

FIFTY-FIFTH
ANNUAL REPORT
OF THE
AMERICAN BOARD OF COMMISSIONERS
FOR
FOREIGN MISSIONS,
PRESENTED AT THE
MEETING HELD AT CHICAGO, ILLINOIS,
OCTOBER 3-6, 1865.

BOSTON:
PRESS OF T. R. MARVIN & SON, 42 CONGRESS STREET.
1865.

ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Fifty-sixth Annual Meeting at Chicago, Illinois, in Bryan Hall, commencing on Tuesday, October 3, at 3 o'clock, P. M., and closing Friday forenoon, October 6.

CORPORATE MEMBERS PRESENT.

Maine.

George E. Adams, D. D.
William W. Thomas, Esq.
Amos D. Lockwood, Esq.

New Hampshire.

Rev. Alvan Tobey.
Hon. John W. Noyes.

Massachusetts.

Rufus Anderson, D. D.
Rev. David Greene.
Charles Stoddard, Esq.
Mark Hopkins, D. D., LL. D.
Willard Child, D. D.
Rev. Selah B. Treat.
Henry B. Hooker, D. D.
Samuel M. Worcester, D. D.
Augustus C. Thompson, D. D.
John Todd, D. D.

Rhode Island.

John Kingsbury, LL. D.

Connecticut.

Calvin Day, Esq.
Hon. Samuel Miller.

New York.

Charles Mills, Esq.
Ansel D. Eddy, D. D.
Hon. Calvin T. Hulburd.

Laurens P. Hickok, D. D.
Robert W. Condit, D. D.
George W. Wood, D. D.
Oliver E. Wood, Esq.
William E. Dodge, Esq.
Jonathan B. Condit, D. D.
James B. Shaw, D. D.
Frederick Starr, Esq.
Zebulon S. Ely, Esq.
William I. Budington, D. D.
Louis Chapin, Esq.

New Jersey.

Thornton A. Mills, D. D.

Pennsylvania.

Hon. William Strong.
Samuel Small, Esq.

Ohio.

Douglass Putnam, Esq.
T. P. Handy, Esq.

Michigan.

Hon. Charles Noble.

Illinois.

Baxter Dickinson, D. D.
Julian M. Sturtevant, D. D.
Rev. Aratas Kent.
Robert W. Patterson, D. D.
William H. Brown, Esq.
Rev. A. T. Norton.

Harvey D. Kitchell, D. D.
 Rev. William Carter.
 William S. Curtis, D. D.
 Prof. Samuel C. Bartlett.
 Rev. John W. Cunningham.
 Rev. W. Henry Williams.

Wisconsin.
 Rev. Enos J. Montague.

Missouri.
 Henry A. Nelson, D. D.
 Truman M. Post, D. D.

HONORARY MEMBERS PRESENT.

Maine.

Rev. John C. Adams, Falmouth.
 Rev. Austin L. Park, Gardner.
 Rev. William Warren, Gorham.
 Charles Austin Lord, Portland.
 Rev. Horatio Halsey, West Minot.

New Hampshire.

Thomas J. Melvin, Chester.
 D. E. Adams, Wilton.

Vermont.

Rev. W. S. Hazen, Northfield.
 Rev. L. H. Stone, "
 Rev. Norman Seaver, Rutland.
 James Barrett, "
 John B. Page, "
 Rev. William N. Bacon, Shoreham.
 Rev. A. B. Dascomb, Waitsfield.
 Rev. E. H. Byington, Windsor.

Massachusetts.

Rev. F. R. Abbe, Abington.
 Rev. Henry L. Edwards, "
 Rev. I. R. Worcester, Auburndale.
 Frederick D. Allen, Boston.
 Rev. J. P. Bixby, "
 Daniel T. Coit, M. D., "
 Isaac L. Kidder, "
 James Wm. Kimball, "
 E. N. Kirk, D. D., "
 Samuel Neal, "
 Warren Partridge, "
 John M. Pinkerton, "
 Joseph C. Tyler, "
 Rev. I. P. Warren, "
 Rev. I. P. Langworthy, Chelsea.
 C. A. Richardson, "
 Asa Howland, Conway.
 Rev. James G. Vose, Dorchester.
 Nathan Durfee, M. D., Fall River.
 Hon. Richard Borden, "
 Rev. E. Thurston, "
 Rev. James P. Kimball, Falmouth.
 Rev. Geo. Trask, Fitchburg.
 Rev. William D. Herrick, Gardner.
 Eleazar Porter, Hadley.
 Henry F. C. Nichols, Haverhill.

Rev. A. K. Teele, Milton.
 T. R. Dennison, New Bedford.
 S. J. Spaulding, D. D., Newburyport.
 Chas. H. Coffin, "
 John P. Pearson, "
 Rev. George E. Sanborne, Northboro'.
 Levi Wheaton, North Falmouth.
 Edward Strong, D. D., Pittsfield.
 Rev. E. Dowse, Sherborn.
 L. Bliss, Jr., Springfield.
 Rev. Erastus Dickinson, Sudbury.
 Rev. William B. Bond, Thorndike.
 Rev. William G. Tuttle, Ware.
 B. A. Nourse, Westboro'.

Connecticut.

Rev. Francis Williams, Chaplin.
 Rev. E. J. Doolittle, Chester.
 Rev. G. D. Pike, East Hampton.
 Rev. M. Dudley, Easton.
 Rev. Merrick Knight, East Windsor.
 E. A. Hubbard, Glastenbury.
 Rev. B. F. Northrop, Griswold.
 A. G. Hammond, Hartford.
 Rev. John Avery, Lebanon.
 Elijah B. Smith, Middletown.
 Rev. D. H. Thayer, Mt. Carmel.
 Rev. Hiram Bingham, New Haven.
 Rev. G. B. Willoox, New London.
 Thomas P. Field, D. D., "
 Rev. M. M. G. Dana, Norwich.
 Lewis A. Hyde, "
 Rev. John White, North Woodstock.
 Rev. John W. Allen, "
 Rev. L. H. Higgins, Plantsville.
 Rev. E. Frank Howe, South Canaan.

New York.

Rev. David Dyer, Albany.
 John O. Cole, "
 Rev. Henry Snyder, Amsterdam.
 Rev. J. Clement French, Brooklyn.
 Samuel E. Warngr, "
 Horace Stillman, Buffalo.
 Jason Sexton, "
 Rev. W. S. Franklin, Camden.
 E. Whittlesey, Corfu.

Timothy Stillman, D. D., Dunkirk.
 Rev. F. A. Spencer, Fulton.
 Rev. H. N. Dunning, Gloversville.
 Rev. Charles J. Hill, "
 Rev. A. L. Benton, Lima.
 Henry Kendall, D. D., New York.
 Rev. W. H. Bidwell, "
 Rev. Michael E. Strieby, "
 Rev. A. Huntington Clapp, "
 Rev. Charles P. Bush, Rochester.
 Rev. W. D. Buckelew, Saugerties.
 Rev. B. B. Gray, Seneca Castle.
 Thomas W. Blatchford, M. D., Troy.
 Rev. C. F. Muzzy, Waverly.

New Jersey.

Rev. Edward W. French, South Bergen.

Pennsylvania.

Rev. Levi Little, Brandy Camp.
 Rev. David Torrey, Honesdale.
 Rev. J. W. Dulles, Philadelphia.

Ohio.

Rev. J. S. Graves, Aurora.
 Rev. Thomas Towler, Brecksville.
 J. L. Janes, Chester.
 Franklin V. Chamberlain, Cincinnati.
 George L. Weed, M. D., "
 Rev. R. H. Leonard, Cleveland.
 L. F. Mellen, "
 Rev. C. E. Babb, College Hill.
 Rev. Nehemiah Cobb, Hudson.
 Rev. Ansel R. Clark, Huntington.
 Rev. Henry B. Eldred, Kinsman.
 Israel W. Andrews, D. D., Marietta.
 Rev. W. F. Milliken, Mesopotamia.
 Jairus Kennan, Norwalk.
 Addison Kingsbury, D. D., Putnam.
 Rev. John G. Hall, Ravenna.
 Rev. Levi B. Wilson, Youngstown.

Indiana.

Rev. Wm. R. Palmer, Attica.
 Rev. John M. Bishop, Bloomington.
 Joseph F. Tuttle, D. D., Crawfordsville.
 Rev. P. S. Cleland, Greenwood.
 Rev. W. C. Smith, Huntington.
 Rev. Daniel Rice, Lafayette.
 Rev. Geo. C. Noyes, La Porte.
 M. M. Post, D. D., Logansport.
 Rev. Henry Little, Madison.
 Rev. Charles Hutchins, New Albany.
 Rev. Irvin I. St. John, Salem.
 Rev. W. J. Essick, Wabash.
 Rev. Benjamin Wells, West Creek.

Illinois.

C. H. Taylor, D. D., Alton.
 Rev. George C. Partridge, Batavia.
 Rev. Hutchins Taylor, Belvidere.
 Rev. John W. Bailey, Bloomington.
 H. S. Colton, Bristol.
 Rev. Charles F. Beach, Centralia.
 E. W. Blatchford, Chicago.
 E. S. Chesborough, "
 John Covert, "
 Rev. Alfred Eddy, "
 D. D. Francis, "
 C. G. Hammond, "
 Joseph Haven, D. D., "
 Rev. S. J. Humphrey, "
 Z. M. Humphrey, D. D., "
 D. X. Junkin, D. D., "
 Rev. J. T. Matthews, "
 Wm. W. Patton, D. D., "
 Rev. G. S. F. Savage, "
 Henry E. Seelye, "
 E. S. Skinner, "
 Rev. S. S. Smith, "
 John C. Williams, "
 Rev. Glen Wood, "
 D. C. M. Cory, Clayton.
 Rev. F. L. Fuller, De Kalb.
 Asahel Wood, Dover.
 Rev. N. Barrett, Dunton.
 Rev. Nathaniel C. Clark, Elgin.
 Rev. Frederick Oxnard, "
 Rev. A. C. Page, "
 Rev. H. S. Hamilton, English Prairie.
 Rev. L. Taylor, Farmington.
 Rev. Josiah Leonard, Fulton.
 Rev. A. K. Strong, Galena.
 Edward Beecher, D. D., Galesburg.
 Rev. F. T. Perkins, "
 Rev. A. G. Beebee, Geneva.
 Rev. Ira M. Weed, Granville.
 Willys Catlin, Jacksonville.
 L. M. Glover, D. D., "
 Rev. H. B. Thayer, Kankakee.
 Rev. W. C. Dickinson, Lake Forest.
 D. R. Holt, "
 Rev. W. A. Nichols, "
 L. Rossiter, "
 Samuel D. Ward, "
 Rev. Darius Gore, Lamolite.
 H. Dunham, M. D., La Salle.
 Rev. Lewis Benedict, Lawn Ridge.
 Rev. Lemuel Leonard, McLean.
 Rev. Alexander B. Campbell, Mendon.
 Rev. A. Day, Morris.
 Rev. Henry C. Abernethy, Oneida.
 Rev. Martin K. Whittlesey, Ottawa

Rev. C. A. Leach, Payson.
 Rev. A. L. Brooks, Peoria.
 Rev. Wm. E. Holyoke, Polo.
 Rev. R. M. Pearson, "
 Rev. F. Bascom, Princeton.
 F. Collins, Quincy.
 Willard Keyes, "
 Rev. Hope Brown, Rockford.
 R. Emerson, Jr., "
 Rev. Benjamin Folts, "
 Rev. H. M. Goodwin, "
 Rev. M. Holmes, "
 Rev. M. P. Kenney, "
 Charles Williams, "
 Rev. Chas. A. Williams, "
 Rev. Erasmus D. Willis, "
 Rev. I. F. Pettibone, Rockton.
 Rev. Levi P. Crawford, Somonauk.
 Lucien C. Boynton, Springfield.
 C. S. Shelton, M. D., "
 E. W. Plumbe, D. D., Sterling.
 Rev. Henry M. Tupper, Waverly.
 Rev. E. B. Moore, Wilmington.

Michigan.

Rev. J. Ambrose Wight, Bay City.
 Rev. Evan L. Davies, Battle Creek.
 Rev. William Fuller, Buchanan.
 Rev. E. B. Sherwood, Cassopolis.
 Rev. S. M. Freeland, Detroit.
 Henry E. Baker, "
 Rev. J. G. W. Cowles, East Saginaw.
 Rev. Bela Fancher, Homer.
 Rev. G. H. Coffey, Jackson.
 Moses A. McNaughton, "
 O. P. Hoyt, D. D., Kalamazoo.
 Rev. Calvin Clark, Marshall.
 Ira Nash, "
 Rev. H. N. Bissell, Mt. Clemens.
 Rev. A. H. Fletcher, Pontiac.
 Rev. W. H. McGiffert, "
 Rev. A. H. Gaston, Prairieville.
 Rev. Alanson Scofield, Quincy.
 Rev. Milton Bradley, Richland.
 Rev. George H. Mills, St. Joseph.
 Rev. W. C. Clark, Sturgis.
 Rev. Joseph A. Ranney, Three Rivers.
 Thomas Moseley.

Wisconsin.

Rev. E. A. Beach, Beloit.
 Edward Burrall, "
 Rev. George Bushnell, "
 Rev. Dexter Clary, "
 Timothy Dwight, "

Rev. Philo C. Pettibone, Beloit.
 Rev. William Porter, "
 Rev. James McLean, Berlin.
 Rev. I. A. Hart, Bloomfield.
 Rev. John Keep, Bristol.
 Pliny F. Walter, Clinton.
 Rev. A. L. P. Loomis, Columbus.
 Rev. J. Q. Hall, Darlington.
 Rev. J. Collie, Delavan.
 Rev. D. C. Curtis, Port Howard.
 Rev. P. S. Van Nest, Geneva.
 Rev. W. H. Barnard, Green Bay.
 Rev. Anson Clark, Hartford.
 Rev. M. Wells, Hartland.
 Josiah Wright, Janesville.
 Rev. John Gridley, Kenosha.
 Rev. N. C. Chapin, La Crosse.
 Rev. B. G. Riley, Lodi.
 Rev. James A. Laurie, Lowville.
 E. H. Ball, Milwaukee.
 K. A. Burnell, "
 Rev. Joseph W. Healy, "
 Rev. Wm. De Loss Love, "
 Rev. Albert A. Young, Oconto.
 Rev. I. W. Peet, Oshkosh.
 Rev. Isaac N. Cundall, Rosendale.
 George C. Hill, "
 Rev. L. H. Ashmun, Rural.
 Rev. J. G. Sabin, Sparta.
 Rev. Asa Tracy, Tafton.
 Rev. A. P. Johnson, Waukesha.
 Rev. Hiram Foote, "
 Rev. E. Clark, West Salem.
 Rev. E. G. Miner, Whitewater.

Minnesota.

Rev. William R. Stevens, Rochester.
 D. W. Ingersol, St. Paul.
 H. Knox Taylor, "
 Rev. D. Andrews, Winona.

Iowa.

William Salter, D. D., Burlington.
 Rev. George D. Young, Camanche.
 Rev. Samuel Newbury, Cedar Rapids.
 Rev. James Knox, "
 Rev. Enoch Mead, Davenport.
 Rev. Julius A. Reed, "
 Rev. Wm. Windsor, "
 Rev. Ephraim Adams, Decorah.
 Rev. Asa Turner, Denmark.
 Rev. J. M. Chamberlain, Des Moines.
 James Burt, Dubuque.
 Rev. Jesse Guernsey, "
 Rev. Lyman Whiting, "
 Rev. H. E. Boardman, Earlville.

Rev. John M. Williams, Fairfield.
 Rev. O. W. Cooley, Glenwood.
 Rev. Samuel D. Cochran, Grinnell.
 George F. Magoun, D. D., "
 Rev. Samuel Storrs Howe, Iowa City.
 Rev. Benjamin Talbot, "
 Rev. Hannibal L. Stanley, Lyons.
 Rev. Asa T. Loring, Manchester.
 Rev. J. A. Ross, Marion.
 Rev. Hiram H. Kellogg, Marshalltown.
 Rev. Alden B. Robbins, Muscatine.
 Rev. Aaron Kimball, New Oregon.
 Rev. W. H. Marble, Waterloo.
 Rev. Elijah P. Smith, Wayne.
 Rev. A. M. Heizer, Winterset.

Missouri.

Rev. Edwin B. Turner, Hannibal.
 Rev. J. M. Sturtevant, Jr., "
 Rev. George W. Stinson, Maysville.

Kansas.

Rev. Peter McVicar, Topeka.

Canada.

J. W. Howes, Montreal.

Scotland.

Arthur F. Stoddard, Glasgow.

Missionaries.

Wm. Goodell, D. D., Western Turkey.
 Rev. O. W. Winchester, "
 D. H. Nutting, M. D., Central Turkey.
 Rev. Sanford Richardson, East'rn Turkey.
 Rev. J. E. Ford, Syria.
 Rev. Joseph G. Cochran, Nestorians.
 Rev. Lemuel Bissell, Mahrattas.
 Rev. William P. Barker, "
 Rev. H. S. Taylor, Madura.
 Rev. M. D. Sanders, Ceylon.
 Rev. Justus Doolittle, North China.
 Rev. E. W. Clark, Sandwich Islands.
 Lowell Smith, D. D., "
 Rev. Hiram Bingham, Jr., Micronesia.
 Rev. T. S. Williamson, M. D., Dakotas.
 Rev. Stephen R. Riggs, "
 Rev. John P. Williamson, "
 Rev. N. H. Pierce, Senecas.
 Rev. O. F. Curtis, "
 Rev. L. H. Wheeler, Ojibwas.

ORGANIZATION.

The President of the Board, Rev. Dr. Mark Hopkins, took the chair at the appointed hour, and called upon Dr. Hickok, of Union College, who led in prayer.

Rev. Charles P. Bush was appointed Assistant Recording Secretary; the Minutes of the last Annual Meeting were read; and Dr. Patterson, Dr. Kitchell, Dr. Patton, Dr. Z. M. Humphrey, Dr. Wood, and Rev. S. J. Humphrey, were appointed a Committee of Arrangements.

A Business Committee was also appointed on Wednesday, consisting of Dr. J. B. Condit, Dr. Willard Child, Hon. J. Kingsbury, Rev. A. H. Clapp, E. W. Blatchford, Esq., Rev. C. E. Babb, and Dr. Wm. Salter.

TREASURER'S REPORT.

The Report of the Treasurer having been presented, with the certificate of the Auditors, it was referred to a committee consisting of Hon. C. G. Hammond, Col. Borden, J. C. Williams, Esq., A. G. Hammond, Esq., A. D. Lockwood, Esq., Frederick D. Allen, Esq., and Z. S. Ely, Esq., who subsequently reported as follows :

The committee have examined the various accounts of receipts and expenditures as kept and presented to the Board, including a statement showing the investment of the different funds, and desire unanimously to express their high satisfaction with the systematic, business-like manner of keeping the accounts, and the thorough auditing and comparison of the same with the proper vouchers. Your committee see nothing to criticise, but everything to commend.

REPORT OF THE PRUDENTIAL COMMITTEE.

That portion of the Annual Report of the Prudential Committee which relates to the Home Department, and an abstract of other portions, having been read by the Secretaries, the various parts of the Report were referred to committees as usual. It being necessary to appoint these committees at an early stage of the proceedings, they were constituted as follows, of persons reported Tuesday afternoon, as in attendance on the meeting :

On the Home Department:—Dr. George E. Adams, Rev. Asa Turner, Rev. A. Kent, Hon. J. W. Noyes, Rev. D. Dyer, J. M. Pinkerton, Esq., and Rev. E. L. Davies.

On the African Missions:—Dr. Sturtevant, Dr. M. M. Post, Rev. E. Dickinson, L. Chapin, Esq., Rev. John White, Rev. E. H. Byington, and Rev. Wm. D. Herrick.

On the Mission to Western Turkey:—Dr. Nelson, Frederick Starr, Esq., N. Durfee, M. D., Rev. P. S. Cleland, Rev. George Bushnell, Rev. S. M. Freeland, and Rev. L. P. Crawford.

On the Missions to Central and Eastern Turkey:—Dr. Hickok, Rev. H. H. Kellogg, Rev. Wm. Carter, Rev. J. Keep, Rev. S. D. Cochran, Rev. F. R. Abbe, and Rev. J. G. W. Cowles.

On the Mission to Syria:—Dr. R. W. Condit, Dr. Eddy, Dea. J. Barrett, Dr. O. P. Hoyt, T. W. Blatchford, M. D., Charles H. Coffin, Esq., and Rev. J. T. Matthews.

On the Mission to the Nestorians:—Dr. Shaw, Dr. Tuttle, Rev. Geo. F. Magoun, Samuel Small, Esq., Rev. E. J. Montague, Rev. H. L. Edwards, and Rev. J. G. Hall.

On the Mahratta Mission:—Dr. Dickinson, Charles Mills, Esq., Rev. James Knox, Rev. F. A. Spencer, Rev. B. G. Riley, Rev. J. P. Kimball, and Rev. H. L. Stanley.

On the Tamil Missions:—Rev. J. W. Dulles, Rev. A. K. Strong, Rev. A. H. Fletcher, Rev. H. Ilsley, J. C. Tyler, Esq., J. Sexton, Esq., and Rev. W. H. Bidwell.

On the China Missions :—Rev. L. Whiting, Rev. A. Eddy, Rev. A. R. Clark, Dr. S. J. Spaulding, Rev. E. Adams, Rev. P. S. Van Ness, and Rev. W. H. McGiffert.

On the Sandwich Islands and Micronesia Missions :—Dr. Budington, Rev. W. De Loss Love, Rev. Francis Williams, Rev. H. N. Dunning, Rev. J. G. Vose, Rev. B. Fancher, and Rev. Wm. C. Dickinson.

On the Missions to North American Indians :—Rev. David Greene, Rev. J. M. Bishop, Rev. A. Tobey, Rev. E. B. Sherwood, Rev. W. S. Franklin, Rev. J. W. Allen, and Chas. A. Lord, Esq.

These committees subsequently, at different times, reported that they had examined the several portions of the Annual Report submitted to them respectively, and recommended that they be accepted and published as usual; and it was

Resolved, That the Prudential Committee be instructed to publish their Report, submitted to this Annual Meeting, as also the Acting Treasurer's Report, in accordance with the usage of past years.

The committee on the Home Department say :

The committee regret to notice that there is still a lamentable lack of candidates for the missionary work. Surely it is time for the churches to increase their earnestness in prayer to the Lord of the harvest, that he will raise up laborers who shall go forth and gather in the harvest. And now that, through the blessing of God upon our country, our young men are no longer required to bear arms in her defense, should they not inquire whether they are not called upon to engage in a still more glorious warfare for Christ, against the powers of darkness in heathen lands ?

A tribute of fervent gratitude is due to Almighty God for his great favor in permitting us to close the year, not only without a debt, but even with a small balance in the treasury. Thanks to all at home and abroad who have generously aided our work; to friends in Canada, Western India,—American and especially British residents,—in China, in the Sandwich Islands, and elsewhere. Most timely has been the help rendered by the Turkish Missions Aid Society, of England.

We cannot hesitate to commend, emphatically, the action of the Prudential Committee in issuing a frank and earnest appeal to the churches, as was done by them near the close of the financial year, in order to avoid the peril of beginning the new year with a heavy debt.

No other way was left open to them ; and however undesirable in itself, such a course must be resorted to in all similar circumstances. Yet it were far better if there were never occasion for special appeals ; if the churches, early in each year, would contribute the sums needful to make up the amount agreed upon for the year,—not needing to be urged,—“ ready beforehand.”

The committee on the African missions made the following report :

The Board has two missions in Africa, viz. : the Gaboon mission, near the equator, on the Western coast, and the Zulu mission, on the eastern coast of South Africa, in the English colony of Natal.

In relation to the former, the committee notice with deep sympathy the great trials of their faith and patience to which those excellent and devoted missionaries have been subjected. Their trials seem chiefly to have resulted from the following causes : 1. The unhealthiness of the climate ; 2. The obstinate adhesion of the natives to their most degrading superstitions ; and 3. The unprincipled avarice of traders from Great Britain and the United States, supplying the natives with those potent intoxicating liquors which civilization knows how to produce. We even learn from the letters of the missionaries, that it is not an unheard of thing, that a Scotch Presbyterian elder should send out a cargo of ardent spirits to sell to the natives, and give a missionary a free passage to his field on the same ship that bore the fatal poison to that degraded people.

In view of these difficulties the committee cannot recommend any other course than the continued prosecution of the mission, with faith in God and the gospel of his Son. We cannot but believe that the self-denying labors of those able and excellent missionaries, several of whom have already given their lives to the cause, will yet be followed with the divine blessing, in the abundant gift of God's converting grace.

The committee suggest, that it be recommended to the Prudential Committee to consider the practicability of reinforcing this mission by missionaries of African descent, whose constitutions may be better able to endure the climate ; or, if such men cannot now be found, whether they may not soon be raised up and sent out.

The committee would also suggest, that we are taught by the experience in this mission, of the reckless cupidity of men of Christian name and profession, that if Christian people will not send the gospel to the heathen, they may be sure that unscrupulous men from the midst of us will not fail to send them the instruments of degradation and destruction. If our Christianity is not aggressive, our vices are.

In relation to the Zulu mission, the committee find abundant occasion gratefully to acknowledge the goodness of God in the prosperity and cheering success of the mission.

Not only is pleasing progress made in redeeming a people from barbarism to the pursuits and the comforts of civilized life, and in establishing regular society upon the basis of Christian marriage, but the Spirit of the Lord has blessed the labors of the missionaries, and increasing numbers are converted to God and made the heirs of his salvation.

The committee also notice, with much satisfaction, the friendly relations existing between the missionaries and the English colonists in their vicinity, and recommend that the Board gratefully acknowledge the important aid which the mission has received from that source, especially in its efforts for the education of the young. It is the obvious duty of the Board, not only to prosecute this mission with unabated zeal, but to enlarge and extend it, till the evangelization of that interesting people shall have been fully accomplished.

The committee on the mission in Western Turkey remark :

The committee would especially and earnestly commend to the prayerful consideration of young men, the appeal, so well sustained by the facts and statements of the Report, for six additional laborers to reinforce this important mission. This appeal is rendered touchingly emphatic by the consideration, that since the preparation of their Report, the Committee have had occasion to interline the statement of the sudden death of Rev. E. M. Dodd. It will, we trust, be effectively enforced by the presence of the venerable father of the Armenian missions, who sojourns with us, (as he so beautifully says,) "on his way to the new Jerusalem." Let him know that he is a hundred-fold welcome to all our homes; that all the inmates will delight to 'rise up before his hoary-head' until, at the pleasure of the Master whom he has so long obeyed, he shall exchange that "crown of glory" for the unfading and imperishable one which is laid up for him in that city to which he journeys. Nor will we less honor and cherish the faithful and beloved woman who has been the sharer of his long and useful toils, and is the companion of his homeward journey.

The committee on the Central and Eastern Turkey missions report :

They find occasion to note only the generally prosperous state of the missions,—in their schools, the interest in Bible reading, and the extension and success of the employment of native pastors and

teachers. The people seem satisfied with such pastors, contribute liberally, from their own poverty, to their support, and choose not to make frequent changes. In the absence and the death of missionaries, the native preacher has in some cases been the only and a satisfactory supply. The recent death of some of the more prominent and efficient laborers in this field, and the solitary labors of some of the survivors in remote stations, make an earnest demand that there be a speedy reinforcement.

Rev. Dr. Eddy, of the committee on the Syria mission, in behalf of the chairman, presented the following report :

Few of the missions of the Board appeal more strongly to our sympathies, prayers and hopes, than that to Syria. Its associations are with the memories of Christ's earthly mission, and his first trusted disciples. Its cities and its country are the living attestations to the truth of the Bible—so many of its sad predictions finding their melancholy fulfillment in the desolations of centuries. Still it is a land filled with hope, and open to the labors of Christ's ministers, eminently encouraging their faith and zeal.

So far, and so faithfully, have our missionaries advanced in their work ; so numerous and so well furnished are many of the schools and seminaries of learning already opened ; that it appears to your committee, that an immense loss will be sustained, to the cause of missions and educated piety, if measures are not taken immediately to educate and introduce to the ministry the native converts who have already given evidence of mental and Christian stability. Such help to *this* mission is imperiously demanded, as there is no immediate prospect that a sufficient enlargement can be given from the American churches. If the churches will not send forth men to meet the wants of this mission, the least we can do will be, to educate and introduce to the ministry such native converts as God in his providence has furnished for us to educate and commission. The men now in the field are so few, their labors so great, and their health so precarious, that some relief must be had, or wasted strength and death must ensue.

The missionary work looks not only to the conversion of men to Christ, but to the permanent establishing of Christian communities. This cannot be secured where educated intellect is not to be found. Piety, to be permanent and pure, must be intelligent. It is with pain your committee find in the report of the Syria mission, that while this mission had, at the beginning of the year, twenty-three schools and seminaries, with four hundred and forty male and one hundred and seventy female pupils, the number since has been reduced nearly

one-half by "a necessary retrenchment." "A necessary retrenchment," are the words of the Report. At several stations your committee find that the work of education has receded. This is to be deeply regretted, as within the past year the college at Beirut has been established, and is about to go into operation under favorable auspices, ready to receive and advance, in mental and moral culture, the pupils from our mission schools.

It is worthy of special notice and gratitude to God, that the translation of the Scriptures into the Arabic language, begun by the eminently gifted Christian scholar, Dr. Eli Smith, has been completed by Dr. Van Dyck; who is now in this country, superintending their publication, under the patronage of the American Bible Society.

Your committee find one fact too important not to receive a special notice. At the Tripoli station, under severe opposition and in the face of persecution, five hundred men embraced the Protestant faith in one body, sending sixty of their chief men to our missionaries, to seek their instruction and aid.

This mission has been called to suffer severely. With the plague, the devouring locusts, and the menacing of the cholera, the violence of Mohammedan persecution has come anew. The persecuting spirit of the Turkish Government, with reference to its Mohammedan subjects, has been manifested at Beirut, more strongly than at Constantinople, even, it is feared, to the shedding of blood. Three respectable Moslems have openly avowed the Christian faith the last year, one of whom has been secretly put out of the way, and another is likely to share the same fate. Of the third it is not known where he is.

Your committee would recommend some action of this Board, to bring this persecution of the Turkish Government to public notice and remonstrance; and if necessary, an appeal to the civil authorities of this country and of England. It is too late in the advance of civilization and Christianity for *Governments*, even, to be allowed to persecute men to prison and to death, for choosing their religion and worshiping their Maker according to the dictates of their own consciences. This Board is too well known as a moral power in the world not to be respected; with the right to demand the defense of its cherished interests, especially from those Governments which have opened the way for our efforts, and given us reason to expect their good faith to be preserved, and their actions governed by the principles of civil and religious liberty.

With reference to the Nestorian mission the committee say:

There is nothing in the state of the mission which calls for any special action on the part of this Board. The past year has been one

of more than average prosperity. The persecution by the Government officials has ceased; many have been added to the churches; the seminaries are still fountains of life and light; the Bible Readers have been found a most effective agency in bringing the gospel to those who cannot be reached in any other way. All the indications for the future are hopeful. The mission has again been called to mourn the loss of one of its oldest and most beloved members, Dr. Wright, who died soon after his return to his field of labor. His death is a dark dispensation to us; but if we cannot fathom the providence, we can see the hand that dealt the blow, and we bow in silent submission to his most righteous will. 'I was dumb, I opened not my mouth, because *Thou* didst it.'

The committee on the Mahratta mission state:

The missionaries and the native helpers are manifestly laboring with self-denying zeal and fidelity, and with many evidences of the desired success. The mission has been severely afflicted by the death of several in its connection, and by the failing health of others; and it is to be lamented that while valuable laborers have been thus removed, their places have not yet been filled. The field is immense and promising, and it is in justice that those sustaining its responsibilities call earnestly for helpers in the great work.

It is gratifying to learn that the power of caste, that long-standing and formidable obstacle to success, is steadily diminishing. The educational operations of this mission, too, ever regarded with interest, are manifestly in a prosperous condition. The schools for boys and girls at Ahmednuggur are regarded with increasing favor by the natives, as is evinced by considerable contributions for their support. Several of the scholars have become the hopeful subjects of divine grace, and have been received to the communion of the church.

An Ecclesiastical Union of the several pastors and churches, which has been in progress of construction for a year or two, has been happily consummated, and holds its first annual meeting this month. Its arrangements seem to be wise, and cannot fail to contribute much to the order, peace and strength of the churches.

The committee on the Tamil missions make the following remarks:

In the present transition state of India, where the inroads of Western civilization and thought are unsettling the customs and belief of ages, and where Satan seeks to gain for infidelity what he loses from idolatry, it becomes the church of Christ not only to continue but

greatly to increase her mission work. And especially is this our duty with regard to that portion of India speaking the Tamil language, where we have already invested precious labors, prayers and lives. It is with regret, therefore, that your committee find, amid much that is encouraging, each of these missions weaker in American laborers than a year since.

The Ceylon mission, second only, of the missions of the Board, in age, and long first in the affections of its contributors, with its various plans for the regeneration of its field, should not be suffered to languish for want of fresh men to bring to harvest the labors of the past. The mission of this Board in Madras, a city of 700,000 souls, and the metropolis of Southern India, by the death of the honored and devoted Miron Winslow, is left with no clerical missionary. And the Madura mission, with a field most promising, and a system most admirable, has not the force to bring from its labors the results that, with God's blessing, might fairly be expected.

Leaving many topics of interest in these reports, your committee will only further recommend, that earnest efforts be used for the vigorous prosecution of the missions of the Board in South India.

The committee on the missions in China remark :

This field presents the two extremes, of vast magnitude in territory and in population, with comparatively small missionary force and results. A population of more than four hundred millions, on a territory of about one million of square miles, with but three missions, worked by twenty-four missionaries, and twelve native helpers, in all thirty-six recognized servants of the churches for these clouds of millions of subtle and besotted heathen! Does any field for Christian toil on earth present such afflictive contrast in the vastness of necessity, and the scantiness of supply?

This prevalent conviction as to these missions, urges as our foremost suggestion, that careful inquiry as to reinforcement, if not enlargement, is a duty of the Board to them. The impressive entreaty of those now in the field, for fresh and more helpers, confirms this conviction. The bereavement of the missions by the death of the laborious Bonney, and the exhaustion of other laborers, must be also considered. If it is desirable to maintain these missions at all, reinforcement seems to the committee to be imperative. The more hopeful incidents,—as the baptism of a *first* convert at Peking, a man of respectable condition, by Rev. Mr. Blodget, and the silent growth of convictions among the more intelligent Chinese, finding their expression in the purchase and reading of the Scriptures, and in the enlargement of assemblies under missionary instruction, all and severally encourage

the committee to enforce the inquiry above made. Faith finds in the magnitude of the work in China, a measure for the hope and prayer the Lord Jesus claims of us in relation to it.

The committee on the Sandwich Islands and the Micronesia missions report :

That the progress of the gospel in these Islands has been unusually encouraging, and that the causes for anxiety, if not removed, are not augmented. The Board have reason for thankfulness to Almighty God, that the process of transferring the Hawaiian churches from their condition of dependence to one of self-support and independence goes happily forward. With gratitude we receive the returns of 40 churches, and 16 native pastors,—all but two of the latter supported by their respective congregations,—and of 8 ordained Hawaiian missionaries, sent by the native churches to the regions beyond ; of the membership in the communion of the churches, amounting to 17,521, increased during the year by the addition of 347 ; of the progress of Christian education and the improvement of a native literature, which now includes an Hawaiian and English dictionary of 559 octavo pages, defining 15,500 words, as many as were contained in the first edition of Dr. Johnson's English dictionary.

The interference of the Anglo-Catholics, so called, still continues. A letter bringing the subject before the Propagation Society has been written by the Senior Secretary, to which no reply has yet been received. When this subject was brought before the Board last year, it was not supposed that any missionary society had lent its influence to this invasion, as uncourteous as it is unexampled. It is now known, however, to our surprise and regret, that the venerable Society for the Propagation of the Gospel in Foreign Parts, has made itself a party to the wrong. We hope it may yet be seen that this has taken place under misapprehension ; and in the present stage of the history, we do not think that the Board are required to take any action in addition to that adopted at the last meeting.

The Micronesia mission, consisting of 6 stations, with 4 American and 7 Hawaiian missionaries, awakens a deep and most healthful interest in the churches of the Sandwich Islands, and is deserving of the continued support of the Board, not alone for its intrinsic importance, but as a means of developing the Christianity of the youngest born of Christian nations.

The committee on the North American Indians report :

The committee are pained to learn that no effectual measures have yet been taken to ascertain who of the Dakotas, confined at Davenport

and other places, are guilty and who are not, and to have the innocent released from that state of duration and deprivation which is breaking down their spirits and destroying the life of so many of them. The whole aspect of this matter too much resembles the treatment of our prisoners in the prison pens in the South, to be sanctioned or permitted by a just and humane Government, and savors little of the paternal spirit in which the Government of our country professes to act towards its red children. And now that the Executive Authorities of our nation are relieved from the momentous and multifarious cares and burdens of the great rebellion, it is to be hoped that such attention may speedily be given to the case of these sufferers as justice and humanity demand.

While it does not compensate for, nor extenuate the wrong done to these Indians, this Board would thankfully acknowledge that gracious Providence which has overruled this state of suspense and suffering, for the mental and spiritual improvement, and it may be hoped, the salvation of very many of these Indians. Their patience and docility, in their trying circumstances, have been highly commendable.

Your committee believe that, if there were no legislation by our Government in relation to the Indians; and no treaties negotiated with them except what were dictated by a truly paternal spirit; and no men appointed to watch over the relations which they sustain to us, except such as are competent, and heartily seek their welfare; and if all the stipulations made with them were fully and promptly met; while, at the same time, they were efficiently protected from the aggressions and corrupting influences of their white neighbors; there would be little occasion to complain of Indian outrages, or to employ military force to protect our border settlements, while our efforts for their Christian and social improvement would be far more hopeful.

Relative to the Ojibwas, the committee remark that, considering how much was formerly done for their children and youth at the Mackinaw school, and subsequently for the adults at their homes, it is painful to learn from the Report, that the prospects of this tribe are becoming less rather than more hopeful.

The Report leads your committee to believe, that the Senecas of New York State have past the crisis; and that they are likely soon to become an intelligent and Christian community.

CORPORATE MEMBERS.

Secretary Wood presented the following Special Paper, in behalf of the Prudential Committee.

The Prudential Committee beg leave respectfully to submit a few observations and inquiries, in view of the action taken by the Board

at its last annual meeting, relating to the election of Corporate Members.

At the meeting in Worcester, certain rules were adopted to promote "the efficiency and security of the Board as a body of trustees for the custody and management of missionary funds." These rules carry out the requirements of the charter under which the Board exists as a legal corporation; express the obligation which attaches to membership, and the understanding that is implied in accepting and retaining the trust; prescribe a limitation of the number; state a contingency on which a member may be requested to resign his position; and specify considerations to which regard should be had in filling vacancies.

The rules thus adopted relate exclusively to *Corporate Members*. They do not touch the relation of *Honorary Members*; and consequently the latter retain unimpaired, all the rights and privileges which they have heretofore enjoyed. These have still, as they have had, the right of acting on committees, making motions and offering resolutions, or proposing amendments to such as are presented by others, and participating in all discussions, just as freely as the *Corporate Members*. The right of voting is restricted by the charter to the *Corporate Members*; but it is a pleasing and suggestive fact, that no instance can be recalled in the history of the Board, in which the vote of the Corporation was not in harmony with the voice of the *Honorary Members*.

The adoption of the rules approved by the Board last year interposes no hindrance to any change in the constitution of the Board which may hereafter be deemed desirable. If the supporters of the cause of foreign missions, for whom this Board acts, should, after deliberate consideration, demand a different mode of organization, doubtless it will easily be gained. The Prudential Committee confidently believe, that whenever there may be a wish to have the present system modified, the question of its change will be approached in a candid spirit, and with a readiness on the part of all in the Board to adopt such a course of action as will most closely unite, in a vigorous and effective co-operation, the friends of its great enterprise who will prefer to continue to use its agency. The largeness of the attendance at its annual meetings, and the interest felt in them, held as they are, in successive years, at points remote from each other; the reputation and financial credit which the Board has acquired; and the enlargement of its resources and work, attest a gratifying success under its present constitution, although this may be found, in the development of the future, to be less perfect than some other that may be proposed to take its place.

The fifth of the rules referred to divides the *Corporate Members* into

two classes. Those "who have passed the age of seventy years, or who, having been members not less than twenty years, have attended not less than fifteen meetings, shall be considered as *emeriti*, and shall not be required to attend the meetings of the Board, except at their own convenience." Every other member "shall be considered as pledged to perform the duties of the trust,—and especially to be a constant attendant at the meetings of the Board for business." (Rule IV.)

The Committee understand the design of this discrimination to be to exonerate those who have become entitled to this distinction of *emeriti* from an obligation which rests on others, while it deprives them of no right, and by no means intends an intimation that their participation in the business of the Board is undesired. Its purpose is simply to confer a privilege which younger men are not permitted to enjoy, viz. : that of consulting their own convenience and preference, without the liability of losing their status as members. Such patriachs in the body and veterans in service, associated with the history of the Board and repositories of its ripe experience, must ever be doubly welcome in its councils. But inasmuch as from age, and the burden of other duties, it is oftener impracticable or inconvenient for them than for others, to be present in its meetings, it has been adjudged expedient by the Board to specify a membership which may be relied on for personal attention to its incumbent duties. The number in the class of active members, as the rule now stands, is limited to one hundred and fifty; and it is expected it will be kept equal, or nearly equal, to that aggregate, by filling vacancies as they shall be created by death, resignation, or passing into the rank of *emeritus*.

A practical question arises,—How shall it be known, from year to year, by the Board, who of its members have become *emeriti*? Shall it be made the duty of an executive officer, or some committee, to ascertain the facts, and report lists of *emeriti* and *active* members?

Again: the eighth rule declares, that "any member," meaning undoubtedly any active or non-*emeritus* member, "absent from three successive meetings without rendering an excuse which shall be received as satisfactory, shall be requested to resign his trust, that the vacancy created by his continued absence may be filled." The satisfactoriness of the required excuse must be ascertained by some method. Shall the practice be introduced of accepting, by vote of the Board, the reasons which may be assigned for non-attendance? If so, at what stage of the meeting shall this be done? Shall it be at any interval of business, or at some particular period, as for example, in the session held for the choice of officers and new members? It seems proper, also, that the Board should designate the party to whom the duty shall belong, of requesting resignation in the cases covered by that rule.

The seventh rule asserts that, "in the filling of vacancies, regard shall be had to a distribution of the members among the several States, in some proportion to the contributions from the States, and also among the several Christian bodies or denominations co-operating in foreign missions through the agency of this Board, in some proportion to the contributions known to have been made by friends of missions in those various denominations." The principle here indicated is evidently just; but it is announced with a reserve which also seems to be required. Exactness cannot be maintained, even if it is once secured; for members elected from one State frequently remove their residence into another; and in not a few instances, they pass from one into another of the religious denominations represented in the Board. Thus proportions in these respects are made to vary without a change in the membership.

So far as denominational relations are concerned, it is believed that the number of members who take an active part in the business transactions is about proportional to the amount of contributions respectively given. In regard to the proportion of members among the several States, considerable inequality now exists, if the amount of contributions is viewed as the rightful basis of apportionment. For example, taking the average donations of the last three years as the ground of comparison, the following States have more active members than they are entitled to, in the proportions named:

| | | | | |
|-----------------------|-----------------------|-------------------|-----|-----|
| Maine, | entitled to | $4\frac{1}{2}$, | has | 7. |
| New Hampshire, | " | $4\frac{1}{2}$, | " | 8. |
| New York, | " | $34\frac{1}{2}$, | " | 42. |
| New Jersey, | " | 3, | " | 7. |
| Pennsylvania, | " | 7, | " | 8. |
| District of Columbia, | " | $\frac{1}{2}$, | " | 1. |
| Ohio, | " | 7, | " | 8. |
| Illinois, | " | 4, | " | 9. |
| Wisconsin, | " | 1, | " | 3. |
| Missouri, | " | $\frac{1}{2}$, | " | 3. |

These States taken together, entitled to $66\frac{1}{2}$ members, have 96, or an excess of $29\frac{1}{2}$.

The following States have less than their proper share on this basis, in the following proportions:

| | | | | |
|----------------|-----------------------|-------------------|-----|-----|
| Vermont, | entitled to | 5, | has | 4. |
| Massachusetts, | " | 50, | " | 26. |
| Rhode Island, | " | $2\frac{1}{2}$, | " | 1. |
| Connecticut, | " | $18\frac{1}{2}$, | " | 12. |
| Indiana, | " | $2\frac{1}{2}$, | " | 2. |
| Iowa, | " | $\frac{1}{2}$, | " | 0. |
| California, | " | $\frac{1}{2}$, | " | 0. |

Taken together, these are entitled to $79\frac{1}{2}$ and have 45, being a deficiency of $34\frac{1}{2}$. Michigan is entitled to two, and has two. It is not improbable that some names are included in these figures which truly belong to the privileged class of emeriti; but the statement is as accurate as can be given without fuller information. The aggregate of active members enumerated, is one hundred and forty-three.

While regard is to be had to the distribution of members "in some proportion to the contributions" received, other important considerations should not be overlooked. It is obviously wise to place a developing power in the newer and more rapidly growing States, in order to results in the future. The Board should be strongly represented in the West, that the West may be brought forward to co-operate with the Board in the degree which its own interests, and the great interests of the kingdom of Christ among the heathen require. The States west of Pennsylvania and New York, though having a claim, by present contributions, to only eighteen members, may well have, as now, twenty-seven, perhaps a larger number, in anticipation of what we may expect, and what we wish to assist them soon to do, through the Board, for the cause of foreign missions. But so far as respect shall be paid to contributions actually received, how often shall the distribution be settled? Shall it be arranged for a period of years, say five or ten, or shall a re-examination be made, and, if need be, a new proportion be determined every year?

The Prudential Committee venture to suggest, that the selection of new members is a matter requiring much deliberation and care. The number proposed is small, and the trust is important. Not only should the men best fitted for such a trust be ascertained, but the questions of distribution, the acceptableness of persons named for candidates, as representative men in the sections of country and religious bodies from which they are to be taken, the probability of their attendance at the meetings of the Board, and their interest in its prosperity and the management of its affairs, are points for careful consideration and inquiry. In the short intervals between the business sessions of the Board, at its annual meetings, and with the many demands on the time of the members, it is difficult for the Committee on Nominations to give due attention to the subject before their report has to be made. Can this be remedied? Is it expedient that the Committee on Nominations be confined within such narrow limits for investigation and decision? If that Committee were appointed at one meeting to report a year subsequently, its members could look over the whole field, make all needful inquiry, and gather satisfactory data for their recommendations, while the Board would be free to adopt any action in regard to electing members that might seem to be called for, in special

cases, in view of reasons against delay. The Prudential Committee beg leave to present this and preceding suggestions for such consideration as the Board, in its wisdom, may see fit to give to them.

This paper was referred to the committee to be appointed, on New Members and Officers. Their report will be found on a subsequent page.

CHURCH-BUILDING IN THE MISSIONS.

Dr. Anderson read, in behalf of the Prudential Committee, a Paper on Building Church Edifices at missionary stations, as follows :

In contemplating this subject, the first thing that strikes us is, that nowhere in the New Testament is there mention made of the erection, by the Christians of that age, of houses for their worship. Jews and pagans were amply, sometimes magnificently, supplied with these, but Providence so ordered, that the Christian congregations of the first and most successful of the missionary ages had, as seems probable, but small outlet for church buildings. And it is worthy of note, that John Wesley and his coadjutors, amidst the costly and showy architecture of British churches, made plain, inexpensive preaching-houses an essential part of that sagacious scheme, which, carried out in its integrity for a century, has made the Wesleyan Methodists one of the great Christian powers. We build no inferences on these facts, and state them only as bespeaking a favorable regard for the views we are about to advance on Church-Building in our missions. The subject is more complicated, and involves many more difficult questions, than one would suppose who is not conversant with its details.

The question is, *How far is it best to aid the native churches with foreign funds, in building their houses of worship?* And it is the more necessary to discuss this question because, here, the generous Christian feelings of good people lead them, sometimes, to give for this object when it would be better to withhold. Our reasoning has exclusive reference to houses of worship in our foreign missions, and will not be applicable to the building of such houses in our own land.

At the Sandwich Islands, churches were not built beyond the ideas and ability of the natives. At first, the missionaries encouraged the chiefs and people to erect grass houses for their worship, of the rudest form,—great, unsightly buildings, without seats or glass windows,—but in strict accordance, at that period, with the taste and feelings of the half-naked, untutored people. In the progress of civilization, these grass houses were followed by coral and wooden church-buildings, with seats and tower and bell ; yet almost wholly built at the expense

of the natives. The Board has never been the owner of church buildings on those Islands; and this has been matter for constant thankfulness. Perhaps it were well, now, for the Protestant people there, were the houses of worship they have themselves erected less valuable than they are, as property, and so less an object of cupidity to men who are seeking to gain possession of their inheritance.

In India, the Board started with building churches,—not for Christian congregations, for such then scarcely existed,—but for large congregations composed chiefly of heathen children, in schools gathered and taught by heathen schoolmasters. Whatever may be the present embarrassment arising from this course, it then seemed the natural, wise and Christian course, and doubtless it was. The India missions, judging in view of their past experience, gave an explicit and valuable testimony, in the years 1854 and 1855, with respect to the church-buildings best adapted to the wants of the natives of that heathen country. The Mahratta mission, in Western India, spoke thus:

“All church buildings should be of the plainest description, and no larger than necessity demands, reference being had to the time when the congregations will bear the whole expense of erecting their places of worship. At present, the members of the congregation should help according to their ability.” They estimated the proper cost of such houses, in the rural districts, at from \$25 to \$150; but as prices now are, these sums, as well as those about to be mentioned, might be doubled.

The Madura mission would have the houses for worship at the stations, or central points, to be built of burnt brick, with roof of tiles; the cost to vary from \$150 to \$250. In the villages, in most cases, they should be built of large, sun-hardened mud-bricks, with thatched roof, costing from \$12 to \$25. In well established village congregations, the roof might be tiled, and the cost \$50.

The Ceylon mission declare that the places for worship in the villages of their field ought to be mere open bungalows, varying in size according to the congregations. They should have thatched roofs, supported by plain wooden posts, and be walled in with mud-bricks half way to the eaves, or hung around with screens of the ola leaf; the cost varying from \$25 to \$75. When the people desired something more costly, they should be left to build for themselves.

It should be borne in mind concerning these India missions, that when these opinions were given, they had long had the use of the far more costly church-buildings already mentioned, erected in the infancy of their experience.

The Western Turkey mission, among the Oriental Churches, gave the following testimony on this subject, at its annual meeting the present year.

1. Excepting extraordinary cases, houses of worship should be built only after the congregations shall have so increased as to render building necessary; and this for the reason that houses of worship should correspond somewhat to the size of the congregations, and should also be built, in good part, by the people themselves, both on account of saving missionary funds, and as a means of good to the people.

2. When built, the houses should be cheap and plain.

3. When it is necessary to supplement the funds contributed by the people, the aid should be sought directly from the Board, (and not elsewhere,) in the annual estimates of the mission; except so far as it can be obtained from persons who would not contribute directly to the funds of the Board. And when aid is sought from the Board, the probable cost should be stated, together with the amount of the contributions from the people and from other sources.

4. When any considerable portion of the aid in building is from abroad, the property should be secured to the Board, and be under the control of the missionaries, until such time as the people refund the amount contributed; or, we may add, until the Board relinquish its claims.

This statement of the Western Turkey missionaries, given the present year, is in substantial accordance with the action of missionaries of the Board assembled in Constantinople ten years before; and, also, with that of the missionaries of the Eastern Turkey mission, in the year 1864.

Such are the prevailing opinions of the missions on this subject. Doubtless there are individual missionaries who would attach a somewhat greater importance to style and architecture in mission church-buildings.

The opinions just stated are the evident result of long looking at the subject from the standpoint of the *natives*. Church-buildings that seem mean to us, may appear quite otherwise to native Christians; and also may seem to them to be quite beyond their ability, and may be even really so. The grand reason with our brethren for what may appear like an extreme economy and plainness in their proposed houses of worship, is the evident bearing this has on the ultimate progress and success of their missions. It is only such houses that the native converts can be induced to build; for the natives of the Sandwich Islands, acting under the authority and influence of their chiefs in the earlier stages, were, therefore, an exception to the rule.

Other important considerations, going to strengthen the general view we have taken, will now be very briefly noted.

1. It has seldom been found wise to make over to the people, as their own property, a house of worship which is above the ordinary style of native dwellings, was built mainly by foreign funds, and cost several times as much as the people are able to pay. This holds especially true of the Protestant communities within the bounds of the Oriental churches. The Board must therefore retain its hold of such houses, holding them as its own property. This will occasion the least of the attendant evils, yet this is apt not to work well for the Board, and still worse for the people. Though the people contributed only a very small portion of the cost, some Diotrephes—for such there are now in mission churches, as in apostolic times—will be found to put them on claiming the exclusive proprietorship of the house, aiming to secure this as a source of influence, or as a means of accomplishing some nefarious ends,—perhaps to use the possession of it to the prejudice of the missionary fathers; and he raises an outcry against them for not making over the church edifice to the people. Yet,

2. The most suitable bodies to own and hold the houses of worship are, evidently, the people who worship in them. This is a self-evident and fundamental truth. The most proper house of worship for the people, is one which they may safely hold and treat as their own.

3. The multiplication of such houses of worship as need to be held by the Board, because of their cost and value, is not well either for the missions or the Board. The tendency of modern missions, into which civilization largely enters as an object, is to encumber the missions and the missionary societies with a load of secular business and cares. Should the Board go on multiplying and holding these buildings as its own property, our secular cares will become so numerous at length, as to render them time-consuming and oppressive. How to escape entirely from this difficulty is not quite obvious, but the growth of the evil ought to be firmly resisted. Let all our friends refuse giving money for church-building in the missions, until they have assured themselves that it is for the best; and let the Prudential Committee refuse all grants for the same purpose, until it has the like assurance.—Once more,

4. The tendency of erecting a church-building at the central point in the mission, or station as it is called, above the proper standard, must needs be to operate as a check to the people's building houses themselves for worship in the villages, and so must retard the religious development in the surrounding regions. Formerly, before the time of native pastors, those houses must have been built mainly as preaching places for the resident missionary; but the natives naturally regard them as model Christian temples. Of what avail towards counteracting this impression is the deliberate affirmation by the mi-

sion, that a rude bungalow, costing only seventy-five dollars, or a mud-walled structure, costing but fifty dollars, is the most suitable house of worship for the villagers, when they see their brethren at the central station worshipping in a house that cost many times that amount? If the missionary was able to erect such a building at his station, with foreign funds, they may well wonder, and perhaps they will murmur, that he does not, from the same exhaustless wealth, do the like for them. How desirable is it then, at least in the earlier stages of a mission, that missionaries have primary regard to native tastes, and native wants and impressions, whenever they build a house of worship on mission ground!

The subject is by this time sufficiently before the Board. The object of the Prudential Committee has not been to propose the adoption of any definite and positive rules in respect to church-building on mission ground, but to call attention to a most necessary and important department of our work, with a view to its better regulation. Houses of worship of course there must be; and, in the progress of the work, they will need to be multiplied by scores, and even by hundreds; and for that very reason, among many others, they should, as far as possible, be built, owned, and held, by the native communities which assemble in them for the worship of the true God.

This paper was referred to a committee consisting of Dr. Edward Strong, Dr. H. B. Hooker, Hon. Charles Noble, Rev. J. Collie, D. T. Coit, M. D., Rev. J. C. Adams, and Rev. J. M. Chamberlain. The committee subsequently presented the following report, which was adopted by the Board.

The committee to whom was referred the paper relative to Church-building in the missions, respectfully report:

That the views of the Prudential Committee, presented in this paper, going to discourage the erection of mission sanctuaries by foreign aid, receive our entire concurrence. Hitherto, this matter of church building at the stations has received but little attention, and assumed little practical importance. As, however, the work of evangelization goes on, and the congregations and converts are multiplied, it will of course be otherwise. Already, in the planting and training of mission churches, this matter of providing suitable houses of worship is pressing itself, in some places, upon the missionaries, as one of great urgency.

So long as the general style of living is what it now is at the stations, and the dwellings of the people are so rude and inexpensive, there seems to us no propriety in furnishing, by foreign aid to the natives, sanctuaries of a much higher class than their homes. Nor is it, in our judgment, wise for the Board to become the owner and

curator of these houses of worship. If erected mainly by mission funds this would doubtless be expedient; yet in the opinion of your committee, the Board cannot be thus cumbered. It has a higher work. It should avoid, moreover, many a troublesome question likely to arise concerning the conveyance, ere long, of these houses of worship to the people, or concerning the charge of them. It should also avoid, as far as possible, the necessity of using its funds in their erection. We cannot but deplore the jealousies and murmurings which already have resulted, in some localities, from the building of commodious churches at the expense of benevolent individuals. Better, in our view, to avoid the depressing influence which smaller congregations are likely to feel on seeing their more fortunate neighbors provided with pleasant houses of worship from abroad, while they are not thus accommodated. Better to stimulate them to self-reliance and enterprise in this direction. Better that they themselves provide, own, and care for their sanctuaries, enlarging and improving these as they become able, and as in the progress of rising to a higher civilization, through the influence of the gospel, they come to desire.

While, therefore, in the judgment of your committee, no formal action of the Board is at present required, it is nevertheless desirable that the views presented in the paper before us be distinctly avowed and understood to be the views entertained, *not* by the Prudential Committee alone, but by the Board as well.

OBLIGATIONS OF AMERICAN CHRISTIANS TO FOREIGN MISSIONS.

Mr. Treat presented, in behalf of the Prudential Committee, the following Special Report:

At the Annual Meeting held in 1860, the Board reviewed its history during the fifty years which had then closed. It called to mind the fears and misgivings at Bradford, the day of small things at Farmington and Worcester; and then, having offered its tribute of praise to the God of missions, it proceeded to record, in the presence of the "great congregation" of its friends, its "deliberate judgment," "that the churches sustaining its operations" were "summoned to higher obligations and higher privileges." Just before its adjournment, a vote was taken, asking for \$400,000 for the ensuing year. Those who were present will not soon forget the scene, when three thousand persons rose to their feet, in token of their hearty concurrence, and when that song went up, with a depth of feeling which made it dearer than ever to those who joined in it,

" Shall we, whose souls are lighted
By wisdom from on high—
Shall we to men benighted
The lamp of life deny? "

It was thus that the Board entered upon its second half century.

Five years have passed away. And what years! Were we to make of history a dial-plate, and measure time by events, we should say, "The second half century has closed." So rapidly have the most stirring incidents been crowded into our national life, that we may well pause, and study the lessons which we have received, and gird ourselves for the new epoch which is knocking at our doors.

Two things are clear. (1.) *The resources of our country are much beyond our former belief.* Had we been told in 1860, what demands would soon come upon us, we should have replied, "We are not equal to such sacrifices." Had we been told again, "You will give all that shall be asked, promptly, cheerfully,—every dollar, every man,—we should have answered, "If the Lord would make windows in heaven, might this thing be?" And yet it has been; and what more might have been, who can tell? (2.) *The resources of our churches are much beyond our former belief.* Going back through thirty years, we find that the Treasurer of the Board has thrice reported a debt of more than \$50,000,—six times one of more than \$40,000,—twelve times one of more than \$30,000,—but neither within the last five years. No. We are here to-day, after paying hundreds of thousands for abnormal rates of exchange, our treasury unembarrassed, our credit unharmed, with the grateful reflection that not one missionary has been kept from his work for lack of funds. And this, notwithstanding the enormous expenditures, brought upon all true-hearted men by our civil war!

In view of these facts, the Prudential Committee feel constrained to ask the attention of the Board to the present relations of the American churches to the heathen world.

I. Let us advert, very briefly, to *the claims of the heathen upon all Protestant Christians.* The urgency of these claims will appear from the following considerations:

1. *The command of Christ,* "Go ye into all the world, and preach the gospel to every creature," *is as imperative as ever.* It was not meant to be, it could not be, local or transient. It was the simple expression of his love for lost man. It was for all ages, therefore, and for all climes. On the other hand, it set forth the highest office of Christian discipleship. Pointing to the nations in their ruin, it proclaimed, as the law of the church, "Let him that heareth, say, Come!" "Freely ye have received; freely give."

