REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

PRESENTED AT THE

FORTY-FIFTH ANNUAL MEETING,

HELD IN

HARTFORD, CONNECTICUT,

September 12—15, 1854.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS STREET.
1854.

MINUTES

OF THE

FORTY-FIFTH ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Forty-fifth Annual Meeting in the Centre Church, Hartford, Connecticut, commencing on Tuesday, September 12th, and closing on Friday the 15th.

CORPORATE MEMBERS PRESENT.

Maine.

Enoch Pond, D. D.
Levi Cutter.
Benjamin Tappan, D. D.
John W. Ellingwood, D. D.
William T. Dwight, D. D.
Asa Cummings, D. D.

New Hampshire.

Zedekiah S. Barstow, D. D.
Rev John Woods.
Rev John K. Young.

Vermont.

Rev David Greene.
Charles Walker, D. D.
Silas Aiken, D. D.
Rev Joseph Steele.

Massachusetts.

William Allen, D. D.
Lyman Beecher, D. D.
Heman Humphrey, D. D.
John Tappan.
Henry Hill.
Charles Stoddard.
Nehemiah Adams, D. D.
Thomas Snell, D. D.
Rev Aaron Warner.
Alfred Ely, D. D.
Rev Horatio Bardwell.
Ebenezer Alden, M. D.
Edward W. Hooker, D. D.
Rev Chauncey Eddy.
Richard S. Storrs, D. D.
Swan Lyman Pomroy, D. D.
Rev Selah B. Treat.
William J. Hubbard.
Linus Child.
Rev Henry B. Hooker.
Baxter Dickinson, D. D.
Samuel M. Worcester, D. D.
Samuel H. Walley.
William T. Eustis.
Daniel Safford.
John Todd, D. D.

Rhode Island.

Thomas Shepard, D. D.
John Kingsbury.

Connecticut.

Jeremiah Day, D. D.
Bennet Tyler, D. D.
Noah Porter, D. D.
Thomas S. Williams, LL. D.
Joel Hawes, D. D.
Mark Tucker, D. D.
Thomas W. Williams.
Seth Terry.
John T. Norton.
Chauncey A. Goodrich, D. D.
Alvan Bond, D. D.
Leonard Bacon, D. D.
Henry White.
Joel H. Linsley, D. D.
Rev David L. Ogden.
Andrew W. Porter.
William Williams.

New York.

Thomas De Witt, D. D.
James M. Matthews, D. D.
Thomas H. Skinner, D. D.
Pelatiah Perit.
Reuben H. Walworth, LL. D.
Hiram H. Seelye.
Charles Mills.
Samuel H. Cox, D. D.
Charles M. Lee, LL. D.
Horace Holden.
William Adams, D. D.
Joel Parker, D. D.
William Patton, D. D.
William W. Stone.
John Forsyth, D. D.
Henry W. Taylor.
Simeon Benjamin.
Robert W. Condit, D. D.
Charles J. Stedman.
Rev Henry A. Nelson.
Isaac N. Wyckoff, D. D.
William F. Allen.
Rev George W. Wood.
Asa D. Smith, D. D.
Oliver E. Wood.
Rev Montgomery S. Goodale.

New Jersey.

Theodore Frelinghuysen, LL. D.
David Magie, D. D.
Richard T. Haines.
J. Marshal Paul, M. D.
Ansel D. Eddy, D. D.
Benjamin C. Taylor, D. D.

Pennsylvania.

William R. De Witt, D. D.
William Darling.
David H. Riddle, D. D.
Samuel H. Perkins.

Virginia.

John H. Cocke.

Indiana.

Charles White, D. D.

Illinois.

Julian M. Sturtevant, D. D.
William H. Brown.
Rev John C. Holbrook.

HONORARY MEMBERS PRESENT.

Maine.

Rev J. W. Chickering, Portland.
Rev George A. Bowman, do.
Rev J. W. Turner, do.
W. Storer, do.
Rev J. R. Munsell, Belfast.
Rev Joseph Blake, Cumberland.
Rev Isaac Weston, Cumberland Centre.
Rev John Smith, York.
Rev H. S. Downs, Norridgewock.
Rev J. H. Stearns, Dennysville.
Rev J. Maltby, Bangor.
E. F. Duren, do.
Alex. Drummond, Bangor.
Rev S. H. Keeler, Calais.
Rev Samuel Bowker, Mount Desert.
Rev B. C. Chase, Camden.
Rev P. F. Barnard, Richmond.
Rev A. J. Bates, Lincoln.
Rev Samuel M. Gould, Biddeford.

New Hampshire.

Rev Thomas Savage, Bedford.
Rev Israel T. Otis, Rye.
Rev P. B. Day, Hollis.
Rev Alvan Tobey, Durham.

Dexter Whittemore, Fitzwilliam.
Thomas W. Whittemore, do.
Rev Abraham Jenkins, do.
John Richards, D. D., Hanover.
Rev Marshall B. Angier, Hopkinton.
Rev E. E. Adams, Nashua.
Rev Daniel March, do.
Rev Robert Crossett, Pembroke.
Nathaniel Bouton, D. D., Concord.
Rev J. W. Wellman, Derry.
Rev E. G. Parsons, do.
Rev J. M. R. Eaton, Henniker.
Horace Childs, do.
Rev Giles Lyman, Marlborough.
Josiah Stevens, Claremont.
Rev E. M. Kellogg, Mason Village.
Rev William A. Patten, Hinsdale.
Rev A. K. Merrill, Haverhill.
Rev John V. Bean, do.
Rev J. F. Griswold, Washington.
Rev Elisha Rockwood, Swansey.
Rev J. P. Humphrey, Winchester.
Rev William Clark, Amherst.
Rev Jacob Scales, Plainfield.
Rev Rufus Case, West Lebanon.
Rev Robert Page, Lempster.
Rev Erdix Tenney, Lyme.
Rev Asa P. Tenney, West Concord.
Rev Roger M. Sargent, Gilmanton.
Rev R. Childs, Gilmanton Iron Works.
Rev Charles D. Herbert, Mt. Vernon.

Vermont.

L. H. Delano, Hardwick.
Rev H. F. Leavitt, Vergennes.
Rev S. G. Clapp, St. Johnsbury.
Rev William Bond, do.
Rev Alfred Stevens, Westminster.
Jason Steele, Windsor.
Francis Warriner, Waterford.
Rev James Anderson, Manchester.
Rev Moses B. Bradford, Grafton.
Rev Cephas H. Kent, Enosburgh.
Rev Samuel Delano, Hartland.
Rev S. M. Plimpton, Wells River.
James Barrett, Rutland.
Rev Aldace Walker, West Rutland.
Rev Cyrus B. Drake, Royalton.
Rev J. W. Peirce, Jericho.
Rev Amos Foster, Ludlow.
Rev Heman Rood, Quechee.
Rev Charles Peabody, North Pownal.
Rev John D. Sands, Essex.

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Massachusetts.

Rev E. Y. Garrette, Foxborough.
George W. Blagden, D. D., Boston.
Jerome W. Tyler, do.
Charles Scudder, do.
Thomas Thwing, do.
Joseph S. Clark, D. D. do.
Rev Increase N. Tarbox, do.
Rev A. L. Stone, do.
Selah Treat, do.
Daniel C. Scudder, do.
Rev George E. Hill, do.
Rev Asa Bullard, do.
Rev C. Stone, do.
Rev Samuel H. Riddel, do.
Nathaniel H. Broughton, do.
Rev Dorus Clarke, do.
Rev Allen Gannett, do.
Abner Kingman, do.
Richard H. Wiswall, Roxbury.
Rev James B. R. Walker, do.
Rev William C. Dickinson, Middleboro'.
Rev Jason Morse, Brimfield.
Rev E. Loomis, Bedford.
Rev D. A. Strong, South Deerfield.
Rev Cyrus W. Allen, Hubbardston.
Rev C. Cushing, North Brookfield.
Rev C. M. Nickels, Barre.
Rev C. Blodgett, Pawtucket.
Rev Joel S. Bingham, Leominster.
Rev C. M. Cordley, Randolph.
Rev William L. Mather, Mattapoisett.
Rev P. K. Clark, Hinsdale.
Rev S. D. Ward, West Springfield.
Horace Smith, do.
Rev Henry Cooley, do
Rev Henry M. Field, do.
John Woodbridge, D. D., Hadley.
Rev J. W. Curtis, do.
Ebenezer Porter, do.
Rev Rowland Ayres, do.
Rev A. R. Baker, Lynn.
Rev E. B. Clark, Chicopee.
Rev George A. Oviatt, do.
Rev Nahum Gale, Lee.
Rev Wakefield Gale, Rockport.
Joseph Bartlett, do.
J. R. Gott, do.
Rev Joseph Tracy, Beverly.
Rev John Haskell, Dover.
Nathan Durfee, Fall River.
Henry H. Fish, do.

Rev E. Thurston, Fall River.
Rev James Austin Roberts, Lakeville.
Rev Wm. A. Mandell, S. Dartmouth.
Rev John Haven, Charlton.
Ichabod Chapman, Pittsfield.
Rev Samuel Harris, do.
H. H. Childs, do.
Walter Tracy, do.
Calvin Martin, do.
Oliver C. Howe, Brookfield.
Rev David Perry, do.
Rev J. K. Bragg, do.
Rev Sidney Holman, Millbury.
Rev F. Horton, West Cambridge.
Rev O. E. Ives, Deerfield.
Rev George Lyman, Sutton.
John Harmon, Cambridge.
Rev Alfred H. Dashiell, Stockbridge.
Rev James D. Farnsworth, Bridgewater.
E. P. Mackintire, Charlestown.
Luke K. Bowers, do.
Rev John F. Norton, Athol.
Rev Townsend Walker, Chester Village.
Rev John H. Bisbee, Worthington.
Rev E. P. Blodgett, Greenwich.
John Warner, do.
Rev Solomon Lyman, East Hampton.
Luther Wright, do.
Rev Aaron M. Colton, do.
Rev James T. Hyde, New Braintree.
Rev Jeremiah Taylor, Wenham.
Rev Paul Couch, North Bridgewater.
William R. Hill, Wilkinsonville.
Ransom Dickinson, Sunderland.
Rev Simeon Miller, Holyoke.
Rev Richard Knight, do.
Rev Henry Allen, Wayland.
Rev William P. Paine, Holden.
Rev H. R. Hoisington, Williamstown.
Absalom Peters, D. D. do.
Rev Theodore J. Clark, Cummington.
Rev John Emery, North Weymouth.
Rev C. Terry, do.
Rev Solomon Clark, Canton.
Rev T. H. Rood, Goshen.
Rev D. B. Bradford, Plainfield.
Rev Edward S. Dwight, Amherst.
John Leland, do.
Edward Dickinson, do.
Rev John H. M. Leland, Norwich.
Rev John Eastman, Hawley.
Rev Henry Seymour, do.
Rev John Lawrence, Carlisle.
Rev J. C. Paine, Gardner.
Rev S. S. N. Greeley, Gt. Barrington.
Rev Jonathan Edwards, Woburn.
Thomas Richardson, do.
Uriah Manning, do.
Rev E. W. Harrington, Rochester.
Rev Stephen C. Strong, Southampton.
Samuel Lyman, do.
William R. Hooper, Worcester.
Luther Stone, do.
Parley Goddard, do.
Rev Horace James, do.
Rev George Bushnell, do.
Seth Sweetser, D. D. do.
Rev David T. Kimball, Ipswich.
Rev Robert Southgate, do.
Rev J. L. Maynard, East Douglas.
Rev John Bowers, Wilbraham.
Emerson Davis, D. D., Westfield.
Charles A. Jessup, do.
J. H. Stow, do.
Rev David Eastman, Leverett.
Rev E. W. Bullard, Royalston.
Rev Gordon Hall, Northampton.
Richard P. Waters, Salem.
Rev E. Y. Swift, South Hadley.
Rev James Kimball, Oakham.
Rev L. H. Angier, Concord.
Rev D. M. Elwood, Southboro'.
Rev C. W. Wood, Ashby.
Jason Stockbridge, North Hadley.
Rev W. H. Beaman, do.
Rev Eber S. Clark, Washington.
Rev Joseph Knight, Peru.
Rev S. G. Buckingham, Springfield.
Rev H. B. Elliot, do.
Rev R. K. Seeley, do.
Sidney Ross, do.
E. W. Storrs, do.
Spencer Vining, South Abington.
Abel Saxton, Longmeadow.
Warham Colton, do.
Rev J. W. Harding, do.
Rev Moses H. Wilder, Harwich.
Rev R. T. Searle, New Marlborough.
Hiram S. Howard, Enfield.
Rev William Warren, Upton.
Rev Isaac P. Langworthy, Chelsea.
Rev J. W. Alvord, Groton.
Rev D. Butler, do.
Rev Calvin E. Park, West Boxford.

Rev L. Ives Hoadley, Auburn.
Rev S. S. Smith, Warren.
Rev J. M. Prince, Georgetown.
Francis DeWitt, Ware.
J. A. Cummings, do.
Orrin Sage, do.
Rev T. G. Colton, do.
Joseph A. Denny, Leicester.
Danforth Rice, do.
Rev Samuel S. Ashley, Northboro'.
Rev Thomas T. Richmond, Medfield.
Cornelius Davenport, New Bedford.
Rev Azariah Eldridge, do.
Rev Timothy Stone, do.
Rev J. J. Abbott, Uxbridge.
Lucien Cyrus Boynton, do.
Rev Martyn Tupper, Hardwick.
Rev William Cowper Foster, Lawrence.
Rev Henry M. Storrs, do.
Rev John Whitney, Waltham.
Rev Roswell Foster, do.
Rev Ebenezer Alden, Jr., Marshfield.
Rev Edmund K. Alden, Lenox.
Joseph Adams, North Danvers.
Rev C. H. Norton, North Becket.
Rev Daniel H. Babcock, S. Plymouth.
Rev B. F. Hosford, Haverhill.
Rev N. Lasell, Auburndale.
Rev I. R. Worcester, do.
Rev Sewall Harding, do.
Rev Elias Clark, Egremont.
Rev Nathaniel Cogswell, Yarmouth.
Rev George Goodyear, South Royalston.
Charles Cutler, Andover.
Rev Leonard Luce, Westford.
Rev Thomas Wilson, do.
Rev J. E. Farwell, Ashby.
Caleb Brown, Adams.
Rev J. G. D. Stearns, Billerica.
Charles Carpenter, Webster.
Rev J. Jay Dana, South Adams.
Rev Jonathan S. Judd, Whately.
Samuel M. Lane, Southbridge.
Rev Charles Tenney, North Haverhill.
Rev Francis Norwood, West Granville.
Rev William A. Houghton, Berlin.
Rev Lewis F. Clark, Whitinsville.
Rev Luther H. Sheldon, Townsend.
Rev William H. Gilbert, Ashfield.
Rev J. O. Knapp, Hatfield.
Rev R. Taylor, Manchester.
Rev James M. Bacon, Salisbury.
Rev T. H. Rood, Goshen.
Rev J. H. Means, Dorchester.
Rev J. W. Backus, Blackstone.
Rev R. Crawford, North Adams.
Rev Charles B. Kittredge, Monson.
Rev Charles J. Hinsdale, Blandford.
Rev Hubbard Beebe, Sturbridge.
Rev Wm. H. Sanford, Boylston Centre.

Rhode Island.

Rev Leonard Swain, Providence.
A. C. Barstow, do.
Rev Levi Packard, Woonsocket.
Rev Timothy A. Taylor, Slatersville.
Rev Willard Jones, Central Falls.
Rev S. S. Hyde, Barrington.
Rev W. W. Belden, Smithfield.
Rev Reuben Torrey, Cranston.
Rev Charles C. Beaman, Scituate.
Rev Orin F. Otis, Chepachet.

Connecticut.

Rev John W. Ray, Rockville.
P. Talcott, do.
Edwin W. McLean, do.
J. N. Stickney, do.
George Kellogg, Jr. do.
Thomas Treadwell, Farmington.
Edward Norton, do.
Rev T. K. Fessenden, do.
Rev Jared R. Avery, Franklin.
Rev Israel Hills, Bolton.
Rev Lavius Hyde, do.
Rev W. P. Avery, Bozrah.
Rev E. W. Tucker, Lebanon.
Rev John Avery, do.
Rev George A. Calhoun, Coventry.
Chester Talcott, North Coventry.
Rev Henry B. Blake, South Coventry.
Rev Martin Root, do.
Frederick Morgan, Colchester.
Rev Erastus Dickinson, do.
Rev O. D. Hine, North Woodstock.
Rev D. S. Brainard, Lyme.
Rev Alpha Miller, do.
Rev D. D. Frost, Reading.
Rev Dennis Platt, South Norwalk.
Rev D. R. Austin, do.
Rev Orson Cowles, North Haven.
Walter M. McKee, Manchester.
Lewis Bunce, do.
Rev F. T. Perkins, do.
Rev Nathan S. Hunt, Preston City.

Nathaniel Shipman, Hartford.
Rev Amos Savage, do.
David Wesson, do.
Julius Catlin, do.
George W. Root, do.
Rev Horace Hooker, do.
Henry Waterman, do.
David F. Robinson, do.
Lucius F. Robinson, do.
Horace Bushnell, D. D. do.
Rev Warren G. Jones, do.
Rev J. Orcutt, do.
Rev Wm. W. Patton, do.
Henry C. Robinson, do.
Edward Hayden, East Hartford.
Rev Samuel Spring, do.
Rev Myron N. Morris, West Hartford.
Prof E. A. Lawrence, E. Windsor Hill.
Rev James C. Houghton, do.
Rev John E. Tyler, do.
William Thompson, D. D. do.
Rev Nathaniel Miner, Millington.
Rev Jonathan Brace, Milford.
Josiah Wilcox, North Greenwich.
Cornelius F. C. Lathrop, Montville.
Rev Samuel W. S. Dutton, New Haven.
James Brewster, do.
B. L. Hamlen, do.
Abraham B. Lewis, do.
Rev J. R. Brown, do.
Rev Samuel Howe, do.
Rev David Root, do.
Rev D. W. Lathrop, do.
Leonard W. Bacon, do.
Rev Noah Coe, do.
Elisha Lord Cleaveland, D. D. do.
Amos Smith, do.
Hawley Olmstead, do.
Rev Hiram Bingham, do.
Rev Edward Strong, do.
Rev W. B. Smith, Abington.
Rev A.C. Washburn, Suffield.
Rev J. R. Miller, do.
Rev D. Hemmenway, do.
Joab Brace, D. D., Newington.
Rev H. L. Vaill, Litchfield.
Rev Allyn S. Kellogg, Vernon.
Allyn Kellogg, do.
Rev Albert Smith, do.
Martin Kellogg, do.
Jonathan E. Barnes, Middletown.
Rev D. Bancroft, Willington.
William A. Buckingham, Norwich.
James Stedman, do.
Marcus McCall, do.
Horace Colton, do.
Russell Hubbard, do.
Rev J. P. Gulliver, do.
Rev H. P. Arms, do.
Rev Henry Robinson, Plainfield.
Rev William A. Hyde, Westbrook.
Rev Samuel J. Mills Merwin, Southport.
Rev Lewis Pennell, do.
Rev James D. Moore, Clinton.
Rev Theodore A. Leete, Windsor.
Jasper Morgan, do.
Rev Joseph Eldridge, Norfolk.
O. B. Butler, do.
Rev Eliphalet Whittlesey, Salisbury.
Tryon Edwards, D. D., New London.
Rev Daniel Huntington, do.
David Smith, D. D., Durham.
Rev R. G. Williams, Durham Centre.
Rev Luther H. Barber, Hitchcockville.
Rev Mark Mead, Greenwich.
Selah Savage, North Greenwich.
Rev F. Munson, do.
Obadiah Mead, do.
Silas H. Mead, do.
Rev John Bartlett, Avon.
Rev Austin Isham, Roxbury.
Rev Robert C. Learned, Canterbury.
Rev Henry Talcott, Portland.
Rev Chauncey Goodrich, Watertown.
Rev David L. Parmelee, South Farms.
Rev Spofford D. Jewett, West Chester.
Rev E. Edwin Hall, Guilford.
Rev E. C. Jones, Southington.
Rev Joel L. Dickinson, Plainville.
Rev R. D. Gardner, Stafford.
Rev James Porter, do.
Rev Alvah C. Page, West Stafford.
Rev Isaac Parsons, East Haddam.
Rev Stephen A. Loper, Higganum.
Uriah Hosford, Canton.
Rev J. Burt, do.
Rev Samuel Rockwell, New Britain.
Rev Horace Winslow, do.
Rev F. A. Spencer, New Hartford.
Rev Erastus Scranton, Burlington.
Rev Wm. Jessup Jennings, Black Rock.
Rev Thomas L. Shipman, Jewett City.
Rev A. S. Atwood, South Mansfield.
Rev A. R. Livermore, Mansfield.

John Stevens, Cromwell.
Rev Nelson Scott, Hartland.
Rev Royal Robbins, Kensington.
Rev Wm. W. Woodworth, Waterbury.
Joseph Vaill, D. D., Somers.
Rev Aaron Snow, Eastbury.
Rev R. P. Stanton, Derby.
Samuel B. Wheeler, North Stonington.
Rev Frederick Gridley, East Lyme.
Rev Charles Chamberlain, Ashford.
Rev Abram Marsh, Tolland.
Rev Henry Hamner, Eastford.
Rev L. Curtis, Woodbury.
N. B. Smith, do.
Rev F. W. Chapman, S. Glastenbury.
Rev George L. Brownell, Sharon.
Rev P. T. Holly, West Winsted.
Rev C. H. A. Bulkley, do.
Rev J. D. Strong, Westport.
Rev L. B. Rockwood, Rocky Hill.
Rev Burdett Hart, Fairhaven.
Willis Hemingway, do.
Rev Charles S. Sherman, Naugatuck.
Rev Timothy Tuttle, Ledyard.
Rev F. Marsh, Winchester Centre.
Rev Thomas Tallman, Scotland.
Rev B. F. Northrop, Griswold.
Rev A. S. Chesebrough, Meriden.
Rev Frederick D. Avery, Columbia.
Jabez T. Taylor, Enfield.
Rev J. A. McKinstry, Torrington.
Rev Austin Putnam, Whitneyville.
Rev Charles Bentley, Green's Farms.
Rev Hiram Bell, Killingworth.
Abel Wilcox, do.
Rev George I. Stearns, Windham.
Rev William De Loss Love, Berlin.
Rev Walter R. Long, Mystic Bridge.
Rev E. W. Robinson, Lisbon.
Rev Israel P. Warren, Plymouth.
Rev Caleb F. Page, (unknown.)

New York.

A. Bordman Lambert, D. D., Salem.
Thatcher Morgan Adams, New York city.
Rev J. P. Lestrade, do.
Rev Brainard Kent, do.
Charles Harding, do.
Rev Samuel W. Bailey, do.
Rev Charles C. Darling, do.
E. D. Morgan, do.
Almon Merwin, do.
Rev Edward Harris, New York City.
Rev R. S. Cook, do.
David Gould, do.
Rev Frederick W. Graves, do.
Rev Thomas H. Skinner, Jr. do.
S. Ireneus Prime, D. D. do.
Rev J. P. Thompson, do.
Rev D. B. Coe, do.
C. Cornell Van Arsdale, D. D. do.
Edwin F. Hatfield, D. D. do.
William A. Hallock, D. D. do.
Daniel J. Sprague, do.
Milton Badger, D. D. do.
Ray Palmer, D. D., Albany.
Rev David Dyer, do.
Rev J. H. Pettingell, do.
William H. Ross, do.
John O. Cole, do.
J. W. McLane, D. D., Williamsburg.
George H. Williams, Brooklyn.
John Marsh, D. D. do.
Rev N. P. Pierce, do.
Rev Samuel H. Hall, Syracuse.
Rev S. B. Canfield, do.
Rev Selden Haynes, Skaneateles.
Rev Levi Griswold, do.
J. C. Hubbell, Chazy.
Rev Charles Machin, Verona.
Rev Robert R. Booth, Troy.
Rev J. K. Davis, do.
Rev Anson H. Parmelee, Addison.
Rev Pliny F. Sanborn, Nunda.
Rev James Beattie, Fordham.
Thomas Lounsbury, D. D., Homer.
Rev R. E. Willson, Corning.
Rev S. M. Campbell, Paris.
Rev T. R. G. Peck, Richmond.
Francke Williams, Yonkers.
Rev A. H. Gaston, Cazenovia.
Rev S. J. Tracy, Springfield.
Rev J. Rowell, Panama.
Rev J. Herrick, Malone.
Rev Francis Janes, Colchester.
Rev James P. Fisher, Johnstown.
Rev A. D. Gridley, Clinton.
John H. Thompson, Rochester.
Rev George L. Hall, Utica.
George Lee, do.
F. E. Cannon, D. D., Geneva.
Rev A. C. Fifield, South Armenia.
Rev John H. Pitcher, Mellenville.
Rev Loring Brewster, Platteville.

Rev William Bement, Elmira.
Rev Augustus L. Chapin, Amsterdam.
Rev Augustus W. Cowles, Brockport.
Rev I. B. Hubbard, Whitesboro'.
Rev William L. Strong, Fayetteville.
Rev John Wickes, Canaan Four Corners.
Rev D. G. Bullions, Cambridge.
Rev Harper Boies, Harpersfield.
John J. Knox, Knox Corners.
Rev Orlo Bartholomew, Augusta.

New Jersey.

J. Cogswell, D. D., New Brunswick.
Rev William C. White, Orange.
Rev John Crowell, do.
Samuel Fisher, D. D. do.
Rev John A. Todd, Griggstown.
Rev I. N. Sprague, Caldwell.
Rev W. H. Megie, West Milford.
Rev Myron Barrett, Newton.
A. W. McClure, D. D., Jersey City.
Rev William J. R. Taylor, do.
James Scott, D. D., Newark.
Rev D. G. Sprague, South Orange.
Rev D. Andrews, Tiverton Four Corners.

Pennsylvania.

Rev David Malin, Philadelphia.
Rev R. S. Storrs Dickinson, do.
Rev Henry Darling, do.

Virginia.

Rev H. J. Gaylord, Drummondstown.
Rev Charles H. Read, Richmond.

District of Columbia.

Rev T. N. Haskell, Washington.

Ohio.

Rev Reuben Gaylord, Danville.
Rev H. A. Tracy, Cincinnati.
G. Y. Roots. do.
G. L. Weed, do.
Rev John C. Hart, Ravenna.
Rev S. P. Leeds, Cuyahoga Falls.
Rev E. R. Johnson, New Carlisle.
T. P. Handy, Cleveland.
D. A. Shepard, do.

Indiana.

Rev John Hawkes, Montgomery.
Rev T. A. Mills, Indianapolis.

Illinois.

Rev Alexander Montgomery, Chicago.
Rev Harvey Curtis, do.
Rev Ira M. Weed, do.
Rev George S. F. Savage, St. Charles.
Rev W. F. Vaill, Wethersfield.
Rev Daniel H. Temple, Beardstown.
Rev John C. Downer, Freeport.
Rev L. Grosvenor, Jerseyville.
Rev Joseph Emerson, Rockford.
John T. P. Treat, Waukegan.

Michigan.

London Wilcox, Jackson.
Rev O. P. Hoyt, Kalamazoo.
Rev L. Smith Hobart, Ann Arbor.

Wisconsin.

Rev E. J. Montague, Summit.
Joseph Collie, Beloit.

Tennessee.

Rev R. P. Wells, Jonesboro'.

Louisiana.

Thomas Allen Clark, New Orleans.

Foreign Lands.

D. O. Allen, D. D., late of Bombay.
Henry Wilkes, D. D., Montreal, Canada.
Arthur F. Stoddard, Glasgow, Scotland.

Missionaries.

Dr. H. A. DeForest, Beirût, Syria.
Rev I. G. Bliss, Turkey.
Rev E. M. Dodd, Thessalonica, Turkey.
Rev E. Burgess, Satara, India.
Rev George Ford, Madura, India.
Rev C. T. Mills, Ceylon.
Rev William A. Macy, Canton, China.
Rev Silas McKinney, South Africa.
Rev A. Gleason, Seneca Mission.

ORGANIZATION.

Hon. Theodore Frelinghuysen, President of the Board, took the chair. The blessing of God having been invoked by Dr. Hawes, Rev Isaac R. Worcester, District Secretary for Massachusetts, was chosen Assistant Recording Secretary.

The usual committee of arrangements was appointed, consisting of Dr. Hawes, Rev. J. W. Chickering, Rev. E. R. Beadle, Rev. G. W. Wood, and Rev. Orson Cowles. The Business Committee consisted of Dr. Bacon, Dr. Pond, Judge Darling, Hon. Linus Child, and Rev. Harvey Curtis.

TREASURER'S REPORT.

The Treasurer presented his annual report, together with the certificates of the auditors, which was referred to Pelatiah Perit, Esq., Gen. Williams, J. T. Norton, Esq., John Kingsbury, Esq., J. C. Hubbell, Esq., William H. Brown, Esq., and Thomas A. Clark, Esq. This committee subsequently reported that they had carefully examined the Treasurer's report and the accompanying documents, and found them to be correct, all being sustained, moreover, by the certificate of a sub-committee of the Prudential Committee, as also by the certificates of the auditors, and proved by a trial balance, which has been submitted monthly to the careful scrutiny of the Prudential Committee. The investment of the permanent funds of the Board, the committee say, appears to be made with good judgment, and managed with a scrupulous regard to safety. "The committee trust that the system of management, and plan of keeping the accounts, which have proved so satisfactory and beneficial to the interests of the Board, will be perpetuated."

The committee refer to the debt of $12,042 49, mentioned by the Treasurer, and proceed to say: "The committee trust that the announcement of this fact will prove an irresistible appeal to the friends of missions to increase their contributions, that the treasury may be relieved from this burden, the effect of which must be to embarrass the movements and check the enterprise of the Board. A knowledge of the urgent wants of the Board has never failed heretofore to call forth the needed relief; and the committee believe that it will not be withheld at this peculiarly interesting period in the history of missions, when everything in the great movements of Providence is calculated to prompt to energetic action."

The concluding paragraph of this report is as follows: "The committee participate largely in the feeling of regret which has been so fully expressed by the members of the Board, at the intended withdrawal of Mr. Hill from the office which he has for so many years

filled with so much ability and efficiency. To have managed so many millions of money without loss; to have disbursed it among so many missionary stations, scattered through all the nations of the world, in such a manner as never to disappoint the missionaries; to have maintained the credit of the Board unimpaired through all the intervals of revulsion and crises, which have occurred during the long term of time in which he has been in office, are achievements which are as honorable to the Treasurer as they have been advantageous to the Board. The proper acknowledgment of these faithful and meritorious services devolves on another committee; but your committee trust that they will not be regarded as departing from their proper province when they bear testimony to the high integrity, extraordinary ability, and faithful devotedness which the retiring Treasurer has ever manifested in his long term of duty."

REPORT OF THE PRUDENTIAL COMMITTEE.

An abstract of the annual report of the Prudential Committee on the state of the missions was read by the Secretaries; after which it was referred to different committees. These committees were as follows:

On the Home Department, Dr. William Adams, Rev. John Maltby, R. T. Haines, Esq., Dr. Wilkes, Hon. S. H. Walley, Rev. J. Eldridge, and Rev. Alexander Montgomery.

On the African missions, Dr. Tyler, Dr. Barstow, Hon. T. W. Williams, C. M. Lee, Esq., Rev. S. G. Clapp, Rev. William C. White, and Rev. J. C. Hart.

On the Greek and Jewish missions, Dr. Magie, Dr. Linsley, S. H. Perkins, Esq., H. Holden, Esq., Rev. C. Blodgett, Dr. Blagden, and Rev. S. B. Canfield.

On the Armenian mission, Dr. Skinner, Rev. H. R. Hoisington, Rev. S. I. Prime, Rev. C. M. Nickels, Rev. H. P. Arms, Rev. William Bond, and Rev. D. H. Temple.

On the Syria mission, Dr. Cox, Rev. C. Eddy, Dr. Walker, Rev. J. P. Thompson, Rev. Jonathan Brace, Dr. Lambert, and Charles Little, Esq.

On the Assyrian and Nestorian missions, Dr. Dickinson, Dr. Badger, Dr. Todd, Rev. Dennis Platt, H. H. Seelye, Esq., Rev. Thomas H. Skinner, Jr., and Rev. C. Goodrich.

On the Mahratta missions, Dr. Allen, Rev. H. Bardwell, Dr. Shepard, Dr. Thompson, Hon. William F. Allen, R. P. Waters, Esq., and Rev. Gordon Hall.

On the Madras and Arcot missions, Dr. Tucker, Ebenezer Alden, M. D., Rev. Joseph Steele, Rev. E. S. Dwight, Dr. T. Edwards, and Rev. J. Taylor.

On the Madura mission, Dr. Porter, Dr. Ellingwood, A. W. Porter, Esq., Dr. Palmer, Rev. A. L. Stone, Rev. S. H. Keeler, and Rev. Henry Darling.

On the Ceylon mission, Dr. Tappan, Dr. Patton, Dr. Bushnell, Rev. I. N. Sprague, Rev. S. P. Leeds, Rev. L. Swain, and O. E. Wood, Esq.

On the China missions, Dr. Thomas DeWitt, Dr. Goodrich, Rev. J. C. Holbrook, Hon. John Leland, Dr. Wyckoff, Dr. Forsyth, and Joseph A. Denny, Esq.

On the Sandwich Islands and Micronesia missions, Chancellor Walworth, Dr. Humphrey, Dr. A. D. Eddy, Dr. Richards, Rev. L. I. Hoadley, Rev. Samuel Harris, and Rev. H. F. Leavitt.

On the missions to the Choctaws, Cherokees and Dakotas, Dr. William T. Dwight, Dr. Bacon, Dr. Parker, Hon. L. Child, Dr. Sweetser, Dr. Sturtevant, and T. P. Handy, Esq.

On the missions to the Ojibwas, Senecas, Tuscaroras and Abenaquis, Dr. Storrs, Rev. D. Greene, Rev. N. Gale, Dr. J. S. Clark, Dr. McLane, Rev. P. B. Day, and James Brewster, Esq.

These committees subsequently made their reports, recommending that the several parts of the Annual Report of the Prudential Committee referred to them be approved and adopted, which was done accordingly.

The committee on the Home Department submitted the following report:

While we are called to mourn the decease of five, and these among the oldest and most useful of the corporate members, as also of several missionaries, the favor of God has been very conspicuous towards the Board during the past year, in the number of missionaries sent forth, the amount of useful publications issued from the press, and the general wisdom, prosperity and success with which the affairs of the Board have been conducted by its executive officers. The encouraging fact deserves notice, that the number of candidates for missionary service is greater than ever before.

Concerning the deputation to India, the committee would express the utmost confidence in the wisdom of its appointment, deferring to a future occasion a more ample statement of its necessity in connection with its anticipated results.

The one fact which has attracted the special attention of your committee, is that mentioned in the report concerning the formation of a society in Great Britain, designed to aid the missions of the American Board in Eastern Europe and Western Asia. While individuals from Great Britain, especially among public functionaries in the East, have in many instances rendered generous service to American missionaries, this is the first time that an organization has been effected in that country, promising liberal support to the missions established by the churches of our native land. Could your committee detect in this promise of foreign aid any tendency to a diminution of contributions from this country in behalf of the same missions, they would not hesitate to pronounce it mischievous and disastrous. Such an effect, however, is not for a moment to be apprehended, but quite the reverse. This assistance has not been solicited at all; nor does its

acceptance imply any inability or indisposition on the part of the American churches to sustain, enlarge and multiply the missions which they have themselves established. Nevertheless, this unsolicited, novel and unexpected contribution, from such a source, deserves the special and grateful regard of the Christian public, in view of several considerations.

1. It is a public and important testimony, from Christian ministers and laymen of different denominations in Great Britain, to the confidence which they feel in the wisdom, fidelity and success with which the missions of this Board have been conducted.

2. It is an admission from the same source that the missionaries of the American churches may possess some peculiar advantages for conducting missions in the East, by reason of our remoteness from, and our independence of, all those political relations and associations in regard to those countries, which may at times entail upon others suspicion, prejudice and embarrassment.

3. It is an admission, on the part of intelligent men, of the general inexpediency of multiplying unnecessarily missionary organizations, under different control, for the occupancy of the same ground, and of the better wisdom of reinforcing and strengthening those which have the pre-occupancy and the precedence in their confidence and success.

4. Above all, your committee would rejoice in this generous and manly co-operation, as a public and noble testimony to the catholic character of Christian missions, in the conduct of which we hail all as brethren and co-laborers who seek to bring men to the knowledge of Jesus Christ, overlooking all differences of nation, sect and country, and recognizing no distinction save that which separates the friends and enemies of the Redeemer's kingdom.

In view of these several considerations, your committee beg leave to offer the following resolutions:

Resolved, That this Board have heard, with the liveliest interest, of the association recently organized in Great Britain, in aid of the American missions in the East; that they regard this action of British Christians as a valuable expression of fraternal confidence and regard, and as a testimony before the world to the true catholicity of evangelical missions.

Resolved, That in accepting the aid and trust, the Board pledge themselves not only to the faithful use of this transatlantic aid, according to their best discretion, but also to a deeper interest in, and livelier regard for, all the numerous and useful missions established by the churches of Great Britain; and from this very time the Board anticipate a better and heartier co-operation in all those great Christian enterprises, in which England, Scotland, Ireland, America, and all of every tongue who love our Lord Jesus Christ, shall constitute one "allied army" for the subjugation of the whole world to God.

