Rev Luther,
Naylor Peter,
Neff Mrs. Lydia,
Nelson Rev Henry A.
Nelson Thomas B.
Nevins Rev Elbert,
Newcomb Rev Harvey,
Newton Rev George W.
Newell Rev William W.
Newhall Rev Ebenezer,
Newton Rev E. H.
Nichols Mrs. Rhoda,
Niles William J.
Niles Mrs. Sophia,
Niles William,
Noble Miss Clara,
Noble Rev Jonathan II.
North Albert,
North Milo L.
Northrop Rev L. C.
Northway Rufus,
Norton Rev Herman,
Northrev Rev Stephen H.
Moses Andrew,
Morrison Rev George,
*Merrill Rev Joseph,
Merwin Almon,
MEMBERS OF THE BOARD.

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*Porter David C.
*Porter David,
Porter William H.
Pratt Rev Ethan,
Pratt Hiram,
Remscn Peter,
Richards Mrs Elizabeth B.
*Reed Eliakim,
*Reed Henry,
*Ross William H.
Rowland Rev Jonathan M.
Rudd Rev George R.
Rumsey Daniel L.
Russell Rev C. P.
*Russell Mrs Elizabeth,
*Salisbury Rev William,
Salmon George,
Salmon Mrs Maria C. M.
Sampson Ashley,
Sands Rev Edwin,
Sanford James H.
Sawyer Rev Leicester A.
Schaffer Rev Samuel,
Senehck Rev Martin L.
Schermorhorn Jacob M.
Schermorhorn Mrs J. M.
Schermorhorn Rev John W.
Schiffen Sidney A.
Scott Son Solomon R.
Scovel Asahel,
Scovel Rev N.
Scovel Miss Juliet,
Scovel Miss E.
Scotlyn Rachel,
*Seelye Seth,
*Seelye George C.
*Seelye Mrs Julia,
*Seelye Mrs Mary E.
*Seelye Mrs Julia, Sessions Rev John,
*Seaward Asahel,
*Seaward Rev Dwight M.
Sever Rev James B.
Sheehan Rev Lawrence B.
Sheld Rev Marshall,
*Sheridan A.,
*Sheridan Miss Lucretia,
*Sheridan Mrs Deborah,
Sherwood Rev Eliza B.
Sherwood Isaac,
Shiphead Rev Fayette,
Shumway Rev G. R. H.
Sibley Derrick,
Sibley Levi W.
Sidler J. D. D.
Sill Miss Anna P.
Stillman Rev Jonathan,
Stillman Rev John,
Silver Rev Eliza B.
Silver Isaac,
Shiphead Rev Fayette,
Shumway Rev G. R. H.
Sibley Derrick,
Sibley Levi W.
Skinke J. D. D.
Sill Miss Anna P.
Stillman Rev Jonathan,
Stillman Rev John,
Silver Rev Eliza B.
Silver Isaac,
Shiphead Rev Fayette,
Shumway Rev G. R. H.
Sibley Derrick,
Sibley Levi W.
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Shiphead Rev Fayette,
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Sibley Derrick,
Sibley Levi W.
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Stillman Rev Jonathan,
Stillman Rev John,
Silver Rev Eliza B.
Silver Isaac,
Shiphead Rev Fayette,
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Sibley Derrick,
Sibley Levi W.
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Stillman Rev Jonathan,
Stillman Rev John,
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Shiphead Rev Fayette,
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Sibley Derrick,
Sibley Levi W.
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Stillman Rev John,
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Silver Isaac,
Shiphead Rev Fayette,
Shumway Rev G. R. H.
Sibley Derrick,
Sibley Levi W.
Skinke J. D. D.
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Stillman Rev Jonathan,
Stillman Rev John,
Silver Rev Eliza B.
Silver Isaac,
Shiphead Rev Fayette,
Shumway Rev G. R. H.
Sibley Derrick,
Sibley Levi W.
Skinke J. D. D.
Sill Miss Anna P.
Stillman Rev Jonathan,
Stillman Rev John,
Silver Rev Eliza B.
Silver Isaac,
Shiphead Rev Fayette,
Shumway Rev G. R. H.
Sibley Derrick,
Sibley Levi W.
Skinke J. D. D.
Sill Miss Anna P.
Stillman Rev Jonathan,
Stillman Rev John,
Silver Rev Eliza B.
Silver Isaac,
Shiphead Rev Fayette,
Shumway Rev G. R. H.
Sibley Derrick,
Sibley Levi W.
Skinke J. D. D.
Sill Miss Anna P.
Stillman Rev Jonathan,
Stillman Rev John,
Silver Rev Eliza B.
Silver Isaac,
Shiphead Rev Fayette,
Shumway Rev G. R. H.
Sibley Derrick,
Sibley Levi W.
Skinke J. D. D.
Sill Miss Anna P.
Stillman Rev Jonathan,
Stillman Rev John,
Silver Rev Eliza B.
Silver Isaac,
Shiphead Rev Fayette,
Shumway Rev G. R. H.
Sibley Derrick,
Sibley Levi W.
Skinke J. D. D.
Sill Miss Anna P.
Stillman Rev Jonathan,
Stillman Rev John,
Silver Rev Eliza B.
Silver Isaac,
Shiphead Rev Fayette,
Shumway Rev G. R. H.
Sibley Derrick,
Sibley Levi W.
Skinke J. D. D.
Sill Miss Anna P.
Stillman Rev Jonathan,
Stillman Rev John,
Silver Rev Eliza B.
Silver Isaac,
Shiphead Rev Fayette,
Shumway Rev G. R. H.
Sibley Derrick,
MEMBERS OF THE BOARD.

Swift Benjamin,
Swift F.,
Taft Marcus L.
Tabot C. N.
Tabot E.
Tabot William R.
Tabot Mr. Harriet N.
Tabot Mrs. Horatio P. D.,
Tabot Rev. E.
Taylor Rev. Edward,
Taylor Mrs. Fally,
Taylor F.
Taylor Rev. George,
Taylor Isaac,
Taylor Knowles,
Tennyson Levi,
Thacher Rev. George,
Thatcher Rev. Washington,
Thatcher Rev. George H.,
Thatcher Rev. George H. S.
Thompson Alexander B.
Thompson Alexander B. C.
Thompson Rev John H.
Thompson Rev. Joseph P.
Thompson M. L. R. F. D.
Thompson Mrs. Sarah H.
Thompson Rev. Robert G.
Thompson Rev. Nath B.
Thompson William B.
Thorp Curtis,
Thurston Caleb C.
Tilden Moses Y.
Tilden Samuel J.
Timmerman David,
Tinkers Rev. R.
Todd Rev. George T.
Todd Rev. William,
Tomkins Rev. John B.
Tomkins Rev. John.
Tomkins Rev. John.
Tyler Rev. George P.
Tyler Rev. John G.
Thatcher Rev. George H.
Thatcher Rev. John G.
Thacker Rev. John.
Thacker Rev. John.
Thacker Rev. John.
Thacker Rev. John.
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MEMBERS OF THE BOARD.

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<th>Name</th>
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<td>Edward Payson</td>
<td>President</td>
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<td>John Smith</td>
<td>Vice President</td>
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<td>Mary Davis</td>
<td>Secretary</td>
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<tr>
<td>Robert Johnson</td>
<td>Treasurer</td>
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[Report,]

- **Main Rev David**
- **Main Rev Mary**
- **Main Mrs Hannah T.**
- **Main Miss S. H.**
- **Main Miss Elizabeth R.**
- **Main Miss Kate Rosalie**
- **Main John T.**
- **Martin Rev C. D.**
- **Marvin Knoch John**
- **Mayer Lewis, D. B.**
- **McClelland George W.**
- **McCoy Alice M.**
- **McCorckle H.**
- **McCreary James R.**
- **McDavies I. B.**
- **McDavies Miss Mary**
- **McIntire Charles**
- **McKinnon Daniel, D. D.**
- **McKnight Rev Anthony M.**
- **Mentz George W.**
- **Mendic Rev John F.**
- **Miller Rev Adam**
- **Montgomery Joseph**
- **Nager Miss Ellen**
- **Neal Rev Benjamin F.**
- **Nevin Rev Alfred**
- **Oliver James C.**
- **Orrall Rev J.**
- **Owen Rev Roger**
- **Patterson Rev James**
- **Patton Rev John**
- **Paul Miss Elizabeth D.**
- **Paul John M., Jr.**
- **Paul Miss Sidney**
- **Perkins A. R.**
- **Perkins Charlotte Ann**
- **Perkins Mrs Mary E.**
- **Perkins R.**
- **Perkins Samuel C.**
- **Potter Alice Y. D.**
- **Prescott B. W.**
- **Purves William**
- **Raguel Henry F.**
- **Raguel William**
- **Ramsay Rev William**
- **Reynolds Rev A. N.**
- **Reynolds Rev Anthony M.**
- **Richards Rev E. J.**
- **Riddle Mrs Elizabeth**
- **Riggs Joseph**
- **Riley Rev Henry A.**
- **Roberts Rev George**
- **Reed Rev Andrew**
- **Roper William**
- **Rowland Rev Henry A.**
- **Rowland Mrs Thomas L.**
- **Seaton Rev Joseph**
- **Schmucker J. G. D.**
- **Schmucker Rev J. G.**
- **Sergeant John**
- **Sharp Rev Alexander**
- **Shearer Rev John**
- **Shippen William**
- **Shumway Rev J. G.**
- **Smith Rev Adam**
- **Smith A. W.**
- **Smith Miss Elizabeth W.**
- **Smith James**
- **Smith Mrs James**
- **Smith Mrs Maria**
- **Smith Mrs Sarah G.**
- **Smith Rev Joseph**
- **Smith P. Fraser**
- **Smith Mrs Theodocia P.**
- **Broadgrass Rev James**
- **Boehler William**
- **Sparhawk Thomas P.**
- **Sparks Rev S. M.**
- **Sprague Christian E.**
- **Syracuse Rev Isaac N.**
- **Beatie Rev Robert**
- **Bedingfield Rev William**
- **Belle John**
MEMBERS OF THE BOARD.