2. *The work to be done,* in obedience to this command, *is as great as ever.* Necessity is laid upon us, (oh, that it were otherwise!) to lift up our voices for three-fourths of our race, for eight hundred millions,

nine hundred millions, a thousand millions, it may be, of our fellow immortals. We must plead for Africa in all its debasement and wretchedness; for Western Asia, hallowed once by the footsteps of patriarchs and prophets, but mourning now, "because of affliction" and "great servitude;" for India panting and gasping beneath a system of error the most monstrous that the god of this world has ever devised; for China teeming with idolatry and all unrighteousness; for the islands of the sea, that their barbarism and reeking impurity may come to an end. For these, all these, the Saviour has died. And yet, most have never heard of it; for "how shall they hear without a preacher?"

3. *The earnest supporters of modern missions are almost as few as ever.* The whole number of Protestants in the world is scarcely eighty millions. Take from these the real friends of Christ; and take from these, again, the cordial friends of missions, and you have a force almost as thoroughly sifted as the army of Gideon. Would that the leaders had the faith of Gideon! Then should we hear, in trumpet tones, "Arise, for the Lord hath delivered your enemies into your hand."

4. *The teachers of error are as busy as ever.* Infidelity, with its protean devices, is industriously sapping the foundations of human trust, and loosening the bonds of social life. Romanism sighs for the palmy days of Xavier, when converts were made by wholesale, that so the prestige lost in Europe may be found elsewhere. But what, to an inquiring heathen, can be more delusive than the skeptic's creed; what more empty than papal teaching? He asks for bread; the former gives him the apples of Sodom; the latter sends him away with a musty relic.

5. *The reproach to Christianity, because of its neglected commission, is as great as ever.* Eighteen centuries ago, the church received its "marching orders." The pillar of cloud and of fire it might have had, all along, for its comfort and guidance. The right arm of the Fear of Isaac it might have had for its assurance of victory. A store-house of promises, most plenteous, and all unfulfilled, it might have had for its daily munitions. But the heathen still say, "Why are ye so slow in coming?" The scoffer still says, "What do ye more than others?"

6. *The co-working of providential agencies is as striking as ever.* What have we seen within the last few years? The walls of China breached for the soldiers of the cross by the red hand of war! The schemings and counter-schemings of diplomacy, and the embattled hosts of Europe, repealing the Moslem death penalty, and thereby hastening a freer evangelism in all the Orient! And so from the

commencement of modern missions till now, the currents of profane history have been losing themselves, more and more, in that river the streams whereof shall make glad the city of God.

7. *The seal of success is as palpable as ever.* True, the old question is still heard at times, "Where is the promise of his coming?" Men will go to the Sandwich Islands, and see nothing but "the mismanagement and maltreatment of American Puritanism;" they will go to India, and see nothing but the benign workings of trade; they will go to Africa, and say, "How much better to be a simple minded pagan, than ape the missionary." Still it may be affirmed, with the utmost confidence, that no earthly enterprise has such results to show as ours. And we need not entrench ourselves behind the surpassing worth of the soul, and argue that the hundreds of thousands who have secured the heavenly heirship, infinitely outweigh the cost of the achievement. We can point to issues which the scholar, the merchant, the statesman, the philanthropist, will cheerfully accept,—vast accessions to the domain of knowledge; commerce quickened and energized; great moral, social and political changes; myriads of lives saved, myriads of bondmen freed, not by large expenditures of blood and treasure, but by the simple preaching of Christ and him crucified.

II. It is time to examine *the claims of the heathen upon Protestant Christians in this country*; in other words, to pass from *general* considerations to those which are *special*.

1. The first of these is found in our *national history*. A thoughtful study of our annals necessitates a belief in a divine procession of events. Men have often said, going far back into the past, "Why were these western shores so long undiscovered? And afterwards, why were they so long unoccupied?" But *we* know the answer. The true founders of our republic were not ready. The darkness of the middle ages must melt into the coming dawn; feudalism must relax its iron grasp; the divine right of kings must be questioned and denied; the tyranny of the church must be braved and denounced; laws of entailment and primogeniture, tithes and advowsons, prerogative and privilege, with all the undergirdings of the old civilization, must be weighed in the balance. And when the set time had come; when our fathers had gained the discipline and the manhood which they needed, this goodly land, another Canaan, was given to them. The Angel of the Covenant led them forth, as the shepherd his flock; and his hand was against their enemies. To us he may say, as he said to Israel of old, "No man has been able to stand before you unto this day."

And this north-western world, pronounced by De Tocqueville the

most magnificent abode which God ever fitted up for man, whose was it in our nation's infancy? It bore the mark and the brand of the Man of Sin. A territory nearly equal to the whole of Europe owed allegiance to France. The three great rivers of North America flowed in her domain. The Indians that dwelt between the Gulf of St. Lawrence and New Orleans, knew no foreign tongue but hers. In God's own time, however, the Gallic sceptre passed away. Why? That a Protestant people might possess the land!

And what have we seen, more recently, nearer to the setting sun? Treasures which no arithmetic can set forth, hid for ages from papal Mexico; but the moment they come into our hands, the curtain is raised! Why? That a Protestant people may hold the key of the Pacific.

And that war, the end of which we have just seen,—what shall we call it but one of the wars of the Lord? It was He who chose from all our tribes our martyred leader. It was He that surrendered the South to strong delusions. It was He that saved the North from concessions, which so many were ready to make. It was He that sent us disaster at first, that victory might be surer in the end. It was He that issued that charter of freedom, even as He proclaimed deliverance to the oppressed of Egypt. It was He that prolonged the perils of our mortal conflict, so much beyond our thought, that the perils which lay further on might be lessened. And when peace came, how many said, "It is His peace!" While, therefore, a divine ordering of events is seen in all history, pre-eminently is it seen in our history. *For what end?*

It will help us to answer this inquiry, if we revert to that sublime purpose, which was so early lodged in the hearts of the first settlers of New England. They came to found a state, but it was a *missionary state*. The royal charters of Plymouth and Massachusetts distinctly recognized and embodied this grand conception. Hence the words of John Robinson, "Oh that you had converted some, before you had killed any!" Hence the seal of the Massachusetts colony, with its Indian standing forth and uttering the Macedonian cry, "Come over and help us." Well and truly has an able historical writer affirmed, "The first settlement of New England was a missionary enterprise." The original idea, moreover, was projected far into the future. In truth, missions to the Indians have always been an accepted duty not only, but an accepted fact. For one hundred and sixty years the Mayhews preached the gospel on Martha's Vineyard; and the mantle of Eliot has been worn by such men as John Sergeant, David Brainerd, and the great Edwards. And when Carey went down "into the well," not a few on this side of the Atlantic held "on to the rope."

And there is one coincidence of special force and value in this discussion. Modern missions, in their broader import, date from the close of the last century. And it was just then that our country began to recover from its desperate struggles with England, and reap the benefits of a stable government, and gather the rich harvest of the carrying trade, which the wars of Europe threw into our hands. And since that time, just so fast as God has opened the world to the gospel of his Son, just so fast has he given us the ability to proclaim that Gospel. Who can resist the inference? It is as if a voice from "the excellent glory" had said to us, "I have filled your garner, that you may feed the perishing."

2. We pass, by an easy transition, to our *national prosperity*. The merest glance at our country shows that everything has been framed upon a scale of unequaled magnificence. Our Atlantic coast stretching from the Bay of Fundy half round the Gulf of Mexico; our Pacific coast, securing for us a broad and open gateway to the crowded millions of Asia; our lakes, so many fresh-water seas; our mountains filled with quarries, ready alike for ornament or use; our coal beds, many times larger than those of Europe; our fountains of oil, giving a new impulse to commerce; our gold and silver and copper and lead and iron, of untold value; and, better than all, our soil of such exceeding richness that, with a climate that seldom baffles the husbandman, we might almost become the granary of the world;—this is but a part of the inventory! Surely, it is not strange that our population, industrious, intelligent, free, with such elements of prosperity, with such allurements to enterprise, should uniformly double in a little more than twenty years.

And we are but just entering that vista, the end of which no man can see. If we take with us the divine blessing, who shall set bounds to our greatness? In less than a hundred years we shall have a larger population than all Europe can now muster on its ancient plains. Our vast territory will be covered with a net-work of railroads. Our inland waters will groan beneath their burdens. Our cities that are "situate at the entry of the sea," will receive the treasures of every land. Time and space will have almost ceased to be obstacles to business. The merchant on the Pacific will send his orders through fifty degrees of longitude, and in a few days welcome his wares in return.

For what end, worthy of himself, has God raised us to this lofty eminence? Is it to make us "a first class power," in the presence of the monarchies of Europe? Is it that we may work out the problem of civil liberty to its ultimate issues? Is it that we may fill our borders with asylums and hospitals, with schools and colleges, with

churches and seminaries, with all the means, in short, of an advanced Christian civilization? In other words, are we the owners of this large estate, with no resultant trusts? Are we ourselves both object and end?

The bare statement of this hypothesis reveals its fallacy; for the whole economy of God is framed upon the principle of *giving* as well as *receiving*. In any system, the harmony whereof is perfect, these are self-adjusting forces, like the laws which insure to the planets their silent and majestic movements. Rather, they are like double stars, which sweep, each around the other, in vast and endless cycles. It is blessed to give because it is blessed to receive; and it is blessed to receive because it is blessed to give. The angels never think of setting one over against the other, like debt and credit, any more than a fountain inquires whether its inflowings or its outflowings are the greater.

And what a low view do we take of Him who is "wonderful in counsel and excellent in working," in assuming that he has enriched us so greatly for our sakes alone! It is as if the dwellers upon Mercury or Venus should claim, that the sun was hung up in the heavens only to shine on them. No. Our impartial Sovereign has "made of one blood all nations of men" "to dwell on all the face of the earth." He looks, therefore, at the race as a whole, having a common nature and a common destiny. Whatsoever he gives to part, he gives in trust for all. And they that dishonor this trust, must answer for it in the day of the Lord.

Suppose, now, that we take the ground of a miserly exclusiveness. To every appeal from the famishing in other lands, we say, "Ours is a special vocation, and that is, to care for ourselves." From those dark, and countless forms that are soon to be lost in the shadows of an awful future, we turn away, and leave them to their doom. The example of Him who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich, we disregard. Where will our churches be, where will our children be, in coming years? If we love our property more than our Saviour, will he not say to us, "Your gold and your silver is cankered, and the rust of them shall be a witness against you!"

3. We must not fail to notice the connection of missions with our *national honor*. To the full measure of our due, and beyond that measure, perhaps, we covet the respect, spontaneous, undissembled, of our fellow-men. But how shall we best secure it? By having a more gainful commerce, richer harvests, a broader territory, a larger population than other lands? By having stronger forts, deadlier missiles, more terrific iron-clads than the old world? No. By none of

these shall we compass our end. Statesmen may envy us; princes may fear us; thrones may tremble because of us; but there is no honor in all this which a true Christian manhood will try to obtain. Would we draw to us the regard which is highest and best, we must do our proper work, in quietness, and with modesty. We must render our country radiant with the blessings of righteousness and truth; and then, with a generous and self-forgetting philanthropy, strive to make the destitute and wretched, wherever found, sharers of our joy.

What brightness rests upon that page of our annals which records our humble efforts in behalf of starving Ireland, when a vessel of war became our almoner! It was then, as never before, that the world paid us its willing homage. Such a victory our fleets and armies had never won. Let that deed become the germ of a loftier purpose. With a far richer boon, let us go forth to the ends of the earth. Wherever we find man in ruins, let us raise him to the dignity of a child of God. And when one people after another shall rise up and call us blessed, the world will know it, and delight to do us honor. Such triumphs are sure and final. They occupy a plane above and beyond the reach of fortresses and armaments. They are "the cheap defense of nations."

This then is the argument, as affecting the American churches:— (1.) We discover, at every stage of our history, a divine shaping of events for some high and special purpose. (2.) The founders of our institutions came hither to organize a missionary state. (3.) God has given us the ability to make large endeavors for the kingdom of his Son. (4.) In being faithful to our trust, we shall most successfully promote our national honor.

It may be said, however, "Our home wants are great, and most imminent likewise, all the way to Pensacola, all the way to San Francisco. Let us attend to these first; and afterward, when the pressure is gone, let us care for the heathen." Still it is quite material to ask, "When will these home wants have ceased?" The answer must be, "As soon as the South and the West shall have a full supply of pastors and teachers, as soon as the institutions of the East shall have been established throughout the land." And when will that be? Where is the prophet that can tell us? And must the nations that sit in darkness, wait till that distant and ever receding hour for the salvation of Christ?

But this plea forgets the very first law of Christian enterprise, which is, "Attempt great things; achieve great things: attempt but little; achieve less." How was it with the Moravians? When they began to feel the burden of a lost world, they were a few hundreds only, most of them poor exiles; and yet in ten years they had commenced

twelve missions. And this very day, they have one-sixtieth of their membership in the foreign service. On the other hand, look at Protestant Christendom in the seventeenth and eighteenth centuries. Its history may be summed up in this brief formula, "Little attempted, less achieved."

The problem for us to solve,—the highest of all problems,—is this, "How shall we muster our full strength for the service of Christ?" This done, our country is saved; and the world is saved. God will be with us; and wherever we join the battle, at home or abroad, the victory will be ours. But how shall we do this? By fencing out the rest of the world, resolved to till with all painstaking our own fertile acres? No, but by girding ourselves, in a generous and manly spirit, for the work to which God calls us. Suppose some prophet of evil, some Malthus, should tell us, "You are sending too much food to other lands. Soon you will be forty millions; soon you will be fifty millions; and where will you find bread for fifty millions, especially if you become purveyors of the world? It is your first duty to take care of yourselves." What would our western farmers reply? "Tell us how much we can sell ten years hence, twenty years hence, and we will be ready. Let the appeal come, no matter how urgent, and we will answer it." But is it so with the food of the soul? Here also does the supply equal the demand? It might be so. It should be so. But alas! it is our sin and our shame that it is not so. The meat that perisheth we can furnish to any extent. But the bread of life! Ah, that is a different matter.

The truth is, no man can point out the line beyond which it would be wrong for us to go in preaching the unsearchable riches of Christ. That line is far in the distance, too far for us to see it. And the question is not simply, "What is our present ability?" But what will it be, if we perform our whole duty? Suppose that all who act with the Board, were to feel that their property, their children, themselves, belonged to Christ,—wholly to Christ, and, with the faith of Abraham, when he laid his son on the altar, surrender themselves to the doing of his will. Who does not believe that we should have all needed ability, for all needed efforts? Have we forgotten how it was said, "The barrel of meal shall not waste, neither shall the cruse of oil fail;" and it was so? How easy for God to pour riches like a river into the lap of his people, when they have learned how to use them!

The Board is convened a thousand miles from its birth-place. Its founders little dreamed that their successors, in 1865, would visit a region twice as distant as "New Connecticut." But here we are, and here we are happy to be, in a city of such present wealth, and such

brilliant prospects, though younger by many years than our own organization. The unexampled prosperity which we see around us, is itself a proof of the amazing resources of our country.

And the Committee must be allowed to express the hope that our coming together, here and now, is an omen for good. We are in the right place, at the right time. As you of the West have performed your part so well, during the past five years, you are ready doubtless, with full ranks and stout hearts, to assail the powers of darkness. God has sent us, we would fain believe, to show you where the blow should be struck. We point you to hundreds of millions, enemies of our Saviour-King, all unsubdued not only, but all defiant.

Four years and a half ago, one of yourselves, whom the nation placed on its highest watchtower, sounded the tocsin, and called for help,—yours and ours. Again and again, you heard that same note of alarm, that same call. Now that he sleeps on your prairies,—his name a synonym of the loftiest patriotism,—his grave a pilgrim-shrine for all lovers of true nobleness and greatness, is it not a joy to you,—will it not be for ever,—that you gave him your bravest and best, even to the end?

But there is another Leader—the Prince of the kings of the earth—who has been sending forth his tocsin for eighteen hundred years; and it is becoming more and more dirge-like, for the long delay. During all these centuries, he has called to his friends, his chosen, his purchased ones; but, alas! how few have heeded the summons! Will you not heed it? Will you not heed it now, that he may “see of the travail of his soul and be satisfied?”

This was referred to a committee consisting of Prof. Samuel C. Bartlett, William E. Dodge, Esq., Dr. T. M. Post, Dr. Edward Beecher, Hon. C. T. Hulburt, Rev. N. C. Chapin, and Rev. J. A. Reed, who submitted the following report and resolutions:

The committee to whom was referred the Special Report upon “The Obligations of American Christians to Foreign Missions” would respectfully report:

That they are deeply impressed with the importance of the theme so ably presented, and with its peculiar importance at this juncture of our history. At the very opening of our second half century, the Head of the Church, by a wonderful series of providences, has rolled up great opportunities and great responsibilities before his people. Old things have passed away. A new era has opened. We are called upon to forget the things that are behind, and reach forth unto those that are before.

The call of our country the churches have heard, and are springing to the rescue. Many of them propose to double their heaviest contributions. Let them do so,—double and re-double. They must not withhold; they cannot overdo. It is a question of life to the nation. But while there is a nation just rescued from slavery and treason, there is a world still lying in sin and death. It now becomes these unshackled churches to reach forth their clean hands to the polluted and perishing, and to let all the benighted nations breathe the fragrance of their thank-offerings to God. Never have the churches occupied a position of influence so commanding, nor controlled an amount of wealth so great. Let them show themselves not unworthy of their high trust as representatives of this mighty nation, and as depositaries of the very power that has made its strength and saved its life.

Without attempting to argue a subject so fully presented in the Report, your committee have endeavored to embody their own sentiments and those of the Report in the following resolutions, which they recommend for adoption by the Board.

1. *Resolved*, That we here record our heartfelt gratitude to God, who, with a mighty hand and an outstretched arm, has now delivered the nation from its foes, the church from its grand incubus, and this Board from its apprehensions; and who, during a gigantic struggle, has so extensively visited the land with unprecedented prosperity, comforted his people with numerous revivals, and filled our missionary fund with its largest contributions.

2. *Resolved*, That we profoundly feel that God has saved the nation for the sake of Christ's kingdom; having in ancient times planted here that chosen vine, a religious and missionary stock, involving the vital forces of modern Christian civilization, having secured its steady growth through countless dangers, incorporated its vital power into the nation's life and institutions, and now, by its ripe fruits of moral health and Christian manhood, having rescued the national life from the deadliest assault on record, that we might bear a glorious part in blessing all the families of the earth.

3. *Resolved*, That we, therefore, solemnly recognize the duty, so far as in us lies, of newly consecrating our newly rescued country to our Saviour's cause; that we discern in our great deliverance not alone God's signal act of mercy, but the loud call to Christian labor; that we read in the exacted and yet freely offered toils and expenditures of the past five years, God's great lesson of self-sacrifice, enforced upon his people; and we do testify, that should our churches fail of rising to a far higher standard of beneficence than ever before; should our young men, who have left all for the battle field, refuse to rise and

follow Christ wherever he may call them; and should Christian parents, who have so lavishly laid their money and their sons upon their country's altar, now withhold them from their heavenly Master; then will one of the most impressive utterances which God ever spoke in his providence, have been lost upon his people.

4. *Resolved*, That the summons to new Christian activity respects the Foreign as truly as the Home Mission work, bound together as they are by indissoluble bonds; that we read indications in the still waiting command, "Go ye into all the world,"—in the impulses of a broad and healthful piety,—in the necessities created by the steady growth of missions,—in the best economy of Christian labor, a wide diffusion of the life-giving leaven,—in the inviting state of the foreign field, critical, in many portions, like that of our country,—and in the peculiar fitness of the American churches for the highest influence, now singularly increased; and in all these modes we seem to hear the Master saying unto us, "Go forward."

5. *Resolved*, That upon the wonderful development of material wealth in this land, and especially the vast increase of riches in the church, our Saviour now lays his imperative claim, and loudly calls upon his people to consecrate that increase to the work of giving light and life unto the nations that have so long sat in darkness and the shadow of death.

6. *Resolved*, That we thankfully recognize the increasing zeal of the Western churches for the cause of Foreign Missions, as exhibited in their contributions, doubled within the last three years; we look with deep interest upon their rapid advance to be a power in the land and in the world; we rejoice in this opportunity of meeting them face to face, in their young metropolis; and we turn to them with great hope that henceforth, more and yet more largely, will they give their sons and their substance to spread the kingdom of Christ in distant lands, and preach the gospel to every creature.

This report was accepted and the resolutions were adopted, the important subject having occupied the interested and animated attention of the Board during most of Wednesday afternoon.

RESOLUTIONS GROWING OUT OF OUR NATIONAL CONDITION.

Dr. J. B. Condit, in behalf of the Business Committee, presented the following report and resolutions.

At several successive annual meetings, this Board has been called to recognize the hand of God in the late war. It has sought to direct the attention of the friends of truth and righteousness to that superin-

tending Providence, whose ways are far above our ways, so as to awaken a proper sense of our sins, of our dependence, and of our duties in such a time of trial; and above all, the duty of waiting on God with unceasing prayer, that he would bring the conflict to a speedy and merciful issue, for the good of the church and the glory of his name.

Since the last annual meeting we have been permitted to receive an answer to our prayers. We have, then, abundant occasion to make expression of the sentiments appropriate to our present state and prospects. The committee, therefore, recommend the adoption of the following resolutions :

1. *Resolved*, That we render devout thanksgiving to God for the restoration of peace throughout the land; that the sword has been sheathed, we trust "in the right way, so that it will not be necessary to draw it forth again;" that with peace has come the end of slavery; and that the evil passions developed in the conflict have so far subsided, and given place to fraternal sympathy and confidence, as to promise, ere long, a union of the energies of the whole people in promoting the common prosperity.

2. *Resolved*, That we bow with submission to the hand of God, in those forms of painful discipline in which he has shown his mysterious sovereignty in the progress of the war; and especially in the death of our beloved President, at that moment when the voice of joy was heard in the land, at the dawn of peace. With such reason to feel more deeply than ever that our interests and destiny as a nation are in God's hands; and remembering that help to guide and keep us must come from Him who putteth down one and raiseth up another, we lift our prayer to the God of our fathers,—“Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants and thy glory unto their children; and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us, yea, the work of our hands establish thou it.”

3. *Resolved*, That the church is called to study and apply the lessons which are furnished by our recent eventful history, for a more earnest execution of the great work committed to her hands. Light has been thrown on the way in which God accomplishes his purposes—by a *process*, and not by a single stroke, independent of human instrumentality; and by such a selection of agencies as shall humble man and exalt his own power and grace. There has also been such a development of the forces of the nation, in character, mind, property and the spirit of self-sacrifice, as to show what they who love Christ may accomplish for the moral conquest of this world, if they are loyal to their King. The heart of the nation beats with a more vigorous

pulse, as in this era of universal freedom the opportunity is given to combine the energies of every department of mind for the highest development of national life. But God has not done all this for us merely to augment our worldly treasures, and build up the nation's strength for temporal achievements. The great end to which his providence points is the increase of the moral power of our American Zion. Christ is "Head over all things to the Church"—to make them tributary to her growth and efficiency. This land belongs to Christ. Let no portion of its vast resources be diverted from the sublime purposes of that Christian philanthropy which aims at the regeneration of the race. Let the power of principle come in as a ruling force in the church, to regulate her external machinery, to consecrate her energies, and inspire her heart with an unselfish devotion to the work of saving this lost world. Let the deep conviction be cherished, that new obligations rest upon all the followers of Christ, in view of God's delivering mercy, to rise at once to the great work of preparing the high-way, the way of holiness, in anticipation of the time when "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall forever flee away."

These resolutions were unanimously adopted.

LETTER FROM DR. GOODELL.

During the meeting on Wednesday evening, when, as at other times, addresses were made by several missionaries now in the United States, the venerable Dr. Goodell, from Constantinople, feeling unable to make himself heard by so large a congregation, presented the following letter, which was read by the Vice President, William E. Dodge, Esq.

To the Rev. Mark Hopkins, D. D., LL. D., President of the American Board of Commissioners for Foreign Missions.

Very Honored and Dear Sir:—Including two years which I spent as an agent of the Board, it is now more than forty-five years since I entered the service and came under the direction of the American Board of Commissioners for Foreign Missions, and about forty-three years since I received a commission from your Prudential Committee, to labor as a missionary under their direction, among the mingled people of Asia Minor.

On account of my age and infirmities, it should be known that I am no longer able to perform the active duties of a missionary, and having no voice or strength left to address this great congregation on

the subject, I choose to come in this way, by letter, and place in your hands, honored Sir, the commission which I received about forty-three years ago. Not that I wish my connection with you to be really ever sundered, unless you yourselves should consider it desirable for the sake of the good cause; for when I entered this holy service, it was for life; nor do I wish it to terminate but with my life. I wish it to be understood, that it is not through any feeling of discouragement that I now retire from the field; for the work never appeared to me more hopeful than it does now. Nor is it through any dissatisfaction with the Board, with the Prudential Committee, or with any of my brethren and sisters of the mission. More kind, more considerate, and more affectionate brethren and sisters than those with whom it has been my happiness to be associated, earth never saw; nor can I easily be made to feel that even the millennium itself will ever produce any thing better. That the Prudential Committee and the Secretaries may have committed some mistakes is not strange; the only strange thing is that they have not committed more and greater mistakes. One thing is certain, viz:—were I to live my life over again, and were it left to my choice, I would again enter the service of the American Board; I would again put myself under the direction of the same Prudential Committee; and I would again choose to carry on my correspondence with the churches through the same beloved and respected Secretaries.

I remember when the whole American Board could, at their annual gatherings, be easily accommodated in an ordinary parlor; now they can hardly be accommodated in any of our largest churches. I remember when it was thought impossible for the American churches to undertake the support of three missionaries in foreign lands, and a deputation was sent to England, to see if the London Missionary Society would not come to their help, and pledge themselves to support one and a half, or at least *one* of the three. But, behold; “a little one has become a thousand,” or rather *thousands*—many *thousands*, “and a *small* one a *strong nation*.”

I consider it a mark of special favor, and worthy of special notice and of devout gratitude to God, that I am permitted to bring to you the same dear companion of my life, whom, amidst your prayers and benedictions, I led forth forty-three years ago. And although she has less of youth, and it may be, in the estimation of the world, less of beauty, than she had at that time, yet in *my* estimation she is not less worthy of all the confidence and all the affection she began to claim and receive from me forty-eight years since.

Contrary to the repeated and expressed wish of many of our friends, that we might have no family, God has given us nine children. One of these, the daughter of a missionary, the wife of a missionary, and

a missionary herself, we left in the land of the Moslem, at Kharpoot, near the banks of the Euphrates, where she and her husband, the Rev. H. N. Barnum, and their beloved associates, are telling the good news of salvation to the perishing around them. Seven of my children are in different parts of this country, no two of them being found in the same place; and one has, we trust, gone to a better country, even a heavenly.

The Rev. Mr. and Mrs. Bird, who sailed with us from America, and were our associates at Beirut, still survive. Two of their children are engaged in the missionary work,—a son, Mr. William Bird, on Mt. Lebanon, and a daughter, Mrs. Van Lennep, at Smyrna,—and all their other children are occupying posts of usefulness.

Of all the missionaries of this Board, I think of but three who are older than myself, viz: The Rev. Mr. Thurston, of the Sandwich Islands, whom I knew at the Theological Seminary, Andover; the Rev. Levi Spaulding in India, whom I knew both at Dartmouth College and at Andover; and the Rev. Dr. King, of Athens, whom I knew at Andover, and who, with his fellow laborer, Pliny Fisk, welcomed us to Beirut.

And may I ask your special prayers for us four old men. For though we are almost through the wilderness, and are even now in sight of the Promised Land, yet we remember that the children of Israel, after they had been wandering in the wilderness forty years, and were already on the very borders of the land long desired, and could actually look over and see the green fields and the vine clad hills, even then, many of them perished. Pray for us, beloved friends, that we may not fall after the same example of unbelief.

We die, but God will surely visit you. Fisk and Parsons of former times, and the beloved Dodd and Morgan of the present, were not suffered to continue by reason of death. But Jesus lives; and his cause is marching on; and His kingdom is near and still nearer coming; and of that kingdom, yea, and of the *increase* of that kingdom, there shall be no end.

With this faith, and in the midst of all these bright hopes, I now retire from active service, but still desiring to be useful, and begging your Committee to point out to me, from time to time, any way in which they may think I can render some small service.

May you, honored Sir, long be spared to preside over this great body on these joyful occasions! And may you and all this congregation see the eternal good of God's chosen, and rejoice with His inheritance!

Your aged, very affectionate, but very unworthy fellow laborer in Christ Jesus our Lord,

W. GOODELL.

Chicago, October 3, 1865.

FRATERNAL GREETING FROM METHODIST CONFERENCE.

A communication was received from the Rock River Conference of the Methodist Episcopal Church, in session at Aurora, Illinois, extending fraternal greeting to the Board, expressing deep interest and sympathy in its operations, and asking that a deputation might be sent to attend the meeting of the Conference Missionary Society. The Board, cordially responding to these salutations of the Conference,

Voted, That the Rev. Dr. Worcester be appointed to attend their present meeting at Aurora, Illinois, and to express to them our fraternal sympathies, our fervent desire for their great prosperity, and their eminent success in all works of faith and labors of love, for the honor of our common Saviour and Lord.

PROGRESS IN THE WORK.

The following preamble and resolution, offered by William E. Dodge, Esq., were unanimously adopted :

In view of the unexampled prosperity of the country, after such an exhausting war, and the ability of the Church to sustain the Board, in any plans which they may devise for extending their work ; and in view of the urgency of our missionaries in the field for reinforcements ;—

Resolved, That in the opinion of this meeting, the Board should not hesitate to go forward, with renewed confidence that the churches will sustain them in any enlargement of their work.

AMENDMENT OF RULES.

Dr. Anderson moved an amendment of the 34th article of the Laws and Regulations of the Board, viz : that the word ‘ eighty ’ be substituted for ‘ sixty,’ and the word ‘ seventy’ for ‘ fifty,’ so that the rule will read ;

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

The motion was adopted.

WESTERN INDIANS.

The Recording Secretary presented a note which he had received from Lieutenant Colonel Samuel F. Tappan, of the First Colorado Cavalry, expressing desire that attention might be directed to the condition of our Western Indian tribes, and that something might be done for their improvement and Christianization. The paper was referred to the Prudential Committee.

RESIGNATIONS.

Communications were received from Henry Hill, Esq., Hon. John Aiken, and William S. Southworth, Esq. declining re-election as members of the Prudential Committee. Letters were also received from Rev. Simeon North, LL. D., A. B. Hasbrouck, LL. D., and David Wesson, Esq., of New York; J. W. Nevin, D. D., of Pennsylvania, J. G. Hamner, D. D., of Maryland, Robert W. Steele, Esq., of Ohio, Rev. Aratas Kent, of Illinois, and Eurotas P. Hastings, Esq., of Michigan, severally tendering their resignations as Corporate Members of the Board. These letters were referred to the Committee on New Members and Officers, and on recommendation of the committee the resignations were accepted.

ABSENT MEMBERS.

Letters of apology for absence from the meeting, with assurances of continued interest in the cause of missions, were also communicated from,

Rev. Albert Barnes, Dr. J. P. Thompson, Dr. Chickering, Dr. George A. Lyon, Rev. Sylvester Holmes, Dr. R. R. Booth, Dr. Walter Clarke, Dr. N. S. S. Beman, Dr. E. W. Hooker, Dr. S. Aiken, Dr. Daggett, Dr. Willers, J. W. Weir, Esq., Dr. S. C. Aikin, L. A. Smith, M. D., Dr. Bond, Dr. M. L. P. Thompson, Hon. Thomas W. Williams, Dr. J. J. Carruthers, President Woolsey, J. Marshall Paul, M. D., Walter S. Griffith, Esq., William A. Booth, Esq., Dr. William Adams, Dr. William Patton, Gen. William Williams, Dr. John C. Smith, Dr. J. F. Stearns, Dr. Ray Palmer, Dr. S. W. Fisher, Dr. George L. Prentiss, Dr. John G. Atterbury, and Hon. Henry White.

These letters were referred to the same committee as those of resignation.

NEW MEMBERS AND OFFICERS.

The following persons were appointed a committee on new members and officers, viz.: Hon. William Strong, Charles Stoddard, Esq., O. E. Wood, Esq., Douglas Putnam, Esq., Calvin Day, Esq. and Dr. William S. Curtis. They reported, recommending for election as new corporate members,

Langdon Storer Ward, of Boston, Mass.,

Andrew L. Stone, D. D., “ “

Prof. Nathaniel George Clark, of Schenectady, N. Y., and they were elected.

For officers of the Board, the committee recommended the following persons, who were elected for the year.

MARK HOPKINS, D. D., LL. D., *President.*

WILLIAM E. DODGE, Esq., *Vice President.*

CHARLES STODDARD, Esq.,

NEHEMIAH ADAMS, D. D.,

AUGUSTUS C. THOMPSON, D. D.,

HON. WILLIAM T. EUSTIS,

WALTER S. GRIFFITH, Esq.,

HON. ALPHEUS HARDY,

HON. LINUS CHILD,

REV. ALBERT BARNES,

ROBERT R. BOOTH, D. D.,

ABNER KINGMAN, Esq.,

ANDREW L. STONE, D. D.,

JAMES M. GORDON, Esq.

} *Prudential Committee.*

RUFUS ANDERSON, D. D.,

REV. SELAH B. TREAT,

REV. NATHANIEL G. CLARK,

GEORGE W. WOOD, D. D., *Corresponding Secretary in New York.*

SAMUEL M. WORCESTER, D. D., *Recording Secretary.*

LANGDON S. WARD, Esq., *Treasurer.*

MOSES L. HALE, Esq.,

HON. SAMUEL H. WALLEY, } *Auditors.*

} *Corresponding Secretaries in Boston.*

The committee also recommended that the resignation of corporate members, which had been tendered, be accepted; and upon other matters which had been referred to them they reported:

That in their opinion, no action is, *at this time*, necessary in reference to the excuses rendered by absent corporate members for their non-attendance. Under the rules adopted at the last meeting of the Board, it is only after a member has been absent from three consecutive meetings that the inquiry becomes important whether he has rendered a satisfactory excuse; and hence it is not until he has been thus continually absent, that an adjudication upon the validity of his excuses

is demanded. The letters containing the reasons assigned for absence should, however, be kept on file, in order that they may be considered in case repeated absences should make their consideration necessary.

In regard to the paper submitted by the Prudential Committee, "On the Election of Corporate Members," the committee report as follows:

It is very manifest that the rules adopted at the annual meeting of the Board in 1864, are imperfect; that they do not secure all that was intended by them, and that they are difficult to be executed. Additional rules are doubtless necessary, and some defined plan for the distribution of Corporate Membership should be determined on. The whole subject needs careful revision; such a revision as requires more time than can be given to it during the meeting of the Board. It requires, also, information which is not now immediately attainable. The committee are therefore of opinion, that the whole subject should be referred to a special committee, with instructions to report at the annual meeting to be held in 1866. Such a committee will have time to consider the subject in all its bearings, ascertain all that is needed to enable them to act wisely, and report fully for the action of the Board. A resolution having this object in view is therefore reported. Anticipating that the Board may adopt the course herein recommended, this committee refrains from nominating for corporate membership several persons deemed very desirable for fellow laborers with us. They have made no nomination of any others than those who are proposed for election to executive offices. The vacancies existing can be more judiciously filled, when the system of rules by which elections are hereafter to be regulated shall have been made complete.

Resolved, That the paper submitted by the Prudential Committee, entitled, "On the Election of Corporate Members," together with the whole subject of electing such members, be referred to a special committee, with instructions to report at the next meeting of the Board, such further rules and amendments to existing rules as may be deemed necessary, and also a schedule in accordance with which future elections shall be regulated.

This report was adopted by the Board; and Hon. Wm. Strong, Dr. Bacon, O. E. Wood, Esq., Hon. L. Child, and Dr. Nelson were appointed the special committee provided for in the foregoing resolution.

ARRANGEMENTS FOR ANNUAL MEETINGS.

It was *Voted,* That the Committee appointed at the last meeting, to consider the subject of the arrangements for the annual meetings

of the Board, be continued, with instructions to report at the next meeting of the Board.

PLACE AND PREACHER FOR NEXT MEETING.

Dr. Todd, Hon. Samuel Miller, Hon. J. O. Cole, J. W. Kimball, Esq., Rev. S. S. Howe, H. Stillman, Esq., and Rev. E. B. Turner were appointed a Committee on Place and Preacher for the next annual meeting of the Board. Their report recommended that the next meeting be held at Pittsfield, Mass., in Dr. Todd's church, to commence on the last Tuesday of September, 1866; and that Rev. J. P. Thompson, D. D., of New York, be the preacher, and Rev. Laurens P. Hickok, D. D. his alternate.

They also recommended, as a Committee of Arrangements for the meeting, Dr. Todd, Dr. Strong, Edward Leonard, Theodore Pomroy, William R. Plunkett, Judge James D. Colt, J. H. Dunham, Hon. Henry Chickering, Jabez L. Peck, Hon. E. H. Kellogg, George Dutton, Hon. Thomas Colt, Robert W. Adams, William Robinson, M. H. Wood, O. R. Barker, W. M. Root, and B. Chickering. The report was adopted.

RESOLUTIONS OF THANKS.

A communication having been received from Charles Randolph, Esq., President of the Board of Trade of Chicago, extending an invitation, by order of the Directors, to the members of this Board and others in attendance at this meeting, to visit their rooms, it was

Voted, That the thanks of this Board be given to the Board of Trade of Chicago, for the courteous invitation communicated by its President.

The following resolutions were also passed.

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

Resolved, That the thanks of the Board be given to the individuals and families, of different churches and religious denominations in Chicago, who have accommodated the Board and its numerous friends with such large and generous hospitality, during its sessions in this city.

Also—To the Committee of Arrangements, and to those who have cooperated with them, for the ample arrangements made for the accommodation of the meetings of the Board.

Also—To the officers of the First Congregational Church, and of the Second Presbyterian Church, and especially to our brethren of the First Methodist Church, for the use of their houses of worship, to accommodate the communion service, and the morning prayer meetings.

Also—To those Railway Companies who have kindly granted a reduction of fare to those in attendance upon this meeting.

Resolved, That the thanks of the Board be tendered to the Press of Chicago, and to its gentlemanly representatives in attendance upon this meeting, for the very full, accurate, and fair reports made, daily, of these meetings.

DEVOTIONAL SERVICES.

The varied devotional services of prayer and praise, during the meetings were much as usual. The first session of the business meetings of each day was opened with prayer, the Board being led successively by Dr. Hickok, Dr. Massie, of England, Dr. Sturtevant, and Rev. Calvin Clark. Morning prayer meetings, on Wednesday and Thursday, at half past eight o'clock, at the First Methodist Episcopal Church, were largely attended, interesting and impressive. After listening to the Special Report on the Obligations of American Christians to Foreign Missions, the assembly united in prayer, led by Dr. Post. Dr. R. W. Condit also, in the same connection, offered prayer for the children of the church, that they may be converted, and that many of them may consecrate themselves to the work of missions; and the Board frequently, during business sessions, as at other times, engaged in the service of song.

The Sermon on Tuesday evening, by Dr. Kirk, of Boston, before a very large and attentive audience, from the text, "We walk by faith, not by sight," (2 Cor. v. 7,) was well adapted to the occasion, fitted to awaken right feelings, and give a suitable "key note" to the meetings which were to follow. Dr. Kirk was assisted in the devotional services by Dr. Nelson, of St. Louis.

In connection with the reading of reports of committees on the several missions, and on other occasions, addresses of great interest were made, by missionaries present from several fields, and by other gentlemen. The meeting of Wednesday evening was for such addresses, specially, (as was also that of Thursday evening, mainly,) and on the same evening a like meeting, having particular reference to Sabbath schools, was held in the First Methodist Episcopal Church.

The sacrament of the Lord's supper was administered to between one and two thousand communicants on Thursday afternoon, in the Second Presbyterian and the First Congregational churches. At the first named place, Dr. Patterson, the pastor, presided, assisted by Drs. Budington and Shaw. At the other church, Dr. Patton, the pastor, presided, assisted by Dr. Post, and Dr. J. B. Condit.

On Friday morning, after the transaction of some business, interspersed with addresses by Rev. J. P. Williamson, of the Dakota mission, Mr. Treat, Mr. Dodge and others, prayer was offered by Dr. A. C. Thompson, parting addresses were made by Dr. Lowell Smith, of the Sandwich Islands, Mr. Bissell, of the Mahratta mission, and Mr. Ford, of Syria; and Dr. Goodell gave a cheering charge to his missionary brethren expecting soon to return to foreign fields of labor. The hymn—"Men of God, go, take your stations," was then sung, and the assembly was again led in prayer by Dr. Budington. Dr. Hopkins, the President, addressed words of affectionate interest to the missionaries, and of farewell, and grateful thanks, to the people of Chicago; Dr. Patton, of Chicago, responded; the usual parting hymn was sung, prayer was offered by Dr. Patterson, and the exercises were closed with the doxology and benediction.

ADJOURNMENT.

The Board then adjourned, to meet at Pittsfield, Mass., on the last Tuesday of September, 1866, at three o'clock, P. M.

REMARKS.

One of the circumstances which gave special interest to this meeting of the Board was, that it was held at a point considerably further West, than any previous meeting, in a city which had no name or existence until many years after the Board entered on its work, but which has now become the great and rapidly growing business metropolis of a very large section of our country, with a population already approaching 200,000. As was to be expected, a meeting at such a distance from the Eastern churches was attended by a smaller number of Corporate and Honorary Members than would have gathered in New England; yet fifty-three of the former, and more than three hundred of the latter were present. The West was well represented; the assembly, at every business meeting, as well as on other occasions, was very large, the spacious

hall being generally filled and sometimes crowded. The spirit was good, the harmony full and unbroken, the tone, and whole character, of many addresses and other services were of a high order. That the war had closed, and so closed; that the condition and prospects of our country were so bright; that the Board, entering upon a new era, in the new circumstances of the nation, was unembarrassed by debt; that, therefore, there was so much occasion to make mention of the goodness of God in the past, and to look to the future with confiding hope,—all these things, and many others, tended to make the occasion one of joyfulness and gratitude, and at the same time to deepen a sense of the responsibility resting upon Christians of this land, in connection with efforts for the world's salvation. The influence of the meeting can hardly fail to be salutary and widely felt, especially in that West where it was held, and whose benevolent, *Christian* enterprise it is so important to develop.

R E P O R T
OF THE
P R U D E N T I A L C O M M I T T E E .

H O M E D E P A R T M E N T .

O B I T U A R Y N O T I C E S .

SIX Corporate Members of the Board have been released, within the past year, from all earthly labor and responsibilities, to wit:—S. V. S. Wilder, Esq., elected in 1823; David Magie, D. D., elected in 1838; Hon. Erastus Fairbanks, elected in 1842; Hon. William J. Hubbard, elected in 1845, and for fourteen years a member of the Prudential Committee; David A. Smith, Esq., elected in 1853; John A. Davenport, Esq., elected in 1860.

M I S S I O N A R I E S S E N T F O R T H .

The Committee regret to say that they are still unable to furnish the reinforcements which are urgently needed by different missionary fields. It is their consolation, however, that they have done what they could. Rev. John T. Gulick, and Mrs. Gulick, and Rev. Chauncey Goodrich, and Mrs. Abbie Goodrich, have joined the *North China mission*; Mrs. Clara H. Doane has joined the *Micronesia mission*; Mrs. Elizabeth W. Wood has joined the *Mahratta mission*; Mrs. R. Oriana Ireland has joined the *Zulu mission*; Rev. Lucien H. Adams, and Mrs. Augusta G. Adams, have joined the *Central Turkey mission*; Rev. Henry A. Schaufler, Mrs. Clara Schaufler, Rev. Albert Bryant, Mrs. Mary Emmons Bryant, and Martha A. Ball have joined the *Western Turkey mission*.

The following persons, after sojourning in the United States for a season, have returned to the fields heretofore occupied by them, to wit:—Rev. Edward T. Doane, of the *Micronesia mission*; Rev. William Ireland, of the *Zulu mission*; Rev. William Wood, of the *Mahratta mission*; Rev. Augustus Walker and Mrs. Eliza H. Walker, of the *Eastern Turkey mission*; Rev. Jasper N. Ball, of the *Western Turkey mission*; Rev. Henry H. Jessup, of the *Syria mission*.

The Committee cannot refrain from adverting, as they have done in past years, to the difficulty which they experience in

finding men who are desirous of engaging in the missionary work. They have but two candidates for the ministry, now under appointment, and still remaining in this country; and they are sorry to say that they have no special encouragement from those who are pursuing their theological studies at the present time. On the other hand, our missions are growing weaker and weaker, by reason of an insufficient supply of laborers; and the possible issues of this state of things it is painful to contemplate. There can hardly be a question that the most pressing want of the Board is a large increase of those who count it a privilege to "preach among the Gentiles the unsearchable riches of Christ."

OFFICERS OF THE BOARD.

In the month of December last, Mr. Gordon resigned his office as Treasurer, in order that he might return to the position which he occupied, prior to his entering the service of the Board. In consenting to his retirement, the Committee were influenced solely by considerations affecting himself and his family. It gives them pleasure to say that he had always performed the duties assigned him to their entire satisfaction.

Mr. Langdon Storer Ward was immediately appointed "Acting Treasurer" of the Board, for the residue of the term for which Mr. Gordon had been elected. Having been chief clerk in the financial department since 1854, and having been "Acting Treasurer" during three months of 1863, he had become quite familiar with the duties which he consented to assume; and the Committee were fully persuaded of his competency to discharge the same in a satisfactory manner.

AGENCIES.

The District Secretaries, as also the fields which they occupy, remain unchanged. The following table, therefore, is identical with the one which we published in the Report last year:

| DISTRICTS. | DISTRICT SECRETARIES. |
|---|--|
| NORTHERN NEW ENGLAND: Maine, New Hampshire, and Vermont, | Rev. WILLIAM WARREN, Gorham, Me. |
| SOUTHERN NEW ENGLAND: Massachusetts, Connecticut and Rhode Island, | Rev. JOHN P. SEEBLE, Hartford, Conn. |
| NEW YORK CITY: New York city, Long Island, Eastern N. York, and East Jersey, | { This district is in charge of Rev. GEORGE W. WOOD, <i>Bible House, Astor Place, N. Y. city.</i> |
| CENTRAL AND WESTERN NEW YORK: Including St. Lawrence, Lewis, Oneida, Otsego, and Delaware Counties, as an eastern boundary, | Rev. CHARLES P. BUSH, Rochester, N. Y. |
| PHILADELPHIA: Pennsylvania, West Jersey, Delaware, Mary- land, and District of Columbia, | Rev. JOHN MCLEOD, Philadelphia. |
| OHIO AND INDIANA: Ohio, Indiana, Southern Illinois, and Missouri, | Rev. ELISHA BALLANTINE, Cincinnati, O. |
| NORTH-WESTERN DISTRICT: Iowa, Minnesota, Wisconsin, Michigan, and Northern Illinois, | Rev. S. J. HUMPHREY, Chicago, Illinois. |

The plan of labor in this department has not differed materially from that of previous years. The District Secretaries are believed to have been diligent and judicious, in their endeavors to impart information to the churches, secure contributions, etc. ; and some of the missionaries, residing for a time in this country, have rendered important assistance. More has been done to interest children in the work of sending the Gospel to the heathen, than in any previous year. Hence we find that the contributions to the Mission School Enterprise have amounted to \$15,464 72, a larger sum than has been received for this object in any other year.

PUBLICATIONS.

There have been published, within the past year, of the Missionary Herald, 169,450 copies, making a monthly average of 14,121 ; of the Annual Report, 5,000 ; of the Abstract of the Report, 750 ; of the Annual Sermon, 2,000 ; Dr. Stone's Sermon (on the Monthly Concert), 2,000 ; Historical Sketch of the African missions, 4,000 ; of the Quarterly Letter to Sabbath Schools, (each,) 3,600 ; Proceedings of the Board in regard to the Sandwich Islands, 280.

TURKISH MISSIONS AID SOCIETY.

The Board will take pleasure in thankfully recognizing the continued co-operation of the Turkish Missions Aid Society, which reported, at its last anniversary, an income of more than £4,000, and an advance of more than £1,200 on that of the previous year. The remittances to our brethren in Western Asia, for the support of the native agency, employed and directed by them, have been as follows :—to the Western Turkey mission, £1,138 ; to the Eastern Turkey mission, £300 ; to the Central Turkey mission, £650 ; to the Syria mission, £250 ; to the Nestorian mission, £107 19s. 6d. ; making a total of £2,445 19s. 6d. In addition to these sums, £100 have been given to the Syria Protestant College ; and £75 have been paid for the support of schools in Antioch.

OTHER CO-OPERATING SOCIETIES.

The Treasurer has sent to the missions of the Board, in aid of the work which they are doing by the press, the following sums :—from the American Bible Society, \$2,800 ; from the American Tract Society at New York, \$2,750 ; from the American Tract Society at Boston, \$800.

FINANCIAL HISTORY OF THE YEAR.

It was resolved at Worcester that it would be unsafe to rely upon a less amount than \$600,000, for the expenses of the year which had then commenced. During the first six months of the year, (September 1, 1864, to March 1, 1865,) the bills of exchange sent to the missions were purchased at an advance of one hundred and fourteen per cent. But in consequence of the decisive victories which the God of battles was pleased to give us, soon afterward, the cost of exchange was materially lessened; so that the average price for the year fell considerably below the estimate made at the last annual meeting. In due time, therefore, it became apparent that \$530,000 would nearly, if not quite, suffice for the expenditures of the entire twelve-month.

Early in July, however, the Committee found that the income of the Board was far from giving assurance that this sum would be realized. Hence the state of the treasury, and the possibility of a large indebtedness, were made known to pastors and others. The receipts at the end of July were more encouraging; but they showed, nevertheless, that if the year was to close without an adverse balance, \$135,000 would probably be needed in August. Again, therefore, the Committee felt constrained to lay the facts before the public, as also before certain of their friends individually. Still they must be allowed to say, that they have made these appeals with great reluctance; and they have a strong impression that such methods of securing contributions are undesirable and unnecessary. The churches had only to resolve that the amount appropriated (fully considered and approved at Worcester) should be forthcoming with reasonable promptness, and there would have been no difficulty. The event showed, however, that on the part of some there was no such purpose; and the number of failures would have sufficed to create a heavy deficit. Being obliged to choose between two evils,—a *debt*, on the one hand, and *appeals*, on the other, they could not hesitate.

There are three ways of avoiding such expedients. 1. We can reduce the appropriations to so low a point, that there will be little or no danger of an insufficient income. But if we begin this experiment, we may expect to repeat it, till the prosperity of our missions shall have departed forever. 2. In case of a deficit, it can take the form of a debt, to be liquidated at some future time. In this contingency, however, we shall probably find ourselves driven, in the end, to the necessity of electing between an appeal, at a manifest disadvantage, or disastrous curtailment. 3. The churches, after being seasonably informed of the amount to be expended, can transmit the same

to the Treasurer, spontaneously and promptly. This, certainly, is the "more excellent way."

The Committee have been taught by an experience, painfully instructive, that a large indebtedness (unless the occasion of it, as in 1860-1, shall be accepted as clearly providential) is always to be deprecated. And if the Board shall not indicate, now or hereafter, a preference for a different policy, they may be expected to conform, as far as possible, to the injunction of Paul, "Owe no man anything, but to love one another."

RECEIPTS AND EXPENDITURES.

Prior to August 28, it was very doubtful whether the financial year would have a favorable termination or not. On the morning of that day, \$71,000 of the sum needed for the closing month were lacking. From that time, however, the current was strong and full. And it may be mentioned as a matter of interest, (and not without its bearings on the question of special appeals,) that more than \$40,000, intended for the last financial year, were received after August 31.

The entire income of the year has been as follows:—from donations, \$440,066 85; from legacies, \$76,633 03; from other sources, \$18,063 45; making a total of \$534,763 33. Adding the balance in the treasury, September, 1, 1864, and deducting the disbursements, \$537,001 78, (including the large amount paid for exchange, at an average advance of seventy-one and a half per cent,) we have a balance in the treasury of \$1,147 89. The Committee feel that the thanks of the Board are due to those friends who have assisted so kindly,—some by large pecuniary offerings, some by personal endeavors,—in securing this result; and above all to Him who has furnished, during these long years of trial and fear, the means of carrying forward the work which he has committed to his people.

ANALYSIS OF RECEIPTS.

It will be noticed that the income of the Board, now reported, is greater than that of any previous year; that the donations are \$11,555 71 in excess of those of any previous year; that while the legacies are less than those of last year, they are \$6,633 03 above the estimate made at Worcester.

The donations from "foreign lands" are unusually large. Our friends in Canada have paid \$2,870 05 into the treasury. From Western India \$8,056 63 have been received, partly from Americans, but more from British residents in India and natives of the country, one of the latter having contributed one thousand rupees, equivalent at the time to about one thousand

dollars. Generous sums have been passed to the credit of the Board at the Sandwich Islands, one of the missionaries having given his entire salary. From North China, \$1,033 99 have been received, including \$660 from a former missionary. The amount acknowledged in the Herald from "foreign lands" is \$18,143 22. A "friend in China" has furnished the North China mission with funds necessary for the purchase of valuable premises at Peking, at a cost of \$5,027 12 in specie, equivalent, at the average rate of exchange for the year, to about \$9,500. This sum is not acknowledged in the Herald.

CONCLUSION.

Our civil war found us with an unembarrassed treasury; it has left us with an unembarrassed treasury. Humbly, gratefully, let us express our joy in "a song of degrees;" "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad."

THE MISSIONS.

AFRICA.

GABOON MISSION.

BARAKA.—William Walker, Albert Bushnell, Ira M. Preston, *Missionaries*; Mrs. Catharine H. Walker, Mrs. Lucinda J. Bushnell, Mrs. Jane E. Preston. One native teacher.

OUT-STATIONS.—*Nengenenge*; one native catechist. *Kama*; one native teacher. 1 station; 2 out-stations; 3 missionaries; 3 female assistant missionaries; 1 native catechist; 2 native teachers.

A new out-station has been taken by this mission, at *Kama*, on the *Fernand Vas River*, not far from one hundred miles south of the *Gaboon*. *M. Du Chaillu*, the African explorer, had been residing at the place for about a year, preparing for another tour into the interior, and had offered to the mission his aid in commencing operations there, and his premises, "extensive enough for a station for white missionaries," when he should have no further use for them. *Mr. Preston* visited him in July, 1864, when he was about starting on his expedition. He had then an opportunity to sell his premises for a fair price, but refused, and renewed his offer to the mission. *Mr. Preston* accepted conditionally, and on his return to *Gaboon* secured a man to go there, take charge when *M. Du Chaillu* should leave, and make the trial of commencing a school; and in January *Mr. Preston* wrote, "He has been there more than four months, and has succeeded beyond our expectations. Young, wholly inexperienced in such work, and without the aid which the presence of a missionary would give, he has collected a school numbering thirteen, while the parents show such interest in having their children taught that they clothe them and furnish the food for them to eat. The teacher holds meetings at his station on the Sabbath, and also preaches to some extent, in the neighboring towns." A few weeks later, in the annual report of the mission, *Mr. Walker* remarked, in regard to this place: "The next news left the teacher recovering from the small pox, his mother sick with it, and the school dispersed for the time."

The brethren seem to have been at first quite hopeful respecting this new field, as one in which much good might be

accomplished if it could be properly occupied ; and though some more recent statements appear to indicate less confidence, it is supposed they would still say of that place or the vicinity, as Mr. Walker did in November last, "I am fully confident that there ought to be a white man stationed there as soon as the proper person can be found."

The providential opportunity thus afforded to extend operations and try a new field at so little expense, and the recent severe illness of Mr. Walker, the oldest member of the mission, have served to make the brethren yet more earnestly "long to see the face of a young man, who may be prepared to carry on the work." The missionaries now at the Gaboon have been connected with the mission, one near twenty-four, another near twenty-two, and the youngest more than seventeen years, have therefore had, for such a climate, a long period of service, and cannot be expected to endure many years longer. The Prudential Committee, some months since, announced their desire to find and send out suitable men to aid them, and to take their places when they fall, or must leave.

THE CHURCH.—CONGREGATIONS.

During the year 1864, eight persons were received to the church at Baraka, on profession of their faith,—six males and two females. One man was excommunicated, for the sin of polygamy, and five members were removed by death, "three of them pillars in the church ; and all having a good hope that they have joined the church of the First born in heaven." Of the forty-seven members remaining at the close of the year, it was said : "not all are living epistles. Still, through the majority of them the Word is sounded out ; and probably the members of our church are as much elevated in principle and morals above the heathen around them, as the members of churches in the United States are above the communities in which they dwell." At least two deaths in the church have been mentioned since the report was written, another case of polygamy is also referred to in recent letters, and the spiritual condition of the church seems to have been less promising for a few months past than for some previous years. Yet there are, constantly, professed inquirers and candidates for church fellowship, giving the missionaries more or less ground to hope that they are truly taught of God. The communion season in January last was the first that had occurred for three years with the admission of no new members.

Sabbath services are reported as maintained during the year "with fluctuating congregations," usually referred to in letters, however, as good, though the attendance of foreigners has fallen

off, "The Wednesday evening meetings, and the Friday afternoon prayer meetings, have been attended as well as usual. Nearly every day of the first week of January was observed as recommended by the Evangelical Alliance."

SCHOOLS—TRANSLATING AND PRINTING.

The average attendance of pupils upon the boys' school at Baraka has been twenty-two, about half of whom are boarders on the mission premises. The girls' school, after Miss Green left, in March, 1864, was under Mrs. Bushnell's care, till October, when Mrs. Preston commenced teaching. It has averaged twenty-three pupils, whose progress has been commendable. The school at Kama has been already spoken of.

Mr. Preston has devoted much of his time to translating and printing. Of the art of printing, he says, "I know nothing except what I have taught myself here, in Africa;" and for doing the work he has "an old hand press and *ink balls*;" but he wrote in January, "The Gospel of Luke has been printed and sent to New York to be bound; the Gospel of Mark—roughly translated before 1864—has been thoroughly revised and printed; the Psalms,—Mr. Walker's translation,—have been printed as far as Ps. lxxv. 10, and but for Mr. Walker's sickness, would have been nearly finished by the close of the year."

EXPLORING TOUR—THE SMALL POX—PROSPECTS.

The Missionary Herald for May last, contains some notice of an exploring tour, made by Mr. Preston in July, 1864, at the request of the mission, south of the Gaboon. In the summer of last year, persons sick with the small pox were taken to the Gaboon in steamers. They were isolated, but ere long other cases of the disease appeared, and it soon spread extensively and has proved fatal to very many of the people in that part of Africa. There was, for some time, no vaccine matter to be had, and serious apprehensions existed as to what might occur in the schools and among members of the church; but providential orderings have been very merciful. Vaccine matter was obtained and freely used, and in April last, Mr. Walker wrote that the ravages of the disease had been perhaps less at the Gaboon than at most other places on the coast, and added "We have been mercifully spared. The plague has not come nigh our dwellings. Only one member of the church has died of it." On the first of June, Mr. Bushnell stated: "The disease has nearly disappeared from the Mpongwe towns on this side the river, which will give us freer access to the people and increased facilities for usefulness."

The brethren are not able to speak in very flattering terms respecting prospects of the mission in the immediate future. The last has been a year of trial, from prevailing sickness and mortality among the people on the coast, and from deaths of prominent members of the church. The influence of a belief in witchcraft, and of other cruel superstitions, has been felt also, and the people still waste away and are demoralized under various influences of trade, and especially the free introduction of "rum and liquor of all kinds, poured out in floods." "Think," writes one brother, "of a Scotch Presbyterian elder sending a hundred thousand gallons of 'liquid damnation,' to the heathen in a single vessel, and atoning for the whole by giving a missionary a free passage! It is these things that kill."