Before the acceptance of the foregoing report, and the adoption of the resolutions forming a part thereof, remarks of a very interesting character were made by Dr. William Adams, Dr. Wilkes, of Montreal, Dr. Cox, and Hon. S. H. Walley. It was evident that this co-operation of British Christians, so generously and so unexpectedly tendered, had awakened the liveliest emotions in the hearts of all who were present.

The committee on the African missions make use of the following language:

We are gratified to learn that the missionaries at the Gaboon have been actively employed during the year, with but little interruption from sickness;

and, although they have not been cheered by any instances of hopeful conversion, they have no reason to conclude that they have labored in vain, or spent their strength for naught. They have been sowing precious seed; and we doubt not that in due season they will reap, if they faint not. The truth is evidently making progress, and is awakening thought and more or less solicitude in the minds of the people.

The missionaries speak with interest of a visit made to the mission in October last by Commodore Mayo, of the American squadron on that coast. They say: "We shall ever remember with gratitude the interest expressed by himself and his officers in the objects of our mission, as well as in our personal welfare."

The missionaries among the Zulus have been deeply afflicted the past year by the death of one of their number, Rev. Mr. Marsh. This afflicting dispensation of divine Providence, together with the death of Mr. Bryant and Dr. Adams within three or four years past, and the return to this country of Mr. M'Kinney and Mr. Butler on account of ill health, has greatly weakened the hands of the brethren, and they are earnest in their plea for help. We are gratified to learn that the Prudential Committee have decided to send two or three additional laborers to this field, as soon as suitable men can be obtained.

The missionaries have been tried also the past year by some painful cases of apostasy among the members of their churches. And some, of whose conversion they had begun to entertain strong hopes, have disappointed their expectations. Yet they gratefully rejoice that they are not left without some tokens of the presence and favor of the great Head of the church. Although their labors hitherto have not been crowned with so great success as they had desired, and perhaps anticipated; yet they are not discouraged. They feel that they are called upon to be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as they know that their labor shall not be in vain in the Lord.

The mission to the Zulus, it is known, is within the English colony of Natal. The colonial government, while it affords protection to missionaries, secures the natives from intestine wars and foreign invasion, and thus lays a foundation for the hopeful prospect of permanency and safety to the mission. If the white population should hereafter so increase as to crowd back the natives from the coast, it is hoped they will, in the mean time, be prepared to carry civilization and Christianity with them. The Natal colony is thought by many to be one of the most promising gateways to the interior of this dark continent. The Dutch have already penetrated far into the interior, and are going continually farther and farther; and the commerce which is carried on between them and the English, it is believed, will gradually pave the way for the gospel to follow. At all events, we believe that this vast continent is yet to be evangelized; and although but little comparatively has yet been done, we will not despise the day of small things. We will labor and pray and hope, knowing that it is good always to hope, and patiently wait for the salvation of the Lord.

The committee on the Greek and Jewish missions made the following report in regard to the former:

While they are constrained to express their regret that no more visible good has been accomplished by this mission, they believe that Dr. King has done all that could be done, in his difficult and embarrassed situation. It can hardly be doubted that a brighter prospect is now opening before him; and that his labors, so judiciously and so perseveringly devoted to the best interests of Greece, will ere long be crowned with a rich harvest.

While the committee believe that it has been the uniform practice of the Board to urge upon our missionaries the duty of casting all their cares upon

the God of providence, and in all their straits to rely alone upon the divine protection, they cannot withhold their thankful acknowledgments to the government of the United States for its timely and efficient interposition in behalf of Dr. King, as a citizen of this great republic. And while the committee recognize the hand of God in his deliverance, they deeply feel that it is due to Mr. Marsh, our late Minister Resident at Constantinople, to express, in this public manner, their high appreciation of the noble and manly stand which he so cheerfully took in behalf of our oppressed missionary, and through whose instrumentality the order for his banishment was annulled; and the committee recommend the adoption of the following resolution:

Resolved, That this Board entertain a grateful sense of their obligation to the Secretaries of State, and to our distinguished countryman, Mr. Marsh, for their eminently kind and efficient services rendered in behalf of Dr. King; and that the Prudential Committee be requested to communicate to Mr. Marsh this resolution, with their sincere thanks for his successful interposition in behalf of our persecuted countryman.

This resolution received the cordial and unanimous approbation of the Board. In respect to the Jewish mission, the same committee say:

For the Jews, but little apparently has as yet been accomplished. With a very few individual exceptions, the missionaries represent them as being under the dominion of a most inveterate unbelief. We cannot say that the hand of God has taken none effect; yet as a people the veil is still upon their hearts. But, if we interpret Scripture rightly, a brighter day awaits them. The threatenings of divine truth have been fulfilled in their rejection and dispersion. Why should we doubt that its promises will be fulfilled in their conversion and salvation? They are yet to obtain mercy, and be grafted again into their own olive tree. Long have they been beloved for their fathers' sakes; and it seems to be a revealed feature of God's purposes to bring them eventually to the knowledge of the truth as it is in Jesus. Efforts to convert the Jews appear to be, in a peculiar sense, a work of faith. But if the vision tarry, let us wait for it; for in the end it will come, and will not tarry.

The committee on the Armenian mission, after saying that they had read that portion of the Prudential Committee's report which relates to this mission with unmingled joy and thanksgiving to God, proceed as follows:

Planted in the bosom of the Turkish empire, convulsed with the shock of arms, and the theatre of events attracting at this moment the gaze of the civilized world, the mission is moving onward with unimpeded prosperity, enjoying peace in itself in the midst of war. As in the bush that burned, and was not consumed, God is with the mission in the fire. The glorious work of grace among the Armenians, which has for several years past been so cheering in its results, and has so frequently called forth the most ardent expressions of devout gratitude to the God of all grace, is still going forward. The missionaries, the native pastors and the assistants, are taxed to the extent of their abilities in the promotion of the work; and their calls for additional laborers are earnest and imploring. The press, under the direction of the brethren at Constantinople, is constantly extending its operations, nearly 9,000,000 of pages having been issued during the past year; and a greater demand in the interior of the country is heard for the printed page than has ever been reported before. The seminaries on the

Bosphorus and on the Golden Horn are in a high state of prosperity. From the seminary of young men, several have gone out during their vacation to act as colporters among the natives; and they were the means of doing good, and benefited themselves by their labors.

The committee have noticed, with peculiar satisfaction, the formation of a society in England, under the auspices of distinguished statesmen and Christians, to contribute funds directly in aid of the missions of this Board in the Turkish Empire. In this interesting movement, the committee behold the consummation of an alliance with England in behalf of Turkey, which they would hail with emotions of joy as a bright harbinger of future and unbroken co-operation in the conquest of the world to the Redeemer.

In view of the peculiar dangers and trials to which this mission is exposed, in the present circumstances of the Eastern world, it becomes the friends of missions to cherish and extend the noble sentiment of faith, which the missionaries of the Board in that empire express, when they say, "Whoever else may possess the land, we may believe that we shall possess it." With confident gratitude and earnest anticipations of the continued protection and favor of God, the committee recommend to the Board the adoption of the report.

The report of the committee on the mission to Syria is in the following language:

The Syrian mission is one of peculiar interest, and, we trust, of encouraging promise. The reports show progress, assiduity, and measurable success. With no great or remarkable effusion of the Spirit, the Word has been effective and generally diffused. Its obstacles are manifold, mainly the wickedness of formalism, sectism, and habituated alienation from God, joined to a commensurate degree of ignorance, error, superstition, and malignity to the truth. These too have generated persecution, and this has been overruled for the furtherance of the gospel.

On the whole, not much appears to suggest action on the part of the Board. This mission and its stations, however, are worthy of continuance and commendation. Its printing press is doing good service, and is already very productive and useful. The great work of translating and issuing the Scriptures in Arabic, under the care of Dr. Eli Smith at Beirût, is one of immense promise and importance. It reached the end of the four Gospels about the 20th of August, 1853; a little less than a year from the time he commenced them. After that, he was laid aside from the work by ill health, which for a time occasioned to himself and his friends much anxiety. His health is now improving. He has resumed his labors; and last May 27, he had advanced to 2 Cor. vii. He completed the Pentateuch before commencing the New Testament.

We view this work as curious, complicated, and of the most excellent worth. If the sacred volume, rendered in good classic Arabic, enabling more than forty millions of that ancient and unique nation, in all their discussions and their nomadic companies, to read in their own venerable vernacular language "the wonderful works of God," may thus be given to them, it will be an achievement indeed, worth infinitely more than it can ever cost, and on which both our cares, and the toils of exemplary missionaries in Syria, may be well congratulated, with high rejoicings and higher thanksgivings to God. We commend this precious mission, on the coast of the Great Sea, and on the slopes and in the vales of that goodly mountain, even Lebanon, to the re-animated prayers of all who love the coming of the kingdom of God.

In the conclusion, we agree with the Prudential Committee that these statements show "there is much reason for taking a hopeful view of the missionary cause in Syria." Great changes have been there effected, and

still greater are hopefully anticipated. The portentous war-cloud of northern Europe, almost on their borders, affects not yet materially their atmosphere or their breathing. There is reason for some solicitude; and the mission asks, most tenderly, for reinforcements. They need five missionaries immediately, to occupy Homs and Antioch, and strengthen other stations. A man that is a man, of superior scholarship and mind, is urgently needed for Beirût. Two promising young brethren are under appointment, to whom we bid God speed; and then echo the call to others. Young cadets! Are you not almost prepared and ready for the field? Who will go? Or who so badly parsimonious as to decline the honor? If California calls you to her auriferous regions, in an opposite direction morally as well as geographically, and with a siren's voice at once captivating and treacherous, here you are called by our Lord Jesus Christ to a nobler enterprise, and with a recompense at once richer and perfectly sure; since "he that reapeth receiveth wages, and gathereth fruit to life eternal."

The committee on the Assyrian and Nestorian missions use the following language:

As regards the Assyrian mission, the report gives evidence of faithful and successful labor. The attendance on public worship at the different stations has been encouraging. To some extent the Spirit has been poured out, bringing a considerable number hopefully to a saving knowledge of the truth. It is worthy also of special and grateful notice, that at one of the stations, Moslems, as well as nominal Christians, have been seen in attendance on nearly all the public chapel exercises; while frequently large numbers have gathered about the house, and stood by the half hour listening attentively to the word of life.

This mission also has its trials, in some respects peculiar and severe, calling for special sympathy and prayer. Annoyance and oppression have been experienced often from the local civil authorities. In some cases the native brethren have suffered painful persecutions, even to imprisonment; while insults and violence have frequently been received by the missionaries from the populace, and even life put in jeopardy. The climate, too, is extremely oppressive. And we cannot wonder if one and another sink to an early grave, under labors and trials that must be very exhausting any where. The brethren of the mission, however, are cheerful and courageous, and they do not labor in vain. The mission is prosperous; and the Board have ample occasion for encouragement to sustain and strengthen it.

As regards the Nestorian mission, we discover evidence of the continued wisdom, devotedness and efficiency of the laborers, and the signal success which has characterized preceding years. Its educational system is eminently Christian and effective. In the numerous free schools, and the higher seminaries, a large number of the pupils, male and female, are hopefully pious. The past year, as well as preceding years, has witnessed in some of them, signal displays of awakening and converting grace. The brethren of this mission continue, also, to employ the press with great energy and effect. At the same time, their public ministrations of the Word are abundant, and attended with pleasing fruits. Mention is made of a large attendance on week days, as well as the Sabbath, and of an interesting revival of religion in the city of Oroomiah and many of the surrounding villages. This mission mourns the loss by death, the past year, of one of its indefatigable laborers, Rev. Mr. Stocking. May others of kindred spirit and efficiency be furnished for this interesting and promising field! The very prosperity of this mission is the occasion of a peculiar amount of exhausting care and labor, and furnishes a plain argument for its having the fervent sympathy and prayers of the people of God, and for its being strengthened by additional helpers of the intelligent and faithful men and women now on the ground.

The committee on the Mahratta missions submitted the following report:

Bishop Berkley in his poetical prediction said, "Westward the course of empire takes its way." Certainly the empire of truth, the course of Christian light, has been westward, until its radiance, passing over the continent of Europe, has been poured upon the dark wilderness of the west. As the gospel came out from the east to the west, so in the providence of God we of the west have in these last ages been permitted to send it back to the east; and the mission to Bombay, in India, was the first of our missions as a Board, commenced more than forty years ago.

Some of us of this committee had the happiness to know personally, in early life, the first two eminently pious and able missionaries, Samuel Newell and Gordon Hall, men worthy of everlasting remembrance; and it has occurred, in divine Providence, that on this committee is the son of Gordon Hall, and also the next succeeding or third missionary to Bombay. Newell and Hall have fallen asleep; but their names live in the churches, and are written in the Lamb's book of life. They have fled from the earth; but the mission which they founded, has continued to the present time with increasing strength and success. Not only by the preaching of the gospel, but also by the education of the young, and by the printing of a Mahratta and English dictionary, and of the Bible in the Mahratta language, and of a great variety and multitude of tracts, is this mission exerting an influence for good beyond all estimate.

Still others, besides Newell and Hall, have fallen in this field of contest with the powers of darkness, as Nichols, Graves and Frost, and several excellent and greatly lamented women, the wives of missionaries, whose names will live in grateful, admiring memory. But what Christian father or mother ever lamented that a beloved son or daughter had fallen in the missionary field, in the honored and joyful service of the Lord of glory, who will bestow upon their child a crown of righteousness which shall never fade away?

Besides these losses by death, this mission has recently had occasion to lament the withdrawal from it, on account of ill health, of Dr. David O. Allen, an experienced and approved missionary of more than a quarter of a century, whose voice at this our meeting has been lifted up, and will not cease to be lifted up, in the support of the enterprise to which his life has been devoted, that of the conversion of the world from its dark delusions to the Christian faith.

As the press in this mission has already been an instrument of great usefulness, so it is not too much to expect that in a few years the many millions of western India will read the word of God in their own tongue, when, were it not for this mission, they would have remained in the deepest darkness. Already is there a perceptible influence of the missionary press on the native presses, which are constrained by its character to become themselves, in rivalry, fountains of light to the people in respect to useful maxims of prudence. All that we ask is, that light may be permitted to engage in the conflict with darkness; that truth may be agitated, discussed, forced, in any way and in every way, upon the attention of the heathen mind. God in his time will give truth the victory.

Finally, we think that the existence and continuance of this early mission may well awaken deep emotions of gratitude to God. The examples of the wise and good men and excellent women, connected with this mission, the success of their labors through the divine presence and blessing, and the evident preparation made for the rapid spread of the gospel in a near approaching period, all give an interest and importance to this earliest mission of the American Board.

From the report of the committee on the missions at Madras and Arcot, the following extract is taken:

The mission at Arcot is one of recent date, and no distinct report has been received. We are interested to learn that the brethren of this mission are taking the direction, "Go, preach the gospel," for the foundation stone of the mission, and have resolved not to encumber themselves with educational establishments, except so far as these shall be necessary for families proselyted to the Christian faith. They seem to be just aiming to carry out into practical effect the principles which have been advocated in this meeting, and upon a field which offers a fair opportunity for testing their correctness. We trust these brethren will make full proof of the efficacy of preaching to reclaim and save the benighted pagan; and we would bespeak the prayers of the friends of missions for a blessing upon their endeavors. Let the experiment, if such it may be called, be made under the best auspices which prayer can create; and let the result be what God shall choose.

At Madras there are schools in successful operation, and also a printing press, which throws off millions of pages annually. Still the brethren here, as at Arcot, are giving unusual prominence to the work of preaching, and with evidently good results. At one station the average Sabbath congregation is four hundred and fifty, at another two hundred. One church has thirty-seven members, of whom six were added during the past year. The gospel seems to be making sure progress. Heathen cruelties, such as hook-swinging, passing through the fire, and infanticide, are still practiced; but a standard is lifted up against them. The attention of the government is called, in various ways, to all these abominations. Human sacrifices have nearly ceased. A spirited effort has been made to put a stop to female infanticide; and many of those who have been deeply implicated in this great evil, are now earnest for its removal. Surely there is hope for India. Many signs indicate the wide extending influence of the light of the gospel. This mission calls loudly for a reinforcement, and the call should not, must not, be disregarded.

The committee on the Madura mission say: "The rich grace of God on this mission the last year, as in preceding years, and more abundantly the last, calls for the devout thanksgiving of the Board and its friends, and an increased number of missionaries and native helpers to meet the wants of the new congregations, waiting with eagerness to receive the word of life. The report of the Prudential Committee on this mission is full of encouragement."

The committee on the Ceylon mission express their gratification "in learning that increased facilities have been afforded during the past year for preaching the gospel, by the erection, partly at the expense of the people, of new houses of worship; and that our missionaries are encouraged in the expectation that from among the native assistants, now employed in various departments of the missionary work, will be raised up a goodly number of efficient preachers of the Word. Much has been done, and well done, to prepare in Ceylon's isle the way of the Lord; and the period cannot be far distant when to its spicy breezes and pleasing prospects will be added a spiritual scenery yet more delightful."

The committee on the China missions express their views as follows:

The committee would only briefly advert to this very important field for missionary labors, in itself considered, and now in connection with occurring events and the aspect of impending results. A nation is here found remarkable for its high antiquity; its peculiar characteristics of language, customs, &c.; its comparative advancement among heathen nations in civilization and the diffusion of knowledge, and for the denseness and largeness of its population, comprising nearly one-third of that of the earth. The position which China occupies on the Asiatic coast of the Pacific, combined with the rise and growth of the State of California on the American side, and with the wonderful dealings of God in the evangelization of the Sandwich Islands, situated in a central point, and the extended and increasing commerce in that direction, commends it peculiarly to American enterprise and to vigorous Christian missionary efforts. The exclusive system so long rigidly enforced, closing the avenues of access, has been gradually relaxing, while the five leading commercial ports have been thrown open. The recent and extended successes of the insurgents seem to indicate the approaching downfall of the reigning dynasty, and the weakening, if not overthrow, of the long settled system of idolatry and superstition. Everything augurs that the empire of China will soon be open to missionary efforts. Much has been accomplished by the Protestant missionaries in preparation for the future. The field is already white for the coming harvest; and we are urged to pray that the Lord of the harvest would send forth many laborers into it. It is gratifying to see that it attracts the attention and interest of Christians of different denominations in our own land and in Great Britain. Our Board will doubtless present the claims of China continually and prominently before the public, and enlarge the number of missionaries at the different stations, as God may supply the men and means. It is gratifying to learn from recent intelligence that the Spirit of God is blessing the labors of our missionaries at Amoy, and extending their field of usefulness. While the different stations deserve to be reinforced, that at Amoy has special claims; as the two brethren who are placed there, have long appealed for aid, and the voice of Providence is now loudly seconding, by this generous visitation, the appeal.

The report of the committee on the missions to the Sandwich Islands and Micronesia is as follows:

What was once the Sandwich Islands mission, under the direction and control of this Board, having, in the short space of one-third of a century, accomplished its work of raising a people from the lowest depths of ignorance and heathenism to the rank of an educated Christian nation, capable of sustaining and perpetuating its religious institutions and a gospel ministry, it has ceased to exist as a mission of the American Board; which fact was announced by the Prudential Committee at our annual meeting in 1853. The report of that Committee, at this time, in reference to the Sandwich Islands, therefore, only relates to the Christian intercourse which now exists, and is hereafter to exist, between this Board and the Protestant ecclesiastical and educational institutions in those islands to the partial charitable aid which it is still proper for the American churches in connection with this Board to furnish, for a short period of time, to help in sustaining certain educational institutions, and to assist some of the weaker churches in supporting their native or other pastors, and to the state and condition of the institutions and churches to which such partial aid is furnished by us from time to time.

Of the one hundred and forty-five ministers, physicians, and male and female assistants, or helpers, sent by the Board to those islands from 1820 to 1849, some have been released and returned to this country; many have gone to their reward in heaven; but about one-half of the whole number sent out

by us are still engaged in the service of our divine Master, in connection with the churches gathered in those islands, or with the educational institutions which have been established there under the direction of the Prudential Committee of this Board. To these may be added three native pastors, and more than twenty thousand church members now in good standing in the Protestant churches of those islands. It is with the deepest pain and regret, however, that your committee have learned that charges affecting the ministerial and Christian character of one of the clerical laborers who had been sent out by this Board, have within the present year been presented to, and sustained by, the Evangelical Association of the Sandwich Islands; in consequence of which he has been put out of their fellowship, and is no longer considered by them as a minister of Christ or as a Christian brother.*

Your committee are also pained to learn that, since the last annual meeting of this Board, our brethren in the Sandwich Islands have again been visited by that dreadful scourge, the small pox, which has swept off about thirteen hundred members from three of the churches in one of the islands, and many from other churches, and has proved equally destructive to the lives of those who were not church members. Would to God, that through the instrumentality of the labor of our missionaries among them, we could have had reason to hope that these last were as well prepared to meet the King of Terrors as the first. Your committee recommend to the several churches in connection with this Board to remember these afflicted brethren in the islands of the sea, and supplicate the throne of grace that this interesting people may be saved from extermination, and that their children and descendants, for many generations, may be permitted to bless the instrumentality of this Board, which has been the means, under God, of raising them from heathenism to the rank and character of a civilized and Christian nation; and may be allowed by their contributions to aid us in spreading the glad tidings of salvation among the benighted people of Fatuhiwa and of the other pagan islands of the Pacific.

The recently established Micronesian mission, on Ascension and Strong's Islands, in the North Pacific Ocean, bids fair to be a mission of much interest. The two missionaries and their wives, who left Boston in June last, to join their brethren and sisters of this mission, have not yet arrived at their places of destination. When they reach there, the mission will consist of twelve persons; five missionaries and their wives from this country, and one Hawaiian helper with his wife.

The missionaries now there have been kindly received by the kings or chiefs of the islands where their missionary stations have been established; as our first missionaries at the Sandwich Islands were received by the king of those islands in 1820. And they will probably meet with the same or similar hinderances and molestations from some of the sailors and unprincipled foreigners visiting those stations for the purposes of commerce, and will receive the same kindnesses and sympathy from the pious and humane, as our missionaries to the Sandwich Islands formerly did. In short, it appears to your committee that with the blessing of the Savior upon the instrumentality of the missionaries of this Board, this new mission in the North Pacific may become as highly interesting to the friends of God, and as successful in winning souls to Christ, as was that established by the Board thirty-four years since among the beautiful islands situated in another part of the placid waters of that mighty ocean which now forms the western boundary of our own beloved country. And may God, of his infinite mercy, grant that not only the people of Micronesia, but all the benighted inhabitants of the other innumerable islands imbedded in the Pacific, may soon be permitted to hear the glad tidings of salvation from the lips of the living preacher; and may believe in Him who sweat great drops of blood for them in the garden of

* The committee refer to an individual from Canada, who went out to the Islands in October, 1847.

Gethsemane, and finally yielded up his life upon the cross for the redemption of a ruined world!

The committee on the missions among the Choctaws, Cherokees and Dakotas made a report, which, after having been re-committed and amended, was adopted by the Board, and is in the following words:

The committee on the missions to the Choctaws, the Cherokees, and the Dakotas, would report that they have seen with much satisfaction the statements of the Prudential Committee respecting the progress of religion among the Choctaws during the past year. The faithful labors of the missionaries have been abundantly blessed; while labors, no doubt as faithful among the Cherokees have not been attended with similar blessings. Among the Dakotas, whose migratory habits render the constant preaching of the Word a far more difficult matter, but little comparative success was to be expected; while yet among one branch, the Wahpetons, some cheering facts are reported.

The relations of the Board to the schools connected with the Choctaw mission have been essentially changed during the past year. In November last, the Choctaw Council enacted certain laws, one of which forbids that any "slave, or the children of slaves, shall be taught to read or write, in or at any school or academy in the nation, by any person whomsoever, or connected in any manner whatever, either a superintendent, missionary, teacher, farmer, matron, pupil or otherwise, with any school or academy in the nation, under pain of dismissal from such school and removal out of the nation, in case the person offending is not a citizen of the Choctaw nation." Another provision of the same law is as follows: "It shall be the duty of the General Superintendent and Trustees of schools to be vigilant in the performance of their functions, and promptly remove, or report to the Commissioner of Indian Affairs for removal, according to the nature of the contract between the Choctaw nation and the different boards of missions having charge of public schools and academies, any and all persons who may be connected therewith, who is or are known to be abolitionists, or who disseminate, or attempt to disseminate, directly or indirectly, abolition doctrines, or any other fanatical sentiments, which in their opinion are dangerous to the peace and safety of the Choctaw people."

The same body also passed a joint resolution, authorizing the Trustees to propose to the various boards of missions, having charge of Choctaw academies or schools, to insert in their contracts with the Choctaw nation a clause providing for the termination of such contracts by either party on giving six months' notice.

When the Prudential Committee heard of the enactment of these laws, they decided at once that they could not carry on the schools on this new and unequal basis; and with them in their decision the missionaries concur. We doubt not that the unanimous concurrence of the Board will sanction this decision. The Choctaw Council are supreme in their jurisdiction over their national schools; neither our missionaries nor the Board can control them. But provisions so anti-christian and unjust we are required to disapprove and condemn without any qualification, so far as our refusal to act in accordance with them is such a condemnation.

These provisions, it should be remarked, do not restrict the missionaries in their preaching. They are still permitted to declare the whole counsel of God, on all subjects, and to all individuals, without any interference by legislation or otherwise; neither are we authorized to affirm that any such interference is contemplated. Should any such restrictions, unhappily, be hereafter imposed, we cannot doubt that the Board will determine at once, through the Prudential Committee, to withdraw their missionaries from the Choctaws.

The other provision, requiring the removal from the nation of "abolitionists," and of all persons disseminating fanatical sentiments, if we are to interpret it by the common meaning given to such language, is only to be deplored, as indicating hostility to freedom and to the gospel, which augurs disastrous results among that people.

We would remark on one other topic. The murderous contests between detached parties of the Dakotas and the Ojibwas are so frequent as to threaten the speedy extinction of the two tribes. We concur in the suggestion of the Prudential Committee, that it is exceedingly desirable that the United States should pass a law, punishing every such case of homicide with death. In no other manner, as we apprehend, can this evil be arrested.

The same committee reported certain resolutions, which were discussed, and finally adopted in the following form:

Resolved, That the Board acknowledge with gratitude to God the wisdom and fidelity with which, so far as appears from the documents submitted to them, the Prudential Committee are advising and directing the missionaries among the Choctaws, in conformity with the principles asserted by them in their correspondence with those missions, reported to the Board in 1848.

Resolved, That the decision of the Prudential Committee, with the concurrence of the missionaries, not to conduct the boarding schools in the Choctaw nation, in conformity with the principles prescribed by the recent legislation of the Choctaw Council, meets the cordial approbation of the Board.

Resolved, That the commission given by Christ to his disciples to go and teach all nations, and to preach the gospel to every creature, which is the warrant of Christian missions, is to be respected and obeyed in all the operations and by all the missionaries of this Board; and that while our missionaries among the Choctaws are allowed, in fact, to preach the gospel to all persons, of whatever complexion or condition, as they have opportunity, and to preach it in all its applications to human character and duty, they are to continue patiently in their work.

While the discussion on the foregoing report and resolutions was in progress, the following preamble and resolution were offered for the consideration of the Board:

Whereas, several of the matters pertaining to this case are in an inchoate state, being yet matters of unfinished correspondence between our executive officers and the authorities and missionaries in the Choctaw nation; and whereas differences of opinion exist among the officers and members of this Board as to the true construction and import of the recent legislation of the Choctaw nation; and whereas this Board cherishes the utmost confidence both in its Prudential Committee and the Choctaw missionaries, therefore be it

Resolved, That the several documents pertaining to this subject be referred to the same committee, to consider and report at the next annual meeting, in the hope that the authenticated and completed facts pertaining to this case will at the same time lead this Board to perfect unanimity of sentiment and action.

The vote was taken by yeas and nays, with the following result:

Yeas.—Aaron Warner, Bennet Tyler, David L. Ogden, Thomas H. Skinner, Reuben H. Walworth, Horace Holden, William Adams, Joel Parker, Robert W. Condit, William F. Allen, Theodore Freling-

huysen, David Magie, Richard T. Haines, Ansel D. Eddy, Benjamin C. Taylor, David H. Riddle, John H. Cocke, Chauncey Eddy, William H. Brown.

Nays.—Enoch Pond, Levi Cutter, Benjamin Tappan, John W. Ellingwood, William T. Dwight, Asa Cummings, Zedekiah S. Barstow, John Woods, John K. Young, David Greene, Charles Walker, Silas Aiken, Joseph Steele, William Allen, Lyman Beecher, Heman Humphrey, John Tappan, Henry Hill, Charles Stoddard, Nehemiah Adams, Horatio Bardwell, Ebenezer Alden, Richard S. Storrs, Swan L. Pomroy, Selah B. Treat, William J. Hubbard, Linus Child, Henry B. Hooker, Baxter Dickinson, Samuel M. Worcester, Daniel Safford, John Todd, John Kingsbury, Noah Porter, Joel Hawes, Thomas W. Williams, Edward W. Hooker, Alvan Bond, Leonard Bacon, Henry White, Joel H. Linsley, Andrew W. Porter, Pelatiah Perit, Hiram H. Seelye, Charles Mills, William Patton, Henry W. Taylor, Charles J. Stedman, Henry A. Nelson, George W. Wood, Asa D. Smith, Oliver E. Wood, Samuel H. Perkins, Julian M. Sturtevant, John C. Holbrook, John W. Chickering, Seth Sweetser, James M. Gordon, Samuel W. S. Dutton.

The report of the committee on the missions among the Ojibwas, Senecas, Tuscaroras and Abenaquis, is in the following language:

While the committee regret the pressing necessity for the discontinuance of one Ojibwa station, they see not how it could have been avoided, consistently with a due regard to the indications of Providence, and the settled principles of the Board's action.

The revival with which God has graciously visited the Senecas, demands special and grateful acknowledgment, as evincing his readiness, not less than his ability, to save to the uttermost, and as equally testifying his favor to those who maintain with the apostolic Eliot the wondrous efficacy of "prayer, pains, and perseverance," in the conduct of missions.

We are happy to mark the continued, increased, and successful appliance of the means of educational enlightenment, through well ordered schools of various grades, and a press judiciously employed, and can perceive no room for discouragement in regard to the elevation of these long depressed aborigines, whenever the friends of temperance shall prevail to cut off the main sources of temptation and debasement for the red man and the white.

The field occupied by these missions, though not large, is yet so difficult of cultivation as to require in abundance the work of faith, the labor of love, and the patience of hope, for the ingathering of the precious harvest; yet that God will be glorified, and multitudes saved, by the instrumentality of the devoted laborers occupying it, liberally sustained by the prayers and alms of the churches, will never be doubted by those whose trust is in the Lord Jehovah, and whose eyes are already illumined by the refracted rays of the Sun of Righteousness rising upon the nations.

THE DIVINE INSTRUMENTALITY FOR THE WORLD'S CONVERSION.

In behalf of the Prudential Committee, Dr. Pomroy submitted a special report to the Board, which is in the following language:

In the progress of the missionary enterprise, under divers auspices and in different parts of the world, the time seems to have arrived when a

careful review of the topic here announced is evidently demanded. In the conduct of Christian missions, this subject is clearly one of vital importance. The discussion, however, will not assume a controversial aspect; but will be so conducted as, if possible, to bring out the scriptural view of the question. For while it is, in some of its phases, an interesting philosophical inquiry, yet, in its higher and more vital relations, it is one which can find its ultimate and authoritative solution only in the word of God. In regard to the propagation of Christianity, not less than its essential nature, the Bible is our only infallible guide.

In prosecuting the subject, it is certainly safe to affirm that the world will never be converted by the introduction of the arts, useful or ornamental. These may be very important to man as an inhabitant of this world, and in some respects may even modify his character; but it is not in them to renovate or change the essential moral features of fallen humanity. The experiment has been tried in vain, in every successive age of the world's history. Still, there are intelligent and philanthropic men who think that civilization is the first step, and in fact the vital element, in the conversion of pagan nations; and who favor the missionary movements of the age chiefly because thereby the arts and comforts of civilized life are carried into the realms of barbarism. But they seem evidently to have mistaken the nature as well as the true mission of the gospel. Civilization is not conversion. Iron rails, steam engines, electric wires, power looms, and power presses, however powerful, are no part of Christianity, and can never turn men from the power of Satan unto God. Assyria, Chaldea, Egypt, Greece and Rome were not ignorant of the useful or ornamental arts; but they were not thereby delivered from the moral pollutions of heathenism. The Hindoos, Chinese and Japanese have cultivated the essential arts of civilization during the long ages of their history; but the moral elements of their individual and social character are what they were a thousand years ago. They are all dead in trespasses and sins. But enough on this point.

With equal confidence may it be affirmed, that commerce cannot make men the sons of God. It can make rich men, famous men, mighty men, but not holy men. In the revolutions of its great wheel, it sometimes makes poor men, dishonest men, covetous men, murderous men, and dealers in human flesh. It may enrich and adorn a city or a nation, increase the comforts and refinements of life, and promote the general intelligence and happiness of a community. It is at this moment doing much, directly and indirectly, for the evangelization of the world. If its movements were suddenly to cease, this Board would have to wind up its affairs, and call home its missionaries. It is a gigantic power for good or for evil. It sometimes fills its cabin with heralds of salvation, and its more capacious hold with that mighty element of death and destruction, New England rum, and lands them both together on the shores of distant islands and continents, to bless and to curse the nations. Such a power cannot be trusted to convert the world. Itself needs first of all—what the heart of man needs—sanctification. A sanctified commerce would be a blessing only and continually. But as things now are, the power which is to make the world what it ought to be, lies not in commerce.

Nor will the conversion of the world be achieved by schools and seminaries, or an improved literature and a truer science. The importance of these things the Committee neither deny nor doubt, but fully appreciate. The school-house must stand hard by, even under the shadow of the sanctuary. Ignorant converts with their children and some others are to be instructed, a purified literature to be created, and the light of true science to be diffused, as rapidly and as widely as circumstances will allow. But after all, neither the school-house, nor the college, nor an improved literature, nor the scientific lecture-room, are among the means ordained of God for the regeneration of the human soul. Suppose it be demonstrated that the Koran and the Shasters are based upon and interwoven with scientific principles which are

inconceivably absurd;—what then? Suppose you have a thousand Moslem or Hindoo young men who have mastered the fundamental elements of European science; whose minds have been cultivated and enriched by a careful study of the purest and best literatures of Christendom; who frankly acknowledge the absurdities of the scientific systems of their fathers; and who have, moreover, listened attentively to very able courses of lectures on the evidences of Christianity;—what then? Something, no doubt, has been gained. Much rubbish has been cleared away. Hereafter they may be deists, transcendentalists, atheists; but never again *such* idolaters as were their fathers. But are they converted? Would any experienced minister of Christ expect the conversion of any considerable number by such a process, and without the use of other means? Ask the Christian presidents of American colleges what they would expect. It is, indeed, quite probable that here and there one, as he saw the rude bark in which his fathers had sailed utterly wrecked and sunk, would cast an anxious look toward the gospel, and by the grace of God find entrance into that true ark which no storms can shatter nor whirlpools devour. But the number would be small. The largest portion would in all probability remain unconverted, and go forth with their power to do evil vastly augmented, and the prospect of their final salvation quite as dark as if they had never been educated. Appalling facts might be adduced in illustration of the subject, were it deemed expedient or necessary.

But, it may be asked, is it not important to raise up well-trained native preachers, who can speak to their countrymen in their own vernacular tongue? Beyond a doubt. But can you make faithful preachers of unconverted men? And would it be a wise or economical expenditure of labor and funds to educate an unconverted or a heathen man for the ministry of reconciliation, upon the bare hope that he may one day become a Christian? This will hardly be maintained. But the question now in hand is not whether educated native preachers are indispensable—this is admitted—but by what means men are to be converted. A thousand, or even a hundred young men, gathered from a heathen community into a college under the care and instruction of Christian men, would, indeed, be an admirable congregation for the preacher of the gospel. But then a congregation for the preaching of the gospel is one thing; and an assemblage of youth in an institution for the purpose of literary, scientific and moral training, is quite another; and the latter does by no means of necessity involve the former. The one may be God's appointed means of converting men, while the other is not. Educational establishments have their appropriate place in every well-conducted Christian mission; but the Committee are of the opinion that when they are made the chief instrumentality for turning men to God, there is a subversion of the true order of things as developed in the New Testament. There is something mightier than they, to which they are to be subordinate and subsidiary.

Nor is it believed that the world will ever be evangelized by the simple distribution of religious books, however excellent. Probably no body of men, engaged in such an enterprise, will dispute this. The truth embodied in these books, where read and pondered, has done and is doing a great work. But this is not the heaven-appointed instrumentality for subduing the world to Christ. Of what use were even the Bible itself to the benighted millions of Africa, who cannot read? And in countries where there is a population able to read, it would scarcely be read at all, and be heeded still less, if there were no living voice to cry aloud in their ears, and point them to the retributions of eternity. Banish every herald of the gospel from the State of Connecticut, leaving her still in full possession of all her religious literature, her schools and colleges, her Sabbaths and Sabbath schools;—what would become of her? In spite of all she could do, the darkness would probably gain upon her, and the curtain of a terrible night be drawn over her entire heavens. This is no disparagement to the word of God. It is

simply saying that there are some things of pre-eminent importance, which the printed page cannot do. God speed the day when every family in China shall have its Bible. But were this gigantic work already achieved; and were the number whose minds have been startled by echoes of strange voices from distant lands much greater than it now is; still how many, as they read that marvelous book, would soon light upon subjects which their darkness could not comprehend. Vast multitudes would not read it at all. The eunuch in his chariot, reading the written Word, felt his need of some one to guide him, and God sent him, not a commentary, but a living preacher. The Spirit never directed Paul to write an epistle to any heathen city or province in the Roman world, until after the gospel had been preached there, converts made, and a church gathered. Why not? Why did he not, when at Athens, issue a fervid and powerful address to the philosophers and curious idlers of that cultivated city in their own rich and beautiful language? Because the wisdom of God had devised another and a more excellent way. Paul valued his books and his parchments, and if he had possessed a printing press, would no doubt have used it. Still he had in his hands another and mightier weapon, with which to demolish the strongholds.