Stone Rev Henry, 1852

Beecher Rev George, Torrey Stephen, Throckmorton J.

Van Horn Miss Mary G., Vanarsdalen 0. 0.


Wells Rev Elijah D., Wells Miss Jeanina, West Rev Nathaniel, White Alexander Henry, Wier James W.

With Miss Andrew, Williams Rev Aaron, Williams Rev Joshua, Williams Rev Robert R., Wilson Mrs Elizabeth F.


OHIO.


MEMBERS OF THE BOARD.

REPORT


INDIANA.


MICHIGAN.


WISCONSIN.


IOWA.


ILLINOIS.


MEMBERS OF THE BOARD.

MARYLAND.
Backus John C., D. D.
Bosworth Rev Eliphalet.
Brown Alexander.
Carr Danley S.
Carr Wilson C. N.
Cross Rev Andrew Boyd.
De Witt Rev Abraham.
Frye Alexander.
Graft Rev J. J.
Grier Rev Robert S.
Hall D. W.
Heiner Rev Elias.
Kennedy D. H.
Kennedy Rev Thomas.
Matthews Rev Henry.
McIntire Rev James.
Mounsgrave George W., D. D.
Nevins William R.
Robins John P.
Robins Mrs Margaret A. P.
Shepherd Rev Thomas J.
Spencer Ann.
Stockton Rev Thomas H.
Symmes Rev John H.
Walker William.
Wells Rev George T.

DISTRICT OF COLUMBIA.
Bach S. B., D. D.
Ballantine Rev Eliza.
Camplin William H.
Daily Rev William M.
Ecklard Rev James B.
Fleming Millard.
Gideon Jacob.
Hall Frederick, L. D.
Harland Rev William.
Harrison Rev E. S.
Jameson Robert.
Johnson Care.
Larned Benjamin F.
Laurie James, D. D.
McLain Rev William.
Noble Rev Mason.
Nourse Rev James.
Roberts Rev E. G.
Smith Rev Elnar G.
Webster Rev Augustus.

VIRGINIA.
Alexander John.
Anderson Rev Samuel J. P.
Armstrong Rev George G.
Bailey Rev Rufus W.
Baldwin Mrs Elizabeth H.
Bell Rev Thomas D.
Branch David M.
Brown Rev Henry.
Burke David I.
Calhoun Rev William C.
Cassie James.
Cassie Rev Samuel.
Coxton Rev Thomas.
Christian Rev Levi H.
Cochran Rev Isaac.
Crawford William A.
Custen Rev E. H.
Danforth Rev Joshua N.
Dunning Rev Halasy.
Edmonds John P.
Emerson Rev Luther.
Fitzgerald James H.
Foote Rev William H.
Gantt Charles.
Gildersevve Rev B.

DELWARE.
Aubrey Thomas C.
Bell Rev Samuel.
Booth Miss Elizabeth.
Chambers Rev Pierce.
Decker Rev John, Jr.
Foot Rev George.
Graham Rev William.
Jones Mrs Anna Maria.
Muster Rev C. H.
Patten Rev Nicholas.
Spotswood John B., D. D.

Hammur Rev Thomas L.
Harrison Rev Peyton.
Hart Rev A.
Hendrick Rev Samuel.
Hoff Lewis.
Holcombe Thomas A.
Holmes Rev Albert L.
Houston Rev S. R.
Jackson James.
James John Quarters.
James J. K.
Johnson James D.
Jones James.
Kendrick Samuel.
Kimball Rev James.
Lacy Rev James H.
Leach Rev J. W.
Leavenworth Rev A. J.
Lee Rev Henderson.
Leech Mrs Mildred G.
Leyburn Rev George W.
Locke Rev Nathanial C.
Maden Rev A.
Matthews Rev Samuel.
Mayo Mrs Alice Cornelia.
McChains Rev James.
McMurry Rev John.
McPhail Rev George W.
Mitchell Rev Jacob D.
Morton Miss Jane B.
Morton Miss Susan W.
Mrs Charles L.
Newland Rev Bill J.
Osborne Rev Henry S.
Paine Rev John B.
Pleasant Samuel M.
Pollock Rev A. D.
Pressey Rev Uriah.
Prior Rev T.
Read Rev Charles H.
Read Mrs Sophia L.
Read Clement G.
Reeve Henry L.
Reeve Samuel.
Reeve Elizabeth.
Reeve Evelyn Elizabeth.
Reeve John W.
Reeve Miss Margaret C.
Reeve David I. Burr.
Reid Williams, D. D.
Rice Mrs. H., D. D.
Rice John.
Royal Rev J. L.
Sanders Rev Ephraim D.
Scott Rev William N.
Simpson Rev Mr.
Smith Rev H.
Smith Rev Joseph F.
Smith William K.
Smith Mrs Abigail.
Smith Mrs Susan.
Spencer Rev P. I.
Sprocket Conrad, D. D.
Stevenson Rev P. E.
Stroton Rev James.
Taylor Rev Stephen.
Trassin Mrs Mary.
Tweddy Roberts.
Tyler John.
Venable N. E.
Venable Samuel W.
Webb Lewis.
Weed Rev Henry R.
Wilson Samuel B., D. D.
Wood Rev James.
Wood Rev P.

KENTUCKY.

*Haswell Rev Thomas J.
Hawley Rev James A.
Haswell Rev Joseph T.
Hollis Rev E. D.
Hough John, D. D.
Hubbard Rev George B.
Hunter Rev Moses.
Jennings Rev Z.
Jennings Rev M. B.
Jennings Rev A.
Jennings Rev J. M.
Jennings Rev H. W.
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Jennings Rev E. A.
MEMBERS OF THE BOARD.

[Report, 200]

Breckenridge Robert J., D. D.
Calvert Rev. B. W.
Clay Henry.
Chalmers S. D.
Chand Rev. Thomas H.
Davis Phineas, Jr.
Dickinson Rev. W. C.
Fornan Rev. E.
Humphrey Rev. Edward P.
Jones Rev. John D.
Lilly Rev. Robert T.
Paxton J. D., D. D.
Pratt Rev. E. P.
Quigly Thomas.
Skillman A. T.
Smith Rev. James.
*Stephenson Rev. George.
Whitehead Rev. Charles.
Whitehead Mrs. T. G.
Young John C., D. D.
Zieley Rev. John H.

TENNESSEE.

*Alexander Rev. Aaron.
Anderson Rev. Thomas C.
Blunt Alsworth B.
Bragg Rev. Robert.
Caldwell Rev. Robert.
Cowan Rev. Samuel M.
Cunningham Rev. W. N.
Cunningham Rev. John W.
Curling Rev. Robert B.
Dashiell Rev. A. H.
Dunlap Rev. W. C.
Edgar John T., D. D.
Edmonston Rev. James N.
*Foot Rev. Joseph I.
Fox Rev. N. I.
Garrett Rev. Robert C.
Gibson Rev. Albert G.
*Hall Rev. A. C.
Hall Mrs. A. C.
Hall Mrs. J.
Holmes James, D. D.
Kennedy Alexander.
*Kilpatrick Rev. A. W.
King James.
Mark Rev. William.
Marshall Rev. Matthew M.
Martin Hugh.
Maryon Rev. J. H.
McKeele Rev. Francis A.
McKown Rev. Ebenezer.
McMillan Rev. E. W.
Minnis Rev. William.
Moral Rev. N. P.
*Montgomery Rev. E. L.
Mower Rev. Isr., Jr.
Myers Rev. J. H.
*Polk James K.
Rhea James A.
Rhea D. B.
Rhea Mary M.
Rogan Rev. D.
Ross Rev. Frederick A.
Ross Mrs. Frederick A.
Ross Miss Rowena.
Smith Rev. Gideon L.
Steele Rev. Andrew J.
Stone Rev. A. M.
Weems Rev. B. P.
White Rev. G. B.
Williamson Rev. Samuel L.
Woodbury Rev. Elias.