"Embarrassments from the French Government," Mr. Walker writes: "are not to be apprehended. Since 1848, the Government has shown as much regard for our mission and our work as could be expected from any Government. In fact, we could not desire more." The friendly intercourse with French officials at the station is often mentioned in letters from the missionaries. But the many difficulties which have ever been and still are in the way of marked success in this field, call for the exercise of faith and the offering of fervent prayer, by the church at home as well as by the laborers who bear the heat and burden of the day in Africa.

ZULU MISSION.

- UMZUMBI.—Elijah Robbins, *Missionary*; Mrs. Addie B. Robbins.
 UMTWALUMI.—Hyman A. Wilder, *Missionary*; Mrs. Abby T. Wilder.
 IFAPA.—Seth B. Stone, *Missionary*; Mrs. Catharine B. Stone.
 AMAHLONGWA.—Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley.
 IFUMI.—Henry M. Bridgman, *Missionary*; Mrs. Laura B. Bridgman.
 AMANZIMFOTE.—David Rood, William Ireland, *Missionaries*; Mrs. Alzina V. Rood, Mrs. R. Oriana Ireland.
 INANDA.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.
 UMSUNDUZI.—William Mellen, *Missionary*; Mrs. Laurana W. Mellen.
 ESIDUMBINI.—Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler.
 UMVOTI.—Aldin Grout, *Missionary*; Mrs. Charlotte B. Grout, Mrs. Katharine C. Lloyd.
 MAPUMULO.—Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.
In this country.—Silas McKinney, *Missionary*.
Out-stations.—Itafamasi, one native catechist. *Inhlimbiti*, one native catechist.

11 stations; 2 out-stations; 13 missionaries; 13 female assistant missionaries; 2 native catechists.

Mr. Ireland sailed from Boston, January 2, 1865, returning to the field, with his wife, a daughter of Mr. Aldin Grout of the same mission, to whom he was married while in this country,



ORANGE RIVER
FREE STATE

NATAL COLONY.

Marks to designate the Stations of the different
MISSIONARY SOCIETIES &c.

- * Stations of the A. B. C. F. M.
- of the Berlin Society.
- + of Pastor Harns
- English Episcopalian
- x Wesleyan Society.
- o English Towns & Villages.

BASUTU
LAND

KAFIR
LAND

INDIAN OCEAN

August 9, 1864. Mr. Lloyd, who joined the mission in 1862, has been already called away from earthly labors. He died of consumption, on the 10th of February last, and his brethren of the mission bear strong testimony to the excellency of his Christian and missionary character. Their general letter says: "With a buoyant spirit, a childlike trust in the Saviour, and a zeal which feared no obstacle, he came to us, apparently fitted for great usefulness. He applied himself with diligence to the study of the language, and was devising plans, and cherishing large hopes of what he might accomplish, through the blessing of God upon his efforts. The visits he was able to make at some of our stations, his plans for doing good, his deeds of kindness, his words of counsel and love, his cheerful submission under all his sufferings, and his bright hopes in regard to the future, will not soon be forgotten."

PREACHING—THE CHURCH.

In the mission letter, written at the time of their annual meeting in June last, the brethren say: "Our proper missionary work, that of preaching the gospel, has never been less interrupted than during the past year. None of our stations have been left without a missionary for any length of time. The number of regular hearers of the Word is increasing. This arises from a gradual increase of numbers on our stations; and also from a greater friendliness to our work on the part of the people living near us, in the kraals. And we have never had greater evidence that preaching has not been in vain. At most of the stations there have been persons who have manifested unusual interest, and at some the interest has been general, and a goodly number have professed to give their hearts to Christ. The aggregate number of hopeful conversions, and of additions to our churches, is greater than in any previous year of our history. Never has the Lord more truly shown us his favor and loving kindness, never has he more obviously fulfilled the promise, 'Lo I am with you.' The interest in the Sabbath schools and the monthly concert has been well sustained. A lively interest was also taken in the world's concert for prayer, during the first week of the year, and at some of our stations there were then tokens of the special presence of the Holy Spirit.

"The conduct of the members of our churches has given us encouragement to believe that most of them are real Christians, and that they are advancing in knowledge and strength of Christian character, are growing in grace and in the knowledge of our Lord Jesus Christ. There have been but few cases requiring church discipline, while several who were under cen-

sure have exhibited such evidence of penitence as to enable us to restore them to fellowship."

The number of churches is ten, and the number of members reported at the close of the year 1864, was 275. During that year, the number of additions reported was only ten, but some of the brethren have spoken of special interest at their stations since the commencement of the present year. In February, Mr. Lindley wrote: "At our communion on the third Sabbath of last month, we received into fellowship twelve new members, one of them by letter;" and in his station report, written in June, Mr. Grout states, "Nearly fifty persons have expressed interest in religion [here] since last January, and we have good hope of a large part of them. There are also cases of interest at the kraals, outside the Reservation. We have never before seen, at this station, a state of religious interest so much like similar seasons enjoyed in America; and the same may be said of several other stations."

NATIVE HOME MISSIONARY SOCIETY.

The annual meeting of the Christian natives, and of their Home Missionary Society, held in August, 1864, was an occasion of much interest. Mr. Lindley states, that "their religious and their business meetings were conducted with the greatest propriety." An earnest religious tone pervaded the meeting of the Missionary Society, and "it was highly gratifying to notice their steadily growing improvement in spirit, mind, and manners." At the time of that meeting, the two young men employed by the Society were examined by the missionaries present, and licensed to preach the gospel to their countrymen. These men receive a salary of £36, (\$180) each, and during the meeting a contribution was taken to raise this amount. "£69 in money were laid upon the table, and about £20 more were promised." These native missionaries are said to have "some very good qualifications for their work," and appear to be doing good.

SCHOOLS.

The mission letter refers to the subject of schools and education as having always been one compassed with difficulties in that field. There has been "a want of teachers;" "a want of regular and reliable scholars;" "a want of money; and perhaps a want of faith and courage;" and the heathen, living in kraals around the stations, "have heretofore, almost unanimously, manifested great aversion to having their children instructed." Of late, however, "there has been a decided increase of interest upon this subject, not only among the people at the stations,

but in some degree among the heathen around ;” and at a meeting of the mission in October, 1864, attention was given to the subject of establishing, on a permanent basis, a training school for teachers and assistants. One of the brethren wrote : “ The importance of this is now thrust upon our thoughts by the great number of children from among the heathen who are willing and wishing to be taught. We have no native teachers to enter the field thus thrown open to us. . . . At our last annual meeting, we decided to take immediate steps to erect a building for a training school, at Amanzimtote. We made bricks and collected materials, but we knew not where funds were to come from. . . . In these circumstances we decided to give our English friends an opportunity to aid us in this good work. Accordingly we presented our wants privately to a few gentleman in D’Urban, and immediately received money enough to finish the proposed building. About one hundred pounds were contributed, with such cordiality as cheered our hearts greatly, and with the promise of more, if we need. We hope to have the building ready for occupation by January 1.” He further stated : “ Dr. Mann, Government Superintendent of Education, has granted to our school funds-in-aid, sufficient to keep them in good condition, and is ready to increase the grants as we need. With the grant there are no other conditions than these,—Reading, Writing and Arithmetic must be taught in the English language. We teach what else we please, and in what language, and may employ such teachers as we like. The religious teaching, also, is left entirely in our own hands.” Natives, also, parents of the children, are now more ready than heretofore to do what they can for the support of schools. It is announced : “ The building for the boys’ high school at Amanzimtote is completed, Mr. Ireland has been appointed teacher, and we trust the school will soon be in operation.” Some steps have been taken towards establishing a boarding school for girls also, and the station day-schools, it is thought, are “ becoming established on a basis which will insure, in the future, a decided advance from what they have been in the past.”

PROGRESS—A CONTRAST.

The general letter presents the following contrast between the former things and the present, in this mission field ; and one yet more full and striking, with reference to a single station, may be found in the *Missionary Herald* for the present month, October, 1865.

“ When we look upon the people of our stations, and compare them in their present state with what they once were, we cannot but say, ‘ What hath God wrought ? ’ A few short

years since, they were like the thousands around us, living, as they themselves often expressed it, 'like the wild animals of the wilderness.' Now we see, on a Sabbath morning, men, women and children, decently clad, issuing from respectable looking cottages, and wending their way to the house of God, which their own hands have constructed, where they engage in the study of his Word, listen with earnest attention to his truth, lift their voices, and we trust their hearts in prayer and praise to the true God, come around the sacramental table, and bring their offspring to the baptismal font. We see them at their homes, honoring the institution of marriage, and striving to honor God in their families and in their daily walk. We see them industriously engaged during the week with the plough, the wagon, the axe, the saw, the plane. We see them making efforts to clothe and educate their children, ready to make sacrifices to extend the blessings of the gospel to their benighted countrymen, and delighting to add their prayers and monthly contributions to those of Christians in America, for the conversion of the world.

"What but the power of the gospel and the influence of the Holy Spirit can have wrought such a change! May not this change with propriety be called a new birth? Not unfrequently do we hear the Christians say, 'We are living in a new world.'"

It is also said, "At no period of our history as a mission has there been more encouragement to extend our operations. Prejudice against the truth is in a measure disappearing, and we think the Zulus were never in a better attitude for receiving instruction."

EUROPE.

MISSION TO GREECE.

Now in the United States.—Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

Dr. King having been on a visit to his native land during most of the year, there is nothing special to report respecting this mission.

EUROPEAN TURKEY AND WESTERN ASIA.

WESTERN TURKEY MISSION.

CONSTANTINOPLE.—Elias Riggs, D. D., Edwin E. Bliss, Tillman C. Trowbridge, George F. Herrick, George Washburn, Henry A. Schauffer, *Missionaries*; Mrs. Martha J. Riggs, Mrs. Isabella H. Bliss, Mrs. Margaret Trowbridge, Mrs. Henrietta Washburn, Mrs. Clara E. Schauffer.—Two licensed preachers, two teachers and six other helpers.

SMYRNA.—Daniel Ladd, Henry J. Van Lennep, D. D., *Missionaries*; Mrs. Charlotte H. Ladd, Mrs. Emily Van Lennep.—One helper.

BROOSA.—Joseph K. Greene, *Missionary*; Mrs. Elizabeth A. Greene.—One licensed preacher, one teacher and one other helper.

NICOMEDIA.—Justin W. Parsons, *Missionary*; Mrs. Catharine Parsons.—One ordained native minister, one teacher, and two other helpers.

MARSOVAN.—Julius Y. Leonard, John F. Smith, *Missionaries*; Mrs. Amelia A. Leonard, Mrs. Lydia B. Dodd, Mrs. Lizzie Smith, Miss Maria A. West, Miss Eliza Fritcher.

CESAREA.—Wilson A. Farnsworth, W. H. Giles, *Missionaries*; Mrs. Caroline E. Farnsworth, Mrs. Elizabeth F. Giles.—One licensed preacher, three teachers and two other helpers.

SIVAS.—William W. Livingston, *Missionary*; Henry S. West, M. D., *Missionary Physician*; Mrs. Martha E. Livingston, Mrs. Lottie M. West.—One licensed preacher and two teachers.

ADRIANOPLE.—Jasper N. Ball, *Missionary*; Mrs. Martha A. Ball.—One licensed preacher, one other helper.

ESKI ZAGRA.—Theodore L. Byington, *Missionary*; Mrs. Margaret E. Byington, Miss Mary E. Reynolds.

PHILIPPOPOLIS.—James F. Clarke, Henry C. Haskell, *Missionaries*; Mrs. Isabella G. Clarke, Mrs. Margaret B. Haskell.—One teacher, four other helpers.

SOPHIA.—Charles F. Morse, *Missionary*.

In this country.—William Goodell, D. D., Oliver W. Winchester, *Missionaries*; Mrs. Abigail P. Goodell, Mrs. Helen M. Herrick, Mrs. Janette L. Winchester, Mrs. Eliza D. Morse.

On the way out.—Albert Bryant, *Missionary*; Mrs. Mary Emma Bryant.

OUT-STATIONS.—Dependent on CONSTANTINOPLE.—*Rodosto*, one pastor, two teachers, and one other helper.—SMYRNA.—*Thyatira*, one licensed preacher; *Aidin*, one pastor.—BROOSA.—*Biljik*, one pastor, one teacher; *Bandurma*, one licensed preacher; *Edinjik*, one licensed preacher; *Demirdesh*, one licensed preacher; *Moohalitch*, one helper; *Mooradchai*, one helper; *Kutahya*, one licensed preacher and one helper; *Angora*, one helper.—NICOMEDIA.—*Adabazar*, one pastor, and one teacher; *Bagchejuk*, one licensed preacher and two teachers; *Ovajuk*, one licensed preacher; *Koordbeleng*; *Tamluk*, one licensed preacher.—MARSOVAN.—*Amasia*, one licensed preacher; *Samsoon*, one helper; *Charshamba*, one helper; *Vizir Keopru*, one licensed preacher; *Hadi keuy*, one teacher; *Alt khat Hadi keuy*, one helper.—CESAREA.—*Yozgat*, one licensed preacher and one teacher; *Moonjasoon*, one teacher; *Gemerek*, one teacher and

one helper; *Soongoorloo*, one teacher; *Sarnhamzahu*, one helper; *Injirli*, one helper; *Germir*, one helper.—**SIVAS**.—*Tocat*, one pastor and one teacher; *Zara*, one licensed preacher; *Gurun*, one licensed preacher; *Karahissar*.

11 stations; 33 out-stations; 23 missionaries; 1 missionary physician; 28 female assistant missionaries; 6 native pastors and ordained ministers; 19 licensed preachers; 22 teachers; 29 other helpers.

CHANGES.

Mr. Dodd was suddenly cut down by cholera at Marsovan on the 19th of August, greatly lamented. Mr. Henry A. Schauffler, son of Rev. Dr. Schauffler, having resigned his connection with the Robert College, has received an appointment to the mission, and been designated to labor among the Mohammedans in Constantinople. Mr. Ball has returned to the mission, with Mrs. Ball. Mr. and Mrs. Bryant sailed on the 23d of September. Mr. and Mrs. Winchester, Mrs. Herrick, and Mrs. Morse are seeking restoration of impaired health in this country. Dr. Goodell has returned, in feeble health, to spend the evening of his honored and useful life in his native land. It is nearly forty-three years since he embarked to join the mission to Syria and the Holy Land, and thirty-four years since he commenced the mission to the Armenians, at the capital of the Turkish empire. How wonderful are the changes which he has seen and the results of labors in which he has had so important a share! Gratifying testimonials of the high estimation in which he is held, were given to him, on the occasion of his departure, by the English community and native Protestants.

PUBLICATIONS.

The printing done in 1864 was as follows :

| | Copies. | Pages. | Total Pages. |
|---|--------------|---------------|------------------|
| <i>In Armenian :</i> | | | |
| The Avedaper, (Messenger, Monthly,) | 104 | 1,500 | 156,000 |
| Other publications, | 288 | 19,000 | 766,000 |
| <i> In Armeno-Turkish,</i> | 1,274 | 23,000 | 3,744,000 |
| <i>In Arabo-Turkish :</i> | | | |
| Commentary on Matthew, | 256 | 1,025 | 262,400 |
| Hymns, | 104 | 1,500 | 156,000 |
| <i>In Græco-Turkish,</i> | 72 | 3,000 | 216,000 |
| <i>In Bulgarian,</i> | 303 | 39,000 | 1,053,000 |
| Total, | 2,401 | 88,025 | 6,353,400 |

The cost of publication was defrayed from the following sources :

| | |
|---|----------------|
| American Board, | \$3,492 |
| Religious Tract Society, London, | 2,033 |
| American Tract Society, New York, | 882 |
| American Tract Society, Boston, | 332 |
| Bath Fund, English, | 584 |
| Total, | \$7,323 |

Rev. Isaac G. Bliss, General Agent of the American Bible Society, has continued to render important aid to the mission by superintending the Book department. The distribution for the year, from the depot at the capital, is reported as follows : Scriptures, 9,205 volumes ; other books, 13,068 ; Tracts, 18,909. The issues of Scriptures from various depositories in Turkey in Europe, Asia Minor and Greece, are stated to have been 17,450 copies.

TURKISH DEPARTMENT.

The burden of the Turkish department as yet rests chiefly on Mr. Herrick ; Mr. Washburn's time being much engrossed with the care of the treasury and secular affairs, and by the charge of a regular Sabbath service in English, in the chapel of the Dutch embassy. The intolerant action of the Government, spoken of a year ago, was much modified subsequently. All but one of the imprisoned converts were terrified into making concessions and promises, in view of which they were released. Ahmed, Mr. Herrick's helper, however, stood firm against solicitations, tempting offers, severe treatment, and alarming threats. After three months' confinement in prison, he was allowed to leave it for an exile of two months from Constantinople. At Rodosto, he was seized by the Governor and again imprisoned ; but an order was obtained from Constantinople for his discharge, and he was allowed to go to Adrianople. In that city, the Mohammedan population of which is distinguished for its liberality of sentiment, he was treated with kindness by the Pasha, and found no hindrance to a free proclamation of his faith, and the reasons for it, as a Christian. Permitted to return to Constantinople, he has not since been seriously molested in his labors among his countrymen.

The immediate effect of the persecuting measures of the Government was to prevent attendance on preaching, and inspire fear in regard to receiving Christian books and having intercourse with the missionaries. But notwithstanding this check to active labor, Mr. Herrick thinks that the "awakened, unsettled, inquiring spirit in reference to religious truth," of which there was more than appeared on the surface, and which was thus "temporarily hushed," has "in reality been strengthened by the great stir which was made." In the interior there have been outbreaks of the spirit of intolerance, in acts of violence, and there is reason to fear of murder ; but, on the whole, it is believed that the cause of Protestantism has gained rather than lost, by the efforts put forth to overthrow it.

The future of Mohammedanism in Turkey is a problem that only divine wisdom can solve. It is undoubted, that the Turk-

ish authorities were incited to the acts of persecution far more by a movement looking towards a *reformed Mohammedanism*, than by the conversion of a few individuals to Christianity; but both were regarded as fruits of the free spirit of Protestantism, and of dangerous political bearing. The firm support of the principle of religious freedom by the Christian powers represented at Constantinople, and especially by Great Britain, is indispensable to its protection. The prompt and earnest representations of Mr. Stuart, Secretary of the British Embassy, in the absence of the Ambassador, Sir Henry Bulwer, have been successful in several cases of great injustice, inflicted by local officials; and it is hoped that hereafter, just intervention, which is sanctioned by precedent, and is, under God, the only hope of the persecuted for conscience' sake, will not be withheld.

Mr. Williams, (Selim Effendi,) who was baptized by Mr. Dodd, one of the missionaries of the Board, and for a time was connected with our mission as a helper, and afterwards with one of the English missions as an ordained minister, has died. He maintained a consistent walk as a Christian, was zealous in spreading the light which he had received, and in his last illness had peace and triumph in Christ. Turkish police officers were present at his funeral, but did not disturb the exercises, which were conducted by a missionary.

Mr. Herrick has finished a commentary on Matthew and Mark, and carried it through the press. It makes a volume of four hundred pages; and portions, published as tracts, have proved acceptable to Turks who would have repelled the offer of controversial publications. It is Mr. Herrick's wish, during the absence of his family in this country, to spend a part of the coming year on a tour for personal examination of the Mohammedan field in the interior. How far it may be found desirable to designate laborers to this field, as distinct from the work among nominal Christians, is yet uncertain; but as our whole work in Turkey has, from the beginning, been designed to reach the Mohammedan mind, we should hold ourselves ready to enlarge the Turkish department, according to the openings for judicious labor directly in behalf of the dominant race.

THE ARMENIANS.

The last year has been one of internal rather than external growth; yet in some of the station districts there has been considerable enlargement in the extent of the evangelical movement. The statistics of the churches, schools, congregations, helpers, &c., are shown, in a tabular form, on other pages. Six of the nineteen churches have native pastors. There are 19

reported licensed native preachers, 22 school teachers, and 29 other helpers. Forty persons were admitted to the churches, as giving credible evidence of regeneration; ten died; and three were excommunicated. The number of communicant members is 552; of whom 219 are females. The average attendance on preaching is 1,733, at 46 places of worship. There are 28 Sabbath schools, having 878 pupils. Thirty-five common schools contain 1,152 pupils, 245 being girls; and 35 adults receive instruction separately.

The boarding school for girls, partly because of Miss Fritcher's absence at Kharpoot, and partly for other reasons, has not yet been opened at Marsovan. The theological or training school, has been commenced at that station with eight pupils. None but those who give satisfactory evidence of a desire to enjoy its advantages in order to prepare themselves for evangelistic or pastoral labors, and not to depend on the mission for employment, are admitted. The great want in the field of this mission is an adequate number of native laborers, who, with the spirit of a true consecration, will work for Christ, and not lean unduly on foreign assistance for support. Prayer to the Lord of the harvest that such laborers may be given, is earnestly invoked. It is hoped that the method of training proposed at this interior station, and the efforts of the mission to this end, will, with the Divine blessing, furnish a larger and better supply. A constant pressure is required on the churches to stimulate self-dependence in the support and furtherance of the gospel. The progress in this regard is such as to afford encouragement; though, from peculiar obstacles, it is less than in the Central and Eastern missions.

An association of the churches in the districts of the Nicomedia and Broosa stations has been formed, under the name of "The Union of Evangelical Churches and Ministers in the Province of Bithynia." An account of its constitution and objects is contained in the *Missionary Herald* for December, 1864. One of its members has already been called from earthly service to a higher sphere,—Rev. Hohannes Der Sahagyan,—widely known as one of the two young men who first attached themselves to the teaching of the missionaries in Constantinople, and for his consistent piety, earnest zeal, and the severe persecutions which he suffered at different periods, as a follower of the Lord Jesus.

THE STATIONS AND OUT-STATIONS.

The prohibition, in the summer of last year, of meetings in khans at Constantinople, has not been enforced; and Mr. Trowbridge and the native preacher, Mr. Parsegh (Basil), have prose-

cuted labor as heretofore and with much interest, among the strangers from the interior, who live in these khans. The congregation at *Yeni Kapoo* sadly needs a better place of worship; but its size gradually increases, having averaged eighty-four for all the services of the year. The completion of the chapel at *Hasskeyu* has resulted in more than doubling the attendance on preaching there. There has been an improvement in the feeling of the disaffected party toward the missionaries. Recently an arrangement has been made by which Pastor Simon, of the *Pera* church, aids the missionaries, in a cordial spirit, in preaching and other labors; and renouncing the purposes which he had cherished, receives help towards his support from funds disbursed by the mission from an English source. The manifestation of regret at the wrong spirit which had been exhibited, expressed to Dr. Goodell before his departure, was very gratifying. The death, by cholera, of the Civil Head of the Protestants, who had been kept in office by the Turkish Government, against the will and to the grievous detriment of the Protestant community, and the humbling of the people under God's terrible visitation of judgment, we may trust will result in the removal of the difficulties by which the Protestant body has been distracted and the cause of spiritual religion injured. A good report is given of *Rodosto*, the only out-station of Constantinople, which has a church and an efficient native pastor.

The sad dissensions which followed a previous work of grace in *Marsovan*, and sorely tried the missionaries and a few native converts who adhered to them in the controversy, have happily been succeeded by a return of peace and mutual affection. The congregations have increased; the people are doing more for themselves; "at the out-stations there is progress and encouragement;" and the messengers of the gospel meet with "hearty friendliness among the lower and middling class of Mohammedans."

In *Smyrna*, a portion of the Armenians have carried on an active contest for the expulsion of pictures from their costly new church, and the evangelical element has been infused considerably into the struggle. The little Protestant community is in an improved condition. A native pastor has been ordained at *Aidin*. The work at *Thyatira* "holds its own," and in some particulars there is an advance.

The death of Mr. Sahagyan, its acting pastor, is a severe affliction to the church in *Nicomedia*, in which there have lately been more signs of spiritual good than for several years before. *Baghchejuk* has been without a pastor; but the school teacher has rendered valuable aid in the supply of the pulpit. The school, which is well conducted, is entirely supported by the people. The church at *Adabazar* prospers under its excellent

native pastor ; and the people do well in liberality and efforts for the spread of the gospel. At *Tamluk* and *Ovajuk* a good work is going on. The Turkish authorities united with the Armenians at *Koordbeleng* to drive away a native helper ; but subsequently another effort was more successful, and labor has been attended with encouraging results.

The last year has been one of more than ordinary prosperity in the field of the *Broosa* station. The church in that city has advanced in knowledge and capacity for self-government ; and does quite well in pecuniary contributions. The attitude of other civil communities towards the Protestants is favorable. Special attention has been directed to eleven of the thirty-one towns in the district ; but only six are supplied with permanent laborers. In *Moohalitch* "the work of the Lord has made encouraging progress." "The state of the work in *Edinjik* affords us joy." "*Bandurma* rests, at present, as fallow ground." "In *Bilijik* the work has steadily advanced." "At *Muradchai* a work has occurred, exhibiting the characteristics of a genuine awakening." In the large city of *Kutahya*, one of the great centres of Mussulman influence, "the work presents several favorable aspects ; and the field needs but to be faithfully worked to yield, by the grace of God, an abundant harvest." Mention is also made of other places in which the evangelical movement has commenced. Mr. Greene writes : "The Macedonian cry reaches us from every part of the field ; and many of those who raise the cry, appear to be men who have been born again of the Spirit of God."

The church in *Cesarea* is much attached to its native pastor, and grows in numbers and influence. At *Yozgat* the state of things is less satisfactory. At the other out-stations the work goes forward with usual prosperity. New fields are opening and demand culture.

In *Sivas* the year has been one of trial to the missionaries from personal afflictions ; but labor has not been bestowed in vain. An addition of seven members has been made to the church, and there are no dissensions. Nine helpers are employed. A chapel has been built at *Tocat*, through the efforts of Dr. Van Lennep, of Smyrna. Important and promising places are unoccupied for the want of suitable laborers. An interesting opening seems more and more presented among the *Koords*, if there were men and means to prosecute the work ; and it is said, "from the villages throughout the field, the most encouraging reports reach us. Everywhere our helpers are most cordially welcomed."

Adrianople was without a missionary during most of the year. It is now occupied by Mr. Ball. Until November, the brethren were without a preacher, but did not forsake their

meetings, which were conducted by the deacon, who is also teacher and bookseller. In November, a native preacher went there from Constantinople, and labored with zeal and acceptance till near the close of April. There seems to have been steady progress during this time, with some cases of hopeful conversion. The congregation numbers about fifty; there are ten or twelve children in the school; and Mr. Ball, on entering the field, reports that he finds before him a wide and open door of usefulness.

THE BULGARIANS.

Dr. Riggs, and Mr. Long of the American Methodist mission, at Constantinople, have completed the revision of the Bulgarian New Testament, and are now prosecuting a second revision of the Old Testament. A small, monthly, religious and secular paper, issued by Mr. Long, was well received by the people, and strongly commended by the Bulgarian national newspaper; but after two or three numbers had been circulated, the Government censor withdrew his approval, and it was stopped.

The general condition of Bulgarian affairs continues much as in past years. Some new prejudice against Protestant missionaries has been excited by accusations brought against them by English newspapers, in defense of the intolerant action of the Turkish authorities and the policy of Sir Henry Bulwer, which have been translated into Bulgarian and circulated somewhat extensively. The school for young men at Philippopolis, and that for girls at Eski Zagra, conciliate favor. The former has fourteen pupils, who make good improvement in mental and moral character; and have manifested a good degree of religious feeling and principle, a spirit of benevolence, and a readiness to make effort for the good of others, which are encouraging. During vacation, six of them were employed as colporters. Nearly all the older students seem ready to take their stand on the Bible, and do not fear the name of Protestant. The girls' school has numbered about thirty pupils, whose progress in study has been gratifying; and there has been, often, deep feeling under religious instruction. Members of the common council of the town, and others who witnessed an examination of the school, sent to Mr. Byington a letter of thanks, and assured him that the missionaries would yet be recognized by the Bulgarians as benefactors of their nation.

But the people cannot, as yet, be drawn, in any numbers, to attend the regular religious services of the missionaries. They are banded together against receiving spiritual truth. Still, by personal conversations, and by the circulation of books and tracts, something can be done towards promoting their enlighten-

ment. Touring in the villages is often attended with encouragement. Thus it is reported from *Philippopolis*, that on tours, the missionaries and student colporters find intercourse with the people increasingly free, and that, in some important respects, God has been breaking down barriers, and preparing all classes to receive the truths of the gospel.

From *Eski Zagra*, also, Mr. Byington, who has toiled five years almost against hope, "has been at length permitted to hear, from Bulgarian lips, words which seem to show that they have been taught of God." The Armenian colporter has labored with his accustomed earnestness and success in the sale of books. The Sabbath congregation is still quite small, but larger than in previous years; three young men meet the missionary three times a week, for theological instruction; and there is ground to hope that a real work of grace has been accomplished in the hearts of some of the pupils in the school.

Mr. Morse, having brought his wife to this country for recovery of her health, has returned to labor on alone, as Providence shall appoint, in the *Sophia* field. He reports some interest on the part of a few young men in *Berhovia*, fourteen hours north of Sophia. There has also been interest at Sophia, especially in the family of a priest, now deceased. Two helpers (colporters) have been admitted to Christian fellowship, and one or two persons are thought to give some evidence of piety; but very few attend the Sabbath services. The work at *Samo-kave* has made considerable progress, and in other places in the field there are individuals who manifest some interest in the truth, and an inquiring state of mind respecting the errors and corruptions of their own churches. The missionary believes that much good might be accomplished by the circulation of books and tracts of the right character, if they were to be had more freely.

CALL FOR MEN.

The mission, at its last annual meeting, on looking at the reduced strength of its working force and the needs of the work, made out a call for six men as an immediate reinforcement. Two are desired for Constantinople; one for Sophia, as an assistant with Mr. Morse; one for Sivas, with special reference to the Kuzzelbash Koords; and two for Angora, the modern capital of ancient Galatia. The Committee will gladly respond to this call, if men of the requisite qualifications can be obtained.

PROTESTANT COMMUNITY AND SCHOOLS.

| NAMES OF STATIONS. | Civil Community. | | | Education. | | | | | | | |
|--------------------------------|------------------|-----------------------|---|-----------------|--------------------|----------------------|---------------------|---|------------------------------------|-------------------------------------|-------------------------|
| | Number of males. | Number of tax-payers. | Whole number registered as Protestants. | Common schools. | Male pupils in do. | Female pupils in do. | Total pupils in do. | Pupils in theological and training schools. | Pupils in female boarding schools. | Other adults receiving instruction. | Whole number of pupils. |
| Constantinople, | 119 | 119 | 371 | 2 | . | . | 66 | . | . | 4 | 70 |
| Smyrna, | 19 | 8 | 31 | 1 | 7 | 7 | 14 | . | . | . | 14 |
| Broosa, | 60 | 123 | 146 | 1 | 17 | 9 | 26 | . | . | . | 26 |
| Nicomedia, | 128 | 53 | 107 | 1 | 50 | 13 | 63 | . | . | . | 63 |
| Marsovan, | . | . | . | 4 | 82 | 46 | 128 | 8 | . | . | 136 |
| Sivas, | 32 | 15 | 15 | 2 | 20 | 13 | 33 | . | . | . | 33 |
| Cesarea, | 171 | 92 | 303 | 3 | 107 | . | 150 | . | 20 | . | 177 |
| Eski Zagra, | . | . | . | . | . | . | . | 25 | . | . | 25 |
| Philippopolis, | . | . | . | . | . | . | . | 10 | . | . | 10 |
| Sophia, | . | . | . | . | . | . | . | . | . | . | . |
| Adrianople, | . | . | . | . | . | . | . | . | . | . | . |
| OUT-STATIONS. | | | | | | | | | | | |
| Rodosto, | 85 | 34 | 127 | 2 | 15 | 30 | 45 | . | . | . | 45 |
| Thyatira, | 13 | 5 | 27 | 1 | 35 | . | 35 | . | . | . | 35 |
| Aidin, | 7 | 3 | 8 | . | . | . | . | . | . | . | . |
| Blijik, | 20 | 8 | 35 | 1 | 37 | 5 | 42 | . | . | . | 42 |
| Bandurma, | 7 | 7 | 13 | . | . | . | . | . | . | . | . |
| Edinjik, | 14 | 8 | 17 | . | . | . | . | . | . | . | . |
| Demerdesh, | 15 | 8 | 25 | . | . | . | . | . | . | . | . |
| Moochalitch, | 8 | 17 | 18 | . | . | . | . | . | . | . | . |
| Kutahya, | 11 | 8 | 13 | . | . | . | . | . | . | . | . |
| Mooradchai, | 26 | 26 | 26 | . | . | . | . | . | . | . | . |
| Angora, | 10 | 10 | 15 | . | . | . | . | . | . | . | . |
| Baghchejuk, | 144 | 65 | 218 | 2 | 55 | 45 | 100 | . | . | . | 100 |
| Adabazar, | 85 | 27 | 142 | 1 | 43 | 23 | 66 | . | . | . | 66 |
| Koordbeleng, | . | . | . | . | . | . | . | . | . | . | . |
| Ovajuk, | . | . | . | 1 | 28 | 11 | 39 | . | . | . | 39 |
| Tamluk, | 12 | 6 | 38 | 1 | 18 | 6 | 24 | . | . | . | 24 |
| Amasia, | . | . | . | 1 | 27 | 13 | 40 | . | . | . | 40 |
| Alt khat Hadji keuy, | . | . | . | 1 | 20 | 8 | 28 | . | . | . | 28 |
| Hadji keuy, | . | . | . | 1 | 5 | 9 | 14 | . | . | . | 14 |
| Vizir Keopru, | . | . | 15 | . | . | . | . | . | . | . | . |
| Samsoon, | . | 4 | 16 | . | . | . | . | . | . | . | . |
| Charehamba, | 27 | 16 | 27 | 1 | 8 | 7 | 15 | . | . | . | 15 |
| Gurun, | 12 | 5 | 12 | 1 | . | . | 15 | . | . | . | 15 |
| Zara, | 4 | 4 | 4 | . | . | . | . | . | . | . | . |
| Kara Hissar, | 20 | 10 | 20 | 1 | . | . | 45 | . | . | . | 45 |
| Tocat, | 71 | 31 | 150 | 1 | 22 | . | 40 | . | . | . | 40 |
| Yozgat, | 27 | 10 | 37 | 1 | 9 | . | 17 | . | . | 11 | 28 |
| Moonjason, | 22 | 10 | 26 | 1 | 18 | . | 30 | . | . | . | 30 |
| Gemerek, | 19 | 8 | 25 | 1 | 16 | . | 20 | . | . | . | 20 |
| Soongorioo, | 6 | 2 | 13 | 1 | 3 | . | 7 | . | . | . | 7 |
| Sarnhamzalu, | 10 | 8 | 16 | . | . | . | . | . | . | . | . |
| Injiri, | 1 | 1 | 1 | 1 | 30 | . | 50 | . | . | . | 50 |
| Germir, | . | . | . | . | . | . | . | . | . | . | . |
| Total, | 1,205 | 751 | 2,072 | 35 | 672 | 245 | 1,162 | 18 | 25 | 35 | 1,237 |

NATIVE HELPERS, CHURCHES AND CONGREGATIONS.

| NAMES OF STATIONS. | Native Helpers. | | | | | Churches. | | | | Congregations and Sabbath Schools. | | | |
|--------------------------------|-----------------|---------------------|------------------|----------------|---------|---------------------|--|----------------|-----------------------------------|------------------------------------|--------------------------------|----------------------------|------------------------------|
| | Pastors. | Licensed preachers. | School teachers. | Other helpers. | Totals. | Number of churches. | Received on profession of faith this year. | Total members. | Number of members from the first. | Preaching places. | Average Sabbath congregations. | Number of Sabbath schools. | Scholars in Sabbath schools. |
| Constantinople, | | 2 | 2 | 6 | 10 | 3 | 9 | 99 | 135 | 4 | 150 | 1 | 55 |
| Smyrna, | | | | 1 | 1 | 1 | 1 | 23 | 35 | 1 | 18 | 1 | 20 |
| Broosa, | | 1 | 1 | 1 | 3 | 1 | 3 | 49 | 62 | 1 | 85 | 1 | 33 |
| Nicomedia, | 1 | | 1 | 2 | 4 | 1 | | 48 | 61 | 1 | 105 | 1 | 23 |
| Marsovan, | | | | | | 1 | | 23 | | 1 | 100 | 2 | 120 |
| Elvas, | | 1 | | | | 1 | | 17 | 31 | 1 | 50 | 1 | 40 |
| Cesarea, | | 1 | 3 | 2 | 6 | 1 | 7 | 74 | 100 | 1 | 135 | 1 | 116 |
| Fski Zagra, | | | | | | | | | | 1 | 10 | | |
| Philippopolis, | | | 1 | 4 | 5 | | | | | 1 | 12 | 1 | 9 |
| Sophia, | | | | | | | | | | 1 | 4 | | |
| Adrianople, | | 1 | | 1 | 2 | 1 | | 15 | | 1 | 56 | | |
| OUT-STATIONS. | | | | | | | | | | | | | |
| Rodosto, | 1 | | 2 | 1 | 4 | 1 | 3 | 21 | 33 | 2 | 130 | 2 | 10 |
| Thyatira, | | 1 | | | 1 | 1 | | 9 | 14 | 1 | 6 | | |
| Aidin, | 1 | | | | 1 | 1 | | 6 | 9 | 1 | 10 | | |
| Biljlik, | 1 | | 1 | | 2 | 1 | 1 | 12 | 15 | 1 | 35 | 1 | 15 |
| Bandurma, | | 1 | | | 1 | 1 | | 8 | 10 | 1 | 9 | | |
| Edinjik, | | 1 | | | 1 | | | | | 1 | 10 | | |
| Demerdeh, | | 1 | | | 1 | | | | | 1 | 10 | 1 | 4 |
| Moohalitch, | | | | 1 | 1 | | | | | 1 | 10 | | |
| Kutahya, | | 1 | | | 2 | | | | | 1 | 8 | | |
| Mooradchal, | | | | 1 | 1 | | | | | 1 | 13 | | |
| Agora, | | | | 1 | 1 | | | | | 1 | 14 | | |
| Baghchejuk, | | 1 | 2 | | 3 | 1 | 4 | 51 | 61 | 1 | 100 | 1 | 30 |
| Adabazar, | 1 | | 1 | | 2 | 1 | 6 | 48 | 64 | 1 | 100 | 1 | 50 |
| Koordbeleng, | | | | | | | | | | | | | |
| Ovajuk, | | 1 | | | 1 | | | | | 1 | 30 | 1 | 40 |
| Tamluk, | | 1 | | | 1 | | | | | 1 | 25 | 1 | 12 |
| Amasia, | | 1 | | | 1 | | | | | 1 | 15 | 1 | |
| Alt khat Hadji keuy, | | | | 1 | 1 | | | | | 1 | 14 | | |
| Hadji keuy, | | | 1 | | 1 | | | | | 1 | 12 | | |
| Vizir Keopru, | | 1 | | | 1 | | | | | 1 | 28 | 1 | 16 |
| Eameun, | | | | 1 | 1 | | | | | 1 | 15 | | |
| Charshamba, | | | | 1 | 1 | | | | | 1 | 20 | | |
| Gurun, | | 1 | | | 1 | | | | | 1 | 40 | 1 | 25 |
| Zara, | | 1 | | | 1 | | | | | 1 | 25 | 1 | 20 |
| Kuru Hissar, | | | | | | | | | | | | | |
| Tocat, | 1 | | 1 | | 2 | 1 | 1 | 17 | 50 | 1 | 30 | 1 | 25 |
| Yozgat, | | 1 | 1 | | 2 | 1 | 4 | 32 | 40 | 1 | 120 | 1 | 100 |
| Moonjaseon, | | | 1 | | 1 | | | | | 1 | 50 | 1 | 20 |
| Gemerek, | | | 1 | 1 | 2 | | | | | 1 | 50 | 1 | 55 |
| Soongoorloo, | | | 1 | | 1 | | | | | 1 | 25 | 1 | 20 |
| Sarnhamzalu, | | | | 1 | 1 | | | | | 1 | 13 | 1 | 8 |
| Injirli, | | | | 1 | 1 | | | | | 1 | 16 | 1 | 12 |
| Germir, | | | | 1 | 1 | | | | | 1 | 25 | | |
| Totals, | 6 | 19 | 22 | 29 | 76 | 19 | 40 | 552 | 729 | 46 | 1,733 | 28 | 878 |

CENTRAL TURKEY MISSION.

AINTAB.—Benjamin Schneider, D. D., *Missionary*; Mrs. Susan M. Schneider, Miss Myra A. Proctor.—Two native pastors, two preachers, and eight teachers.

MARASH.—Andrew T. Pratt, M. D., *Missionary*; Mrs. Sarah F. Pratt.—One native pastor, six teachers and one helper.

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

ALEPPO.—One native pastor and one teacher.

ANTIOCH.—Mrs. Josephine L. Coffing.—One native pastor, and one teacher.

ADANA.—Giles F. Montgomery, *Missionary*; Mrs. Emily R. Montgomery.—One native pastor, and two teachers.

Station not known.—Lucien H. Adams, *Missionary*; Mrs. Augusta S. Adams.

In this country.—George H. White, *Missionary*; David H. Nutting, M. D., *Missionary Physician*; Mrs. Susan H. Morgan, Mrs. Joanna F. White, Mrs. Mary E. Nutting.

OUT-STATIONS. Dependent on AINTAB,—*Birejik*, one native pastor, and one teacher; *Hassam Beyli*, one helper; *Ehnesb*, vacant; *Jibbin* and *Orool* are under the care of the native Missionary Society.—**MARASH**,—*Albustan*, one teacher, and one helper; *Yarpuz*, one helper; *Fundajuk*, *Dere Giaour*, *Harni*, and *Kishifti*, occupied by the native Missionary Society.—**ANTIOCH**,—*Bitias*, one pastor; *Haji Habebli*, one teacher; *Suedia*, (ancient Selucia,) one teacher; *Kessab*, three teachers, and one helper; *Vicinity of Kessab*, one teacher.—**ADANA**,—*Tarsus*, one preacher, and one teacher.—**ALEPPO**,—*Killis*, one pastor; *Eybez*, one helper.—**ORFA**,—*Severek*, one preacher and one teacher; *Adyaman*, one preacher, and one teacher; *Behesne*, one teacher.

6 stations; 21 out-stations; 6 missionaries; 1 missionary physician; 10 female assistant missionaries; 9 native pastors; 7 native preachers; 32 teachers; 6 other helpers.

Dr. and Mrs. Goodale, being unable to return to Turkey, have asked and received a dismissal from their connection with the Board. Mr. and Mrs. White are still detained in this country: Dr. and Mrs. Nutting have found it necessary to return for a season. Mrs. Morgan felt a like necessity for coming to the United States, and her husband having accompanied her as far Smyrna, (expecting to come with her to this country and then return to his work,) was there called to exchange earthly labors for a heavenly crown, on the 25th of August. His death is felt as a very sore affliction.

A severe bereavement came upon the mission before the last Report was presented to the Board, in the death of Mr. Goss. It occurred after a brief illness, August 28, 1864, disappointing cherished plans and very high hopes, which were based on the life of an unusually devoted and accomplished missionary. Dr. Pratt, unable to bear up under the labors and responsibility thrown upon him, has been obliged to seek recuperation in an absence at Constantinople and elsewhere, for several months. After the death of Mr. Morgan he felt it his duty to accompany Mrs. Morgan to the United States. The need for reinforcing

the mission in its great weakness has been but partially met by the addition of Rev. Lucien H. Adams and wife, who have joined it. The necessity is more urgent than it was a year ago, when the Committee expressed solicitude in regard to the dangers arising from the weakening of the missionary force in that field.

The removal of Mr. Goss prevented the opening, as proposed, of the theological school in the autumn, at Marash. The native teacher, Mr. Alexander, gave instruction to a class of teachers in Aintab. The girls' boarding school sustained a severe loss by the decease of the native teacher in it, whose qualities as a Christian and an instructor were of a high order. The school, however, continues to prosper under the indefatigable and skillful labors of Miss Proctor. Its graduates are usefully employed as teachers, or in the domestic circles to which they have been called; and a marked impulse is given by it to the general cause of female education.

NATIVE PASTORS.

The native pastor at Tarsus fell into immoralities which necessitated his deposition from the ministry. A promising young man from the theological class at Aintab, who went to take his place, was soon called away by death. Another has been sent, whose labors have resulted in healing divisions in the little flock, and who will probably become their pastor. Another has been ordained and installed over the Second church in Marash; and it is expected that the First church in that city, and the churches at Kessab and Adyaman, will soon be supplied with pastors, making the whole number twelve.

Excepting the sad disappointment at Tarsus, the nine pastors within the bounds of the mission have met the expectations entertained of them. The policy of giving pastors to the churches, such as can be furnished without a training that separates them too widely from the people, and on a plan which draws out the ability of the people for their support, works well, and is full of promise for the future.

GENERAL PROGRESS.

The annual tabular view of the mission has not been received, and only some of the statistics of progress have reached the Missionary House. It is known that 102 persons have been added to the communion of six of the fourteen churches, in which seven persons have died. The total membership last reported was 998. The average number of bearers, at not less than twenty-six places of worship and instruction, is at least 4,000. The common schools are probably not fewer than forty-eight, embracing about 2,000 pupils.

A new school at *Kessab* makes three in that village, two of which have the superintendence and share the labors of Mrs. Coffing. In these schools, in the Sabbath schools, and in labors among the women, Mrs. Coffing is very useful. Mr. Morgan's letters complain of the coldness of feeling in the church, but state facts which indicate growth in Christian experience and stability. The church has assumed the entire support of its preacher; four suspended members have been restored to its communion, and fifteen new members received. The labors of the pastor at *Bitias* have been abundant and highly appreciated. The native pastor at *Antioch* finds some opening for work among the Greeks in that city. The small Armenian community has been agitated by a revival of the national spirit, to the disadvantage of Protestantism; but latterly there has been more apparent, "an under current setting towards the gospel."

In the commercial city of *Adana* the Armenians are at present friendly. Increased numbers attend the Protestant religious services, and send their children to the schools. The want of a larger house of worship is deeply felt. Ten persons have been added to the church. This city is the metropolis of a large district occupied by a numerous Armenian population, and should have two missionary families to reside in it.

In *Marash*, the organization of a second church has been followed by the manifest blessing of God. The scene of the ordination of its young pastor was one of much interest. His examination, in the presence of 400 hearers, was perfectly satisfactory, and the ordination service, as the church would not hold the congregation, was held in the court yard of the mission houses, an audience estimated at more than 2,000 giving most serious and delighted attention to the close. This Second church has now ninety-seven members. Within a little more than twelve months previous to the date of the report, forty-four members were added to the two churches, which, at the end of 1864, numbered in all, three hundred and thirty-nine, of whom one hundred and thirty-four were women. More recently, eighteen have been received into the First church, on an occasion when the communion was administered by Rev. Kara Krikor, of Aintab, in the presence of an assembly of one thousand five hundred souls.

An increase is reported in every branch of benevolent contributions. The church and community at the out-station of *Albustan* have been more in harmony than in the previous year, and the latter has gained several valuable accessions. The state of the Mohammedan mind there is peculiarly favorable to the truth. Additions have been made to the community in *Yarpuz*, and they are moving to secure a permanent place of prayer. Access has at last been gained to the stronghold

Zeitoon. The warrior mountaineers, who have so long successfully defied the Turkish Government, and disallowed the approach of messengers of the gospel, have, after severely persecuting them, permitted two native Protestants to reside among them. Dr. Pratt made a professional visit without molestation; and one of his native medical students was afterwards called there, "with a promise of 'so much a day,' and liberty to preach as he may choose." The Home Missionary Society of Marash has sustained laborers in three places, for most of the year.

The *Aintab* Protestant community has lost several of its most efficient men by death. There have also been a few cases of discipline in the church, and some defections to the Armenian church. From these causes, and by removals elsewhere, although twenty-six were added to the church last year, the total membership is reported at three hundred and thirty-six, and the size of the congregation is somewhat diminished. The withholding of governmental permission to build has prevented the formation of a second church. The people have been delinquent in raising the support of their two excellent pastors, the whole of which was guaranteed by them; but Mr. Schneider thinks, that in view of their misfortunes and pecuniary circumstances, their contributions to all the objects aided by them have been such that very few communities in America have given as liberally in proportion to their means. The church in *Killis* prospers under its native pastor. At *Birejik*, a town of ten thousand inhabitants, on the Euphrates, and at the other out-stations, the work makes gradual progress.

From *Aleppo* no report has been received. It still remains under the care of a native pastor, without a missionary. The little church at *Oorfa* has increased from twenty-five to forty-two members. The congregation numbers fully three hundred. Since the close of the year, a deep religious interest has been developed, which it is hoped an unhappy difficulty that has occurred will not arrest. The field of this station includes several places in which evangelical truth has gained a strong hold; and nowhere in Turkey has there been more encouraging success in bringing the people forward to the cheerful support and spread of the gospel by their own means.

THE CALL FOR HELP.

This mission has six central stations, in a large field, in which success creates a demand for a great amount of missionary supervision and labor; and at present, it has but four missionaries, one of whom is in a very feeble physical condition, to man them. The Committee ask special consideration of their plea for help, as presented in the *Missionary Herald* for September.

EASTERN TURKEY MISSION.

DIARBEKIR.—Augustus Walker, *Missionary*; Mrs. Eliza M. Walker.—One native pastor, three teachers, and one other helper.

MARDIN.—W. F. Williams, *Missionary*.—Two teachers.

BITLIS.—George C. Knapp, Lysander T. Burbank, *Missionaries*; Mrs. Alzina M. Knapp, Mrs. Sarah S. Burbank.—One native preacher, and one teacher.

ERZROOM.—George A. Pollard, Moses P. Parmelee, *Missionaries*; Mrs. Mary Helen Pollard, Mrs. Nellie A. Parmelee.—One native preacher, two teachers.

ARABKIR.—One native pastor, one preacher, and two teachers.

KHARPOOT.—Orson P. Allen, Crosby H. Wheeler, Herman N. Barnum, *Missionaries*; Mrs. Caroline R. Allen, Mrs. Susan A. Wheeler, Mrs. Mary E. Barnum, Miss Clara C. Pond.—One native pastor, five teachers, and one helper.

In this country.—Sanford Richardson, *Missionary*; Mrs. Rhoda Ann Richardson.

OUT-STATIONS.—ARABKIR.—*Malatia*, one preacher, and two teachers; *Gaban Maden*, one preacher; *Mashkir*, one preacher; *Shapik*, one native pastor, and one teacher; *Egin*, one preacher; *Ditrik*, one preacher; *Agn*, one preacher.—BITLIS.—*Moosh*, one teacher; *Yunjalo*, one helper; *Ilavodoric*, one helper.—DIARBEKIR.—*Hinee*, one helper; *Cutterbul*, one helper; *Ilazro*, one helper; *Argana*, one helper; *Saatu keoy*, one helper; *Derika*, one helper; *Karabash*, one helper; *Kaaba keoy*, one helper; *Chermook*, one helper.—ERZROOM.—*Trebizond*, one pastor, and two teachers; *Chevermeh*, one preacher; *Heramik*, one preacher; *Erzingan*, one helper; *Melekan*, one helper.—KHARPOOT.—*Bizmeshen*, one helper; *Chemishgezek*, one helper; *Choonkoosh*, one preacher; *Geghi*, one preacher; *Haboosi*, one helper; *Heusenik*, one helper; *Hoghi*, one preacher; *Hooseli*, one teacher, and one helper; *Ilulakegh*, one helper; *Ichme*, one pastor, and one teacher; *Mezereh*, one preacher; *Morenik*, one helper; *Patu*, one preacher; *Perchenj*, one teacher, and one helper; *Peri*, one helper; *Shamooshia*, two helpers; *Shukhaji*, one helper; *Yegheki*, one helper.—MARDIN.—*Mosul*, one native preacher, and one teacher; *Sert*, one helper; *Ilissan*, one helper; *Gole*, one helper; *Kullaat*, one helper.

6 stations; 47 out-stations; 10 missionaries; 10 female assistant missionaries; 6 native pastors; 17 licensed preachers; 25 native teachers; 32 other native helpers.

This mission has had painful afflictions. Several of the families have been bereaved of children; the three in Kharpoot losing two each. Mr. and Mrs. Walker have been in America, but sailed August 19, on their return to their post at Djarbekir. In January, Mrs. Williams was called to her rest, depriving the mission of a highly valued and beloved member, and leaving her husband alone, under heavy burdens, in the sole charge of a difficult station, the centre of a territory 350 miles by 175 in extent. Mr. and Mrs. Richardson have come on a visit to this country, with the approval of the Prudential Committee.

The out-stations occupied have been increased to forty-seven, while the native agency consists of 6 pastors, 17 licensed preachers, 25 teachers, and 32 other helpers. The missionaries, with the help of these, have maintained regular religious services at forty-five places, on which there has been an average attend-

ance of 2,264 persons. Many others have heard the Word informally preached in various places, by colporters and other laborers. Twenty-two Sabbath schools embrace 1,481 pupils. Two of the native pastors have been ordained during the year, and two churches have been organized, making the number sixteen, with a membership of 454, of whom 68 were admitted by profession of faith in 1864. The female members number 122. The number of Protestants is 3,537.

Fifty-three common schools contain 985 boys and 536 girls, making a total of 1,521, besides whom 412 adults receive instruction. The girls' boarding school at Kharpoot has 42 pupils. The labors of Miss West and Miss Fritcher in this school, for several months, with the approval of the Western Turkey mission, in the exigency occasioned by the loss of its former teacher, were highly appreciated. Miss Pond has early succeeded in gaining a good hold of the language, and becoming efficient in the duties which she has assumed. The missionaries are much encouraged by growing interest in education, especially of the female sex. Parents, who a few years ago thought it wholly unnecessary, if not a disgrace, for their daughters to read, and who could with difficulty be induced to allow them to attend school, now gladly pay considerable sums for the purpose. This awakening spirit of intelligence is seen not only among those who are brought directly under the influence of missionary labor, but also among the Armenians generally, compelling their ecclesiastics, in some places, to open schools of their own. So also, to keep the people away from the Protestant chapels, extra services have been established in Armenian churches, in which the Bible is read and explained, and prayer is offered in the modern or spoken language. In the village of Ichme, they even went so far as to open an opposition prayer-meeting and an evening meeting, and they propose to form a missionary society, professedly to carry the gospel to neighboring villages. In Kharpoot the priests hold a meeting for women in the church, at the same time with the women's prayer-meeting of the Protestants.

The theological school has had twenty-two students in two classes, one of ten, the other of twelve members. The course of study embraces four years. The last year was the fifth in the existence of the school. A class of eighteen graduated at the close of 1863. All the pupils study for the work of the gospel, receiving less than is necessary for their adequate support while studying, and are obliged to make up the balance from their own resources, or by manual labor. All but three of the present pupils are, or have been married; and the wives of fourteen are in the female boarding school. The last report of the seminary says: "Our experience thus far has taught us to

hope for more good from men of mature age, even if they have less talent and less powers of acquisition, who at the time of entering are from 25 to 35 years of age,—men who enter the service of Christ not because they have no other business, but who are willing to leave a business in which they are already successful, from love to Christ and the souls of men. Such men are generally earnest and faithful in their work, because they have undertaken it with the definite purpose of saving souls; and having learned economy from the difficulty of supporting themselves, they are much more likely to live contentedly upon moderate salaries, (such as the people can be expected to pay,) than those who have not had this experience." It is thought that, though some turn away under this trial, the greater value to the cause of those who endure it is an ample compensation for such losses.

The station reports are given, with considerable fullness, in the June number of the *Missionary Herald*. The Board is referred to them, and to letters in the *Herald*, for details of great interest, which it would occupy too much space to give in this Report. In the whole Armenian portion of the field, the work goes forward with enlargement and power. There has been much suffering from poverty, the year having been one of special trial in this respect; but the liberality of the churches has been greater than ever before, and not a few instances of a deeply felt self-denial have been exhibited. "There is, on the part of the different communities in the *Kharpool* district," says the report of that station, "a promptness in paying their pastors, preachers and teachers, which would put to shame some richer and more enlightened communities outside of heathenism, and even in Christian America. The sums paid by the people for the support of pastors, schools, chapel-building, the poor, and for other benevolent objects, amounted during the year to \$1,224, (in gold,) and would have been larger had not the mass of the people been unusually poor, even for them. We cannot, indeed, bear record that beyond their power they were willing of themselves;" but aided by our 'entreaties,' they gave, and are giving, with a degree of persevering liberality, which promises well for the permanence of gospel institutions among them. This liberality is now most shown in building chapels and parsonages."

Among other signs of good in that portion of the field, the missionaries note two things as especially cheering in regard to the people. "First; so soon as they become interested in the truth, they earnestly desire a pastor of their own, and, *when necessary*, are willing to pay according to their ability for his support. Secondly; they are easily pleased, and are not fickle minded, do not desire, but rather oppose change. The preacher,

who has once been given to them, almost without exception, they learn to love; and having learned this, they do not wish to part with him."

The station of *Diarbekir* has been without a missionary; but the church has had the services of an excellent native pastor, Rev. Thomas Boyajian. Mr. Williams, on a visit to that city, wrote under date of February 13: "Except at Cutterbul, the village work is not very much, but the city work is in advance of any *one* thing at Kharpoot. For a year, this station has had no missionary,—a year too, of high prices, almost a famine, and great business stagnation, equally in Mardin, Diarbekir, Kharpoot, Sert, and the whole region,—and when, owing to the trouble in Constantinople, the Turkish officials have been more averse to Protestants than ever before. Sickness, too, has prevailed greatly, thirty-three having been buried from the congregation in which the young pastor was but recently settled. In spite of all my efforts, yesterday was the first Sabbath I could spend here. The congregation at the 'Sabbath School,' three fourths of whom are adults, numbered 339, and I wish those whose contributions have aided in planting this vine of God, could have looked upon the clusters of faces, which were studying the Book of Life, and heard the hum of voices asking and answering questions! They would have felt that there are some places where the missionary work is *not* a failure. The figures I have not by me, but since Mr. Walker has been absent, the church has increased, the congregation has increased; and that it is not an idle increase is proved by the fact, that this one congregation has, in the year of the missionary's absence, contributed for the support of the gospel and the spread of it, 8,000 piastres; for schools, 4,750; for the poor, (a year of high prices and great want,) 5,500; for the national head at Constantinople, 800. If any church in the United States has done better, I am glad of it."

Two converts from Mohammedanism were taken from the vicinity of Diarbekir, as conscripts for the army; and there is too much reason to conclude that they were subsequently put to death, in a secret manner. Six or seven years ago, one of them began to attend the Protestant place of worship in Cutterbul, a village on the Tigris, opposite Diarbekir, and soon afterwards he openly avowed himself a Christian. When urged to leave Cutterbul, and go where he could confess Christianity with less danger, his reply was: "No! here I found Christ, and here I will confess him, and let befall me what may befall. God is great." His declaration of faith was bold, clear, explicit; and his daily conversation such that those who best knew him regarded him as a true Christian.

“It is the decided belief” remarks Mr. Williams, “of all our Protestants who come into contact with the Turkish authorities, that orders or intimations have been received from Constantinople that Protestants are not to be secured their rights; but in any controversy the decision is to be awarded to the other party, where any pretext can be found for doing so. The bearing of officials towards all identified with Protestantism is, within a few months, greatly changed for the worse, i. e. since the bursting out of the official persecution of Moslem Protestants at the Capital. The sudden seizure of these two men,—who for years had openly, and without molestation declared themselves Christians,—and the forcing them, despite their firm, persistent declarations of Christianity, into the ranks, thus ignoring their right to be Christians, is doubtless part of the same relentless official persecution. May the Lord raise up a deliverer!”

The enemy is very active in *Billis*, but in spite of opposition the truth makes progress. “Our little band,” say the brethren, “is not without the fruits of the Spirit, walking with one another in meekness and love, providing things honest in the sight of all men, *patient in tribulation*, fervent in spirit, and hoping unto the end; teaching us, by their simple faith, more of the gospel meaning of that word, than we had learned before, and taking patiently the spoiling of their goods. Our congregation increases almost daily. Many, who for a long time have been persuaded of the truth, are coming out on the Lord’s side, and many more, who have not yet decided to take that step, are ill at ease, and can find no rest to their souls. The Word of God is being read and studied more extensively than hitherto among the Armenians. Sometimes an assembly of seventy or eighty of them may be found, continuing five or six hours, and listening attentively to some Protestant’s reading and explanation of the Bible.”