Nor will the world be converted by mere demonstrations of the absurdities or ruinous tendencies of existing systems of superstition. It is the opinion of some, that when the herald of the cross comes to a benighted and wicked people, his first duty is to attack and denounce their corrupt principles and ungodly practices. Any other course they would regard as a dereliction, if not an actual fellowship with sin. That such attacks and denunciations have their proper time and place, there is no doubt. But the Bible justifies no man in spurning practical wisdom and defying common sense. Christ did not so; his Apostles did not so. No missionary of ordinary discretion will do so. Such a mode of procedure would at once close up every avenue to usefulness. No nation was ever converted in this manner, and there are reasons enough in human nature for saying none ever will be. All false religions on earth have one vital principle in common, viz., salvation by works and personal merits. The gospel, by teaching that salvation is purely of grace, through faith, without any merits at all, becomes the antagonist of the whole group. Whenever, therefore, the gospel enters the heart, it cuts the sinews of former delusions, and, sooner or later, will exterminate its corruptions. As light enters, darkness retires. Christ intimated the true method, when he said, "Go, preach the gospel"—go, announce the glad tidings. The soul of man every where has some consciousness of its necessities. These necessities can be met only by the proclamation of mercy through atoning blood. If the message is heartily embraced, other desirable results will follow, slowly perhaps, and not without severe conflicts, yet surely; and the work of sanctification is to be aided by intensifying the light.

It is, perhaps, hardly necessary for the Committee to add, that men cannot be converted to Christ by any compulsory measures. Popery, Mohammedanism, paganism, and all other religions that consist mainly of outward rites and observances, may be propagated by oppressive edicts, by fire and sword; but not true Christianity. Legislation based on the principles of the Bible has its appropriate sphere, and can do much to promote the welfare of man. But when it lays its hand on the conscience, and assumes an authority which belongs to God alone, it becomes a curse. It has no power to convert men to God.

The Committee, therefore, fully believe that the world will never be converted by the arts of civilized life; nor by the power of commerce; nor by the introduction of true science or an improved literature; nor by educational establishments; nor by the distribution of religious books; nor by denunciations of existing superstitions and corruptions; nor by the power of persecuting edicts. None of these agencies, or all of them combined, can bring the world into subjection to Christ. Art, commerce, science, literature, education, the printed page, fitting denunciations, and wholesome

laws, are by no means to be undervalued or neglected. They sustain important relations to the divinely appointed instrumentality—relations, however, that are wholly subordinate and subsidiary. They may aid in preparing and enriching the soil, in clearing away the stones and other obstructions, in fencing and defending the field, in laying it open to the rain and dew and sunshine of heaven; but they cannot produce the wheat that is to fill the garner of God.

What then is the grand instrumentality without which the world will never be converted?

The commission given by Christ to his disciples, as recorded by Matthew, reads thus: "Go ye, therefore, and teach all nations." "Teach"—μαθητεύσατε—disciple, make Christians of, "all nations." Here is the work to be done. The great commission, as recorded by Mark, reads thus: "Go ye into all the world, and preach the gospel"—κηρύξατε τὸ εὐαγγέλιον, proclaim the glad tidings—"to every creature." Here we have the instrumentality by which the work is to be done. One evangelist tells us *what*—the other tells us *how*.

It becomes, therefore, a question of vast practical moment, What is "preaching the gospel"? And here the first and last appeal must be to the original language of the New Testament.

There are three words used by the inspired penmen in relation to this subject. They are, as is well known, κήρυξ, κηρύσσω, κήρυγμα—all of one root. The first signifies a herald, a public crier, one who makes proclamation of the decree or message intrusted to him; the second, to act the herald, to make public, oral proclamation; the third means the thing uttered, the announcement made, whatever it may be. The classic use of these words accords with that of the Scriptures. In every instance where they occur in the sacred writings, there is a clear reference to a public, oral proclamation. When the word κηρύσσω has relation to Christ, John the Baptist, the Apostles, Prophets, or any duly authorized teachers of religion, the translators of the English Bible have rendered it by the word "preach." When the reference is to other men, to demoniacs, or to angels, it is rendered by the words "publish" or "proclaim." And so in regard to the other two words which have been mentioned. In no instance, it is believed, do these words refer to any mode of publishing, proclaiming, announcing, except by the living voice.

In the sense of the New Testament, then, "to preach the gospel" is to make oral and public proclamation of it. No other sense of the word or phrase is known to the Christian Scriptures. The commission, therefore, is this: "Go ye into all the world, and make oral proclamation of the glad tidings to every creature." In so doing, "Lo, I am with you always."

The Committee do not suppose, however, that this view of the subject at all precludes the use of other instrumentalities as auxiliary and subordinate. The preacher may seize all appropriate and lawful means within his reach, and lay them under tribute to his great and beneficent object. Art, commerce, education, science, the printing press, the steam engine, the lightning, the sunbeam, the postal arrangements of the world, he may freely use as auxiliaries in his work; but it must be *simply as auxiliaries* to that higher instrumentality ordained of God. For the preaching of the gospel, in the judgment of the Committee, there is, there can be, no substitute. The proclamation of mercy, through atoning blood, is the heaven-appointed agency which has no equal, no compeer, no partner in the throne. To the appropriate use of this agency there is annexed the promise of a divine power, proceeding from the Holy Ghost, without which the gospel itself would be powerless. The excellency of the power is of God.

The example of Christ throws light on the subject. During the three or four years of his public ministry, he certainly did little else but preach, furnishing the vouchers for his divine authority in the daily miracles of compassion which he wrought. In the synagogues of Galilee, in the temple at

Jerusalem, on the shore of Genesareth, on the mount of Beatitudes, by Jacob's well, and in his last retired interview with his disciples, he preached—he spake such gracious and powerful words as made his hearers exclaim, "Never man spake like this man." True, he had what might be termed perhaps a school of twelve pupils, all professedly his friends, and all designed for the ministry. His pupils accompanied him in his preaching tours, listened to his public discourses, and in private had the advantages of a very familiar intercourse. He taught them orally, after the most approved models of the times. He sat down. They sat around him. He spake; they listened, with the privilege of asking questions. So did Plato and Socrates and other renowned teachers. But what did he teach? Simply, so far as appears, the true interpretation of the Jewish Scriptures, and the nature and duties of his own matchless system, which in due time these disciples were to publish. And then, just before he went up to his mediatorial throne, he solemnly charged them to go and "preach the gospel" he had taught them to every creature.

Having received such a charge from their risen Lord, what else could these disciples do but "preach"? This, there is reason to believe, they did daily and from house to house, as they had opportunity, till they were summoned to their rest. As, however, we have a more extended record of the life and labors of the Apostle of the Gentiles than of any other apostle, our thoughts turn instinctively to him as an inspired missionary, to learn the course which he pursued.

From the record we have of his proceedings, it would appear that, in the very hour when his darkened vision was restored, and he looked up upon the face of Ananias in Damascus, he began to preach, to testify the gospel of the grace of God. In the freshness and fervor of his recent conversion, his heart burdened with unutterable emotions of gratitude and love, he went up to Jerusalem to speak to his countrymen of the Savior who had met him in the way. But he may not linger there. In the counsels of heaven he had been designated to the foreign field. The omnipresent Savior said to him, Depart, I will send thee far hence unto the Gentiles. He obeys. Take now the map of the Roman empire, and follow him from Jerusalem to Tarsus, Antioch, Cyprus, Attalia, Antioch of Pisidia, Iconium, Lystra, Derbe, and through all the provinces of Asia Minor. Look in upon him at Ephesus, Troas, Phillippi, Thessalonica, Berea, Athens, Corinth, Malta, Rome; back and forth, from Jerusalem round about unto Illyricum; preaching, preaching, preaching the glorious gospel, in the audience chambers of kings and governors, in synagogues and market-places, in the school of Tyrannus and in private dwellings, at meetings and partings, in the ship and on the shore, amid the perils of the sea and the fury of the mob; morning, midday, evening, midnight, and sometimes till the break of day; pouring forth from the fervid depths of his soul the unsearchable riches of Christ, like a burning seraph that cannot rest. And how beautiful, how touching the fact that, near the close of his long and laborious ministry, when "the beloved physician" makes his last entry in the book of the Acts, this venerable and beloved old man, with the wrist of his left hand chained to a Roman soldier, is still preaching the kingdom of God in his own hired house in the imperial city, with all confidence, no man forbidding him. As he began, so he ended, preaching Christ. Blessed Apostle! Would to heaven the world in our day had ten such, to rouse the slumbering nations, and bring the church of God up to a sense of her high privilege as a co-worker with Christ! The results of his ministry are known and read of all men.

If we look at the most successful ministers and missionaries of modern times—such as Baxter, Brainerd, Edwards, Schwartz, the Wesleys, Whitefield, some of the Moravian brethren, and others both among the dead and the living; we find that they were eminently men of God, with deep personal experience of the power of the gospel, who consecrated their entire energies to a simple, earnest proclamation of the grace of God in Christ

Jesus; and who estimated the value of all other means by their relations to this, God's chosen instrumentality.

Look which way they will, it seems to the Committee that the views thus briefly and imperfectly presented, are confirmed by all Scripture, all history, all experience.

The practical bearing of this discussion upon the conduct of Christian missions is apparent.

The object of this Board, as expressed in its published laws and regulations, is, "to propagate the gospel among unevangelized nations and communities, by means of preachers, catechists, schoolmasters, and the press." From which it is clear, that while "preaching" stands first in the category of means, the Board does not reject the use of other instrumentalities. The catechist, the schoolmaster, and the press, have their place in the mission field, and will no doubt continue to have. The experience, however, of more than forty years has clearly shown, that in the various and often trying circumstances of missions, there is now and then a tendency or a temptation to exalt unduly some of these subsidiary means; giving them too great prominence, and thus throwing into the shade the simple preaching of the cross, as if it were a secondary matter. Sometimes the press absorbs quite too large a share of the time and energies of a mission. Then again education assumes a position relatively too high, filling almost the whole horizon, and for the time challenging for itself the honor of being God's chosen agency for the conversion of the heathen.

In these circumstances, it seems clear to the Committee that the Board should keep up a vigilant supervision, taking care that nothing be allowed to eclipse, even for an hour, the great central sun, without which the enterprise will quickly lose its vitality and fail of its success. In this, as in every thing else, the revealed wisdom of God is paramount to all human wisdom, and should be the guiding light of the Board, not less than of its missionaries.

The subject here discussed commends itself also to the earnest and prayerful attention of the missionaries of this Board in their dispersion. The Committee are well aware of the obstacles and discouragements which these beloved brethren encounter in their efforts to preach the gospel. The views here set forth have not been adopted without an extensive knowledge of facts, and a careful consideration of the whole subject. They have the utmost confidence that the position taken will bear the test of the severest scrutiny. It is their constant prayer that the honored missionaries of this Board, in the execution of their high and solemn trust, may ever be richly endowed with heavenly wisdom.

The Committee are happy in being able to say, that while there is some diversity of opinion among missionaries of different denominations, in different parts of the field; there is, on this subject, among ministers and churches in this country, it is believed, a very remarkable unanimity. This fact encourages the expectation that our various missionary bodies, in the fulfillment of their trust, will not swerve from the simplicity of the gospel; but that, as Moses lifted up the serpent in the wilderness, so they will all unite in elevating "the preaching of the cross" to its divinely appointed position, where all the world may hear. For how shall men believe in him of whom they have not heard? And how shall they hear without a preacher?

In conclusion, the views here maintained are alike applicable to all nations and tribes of men. And when the voice of the Christian herald shall be heard crying in all the wildernesses of the world; when the cross shall be elevated on the high places of every continent and island of the sea, sending its blessed radiance far and wide over the face of the deep;—in a word, when the trumpet of the gospel shall give forth its clear, thrilling, life-giving utterances in the ear of all nations and tongues; then doubtless will the final, universal triumph of the kingdom of Christ be nigh, even at the doors.

The preceding paper was referred to Dr. Asa D. Smith, Dr. Cummings, Dr. William R. DeWitt, Dr. J. W. McLane, Henry White, Esq., Rev. T. A. Taylor, and Rev. William W. Patton, who subsequently made the following report:

The introduction of this topic, as a prominent subject of discussion at the present meeting of the Board, is in the judgment of the committee altogether timely and appropriate. While it has been ever, and in all its bearings, a theme of deep interest, and especially in its relation to the spread of the gospel among unevangelized nations, it assumes a new importance in connection with those remarkable movements of divine Providence, which are so rapidly multiplying the opportunities and facilities for missionary effort. As, in point of easy access, no less than in the long recognized terms of the divine commission, "the field" is soon to be "the world," it becomes the leaders of the sacramental host to re-examine, diligently and carefully, both their principles and plans of action. This is peculiarly proper in view of the danger, always apparent, but which at the present time, amid the manifold activities and achievements of literature and art, of science and commerce, needs to be specially guarded against, that of substituting for the divine wisdom imposing but ineffectual human devices. In such an examination, we may derive no little aid from the lights of experience. We may properly resort to the whole diversified history of missions. Our chief dependence, however, that to which we come as the final arbiter, is, as the Prudential Committee have properly said, the rule and pattern which God himself has given. The legitimate inquiry is, as in the document before us it is well stated, what is "the *divine* instrumentality for the world's conversion?"

With the view taken in the special report, your committee fully accord. And they are happy to perceive that this view is carefully and adequately defined and guarded. The report, in its very title, and in the whole scope of its reasoning, assumes the great truth, that the efficiency in the matter of salvation is all of God. The question started is not whether the power put forth is "divine," but what are the appropriate and appointed channels of that power; not whether the agency of the Holy Spirit is indispensable, but what are the instrumentalities which he is pleased to employ? It assumes as its basis the great truth on which our Lord took his stand—"*All power* is given unto *me* in heaven and in earth;" and its simple aim is to illustrate the commission built upon that fact, "Go ye, *therefore*, and teach all nations."

The preaching of *the gospel*, its doctrine is—not the influence of art, or commerce, or science, or literature, or philosophy, or mere authority; the preaching of *Jesus Christ and him crucified*—not of external forms, or outward moralities, or secular humanities, or philosophical abstractions, or esthetical delectations; the utterance of the gospel, publicly and privately, *by the living teacher*—by him chiefly who is fitly set apart to that work, and in an unofficial way by such lay helpers as he may gather around him; this, for all ages and all nations, is God's chief instrumentality for the salvation of men. Not only in apostolic history, but in all the history of modern missions, this has been as the fire and the hammer which breaketh the rock in pieces. This, under God, as from the nature of things no less than his Word might be expected, has been among all classes of men the chief means of awakening, conviction and conversion.

In all this, however, there is no repudiation of any fitting subordinate agency. It is of the genius of the gospel not only to permeate all things, but to make all things subservient to its ends. While the living ministry is the chief agency, it not only employs, but with God's blessing ever originates, many other instrumentalities. It disparages not, but exalts, that word of God on whose doctrines it is founded, which it leads men to read, and

whose great truths are the burden of its utterances. It produces and uses, and encourages the production and circulation of, other good books. It instructs and trains, for all Christian activity, and as a bright ensample, a holy brotherhood. It cares for family teaching, for Sabbath school appliances, and for all appropriate methods both of religious and secular education. It is a quickening and fostering power to all the forms of good civilization. It welcomes every legitimate help to the spreading of the knowledge of Christ, becoming all things to all men, and using all things for all men, that by all means it may not only save some, but all. And it is just because of the versatility and comprehensiveness of its influence—because it occupies, in the very nature of things, so central a position—because it vitalizes, and energizes, and brings into its own train, so vast an array of agencies tending not only to the soul's salvation, but to man's temporal benefit– that it stands forth, both in the teaching of God's word and in all history, as chief among the divine instrumentalities. Without enlarging on what the special report has so clearly argued, your committee most cordially recommend its adoption by the Board.

PARENTAL CONSECRATION OF CHILDREN TO THE MISSIONARY WORK.

By the appointment of the Prudential Committee, Mr. Wood read a special report, which is as follows:

The Prudential Committee desire to call the attention of the Board and the friends of missions to a subject, which they deem of pre-eminent importance in its bearings on the missionary work. If their views expressed in a report which has already been read to this meeting, respecting the divinely appointed instrumentality for the conversion of the world, are correct, it follows that, whatever other agencies the Head of the church may be pleased to use to this end, next to the gift of the Holy Spirit, the gift in adequate numbers of holy, faithful, well-qualified heralds of the gospel, is the essential pre-requisite to its universal extension and triumph.

Whence, the Committee would then ask, shall these heralds come? Whence shall arise that mighty army, which, if our hopes are not vain, is to bear the banner of the cross in victory around the globe? We speak not here of the native ministry, our chief ultimate reliance for the conquest and permanent occupation of the immense territory yet to be subdued; but of that army which, responding to the cry "God wills it," for a nobler object than in the middle ages the hosts poured forth from Christendom to plant the standard of its faith on the fortress of the infidel, is to go out from the Christian camp to make the onset, effect lodgments, and direct auxiliary forces raised up, until from sea to sea, and from continent to continent, the delighted eye shall behold all the earth reposing in sweet subjection under the sceptre of its acknowledged King. Whence is this to come, if not from beside the hearth-stone of Christian families, from the bosom of parental love, consecrating its dearest treasures to Christ and his cause? Other influences there are of greatest value not to be overlooked; but is not our chief hope to be found just here—*in parental consecration of children to the missionary work?*

We come, then, and lay the burden of our cause on the hearts of Christian parents. On them we press the question, What is your relation to the conversion of the world? We assume that your sphere of personal service is in this Christian land, and that you admit a direct as well as indirect or mediate duty to the unevangelized out of our own land. Now what is the duty? It is certainly to do something towards sending them the gospel. But is this met by merely committing them to God in prayer, and giving a portion, even if it be not, as it too commonly is, but a very little portion, of our substance for this purpose? Are we, who are sent of Christ, even as he was sent of the Father, fulfilling the part assigned us in the carrying out of

his mission, unless we have real sympathy with him in self-denial, and follow him in bearing the cross, for them for whom he died? There may be—there sometimes is—self-denial, yea, self-crucifixion, in the giving of money and labor for this cause; but what in this is worthy of the name, when compared with the giving of a beloved son, a cherished daughter, to go and spend their lives among the far-distant and degraded heathen? This *is* sacrifice which is felt, which brings the heart into some degree of fellowship with Him who gave his own and only Son for their redemption. Is it not a sacrifice well-pleasing unto Him?

The obligation of parents to consecrate their children to Christ and his service, however inadequately felt, is universally acknowledged. We utter no unfamiliar or unaccepted sentiment, when we say that Christians are not their own; that, being the Lord's, and all that they call theirs being his, they have no right to the disposal of themselves or any of their possessions; and that, consequently, with their other and less prized possessions, they are to hold their children as the Lord's, and use them, according to his bidding, for his glory and kingdom. But is it thought that this carries with it the consequence that our children are to be devoted to the service of Christ among the heathen, if he is pleased to accept them in it? Startling as may be the proposition to some, we ask serious and prayerful consideration, whether it is not true that the duty of consecration of children to Christ involves obligation to consecrate them to the work of carrying (not sending) the gospel to the heathen. They may not be privileged to do this; for not to all is this grace given, that, in person, they preach among the heathen the unsearchable riches of Christ; but as in early life it cannot usually be known that this grace will be denied, the fact does not affect parental duty. Now what is the meaning of consecration to the service of Christ, if it does not mean devotement to personal engagement in the work committed to his church? The work of the church is the work of its members, of every member. And what is that work, if it is not to carry the light of the gospel where it hath not shined? The voice of the ascending Savior, in tones sweet as his love, majestic as his authority, and solemn as eternity, addresses his disciples, informing them of their work, and binding on them individually the command, "Go, teach all nations; Go ye into all the world, and preach the gospel to every creature."

Beginning at Jerusalem, but not there abiding, the Apostles and other disciples went forth in all directions, proclaiming the gospel to the widest extent among those who had never heard it. We forget not the relations of communities and nations, the value of great light-radiating centres, the wisdom of due concentration and continuity of labor in the diffusion of the gospel. But is it not plain, from the example of the Apostles and the terms of the Savior's command, that the presumption is that we are to go with the message of salvation whither it has not been borne, if the way be open for its entrance there? This we are to assume as the rule of duty, to be departed from only when, in the providence of God, there shall appear a clear revelation of his will that we serve the same end in another sphere of action. Let us suppose that the bread, with the dispensing of which we are charged, were not that of spiritual, but of the temporal life. The people of these United States are all perishing from famine. An abundant provision is made for their relief, its distribution enjoined upon us, and to commence from the city of New York. In that city it is accumulated. Still there are many in it dying with hunger, although food from heaven is all around them, and in their very houses. Shall it for this reason be confined there, while all the rest of the nation has none? Would remaining there to urge it on the perishing in the midst of abundance, be a carrying out, in its terms or its spirit, the injunction to give of the supply as speedily as possible to all the population of the country; to save, if not all, the greatest possible number of the whole people? The illustration may be trite; but it will never cease to be affecting. And it is pertinent; only the death we leave

to reign over the mighty mass of our race, is eternal. We are doing the very thing supposed; for the ratio of distribution of the bread for the life of the soul, is just about as above expressed. Can this be according to the mind of Him who said: "Go into all the world; preach my gospel to every creature?" And until this vast disproportion is at least greatly reduced, can it be presumed that we, or our children, are to contribute to increase instead of diminishing it? Is not the obligation a plain one, first to devotement to the work of preaching the gospel, unless it be shown that another mode of serving it is appointed to us or them; and, secondly, to labor where the destitution is greatest, until, by appropriate and sufficient evidence, it is revealed that the Savior directs to where it is less? Just in this, we apprehend, is a mistake, which, perhaps more than any other, stays the wheels of the chariot of salvation. Two questions are wrongly taken up by the young for themselves, and by parents for their children. Is it my duty, the duty of my son, to preach the gospel? The form of the question, rightly stated, would be: Can I, can my son, be other than a servant of Christ in the ministry of the gospel? Again: Is it my duty to go, or give my child to go, to the heathen? Say rather, is it duty *not* thus to do? For assuredly this is duty, unless the pillar of cloud and of fire, which ever goes before the people of God to determine their marchings and encampments, and is manifest to the "single" eye that seeks it for guidance, shall lead onward in another path. The gathering of all the nations into the fold of the great Shepherd, is the object for which the church exists. The presumption is, that labor for that object is required where its relation to it is most direct, and its need is greatest. On this presumption, is not the obligation inevitable on parents to consecrate their children to personal service among the heathen, to educate them for it, and freely to give them to it, unless He to whom the consecration is made, shall declare his will that in a different way they labor for the same end?

And what is more worthy of the choicest sons and daughters of the church than the missionary work? With what moral grandeur is it invested? How sublime, how benevolent its aim! How glorious its results! What employment, in dignity and usefulness, can take precedence of that exercised by ambassadors from the court of heaven, sent to bring their perishing fellowmen to the exaltation and blessedness of the sons of God? Can a Christian parent desire for his son a higher honor and privilege, if this may but be granted to him? And if he would rejoice to see that son an honored, useful pastor in his native land, should the honor and usefulness of being a faithful and successful foreign missionary be to him less a joy? In the ambitious dreamings in which you sometimes indulge in regard to the boy whom you hold upon your knee, does your heart throb with exultant emotion as it pictures him a Whitefield or a Davies, pouring with irresistible power on congregated thousands the word of truth; or as, amid the groves of learning, a Christian Plato discoursing from the chair of philosophy profound wisdom to admiring disciples? Why not rather let your aspirations take a higher flight, and depict him with mind of profounder thought—an intellectual greatness surpassed perhaps only by Him who spake as never man spake—a second Paul, going forth to assail mighty systems of error, shake whole nations, and wrest from the Prince of Evil an empire for the crown of Immanuel, his Lord? Not Simeon and Lucius and Manaen, but Barnabas and Saul were called by the Holy Spirit, when missionaries were to be set apart from the church that was first called Christian. Compared with service for Christ at home, the work to be done abroad claims the loveliest fruits of grace, and the highest style of intellectual character and attainment. The qualities for which your child is your joy and pride, and which excite desire to keep him that he may shine or be useful here, are the very ones for which the Lord has need of him, where the demand for such qualities is the most urgent. Is your treasure too precious to be made an offering on this altar? Think of Him who laid upon it his own and only Son. Would Henry Martyn, Carey, Judson,

Brainerd, Morrison, have been a greater blessing, or gained to themselves a richer reward, if, instead of toiling amidst the wastes of heathenism, they had faithfully served their Master amid the pleasant scenes of Britain and America? Is it to be regretted that Harriet Newell sleeps not on the banks of the Merrimack; that John Williams fell a martyr on Erromanga; that at so great a cost, where, with rites of cruelty and abomination, the savage offered human sacrifices to his idol gods, the Christian temple now stands, and from its thronging worshipers breaks, on the still air of Sabbath morn, the song of praise to Jehovah-Jesus? Of whom that is worthy of it, is not the missionary cause pre-eminently worthy?

Consider also what consistency requires. "What, my son," once asked a father, surprised and pained by the avowal of his son's desire to go to the heathen, "has brought you to esteem this *your* duty?" "It was my father's prayers," was the response which forever sealed the father's lips. In the morning and evening sacrifice of the household, in the social meeting, in the supplications of the Sabbath congregation, you fervently intercede for the light of truth to arise on the benighted, for the word of salvation to be proclaimed to them who sit in the region and shadow of death. You recognize the claims of the heathen to the gospel; you plead for them, it may be, with burning eloquence; you set forth the cause of missions as the glory of the age, and as entering into the very life of the church; you extol missionary character and achievement in a manner, perhaps, too commendatory of missionaries to be grateful to their feelings; and are you then alarmed, or disconcerted and disappointed, when your child wishes to become a missionary? Alas, for the inconsistency of many who truly love the missionary cause! There are some, and strangely too, professed disciples of Him who said, "If any man will come after me, let him deny himself, and take up his cross, and follow me," who frankly avow that they cannot give their children for the heathen. No call is loud enough to reach their ear. There are calls, however, which must be heard. The summons to weep at an early grave, or even a sorer affliction, has sometimes come in terrible rebuke to this spirit.

Let it be farther considered whether that for which we plead, is not the natural expression of love to Christ. "Your mother, if living, would never consent to this," said one to a motherless daughter about to go as a messenger of mercy to the benighted daughters of Asia. "I cannot doubt how my mother now feels in regard to this," was the calm and ready reply. A mother on earth may hold back her child when the Savior calls, but the mother in heaven! What will be her response? Other motives than the constraining love of Christ may take one into the missionary field, or lead to a cheerful surrender of a beloved child to it; but is not a truly spiritual and intelligent piety necessarily interested deeply in behalf of the great multitudes wandering on the dark mountains as sheep without a shepherd? The men of God in Britain and America, in the centuries preceding the close of the last, beheld the pagan and Mohammedan world mostly closed against efforts for its evangelization. But how their hearts mourned over its desolations! What burning desires were breathed for its salvation! And although another work was given them, yet, as opportunity offered what a true missionary zeal was manifested, and what noble achievements in this cause were performed by some of them! Let the parent come into lively sympathy with Christ; let his heart be brought transformingly under the power of spiritual things; and then as he contemplates the sad reality of countless millions needing a Savior, and dying without the knowledge of Him, will not his heart leap spontaneously forth in prayer that God would accept the loving child that nestles in his bosom for the high and holy end of saving some, and setting them as gems in the crown of the Redeemer's glory? Such has been the experience of many. The language of the heart, in its hours of rapt fellowship with the things of heaven and sweetest communion with its supreme love, is one with the voice of the Savior and the beatings of his heart towards the heathen for whom it poured forth its blood.

Let the mother then solemnly dedicate the child, dearer than her own life, to the work of making Christ known to the heathen; and let the father unite with her in the act. Will not the Savior approve it? Will they not find in it a means of higher sanctification and purer enjoyment to themselves in his service? How greatly will their interest in missions, and every object of Christian benevolence, be deepened! What steadiness, and strength, and activity, will it not tend to infuse into their endeavors for the divine glory! What prayer will it not call forth in behalf of the missionary cause, for missionaries, for the advancement of the kingdom of Christ among men! How will they become interested in missionary intelligence, and make it the subject of thought, of prayer, of conversation in the family, the social circle, the monthly concert, and other meetings for prayer! How warm and cheering will be their utterances of sympathy! How augmented probably their pecuniary contributions! How much greater their usefulness to the cause of Christ at home! When the sacrifice is made of a beloved child, how much else must go with it! And how powerful for good must be its reacting influence on the parent!

It may be that the offering thus made will be accepted in another form. But in realized or apprehended bereavement, what sweet satisfaction must flow from the dedication of the beloved object to him who disposes of it! Sometimes when the test comes, unexpected disclosures are made in regard to the reality of the consecration professed. When pleas are easily formed for a reversal of the devotement; when, in cases not really different from others in which the decision is rightly otherwise, objection is made and the offering is taken back, there is a call for deep searchings of heart in the light of God's truth. The gain or loss in parental experience, in these cases, it is not for us to express; but what it is when the consecration is carried into act, some at least are ready joyfully to attest. With all that is involved in the sacrifice, how much of present reward there is in it, let the widowed mother testify, who, for more than twenty years, in dependent circumstances, has given an only child, and such as but few mothers have to give, to the foreign missionary work. "Never," says she, for she still lives to bear the testimony, "have I regretted it. It was for my Savior. He has repaid me." Of the reward which is to come we may not speak.

And who can estimate the worth of such a consecration in its effect on the child and on the world? How will it shape the whole training of the child! Can Hannah, after dedicating her Samuel to the service of the ark of the Lord, take him back again to the world? The sovereignty of divine grace *may* leave such an one long in sin; but will not the atmosphere of such a consecration, surrounding the child with its ever-present and all-pervading influences, make far more probable his inheritance with God's people? We solemnly urge on Christian parents the consideration, whether, in withholding this consecration, they may not even seriously peril the souls of their children. When a Christian mother heard that her beloved missionary son had met a violent death in a savage land, with a bursting heart and streaming eyes she exclaimed, "Oh that I had another child, who might go and preach the love of Jesus to the very men who bathed their hands in my son's blood!" Who can measure the power, on the susceptible heart of youth, of such a spirit, ever distilling gently upon it, as the dew from heaven? And what a testimony is it to the world, of the divine reality of the Christian's hope and faith! Let this spirit, in the form of manifestation which alone proves it, have common exemplification in the church, and the work of the defenders of the gospel against impugners of its heaven-born origin will be at an end. An argument will be furnished which will strike dumb the mouth of infidelity, and flash conviction into the conscience of the most inveterate scepticism. If this were the prevailing spirit of professing Christian parents, how would the word of the Lord have free course and be glorified! When this shall be, not as now will many who have it in their hearts to convey the bread and water of life to the famishing, with no good

reason to justify it, be denied the privilege by refusal of parental consent, to the forgetting too, in some instances, of solemn vows registered in heaven, and which, though it is hoped for, are never forgotten by Him to whom they were irreversibly made. Then will not, as now too often occurs, the hearts of missionaries who go into the field, bleed from open wounds inflicted, where resistance is not interposed, by want of sympathy and the unconcealed pain which beloved ones suffer through their obedience to a more constraining love. Then in answer to the call, "Whom shall we send, and who will go for us?" will there be a host like that which the Revelator saw on the mount of glory, that no man could number, to send forth the united, joyful cry, "Here are we, send us!" And though the great majority will be detained by the providence of God in the land of their birth, yet in all the departments of society will they so live the life of Christ; so many will go out, with a spirit and power before which no obstacle, no foe, can stand, to the battle with the powers of sin in their strong-holds; so irresistible will be the might of the church, when, filled with the presence of her Lord, she is changed into his image and made radiant of his glory, that soon great voices will be heard in heaven, to which responding voices, like the sound of many waters, shall rise up from earth, saying, "Alleluia! It is done. The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

This document was referred to Dr. R. W. Condit, Dr. Hallock, Dr. David O. Allen, Rev. E. Dickinson, Charles J. Stedman, Esq., Rev. Charles H. Read, and Rev. J. Crowell, who reported:

That they regard the subject of said report as of vital importance in its relations to the missionary cause, and would earnestly commend the sentiments which it embodies to the solemn and prayerful consideration of Christian parents, whose responsibilities and privileges are therein so clearly and truthfully set forth. In view of the present call for laborers in the foreign field, and the constantly increasing demand that there will be for some years to come, parental responsibility and privilege rise beyond all human description and even conception. On the parents of the present generation it devolves to train up a generation, that will be fitted to carry forward the work of regenerating the world, with that spirit of self-sacrifice and devotion that characterized the apostolic age.

In the language of a special report from the Prudential Committee, that was before the Board at its last annual meeting, "The true order of things is for the Christian parent to give his children to Christ, and then do his best to qualify them for any service to which he may call them; and, when the summons comes for their departure to some distant land, cheerfully to surrender them to go." And in reference to this, what Christian parent can fail to recognize his obligation and rejoice in his privilege? Surely, no one, as he desires the true happiness and eminent usefulness of his children in this life, their peaceful and joyful departure when their labors here are ended, and places to all eternity among those that shall stand nearest the throne of God, and shall praise and worship him in the highest strains. It is the true and devoted missionary who is here among the happiest of God's servants. It is he who, having glorified God in his life, glorifies him in his death. And it is he, to whom the welcome plaudit will be addressed with peculiar emphasis, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Could we, then, only see in reference to Christian parents that practical recognition of obligation and privilege, which arise from a spirit of deep-toned piety in the parental heart, it would be one of the happiest omens for good as to the extension and success of the great missionary enterprise; for then there would be sons and daughters rising up on every side, who would

be ready to go forth to carry the gospel to the most distant portions of the earth; and then, under the blessing of heaven on their labors, the triumphs of the gospel would be multiplied, the work of evangelizing the nations rapidly advance, and the period of millennial glory be speedily ushered in.

MR. JOHNSTON'S MEMORIAL.

A communication having been received from Rev. T. P. Johnston, late a missionary of the Board at Smyrna, it was referred to the Business Committee, who submitted the following resolution for the adoption of the Board:

Resolved, That the memorial of Rev. T. P. Johnston be referred to a special committee of three, who shall meet at such time and place as may be most convenient to him and to them, as early as possible after the final adjournment of the present meeting of the Board; and that the Prudential Committee receive the report of that special committee as the decision of this Board.

This resolution was adopted; and Judge Parker, Dr. Samuel M. Worcester, and Hon. Thomas W. Williams were constituted a committee in accordance therewith.

NEW MEMBERS AND OFFICERS.

At an early stage of the meeting, the following communication was received from the gentleman who has served the Board as its Treasurer for more than thirty years:

Boston, September 12, 1854.

HON. THEODORE FRELINGHUYSEN, Pres't of the A. B. C. F. M.

Dear Sir,—Having nearly reached the age of sixty, and having held the office of Treasurer thirty-two years, I would inform the Board, through you, that I respectfully decline a re-election. This decision, made after mature deliberation, I communicated last year to the Prudential Committee, in order that they might have ample time for such measures as they might deem proper in regard to my successor. It seemed to me that I could in no way, perhaps, render a greater service to the Board, than by aiding in the selection of some one to succeed me; by assisting him, as far as might be in my power, in becoming familiar with the duties of the office; and by giving him, from time to time, such information as I may possess in regard to various matters of business which are now in progress. On these subjects I have long since conversed with the members of the Committee individually, and also with the Secretaries. It was my privilege to mention to the Committee, many months ago, a gentleman whom we believe to be qualified for the situation about to be made vacant, and whom they will recommend to the Board.

I trust I feel truly grateful to the Lord that I have been permitted for so many years to serve the Board as Treasurer, with health almost uninterrupted, and with the privilege of attending every annual meeting, and also for the confidence and harmony and affection which have subsisted, without interruption, between the Committee and the Secretaries and myself. If my services have been at all useful, it is owing, in no small measure, to the counsel and aid which they have so constantly and cheerfully afforded me. Their unnumbered acts of kindness and friendship have laid me under obligations to them which I can never forget. For these, and for assistance rendered to me

most freely in many ways, I have made to them my most sincere and thankful acknowledgments. Greatly also have I been aided by the Receiving Agents, by individuals employed at the Missionary House, and by many other friends of missions. To our missionaries I feel grateful for the disposition so uniformly manifested to be satisfied with my endeavors to serve them.

When my connection with the Board commenced, in the year 1822, the annual receipts were not far from $60,000, and the whole amount which had been received during the previous twelve years, was something over $300,000. Its present annual receipts exceed $300,000, and the whole amount of receipts from the beginning has been considerably more than six millions of dollars.

Allow me to state that the salary which I have received, deducting the donations I have had the privilege of making to the Board, has been, on an average, less than $1,400 a year. I have often been kindly urged to receive more; but this has not been necessary, as I have had an income on property acquired previously to my connection with the Board.

Although my present official relation to the Board is about to cease, I trust my interest in its concerns will suffer no diminution. So far from this, it is my prayer that while life shall last, I may be allowed, in various ways, to participate in the efforts of this favored Institution to extend the blessings of the gospel in heathen lands.