NORTH CAROLINA.

Adams Rev. J. H.
Adams Mrs. Mary.

Colton Rev. S.
Frontis Rev. S.
Gillochrist Rev. A.
Greter Rev. John A.
Harding Rev. W. H.
Hollister Rev. Edward.
Lucy Rev. Drury.
Lewis Warner M.
Lockbridge Rev. A. Y.
McLever Rev. C.
McNeals Mrs. Margaretta.
McQueen Rev. D.
Montgomery Rev. A. D.
Morgan Rev. Gilbert.
Morison Rev. Robert H.
*Robinson John, D. D.
*Skinner Rev. James.
Van Vleck Rev. William H.
Yeruble A. W.
Walker Mrs. Abigail.

SOUTH CAROLINA.

Adger James.
Adger Rev. John B.
*Badcock Rev. David.
Bledgett Mrs. Catharine O.
Bledgett Emily S.
Bledgett Miss Emily L.
Bledgett William T.
Blears Rev. William.
Brans Henry M.
Buist Rev. E.
Cott I. C.
Cott I.
Dana Rev. W. C.
Dickson Rev. Hugh.
Dutton Rev. W. B.
Duncan Rev. Timothy G.
*Henderson A.
*Henderson, C.
*Legare Thomas.
Legare Rev. Thomas H.
*Lechard A. W., D. D.
*Mitchell Rev. John A.
*Mengin David J.
Mengin William H.
*N. C. A.
Palmer Rev. Edward.
Rogers Rev. Zachariah.
Scheid A. W.
Smith Rev. Robert W.
Smith Mrs. Sarah.
Smith Thomas, D. D.
Smyth Mrs. Thomas.
Snowdon G. T.
Snowdon Mrs. G. T.
*Swart Rev. Robert L.
Tripp John A.
*White Elvis, D. D.
Wilson H.

FLORIDA.

Buel Rev. W. P.
Day Miss Alice.
Maxwell J. D. L.
*McWhinney Rev. John F.
Ogden E. A.
*Pheflps Rev. Philip F.
Sewell Rev. R. N.

ALABAMA.

*Allan John, D. D.
Bliss Mrs. Mary K.
Boggs Rev. George W.
Bramly Mrs. Maria B.
Donnel Rev. Robert.
Kirkpatrick Rev. John L.
Lewers Rev. B. S.
Pratt Mrs. Homer B.
*Stock Rev. James L.
Vance Mrs. M.

GEORGIA.

Alexander Adam L.
Anderson Mrs. Sarah Ann.
Arnold Thomas Clay.
Axon Rev. J. E. K.
Beanum Rev. C. F.
Bryan Joseph.
*Burlock James E.
Burroughs B.
Campbell Col.
Catts Willy.
Church Abraham, D. D.
Clark Leazer.

*Mclntosh Rev. W. A.
Myers Rev. J. H.
*McWhinney William.
*McWhinney William A.
*Peck Rev. Ker K.
Taylor Rev. Sereno.

MISSISSIPPI.

Baker Rev. John W.
Beaumont F.
Butler Rev. Zeuben.
Chamberlain Josiah, D. D.
Daniel Mrs. Fricklin.
Pink Averill.
Powell Thomas.
*Presley Mrs. Dorothy G.
*Reddy A. A.
Hickory Rev. Orville S.

*Clay B. W.
*Clay Joseph.
*Clay Thomas C.
*Clay Thomas B.
*Clay Miss Anna.
*Coe George W.
*Deaver William.
*Egerton Rev. A. M.
*Fowler Mrs. John.
*Gaines William.
*Golding Rev. Francis.
*Graves Egbert.
*Hand Rev. E.
*Holt Rev. Edwin.
*Hoyt Nathan, D. D.
*Hurd William S.
*Hutcheson Robert.
*Jones Rev. John.
*Kellogg Gardiner.
*Lamar Mrs. Harriet C.
*Lanneau Rev. John F.
*Lumpkin Payton.
*Magill A. W.
*McWhir William, D. D.
*Menden Rev. Thomas.
*Mitchell William A.
*Pratt Rev. Horace S.
*Pratt Rev. Nathaniel A.
*Pressley Rev. Samuel P.
*Presley Rev. Samuel P.
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*Presley Rev. Samuel P.
MEMBERS OF THE BOARD.

Keese L.
Cowan, Russell Joshua T.
Stanley James.

MISCELLANEOUS.

Beebe Rev S. J. M.
Carrell Maria M.
Dalois William A.
Dodge Rev Nathaniel B.
Emerson Rev Daniel H.
French Rev Charles E.
French, Edwin.
Gilman W. S.
Goodrich Rev H. P.
Handy Rev Isaac W.
Hanson Rev William.
Hutchinson Rev E. C.
King Wyllys.
Pierce Rev John T.
Post Rev Truman M.
Whipple Mrs Lucy C.
Whipple William.
Whipple, Rev W. W.

RESIDENCE UNKNOWN.

Adams Rev Ezra.
Andrews Rev Eliza D.
Angier Luther H.
Atwater Rev Edward C.
Ayers Rev James.
Baldwin Mrs Mary.
Barrett Rev Gershom.
Bartlett Rev J. L.
Batchelder Rev C. B.
Bates Rev Loomis.
Bell Rev Edwards.
Beardsley Rev Nehemiah B.
Boone Rev L. E.
Bennett Joseph L.
Bogardus Rev Cornelius.
Bols, Matthew.
Boo Rev A.
Breenockridge John, D. D.
Broadhead Rev Charles C.
Brown Rev G. W.
Buck, Hon Thomas.
Burgh Rev Jacob.
Cadley Rev Calvin B.
Calhoon, Rev William.
Centre Rev Samuel.
Chamberlain Rev Charles.
Champion Rev George.
Chapin Rev Horace B.
Clark Mrs Hannah A.
Colburn Rev Lemuel.
Cole Rev Isaac.
Cook Charles Lewis.
Crane E. P.
Davenport Rev James E.
Davis Rev Samuel S.
De Witt Rev John.
Dennard Rev Isaac S.
Donne Rev Julius.
Doolittle Rev Giles.
Downey Joseph W.
Dwyer Rev Henry.
Eliot Rev John.
Ely Rev William.
Ferry Rev Adolphus.
Fitch Rev Andrew M.
Fitch James S.
Ford Rev Abraham.
Fuller Rev Joseph.
Gilderleeve Rev Cyrus.
Greene Rev Moses.
Groves Rev Jonathan.
Hall Rev Robert B.
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Heidlane Rev Jacob.
Hendricks Rev John.
Herrick Rev Horace.
Herrick Mrs Aurelia T.
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Holman Rev Sidney.
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Hubbard Rev Robert.
Hudson William L.
Hurbard Rev Hiram.
Ingeroll Rev Alvin.
Johnson E. N.
Kellogg Rev, Charles.
Kimball Rev Mrs Mary.
King Rev Jonathan N.
Laird Rev Robert.
Lamb Rev Isaac.
Langstroth Rev L. L.
Lawrence Rev John.
Leete Charles.
Lillie Rev James.
Maclean M.
Mais Mrs Mary A.
Manning Rev S.
Maxwell S. Jr.
McAuley Rev James.
McEwen Rev James F.
McDowell Rev Thomas.
McDough Rev J. W.
McMaster Rev John.
Merritt Rev D. N.
Miller J. R.
Morgan Rev Charles.
Morgan Mrs Isabell R.
More Rev Joseph C.
Morrison John.
Nevins Mrs Maria L.
Newton Rev Joel W.
Packard Rev Ann.
Patterson Daniel T.
Perry Rev Clark.
Perry Rev David.
Pouhem Rev Abraham.
Porter Rev James B.
Poverty Rev Joseph W.
Prudden Rev George F.
Quan Rev James E.
Randale Rev Andrew.
Read Rev Herbert A.
Reed Leonard.
Reed Rev William M.
Rice Benjamin.
Sawammond Rev Henry H.
Sawyer Rev Moses.
Schoonmaker, D. D.
Seabury Rev Edwin.
Shaw Rev William A.
Shaw Rev John B.
Snedes Rev Albert.
Snowden Rev Samuel F.
Starkweather Rev John.
Stewart Rev Charles S.
Swain Rev Timothy.
Springham Siass H.
Swits Rev Abrahain.
Tappan Rev C. D. W.
Tappan Rev John G.
Taylor Rev L. B.
Taylor Rev W. W.
Thomas Rev Thomas E.
Thompson Alexander E.
Thurston (Assa 0.
Twinning Alexander C.
Van Lieu Rev John C.
Wadsworth Sidney.
Washburn Rev Samuel.
Waters Rev Samuel.
Waters Rev John.
Wheeler Edward.
Whelply Rev Samuel W.
White Rev Jacob.
Whiting Rev Charles.
Willsom Rev Russell.
Wilson Rev William L.
Wilson Rev David.
Winslow Robert F.
Wood Rev Samuel M.
Woodbridge Rev Henry H.
Woodbridge Rev Horace.
Yates Rev John.
MEMBERS OF THE BOARD.