In the Arabic-speaking portion of the field, Mr. Williams has toiled without an associate and under heavy trials. The obstacles are great, the immediate results not visibly large. Yet the continuance of the congregation at Mosul, in its destitution, without loss of members; the interest connected with the theological class or training school at Mardin; the increase of scholars in the primary school; the addition of two families to the Protestant community; the attendance on preaching, and the effect of it in enlightening darkened minds, in that city; and the influences sent abroad, forbid discouragement. Hard as is the field, it is too important, and too much has been expended upon it, to allow of its abandonment, if men of the right stamp can be obtained for its cultivation.

NATIVE HELPERS, CHURCHES AND CONGREGATIONS.

| STATIONS AND OUT-STATIONS. | Native Helpers. | | | | | Churches. | | | | Congregations and Sabbath Schools. | | | |
|-------------------------------|-----------------|---------------------|------------------|----------------|--------|---------------------|---|----------------|--------------------------------------|--|-------------------------------------|-------------------------------|---------------------------------|
| | Pastors. | Licensed preachers. | School teachers. | Other helpers. | Total. | Number of churches. | Received on profession of faith this year. | Total members. | Number of members from the first. | Preaching places. | Average Sabbath con- gregations. | Number of Sabbath schools. | Scholars in Sabbath schools. |
| <i>Arabkir</i> , (station) | 1 | 1 | 2 | | 4 | 1 | 3 | 74 | 85 | 2 | 250 | 1 | 210 |
| Malatia | | 1 | 2 | | 3 | 1 | 3 | 9 | 9 | 1 | 62 | 1 | 52 |
| Gaban Maden, | | 1 | | | 1 | 1 | 1 | 20 | 1 | 1 | 30 | 1 | 30 |
| Maahkir, | | 1 | | | 1 | 1 | 1 | 18 | 23 | 1 | 35 | 1 | 35 |
| Shapik, | 1 | 1 | 1 | | 2 | 1 | 1 | 17 | 22 | 1 | 50 | 1 | 50 |
| Egin, | | 1 | | | 1 | | | | | 1 | 10 | | |
| Divrik, | | 1 | | | 1 | 1 | 1 | 15 | 16 | 1 | 40 | 1 | 50 |
| Agn, | | 1 | | | 1 | 1 | 1 | 9 | 11 | 1 | 40 | 1 | 40 |
| <i>Bitlis</i> , (station) | | 1 | 1 | | 2 | 1 | 5 | | 5 | 2 | 50 | 1 | 70 |
| Moosh, | | 1 | | | 1 | | | | | 1 | 15 | | |
| Havodoric, | | | 1 | | 1 | | | | | | | | |
| Yonjalo, | | | 1 | | 1 | | | | | | | | |
| <i>Diarbekir</i> , (station) | 1 | | 3 | 1 | 5 | 1 | 16 | 103 | 130 | 1 | 270 | 1 | 280 |
| Hinee, | | | 1 | 1 | 1 | | | | | 1 | 25 | 1 | 25 |
| Cuttebul, | | | 1 | 1 | 1 | 1 | 2 | 16 | 16 | 1 | 80 | 1 | 80 |
| Hazro, | | | 1 | 1 | 1 | | | | | 1 | 10 | 1 | 12 |
| Argana, | | | 1 | 1 | 1 | | | | | | | | |
| Saatu keoy, | | | 1 | 1 | 1 | | | | | | | | |
| Derika, | | | 1 | 1 | 1 | | | | | | | | |
| Carabash, | | | 1 | 1 | 1 | | | | | | | | |
| Kaaba keoy, | | | 1 | 1 | 1 | | | | | | | | |
| Chermook, | | | 1 | 1 | 1 | | | | | | | | |
| <i>Erzroom</i> , (station) | | 1 | 2 | | 3 | 1 | 2 | 11 | 13 | 1 | 56 | 1 | 57 |
| Trebizond, | 1 | | 2 | | 3 | 1 | 4 | 24 | 41 | 2 | 50 | | |
| Chevermeh, | | 1 | | | 1 | 1 | 4 | 13 | 13 | 1 | 60 | 1 | 60 |
| Heramik, | | 1 | | | 1 | | | | | 1 | 40 | 1 | 40 |
| Erzngan, | | | 1 | 1 | 1 | | | | | 1 | 6 | | |
| Melekan, | | | 1 | 1 | 1 | | | | | 1 | 16 | 1 | 20 |
| <i>Kharpoof</i> , (station) | 1 | | 5 | 1 | 7 | 1 | 19 | 89 | 114 | 2 | 170 | 1 | 160 |
| Bizmesben, | | | 1 | 1 | 1 | | | | | 1 | 30 | | |
| Chemishgezok, | | | 1 | 1 | 1 | | | | | 1 | 25 | | |
| Choonkoosh, | | 1 | | | 1 | | | | | 1 | 80 | | |
| Geghi, | | 1 | | | 1 | | | | | 1 | 35 | | |
| Haboosi, | | | 1 | 1 | 1 | | | | | 1 | 45 | | |
| Heusenik, | | | 1 | 1 | 1 | | | | | 1 | 30 | 1 | 25 |
| Hoghi, | | 1 | | | 1 | | | | | 1 | 35 | | |
| Hooeli, | | | 1 | 1 | 2 | | | | | 1 | 60 | | |
| Hulakegh, | | | 1 | 1 | 1 | | | | | 1 | 65 | 1 | 30 |
| Ichme, | 1 | | 1 | | 2 | 1 | 10 | 23 | 23 | 1 | 105 | | |
| Mezereh, | | 1 | | | 1 | | | | | 1 | 35 | 1 | 25 |
| Morenik, | | | 1 | 1 | 1 | | | | | | | | |
| Palu, | | 1 | | | 1 | | | | | 1 | 55 | 1 | 50 |
| Perchenj, | | | 1 | 1 | 2 | | | | | 1 | 90 | 1 | 80 |
| Peri, | | | 1 | 1 | 1 | | | | | | | | |
| Shamooshia, | | | 2 | 2 | 2 | | | | | | | | |
| Shukhaji, | | | 1 | 1 | 1 | | | | | 1 | 40 | | |
| Yegheki, | | | 1 | 1 | 1 | | | | | | | | |
| <i>Mardin</i> , (station) | | | 2 | | 2 | | | | | 1 | 71 | | |
| Mosul, | | 1 | 1 | | 2 | 1 | | 21 | 23 | | 45 | | |
| Sert, | | | 1 | 1 | 1 | | | | | 1 | 16 | | |
| Hassan, | | | 1 | 1 | 1 | | | | | 1 | 35 | | |
| Gole, | | | 1 | 1 | 1 | | | | | 1 | 10 | | |
| Kullaat, | | | 1 | 1 | 1 | | | | | 1 | 8 | | |
| Totals | 6 | 17 | 25 | 32 | 80 | 16 | 68 | 454 | 564 | 45 | 2,264 | 22 | 1,481 |

PROTESTANT COMMUNITIES AND SCHOOLS.

| STATIONS AND OUT-STATIONS. | Protestants. | | | Schools. | | | | | | | |
|------------------------------|------------------|------------------------------------|------------------------------|-----------------|--------------------|----------------------|---------------------|--|-----------------------------------|-------------------------------------|-------------------------|
| | Number of males. | Number of males over twenty years. | Whole number of Protestants. | Common schools. | Male pupils in do. | Female pupils in do. | Total pupils in do. | Pupils in theological or high schools. | Pupils in girls' boarding school. | Other adults receiving instruction. | Whole number of pupils. |
| <i>Arabkir</i> , (station) | 240 | 112 | 415 | 3 | 88 | 61 | 149 | | | | 149 |
| Malatia, | 14 | 9 | 30 | 2 | 75 | 40 | 115 | | | | 115 |
| Gaban Maden, | 24 | 14 | 43 | 1 | 9 | 6 | 15 | | | 9 | 24 |
| Mashkir, | 35 | 18 | 67 | 1 | 12 | 8 | 20 | | | | 20 |
| Shapik, | 37 | 22 | 79 | 1 | 40 | 20 | 60 | | | | 60 |
| Egin, | 6 | 4 | 10 | 1 | 8 | | 8 | | | | 8 |
| Divrik, | 48 | 28 | 95 | 1 | 22 | 10 | 32 | | | 8 | 35 |
| Agn, | 37 | 19 | 70 | 1 | 12 | 11 | 23 | | | | 23 |
| <i>Bitlis</i> , (station) | 42 | 36 | 60 | 1 | 40 | | 40 | 6 | | 56 | 102 |
| Moosh, | 15 | 10 | 25 | 1 | 10 | | 10 | | | | 10 |
| Havodoric, | | | | | | | | | | | |
| Yonjaloo, | | | | | | | | | | | |
| <i>Diarbekir</i> , (station) | 315 | 174 | 520 | 3 | 70 | 45 | 115 | | | | 115 |
| Hinec, | 25 | 15 | 65 | 1 | 12 | 4 | 16 | | | | 16 |
| Cutterbul, | 75 | 36 | 120 | 1 | 20 | 10 | 30 | | | | 30 |
| Hazro, | 9 | 6 | 9 | 1 | 12 | 5 | 17 | | | | 17 |
| Argana, | | | | | | | | | | | |
| Saatu keoy, | | | | | | | | | | | |
| Derika, | | | | | | | | | | | |
| Carabash, | | | | | | | | | | | |
| Kaaba keoy, | | | | | | | | | | | |
| Chermook, | | | | | | | | | | | |
| <i>Erzroom</i> , (station) | 31 | 13 | 66 | 2 | 52 | 35 | 87 | | | | 87 |
| Trebizond, | 44 | 20 | 96 | 2 | 36 | 22 | 58 | | | 1 | 59 |
| Chevermeh, | 81 | 25 | 148 | 1 | 28 | 7 | 35 | | | 2 | 37 |
| Heramik, | 30 | 8 | 63 | 1 | 9 | 4 | 13 | | | 4 | 17 |
| Erzingan, | 1 | 1 | 1 | | | | | | | 2 | 2 |
| Melekan, | 10 | 9 | 19 | 1 | 3 | 3 | 6 | | | 1 | 7 |
| <i>Kharpool</i> , (station) | 135 | 60 | 249 | 4 | 48 | 82 | 130 | 22 | 42 | 41 | 235 |
| Bizmeshen, | 16 | 7 | 25 | 1 | 15 | 2 | 17 | | | 13 | 30 |
| Chemishgezek, | 2 | 2 | 2 | 1 | 8 | 1 | 9 | | | 5 | 14 |
| Choonkoosh, | 70 | 50 | 105 | 1 | 35 | 10 | 45 | | | 30 | 75 |
| Geghi, | 30 | 19 | 43 | 1 | 8 | 3 | 11 | | | 6 | 17 |
| Haboosi, | 27 | 18 | 40 | 1 | 16 | 2 | 18 | | | 7 | 25 |
| Hensenik, | 26 | 14 | 48 | 1 | 10 | 14 | 24 | | | 8 | 32 |
| Hoghi, | 27 | 13 | 37 | 1 | 20 | 11 | 31 | | | 9 | 40 |
| Hoelli, | 24 | 12 | 36 | 2 | 35 | 15 | 50 | | | 90 | 140 |
| Hulakegh, | 66 | 34 | 101 | 1 | 22 | 8 | 30 | | | 38 | 30 |
| Ichme, | 59 | 37 | 98 | 1 | 30 | 19 | 49 | | | 6 | 87 |
| Mezereh, | 44 | 25 | 77 | 1 | 10 | 14 | 24 | | | 6 | 80 |
| Morenik, | 1 | 1 | 1 | | | | | | | 4 | 4 |
| Falu, | 39 | 26 | 67 | 1 | 16 | 4 | 20 | | | 12 | 32 |
| Perchenj, | 46 | 28 | 80 | 1 | 32 | 8 | 40 | | | 50 | 90 |
| Peri, | 2 | 2 | 6 | 1 | 1 | 3 | 4 | | | 5 | 9 |
| Shamcooshia, | 18 | 10 | 34 | 1 | 21 | 8 | 29 | | | 3 | 32 |
| Shukhaji, | 4 | 2 | 6 | 1 | 8 | | 8 | | | 2 | 10 |
| Yegheki, | | | | | | | | | | | |
| <i>Mardin</i> , (station) | 88 | 44 | 146 | 1 | 22 | 18 | 40 | 8 | | 5 | 53 |
| Mooul, | 65 | 32 | 100 | 1 | 22 | | 22 | | | | 22 |
| Sert, | 12 | 5 | 15 | 1 | 15 | | 15 | | | | 15 |
| Hassan, | 100 | 60 | 200 | 1 | 20 | 10 | 30 | | | | 30 |
| Gole, | 10 | 7 | 15 | 1 | 6 | | 6 | | | | 6 |
| Kullaat, | 3 | 3 | 5 | 1 | 15 | 5 | 20 | | | | 20 |
| Totals, | | | | 53 | 985 | 536 | 1,521 | 36 | 42 | 412 | 2,011 |

SYRIA MISSION.

BEIRUT.—William M. Thomson, D. D., Henry H. Jessup, *Missionaries*; Mrs. Maria Thomson.—One teacher.

ABEIH.—Simeon H. Calhoun, William Bird, *Missionaries*; Mrs. Emily P. Calhoun, Mrs. Sarah F. Bird.—One native preacher, and two teachers.

SIDON AND HASBEIYA.—William W. Eddy, Philip Berry, *Missionaries*; Mrs. H. M. Eddy, Mrs. M. L. Berry.

TRIPOLI.—Samuel Jessup, George E. Post, M. D., *Missionaries*; Mrs. Ann E. Jessup, Mrs. Sarah E. Post.

In this country.—C. V. A. Van Dyck, M. D., J. E. Ford, J. Lorenzo Lyons, *Missionaries*; Mrs. Julia A. Van Dyck, Mrs. Mary P. Ford, Mrs. Catharine N. Lyons, Miss Adelaide L. Mason.

OUT STATIONS.—Dependent on ABEIH.—*Ain Zehalta*, one licensed preacher, and one teacher; *Aramun*, one teacher; *Shimlan*, one preacher; *Suk el Ghurb*, *Kefr Metta*, one teacher; other places, seven teachers.—TRIPOLI.—*Hums*, one pastor, and one teacher.—SIDON.—*Hasbeiya*, vacant; *Rasheiya*, one preacher, and one teacher; *Ibl*, one teacher; *El Kheiyam*, one preacher, and one teacher; *Deir Mimas*, one teacher; *Tibnin*, one teacher; *Kana*, one teacher; *Alma*, one teacher; *Dibbeye*, one teacher.

4 stations; 15 out-stations; 11 missionaries, two of whom are physicians; 11 female assistant missionaries; 1 native pastor; 5 native preachers; 22 teachers.

Mr. Henry H. Jessup returned to Syria at the close of 1864, and continues to labor at Beirut, in connection with Dr. Thomson. Mr. Calhoun has also returned from a temporary absence with improved health, and resumed his labors at the Abeih seminary and station, the latter, however, being under the special charge of Mr. Bird. Mr. Samuel Jessup and Dr. Post continue at Tripoli. Dr. Van Dyck has arrived in this country, to superintend the work of electrotyping the new version of the Arabic Scriptures, which is to be done by the American Bible Society. Mr. Ford has been obliged to visit the United States on account of his wife's health. His absence, and the continued ill health of Mr. and Mrs. Berry, leave Mr. Eddy alone in the Sidon and Hasbeiya field. Miss Mason has also returned to this country, it not being deemed expedient to continue the female boarding school at Sidon. The health of Mr. Lyons gives but a faint prospect of his being able to return to Syria. The country in general continues to enjoy political peace and outward prosperity, but has been visited by the judgments of the plague, the all-devouring locusts, and the cholera, with the extraordinary panic occasioned by this terrible scourge. Daoud Pasha has been re-appointed to the government of Mt. Lebanon, for a term of years, and this gives promise of continued good order and security in that district. The persecuting spirit of the Turkish Government, with reference to its Mohammedan subjects, has been manifested at Beirut more strongly than at Constantinople,—even, it is feared, to the shedding of blood. Three respectable

Moslems have openly avowed the Christian faith during the last year, one of whom has been secretly put out of the way and another is likely to share the same fate. Of the third it is not known where he is.

EDUCATION.

At the beginning of the year, the mission had under its care twenty-three schools and seminaries, with 440 male and 170 female pupils. The number has since been reduced nearly one-half by a necessary retrenchment. The Abeih seminary for young men has been unusually prosperous. It has not been possible as yet to make the institution strictly theological, as the number of young men at the several stations, who promise well for the ministry, is very small. But careful and thorough instruction in the Bible is daily given, the fruits of which are everywhere apparent.

The progress of female education in the district of Beirut and Lebanon has been such, of late years, under various influences, that it was not deemed expedient by the mission to continue the female boarding school in that quarter, for which two unmarried ladies were sent from this country some years since. One of them returned to the United States, the other, Miss Mason, removed to Sidon, and commenced a school there, to which she devoted herself with the most commendable zeal and faithfulness. Not more than ten pupils were in attendance during the last term, but their progress in study was very satisfactory. It was evident, however, that pupils enough could not be obtained in that district at present, of a character to warrant so large an outlay of funds, and the peculiar exposures incidental to the climate of that region. Such was the prevailing judgment of the mission, and the Prudential Committee taking the same view, Miss Mason has recently come home, though with great reluctance. The native female boarding school at Beirut, under the care of Mr. Araman and Miss Rufka Gregory, has greatly prospered during the year. All the available space is crowded to a degree prejudicial to the health of the pupils, and others are refused admission for want of room. With the approbation of the Prudential Committee the premises hitherto occupied by the press have been devoted to this school, and the press is to be removed to another building adjacent. Both buildings are being enlarged to meet the necessities of the new arrangement.

The expense of these alterations is met by the special fund raised in this country for the school, and the whole will remain, as hitherto, the property of the Board. The Syrian Protestant College, under Dr. Bliss, is expected to go into operation the

coming winter. The College has no direct connection with the Board.

Outside of Beirut, the people, and even the Protestant portion of them, are willing to do but very little for the education of their children; though in some places there is a waking up in this respect.

PRINTING—THE BIBLE.

The translation of the Holy Scriptures into Arabic, upon which Drs. Smith and Van Dyck have bestowed so much labor in the past sixteen years, was completed on the 22d of August, 1864. In March, 1865, the printing of the whole Bible was finished, and the event was duly celebrated by interesting public exercises at Beirut. In this translation, ten different editions of the whole or parts of the Scriptures have been printed, comprising over 40,000 copies, of which over 30,000 have been put into circulation, and nearly all by sale. The demand for the sacred volume, in one form or another, is greater than the mission presses working by steam can meet, and the resolution of the American Bible Society to undertake the work of electrotyping several editions, has given inexpressible relief to the mission, and spread joy throughout the evangelical community of Syria and the East. It is a work well worthy to engage the efforts of that noble institution in this, its jubilee year. There were printed in 1864, 8,662,000 pages of Scripture; nearly double the amount printed in 1863. Of other works, religious and educational, (not including those printed as job work,) 512,800 pages were printed. Two hundred copies of the first three chapters of John have been printed in raised letters, for the blind.

The volumes put into circulation in 1864 were 7,200 copies of the Sacred Scriptures, and 4,900 copies of other books. Several valuable works are out of print, and new works are much needed, but the press is not able to meet the demand. The issues of the Beirut press are still called for on the southern and eastern coasts of Arabia, and in India; and a box of them has been sent to the interior of Africa.

THE STATIONS.

The Arabic congregations in *Beirut* continue very full, and the chapel has for a long time been so crowded that the brethren have been obliged to enlarge the space, by building an additional wing to accommodate the female attendants. The church has been increased by the addition of several members. According to arrangements made with the Missionary Committee of the Church of Scotland, the English service has been trans-

ferred to their chaplain, the Rev. James Robertson, who also devotes himself to pastoral labor among the English-speaking residents, and looks after the spiritual welfare of British seamen in port. This proves a most seasonable relief to the members of the station, and gives great satisfaction in all respects. The pressure of work, in the ordinary and extraordinary duties of the station, is still very great, however, and the departure of Dr. Van Dyck leaves so heavy a burden upon the remaining brethren that they are in imminent danger of being broken down, especially Mr. Jessup, unless speedy relief can be obtained from some quarter.

The necessary absence of Mr. Calhoun from *Abeih*, and the feebleness of Mr. Bird's health during a part of the time under review, have retarded the work not a little. In the church, the state of religion has not been as active and aggressive as formerly. Several new members have been admitted, but three others have fallen away, and one has been dismissed by letter to the church in Cairo. Preaching has been maintained, by the aid of native helpers, in five different places during the year, with congregations about the same as heretofore. The *Abeih* pulpit was supplied with acceptance, for several months, by Mr. Suleba Jerwan, now native pastor of the church at Hums.

The Druze High School, which is under the special patronage of His Excellency, Daoud Pasha, and is supported by Druze funds, continues to prosper, under the able superintendence of its Protestant Christian principal, a graduate of our seminary. A fine building has been erected at an expense of \$4,000 (in gold). It is not, of course, a religious institution, but is performing an important part in the enlightenment of the Druze community.

The annual report of the *Sidon* and *Hasbeiya* station, for 1864, notices the dedication of the new chapel in Sidon, and the death of Tannus El Haddad, the oldest and most esteemed native helper in the Syria mission, after more than thirty years efficient labor. "A guileless, spiritual man; whose lovely spirit disarmed the enmity even of those who most hated his religion. The church of Christ in Syria owes much to the holy life and faithful teaching of this man of God. The missionaries owe much. He long upheld their hands by the strength of his affection and sympathy."

Two persons have been admitted to the church in Sidon, and one in Alma. A neat chapel in Cana has been dedicated, and others are in process of erection at Ibl and Rasheiya. The Evangelical Church of Hasbeiya and Rasheiya has been reorganized with eleven members, comprising only those who remained faithful through the severe trials attendant upon the massacres of 1860 and the subsequent changes. A faithful

colporter labors in this field, supported by the American Bible Society.

An interesting movement appeared in Dibbeye, a Maronite village of Lebanon, twelve miles north-east of Sidon, noted as the home of two Maronite bishops. For some months a flourishing school was maintained there, and numbers of the villagers listened with interest to the truth. But this was too much for the haughty bishops to endure in their own town, and they compassed sea and land to quench the light that was shining so brightly. Their influence with the Government enabled them to persecute and intimidate the feeble disciples, and all but three or four turned back. These few, however, remain faithful, and the leaven is working.

The important field occupied by the station at *Tripoli* includes three cities and many hundreds of villages, extending five days' journey from north to south, and is opening and developing rapidly. The seed sown in past years, with so much toil and patience, is beginning to bring forth fruit. In the city itself, the chapel has been re-opened, with an attendance varying from twenty-five to seventy-five persons,—worthy young men. During the absence of the missionaries in summer, a number of enlightened young men from the Greek church formed a society for the study of the Bible, but their proceedings were soon interrupted by authority of the bishop, who also denied their request for a priest to instruct them in the Scriptures. They still come to the houses of the missionaries and to the chapel. North and east of Tripoli the work is growing, and interesting tours have been made by the missionaries and some of the native brethren. The usual opposition to the truth has been awakened, and some of the converts have endured fierce persecution from their kindred and fellow-townsmen. In the district of Safeeta, about five hundred have embraced the Protestant faith in one body, sending sixty of their chief men as a deputation to Tripoli, to seek instruction and aid from the missionaries. They are of various sects, including a number of the wild Nusaireyeh. Their motive was to obtain relief from oppression, but God seems to have overruled their selfishness, as in so many other cases, for their spiritual enlightenment, and while the mass of them can hardly be expected to remain firm, there is much hope for individuals.

The aspect of things in Hums is very cheering, and the progress substantial. The Protestants there for a long time resisted the settlement of a native pastor, hoping to obtain the residence among them of an American missionary. They have now abandoned this worldly policy, and cordially welcomed Mr. Suleba Jerwan, whose ordination to the ministry was noticed in the last Annual Report. Having married a pious and excellent

wife, formerly a pupil in Mr. Bird's family, he is aided by her in his labors, especially in the instruction of the women. A flourishing school for girls is taught by one of the graduates of Mrs. Watson's school in Shemlan. In June last a church was formed in Hums, consisting of eight members, and Suleba was installed as their pastor, by a delegation from the mission and representatives of the native churches of Beirut and Abeih. Several other candidates were to be received into the church at the next communion service.

GENERAL SUMMARY.

Eleven persons were admitted to the churches of Syria in 1864, and a larger number in the first half of 1865. The development of a native ministry continues to occupy the anxious attention of the mission; as yet with small results compared with some other fields. The mission is much weakened in force by the absence or feeble health of several members, and greatly needs reinforcement. Jesuit opposition waxes more violent and bitter. The development of spiritual life in the community and church is slow, but the Word of God is being widely diffused, and the general aspect of the work is that of steady though slow progress, in the face of mighty obstacles, and foes visible and invisible, who contest the ground inch by inch.

NESTORIAN MISSION.

OROMIAH.—George W. Coan, Samuel A. Rhea, Benjamin Labaree, *Missionaries*; Mrs. S. P. Coan, Mrs. Sarah J. Rhea, Mrs. Elizabeth W. Labaree, Miss Mary Susan Rice, *Teacher*.—Four native preachers and two teachers.

SEIR.—Justin Perkins, D. D., John H. Shedd, *Missionaries*; Mrs. Sarah J. Shedd.—Two native preachers and two teachers.

In this country.—Joseph G. Cochran, *Missionary*; Mrs. C. B. Perkins, Mrs. Catharine M. Wright, Mrs. Deborah P. Cochran, Miss Harriet N. Crawford.

OUT-STATIONS.—61 out-stations are reported, in connection with which there are employed 68 preachers, 36 of whom are also teachers, and 17 other teachers. Of these out-stations, 22, with 23 preachers, one of whom is also a teacher, are in the mountain field.

2 stations; 61 out-stations; 6 missionaries; 9 female assistant missionaries; 74 native preachers at stations and out-stations, 36 of whom are also teachers; 1 catechist, and 21 teachers.

Mr. Cochran, after an absence of eighteen years, is now in this country with his family, but expects to return again to Persia. Miss Crawford, having suffered from protracted illness, has also returned to her native land. Miss Lucy M. Wright,

who accompanied her father to Persia last autumn, has, since his death, rejoined her afflicted mother and family in the United States.

In the death of Dr. Wright, the mission has again to mourn the loss of one of its oldest, most beloved and useful missionaries, who had shared largely the toils and varied fortunes of the mission for more than twenty years of actual residence in the field. After a reluctant detention of four years in America, he had scarcely rejoined his associates, and received the greetings of his numerous Christian and Mussulman acquaintances, when he was attacked with typhus fever, and after an illness of eleven days, was released from earthly sufferings on the fourth of January last. By a long life of successful labors, he had borne witness for his divine Lord in that dark land. The youngest son of Mr. and Mrs. Rhea, and three of the most godly and useful native helpers, have been added to the unusually large list of mortalities for the year.

UNSUCCESSFUL PERSECUTIONS.

The last year has witnessed the signal renewal, and not less striking failure, of hostile attempts upon the mission. A governmental agent, after a temporary absence, returned to Oroomiah with the avowed object of spying out and assailing the work of the mission in all possible ways, but after he had considerably annoyed many of the friends of the truth for a time, Providence brought his career to an abrupt and disgraceful termination. The last advices report him apprehended and on his way to the capital, to answer for the mal-treatment of Christians whom he professedly came to shelter from Mohammedan oppression. It is probable that the mission is in a considerable degree indebted to the interference of the British Embassy, at the suggestion of the Evangelical Alliance, for this result. The avowals and efforts of the agent apparently reveal a new policy on the part of Government. Instead of contemptuously ignoring the evangelical party, as heretofore, they now seem to recognize them as an existing sect in the country, assailable only by indirect means and artful restrictions.

DISTRICT OF BARANDOOZ—PROGRESS.

Mr. Cochran, in reporting a meeting of the helpers of the southern section of the Oroomiah field, embracing the districts of Barandooz and Sooldooz, says: "My thoughts ran back to my first visits to these villages, seventeen years ago, and many marked contrasts were readily made. Then, so far as we know, only one pious man could be found on the whole plain, and he was a convert in the revival at Geog Tapa, in 1846. No

pious helper had been located there, nor had more than three of the present preachers even entered the seminary. * * * But the gospel has more than made its mark. It has truly won a large place in some of these villages, and also in the thoughts and estimation of the Mussulmans themselves. The aged priest Yoosip, of Dizza-Takka, remarked at our last concert, that robbery, burglary and other crimes, had lessened more than half within the time mentioned, and that leading Mussulmans were now bearing witness to the good results of the gospel.

“The statistics gathered at this meeting show sixteen helpers and as many regular congregations, furnishing an aggregate of six hundred attendants, who now listen weekly to the messages of life; and in all, including the village of Seir (not the seminary), one hundred and seventy-four communicants have been received, of whom eight have been excommunicated. These results, though not what we could desire, still afford encouragement, especially when we consider that nearly all the helpers have been educated wholly within the time mentioned, and one-third at least have not been located two years.”

THE SEMINARIES AND SCHOOLS.

The annual report of the mission furnishes the following encouraging statistics of these institutions. “Our male seminary has graduated ninety-nine pupils, of whom ninety-two have been received to our communion. The female seminary has graduated fifty-five, of whom forty-eight are communicants. Of those who have been connected with the male seminary a year or more, one hundred and forty-three are communicants, while of those similarly connected with the female seminary, eighty are communicants; yet probably not half a dozen of these were converted previous to entering these institutions. The total of these is two hundred and twenty-three communicants, out of six hundred and thirty-three, our whole number, or more than one-third of the whole; thus giving, as you will observe, no small importance to the seminaries as direct, converting agencies, not to speak of their essential importance in supplying helpers, and carrying forward the work generally.” The number of pupils now reported is forty-one in the male and forty-nine in the female seminary. In fifty-one common schools there are nine hundred and fifty-seven scholars.

BIBLE READERS.

Respecting this class of helpers, Dr. Perkins writes: “You refer with interest to our Bible readers. I am more and more impressed with the value of this instrumentality. It is the testimony of some of our native preachers, that the Bible

women accomplish more than themselves, in the same fields. They certainly reach many with the word of life whom the customs of society forbid our preachers to approach; and though their labors are attended with little general observation, we have abundant proof that they are like the noiseless dew of heaven, nourishing many a plant of righteousness for the garden of God. About twenty of these humble laborers are at present employed, at the low rate of a dollar and a half a month, being expected to spend half of each day in the work."

The year has been one of more than average prosperity and growth. Seventy-one accessions to the church have been made, making the whole number from the beginning, six hundred and thirty-three; and judging from the number of candidates, more than one hundred accessions may be expected the current year. There are now five hundred and ninety-five communicants. Under this head the annual report further says: "We may gratefully record seasons of marked and refreshing interest in both our seminaries, and considerable special interest in several villages. The female seminary has been blest with a deeper and longer continued special interest than had been experienced for several years. The average attendance in the village congregations has been slightly increased, and though some disaffection for a time appeared, the differences and apparent alienations have been healed, and harmony and love, so far as we know, everywhere prevail."

THE MOUNTAINS.

Mr. Shedd, accompanied by Mr. Coan, made an extensive tour through the mountain districts. They made the circuit of Barandooz, the plain of the Tigris, Mosul, Botan, and Amadia, returning by the way of Gawar, the former residence of missionary families. An interesting meeting of the mountain helpers was held at Amadia, in connection with their visit, at which about twenty assembled, the wives of several accompanying them. Of this gathering Mr. Coan remarks: "It was a delightful meeting, harmonious throughout, and pervaded by the spirit of Christ. Such a meeting cannot fail to do great good, and its influence will be felt, I doubt not, through the year, in all the mountain field."

The mountain work is at present embarrassed, and even seriously threatened, by the want of governmental protection. The Turks have little success in subduing the wild tribes of Koords and independent Nestorians, so that the lives and property of our helpers have been endangered, both by Koordish robbers, and Nestorian persecutors. Mr. Coan states that, in going to their meeting, three of the helpers were "stripped, and

their lives threatened, by the chief of Gundikta, who proclaimed aloud that he had just been promoted to his office by the Patriarch, with the injunction to plunder, beat, and kill the missionaries and their helpers, if they showed themselves in Tekhoma." Messrs. Coan and Shedd did not think it safe to return by way of Tekhoma, much as they desired to visit that and the adjoining districts. Mr. Coan remarks: "It was a sore trial to us to return home around our field, but we had too sad evidence that when once the passions of the 'Asheret' are aroused, life is not counted of any worth, and they would shoot a man as quickly as they would a dog. We are not without hope that the Turkish Government will ere long cause its power to be felt in these regions."

SOUTHERN ASIA.

MAHRATTA MISSION.

BOMBAY.—(In charge of Mr. Harding.) Temporarily there, William Wood, *Missionary*; Mrs. Elizabeth P. Wood.—One native pastor, and one helper.

AHMEDNUGGER.—Henry Ballantine, Allen Hazen, *Missionaries*; Mrs. Elizabeth D. Ballantine, Mrs. Martha R. Hazen, Mrs. Catharine J. Chapin.—One native pastor, and sixteen helpers at the station and out-stations.

RAHOORI.—Amos Abbott, *Missionary*; Mrs. Anstice W. Abbott.—One licensed preacher, and thirteen helpers.

KHOKAR.—Henry J. Bruce, *Missionary*; Mrs. Hepzibeth P. Bruce.—One native pastor, and twelve helpers.

PIMPLUS.—(Vacant.) Eight helpers.

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

SEROOR.—(In charge of Mr. Hazen.) One native pastor, and ten helpers.

SATABA.—Sendol B. Munger, Samuel C. Dean, *Missionaries*; Mrs. Sarah S. Munger, Mrs. Augusta E. Dean, Mrs. Mary L. Graves.—Four helpers.

SHOLAPOOR.—Charles Harding, *Missionary*; Mrs. Julia M. Harding.—One licensed preacher, and four helpers.

In this country.—Lemuel Bissell, William P. Barker, *Missionaries*; Mrs. Mary E. Bissell.

OUT-STATIONS.—Connected with AHMEDNUGGER,—Five; RAHOORI,—Seven; KHOKAR,—Ten; PIMPLUS,—Five; WADALE,—Twelve; SEROOR,—Seven; SATABA,—One; SHOLAPOOR,—Two.

9 stations; 49 out-stations; 11 missionaries; 12 female assistant missionaries; 4 native pastors; 4 licensed preachers; 82 native helpers.

The year under review has been one of bereavement and trial to the little missionary band in the Mahratta field. Mr. and Mrs. William W. Chapin joined the mission in May, 1864. They applied themselves earnestly to the acquisition of the language, and at the end of the year he was placed in charge of the Pimplus District. The cheerfulness and zeal with which he entered upon his work had awakened hopes of his great usefulness; but in less than three months the Master called him to a higher sphere of labor. He died of diphtheria, March 22, at Ahmednuggur, whither he had gone for medical advice. Thus is the Pimplus station, in the second year of its occupation also, as it was in the first, deprived of a faithful laborer by death. Mrs. Chapin remains at Ahmednuggur, continuing her study of the Mahratta language; and she has also commenced systematic labors in connection with a school for girls.

Two young children, the only son of Mr. Barker and the eldest son of Mr. Fairbank, were suddenly removed by death, and several families in the native Christian community have been severely afflicted.

In March of this year, Mr. Henry W. Ballantine, of Bombay, who joined the mission two years before, was constrained, by the severe illness of his wife, to accompany her to America, where they arrived in May. As her health forbids the hope of her being able to return to India, Mr. Ballantine has felt obliged, though with great reluctance, to ask a release from his connection with the Board. He had made great proficiency in the language, and left with the more regret as there was no one to take his place. Mr. Barker, under the pressure of bereavement and ill health, has been compelled to leave India for a time. He sailed from Bombay in an English ship bound to New York, April 3d, with his only child and two children of other members of the mission, and reached this country, August 14th. Mr. Wood left on his return to India, May 4, accompanied by Mrs. Wood, who goes out for the first time. They arrived at Bombay on the 3d of August.

CHURCHES.

The subjoined table presents the statistics of the churches for 1864. One new church was organized at Sholapoor, making the present number twenty-three. Thirty-eight persons were received to the communion of these churches during the year, but twenty-seven were excommunicated, and seventeen removed by death, so that there was no numerical increase in the membership. Including the baptized children, however, there was an increase of twelve in the native Christian community, which now numbers eleven hundred and seven.

| CHURCHES. | Members, January 1, 1864. | | Received on profession. | Received by letter. | Dismissed to other churches. | Excommunicated. | Died. | Members, December 31. | | | |
|-----------------------------|---------------------------|-------------------------|-------------------------|---------------------|------------------------------|-----------------|-------|----------------------------|--------------------------------------|---------------------------------------|--|
| | Members, January 1, 1864. | Received on profession. | | | | | | Children baptized in 1864. | Baptized children rec. to communion. | Number of baptized children, Dec. 31. | |
| Bombay, | 29 | 1 | . | 1 | 2 | 1 | 26 | 2 | . | 14 | |
| Ahmednuggur, 1st, | 120 | 16 | 1 | 8 | . | 2 | 127 | 9 | 5 | 83 | |
| " 2d, | 35 | 4 | . | 2 | . | . | 37 | 1 | 1 | 17 | |
| Seroor, | 33 | 3 | 1 | 1 | . | 1 | 35 | 4 | 2 | 36 | |
| Khokar, | 59 | . | 1 | 2 | 12 | . | 46 | 2 | . | 90 | |
| Shingvay, | 23 | 1 | 1 | . | . | 3 | 22 | 2 | 1 | 17 | |
| Chanday, | 45 | 2 | . | 1 | . | 2 | 44 | 4 | 3 | 34 | |
| Lonee, | 10 | . | . | . | . | . | 10 | . | . | 6 | |
| Kolgaum, | 20 | . | . | . | . | . | 20 | 3 | . | 18 | |
| Dedgaum, | 37 | . | . | . | . | 1 | 36 | . | . | 36 | |
| Gahoo, | 26 | . | . | . | 3 | 1 | 22 | 3 | . | 13 | |
| Panchegaum, | 19 | . | . | 2 | . | . | 17 | 3 | . | 16 | |
| Kendal, | 23 | . | . | . | 1 | . | 22 | 3 | . | 11 | |
| Wambooree, | 29 | 1 | . | . | 3 | 1 | 26 | 2 | . | 14 | |
| Shingave, | 21 | 2 | . | . | . | 1 | 22 | 2 | 1 | 10 | |
| Wadgaum, | 6 | . | . | . | . | . | 6 | . | . | 7 | |
| Satral, | 15 | . | 7 | . | . | 2 | 19 | . | . | 8 | |
| Rahoori, | 13 | . | . | . | . | 1 | 11 | . | . | 3 | |
| Newasse, | 16 | 3 | . | . | 1 | . | 18 | 1 | . | 13 | |
| Sonai, | 26 | 1 | . | . | . | 1 | 26 | 1 | . | 8 | |
| Padhegaum, | 16 | . | . | . | 1 | . | 15 | . | . | 10 | |
| Satara, | 11 | . | . | . | 2 | . | 9 | . | . | 8 | |
| Sholapoor, | . | 4 | 11 | . | . | . | 15 | . | 1 | 4 | |
| Total, | 632 | 38 | 22 | 17 | 27 | 17 | 631 | 43 | 14 | 476 | |

The Ecclesiastical Union of the pastors and churches, referred to in last year's Report as in progress, has been carried out so far as to provide a basis of union and rules of action, which were approved by the missionaries and native pastors, and sent around to the churches for their adoption. Two or three articles in this basis will show the character of the Union.

"*Art. 3.* The business of the Union shall be conducted by meetings of the pastors and one delegate from each church connected with the Union; these meetings to be called the meeting of the *Wadil Sabha*, or assembly of the presbyters and delegates. Missionaries may sit with the assembly as corresponding members, entitled to take part in the discussions, but not to vote.

"*Art. 4.* It belongs to the assembly to give their opinion on questions brought before it by the churches, and references made to it in regard to general principles, whether of doctrine or morals; also, to examine and license candidates for the holy ministry, and to withdraw license when advisable; to ordain, install, remove, and judge ministers connected with the churches belonging to the Union; to condemn erroneous opinions which

injure the piety and peace of the church; to unite or divide churches at the request of the people, and to form and receive new churches; and in general, to order whatever pertains to the common interests of the churches connected with the Union.

“*Art. 5.* It does not belong to the assembly to hear and decide appeals from the churches in regard to the discipline of private members. At the same time it may be proper for a church to apply to the assembly for its opinion as to the general principles on which they may proceed in a case of discipline.”

The first annual meeting of the Union is to be held in October of the present year. There seems good reason to hope that the peace and general prosperity of the churches will be greatly promoted by their being thus united.

Reference is made, in the reports of some of the missionaries, to an evil prevailing in their churches,—a disposition on the part of Christians to marry their children with those of their heathen friends. The accessions to the churches from the Mahar caste are so numerous, and in some districts they are so exclusively from that caste, that it seems not to isolate them so much from their heathen neighbors as in other places, where the church is composed of men from all castes. In the latter case, a Christian will seldom find any of his caste-people disposed to contract marriages with his family; but where nearly all the Christians were originally Mahars, the latter seem willing to do this. They, however, insist upon the idolatrous and foolish rites of heathenism in the marriage ceremony, and these alliances thus become a snare to the Christians, drawing them into sin. Most of the excommunications, the past year, were for this sin. The *simplicity* of the marriage ceremony of Christians seems to be the principal objection to it; the orientals feeling that a rite which has no pomp and show has no validity.

Measures have been adopted by the mission with a view to developing self-support in the churches. The reports show, that in most of the churches something has been contributed for the support of the pastor, or of a catechist sent out by the “Home Missionary Society” of the church. Some of the churches sent out a missionary for more than half the year. If the sums received were small, they were given out of deep poverty. As in past years so also this year, at the annual meeting, many brought offerings of money or ornaments for the missionary cause. The whole sum given and pledged was not far from three hundred rupees. “This was not given on the impulse of the moment. The greater part of it was brought to the meeting for the purpose of being given to the Lord. It was the deliberate design of the giver to consecrate it to His work.”

SCHOOLS.

The training schools at Ahmednuggur were unusually large in 1864. Special donations for this purpose, by those interested in the schools, enabled the missionaries to bring in many young men who were longing for the privilege, and also a larger number of girls than usual. Several, from both schools, were received to the church during the year. "The teachers," says Mr. Hazen, "have been faithful, but the classes have been too large for the best improvement of the scholars." There is also great need of a better building, with recitation rooms and apparatus.

The Christian Vernacular Education Society has decided to establish one of its training schools at Ahmednuggur, and a teacher has been sent out from England to take charge of it. It is hoped that this agency may render important service in the preparation of vernacular Christian teachers.

HIGH CASTE AND LOW CASTE.

The success of the gospel in the Mahratta country has not been confined to any one class. In Bombay, Ahmednuggur, and other cities, and to some extent in the villages, there have been considerable accessions from the Brahmins and other high castes, but in some of the districts the churches are composed almost wholly of people from the Mahar caste. These are looked upon as outcasts by the higher classes; though there are still lower degrees in the caste scale, those belonging to which are despised as outcasts by the poor Mahars. It is easy to see that where the Christians are all from this one caste, others of the same class find it less a trial to join them; the change in their social position is not great. But while the way is more open to this class, (only about one twelfth of the whole population,) it is an additional obstacle to inquirers among the higher classes. The shock to their social status, in embracing Christianity, is terrible; for social position among the Hindoos is determined by caste, and to unite with a company of *Mahar* Christians would seem to a Brahmin a formidable descent from the high place now accorded him. Mr. Abbott, in the Rahoori District, finds this a great obstacle to the progress of the truth among the higher castes; and doubtless other missionaries meet it to some extent. In some places, however, the obstacle seems to be overcome, in a measure, by the increased intelligence and strength of character of the Christian teacher. Mr. Ballantine gives one example of this. "The school at Wadgaum, although like the other village schools taught by a Christian who came from the Mahar caste, is attended by boys of the highest castes in the village. The Brahmins, Koonabees, [cultivators,]

including the Pateels or headmen, and Wanees, [merchants,] all send their children, and are much interested in the progress of the scholars. The teacher, who is the catechist at that place, is very much liked by all the villagers, and is exerting a great influence on all around him." Mr. Fairbank also mentions one village in which "the people are so much interested, that all castes have joined in asking the mission to help them build a school-house, on a spot between the town and the Mahar quarter, promising to send their children without regarding the distinctions of caste, to be instructed by the Christian teacher." It seems probable that in this way the prejudices of the higher castes will gradually give way before the superior intelligence of the educated Christians, and that they will be led to avail themselves of the advantages which the Christian schools afford. A large company of native gentlemen were present at the examination of the training schools at Ahmednuggur, last October, and the impression made upon their minds is shown in an account of the examination written by one of them, himself a Brahmin, and printed in a native paper at Ahmednuggur. A few short extracts will show the spirit of the article.

"These girls have completely refuted the notion that Brahmins alone are capable of acquiring knowledge, and that Shoodras can never expect to attain the same level with them. For these girls are the children of the lowest castes, like Mahars. Yet if we look at their pronounciation and their whole bearing, one would never dream that they belong to those classes which the Brahmins, in their pride, call low. We congratulate the mission on the success of this school. . . . The boys and girls of Mahars now receive an education which the boys and girls of Jaghirdars and Joshees, of Koolkurnees and Pateels, (the highest officers in villages,) of the very towns to which these Mahars originally belonged, do not receive. The daughters of these Mahars would even put to blush the wifes of our greatest Rajahs. . . . The Mahars look upon the Brahmins and other high castes as their great oppressors, and anxious to keep them down under their feet; and they feel that the missionaries have been sent of God to be their deliverers; and who can deny that they are right in this opinion? Our people may refuse to give attention to this matter, and may utterly despise these Christians because they are few, but no one can say what the results of this elevation of the Mahars may be. They will certainly be great."

Mr. Ballantine well remarks: "This whole extract is important, inasmuch as it shows how educated natives view our educational efforts and the results which they see produced by them. There is no doubt that the writer is correct, when he says that our schools are training up an entirely new class of

men to take the front ranks in the community, as those who have hitherto taken the lead must give way to men whom a short time ago they would have disdained to set with the dogs of their flock. Thus God is overturning and overturning here, as in other countries, upheaving the masses and re-arranging the elements of society, until He shall come whose right it is to reign."

BOMBAY.

This station has been of late without a missionary, being temporarily in charge of Mr. Harding, who is at Sholapoor, two hundred and seventy-five miles away, but connected with Bombay, by railroad. Mr. Wood, since his return, remains there for a time. Ramkrishnapunt, the pastor of the church, is the oldest native pastor in the mission. He is a man of talent and experience, and has the respect of all who know him. From the testimony of others, as well as from his own report, it would seem that he is abundant in labors. Notwithstanding the high prices which have prevailed, and the expensiveness of living, the church contributed more for the support of their pastor, and other objects of benevolence, than in any former year. Three persons are noticed in the report as having died within the year, one of them being the pastor's daughter, ten years old. These died in the faith, bearing testimony in their last hours to the worth of a hope in Jesus. Both Mr. H. W. Ballantine, who has just left this city, and Mr. Harding who now has charge of the work there, urge strong reasons why Bombay should still be retained as a station, and an able missionary should be sent there without delay.

SATARA AND SHOLAPOOR.

As suggested in last year's Report, the brethren at Satara are taking measures for the occupation of a station in the villages. A favorable position has been found at Booring, fifteen miles north of Satara. "The location is a good one. It is near the Krishna river, and in the midst of a dense population. There are more than two hundred villages within ten miles of the place." Many of these have been already visited by Mr. Dean, on his tours, and good congregations were addressed. There seems every reason to believe that faithful labor, bestowed here, will secure a precious harvest.

Mr. Harding is still the only missionary at Sholapoor. Three persons were received to the church on profession of their faith, and at the close of the year it numbered fifteen members. Three vernacular schools were sustained, though the numbers in attendance were not large. At Koombhari, it is said, "most of the boys, though laboring hard during the day, are regular

at their studies in the evening, and considering the time spent, they have made excellent progress." Two months of the year were spent in itinerating, a kind of labor which is felt to be, yearly, more interesting and important, and of which much more is needed than can be done by a single missionary. Much labor has been bestowed upon the out-station at Barsee. The three persons received to the church were from that place. "At the close of the year we could number about a dozen inquirers, who have lost confidence in their ancestral gods, and regard Christianity as the true religion. In reviewing the labors of the year as a whole, we have much reason for encouragement, while, at the same time, the vast work yet to be done,—the ignorance, vice, and debasing superstitious prevailing around us,—urge us on to more earnest effort for this perishing people."

LIBERAL DONATIONS—REINFORCEMENTS NEEDED.

Mention has been made in former reports from this field, of generous donations received from the friends of missions in the Mahratta country. The report for 1864 also acknowledges such assistance. When the high rates of exchange prevailed last year, and apprehensions were felt that the receipts of the Board might fall short of its necessities, an appeal for aid was issued by the missionaries, which met with a noble response. The merchants of Bombay, both native and English, and other friends, made liberal donations, and in all nearly 16,000 rupees were received. Several thousand rupees of this sum were contributed by natives, professed enemies of Christianity, who yet, in this time of need, voluntarily gave thousands of rupees to sustain the missionaries, and continue their schools, preaching, and other operations. Does not this show a deep conviction in their hearts that Christianity is true, and that the missionaries are benefactors of their countrymen? By the help of these timely contributions, the brethren were enabled to carry on their operations for the year without any serious retrenchment.

Letters from the missionaries, the present year, have repeatedly urged their need of reinforcements. Within the space of a single month, two were compelled by sickness, to leave; a third was removed by death, and the health of another was so impaired that for weeks he had been unable to attend to his ordinary duties. Of the nine missionaries now in the field, three joined the mission about thirty years ago, and three others nearly twenty years ago; yet several of these, besides their own appropriate work, have now resting upon them the burden of superintending vacant districts. Bombay is without a permanent missionary; the Pimplus station is vacant; Seroor and Kolgaum, with their two hundred villages, have

been waiting since 1860 for some one to occupy them; and Sholapoor, with its seventy-five thousand people, and a large region around it which might furnish half a dozen districts, each with ample work for a missionary, has but one. Not only can no advantage be taken of new openings, but the stations already occupied, for many years, cannot now be manned. The brethren can only pray "the Lord of the harvest, that He will send forth laborers into his harvest."

MADRAS MISSION.

CHINTADREPETTAH.—One native preacher and seven teachers.

ROYAPOORAM.—Phinehas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.—One native preacher and four teachers.

BLACK TOWN.—The Printing Establishment is within the walled city.

In the United States.—Mrs. Ellen A. Winslow.

3 stations; 1 printer; 2 female assistant missionaries; 11 teachers.

The Head of the Church has seen fit to call to himself the venerable originator and only clerical member of this mission, the Rev. Miron Winslow, D. D. The declining health of Dr. Winslow has for sometime made this a probable event, but it cannot be contemplated without a feeling that a great and good man has fallen in Israel. Entering India's vast missionary field in the year 1819, his term of service was protracted to October 22, 1864,—wanting only five years of half a century. He died at Cape Town, South Africa, on his way home with Mrs. Winslow. His great literary work, the Tamil and English Dictionary, said to be the most elaborate and complete Dictionary hitherto prepared in any of the India languages, next to the Sanscrit Lexicon of Prof. Wilson, was completed in 1862. Of this revered servant of Christ it may truly be said, that he was faithful unto death.

The printing for 1864 amounted to 17,670,363 pages, of which more than nine millions were of the Holy Scriptures. The Royapooram and Chintadrepettah stations are inconveniently separated by the walled city; and it has been deemed expedient, all things considered, since the death of Dr. Winslow, to transfer the latter to the mission of the Church Missionary Society.

MADURA MISSION.

MADURA.—John Rendall, *Missionary*; Nathan L. Lord, M. D., *Missionary Physician*; Mrs. Jane B. Rendall, Mrs. Laura W. Lord.—One native pastor, ten catechists, two readers, three teachers in boarding school, seven school-masters, and three school-mistresses.

DINDIGUL.—Edward Chester, *Missionary*; Mrs. Sophia Chester.—One native pastor, five catechists, five readers, nine school-masters, and one school-mistress.

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

TIRUPUVANAM.—(In charge of Mr. Capron,) three catechists, three school-masters, and one school-mistress.

MANDAPASALIE.—(In charge of Mr. Chandler.)—Three native pastors, seventeen catechists, eleven readers, and seven school-masters.

MELUR.—Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell.—Four catechists, and five school-masters.

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

BATTALAGUNDU.—George T. Washburn, *Missionary*; Mrs. Elizabeth E. Washburn.—Six catechists, one reader, six school-masters, and one school-mistress.

MANA MADURA.—William B. Capron, *Missionary*; Mrs. Sarah B. Capron.—Two catechists.

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

SIVAGUNGA.—(In charge of Mr. Capron.)—Two catechists.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Emily F. Tracy.—One catechist, four teachers in the seminary, and one school-master.

KAMBAM.—Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes.—Fifteen catechists, fourteen school-masters, and one school-mistress.

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

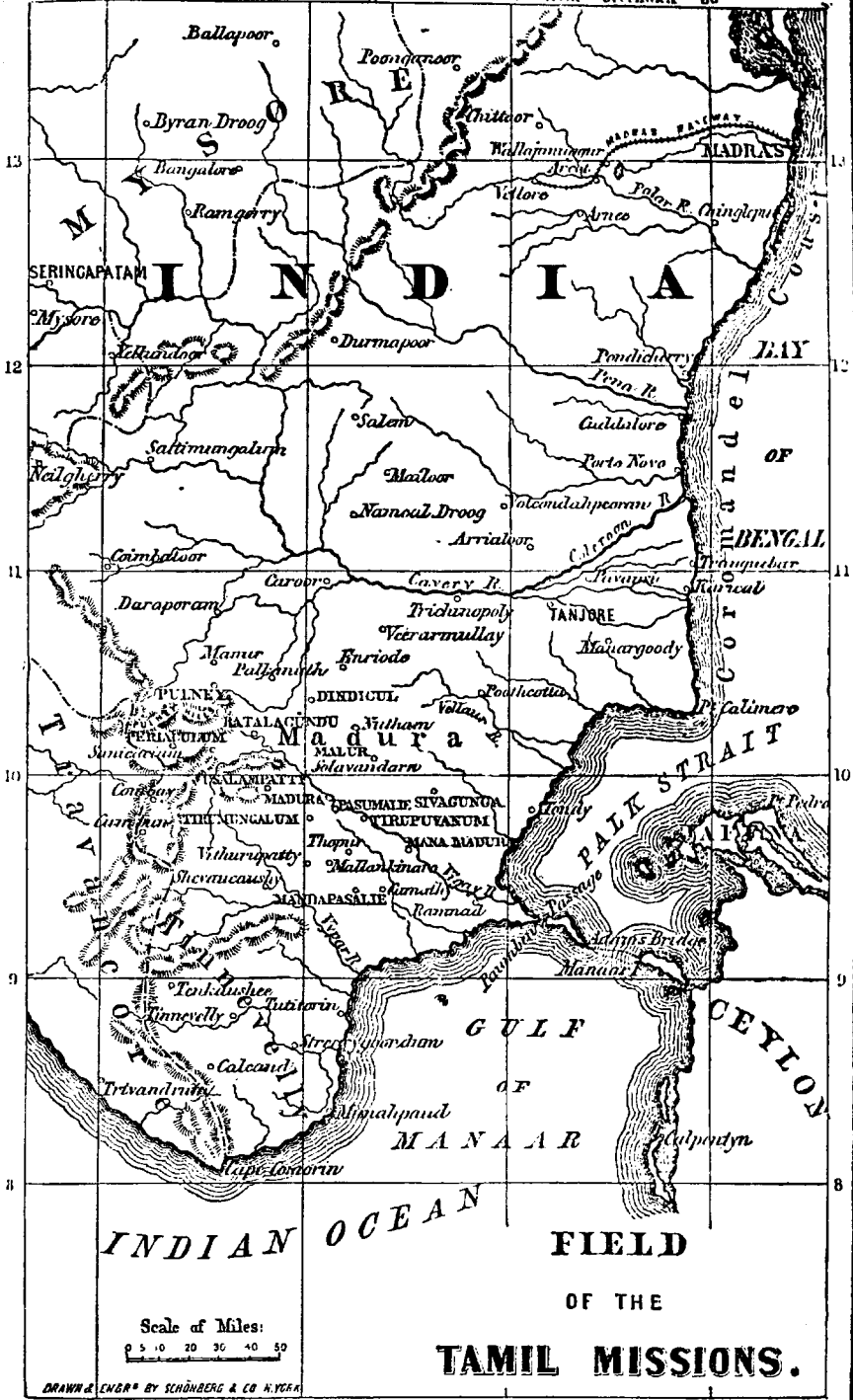
In this country.—James Herrick, Horace S. Taylor, *Missionaries*; Mrs. Elizabeth H. Herrick, and Mrs. Martha S. Taylor.

14 stations; 12 missionaries, one a physician; 12 female assistant missionaries; 7 native pastors; 82 native preachers and catechists; 25 readers; 7 teachers in seminary and boarding school; 58 school-masters; 13 school-mistresses.

Mr. and Mrs. Taylor sailed from Madras, February 28th, and reached this country, July 25, 1865. Mr. Taylor has resided more than twenty years in India, and the health of both required the visit. Mr. Webb, whose return was noticed in the last Report, has been constrained by the state of his health to ask for a release from his connection with the Board, and his request has been granted.

DEATH OF A NATIVE PASTOR.

Pastor Yasadean, of the Mandapasalie station, died in the latter part of 1864, having been ordained about seven years. Mr.



SERINCAPATAM

Mysore

Kalgherry

Daraporam

PULNEY

MAHARAJAPURAM

Tanjore

Trivandrum

INDIAN OCEAN

Ballapoor

Byran Droog

Bangalore

Ramnary

Akkalur

Saltimungalur

Manur

PERLAMPATTI

Vilurupatty

Shevaucally

Tenkudussee

Trivandrum

Calcutta

INDIAN OCEAN

Poongoor

Whittoor

Wallojannur

Vellore

Durmapoor

Salem

Maloor

Nannool Droog

Arrialoor

Tridunopoly

Veerarmullay

Madurai

MALUR

Thoppu

Mallankinara

MANDAPASALLE

Tanjore

Trivandrum

Alupapud

MANAAR

INDIAN OCEAN

MADRAS RAILWAY

Wallojannur

Vellore

Arnee

Pondicherry

Penu R.

Cuddalore

Puro Nova

Tateendalheppan R.

Arrialoor

Cavery R.

Tridunopoly

Madurai

MAHARAJAPURAM

Thoppu

Mallankinara

MANDAPASALLE

Tanjore

Trivandrum

Alupapud

MANAAR

INDIAN OCEAN

MADRAS

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Arnee

Pondicherry

Penu R.

Cuddalore

Puro Nova

Tateendalheppan R.

Arrialoor

Cavery R.

Tridunopoly

Madurai

MAHARAJAPURAM

Thoppu

Mallankinara

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Tanjore

Trivandrum

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MANAAR

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Arrialoor

Cavery R.

Tridunopoly

Madurai

MAHARAJAPURAM

Thoppu

Mallankinara

MANDAPASALLE

Tanjore

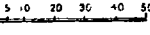
Trivandrum

Alupapud

MANAAR

INDIAN OCEAN

Scale of Miles:



DRAWN & ENGRAVED BY SCHÖNBERG & CO. N.YORK

TAMIL MISSIONS.

Taylor, in noticing his death wrote : " I first found him, then a mere lad, about nineteen years ago, and he has been with me ever since, as no other one has, till his last sickness. There was no part of the station where he was unknown, and no phase of the work in this field with which he was not familiar. In original talent he did not surpass many others, but in diligent study for continuous improvement, in fidelity and perseverance in labors, and in trustworthiness, I have not known him to be excelled. He died and was buried in Madura ; but in preaching here on the occasion, I felt constrained to take for my text, ' Behold an Israelite indeed, in whom is no guile.' "

EDUCATION.