A female connected with the Gaboon mission, on her death-bed, gave to the Board what she had in the Savings Bank, about fifty dollars, "as a dying thank-offering for having had the privilege of laboring thirteen years on the shores of Western Africa." With the same spirit, as I would hope, and in testimony of my continued confidence and interest, the Board will please accept the enclosed donation, which I also make as a thank-offering that I have been so long allowed to serve the Board as its Treasurer.

I am, dear Sir, yours respectfully and affectionately,

HENRY HILL.

This "thank-offering" was a check for two thousand dollars. Chancellor Walworth, Dr. Lyman Beecher, Hon. William J. Hubbard, and Dr. William Adams, followed with interesting remarks, expressive of their high estimate of Mr. Hill's services as an officer of the Board, as also their gratification with the Prudential Committee's selection of a candidate for the vacancy.

The foregoing letter was referred to the Committee on New Members and Officers, consisting of Hon. H. W. Taylor, Dr. Bond, Levi Cutter, Esq., Hon. William J. Hubbard, Dr. Riddle, Dr. Taylor, and Rev. J. K. Young, who afterwards reported as follows:

Your committee would have felt it to be their duty to seek an interview with Mr. Hill, and urge upon him a reconsideration of his decision, had not his communication informed us that it was the result of mature deliberation, and had they not learned that the Prudential Committee have used all proper means, to secure, if possible, a continuance of the services of our Treasurer.

It is a source of satisfaction to learn that, though Mr. Hill retires from the office which he has so long filled, and the duties of which he has so ably and faithfully discharged, his successor will enjoy the benefit of his presence and counsels to aid him in acquiring a knowledge of the complicated duties of the office. There could have been no doubt in the mind of any member of the Board, that Mr. Hill would retain an undiminished interest in its concerns, without the assurance to that effect contained in his communication.

The liberal donation with which he has accompanied his declinature of the office of Treasurer, is in unison with that spirit of entire devotion and self-sacrifice which have characterized his course during the whole period of his official connection with the Board; and we cannot but hope that his example will stimulate the friends of missions to exercise, and give practical evidence of a like spirit of self-consecration to our Master's service.

Your committee believe that they but give expression to the feelings of every member of the Board, in suggesting that we should place upon our record some permanent testimonial of our high appreciation of his valuable services as an officer of the Board, and of the sincere respect and affectionate regard which we cherish for him as a Christian brother and efficient co-laborer in the great work of missions. Your committee therefore recommend the adoption of the accompanying resolutions:

Resolved, That this Board have received with deep regret the communication of Henry Hill, Esquire, declining a re-election to the office of Treasurer; that we deem it our duty to record our grateful appreciation of the eminent skill, ability and fidelity with which he has, for thirty-two years, discharged the arduous duties of his responsible office; that we tender to him the assurance that, on retiring from his official connection with the Board, he carries with him our high respect and our fraternal and affectionate sympathy and regard; and that we shall ever cherish with lively interest the memory of his valuable services, in connection with our memories of his associates in office, the sainted Evarts, Cornelius, Wisner and Armstrong.

Resolved, That the Recording Secretary communicate to Mr. Hill a certified copy of the foregoing resolution.

The same committee recommended the election of the following persons as corporate members of the Board, who were chosen accordingly.

Rev. John W. Chickering, Portland, Me.
Seth Sweetser, D. D., Worcester, Mass.
James M. Gordon, Esq., Boston, Mass.
Rev. Samuel W. S. Dutton, New Haven, Ct.
Walter Clarke, D. D., Hartford, Ct.
Anson G. Phelps, Esq., New York.
Ray Palmer, D. D., Albany, N. Y.

The committee also nominated for re-election the officers of the Board for last year, except the Treasurer. To supply the place of Mr. Hill, they proposed the name of James M. Gordon, Esq. And they also recommended that Mr. Hill be added to the Prudential Committee. The Board then proceeded to a choice of officers for the ensuing year, with the following result:

THEODORE FRELINGHUYSEN, LL. D., *President.*

THOMAS S. WILLIAMS, LL. D., *Vice President.*

Hon. WILLIAM J. HUBBARD,
CHARLES STODDARD, Esq.
JOHN TAPPAN, Esq.
NEHEMIAH ADAMS, D. D.
Rev. AUGUSTUS C. THOMPSON,
Hon. WILLIAM T. EUSTIS,
Hon. JOHN AIKEN,
Hon. DANIEL SAFFORD,
HENRY HILL, Esq.
} *Prudential Committee.*

*

RUFUS ANDERSON, D. D.
Rev. SELAH B. TREAT,
SWAN L. POMROY, D. D. } *Corresponding Secretaries.*

Rev. GEORGE W. WOOD, *Corresponding Secretary resident in New York.*

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

JAMES M. GORDON, Esq., *Treasurer.*

MOSES L. HALE, Esq.
Hon. SAMUEL H. WALLEY, } *Auditors.*

PLACE AND PREACHER FOR THE NEXT MEETING.

The committee on the Place and Preacher for the next meeting, consisted of Dr. Silas Aiken, Rev. A. Warner, Hon. Seth Terry, Dr. Bouton, Rev. Selden Haynes, Rev. C. B. Kittredge, and Rev. J. P. Fisher. They recommended that the place of meeting for 1855, be Utica, New York, and that Dr. Nehemiah Adams, of Boston, or, in case of his failure, Dr. Thomas Brainerd, of Philadelphia, preach the sermon. These recommendations were adopted by the Board.

RESOLUTIONS.

During the progress of the meeting, the subjoined resolutions were adopted:

Resolved, That the thanks of this Board be presented to Dr. White, President of Wabash College, for his sermon delivered on Tuesday evening, and that he be requested to furnish a copy of the same for publication.

Resolved, That the thanks of this Board be presented to the families of different denominations, in this city and its vicinity, for their generous hospitality, and the kind attention which the members of the Board, and the friends of missions, have received during this meeting.

Resolved, That the thanks of the Board be presented to the choirs of singers connected with the different churches, in which meetings have been held, for the acceptable assistance which they have rendered in the devotional services.

Resolved, That the thanks of the Board be presented to the Centre, North, South, and Pearl Street churches and societies, for the use of their respective houses of worship.

Resolved, That the thanks of the Board be presented to the directors of the different railroad and steamboat companies, who have reduced the fare of members and friends of the Board, in attendance at this meeting.

DEVOTIONAL SERVICES.

It has been stated already that the prayer at the opening of the meeting was made by Dr. Hawes, the pastor of the church in which the business of the Board was transacted. At the morning sessions of Wednesday and Thursday, and at the Friday session, the blessing of God was invoked by Dr. Thomas De Witt, Dr. Snell, and Dr. Tyler. The business of the meeting was frequently suspended for prayer and praise; and Dr. Taylor, Dr. William Adams, and Dr. Tucker, on

three of these occasions, gave form and expression to the desires and emotions of the assembly before the throne of grace.

The annual sermon was preached on Tuesday evening by Dr. White, President of Wabash College, from Matthew vi. 10. Dr. R. W. Condit offered prayer.

On Thursday afternoon, the death of our Lord and Savior Jesus Christ was commemorated in the Centre and Pearl Street churches, both of these large edifices having been crowded to their utmost capacity, and having proved insufficient nevertheless to contain all who desired to participate in the privileges and enjoyments of the service. In the former, Dr. Humphrey, Dr. Magie, Dr. Dwight, and Dr. Taylor officiated; in the latter, Dr. Day, Dr. Condit, Dr. William Adams, and Rev. Harvey Curtis.

To accomodate the large number of persons who could not gain admission to the Centre church, meetings were held in the South, North, and Pearl Street churches, particularly in the last, at which addresses were delivered by members of the Board and returned missionaries. The impression made by these services is believed to have been very happy.

The meeting on Friday morning was one of peculiar interest. A few remarks having been offered by one of the Secretaries, Dr. Todd spoke of the recent discovery of the place where Mills and his associates laid the foundation of American missions, henceforth to be ornamented and preserved as a memorial of that great event. Dr. Parker referred to the discussions of the preceding day and evening, and expressed his strong affection for the members of the Board. He showed very clearly that the difference between him and his brethren, on one exciting question, had lessened neither his attachment to the missionary work, nor his regard for those who are engaged in it. Mr. Gleason, of the Seneca mission, alluded to his personal interest in the church where the meeting was held, and gave some account of his latest experience among the Indians. Hon. William J. Hubbard tendered the thanks of the Prudential Committee to the people of Hartford for their ready and unstinted hospitality. He referred to the fact that the Board had now met in that city for the sixth time, and to the interest which its citizens had manifested in the aims and endeavors of this cherished institution. He had his fears, he said, when he went to the meeting, not knowing what might be the issue of certain questions; but these fears had been dissipated. He closed his remarks by urging all to return to their homes, resolved that the gospel, to the extent of their endeavors, should be carried to every nation. Dr. Hawes expressed his gratification with the result of the discussions of the previous day, and especially with the spirit in which they were conducted. He had been delighted, moreover, with what had been said that morn-

ing. "Last words," he continued, "should be few, thoughtful, and tender." And such were his. None will wish to lose their savor. Dr. William Adams also alluded to the auspicious termination of an exciting and anxious debate, comparing it to the bright morning which had just succeeded to a dark and stormy night. He then spoke of Cornelius, whose dust sleeps in the adjoining graveyard, and of others, whose bodies were there awaiting the resurrection of the just. After the congregation had united in singing the hymn, "Blest be the tie," &c., and after prayer had been offered by Dr. Pond, Dr. Lyman Beecher pronounced the benediction.

ADJOURNMENT.

The Board adjourned to meet at Utica, New York, on the Tuesday preceding the second Wednesday of September, 1855, at four o'clock in the afternoon.

REMARKS UPON THE MEETING.

This forty-fifth annual meeting of the Board is generally regarded as the largest which has ever been held. The number of members, corporate and honorary, who were actually enrolled by the Assistant Recording Secretary, will appear from the following table:

STATES.	Corp. Mem.	Hon. Mem.
Maine,	6	19
New Hampshire,	3	35
Vermont,	4	20
Massachusetts,	26	215
Rhode Island,	2	10
Connecticut,	17	176
New York,	26	71
New Jersey,	6	13
Pennsylvania,	4	3
District of Columbia,		1
Virginia,	1	2
Louisiana,		1
Tennessee,		1
Ohio,		9
Indiana,	1	2
Illinois,	3	10
Michigan,		3
Wisconsin,		2
Foreign Lands,		3
	99	596

The number of corporate members enrolled at the meeting of 1848 was only 97; but the aggregate of honorary members assembled on that occasion was 627. This will not prove, however, that the meeting held in Boston was the largest; because there are many present at these annual convocations, whose names are not entered upon the minutes of the Recording Secretary. The committee appointed to make arrangements for the meeting at Hartford, unquestionably com-

mended more persons to the hospitality of the families in that city and its vicinity, than had before been provided for on any similar occasion. And there were other indications that the number in attendance was great beyond any former precedent.

It is not easy to compare one of these anniversaries with another; for those features which are of decisive and acknowledged interest, must of necessity change from year to year. In some particulars the recent meeting was inferior to several which preceded it. But on the other hand, it had some characteristics, which were all its own. The resignation of our late Treasurer, with its attendant circumstances, was an event for a life-long remembrance. The discussion which arose upon the report presented by the committee on the Home Department, having special reference to the co-operation so kindly and unexpectedly proffered by the Association in Aid of Evangelical Missions in Western Asia and Eastern Europe, was exceedingly gratifying. British Christians would have felt stronger for their conflicts with superstition and error, could they have heard the words which were uttered in that brief hour, and especially, could they have seen the response thereto which beamed from every countenance. England and America—the mother and the daughter—as against the enemies of our common Protestant faith, are one.

The debate which grew out of the report on the Choctaw mission, awakened a general and absorbing interest. The question was ultimately narrowed to a single point, namely, "Shall the general principles of the letter addressed by the Prudential Committee to the Choctaw mission, in 1848, receive the *express* sanction of the Board?" It was admitted that these principles had received an *implied* sanction. In fact, there could have been no controversy on this point. A committee on this letter and other documents recommended to the meeting of 1848, "that the whole subject should be left for the present" "in the hands of the Prudential Committee"; which recommendation was adopted by the Board. Nor was this all. The Prudential Committee were all re-elected at that meeting; and they have been rechosen annually, except in case of death or removal, from that time to this. They have felt, therefore, that their views must be considered as having the *implied* sanction of the Board; and they have acted accordingly. In no particular would their course have been different, had a vote of approbation been passed in any previous year. "Is it expedient then for the Board to say in words, what it has been saying for six years by its acts?" That was the question. And it is not strange that there should have been some diversity of sentiment in reference to it. The surprise is rather, that there should have been so much unanimity in the final vote.

Seldom has an exciting discussion been followed by such exhibitions

of a kind and fraternal spirit. It was worth passing through the storm, to enjoy such a sweet and hallowed calm. Our Friday morning sessions have often been honored by the grateful and subduing presence of Him who is Head over all things to the church. But never were there such convincing proofs that the Master of Assemblies had made the hour his own. It was an omen of unspeakable value. The Lord is with us. We are doing his work; and he has put his seal upon it.

FORTY-FIFTH ANNUAL REPORT

OF THE

PRUDENTIAL COMMITTEE.

HOME DEPARTMENT.

OBITUARY NOTICES.

FIVE Corporate Members have deceased during the year, viz.: Rev. Leonard Woods, D. D., Rev. Joshua Bates, D. D., and Hon. David Mack, of Massachusetts; Anson G. Phelps, Esq., of New York; and Hon. Nathaniel O. Kellogg, of Connecticut. Dr. Woods was elected a member in 1819, Dr. Bates in 1821, Mr. Mack in 1840, Mr. Phelps in 1840, and Mr. Kellogg in 1843.

Intelligence has also been received of the death of two missionaries and five assistant missionaries. Of these, one was connected with the Zulu mission; one with the Nestorian; one with the Madras; one with the Micronesian; one with the Assyrian; one with the Armenian; and one with the Canton.

MISSIONARY HOUSE.

The Prudential Committee, the Secretaries, the Treasurer, Editor of the Journal of Missions and Youth's Dayspring, Agent of Publications, and Purchasing Agent, have prosecuted their work in their several departments, without any serious interruption from sickness or other causes.

MISSIONARIES SENT FORTH.

Since the last meeting of the Board, the following missionary laborers have been sent to their respective fields, viz.: Rev. Elias L. Boing and Mrs. Anna M. Boing, Laura M. Aiken, Lydia S. Bishop, and Mr. Harvey R. Schermerhorn, *to the Choctaws;* Rev. Horace A. Wentz, M. Elizabeth Denny, and Lucina H. Lord, *to the Cherokees*; Mrs. Susan R. Little, *to the Madura Mission*: Rev. Epaminondas J. Pierce and Mrs. Susan S. Pierce, Rev. Hubert P. Herrick and Mrs. Julia Herrick, Mrs. Lucina J. Bushnell, Mrs. Gertrude Best and Olivia Smith, *to*

the Gaboon Mission; Rev. Henry Blodget and Rev. William Aitchison, *to Shanghai, China;* Rev. Edward T. Doane and Mrs. Sarah W. Doane, Rev. William Shipman and Mrs. Jane S. Shipman, *to Micronesia;* Rev. Alfred G. Beebee and Mrs. Sarah J. Beebee, Rev. George A. Perkins and Mrs. Sarah E. Perkins, Rev. Sanford Richardson and Mrs. Rhoda A. Richardson, Rev. Edwin Goodell and Mrs. Catharine J. Goodell, Rev. Benjamin Parsons and Mrs. Sarah W. Parsons, *to the Armenians;* David H. Nutting, M. D. and Mrs. Mary E. Nutting, *to the Assyrian Mission.*

Making 13 missionaries,
1 missionary physician,
1 male and 19 female } assistant missionaries.
—34 in all.

In addition to the above-named, Rev. William Tracy and Mrs. Emily F. Tracy, and Rev. Charles Little, *of the Madura Mission*; Rev. Albert Bushnell and Rev. Jacob Best, *of the Gaboon Mission;* Rev. C. V. A. Van Dyck, M. D. and Mrs. Julia A. Van Dyck, *of the Syria Mission*, having spent some time in this country, with the approbation of the Committee, have returned to their former fields of labor; making a grand total of 41 missionaries and assistant missionaries sent out within the year.

There are now under appointment in this country *ten* missionaries and *six* female assistant missionaries; and the prospect for missionary candidates in our academies, colleges, and theological seminaries, was never brighter than at this moment; and yet there is not the slightest probability that the supply will equal or even approximate the demand.

PUBLICATIONS.

During the year ending July 31, 1854, the following publications were issued, to wit: Missionary Herald, 210,000 copies, average per month, 17,500; Journal of Missions, 374,892, average per month, 31,241; Youth's Dayspring, 340,500, average per month, 28,375;—total of the three, 925,392, average per month, 77,116;—Annual Report, 5,000 copies; Dr. Adams's Sermon, 3,000 copies; Abstract of Report, 3,500 copies; Maps and Illustrations, 1,500 copies; Tract, No. 6, 750 copies; Tract, No. 12, 1,000 copies; Tract, No. 13, 1,000 copies; Caste in Ceylon, 1,500 copies; Relations of the West to Foreign Missions, 4,000 copies; Statistical History, 1,500 copies;—total of tracts and pamphlets, 22,150 copies.

No special efforts have been made to extend the circulation of the three monthlies; still, as compared with the previous

year, the Missionary Herald has held its own; the Journal of Missions has gained 2,400 copies; while the Youth's Day-spring has fallen off 65,052 copies, being an average monthly loss of 5,421,—an event which would not have occurred, if the friends of the Board and of Sabbath schools had duly appreciated its important relations to the cause of missions. The circulation of these three periodicals, the Committee think, should at once be doubled.

AGENCIES.

Rev. John H. Pettingell entered upon his duties, as District Secretary for the Eastern District of New York, the 1st of October last. No other change has occurred in the agencies of the Board.

The District Secretaries, in the prosecution of their difficult work, speak of the almost uniform kindness and cordiality with which they have been received by pastors and their people. It is their united conviction that the cause of missions is, year by year, taking a firmer hold on the heart and conscience of the Christian community.

As in previous years, the sermons, addresses, and various labors of returned missionaries, have been very acceptable, and highly useful to the cause which they have the privilege and the honor to serve.

The following table exhibits the several Districts, with the names and residences of the District Secretaries.

Districts.	District Secretaries.
NORTHERN NEW ENGLAND: Maine, New Hampshire and Vermont,	Rev. WILLIAM CLARK, Amherst, N. H.
MASSACHUSETTS:	Rev. ISAAC R. WORCESTER, Auburndale, Ms.
SOUTHERN NEW ENGLAND: Connecticut and Rhode Island,	Rev. ORSON COWLES, North Haven, Ct.
NEW YORK CITY: New York city, Long Island, River Counties as far as Columbia and Greene, and East Jersey,	[The care of this district is among the duties devolving on Mr. WOOD.]
EASTERN NEW YORK: Delaware, Otsego, Oneida, and Lewis Counties for a Western boundary,	Rev. J. H. PETTINGELL, 114 State street, Albany, N. Y.
WESTERN NEW YORK: All West of the Eastern District,	Rev. FREDERICK E. CANNON, Geneva, N. Y.
PHILADELPHIA: Pennsylvania, West Jersey, Delaware, Maryland, and District of Columbia,	Rev. DAVID MALIN, Philadelphia, Pa.
NORTHERN OHIO: Western Reserve and Counties West,	Rev S. G. CLARK, Brooklyn, Cuyahoga Co. O.
CINCINNATI: Southern Ohio, Southern Indiana, and Southern Illinois,	Rev. H. A. TRACY, Cincinnati, O.
MICHIGAN AND NORTHERN INDIANA:	Rev. O. P. HOYT, Kalamazoo, Mich.
NORTH-WESTERN DISTRICT: Wisconsin, Northern Illinois, and Iowa,	Rev. IRA M. WEED, Chicago, Ill.

RECEIPTS AND EXPENDITURES.

The Receipts of the Board from all sources—including a balance of $4,320 64 on hand August 1, 1853—amount to $310,107 90; from which it appears that the available means of the Board have been $4,814 98 less than those of the previous year.

The expenditures for the same period, though from various causes somewhat less than the Committee anticipated at the beginning of the year, were nevertheless $322,150 39—which leaves a balance of $12,042 49 on the wrong side and unprovided for—a result which they sincerely regret, but could not prevent, without inflicting serious injuries upon the missions.

Of the receipts, $9,997 75 were from mission churches and individuals in foreign lands; and $6,560 76 were given expressly to the Children's Fund.

Various plausible reasons may be assigned for this deficiency in the Receipts; but the chief cause, the Committee have reason to fear, is to be found in a deficiency of love to Christ and the souls of men among the friends of the Board. They cannot but give utterance to the earnest desire of their hearts, that the Spirit of God, in connection with the present wonderful movements of his Providence, may soon wake up the slumbering churches, and induce them to gird themselves for the great conflict which is at hand. There are vast resources and mighty energies in the church of Christ yet undeveloped and unknown; but the day cannot be far distant when they will all be put in requisition for the defence and extension of the kingdom of God.

DEPUTATION TO INDIA.

Rev. Dr. Anderson, the Senior Secretary of the Board, and Rev. Augustus C. Thompson, of Roxbury, Mass., a member of the Prudential Committee, sailed the second day of August last for England, on their way to British India. They have gone as a Deputation from the Board to its missions in those ancient realms of paganism.

This measure is regarded, by the Prudential Committee, as being every way economical and wise; there being many questions, connected with considerable outlays of funds, which it is desirable to hasten to an earlier and more satisfactory adjustment, than can be effected through the medium of written correspondence, or of converse with individual missionaries returning from their fields;—such as the place which schools and education should hold among the means for evangelizing the people of India;—the comparative use that should be made of the English and of the Vernacular languages in education;—the most economical and effectual method of training native

preachers, pastors, and helpers;—the inquiry as to the expediency of a more rapid and extensive institution of a native pastorate, with the whole subject of the support of native evangelical laborers;—the providing of houses for preaching and public worship;—the gathering of nominally Christian congregations, and the provision to be made for the education of the children of such congregations, and for supplying these incipient Christian communities with the ordinances of the gospel;—to what extent it is still expedient for the Board itself to maintain printing establishments in India;—the relations of our own missions to the plans and labors of other Missionary Societies;—the comparative importance of the several fields occupied by us in India, and the comparative importance of India itself, in its relation to other parts of the heathen world open for the missions of the American churches.

These beloved brethren, sent forth on an errand of such importance, are affectionately commended to the prayers of the pastors, brethren and sisters of our churches; that the great Shepherd of Israel may watch over them, defending them from the perils of the sea; that the sun may not smite them by day nor the moon by night; that they may be guided and prospered in all their endeavors to subserve the cause in which they labor; and be returned again in health and safety to their families and friends and native land.

The Deputation on their return, if Providence permit, will call at Beirût, Smyrna and Constantinople; and are hoping to reach this country in season to prepare and present the report of their doings at the next annual meeting of the Board.

During the absence of Dr. Anderson, the correspondence of the foreign department will be divided between the two Secretaries remaining at the Missionary House, with such assistance as they may obtain from other sources.

FOREIGN AID.

It is with feelings of peculiar gratification that the Committee announce the formation of a Society in England, whose object is to aid the cause of Christian missions in the Turkish empire, chiefly through the medium of the American Board. It is entitled, "Association in aid of Evangelical Missions in Western Asia and the east of Europe, especially those of the American Board." It is composed of evangelical Christians of various denominations. Its officers are: Right Hon. the Earl of Shaftsbury, *President;* Sir Edward N. Buxton, Bart, M. P., and Sir Culling E. Eardly, Bart, *Vice Presidents;* Hon. Arthur F. Kinnaird, M. P., *Treasurer;* Rev. Cuthbert G. Young, *Secretary*, with a Committee of twenty-four members, at the

head of which stands the name of J. W. Alexander, Esq., a name well known in England.

In a document recently issued by the Association they say: "The object for which this association has been formed, is not to originate any new mission, but to raise contributions in aid of existing evangelical missions in Western Asia and Eastern Europe. Of these, the missions established by the American Board appear entitled to the largest share of support, as being extended over a much wider field than any other, embracing European Turkey and Asia Minor, Syria and Mesopotamia, Armenia and Koordistan, and as having been successfully prosecuted where no other Protestant missions exist." The arrangements of the Association are fully completed, and their subscriptions are in progress. They do not propose to appoint missionaries, nor to interfere in any way with the regular operations of the Board, but simply to deposit funds in our treasury, with a view to extend our missions in those countries. It is understood that their contributions are not to lighten our burdens, or diminish our responsibilities in any degree.

This generous, catholic, and truly noble thought originated entirely with themselves, without any suggestions from this side of the Atlantic; and there is reason to expect that the movement will be a permanent one. The influence it will have upon the kindly feelings of each country toward the other, can hardly be overrated. In the document already referred to, our trans-atlantic brethren observe: "Such an expression of British confidence and sympathy, there is reason to believe, will be very cordially welcomed and appreciated by our American brethren, and will have a happy effect in strengthening the ties of Christian and political union between the two countries."

In this opinion the Committee fully concur, and to every expression of a desire for such union and co-operation on the part of our brethren of the mother country, the Committee would send back a most cordial and fraternal response; and they cannot doubt that the Board and the Christian community that sustains it, will promptly utter their unanimous and most hearty Amen.

That gifted, eloquent, and whole-hearted missionary, Dr. Alexander Duff, in his late visit to this country, did much to strengthen and burnish the chain of friendship between the two kindred nations. God grant that the mother and the daughter may never forget the relations which they sustain to each other, but ever strive to keep the unity of the spirit in the bond of peace, and consecrate their combined energies to the conquest of the world for Christ.

The Committee will only add, that the presence of Dr. An-

derson and Mr. Thompson for a few weeks in England on their way to India, will doubtless do much to promote the generous object which our British brethren have in view in this truly fraternal movement.

THE MISSIONS.

AFRICA.

MISSION TO THE ZULUS.

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

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

ESIDUMBINI.—Josiah Tyler, *Missionary;* Mrs. Susan Tyler.

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

ITAFAMASI.—Vacant.

TABLE MOUNTAIN.—Jacob L. Döhne, *Missionary;* Mrs. Döhne.

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

UMLAZI.—David Rood, *Missionary;* Mrs. Alvira V. Rood, Mrs. Sarah C. Adams.

IFUMI.—William Ireland, *Missionary;* Mrs. Jane C. Ireland.

AHMALONGWA.—Vacant.

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

UMTWALUMI.—Hyman A. Wilder, William Mellen, *Missionaries;* Mrs. Abba Wilder, Mrs. Laurana W. Mellen.

In this country.—Silas McKinney, *Missionary;* Mrs. Fanny N. McKinney, Mrs. Mary S. Marsh.

12 stations and 7 out-stations.
12 missionaries.
14 female assistant missionaries.
5 native helpers.

No tabular view of this mission for the last year has been received; and some of the statistics which it is usual to embrace in each Annual Report of the Prudential Committee, can only be given as reported last year. The mission has been deeply afflicted by the death of Mr. Marsh. He joined the mission early in 1848, and was "a brother greatly beloved," "patient, cheerful, self-denying, and laborious as a missionary," "wise to plan and prompt to execute," with a heart "full of sympathy and kindness towards all his missionary brothers and sisters." He died peacefully, after a painful illness of two months,

on the 11th of December last. Mr. and Mrs. Butler, on account of protracted ill health, have returned to the United States, and have been released from their connection with the Board. Mrs. Marsh embraced the opportunity to return with them. They arrived at Boston on the 13th of May.

CHURCHES—CONGREGATIONS—SCHOOLS—CHAPELS.

This mission now holds its annual meeting in June, and the latest annual report received was forwarded immediately after the meeting in 1853. The whole number of church members then in good standing was 141. Only eight had then been received since the previous meeting, (which was held in September, 1852,) but it is known that some have been received since that time. Mr. Ireland mentions having baptized two on the first Sabbath in January, and says "five others are candidates." The last year, however, seems to have been one of trial to the faith and patience of the missionaries, rather than of prosperity. Some painful cases of apostasy have occurred among the members of the churches; and some who had seemed for a time to be interested in the truth, have disappointed the hopes which had been entertained in regard to them. Mr. Lindley mentions some particulars respecting the infirmities of native professing Christians, and says: "With several of my church members I continue, as I ever have been, well pleased; with most I see no cause to find serious fault; yet my observation and experience, during the past year, have tended to weaken my confidence in the religious professions of this people. They do not give such evidence as I could wish of a thorough change of heart. And this question, always a difficult one, has now become painful: 'How much allowance ought to be made for imperfection in the Christian character of those who have barely, and but lately, emerged from the depths of a truly degrading heathenism?'"

Yet the missionaries gratefully rejoice that they are not left without some tokens of the presence and favor of God; and they look forward to the future with cheerful hope. The usual attendance upon Sabbath services at the stations is reported as not having been large; at some stations it has been much less than in former years. The largest average congregation at any station was about two hundred, the smallest twenty-four. The gospel has been preached, as heretofore, at the stations, from house to house, and by the wayside; and the great mass of the heathen in Natal are said to have heard enough to understand their need of a Savior and the way of salvation. Many, it is feared, are becoming "gospel-hardened."

Sabbath schools are sustained at all the stations. At the

newer stations none attend except those who are employed by the missionaries; but "at the older the Sabbath school numbers from fifty to one hundred, and is sustained with great interest." There are also "family schools" at all the stations, but none of the heathen send their children. At Umvoti, Umlazi and Inanda, day schools are taught a considerable part of the year by natives. Mrs. Adams has a female school at Umlazi with about twenty pupils. The statistics of the other schools can only be taken from last year's report, which gives a total of ninety-three pupils in eight family schools, and sixty-two in the three day schools.

Two brick chapels have been completed, the largest which have been erected in Natal either by blacks or whites. They are at Umvoti and Umlazi, and have been built chiefly by native contributions and labor; the native Christians having "aided according to their means, and beyond their means. All contributed labor; and many gave money, and such things as could be turned into money."

NATIVE HELPERS—THE PRESS.

Only five native helpers, says the report, have been employed the past year; and these have not been exclusively devoted to the work, though they have held stated services on the Sabbath at out-stations, and have performed some missionary labor during the week. The mission feels deeply the want of more and better qualified assistants, and has been long wishing for some more efficient means of training pious young natives for the work. Mr. Rood has now, by way of experiment, a few young men under his care, to whose instruction he is to give some hours each day, with the expectation that after three years spent in study they will devote themselves to teaching and preaching.

The printing done for the mission from September 1, 1852, to June 1, 1853, is reported as follows:—Of the Book of Psalms, translated and printed by Mr. Butler, 48,000 pages; a tract of 16 pages, "The African Servant," translated by Mr. Tyler, 1,500 copies, 24,000 pages; and a spelling-book of 60 pages, prepared by Mr. Wilder, 1,500 copies, 90,000 pages; in all, 162,000 pages. The tract and spelling-book were printed for the mission at D'Urban; and it is hoped that for the present, at least, printing can be thus procured more economically than by supporting a mission press. The whole number of pages printed for the mission from the first is 1,241,886. In February, a translation of the Epistle to the Romans was in press; and the Gospel by John, and the Acts of the Apostles, were being prepared for printing.

POPULATION—PROSPECTS—CALL FOR HELP.

Mr. Lindley, in a letter dated December 27, 1853, reports the white population of the district of Natal as about five thousand. Of these, about one thousand reside in the seaport town, D'Urban, about another thousand at the seat of government, Pietermaritzburg, and the other three thousand are thinly scattered over about two-thirds of the district, which comprises not far from eighteen thousand square miles. Among these colonists, he says, "there are many apparently respectable people, and also, I trust, a goodly number of sincere Christians." For the last two years the white population has been diminishing by emigration. In another communication dated January 10, 1854, from which some extracts may be found in the Missionary Herald for July, Mr. Lindley dwells at some length on the condition and prospects of the people around him and of the missionary work, taking a much more hopeful view of the subject than has been sometimes taken by others. The native population of the district is estimated at one hundred and twenty thousand, and the number is increasing from births and immigration. It is, he says, a healthy, vigorous stock, with no such wasting diseases among them as have prevailed at the Sandwich Islands. Destructive wars between different tribes are now prevented; and there seems to be no reason to suppose that the natives will be exterminated, as uncivilized tribes so often are, by civilized men. Mr. Lindley expresses the opinion that there is now as large a native population in South Africa, as when the Cape of Good Hope was first discovered. The colonial government, taken as a whole, he thinks by no means disposed to deal harshly with the people; some, at least, of the Executive Council being sensible and righteous men, who would not be driven to do iniquity. Wars with the natives are not brought speedily and easily to a successful termination; and a wholesome fear of consequences may serve to deter those who would perhaps be deterred by no better motive, from provoking hostilities. The people of England, too, are beginning to be unwilling to tax themselves largely from year to year to protect a country which is of doubtful utility to the nation; and to withhold the gospel from this people because of any danger that they will be exterminated, would seem to be neither more rational nor more Christian, than for the same reason to withhold it from the people of China. "If they receive the gospel, they will have not much to fear from man of any color; but if they perseveringly reject it, God may exterminate them by their own or by other hands."

Reviewing the history of providential dealings with the people since our missionary operations were commenced, Mr.

Lindley's conviction is, that God has been working to favor their evangelization; "that he has worked constantly and wonderfully in favor of the mission."

When the missionaries first went to South Africa, the Zulu country was really, though not apparently, as much closed against the preaching of the gospel as is Rome at present. The vanity of Dingaan was flattered by having white men under him, and his covetousness by the hope that beads and blankets would become plenty; and he suffered the missionaries to remain, and gave them liberty to teach, but took care to give the people no liberty to learn. They might be willing enough to hear the gospel, but dared not hear, because the king had not directed them to do so. But God, who knew, as missionaries and the Christian world did not, "how proudly determined a Zulu king is that his people shall have no other God besides himself," was working to deliver some of the natives from such a tyranny, and so to open a field for Christian effort. About six weeks before the missionaries sailed from Boston, a company of Dutch farmers started from the Cape Colony to inspect the Natal country. They took back a good report. It was heard by many willing ears among their dissipated countrymen, and emigration at once commenced. One consequence of this emigration was the liberation of a hundred thousand people from Zulu despotism, who now, in the Natal district, may both hear and obey the gospel without fear of harm. For British authority has followed. And it is now there to keep the missionaries, as the Dutch emigrants would not have been likely to keep them, in secure possession of the field; to protect the natives who have entered the district of their own accord, fleeing from an irresistible and most cruel power, against the vengeance of Umpandi, the present Zulu king; and also to place these natives, "thousands of covetous and bloodthirsty savages," under a great and wholesome restraint. The English colony, therefore, Mr. Lindley believes to have been sent by God in mercy to the natives, and not in judgment, and to be a protection and a help to the missionary work, rather than an obstacle. Without this protection the mission would probably be broken up almost at once by Umpandi. "This colony," he says, "and they who govern it, can and will do nothing more than work out God's righteous purposes; which in their fulfillment will prove, I trust, purposes of mercy to thousands of benighted heathen." A bishop of the Church of England has been appointed for Natal; and he entered upon his labors about the first of February last. His efforts, and those of the clergy under him, it may be hoped will not be without good results among the white population of the district. Other less desirable nominally Christian teachers are also there, five Romish

priests, as also a bishop, having arrived more than two years ago. As yet their labors have been directed chiefly to the white population; but it is understood that they design to operate among the natives. At the end of the first year, however, some of them had already left discouraged.

The mission is in urgent need of a reinforcement, if only the positions which have been already occupied, are to be retained. Mr. Tyler, writing in regard to the death of Mr. Marsh, said in December last, "God has visited us once, twice, and now again. Bryant, Adams and Marsh have left us, and another of our number is in America. We tremble for the ark. Our labors are onerous, and we find our strength wasting, often imperceptibly. Where shall we look for help? Who will come to occupy the stations made vacant by disease and death? We speak not now of new stations which should be formed; but we do plead, earnestly, that pastors may be immediately sent to these infant churches, ere they become entirely extinct." The Committee are desirous to meet these wants of the mission, and have already decided to send two or three additional laborers, as soon as suitable men can be obtained.

GABOON MISSION.

BARAKA.—William Walker, Albert Bushnell, *Missionaries;* Henry A. Ford, M. D., *Physician;* Mrs. Lucinda J. Bushnell, Miss Olivia Smith.—One native helper.

OLANDEBENK.—(Ikai Station.)—Jacob Best, Epaminondas J. Pierce, *Missionaries;* Mrs. Gertrude Best, Mrs. Susan Pierce.—One native helper.

NENGENENGE.—Ira M. Preston, Hubert P. Herrick, *Missionaries;* Mrs. Jane S. Preston, Mrs. Julia Herrick.

OUT-STATION.—*Nomba.*—One native helper.

In this country.—Mrs. Catharine H. Walker.

3 stations and 1 out-station.
6 missionaries.
1 physician.
7 female assistant missionaries.
3 native helpers.

Rev. Messrs. Pierce and Herrick, with their wives and Miss Smith, sailed from New York on the 30th of November last, to join this mission. Messrs. Bushnell and Best sailed from the same port on their return to the mission, December 10, accompanied by their wives. Thus two new missionaries and five female assistants have gone within the year to reinforce the mission, and two missionaries who were in this country, have returned to the field. The company which sailed on the 10th of December, reached the Gaboon, January 29, after a pleas-

ant passage of fifty days. Those who sailed November 30, arrived on the 16th of February.