IN FOREIGN LANDS.

CANADA WEST.
Mair Hugh, D. D.
Marr Rev Joseph.
Rice Rev James H.
Smart Rev William.

CANADA EAST.
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Brewster Rev Cyrus.
Crofts Rev H. O.
De Witt Clinton.
De Witt Caleb S.
De Witt Jacob.
De Witt Miss Abby.
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De Witt Mrs Sophronia.
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Fisk Rev N. B.
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Greene Nathaniel O.
Greene Thomas J.
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Henderson Rev Archibald.
James Mrs Jane W.
McLeod Rev John.
Meach Rev Asa.
Pomeroy H.
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Strong Mrs Catharine M.
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Wilkes Henry, D. D.

NEW BRUNSWICK.
Galway Rev J. C.
Yeaston Rev Franklin.

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Dresser Rev Amos.
Knott Rev John F.
Miles Rev Phileas.

CHILE.
Trumbull Rev David.

ENGLAND.
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Elphinstone Rev Mountstuart.
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Henderson Evanescen.
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Jay Rev William.
Kilby Rev Richard.
Long George.
Mark Rev Richard.
Matheson Rev John D.
Montgomery James.
Philip Rev Robert.
Raffles Thomas.
Rood Rev Andrew D.
Scott Rev George.
Smith John Pye.
Stoddard Rev George.
Symms Joseph.

Thomas Bear Admiral,
Thornton A. S.
Turner Rev Ralph.
Whitwax Charles.

WALES.
Jones Rev Michael.

SCOTLAND.
Dalmuline Kirkby.
Dunlap John.
Henderson James, D. D.
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Risch James.
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Stoddard Mrs Arthur.

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Nixon Rev Robert H.

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Bridal Rev Louis.
Felic Rev George de.
La Fayette General.
Plance Rev Leon.
Wilk Rev Mark.

BELGIUM.
Walworth Clarence.

SWITZERLAND.
Campione Baron de.
Marie D'Ambiguas E. H.

PRUSSIA.
Donhoff Count.

RUSSIA.
Gellibrand William C.
Gellibrand Mrs Mary T.
Hopley William H.
Hopley Mrs Ellen H.

SAINT HELENA.
Carroll William.

AFRICA.
Bryant Rev James C.
Bushnell Rev Albert.
Bushnell Mrs Albert.
Butler John A.
Gruet Rev Aldin.
Marsh Rev Samuel D.
Marsh Mrs Mary A.
Phillip John, D. D.
Preston Rev Ira M.
Rood Rev David.
Walker Rev William.
Wilder Rev Wymann A.
Wilson Rev J. Leitchon.
Wilson Mrs Jane H.

GREECE.
Hill Rev John H.
King Jonas, D. B.

TURKEY IN EUROPE.
Dodd Rev Edward M.
Dwight Rev H. G. O.

EVERETT Rev Joel S.
Golding Rev J. B.
Goodell Rev William.
Hosman Rev Cyrus.
Homes Rev Henry A.
Lord Rev J. O.

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Schaufler Rev William G.
Van Leunep Rev Henry J.
Wood Rev George W.

SYRIA AND TURKEY IN ASIA.
Benjamin Rev Nathen.
Bliss Rev Edwln R.
Calhoun Rev Yumon H.
De Forest Henry A.
De Forest Mrs Catharine S.
Foot Rev Horace.

Hiscoke Rev Abel B.

Jackson Thomas.
Peacock Rev John.
Powers Rev Philander O.
Richards Rev Benjamin.

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Smith Ell. D. D.

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Van Leunep Jacob.
Whiting Rev George B.
Wilson Rev David M.

PERSIA.
Abraham Mar.
Dunca Priest.
Elieq Mar.
Fisk Miss Fidelia.
Perkins Justin.
Peters Mrs Justin.
Stokking Rev William R.
Stokking Mrs Jerusha E.
Stoddard Rev David T.
Stoddard Mrs Harris E.
Stoddard Mrs Sophia D.
Wright Mrs A. H.
Yohannan Mar.

INDIA.
Allen Rev David O.

Aphorin Rev George H.
Balchance Rev Henry.
Bowen Rev George, Jr.
Burgess Rev Ebenozer.
Burgess Mrs Abigail.

Burges Mrs Mary G.
Cope Rev Edward.
Dunlop John.

French Rev Henry B. G.
French Rev George.
Gordon Capi.

Graves Rev Allen.

Harrington Rev Herbert.
Hastings Rev E. P.

Hason Rev Allen.
Hassen Mrs Martha R.
Howland Rev W. W.
Hume Rev Robert.

Lettice I. P.

Lawrence Rev John J.
Lottie Rev Charles.
Megs Rev Benjamin G.
Milke Rev Cyrus Z.

Mills Mrs H. B.
Mokosworth Capt John.

Momy Rev B. S.
Mummy Rev C. V.
MEMBERS OF THE BOARD.

1852.

MEMBERS OF THE BOARD.

Poor Rev Daniel,
Primrose, Joseph,
Scudder Rev John M. D.
*Scudder Mrs Harriet W.
Scudder Rev Henry Martyn,
Scudder Mrs Henry Martyn,
Scudder Rev William W.
Smith Rev John C.
Smith Mrs John C.
Spaulding Rev Levi,
Spaulding Mrs Mary C.
Tennent Sir J. Emerson,
Webb Rev Edward,
Webb Mrs Nancy A.
*Whittelsey Rev Samuel G.
Wilder Rev Royal G.
Wilder Mrs Eliza J.
Wilson Daniel, D. D.
Wkinson Rev Miron.

SIAM.
*Caswell Rev Jesse.

SINGAPORE.
Church Thomas,
Kossberry B. P.

BORNEO.
Reese Rev William H.
*Thomson Rev Frederick B.
Youngblood Rev William.

CHINA.
Ball Rev Dyer, M. D.

Bassett Samuel W.
Bridgman E. C., D. D.
Doty Rev Kilham,
Gusnaff Rev Charles,
Lord Mrs Lucy T.
Macy William A.
Parker Rev Peter, M. D.
Peet Rev Lyman B.
Peet Mrs Rebecca C.
Pomham Rev William J.
Rankin Rev Henry V.
*Richards William L.
*Smyth Rev Edwin,
Williams S. Wells.

P.O.

SANDWICH ISLANDS.
Alexander Rev William P.
Alexander Mrs Mary A.
Andrews Rev Claudius B.
Andrews Seth L., M. D.
Armstrong Rev Richard,
Baldwin Rev Dwight,
Bishop Rev Artemas,
Bond Rev Elias, Jr.
Brown Miss Lydia,
*Chamberlain Levi,
Chamberlain Mrs Maria P.
Clark Rev Richard W.
Coan Rev Titus,
Coan Mrs Evalia,
Cooke Amos S.
Cooke Mrs Amos S.
Damon Rev Samuel C.
*Hiel Rev John,
Dole Rev Daniel,
Dole Mrs Charlotte C.
Dwight Rev Samuel G.

Emerson Rev John S.
Green Rev Jonathan S.
Guilick Rev F. J.
*Haalilio Timotco,
Hitchcock Rev Harvey R.
Hitchcock Mrs Rebecca H.
Hunt Rev T. Dwight,
O'John,
Johnston Rev Edward,
Kamehameha III.
Kinney Rev Henry,
*Knapp Horton O.
Lyman Rev David B.
Lyman Henry M.
Lyman Frederick S.
Lyman David B.
Lyman Mrs Sarah J.
Lyons Rev Lorenzo,
Ogden Miss Maria C.
Parley Rev John D.
Pogue Rev John F.
*Richards Rev William,
Richards Miss Helen C.
Richards Miss Julia M.
Rowell Rev George B.
Rowell Mrs Malvina J.
Smith James W.
Smith Rev Lowell,
Taylor Rev Townsend E.
Thurston Rev Am.
Thurston Mrs Lucy G.
Thurston Mrs Perale G.
*Whitney Rev Samuel,
Whitney Mrs Maria E.
Whittelsey Rev Eliphalet, Jr.
NEW MEMBERS.

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

MEMBERS CONSTITUTED SINCE AUGUST 1, 1850.