Labors in the seminary have been conducted as in years past. Mr. Tracy, writing of one term says : " The general characteristics of the past term in the seminary have been good order, and steady application to study. No special religious feeling has been manifest among the students generally. A voluntary daily noon prayer-meeting was kept up during the last term, and is still continued, and a few give evidence that the Spirit of God is working in their hearts. At the close of last term, the classes of catechists and preparandi left the seminary. Of the latter, eight out of the ten are now in mission employment, and most of them will, I trust, become efficient laborers. The catechists have returned to the stations from which they came. They have spent a year in the Seminary, and most of them have made as much improvement as could be expected."

The girls' boarding school has been successfully continued, though a difficulty is felt in the insufficient age of the girls when first sent. Mr. Rendall speaks of the school as follows : " Five of the older girls were married last April. A number of others left the school at that time. At the commencement of the term we received a large class, most of whom were small girls, and without previous education. This was somewhat disheartening ; but I am glad to say, they are making good progress in their studies, and I hope, that by the end of the term, we shall see marked improvement. On the first Sabbath in this month, two of the pupils were received to the church, and there are six other candidates."

The schools in the congregations do not satisfy our brethren, owing mainly to the want of trained teachers, but the difficulty is beginning to give way. Mr. Rendall writes : " In this report, for the previous six months, I am glad to say that a slight improvement has been made in the schools connected with my station. In May, I received back the two students who had attended the Training Institution under Mr. Yorke. One re-

turned to the school in the north-western part of the city ; the other was sent to Tenur, where he has been successful in establishing a good school. In both schools a small fee is required, which amounts to five or six annas from each school, per month." Mr. Chester writes from his station : " I think that the village schools are on the whole well conducted, and have a fair attendance. I have tried to examine each one carefully, at least once a month, and the catechist residing in the village holds a weekly examination. At least half of my teachers have had but little opportunity for study and preparation for the work, and I would rejoice if I could supply their places with thoroughly trained men."

The seminary at Pasumalie has 51 scholars, all but one from Christian families, and all on the full course of study. The number from the beginning has been 280, of whom 189 have been in mission service, and 137 are now employed. The female boarding school at Madura has 50 scholars, all from Christian families. There are 64 common schools, with 362 boys and 129 girls from Christian families, and 673 boys and 22 girls from heathen families, in all 1,186. The number of the congregations is 154, with 1,888 men, 1,766 women, and 2,720 children ; in all 6,374. Of these, 667 men, 175 women, and 373 children can read. The average attendance on the Sabbath worship is 3,792. It is easy to see from these figures, that a generation is in training, from which important results may be expected.

ITINERANT LABORS.

Previous reports have shown how these labors have been conducted. A few extracts from letters will show how they are still carried on, and what encouragement is found in the work. Mr. Tracy writes : " I spent four or five days in itinerating with Mr. Rendall, taking with me the first class in the seminary, to aid in our work. I was pleased to see the interest they manifested, and think they did good to others, and received benefit to themselves also. During the days I was out, I visited personally fifteen villages, and preached to about a thousand persons. In most of the villages I had attentive audiences." Mr. Noyes states : " I have enjoyed it much. I was out with Mr. Washburn in all a little more than two weeks. He was out considerably longer, but during the time I was with him we visited one hundred and twenty villages, and preached to nearly seven thousand people. Everywhere we found them ready to listen, and in some places we had audiences of two or three hundred. A wide door of usefulness is opened to us in this department of labor. We everywhere find free access to the people, and very little opposition is met with." Mr. Chandler

writes: "I had the pleasure of itinerating in the tent with brother Capron for nearly three weeks, and we found much to cheer us. Many times respectable farmers said to us: 'We worship these idols because we know no better way; but if you will send some one and teach us how to worship the true God, we will do as they teach us.'" Mr. Washburn, writing of one month of such labor in his district, in which time two hundred villages were visited, says: "It was our aim to visit all the outlying and border portions of the district,—everything that was not within easy access of the catechists at the different congregations. We, in fact, left less than fifty of this class of villages unvisited, and I think one might count the distant villages which have escaped our search on the fingers of one hand. So far as going over the country, finding out the towns and hamlets, preaching in their streets, and making records of each of these visits, constitutes an exploration, this has been accomplished." Mr. Chester has been much in this kind of labor, always taking with him as many native laborers as he could secure. Speaking of their labors he says: "I have heard, myself, not less than two hundred addresses from the Dindigul native pastor, colporter and catechists, and can bear testimony to their propriety, faithfulness and power. Christ and him crucified has indeed been preached. Through the whole itinerancy we have had, with very few exceptions, the most attentive and respectful audiences, and not in a single instance, anything like abuse."

SALE OF BOOKS.

The question whether books and tracts should be gratuitously distributed, or their circulation be limited by their sale at a moderate price, has received attention from the missionaries. Mr. Chester favors their sale, except in the case of small tracts. Of one itinerating tour of thirteen days, with his helpers, he writes: "We sold one hundred and twelve copies of the Reader, published by the Christian Vernacular Education Society, which has as much of the Bible in it as the American Tract Society's Tract Primer. We sold fifty-two copies of Sastri Kumi, which in a very able manner exposes the folly of heathenism and its sacred writings. This and all the books, except Scripture portions, we sold for the same price we ourselves gave. Scripture portions we sell for the same price which the Bible Society allows their colporters to ask. Of Old Testament portions we sold twenty-five, and of New Testament portions one hundred and twenty-two; and of the six hundred and seventy-three different books and tracts sold, we know that not one will be torn up. The Tamil people would not spend one pie, (the fourth part of a cent,) even, without thinking twice what they were about."

VILLAGE CONGREGATIONS AND CHURCHES.

Something respecting the condition of the village congregations may be gathered from a letter of Mr. Capron. He writes: "Since my last, I have had the very great encouragement of a tour in the Kambam and Periakulam station districts; with Mr. Noyes. This was my first visit to a region where such numbers of people have become Christians, and with such evident heartiness, and the sight gladdened my eyes. I shall not for years lose the stimulus to labor which those scenes gave me." Mr. Washburn, writing of his itinerating in the neighborhood of some of these congregations, shows how they have influence among the heathen. He says: "When we went out into the villages, I was favorably impressed with the state of the people with reference to Christianity. There was hardly a village in which some of the people were not acquainted with our religion. Often they knew Christianity as it exists in and is exhibited by our influential Christian congregations; and sometimes their own relatives were Christians."

A new church has been gathered at the Mana Madura station, and there is a large field for operation in its immediate vicinity. The missionary there says: "Besides the town of Mana Madura, there are within one mile of our house three villages, within three miles twenty-five villages, and within four miles forty villages. These I have visited, and the nearer and more accessible one many times." The same missionary speaks also of organizing a congregation in the town of Sivagunga. One of the missionaries writes: "The introduction of railroads and telegraph wires; the recent general introduction of Government English schools with English science and literature, even though the Bible is not introduced therewith; and the recent general introduction of English law into all the courts of the country, are bringing new ideas among the people of India, all which ideas are unfavorable to the continuance of the old idolatry. The infidelity which so often marks the transition period in the belief of a people is increasing. One of the older missionaries, in pleading for help, writes: "The time of refreshing among this people is near. The spirit of change is already working. The fixedness in idolatry of the ages past, is giving way, and new religious ideas are finding entrance. This work of change is clearly destined to increase. In all this fertile and populous field, now is the favorable time to plant the gospel and its institutions; and happy will be the men, and happy the women, who may be chosen of God to spend their lives here, as the messengers of his salvation."

The number of churches is 31, and they contain 1,173 members in good standing. The number of communicants received

from the first, is 1,626 ; and the number added the past year, 61. The contributions by the native churches amounted to 1,443 rupees, the rupee being half a dollar.

STATISTICS.

The more important statistics are presented in the following tables.

CHURCHES.

| CHURCHES. | No. of churches. | Added by profession. | Added by certificate from other stations. | Dismissed to other churches. | Excommunicated. | Suspended. | Struck from church records. | Restored. | Deaths. | Now in good standing. | Gain or loss in the year. | Received by profession from the first. |
|-------------------------|------------------|----------------------|---|------------------------------|-----------------|------------|-----------------------------|-----------|---------|-----------------------|---------------------------|--|
| Battalagundu, . . . | 1 | 1 | 2 | 1 | 1 | 1 | . | 1 | 1 | 104 | . | 73 |
| Dindigul, | 2 | 1 | 4 | . | . | 1 | . | . | 1 | 77 | +3 | 167 |
| Kambam, | 6 | 10 | 6 | 1 | . | . | 1 | 5 | 4 | 146 | +15 | 186 |
| Madura, | 2 | 16 | 5 | 13 | 2 | . | 6 | . | . | 148 | . | 202 |
| Mana Madura, | 1 | . | 11 | . | . | . | . | . | . | 11 | +11 | . |
| Mandapasalie, | 9 | 10 | 1 | 5 | 7 | 7 | 4 | . | 9 | 362 | -21 | 522 |
| Melur, | 1 | . | 2 | 2 | . | . | . | 1 | 1 | 25 | . | 21 |
| Pasumalie, | 1 | 11 | . | 10 | . | . | . | . | . | 59 | +1 | 160 |
| Periakulam, | 2 | 5 | 2 | 2 | . | 2 | . | . | . | 40 | +1 | 16 |
| Pulney, | 1 | 2 | 5 | 4 | . | . | . | 1 | 1 | 39 | +5 | 35 |
| Sivagunga, | 1 | 1 | 1 | 3 | . | . | . | . | . | 15 | -2 | 80 |
| Tirumangalam, | 2 | 2 | 3 | . | . | . | 2 | . | 1 | 138 | +2 | 154 |
| Tirupuvanam, | 1 | 2 | . | 9 | 1 | 1 | . | 1 | . | 9 | -8 | 10 |
| Usalampatti, | 1 | . | . | . | . | . | . | . | . | . | . | . |
| Total, | 31 | 61 | 41 | 50 | 11 | 12 | 13 | 9 | 18 | 1,173 | +17 | 1,626 |

CONGREGATIONS.

| CONGREGATIONS. | No. of congregations. | No. of men in the congregations. | No. of women. | No. of children. | Total. | Men able to read. | Women able to read. | Children able to read. | Average Sabbath attendance. | Balance of gain or loss. |
|-------------------------|-----------------------|----------------------------------|---------------|------------------|--------|-------------------|---------------------|------------------------|-----------------------------|--------------------------|
| Battalagundu, . . . | 10 | 98 | 110 | 176 | 384 | 54 | 23 | 25 | 174 | +12 |
| Dindigul, | 12 | 144 | 107 | 200 | 451 | 49 | 25 | 39 | 331 | +11 |
| Kambam, | 19 | 335 | 346 | 542 | 1,223 | 108 | 17 | 38 | 565 | +66 |
| Madura, | 19 | 181 | 165 | 241 | 587 | 54 | 23 | 73 | 538 | -8 |
| Mana Madura, | 2 | 14 | 12 | 17 | 43 | 9 | 3 | 4 | 35 | +18 |
| Mandapasalie, | 44 | 552 | 524 | 719 | 1,795 | 174 | 29 | 84 | 959 | -210 |
| Melur, | 8 | 49 | 64 | 116 | 229 | 21 | 5 | 19 | 118 | -11 |
| Pasumalie, | 1 | 30 | 6 | 24 | 60 | 30 | 5 | 10 | 112 | -2 |
| Periakulam, | 6 | 77 | 86 | 159 | 322 | 17 | 6 | 13 | 151 | +47 |
| Pulney, | 6 | 71 | 53 | 99 | 223 | 16 | 12 | 18 | 138 | +11 |
| Sivagunga, | 2 | 12 | 15 | 26 | 53 | 8 | . | 2 | 28 | -3 |
| Tirumangalam, | 15 | 265 | 225 | 309 | 799 | 112 | 19 | 43 | 490 | +62 |
| Tirupuvanam, | 4 | 19 | 21 | 43 | 83 | 6 | 4 | . | 65 | -12 |
| Usalampatti, | 6 | 41 | 32 | 49 | 122 | 9 | 4 | 2 | 88 | +2 |
| Total, | 154 | 1,888 | 1,766 | 2,720 | 6,374 | 667 | 175 | 373 | 3,792 | -17 |

SCHOOLS AND HELPERS.

| STATIONS. | Native Assistants. | | | | | | | Station and Village Schools. | | | | | | |
|---------------------|--------------------|-------------|----------|---|-----------------|-----------------|-------------------|------------------------------|-----------------|------------|---------------|------------|--------------------|-------|
| | Pastors. | Catechists. | Readers. | Teachers in semi- nary. Do. in boarding schools. | School masters. | Do. mistresses. | Total assistants. | No. of schools. | Christian boys. | Do. girls. | Heathen boys. | Do. girls. | Total of scholars. | |
| Battalagundu, . . . | 6 | 1 | 1 | 1 | 6 | 1 | 14 | 7 | 34 | 13 | 73 | 7 | 127 | |
| Dindigul, . . . | 1 | 5 | 5 | 1 | 9 | 1 | 21 | 10 | 23 | 18 | 231 | 5 | 277 | |
| Kambam, . . . | 15 | 2 | 2 | 1 | 14 | 1 | 30 | 13 | 102 | 5 | 80 | 2 | 167 | |
| Madura, . . . | 1 | 10 | 2 | 1 | 7 | 3 | 26 | 7 | 48 | 26 | 86 | 2 | 162 | |
| Maha Madura, | 2 | 1 | 1 | 1 | 1 | 1 | 2 | 1 | 2 | 1 | 1 | 1 | 1 | |
| Mandapasalle, . . . | 3 | 17 | 11 | 1 | 7 | 1 | 38 | 5 | 44 | 8 | 39 | 1 | 91 | |
| Melur, . . . | 4 | 1 | 1 | 1 | 5 | 1 | 9 | 5 | 27 | 6 | 30 | 1 | 63 | |
| Pasuallic, . . . | 1 | 4 | 1 | 4 | 1 | 1 | 6 | 1 | 7 | 6 | 6 | 1 | 13 | |
| Periakulam, . . . | 1 | 4 | 1 | 1 | 1 | 2 | 8 | 3 | 18 | 2 | 16 | 1 | 36 | |
| Pulney, . . . | 2 | 4 | 1 | 1 | 1 | 2 | 9 | 3 | 18 | 16 | 25 | 4 | 63 | |
| Sivagunga, . . . | 2 | 1 | 1 | 1 | 1 | 1 | 2 | 1 | 2 | 1 | 1 | 1 | 1 | |
| Tirumangalam, . . . | 1 | 11 | 2 | 1 | 4 | 2 | 20 | 6 | 40 | 29 | 36 | 1 | 106 | |
| Tirupuvanani, . . . | 3 | 1 | 1 | 1 | 3 | 1 | 7 | 4 | 1 | 1 | 77 | 3 | 81 | |
| Usalampatti,*. . . | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | |
| Total, . . . | 7 | 82 | 25 | 4 | 3 | 58 | 13 | 192 | 64 | 362 | 129 | 673 | 22 | 1,186 |

* Reckoned with Tirumangalam.

CEYLON MISSION.

BATTICOTTA.—William W. Howland, *Missionary*; Mrs. Susan R. Howland.—One licensed preacher, three catechists, two teachers for Training and Theological School, ten school teachers, and four helpers.

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

PANDITERIPO.—James Quick, *Missionary*; Mrs. Maria E. Quick.—Two catechists, four school teachers, and one helper.

ODOOVILLE.—Levi Spaulding, D. D., *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—One licensed preacher, one catechist, four teachers for Boarding School, six school teachers, and two helpers.

MANEPI.—Eurotas P. Hastings, *Missionary*; Samuel F. Green, M. D., *Physician*; Mrs. Anna Hastings, Mrs. Margaret W. Green.—One catechist, three school teachers, and two helpers.

CHAVAGACHERY.—(In charge of Mr. Hastings.) One native pastor, two catechists, four school teachers, and two helpers.

ODOOPITTY.—John C. Smith, *Missionary*; Mrs. Mary C. Smith.—Two catechists, four school teachers, one helper.

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

OUT-STATIONS.—Dependent on BATTICOTTA.—*Karadive*, one catechist, and one school teacher; *Pungertive*, one catechist, and three school teachers; *Valany*, (sustained by the native Evangelical Society,) one native pastor, one catechist, and three school teachers.—MANEPI.—*Navaly*, one native pastor, one catechist, and two school teachers.—CHAVAGACHERY.—*Usan*,—One catechist, and two school teachers; *Narany*, one catechist, and one teacher.—ODOOPITTY.—*Atchuwaly*, one catechist, and four school teachers.

7 stations; 7 out-stations; 6 missionaries; 1 physician; 8 female assistant missionaries; 3 native pastors; 2 licensed preachers; 19 catechists; 59 school teachers; 12 other helpers.

Mr. and Mrs. Sanders, after a residence of thirteen years in Ceylon, have come on a visit to their native land, accompanied by their own and other mission children. They left Jaffna on the 17th of December, 1864, and arrived in New York on the 25th of July. Mrs. Ward, widow of the late Dr. Nathan Ward, returned with them. In 1863, the failure of the health of Mr. Bates necessitated his removal from his chosen field of labor, and the strength of the mission is still further decreased by the temporary absence of Mr. Sanders. Mr. and Mrs. Bates and Mrs. Ward do not expect to resume their labors in Ceylon. The changes of the last two years have greatly increased the burdens of the brethren now in the field, and they anxiously await the result of their appeals for a reinforcement.

CHURCHES.

During the year, thirty additions, on profession of faith in Christ, were made to the ten churches. The whole number of communicants at the close of 1864, was four hundred and seventy-seven. The net increase of membership is fifteen. The following table furnishes the leading statistics of the churches for the year.

| CHURCHES. | Received on profession. | Received on certificate. | Dismissed to other churches. | Excommunicated. | Died. | Number of communicants. | No. of bap. children of parents now in the chhs. | Contributions. | | |
|--------------------------|-------------------------|--------------------------|------------------------------|-----------------|-------|-------------------------|--|----------------|----|-----|
| | | | | | | | | £ | s. | d. |
| Tillipally, | 1 | 2 | . | 1 | 1 | 38 | 48 | 9 | 9 | 5.6 |
| Batticotta, | 6 | 2 | 4 | 2 | 1 | 123 | 127 | 52 | 16 | 1.5 |
| Panditeripo, | 4 | 7 | 1 | . | 1 | 39 | 55 | 7 | 15 | 0.5 |
| Oodoo ville, | 18 | . | 6 | 2 | . | 130 | 157 | 27 | 16 | 3.5 |
| Manepy, | . | . | . | . | 1 | 26 | 43 | 8 | 14 | 2.4 |
| Chavagacherry, | . | . | 3 | . | 2 | 41 | 45 | 8 | 12 | 4.6 |
| Oodoopitty, | 1 | 2 | 2 | . | . | 17 | 12 | 5 | 8 | 11. |
| Caradive, | . | . | . | . | . | 14 | 13 | 1 | 14 | 8.2 |
| Valany, | . | . | . | . | . | 15 | 17 | 1 | 1 | 7. |
| Navaly, | . | . | . | . | 1 | 34 | 56 | 7 | 3 | 4.5 |
| Total, | 30 | 13 | 16 | 5 | 7 | 477 | 573 | 138 | 12 | 1½ |

In connection with these ten churches as centres, there are 48 preaching places, and 73 stated weekly meetings. The average attendance at the Sabbath services was 1,499.

Sabbath schools are established at each of the principal places of worship, and earnest efforts are made to secure the attendance of both children and adults, and to give to the schools such a character as shall render them both pleasant and profitable. For this purpose, more than usual attention has been given to

exercises in singing, to the preparation and publication of question books, and to the Sabbath school concert. In one of these schools there are thirty classes and about two hundred pupils, consisting of children and adults.

The baptized children of the churches are five hundred and seventy-three. They and their parents are scattered throughout a population of more than 170,000, so that, including parents and children, the Christian element is only one in one hundred and seventy. These children, though very few compared with the heathen by whom they are surrounded, are an important element in the present and the future of the Jaffna church, and the pastors are endeavoring to secure for them, as far as possible, the blessings of a Christian influence. To this end, efforts are made not only to give them a sound Christian education, but to cultivate among them, by means of "Youth's Associations," a community of feeling and interest, which shall lead them to stand together, and on the side of Christ.

The contributions by natives to benevolent objects amounted to about \$650. This is somewhat less than the sum contributed the previous year, but it does not indicate a decline of interest in benevolent objects. For several years there has been a steady and healthful advance in the contributions of the churches, and a growing interest in local objects. At the same time the "Jaffna Native Evangelical Society," which is composed of native Christians, and whose object is the evangelization of the neighboring islands, has been sustained as in former years.

NATIVE PASTORS.

Four of the churches have enjoyed the ministrations of native pastors most of the year, but changes have occurred which affect the relations of two of them to the mission, and of one of them to the cause of Christ. The church at Valany is in the field occupied by the "Jaffna Native Evangelical Society," and Mr. Stickney has been its pastor since his ordination, in September, 1858. He has now left the service of the society, and is in the employment of the mission at the Oodoopitty station. Respecting this change Mr. Stickney says: "Not only the Christians, but the heathen also manifested deep regret at my leaving them, but I found that Providence had opened for me another field." Mr. Cornelius, who was ordained in 1855 as pastor of the church at Caradive, has been acting pastor of the church at Tillipally for two years. His connection with the mission has now ceased. Pastors Asbury and Hunt are successfully pursuing their calling, in connection with the churches at Navalay and Chavagacherry. Notwithstanding partial failures, the missionaries continue to regard the native pastorate as

one of the most important subjects connected with the establishment and growth of Christ's kingdom in the land. During the year, the church at Batticotta has moved on this subject, but the weakness of the mission was such that the person elected as pastor could not be spared from the work in which he is now engaged.

PREACHING.

Besides the missionaries and the native pastors, there are two licensed preachers, and eighteen or twenty catechists whose work is the preaching of the gospel. They have their duties on the Sabbath in connection with the forty-eight preaching places, and during the week they labor from house to house, in the market or in the more frequented streets of the villages, making Christ known to all whom they may reach with the Word of life. During the moonlight evenings, and at other times, they preach wherever the people can be assembled. They also take part in tours made through the more destitute portions of the field, and in meetings whose special object is to make known the Bible as God's word. In qualification for the office, and in the work performed, they are not, as a whole, inferior as preachers to the pastors of the churches.

IMPROVEMENT OF NATIVE ASSISTANTS.

In addition to the plans of each missionary for the instruction and improvement of the helpers at his own station, there has been, as in the preceding year, a general semi-annual examination of all the mission helpers, upon studies previously assigned. These examinations, and the exercises connected with them, have included the teachers of the schools and the native pastors, as well as the catechists, and all have cheerfully performed their appointed duties, and have been profited by them.

For the special benefit of the village schools, a class of teachers was taken to the training and theological school on the 1st of August, and they remained until the 15th of September. Twenty of those who could be most easily spared from their schools came together and received instruction suited to their wants. The committee on the theological school say of this class, in their report to the mission: "They were examined in Geography, with questions on the maps; Grammar, with exercises in parsing; Arithmetic, mental and written; the Bible; the present condition of different countries; and on practical teaching. Considering for how short a time these teachers had been under training, and the composition of the class, the examinations were very creditable both to the teachers and the pupils."

EDUCATION.

Few changes have occurred in the composition of the schools and in the extent to which instruction has been given. The training and theological school numbered twenty-one pupils at the end of 1864. Of these, sixteen were members of the church, and all were over eighteen years old. The studies of the first class during the year were the Harmony of the Gospels, Theology, Trigonometry, Nannool, (Tamil Grammar,) Science of Things, Tamil Poetry, Beschi's Instructions to Catechists, Test of Religions, Moral Science, Bible History, Arithmetic, &c. In the second class the proportion of religious and secular studies was about the same as in the first, and the two classes were united to receive lectures on Teaching, Natural Theology, Botany, &c., and in exercises in Singing, Composition and Declamation. Though there are peculiar difficulties to meet in conducting this school in the vernacular, the examining committee say: "The results thus far achieved have been quite as great as it was reasonable to expect."

The Oodoville female boarding school has fifty pupils, of whom thirty-eight received baptism in infancy and sixteen are now communicants. This school has been in operation forty years, and Mr. Spaulding sends very interesting statistics respecting it as a mission agency. Three hundred and ninety-four pupils have been admitted to the school since 1824. Of these, 281 have united with the church; 53 have died as Christians; 4 have died under censure; 22 have been excommunicated; 202 are now church members in good standing; 50 are still members of the school; 334 have left the school. The baptized children of graduates who are parents, are about 550.

In view of such results, it is not strange that the venerable father should exclaim: "When I look around on these mothers and children and grandchildren, and remember where we found their grandmothers forty years ago, I praise the Lord for sparing us to see so great salvation. Then again, the thought comes over me, 'What are these among so many?' The life-boat is not full, and many thousands are sinking in our sight. Oh! for hands of strength to row, and hearts of sympathy to save, ere they perish."

The village schools under the care of the mission during the year, were 49. They contained 1,220 boys and 451 girls: 137 of the pupils were baptized children. The amount received from the boys for tuition was \$117; and 48 of the teachers are members of the church. Only about thirty of these schools are supported by the funds of the Board. Though the number of schools is four less than it was in 1863, there is an increase of 67 in the number of pupils. The annual expense for the

education of each pupil varies, according to locality, from 68 cts. to 152 cts. The mission is especially anxious to secure a larger attendance of girls, but female education is so little valued among the people that progress is slow. "Each school has been visited once a month, regularly, by the native school inspector, and two special examinations have been held at each station, when all the children at that station have been called together and examined."

The churches of Jaffna have a deep interest in the English schools, established and conducted by natives at the different mission stations. They are 14 in number, and contain between 600 and 700 pupils. The majority of the sons of the Christians between the ages of eight and twenty years attend these schools. Most of the teachers are members of the church, and take an active part in Christian enterprises. They seek and highly value the friendship and the counsel of the missionaries, but their schools are entirely independent of mission funds.

A class of eleven young men, studying medicine in the English language, finished their three years' course in November last. Another class of eleven pupils, organized in May, 1864, pursue their studies in the vernacular; the best English text-books being rendered into Tamil daily, by the teachers, for their use. In addition to the instruction and supervision of these classes, Dr. Green has the care of the mission Dispensary. He also conducts the Hospital of the Friend-in-need Society, in the town of Jaffna, which necessitates a visit twice each week. In connection with the instruction of the class in the vernacular, he is successfully preparing a series of scientific medical books, in the Tamil language.

PREPARATION AND DISTRIBUTION OF RELIGIOUS AND SCHOOL BOOKS.

A Bible colporter, supported by the American Bible Society, was employed most of the year. Messrs. Hastings and Sanders, with Pastor Hunt and three native helpers, made a Bible tour of three weeks' duration among the people of the Eastern Province of the Island. Funds (amounting to \$41) received from the local Bible Society, enabled the mission to make special efforts, for a few days, to distribute the Word of God in the more destitute parts of Chavagacherry and Oodoopitty stations, and the island of Caradive. These several efforts resulted in the visiting 5,634 houses, the addressing, personally, of 18,358 adults, the selling of 691 and the gratuitous distribution of 506 portions of Scripture. Experience teaches that it is better to distribute the Scriptures by sale, as far as possible. General colportage, in connection with the employment of two agents most of the year, resulted in the sale of 1,177 copies of religious

and school books. The "Morning Star" was issued semi-monthly, to its 632 subscribers, who are distributed in all the principal places of the Island, and in some parts of India. 4,875 copies of the monthly paper, called the "Child's Friend," were distributed among the young. This was published by the "Youths' Christian Association." Editions of 1,000 copies each, of an Elementary Arithmetic, of 92 pages, and a village school Geography, of 40 pages, were issued from the press. The report of the mission does not furnish the statistics of tract distribution, which is daily carried forward, both by the missionaries and their helpers, among the people.

CONCLUSION.

The record of the year furnishes no account of general and marked influence in favor of Christianity; nor are there any indications especially unfavorable to the cause. The only hindrances to the publishing of the gospel in every village, are the small number and the feebleness of the laborers. The brethren plead earnestly for a reinforcement. The condition of the churches, of the educated community, and of the heathen generally, is such as to require much and earnest labor and special supervision, in order that the best results may be secured from past efforts, and that there may be a reasonable expectation of the blessing of God in the future.

EASTERN ASIA.

CANTON MISSION.

CANTON.—Dyer Ball, M. D., Daniel Vrooman, *Missionaries*; Mrs. Isabella Ball, Mrs. Maria W. Vrooman, Mrs. Catharine V. R. Bonney.—Two native preachers.

1 station; 2 missionaries; 3 female assistant missionaries; 2 native preachers.

This mission, small as was its working force before, has been still farther reduced by the death of Mr. Bonney. He died on the 27th of July, 1864, after having been connected with the mission, a faithful and earnest laborer, for about eighteen years. His widow immediately announced her strong desire to remain at Canton, and continue the school for girls in which she has felt so deep an interest. Dr. Ball is still, as for some years past, in very feeble health, and practically withdrawn from the mission, but at the date of the last letter received from him, kept

up frequent meetings with the Chinese at his chapel. The health of Mrs. Vrooman, also, has been such of late, as to impose the necessity, it was thought, of a voyage and visit to California at least, attended by her husband; and they sailed from Hong Kong for San Francisco, in May, hoping to return within a few months.

The mission reported, at the close of 1864, one day school for boys, with forty pupils, and two boarding schools for girls, with forty-six pupils. One of these last, Mrs. Vrooman's, in which there were fourteen scholars at the time she left, is suspended during her absence. Mrs. Bonney wrote in May, that there were then forty in her boarding school, "all doing well."

Two persons were received to the church in 1864, and on the 12th of March last, Mr. Vrooman "baptized the teacher of Mrs. Bonney's school, and four of the older pupils." There were also, he stated, "some other candidates for baptism."

In March, Mr. Vrooman wrote, "I have printed 11,500 Calendars for 1865,—a very good compend of religious instruction,—and shall soon resume printing portions of the Scriptures and some tracts." As in former years, some time has been spent in journeying, for purposes of health, and also for preaching the gospel, distributing tracts, and exploring with reference to missionary openings and prospects. In the autumn of 1864, Mr. and Mrs. Vrooman, with a native assistant, made an excursion about three hundred miles up the North River, to Lok Chang, a "department city of some thousands of people, and surrounded on all sides, at short distances, by flourishing villages of farmers, cultivators of tea, sugar cane, &c." Writing while on this excursion, Mr. Vrooman presented a very favorable view of the people. He often met those who recognized him and addressed him by name, and was by such persons always treated as a friend. He remarks: "The great battle for the entrance of God's truth openly and undisguised into China, was fought and won at Canton. This fact is recognized by the people here, and opposition, as a systematic thing, has ceased. That battle has opened the Empire for the introduction of the gospel." From Lok Chang he wrote again: "The people are civil and well behaved, and give us no annoyance; so we are quite willing to allow them to gratify a laudable curiosity, which we find wherever we go in the country. I would like to take some of the wise men that have written about China, and let them see a little of the country, and a few of the people; after which, if they thought proper, they might write that 'China is a good place to leave;' but I think no sensible man would understandingly write it. China is by no means perfect; if it were so, my work would be elsewhere;

but it is a grand country. It is emphatically a missionary field, ---a field in which a golden harvest of souls will be reaped ere long for the Saviour, if the churches do their duty. There would be no difficulty in our planting a mission here, if we had men to work it. . . . Not less than ten good locations, at influential points, can be found between this place and Canton."

FUHCHAU MISSION.

FUHCHAU.—*City Station.* Charles Hartwell, Simeon F. Woodin, *Missionaries*; Mrs. Lucy E. Hartwell, Mrs. Sarah L. Woodin.—Two native preachers.

NANTAI.—Lyman B. Peet, Caleb C. Baldwin, *Missionaries*; Mrs. H. L. Peet, Mrs. Harriet F. Baldwin.—Two native preachers.

In this country.—Justus Doolittle, *Missionary.*

OUT-STATIONS.—*Changloh*, one native preacher; *Langpwoe*, one helper; *Nangseu*, two helpers.

2 stations; 3 out-stations; 5 missionaries; 4 female assistant missionaries; 5 native preachers, and 3 other helpers.

Mr. and Mrs. Hartwell, constrained by prudential considerations connected with the recovery and preservation of health, left Fuhchau in May last, for a visit to the United States. They expected to sail from Hong Kong about the 23d of May, but have not yet arrived in this country. In August of last year, this brother and sister were sorely afflicted by the death of a daughter, ten years of age. By their return to the United States, the number of missionary laborers on the ground, at Fuhchau, is reduced to three males and three females, and Mr. Hartwell, after leaving, forwarded from Hong Kong an earnest request that reinforcements might be sent with the least possible delay. As an additional reason for this, he stated that an arrangement had been agreed upon with the Methodist mission for a partial division of the field, so far as the two missions are concerned, each taking two districts of the Fuhchau Prefecture; an arrangement, he says, "which necessitates an enlargement of our operations, as we have taken the Yungfuh field, where they have had a small chapel, and a Christian chapel keeper, for years."

Mrs. Doolittle has been called away from earthly labors. She died at Rutland, N. Y., on the 12th of August last.

LABORS.

The labors of the mission have been much as heretofore. At the city station the gospel has been statedly and often preached, at one small street chapel and a school room. The want of a good chapel, in a more public situation, has been much felt,

and in January last the brethren succeeded in purchasing a suitable place, on the main street of the city; but by last accounts, they had met unexpected difficulty in securing possession. The authorities acknowledge that the documents are correct, but refuse to register the deeds and give possession, on the ground that some of the people in the neighborhood object; and the wording of the American treaty gives the right to rent premises when the people do not object. There is no such clause in other treaties, and the brethren claim the benefit of the most favored nation clause, and feel that it is very important, as a precedent, to secure the place, and not suffer ill disposed persons, in such ways, to defeat important plans. Mr. Hartwell had at this station, before he left, a class of three young men, who devoted half their time to study, and half to itinerating and the public proclamation of gospel truth.

The brethren of the Nantai station reside at Ponasang, and alternate in holding services at the church and in the Makiu chapel. The various public services amount to eighteen per week. The number of persons in attendance varies from twenty to sixty or eighty. The out-stations have been visited by the missionaries and native preachers as circumstances have allowed, and at Nangseu a new and better place has been rented for a chapel.

CHURCHES—SCHOOLS.

There are three churches: one in the city, with nine members; one at Nantai, with twenty-seven, and one at Changloh, with nine; in all forty-five. To the Nantai church there were four additions by profession in 1864, and to Changloh church, two.

The schools also are three; the training (boarding) school for helpers in the city, under Mr. Woodin's superintendence, with nine pupils, "of whom four are Christians;" the girls' boarding school, at Nantai, in charge of Mrs. Baldwin, with six pupils; and the day school at the city station, which was under Mrs. Hartwell's care, with an average attendance of five boys and four girls, making a total average of fourteen male and ten female pupils in the schools.

EXCURSION—APPEAL.

In May, 1864, Mr. Woodin, with others, made an excursion up the River Min, as far as Kien-ning, one hundred and eighty miles from Fuhchau. He sold many books, often addressed "large, attentive, and orderly" congregations, and found the people generally friendly, though at Kien-ning they insisted that the foreigners must leave the place. He mentions Yen-

ping, one hundred and thirty miles from Fuhchau, as a place which should be occupied by a missionary.

At the close of their annual report, reiterating their appeal for help, the brethren say: "To whatever point in our field we direct attention, the prospect is encouraging. A spirit of inquiry, we think, is abroad among the people; though its manifestations are few and feeble. Great numbers have often listened to the gospel, and heard its truths and its hopes contrasted with the dismal aspects of their own superstition and idolatry. And now they have before their eyes living instances of its power and purity, in their converted countrymen. He who once said, 'Ye are the light of the world,' 'Ye are the salt of the earth,' will, without fail, give his church power, in these dark, corrupt abodes of heathenism.

"We look forward to a speedy extension of our field of effort. Our out-stations are contiguous to two district cities, Yungfuh and Fuhsing, south-west and south from Fuhchau. Both places may be found on a good map. This [the occupying of these cities] will be a natural expansion of our work, and just what we may reasonably hope that God in his providence will bless us in attempting. If we had suitable native agency at command, we would at once occupy both places. We intend to avail ourselves of the first clear indications of Providence in the matter.

"We need an immediate reinforcement of men. Our work begins to grow upon us, and to tax our strength to the utmost. We have little churches springing into existence; we have out-stations to oversee; we have schools demanding time and much pains in the care of them; we have calls from without our present limited circle of labor, urging us to cultivate new ground; and we have important work to do in our studies. Three men are not competent to do this work effectually, and we must look to the American churches and seminaries to supply our great need."

NORTH CHINA MISSION.

TIENTSIN.—Charles A. Stanley, Lyman Dwight Chapin, *Missionaries*; Mrs. Ursula Stanley, Mrs. Clara L. Chapin.—One native helper, and one teacher.

PEKING.—Henry Blodget, John T. Gulick, *Missionaries*; Mrs. Gulick, Mrs. Eliza J. Bridgman.

On the way to China.—Chauncey Goodrich, *Missionary*; Mrs. Abbie A. Goodrich.

In this country.—Mrs. Sarah F. R. Blodget.

2 stations; 5 missionaries; 6 female assistant missionaries; 1 native helper, and 1 teacher.

Mrs. Bridgman arrived at Peking on the 1st of July, 1864. Rev. John T. Gulick (son of Rev. P. J. Gulick, of the mission

to the Sandwich Islands,) having been appointed a missionary of the Board, was ordained at Canton, China, in August, 1864, and sailed from Hong Kong with his wife (whom he married at Canton,) to join this mission, on the 13th of September. The vessel was wrecked on the 29th of the same month; they returned to Hong Kong, sailed again by steamer of October 8th; reached Tientsin, October 26th, and Peking, November 5th, 1864. Mr. and Mrs. Goodrich sailed from New York to join the mission on the 21st of January last. No report of their arrival has been received.

With reference to historical accuracy, errors in regard to the time of arrival at Tientsin by Messrs. Stanley and Chapin, with their wives, which have found their way into the *Missionary Herald* and partly into a former Report, should be corrected here. In a letter dated April 3, 1864, Mr. Stanley says, "We arrived here March 13th, 1863, and Mr. and Mrs. Chapin arrived May 22," [the same year.]

LABORS.

Aside from the increase in the working force of the mission, the year has been one of few changes. The brethren in their report refer, as affording occasions for special gratitude, to the "general good health" with which they have been favored; (though females of the mission have suffered more or less from illness, and Mr. and Mrs. Stanley were deeply afflicted by the death of a child;) to the liberality of some foreign residents in China, and other friends, meeting certain financial wants; and to progress made in the language by the younger missionaries, so that facilities for the performance of their work are greatly increased. One who wishes to be known only as "a friend in China," has purchased for the Board desirable mission premises at Peking, at an expense of not far from \$5,000 in gold.

The report furnished by the mission is for the year 1864. The chapel at Tientsin was open daily, throughout the year, the missionary being assisted in the services by the native helper Chia, or other church members. On the Sabbath, two services are held, designed more especially for members of the church, teachers, servants of the missionaries, and constant hearers. In the early part of the year the attendance was good, and there were twelve or fifteen persons who seemed to be inquiring for the truth; but such inquirers had fallen off one by one, and the number of hearers at the chapel had diminished. Two persons joined the church early in the year, the result of still earlier impressions. In January of the present year, (1865,) a new chapel was opened at Tientsin, "on the Great West Street, about half way between the centre of the city and the West

Gate," in what is regarded as a favorable situation, and in March Mr. Chapin wrote, that both chapels were well filled from day to day. At the close of daily preaching services, portions of Scripture and tracts have been distributed, and also at other times and places, — in villages, on board vessels from distant parts of the empire, and to scholars coming together at the literary examination in March. In a few cases, good is known to have resulted from the perusal of truth thus sent abroad. At Peking, also, a chapel is open for daily service, with, generally, "a large and attentive audience." Mr. Blodget has been somewhat engaged in translating and revising portions of Scripture, — specially the Gospel by Mark, Little Henry and his Bearer, and a text book of Geography. Mrs. Bridgman is also doing something in this line of labor.

Special efforts have been made at Tientsin, by the female missionaries, to reach the women. During most of the year there was a weekly female prayer meeting; a second was recently established, and similar meetings have been often held at private houses, in different parts of the city. At Peking, Tartar influence makes women much more accessible than in other places in China. They have no fear of being seen in public places, and since Mrs. Bridgman's arrival there have sometimes been more women than men at the Sabbath service.

THE CHURCH.

Mr. Blodget administered the rite of baptism, for the first time to a hopeful convert at Peking, on the 5th of March. The subject was a Manchu man, forty years of age, the only surviving member of a very respectable family, but poor. A few other individuals are mentioned as in a somewhat promising state of mind. At Tientsin the condition of the church is less encouraging than could be wished. Some of the members have appeared well, seeming to grow in knowledge and grace, (four have been more or less employed in preaching,) but the conduct of others has been trying. The report stated that it had been deemed necessary to cut off one from church fellowship, and in a more recent letter Mr. Chapin, after referring to what they had regarded as a more hopeful state of feeling, is constrained to say, "We are once more brought into deep waters." The native helper Chia was accused of vice, with too much appearance of truth in the charge, and another member of the church was also in some measure implicated. The year 1865 opened with much prayer. Other missions at Tientsin had recently received new members to their churches, and among the frequent hearers at the chapels there were some who manifested considerable interest in the truth.

*

SCHOOLS.

At the opening of the year, the mission had one day-school for boys, at Tientsin. This has been continued, but "a great drawback" was experienced in the frequent change of pupils; the parents, too poor to give the children much time for study, soon taking them from school to earn their own support. To overcome this difficulty, it was thought best to organize a boarding department, and about the commencement of the new year, 1865, two of the more promising boys were taken to a home upon the mission premises. Mrs. Stanley has made much effort to secure pupils for a girl's school at Tientsin, and had seven in attendance at the close of 1864. Mrs. Bridgman has opened a girl's school at Peking, with, at present, five pupils, and a school for boys was also started there in October, reporting but four pupils as yet. Thus there are now, in all, four schools with thirty-three pupils.

NORTH PACIFIC OCEAN.

HAWAIIAN ISLANDS.

HAWAII.—Rev. Titus Coan, *Pastor*, Rev. David B. Lyman, *Principal of the High School*, and Charles H. Wetmore, M. D., at Hilo; Rev. Elias Bond, at Kohala; Rev. Lorenzo Lyons, at Waimea; Rev. John D. Paris, in South Kona; and Rev. O. H. Gulick, at Waiohinu.—*Native Pastors.*—Kukahekahe, at Waipio; Luhiau, at Kohala Hema; Pali, at Kawaihae; Pilipo, at Kailua; Kupakee, at Helani; Papaula, at Napalilua; and Kauhane, at Kapaliuka, in Kau.—*Four Native Licentiates.*

MAUI.—Rev. Dwight Baldwin, M. D., at Lahaina; Rev. William P. Alexander, at Wailuku; Rev. John F. Pogue, *Principal of the Native College at Lahainaluna*; Rev. Sereno E. Bishop, Hana.—*Native Pastors.*—Kamakahiki, at Koolau; Manase, at Honuaula; and Moku, at Kaanapali.

LANAI.—Pali, *Native Pastor.*

MOLOKAI.—Rev. Anderson O. Forbes.—*Native Pastors.*—Nueku, at Halawa; and Pēpe, at Kaluaaha.

OAHU.—At Honolulu, Rev. Asa Thurston, Rev. Artemas Bishop, and Rev. Peter J. Gulick, *without charge by reason of age*; Rev. Luther H. Gulick, M. D., *Corresponding Secretary of the Board of the Hawaiian Evangelical Association*; Rev. Henry H. Parker, First Church; Rev. Lowell Smith, D. D., Second Church, (now in this country;) Rev. Ephraim W. Clark, *Translator*, (now in this country superintending the electrotyping of the Bible in the Hawaiian language, by the American Bible Society;) Rev. Benjamin W. Parker, at Kaneohe; Rev. John S. Emerson, at Waialua, *without charge in consequence of the failure of health*. Rev. Lorrin Andrews, *employed on the native language*. William De Witt Alexander, *President of Oahu College.*—*Native Pastors.*—Kaoliko, at Waianae; and Kuaea, at Waialua.

KAUAI.—Rev. James W. Smith, M. D., and Rev. Daniel Dole, at Koloa; Rev. Edward Johnson, and Mr. Abner Wilcox, at Waioli.—*Native Pastor.*—Helekunihi, at Anahoa.

MISSION TO THE MARQUESAS.—Five ordained Hawaiian missionaries, and one not ordained.

Foreign pastors, 14; foreign ministers not pastors, 10; foreign laymen, 3; native pastors, 16; Hawaiian foreign missionaries, (not including those in Micronesia,) 5, and one assistant missionary; native licensed preachers, 3. Nineteen of the foreign laborers receive their support in whole or in part from the American Board, and are therefore numbered with its missionaries. All but one of them are clergymen.

THE INTERFERENCE.

The English "Reformed Catholic Mission," as it denominates itself, received attention from the Board at the last annual meeting, and the appeal then made to the public opinion of Protestant Christendom has been widely circulated; with how much good effect, is yet to be seen. At that time, it was not known that the English Society for the Propagation of the Gospel in Foreign Parts, had adopted the mission of Bishop Staley. Upon learning this fact, soon after the Annual Meeting, the Prudential Committee deemed it proper to address the following letter to that venerable Society.

MISSIONARY HOUSE, BOSTON, U. S. A., *Nov. 22, 1864.*

To the Standing Committee of the Society for the Propagation of the Gospel in Foreign Parts.

In a pamphlet containing the Proceedings of the American Board of Commissioners for Foreign Missions in relation to a recent interference with its work at the Sandwich Islands, (which is sent herewith,) you will see it stated, (at page 4,) that no one of the great Missionary Societies has a connection with the mission under the direction of Bishop Staley. The same is also implied in the Twentieth Chapter of a work lately published on the Progress and Condition of the Hawaiian Islands, under the Missionary Labors of our Board, containing a historical account of the above-named mission; of which work a copy has been forwarded to you, though Messrs. Trübner & Co., Paternoster Row.

Such was our belief until about the middle of the present month, when we received the Report of your Society, for 1863; from which we learned, that the three clergymen serving under Bishop Staley had received an appointment as missionaries of your Society; and it was there stated, that this fact had been announced in the Report for 1862. Excepting the Report of the Society for 1863, we have received none since 1860,—owing doubtless to some defect in the channel of communication.

We had, indeed, no reason whatever to suppose that any connection existed between those missionaries and your Society. Archbishop Sumner, then President of your Society, wrote, Sept. 28, 1860, in reply to a letter from us,—months after the self-appointed committee mentioned by him had commenced their operations,—that no proposal of a connection had then been made to the Society for Propagating the Gospel. [See page 340 of the volume.] Nor did the Bishop of Oxford, nor Mr. Manley Hopkins, mention such a connection in the two Prefaces to the "Historical Account of the Sandwich Islands," dated May, 1862. Nor did Bishop Staley intimate such a thing in his Sermons, printed at Honolulu in 1863; nor had I an intimation of it during my sojourn of four months at the Islands, terminating in July of that year, nor until the present month.

This will account for what might otherwise have seemed unaccountable. It was clearly the ordering of Providence, that our historical account of the

Mission, and also the Proceedings of our Board in relation to it, should be in ignorance of the fact that the mission was connected with your Society.

In the accompanying documents, you have evidence that our Board would have rejoiced in the sending of such an Episcopal clergyman to Honolulu as was originally requested by the King of the Hawaiian Islands. [See pages 333 and 347 of the volume, and page 11 of the pamphlet.] But the sending of an Episcopal *bishop*, with three presbyters,—should the mission succeed in its object as described by the bishop, [see pages 351 and 352 of the volume,] would be greatly prejudicial to the results of our labors on those Islands. Those labors have extended through more than forty years, and have involved the sending from this country of one hundred and fifty laborers, male and female, and an expenditure of considerably over a million of dollars. Mr. Hopkins's work on these Islands, which received the cordial *imprimatur* of the Bishop of Oxford, proves the enterprise to have originated in great misapprehension as to the results of our mission, as well as of the present religious wants of the Hawaiian people. Such has been the progress of the gospel, that the number of foreign missionaries needs to be reduced rather than augmented, in order to give proper development to the native ministry and to the Protestant island-population. Two-thirds of the people have been organized as a Protestant Christian community, and are now altogether self-governing, and nearly self-supporting; and the Islands have been Christianized, and elevated to an acknowledged place among the Christian nations of the world. The Roman Catholics have indeed made some headway, and the Government, just now, is not in the most hopeful condition. The present wants of English Episcopal residents on the Islands would be substantially met by a single clergyman residing at Honolulu. But a bishop, as it appears to us, can have no present appropriate vocation there, except as the head and leader of a mission, almost all the efforts and influences of which, (like those of the Roman Catholics,) must needs tend to the breaking-down of one of the noblest monuments of the success of American Christian missions. It is a mistake to suppose there is a large native population unconnected with either the Roman Catholic or Protestant communities. Admitting the Roman Catholics to have gained more or less influence over nearly a third part of the people, the residue, with very small and unimportant exceptions, should be numbered as Protestants, within our Christian influence. What is known at the Islands as the "Reformed Catholic Mission" has had the effect to stimulate the activity of the Roman Catholics, but from them it really gains nothing. Thus far it has had but little success among the native Protestants, and it can advance in future only as it is able to encroach upon the results of our long-continued labors and vast expenditure as a Missionary Society.

We believe there can be no reasonable doubt, that the mission under the direction of Bishop Staley is a departure from the established usage of the great Missionary Societies, and we respectfully ask whether your venerable Society will not feel at liberty to withdraw support from it. We cannot but anticipate the most injurious influence on the future efforts of the Protestant Churches to extend the kingdom of our blessed Lord, if, in addition to the opposing efforts of the Romish Church, (which must be expected,) there shall be no security against encroachments from portions of Protestant Christendom.

We say nothing as to the influence of a case like this upon the feelings of the Christian people in this country, should serious evil come of it to our mission at the Sandwich Islands. But we have a strong and growing conviction, that the interests of Christ's kingdom require that the hearts of God's people on your side of the Atlantic and on ours be bound together by the strongest possible ties. Moreover, as a Missionary Society we desire to be able *gradually* to retire from the Islands, leaving the churches to themselves, as a measure necessary to the complete attainment of our

grand object; and this we may hope safely to do if there be no other antagonism than the Romish mission. As it is,—as it will be at all events,—we are thankful to look upon a large measure of success at those Islands as secure, regarded merely as a historic fact; but there is a painful uncertainty as to how far that infant Christian community will be able to bear the political agitations which have begun to exist; the relaxation in the laws restraining the old forms of immorality; the defamation of their old spiritual benefactors and guides; with the consequent growth of infidelity, and the threatened changes in the moral forces of the social, civil, and religious life,—not a little, we are constrained to believe, as the consequence, directly or indirectly, of the coming of Bishop Staley's mission.

For the rest, we respectfully invite your attention to the historical account of that Mission in our volume on the Hawaiian Islands, and to the action of the Board already mentioned, at a very numerous, respectable, and influential meeting of its members and patrons.

We doubt not that your Society, upon a reconsideration of the case in view of the facts now presented, will think it proper to withdraw from interference with our labors at the Sandwich Islands, which have been so signally blessed of God.

I write in behalf of the Prudential Committee of the American Board of Commissioners for Foreign Missions, and am, with great respect, your fellow laborer in the service of our blessed Lord,

R. ANDERSON,

*Foreign Secretary of the American Board of
Commissioners for Foreign Missions.*

P. S.—The extract of a letter from Bishop Staley, dated December 22, 1862, which we find in the Report of your Society for 1863, asks for three additional clergymen, chiefly for labor among native Hawaiians, as is obvious from the places named by him; and he says, that “openings are already presenting themselves in the Marquesas and Micronesia for more clergy.” The openings to which he refers in the *Marquesas Islands*, have been made by the blessing of God on a native Hawaiian mission, sent by the native Hawaiian churches, which mission has succeeded where English and American missionaries had before failed. The Mission to *Micronesia* was instituted by our Board, in 1852, and we are aiming to work it, as far as possible, through native missionaries from the Sandwich Islands; most of the Micronesian Islands being low coral reefs, not suited to the healthful residence of American missionaries. Yet we have on them a sufficient number of American missionaries to give direction to the enterprise. Bishop Staley represents the people on these groups of Islands as being “still purely heathen, with the exception of a few Hawaiian teachers.” His letter was written only a few months after arriving at Honolulu. We should not do justice to his intelligence, did we suppose that he, with his present information, would recommend the sending of any other missionaries into either of these fields, than Hawaiian. We infer from this letter, as we could not but infer also from his two sermons, that he regards his own mission as being mainly to the native Hawaiians and Polynesians, and this is apparent in all the proceedings of this mission from its first arrival in Honolulu.

No reply to this letter has yet been received. Meanwhile the queen dowager, Emma, of irreproachable character, who was educated by missionaries of this Board, has been taken to England, going as far as Panama in an English man-of-war, and English newspapers represent her as being much in contact with

the ritualistic portion of the National Church, among whom the English mission originated. She was accompanied in her voyage by the English Commissioner, and by another English gentleman, long a resident at the Islands, who resigned the office of Minister of the Interior for that purpose; but whether he bore a commission from the Islands Government is not known. Of the proceedings and influence of the Reformed Catholic mission, no special notice will be taken in the present Report, except to express the surprise and regret of the Committee, that the Bishop, and also his supporters in this country and in England, have so largely and thoughtlessly republished the slanders of olden times, upon the American mission, by men who laid no claim to a religious life.

GENERAL VIEW OF THE ISLAND CHURCHES.

The work of dividing the large churches, resolved upon in 1863, has been successfully carried forward the past year. Eight new churches were formed on the island of Hawaii, and placed under the care of as many native pastors. Five Hawaiians were ordained or installed on the islands of Maui, Molokai, and Lanai. A church was organized on Lanai, another on Kauai, and two were formed on Oahu; and the new church on Kauai received a native pastor. Preliminary steps have been taken for organizing more churches the coming year, and for ordaining more Hawaiian pastors. Most of the native pastors have derived their support from their respective churches. Only two received aid from the Hawaiian Board. The benevolent contributions of the churches exceeded those of the previous year, amounting, for objects at home and abroad, to the sum of \$16,775 in gold.

The annual meeting of the Hawaiian Evangelical Association, in June, was one of much interest. The foreign pastors were all present with but a single exception, and thirteen of the sixteen native pastors; with His Highness M. Kekuanaoa, father of the King, His Excellency P. Kanoa, Governor of Kauai, and the Hon. John Ii, as corresponding members. All the proceedings were in the native language, "which was used with the most perfect satisfaction and success." Mr. Ii was a regular attendant upon the meetings, and the other two distinguished personages were present during the discussion of some of the more important topics. The meeting throughout was most harmonious, both in feeling and action. The young men lately admitted to the ministry uniformly behaved with the modesty and deference towards their seniors, which were due from youth to age and wisdom. "Without exception, so far as I know," says Mr. Snow, "they were manly and dignified in

their acts, and in their bearing." The two spacious church edifices in Honolulu were thronged by attentive audiences, when the two annual sermons were preached, on Home and Foreign Missions. "The appearance of the audience," says the annual letter, "which listened with earnest and hearty attention to the interesting and powerful appeal for Foreign Missions, delivered by one of their own countrymen, a graduate of Lahainaluna, bore most pleasing testimony of the hold of our religion upon the hearts and consciences of the masses of the people." An intelligent correspondent writes: "The pressure of opposition has done us all good. The children of the missionaries are evidently waking up. Last week we had a celebration of our Sabbath school connected with the First Church. Nearly three hundred children marched through the town under banners, to music, with twelve or fifteen of the children of missionaries, male and female, as teachers. These have been gradually coming in since the beginning of the year, and have established two branch afternoon Sabbath schools, at Manoa and Makiki. On the 18th of June we held a great union meeting in the First Church, where three foreign and two native ministers spoke with power and effect. In the afternoon, the Lord's supper was celebrated in the same place, there being present certainly over twelve hundred communicants. This was the great day of the feast. We hope to feel the effects of this meeting during the whole year. The Lord grant his presence to the end." Another writes: "The union of natives and foreigners in our meeting has worked better than last year; and notwithstanding the many influences operating apparently against us, the tone of the meeting was hopeful. The feeling is strong that the Lord is with us, and that his cause will triumph. On the whole, I consider it one of the best annual meetings we have ever had."

The following testimony, from the annual letter of the Hawaiian Evangelical Association, will be gratifying to the Board: "We consider that the experience of this year and of past years proves, that no natural barrier exists to the free, equal, and harmonious working together of the Anglo-Saxon and Hawaiian races, in civil, political, and ecclesiastical relations, whenever and wherever the God-given manhood is respected. A small majority of the members of the Association present were Hawaiians. The few hoary-headed fathers, who brought the Word of life to our Islands, who still remain with us, have been treated with that love and respect due to their age, and to the love which they have manifested to us and to our nation. There is pleasing evidence presented in the character and appearance of this assembly, that as the fathers who have borne up the ark of God for forty-five years, are passing

away, there are not wanting a goodly number of young men who are ready to take up the work."

But there is a darker side to the picture. The churches were not visited, the past year, by the special influences of the Holy Spirit. They were not awakened, and there were comparatively few hopeful conversions. The whole number received by profession was three hundred and forty-seven. Some church members have forsaken the Sabbath congregation. Many of the weekly prayer and conference meetings have been very thinly attended. A worldly spirit has prevailed, and there has been an unusual increase of immoralities. "But a portion of the churches stand fast," says the annual letter. "These are our joy and crown of rejoicing. And we have strong hope that ere long God will return and revive his work in the Hawaiian churches and congregations. For this we will most earnestly pray. Two Hawaiian preachers—one of them ordained—have been silenced the past year, on account of immorality; and the Committee feel it their duty to state, though they do it with the most painful emotions, that Mr. Rowell, long a missionary of the Board, has also been excluded from the ministry, and for the same cause; and in the church with which he has been connected, there has been great trouble in consequence of his proceedings."

The annual letter adds: "The enemies of the church of Christ in these Islands are awake, and hard at work at the present time. The Roman Catholics are doing their work with most untiring diligence. Nor are the Reformed Catholics less active and determined. The success of the former is among the common people; that of the latter, among the royalty, and those in the employment of the Government. Both seem fully determined that the Hawaiian churches and the Hawaiian nation shall be turned away from the gospel of Christ, and be turned to another gospel."

The changes made in the ecclesiastical constitution and usages of the native churches, two years ago, have been found to work better than was expected. The resumption then made by the Board of the salaries of the missionaries, was essential to success in multiplying the native churches and pastors; and it does not appear to have interfered materially with securing the support of the native ministry by the native churches. We may well doubt, after our experience, as to the expediency of missionaries looking to their native converts for their own support. A motive with the great Apostle to the gentiles to support himself, by the labors of his own hands, may have been to induce the native ministry of his time to work for a similar end.