During the year the missionary laborers in this field were actively employed in their various departments of effort, with little interruption from sickness; and in April last all were spoken of as quite well, except Mrs. Walker, who was in such a state of health as seemed to render it necessary for her to visit the United States. She arrived at New York the latter part of May. Mr. Bushnell's health was far from good when he reached Africa, but Mr. Walker spoke of him as well in April. One native helper, Mr. Edwards, a member of the church, who had been long a teacher in the schools, and whose example was always good, has been removed by death. This is regarded as a serious loss to the mission.

PREACHING.

The gospel has been regularly preached at Baraka and Ikai (Olandebenk) on the Sabbath, and at stated times during the week; and also on the Sabbath at Nomba and Kaluamanga, (Jimstown.) At Baraka the usual congregation has numbered about sixty; at Nomba and Kaluamanga the number of hearers has been somewhat less. At the Ikai station, the report says, it has not been uncommon to see the entire population of the village at meeting on the Sabbath. Yet Mr. Preston, who occupied this station during the year 1853, says, "Trade, war and mourning have caused the congregation to fluctuate considerably;" and he speaks of the people as "intensely indifferent to the gospel message, their every look, action and groan, during the service, seeming to say, 'Behold, what a weariness is it.'" "It is not known," he says, "that the gospel has made a saving impression upon a single individual in the Bakele nation." They say the Mpongwes, from whom they receive trade and missionaries, must first change. At other Bakele towns, where preaching is occasional, the attendance varies.

In regard to the interest which the people feel in the truth, as proclaimed from Sabbath to Sabbath, the report says: "Among the Mpongwes, meetings are usually attended by the head-men of the towns and by the pupils in the schools, with many young men who have formerly been connected with our schools. There is, however, a class of middle-aged men, who are either so absorbed in business, or so indolent, that they seldom visit the house of God. These do not suppose that their character is in danger, as the old men consider theirs to be; nor yet do they feel that attachment to us, which is felt by the young men who have been taught by us. They are not drawn to the house of God by any love for the truth. The gospel has no attractions for them. The general course of

their lives is so much opposed to the purity of the Christian system, and is so thoroughly condemned by it when faithfully preached, that it is not strange that they absent themselves from the house of God. We have often been told that the 'preaching is too hard,' and sometimes it is openly declared to be 'false.'"

On the part of many of the people, there are said to be more decided manifestations of opposition to the truth than heretofore. Among the reasons for this, is the fact that the expectations of worldly advantage, invariably excited where a mission is planted in that portion of the world, have not been realized. The novelty of having white men on the coast, and the novelty of attending public worship, have also passed away. Still the truth is thought to be evidently making progress. It is becoming more known, and occupies more the thoughts of the people, while the devotees of superstition are not satisfied with their belief, and are not at peace with themselves.

Among the Bakeles there have been wars and various disturbances that have distracted the attention of the people, and scattered the inhabitants of the towns in which Messrs. Preston and Best labor. But these difficulties have not generally been of long continuance, and the attendance at church has not been greatly diminished.

SCHOOLS—THE CHURCH—THE PRESS.

The schools have been more promising than they were at the date of the last report, though still by no means in a very promising condition. The one at Nomba, which was discontinued last year for want of a teacher, has been resumed by the printer. The school at Ikai is in a more encouraging condition than it has been at any former period, the scholars making "fair progress" in their own language, as well as in the Mpongwe and English. The average number of pupils in this school during the year was twelve.

The day school at Baraka has not been as well attended as at some former periods; but the greater punctuality of teachers and scholars, (a rare virtue among Africans,) and an increasing desire on the part of the latter to learn, have greatly encouraged the mission. There has been more attention paid to arithmetic, geography and English composition, than formerly. The school has averaged about twenty-five boys.

The report says: "Our schools suffer from want of perseverance in the scholars, as well as authority and good faith on the part of parents and guardians. We are often disappointed in respect to some promising boy, who, having just arrived at a period in his progress when he can study with success, is led away by the hope of gain in trading, a propen-

sity to which is quite strong in the African mind. The temptation to leave school, in the hope of becoming rich, has greatly increased within the last two or three years. The unprecedented influx of goods, and the consequent facility of obtaining credit, have been the means of injuring many who, in other circumstances, might have been honest and useful men. This irregularity must, however, frequently occur, so long as many care nothing for the education of their children."

The girls' school at Baraka, under the care of Mrs. Walker, has consisted of about ten pupils, all boarders. They have seemed happy, and have improved in their studies, as well as in the knowledge of various household duties. But the uncertainty of their abode in the mission is a great misfortune to them, as well as a source of discouragement to the teacher. The Mpongwe rule, that no pledge is to be kept in regard to a woman, holds the missionaries in constant doubt as to the designs of parents and husbands.

The full statistics of the schools are not reported. Sabbath schools have been maintained in connection with all the day schools, in which the native members of the church take part in giving instruction to the children. No change is reported in the church; but the death of the teacher, already mentioned, has occurred since the annual report of the mission was forwarded. There would seem to be not a little in the character of the people, and the whole condition of the field, to try the faith and patience of the missionaries, who yet labor on in hope.

But little printing was done last year by the mission. A small volume containing a part of the Book of Genesis, part of Matthew's Gospel, Selections from the Psalms, and some original Hymns, all in Bakele, was printed in December. Mr. Walker has been making translations from the Old Testament; but these have not yet been printed. The printer has been engaged in teaching.

FRIENDLY RELATIONS WITH OTHERS.

The intercourse of the mission with the natives, and with the government, has been most friendly throughout the year. Though there have been contentions and open wars among the Bakele tribes, there has been no injury done to the stations. The village near which the Ikai station is situated, has been frequently barricaded within, and besieged without; but no violence has been offered to the premises of Mr. Preston, which are just outside of the town. The kindness of the government officers has been unremitted; not only extending protection to the missionaries against trespasses of every kind, but even consulting their comfort and supplying their wants.

The following extract from the report will be read with peculiar satisfaction: "The mission was visited in October by Commodore Mayo, of the American squadron on this coast. It is no less a pleasure than a duty to acknowledge the kind offers of assistance which he made us, as well as the countenance and support he gave us in his intercourse with the natives. We shall ever remember with gratitude the interest expressed by himself and his officers in the objects of our mission, as well as in our personal welfare."

EUROPE.

MISSION TO GREECE.

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

By royal ordinance, dated February 17, (March 1, N. S.,) the sentence of banishment pronounced against Mr. King, two years ago, has been revoked. "Several reasons," he says, "have, in the providence of God, conspired to induce the King and the Greek government to issue the above order at this time. The present critical state of the Greek nation, with an insurrection in Epirus and Thessaly, which may bring on a war with Turkey, with France and England opposed to the movement in favor of that insurrection; the general feeling that they need the friendship of the Americans, and that the Americans are, after all, their best friends; the hoisting of the American flag on Washington's birth-day, and the address of the Hon. Hugh Maxwell; the great movement in New York in favor of religious liberty for all Americans in every part of the world; and the calling for the report of Mr. Marsh and other documents in my case by Senator Cass at Washington, together with the feeling, so prevalent here among the Greeks generally, that my condemnation was altogether unjust, have probably combined to produce what I have never sought for, and which, had it appeared in the form of an amnesty or pardon, I should have rejected."

The Board are aware that, immediately after the sentence of Mr. King, twelve of the most eminent lawyers in the kingdom, some of whom had filled high places in the government, signed a declaration severely censuring the judgments and proceedings of the courts before which the trials took place. Mr. Marsh, Minister Resident at Constantinople, having been sent by the United States government on a special mission to

Athens to investigate the facts in regard to the treatment of Mr. King, his reports, etc., have been communicated to the Senate and printed. They make a document of one hundred and eighty-eight pages. The patience and thoroughness of his researches, the clearness of his statements and reasonings, and the tone of his correspondence with the Greek government, are in the highest degree worthy of the distinguished functionary employed in this unpleasant service, for which his familiarity with Modern Greek, and his legal attainments, gave him special qualifications. The evidence adduced is conclusive as to the merits of the case; and with deep regret for its bearings on the reputation of a government in which so lively an interest is felt by every American, as an act of justice to our missionary brother, who has been cast into a furnace of affliction, we give the conclusion to which Mr. Marsh was forced, as stated in his despatch to Mr. Webster, found on page 3, of Senate Document No. 67: "It is, in my judgment, past all doubt that the government of Greece has treated Dr. King with flagrant injustice and bad faith, with regard to his claim for a compensation for his lands, and that in the criminal prosecution against him, the legal tribunals of Greece * * * * have been guilty of an abuse of the principles of justice, and a perversion of the rules of law, as flagitious as any that ever disgraced the records of the Star Chamber. I do not, however, discover that the forms of law have been violated in this latter case, (unless it be in the virtual refusal of the Areopagus to entertain jurisdiction of a question of law peculiarly within its competence,) although it is evident that the guaranty of the allied powers, in respect to religious liberty in Greece, the provisions of the constitution, and the plain intent and meaning of the law, have been alike violated and set at defiance; and this, I believe, is the opinion of every competent and impartial person in Greece."—See also Sen. Doc. 67, pp. 44—68.

Under date of May 13, 1853, Mr. Marsh, in an official communication to the Minister of Foreign Affairs, conveyed to the government of Greece the opinion of the President of the United States, "that, though in the trial of Dr. King the forms of law may have been in general observed, yet that the same was conducted in many respects unfairly and illegally, and in the main with a gross departure from the spirit of the law; that it is quite plain that he was not brought to trial for any offence clearly defined by the laws of Greece; that the constitution and laws of Greece guaranty a full toleration of all religious opinions, and that there is no proof that Dr. King has exceeded the just limits of the liberty of speech implied in such toleration; that circumstances warrant the conclusion that no belief was really entertained, on the part of the Court, that

Dr. King was guilty of the high crime laid to his charge;" and that the whole course of the proceedings was such as to place in an unfavorable light the character of the Greek tribunals, while the facts "compel the President to regard their decision, in this case, as unjust and oppressive." The relation which exists between the executive and judicial departments of the government is recognized; and the desire is expressed "to treat with respect even the forms of justice under laws, which, truly interpreted, are distinguished for their just and liberal spirit." Believing that to insure "a prompt reparation of the wrong committed under the garb of law, it is only necessary to call the attention of his Majesty to the gross injustice which Dr. King has suffered, and the stain which such proceedings, if sanctioned by the supreme power, cannot but fix alike upon the jurisprudence and the government of Greece." Mr. Marsh was not instructed at that time formally to demand pecuniary indemnification or other satisfaction, or retributive measures against those immediately concerned in the infliction of the wrong; but he was directed to inform the government "that the President of the United States expects that a formal revocation of the sentence of banishment against Dr. King be forthwith granted by the proper department of the government of Greece." —Sen. Doc. 67, pp. 149–151.

A correspondence ensued between Mr. Marsh and Mr. Paicos, the Minister of Foreign Affairs, which was not concluded when Mr. Spence succeeded Mr. Marsh as Minister at Constantinople. In it the pleas behind which the Greek government sought shelter, against the complaints and demands of the government of the United States, are clearly refuted; and the demands of his government are, with dignity and firmness, insisted on by Mr. Marsh. No reader of the correspondence will be surprised that Mr. Marsh, in his despatches to Mr. Marcy, should pronounce the notes of Mr. Paicos "evasive and insincere" in their character, and declare them to contain "misrepresentations" and "prevarications." The order for the annulling of the sentence of banishment has since been given, as stated above, in a manner honorable to the government of Greece and to Mr. King; and from the changes that have taken place in the administration of the government, and the state of feeling among the people, it is hoped that a renewal of the persecution, of which he has been the object, will not be allowed. The present Minister of Justice, Mr. Pellicas, was one of the distinguished counsel who defended him in his trials before the Criminal Court and the Areopagus.

A great change has taken place in the feelings of the community towards Mr. King. Many who lately were bitterly opposed to him, now manifest decided cordiality. The num-

ber at his preaching service is now forty or fifty; and they are generally attentive. "When I consider my situation a year and a half ago," he says, "it seems to me to be very remarkable that I am now so quiet, pursuing my work with so little hinderance, and preaching so openly to so respectable an audience. One of the most prominent lawyers has lately expressed to me his intention to come with his family and attend my service on the Lord's day. He believes, he says, that I teach the truth; and he intends to have his son trained up in the religion of the Bible. One of the most intelligent students in the University, who is one of my regular hearers on the Lord's day, lately told me that he believed my exposition of an Apostolical Church to be entirely correct; that a deacon, who is also a student, desired to come and see me, but was afraid to do so at present; that he expressed not long since his admiration of John Huss, and said that he would kiss his feet, if he could see him. The brother, wife and children of a lawyer (not the one above mentioned) occasionally attend my service; and she says that on account of her reading the Scriptures, and wishing those in her house to do the same, especially on the Lord's day, her husband calls her one of my followers." Other incidents show that the preaching is not without effect. A student of the University of Athens, one of Mr. King's late hearers, is pursuing his studies in the Union Theological Seminary in New York.

The whole number of books, consisting of the Scriptures, school books and religious tracts, sold and distributed gratuitously during the year, amounts to 7,259. The number of pages is nearly 2,000,000. A large proportion of the books has been placed in the schools.

Mr. King's Exposition of an Apostolical Church continues to attract attention, and is exerting much influence. Dr. Barth's Ecclesiastical History, of which it was said sometime ago that it could not be circulated, and that the office which should attempt to print it would be demolished, is extensively read. A grant, on application from Mr. King, has been made by the American Bible Society for another edition of ten thousand New Testaments for distribution in the schools. The whole Bible is now received in all the communal schools of the kingdom; and the director of the Polytechnic School in Athens has placed several copies of the Old Testament in Modern Greek in that institution for the use of the students. Such facts are encouraging.

MISSION TO THE JEWS.

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

SMYRNA.—Homer B. Morgan, Justin W. Parsons, *Missionaries*; Mrs. Susan H. Morgan, Mrs. Catharine Parsons.—One native helper.

THESSALONICA.—One Armenian helper.

In this country.—Edward M. Dodd, *Missionary*; Mrs. Lydia H. Dodd.

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

The last Report announced the abandonment of Thessalonica by the missionary families for a time, and their intended removal to Smyrna. This intention has been carried into effect. Mr. Morgan and Mr. and Mrs. Parsons received benefit from their sojourn at Bebek; and after a long season of suffering, the fever contracted at Thessalonica left them. In September they removed to Smyrna. Mr. Morgan was married in November to Mrs. Sutphen, of the Armenian mission.

Thessalonica is still reported as a station, it being the purpose of the mission not to give up the field. Should it not be reoccupied by American missionaries, the best system of cultivation by means of native helpers will be adopted; and during the healthy season protracted visits will be made by our brethren. It ought not to be abandoned entirely; for it is the centre of Jewish learning in the East. There is far more of thought, of intelligence, and accessibility among the seed of Abraham there than elsewhere. Mr. Dodd, who is yet detained in this country, is confident that by finding more favorable situations for residence, and seeking a change to a more healthful spot during the sickly season, missionaries may safely reside in Thessalonica. If permitted in providence to do so, he desires to try the experiment of a resumed occupation of the station on this plan.

THESSALONICA—SMYRNA—THE PRESS.

An interesting account has been received of a visit which Mr. Morgan made to Thessalonica in May last. On his arrival he received a cordial welcome from former acquaintances; and his whole time was occupied in intercourse with the people, having often a circle of several persons as attentive listeners to his instructions. He mentions the following facts, in illustration of the state of things among the Jews of that city. One young Rabbi has translated a geography of Asia, which he found in the Hebrew language, into the Hebrew-Spanish. Another has made respectable attainments in the English language, and is engaged in the preparation of a geography of

Europe from English books. The daughter of another Rabbi has been taught to read the Hebrew-Spanish, and has made such use of a copy of an elementary miscellaneous reading book, published by Rev. Mr. Thompson, that she has worn it out entirely. There is probably but one other Spanish-Jewish female in Thessalonica who can read; and she is a girl taught in the family of Mr. Dodd.

There is in a few minds, at least, a disposition to inquire in regard to religious truth. The Talmud is neglected for commentaries, which treat the text "according to the usage of the Franks." One copy of the American Tract Society's Testament with notes has found a place in the library of a Jew; and Mr. Morgan once found a number of young men engaged in a more or less serious examination of it. These circumstances, although they relate to but a few individuals, show a hopeful state of mental activity. The mass, however, are sunk in ignorance and mental torpor.

The Jewish population of Smyrna is between eight and twelve thousand. The field is a very hard one; and much fruit is not to be expected until after much labor. "Among the Jews of this city," said the brethren, in a communication written soon after they had become established in Smyrna, "there does not seem to be the slightest desire to cultivate our acquaintance; on the contrary, there is rather a dispostion to avoid us. But we have not yet had time to form a reliable opinion. We ask most earnestly an interest in your prayers, and in the prayers of the church. We have no interesting facts to give you, no conversions to record, nothing that would attract the attention, and elicit the intercessions of Christians. But we, therefore, the more need their sympathy and their prayers. What we do present to them, if they could see it and feel it, as those do who live in contact with it day after day, we know would arouse them. This is a city wholly given to sin, in which for years many missionaries have been preaching the gospel, where probably more instruction in proportion to the population has been given than in any other city of Turkey. How terrible the infatuation which binds them! How applicable the words of our Lord to Chorazin and Bethsaida! But there is an encouraging view of the case, in the extent of preparation for a work of the Spirit, when it does commence. Would that these things were sufficient to call forth prayer in our behalf!"

A book depot has been established in a desirable location. A school was opened on the 15th of May. Eighteen were admitted; and at the end of the second week applicants were daily refused, from an inability to take more. The exercises of each day are commenced with prayer. The Scriptures are

read in Hebrew, and explained to the understanding of the pupils. Some opposition has been made; but the advantages of the school, and the desire of parents to have their children learn something valuable, are such that it has proved thus far ineffectual. The scholars show no want of mental acumen. "If these young Jews," Mr. Parsons says, "could have the opportunity, they would make great mathematicians. If they could go on as they have begun, they would outstrip all others, I imagine. In the four fundamental rules, which they have partially mastered, they have exhibited such quickness and accuracy as to astonish me." Lessons in Scripture history are studied; and there are other exercises in Spanish. The boys have learned the points of difference between the missionaries and the rabbies, and their opening and inquisitive minds are found to be susceptible to impressions of the right kind. The school has more than doubled the number of visitors. Mrs. Parsons hopes to commence a school for girls. In April, Mr. Parsons wrote as follows: "There is much suffering among the poor in consequence of the war. Our path is thronged with poor, starving Jews. We try to do something to save them from present suffering, and at the same time press upon their attention the precious truths of the gospel. May the God of all grace bless our poor efforts, and bring speedy salvation to the children of his ancient people!" A young man from Thessalonica gives the brethren some hope that the Spirit of God may be leading him in the way of life.

Mr. Schauffler has been preparing a new translation of the Psalms into Hebrew-Spanish, in a more popular style. The difficulty of entire success in this work, arising from the peculiarities of the language as spoken by the common people and in different places, is great. Rev. Mr. Thompson, of the mission of the Free Church of Scotland, and other missionaries, have aided him with valuable suggestions. The Hebrew lexicon is rapidly passing through the press. A translation of the Old Testament into Hebrew-German, which Mr. Schauffler has long had by him, but which he has found it impossible hitherto to revise, is to undergo revision by Rev. Mr. Koenig, of the Scotch Free Church mission, and will be printed in this country by the American Bible Society. The instruction of inquirers having passed mostly into the hands of other missionaries, and Mr. Schauffler's labors being chiefly literary, the fruits thereof in Constantinople are for the most part to be found in connection with those of the other missions. He maintains a preaching service in German at Bebek, and reports an interesting case of conversion of a German Israelite under his ministry. He also takes his turn with the members of the Armenian mission in the English preaching at Pera and

Bebek, and renders important assistance in various ways to the work among the Armenians and Greeks. Mrs. Schauffler has kept up her Bible class exercises on Sunday afternoons, with the children of the missionaries and English families at Bebek.

There is encouragement in the aspect of the Jewish field in Constantinople. There, and elsewhere, the veil remains yet untaken away from the hearts of the mass of the ancient covenant people of God; but the time of Israel's redemption is drawing nigh. Under the faithful preaching of the gospel the blindness shall be removed, and the hardness of their hearts softened; and the branches broken off because of unbelief shall by faith be grafted in again, and with the Gentiles partake of the fatness of the one olive tree, whose life is perennial and divine.

WESTERN ASIA.

MISSION TO THE ARMENIANS.

BEBEK.—(Constantinople.)—Cyrus Hamlin, D. D., Elias Riggs, D. D., *Missionaries;* Mrs. Harriet M. Hamlin, Mrs. Martha J. Riggs.

PERA.—(Constantinople.)—Nathan Benjamin, *Missionary;* Mrs. Mary G. Benjamin, Mrs. Sarah C. Hinsdale.

HASS-KEUY.—(Constantinople.)—William Goodell, D. D., Joel S. Everett, *Missionaries;* Mrs. Abigail P. Goodell, Mrs. Seraphina H. Everett, Miss Maria A. West, Miss Melvina Haynes.

KOOM-KAPOO.—(Constantinople.)—H. G. O. Dwight, D. D., *Missionary;* Mrs. Mary L. Dwight.

Four native preachers and nine assistants at the above stations in Constantinople and its vicinity.

SMYRNA.—Daniel Ladd, *Missionary;* Mrs. Charlotte H. Ladd.—One native helper.

MARSOVAN.—Edwin E. Bliss, *Missionary;* Mrs. Isabella H. Bliss.—Two native helpers.

TOKAT.—Henry J. Van Lennep, *Missionary;* Fayette Jewett, M. D., *Physician;* Mrs. Emily B. Van Lennep, Mrs. Mary Ann Jewett.—One native helper.

CESAREA.—Wilson A. Farnsworth, Jasper N. Ball, *Missionaries;* Mrs. Caroline E. Farnsworth, Mrs. Caroline Ball.—One native helper.

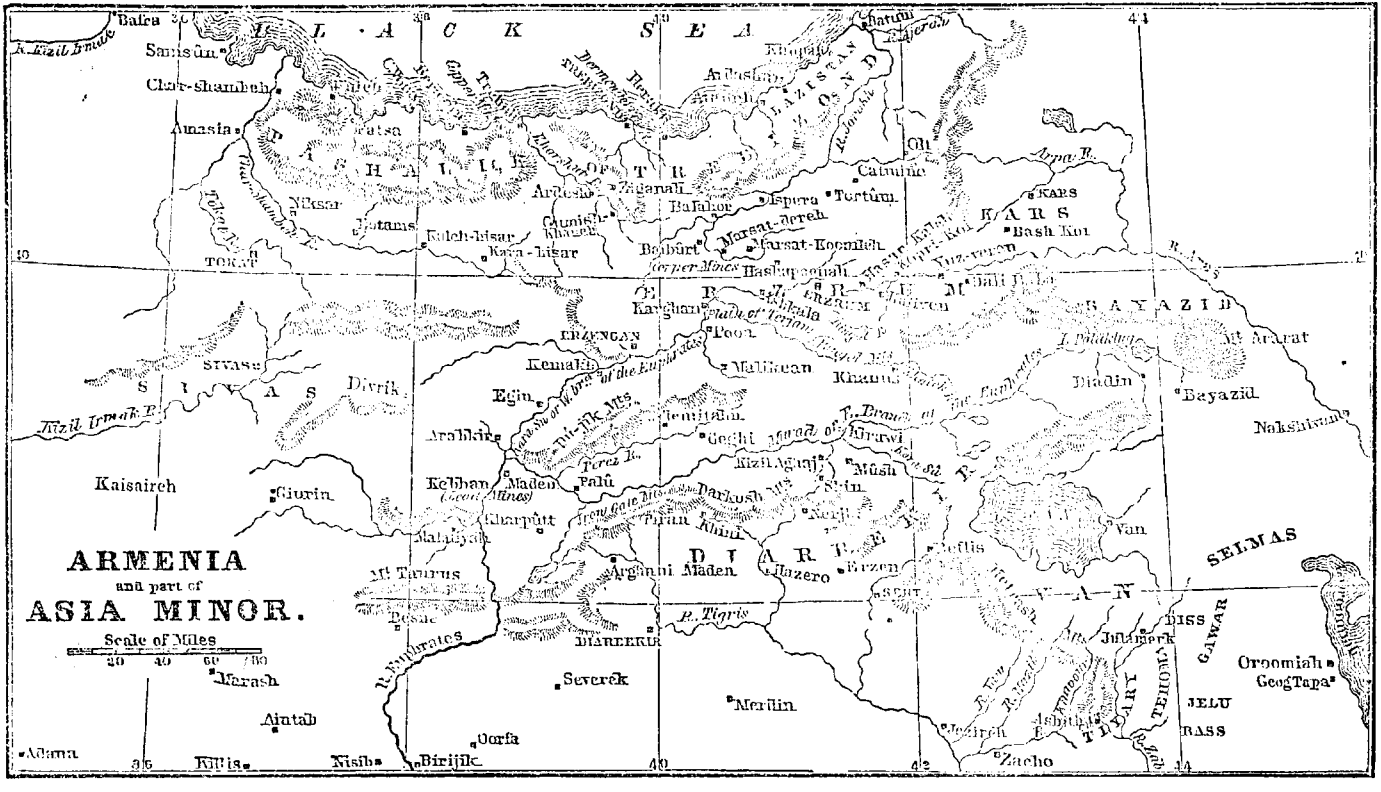
TREBIZOND.—Philander O. Powers, *Missionary;* Mrs. Sarah L. Powers.—One native assistant.

ERZROOM.—Josiah Peabody, *Missionary;* Mrs. Mary L. Peabody.—One native assistant.

ARABKIR.—William Clark, George Dunmore, *Missionaries;* Mrs. Elizabeth W. Clark, Mrs. Susan Dunmore.

AINTAB.—Benjamin Schneider, Andrew T. Pratt, M. D., George R. Nutting, *Missionaries;* Mrs. Eliza C. Schneider, Mrs. Sarah F. Pratt.—One native preacher, and five assistants.

OUT-STATIONS.—*Broosa*, one native preacher and two helpers. *Nicomedia*, one native preacher and three helpers. *Ada-bazar*, one native preacher and three


ARMENIA
and part of
ASIA MINOR.
Scale of Miles
20 40 60 80
BLACK SEA
Batsa
Samsûn
Chûk-shambeh
Amasia
Tokat
Niksar
Kulch-hisar
Kara-hisar
Ardesh
Ziganali
Bafakor
Ispura
Tertûm
Baibûrt
Hasheopanali
Erzeroom
Kars
Bash Kui
Kainli
Erzingan
Poort
Kemakh
Malikean
Khanus
Sivas
Divrik
Egin
Aralikir
Kaisaireh
Giurin
Kelbhan
Maden
Palû
Kharpût
Malatiyah
Mt Taurus
Argûni Maden
Diarbekr
Mûsh
Sirin
Nerjik
Darkush Mts
Khini
Hazero
Erzen
Van
Bayazid
Mt Ararat
Nakshiwan
Selmas
Julamerk
Oroomiah
Geog Tapa
Jelu
Tkhoma
Gawar
Merash
Ainlab
Adana
Killis
Nisib
Birijik
Urfa
Severek
Merilin
Jezireh
Zacho
R. Euphrates
R. Tigris
R. Kizil Irmak
R. Araxes

helpers. *Rodosto*, one native preacher and two helpers. *Adrianople*, one native helper. *Haji-keuy*, one native helper. *Koonoos*, one native preacher and one helper. *Killis*, two native preachers and one helper. *Kessab*, one native preacher and one helper. *Adana*, one native preacher and one helper. *Marash*, one native preacher and one helper. *Birejik*, one native preacher and one helper. *Oorfa*, one native preacher and one helper. *Baghchejük*, *Demirdesh*, *Magnesia*, *Ak-hissar*, vacant.

In this country.—Thomas P. Johnston, Isaac G. Bliss, Oliver Crane, *Missionaries;* Mrs. Marianne C. Johnston, Mrs. Eunice B. Bliss, Mrs. Marion D. Crane, Mrs. Corinth J. Smith.

On their way to the mission.—Albert G. Beebee, George A. Perkins, Sanford Richardson, Benjamin Parsons, Edwin Goodell, *Missionaries;* Mrs. Sarah J. Beebee, Mrs. Sarah E. Perkins, Mrs. Rhoda Ann Richardson, Mrs. Sarah W. Parsons, Mrs. Catharine J. Goodell, Miss Mary E. Goodell.

12 stations.
17 out-stations.
26 missionaries—one a physician.
1 physician.
31 female assistant missionaries.
17 native preachers.
40 native helpers.

The death of Mrs. Nutting, July 9, is an event, which the Committee cannot but regard with profound sorrow. Mr. and Mrs. Crane have been compelled, by failure of health, to return to their native land. Mr. and Mrs. Johnston are also in this country; and Mr. and Mrs. Bliss are still prevented from resuming their place in the mission. The health of Mrs. Smith probably will not allow her return.

At the date of the last Report the veteran missionary, Mr. Goodell, accompanied by Mrs. Goodell and a young brother and sister, Mr. and Mrs. Ball, for the first time going forth, were on the way to their chosen field. They arrived at Constantinople, September 21. Mr. Goodell took up his residence in the populous suburb of Hass-keüy, where the female boarding school had become established, and entered on his labors with renewed vigor and hope, amidst circumstances of the deepest interest. Mr. and Mrs. Dunmore, for reasons growing out of the state of her health, have been transferred from Diarbekir to Arabkir. Messrs. Albert G. Beebee and George A. Perkins, with their wives, left Boston in the Bark Sultana, Captain Watson, on the 21st of July for Smyrna; and on the 8th of August in the clipper ship Race-horse, Captain Searle, Messrs. Sanford Richardson, Edwin Goodell, and Benjamin Parsons, with their wives, sailed from the same port for the same destination, to join this mission. Their location will be determined after their arrival in Turkey. In the Sultana, a daughter of Mr. Goodell also returned to the land of her birth, to become a teacher of the children of the missionaries in Constantinople. Two or three other missionaries will probably be sent to this mission during the next few months; but these additions fall short of the urgent demand for enlargement which the progress of the work of the mission creates.

The thunder-clouds, which hung in thickest gloom around the political horizon of Turkey a year ago, have broken; and the storm of war has burst from them with desolating fury. It was to be anticipated that the strife of elements would be disastrous in its effects on the spiritual movement which we are seeking to promote. There was reason to fear that the country would fall into confusion, and the protection of the government be insufficient against the dangers which a state of anarchy, or an outburst of Mohammedan fanaticism visiting destruction upon the nominally Christian populations, might create, and thereby some at least of the stations be for a time broken up. This, however, happily has not yet been the case. Some of the missionaries have been brought into peril from lawless men; but no one has been driven from his post, and no serious interruption to the regular course of labor at the stations has been occasioned. The occupancy of men's minds with the war, the pressure of the burdens imposed by it on a people extremely poor, the suffering occasioned by the derangement of the business of the country, the apprehension of Russian success and the consequent oppression of Protestantism, and the opportunity given in many places to the enemies of Protestantism to persecute without the possibility of speedy redress being obtained, and in some places the general insecurity of life and property, have, to a certain extent, operated injuriously; but He who has permitted this conflict of nations, to serve the interests of his kingdom, has graciously watched over his servants; and, as will be seen, the progress of the last year has been perhaps quite as decided as at any former period, excepting in the pashalic of Erzroom, the vicinity of which to the seat of war, and its exposure to the ravages of lawless Koords and other depredators, for the present greatly hinders the prosecution of missionary operations in that portion of the field.

THE PRESS—BOOK DISTRIBUTION.

The removal of the printing of the mission from Smyrna to Constantinople is found to have all the advantages anticipated. The press is under the direction of Mr. Benjamin, Mr. Dwight being associated with him on the editing and publishing committee, and each of these brethren, as also others at the capital and in the interior, furnishing matter for publication. The amount of printing during the year is as follows:

	Pages.	Copies.	Total of pages.
In Armenian,	1,662	24,700	3,587,600
In Armeno-Turkish,	2,322	32,700	4,884,600
In Greek,	112	2,000	160,000
In Hebrew-Spanish,	162	4,000	224,000
	4,258	63,400	8,856,200

Five thousand copies and 460,000 pages of the above are of the Armenian Bible, 2,000 copies and 1,464,000 pages of the New Testament in Ancient Armenian, and 2,000 copies and 208,000 pages of the Psalms in Hebrew-Spanish. The Greek printing is of a hymn-book prepared by Mr. Riggs. The Gospel of Matthew in the Koordish language is in press, or about to be put to press; as also the New Testament in the following languages:—Ararat, or Eastern-Armenian, Ararat and ancient diglott, Græco-Turkish, Armeno-Turkish, pocket edition. A 12mo edition of the Armenian Bible will also probably be undertaken at the expense of the British and Foreign Bible Society. That noble institution, and its compeer the American Bible Society, exhibit a praiseworthy liberality in disseminating the word of God in the languages of Eastern Europe and Western Asia, as they do also in other parts of the world.

The bindery is managed by a pious young Armenian, who learned the art in New York; and a number of Protestant young men and boys find employment in it. The amount of issues from the beginning to the end of 1853 was 1,043,210 copies and 121,780,060 pages.

The statistics of book and tract distribution, by an oversight, have not been given. It is stated that the call for the publications of the mission from the interior has been considerably greater than in any previous year. More than one thousand copies of the new edition of the Modern Armenian Bible have gone from the magazine into different parts of the country during the year. The sales in Constantinople have been somewhat diminished by the war. The significance of the following statement will be understood, and is a cause for devout thanksgiving unto God: "From almost every part of our field," say the brethren at Constantinople, "there has been a demand for the Bible in the Turkish language; and we have reason to believe that the Scriptures are now read by Turks more than at any other period." Twelve colporters have been regularly employed in the Constantinople field, and a considerably large number in the fields of other stations. Of the former, five have labored in Constantinople and its suburbs, two in Nicomedia, one in Ada-bazar, one in Baghchejùk, one in Broosa, one in Rodosto, and one in Adrianople.

EDUCATION.

The state of the seminary on the Bosphorus is reported to be every way encouraging and progressive. Its number of pupils is fifty. The Greek department now contains ten, and is under the special charge of Mr. Riggs, who also has charge of the theological Armenian department. In this are seven

candidates for the ministry. One Greek pupil has left to become a teacher in his native village of Demir-desh; and a Jewish lad has joined the Greek department. In the autumn and winter there was a special religious interest, resulting in the conversion of a few who were before impenitent, and in a higher spirituality on the part of those of the students who were professedly pious. During the vacation in the spring, ten students visited various places on the sea of Marmora as colporters. They returned highly pleased with the evidence of progress which they saw, and appeared themselves benefited by their labors. They were treated very kindly by many Turks, and had much intercourse with them. The war has added much to the expenses of the seminary, to meet which, under the embarrassments of the times, Mr. Hamlin has found the manual labor department a heavier burden than before. He is pleased, however, with its results.

The removal of the female boarding school to Hass-keuy appears to work well. In addition to the thirty-five boarding scholars, there are twelve day scholars, chiefly small boys, in the primary department. The average number for the year in both departments has been forty. The reception of ten new pupils, all from Armenian families, is regarded as a sign of decided progress in respect to female education. When a child is thus given, the whole family is usually gained. One of the pupils has been married to a Christian brother in Broosa, and one has left to become a teacher in Trebizond. Five of the graduates are engaged in teaching; and several now in the school are expected to be so employed. The attention of the scholars to study is good, and their general deportment such as to gratify their teachers. The school was severely tried by the Armenian teacher's lapse into infidelity. For several years he had been a leader among the Protestants; in his piety there had been entire confidence; and he was even licensed to preach the gospel. For several months the case was one which gave his brethren and the missionaries great pain; but after severe conflicts, and much bitter experience, he was mercifully brought out of the depths into which he had plunged, and restored to the communion of the church. He is now an officer in the church, laboring with new zeal and a more steadfast faith for the salvation of others. A gracious visitation of the Holy Spirit was granted in the autumn, as the fruits of which three have joined the church, two of them being Greeks, and four were to be received at the first communion season following the date of the report. Hope was entertained also of others. The ordering of the school, and the development of character in it, are as exhibited in former reports. Its influence seems to be decidedly increasing.

The following table exhibits a view of the schools in the mission.

	Seminaries.	Pupils in do.	Female boarding schools.	Pupils in do.	Free schools.	Male pupils in do.	Female pupils in do.	Whole number of pupils.	Teachers; Ch. memb'rs.
Constantinople,	1	50	1	40	4			174	5
Smyrna,					1			20	1
Marsovan,					1	9	10	19	1
Trebizond,					2			20	1
Erzroom,	1*	37			3	137	140	277	4
Aintab,					1			15	1
Tokat,					1			23	1
Broosa,					2			45	2
Nicomedia,					1			35	1
Ada-bazar,					1			10	1
Rodosto,					1			10	1
Haji-keuy,					1			15	1
Khoonoos,					1			35	1
Killis,					1			40	1
Kessab,					1				1
Adana,					1			25	1
Marash,					1			12	1
Birejik,					1			8	1
Oorfa,									
Totals,	2	87	1	40	25	146	150	788	26

* This is a high school.

CHURCHES.

The number of churches at the close of 1853 was fifteen. Another has since been organized at Cesarea. Statistics of the fifteen churches, at the beginning of 1854, are presented in a tabular form.

	Number of churches.	Members received.	Excommunications.	Number of members.	Whole number from the beginning.
Constantinople,	3	5		114	239
Smyrna,	1			7	7
Marsovan,	1			7	7
Trebizond,	1	1		15	23
Erzroom,	1			9	9
Aintab,	1	31	3	118	128
Killis,	1	1		8	10
Kessab,	1	9		21	21
Sivas,	1			8	8
Rodosto,	1			7	
Nicomedia,	1	3	1	42	
Ada-bazar,	1			15	
Broosa,	1	4		24	
Totals,	15	54	4	395	452

STATIONS AND OUT-STATIONS.