MAINE.
Adams Rev J. C., Bangor.
Chadwick Thomas, Portland.
Clark Rev William, Fryeburg.
Conkling, Rev Luther, Freeport.
Cushing Mrs D., Wells.
Dame Mrs Nancy L. P., Falmouth.
Dana Mrs Elizabeth T., Portland.
Dodge Rev J. Waltoboro'.
Dunmore Rev George, Brewer.
Dore Mrs Mary C. H., Bangor.
Darnoff Nancy L., Portland.
Gay Benjamin, Castine.
Goffrey Edwin D., Bangor.
Haskins Robert H., do.
Hyde Mrs Frances E., Gardiner.
Janits John H., Castine.
Langworthy James, Belfast.
McGaw Jacob, Bangor.
Merrille Mrs Sarah W., New Gloucester.
Mills William H., Bangor.
Page Miss Rebecca P., Brewer.
Parsons Mrs Caroline M., Freeport.
Rider Mrs Hepzibah.
Skinner Solomon, Bucksport.
Smith Rev James W., Brewer.
Snow Mrs Nancy, do.
Steele Eben, Portland.
Stone Rev Harvey M., Bluehill.
Thurston Rev E. B., do.
Thurston Rev Richard S., Waterville.
Wheeler Mrs Mehitable P., Brewer.
Whittlesey Rev Elizahath, Bath.

NEW HAMPshire.
Anderson William, Londonderry.
Barstow Mrs Eunice L., Walpole.
Bigelow Mrs Henry A., Portsmouth.
Blanchard Rev Silas M., Pembroke.
Blunt Charles E., Nashua.
Blunt, Edward A., do.
Blunt Mrs Sarah, Milford.
Bodwell Rev Abraham, Sanbornton.
Boylan Edward D., Amherst.
Boylston Mrs Mary, do.
Burgess James, Concord.
Chandler Mrs Sarah N., do.
Clark Mrs Rebecca W., Portsmouth.
Colby Levi, Hanover.
Damon Mrs Sarah, Amherst.
Doldt Rev James, Milton.
Dow Mrs Hannah, Amherst.
Farnum, Benjamin, Concord.
Fairbanks Samuel, do.
Foster Mrs E. B., Pelham.
Foster Nancy, Fitzwilliam.
Gilmore Joseph H., Concord.
Gleason Mrs H. W., Charlestown.
Goss Miss Martha, Amherst.
Hunting Rev C. D., Mt. Vernon.
Holmes John A., Londonderry.
Holmes Matthew, do.
Knight Mrs Sarah, Portsmouth.
Lane Edmund J., Dover.
Lane George E., Stratham.
Lane John, Jr., Chester.
Lawrence Mrs Mary J., Claremont.
Little Rev E. G., Merrimack.
Marble Rev William H., Winchester.
Merrill Rev John H., Pembroke.
Merrill Mrs Thomas D., Concord.
Mardock Mrs Caroline H., Candia.
Osgood Herman A., Pembroke.
Patten Rev William A., Deerfield.
Perry Albert G., Manchester.
Phillips Butler H., Pembroke.
Rand Isaac, Keene.
Rowell Rev Joseph, Cornish.
Russell David, Amherst.
Sabin Mowry, Winchester.
Spaulding Isaac, Nashua.
Spaulding Mrs Isaac, do.
Spaulding Mrs Edward, do.
Stevens Josiah, Claremont.
Swain Mrs Susan H., Nashua.
Swain Miss Julia M., do.
Tappan Mrs Samuel B., Conway.
Tappan Mrs Sarah S., do.
Taylor Rev Lathrop, Franconia.
Taylor Mrs Hannah, do.
Towne Rev Leonard, Jaffrey.
Towse Mrs William, Keene.
Tower Mrs Fitzwilliam.
Wellman Rev J. W., Andover.
Woodbury Levi, Portsmouth.

VERMONT.
Bingham Mrs Vergennes.
Bordman Elijah, W. Rutland.
Brainard Joseph H., St. Albans.
Butler Frederick, Claremont.
Closson Sylvanus Y., Thetford.
Cutler Rev Ebenezer, St. Albans.
Delano Mrs Charlotte E., Hardwick.
Denison William, Castleton.
Denison Mrs Mercy, do.
Dutcher Mrs Lether H., St. Albans.
French Edward, Hardwick.
Green George B., Windsor.
Hall Rev J. G., N. Chelsea.
Hemenway Rev Asa, Shoreham.
Heneas J. W., Montpelier.
Island Rev, Pittsfield.
Jenner Samuel, Royalton.
Latham W. H., Thetford.
<table>
<thead>
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<th>Name</th>
<th>Town</th>
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<tr>
<td>Colton Mrs T. G.</td>
<td>Ware</td>
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<td>Coney John</td>
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<td>Cook Joshua, Chicopee Falls</td>
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<td>Craig Rev Whellock, New Bedford</td>
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<td>Craig Mrs Louis C.</td>
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<td>Cross Benjah, Auburndale</td>
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<td>Curtis Rev Ernest, Greenwich</td>
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<td>Cushing Rev Christopher, New Brookfield</td>
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<td>Cutler Rev Lyman, Peterborough</td>
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<td>Cutler Mrs Elizabeth</td>
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<td>Dargett Mrs Chloe, Athol</td>
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<td>Danforth Rufus, Newburyport</td>
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<td>Davis Mrs Lucy, Pittsfield</td>
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<td>Emerson Miss Elizabeth, Newburyport</td>
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<td>Eustis Mrs William T., Boston</td>
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<td>Fisher Rev George E., Rutland</td>
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<td>Forbes William, Newburyport</td>
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<td>Foster Miss Sarah H. do</td>
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<td>Fowler Mrs Tillot, Medford</td>
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<td>Frothingham E. G., Haverhill</td>
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<td>Gardner Miss Mary E., Marblehead</td>
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<td>Giles Mrs Mary C., Rockport</td>
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<td>Gray Miss Abigail Q, Boston</td>
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<td>Greene Miss Anna, Westboro</td>
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<td>Greenleaf Simon, Cambridge</td>
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<td>Hastings Mrs Sally, W. Medway</td>
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<td>Hawley Isaac, Hadley</td>
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<td>Humphrey Louis N., Oakham</td>
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<td>Hyde Miss Harriot S., Ware</td>
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<td>James Charles W., Medford</td>
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<td>Name</td>
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<td>Quincy Thomas D., Jr.</td>
<td>Dorchester</td>
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<td>Merriam Miss Haanah L</td>
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<td>Porter, Edward G.</td>
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<td>Pomrov Mrs Ann Q.</td>
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<td>Pierce Delano</td>
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<td>Fatten Miss Mary B.</td>
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<td>Nash E. T.</td>
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<td>Messinger Daniel</td>
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<td>Mackie Andrew</td>
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<td>Mandell Rev          A.</td>
<td>Dartmouth</td>
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<td>Marsh Mrs Lucy G.</td>
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<td>Martin Calvin</td>
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<td>Merrin Rev Elihu P.</td>
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<td>Merriam Miss Hannah L</td>
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<td>Merriam Miss Hannah L</td>
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<td>Merriam George S.</td>
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<td>Merriam Abigail L.</td>
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<td>Morley Mrs Anna C.</td>
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<td>Morley Edward W.</td>
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<td>Morley John W.</td>
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<td>Morley Rev B. B.</td>
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<td>Morse Joseph W.</td>
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<td>Morton Miss Hannah L.</td>
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<td>Nash Winifred</td>
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<td>Nelson Mrs Mary</td>
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<td>Newell Mrs Lydia</td>
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<td>Packard, Theophilus A</td>
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<td>Paige Mrs Lydia P.</td>
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<td>Fatten Miss Mary B.</td>
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<td>Payson Miss Susie</td>
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<td>Peabody Rev Charles</td>
<td>Windsor</td>
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<td>Peabody, Miss Helen</td>
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<td>Pierce Rev Ann C.</td>
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<td>Pierce Charles F.</td>
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<td>Perry Rev Albert</td>
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<td>Phillips John L. T.</td>
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<td>Plumer Charles A.</td>
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<tr>
<td>Plumer Ellen P.</td>
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<tr>
<td>Ponden Mrs Ann Q.</td>
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<td>Poor Henry</td>
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<td>Quincy Thomas D., Jr.</td>
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<td>Redman Mrs Mary</td>
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<td>Roberts Mrs Ann Q.</td>
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<td>Smith Samuel C.</td>
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<td>Spring Mrs Helen</td>
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<td>Spring Miss Henrietta</td>
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<td>Starrs Justin</td>
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<td>Tappan Elizabeth S.</td>
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<td>Taylor Mrs Esther W.</td>
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<td>Warner Aaron E.</td>
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NORTH CAROLINA.

Welker G. William, Guilford co.

GEORGIA.

Clay Robert R., Bryan co.
Cunningham Miss Ephemin, Savannah.
Gilbert H. J., do.

OHIO.