The following statistical table of the churches for June, 1865, has been received:

| STATIONS. | | Whole number on profession. | Past year on profession. | Past year by certificate. | Whole number deceased. | Deceased past year. | Excluded past year. | Restored past year. | Now in regular standing. | Total children baptized. | Baptized past year. | Marriages past year. | Cash contributions. |
|----------------|--------------------|-----------------------------|--------------------------|---------------------------|------------------------|---------------------|---------------------|---------------------|--------------------------|--------------------------|---------------------|----------------------|---------------------|
| Hawaii. | Hilo, . . . | 11,639 | 69 | 15 | 6,091 | 163 | 20 | . | 3,763 | 4,346 | 46 | 47 | \$ 3,722 50 |
| | Hakalau, . . . | . | . | 394 | . | 12 | . | . | 304 | . | . | . | 560 02 |
| | Waipio, . . . | . | 14 | 476 | . | 27 | . | . | 463 | . | 10 | . | 201 72 |
| | Waimea, . . . | 7,287 | 20 | . | . | 26 | 8 | . | 1,000 | 1,758 | 6 | 43 | 108 00 |
| | Kohala Akau, . . . | 2,296 | 29 | 25 | 1,139 | 22 | 10 | . | 743 | 1,362 | 19 | 23 | 819 30 |
| | Kohala Hema, . . . | . | . | 161 | . | 1 | . | 2 | 148 | . | 7 | . | 108 00 |
| | Kawaihae, . . . | . | . | 331 | . | 8 | 6 | . | 312 | . | 8 | . | 270 25 |
| | Kekaha, . . . | . | 18 | 18 | . | 13 | . | 5 | 186 | . | 5 | 3 | 752 25 |
| | Kailua, . . . | 3,334 | 9 | . | . | 8 | . | 4 | 400 | 1,436 | 1 | . | 603 43 |
| | Hilani, . . . | . | 10 | . | . | . | . | . | . | . | 10 | . | 119 63 |
| Maui. | Kealakekua, . . . | 3,520 | 40 | 162 | 978 | 40 | 84 | . | 755 | 1,728 | 56 | 23 | 1,647 79 |
| | Napaliua, . . . | . | 3 | . | . | 6 | 2 | 3 | 373 | . | 8 | . | 216 70 |
| | Waiohinu, . . . | 1,397 | 5 | 4 | 571 | 9 | 36 | 11 | 347 | . | 6 | 12 | 629 00 |
| | Kapaliuka, . . . | . | . | 209 | . | 4 | . | . | 199 | . | 3 | . | 188 06 |
| | Hana, . . . | . | 1 | 5 | . | 36 | 16 | 6 | 537 | . | 12 | . | 204 34 |
| | Kaupo, . . . | . | 3 | . | . | 5 | . | 2 | 149 | . | 5 | . | 168 06 |
| | Koolau, . . . | . | . | . | . | . | . | . | . | . | . | . | . |
| | Waikuku, . . . | 1,603 | 1 | 6 | 366 | 24 | 4 | 4 | 379 | 1,161 | 7 | 31 | 308 12 |
| | Honouliuli, . . . | . | 12 | . | . | 6 | 4 | 1 | 231 | 97 | 42 | 4 | 131 50 |
| | Lahaina, . . . | 1,572 | 7 | . | 938 | 39 | 11 | . | 488 | 1,703 | 42 | 25 | 758 00 |
| Molokai. | Lahainaluna, . . . | . | . | 7 | . | . | . | . | 44 | . | . | . | . |
| | Lanai, . . . | . | . | . | . | . | . | . | 136 | . | . | . | . |
| | Kaanapali, . . . | 891 | . | 7 | . | 45 | . | . | 247 | . | 10 | . | 150 12 |
| Oahu. | Halawa, . . . | . | . | . | . | . | . | . | . | . | . | . | . |
| | Kaluuaha, . . . | 2,109 | 5 | 2 | . | 18 | 71 | 47 | 305 | . | 11 | 9 | 333 94 |
| | Koolau, . . . | . | . | . | . | . | . | . | . | . | . | . | . |
| Kauai. | Kawainahao, . . . | 4,423 | 15 | 26 | 1,902 | 70 | 54 | 6 | 2,380 | 948 | 43 | 51 | 1,904 77 |
| | Kaumakapili, . . . | 2,778 | 13 | 24 | 1,630 | 25 | 4 | 2 | 987 | 873 | 23 | 20 | 604 12 |
| | Ewa, . . . | 2,570 | 2 | . | . | 3 | 5 | . | 382 | . | . | . | 282 62 |
| | Waianae, . . . | 582 | . | . | . | 1 | 7 | . | 120 | 68 | 2 | 6 | 350 00 |
| | Waialua, . . . | 1,070 | 4 | 3 | 371 | 23 | . | . | 336 | 729 | 2 | 13 | 303 00 |
| | Hauula, . . . | 047 | 2 | 1 | 255 | 5 | . | . | 268 | 181 | 4 | . | 190 75 |
| | Waikane, . . . | . | . | . | . | . | . | 5 | 67 | . | . | . | . |
| Kauai. | Kaueohe, . . . | 827 | 6 | 2 | 326 | 17 | 5 | . | 265 | 329 | 11 | 11 | 500 00 |
| | Waimanalo, . . . | . | . | . | . | . | . | . | 44 | . | . | . | . |
| | Wailupe, . . . | . | . | 127 | . | 5 | . | 1 | 117 | . | 1 | . | 129 00 |
| | Waioli, . . . | 795 | 7 | 12 | . | 16 | 6 | 4 | 228 | 292 | 2 | 10 | 245 37 |
| Anahulu, . . . | . | 3 | 176 | . | 4 | 3 | 11 | 152 | 3 | 3 | 1 | 119 82 | |
| Koloa, . . . | 782 | 16 | 2 | 390 | 30 | 14 | . | 452 | 400 | 11 | . | 262 50 | |
| Waimca, . . . | 963 | 33 | . | . | . | 1 | . | 124 | 395 | 11 | . | . | |
| Totals, . . . | | . | 347 | . | 14,961 | 710 | 379 | 103 | 17,521 | . | 427 | 332 | 16,775 07 |

The number of churches is as follows: On Hawaii, 14; Maui, 8; Lanai, 1; Molokai, 3; Oahu 10; Kauai, 4; — total, 40, and the reported membership is 17,521. There is a gradual reduction in the number of church members, owing to the excess of deaths and excommunications above the admissions. A great and general outpouring of the Holy Spirit should be made a subject of earnest prayer. The reduction in the number of church members has by no means kept pace, during many years past, with that of the population.

EDUCATION.

The education at the Islands, so far as it is national, is apparently in a transition state, but the nature of the change is

not yet sufficiently apparent to be described. Bishop Staley has been appointed on the Board, and a majority of its members are of the "Reformed Catholic" faith. But while there are radical influences at work, there are also powerful conservative influences, and it is among the possible events, in God's good providence, that the ultimate result, on the whole, may be a real advancement of the people in self-reliance and intelligence.

In the year 1849, the seminary at Lahainaluna was transferred by the Board to the Hawaiian Government, "upon the express condition, that the said Hawaiian Government agrees, that the said institution shall be continued at its expense, as an institution *for the cultivation of sound literature and solid science*; and further, that it shall not teach, or allow to be taught there, any religious tenet or doctrine contrary to those heretofore inculcated by the mission which we represent; a summary of which will be found in the Confession of Faith herein inclosed; and that in case of the non-fulfillment or violation of the conditions upon which this transfer is made, by the said Hawaiian Government, the whole property hereby transferred and herein before specified, together with any additions and improvements which may have been made upon the premises, and all the rights and privileges hereby conveyed or transferred to the said Hawaiian Government by the said Sandwich Islands Mission, shall revert to the said Mission, to have and to hold the same for and in behalf of the American Board of Commissioners for Foreign Missions." A correspondence has lately arisen with the Board of Education, which may result in the reconveyance of the institution to the Board, or else in its full assumption by the Government on the terms specified, which were the payment to the Board of \$15,000. The Board of Education has recently appointed the Rev. S. E. Bishop, second teacher, in the place of Mr. Samuel T. Alexander, resigned, and the Committee take pleasure in saying, that the engagements entered upon by the Government have been carried out in good faith during the sixteen years that have elapsed since this arrangement was made. The graduating class in May last, numbered sixteen, and the annual examination indicated great diligence and faithfulness on the part of the Principal and his assistant teacher.

The Wailuku theological school, under the care of Mr. Alexander, senior, is a very hopeful feature in the condition and prospects of the island-churches. Of its thirteen students, nine have gone forth to labor in the gospel ministry. The venerable Principal was expecting to recommence his instructions in July. The Hilo boarding school, under the care of Mr. Lyman, has been conducted with its usual prosperity. A class of thirteen left the school, and a new class was received in July. The female boarding school in Kau, under the charge of Mr.

and Mrs. O. H. Gulick, closed its year with twenty-six pupils, and has realized the expectations of its founders.

The Makawao boarding school for girls, under the care of Rev. J. P. Green and wife, aided by Miss Mary Parker, reports twenty-eight pupils and a year of prosperity. The institution is a private enterprise, and its success is deemed important to the native community. Aid, to the amount of \$300, was afforded it by the Hawaiian Board.

The Makiki boarding school for girls, near Honolulu, in charge of Miss Ogden, and sustained by private liberality, has 17 pupils, and is doing a good work. The Koloa boarding school for girls, under the care of Dr. and Mrs. Smith, has 15 pupils, and is prosperous. A boarding school for girls has also been commenced at Honolulu, by Mrs. Gulick; and not a few native girls are said to be training for usefulness in the families of missionaries and their friends.

The Rev. Cyrus T. Mills having resigned the Presidency of Oahu College, in consequence of the failure of health, Professor William De Witt Alexander, son of Mr. Alexander of Wailuku, was elected his successor. The new President graduated with honor at Yale College, in the year 1855, and has proved himself worthy of the new trust. The children of missionaries having generally completed the college course, and few of the third generation being yet old enough for admission to the college, the number of pupils has been less the past year than usual; but the annual examination, which occurs during the meeting of the Hawaiian Evangelical Association, showed that the institution is in a healthful and prosperous condition. President Alexander has done good service to the cause of missions, by a series of articles in the 'Commercial Advertiser' of Honolulu, containing a searching examination of allegations against the mission made by Bishop Staley, in a "Pastoral Address" published at the Islands during the past year. Mr. Alexander's Reply has been republished at Honolulu, in a pamphlet form.

Mr. Edward Payson Church and wife, both well recommended from the Oberlin College, have gone out the past year, under engagements with the Trustees, to occupy a department in the care and instruction of the college students.

PUBLICATIONS.

There was quite an increased demand for books during the last half of the year. About 3,500,000 pages were issued, more than two thirds of which were sold. Several of the new Hawaiian pastors took much pains to promote the circulation of books in their parishes, while making pastoral visits. The increase in the sale of books is very promising, being to the amount of \$1,491 the present year, as compared with \$179 in

the previous year. A religious newspaper in the Hawaiian language, of the usual size, edited by Dr. L. H. Gulick and Rev. H. M. Parker, is understood to have about two thousand subscribers, and must be exceedingly influential for good. The Board of Education has purchased all the school books that remained in the hands of the Association. Books are in preparation — such as a Sabbath School Question Book; a Bible Dictionary; a Bible Text Book, to supply the need of a Concordance; a Commentary on the New Testament; a Child's History of the Bible; a Pastor's Manual, etc.

The Rev. Lorrin Andrews has completed and published the Dictionary of the Hawaiian language, on which he has been long employed. It defines 15,500 words. There is a valuable introduction by President W. D. Alexander; and an English-Hawaiian vocabulary, and a chronological table of remarkable events, are appended. The volume contains 559 octavo pages, and as many words as did the first edition of Dr. Johnson's English Dictionary. It is to be numbered among the results of the mission to those Islands. The Hawaiian Government is understood to have essentially aided in its publication.

FOREIGN MISSIONS.

The mission in *Micronesia* is now wholly under the direction of the Board of the Hawaiian Evangelical Association; but its expenses are chiefly met by grants from the American Board.

The mission to the *Marquesas Islands* is conducted wholly by Hawaiian missionaries, and is sustained by funds contributed by the Hawaiian churches. There are stations on three of the Marquesas Islands; two on *Fatuiva*, occupied by Rev. J. W. Kaiwi and Hana Napaeaina his wife, and Rev. A. Kaukau and Ruta Kaihihekai his wife; three on *Hivaoo*, occupied by Rev. J. Kekela and Naomi his wife, Rev. Z. Hapuku and Hana Ihuanu his wife, and Mr. J. W. Laioha and his wife; and one on *Hapoa*, occupied by Rev. S. Kauwealoha and Kaaiawahio his wife. The brethren held a general meeting while the 'Morning Star' was there, with the Hon. John Ii as a delegation from the Hawaiian Board. The small pox had made great ravages on Hapoa, but the missionary and his family escaped. The mission owns a small sloop, which is greatly helpful to them. There is no report of religious statistics, but the mission is understood to be doing well.

CHILDREN OF THE MISSIONARIES.

An appeal having been made to this somewhat numerous and well educated class at the Sandwich Islands, a response has been received, dated June 17th, from which the following is an extract, somewhat abridged.

“At the Hilo boarding school, Miss Ellen Lyman has been an assistant teacher during a portion of last year, and her services have been secured for the coming year. Miss Mary J. Alexander is principal of a flourishing select school in Honolulu. Mr. and Mrs. Green, with the assistance of Miss Parker, have a boarding school for girls on East Maui. Mr. H. R. Hitchcock has been principal of an English day-school at Hilo for some years, and though Government has withdrawn its support, he still carries it on. Two daughters of Dr. Smith of Koloa, on Kauai, have a school near home; and so has a daughter of Mr. Johnson, at Hanalei. Miss Mary Paris has a school on Molokai, which is to be continued, independent of the Government, and Miss Lyons has one at Waimea, on Hawaii. Miss Anna Paris and Miss Emily Baldwin have had a school at Lahaina during part of the year; and we need only mention the flourishing boarding school for girls at Kau, on Hawaii, in charge of Mr. and Mrs. O. H. Gulick, aided by Miss Clara Rowell.” Speaking of children of the missionaries, the statement would be incomplete without a reference to Mr. Bingham, the self-sacrificing laborer on the Gilbert Islands; to Dr. Gulick, the corresponding Secretary of the Hawaiian Board; to Mr. Forbes, the sole foreign pastor on Molokai; to Mr. Bishop, pastor on East Maui, and lately appointed by the Board of Education second teacher in the Lahainaluna Seminary; to Mr. H. H. Parker, pastor of the numerous people worshipping in the great Stone Church of Honolulu; and to President Alexander, of the Oahu College.*

MICRONESIA.

The ‘Morning Star’ left Honolulu, on her ninth voyage, in September, 1864, and returned in the January following; bringing as passengers Mr. and Mrs. Snow, Mr. and Mrs. Bingham, and the eldest daughter of Mr. Sturges.

PONAPI.

RONKITI.—Albert A. Sturges, *Missionary*; Mrs. Susan M. Sturges.

There is a good work on this island. The desire to learn to read increases. Mr. Sturges is visited from all the districts, by individuals and parties anxious to be taught. He has taken repeated tours around the island, sometimes accompanied by his family. The well known Nanakin of Kiti died in April, 1864, after which revelry greatly increased, and his successor, in a drunken frolic, applied a torch to the house of worship, which

had been erected with so much labor and pains, and it was consumed. There seems to have been no malice in this; but the friendly natives, hearing of the disaster, came in a fleet of canoes for the protection of the missionary. Several chiefs of the windward tribes are of the Christian party, particularly the chief of the Meterlanim tribe. By all these chiefs and people the heathen feasts and dances have been abandoned, and they welcome the missionary in his visits. The number baptized on this island is 154. Mr. Sturges greatly needs an associate. He has been residing there thirteen years. A few brief extracts from his latest communication will illustrate his position. He thus writes, January 12, 1865.

“ Since the Morning Star left us, on the 7th of December, we have made a tour of the island, visiting all the old stations, and calling at some other places where there are praying ones, and where meetings are regularly held on the Sabbath. We had the communion service at but one place, where three were admitted to the church and several others propounded. It was our plan to organize a new society at Anak, on the extreme north of the island; but on the day we reached there most of the people were at the king’s residence, some miles distant, to prevent an outbreak that was expected on the death of the head chief.

“ We were much encouraged to find most of our little flocks doing so well and so eager for instruction. It was often hard to close up our services, and leave the little green spots where the gospel seed is so evidently taking root. I am sorry not to have more time to spend at our several stations, but till our associate comes to our help, I see not how we can do more than to call upon our flocks, settle their little difficulties, drop a few words of advice, and then pass on. The people are suffering greatly for want of instruction, especially in the Johoij tribe, where the head chiefs with their people, have thrown off heathenism, hold meetings, and call loudly for teaching. My wish would be to go and spend a week or two at a time at some of those places; but this would be too much for my family in their present state of health, and I cannot leave them alone here, while there are so many robbers and drunkards prowling about. I am sometimes absent over night, but I can hardly look upon it as less than a sad necessity to be so away.”

“ *January 20.* We returned yesterday from our second trip around the island, and everywhere met with encouragement. We organized a new Christian community at Anak, where the people have erected a very good ‘pilgrim’ house, since our visit there last month. There were about one hundred and fifty present, and all the exercises were well attended. Three couples were examined for church membership, and married.

We held a communion season at Tokai Eu, in the Meterlanim tribe. I feel sadly for the Johoij people. The chief with whom Mr. Doane lived seems quite disposed to reform himself and his people. He has called some of the church members from another part of his tribe to his place, and with their assistance is holding meetings regularly on the Sabbath, with large congregations."

"*February 26.* We are now giving ourselves much to getting ready Luke and the Acts for the press. Our people are everywhere calling for the light, and we hope to keep the harvest from wasting, so far as we can. But what can we do? Need we say any more than to point to the labors and dangers of our field, to show that it is not best to be long here alone?"

KUSAIE.

The gospel was planted here by Mr. Snow, from 1852-1862, with the aid, during a part of this time, of Dr. Pierson. For a time the church of Kusaie, consisting of twenty-seven members, was left in the care of a Hawaiian missionary, but it was visited by Mr. Snow in 1863 and in 1864, on which occasions new members were admitted to the church. For some time they appear to have been without any laborer from abroad, but notwithstanding this, the good work has been moving forward encouragingly. Many, in different parts of the island, are learning to read. Their own system, of having the church members visit the different parts of the large island for teaching and holding religious meetings, has been kept up with interest and success, and church discipline has been maintained with marked fidelity. The church members now number 54, six having died, and five having been excommunicated. Fifty or sixty persons are spoken of as giving more or less evidence of piety, and many of them will probably be soon added to the church.

The history of the rise and progress of the church of Kusaie is suggestive and interesting. They greatly desire Mr. Snow to return and reside with them, but perhaps nothing more is really advisable than that he be able to make more frequent and protracted visits.

MARSHALL ISLANDS.

ENON.—H. Aea, and Debora his wife.

TOKE.—Rev. D. Kapali, *Hawaiian Missionary*, and Tamara Kealakai his wife. *Absent at the Sandwich Islands.*—Benjamin G. Snow, *Missionary*; Mrs. Lydia V. Snow.

Returning from the United States.—Edward T. Doane, *Missionary*; Mrs. Clara H. S. Doane.

Mr. Doane took passage at New York, in the steamer 'Golden Rule,' in May, with his newly married wife, on his return to his mission. On the 30th of that month, the ship was wrecked on the Roncador Reef, one hundred and fifty or two hundred miles this side of Aspinwall. A sand bank was near, and the lives of all the five hundred and thirty passengers were saved, but scarcely any of the baggage. After ten days, they were taken to Aspinwall by two United States steamers; but the voyage to San Francisco was performed in great destitution. The 'Morning Star,' which was to take Mr. and Mrs. Snow back to Ebon, was detained for Mr. Doane until the 15th of July, when, news of the shipwreck having arrived, she sailed without him, July 17th. This must have proved a severe disappointment to Mr. and Mrs. Doane, as well as to Mr. and Mrs. Snow, who were thus left to return alone.

The schools on Ebon suffered in consequence of Mr. Snow's absence, but those on Toke increased in interest, and many adults learned to read. The number received to the Ebon church from the beginning, is 45, all but two of whom are in good standing. The value of the oil contributed at the monthly concert, is \$30. When the Morning Star was last there, it was decided that Mr. Kapali should occupy a new station on the island of Namerik, sixty-five miles to the northwest, and he left at once for that post, with a Hawaiian associate. The parting scene between these Hawaiian missionaries and their Ebon disciples is described as very affecting. The visit of Mr. Snow to the Hawaiian Islands was in many respects useful.

GILBERT ISLANDS.

APAIANG.—Rev. J. W. Kanoa, *Hawaiian Missionary*, and Kaholo his wife; D. P. Aumai, and Manli his wife; W. P. Kapu, and Maria his wife.

TARAWA.—Rev. J. H. Mahoe, *Hawaiian Missionary*, and Olivia his wife; S. Haina, and Kaluahine his wife.

In the United States.—Hiram Bingham, Jr., *Missionary*; Mrs. Minerva C. Bingham.

In May, 1864, Mr. Bingham became seriously ill at Apaiang, partly in consequence of the delay of the Morning Star, and the consequent failure of supplies. By the kindness of Capt. Bates, of the ship *Desdemona*, he took passage with his family to Ebon, where his life was preserved till the arrival of the missionary packet, which took him to Honolulu. It was necessary for Mr. Snow to accompany him. His visit to his native land is in accordance with the most decided medical opinions.

The missionary work has not made great advances on the Gilbert Islands during the past year. On Tarawa the congre-

gations are very small, and but few are desirous of learning to read. The schools there were kept up till May, 1864, and had not been successfully recommenced in October, the latest date from that island. The king of Apaiang had somewhat relapsed from his zeal in reforming himself and people, but was very friendly. His wife, and one other church member, stand firm in their Christian profession. It is still seed time on these islands; the time of harvest is not yet. The Hawaiian Board contemplated sending out a new Hawaiian missionary, in order that a new station might be taken on the island of Maiana. Kanoa, stationed at Apaiang, is the Hawaiian missionary on a visit to his native island, who is so favorably mentioned by the Foreign Secretary when at the great crater of Kilauea, on Hawaii. Few returned missionaries are so successful in their missionary addresses as was Kanoa, in his tour around Hawaii in 1863.

PUBLICATIONS.

The following recent publications have been received by the Prudential Committee, viz: In *Ponapi*, the Gospel of John, Bible Stories, and Hymns; in *Kusaie*, Hymns; in *Ebon*, the Gospel of Matthew; in *Apaiang*, Hymns.

Summary of the Micronesia Mission.

Stations, 6; American missionaries, 4; female assistant missionaries, 4; Hawaiian missionaries, 3; Hawaiian assistant missionaries, 4.

NORTH AMERICAN INDIANS.

DAKOTAS.

FORT THOMPSON, on the Missouri.—John P. Williamson, *Missionary*; Edward R. Pond, *Teacher*; Mrs. Mary F. Pond.

OUT-STATION.—*Fort Wadsworth*.—John Baptiste Renville, *Native Preacher*.

Without a station.—Thomas S. Williamson, M. D., Stephen R. Riggs, *Missionaries*; Mrs. Margaret P. Williamson, Mrs. Mary Ann C. Riggs, Miss Jane S. Williamson.

1 station; 1 out-station; 3 missionaries; 1 male assistant missionary; 4 female assistant missionaries; 1 native preacher.

The distribution of the laborers connected with this mission remains, in general, as it was in 1864. Last autumn, Mr. Cunningham endeavored to commence operations among the Yank-

ton Dakotas ; but there did not seem to be sufficient encouragement to justify any considerable outlay in their behalf. As his services were not required at any other point, his connection with the Board has terminated. He retires, however, with the respect and confidence of the Committee.

GENERAL REMARKS.

The plans of the mission have undergone very little change, within the past twelvemonth. It was a time of dispersion with the Dakotas, one year ago ; and it is so now. They have hoped, as have their spiritual guides, that arrangements would be soon made for their permanent location ; but, apparently, they are as far from this consummation as they have ever been. Still the Lord has been pleased to remember them in their "low estate." He has granted them in large measure that patient submission, which is so desirable in their trying circumstances ; and he has also given them, as in former years, the quickening influences of his grace.

FORT THOMPSON.

The trials of the Indians at this place are still very great. For two years, Mr. J. P. Williamson says, they have not been able to raise "a mouthful of food ;" they have found no game near at hand ; in short, they are cut off from almost every source of self-support ; and they have "eked out the barest existence," with the pittance which the United States Government has bestowed upon them. It will be understood, of course, that these physical trials open wide the door for something which is worse. Among them, as among others, hunger frequently destroys the barriers against temptation. Some, for instance, have consented to labor for white men, who insisted upon their violating the Sabbath ; others, while "among strange Indians," have eaten meat offered to idols ; Christian women have formed matrimonial alliances with pagans ; and some have formed connections with white men, who refused to marry them lawfully. Notwithstanding this dark picture, however, "the general morals" of the Indian camp have improved. Intemperance, it is said, has not prevailed, though the means of intoxication were accessible ; and this, certainly, was hardly to be expected.

In pleasing contrast with the trials through which the Dakotas have passed, and which have sometimes proved too strong for them, we have the fact that in January last the church was refreshed by an unusual spirit of prayer. "As it was not suitable," Mr. J. P. Williamson says, "to throw open the school house at the stockade for daily meetings, the Indians met to-

gether in each others' houses. There would be, not one meeting, but half a dozen meetings every day. The elders of the church conducted general prayer meetings; the young men held their own meetings; the women had theirs; and the children had theirs." The additions to the church by profession have been fifty-one; by letter thirty-three. As seven have died, and nineteen have been suspended, (for the offenses already indicated,) the present number in good standing is two hundred and thirty-four.

The brethren at Fort Thompson have received valuable assistance from some of their church members. Mr. J. P. Williamson regards his elders as particularly helpful, seven of them having joined him in the spring of 1864, on leaving the prison at Davenport, and he is much pleased with their conduct. "Wherever they go," he says, "even when they are out upon the prairies, I hear a good report of them, as holding up the banner of the Lord Jesus."

It would be a grave mistake, however, to suppose that all these communicants reside constantly at or near Fort Thompson. As the alternative with them is to "scatter or starve," many have chosen the former. Hence the area occupied by them, after the manner which "the present distress" has prescribed, is very large; and hence, too, the labors of Mr. J. P. Williamson, in visiting them at their temporary homes, are very arduous. They are regarded by the United States Government, nevertheless, as having their abode at Fort Thompson; and most of them have actually spent a part of the year at that place.

The week-day school has had a large number of pupils; but the dispersion of the parents takes away the children much of the time; so that the average attendance has not exceeded eighty. The branches studied are Dakota-reading, penmanship, singing, arithmetic, geography, and the English language. Mr. Pond, who has charge of this department, superintends a Sabbath school, which is nearly as large as the day school, and enjoys the same prosperity.

THE DAVENPORT PRISONERS.

The number of Dakotas detained at Davenport is about 250. It was thought, last spring, that their confinement was drawing to a close; but they are still obliged, (in consequence, possibly, of the death of President Lincoln,) to experience the bitterness of "hope deferred." Mr. Riggs, in speaking of a visit which he made to them in July, wrote as follows: "There is in the prisoners an increased longing to be released. They want exceedingly to get back to their own people. Some of their stories are very sad. Perhaps the wife and mother, and all the

children but one, have died ; and that one child has no one to care for it. They talk, too, of their wish to make known the gospel to others of their tribe." And this desire of theirs to end their present mode of life, is owing in part, doubtless, to the havoc which death has made in their ranks. Of all who have entered the prison, one fourth have finished their earthly course. "Thus God is releasing them from year to year."

It would be difficult to find a community that has so large a proportion of avowed believers in the Lord Jesus Christ. The missionaries report the addition of forty-five to the church ; and they say also that the whole number of communicants under their care, on the 1st of April, was 201. There were at the same time thirty baptized children, four or five Roman Catholics, and about twice as many Episcopalians ; so that the unbaptized were only three men, six women, and seven children. These statistics, to say the least, are very extraordinary. And there is, manifestly, something in these church members which underlies a mere profession. "As regards the spiritual state of the prisoners," Dr. Williamson says, "I see great cause to bless and praise God, for what he has done, and what he is doing among them. Many are evidently growing in grace and the knowledge of God."

Much time has been devoted to the teaching of these Indians ; and the results are gratifying. On the 31st of March, the number of persons who could read the Bible intelligently, and with some degree of fluency, was 143 ; and about 130 could write sufficiently to maintain a correspondence with their friends. These figures encourage the hope that, having made such attainments in such circumstances, they will retain whatever of Christianity they may have received.

THE LOYAL DAKOTAS.

In common with the prisoners at Davenport, the loyal Dakotas (or scouts) have enjoyed the watch and care of Dr. Williamson and Mr. Riggs. Both have visited them to some extent, with Mr. Renville ; and both have administered the ordinances of the gospel to them. Mr. Riggs repaired to Wood Lake and the Yellow Medicine, (in the neighborhood of his residence, before the outbreak,) about the 1st of June. "We held meetings of various kinds every week day," he wrote subsequently ; "and I preached in the area of the camp every evening. With few exceptions, the whole community were present at our preaching services." A church was reorganized at this point, with twenty-one persons previously admitted to Christian fellowship, and with fourteen who had never before confessed the Saviour before their fellow-men.

Soon afterward, Dr. Williamson received six into the church just mentioned; and he had a congregation of 120. He also spent ten days at and near Fort Wadsworth, (Coteau des Prairies;) and among the different encampments connected therewith he formed another church, consisting of thirty-seven persons already entitled to the ordinances of the gospel, and fourteen who were admitted thereto for the first time. Dr. Williamson found much to encourage him during his stay in that vicinity. He was particularly interested in the case of Simon, for many years an elder at Yellow Medicine, and for a longer period a Christian of singular steadfastness and consistency. A few months ago, he was receiving a comfortable support from the United States Government as a scout; but finding that, as such, he could not labor as effectually for the spiritual good of his people as he wished, he surrendered his post, and cast himself and his family upon the care of Him who giveth food "to the young ravens which cry."

NATIVE AGENCY.

It will have been noticed that the recent history of this mission has been strangely abnormal; and in its present condition it is like nothing else. Here are more than five hundred church members, two-fifths in prison, and three-fifths widely dispersed on the prairies, which lie beyond the bounds of civilization. Of the ordained missionaries, one spends most of his time at Fort Thompson; but, as the considerate shepherd of a scattered flock, he feels obliged to take long and inconvenient journeys. The two older brethren are now at Davenport, now at Wood Lake, now at Fort Wadsworth, one of them laboring very usefully in the department of the press.

In these circumstances, the attention of the mission has been particularly called to its need of an effective native agency. And it is a cheering fact that while God is bestowing his converting grace upon so many of these Indians, he is also creating an unusual desire, among Christians of the largest experience, to engage in efforts for the spiritual good of their people. The first step has been taken in carrying out a plan, which may issue in the happiest results. At a meeting of the Dakota presbytery, held early in May, Mr. John Baptiste Renville was duly licensed to preach the gospel. His examination was conducted in English and Dakota, and was well sustained. His "exercises" were in his own language, of course; and they were highly commended by the four members of the presbytery who understood them. It is expected that this brother will devote his time to the loyal Dakotas.

BOOKS.

The mission has deemed it of the first importance that the Indians should have a greater variety of reading matter, in their own tongue. The demand for it, on their part, is very urgent; and so, unquestionably, is their actual need. Mr. Riggs has given a large share of his time to the preparation of suitable books; and, according to his report, their "library" consists of the following works:

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|---|--------|
| Dakota New Testament, 412 pages, | 12 mo. |
| Genesis and Proverbs, 115 " | 12 mo. |
| Woonspe Itakihna, (Precept upon Precept,) 228 pp. | 18 mo. |
| Dakota Hymn book, 160 pages, | 18 mo. |
| Dakota Bunyan, 264 " | 18 mo. |
| Dakota Catechism, 36 " | 18 mo. |
| Dakota School Primer, 80 " | 12 mo. |

It is thought that some enlargement of this "library" is desirable; and it is expected that, in due time, sundry additions will be made to it, with the assistance which the American Bible Society and the American Tract Society (New York) are so ready to afford.

OJIBWAS.

ODANAH.—Leonard H. Wheeler, *Missionary*; Edwin Ellis, M. D., *Superintendent of the Boarding School*; Mrs. Harriet W. Wheeler, Mrs. E. Ellis.—Henry Blatchford, *Native Preacher*.

1 station; 1 missionary; 1 male assistant missionary; 2 female assistant missionaries; 1 native preacher.

Dr. and Mrs. Ellis resumed their place in the boarding school last May, after an absence of one year, much to the satisfaction and relief of Mr. and Mrs. Wheeler, who had found that their multiplied responsibilities were greater than they could bear. Miss Spicer having entered into the marriage relation, her connection with the mission has terminated.

HINDERANCES.

The past year has been one of unusual trial and difficulty, the condition of the Indian mind having proved peculiarly unfavorable to the reception of divine truth. A prominent cause of disquiet has been the failure of the United States Government to redress sundry grievances of which the Ojibwas complain. "They sent a large delegation to Washington last win-

ter," Mr. Wheeler says, "accompanied by a white man to look after their business matters; and there they discovered that a large sum was due them for arrearages, (some seventy thousand dollars,) which they have hitherto failed to obtain. Neither have they received patents for their lands, according to the assurances heretofore given them." In these circumstances, it is not strange that they have been agitated by fears of a removal from their present homes; nor is it strange that their confidence in the white race is somewhat impaired.

Those who have studied the Indian character, would expect this state of things to prove unfriendly to missionary endeavors. A disposition to return to the customs of their fathers has been developed, even where it would not have been anticipated. A majority of the Ojibwas have taken less interest in the pursuits of husbandry than in past years; and they have manifested but little desire for improvement in other respects. Feasting, dancing, and ball playing, have received an undue share of their attention.

MISSIONARY SUCCESS.

It is painful to chronicle the results of another year's labor in this field, so inadequate are they, and so unsatisfactory. The Sabbath assemblies are reported as having been small; and the feeble church at Odanah has welcomed no accession to its membership; neither has its inward life been sensibly quickened. Mr. Wheeler describes it as simply "holding on." He thinks that one of the communicants aptly described its condition by saying, "I am like a person in a river, holding on to the bushes upon the shore, while a rapid current is sweeping by."

It should be stated, however, that while the amount of aggressive effort has been limited, owing to providential hindrances, several are indulging the hope that they have been born of the Spirit; "and some of these ought, perhaps, to be admitted to Christian ordinances." Still the Committee cannot shut their eyes to the fact, that only one person at Odanah has made a profession of his faith in the Lord Jesus Christ, within the last six years. They have expected from year to year, in common with Mr. Wheeler, to have a much more favorable report to present. But the blessing is withheld; and the divine purpose in respect to these Indians is becoming more and more inscrutable.

The educational interests of the people at Odanah are more prosperous. The number of day scholars has been as large as it was last year, perhaps it is larger; and their proficiency in their studies, except in cases of irregular attendance, is reported as "commendable." The boarding school is still a source of

much satisfaction to the mission, the improvement of the pupils in respect to their general habits, as well as their mental powers, being quite noticeable. "Our school," Mr. Wheeler says, "is regarded as the best in the Indian country."

THE FUTURE.

In the exercise of that carefulness which is justly expected of the Prudential Committee, they have felt constrained to inquire whether it is expedient that the Board shall prolong its efforts in behalf of the Ojibwas. The obstacles to success appear to be increasing. The influence of the white population which surrounds them, is becoming more and more unfavorable; and there is less hope than ever, it would seem, that the Indians will put forth any earnest and manly endeavor to save themselves from the dangers which, on every side of them, are so formidable. They have been fully warned of their peril; but for the most part they shun the only way of escape. In these circumstances, is it wise to continue a mission that is almost certain to be expensive, and quite likely to be unfruitful?

The Committee have not had time to obtain the opinion of Mr. Wheeler on this question, since receiving his annual report, and it is due to him that his views should be carefully considered. He has been a laborious and self-denying missionary; hence no step should be taken till his deliberate judgment has been heard.

SENECAS.

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura B. Wright.

LOWER CATTARAUGUS.—Otis F. Curtis, *Missionary*; Mrs. Marilla W. Curtis.
—One native helper.

LOWER ALLEGHANY.—Nathaniel H. Pierce, *Missionary*; Mrs. Agnes D. Pierce.—Daniel W. Pierce, *Native Assistant*.

3 stations; 3 missionaries; 3 female assistant missionaries; 2 native helpers.

Outside of the native agency, no change has occurred in the missionary force assigned to this field. It gives the Committee great pleasure to state, that the health of Mr. Wright has materially improved, within the past year.

POLITICAL PROSPECTS.

Last year, in order to a faithful presentation of the work which the Board is doing among the Senecas, it became necessary to speak of certain political events, which had operated as

unexpected and serious hinderances. The excitement has passed by, however ; and the republican form of government is established on a firmer basis than ever. Indeed, many of the Indians who have struggled earnestly and persistently against the existing arrangement, in past years, have ceased from their opposition. This fact may be regarded as an auspicious circumstance.

CATTARAUGUS RESERVATION.

The Cattaraugus church, it is supposed, compares favorably with a majority of the churches in the United States. Its records show a membership of one hundred and twenty-one, the Indian communicants being one hundred and eleven. Deducting a few who can hardly be considered in good standing, we have about one hundred, "as regular and consistent in their daily walk and conversation, perhaps, as is expected of the mass of professing Christians among the white population." They have paid a part of the salary of Mr. Curtis, during the past year ; and the monthly concert collections have been larger than usual. The entire sum "contributed by the congregation for religious purposes may be estimated at some \$250." The members of the church, to a certain extent, have also given their personal labor for the advancement of Christ's kingdom ; and yet they have failed, like so many others, to discharge their whole duty in this regard. The number added to the church by profession, since the last Report, is ten, all of them having been baptized in infancy.

The condition of the schools is very hopeful. There are now on the Reservation nine districts in which schools are sustained, with another in which the want of a school-house is the only cause of delay. Within a few months, the government of the Seneca nation has appropriated \$200 for the erection of one school-house, \$200 for another, and \$150 for a third, thus showing a livelier interest in the education of the people than ever before. The Orphan Asylum is still doing a very important work, notwithstanding its pecuniary embarrassments growing out of our civil war. So palpable are the benefits which it confers, and so strong are the reasons for its enlargement, that the Legislature of New York has made an appropriation for this object ; and the Committee are happy to learn that the Indian government has also bestowed \$1,000 on this excellent institution.

The agricultural resources of the Reservation are becoming more fully developed, from year to year. The "fairs" may be regarded, Mr. Wright believes, as an index of the change which

is taking place. The first of these was held in 1860; and it was thought to be "creditable for such a community." The zeal of the Indians increased till 1863, when the number of entries for competition was five hundred and fifty-one, made by seventy-one persons, and embracing the whole range of agricultural productions in that region, with "a fine show of domestic animals, household manufactures, and farming implements." In 1864, the entries were nine hundred and fourteen; and persons who attended other fairs, (state and county,) expressed the opinion that "the show of grain, especially Indian corn, and vegetables, was superior to anything which they had seen elsewhere."

ALLEGHANY RESERVATION.

Mr. Pierce has divided his labors between Old Town, where he resides, Upper Alleghany, where he formerly lived, Cold Spring, and Cornplanter's Reservation. The first of these districts is in the most satisfactory condition, by far. At Upper Alleghany, however, he has had more to encourage him than he expected, — more, in fact, than he had when he dwelt there. But the place which excites the most interest, just now, is Cold Spring, lying between Old Town and Upper Alleghany; in respect to which Mr. Pierce writes as follows: "There are over two hundred Indians there, mostly pagans, who have adhered to the religion of their fathers with great tenacity. Though I have visited them, from time to time, I have not succeeded in holding public meetings with much encouragement until recently. I am preaching there every alternate Sabbath; and though the attendance was small at first, it has gradually increased, till we have the house well filled with attentive listeners to the Word of God." Mr. Pierce is particularly interested in the case of an influential Seneca, recently a pagan, who has become deeply sensible of his need of something better than his old heathen belief, and who has found already, perhaps, the "pearl of great price."

Two seasons of special interest in the truths of the gospel have been enjoyed by the people of Old Town. Members of the church appear to have received a genuine quickening from above; and six persons have professed their faith in the Saviour for the first time. Three have been admitted to the privileges of Christian discipleship at Upper Alleghany, as also one to the same privileges on Cornplanter's Reservation. The contributions to the treasury of the Board have amounted to fifty dollars.

The villages which have sprung up along the line of the new railroad, on or near the Reservation, are proving injurious to the morals of the Indians, as was expected. Temptations are

multiplied; and vice, therefore, has become more bold and aggressive. It should not be inferred, however, that there is no progress in virtue and civilization. Those who have known the people in past years, are struck, when visiting them now, with the marked improvement which they notice. And it is a favorable sign for the future, that the six schools in operation at the present time are exerting a very salutary influence.

MILITARY SERVICE.

The interest of the Senecas in our national conflict has been mentioned in former Reports. Their sympathy with the North was so clearly defined and so strong, that "very many of the young men, though not liable to conscription, came forward and took up arms against the Southern Confederacy; and it is the general testimony of their officers, that they have proved to be excellent soldiers." They have shared in the hardships and discomforts of their comrades; and several have fallen on the battle field, while others have succumbed to diseases incident to military life. The friends of the red man will be anxious to know whether the survivors have passed through this trying ordeal, without receiving serious injury therefrom. Mr. Wright thinks that they have not suffered more than white soldiers; and he is not sure that they have suffered as much. "It is quite apparent," he says, "that many have been benefitted by the strictness of military discipline." And they are as ready, he thinks, to engage in honorable labor as they were before the war; and some of them are even more ready. It is gratifying to the Committee, in mentioning the service which these Indians have rendered to our country, to receive such testimony from such a witness.

SUMMARY.

Missions.

| | |
|-------------------------------|-----|
| Number of Missions, | 20 |
| “ “ Stations, | 101 |
| “ “ Out-stations, | 241 |

Laborers Employed.

| | |
|---|---------|
| Number of Ordained Missionaries (5 being Physicians), | 143 |
| “ “ Physicians not ordained, | 4 |
| “ “ Other Male Assistants, | 5 |
| “ “ Female Assistants, | 163 |
| Whole number of laborers sent from this country, | 315 |
| Number of Native Pastors, | 60 |
| “ “ Native Preachers and Catechists, | 243 |
| “ “ School Teachers, | 262 |
| “ “ Other Native Helpers, | 192—762 |
| Whole number of laborers connected with the Missions, | 1,077 |

The Press.

| | |
|--|------------|
| Number of Printing Establishments, | 4 |
| Pages printed last year, as far as reported, | 37,151,963 |

The Churches.

| | |
|--|--------|
| Number of Churches, (including all at the Hawaiian Islands,) | 187 |
| “ “ Church Members, (do. do.) so far as reported, | 24,065 |
| Added during the year, (do. do.) | 1,055 |

Educational Department.

| | |
|---|--------|
| Number of Training and Theological Schools, | 13 |
| “ “ Other Boarding Schools, | 16 |
| “ “ Free Schools, (omitting those at Hawaiian Islands,) | 384 |
| “ “ Pupils in Free Schools, (omitting those at H. I.) | 10,765 |
| “ “ “ “ Training and Theological Schools, | 308 |
| “ “ “ “ Boarding Schools, | 469 |
| Whole number of Pupils, | 11,542 |

PECUNIARY ACCOUNTS.

EXPENDITURES OF THE BOARD FOR THE YEAR ENDING AUGUST 31, 1865.

COST OF THE MISSIONS.

[It will be understood, of course, that many of the items in these accounts are much larger than they would have been but for the rate of exchange.]

Zulu Mission.

| | |
|---|------------------|
| Remittances, purchases and cost of exchange, . . . | 21,864 18 |
| Expenses and refit of Mr. Ireland, | 647 00 |
| Outfit of Mrs. Ireland, | 222 00 |
| Passage of Mr. and Mrs. Ireland to Port Elizabeth, S. A., | 1,254 88 |
| Expenses of Mr. McKinney and family, | 700 00—24,688 06 |

Gaboon Mission.

| | |
|---|----------|
| Drafts, purchases and cost of exchange, | 2,929 07 |
|---|----------|

Mission to Greece.

| | |
|---------------------|----------|
| Expenses, | 1,727 62 |
|---------------------|----------|

Mission to Western Turkey.

| | |
|--|------------------|
| Remittances, purchases and cost of exchange, | 77,642 53 |
| Expenses of Mr. E. E. Bliss and family to Constantinople, | 1,929 75 |
| do. Mr. and Mrs. Giles to do. | 1,038 71 |
| Outfit and expenses of Mr. and Mrs. Ball, | 298 89 |
| Expenses of Mr. Ball and family to Constantinople, | 1,410 80 |
| do. Mr. Morse and passage to Liverpool, | 231 23 |
| do. Mr. and Mrs. Winchester, from Constantinople, in part, | 326 31 |
| Outfit of Mr. Bryant, | 666 00—83,544 22 |

Mission to Central Turkey.

| | |
|--|------------------|
| Remittances, purchases and cost of exchange, | 20,674 96 |
| Outfit and expenses of Mr. and Mrs. Adams, | 790 08 |
| Expenses of Mr. and Mrs. Adams to Kessab, | 693 20 |
| do. Mr. White and family, | 503 00 |
| do. Dr. Goodale and family, | 600 00 |
| do. Dr. Nutting and family to Boston, in part, | 255 23—23,516 47 |

Mission to Eastern Turkey.

| | |
|--|------------------|
| Remittances, purchases and cost of exchange, | 33,518 57 |
| Expenses and refit of Mr. Walker and family, | 1,051 00 |
| Passage of do. to Liverpool, | 394 40 |
| Expenses of Miss Pond to Constantinople, | 386 04 |
| do. Mr. Richardson and family to New York, | 995 79—36,345 80 |

Syria Mission.

| | |
|--|------------------|
| Remittances, purchases and cost of exchange, . . . | 36,046 22 |
| Expenses of Mr. Lyons and family, . . . | 237 50 |
| do. Mr. H. H. Jessup to Beirut, . . . | 564 32—36,848 04 |

Nestorian Mission.

| | |
|--|-----------|
| Remittances, purchases and cost of exchange, . . . | 38,933 08 |
|--|-----------|

Mahratta Mission.

| | |
|--|------------------|
| Remittances, purchases and cost of exchange, . . . | 46,300 04 |
| Expenses and refit of Mr. Wood, . . . | 721 57 |
| Outfit of Mrs. Wood, . . . | 222 00 |
| Passage of Mr. and Mrs. Wood to Bombay, . . . | 566 00 |
| Expenses of Mr. Bissell and family, . . . | 800 00—48,609 61 |

Madras Mission.

| | |
|--|----------|
| Remittances, purchases and cost of exchange, . . . | 5,609 97 |
|--|----------|

Madura Mission.

| | |
|--|------------------|
| Remittances, purchases and cost of exchange, . . . | 66,320 68 |
| Expenses of Mr. Webb and retiring grant, . . . | 936 05 |
| do. Mr. Herrick and family, . . . | 800 00 |
| Passage of Mr. Taylor and family to New York, in part, . . . | 873 15—68,929 88 |

Ceylon Mission.

| | |
|---|--------------------|
| Remittances, purchases and cost of exchange, . . . | 29,050 70 |
| Expenses of Mr. and Mrs. Bates, . . . | 356 75 |
| Expenses of Mr. Sanders and family and Mrs. Ward, to New York, in part, . . . | 1,154 16—30,561 61 |

Canton Mission.

| | |
|--|----------|
| Remittances, purchases and cost of exchange, . . . | 7,471 57 |
|--|----------|

Fuhchau Mission.

| | |
|--|------------------|
| Remittances, purchases and cost of exchange, . . . | 18,914 15 |
| Expenses of Mr. Doolittle and family, . . . | 600 00—19,514 15 |

North China Mission.

| | |
|--|-----------------|
| Remittances, purchases and cost of exchange, . . . | 8,108 33 |
| Outfit of Mr. Goodrich, . . . | 652 50 |
| Passage of do. and wife to Shanghai, . . . | 658 82—9,419 65 |

Sandwich Islands Mission.

| | |
|--|------------------|
| Remittances, purchases and cost of exchange, . . . | 36,930 86 |
| Expenses of Mr. Clark, . . . | 514 95—37,445 81 |

Micronesia Mission.

| | |
|---|--------------------|
| Remittances, purchases and cost of exchange, . . . | 7,974 09 |
| Expenses of Mr. Doane and family and refit, . . . | 766 00 |
| Outfit of Mrs. Doane, . . . | 222 00 |
| Expenses of above to Honolulu, via San Francisco, . . . | 1,388 17—10,350 26 |

North American Indians.

| | |
|-----------------------|--------------------|
| Dakota Mission, . . . | 4,578 99 |
| Ojibwa Mission, . . . | 2,844 16 |
| Seneca Mission, . . . | 2,838 30—10,261 45 |

COST OF COLLECTING THE FUNDS.

1. *Agencies.*

| | | |
|---|----------|------------|
| Salary of Rev. William Warren, | 1,000 00 | |
| Traveling expenses, | 296 66 | |
| Salary of Rev. J. P. Skeele, | 1,500 00 | |
| Traveling expenses, | 129 67 | |
| Salary of Rev. Charles P. Bush, | 1,500 00 | |
| Traveling expenses, | 187 46 | |
| Salary of Rev. John McLeod, | 590 00 | |
| Traveling expenses, | 107 39 | |
| Salary of Rev. Elisha Balantine, | 1,500 00 | |
| Grant to do, | 200 00 | |
| Traveling expenses, | 217 37 | |
| Salary of Rev. S. J. Humphrey, | 1,500 00 | |
| Grant to do, | 100 00 | |
| Traveling expenses, | 286 61 | |
| Circulars, tracts, postage and stationery, | 1,382 35 | |
| Rent of Office at Philadelphia, | 100 00 | |
| do at Cincinnati, | 38 70 | |
| do at Chicago, | 62 60 | |
| Traveling expenses of returned missionaries and others while on agencies, | 1,282 87 | —11,891 58 |

2. *Publications.*

| | | |
|---|-----------|------------|
| Cost of Missionary Herald, (including the salaries of Editor and General Agent,) | 11,696 63 | |
| Deduct amount received from subscribers, | 2,336 35 | —9,360 28 |
| (About 11,000 copies have been distributed to pastors and churches gratuitously.) | | |
| Annual Report, 5,000 copies, | 1,390 42 | |
| Abstract of do. 750 copies, | 40 34 | |
| Dr. Condit's Sermon, 2,000 copies, | 121 62 | |
| Dr. Stone's Sermon on Monthly Concert, 2,000 copies, | 35 20 | |
| Sketch of the African Missions, 3,500 copies, including stereotyping, and map of Natal, | 342 43 | |
| Quarterly Letter to Sabbath Schools (14,400 copies) and postage, | 446 85 | |
| Postage of Report and other documents, | 227 56 | |
| Copying, | 12 00 | |
| Binding, | 18 00 | |
| Miscellaneous printing, | 17 32 | —12,012 02 |

COST OF ADMINISTRATION.

1. *Department of Correspondence.*

| | | |
|---|----------|-----------|
| Salary of Foreign Secretary, less \$1,262 86 received from Fund for Officers, | 1,237 14 | |
| Salary of Home Secretary, less \$1,262 86 received from Fund for Officers, | 1,237 14 | |
| Clerk hire, | 1,100 00 | —3,574 28 |

2. *Treasurer's Department.*

| | | |
|--|-----------------|-----------|
| Salary of Treasurer for part of the year, | 1,333 33 | |
| Salary of Acting Treasurer, including grant, | 2,000 00 | |
| | <u>3,333 33</u> | |
| Less received from Fund for Officers, | 1,262 86 | —2,070 47 |
| Clerk hire, | 2,827 23 | —4,897 70 |

3. *New York.*

| | | |
|--|----------|-----------|
| Salary of Secretary, (including special grant,) less \$1,262 86 received from Fund for Officers, | 1,737 14 | |
| Salary of Agent, six months, | 500 00 | |
| Office Rent, | 842 33 | |
| Clerk hire, postage and other expenses, | 1,774 52 | —4,853 99 |

4. *Miscellaneous Charges.*

| | |
|--|---------------------|
| Postage, | 399 17 |
| Fuel, gas and water, | 376 43 |
| Stationery and printing, | 170 05 |
| Books and periodicals for Library, | 147 55 |
| Care of Missionary House, packing, etc., | 590 75 |
| Repairs of do. | 295 38 |
| Freight and cartage, | 18 84 |
| Insurance, | 52 75 |
| Copying letters and documents, | 348 50 |
| Expenses of meeting of the Board in New York in May last, | 33 00 |
| Traveling expenses of Officers of the Board in attending annual meeting, | 46 35 |
| Preparing and forwarding certificates of Honorary Membership, | 281 15 |
| Legal expenses on Legacies, | 9 84 |
| Revenue Stamps, | 100 00 |
| Traveling expenses of Dr. Wood and members of Prudential Committee residing in New York, etc., | 196 23—3,065 99 |
| | <u>\$537,001 78</u> |

RECEIPTS OF THE BOARD FOR THE YEAR ENDING AUGUST 31, 1865.

| | |
|--|----------------------|
| Donations as acknowledged in the Missionary Herald, | \$ 440,066 85 |
| Legacies, do. do. | 76,633 03 |
| Interest on General Permanent Fund, (\$23,000 being invested in the Missionary House,) | 5,300 03 |
| Interest from the Ashley Fund, | 150 00 |
| Sale of books in the Zulu Mission, | 35 77 |
| Rents and medicines sold in Western Turkey, | 749 70 |
| Rents, and services to the U. S. Government in Central Turkey, | 102 12 |
| Indemnity at Deir el Komr, interest and sales of books in Syria, | 1,117 29 |
| Sale of house, rents, interest and sale of books in Mahratta Mission, | 2,122 97 |
| Rents, books, and sale of Mission premises at Chintadrepettah, Madras, | 5,235 40 |
| Avails of land, books and medicines in Ceylon, | 1,251 38 |
| Interpreting for United States' Consulate at Canton, | 470 96 |
| Rents and sale of books at Fuhchau, | 22 30 |
| Rents and interest at Shanghai, | 1,440 58 |
| Sale of property at Dakota mission, | 65 00 |
| | <u>\$ 534,763 33</u> |
| Balance remaining in the Treasury, September 1, 1864, | 3,386 34 |
| | <u>\$ 538,149 67</u> |
| Expenditures, | 537,001 78 |
| Balance remaining in the Treasury, September 1, 1865, | \$ 1,147 89 |

GENERAL PERMANENT FUND.

This fund amounts to \$108,787 71

PERMANENT FUND FOR OFFICERS.

This fund amounts to \$44,166 75

PERMANENT FUND FOR OFFICERS—INTEREST ACCOUNT.

Received for dividends and interest, \$5,051 44
 Paid balance of salaries of Secretaries and Treasurer, \$5,051 44

SUMMARY OF DONATIONS RECEIVED DURING THE YEAR.

MAINE.

AUXILIARY SOCIETIES.

| | | | | |
|------------------------|----------------------------|----------------|---------|--------|
| Cumberland County, | H. Packard, Tr. | Portland, | \$2,668 | 24 |
| Franklin County, | Rev. I. Rogers, Tr. | Farmington, | 296 | 95 |
| Kennebec Conf. of chs. | | | 779 | 74 |
| Lincoln County, | | | 1,538 | 73 |
| Penobscot County, | E. F. Duren, Tr. | Bangor, | 1,409 | 25 |
| York Conf. of chs. | Rev. G. W. Cressey, Tr. | Buxton Centre, | 1,359 | 09 |
| | Towns not associated, | | | 8,052 |
| | Legacies, | | | 2,372 |
| | Donations for School Fund, | | | 92 |
| | | | | 888 |
| | | | | 69 |
| | | | | 1,207 |
| | | | | 03 |
| | | | | 12,500 |
| | | | | 64 |

NEW HAMPSHIRE.

| | | | | |
|--------------------------|----------------------------|------------|-------|--------|
| Cheshire County, | George Kingsbury, | Keene, | 1,696 | 37 |
| Grafton County, | | | 1,373 | 55 |
| Hillsboro' County, | George Swain, | Nashua, | 2,974 | 87 |
| Merrimack County, | George Hutchins, Tr. | Concord, | 1,736 | 33 |
| Rockingham Conf. of chs. | F. Grant, Tr. | Exeter, | 2,279 | 67 |
| Strafford Conf. of chs. | E. J. Lane, Tr. | Dover, | 756 | 52 |
| Sullivan County, | N. W. Goddard, Tr. | Claremont, | 719 | 41 |
| | Towns not associated, | | | 11,536 |
| | Legacies, | | | 199 |
| | Donations for School Fund, | | | 99 |
| | | | | 13,719 |
| | | | | 99 |
| | | | | 1,512 |
| | | | | 45 |
| | | | | 26,968 |
| | | | | 25 |

VERMONT.

| | | | | |
|-----------------------------|----------------------------|----------------|-------|--------|
| Addison County, | Amos Wilcox, Tr. | Middlebury, | 1,018 | 82 |
| Caledonia Co. Conf. of chs. | E. Jewett, Tr. | St. Johnsbury, | 2,609 | 79 |
| Chittenden County, | E. A. Fuller, Tr. | Burlington, | 1,062 | 08 |
| Franklin County, | C. B. Swift, Tr. | St. Albans, | 824 | 15 |
| Orange County, | | | 856 | 89 |
| Orleans County, | Rev. A. R. Gray, Tr. | Coventry, | 545 | 52 |
| Rutland County, | J. Barrett, Tr. | Rutland, | 2,717 | 21 |
| Washington County, | G. W. Scott, Tr. | Montpelier, | 836 | 18 |
| Windham County, | F. Tyler, Tr. | Brattleboro', | 1,311 | 42 |
| Windsor County, | { Rev. C. B. Drake, Tr. | Royalton, } | 1,548 | 88 |
| | { J. Steele, Tr. | Windsor, } | | 13,330 |
| | Towns not associated, | | | 1,426 |
| | Legacies, | | | 24 |
| | Donations for School Fund, | | | 4,128 |
| | | | | 10 |
| | | | | 1,064 |
| | | | | 44 |
| | | | | 19,949 |
| | | | | 72 |

MASSACHUSETTS.

| | | | | |
|-------------------------|-----------------------|-----------------|--------|---------|
| Barnstable County, | | | 972 | 54 |
| Berkshire County, | James Sedgwick, Tr. | Gt. Barrington, | 4,471 | 68 |
| Boston, | | | 40,569 | 03 |
| Brookfield Association, | William Hyde, Tr. | Ware, | 4,643 | 22 |
| Essex County, | | | 6,528 | 89 |
| Essex County, North, | William Thurston, Tr. | Newburyport, | 4,236 | 49 |
| Essex County, South, | C. M. Richardson, Tr. | Salem, | 2,403 | 24 |
| Franklin County, | Lewis Merriam, Tr. | Greenfield, | 1,430 | 37 |
| Hampden County, | J. C. Bridgman, Tr. | Springfield, | 7,242 | 36 |
| Hampshire County, | S. E. Bridgman, Tr. | Northampton, | 12,032 | 21 |
| Middlesex County, | | | 17,290 | 09 |
| Middlesex Union, | | | 1,287 | 09 |
| Norfolk County, | | | 8,327 | 06 |
| | | | | 112,737 |
| | | | | 27 |

Amount carried forward, 112,737 27

| | | |
|---|--------------------------------|---------------------|
| <i>Amount brought forward,</i> | | \$112,737 27 |
| Old Colony, | | 1,026 98 |
| Palistine Missionary Society, Ebenezer Alden, Tr. | Randolph, | 2,986 58 |
| Plymouth County, | | 335 72 |
| Taunton and vicinity, | | 3,938 94 |
| Worcester County, North, | C. Sanderson, Tr. Phillipston, | 1,302 50 |
| Worcester County, Central, | E. H. Sanford, Tr. Worcester, | 8,906 11 |
| Worcester County, South, | W. C. Capron, Tr. Uxbridge, | 2,594 40—133,828 50 |
| | Towns not associated, | 2,331 83 |
| | Legacies, | 16,120 77 |
| | Donations for School Fund, | 1,773 24 |
| | | 154,054 34 |

RHODE ISLAND.

| | |
|----------------------------|----------|
| Donations, | 6,068 70 |
| Donations for School Fund, | 195 19 |
| | 6,263 89 |

CONNECTICUT.

| | | |
|----------------------------|--------------------------------------|---------------------|
| Fairfield County, East, | | 890 49 |
| Fairfield County, West, | Charles Marvin, Tr. Wilton, | 2,638 47 |
| Hartford County, | A. G. Hammond, Agent, Hartford, | 11,951 78 |
| Hartford County, S. Conso. | H. S. Ward, Tr. Middletown, | 2,428 12 |
| Litchfield County, | G. C. Woodruff, Tr. Litchfield, | 4,336 79 |
| Middlesex Association, | John Marvin, Tr. Deep River, | 1,370 28 |
| New Haven City, | F. T. Jarman, Agent, New Haven, | 5,033 31 |
| New Haven County, East, | F. T. Jarman, Agent, New Haven, | 1,792 00 |
| New Haven Co. W. Conso. | F. T. Jarman, Agent, New Haven, | 1,629 72 |
| New London and vic. and | { Charles Butler, Tr. New London, } | 9,409 23 |
| Norwich and vicinity, | { Lewis A. Hyde, Tr. Norwich, } | 2,645 57 |
| Tolland County, | E. B. Preston, Tr. Rockville, | 2,483 91—46,599 65 |
| Windham County, | Rev. S. G. Willard, Tr. Willimantic, | 1,456 85 |
| | Towns not associated, | 10,040 03 |
| | Legacies, | 1,013 83 |
| | Donations for School Fund, | |
| | | 59,110 38 |

NEW YORK.

| | | |
|-----------------------------|---------------------------------------|---------------------|
| Auburn and vicinity, | I. F. Terrill, Agent, Auburn, | 1,109 89 |
| Buffalo and vicinity, | Horace Stillman, Agent, Buffalo, | 1,755 91 |
| Geneva and vicinity, | W. H. Smith, Agent, Geneva, | 420 31 |
| Greene County, | John Doane, Agent, Catskill, | 214 44 |
| Monroe County and vic. | { Ebenezer Ely, Agent, Rochester, | 4,086 20 |
| | { William Alling, Agent, } | |
| New York City and Brooklyn, | { Agency of the Board, New York City, | 52,948 76 |
| | { Bible House, } | |
| Oneida County, | J. E. Warner, Tr. Utica, | 1,134 29 |
| Otsego County, | D. H. Little, Tr. Cherry Valley, | 182 77 |
| St. Lawrence County, | C. T. Hulburd, Tr. Gouverneur, | 507 98 |
| Syracuse and vicinity, | Henry Babcock, Tr. Syracuse, | 570 66 |
| Watertown and vicinity, | F. Baker, Agent, Watertown, | 571 07—63,502 28 |
| | Towns not associated, | 29,337 77 |
| | Legacies, | 22,735 53 |
| | Donations for School Fund, | 2,719 11 |
| | | 118,294 69 |

NEW JERSEY.

| | |
|----------------------------|-----------|
| Donations, | 10,651 17 |
| Legacies, | 6,123 00 |
| Donations for School Fund, | 675 53 |
| | 17,449 70 |

PENNSYLVANIA.

| | |
|--------------------------------------|-----------|
| By Samuel Work, Agent, Philadelphia, | 11,639 16 |
| Donations, | 9,287 88 |
| Legacies, | 203 25 |
| Donations for School Fund, | 704 50 |
| | 21,814 79 |

DELAWARE.

| | |
|----------------------------|--------|
| Donations, | 520 02 |
| Donations for School Fund, | 59 80 |
| | 579 82 |

| | | | |
|---|------------------|---|---------------------|
| MARYLAND. | | WISCONSIN. | |
| Donations, | 255 00 | Donations, | 3,108 28 |
| Donations for School Fund, | 2 00 | Donations for School Fund, | 140 40 |
| | <u>257 00</u> | | <u>3,248 68</u> |
| DISTRICT OF COLUMBIA. | | MISSOURI. | |
| Donations, | 1,574 94 | Donations, | 1,248 87 |
| | | Donations for School Fund, | 44 05 |
| | | | <u>1,292 92</u> |
| VIRGINIA. | | ARKANSAS. | |
| Donations, | 464 00 | Donations, | 80 00 |
| | | Donations for School Fund, | 10 00 |
| | | | <u>40 00</u> |
| SOUTH CAROLINA. | | KANSAS. | |
| Donations, | 20 00 | Donations, | 158 25 |
| | | Donations for School Fund, | 29 10 |
| | | | <u>187 35</u> |
| LOUISIANA. | | NEBRASKA TERRITORY. | |
| Donations, | 105 00 | Donations, | 34 00 |
| TENNESSEE. | | NEW MEXICO. | |
| Donations, | 40 00 | Donations for School Fund, | 20 00 |
| KENTUCKY. | | COLORADO TERRITORY. | |
| Donations, | 45 00 | Donations, | 18 00 |
| Donations for School Fund, | 5 00 | | |
| | <u>50 00</u> | NEVADA. | |
| OHIO. | | Donations, | |
| By Wm. Scott, Agent, Cincinnati, | 5,287 15 | 98 20 | |
| By T. P. Handy, Agent, Cleveland, | 1,380 85 | CALIFORNIA. | |
| Donations, | 10,598 26 | Donations, | 1,580 90 |
| Legacies, | 1,335 92 | Donations for School Fund, | 151 63 |
| Donations for School Fund, | 1,741 19 | | <u>1,732 53</u> |
| | <u>20,343 37</u> | OREGON. | |
| INDIANA. | | Donations, | |
| Donations, | 11,519 34 | 158 18 | |
| Legacies, | 357 75 | Donations for School Fund, | |
| Donations for School Fund, | 527 90 | 15 00 | |
| | <u>12,404 99</u> | <u>173 18</u> | |
| ILLINOIS. | | WASHINGTON TERRITORY. | |
| Donations, | 9,811 56 | Donations, | |
| Donations for School Fund, | 1,068 20 | 70 00 | |
| | <u>10,879 76</u> | CANADA. | |
| MICHIGAN. | | Donations, | |
| Donations, | 5,628 93 | 2,818 10 | |
| Donations for School Fund, | 356 18 | Donations for School Fund, | |
| | <u>5,985 09</u> | 51 95 | |
| MINNESOTA. | | <u>2,870 05</u> | |
| Donations, | 720 76 | UNKNOWN. | |
| Donations for School Fund, | 30 31 | Donations, | |
| | <u>751 07</u> | 5 00 | |
| IOWA. | | FOREIGN LANDS AND MISSIONARY STATIONS. | |
| Donations, | 1,684 32 | Donations, | 14,055 55 |
| Donations for School Fund, | 98 09 | Legacies, | 1,000 00 |
| | <u>1,782 41</u> | Donations for School Fund, | 217 62 |
| | | | <u>15,273 17</u> |
| | | Total, | \$516,699 88 |

RECEIPTS OF THE BOARD.