Messrs. Hamlin and Riggs are devoted especially to the seminary at Bebek, six miles above the capital, on the European shore of the Bosphorus. Mr. Benjamin resides in the great suburb of Pera, the Frank quarter of Constantinople above Galata, on the north side of the Golden Horn. Here, in his dwell-

ing, is the missionary chapel in which the first evangelical Armenian church was organized, and which has been the principal place for preaching in Constantinople. Mr. Dwight has had his residence for some time at Orta-keuy, mid-way between Pera and Bebek, but has made Pera, Galata, and the city proper, the chief places of his labor, going to them for preaching, meeting visitors, and visiting in families. Heretofore no missionary has been able to obtain the assent of the police to his occupying a house in the city proper; but among the many beneficial changes which are rapidly taking place in Turkey, this obstacle is now removed, and Mr. Dwight, at the last advices, was soon to remove to Koom-kapoo, in the midst of a large Armenian population, and not far from the premises of the Armenian patriarchate. The transfer of Mr. Avedis from the pastoral charge of the church in Koom-kapoo to Bebek, and the wants of Samatia, the quarter near the Seven Towers, are strong additional reasons for this step on the part of Mr. Dwight. Very happy results may, with the blessing of God, be expected from it. One of the theological students from the seminary maintains a preaching service at Samatia, attended by about twenty individuals. Mr. Goodell has commenced a Turkish service on the Sabbath in the Koom-kapoo chapel, walking four miles in going and returning, for the benefit of strangers from the interior who do not understand Armenian. Some thirty persons attend; and there is much of interest connected with the meeting. Hass-keuy, occupied by Messrs. Goodell and Everett, has shared more largely during the year in the bestowal of a spirit of inquiry than any other portion of the capital. This is on the north side of the harbor south-west from Pera, and has an Armenian population of at least ten thousand souls. The female boarding school has opened the way to much profitable intercourse with the people. The Patriarch, observing its influence, sought to check it by stringent prohibitions; but in this he gave great offence to many, and only did harm to his own cause. The chapel has become too strait for the congregation; and a larger one is imperatively demanded. Many interesting incidents show that evangelical sentiments are taking deep root in Hass-keuy. Twelve new members have been added to the churches since the last report, of whom five are Greeks; and twenty have been received into the Protestant community. "The blessed gospel," says Mr. Goodell, "I never preached here with so much pleasure, and apparently with such power, as I have since my return to the East. There are 'wars and rumors of wars;' and 'nation is rising against nation, and kingdom against kingdom;' and 'the nations are angry,' and will, perhaps, be still more so, before all these political agitations shall be quieted; yet we ourselves never enjoyed greater tranquillity, or had

greater external prosperity in our mission, than we have at present. Our enemies forget us, for they have enough else to think of; and God remembers us with the favor he bears to his own people, visiting us both with salvation and with external prosperity."

From Adrianople, Rodosto, Nicomedia, and Ada-bazar favorable accounts are received. In Broosa there "has been a steady advance under the well-directed and earnest labors of the pastor and his wife, both of whom seem to be admirably fitted for their work." At Baghchejùk, a purely Armenian village of a thousand souls across the gulf from Nicomedia, has occurred a somewhat remarkable movement. Open hostility, until recently very bitter, has entirely disappeared. Instead of stonings in the streets, missionaries and native helpers meet with a kind reception. Pastor Avedis, while residing for three months at Nicomedia to supply the pulpit of that church during the absence of its pastor at Aintab, went there repeatedly; and several visits have been made from Constantinople. The missionary publications are freely circulated, and there is the most open and free discussion. Upwards of thirty attend the Sabbath meetings, and more than twenty, most of them heads of families, have been enrolled as Protestants, where, but a short time ago, no Protestant could venture to show himself except at the imminent peril of his life.

Mr. Ladd, on the removal of Messrs. Benjamin and Riggs with the press to the capital, took their place at Smyrna in July of last year; and he is now the only missionary to the Armenians at that station. The chapel of the Dutch consulate, which has been rented, affords better accomodations for religious services than were previously enjoyed. The little church is still scattered by the removal of its members to other places; and but little fruit is seen in the hard soil which the missionary has there to cultivate. A few individuals, Greek and Armenian, have been brought for the first time under the preaching of the Word; and there is some reason to hope that it is not without effect upon them. Three members of the church, belong to a family residing in Magnesia, and are exerting a happy influence in that large town. The Protestant community at Ak-hissar (Thyatira) appears well amid its severe persecutions. A native helper is greatly needed there; but none could be furnished. It is hoped that this want will soon be supplied.

The work at Marsovan has been impeded by the absence of Mr. Bliss on account of the illness of Mrs. Bliss, whose life was brought into great danger by fever at Samsoon, in the summer of 1853. When she was so far restored as to bear a removal, it was deemed necessary to take her to Trebizond. In October, Mr. Powers removed to Marsovan, leaving Mr. Bliss to occupy

Trebizond. For several months after the organization of the church at the former place, therefore, Mr. Farnsworth and Dr. Jewett, who had but recently arrived, and were unable to speak the languages of the country, had the sole charge of the station. A decline of interest followed, and there was some alienation among the brethren. Dr. Jewett, however, by his medical services and in other ways, and Mr. Farnsworth by conducting a Bible class and meetings for prayer and reading the Scriptures, as they acquired the use of language, made themselves useful. After Mr. Powers's arrival, the attendance on public worship increased to an average of about fifty. Harmony was restored to the church, and the aspect of things brightened. "From all that we learn," says the report of the station, "it would appear that large numbers in this city who do not attend our services, are convinced of the truth. Our brethren have had much free and friendly intercourse with those who are without, and have done much to diffuse a knowledge of the word of God. Never have they been more free from persecution and annoyance. One or two have joined their ranks, and others are ready to do so, but are held back by the fear which the Armenians keep alive in their minds, that if the Russians get possession of the country, the Protestants will be exterminated." There is said to be less of infidelity among the Armenians of Marsovan than in other places. A school of twenty pupils is regarded with high satisfaction, two of the pupils being pious, and there being among them three who are from Tokat, Arabkir and Trebizond. Application for admission has been made by two others, one from Sivas, and one from Erzroom. As those already received have not been sought, but have been thrown upon the station by Providence, it is hoped that the influence of the school will be widely diffused, and will become an important instrumentality in providing native helpers for that region of Asia Minor.

Providential events have prevented, until recently, the actual occupation of Tokat and Cesarea. But Mr. Van Lennep and Dr. Jewett are now at the former place, where their coming has been eagerly awaited by the friends of evangelical truth, and particularly by the eight heads of families and one other person recently organized as a Protestant community. A church, it is supposed, will be formed without much delay. Mr. Farnsworth having now made sufficient progress in the language at Marsovan, and Mr. Ball at Trebizond, they have proceeded to the field of their future labors, and were safely settled at Cesarea in June. They have commenced their labors under favorable circumstances, and organized a church of eight members. A visit was made by Mr. Powers in September to Sivas. It was hailed with joy by the little church, which, left so long to itself with only a native helper as its guide, had fallen into a state of

distraction and coldness. Mr. Powers was successful in restoring harmony and giving a new impulse to the evangelical cause. "I took leave," says this missionary brother, "of that little flock amidst a shower of benedictions that abundantly compensated me for all the fatigues of the journey and the sickness occasioned by it." An earnest appeal is made for laborers to occupy this important centre. It is hoped that it may soon become a regular station.

Mr. Bliss has been the only missionary at Trebizond during the greater part of the year; and his labors were much hindered by the illness of himself and Mrs. Bliss. He speaks of the year as being, therefore, one of little fruit. But the church which formerly was distracted by unhappy dissensions, has been harmonious and not inactive; and the word of God has grown in favor and influence with the people. In the early part of the year, a determined effort at persecution on the part of the Armenians, in the case of a young man who was converted to Protestantism by the unchristian spirit evinced by a priest while endeavoring to reclaim a brother, occasioned intense excitement, and operated greatly to the advantage of the Protestants. "The attitude of the Turkish authorities," Mr. Bliss says, "is most friendly towards our brethren. Any representations or requests, made by the latter, uniformly receive a speedy and respectful consideration. This has been the case particularly since the arrival of the new firman." Those who remember the long years of barbarous cruelty and unredressed wrong through which the cause of truth has struggled in Trebizond, will exclaim with wonder and thanksgiving, in view of this great change, What hath God wrought!

Mr. Peabody speaks of severe trials at Erzroom, occasioned by the defection of some who had seemed to be truly born of the Spirit. Opposition and injustice seem to have been less injurious than comparative exemption and prosperity. The instability of the converts at this station demands our fervent prayers for them, and our sympathy for the missionary, whose hopes have been so greatly disappointed. The deleterious influence of the war is also more felt at this station than elsewhere. In the last conflict between the Turks and Russians, Erzroom was occupied by the latter; and the enemies of Protestantism hope that it will again fall into their hands. Our friends are, therefore, treated with more violence than has been usual of late, and are even threatened with massacre and utter extermination, upon the arrival of the invading army. So apprehensive were even the native helpers that these threats would be carried into execution, that Mr. Peabody has found it difficult to persuade them to remain at their posts. Friendly Armenians withdrew from them, lest they should be severely

dealt with in case the enemy arrived. Still the missionary is not discouraged. He is much cheered, moreover, by the firmness, Christian devotedness, and ability of a vartabed, his principal native helper, and he gives a pleasing account of this man's usefulness.

To their great joy, a pastor of their own choice, a former student of the Bebek seminary, has been sent to the Protestants of Khoonoos. Severe persecution in the early part of the year having been suppressed by orders from the Pasha of Erzroom, the Armenians have since given them no trouble; and their former most violent opposers manifest a friendly spirit. But the violence of the Koords, who in that district, as in Geghi and other parts of Armenia, are taking advantage of the war to throw off all restraint, has filled all hearts with terror, and for the present arrests the progress of evangelical efforts. Mr. Peabody, however, writes as follows: "Although this vast region, with its nearly half a million of Armenians, which a short time ago was so accessible to missionary laborers, and for which there has been so much pleading in vain, is for the present closed, we believe that the time is not far distant when the door will be thrown open again more widely than ever, and that a louder call from these mountains, valleys and plains, will be heard for the messengers of grace to enter." "Let a dozen missionaries be sent to us this year, and undoubtedly before they could so get the language as to be able to enter these fields of labor, the way will be open for two of them to go to Erzingan, with its twenty thousand Armenian inhabitants; two to Kharpoot, with its one hundred thousand; two to Moosh, with its twenty-five thousand; two to Bitlis, with its twenty thousand; and two to Van, with its one hundred and sixty thousand; leaving two who will be needed at Erzroom to supply the necessities of its eight thousand Armenians, with those of the sixteen thousand of its plain and that of Pasin, which are in its immediate vicinity." The Board will be especially gratified with the statement that follows in respect to Van, where evangelical influences are not known as having gained entrance heretofore, but which the sufferings of a persecuted man of God have introduced: "Deacon Tamo begs that the wants of Van may be looked after immediately. He found quite a number who manifested much interest in his preaching. One of the members of our church, now in that city, writes that he finds a few to sympathize with him. A Protestant physician, who has resided for years in that region, informs us that much interest is manifested in Protestantism. He considers it a most promising field, one that ought to be occupied as soon as possible."

The development of the reformation at Arabkir surpasses all the expectations that have been expressed concerning it. Mr.

Clark commenced his residence there in October. His arrival was hailed with delight by many. Some opposed, but the authorities were well disposed, and the current of feeling turned decidedly in his favor. "Our feelings of gratitude to the Turkish authorities for the favor they have shown us," he says, "we cannot express. Many a time have we been affected to tears, in thinking of the good hand of God that has so wonderfully provided for our personal comfort and protection, as well as for the success of the cause of our dear Redeemer. He who can turn the hearts of kings whithersoever he will, has indeed disposed the rulers in this region to show us every possible kindness." Mr. Clark confirms previous statements respecting the superior intelligence of the people of Arabkir, and their freedom from superstition and bigotry. They are prejudiced, he says, against the name of Protestantism, but very many of them are really Protestants without knowing it. Their acquaintance with the great doctrines of the gospel, and their accurate, intelligent views of scriptural truth, are surprising. The oriental dislike of novelty and change makes many reluctant to take upon them the profession of Protestantism, who, nevertheless, avow their full accord with its teachings. "Many are the efforts made, and plans devised, to introduce some measure of reform into the old church. Our books are extensively circulated and read. Not a day passes but there are numerous calls for tracts and books. Very many copies of the Scriptures have been sold to the leading Armenians in the old church; and there are at present continued demands from that quarter." Not a few seem to be waiting, before joining the Protestants, merely to be assured of the permanency of the missionary work among them. The room used for a chapel will contain about a hundred hearers; and it is filled at the Sabbath services. A larger room is wanted.

In the village of Mashkir, six hours from Arabkir, the truth has made great progress. "Eleven houses have separated as Protestants, embracing some fifty individuals; and these are the wealthiest families in the place." The priest and teacher are enlightened and decided in their convictions. Every day during the winter, the people of the village, not having other work to do, came together to study the Bible. "They have mature views respecting the truth. The Protestants meet together, some thirty or more, every Sabbath, to read the Scriptures and for prayer. They have no room to contain more. They wish to build a chapel; but, above all, they claim a preacher and a teacher. Repeatedly, with earnest entreaties, have they urged their request that I would obtain a teacher and preacher for them. I have promised them one within the year. The pastor sent to them must be an intelligent man, well

versed in the Scriptures, or he will find himself a child among men." "It is a field white for the harvest."

Mr. Clark speaks also of Tschimisch-gesek, a large town east of the Euphrates and ten hours distant, in which, and on the adjoining plain, are twenty thousand Armenians. "The teacher of the large Armenian school is secretly a Protestant." The champion of the truth in that wild region, in which, says Mr. Clark, there is a great amount of discussion, is a Koordish chief! "He cannot read; but our native brother, who has been much in his employ, has read the Bible to him, and instructed him." He rejects other rules, and preaches the gospel to Armenians, Koords, and others who are not Christians. He owns several villages, and has several thousand men under his authority. Neither of the villages above named is on the list of places affected by the reformation as given in the report of last year, or that of the year before.

Mrs. Schneider and her son safely rejoined her husband at Aintab, about the middle of October. Mr. Schneider and the other members of the station have found the assistance of pastor Harritoon, (the church of Nicomedia having cheerfully submitted to the loss of their pastor's labors for several months,) a great relief and comfort to them. They speak of his labors in Aintab as acceptable to the people and highly useful. Mr. Nutting devotes a portion of his time to the instruction of fifteen young men in theology, five of whom, it is expected, will soon receive licenses as preachers of the gospel. This department of effort is regarded with the liveliest interest by the station, as holding out a promise of a supply of laborers for the field of which that station is the centre. The death of the teacher of the high school, a young man from the seminary at Bebek, of superior attainments and qualifications, is felt as a sore bereavement. A native of Constantinople, he turned away from brilliant worldly prospects, that on a small salary, among the rude inhabitants of Cilicia, he might aid in building up the kingdom of his Savior. Early has he been called to his rest; but his memory will be fragrant, and his usefulness lasting. The high school has increased to thirty-seven pupils. The boy's elementary school, with two teachers and one hundred scholars, the girls' school, with two male teachers and eighty scholars, and a private school of sixty girls, kept gratuitously by one of the church members, are doing much for Protestantism. Fifty adult females have begun to learn to read within the year; more than fifty have already learned to read well; and many others are in process of learning. It is but a short time since there was but one female who was able to read. Of those now learning, a considerable number are not connected with the Protestants; and the state of feeling in the community is attested by

the fact that of the two hundred and seventy-seven scholars in the schools, at least one hundred and seventy-five are from non-Protestant families.

The church has been agitated by difficulties, which resulted in the defection of the head of the Protestant community, and the suspension of several members of the church. The latter subsequently gave evidence of repentance, and were restored; and the triumph of the enemy over the case of defection served to humble the church, and prepare it for a spiritual blessing. An addition of thirty-one has been made to it, and the trial through which it has passed, will doubtless prove a lasting benefit. The leaven of the gospel is working with manifest power. The ladies of the station find an interesting sphere of action in conducting prayer meetings and giving religious instruction among the females of the city.

Special thanks are due for the deliverance from imminent peril of Mr. Schneider and Mrs. Pratt, on their way from Aintab to Marash. (Miss. Herald, 1854, pp. 90, 91.) The Board will be gratified to learn that through the active exertions of the Turkish Governor, the robbers have been apprehended, and their punishment made probable.

At the out-station of Kessab an increase of nine church members is reported, almost doubling the number; and the Protestant community is enlarged to at least three hundred souls. This progress is unexampled in Turkey. "We have only had occasion to look and wonder and praise," says the station report, "as we have seen the work steadily advancing, with the blessing of the Lord on the labors of our native helpers." But it is necessary to refer to the communications in the Herald and Journal of Missions for details of the delightful intelligence which has come from Kessab, Marash, Oorfa, Adana, Severek, and other places in the Aintab district. The brethren present urgent appeals for at least occupying without delay Marash and Oorfa as missionary stations. (Miss. Her. 1853, pp. 318, 365, 383, 385. 1854, pp. 106, 107, 137, 140, 209-212, 240.) Over an immense field there is not merely the springing grain, but an actual harvest ripening to the hand of the reaper.

THE GREEKS.

A company of eighteen or twenty Greeks continues to meet in Pera (Constantinople) for Protestant worship. Mr. Benjamin and Mr. Constantinides preach to them. Mr. Riggs also preaches in Greek every Sabbath at Bebek to the pupils of the seminary and a few others. A young Greek, a native of Damascus, has embraced Protestantism, and opened a shop in the Greek quarter of the city where their Patriarch resides, for the sale of missionary publications. He is zealous in the propagation of

his views. Mr. Constantinides goes twice a week to the shop for conversation with the numerous visitors there to be met with.

The Greek Protestants of Demirdesh and Ak-hissar hold on their way. Mr. Clark speaks of favorable indications among the few Greeks in the region of Arabkir. Mr. Schneider says, in describing a visit to Tarsus, "There are quite a number not only of Armenians, but also of Greeks, who are friendly, and who would gradually collect around a preacher of the gospel." He met in Tarsus a Greek from Nigdeh, three days toward Cesarea, who seemed to be much enlightened. He is a merchant, a man of much wealth and influence. According to his representations, there are three or four hundred houses of Greeks in that city, a large number of whom are enlightened. Two hundred individuals, he says, are in this state, ready to declare themselves Protestants. On trial, it would probably be found that their convictions are not strong enough to enable them to endure the persecutions which such a step would bring upon them. But it is certainly an interesting and encouraging fact, that in a city of which very little has been known hitherto, there should be so many whose eyes have been opened to the errors and superstitions of their church, and who are feeling after the truth. Thus is the light of the gospel constantly spreading.

WANTS OF THE MISSION.—CONCLUSION.

The work of the mission to the Armenians is steadily advancing. The demand for qualified native helpers increases far more rapidly than the ability to prepare them, and presses heavily on the stations, particularly on those more remote from the capital. The necessity for occupying new centres with missionaries from this country is constantly augmenting. Not less than thirteen new missionaries, including the five now on their way, are asked for with an earnestness that knows not how to be denied. To candidates for the ministry, to pastors and others already in the ministry, the question is presented: "How shall the appeals which come up from this portion of the missionary field be answered?" Our relations to it are peculiar. The providence of God calls on the churches that co-operate with this Board, as with an audible voice from heaven, to go forward. The shock of armies, and the toils of diplomacy, will but fulfill his purpose. The political convulsions and revolutions which may be before us, are under the guidance of his finger. "Whoever else may possess the land," say the brethren of the mission, "we may believe that we shall possess it." Nothing indicates that we should hold back in urging forward our enterprise; and it will be contrary to the analogy, if the

events of the second half of this century shall not issue auspiciously to the cause in which we are engaged. We may be mistaken; but our confidence is strong that the result of the fearful contest in which Turkey is now engaged, and which the introduction of evangelical Protestantism into the empire has doubtless helped to bring on, is to be a farther enlargement of and security for religious freedom, appealing to the churches in behalf of a people hitherto shut out from the circle of our plans. For this let the people of God be unceasing in prayer, and let them be prepared for the action that will be required of them.

An interesting incident of the year has been the formation of a Bible Society at Constantinople, auxiliary to the British and Foreign Bible Society. Lord Stratford de Redcliffe presided at the first meeting. The excellent American Minister at the Porte, Mr. Spence, is the President. It promises to accomplish much good. The British and Foreign Bible Society has also sent a large number of Scriptures (chiefly New Testaments) in the English, French, German and Russian languages, for distribution among the troops, sailors and prisoners of war. The missionaries, in connection with other friends of the object, are furnished with funds by the society for the employment of colporters and expenses of distribution. Pious officers in the English army co-operate in the work.

SYRIAN MISSION.

Beirût.—Eli Smith, D. D., George B. Whiting, William A. Benton, *Missionaries;* George C. Hurter, *Printer;* Mrs. Hetty S. Smith, Mrs. Matilda S. Whiting, Mrs. Elizabeth Hurter, Mrs. Loanza S. Benton, Miss Sarah Cheney.—One native helper.

Abeih.—Simeon H. Calhoun, William Bird, *Missionaries;* Mrs. Emily P. Calhoun, Mrs. Sarah F. Bird.—Two native helpers.

Hasbeiya and Sidon.—William M. Thomson, *Missionary;* Mrs. Thomson.—One native preacher, and one assistant.

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

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

Out-stations.—*B'hamdun, Kefr-Shima, Rushaiya, Ibel, Khizem.*

On his way to the mission.—C. V. A. Van Dyck, M. D., *Missionary;* Mrs. Van Dyck.

In this country.—Henry A. De Forest, M. D., *Physician*; Mrs. Catharine De Forest.

5 stations and 5 out-stations.
11 missionaries—one a physician.
1 physician.
1 printer.
14 female assistant missionaries.
1 native preacher.
6 native helpers.

Dr. and Mrs. Van Dyck sailed from Boston, July 21, in the Sultana, Captain Watson. Dr. and Mrs. De Forest are seeking the restoration of their health by a visit to this country. A daughter of Mr. Thomson accompanied them. In September, Mr. Wilson was brought very low with fever; but when life was despaired of, prayer was heard in his behalf, and he was raised up. Mr. and Mrs. Eddy have found that their health requires them to leave their station for a time; and they will spend the winter, usefully employed, at Beirût. Mr. Calhoun's health has also continued feeble, although it has improved since our last report. Mr. Bird has been associated with him in the seminary at Abeih. Mr. Benton passed the summer, after his return, at B'hamdun, which is considered a branch of the Beirût station; and in the autumn he went to supply Mr. Eddy's place for the winter at Aleppo, his former station. Mrs. Whiting's health has obliged Mr. Whiting to seek a change of climate for her; and they are spending a season in Switzerland.

EDUCATION—THE PRESS.

The following table presents the schools of the mission:

	Seminaries.	Pupils in do.	Boarding schools for females.	Pupils.	Free schools.	Male pupils.	Female pupils.	Total number of pupils.	School-masters members of the church.
Beirût, . .			1	17	4	75	12	104	3
Abeih, . .	1	18			6	173	20	193	4
Aleppo, . .							6	6	
Tripoli, . .							2	2	
Sidon, . .					2	35	15	50	
Hasbeiya, . .					4	65	40	105	4
B'hamdun, . .					2	45	15	60	
Kefr-Shima, .					1			25	
Ibel, . . .					1			15	
Khizem, . .					1			25	
Total, . .	1	18	1	17	21	393	110	568	11

The demand for the instruction of girls is steadily increasing. Miss Cheney, on arriving in the spring, entered at once upon the duties of her position in connection with the female seminary, devoting a part of her time to the acquisition of the Arabic, and a part to the instruction of some classes in English. Still, on account of the repeated illness of Dr. De Forest, it was not deemed advisable to receive a new class last autumn. The only girls admitted during the year were one of Mrs. Whiting's pupils, transferred to the seminary for a year, one of the class who graduated two years since, and who desired to return for another year, and the daughter of Mr. Butrûs Bistang, all of whom were received into existing classes. The advantages of the school are more and more appreciated. Many, both Protestants and others, were exceedingly earnest

in offering their daughters last autumn; and some, when refused at the seminary, besought the mission families to receive their children. They blame the missionaries for not making sufficient provision for meeting the demand, which they have labored to create.

The number of pupils in the seminary at Abeih, reported last year, was twenty-four. This year it is but eighteen, the decrease having been occasioned in part by greater strictness in reference to the terms of admission. The character of this institution will appear from the following language of its instructors: "The course of study has been the same as in previous years, except that we have been able to give a more thorough course of instruction in natural philosophy than at any former period. A new world has thus emphatically been opened to our pupils, into which they have entered with a zeal and a comprehension which would be creditable to the students of an American college. The influence of this science upon the minds of the youth has been, we think, decidedly favorable to the cause of scriptural truth. The God of nature, and the God of the Bible, they have felt to be one. But our great aim has been to have them well grounded in the Scriptures. And here also we pursue a systematic course. The first school hour of each day is devoted to the Bible. Beginning at Genesis, our plan is to complete the whole in four years. We look carefully at chronology, biography, and history; assign, as far as possible, their proper times and places to the Prophets, endeavoring to ascertain the meaning of the Jewish ritual, and how this and the prophecies all point to the great Deliverer. We pursue an equally thorough course with the New Testament. In a word, we aim to give as complete and systematic a knowledge of the sacred volume, as a whole and in its parts, as we are able. Nor, in this department, do we feel that we have labored in vain. Apart even from the direct religious influence of this course, we are decidedly of opinion that more, vastly more, has been done in this way to awaken intellect, and foster a spirit of inquiry, and give expansion and vigor to the mind, than by all our other studies combined. In this close attention to the Bible, moreover, we find the surest means of eradicating from the minds of our pupils their manifold superstitious opinions, and of awakening within them the conviction that ecclesiastical authority, in which they have been taught to repose an unlimited confidence, is a baseless fabric." The excellent pastor at Hasbeiya, and the native teachers in the seminary, were educated by the mission. Of the last graduating class, consisting of six, three are already engaged in teaching; and two others are expected soon to be thus employed. All are

decidedly Protestant in their views; and some of them, it is hoped, are truly the disciples of Christ.

Messrs. Calhoun and Bird call attention to the usefulness of the schools under their care, and to the importance of adding to their number. "We have repeatedly spoken of the increasing demand for schools," they say, "especially among the Druzes. We see no diminution, but rather an increase, of earnestness on this subject. Had we the requisite funds, we could at once open several new schools, with encouraging prospects of success. We see no evidence that this demand is based upon merely political considerations, as was the case several years since. We think that there is a more just appreciation of the benefits of education than formerly. At the same time, we cannot say that religious considerations have any considerable influence in the movement. It should be regarded, no doubt, as from the gracious providence of God, awakening intellect, exciting inquiry, and thus opening the way for something better." "It must not be forgotten that a large amount of religious instruction is given in all our schools; and this will be increased, in proportion as we are able to furnish well-trained teachers from our seminary. All the books used are from our press, and, of course, are decidedly religious in their character. We ought to add that, as far at least as the Druzes are concerned, we have in our schools the most promising means of bringing the truth to bear on that sect. To this hour, but little impression has been made on the adult portion of that community. But we may educate their children religiously; and thus our schools can become in reality a direct means of securing the end which we have in view."

Farther references to the department of education will be made under another head.

The statements which follow in relation to the press, will have a peculiar interest for those who are acquainted with the difficulties of Arabic printing: "We have been able to print an Algebra, and have now in hand an edition of the Pentateuch, with references, using all the varieties of letters found in Algebras and Reference Bibles in English." All the fonts of type have been made since 1835 by Mr. Hallock, either in Smyrna or the United States, after improved models furnished by members of the mission. "When the new font which he is now making shall be finished, and the small font of capitals completed, we may consider our press fully furnished for any work it may be required to perform, as an auxiliary in the great work of evangelizing the Arab race. Our power press has been set up during the year; and by the aid of steam it turns off its work rapidly and well. We value this new addition to our establishment, chiefly in anticipation of its being employed in

printing our new translation of the Holy Scriptures. We have printed, during the year, a new edition of the Scripture Spelling Book, Dr. Van Dyck's Algebra and Sermon on the Second Commandment, a small Arabic Grammar, and Meshakah on Scepticism, besides some broad sheets; and we have in the press Schneider on Rites and Ceremonies, and a new edition of the Psalter, making in all 1,083,000 pages." To this statement the brethren at Beirût add: "The name of Bombay will be noticed in the list of places to which our books have been sent. The demand from that quarter has more than once been repeated, and suggests thoughts of considerable interest. The books, it is understood, are for the use of Mohammedan readers. These Mohammedans, moreover, are undoubtedly originally from the easternmost part of the Arab world, either now resident in India, or mere temporary visitors. This fact shows, of course, that the Arabic of our books is understood there. We believe that the same testimony would come also from the westernmost part of the vast region inhabited by the Arab race, were there missionaries there by whom our books could be put into circulation. The prospective importance which these facts give to our printing operations, and especially to our translation of the Bible, can hardly be overestimated."

In the important work of translating the Scriptures, Mr. Smith was able to reach the end of the four Gospels about the 20th of August, 1853, a little less than a year from the time he began. He was then laid aside from his work by ill health, which, for a time, gave himself and his friends much anxiety. Through the goodness of God, he has since recovered; and he is now able to give as much time to the translation as formerly. On the 27th of May he had advanced to 2 Cor. vii.

STATIONS—CHURCHES—PROGRESS.

The absence of Dr. Van Dyck, and the ill health of so many missionaries, has made the amount of labor performed less than it otherwise would have been. The necessity of leaving Beirût during the prostrating heat of the summer, is prejudicial to the interests of that station. Repeated trials, however, have shown this to be indispensable; still our brethren are hoping to remedy the evil in part, by securing a native pastor for the church, who will be able, without injury to his health, to remain at his post through the year. The English service has been continued as heretofore, with the usual attendance of the English-speaking population, native and foreign. "Its influence in favor of our own more appropriate work among the natives," says the report of the station, "is not small, as it sustains a high tone of moral principle, and promotes religious feeling among those who, as Protestants, are looked to by the

natives for a practical example of that religion which we are aiming to diffuse among themselves." The Sabbath afternoon service in Arabic has been kept up, with the exception of a Sabbath or two in the summer. For seven or eight months of the year, the congregations were sometimes larger than they have usually been; but there has been no considerable permanent increase. The numbers varied from sixty to one hundred and twenty. The morning Arabic service, chiefly for members of the church and persons living in the mission families, was suspended during the summer. The Bible class and Sabbath school were continued during the winter and spring as usual. The congregations are usually attentive and serious, to a degree that makes it a pleasant and hopeful work to preach to them. Several causes have been operating the past year, in a peculiar manner, to counteract the efforts of the missionaries. Among these is "the excited state of men's minds, in relation to political affairs, more especially since the commencement of the war."

Three persons have been added to the church in Beirût by profession, making the number of its members twenty-six. Several are reported as seeking admission. "The spiritual condition of our little church," say the brethren, "has been less favorable than in previous years. There has been manifested a spirit of worldliness in some, and of jealousy and strife in others. Two or three painful cases of defection have occurred, which have called for the exercise of discipline, and, it is feared, may yet require the excision of one or more members. Yet there are not wanting causes for encouragement and for gratitude. We trust it can still be said that most of our members give evidence of sincere piety, and are leading upright and useful lives. Some few, at least, seem to be growing in knowledge and in grace; and all show a gratifying interest in things pertaining to the kingdom of God upon earth. Few of our meetings are attended by larger numbers, or with more interest, than the monthly concert. The contributions at these meetings, though not large, show a willingness on the part of our people to aid, according to their ability, the cause of the gospel in other lands. The church has sent one thousand piastres to assist the British and Foreign Bible Society in their special effort to furnish a million of New Testaments for China." The few Protestant families in Kefr-Shima continue to beg for a religious teacher to reside permanently among them; but our brethren regret that they have not a suitable man to give them. The field, including the adjacent villages, is wide and inviting. Four of the members of the Beirût church reside here.

B'hamdun was first occupied as an out-station of Beirût in

the summer of 1834. Since that time, some of the families from the city have generally spent the summer there, as it is a fine health retreat; and occasionally it has been occupied during the winter. In this way, a prevailing conviction of the truth and excellence of Protestantism has sprung up in the various communities around; and there is an urgent desire that a missionary may reside amongst them. Accordingly, Mr. Benton removed there in April, 1853, expecting to make it his permanent field of labor; but on the 14th of October he went to Aleppo, as before stated, to supply the temporary absence of Mr. Ford, who was called for a season to assist in the seminary at Abeih. Messrs. Smith and Hurter were, as usual, at B'hamdun in the summer; and Mr. Nasif-el-Yuzgy, the corrector of the press, accompanied them with his family, and proved a valuable auxiliary in other labors. The preaching service, commenced by Mr. Smith the first Sabbath after his arrival, was continued till October, with an average attendance of seventy-five, who were uniformly serious and attentive. On the occasion of a baptism in one of the missionary families, about two hundred were present, some of whom came from the neighboring villages. Two Bible classes were attended by nearly one hundred different individuals, including children, and each class had an average attendance of twenty-five. A deep interest in the study of the Bible was awakened in both classes, especially in that for women under the instruction of Mrs. Benton, which was not limited to B'hamdun, nor to the Christian population. Some, after listening with fixed attention to the message of life, carried away such a report as led others to go and beg to have it repeated. One, formerly a bitter opposer, was found, like Mary, sitting at Jesus's feet; and of more than one it was publicly said, "She has changed her religion." Occasionally a Druze woman joined the class for a Sabbath. A Sabbath school, conducted by Mr. Hurter, and designed chiefly for the little girls connected with the day school, had an attendance ranging from fifteen to twenty-five. Every evening, also, the devotional exercises in the mission families were open to their native friends; and personal religious intercourse was constantly maintained with the people. The school for boys, established several years ago, has been continued, under the care of a member of the church at Beirût. This, with a girls' school, was opened in 1851. Both have done much to awaken a general desire for education; and when they were discontinued, in October, to allow the application of the funds which had supported them to a larger school, the people of their own accord contributed hundreds of piastres for the support of the girls' school, which is now in successful operation under their patronage.

In several of the ten or fifteen villages visited by Mr. Benton, enlightened men were found ready to welcome the preacher of the gospel, at the same time that they asked for schools. The inhabitants of B'hamdun are Greeks and Maronites. The Druzes are in other villages in the vicinity. Intercourse is free between the different sects of Christians, as also between them and Druzes and Mohammedans. In some places all these communities send their children to the same school; they all assemble promiscuously on funeral occasions; and their habits of mind and life are more similar than is usually the case elsewhere in Syria. Like the inhabitants of other mountains, the Lebanonites are more independent in thought and action, and more accessible and democratic, than the inhabitants of cities.

The congregation at Abeih consists of about fifty persons in the winter, and eighty or ninety in the summer. As it is composed to a considerable degree of persons connected with the seminaries, the intelligent attention which the Word receives, is very encouraging to the preacher. The church members walk together in harmony, and give gratifying evidence of the reality of their discipleship. Two have received admission during the year, one of whom affords an instance of conversion of such interest and promise that the account given of him is subjoined. "He was formerly a deacon in the church in which his father had been the priest; and, of course, he had aided in conducting the public religious services. About nine years since, in the war which was raging between the Druzes and the Maronites, he was out on a hostile expedition. His party attacked and plundered a large village. In one of the houses the teacher saw a Bible. This he seized as lawful booty, wrapped it carefully in his girdle, and carried it to his home. Soon he began to read it; and the more he read, the more he wondered. He became intensely interested. He read on; and, with this as his sole teacher, he became convinced that the system in which he had been educated, and which he had supposed was Christianity, was not in accordance with the word of God. He subsequently sought an acquaintance with the missionaries, and went on increasing in strength. Being a man of decided character, he could no longer conceal his opinions. A few of his relatives adopted the new views. Persecution followed. He was excommunicated; and his neighbors were forbidden to hold any intercourse with him. He was subjected to personal insults; his house was assaulted; his property destroyed; his just dues denied him; yet he remained firm. Last summer, after a long trial, he was admitted to the church. His wife is with him in heart, and is asking for the same privilege. Others of his relatives are decided Protestants.

On a recent visit to his village, we baptized his youngest child. By his judicious course, at once decided and conciliatory, he has lived down the first persecution. His school is well attended, mostly by Druze pupils; though more recently several of his former co-religionists have ventured to commit their children to his instruction. He has lately opened an evening school for persons of larger growth, and this is increasing the sphere of his influence. His whole heart seems engrossed with the subject of religion. His views are clear, and we regard him as a promising agent for good."

At Tripoli no regular congregation has been gathered, the average number at the preaching exercise being not over five. A Sabbath morning Bible class is attended by about the same number. The sales of books however, at this station, exceed those of any other in Syria. Intercourse with the people is sought, and to some extent gained. As a general thing, they are averse to religious conversation. Many have learned that the Bible is utterly opposed to their whole system, and they prefer to say as little as possible on the subject. The school, which a year ago was broken up, has not been resumed. There are important reasons for occupying Tripoli as a station, though the present aspect of the field is discouraging. It should be remembered at the throne of grace.