Allen George N., Oberlin.
Bissell Anson, Milian.
Boswell Rev Elmore, Burton.
Case Gap, Rootstown.
Case Mrs Tizah, do.
Chandler Rev Lewis, Ellsworth.
Childs Henry, Cleveland.
Clark Mrs Electa P., Huntington.
Coe Rev Alvan, Anson.
Curtis Rev Ely, Middletown.
Dempsey Rev William, Chester, X Roads.
De Peyster Mrs Helen, Ravenna.
De Witt Eliza, Elizabethtown.
Dickinson Rev E. F., Conneautville.
Dike John S., Steubenville.
Dufree Charles E., Brookline.
Fuller Rev Francis S., Kirtland.
Gillett Rev J. M., Ravenna.
Godman Rev W. D., Worthington.
Graves Rev J. S., Aurora.
Hall John S., Columbus.
Johston Mrs T. A., Granville.
Judson Rev Godd C., Graffon.
Kennan Jairus, Norfolk.
Kennedy Rev W. S., Brecksville.
Kissam Miss Sophia B., Kinsman.
Lee Rev Samuel, Mansfield.
Leeds Rev S. B., Cuyahoga Falls.
Lord Asa D., Columbus.
Macy John C., Cincinnati.
Mansfield E. D., do.
Mather Oliver W., Birmingham.
Masseer Rev B. Y., Morgue Eliel, Cincinnati.
Moroe Rev Alfred, Mauces City.
Nash Rev Alfred W., Willoughby.
Newton Rev J. H., Perryville.
Ordway Rev James, Rootstown.
Pitkin Rev Caleb J., Sandusky City.

18*
MEMBERS OF THE BOARD.

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<tr>
<th>State</th>
<th>Name</th>
<th>City/Municipality</th>
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<td>Adams Rev Ephraim, Davenport</td>
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<td>MISSOURI.</td>
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<td>ALABAMA.</td>
<td>Smith Douglas, Mobile</td>
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<td>Chapman Mrs Helen B., Brownsville</td>
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<td>CALIFORNIA.</td>
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<td>ORGON TERRITORY.</td>
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<td>SWITZERLAND.</td>
<td>Hughes de Burgh, Rev W. H.</td>
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**INDIANA.**
- Hassell Alpheus C., Kirtland.
- Rice Mrs Sarah J., Troy.
- Root G. Y., Cincinnati.
- Rosseter Rev Henry A., Margaretts.
- Scarborough William S., Cleveland.
- Sharp Rev Benjamin F., Independence.
- Sheldon Rev Charles, Scipio.
- Still Ella N., Cuyahoga Falls.
- Smith Samuel M., Columbus.

**INDIANA.**
- Spear Edward, Warren.
- Sperry Rev E. F., Ruggles.
- Stephens Rev Joseph, Bellefontaine.
- Stevens Rev W. R., Newton Falls.
- Stone A. P., Columbus.
- Swift Rebecca L., Kinsman.
- Tappan Mrs Francis W., Ravenna.
- Taylor Alfred, Toledo.
- Taylor J. William, Springfield.
- Wakefield Rev William, McConnelsville.
- Weed Porter L., Cincinnati.
- Weed Mrs Eliza H., do.
- White Peter A., do.
- Williams Lewis, Chillicothe.

**INDIANA.**
- Babb Bev Clement E., Indianapolis.
- Coe Rev Henry I., do.
- Jones Rev Amos, Danville.
- McCarter Mrs Sarah M., Evansville.

**ILLINOIS.**
- Ayres Mrs Eliza, Jacksonville.
- Bunn William, Chicago.
- Catlin Joel, Jacksonville.
- Childs Rev A. C., Oswego.
- Davis Cyrus, Amboy.
- Davis Rev George F., Clayton.
- Dimond Rev David, Collinsville.
- Downer Rev J. C., Freeport.
- Dunce Mrs Elizabeth C., Jackson.
- Fanning Rev Charles, Belvidere.
- Goodsell Abel, Galesburg.
- Grovenor Rev L., Jerseyville.
- Holmes John A., Lendonerry.
- Jones Remsen D., Chicago.
- King Thubill, do.
- Olmsted Lucius, do.
- Reed Josiah H., do.
- Temple Rev Daniel H., Beardstown.

**MICHIGAN.**
- Curtenius Frederick W., Kalamazoo.
- Dunlop H. H., Detroit.
- Foster Rev Thomas, Monroe.
- Kidder Rev John S., Litchfield.
- McNaughton M. A., Jackson.
- Stanley Rev Hannah L., Jonesville.
- Stuart John, Detroit.
- Trask Luther H., Kalamazoo.

**WISCONSIN.**
- Darling Rev B. D., Oakfield.
- Emery Mrs Sophia E., Waterloo.
- Humphrey Rev Z. M., Racine.
- Montgomery Mrs Laura A., Beaver Dam.
- Page Harlan, Beloit.
- Peet Rev Stephen, do.
- Rosenkranz Rev Cyrus E., Columbus.
- Thompson Rev B. M., Johnstown.
MEMBERS OF THE BOARD.

TURKEY IN EUROPE.
Bey Amin.
Dunmore Rev G. W.
Parsons Rev J. W.

SYRIA AND TURKEY IN ASIA.
Blackler Frances C.
Blackler Mrs F. C.
Foot Mrs Rosamunda W., Tripoli.
Morgan Rev Homer B., Salonica.
Lobdell Rev Henry, Mosul.
Marsh Rev Dwight W., do.
Marsh Mrs D. W., do.
Van Dyck C. V. A., Hasbeiya.

PERSIA.
Coan Rev George W.
Bice Miss Mary S.
Stoddard Miss Harriet M.
Stevens Richard W., Tabreez.
Wright Rev A. H., Oroomiah.

INDIA.
Binney Robert M., Madras.
McMillan Rev G. W.
Shelton Rev C. S.
Tracy Rev William.
Welch Moses.

AFRICA.
Marsh Helen E.
McKinney Rev Sitar.
Tyler Rev Josiah.

CHINA.
Baldwin Mrs Harriet F., Fuh-chau.
Browner Rev F. H., Canton.

SANDWICH ISLANDS.
Bailey Edward.
Baldwin Mrs Charlotte.
Castle Samuel N.
Castle Mrs Mary A. T.
Castle William R.
Coan Titus M.
Coan Harriet F.
Conde Rev Daniel T.
Dimond Henry.
Ellis Edwin G.
Hitchcock E. R., Jr.
Hitchcock E. G.
Ives Rev Mark.
Kinney Mrs Maria L.
Lee William L.
Lee Mrs Catherine N.
Lyman Rev Rufus H.
Lyman Ellen E.
Parker Rev B. W.
Pogue Mrs Maria W.
Rice William H.
Rogers Edmund H.
Rogers Mrs E. H.
Wetmore Charles H.
Wetmore Mrs Lucy B.
Wyllie E. G.

MICRONESIA,
Snow Rev Benjamin G.
**APPENDIX.**

The following are some of the Tables referred to in the Special Report on the "Results of a Statistical History of Benevolent Contributions," found in the Minutes of the Annual Meeting, p. 16. It will be perceived, that only a small number of the Tables are here inserted.

### I. Receipts of the Board.

The receipts of each year are given; the receipts in each period of four years; the increase in those periods respectively; the average annual receipts for each of the periods; and the increase (decrease in one instance) in the average annual receipts of each period.

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* Less than in the preceding period.
### II. Expenditures of the Board.

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<td>1852</td>
<td>257,727</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Less than in the preceding period.

### III. Comparative View of the Board's Receipts and Expenditures.

<table>
<thead>
<tr>
<th>Periods</th>
<th>Receipts</th>
<th>Expenditures</th>
<th>Excess</th>
</tr>
</thead>
<tbody>
<tr>
<td>1811</td>
<td>$9,699</td>
<td></td>
<td>*999</td>
</tr>
<tr>
<td>1812—15</td>
<td>46,732</td>
<td>30,415</td>
<td>*16,317</td>
</tr>
<tr>
<td>1816—19</td>
<td>114,608</td>
<td>113,102</td>
<td>*1,596</td>
</tr>
<tr>
<td>1820—23</td>
<td>202,151</td>
<td>231,246</td>
<td>29,095</td>
</tr>
<tr>
<td>1824—27</td>
<td>253,157</td>
<td>258,068</td>
<td>4,911</td>
</tr>
<tr>
<td>1826—31</td>
<td>392,891</td>
<td>383,320</td>
<td>*9,571</td>
</tr>
<tr>
<td>1832—35</td>
<td>592,148</td>
<td>503,893</td>
<td>1,745</td>
</tr>
</tbody>
</table>
### APPENDIX.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1836—39,</td>
<td>$908,649</td>
<td>$100,898</td>
<td>$85,091</td>
<td>$110,000</td>
<td>$227,162</td>
<td>$301,159</td>
</tr>
<tr>
<td>1840—43,</td>
<td>1,039,531</td>
<td>230,453</td>
<td>73,480</td>
<td>75,000</td>
<td>25,222</td>
<td>57,613</td>
</tr>
<tr>
<td>1844—47,</td>
<td>964,983</td>
<td>207,925</td>
<td>57,237</td>
<td>51,000</td>
<td>21,272</td>
<td>18,750</td>
</tr>
<tr>
<td>1848—51,</td>
<td>1,072,526</td>
<td>308,668</td>
<td>47,788</td>
<td>60,000</td>
<td>11,947</td>
<td>16,151</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>304,250</td>
<td>368,937</td>
</tr>
<tr>
<td>Total</td>
<td>$3,985,689</td>
<td>1,027,944</td>
<td>263,596</td>
<td>206,000</td>
<td>204,250</td>
<td>91,372</td>
</tr>
<tr>
<td>Excess of Receipts,</td>
<td>. . . . . . . . . . .</td>
<td>. . . . . . . . . . .</td>
<td>. . . . . . . . . . .</td>
<td>. . . . . . . . . . .</td>
<td>. . . . . . . . . . .</td>
<td>. . . . . . . . . . .</td>
</tr>
<tr>
<td>Excess of Expenditures in forty years,</td>
<td>. . . . . . . . . . .</td>
<td>. . . . . . . . . . .</td>
<td>. . . . . . . . . . .</td>
<td>. . . . . . . . . . .</td>
<td>. . . . . . . . . . .</td>
<td>. . . . . . . . . . .</td>
</tr>
</tbody>
</table>

XIII. Receipts for Foreign Missions, in Periods of four years each.

* Two years only.