The following table exhibits the income of the Board, from all sources, since its organization.

| | | | | | | | |
|--------------------------------|--------------|-------|---|---|---|---|------------|
| For the year ending September, | 1811, | . | . | . | . | . | \$999 52 |
| " | " August 31, | 1812, | . | . | . | . | 13,611 50 |
| " | " | 1813, | . | . | . | . | 11,361 18 |
| " | " | 1814, | . | . | . | . | 12,265 56 |
| " | " | 1815, | . | . | . | . | 9,493 89 |
| " | " | 1816, | . | . | . | . | 12,501 03 |
| " | " | 1817, | . | . | . | . | 29,948 63 |
| " | " | 1818, | . | . | . | . | 34,727 72 |
| " | " | 1819, | . | . | . | . | 37,520 63 |
| " | " | 1820, | . | . | . | . | 39,949 45 |
| " | " | 1821, | . | . | . | . | 46,354 95 |
| " | " | 1822, | . | . | . | . | 60,087 87 |
| " | " | 1823, | . | . | . | . | 55,758 94 |
| " | " | 1824, | . | . | . | . | 47,483 58 |
| " | " | 1825, | . | . | . | . | 55,716 18 |
| " | " | 1826, | . | . | . | . | 61,616 25 |
| " | " | 1827, | . | . | . | . | 88,341 89 |
| " | " | 1828, | . | . | . | . | 102,009 64 |
| " | " | 1829, | . | . | . | . | 106,928 26 |
| " | " | 1830, | . | . | . | . | 83,019 37 |
| " | " | 1831, | . | . | . | . | 100,934 09 |
| " | " | 1832, | . | . | . | . | 130,574 12 |
| " | " | 1833, | . | . | . | . | 145,847 77 |
| " | " | 1834, | . | . | . | . | 152,386 10 |
| " | " July 31, | 1835, | . | . | . | . | 163,340 19 |
| " | " | 1836, | . | . | . | . | 176,232 15 |
| " | " | 1837, | . | . | . | . | 252,076 55 |
| " | " | 1838, | . | . | . | . | 236,170 98 |
| " | " | 1839, | . | . | . | . | 244,169 82 |
| " | " | 1840, | . | . | . | . | 241,691 04 |
| " | " | 1841, | . | . | . | . | 235,189 30 |
| " | " | 1842, | . | . | . | . | 318,396 53 |
| " | " | 1843, | . | . | . | . | 244,254 43 |
| " | " | 1844, | . | . | . | . | 236,394 37 |
| " | " | 1845, | . | . | . | . | 255,112 96 |
| " | " | 1846, | . | . | . | . | 262,073 55 |
| " | " | 1847, | . | . | . | . | 211,402 76 |
| " | " | 1848, | . | . | . | . | 254,056 46 |
| " | " | 1849, | . | . | . | . | 291,705 27 |
| " | " | 1850, | . | . | . | . | 251,862 28 |
| " | " | 1851, | . | . | . | . | 274,902 21 |
| " | " | 1852, | . | . | . | . | 301,732 70 |
| " | " | 1853, | . | . | . | . | 314,922 88 |
| " | " | 1854, | . | . | . | . | 305,778 84 |
| " | " | 1855, | . | . | . | . | 310,427 77 |
| " | " | 1856, | . | . | . | . | 307,318 69 |
| " | " | 1857, | . | . | . | . | 388,932 69 |
| " | " | 1858, | . | . | . | . | 334,018 48 |
| " | " | 1859, | . | . | . | . | 350,915 45 |
| " | " | 1860, | . | . | . | . | 429,799 08 |
| " | " August 31, | 1861, | . | . | . | . | 340,522 56 |
| " | " | 1862, | . | . | . | . | 339,080 56 |
| " | " | 1863, | . | . | . | . | 397,079 71 |
| " | " | 1864, | . | . | . | . | 531,985 67 |
| " | " | 1865, | . | . | . | . | 534,763 33 |

PREACHERS AND PLACES OF MEETING.

| <i>Year.</i> | <i>Place of Meeting.</i> | <i>Preacher.</i> | <i>Text.</i> |
|--------------|--------------------------|-------------------------------|-------------------------|
| 1810. | Farmington. | No sermon. | |
| 1811. | Worcester. | " | |
| 1812. | Hartford. | " | |
| 1813. | Boston. | *Timothy Dwight, D. D. | John 10 : 16. |
| 1814. | New Haven. | *James Richards, D. D. | Ephes. 3 : 8. |
| 1815. | Salem. | *Calvin Chapin, D. D. | Ps. 96 : 10. |
| 1816. | Hartford. | *Henry Davis, D. D. | Ps. 119 : 96. |
| 1817. | Northampton. | *Jesse Appleton, D. D. | 1 Cor. 1 : 21. |
| 1818. | New Haven. | *Samuel Spring, D. D. | Acts 8 : 30, 31. |
| 1819. | Boston. | *Joseph Lyman, D. D. | Isaiah 58 : 12. |
| 1820. | Hartford. | Eliphalet Nott, D. D. | Mark 16 : 15. |
| 1821. | Springfield. | *Jedidiah Morse, D. D. | Ps. 2 : 8. |
| 1822. | New Haven. | *Alexander Proudfit, D. D. | Mal. 1 : 11. |
| 1823. | Boston. | Jeremiah Day, D. D. | Jer. 6 : 3. |
| 1824. | Hartford. | *Samuel Austin, D. D. | Gal. 1 : 15, 16. |
| 1825. | Northampton. | *Joshua Bates, D. D. | John 8 : 32. |
| 1826. | Middletown. | *Edward D. Griffin, D. D. | Matt. 28 : 18, 20. |
| 1827. | New York. | *Lyman Beecher, D. D. | Luke 11 : 21, Rev. &c. |
| 1828. | Philadelphia. | *John H. Rice, D. D. | 2 Cor. 10 : 4. |
| 1829. | Albany. | *Archibald Alexander, D. D. | Acts 11 : 18. |
| 1830. | Boston. | Thomas DeWitt, D. D. | Matt. 9 : 37, 38. |
| 1831. | New Haven. | *Leonard Woods, D. D. | Isaiah 62 : 1, 2. |
| 1832. | New York. | William Allen, D. D. | John 8 : 36. |
| 1833. | Philadelphia. | *William Murray, D. D. | 2 Cor. 10 : 4. |
| 1834. | Utica. | Gardiner Spring, D. D. | Matt. 10 : 6. |
| 1835. | Baltimore. | *Samuel Miller, D. D. | Numb. 14 : 21. |
| 1836. | Hartford. | *John Codman, D. D. | Matt. 10 : 8. |
| 1837. | Newark. | *John McDowell, D. D. | Acts 4 : 12. |
| 1838. | Portland. | *Heman Humphrey, D. D. | Ps. 102 : 13-16. |
| 1839. | Troy. | *Thomas McAuley, D. D. | Isaiah 11 : 9. |
| 1840. | Providence. | Nathan S. S. Beman, D. D. | Ps. 72 : 17. |
| 1841. | Philadelphia. | *Justin Edwards, D. D. | Zech. 4 : 6. |
| 1842. | Norwich. | William R. DeWitt, D. D. | 2 Cor. 5 : 14. |
| 1843. | Rochester. | Thomas H. Skinner, D. D. | Phil. 3 : 13. |
| 1844. | Worcester. | Rev. Albert Barnes. | Luke 14 : 28-32. |
| 1845. | Brooklyn. | Mark Hopkins, D. D. | Ps. 55 : 22. |
| 1846. | New Haven. | Joel Hawes, D. D. | 1 Sam. 7 : 12. |
| 1847. | Buffalo. | David Magie, D. D. | Isaiah 33 : 15. |
| 1848. | Boston. | Isaac Ferris, D. D. | Matt. 6 : 10. |
| 1849. | Pittsfield. | Samuel H. Cox, D. D. | Dan. 7 : 27. |
| 1850. | Oswego. | Richard S. Storrs, D. D. | 1 Cor. 15 : 58. |
| 1851. | Portland. | David H. Riddle, D. D. | Isaiah 41 : 14, 15. |
| 1852. | Troy. | Leonard Bacon, D. D. | 2 Cor. 5 : 7. |
| 1853. | Cincinnati. | William Adams, D. D. | Matt. 13 : 38. |
| 1854. | Hartford. | *Charles White, D. D. | Matt. 6 : 10. |
| 1855. | Utica. | Nehemiah Adams, D. D. | Gal. 2 : 20. |
| 1856. | Newark. | *George W. Bethune, D. D. | 1 Tim. 1 : 15. |
| 1857. | Providence. | M. La Rue P. Thompson, D. D. | Matt. 28 : 20. |
| 1858. | Detroit. | George Shepard, D. D. | Luke 11 : 41. |
| 1859. | Philadelphia. | Robert W. Patterson, D. D. | Matt. 13 : 33. |
| 1860. | Boston. | Samuel W. Fisher, D. D. | Isa. 45 : 1-6. 43 : 21. |
| 1861. | Cleveland. | Richard S. Storrs, Jr., D. D. | 1 Cor. 1 : 28. |
| 1862. | Springfield. | Henry Smith, D. D. | John 17 : 20, 21. |
| 1863. | Rochester. | Elisha L. Cleaveland, D. D. | Luke 24 : 45-47. |
| 1864. | Worcester. | Jonathan B. Condit, D. D. | Phil. 2 : 15, 16. |
| 1865. | Chicago. | Edward N. Kirk, D. D. | 2 Cor. 5 : 7. |

MEMBERS OF THE BOARD.

CORPORATE MEMBERS.

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

Maine.

- 1832 ENOCH POND, D. D., Bangor.
 1843 SWAN LYMAN POMROY, D. D., Portland.
 1851 GEORGE F. PATTEN, Esq., Bath.
 1856 GEORGE E. ADAMS, D. D., Brunswick.
 1856 WILLIAM W. THOMAS, Esq., Portland.
 1857 AMOS D. LOCKWOOD, Esq., Lewiston.
 1864 JOHN J. CARRUTHERS, D. D., Portland.

New Hampshire.

- 1832 NATHAN LORD, D. D., Hanover.
 1840 ZEDEKIAH S. BARSTOW, D. D., Keene.
 1840 EDWARD W. HOOKER, D. D., Nashua.
 1842 JOHN K. YOUNG, D. D., Laconia.
 1853 ASA D. SMITH, D. D., Hanover.
 1857 NATHANIEL BOUTON, D. D., Concord.
 1859 Hon. WILLIAM HALLE, Hinsdale.
 1860 Hon. GEORGE W. NESMITH, Franklin.
 1862 Rev. ALVAN TOBEY, Durham.
 1862 EDWARD SPALDING, M. D., Nashua.
 1864 Hon. JOHN W. NOYES, Chester.

Vermont.

- 1838 CHARLES WALKER, D. D., Pittsford.
 1839 SILAS AIKEN, D. D., Rutland.
 1842 BENJAMIN LABAREE, D. D., Middlebury.
 1842 Rev. JOSEPH STEELE, Middlebury.
 1859 LEWIS H. DELANO, Esq., Hardwick.

Massachusetts.

- 1820 WILLIAM ALLEN, D. D., Northampton.
 1827 JOHN TAPPAN, Esq., Boston.
 1828 HENRY HILL, Esq., Roxbury.
 1832 RUFUS ANDERSON, D. D., Boston.
 1832 Rev. DAVID GREENE, Westboro'.
 1832 CHARLES STODDARD, Esq., Boston.
 1834 Rev. SYLVESTER HOLMES, Plymouth.
 1837 NEHEMIAH ADAMS, D. D., Boston.
 1838 AARON WARNER, D. D., Amherst.
 1838 MARK HOPKINS, D. D., LL. D., Williamstown.
 1840 WILLIAM JENKS, D. D., Boston.
 1840 ALFRED ELY, D. D., Monson.
 1840 HORATIO BARDWELL, D. D., Oxford.
 1840 EBENEZER ALDEN, M. D., Randolph.
 1840 WILLARD CHILD, D. D., Worcester.
 1842 RICHARD S. STORRS, D. D., Braintree.
 1842 EBENEZER BURGESS, D. D., Dedham.
 1842 JOHN NELSON, D. D., Leicester.
 1842 Hon. SAMUEL WILLISTON, Easthampton.
 1842 WILLIAM T. DWIGHT, D. D., Andover.
 1843 Rev. SELAH B. TREAT, Boston.
 1845 HENRY B. HOOKER, D. D., Boston.

- 1845 Hon. LINUS CHILD, Boston.
 1847 SAMUEL M. WORCESTER, D. D., Salem.
 1848 ANDREW W. PORTER, Esq., Monson.
 1848 Hon. SAMUEL H. WALLEY, Boston.
 1849 AUGUSTUS C. THOMPSON, D. D., Roxbury.
 1850 Hon. WILLIAM T. EUSTIS, Boston.
 1850 Hon. JOHN AIKEN, Andover.
 1852 WILLIAM ROPES, Esq., Boston.
 1853 JOHN TODD, D. D., Pittsfield.
 1854 JOHN W. CHICKERING, D. D., Boston.
 1854 SETH SWEETSER, D. D., Worcester.
 1854 JAMES M. GORDON, Esq., Boston.
 1855 AMOS BLANCHARD, D. D., Lowell.
 1857 Hon. ALPHEUS HARDY, Boston.
 1860 Hon. REUBEN A. CHAPMAN, Springfield.
 1860 WILLIAM S. SOUTHWORTH, Esq., Lowell.
 1862 ABNER KINGMAN, Esq., Boston.
 1862 Hon. WILLIAM HYDE, Ware.
 1863 WILLIAM A. STEARNS, D. D., LL. D., Amherst.
 1863 EDWARDS A. PARK, D. D., Andover.
 1865 LANGDON S. WARD, Esq., Boston.
 1865 ANDREW L. STONE, D. D., Boston.

Rhode Island.

- 1846 Rev. THOMAS SHEPARD, D. D., Bristol.
 1850 JOHN KINGSBURY, LL. D., Providence.

Connecticut.

- 1817 JEREMIAH DAY, D. D., LL. D., New Haven.
 1832 NOAH PORTER, D. D., Farmington.
 1838 JOEL HAWES, D. D., Hartford.
 1838 MARK TUCKER, D. D., Wethersfield.
 1838 Hon. THOMAS W. WILLIAMS, New London.
 1843 Hon. SETH TERRY, Hartford.
 1840 JOHN T. NORTON, Esq., Farmington.
 1842 ALVAN BOND, D. D., Norwich.
 1842 LEONARD BACON, D. D., New Haven.
 1842 Hon. HENRY WHITE, New Haven.
 1843 JOEL H. LINSLEY, D. D., East Granby.
 1845 CALVIN E. STOWE, D. D., Hartford.
 1852 Gen. WILLIAM WILLIAMS, Norwich.
 1854 SAMUEL W. S. DUTTON, D. D., New Haven.
 1855 GEORGE KELLOGG, Esq., Rockville.
 1859 THEODORE D. WOOLSEY, D. D., LL. D., New Haven.
 1859 Hon. WILLIAM A. BUCKINGHAM, Norwich.
 1860 LUCIUS BARBOUR, Esq., Hartford.
 1860 ELISHA L. CLEAVELAND, D. D., New Haven.
 1862 CALVIN DAY, Esq., Hartford.
 1863 Hon. SAMUEL MILLER, New Haven.

New York.

- 1812 ELIPHALET NOTT, D. D., Schenectady.
 1824 GARDINER SPRING, D. D., New York city.
 1826 THOMAS DE WITT, D. D., New York city.
 1834 JAMES M. MATHEWS, D. D., New York city.
 1838 ISAAC FERRIS, D. D., New York city.
 1838 THOMAS H. SKINNER, D. D., New York city.
 1838 WILLIAM W. CHESTER, Esq., New York city.
 1839 WILLIAM B. SPRAGUE, D. D., Albany.
 1849 REUBEN H. WALWORTH, LL. D., Saratoga Springs.
 1840 DIEDRICH WILLERS, D. D., Fayette, Seneca County.
 1840 Hon. CHARLES W. ROCKWELL, New York city.
 1840 DAVID H. LITTLE, Esq., Cherry Valley.
 1840 CHARLES MILLS, Esq., Gloversville.
 1842 SAMUEL H. COX, D. D., New York city.
 1842 ARISTARCHUS CHAMPION, Esq., Rochester.
 1842 Hon. WILLIAM L. F. WARREN, Saratoga Springs.
 1842 WILLIAM ADAMS, D. D., New York city.
 1842 ANSEL D. EDDY, D. D., Saratoga Springs.
 1843 WILLIAM WISNER, D. D., Ithaca.

- 1843 WILLIAM PATTON, D. D., New York city.
 1843 WILLIAM W. STONE, Esq., New York city.
 1845 JOHN FORSYTH, D. D., Newburgh.
 1846 Hon. HENRY W. TAYLOR, Canandaigua.
 1846 Hon. CALVIN T. HULBURD, Brasher Falls.
 1848 LAURENS P. HICKOK, D. D., Schenectady.
 1848 SIMEON BENJAMIN, Esq., Elmira.
 1850 ROBERT W. CONDIT, D. D., Oswego.
 1851 SAMUEL W. FISHER, D. D., Clinton.
 1851 JOHN C. HOLBROOK, D. D., Homer.
 1852 WALTER S. GRIFFITH, Esq., Brooklyn.
 1852 ISAAC N. WYCKOFF, D. D., Albany.
 1852 Hon. WILLIAM F. ALLEN, Oswego.
 1852 GEORGE W. WOOD., D. D., New York city.
 1853 OLIVER E. WOOD, Esq., New York city.
 1853 MONTGOMERY S. GOODALE, D. D., Amsterdam.
 1854 WALTER CLARKE, D. D., Buffalo.
 1854 RAY PALMER, D. D., Albany.
 1855 PHILEMON H. FOWLER, D. D., Utica.
 1855 GEORGE B. CHEEVER, D. D., New York city.
 1855 SAMUEL T. SPEAR, D. D., Brooklyn.
 1855 JACOB M. SCHERMERHORN, Esq., Homer.
 1857 WILLIAM E. DODGE, Esq., New York city.
 1860 JONATHAN B. CONDIT, D. D., Auburn.
 1860 WILLIAM A. BOOTH, Esq., New York city.
 1860 SIMEON B. CHITENDEN, Esq., Brooklyn.
 1862 JAMES B. SHAW, D. D., Rochester.
 1863 FREDERICK START, Esq., Rochester.
 1863 OLIVER E. DAGGETT, D. D., Canandaigua.
 1863 GEORGE L. PRENTISS, D. D., New York city.
 1863 RICHARD S. STORRS, Jr., D. D., Brooklyn.
 1863 ZEBULON S. ELY, Esq., New York city.
 1863 ROBERT R. BOOTH, D. D., New York city.
 1864 WILLIAM I. BUDINGTON, D. D., Brooklyn.
 1864 SHERMAN B. CANFIELD, D. D., Syracuse.
 1864 JOSEPH P. THOMPSON, D. D., New York city.
 1864 LOUIS CHAPIN, Esq., Rochester.
 1865 Rev. NATHANIEL GEORGE CLARK, Schenectady.

New Jersey.

- 1832 Hon. PETER D. VROOM, Trenton.
 1838 RICHARD T. HAINES, Esq., Elizabethtown.
 1842 JOEL PARKER, D. D., Newark.
 1842 J. MARSHAL PAUL, M. D., Belvidere.
 1843 BENJAMIN C. TAYLOR, D. D., Hudson.
 1848 Hon. DANIEL HAINES, Hamburg.
 1853 JONATHAN F. STEARNS, D. D., Newark.
 1855 Rev. THORNTON A. MILLS, Newark.
 1856 LYNDON A. SMITH, M. D., Newark.

Pennsylvania.

- 1838 WILLIAM R. DE WITT, D. D., Harrisburg.
 1838 AMBROSE WHITE, Esq., Philadelphia.
 1840 Hon. WILLIAM DARLING, Philadelphia.
 1840 WILLIAM JESSUP, LL. D., Montrose.
 1840 BERNARD C. WOLFF, D. D., Lancaster.
 1840 Rev. ALBERT BARNES, Philadelphia.
 1840 DAVID H. RIDDLE, D. D., Canonsburg.
 1843 SAMUEL H. PERKINS, Esq., Philadelphia.
 1855 JOHN A. BROWN, Esq., Philadelphia.
 1855 Hon. WILLIAM STRONG, Philadelphia.
 1855 GEORGE A. LYON, D. D., Erie.
 1857 MATTHIAS W. BALDWIN, Esq., Philadelphia.
 1859 THOMAS BRAINERD, D. D., Philadelphia.
 1859 JAMES W. WEIR, Esq., Harrisburg.
 1864 SAMUEL SMALL, Esq., York.

District of Columbia.

- 1842 JOHN CROSS SMITH, D. D., Washington.

Virginia.

1826 Gen. JOHN H. COCKE, Fluvanna County.

Ohio.

1838 GEORGE E. PIERCE, D. D., Hudson.
 1843 SAMUEL C. AIKEN, D. D., Cleveland.
 1851 D. HOWE ALLEN, D. D., Walnut Hills.
 1851 HENRY SMITH, D. D., Walnut Hills.
 1853 DOUGLASS PUTNAM, Esq., Harmar.
 1853 HENRY L. HITCHCOCK, D. D., Hudson.
 1855 M. LA RUE P. THOMPSON, D. D., Cincinnati.
 1857 T. P. HANDY, Esq., Cleveland.
 1863 JOSEPH PERKINS, Esq., Cleveland.

Indiana.

1851 Hon. JEREMIAH SULLIVAN, Madison.
 1862 JOHN G. ATTERBURY, D. D., New Albany.

Illinois.

1826 NATHAN S. S. BEMAN, D. D., Carbondale.
 1845 BAXTER DICKINSON, D. D., Lake Forest.
 1851 JULIAN M. STURTEVANT, D. D., Jacksonville.
 1851 ROBERT W. PATTERSON, D. D., Chicago.
 1851 WILLIAM H. BROWN, Esq., Chicago.
 1851 HARVEY D. KITCHELL, D. D., Chicago.
 1853 Rev. AUGUSTUS T. NORTON, Alton.
 1853 Rev. WILLIAM CARTER, Pittsfield.
 1853 WILLIAM S. CURTIS, D. D., Galesburgh.
 1853 Rev. JOHN W. CUNNINGHAM, Lena.
 1857 Rev. W. HENRY WILLIAMS, Perry.
 1860 SAMUEL C. BARTLETT, D. D., Chicago.

Michigan.

1851 Hon. CHARLES NOBLE, Monroe.

Wisconsin.

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

Missouri.

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

CORRESPONDING MEMBERS.**Great Britain.**

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

CORPORATE MEMBERS DECEASED OR RESIGNED.

[The names under each State are arranged according to the time of decease or resignation. The year is that ending with the annual meetings in September or October.]

| <i>Election.</i> | <i>Maine.</i> | <i>Death or Resignation.</i> | <i>Election.</i> | <i>Death or Resignation.</i> | |
|------------------|------------------------------|------------------------------|------------------|-------------------------------|------|
| 1813 | JESSE APPLETON, D. D. | 1830 | 1836 | JOHN CODMAN, D. D. | 1848 |
| 1826 | EDWARD PAYSON, D. D. | 1838 | 1832 | Hon. SAMUEL T. ARMSTRONG, | 1850 |
| 1842 | DAVID DUNLAP, | 1843 | 1836 | Hon. LEWIS STRONG, r. | 1852 |
| 1813 | Gen. HENRY SEWALL, | 1845 | 1835 | DANIEL NOYES, | 1852 |
| 1842 | WILLIAM RICHARDSON, | 1847 | 1839 | BELA B. EDWARDS, D. D. | 1852 |
| 1842 | ELIPHALET GILLITT, D. D. | 1849 | 1842 | Hon. ALFRED D. FOSTER, | 1852 |
| 1836 | LEVI CUTTER, | 1856 | 1826 | JUSTIN EDWARDS, D. D. | 1853 |
| 1845 | ASA CUMMINGS, D. D. | 1856 | 1819 | LEONARD WOODS, D. D. | 1854 |
| 1838 | JOHN W. ELLINGWOOD, D. D. | 1860 | 1821 | JOSHUA BATES, D. D. | 1854 |
| 1838 | BENJAMIN TAPPAN, D. D. | 1861 | 1840 | Hon. DAVID MACK, | 1854 |
| | New Hampshire. | | 1851 | Hon. DANIEL SAFFORD, | 1856 |
| 1812 | JOHN LANGDON, LL. D. | 1820 | 1840 | DANIEL DANA, D. D. | 1859 |
| 1812 | SETH PAYSON, D. D. | 1820 | 1823 | HEMAN HUMPHREY, D. D. | 1861 |
| 1820 | Hon. THOMAS W. THOMPSON, | 1832 | 1838 | THOMAS SNELL, D. D. | 1862 |
| 1830 | Hon. GEORGE SULLIVAN, | 1838 | 1845 | Hon. WILLIAM J. HUBBARD, | 1865 |
| 1820 | JOHN HUBBARD CHURCH, D. D. | 1840 | | Rhode Island. | |
| 1842 | Hon. MILLS OLCOTT, | 1845 | 1812 | WILLIAM JONES. | |
| 1842 | Rev. ARCHIBALD BURGESS, | 1850 | | Connecticut. | |
| 1840 | Hon. EDMUND PARKER, | 1856 | 1810 | TIMOTHY DWIGHT, D. D., LL. D. | 1817 |
| 1838 | SAMUEL FLETCHER, | 1859 | 1810 | Gen. JEDIDIAH HUNTINGTON, | 1819 |
| 1842 | Rev. JOHN WOODS, | 1861 | 1810 | JOHN TREADWELL, LL. D. | 1823 |
| | Vermont. | | 1836 | HENRY HUDSON, | 1843 |
| 1818 | Hon. CHARLES MARSH, | 1849 | 1819 | JOHN COTTON SMITH, LL. D. | 1846 |
| 1840 | WILLIAM PAGE, | 1850 | 1842 | Rev. THOMAS PUNDERSON, | 1848 |
| 1838 | JOHN WHEELER, D. D. | 1862 | 1810 | DANIEL DOW, D. D. | 1849 |
| 1842 | Hon. ERASTUS FAIRBANKS, | 1865 | 1810 | CALVIN CHAPIN, D. D. | 1851 |
| | Massachusetts. | | 1848 | NATHANIEL O. KELLOGG, | 1854 |
| 1810 | SAMUEL H. WALLEY, r. | 1811 | 1823 | BENNET TYLER, D. D. | 1858 |
| 1810 | SAMUEL SPRING, D. D. | 1819 | 1851 | CHARLES J. STEDMAN, | 1859 |
| 1810 | SAMUEL WORCESTER, D. D. | 1821 | 1830 | Hon. ROGER MINOT SHERMAN, r. | 1830 |
| 1818 | ZEPHANIAH SWIFT MOORE, D. D. | 1823 | 1842 | CHAUNCEY A. GOODRICH, D. D. | 1860 |
| 1811 | JEDIDIAH MORSE, D. D. | 1826 | 1852 | ABEL McEWEN, D. D. | 1860 |
| 1812 | Hon. WILLIAM PHILLIPS, | 1827 | 1838 | Hon. JOSEPH RUSSELL, | 1861 |
| 1810 | JOSEPH LYMAN, D. D. | 1828 | 1836 | THOMAS S. WILLIAMS, LL. D. | 1862 |
| 1823 | EDWARD A. NEWTON. r. | 1828 | 1813 | Rev. DAVID L. OGDEN, | 1864 |
| 1812 | Hon. JOHN HOOKER, | 1829 | 1850 | JOHN A. DAVENPORT, Esq. | 1865 |
| 1812 | JEREMIAH EVARTS, | 1831 | | New York. | |
| 1822 | SAMUEL AUSTIN, D. D. | 1831 | 1818 | Col. HENRY LINCLEAN, | 1822 |
| 1831 | ELIAS CORNELIUS, D. D. | 1832 | 1819 | DIVIE BETHUNE, | 1825 |
| 1828 | BENJAMIN B. WISNER, D. D. | 1835 | 1812 | JOHN JAY, LL. D. | 1829 |
| 1818 | Hon. WILLIAM REED, | 1837 | 1824 | Col. HENRY RUTGERS, | 1830 |
| 1831 | WARREN FAY, D. D. r. | 1839 | 1826 | Col. RICHARD VARICK, | 1831 |
| 1810 | WILLIAM BARTLET, | 1841 | 1812 | EGBERT BENSON, LL. D. | 1833 |
| 1842 | Rev. DANIEL CROSBY, | 1843 | 1822 | JONAS PLATT, LL. D. | 1834 |
| 1821 | SAMUEL HUBBARD, LL. D. | 1848 | 1826 | WILLIAM McMURRAY, D. D. | 1836 |

| <i>Election.</i> | <i>Death or Resignation.</i> | <i>Election.</i> | <i>Death or Resignation.</i> |
|-------------------------------------|----------------------------------|-----------------------------------|----------------------------------|
| 1826 JOHN NITCIE, | 1838 | 1842 ELIPHALET W. GILBERT, D. D. | 1853 |
| 1816 STEPHEN VAN RENSSELAER, | | 1838 THOMAS FLEMING, | 1855 |
| LL. D. | 1839 | 1826 JOHN LUDLOW, D. D. | 1857 |
| 1824 ELEAZAR LORD, r. | 1841 | 1848 CHARLES S. WURTS, r. | 1858 |
| 1832 ZECHARIAH LEWIS, | 1841 | 1835 WILLIAM S. PLUMER, D. D. r. | 1859 |
| 1840 GERRIT WENDELL, | 1841 | 1826 WILLIAM NEILL, D. D. | 1860 |
| 1812 JAMES RICHARDS, D. D. | 1843 | 1832 JOHN McDOWELL, D. D. | 1863 |
| 1813 ALEXANDER M. PROUDFIT, D. D. | 1843 | 1840 J. W. NEVIN, D. D. r | 1865 |
| 1832 ORRIN DAY, | 1847 | | |
| 1835 WILLIAM J. ARMSTRONG, D. D. | 1847 | Maryland. | |
| 1843 WALTER HUBBELL, | 1848 | 1834 WILLIAM NEVINS, D. D. | 1836 |
| 1843 ASA T. HOPKINS, D. D. | 1848 | 1838 JAMES G. HAMNER, D. D. r. | 1865 |
| 1838 HENRY WHITE, D. D. | 1850 | District of Columbia. | |
| 1842 JOHN W. ADAMS, D. D. | 1850 | 1819 ELIAS BOUDINOT CALDWELL, | 1825 |
| 1824 DAVID PORTER, D. D. | 1851 | 1826 JOSEPH NOURSE, | 1841 |
| 1838 D. W. C. OLYPHANT, r. | 1851 | | |
| 1839 ELIPHALET WICKES, | 1851 | Virginia. | |
| 1848 ERSKINE MASON, D. D. | 1851 | 1823 JOHN H. RICE, D. D. | 1831 |
| 1812 HENRY DAVIS, D. D. | 1852 | 1832 GEORGE A. BAXTER, D. D. | 1841 |
| 1826 NATHANIEL W. HOWELL, LL. D. | 1852 | 1826 WILLIAM MAXWELL, | 1857 |
| 1824 PHILIP MILLEDOLER, D. D. | 1853 | 1834 THOMAS P. ATKINSON, M. D. r. | 1859 |
| 1838 ELISHA YALE, D. D. | 1853 | | |
| 1840 ANSON G. PHELPS, | 1854 | North Carolina. | |
| 1840 HIRAM H. SEELYE, | 1855 | 1834 JOSEPH CALDWELL, D. D. | 1835 |
| 1836 Rev. HENRY DWIGHT. | 1857 | 1834 W. McPHERTERS, D. D. | 1843 |
| 1842 CHARLES M. LEE, LL. D. | 1857 | | |
| 1854 ANSON G. PHELPS, | 1858 | South Carolina. | |
| 1846 JAMES CROCKER, | 1861 | 1826 MOSES WADELLE, D. D. | 1840 |
| 1826 THOMAS MCAULEY, D. D., LL. D. | 1862 | 1826 BENJAMIN M. PALMER, D. D. | 1848 |
| 1842 HORACE HOLDEN. | 1862 | 1839 REUBEN POST, D. D. r. | 1855 |
| 1823 LYMAN BEECHER, D. D. | 1863 | | |
| 1842 HARVEY ELY, Esq. | 1863 | Georgia. | |
| 1843 EDWARD ROBINSON, D. D. | 1863 | 1826 JOHN CUMMINGS, M. D. | 1838 |
| 1838 PELATIAH FERRIT, Esq. | 1864 | 1834 THOMAS GOLDING, D. D. | 1848 |
| 1848 WILLIAM M. HALSTED, Esq. | 1864 | 1834 Hon. JOSEPH H. LUMPKIN. | |
| 1860 JAMES W. McLANE, D. D. | 1864 | | |
| 1848 DAVID WESSON, Esq. r. | 1865 | Tennessee. | |
| 1848 ABRA'M V. HASBROUCK, LL. D. r. | 1865 | 1826 CHARLES COFFIN, D. D. | |
| 1851 Rev. SIMEON NORTH, LL. D. r. | 1865 | 1834 ISAAC ANDERSON, D. D. | |
| | | 1842 SAMUEL RHEA, Esq. | 1864 |
| | | | |
| New Jersey. | | | |
| 1812 ELIAS BOUDINOT, LL. D. | 1822 | Ohio. | |
| 1823 EDWARD DORR GRIFFIN, D. D. | 1838 | 1832 JAMES HOGE, D. D. r. | 1847 |
| 1812 SAMUEL MILLER, D. D. r. | 1839 | 1826 ROBERT G. WILSON, D. D. | 1856 |
| 1826 JAMES CARNAHAN, D. D. r. | 1849 | 1834 ROBERT H. BISHOP, D. D. | 1855 |
| 1826 ARCHIBALD ALEXANDER, D. D. r. | 1850 | 1851 GABRIEL TICHENOR, | 1855 |
| 1855 F. T. FRELINGHUYSEN, r. | 1859 | 1845 Rev. HARVEY COE, | 1860 |
| 1826 THEODORE FRELINGHUYSEN, | | 1853 ROBERT W. STEELE, Esq. r. | 1865 |
| LL. D. | 1862 | | |
| 1860 Hon. WILLIAM PENNINGTON, | 1862 | Indiana. | |
| 1840 Hon. JOSEPH C. HORNBLOWER, | 1864 | 1838 ELIHU W. BALDWIN, D. D. | 1841 |
| 1823 S. V. S. WILDER, Esq. | 1865 | 1853 SAMUEL MERRILL, | 1855 |
| 1838 DAVID MAGIE, D. D. | 1865 | 1842 CHARLES WHITE, D. D. | 1863 |
| | | | |
| Pennsylvania. | | | |
| 1812 ROBERT RALSTON, | 1836 | Illinois. | |
| 1812 ASHBEL GREEN, D. D. r. | 1840 | 1821 GIDEON BLACKBURN, D. D. | 1839 |
| 1834 ALEXANDER HENRY, | 1847 | 1853 DAVID A. SMITH, Esq. | 1865 |
| 1826 SAMUEL AGNEW, M. D. | 1850 | 1851 Rev. ARATAS KENT, r | 1865 |
| 1832 CORNELIUS C. CUYLER, D. D. | 1850 | | |
| 1826 THOMAS BRADFORD, | 1852 | Michigan. | |
| 1838 MATTHEW BROWN, D. D. | 1853 | 1838 EUROTAS P. HASTINGS, Esq. r. | 1865 |
| | | | |
| | | Wisconsin. | |
| | | 1840 Rev. CHAUNCEY EDDY, | 1861 |
| | | | |
| | | Missouri. | |
| | | 1840 ARTEMAS BULLARD, D. D. | 1856 |

HONORARY MEMBERS.

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

The number of Honorary Members is now so large that the Prudential Committee have deemed it advisable to stereotype them. The following list contains the names of all who became Honorary Members prior to the publication of the Fiftieth Annual Report, (October, 1860.) Changes in location have been noted, whenever requested. Hereafter such changes will be expensive, and it is hoped that they will not be desired. No attempt has been made to mark the *decease* of members.

The following list will be published once in five years—1865, 1870, &c., and in the intervening years it may be had, in pamphlet form, on application to the Missionary House. The names of *new members* will be printed in the Annual Reports, as heretofore, till, at the end of five years, they, in their turn, will be stereotyped, and omitted from the Annual Reports (except once in five years,) but published in the pamphlet containing the earlier names.

MAINE.

| | | |
|---|---|---|
| <p>Adams, George E., D. D. Adams, Eliaslib Adams, Rev. J. C Adams, Rev. John R. Adams, Mrs. John R. Adams, Rev. Jonathan Adams, Mrs. Lucy S. Adams, Samuel Adams, Samuel Adams, Mrs. Samuel Adams, Rev. Weston B. Alden, Rev. Edmund K. Allen, Rev. Benjamin R. Allen, George Allen, Matthias Ashby, Rev. John L. Bacheider, Rev. Gilman Baker, Rev. John Barkam, Rev. U. Barker, Samuel F. Barnard, Rev. Pliny Barrows, John S. Bartlett, Rev. Joseph Bates, Rev. A. J. Bates, James Beale, S. N. Beard, Rev. Augustus F. Bell, Rev. John Benson, Samuel P. Blake, Rev. Joseph Blanchard, Sylvanus Blodgett, Bliss Blood, Rev. Mighill Bolkam, Cyrus Bond, Elias Boody, Caroline K. Boody, Henry H. Boody, Mrs. Henry H. Boody, Henry P. Bowker, Rev. Samuel Bowman, Rev. George A. Boynton, Rev. John Bradford, Arthur B. Bradley, Rev. Caleb Bragdon, Solomon Bragdon, S. L. Brazow, Mrs. Sarah M.</p> | <p>Brooks, Rev. N. Brown, Rev. Amos Brown, Henry S. Brown, John B. Browne, Thomas Buchanan, Archibald Buck, Daniel Buck, Rev. Edward Bulfinch, John J. Burnham, Rev. Jonas Burnham, Rev. Owen Burt, Rev. Edmund Buswell, Henry C. Buswell, Mrs. Elizabeth O. Carlton, Rev. Isaac Carpenter, Rev. E. G. Carruthers, Charles H. Carruthers, Rev. James Carruthers, J. J., D. D. Carter, Eliza C. Carter, Ezra, Jr. Carter, Mrs. Judith W. Chadwick, Thomas Chapin, Henry M. Chapin, Rev. Perez Chapman, Rev. Calvin Chapman, Rev. Elias Chapman, Rev. Nathaniel Chase, Rev. B. C. Chase, Samuel Chase, Sewall C. Chase, Thomas Chickering, Mrs. Frances E. Chickering, Rev. John W. Church, Rev. Nathan Chute, John Clark, Mrs. Elvira H. Clark, Elvira L. Clark, Freeman Clark, J. Greenleaf Clark, Mrs. Mary C. Clark, Rev. William Clark, William B. Clement, Jonathan, D. D. Coe, Mrs. Mary Upham Colby, Joseph Cole, Rev. Albert Conant, George, Jr.</p> | <p>Conklin, Mrs. Almira Conkling, Rev. Luther Cook, Rev. Amos I. Craig, Rev. Henry K. Cressey, Mrs. Caroline M. Cressey, Rev. George W. Cressey, Mrs. Nancy W. Cressey, Mrs. Sarah C. Crie, James Crocker, Ira Crosby, Benjamin Crosby, Rev. John Crosby, John L. Cummings, Ephraim C. Cummings, Mrs. Phoebe Cummings, Sarah M. N. Cushing, Rev. James R. Cushing, Mrs. Unity M. Cushman, Rev. David Cutler, Charles Cutler, Rev. E. G. Cutter, Rev. Edward F. Dame, Rev. Charles Dame, Mrs. Nancy I. P. Dana, Mrs. Elizabeth T. Dana, Woodbury S. Darling, Henry Dickson, Rev. William T. Dillingham, Cornelius Dodd, Rev. John Dodge, Rev. J. Dole, Ebenezer Dole, Ebenezer, Jr. Dole, Edmund P. Dole, Mrs. Elizabeth Dole, Mrs. Hannah Dole, Mary E. Dorrance, O. B. Douglass, Rev. John A. Douglass, Mrs. L. A. Downes, George Downes, Rev. Henry S. Drake, Rev. Samuel S. Dresser, Mrs. Mary M. Drummond, Alexander Drummond, Rev. I. P. Drummond, Rev. James Dudley, Mrs. Abby W.</p> |
|---|---|---|

Duren, E. F.
 Duren, Mrs. Mary C. H.
 Dwight, Rev. Edward S.
 Dwight, Mrs. Eliza B.
 Dwight, H. E.
 Dwight, Thomas E.
 Eaton, Rev. Joshua
 Ellingwood, Mrs. Harriet M.
 Ellingwood, Mrs. Nancy
 Ellis, Rev. Manning
 Elwell, Payn
 Emerson, Rev. Alfred
 Eveleth, Aaron
 Fellows, Rev. F. E.
 Fessenden, Rev. J. P.
 Field, Rev. George W.
 Fisher, Rev. Jonathan
 Fisk, Rev. Albert W.
 Fiske, Rev. John O.
 Fogg, John
 Forbush, Rev. John
 Foxcroft, A. C. M.
 Freeman, Rev. Charles
 Freeman, Rev. Joseph
 French, Catharine
 French, Rev. J. R.
 Frost, Rev. Charles
 Garcelon, Samuel H.
 Gardner, Samuel
 Garland, Rev. David
 Gay, Benjamin
 Gerry, Rev. David
 Gilman, Rev. Edward W.
 Gilman, Mrs. Lucy D.
 Gilman, S. K.
 Goddard, Mrs. Eliza L.
 Goddard, Henry
 Godfrey, Charles
 Godfrey, Edwin D.
 Godfrey, Mrs. Lucy S.
 Gooch, Mrs. Hannah
 Goodale, Stephen L.
 Goodrich, Rev. Lewis
 Gorman, Rev. John B.
 Goss, Rev. Jacob C
 Gould, Edward
 Gould, Rev. Samuel L.
 Gould, Rev. Stephen
 Gow, James
 Graves, William
 Greely, Rev. Allen
 Hale, Rev. Jonathan L.
 Hall, Paul
 Hanson, Eliza A.
 Harbuck, Thomas S
 Harrington, Mrs. Eliza A.
 Harrington, Enoch
 Harvard, Mrs. Hannah P.
 Harwood, Thomas
 Haskins, Robert H.
 Hathaway, Rev. George W.
 Hawes, Rev. Josiah T.
 Hayes, Rev. Stephen H.
 Hayward, John T. K.
 Higgins, John
 Hills, Rev. Israel
 Hobart, Rev. Caleb
 Hobbs, Joshua
 Holman, Rev. Morris
 Holmes, Mrs. Phebe
 Hopkins, Rev. Eliphalet S.
 Hopkins, Samuel
 Hosmer, Rev. O. D.
 Houston, Rev. Hiram
 Hovey, Mrs. Eliza A.
 How, John
 How, William C.
 Hubbard, Rev. Anson
 Hurd, Rev. Carlton
 Hurd, Louisa
 Hurd, Mrs. Sophronia W.
 Huston, James G.
 Hyde, Mrs. Frances E.

Hyde, Henry
 Hyde, John A.
 Hyde, Jonathan
 Hyde, Rev. W. L.
 Ilsley, Rev. Horatio
 Ives, Rev. Alfred E.
 Ives, Mrs. Alfred E.
 Ives, Mrs. Harriet P.
 Jackson, Henry
 Jameson, Rev. Thomas
 Jarvis, Frederick A.
 Jarvis, John H.
 Jenkins, Rev. Charles
 Jewett, Carlostin
 Johnson, Rev. Samuel
 Jones, Rev. Elisha
 Jones, Joseph
 Jordan, Rev. William V.
 Kaler, Charles
 Keeler, Rev. S. H.
 Kendrick, Rev. Daniel
 Kimball, Rev. Ivory
 Kimball, James G.
 Langworthy, James
 Larabee, Joseph
 Larabee, S. W.
 Libbey, E. Osgood
 Libbey, Joseph
 Libby, George W.
 Lincoln, Rev. Allen
 Little, Mrs. Dorothy
 Little, Rev. George B.
 Little, Sarah B.
 Littlefield, Christopher
 Littlefield, Joseph E.
 Lord, Charles A.
 Lord, Mrs. Phebe
 Lord, Rev. Thomas N.
 Loring, Rev. Amasa
 Loring, Rev. Asa T.
 Loring, Rev. Joseph
 Lovejoy, Rev. Daniel
 Maltby, Rev. John
 Mason, Rev. Eaton
 Mason, Rev. Javan K.
 May, Rev. William
 McGaw, Jacob
 McKeen, Julia
 McLean, Rev. James
 Merrill, Rev. Enos
 Merrill, Rev. Josiah
 Merrill, Rev. Samuel H.
 Merrill, Rev. William A.
 Merrille, Mrs. Sarah W.
 Mills, William H.
 Mitchell, Ammi K.
 Mitchell, Rev. David M.
 Mitchell, Jeremiah
 Mitchell, Joseph D.
 Mitchell, Rev. Thomas G.
 Morse, Samuel
 Moulton, Mrs. Mary
 Munsel, Rev. Joseph R.
 Munson, Samuel
 Murray, Simeon H.
 Nason, Sarah J.
 Neal, John
 Newman, Caroline K.
 Newman, Mrs. C. S.
 Newman, Ellen N.
 Newman, Emma C.
 Newman, Emma E.
 Newman, Mary A.
 Newman, Mrs. Samuel
 Newman, Sarah P.
 Newman, Rev. William J.
 Newman, Mrs. William J.
 Niles, Rev. Mark A. H.
 Niles, Mrs. Stella S.
 Nott, Rev. Handell G.
 Nye, Mrs. Hannah
 Oliver, James
 Osgood, Charles H.

Osgood, Joshua B.
 Oxnard, Edward
 Packard, Rev. Alpheus S.
 Packard, Rev. Charles
 Packard, Mrs. Hannah F.
 Page, Benjamin
 Page, John O.
 Page, Mrs. Matilda K.
 Page, Rebecca P.
 Page, Rufus K.
 Page, Mrs. Rufus K.
 Page, Mrs. Sarah H.
 Page, Simon
 Page, William R.
 Palmer, G. H.
 Parker, Rev. Freeman
 Parker, Rev. Wooster
 Parsons, Mrs. Caroline M.
 Parsons, Rev. Ebenezer G.
 Patten, George F.
 Patten, Mrs. Hannah T.
 Patten, Zebulon S.
 Peabody, Rev. John G.
 Peet, Rev. Josiah
 Perkins, Mrs. M.
 Perkins, Mrs. Robert
 Pierce, Rev. William
 Plumer, Alexander R.
 Plumer, Elizabeth M.
 Plumer, Ellen M.
 Plumer, John
 Plumer, Mrs. Lucy
 Pond, Rev. Jeremiah E.
 Pond, Mary Sophia
 Potter, Rev. Daniel F.
 Prince, Cushing
 Rice, Rev. Charles B.
 Richardson, Frederick L.
 Richardson, George L.
 Richardson, Henry L.
 Richardson, Rev. James P.
 Richardson, John G.
 Richardson, Mary J.
 Richardson, Sarah B.
 Rider, Mrs. Hepzibah
 Ripley, Rev. Lincoln
 Ripley, Rev. Thomas B.
 Robbins, James
 Robie, Rev. Edward
 Rogers, Rev. Isaac
 Rogers, William M.
 Savary, Mrs. Betsey H.
 Sawyer, Rev. John
 Seabury, David
 Sewall, Rev. Daniel
 Sewall, Rev. David B.
 Sewall, Mrs. Elizabeth L.
 Sewall, Henry
 Sewall, Rev. Jotham
 Sewall, Mrs. Mary D.
 Sewall, William
 Sewall, William B.
 Sewall, Rev. William S.
 Shepard, George, D. D.
 Shepley, Rev. David
 Skeele, Rev. J. P.
 Skinner, Solomon
 Smith, Rev. D. T.
 Smith, Rev. Egbert C.
 Smith, Rev. John
 Smith, Mrs. Priscilla P.
 Smith, Mrs. Sophia H.
 Smith, Rev. Thomas
 Smyth, Rev. William
 Snow, Benjamin
 Snow, Mrs. Nancy
 Soule, Rev. Charles
 Soule, Rufus
 Soule, Thomas
 Southworth, Rev. Samuel, Jr.
 Southworth, Rev. Alanson
 Southworth, Rev. Francis
 Starrett, Calvin

Stearns, Rev. Josiah H.
 Steele, Abby
 Steele, Eben
 Stutson, Joseph
 Stevens, Jeremiah
 Stickney, John
 Stickney, Paul
 Stone, Rev. Harvey M.
 Stone, Rev. H. M.
 Stone, James M.
 Stone, Lydia
 Storer, Rev. Henry G.
 Storer, Rev. H. G.
 Storer, Seth
 Storer, Woodbury
 Strong, Rev. Stephen C.
 Strong, Mrs. Myra P.
 Talbot, Rev. Samuel
 Tallman, Mrs. Eleanor
 Tappan, Mrs. E. B. M.
 Tappan, E. S.
 Taylor, Joseph J.
 Tenney, Rev. Sewall
 Tewksbury, Rev. George F.
 Thomas, Mrs. E. W. G.
 Thomas, Henry G.
 Thomas, W. W., Jr.
 Thornton, Rev. J. B.
 Thurston, Brown
 Thurston, Rev. David
 Thurston, Rev. Richard B.
 Thurston, Rev. Stephen
 Titcomb, Albert
 Titcomb, Rev. Philip
 Tohey, Rev. William
 Trask, Mrs. Martha F.
 Trufant, William B.
 Tucker, Rev. Josiah
 Turner, Rev. J. W.
 Tyler, Rev. Amory H.
 Tyler, Mrs. Elizabeth
 Tyler, Samuel
 Upham, Rev. Thomas C.
 Waite, Joshua
 Ward, Caroline E.
 Warren, Rev. William
 Washburn, Mrs. Israel, Jr.
 Washburn, Rev. Job
 Wasson, John
 Weeman, James P.
 Wells, Rev. James
 Weston, Rev. Isaac
 Weston, Rev. James
 Wheeler, Mrs. Francis B.
 Wheeler, Mrs. Mehitable P.
 Wheelwright, Rev. John B.
 Wheelwright, Joseph S.
 Whitcomb, Levi
 Whittlesey, Rev. Eliphalet
 Wilcox, Rev. Wm. H.
 Wild, Rev. John
 Woodhull, Rev. Richard
 Woods, Leonard, Jr., D. D.
 Wright, Rev. J. E. M.

NEW HAMPSHIRE.

Abbot, Nathan K.
 Abbot, Mrs. Sarah
 Abbot, Rev. Sereno
 Adams, Daniel
 Adams, Ednah
 Adams, Rev. Ezra E.
 Adams, Mrs. Francis S.
 Adams, Thomas
 Aiken, Jonathan
 Alden, Rev. Lucius
 Allie, Diarca
 Allison, William H.
 Ames, Winslow
 Anderson, Mary Ann
 Anderson, William
 Angier, Rev. M. B.

Anthony, Rev. George N.
 Arnshy, Rev. Lauren
 Ayer, Perley
 Badger, William
 Baker, Abel
 Baldwin, Nahum
 Banfield, Joshua
 Bardwell, Mrs. Mary F.
 Barker, Rev. Nathaniel
 Barrows, Rev. Homer
 Barstow, Rev. E. H.
 Barstow, Mrs. Eunice G.
 Batchelder, Jonathan
 Beane, Rev. John V.
 Bell, Samuel
 Bennett, Thomas
 Benson, Rev. Almon
 Bigelow, Rev. Asahel
 Bigelow, Mrs. Henry A.
 Biglow, Lucy W.
 Bingham, Milton
 Binney, John W.
 Blaisdell, Sarah F.
 Blanchard, Rev. Amos
 Blanchard, Mrs. A.
 Blanchard, Rev. Silas M.
 Blunt, Mrs. Caroline
 Blunt, Charles E.
 Blunt, Edward A.
 Blunt, John
 Blunt, John G.
 Blunt, Lucy W.
 Blunt, Mrs. Mary
 Blunt, Mrs. Sarah
 Bodwell, Rev. Abraham
 Boutelle, Mrs. Mary E.
 Routelle, Rev. Thomas
 Bouton, Mrs. Elizabeth A. C.
 Bouton, Nathaniel, D. D.
 Boutwell, Rev. James
 Boutwell, Mrs. Mary P.
 Boyd, Mrs. Martha D.
 Boylston, Edward D.
 Boylston, Mrs. Mary
 Boylston, Mary C. B.
 Boylston, Richard
 Brainerd, Mrs. Harriet P.
 Brainerd, Rev. Timothy G.
 Brickett, Rev. Harry
 Brigham, Abram
 Brigham, David
 Brooks, Joshua
 Brown, Hiram
 Brown, S. G., D. D.
 Bryant, Amos
 Buffum, Samuel W.
 Bunton, David A.
 Burbank, Abraham
 Burbank, Samuel
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 Parmlee, Rev. Simeon
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 Robinson, Rev. Septimius
 Rockwood, William
 Rood, Rev. T. H.
 Rossiter, Chittenden
 Royce, Rev. Andrew

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 Russell, Oranuel F.
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 Safford, C. F.
 Safford, Pliny
 Sanborne, Mrs. Annie E.
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 Sandford, Clark
 Sands, Rev. J. D.
 Sargent, Asa
 Scott, Rev. Charles
 Scott, Isaiah
 Scott, Rev. John
 Searles, Philip
 Selden, Edward D.
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 Shedd, Ebenezer
 Shedd, Josiah
 Shedd, Mrs. Lydia C.
 Shedd, William R.
 Short, Simeon
 Slade, William
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 Smith, Mrs. Amelia S.
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 Smith, Asa
 Smith, Rev. Buel W.
 Smith, Rev. Charles S.
 Smith, Rev. Ebenezer
 Smith, John
 Smith, John W.
 Smith, Worthington, D. D.
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 Stanton, Enoch C.
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 Steele, Rev. John R.
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 Stevens, U.
 Stiles, Phinehas
 Stimpson, J. G.
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 Strickland, Benjamin
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 Wead, D. D.

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 Wheeler, Rev. Orville G.
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 White, Mary
 Wickham, Rev. J. D.
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 Willard, C. W.
 Williston, Rev. David H.
 Williston, Nathan B.
 Winch, Rev. C. M.
 Wing, S. D.
 Wood, Benjamin
 Wood, Calvin
 Wood, Calvin H.
 Wood, Joel
 Wood, Joel M.
 Wood, Rev. John
 Wood, Joseph
 Wood, Josiah
 Wood, Luther
 Wood, Luther, Jr.
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 Wood, Rufus
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 Banister, Mrs. Z. P.
 Bannister, William A.
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 Bardwell, Alonzo
 Barker, Mrs. John P.
 Barker, Josiua
 Barker, Otis
 Barnard, Mrs. E. D.
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 Barnes, Gillum
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 Barnes, William H. L.
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 Barrows, Rev. William
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 Bartlett, Hubbard
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 Bartlett, William F.
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 Bartoll, William T.