Mr. Wilson, in the early part of the year, visited the inland city of Homs, and had much intercourse with its people. During the spring and early summer, Mr. Foot made two journeys into the mountains, spending several days each time. He found encouragement for this sort of labor; and these journeys would have been succeeded by others, had not rumors of war filled the whole country with desperadoes, ready at any moment for robbery and murder.

No accession has been made to the church in Aleppo; and it has to mourn over the fall of one of its members, making necessary his excommunication. With this exception, the state of the church has been very gratifying to its spiritual guides. Although the converting influences of the Holy Spirit are suspended, evident progress is made in the diffusion of light, in the reception of truth by the understanding, and in the awakening of moral sensibility. "When we compare the state of the public mind and of individual feeling with what we have known in former years," says the station report, "we cannot avoid the conviction that a great impression has been made upon the strongholds of error, and that the Lord is coming near to many among the people for their salvation. We feel also that we can now work to advantage, having a hold upon the consciences of men; and we appeal anew to our brethren and the church of Christ to aid us by their prayers and active sympathies."

Mr. Benton, on revisiting the scene of his former labors, wrote as follows: "Contrasting the present with the past, the variety and extent of the change of public sentiment here, so obvious at my first arrival five weeks ago, delightfully surprises me. The actual results will not be known, in all their power, until the judgment of the great day." Specifying some of the changes which he found to have been wrought, he uses the following language: "1. In a *civil* point of view, Protestantism in Aleppo is an established fact. Less than five years ago, its existence was denied by the Governor himself. Now a firman from Constantinople has duly authorized the organization of a seperate community, paying their own taxes, &c. 2. In a *social* point of view, the Protestant name has greatly advanced, in the public estimation, in respectability and honor. All communities are now accessible to us. At first, no native Christian would rent us a dwelling. To-day we dwell in the mansion of one of the most respectable and influential families in Aleppo. And the owner has kindly consented to have us retain the house as long as we please. In this house is our Protestant chapel. This advancement in respectability, in the estimation of the people, is one of the most obvious indications of progress. 3. In a *moral* point of view, it is sufficient to say that the name of Protestant is now synonymous with true honesty, veracity and temperance. And the treasurer of this station finds his bare word as current with the merchant as a promissory note. Our bills command "first rate" premiums. 4. In a *religious* point of view, in the conversion of sinners to God, and the subsequent growth and development of Christian character, to the attainment of which all our aims and efforts are directed, we find truly gratifying evidence of the progress of the gospel. A large number of individuals have heard the truth, and know what they must do to be saved. A small church has been gathered; the ordinances of the gospel have been regularly administered; and many secretly acknowledge the divine power attendant on the faithful preaching of the gospel."

The associated station of Sidon and Hasbeiya has had the benefit of only Mr. Thomson's presence during the year. Rev. John Wortabed resides at Hasbeiya, and has charge of the interests of the mission in that neighborhood, Mr. Thomson having the supervision of his labors. Our native brother "has proved himself to be entirely competent to fulfill the duties of his important post; and throughout all the dangers and trials of a very disturbed and critical year, he has maintained his position with courage, and prosecuted his work with unabated zeal." He has been greatly embarrassed and hindered by political troubles, which are sure to be found at Hasbeiya, if they exist anywhere. "The almost total state of anarchy in this strong-

hold of outlaws," Mr. Thomson says, "has had a very injurious influence on the spread of the gospel." There have been dissensions in the church, moreover, which for a time were more disastrous still. But the storm, so far as it affected the harmony and co-operation of Christians, has passed away. "We trust," says Mr. Wortabed, "that the presence of the Lord often refreshes our meetings; and his holy Word is doing its sure and silent work in the hearts of his people, fitting them more and more for the grand assembly of the saints in heaven." The entire Protestant community is becoming more compact, orderly and efficient; and it is endeavoring to erect a house of worship, having subscribed cheerfully therefor. And when it was told in Hasbeiya that English Christians were about to send a million of Testaments to China, twenty-eight dollars were collected and transmitted to London in aid of the object.

The out-station of Ibel has also suffered much from the general anarchy of the country. The enemies of the truth have been emboldened; and some of its professed friends, for a time at least, have drawn back. But a few have remained faithful. Mr. Thomson speaks of one as follows: "Yacob-el-Hakim, being obliged to suspend his school most of the year, has made two extended medical tours, and, in connection with another of our teachers, a warm-hearted Christian, has preached the gospel through the villages to the south as far as Nazareth. He kept an extended journal of his travels and labors, from which it is manifest that he met with surprising success in that dark region. In one village, after visiting from house to house for some time, he was invited to preach in the church on the Sabbath, and accordingly the entire community listened for two hours to the word of God, for the first time, in their own church. In consequence of these labors the whole village, with the priest at their head, declared themselves Protestants, and went to Nazareth to be enrolled with the Protestant community of that place, under the care of our Episcopal brethren from Jerusalem. In his last tour he reports fifty men in Rany, another village not far from Nazareth, who have adopted the same course, and he met with great encouragement in several other places. Indeed, he has become so much interested in this work, that he does not wish to confine himself any longer to teaching school; and I have accordingly given the school in Ibel to the son of another of our Protestants, who promises to make a good teacher. These tours are made wholly at his own expense, and he has been able to support himself by his medical practice."

A native of Rashaia, Elias Yacobe, spent the summer of 1853 at Abeih, in the study of theology; and he is found to possess "uncommon preaching talents." On leaving Abeih, he returned to his home, where he has labored since, as also at Ibel. The

Protestant community of Rashaia has received several important accessions; and there is an interesting work at Khuraibeh, a village lying a short distance to the south-west. "Wherever our native brethren go," Mr. Thomson says, "they report an unusual desire among the people to hear the word of God. The door is open."

In Sidon the attention paid to the preaching of Mr. Thomson, and of his helpers, Abu Bshora and Bishop Elias, has been marked and solemn. Several of the Protestants have been obliged to seek a support for their families in other places, in consequence of having left their former churches; but they carry their faith and zeal wherever they go, and make very successful laborers amongst their countrymen. The general cause is thereby the gainer, as it was in the days of Stephen; and although they are not seen in the Protestant assemblies, others have taken their places. The congregations in the chapel are fuller than they ever were before; and there is also a greater number of occasional hearers than formerly. The manifest advance in religious knowledge, not only in those who regularly attend our meetings, but also in a far greater number of their friends and associates, with whom they are constantly discussing the great themes of the Bible, is a source of high gratification to the mission. "Besides the regular Sabbath services, we have," he says, "a meeting two evenings in the week for the study of the Scriptures. This was commenced before the close of last year, but the number who attend has largely increased; and the interest manifested in the study has constantly deepened every successive week. There are now between thirty and forty who attend this class. We have gone regularly through the gospel history of our Savior and the Acts of the Apostles, and are now finishing the epistle to the Romans. It is somewhat remarkable that the whole class has found the study of Romans far more interesting than any other portion of the New Testament. The powerful arguments of Paul, when clearly opened to their comprehension, have seemed to fall upon their minds with the charm of entire novelty. And having clearly understood and embraced the great fundamentals of Christian faith, there is good reason to hope that they will never abandon them to return again to the beggarly elements of this world. No part of my labor has been so pleasant as the conducting of this class. Neither rain nor mud can keep them away; nor has the alarm and excitement of war diminished their zeal in the study of this noble epistle. And what they learn in the class, they disperse far and wide, by constant discussion with their associates, wherever they go. Indeed, this kind of missionary zeal is one of the most striking and cheering characteristics of the work in Sidon.

No other topic, not even the all-absorbing question of war, can crowd out the subject of religion. Nor are these discussions, in their evening gatherings and elsewhere, without important results. A large number of people who have not yet advanced so far in faith and courage as to attend our chapel, have become much enlightened as to our fundamental doctrines, and have openly renounced the leading errors of their churches. They have also learned to assert and steadfastly maintain their right to read the word of God, with other good books from our press. This is an important victory over the priesthood. There has been a wonderful waking up of the dormant mind around us, and a general movement towards evangelical sentiments. Picture and saint worship, feasts and fasts, confession and absolution, pilgrimages, masses for the dead, &c. &c., are all at a discount, which is very alarming to their patrons. Purgatory, transubstantiation, with kindred errors, have been abandoned by large numbers; and the power of the priesthood for evil has been greatly reduced. In all these respects, there has been a rapid and wide-spread advance during the past year. Nor has this been confined to Sidon. A number of persons, more or less enlightened, have carried these new doctrines over all the mountains above us. Several of our friends have been engaged during the summer in purchasing from the mountaineers silk, cotton, tobacco, and other things, for merchants in Sidon; and they have kindled religious discussion and inquiry wherever they have gone. Some of their employers, urged by the complaints of the priests, ordered their agents to refrain from religious discussions with the people, declaring that they sent them to trade, and not to preach. But they replied that they would resign their commissions rather than hold their peace; and some of them were actually dismissed on this account."

This renewed exhibition of primitive Christianity, in the land of its first appearance, is attended with the results which characterized it in early times. In the Report of last year, reference was made to several villages in which more or less inquiry on the subject of religion had then been newly awakened. This spirit has not become extinct in any of these places; and it is believed that good has been effected in every one of them. The same thing has also appeared in many other places before unknown to the missionaries. In June, somewhat celebrated as the residence and last resting-place of Lady Hester Stanhope, there has been a regular advance in knowledge and interest in the gospel during the year. Within the last few months, a fresh impulse has been given to the cause. As this is a large village, and the people are more intelligent than their neighbors, this movement is likely to

spread to several other places over which they have much influence.

A number of families in Birtêh, a village directly east of Sidon, and, like June, an important centre for many other villages, have combined together and declared themselves Protestants. Tyre has been visited several times during the year; and each time the field appeared more promising, and the call for labor more urgent. Such a place ought to have a competent laborer permanently. There would be a good congregation to preach to at once, and a wide door open for the spread of the gospel on the mountains above Tyre. In Kanah (given by Joshua to the tribe of Ashur) there has been a considerable religious movement amongst the most respectable part of the people. About twenty men combined to extricate themselves from the yoke of the priesthood, and organize themselves into a Protestant community. But as they were alone, without a teacher or aid of any kind, the attempt for the time being has failed. As with all similar efforts, however, it is only a suspension; and as soon as the missionary work is properly commenced in Tyre, we shall hear again from this company at Kanah. The same is true of Alma, a village higher up in the mountains, where an important individual has become a Protestant, and has sustained himself against all opposition, although he is entirely isolated, and has never yet seen an American missionary. He was led to embrace evangelical sentiments by the perusal of a single book from the mission press, which was sent to him by a friend. He is the head of a large family, all of whom are said to be ready to follow him in his religious course. Several visits were also made to Acre and its vicinity; but they have been far less frequent than the importance of the place demands. "There are a number of decided Protestants in Acre and Kaifeh, who meet for worship at the house of a young man of great promise, with whom we were formerly on intimate terms at Beirût. He is particularly urgent to have a missionary sent to Acre." It has seemed desirable to open schools at Tyre, Acre, and other places; but it has been found impossible to do so, mainly for want of suitable teachers. The call for religious schools from a number of other places, Mr. Thomson says, is becoming very urgent.

ENLARGEMENT.

The foregoing statements show that there is much reason for taking a hopeful view of the missionary cause in Syria. Great changes have been effected by the God of missions within the last few years, and still greater changes may be anticipated. It is a matter of surprise, and a call for gratitude and encouragement, that the war has done so little mischief in

this so turbulent and frequently distracted field. The developments described afford abundant justification for the request of the mission for an increase of its numbers and resources. Five missionaries are asked for immediately to occupy Homs and Antioch, and reinforce existing stations. A man of superior scholarship and mental character is urgently needed for Beirût. Two promising young brethren are under appointment. Who will respond to the call for the places not yet provided for?

ASSYRIAN MISSION.

MOSUL.—W. Frederic Williams, Dwight W. Marsh, Henry Lobdell, M. D., *Missionaries;* Mrs. Julia Marsh, Mrs. Lucy C. Lobdell.—Two native helpers.

DIARBEKIR.—Augustus Walker, *Missionary;* Mrs. Eliza M. Walker.—One native helper.

OUT-STATION.—Hainee.—One native helper.

On their way to the mission.—David H. Nutting, M. D., *Physician;* Mrs. Mary Elizabeth Nutting.

2 stations and 1 out-station.
4 missionaries—one a physician.
1 physician.
4 female assistant missionaries.
4 native helpers.

Dr. Nutting and wife sailed from Boston for Smyrna, August 8, with the three families for the Armenian mission in the Race-Horse. Their designation is to Diarbekir. It was hoped that the experiment of a missionary's residing in this city during the summer, might be tried the present year; and this was the earnest desire of the families connected with the station. But in the spring Mrs. Dunmore was in a state of health which forbade her living there; and the want of adequate protection rendered it improper for Mr. and Mrs. Walker to remain alone. It was, accordingly, decided that Mr. and Mrs. Dunmore should spend the season at Arabkir, and that Mr. and Mrs. Walker should return to Aintab. Quite recently the two former, as already intimated, have been transferred to Arabkir.

The English Consul, deterred by the reports of the state of society, and the apprehended effects of the war, has not yet gone to his post. While the missionaries, therefore, are treated by the Pasha and those under him with personal respect, neither vizierial letters nor imperial firmans from the capital secure protection to them and justice for the native Protestants. During the whole winter and spring, our brethren were subjected to stonings and insults, with no real redress. This is owing to the fact, doubtless, that the gross attack on Mr. Dunmore and

Dr. Lobdell, two years ago, has been followed by no such enforcement of reparation as the case demanded. A letter of the mission speaks thus on this subject: "The danger to health in spending a summer here is far less from the climate, than from the imprisonment in a close house, on the one hand, or the jar to the nerves from constant irritating and unprovoked collisions with the people, on the other. We can speak on this subject from practical and most unpleasant experience. We can assure you that this being stoned daily wears upon the susceptibilities. It may seem very commendable and martyr-like to our friends at home; but it is, we find, a poor way to cultivate a missionary spirit." As the right of missionaries to live in Diarbekir has not been, and cannot be, called in question, it is hoped, if the Lord will, that such influences will be called into action as will secure a larger measure of safety and quiet.

Intelligence has been received from Mr. and Mrs. Walker of their being robbed on the road to Aintab, by a party of Koords, and of their having been in imminent peril of life. Their native attendant, and some of the muleteers, were badly wounded. Thanksgivings should abound to God that, in the repeated attacks made of late on missionaries in the Turkish empire, their lives have been so mercifully preserved.

DIARBEKIR AND ITS OUT-STATIONS.

A reorganization of the church at Diarbekir has been deemed expedient. Eleven persons are now in Christian fellowship, eight men and three women. Six of the men were Syrian Jacobites; and four of them were formerly deacons in their church. The religious interests of the Protestant community have been unfavorably affected by their civil relations. The Pasha and his Council rule with a rod of iron. The Protestants have continued to be oppressed by unjust impositions of taxes. A new and stringent firman from the government, ordering justice to be done to the Protestants in this matter, procured a promise of better treatment; which, however, was not kept. The severe and continual oppression which they have suffered, has worked discord and evil in the community, the best of whom are but babes in Christ, while the great majority are strangers to spiritual regeneration. In the early part of the year, appearances were more encouraging than ever before. The attendance at the preaching service was sometimes two hundred. During the absence of the missionaries in the summer, the number fell off; and it was late in the autumn before it came up again. It has since increased. A few persons are regarded as having been made alive in Christ Jesus.

Evangelical books, to the value of more than a hundred dollars, have been sold. "The seed is being sown; it is taking

root; and fruit is beginning to appear." There are two schools, numbering forty boys and twenty girls. Some twenty adults are also taught at their own houses or at school. The Bible is the text-book, and the principal instruction given is religious. The youth taught are from Armenian, Jacobite, and Romanist families, a large proportion of which never attend Protestant worship. Dark as have been some of the providences in this field, hitherto, the mission insists that they should not be allowed to create discouragement. It is indeed remarkable, that in the midst of such personal danger, and at the cost of so much suffering, there should be such a measure of interest manifested in the gospel.

The out-station of Hainee is still occupied by Stepan, a graduate of the Bebek seminary. He has had orders from the Pasha to leave the place; but, judging that he ought to obey God rather than man, he teaches and preaches the "new way" to as many, both Armenians and Koords, as are willing to receive the Word. Persecution and trial are the lot of the native brethren there. Some have been obliged to flee; and others have been imprisoned for not paying an exorbitant tax. For a season, the little company of hearers was almost annihilated. The pressure was afterwards somewhat removed by the imprisonment of their chief oppressor, for a debt due the government; and more have since ventured to come to the place of instruction.

An interesting work has commenced at Kutturbul, a Syrian village, half an hour from the city, on the opposite side of the river. "Several come from that place to our meetings," Mr. Dunmore remarks, "and others are searching the Scriptures. The worst man of the village has become a decided Protestant, and has changed from the lion to the lamb. His fellow villagers testify that Protestantism has made him a good man. One of our native brethren has improved every hour to visit this place during the past year; and his labors have been signally blessed. We need more such men to go out into the numerous towns and villages, both Syrian and Armenian, to distribute books and preach the word."

THE MOSUL STATION.

The following statement will be read with special interest: "We have more or less Moslem hearers at nearly every public exercise in our chapel. They go away testifying that the 'protes' (Protestants) preach the truth. I have seen richly dressed and intelligent-looking Moslems stand near the door of our place of worship a full half-hour, listening most attentively to the preacher, with apparent satisfaction. Our place of worship is so open that the preacher's voice can be heard quite dis-

tinctly in the street; and it often arrests passers-by, and brings them within. I am not aware that this has been objected to by the Moslems, though some have feared that it would cause trouble."

In June, 1853, Dr. Lobdell traveled through Koordistan to Persia, with the three-fold design of recruiting his health, preaching the gospel, and exploring more perfectly the regions which he might traverse. Some parts of the route which he selected, had never before been passed over by an American or European; and though he was in danger of losing his life, he had been assured by persons competent to testify that no other road to Oroomiah could be regarded as equally safe. A full account of this tour is contained in the Missionary Herald for January. He returned through the Nestorian district of the mountains, accompanied from Gawar by Messrs. Coan and Rhea of the Nestorian mission. They found the country in a very disturbed and excited state, but suffered no harm. The change of temperature from Oroomiah and the high Koordish mountains brought disease on Dr. Lobdell, near the close of September, the heat of a Mosul summer not having then abated. "I found," he says, "that the mercury in October rose 18° higher at Mosul than the highest point which it reached at Mount Seir in July and August! My fellow-laborers were nearly worn out by the heat of the summer; and this will not be surprising when it is understood that for a hundred days the mercury had stood at two o'clock in the afternoon as high as 98°, and for eighty days it had ranged from 100° to 114°."

The committee are pained to announce the death of Mrs. Williams. She had for some time been prostrated; and in June Mr. Williams, with the hope of saving her life, started with her on a journey to Oroomiah. They were accompanied by Dr. Lobdell; and Dr. Wright came from Persia to meet them at Ravandooz. Finding that she failed rapidly, and the doctors having no further hope, in accordance with her own desire, the way was retraced from near the Zab towards Mosul. Thirteen hours from the station, on the 1st of July, she "fell asleep." Her remains rest in the "strangers' burying-ground," outside the walls of the city.

Mosul is free from miasma; and, with the exception of exposure to plague and cholera, there seems to be no evidence of its special unhealthiness. Still the system of a foreigner becomes completely exhausted by the heat, the night offering little or no relief to the fatigue and prostration of the day; and it is reasonable to believe that it can endure but few summers without relief. But occasional retirement from the city, say the brethren, will no doubt enable a person to continue his labors there for a series of years; and they are not disposed to magnify the

difficulties and trials of their situation, since it would give them great joy to be permitted to lay down their lives even for these Mosul brethren.

As in past years, the adversaries are many; and on the side of the oppressor there is power. The principle of religious freedom will obtain establishment only through a long and severe conflict. The Protestants, prior to 1854, had obtained no relief from the oppressive tax levied on them more than two years ago; but in January a firman, through the unwearied efforts of Lord Stratford de Redcliffe, was addressed to the Pasha for their protection and just treatment. The Pasha ordered an equitable rate to be made for them. This greatly exhilarated the Protestants, and disheartened their enemies.

The year has been one of progress. Five names have been added to the list of Protestants; although at first the Pasha insisted that a special firman from Constantinople was necessary for their transfer from the Chaldean and Jacobite communities. Two have been added to the church, and the attendance on the Sabbath services has increased one-fifth, while there is a more decided improvement in hearing the Word. The boys' school prospers with forty pupils. Women have, to some extent, been instructed in reading the Bible by the scholars, the latter going from house to house for the purpose. Thirty adults are taught at their houses by an itinerant teacher in the employment of the mission; thirty others attend the male school regularly. The church members have established a reputation for strict honesty, temperance, and general excellence of character. The spirit of Christian benevolence is exhibited by them in a gratifying manner; and "they are evidently growing in knowledge and grace."

Not the least cheering feature of the work at Mosul is the extent to which minds, having no direct contact with the missionaries, are affected by the truth. Five years ago, crowds frequented the grave-yards on feast days, to purchase the prayers of the priests in behalf of the dead; now only a solitary female is here and there seen. It is quite possible that God may make use of the organization of an evangelical church in Mosul as the most direct means for the purification of the Jacobite sect. The mere fact of a church upon an apostolical basis, worshiping God in gospel simplicity, is telling with great force against the superstitions of corrupt hierarchies. "We have new evidence daily," says Dr. Lobdell, "that the truths of the Bible are making a wide and deep impression. A score of Christians are now sitting in my court, waiting for me to expound to them our doctrines. Nearly every afternoon we have such calls; and as our Arabic improves, our influence over the people increases. We still keep up our preaching at the dis-

pensary, as usual, declaring the way of salvation by a crucified Savior to all. There is our chief field at present. The Christians are throwing off their fears of the priesthood; and I am told that even the Chaldeans have stopped kissing pictures." The Jacobite priests have all ceased to preach, except the Archbishop; as many of their people know more about the Bible than they do; and they are ashamed publicly to disown the authority of the Fathers. They simply attend to the rites of the church.

The year has been one of intense solicitude and excitement in Mosul, because of the war. At one period there was great danger of an outburst of Mohammedan fanaticism against the Christians; so that the latter were in terror for their lives. Stringent orders from Constantinople aroused the local authorities to the necessary measures; and the insolence of those ready for deeds of blood was checked. In the early part of May, two thousand Koords, coming as a volunteer reinforcement to the Turkish army, were quartered in the city; and certain outrages presignified an approaching massacre of the Christian and Jewish populations, which, there is reason to believe, was averted only through the prompt and energetic action of Mr. Rassam, the British consul, whose conduct in the critical situation of affairs entitles him to high commendation. It required no ordinary nerve and trust in God for our brethren to maintain their position in such scenes; and this gives additional significance to the statements in the following extract: "I make these remarks," says Mr. Marsh, "because apparently a divine agency has led us here in Mosul to declare plainly and repeatedly to Moslems and Christians our faith in Jesus Christ, and that with none to molest or make us afraid. So far from hating us, the most aristocratic natives of Mosul are glad to come to our houses and receive our calls. Indeed, Meekha told us a few days since that a Moslem, whom we are expecting to employ as a teacher, has for some time felt more zeal to explain to the Moslems how we differ from other Christians, than in any defence or thought about the Koran. When I returned to Mosul, I had some doubts about the success which we might have in preaching in the presence of Moslems; although I have long regarded those of Mosul as the least bigoted of any in Turkey. But the more I think of it, and pray over it, the more does it seem plain that God has marked out for us a path of duty. We are very careful never unnecessarily to offend their prejudices; while, so long as we admit their sick to the common enjoyment of our dispensary, we cannot shun to declare the whole counsel of God."

The way appears to be opening at Jezireh for steady missionary labor. Arrangements have been made for a school in

that city, as also for one at Nahrwan. Jeremiah and Meekha have made a missionary tour to Bagdad. "We shall be disappointed," writes Dr. Lobdell, "if great good is not accomplished by these native Assyrian missionaries." Events at Tel Keif, a large village about nine miles north of the city, and inhabited entirely by Chaldeans or Papists, were related in the last Report. In spite of the anathemas of the Patriarch, and even the prohibition of the Pasha, Kos Mekhiel has since visited it several times on private business; on one of which visits he expounded the gospel to more than sixty hearers. "The word of the Lord is not bound."

The book depository in the city continues to meet the expectations of the brethren. The sales the past year were fifteen per cent in advance of the previous year. It furnishes a place for the discussion of evangelical doctrine, and is considerably frequented.

MISSION TO THE NESTORIANS.

OROOMIAH.—Austin H. Wright, M. D., George W. Coan, *Missionaries;* Edward Breath, *Printer;* Mrs. Catharine M. Wright, Mrs. Sarah P. Coan, Mrs. Sarah A. Breath, Miss Fidelia Fisk, Miss Mary S. Rice, Miss Martha A. Harris.

SEIR.—Justin Perkins, D. D., David T. Stoddard, Joseph G. Cochran, *Missionaries;* Mrs. Charlotte B. Perkins, Mrs. Sophia D. Stoddard, Mrs. Deborah W. Cochran.

GAWAR.—Samuel A. Rhea, Edward H. Crane, *Missionaries;* Mrs. Ann Eliza Crane.

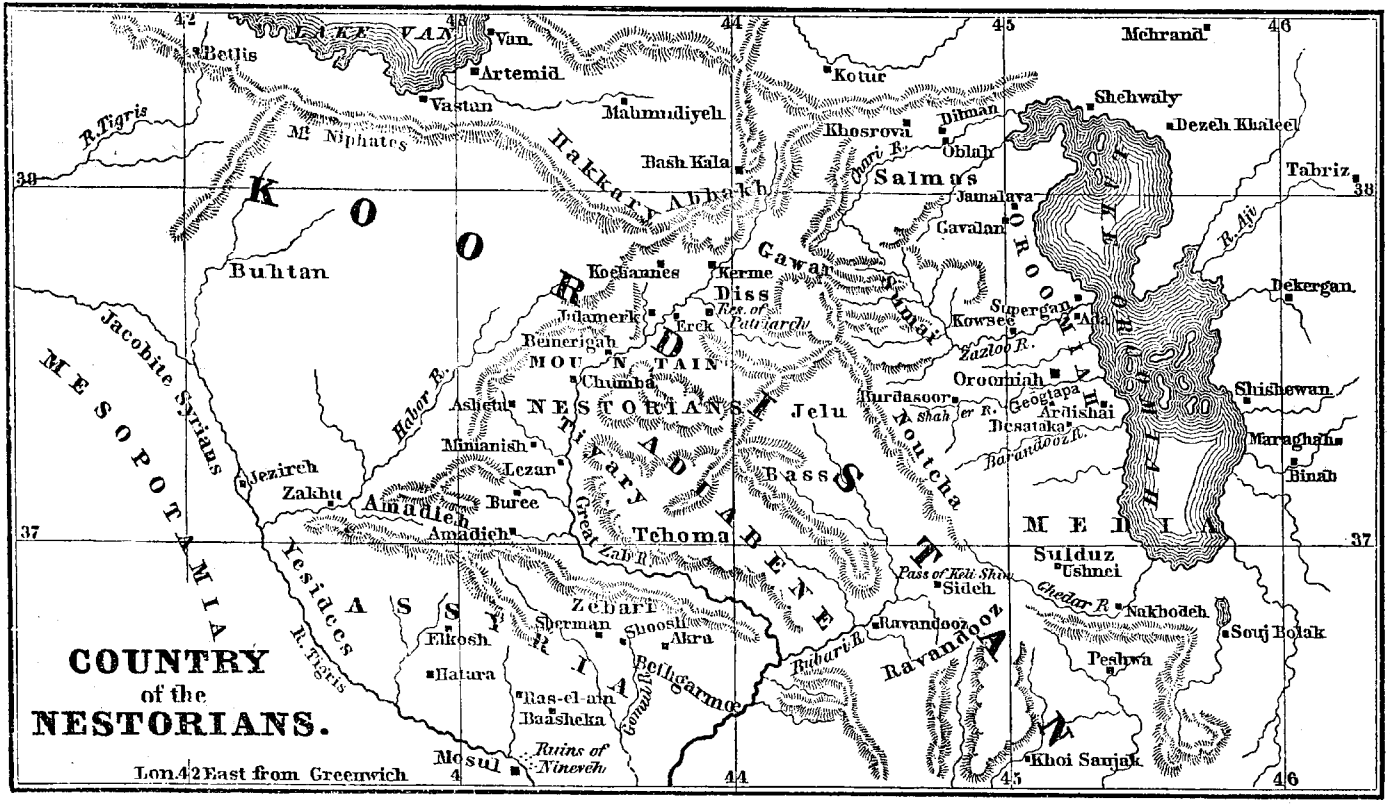
Ten native preachers and eleven native helpers are at these stations.

OUT-STATIONS.—*Geog Tapa, Ardeshai, Supergan,* and *Dizza Takha;* a native preacher at each.

In this country.—Mrs. Jerusha E. Stocking.

3 stations and 4 out-stations.
7 missionaries—one a physician.
1 printer.
11 female assistant missionaries.
14 native preachers.
11 other native helpers.

Mr. Stocking, constrained by the failure of his health, left Oroomiah on the 15th of June, 1853, on his return to the United States, and reached Boston, November 21, accompanied by his wife and children. He deeply regretted the necessity which constrained him to break away from his "long cherished home and field of labor," but he indulged the hope that he might be spared to see it again. But God had other designs for him; and on the 30th of April last he rested from his labors. He had been connected with the mission, as a faithful laborer, for seventeen years; and his end was eminently peaceful.


COUNTRY
of the
NESTORIANS.
Lon.42 East from Greenwich
LAKE VAN
Van
Artemid
Vastan
Betlis
R. Tigris
Mt. Niphates
Mahmudiyeh
Bash Kala
Hakkary
Abbakh
Kotur
Khosrova
Dilman
Oblah
Salmas
Jamalava
Gavalan
Shehwaly
Dezeh Khaleel
Mehrand
Tabriz
R. Aji
Dekergan
Shishewan
Maraghah
Binah
Buhtan
Koehannes
Kerme
Diss
Res. of Patriarch
Erek
Jilamerk
Beinerigah
MOUNTAIN
Chumba
Gawar
Wumai
Supergan
Kowsee
Ada
Zazloo R.
Oroomiah
Geogtapa
Ardishai
Desataka
Barandooz R.
Hurdasoor
Shah er R.
Noutcha
Jelu
Bass
Ashetu
NESTORIANS
Tivary
ADIABENE
Minianish
Lezan
Buree
Amadieh
Amadieh
Habor R.
Jezireh
Zakhu
Jacobite Syrians
MESOPOTAMIA
Yesidees
R. Tigris
ASSYRIA
Elkosh
Hatara
Ras-el-ain
Baasheka
Mosul
Ruins of Nineveh
Zebari
Sherman
Shoosh
Akra
Bethgarmoe
Great Zab R.
Tehoma
Rubari R.
Ravandooz
Pass of Keli Shin
Sideh
Ravandooz
MEDIA
Sulduz
Ushnei
Ghedar R.
Nakhodeh
Souj Bolak
Peshwa
Khoi Sanjak
KOORDISTAN
LAKE OROOMIAH
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39
38
37

PREACHING—THE PRESS—SCHOOLS.

The year 1853 was not particularly marked in the history of the missionary work among the Nestorians, either by adverse or favorable events. By members of the mission and native helpers the gospel was preached statedly in twenty-six different places. The average congregation on the Sabbath is reported as one hundred and eighty at Oroomiah, and fifty-five in Gawar. The number of pages printed in the native language during the year was 1,446,400; and the number from the beginning has reached 9,411,920. An edition of the New Testament, in the modern language only, has been printed, as also the Saints' Rest. Mr. Perkins was preparing a translation of Doddridge's Rise and Progress. The number of readers is greatly increasing among the people. Many adults, of both sexes, are learning in the Sabbath schools; and good books will be both acceptable and very useful. On the plain of Oroomiah, 79 free schools are reported, with 975 male and 359 female pupils, in all 1,334. One school in Gawar has fifteen male pupils, (of whom six are boarding scholars,) and six female. The reports of the two seminaries contain many statements of interest.

In the female seminary there are forty-eight pupils, of whom eighteen are hopefully pious. "This school is, in every sense, a family;" and for the last year, as the result of no small degree of effort and care on the part of the principals, all the domestic work has been done by the pupils, while yet no domestic labor is suffered to interfere with school duties. The object of this arrangement is to dispense with the presence of native women, whose influence might be by no means good, to give the pupils more exercise, to keep up their earlier habits of labor, and to give them more stability and strength of character. Sixteen years ago, with the exception of a sister of Mar Shimon, the missionaries could hear of no Nestorian females who could read; and it was a reproach among the people for them to learn. There are now 365 girls in free schools which the mission has originated, and forty-eight in this seminary. Since the boarding department of the seminary was commenced, seventy-eight have been regular members of the family. Of these, thirteen have graduated, having completed the course of study; and these have given for years evidence of Christian character. All but two of them have been more or less engaged in teaching: and several have shown themselves to be excellent instructors. The principals say, "In reviewing the past, we find much to humble us, and much over which to mourn. Still, when we look on those females to whom saving mercy has, as we trust, been extended; when we meet, as we go out, those made better wives

and mothers by instructions gained while with us; when we see our pupils teaching scores of girls in the villages, not only to read, but to love the Savior; when we meet a large number of adult females whom they have taught to read the words of life, and whom they now often gather into Bible classes and prayer meetings, we cannot feel that our labor has been altogether in vain, nor can we refrain from sending up notes of thanksgiving."

The male seminary has been in operation, in its present form, eight years. Nineteen young men have gone through a full course of study; and more than thirty have left for various reasons, after a longer or shorter term of connection with the school, without completing the course. The number of pupils reported at the close of the last year was forty-two, about half of whom were regarded as hopeful Christians. Of fifty-four now living, who have gone out from the school, thirty-four, including all the nineteen graduates, are regarded as pious, many of them devotedly so. "Nine are efficient and able preachers of the gospel; and nineteen others are so far preachers that they can conduct religious meetings in the villages with great acceptance and usefulness. Most of them regularly engage in this kind of labor." Twenty-five are regular teachers in the village schools; one is superintendent of these schools; three are teachers in the seminaries; one is a translator; and one is a printer. Of the two seminaries, Mr. Stoddard remarks: "In almost every case, our scholars have joined the schools when strangers to the cross of Christ. But of those who have left us, two-thirds have gone forth the hopeful heirs of heaven; and it is delightful to feel that they preach Christ wherever they go."

ANOTHER REVIVAL.

Early in the present year, there began to be indications of the special presence of the Spirit in the two seminaries; and, as in former years, the work of grace has extended to the city and the villages around. Mr. Coan writes, April 18: "Notwithstanding wars and rumors of wars, which are calculated to distract and divert the mind, we have been permitted to enjoy the presence of God's Spirit in an unusual manner the past season, and to rejoice in the privilege of addressing large, attentive and solemn audiences, both on the Sabbath and week days. Our large chapel in the city, which will comfortably seat three hundred, is often quite full on the Sabbath; and we not unfrequently have congregations of two hundred at our Friday afternoon service." A religious service had been maintained on the mission premises every evening for some months; and the attendance on this meeting had averaged more than

one hundred for the last four weeks. Many were inquiring what they should do to be saved; and some, it was hoped, had passed from death to life. Of the villages around, Geog Tapa had shared most largely in the work of the Spirit. Congregations there often numbered four hundred on the Sabbath; and many gave evidence of a saving change. Several other villages are particularly mentioned, in which there was much more than usual interest. During the recent vacation in the male seminary, the young men went, two and two, into all the villages, preaching the gospel, and brought back interesting reports of their labors. "We trust," says Mr. Crane, "that when the day comes for making up the jewels, many will be found to have been gathered in."

THE MOUNTAIN DISTRICTS—PAPISTS.

Messrs. Rhea and Crane have been enabled to retain their position in Gawar; and their circumstances, in many respects, have become more encouraging. Through the united efforts of the British and American legations at Constantinople, a vizierial letter was obtained in July, 1853, requiring the release of Deacon Tamo, and authorizing the fitting up of comfortable rooms, though not the building of new houses, for the missionaries. The rooms which our brethren occupy, though still "rough and ungainly to the eye," are well lighted and free from smoke; and they do not feel that there is any exposure of health in residing therein. Deacon Tamo, who had borne all his sufferings with a great degree of Christian fortitude, and with trust and joy in God, was released in September. His whole deportment since is spoken of as offering good evidence that his trials have been made promotive of his growth in grace. The issue of this struggle seems to have exerted a very favorable influence upon the local authorities. Kamil Pasha has been very kind in his bearing towards the missionaries, has reiterated his assurances of friendship and proffers of assistance, whenever the same shalll be needed, and has removed the Moodir of Gawar, who occasioned them so much trouble, putting one of his own household in his place. This new Moodir has manifested much apparent friendliness. Mr. Crane wrote in October, "We now deem it prudent to visit all the villages of the plain, except Bazirga, the village of the Bishop, and Muskhodana, the residence of our chief opposer, both during the week and on the Sabbath, to the extent that health and circumstances permit. We are always well received; and I am satisfied that the prejudices of the people will wear away, as they shall become acquainted with us." Mr. Stoddard, who visited Gawar about this time, was much encouraged by the more hopeful appearance of things at the

station. Opposition, however, was still to be met. Under date of December 17, Mr. Crane said: "The people of Gawar seem well disposed, and would soon overcome their prejudices, and hear us gladly, were it not for the bitter hostility of the ecclesiastics, especially of Mar Slewa, Bishop of Gawar, which is every week becoming more apparent. Not long since the Bishop said to one of the principal Nestorians of the plain of Gawar, "Listen to the Koords, become a Koord, become a Jew; but do not hear the words of those Americans." The terrible threats by which he enforces his words, and before which the poor people naturally quail, is that of excommunication, considered by them the greatest of earthly calamities."