<table>
<thead>
<tr>
<th>Periods</th>
<th>Society</th>
<th>Receipts in Periods</th>
<th>Total of Receipts in the Periods</th>
<th>Average Annual Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1836—39</td>
<td>Am. Bd. Com. For. Miss.</td>
<td>$908,649</td>
<td>227,162</td>
<td>301,159</td>
</tr>
<tr>
<td></td>
<td>[1838, 9] Pres. Board For. Miss.</td>
<td>100,898</td>
<td>25,224</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Amer. Bible Society,</td>
<td>85,091</td>
<td>21,272</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Amer. Tract Society,</td>
<td>110,000</td>
<td>27,500</td>
<td></td>
</tr>
<tr>
<td>1840—43</td>
<td>Am. Bd. Com. For. Miss.</td>
<td>1,039,531</td>
<td>259,882</td>
<td>366,175</td>
</tr>
<tr>
<td></td>
<td>Pres. Board For. Miss.</td>
<td>230,453</td>
<td>57,613</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Amer. Bible Society,</td>
<td>73,480</td>
<td>18,370</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Amer. Tract Society,</td>
<td>75,000</td>
<td>18,750</td>
<td></td>
</tr>
<tr>
<td></td>
<td>For. Evangelical Society,</td>
<td>46,238</td>
<td>11,559</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pres. Board For. Miss.</td>
<td>297,325</td>
<td>74,481</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Amer. Bible Society,</td>
<td>57,237</td>
<td>14,309</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Amer. Tract Society,</td>
<td>51,000</td>
<td>12,750</td>
<td></td>
</tr>
<tr>
<td></td>
<td>For. Evangelical Society,</td>
<td>64,006</td>
<td>16,151</td>
<td></td>
</tr>
<tr>
<td>1848—51</td>
<td>Am. Bd. Com. For. Miss.</td>
<td>1,072,526</td>
<td>288,131</td>
<td>440,941</td>
</tr>
<tr>
<td></td>
<td>Pres. Board For. Miss.</td>
<td>398,668</td>
<td>99,667</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Amer. Bible Society,</td>
<td>47,788</td>
<td>11,947</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Amer. Tract Society,</td>
<td>60,000</td>
<td>15,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Am. and For. Chr. Union,</td>
<td>93,411</td>
<td>23,352</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Am. Miss. Association,</td>
<td>91,372</td>
<td>22,843</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1,763,766</td>
<td>440,941</td>
<td></td>
</tr>
</tbody>
</table>
XXV. Receipts for Home Missions, in Periods of four years each.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1832—35</td>
<td>$285,823</td>
<td>96,203</td>
<td>142,662</td>
<td>86,502</td>
<td></td>
</tr>
<tr>
<td>1836—39</td>
<td>356,353</td>
<td>102,771</td>
<td>107,060</td>
<td>112,600</td>
<td></td>
</tr>
<tr>
<td>1840—43</td>
<td>356,034</td>
<td>77,478</td>
<td>176,164</td>
<td>89,506</td>
<td></td>
</tr>
<tr>
<td>1844—47</td>
<td>465,593</td>
<td>115,893</td>
<td>257,334</td>
<td>210,663</td>
<td>60,667</td>
</tr>
<tr>
<td>1848—51</td>
<td>594,226</td>
<td>239,683</td>
<td>376,380</td>
<td>355,787</td>
<td>121,841</td>
</tr>
<tr>
<td></td>
<td>$2,058,029</td>
<td>632,028</td>
<td>1,039,008</td>
<td>855,658</td>
<td>182,508</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1832—35</td>
<td>110,001</td>
<td>230,746</td>
<td>81,623</td>
<td></td>
</tr>
<tr>
<td>1836—39</td>
<td>110,163</td>
<td>239,536</td>
<td>158,570</td>
<td></td>
</tr>
<tr>
<td>1840—43</td>
<td>55,548</td>
<td>183,356</td>
<td>100,915</td>
<td></td>
</tr>
<tr>
<td>1844—47</td>
<td>87,508</td>
<td>137,300</td>
<td>131,733</td>
<td></td>
</tr>
<tr>
<td>1848—51</td>
<td>132,621</td>
<td>106,994</td>
<td>137,780</td>
<td></td>
</tr>
<tr>
<td></td>
<td>115,695</td>
<td>7,399</td>
<td>495,841</td>
<td>899,232</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>495,841</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>115,695</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>182,508</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>855,658</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1,039,608</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>632,028</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2,058,029</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>$6,916,019</td>
</tr>
</tbody>
</table>

In 16 years for Home Missions, $5,882,459

XXVI. Growth of the Home Missions.

<table>
<thead>
<tr>
<th>Periods</th>
<th>Sociey</th>
<th>Receipts in Periods</th>
<th>Totals of Receipts in the Periods</th>
<th>Average Annual Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1836—39</td>
<td>Am. Home Miss. Society</td>
<td>$356,553</td>
<td>855,658</td>
<td>89,688</td>
</tr>
<tr>
<td></td>
<td>Pres. Board Home Missions</td>
<td>102,771</td>
<td>25,692</td>
<td>25,692</td>
</tr>
<tr>
<td></td>
<td>Amer. Bible Society</td>
<td>107,060</td>
<td>26,737</td>
<td>26,737</td>
</tr>
<tr>
<td></td>
<td>Amer. Tract Society</td>
<td>112,600</td>
<td>23,160</td>
<td>23,160</td>
</tr>
<tr>
<td></td>
<td>Amer. Education Society</td>
<td>239,536</td>
<td>69,884</td>
<td>69,884</td>
</tr>
<tr>
<td></td>
<td>Am. Sunday School Union</td>
<td>110,163</td>
<td>27,640</td>
<td>27,640</td>
</tr>
<tr>
<td></td>
<td>Pres. Board Education</td>
<td>158,570</td>
<td>39,642</td>
<td>39,642</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1,187,061</td>
<td>296,765</td>
</tr>
</tbody>
</table>

1840—43, Am. Home Miss. Society, 356,034 89,008
Pres. Board Home Missions, 77,475 19,369
Amer. Bible Society, 176,164 44,041
Amer. Tract Society, 89,506 22,376
Amer. Education Society, 183,356 45,839
Am. Sunday School Union, 55,548 13,887
Pres. Board Education, 100,915 25,228

1,039,001 259,750

Pres. Board Home Missions, 115,893 28,973
Amer. Bible Society, 257,334 64,333
Amer. Tract Society, 210,663 62,665
Amer. Education Society, 137,300 34,325
Am. Sunday School Union, 87,508 21,877
Amer. Protestant Society, 60,667 15,166
Western College Society, 57,770 14,442
Pres. Board Education, 131,733 32,933

1,524,461 381,115

1845—51, Am. Home Miss. Society, 594,226 148,556
Pres. Board Home Missions, 239,683 69,920
Amer. Bible Society, 376,380 94,096
Amer. Tract Society, 355,787 88,946
Amer. Education Society, 108,294 27,073
Am. Sunday School Union, 132,621 33,155
Amer. Prot. Soc. and Am. and For. Ch. Union, 121,841 30,460
Western College Society, 57,925 14,481
Amer. Miss. Assoc. 7,399 1,849
Pres. Board Education, 137,780 34,445

2,131,935 532,984

Annual Average Receipts for each Period.