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 Bass, Henry
 Bassett, C. C.
 Basnett, Isaac
 Bassett, Joseph P.
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 Batchelder, John
 Batchelder, Jonathan
 Batchelder, Nathaniel
 Batchelder, Mrs. Nathaniel
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 Batcheller, Tyler
 Batchelor, Stephen F.
 Bates, Elnathan
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 Bates, Walter
 Bates, Rev. William
 Batt, William I.
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 Bayley, Robert, Jr.
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 Baylies, Mrs. Olive T.
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 Beaman, Rev. C. C.
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 Bennett, Rev. Joseph L.
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 Bent, Mrs. Josiah
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 Bigelow, Amasa
 Bigelow, Rev. Andrew
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 Bigelow, Benjamin
 Bigelow, Edward B.
 Bigelow, George F.
 Bigelow, John
 Bigelow, Rev. Jonathan
 Bigelow, T. B.
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 Billings, Rev. R. S.
 Bingham, Rev. Hiram
 Bingham, Rev. Joel S.
 Bingham, Lydia D.
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 Bird, Joshua Pico
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 Bishop, Nathaniel
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 Borden, Edward P.
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 Borland, John
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 Bowdoin, Walter H.
 Bowen, William M.
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 Bowers, Rev. John
 Bowers, Levi
 Bowers, Luke K.
 Bowker, Albert
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 Bowles, Mary Helen
 Bowles, Samuel
 Bowles, Stephen J.
 Bowles, Stephen W.
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 Bradley, Edward
 Bradley, Eli
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 Bradley, John E.
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 Bradley, Stephen, Jr.
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 Brakonridge, Judah M.
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 Branam, Rev. Milton P.
 Branch, Grove W.
 Bray, Isabella
 Brock, Isaiah
 Breck, Joseph
 Bremner, Rev. David
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 Brewer, James
 Brewster, Osmyrn
 Briant, Benjamin
 Briant, James
 Briant, Mrs. James
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 Bridgeman, Mrs. Anna F.
 Bridgeman, Joseph C.
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 Bridges, Clarissa
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 Briggs, Rev. William T.
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 Brigham, Oliver M.
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 Brooks, Mrs. Nancy E.
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 Broughton, John G.
 Broughton, Mrs. Lydia
 Broughton, Lydia H.
 Broughton, Mrs. Nancy H.
 Broughton, Nathaniel H.
 Broughton, Nicholson, Jr.
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 Brown, Charles A.

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 Brown, Edward
 Brown, Mrs. Emma C.
 Brown, Ephraim
 Brown, Frederick
 Brown, Hannah
 Brown, Helen
 Brown, Henry H.
 Brown, Henry Howard
 Brown, John, D. D.
 Brown, John I.
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 Brown, Louisa J.
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 Brown, Lucy Josephine
 Brown, Luther
 Brown, Matthew
 Brown, Newman
 Brown, Olivia Howard
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 Brown, Thomas C.
 Brown, William
 Browne, Rufus H.
 Bryant, John
 Bryant, Rev. Sidney
 Buck, Ephraim
 Buck, Mrs. Jane B.
 Buck, John
 Buck, Louisa
 Buckingham, Rev. Samuel G.
 Buckingham, Mrs. S. G.
 Bucklin, Rev. Sylvester
 Bucklin, Rev. Sylvester F.
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 Buffington, Edward
 Bullard, Rev. Asa
 Bullard, Mrs. Asa
 Bullard, Raalis
 Bullard, Rev. Ebenezer W.
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 Bullard, Helen Knight
 Bullard, Louisa Dana
 Bullard, Rev. Malachi
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 Bullard, William Reed
 Bulkley, Mrs. Catharine F.
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 Bundy, Mrs. Ann
 Burdett, Rev. Michael
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 Burgess, Soviah
 Burly, Edward
 Burnap, Mrs. S. G.
 Burnap, Rev. Uzziah C.
 Burnell, Rufus
 Burnham, Rev. Abraham
 Burnham, Francis
 Burnham, Nathan
 Burnham, Samuel
 Burns, Mrs. Laura
 Burns, William P.
 Burr, Charles C.
 Burr, Mrs. D. G.
 Burr, Rev. Heman M.
 Burr, Rev. Jonathan
 Burrell, Edward
 Burrell, Mrs. Charlotte
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 Burt, Rev. Gideon
 Burt, Hezekiah
 Burt, J. D.
 Burt, Moses
 Bush, Jotham
 Bushnell, Rev. William
 Butler, Albert

Butler, Rev. Daniel
 Butler, Ebenezer
 Butler, Rev. James D.
 Butler, James H.
 Butler, John A.
 Butler, Lucia Cleveland
 Butler, Peter, Jr.
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 Byington, S.
 Byington, Rev. Swift
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 Cady, Emily S.
 Cady, Mrs. Harriet S.
 Cady, Helen S.
 Caldwell, Mrs. Abigail
 Caldwell, James
 Caldwell, Seth
 Calhoun, William B.
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 Campbell, Mrs. Elizabeth
 Campbell, Rev. Randolph
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 Canning, Rev. Josiah W.
 Cannon, Edward S.
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 Capen, Edmund M.
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 Carleton, Deborah
 Carleton, George H.
 Carleton, Samuel
 Carleton, William
 Carleton, Mrs. William
 Carlton, Edward
 Carlton, Rev. Hiram
 Carnes, Mary J.
 Carpenter, Mrs. Abigail
 Carpenter, Antoinetta F.
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 Carpenter, Cyril
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 Carpenter, Rev. Eber
 Carpenter, Erastus P.
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 Carr, John
 Carruth, Ellen
 Carruth, Francis
 Carruth, Herbert Schaw
 Carruth, Nathan
 Carter, Ann E.
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 Carver, Rev. Robert
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 Chapman, R. A.
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 Coleman, Jeremiah
 Collie, Joseph
 Collins, Mrs. Ann
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 Collins, Mrs. Susan
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 Constantine, George
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 Coolidge, Rev. Amos H.
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 Cooley, Rev. Henry
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 Coolidge, Benjamin
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 Cowles, Henry A.
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 Craig, Rev. Wheelock
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 Crocker, Uriel Haskell
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 Cutting, Mary
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 Damon, Edgar
 Damon, Edward C.
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 Dana, Mrs. Phiebe W.
 Dana, Rev. Samuel
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 Daniels, Anson
 Daniels, Chlooe
 Daniels, George P.
 Daniels, Rev. Hiram C.
 Daniels, Lewis
 Daniels, Seth
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 Darling, Zelek
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 Davenport, William R.
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 Goodhue, Priscilla
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 Gough, John B.
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 Newcomb, Z. C.
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 Newman, Anna D.
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 Newman, Margaret W.
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 Bruce, Joseph
 Bruen, Matthias
 Brush, Rev. William
 Bryan, Rev. E. D.
 Bryan, Mrs. Nancy I. L.
 Bryant, Abner
 Buck, Mrs. Charlotte
 Buck, Emeline C.
 Buck, Gurdon
 Buck, Rev. J. Judson
 Buck, Richard P.
 Buckelew, Rev. W. D.
 Buntington, W. I., D. D.
 Buntington, Mrs. W. I.
 Buley, John H.
 Bull, Frederick
 Bull, Mrs. Hetty
 Bull, Mrs. Mary Ann
 Bull, Mrs. Mary H.
 Bull, Norris, D. D.
 Bull, William G.
 Bull, Mrs. William G.
 Bullions, Alexander, D. D.
 Bullions, Rev. David G.
 Burch, Thomas
 Burchard, Rev. Samuel D.
 Burch, Rev. Caleb
 Burlans, Edward J.
 Burke, Rev. Abel R.
 Burlingame, Mrs. Eleanor W.
 Burnap, Rev. Bliss B.
 Burnap, Gaius C.
 Burnap, Mrs. Jane S.
 Burnham, Rev. P. J.
 Burrough, Emma A.
 Burtis, Rev. Arthur
 Burton, Mrs. Esther
 Burwell, Theodotus
 Bush, Rev. George
 Bush, Rev. Samuel W.
 Bush, Mrs. S. W.
 Bush, Rev. Stephen
 Bushnell, Orsamus
 Butler, Charles
 Butler, Morris
 Butler, Theodore
 Callahan, Rev. Henry
 Camp, Elisha
 Camp, George Sidney
 Camp, H.
 Campbell, A. E., D. D.
 Campbell, Benjamin
 Campbell, Charles
 Campbell, Rev. John
 Campbell, John N., D. D.
 Campbell, Mrs. Martha J.
 Campbell, Rev. S. M.
 Campbell, William, D. D.
 Campbell, Rev. William
 Campbell, William A.
 Campfield, Rev. Robert B., Jr.
 Canfield, Rev. I. A.
 Cannon, Ann Eliza
 Cannon, Mrs. Eliza
 Cannon, Frances
 Cannon, Rev. Frederick E.
 Carey, Josiah

- Carlisle, Rev. Hugh
 Carpenter, Mrs. Caroline S.
 Carpenter, Edward P.
 Carpenter, George
 Carpenter, Rev. Hugh S.
 Carpenter, John
 Carpenter, Mrs. Louisa B.
 Carr, Rev. Charles C.
 Carroll, Daniel L., D. D.
 Cary, Rev. J. Addison
 Case, Mrs. Margaret A.
 Cass, John C.
 Cass, Rev. Moses G.
 Chamberlain, Mrs. Lydia
 Chambers, Rev. Talbot
 Champion, Abigail J.
 Champion, Mrs. Ruth K.
 Chaney, Rev. L. W.
 Chapin, Mrs. Abby H.
 Chapin, Rev. Augustus L.
 Chapin, Mrs. Hetsey
 Chapin, Edward D.
 Chapin, Harriet L.
 Chapin, Louis
 Chapin, Louis S.
 Chapin, Lyman D.
 Chapin, Moses
 Chapin, Rev. Oliver N.
 Chapin, Mrs. Rachel L.
 Chapin, William W.
 Chapman, Benjamin
 Chapman, Rev. Charles
 Chapman, Rev. William R.
 Chase, Rev. Henry
 Chase, James
 Chase, Rev. Moses
 Cheever, Mrs. Charlotte B.
 Cheever, Elizabeth B.
 Cheever, George B., D. D.
 Cheever, Mrs. George B.
 Cheever, Rev. Henry T.
 Chester, A. T., D. D.
 Chester, Rev. Charles H.
 Chester, Edward
 Chester, Mrs. Elizabeth
 Chester, Mrs. H. M.
 Chester, John, D. D.
 Chester, John N.
 Chester, Mrs. Sophia
 Chester, Stephen M.
 Chester, Thomas L.
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 Chichester, Rev. Darwin C.
 Chichester, Rev. Isaac
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 Childs, Silas D.
 Childs, Rev. Ward
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 Chittenden, Mrs. Mary E.
 Chittenden, Rebecca M.
 Chittenden, Simeon B.
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 Christie, William H.
 Church, Charles
 Church, Esther
 Church, Rev. Samuel C.
 Churchill, Francis E.
 Churchill, Rev. Silas
 Churchill, Silas, Jr.
 Claffin, Horace B.
 Clapp, Rev. Ralph
 Clark, Mrs. Alexander
 Clark, Mrs. Ann
 Clark, Rev. A. P.
 Clark, Rev. Asa F.
 Clark, Rev. Clinton
 Clark, Rev. Elias
 Clark, Rev. Frederick G.
 Clark, Rev. Gardner K.
 Clark, Harriet S.
 Clark, Rev. Henry
 Clark, J. F.
 Clark, John
 Clark, Mrs. Lucius E.
 Clark, Rev. Luther
 Clark, Mary I.
 Clark, Norman
 Clark, Rev. Orange
 Clark, Rev. Seth W.
 Clark, Thomas E.
 Clark, Rev. William
 Clark, Zenas
 Clarke, Charles E.
 Clarke, Mrs. Elizabeth T.
 Clarke, Mrs. Mary Anna
 Clarke, Rev. Tertius S.
 Clarkson, Samuel F.
 Clary, Joseph
 Clement, Davidson
 Cleveland, John
 Cleveland, Rev. Richard F.
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 Coan, Mrs. Fanny M.
 Coan, Rev. George
 Coan, George M.
 Coan, Sylvanus
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 Cobb, Rev. Nehemiah, Jr.
 Cobb, Sanford, Jr.
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 Coe, Rev. David B.
 Coe, Rev. Noah
 Coit, Elisha
 Coit, Rev. John T.
 Coit, William D.
 Cole, John O.
 Coleman, Rev. Ebenezer
 Collins, Rev. William W.
 Colt, Charles
 Colt, E. N.
 Comstock, Calvert
 Comstock, Rev. Cyrus
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 Conant, Leonard
 Conant, Rev. Robert F.
 Condict, Mrs. Phebe
 Condit, Robert W., D. D.
 Condit, Mrs. Robert W.
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 Cone, Rev. Revilo J.
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 Conklin, Ebenezer
 Conklin, James F.
 Conklin, Rev. Luther
 Conklin, Rev. O. P.
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 Cook, George
 Cook, George H.
 Cook, Mrs. Harriet
 Cook, James S.
 Cook, Philos G.
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 Cook, Rev. Stephen
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 Cooke, Joshua A.
 Cooke, Rev. P. G.
 Cooke, Thomas B.
 Cooke, William Goodell
 Cope, Rev. Joseph A.
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 Corning, Ephraim L.
 Corning, Mrs. Eunice B.
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 Corning, James L.
 Corning, Jasper
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 Corning, Richard S.
 Corning, Rev. W. H.
 Cornwall, Mrs. Jerusha
 Corwin, Rev. G. S.
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 Cory, Rev. Joseph
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 Cotes, Levant B.
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 Covert, Isaac
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 Crane, Hiram A.
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 Crane, Jonathan
 Crane, J. W.
 Crane, Mrs. Marion D.
 Crane, Mrs. Mary
 Crane, Rev. Oliver
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 Crawford, Samuel
 Creed, Richard
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 Crocker, L. B.
 Crocker, Luther
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 Crosby, E. N.
 Crosby, Howard
 Crosby, J. P.
 Crosby, Philip
 Crosby, R. R.
 Crosby, W. H.
 Crosby, William B.
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 Culver, Zoroaster
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 Cummings, Charles, D. D.
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 Curry, Rev. William F.
 Curtenius, Mrs. Antoinette
 Curtis, Elijah
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 Cushman, J. P.
 Cushman, Minerva
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 Daggatt, Mary
 Daggatt, Rev. Oliver E.
 Daggatt, Susan E.
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 Dana, James
 Dana, Mrs. James
 Dana, Stephen W.

Dana, Mrs. S. W.
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 Danforth, Joel
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 Darling, Mrs. Henry
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 Davenport, Rev. John S.
 Davenport, John T.
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 Davis, Mary E.
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 Day, Ella M.
 Day, Emily C.
 Day, George B.
 Day, Henry Edgar
 Day, I. Hope M.
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 Day, Mrs. Orrin
 Day, Rev. Robert
 Day, Rev. Samuel
 Day, Samuel S.
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 Day, Mrs. Sophia H.
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 Day, Walter Deforest
 Day, Rev. Warren
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 Dean, Rev. Artemas
 Dean, Rev. Henry
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 De Forest, Cyrus H.
 De Forest, Lockwood
 De Forest, Rev. Richard
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 Delavan, Rev. George A.
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 Demming, Rev. R. R.
 Denio, Israel
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 Denny, John Tappan
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 Denny, Sarah T.
 Denny, Thomas
 Denny, Mrs. Thomas
 Denny, Thomas, Jr.
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 Dewey, Chester, D. D.

Dewey, Oliver
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 Dickinson, Richard W., D. D.
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 Doig, Mrs. Martha
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 Donaldson, James
 Donoldston, Anna
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 Doolittle, Edwin A.
 Doolittle, Lucy H.
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 Dorrance, Mrs. Sarah
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 Doty, Lockwood L.
 Doubleday, Ammi
 Doubleday, William F.
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 Douglass, Benjamin
 Douglass, David B.
 Douglass, George
 Douglass, James B.
 Douglass, Jonathan A. F.
 Douglass, Richard H.
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 Dubois, Rev. John
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 Dunham, Hiram J.
 Dunlap, Rev. Abijah B.
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 Dunning, Rev. E. O.
 Dunning, Rev. Homer N.
 Dunning, Rev. R.
 Dunning, Mrs. Sarah C.
 Dunning, William Burr
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 Duryea, Rev. Joseph T.
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 Dutton, John E.
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 Dwight, Rev. Benjamin W.
 Dwight, Rev. James H.
 Dwight, M. W., D. D.
 Dwight, Sarno E., D. D.
 Dyer, Benjamin J.
 Dyer, Mrs. Mary A.
 Earle, Abraham L.
 Eastman, Benjamin T.
 Eastman, Chester

Eastman, John L.
 Eastman, Mrs. Mary
 Eastman, Rev. M. L.
 Eastman, Rev. Ornan
 Eastman, William R.
 Eaton, Rev. Horace
 Eaton, Rev. Sylvester
 Eddy, John
 Edwards, Alfred
 Edwards, Mrs. Electa
 Edwards, Eugene
 Edwards, George W.
 Edwards, Jerusha
 Edwards, Jonathan
 Edwards, Jonathan, Jr.
 Edwards, Mrs. Lucinda
 Edwards, Mrs. Maria C.
 Edwards, Mrs. Rebecca W.
 Edwards, Sarah P.
 Edwards, Mrs. Sophia M. L.
 Edwards, William
 Eells, George K.
 Eells, Rev. James, Jr.
 Eggleston, Silas
 Eggleston, Thomas
 Ela, Rev. Benjamin
 Elliott, Jacob
 Elliott, Mrs. Mohitable
 Ellison, Mrs. Harriet
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 Elmer, Rev. Nathaniel
 Elmore, Zaccheus W.
 Ely, Abner L.
 Ely, Adriel
 Ely, Ambrose K.
 Ely, Ebenezer
 Ely, Mrs. Elida B.
 Ely, Elihu
 Ely, Mrs. Harriet H.
 Ely, Mrs. Irene
 Ely, Oliver
 Ely, Rev. Samuel R.
 Ely, Z. S.
 Ely, Mrs. Z. S.
 Emerson, Thomas
 Emery, Rev. Joseph S.
 Enos, Mrs. Abby T.
 Enos, Truman
 Esty, Joseph
 Evans, Rev. William
 Everest, Rev. A. E.
 Everest, F. W.
 Everitt, Benjamin
 Everitt, Rev. Ebenezer
 Ewers, Elihu
 Fairchild, Rev. Edward
 Fairfield, Josiah W.
 Fancher, Rev. E. B.
 Fancher, Rev. Bela
 Farnham, Thomas
 Farwell, Eli
 Fassett, Timothy
 Fay, Cyrus M.
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 Fennel, Rev. Andrew J.
 Ferris, Mrs. Catharine A.
 Ferris, Rev. J. M.
 Ferry, Heman
 Fessenden, Rev. Thomas K.
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 Field, Franklin
 Field, Harriet V.
 Field, Rev. Henry M.
 Field, Rev. Pindar
 Field, Rev. Sarah E.
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 Fillmore, Millard
 Finch, Mrs. Betsey
 Finch, Justus
 Fish, George H.
 Fish, Rev. John B.
 Fisher, Abijah
 Fisher, Rev. Caleb E.

- Fisher, Mrs. Catharine
 Fisher, Francis A.
 Fisher, Rev. George A.
 Fisher, Rev. James P.
 Fisher, Mrs. J. P.
 Fisher, Samuel
 Fisher, Sarah A.
 Fiske, Ezra, D. D.
 Fiske, Levi
 Fithian, Rev. William
 Flagler, Thomas S.
 Fleming, Robert
 Fletcher, Rev. Thomas
 Flint, Elizabeth
 Fobes, Philander W.
 Folger, Benjamin H.
 Folger, Cordelia M.
 Folger, E. F.
 Palsom, Rev. G. De F.
 Palsom, Rev. George F.
 Folts, Rev. Benjamin
 Fonda, Rev. Jacob D.
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 Foot, Isaac
 Foote, Erastus
 Foote, Mrs. Harriet
 Foote, Isaac
 Foote, J. Howard
 Foote, Rev. William C.
 Ford, Mrs. Anna S.
 Ford, Mrs. Clarissa
 Ford, Edward I.
 Ford, Francis F.
 Ford, Rev. Henry T.
 Ford, Hobart
 Ford, Joseph C.
 Ford, Juliet
 Ford, Rev. Marcus
 Ford, Marcus, 2d.
 Foster, Henry A.
 Foster, Polly
 Fowler, Rev. Henry
 Fowler, Rev. P. H.
 Fowler, Mrs. P. H.
 Francis, Rev. Amzi
 Francis, Rev. D. D.
 Francis, Mrs. Elizabeth G.
 Franklin, Amos A.
 Franklin, Rev. William S.
 Fraser, Rev. Orris
 Frazer, Rev. Thomas
 Freeman, Rev. A. S.
 Freeman, Rev. George
 Freeman, Marvin
 French, Mrs. Eliza G.
 French, James
 French, Rev. Justus W.
 Frissell, Rev. A. Cogswell
 Fritcher, Ann Eliza
 Frost, Rev. John
 Frume, Rev. Reuben
 Frye, Alvan F.
 Fuller, Emma
 Fuller, Mrs. Mary
 Furman, Rev. Charles E.
 Gajani, Guillermo
 Gale, Rev. Thomas A.
 Gamage, Rev. Smith P.
 Cano, Rev. Louis
 Gardiner, Rev. Alfred
 Gardner, D. W.
 Gardner, Eugene T.
 Gardner, Rev. H. B.
 Gardner, Noah H.
 Gardner, Sarah W.
 Garfield, Charles L.
 Garretson, Rev. G. I.
 Garrison, Rev. Aaron
 Gaston, Rev. Albert H.
 Gates, Elias
 Gates, Rev. Lorenzo M.
 Gates, Samuel
 Gaul, John, Jr.
- Gauss, Benjamin
 Gaylor, Rev. Flavel S.
 Gaylor, J.
 Gelston, Elizabeth
 Gelston, James
 Gelston, Rev. Maltby, Jr.
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 Gilbert, Rev. Solomon B.
 Giles, James J.
 Gill, Rev. Anthony
 Gillett, Rev. E. J.
 Gillett, Rev. Ezra H.
 Gillett, Rev. Moses
 Gillett, Solomon L.
 Gillette, Rev. Charles
 Gillette, William C.
 Gloucester, J. N.
 Goddard, Rev. Kingston
 Goldsmith, Rev. B. M.
 Goldsmith, J., D. D.
 Goo, Rev. Peter
 Goodale, Mrs. Bradshaw
 Goodale, Rev. M. S.
 Goodell, Mrs. Diadamia
 Goodell, Rev. Edwin
 Goodell, Jabez
 Goodman, Mrs. Mary E.
 Goodman, Rev. R. S.
 Goodrich, Betsey
 Goodrich, Rev. Charles
 Goodrich, Rev. Chauncey E.
 Goodrich, Rev. Clark H.
 Goodrich, David
 Goodsell, Thomas
 Gould, J. H.
 Gordon, Rev. Peter
 Gordon, Rev. Thomas
 Gordon, Rev. William
 Gorham, Mrs. Rutly
 Gosman, John, D. D.
 Gosman, Jonathan B.
 Gosman, Robert
 Goss, Mrs. Mary W.
 Goss, Rev. S. S.
 Gould, Charles
 Gould, Charles W.
 Gould, Rev. David H.
 Gould, George H.
 Gould, Mrs. Hannah B.
 Gould, Herman D.
 Gould, James R.
 Gould, Ralph W.
 Gould, Seabury S.
 Graham, James L.
 Grant, Gurdon
 Graves, Albert
 Graves, Fanny
 Graves, Rev. F. W.
 Graves, Rev. Horatio N.
 Graves, Rev. Joshua B.
 Graves, Mary Jane
 Graves, Rev. N. D.
 Graves, Rufus K.
 Gray, Rev. B. B.
 Gray, Rev. John
 Gray, Rev. William
 Greely, Rev. Alfred A.
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 Green, Horace
 Green, James
 Green, Oliver B.
 Green, Oren
 Green, Philo
 Green, Russell
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 Gridley, Rev. Wayne
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 Griffith, Mrs. Caroline G.
 Griffith, Mary S.
 Griffith, Walter S.
- Grimstead, Henry
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 Griswold, Mrs. F. L.
 Griswold, Rev. Levi
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 Gwinn, W. R.
 Hadley, James
 Haff, James D.
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 Haines, Mrs. Henrietta B.
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 Hale, Rev. Eusebius
 Hale, Josiah L.
 Hale, Sylvester
 Hale, Thomas
 Hale, Mrs. Thomas
 Hall, Abraham B.
 Hall, Albert G., D. D.
 Hall, Rev. George
 Hall, Rev. George L.
 Hall, Rev. John C.
 Hall, F.
 Hall, Rev. Joshua B.
 Hall, Robert A.
 Hall, S. W.
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 Hallenback, Mrs. Sarah
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 Hallock, Gerard
 Hallock, Homan
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 Halsey, Rev. Hermon H.
 Halsey, Luther, D. D.
 Halstead, Enos J.
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 Harrington, Rev. Moody
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 Hart, Rev. J. A.
 Hart, Jonathan B.
 Hart, Sebah
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 Hastings, Rev. Parsons C.
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 Hastings, Seth
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 Hastings, Thomas
 Hastings, Rev. Thomas S.
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 Hawley, Rev. A. Payne
 Hawley, Rev. Charles
 Hawley, Elias
 Hawley, Rev. Silas
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 Hay, Mrs. P. C.
 Hay, Philip C., Jr.
 Hayes, Jonathan W.
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 Heacock, Lelion
 Heacock, Marion L.
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 Heacock, W. J.
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 Hildreth, Electa A.
 Hildreth, George W.
 Hildreth, Louisa J.
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 Hildreth, Mrs. Phebe W.
 Hildreth, Survarus G.
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 Hill, Elizabeth
 Hill, Emily W.
 Hill, Hiland
 Hill, Rev. Robert W.
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 Hills, Eleazer
 Hills, Horace
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 Hitchcock, Simon C.
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 Hodges, Rev. Timothy
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 Hoffman, Rev. Brogan
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 Holbrook, Rev. David A.

Holbrook, Francis L.
 Holbrook, L.
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 Hopkins, Lucius
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 Hotchkiss, Roswell, Jr.
 Hotchkiss, S.
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 Howard, Rev. G. A.
 Howard, Joseph
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 Howe, Fisher
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 Howell, Rev. Lewis D.
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 Hoyt, Rev. John B.
 Hoyt, Lansing W.
 Hoyt, Mrs. Phebe E.
 Hoyt, Samuel A.
 Hoyt, Rev. Sherman
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 Hubbard, Rev. B.
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 Hubbard, George L.
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 Hubbell, Silas P.
 Hubbell, Walter S.
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 Hulburd, Ebenezer
 Hulburd, Ebenezer S.
 Hulburd, Mrs. E. S.
 Hulburd, Julius
 Hulin, Rev. George H.

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 Hunt, Rev. Christopher
 Hunt, Horace
 Hunt, Seth B.
 Hunt, Rev. T. D.
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 Isham, Charles H.
 Isham, Giles
 Isham, Henry
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 Morse, Rev. David S.

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 Myers, John K.
 Myers, Rev. Joseph
 Myers, Mrs. Lucy F.
 Myers, Mrs. Mary A.
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 Myers, Mary H.
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 Myers, Michael J.
 Myers, Peter J.
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 Newman, Mark Haskell
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 Newton, Albro J.
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 Niles, William J.
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 Onderdonk, John
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 Palmer, Timothy
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 Parmele, Truman
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 Phillips, Gilbert D.
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 Whiting, Rev. Joseph
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 Adams, Noah James
 Alexander, Charles
 Blood, Rev. William
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 Bonar, Rev. James B.
 Brewster, Rev. Cyrus
 Clark, Frederick A.
 Cooke, Rev. Joshua
 Crofts, Rev. H. O.
 Cyr, Rev. N.
 Dawson, J. W.
 Day, Charles Dewey
 De Witt, Abby
 De Witt, Caleb S.
 De Witt, Charles B.
 De Witt, Clinton
 De Witt, Emily F.
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 Dougall, John
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 Lyman, Hannah
 Lyman, Mary Jane

Lyman, Mrs. Susan
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 Seymour, Mrs. M. H.
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 Tuttle, E. C.
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 Grout, Lydianna
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 Smith, John Pye, D. D.
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 Stoddard, Frances Porter
 Stoddard, Frederick Wolcott
 Stoddard, Jessie Evehine
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Donhof, Count

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 Munger, Rev. Sendol B.
 Munger, Mrs. S. B.
 Muzzy, Rev. C. F.
 Poor, Daniel, D. D.
 Price, Joseph
 Rappall, Rev. John
 Scudder, Rev. Ezekiel C.
 Scudder, Mrs. Harriet W.
 Scudder, Henry Martyn, D. D.
 Scudder, Mrs. Henry Martyn
 Scudder, Rev. John
 Scudder, Rev. Joseph
 Scudder, Mrs. Sarah Ann
 Scudder, Rev. William W.
 Shelton, Rev. C. S.
 Smith, Rev. John C.
 Smith, Mrs. John C.
 Spaulding, Rev. Levi
 Spaulding, Mrs. Mary C.
 Tennent, Sir J. Emerson
 Tracy, Rev. William
 Washburn, Rev. George T.
 Webb, Rev. Edward
 Webb, Mrs. Nancy A.
 Welch, Moses
 Whittelsey, Rev. Samuel G.
 Wilder, Rev. Royal G.
 Wilder, Mrs. Royal G.
 Wilson, Daniel, D. D.
 Winslow, Miron, D. D.
 Wood, Rev. William

CEYLON.

Green, Samuel F.
 Howland, Mrs. Susan R.

SIAM.

Caswell, Rev. Jesse

SINGAPORE.

Church, Thomas
 Keasberry, Rev. B. P.

CHINA.

Baldwin, Rev. Caleb C.
 Baldwin, Mrs. Harriet F.
 Ball, Rev. Dyer
 Blodget, Rev. Henry
 Bonney, Samuel W.

Brewster, Rev. F. H.
 Bridgman, E. C., D. D.
 Doolittle, Rev. Justus
 Doty, Rev. Elihu
 Griffes, Rev. James A.
 Gutzlaff, Rev. Charles
 Joralmon, Rev. John S.
 Keith, Rev. Cleveland
 Lord, Mrs. Lucy T.
 Macy, William A.
 Nelson, Rev. Robert
 Parker, Rev. Peter
 Peet, Rev. Lyman B.
 Peet, Mrs. Rebecca C.
 Pohlman, Rev. William J.
 Rankin, Rev. Henry V.
 Richards, William L.
 Stevens, Rev. Edwin
 Vrooman, Rev. Daniel
 Williams, S. Wells
 Woodin, Rev. Simeon F.

BORNEO.

Steele, Rev. William H.
 Thomson, Rev. Frederick B.
 Youngblood, Rev. William

AUSTRALIA.

Fyvie, Edward

SANDWICH ISLANDS.

Alexander, Rev. William P.
 Alexander, Mrs. William P.
 Andrews, Rev. Claudius B.
 Andrews, Rev. Lorin
 Andrews, Seth L.
 Armstrong, Richard, D. D.
 Bailey, Edward
 Baldwin, Mrs. Charlotte
 Baldwin, Rev. Dwight
 Baldwin, Rev. William O.
 Bates, Asher B.
 Bishop, Rev. Artemas
 Bond, Rev. Elias, Jr.
 Brown, Lydia
 Castle, Mrs. Mary A. T.
 Castle, Samuel N.
 Castle, William R.
 Chamberlain, Levi
 Chamberlain, Mrs. Maria P.
 Clark, Rev. Ephraim W.
 Coan, Mrs. Fidelia
 Coan, Harriet F.
 Coan, Samuel L.
 Coan, Sarah Eliza
 Coan, Rev. Titus
 Coan, Titus M.
 Conde, Rev. Daniel T.
 Cooke, Amos S.
 Cooke, Mrs. Amos S.
 Damon, Rev. Samuel C.
 Diell, Rev. John
 Dimond, Henry
 Dole, Rev. Daniel
 Dole, Mrs. Daniel
 Dwight, Rev. Samuel G.

Emerson, Rev. John S.
 Fuller, Josiah
 Green, Rev. Jonathan S.
 Gulick, Rev. P. J.
 Haalioo, Timoteo
 Hall, Edwin O.
 Hitchcock, E. G.
 Hitchcock, Rev. Harvey R.
 Hitchcock, Mrs. Harvey R.
 Hitchcock, H. R., Jr.
 Ii, John
 Ives, Rev. Mark
 Johnson, Rev. Edward
 Judd, G. P.
 Kamehameha III.
 Kinney, Rev. Henry
 Kinney, Mrs. Maria L.
 Knapp, Horton O.
 Lee, Mrs. Catharine M.
 Lee, William L.
 Lyman, Rev. David B.
 Lyman, David B.
 Lyman, Ellen E.
 Lyman, Frederick S.
 Lyman, Henry M.
 Lyman, Rev. Rufus H.
 Lyman, Mrs. Sarah J.
 Lyons, Rev. Lorenzo
 Ogden, Maria C.
 Paris, Rev. John D.
 Parker, Rev. B. W.
 Pitman, Benjamin
 Pogue, Rev. John F.
 Pogue, Mrs. Maria W.
 Rice, William H.
 Richards, Helen C.
 Richards, Julia M.
 Richards, Rev. William
 Rogers, Edmund H.
 Rogers, Mrs. E. H.
 Rowell, Rev. George B.
 Rowell, Mrs. Malvina J.
 Smith, Mrs. Abby W.
 Smith, James W.
 Smith, Rev. Lowell
 Taylor, Rev. Townsend E.
 Thurston, Rev. Asa
 Thurston, Mrs. Lucy G.
 Thurston, Persis G.
 Wetmore, Charles H.
 Wetmore, Mrs. Lucy S.
 Whitney, Mrs. Mercy P.
 Whitney, Rev. Samuel
 Whittelsey, Rev. Elphalet, Jr.
 Wylie, Hon. R. C.

MICRONESIA.

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 Pierson, Rev. George
 Roberts, Rev. Ephraim P.
 Snow, Rev. Benjamin G.
 Sturges, Rev. Albert A.

POLYNESIA.

Kauwealoa, Rev. Samuel
 Kekela, Rev. James

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1860-1865.

MAINE.

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 Anthoine, John N.
 Ayer, Wells W.
 Beard, Rev. Augustus F.
 Boardman, Rev. Joseph
 Boyd, Rev. Willard W.
 Brastow, Rev. Thomas E.
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 Bucknam, Samuel
 Budlong, R. A.
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 Burbank, E.
 Burgess, Henry Herbert
 Burnham, William J.
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 Cook, Rev. Jonathan B.
 Cressey, Mary Crosswell
 Cummings, Henry T.
 Dingley, Nelson, Jr.
 Dorrance, Lucretia W.
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 Eastman, Mrs. Mary A.
 Emerson, Rev. Charles H.
 Emerson, Rev. Rufus W.
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 Fessenden, William Pitt
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 Gilman, Nathaniel J.
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 Harding, Rev. H. F.
 Higgins, Rev. S. C.
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 Howard, Thomas J.
 Howard, Rev. Rowland B.
 Humphrey, Nicholas L.
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 Jones, William
 Jordan, Rev. Eben S.
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 Loring, Rev. H. S.
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 Lounsbury, Rev. Henry A.
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 Mark, Godfrey
 Means, John
 Merrill, Elizabeth
 Meserve, Curtis
 Mitchell, Albert L.
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 Norwood, Rev. Francis
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 Palmer, Rev. Edward S.
 Park, Rev. Austin L.

Parris, Mrs. Sarah W.
 Pennell, Richard C.
 Plumer, John Henry
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 Robie, Rev. Thomas S.
 Rogers, William S.
 Ross, Rev. John A.
 Ross, A. J.
 Ross, Mrs. Hugh
 Ross, Mrs. Martha
 Ross, Simon
 Rowland, Mrs. Tace Ann F.
 Sanborn, Rev. Benj. T.
 Sawyer, Rev. Rufus M.
 Seavey, Hannah B.
 Sheldon, Rev. Nathan W.
 Shepley, Mrs. Myra N.
 Smith, Rev. Joseph
 Smith, Rev. William A.
 Stevens, Joseph L.
 Stickney, T. G.
 Storer, Horace P.
 Stowers, Nathaniel
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 Thomas, Elias, 2d.
 Thomas, Eliza F.
 Thomas, John P.
 Walker, Rev. George L.
 Warren, Mrs. Pamela
 West, Stephen H.
 Whitman, Hope D.
 Windsor, Rev. John H.
 Woodbury, William W.

NEW HAMPSHIRE.

Adams, Daniel E.
 Adams, Mark A.
 Aiken, Edward Cheney
 Allen, Abner
 Anderson, Samuel C.
 Anthony, Marcus A.
 Anthony, Mrs. Cynthia
 Austin, Eidad
 Ballard, John
 Barnes, Harry
 Berry, Rev. Augustus
 Bixby, William
 Blakely, Rev. Quincy
 Blunt, John G.
 Boyd, Rev. Charles H.
 Bradford, Rev. S. C.
 Brewster, Rev. Jonathan M.
 Brooks, Mrs. Eliza A.
 Bufford, Marcellus
 Bufford, Mrs. Sarah E.
 Burbank, D. E.
 Cartor, Nathan
 Chapin, Rev. George F.
 Churchill, D. C., Jr.
 Clough, Mrs. E. R.
 Conant, Rev. J. H.
 Connor, Lucy S.
 Converse, Miss R. A.
 Coolidge, Horace
 Crosby, Prof. Dixi
 David, Mrs. Lucy
 Davis, Mrs. Rebecca A.
 Day, Ellen H.
 Dearborn, Jonathan
 Dodge, Amos
 Dodge, Emma
 Dodge, Susan L.
 Dole, Mary H.
 Donnell, Mrs. Emily, Jr.
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 Eastman, Mrs. Lucinda B.
 Edward, Rev. John H.
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 Ellis, Atwell C.
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 Fales, Lemuel
 Farnham, Benjamin
 Farwell, Mrs. Sarah B.
 Fay, Rev. Henry C.
 Fenn, Rev. William H.
 Fisher, Mrs. A. G.
 Fisher, Armina E.
 Fisher, William P.
 Folsom, Mrs. Judith
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 Foster, Zebulon
 French, Henry A.
 Furber, Mary B.
 Gage, Abel
 Gaylord, Mrs. Juliette F.
 George, Washington
 Gerrish, Mrs. Caroline
 Gilson, Albert A.
 Goddard, Rev. E. N.
 Goss, Mrs. Anah
 Haile, William H.
 Hale, William C.
 Hale, Mary Louisa
 Hamilton, Irenæus
 Hamilton, Rev. J. A.
 Hamilton, Mrs. J. A.
 Hart, Mrs. Mary E. F.
 Hatch, Mrs. Mary R.
 Hazen, Mrs. Martha V.
 Hill, Mrs. Lucinda H.
 Hills, Rev. James D.
 Holt, Stephen
 Hubbard, Mrs. F. Wadsworth
 Hutchins, George
 Jackman, Joseph W.
 Jenkins, William Lord
 Jewett, Mrs. Sarah H.
 Jones, Rev. Harriet S.
 Kendrick, James H.
 Kimball, Alvah
 Kimball, Rev. David
 Kimball, Edward P.
 Kingsbury, Albert
 Kingsbury, Mrs. Betsey E.
 Kingsbury, Charles
 Kingsbury, George
 Knowlton, John, 2d.
 Ladd, Mrs. Hannah
 Lawrence, Mrs. S. A. S.
 Leeds, Rev. S. P.
 Little, Mrs. Aphia C.
 Little, Enoch
 Little, Mrs. Louisa
 Little, Rev. Levi
 Livermore, Charles H.

Locke, William D.
 Mack, Daniel
 Mack, Mrs. Sophia K.
 Marshall, Mrs. E. W.
 Martin, Miss C. L.
 McFarland, Mrs. C. G.
 McLeod, Mrs. Harriet H.
 McQuesten, Alvah
 Melendy, Mrs. Everline B.
 Mellish, Rev. John H.
 Merriam, Ephraim
 Mooney, John
 Moore, Rev. Mason
 Morrill, Calvin
 Morse, Parker
 Moulton, Edward A.
 Newhall, Cyrus
 Nourse, William
 Osborne, Arthur D.
 Packard, Mrs. S. B.
 Packard, Rev. William A.
 Page, William H.
 Palmer, Mrs. Esther
 Patten, John
 Payson, Aurin M.
 Peters, John
 Pickering, Hazen
 Pike, Rev. Gustavus D.
 Pinkerton, D. H.
 Porter, E. K.
 Pratt, Rev. Theodore C.
 Prince, John
 Futsifer, John
 Putnam, Prof. John N.
 Rand, John S.
 Richards, Abbie L.
 Richards, Mrs. Martha B.
 Robinson, Mrs. Flavilla S.
 Rogers, Frederick W.
 Rogers, Mrs. Susan P.
 Runnells, Rev. Moses T.
 Sanders, Clarendon M.
 Sargent, Stephen
 Sargent, Jacob
 Sawyer, Mrs. Ellen
 Seavey, Shadrach
 Sedgely, James
 Severance, Rev. Milton L.
 Shattuck, Rev. Amos F.
 Shedd, John
 Sleeper, Joseph G.
 Smith, Mary Elizabeth
 Smith, Preston S.
 Smith, Valentine
 Southworth, Chester B.
 Spalding, Caroline A.
 Spaulding, Justin White
 Stanley, Richard C.
 Stevens, Ezra A.
 Stevens, Samuel
 Stickney, Mrs. D. M.
 Stockbridge, Theodosia
 Stone, Chester
 Taylor, Myron
 Tenney, William
 Thompson, John
 Thompson, Joseph H.
 Tobey, Mrs. Elizabeth A.
 Tolman, J. C.
 Tomlinson, Rev. J. L.
 Tracy, George B.
 Trask, John
 Turner, David
 Turner, George
 Turner, Mrs. Phebe K.
 Tuttle, Mrs. Charlotte
 Tyler, James
 Utey, Rev. Samuel
 Varney, Prof. John R.
 Wakefield, Albert
 Washburn, A. G.
 Webster, Mrs. Achsah P.
 Webster, Horace

Webster, Mrs. Nancy
 Weeks, Jonathan
 Wells, Mrs. Emily M.
 Wheeler, Mrs. Josiah
 Wheeler, Mrs. Marietta R.
 Whittemore, Martha S.
 Wiggin, Annie E.
 Wilcomb, George W.
 Wilkins, James
 Wood, Samuel A.
 Worcester, Mary J.

VERMONT.

Adams, Arvilla
 Adams, Ephraim
 Adams, Martha
 Allen, Mrs. Sarah B.
 Arms, Maria P.
 Bacon, Rev. William N.
 Baker, B. N.
 Baker, John P.
 Baldwin, Alvi T.
 Bartholomew, Mrs. Abigail
 Bates, Rev. S. L.
 Bayne, Rev. Thomas
 Bell, Caroline M.
 Bingham, Laura A.
 Boardman, Horace E.
 Brainerd, Mrs. Lawrence, Jr.
 Brock, Horatio
 Brown, Mrs. Mary Fleming
 Brown, Rev. Josiah W.
 Carpenter, F. R.
 Chamberlin, Abbie
 Chamberlin, Sarah E.
 Chandler, Mrs. Lucy F.
 Chandler, Samuel
 Chatterton, Mrs. Melinda
 Chickering, Mrs. Luciana
 Clark, Lafayette
 Closson, Henry
 Dana, Judah
 Daniels, Francis
 Danforth, Louisa C.
 Dascomb, Rev. M. B.
 Delano, Alice Lyman
 Deming, Rev. Alonzo Taylor
 Deming, Frank
 Downing, Lucien B.
 Dunklee, Edward
 Dutcher, Mrs. Caroline S.
 Dutton, A. P.
 Dutton, Mrs. L. G.
 Dutton, Edwin L.
 Edgerton, Philip
 Emerson, Rev. Rufus
 Everett, Mrs. F. E.
 Fay, Mary C.
 Field, Mrs. Henry F.
 Fitch, Parma
 Fletcher, Samuel C.
 Ford, Mrs. J. A.
 Francis, Lewis Wetherbee
 Fraser, Rev. John
 French, Alvah R.
 Graham, Mrs. Charlotte A.
 Grout, Rev. Henry M.
 Grout, Mrs. Henry M.
 Gurnsey, Mrs. Mary E.
 Hale, Mrs. Jane D.
 Hall, Edward
 Hall, Mrs. Sarah A. B.
 Hammond, Mrs. John
 Hapgood, Mrs. H. B.
 Harris, Rev. William J.
 Harris, Mrs. Mary
 Hawley, Mrs. Sarah C.
 Hazen, Allen
 Hazen, Mrs. Austin
 Hazen, I. Dower
 Hazen, William S.
 Herrick, Mrs. Laura C.

Hooker, Freeman
 Hopkins, Hermon D.
 Hostord, Rachel
 Hough, Rev. Jesse W.
 Howe, Mrs. Emma D.
 Hubbard, Rev. Chauncey H.
 Hutchinsion, A. B.
 Ives, Lydia
 Jacobs, Clark
 James, C. M.
 Jameson, Thomas
 Johnson, Rev. T. Henry
 Keyes, Edward P.
 Keyes, Thomas C.
 Kimball, Dudley C.
 Leonard, H. E.
 Lyman, Job
 Marsh, Chester
 Mead, Loren C.
 Merrill, Samuel
 Merrill, Mrs. Eliza W.
 Merrill, James C.
 Merrill, Moses Putnam
 Miller, Rev. R. D.
 Morris, Mrs. A. M.
 Murdock, John C.
 Murray, Mrs. Elvira P.
 Newton, Norman
 Nichols, Benjamin S.
 Nichols, Henry C.
 Nichols, Levi, Jr.
 Page, Edward D.
 Page, John B.
 Page, Mrs. Mary R.
 Page, William E.
 Farnellee, Rev. M. Payson
 Peck, Elisha
 Perkins, Rev. S. K. B.
 Perry, Rev. John B.
 Piper, Rev. C. W.
 Pond, Rev. Benjamin W.
 Pond, Mrs. Mary Austin
 Richards, De Forest
 Richards, Jarvis
 Richards, Sarah Margaret
 Richardson, Chauncey E.
 Robinson, Stephen H.
 Root, Moses
 Samsom, Rev. Amos J.
 Seaver, Mrs. Clara K.
 Seaver, Rev. Norman
 Senter, Rev. O. S.
 Seymour, Mrs. Laura
 Skinner, Darius
 Skinner, Mrs. Wealthy
 Smith, Rev. Buell
 Smith, Jonas N.
 Smith, Mrs. John
 Smith, Mrs. Mary G.
 Smith, Mrs. Mary A.
 Southworth, Benjamin F.
 Spencer, Aurilla
 Spencer, Luke
 Spencer, John C.
 Stone, Harriet L.
 Storrs, John S.
 Swift, Mrs. A. B.
 Thompson, Rev. Charles W.
 Torrey, Rev. Henry A. P.
 Tracy, Mrs. Martha S.
 Turner, Joseph W.
 Tyler, Ferdinand
 Van Ness, Ira H.
 Van Ness, Martha D.
 Watts, Rev. Lyman S.
 Westover, Hyde
 Willard, C. M.
 Winch, Rev. C. M.
 Wood, Mrs. Lydia
 Woolson, Mrs. Mary E.
 Wright, E. Jane
 Wright, Rev. George F.

MASSACHUSETTS.

- Abbe, A. J.
 Abbe, Mrs. Mary Ann
 Abbe, Mrs. Mary T.
 Abbott, Mrs. Abby H.
 Abbott, Charles M.
 Abbott, Rev. Charles F.
 Abbott, Mrs. M. F. W.
 Abbott, Nathan B.
 Abbott, Zebediah
 Adams, Mrs. Harriet B.
 Aiken, William A.
 Alcott, Rev. William P.
 Alden, Mrs. Abby C.
 Alden, Edmund K.
 Alden, Leonard
 Alden, Maria H.
 Alden, Sarah B.
 Alden, Sophia E.
 Alden, Anderson
 Allen, Diana
 Allen, Mrs. Harriet J.
 Allen, Rev. Henry F.
 Allen, Rev. R. H.
 Allis, Lydia
 Alvord, Mrs. Susan G.
 Ambrose, Mrs. Julia A. G.
 Ambrose, Justin S.
 Ames, B. F.
 Ames, James S.
 Ames, Joseph T.
 Ames, Sarah Tyler
 Andrew, John A.
 Anthony, Rev. George N.
 Appleton, Isaac
 Arms, George
 Averill, John P.
 Avery, Rev. William F.
 Babson, Emma R.
 Bacon, George W.
 Bacon, Mrs. Maria W.
 Bailey, Mrs. Phebe B.
 Baker, Mrs. E. J. W.
 Baker, George M.
 Baker, Joel
 Baker, William K.
 Ball, Mrs. Eliza B.
 Ball, Richard
 Bancroft, Mrs. S. R. P.
 Banister, Frances B.
 Barber, Mrs. Eliza A.
 Barber, Rev. William M.
 Barnard, Mrs. George
 Barnes, Henry L.
 Barrett, William R.
 Bartlet, Mrs. Joanna
 Bartlet, Mrs. Louisa F.
 Bartlett, Anna D. W.
 Bartlett, Mrs. Ellen M.
 Bartlett, Mrs. Hannah D.
 Bartlett, Harriot L.
 Bartlett, I. H., Jr.
 Bartlett, Mary Ellen
 Barnard, Osgood
 Batshelder, George
 Buttles, Mrs. Elizabeth O.
 Battles, Mary French
 Bayley, Mrs. Elizabeth M.
 Bayley, Robert
 Beals, Rev. David, Jr.
 Bean, Rev. David H.
 Bean, Rev. David M.
 Beckwith, Daniel W.
 Beckwith, Rev. E. G.
 Beecher, Mrs. Lyman
 Belden, Ellhu
 Bell, Melinda
 Bemis, William L.
 Bertram, Mrs. Mary A.
 Bigelow, Abram M.
 Bigelow, George
 Billings, Samuel D.
 Bird, Joshua P.
 Bird, Lewis J.
 Bird, Rebecca H.
 Bissell, Rev. E. C.
 Bixby, Rev. Joseph P.
 Bixby, Mrs. Joseph P.
 Black, Mrs. Emeline F.
 Blake, Samuel, Jr.
 Blake, Ephraim H.
 Blanchard, Rev. E. H.
 Bliss, Rev. Charles R.
 Bliss, Luke
 Bliss, Jerusha
 Blood, Mrs. Caroline P.
 Bodwell, Charlotte E.
 Boise, William E.
 Boltwood, Henry L.
 Boltwood, Thomas K.
 Bonney, Milton
 Bonney, Charles T.
 Borden, M. C. D.
 Borden, Mrs. Mary Elizabeth
 Borden, Maggie L.
 Borden, S. W.
 Borden, W. H. H.
 Borden, Benjamin
 Botsford, Charles B.
 Botsford, Mrs. Lucy A.
 Boutelle, Mrs. Thomas
 Bowler, Rev. George
 Bowles, Lucy B.
 Boyd, Samuel
 Boyden, Benjamin
 Boynton, David
 Boynton, Eleazar, Jr.
 Brackett, Mrs. Jane E.
 Bradley, Benjamin
 Bradley, Mrs. Jane N.
 Brayton, Mrs. Mary Ann
 Breckenridge, William L.
 Bremer, Mrs. E. M.
 Brewer, Mary Adams
 Brewer, Mrs. Sally
 Brewster, Mrs. Eliza A.
 Briant, Mrs. Benjamin
 Bridgman, Thomas S.
 Brierly, Benjamin
 Briggs, Clarissa
 Briggs, Edwin
 Briggs, Mary B.
 Brooks, Caroline A.
 Brooks, Rev. Charles
 Brooks, Mrs. Emeline S.
 Brooks, George A.
 Brooks, Lucia Ann
 Brooks, Mrs. N. A.
 Broughton, Alice
 Broughton, Henry W.
 Broughton, John G.
 Brown, Alfred
 Brown, Andrew
 Brown, Dauphin
 Brown, George
 Brown, George F. H.
 Brown, Joseph Willard
 Brush, Rev. Jesse
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 Butler, John
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 Carleton, Isaac N.
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 Carruth, Emma
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 Carruth, Russell
 Carter, Charles W.
 Carter, Lieut. Eugene, U.S.A.
 Carter, Mrs. Elias
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 Carter, Jonathan, 2d.
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 Clark, Ansel S.
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 Clark, Sarah Warner
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 Clark, Zenas S.
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 Coffin, Mary E.
 Coffin, M. Lizzie
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 Coggshall, Henry F.
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 Colby, Charles A.
 Cole, Nathan
 Cole, Nancy G.
 Colman, Jeremiah
 Conant, Celeste Josephine
 Conant, Ezra D.
 Conley, Mrs. Lucy A.
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 Cook, Mrs. Mary A.
 Cook, Mary
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 Cooley, Rev. Henry E.
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 Coolidge, Mrs. Malinda M. H.
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 Crosby, Judah
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 Currier, Enoch G.
 Currier, William J.
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 Curtis, John E.
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 Cutter, Marshall M.
 Cutter, Stephen H.
 Dana, Caleb
 Dana, Denison D.
 Daniels, Mrs. Marianne S.
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 Davis, Amasa G.
 Davis, Benjamin Parker
 Davis, Frederick
 Davis, George G.
 Davis, George L.
 Davis, Mrs. Harriet K.
 Davis, John, Jr.
 Davis, Joshua
 Davis, Joshua H.
 Davis, Mary K.
 Davis, Rev. Perley B.
 Davison, George W.
 Day, Mrs. Sarah F.
 Day, Sarah Lbuisa
 Day, Mrs. Mary R.
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 Dean, Mrs. Sallie B.
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 Delano, Walter Lewis
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 Demond, Charles
 Dewey, Mary C.
 De Witt, Mrs. Alexander
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 Dickinson, Abby H.
 Dickinson, Mrs. A. G.
 Dickinson, Rev. Henry A.
 Dickinson, Mrs. H. B.
 Dickson, Oliver
 Dike, Samuel
 Dodge, William E.
 Doggett, Rev. Thomas
 Dole, Mrs. Abram S.
 Dole, David R.
 Dole, Stephen W.
 Downe, Edward P.
 Downe, Elisabeth A.
 Downing, James
 Drake, Ebenezer
 Drake, Henry A.
 Drake, Mrs. Louisa
 Draper, Martin
 Dudley, Mrs. Sarah A.
 Dudley, Paul Whitin
 Dunham, Rev. I.
 Dunning, Rev. William H.
 Dunning, Mrs. William H.
 Durfee, Mrs. Mary D.
 Durfee, Mrs. Mary S.
 Dwinell, Harriet W.
 Dyer, George G.
 Dyer, Mrs. Mary A. A.
 Dyer, Mrs. Mary B.
 Eames, Rebecca
 Eames, William F.
 Eastman, Rev. L. R., Jr.
 Eaton, Aaron, Jr.

Eaton, Eben
 Eaton, James H.
 Eaton, Sarah
 Eaton, William
 Eaton, S. Rebecca
 Eaton, William
 Eddy, Mrs. Sarah H.
 Edmonds, J. Wiley
 Edwards, William G.
 Edwards, Mrs. Frances S.
 Edwards, Rev. J. Erskine
 Ellis, Mary
 Ellsworth, Rev. Alfred A.
 Ely, Harriet E.
 Ely, William B.
 Emerson, Mrs. Josephine D.
 Emerson, R. V. C.
 Emerson, Thomas, Jr.
 Emery, Francis F.
 Emery, Josiah
 Eustis, James
 Everett, Walter
 Fairbank, Mrs. L. R.
 Fallon, John
 Farnsworth, Alice
 Farnsworth, Ezra
 Farnsworth, Ezra, Jr.
 Farnsworth, Fannie
 Farnsworth, George
 Farnsworth, Helen G.
 Farnsworth, I. Parker
 Farnsworth, Mrs. Jane B.
 Farnsworth, Mrs. Mary K.
 Farnsworth, Mary R.
 Farnsworth, Sarah M.
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 Farnsworth, William
 Farewell, Mrs. C. L.
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 Fish, Frank L.
 Fish, Julia M.
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 Fisher, Mary
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 Flint, Mrs. Celestia F.
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 Flint, Francis
 Fogg, J. S.
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 Poltz, Daniel V.
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 Foster, Rebecca H.
 Foster, Richard
 Fowler, Samuel P.
 Fox, Mary E.
 French, Jonathan
 Frost, Rufus S.
 Frothingham, A. T.
 Fuller, George A.
 Fuller, Mrs. P. Lavina
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Gibbs, George L.
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 Plummer, Israel
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 Pratt, Sally
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 Sawyer, Alvin M.
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 Scudder, Julia Dutton
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 Seeley, Jennie D.
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 Seelye, Mrs. H. C.
 Sewall, Benjamin
 Seymour, Edwin H.
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 Shapleigh, John H.
 Shapleigh, S. C.
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 Shattuck, Mrs. Milo
 Shaw, Theron V.
 Shearer, Leonard B.
 Shedd, Mrs. Mary H.
 Sheldon, Samuel D.
 Sheldon, Mrs. Samuel D.
 Sheldon, Mrs. Susan C.
 Shepard, Mrs. Hannah
 Shepard, Mary
 Shumway, Mrs. Patience
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 Simonds, Adelaide W.
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 Skillings, David N.
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 Skilton, Mrs. Emily M.
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 Small, Samuel, Jr.
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 Smith, Abigail
 Smith, Albert W.
 Smith, Anna M.
 Smith, Mrs. Austin
 Smith, Rev. Charles B.
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 Smith, Edward
 Smith, Mrs. Edward
 Smith, Ellhu
 Smith, Ellen A.
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 Smith, J. H. D.
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 Smith, Lucretia W.
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 Stetson, Caleb
 Stetson, Mrs. Eliza Ann
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 Stevens, Jacob
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 Stoddard, Henry B.
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 Sweet, Charles Edward
 Sweet, Lizzie A.
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 Sweet, Maria W.
 Sweet, Martha G.
 Sweetser, Mrs. Elizabeth C.
 Sweetser, Mary Jane
 Sweetser, Sally
 Sweet, Samuel W.
 Swift, Elijah
 Tatlock, Rev. John
 Taylor, George S.
 Taylor, Henry
 Taylor, Sylvester
 Taylor, William O.
 Teale, Rev. Albert K.
 Temple, John
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 Tenney, Mrs. Joanna S.
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 Thayer, E. F. E.
 Thayer, Susannah N.
 Thayer, Sylvia W.
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 Thompson, Mrs. Elizabeth
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 Thurston, Abel L.
 Thurston, Charles T.
 Thurston, Mrs. Dorothy P.

Thurston, Lucy R.
 Thurston, Mary C.
 Todd, William C.
 Tolman, Jane C.
 Tolman, Lucius A.
 Tolman, Stephen, Jr.
 Towne, Ebenezer B.
 Towne, J. Hardy
 Townsend, Elizabeth A.
 Trask, Joshua P.
 Trask, Oliver
 Travis, John
 Treat, Charles Russell
 Trow, C. Gilman
 Trow, Mrs. W. M.
 Trowbridge, C. Otis
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 Tucker, Stillman L.
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 Tufts, Charles
 Tuttle, Thomas S.
 Tuttle, George W.
 Tuttle, Rev. William G.
 Tyler, Columbus T.
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 Wales, Elizabeth A.
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 Wallace, Calvin
 Wallace, Rodney
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 Ward, Edwin
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 Ward, Mrs. Mary F.
 Ward, William H.
 Warner, William
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 Warren, Rufus E.
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 Washburn, Miles
 Waters, Eliza
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 Webb, Mrs. Edwin B.
 Webber, William A.
 Webster, Andrew S.
 Webster, Mrs. Helen R.
 Webster, Mrs. J. B.
 Wesson, Mrs. D. B.
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 Wetherbee, Alfred
 Wheaton, Charlotte A.
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 Whipple, Olive W.
 Whipple, John W.
 Whipple, William
 Whipple, William H.
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 White, Samuel
 Whitehill, Rev. John
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 Whitin, Henry
 Whitin, James F.
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 Whitin, William H.
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 Deming, Levi

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