<table>
<thead>
<tr>
<th>Period</th>
<th>American Home Miss.</th>
<th>Presbyterian Board of Home Miss.</th>
<th>American Bible Society</th>
<th>American Tract Society</th>
<th>American Education Society</th>
<th>Presbyterian Board of Education</th>
<th>Presbyterian Sunday Sch. Union</th>
<th>Western College Society</th>
</tr>
</thead>
<tbody>
<tr>
<td>1836—39</td>
<td>$89,988</td>
<td>25,692</td>
<td>26,767</td>
<td>26,130</td>
<td>59,884</td>
<td>30,642</td>
<td>27,540</td>
<td></td>
</tr>
<tr>
<td>1840—43</td>
<td>89,008</td>
<td>18,309</td>
<td>44,041</td>
<td>22,376</td>
<td>45,839</td>
<td>25,228</td>
<td>15,166</td>
<td></td>
</tr>
<tr>
<td>1844—47</td>
<td>116,398</td>
<td>25,228</td>
<td>62,665</td>
<td>34,041</td>
<td>32,933</td>
<td>21,877</td>
<td>14,442</td>
<td></td>
</tr>
<tr>
<td>1845—51</td>
<td>148,556</td>
<td>59,920</td>
<td>94,096</td>
<td>34,041</td>
<td>33,155</td>
<td>25,445</td>
<td>14,481</td>
<td></td>
</tr>
</tbody>
</table>

Increase, $589,127 $150,782 $367,803 $296,765

XXVII. Growth of Foreign and Home Missions.

FOREIGN MISSIONS.

<table>
<thead>
<tr>
<th>Period</th>
<th>Total</th>
<th>Average annual</th>
</tr>
</thead>
<tbody>
<tr>
<td>1836—39</td>
<td>$1,204,538</td>
<td>$301,169</td>
</tr>
<tr>
<td>1840—43</td>
<td>1,464,702</td>
<td>366,175</td>
</tr>
<tr>
<td>1844—47</td>
<td>1,435,701</td>
<td>358,937</td>
</tr>
<tr>
<td>1848—51</td>
<td>1,763,765</td>
<td>440,941</td>
</tr>
<tr>
<td>Total</td>
<td>$5,868,856</td>
<td>1,467,212</td>
</tr>
</tbody>
</table>

Average, $1,467,714 $366,803 $1,470,014 $367,652

Increase, $589,127 $150,782 $367,807 $296,765
XXVIII. Receipts of the London Missionary Society.

<table>
<thead>
<tr>
<th>Year</th>
<th>Receipts</th>
<th>Periods</th>
<th>Average Annual Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1836</td>
<td>£63,714</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1837</td>
<td>71,335</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1838</td>
<td>84,821</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1839</td>
<td>80,321—300,191</td>
<td></td>
<td>£75,047</td>
</tr>
<tr>
<td>1840</td>
<td>94,954</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1841</td>
<td>96,771</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1842</td>
<td>91,795</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1843</td>
<td>93,947—377,467</td>
<td></td>
<td>94,366</td>
</tr>
<tr>
<td>1844</td>
<td>89,124</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1845</td>
<td>90,715</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1846</td>
<td>82,991</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1847</td>
<td>81,183—344,013</td>
<td></td>
<td>86,003</td>
</tr>
<tr>
<td>1848</td>
<td>87,925</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1849</td>
<td>67,563</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1850</td>
<td>64,642</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1851</td>
<td>72,292—929,422</td>
<td></td>
<td>73,105</td>
</tr>
<tr>
<td>1852</td>
<td>72,778</td>
<td></td>
<td>72,778</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Year</th>
<th>Receipts</th>
<th>Periods</th>
<th>Average Annual Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1836</td>
<td>£70,465</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1837</td>
<td>74,731</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1838</td>
<td>91,723</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1839</td>
<td>95,505—332,424</td>
<td></td>
<td>£83,106</td>
</tr>
<tr>
<td>1840</td>
<td>104,304</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1841</td>
<td>101,576</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1842</td>
<td>113,983</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1843</td>
<td>111,875—431,018</td>
<td></td>
<td>107,754</td>
</tr>
<tr>
<td>1844</td>
<td>103,661</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1845</td>
<td>102,495</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1846</td>
<td>105,059</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1847</td>
<td>119,410—430,625</td>
<td></td>
<td>107,456</td>
</tr>
<tr>
<td>1848</td>
<td>115,012</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1849</td>
<td>101,003</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1850</td>
<td>94,401</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1851</td>
<td>101,554—411,970</td>
<td></td>
<td>102,992</td>
</tr>
<tr>
<td>1852</td>
<td>118,674</td>
<td></td>
<td>118,674</td>
</tr>
</tbody>
</table>
APPENDIX.

SUPPRESSION OF THE SLAVE TRADE ON THE WESTERN COAST OF AFRICA.

[See Report, p. 53.]

The following statement on this subject has been received from the Rev. John Leighton Wilson since the Report was completed. The facts have an historical importance.

It will be gratifying to the friends of humanity to know, that the slave trade on the coast of Africa is virtually broken up, and probably will never be revived again. On my way home from the Gaboon, a few months since, we cruised along the coast to the distance of fifteen hundred miles, and from the inquiries that were instituted at the different points where we touched, as well as from information obtained from the commanders and officers of several English and American vessels of war, we came to the conclusion, that there was not a single Portuguese or Spaniard then on the coast engaged in this nefarious business. When the Report of the Committee of the English House of Lords was issued, something less than two years ago, it was ascertained that this trade was confined almost entirely to what is known as the "slave coast," to Cape Lopez, eighty or a hundred miles to the south of the Gaboon, to the river Congo, and to the Portuguese settlement at Lounda St. Paul. Immediately after the period referred to, it was broken up at the last mentioned place, by the authority of the Portuguese government. Very soon after, the traders on the Congo, finding themselves so closely watched by the English cruisers at the mouth of the river, were compelled to strike their colors, and peaceably returned to their native countries without slaves.

During the present year, the King of Dahomey, whose authority extended over all the points on the slave coast where the slave trade was carried on, was drawn into a war with the British government, the result of which was, that he was compelled to sign a treaty for the suppression of the slave trade throughout his dominions, and effectual measures have been adopted to secure the fulfillment of this treaty. The last individual I could hear of as engaged in this business was one at Cape Lopez, and I learned from reliable authority, that he had been compelled to release his slaves, and betake himself to trade in the natural products of the country as a means of support, at least one month before we left the Gaboon.

While at Sierra Leone, it was rumored that a colored man belonging to that colony was engaged in collecting a cargo of slaves at Gallinas, and it was supposed that he had had an understanding with Portuguese traders, who had been expelled from that point some time previously, in relation to a place for getting them off from the coast. I have since heard, that this cargo of slaves actually escaped in an armed steamer. It is possible that this may have occurred, but it is altogether improbable that it could occur the second time. Gallinas is too near Sierra Leone, where there is always a sufficient force to prevent the frequent occurrence of such an affair, and the individual who has been instrumental in getting off this cargo, has probably been arrested and punished before this time.

There may be occasional efforts to renew this traffic on other points of the coast, but there is scarcely any probability, hardly a possibility, that they will be successful. If those interested in the business were not able to withstand the assaults that were made upon them when they were firmly entrenched in the country, I do not see how they can recover the grounds they have lost, in the face of that very power by which they were overturned. All that seems necessary to give this great triumph permanency, will be the continuance of the English and American squadrons on the coast.
a few years longer. By this means, the natives of Africa, who have hereto­fore been engaged almost exclusively in this traffic, will have time to become interested in the trade of the natural products of the country; and when they have tested the superior advantages of this, they will find very little disposition to revert to the trade in their fellow men.

This measure has already been realized on many parts of the coast, and it will probably not require more than six or eight years to extend its influence over the whole coast from Senegal to Benguela. And when this has once been done, the friends of Africa need have no more fears about its revival in any part of that country.

The credit of this great achievement is due, mainly, to the assiduous and persevering efforts of the British squadron for the last twenty years. Very important aid has been contributed by the presence of the American squadron; indeed without this, the British government never would have been able to accomplish what they have, nor would they be able now to make good their triumph, (so long as our people and government refuse the right of search,) if our squadron were withdrawn.

More recently, important aid has been rendered by the Brazilian squadron, especially in guarding their own coast against the introduction of any more slaves into that country. Other agencies have contributed their influence, as the European settlements on the coast, the Republic of Liberia, lawful commerce, and the influence of missionary stations. It should be borne in mind, however, that these agencies on the coast of Africa are indebted for their existence to the presence of the British squadron. In former years, that coast was almost entirely given up to piracy; and had it not been for the operations of the British squadron, it would scarcely have been possible to have planted colonies there, to have developed the natural resources of the country, or to have established missionary stations.

I am aware that it has been customary, of late, to speak disparagingly of the designs of the British government in connection with this enterprise, as if they were actuated by motives of policy and interest, and not of humanity. But we apprehend that these views are entertained by those chiefly, who have least knowledge of the immense sacrifices that have been made in the accomplishment of this task; and if an immense commerce is to result incidentally from the suppression of the slave trade, as we suppose and hope will be the case, we do not see that the people of England are to realize any benefit from it, that may not be enjoyed equally by the people of this or any other civilized nation in the world.

I am not aware that the British government, as such, has more humanity than other governments, and in this matter they have acted in obedience to the wishes of a benevolent Christian public; and it does seem to me that we ought, as Christians, to rejoice and feel thankful for the accomplishment of what will be regarded as one of the most noble achievements of the nine­teenth century.
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