It was not thought best for Mrs. Crane to pass the winter in Gawar, and she went to Oroomiah. In February, the missionaries reported themselves as very closely shut up in Memikan by the inclemency of the season. There had been but five Sabbaths since the winter set in, when they could visit the scattered villages around them; but they were "deeply grateful" that they were permitted to remain in their field. They felt that there might be some risk in remaining in Gawar during the war between Turkey and Russia. Most of the troops had been withdrawn from the country, and in some mountain districts the Koords had been unusually lawless, though their own vicinity had been quiet. On the 10th of April, Mr. Crane wrote as follows: "We are still permitted to retain possession of our post, and thus far have been comparatively free from solicitude respecting our personal safety." Owing to the continuance of the war, the Koords were, however, showing signs of uneasiness, giving the Turkish authorities much trouble, and by their threats exciting terror in the poor Nestorians. In such circumstances, all classes of the people were looking to the missionaries for truthful reports of the progress of the war, and considered their continued residence in Gawar both as their most powerful earthly protection, and as evidence that the Turks would be sustained and the country continue quiet. Owing to this and other causes, a decided change for the better was observed in the disposition of the people towards them. Those who a year before were determined to drive them out of the country, now regarded them as their greatest benefactors. It seemed to be fully settled that they had secured a residence in Gawar, the efforts of their enemies to prevent this having proved unavailing. They had learned, however, that their residence in so small a village as Memikan, and one so far removed from the more densely settled part of the plain, would not afford them such opportunities as they wished for preaching the gospel in the winter; and they designed, as soon as possible, to secure a more favorable location on the opposite side of the plain.

In the autumn of last year, Messrs. Coan and Rhea, after accompanying Dr. Lobdell on his return from Oroomiah to Mosul, made a preaching tour through Koordistan. They went to nearly all the Nestorian villages in Bootan, a region which has been visited for several successive seasons by Nestorian converts for the purpose of making known the gospel. In this district they found the people miserably poor, and oppressed by heavy taxes; but they were every where cordially received; and they greatly enjoyed numerous opportunities for preaching the unsearchable riches of Christ to large companies assembled. They visited Ashita, a village associated with the labors of Dr. Grant; went to some of the larger villages of Tiary, and to the villages of Tekhoma, Bass, and Jeloo; had an interview with Mar Shimon, the Patriarch, "of the most pleasant kind;" and were "delighted with the cordiality which greeted them almost without exception, the easy access they found to the people, and the willing and solemn attention which was given to the preaching of the truth." In view of what they saw of the apparently open door for evangelical labors in these regions, the mission urge the importance of the immediate occupation of the western side of the mountains.

During the past year the efforts of the papists to proselyte the Nestorians have been prosecuted with unusual energy and some success. They have been abroad in the villages, endeavoring to open schools in places where but few papists are found, and also building churches. They always stand ready to excite the fears of the people, and take advantage of any efforts to reform abuses in the Nestorian church. In other ways, moreover, they resort to the basest means to carry their points. But there is one view of their efforts, Mr. Cochran says, which is encouraging. As proselyters they seem to be doing the drudgery of Protestantism. They are fighting the battles of religious toleration in the land.

SOUTHERN ASIA.

BOMBAY MISSION.

BOMBAY.—Robert W. Hume, Samuel B. Fairbank, George Bowen, *Missionaries;* Mrs. Hannah D. Hume.—One native helper.

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

Dr. Allen, who was reported last year as in this country, left Bombay with the hope of being able to return and resume his

labors in connection with the mission; but having come reluctantly to the conclusion that the state of his health will not permit him to return, he has asked and received a release from his connection with the Board. His labors in India, continued for more than a quarter of a century, have been of great importance, particularly as associated with the press, and as a translator of the Scriptures.

SIGNS OF PROMISE IN INDIA.

The annual report from this mission refers to many facts, which indicate progress in that intellectual and moral revolution that is taking place in India, and which, though bearing no special relation to the labors of this mission, are of interest in connection with the general work of evangelizing the people of Hindostan. A brief reference may, therefore, be made to them here.

One of the most recent steps in advance is the introduction of railroads and the electric telegraph. From Bombay to Calcutta, and also from Bombay to Agra, telegraphic wires are already extended; and "in a few months more," it is said, "all the great cities of India, the Punjanb included, will be in direct and instantaneous connection with each other." "Railways between the different parts of India are also planned on a magnificent scale, and will be urged forward to their completion with all possible expedition. The railway whistle is fast becoming a familiar sound." Cheap postage is soon to be introduced; and "the government is also doing much for the country by opening roads, digging canals, chiefly for irrigating purposes, improving the river navigation," &c.

The desire for education is constantly increasing; and the government is enlarging its grants therefor. In the Bombay Presidency, 67,000 rupees have been added to the annual appropriation this year, making it in all 192,000 rupees. The people are also more ready than heretofore to contribute for the support of schools. A great change is taking place in regard to female education. The most influential natives now subscribe for girls' schools, send their daughters to be educated, and are present at the examinations. Mr. Hume recently attended a meeting in the Town House at Bombay for distributing prizes to the pupils of eight schools, established and superintended by a society of native young men. Six hundred girls were reported as in attendance. In several of the larger towns in the interior similar schools are also found, supported by natives; and the number is increasing.

The native periodical press appears to be gradually becoming more able and influential. Our brethren say: "Several papers of an infidel character have been started, at different times, for

the purpose of opposing and reviling Christianity; but these have all had a short-lived existence. The existing Marathi periodicals, though not just what we could wish, on the whole exert a salutary influence. They are doing much to diffuse useful information, and to destroy confidence in prevalent superstitions."

CHURCH—RELIGIOUS MEETINGS—SCHOOLS.

Two persons were admitted to the mission church during the year on profession, one the wife of a native Christian from Ahmednuggur, and the other a young man, also from Ahmednuggur. One female member has been excluded, and one suspended. The number of members is now twenty-five. Four infants were baptized during the year.

The teachers and advanced scholars of the vernacular schools meet at the chapel for religious instruction at eight o'clock each Sabbath morning. The principal Marathi service, usually attended by about two hundred persons, is held an hour later; and there is an English service, at which about forty persons are usually present, at four in the afternoon. The monthly concert in Marathi is observed by the native missionary society on the first Monday of each month; and the native brethren occupy a considerable portion of the time. The amount collected at this concert during the year was about fifty-two dollars. In the evening of the same day the concert is observed in English, in connection with the missionaries of the Free Church of Scotland and others. On Thursday evening a public prayer meeting is held in the chapel, which has been continued without intermission for several years, and is well attended. There are also several other weekly services. Mrs. Hume has two meetings during the week with females, in which they appear much interested, and one also with the children, "which is attended by a considerable number."

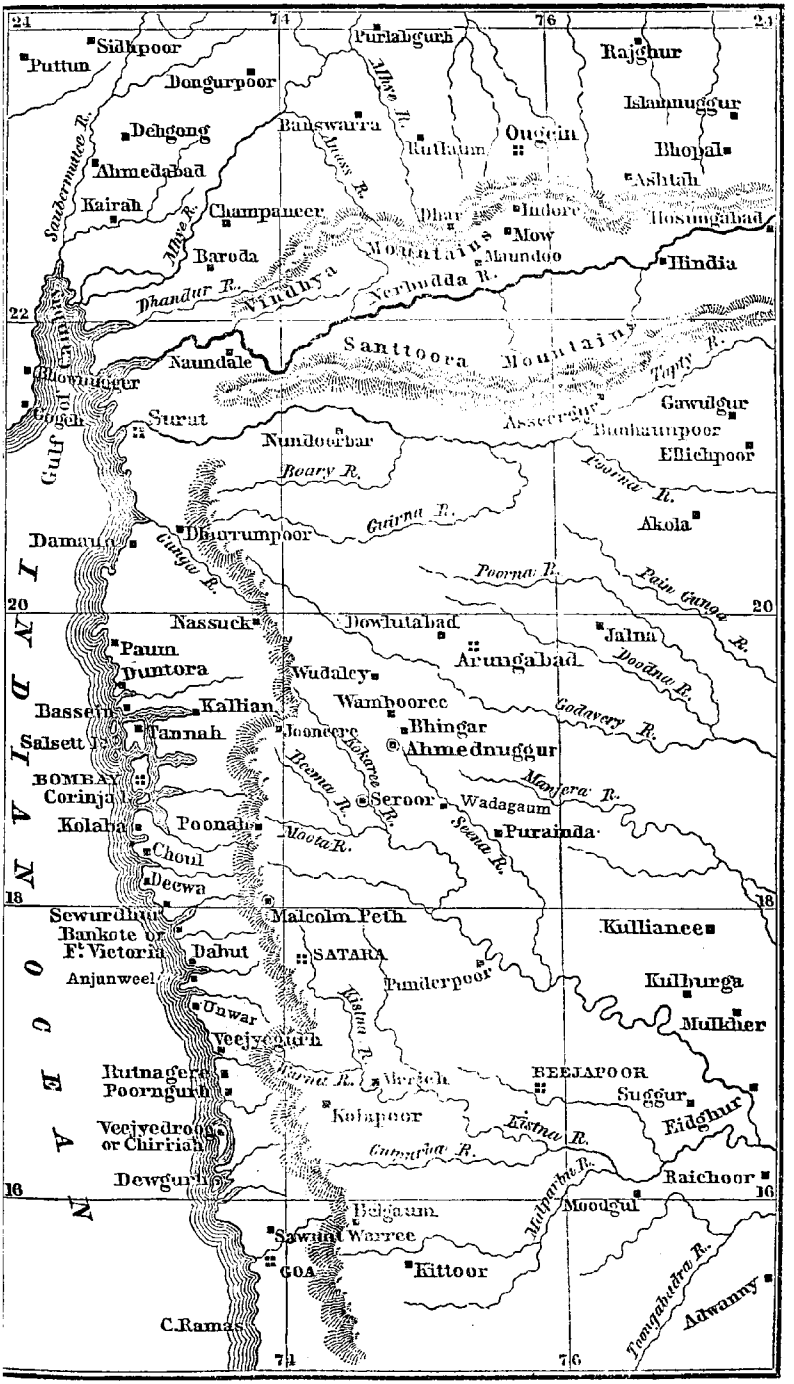
Three day schools for boys, and three for girls, have been sustained, the former superintended by an intelligent native brother, and the latter by "a highly intelligent and excellent Christian woman," who devotes much of her time to giving religious instruction to the children. The female boarding school, to which Mrs. Hume has devoted much of her time and strength, assisted by a worthy and pious female, has numbered twenty-five boarding pupils, besides a few day scholars. "The blessing of God has been manifestly upon it," says the report, "and a goodly number of its inmates have, from time to time, been brought, as we trust, to a saving knowledge of the truth. At present three of the larger girls are members of the church."

COLPORTAGE—THE PRESS—CONCLUSION.

The Scriptures and religious tracts are still circulated extensively by sale. One colporter recently went about four hundred and fifty miles into the interior of the country, and brought back more than eighty rupees, the avails of Christian tracts and books sold to the natives. Another went south as far as Goa, more than three hundred miles, and brought back eighty-eight rupees. In some cases, persons purchase these publications by the quantity, at reduced prices, and retail them on their own account. Sellers of heathen publications often purchase supplies of Christian tracts in this way, to sell for their own profit. "Sometimes almost the whole stock in trade consists of the prettily got up Christian publications of the mission press." "The fact that money is paid for these publications, shows that there is a desire for them; and the field for tract operations in Western India seems to be peculiarly interesting."

During the year, a revised and uniform edition of the Marathi Old Testament has been completed for the Bombay Bible Society. Of this, Dr. Allen was the principal editor. Since he left India, one of the missionaries of the Church Missionary Society has supplied his place, Mr. Hume having declined this service. One thousand copies of this work have been printed for the society by the mission press in a royal octavo volume of 398 pages, and five hundred copies in quarto. The whole amount of printing during the year was 10,838,794 pages, of which 1,362,000 pages were of the Scriptures; and 4,215,500 pages were religious tracts. Whole number of pages from the beginning is 135,719,747.

The mission periodical, the Dnyanodaya, which is still published once in two weeks, and "has a circulation nearly equal to that of all the other Marathi papers put together," is thought to have exerted a great and happy influence. As there is no mission printer at Bombay, Mr. Fairbank is constrained, against his inclinations, to devote much of his time to secular labors connected with the press; and the missionaries urge the importance of sending a printer, and also another preacher to reinforce the mission. They feel it to be peculiarly important, in view of the wants of the female boarding school and other schools, and of the female members of the church and others more or less connected with the mission, and in view of the customs of the country and the general sentiment of the people, that they should not be without additional female helpers. Mrs. Hume is now the only lady connected with the mission; and the state of her health is such as to render it very important that she should be relieved for a time. She has remained



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Sidhpoor
Puttun
Dongurpoor
Purlabgurh
Rajghur
Islamnuggur
Dehgong
Banswarra
Ougein
Bhopal
Ahmedabad
Ashtah
Kairah
Champaneer
Dhar
Indore
Hosungabad
Mow
Baroda
Maundoo
Hindia
Dhandur R.
Vindhya
Nerbudda R.
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Gulf of Cambay
Naundale
Santtoora Mountains
Tapty R.
Gawulgur
Surat
Nundoorbar
Ellichpoor
Boary R.
Poorna R.
Guirna R.
Akola
Damaun
Dhurrumpoor
Gunga R.
Poorna R.
Pain Gunga R.
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Nassuck
Dowlutabad
Jalna
Paum
Arungabad
Doodna R.
Duntora
Wudaley
Bassein
Kallian
Wambooree
Godavery R.
Tannah
Jooneere
Bhingar
Salsett I.
Ahmednuggur
BOMBAY
Manjera R.
Corinja I.
Beema R.
Kokaree R.
Seroor
Wadagaum
Kolaba
Poonah
Moota R.
Seena R.
Purainda
Choul
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Malcolm Peth
Kulliance
Bankote or Ft. Victoria
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SATARA
Anjunweel
Punderpoor
Kulburga
Unwar
Kistna R.
Mulkher
Veejyegurh
Rutnagere
Warna R.
Merich
BEEJAPOOR
Poorngurh
Suggur
Kolapoor
Eidghur
Veejyedroog or Chirriah
Kistna R.
Gutpurba R.
Dewgurh
Raichoor
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Belgaum
Moodgul
Sawunt Warree
GOA
Kittoor
Toongabadra R.
Adwanny
C.Ramas
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76
INDIAN OCEAN

at her post against the advice of physicians, looking for some one to take her place.

In conclusion, the hope is expressed that the Committee and the churches will not become discouraged. "We believe," says the report of the brethren, "that no mission of the Board occupies at this moment a more important position." "Superstition is giving way; the spirit of change is going forth with resistless power; there is a wide-spread conviction that the gospel is of divine origin, and that it is destined ere long to prevail; there is a shaking among the dry bones of this valley of vision; and we are called upon, as we never were before, to go forth proclaiming the word of the Lord. This is no time to withdraw the hand, or slacken effort. Every thing calls us to prosecute the work with redoubled vigor."

AHMEDNUGGUR MISSION.

AHMEDNUGGUR.—Henry Ballantine, Allen Hazen, William P. Barker, *Missionaries;* Mrs. Elizabeth D. Ballantine, Mrs. Martha R. Hazen, Mrs. Lucelia U. Barker, Miss Cynthia Farrar.—Harripunt, Ramkrishnapunt, native preachers; and five other native helpers.

BHINGAR.—Two native helpers.

SEROOR.—Lemuel Bissell, *Missionary;* Mrs. Mary E. Bissell.—Two native helpers.

OUT-STATIONS.—*Wudaley, Newasse, Dedgaum.*

On their way to the mission.—Sendol B. Munger, *Missionary;* Mrs. Mary E. Munger.

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

No statistical report of the mission having been received, and no full statements in regard to the out-stations and the native helpers employed, these are reported as they were last year. Mr. and Mrs. Barker, mentioned in the last Report as having sailed for this mission, arrived at Bombay on the 15th of December, and at Ahmednuggur, January 9. They have remained thus far at Ahmednuggur, but are to be located in the northern portion of the field, probably at Newasse, as soon as suitable arrangements are made. Mr. Munger sailed from New York on his return to his field, September 6, 1854, accompanied by his wife, who is now entering upon the missionary work.

STATIONS AND OUT-STATIONS—CHURCH.

In the absence of Mr. Munger, the station at Bhingar has been under the care of the missionaries at Ahmednuggur. Only one

of the native assistants put down as connected with that station has resided there. He has been employed in visiting the villages in the vicinity, and in tours to places formerly visited by Mr. Munger. The other assistant has resided at Khokur, where he seems to have accomplished much good, particularly among the wives of native Christians, some of whom have requested baptism.

At Seroor the labors of the mission have been again considerably interrupted. After Mr. Bissell's return to the station, (on obtaining possession of the house in May, 1853, see last year's Report,) preaching on the Sabbath was resumed in the chapel, attended by an increasing and interesting audience. On the first Sabbath in October, two persons were admitted to the church on profession of their faith, (making three within the year,) and several others were then seeking baptism. But Mr. Bissell was prostrated by a severe sickness, and after a partial recovery, he went to Bombay for the sea air; and, owing to various circumstances, he was unable to resume his residence at Seroor until the first of February. While he was absent, however, the regular services on the Sabbath, and at other stated times, were sustained.

The report of the Ahmednuggur station says: "We cannot speak of much progress during the past year; yet we can speak of the regular routine of missionary labor, here and at all our out-stations, which in itself is no slight matter. We can mention a few indications of God's favor, and can speak of preparations for the more extensive diffusion of the gospel of Christ." The attention of the brethren has been mostly bestowed upon native believers and their families, with those who have placed themselves under Christian instruction; and these labors, it is said, give promise of much fruit. Such persons mainly compose the congregations on the Sabbath. The missionaries have found it difficult to approach the heathen; but they are constantly looking for means and occasions of access, in circumstances which will lead them to listen respectfully and attentively to the message of salvation. This they find more easy in neighboring villages than in the city. Many in Ahmednuggur avoid all intercourse with the missionaries, all religious discussion, and the reading of religious books. In this state of the public mind, our brethren find much ground for hope as to the future; though it is trying to see, that for the present so few seem to be reached.

Lectures on theological and biblical subjects have been sustained two evenings in the week, nearly all the year, by Messrs. Ballantine and Hazen, attended, they say, by their own young men, and also by a number of educated young men from the city. The influence of certain lectures on the evidences of

Christianity, given in the early part of 1853, is thought to have been very salutary. During most of the year, many young men from the city were frequent visitors at the houses of the assistants, where they discussed religious and moral subjects; and there was also a weekly meeting for discussion at the native library, where the native helpers had an opportunity to present the great truths of Christianity. At length the opposing party feared to introduce religious subjects, knowing that they could not gainsay the arguments in favor of Christianity. The females of the mission have met with much encouragement in their efforts to instruct the wives of church members, as also other females connected with Christian families. A small chapel has been built by the mission, in the vicinity of the government English school and the native library, which they hope soon to occupy as another place for preaching on the Sabbath, and also for lectures on scientific and religious subjects.

The prospects of the out-stations are said to be encouraging. At Wudaley the native assistant has regular services on the Sabbath; and several persons in that vicinity desire to be received into the church. At two other places also, where there are schools taught by Christians, several persons are desiring baptism. During the year 1853, six persons were admitted to the church at Ahmednuggur, and one excommunicated person was restored. One was excommunicated, and three members died, making the whole number at the close of the year one hundred and twenty-three. Eleven children were baptized. One of the persons received into the church was a brahmin youth of nineteen, named Vishnoopunt, who had been a teacher of one of the girls' schools supported by the natives, and of whom some account was published in the Herald for January last. His position in the community, his good character, and his intelligence and energy, all serve to make this a case of much interest.

SCHOOLS—TOURS.

Full statistics of the schools, of which fourteen are mentioned, have not been furnished. One school for boys, with about twenty-five pupils, has been kept up during the year at Seroor; and while Mr. and Mrs. Bissell were there, a second school, for the children of Christian parents, was sustained in their yard. In the villages around the station there are no schools, for lack of Christian teachers. "Many might be established," says Mr. Bissell, "but for this want." At Ahmednuggur the mission has a school for heathen boys, taught by a brahmin convert, which has been successful beyond expectation. In it there are fifty pupils, all of the higher castes. The

teacher closes the exercises of each day with prayer; many of the boys attend the Sabbath school at the mission chapel; and some of them have at times been present at the Sabbath worship. Miss Farrar has had under her charge four schools for heathen girls. Though none of the native teachers are Christians, the children come every Sabbath to the chapel, "and to a Sabbath school at Miss Farrar's house; and she has more or less intercourse with the mothers and other friends of the girls."

Mrs. Ballantine's school for Christian girls is flourishing. The school for Christian boys, under Mr. Hazen's care, is also reported as doing well. The pupils make good progress, some of them giving evidence that they love the truth. Several, it is hoped, will make valuable teachers. There are also five schools, in as many villages from fourteen to thirty-four miles from Ahmednuggur, taught by Christians. The present teacher of the school at Newasse, which is under the superintendence of Ramkrishnapunt, is not a Christian; but he is fully convinced of the truth of Christianity. In this school there are between thirty and forty boys, all heathen or Mohammedans. The report of the station says, "We feel much encouraged in view of the results of the Christian schools established in the villages, and should be glad to increase the number; but we need well-qualified, pious teachers." During a short preaching tour made by Mr. Hazen in February, he received applications for schools from four different places; and very soon afterward, a native assistant reported that the inhabitants of four other places had made similar requests. In many cases, it is said, these applications spring from a desire to know more of Christianity.

Several excursions are reported by different members of the mission, which encourage this kind of effort. "I always return from such tours," says Mr. Hazen, "feeling that we must do more for the heathen in this way. The native assistants make frequent journeys; and their reports are often quite cheering. They meet with a ready ear; and they are evidently preparing the way of the Lord."

NATIVE HELPERS—BOOKS.

The native helpers of the mission appear to be worthy men, who make themselves useful in many ways. The two licensed preachers are still pursuing theological and other studies, preparatory to ordination. They frequently preach in the chapel at Ahmednuggur on the Sabbath, and are said to have the respect of the whole native community, and to be making manifest improvement.

Messrs. Ballantine and Hazen have been engaged in prepar-

ing a revised text of Matthew and Mark for the new edition of the Mahratta Bible, to be published by the Bombay Bible Society. Mr. Ballantine has also translated a little catechism, entitled "Lambs Fed," and has commenced a new and enlarged edition of his Mahratta hymns. "The call for our books," says Mr. Bissell, "is much greater this year than it has been before since my residence here. We trust seed is sown in this way, which will not all fall on stony ground, or among thorns." On the whole, there seems much reason for the missionaries to say, as do the Ahmednuggur brethren, "Though we have not seen much fruit of our labors the past year, we have great reason for gratitude in view of the blessings vouchsafed, and in view of the encouragements and hopes which we are permitted to cherish in regard to the future."

SATARA MISSION.

SATARA.—William Wood, *Missionary*.—Two native helpers.

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

In this country.—Ebenezer Burgess, *Missionary*.

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

This mission is more enfeebled than it was last year. Mr. Burgess has found it necessary to visit the United States. He left Satara on the 5th of November, and sailed from Bombay, December 29, having in charge his own motherless children, and also the two children of Mr. Fairbank of the Bombay mission. He reached New York on the 29th of June last, having been afflicted during the passage by the death of one of his children. Mr. Wood's health is far from good. Indeed, had it not seemed necessary for Mr. Burgess to leave, or had there been any one to take his place at Satara, Mr. Wood would have felt it his duty to retire for a time from his field of labor. Mr. and Mrs. Barker did not go to Satara, as was expected last year. Various considerations seemed to render it advisable that they should proceed at once to their own field, in connection with the Ahmednuggur mission. Mrs. Graves, who has been so long in India, is still at her post, though in very feeble health. In view of the necessities of the case, Miss Farrar, of the Ahmednuggur mission, went to Satara in February last, expecting to be with Mrs. Graves at the hills for a part at least of the hot season. In the rainy season it was expected that both would be with Mr. Wood at Satara.

LABORS.

After spending some time at the Hills for the benefit of his health, Mr. Burgess returned to Satara about the first of June, 1853, and at once recommenced his preaching exercises. These were continued till near the time of his leaving for America, interrupted occasionally by the violence of the rain and his feeble health. They were not attended with as much interest as before he went to the Hills, partly because a brahmin, who had been his regular opponent in discussions at the chapel, now seldom made his appearance. As soon as a partial cessation of the rains would permit, Mr. Burgess began to visit the neighboring villages, going to one daily, when he had no appointment in the city; and he continued to act in accordance with this plan till within a few weeks of his departure. "I sometimes had good opportunities for preaching the truth," he says; "at others I returned feeling that, so far as any good results were concerned, I should rather have remained in my study. But, on the whole, I had abundant evidence that a knowledge of Christianity is being diffused among the people; though this evidence consists more in opposition than in a disposition to learn the way of salvation by Christ."

In December and January last, Mr. Wood made a tour among the villages, and was absent five weeks. "I returned invigorated in body and mind," he wrote; "so much so, that I at once began to hold my Sabbath morning services in the large schoolroom in the city, instead of the small chapel in the mission compound, where it had been held before. A goodly number of people are attracted thither. I commence the exercise by catechising the boys of the school, to give time for the people to assemble. Then follow the regular exercises of singing, prayer, preaching, &c.; and as no opportunity is given for discussion, the people are quite orderly." Mr. Wood calls attention to some large villages, which he regards as affording important openings for out-stations. But there are not laborers on the ground, even to do the work at Satara. "It is painful in the extreme," he had remarked in a previous letter, "to see our fine new chapel ready for use, and no one to preach in it. Had we three men here, they would each have a good place ready in which to preach the gospel."

NATIVE HELPERS—SCHOOLS.

The native helpers who were with the mission at the commencement of 1853, left during the year, against the wishes of the brethren, that they might secure greater advantages for education at Bombay. One of these has returned again to Satara, but in such feeble health that it is feared he will not be able to perform much active missionary labor. Another helper has

been obtained from the native church at Ahmednuggur. The two, with the wife of one of them, now constitute all the native members of the church. Several persons have professed to be seeking the way of life, and have asked to be admitted to the church during the past year; but none have been received.

Last winter there were two schools for girls at Satara, two for boys, and one on the mission premises for both sexes. One of the girls' schools was given up early in the year, the death of Mrs. Burgess having rendered this step necessary. The other school for girls, and the school on the mission premises, have suffered much for the want of a proper supervision. The number of pupils has been variable. Miss Farrar's presence at Satara, it is supposed, will be of great advantage to both these schools. One of the boys' schools has been discontinued on account of the incompetency of the teacher. The other, in the city of Satara, numbers about one hundred pupils, and is said to be quite prosperous. Four or five of the pupils, together with the teacher, give evidence of being much interested in the truths of Christianity.

Mrs. Graves has continued her school at Mahabulishwar a part of the year, as her health would permit. The number of pupils is from twenty to twenty-five. This school attracts considerable attention from English residents, who resort to the hills during the hot season; and liberal subscriptions are made by them for its support. The number of pupils in all the schools is about one hundred and fifty.

KOLAPUR MISSION.

KOLAPÛR.—Royal G. Wilder, *Missionary;* Mrs. Eliza J. Wilder.—One native helper.

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

This mission was mentioned in the last Annual Report as having been commenced by Mr. Wilder late in 1852. At the close of 1853 he reported his first year of labor. Sabbath services had been sustained at two points in the city, and a daily service at one point; also a Sabbath and daily service at the residence of the missionary, which has been at a little distance from the city; and for a part of the year a bi-weekly service at the military bazar. The attendance has been irregular; but the average Sabbath congregation is reported as one hundred. The hearers have listened with the attention of men who had never before heard the gospel; and a few, from time

to time, have manifested some interest in the truth. Five have requested baptism. Some of those who thus asked to be received into the Christian church, have since removed to a distance from Kolapûr. During the year, five or six weeks were spent by Mr. Wilder in itinerating among the villages of the district. There were attentive audiences in nearly every village; and the truth was thus brought for the first time to the knowledge of many.

Religious books and tracts, to the amount of 198,360 pages, were put in circulation within the year, with 23,610 pages of portions of Scripture. These books have either been sold at nominal prices, or given away in circumstances which led to the belief that they would be prized and carefully read. A school-book has been revised for a second edition; and a "Theological Class Book," designed to be used as a text-book in educating native helpers, was nearly ready for the press some time since. The first attempts to establish schools in this new field were discouraging; but the prejudices and fears of the people gradually subsided; and at the close of the year there were four boys' schools, with two hundred and five pupils, and one for girls with twenty pupils. The catechetical and Scripture lessons required to be learned in these schools, says Mr. Wilder, will secure to the pupils in a short time considerable knowledge of Christian truth; and he is encouraged by the cheerfulness and accuracy with which they prepare and recite these lessons. As this mission is in an independant native State, which has not shared in the funds of the Board of Education for India, and in which very few schools exist, he feels that there is more necessity for establishing vernacular schools in it than in most parts of the territory of the East India Company; and he hopes for much good in connection with this branch of effort.

MADRAS MISSION.

ROYAPOORAM.—Isaac N. Hurd, *Missionary*.—One native helper.

CHINTADREPETTAH.—Miron Winslow, *Missionary*.—One native helper.

BLACK TOWN.—John Scudder, M. D., *Missionary*.—One native helper.

In this country.—Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.

3 stations.
3 missionaries—one a physician.
1 male and 1 female assistant missionary.
3 native helpers.

Mr. and Mrs. Dulles have been released, at their own request, from their connection with the Board, for reasons growing out of the state of their health. Mr. and Mrs. Hunt have been

obliged, by the continued ill health of Mrs. Hunt especially, to leave their field of labor for a time. They sailed from Madras for the United States, by way of England, December 29, and arrived at Boston May 27. On the 30th of January, the only female assistant missionary remaining at Madras, Mrs. Hurd, was called to her rest. Her disease was typhoid fever; and she literally "fell asleep," to wake only in another world, leaving her husband and the mission to mourn her departure, but not as those who have no hope.

LABORS—CHURCHES—THE PRESS.

The missionary labors of the year have been much as heretofore. Four places for stated preaching are reported, two at Chintadrepettah, and one at each of the other stations; and the congregations are said to be "large, whether in the church or at the out-posts." The average Sabbath congregation at Royapooram is two hundred, and at Chintadrepettah four hundred and fifty. Dr. Scudder devotes himself entirely to preaching and distributing books and tracts at his room, near the large market, on a thoroughfare for the people from all parts of the country.

At the close of 1853, the church at Royapooram reported six members, and that at Chintadrepettah thirty-nine, six of whom had been received within the year. In February of the present year, one member of this church was removed by death. The number of pages printed at the mission press during 1853 was 27,813,246, more than 12,000,000 of these being pages of the Bible. It is said that the business of the press is increasing, rather than diminishing. "We have," says Mr. Winslow, "a great demand for the Gospels and other portions of Scripture for distribution by the missionaries in Arcot, as well as by those in Madras." Five thousand copies each of the Gospels in Telugu were printed last year; and in January, 1854, an edition of Luke and John in Tamil was in press. The operations of the Madras Auxiliary Bible Society are very extensive and important. It has in charge the supply of more than twenty-one millions with the word of God in various languages; and it has resolved to carry a Bible to every native Christian family, of which any member is able to read, and a New Testament to every child, so far as possible, who leaves a Christian school, or still belongs to one, and can read understandingly.

SCHOOLS—HEATHEN CRUELTIES.

The number of free vernacular schools reported is twelve, three at Royapooram, with 100 male and 25 female pupils, and nine at Chintadrepettah, with 220 boys and 120 girls. The high school at Chintadrepettah reports 200 pupils. All the

scholars, both of the English and vernacular schools, attend public worship on the Sabbath; and they are also collected in classes every Sabbath morning as Sabbath schools; so that their minds are well stored with Scripture truth. There are pupils of all castes in the schools, and they intermingle promiscuously. "Their behavior is generally peaceful, and they are in a good degree industrious; though it is difficult to secure regularity of attendance. There is, however, progress in this respect, as well as in others." English residents, as heretofore, manifest their interest in these schools by attending the examinations and by affording pecuniary aid. In July of last year, Mr. Winslow furnished a list of nearly one hundred donors, who had given more than one thousand seven hundred rupees. Other subscriptions were expected.

As one of the signs of the times, Mr. Winslow referred, in December last, to a meeting recently held in the Punjaub by many of the principal chiefs in all that part of India, with the Commissioner of the English government, to adopt measures for putting a stop to female infanticide. His language is as follows: "The atrocious evil still exists to a great extent, especially among the Rajpoots; and it is most interesting to see among them and others a willingness to inquire what can be done to abolish it. The immense concourse of chiefs and leading men, I believe to the number of more than two thousand, collected in an immense temporary pavilion, joined in their acclamation of the measures proposed, which had reference to the principal sources of the evil—the difficulty of meeting the large expenses attending the marriage of daughters, and the necessity, from custom, of procuring husbands for them of a certain rank in life. It was proposed that their habits, in these respects and some others, should be altered by general consent; that no one should be allowed to continue the practice of those customs which lead to female infanticide; and that the crime, when committed, should be punished in an exemplary manner." Efforts to put a stop to human sacrifices among the Khonds, in the northern part of the Madras presidency, are said to have been attended with very satisfactory results; so much so, that a Madras paper of February last says, "The cruel rite is at an end; though it is not impossible that an isolated case may still occur, just as suttee may happen even now."

But much remains to be accomplished before the cruelties of heathenism will be suppressed in Hindostan. Mr. Winslow said, in August, 1853: "It is now the season for hook-swinging, four or five successive Sabbaths, in different parts of Madras. Great crowds collect; and the whole scene of torture and senseless idolatry, combined with the most thoughtless

jesting, mirth and laughter, is very forbidding to every person of right feeling." But the attention of the government is now called, in various ways, to all such cruelties; and they can hardly be suffered to exist much longer.

The absence of Mr. Hunt, the advancing age of Dr. Scudder and Mr. Winslow, with the increasing infirmities of the latter, which render it very desirable that he should be relieved for a time, in the hope that his usefulness may thus be prolonged, cause the brethren at Madras to urge upon the attention of the Prudential Committee the great importance of reinforcing this mission without delay.

ARCOT MISSION.

WALLAJANUGGUR.—Henry M. Scudder, *Missionary* and *Physician*; Mrs. Fanny L. Scudder.

ARNEE.—Joseph Scudder, *Missionary*; Mrs. Sarah Ann Scudder.

CHITTOOR.—William W. Scudder, *Missionary*; Mrs. Elizabeth O. Scudder.

3 stations.
3 missionaries—one a physician.
3 female assistant missionaries.

Mr. and Mrs. Joseph Scudder arrived at Madras on the 17th of September last, and soon proceeded to Arcot. The stations taken by the mission, and the location of the brethren given above, are those mentioned as decided upon in a letter dated March 10, 1854. During most of the last year, all the missionaries have resided at Arcot, as houses had not been obtained at other places which it was designed to occupy. The same letter which gives the present arrangement as to stations, says that the health of Mr. Henry M. Scudder was such as to require him to cease entirely from preaching for a time, and to use immediate means to restore his strength. He was to go to the Neilgherry Hills, for a year probably; and during his absence Mr. W. W. Scudder was to occupy Wallajanuggur. This is a town of about thirty thousand inhabitants, three miles east of Arcot. Chittoor is distant twenty-eight miles, in a north-westerly direction; and Arnee, with a population of ten thousand, is about seventeen miles south, or south-west, from Arcot. This is considered one of the most favorable places in the district for a missionary station, having, it is said, two hundred villages within a distance of ten miles.

No report from the mission has come to hand. The missionaries devote themselves, as does their father at Madras, to the work of preaching and distributing books among the masses of the people, taking the direction, "Go, preach the gospel," for "the foundation stone of the mission" in a somewhat peculiar

sense. They have resolved "not to encumber themselves with educational establishments intended for heathen children and youth," and to have no "educational institutions except those which spring out of the necessities of such communities as may be proselyted to the Christian faith;" believing that "the masses" are already "in a condition of fitness for hearing the gospel," and that "the way for the triumphs of Christianity is to be prepared by its public proclamation." This plan of operations differs from that in most missions, by giving greater prominence to the distinctive work of preaching in the vernacular language, and depending less upon the influence of Christian schools and other agencies. The Committee are quite willing, as the Christian public probably will be, that such an experiment, so far as it is to be considered an experiment, should be fairly tried. Many will look forward to the result with deep interest.

MADURA MISSION.

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

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

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

DINDIGUL WEST.—George W. McMillan, *Missionary;* Mrs. Rebecca N. McMillan.—Twelve native helpers.

PERIACOOLUM.—Joseph T. Noyes, *Missionary;* Mrs. Elizabeth A. Noyes.—Nine native helpers.

TIRUMUNGALUM.—James Herrick, *Missionary;* Mrs. Elizabeth C. Herrick.—One native preacher, and ten native helpers.

PASUMALIE.—William Tracy, *Missionary;* Mrs. Emily F. Tracy.

MANDAHASALIE.—Horace S. Taylor, *Missionary;* Mrs. Martha E. Taylor.—One native preacher, and fourteen native helpers.

TIRUPOOVANUM.—Charles Little, *Missionary;* Mrs. Susan R. Little.—One native helper.

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

In this country.—George Ford, *Missionary;* Mrs. Ann Jennett Ford.

10 stations.
11 missionaries.
1 physician.
12 female assistant missionaries.
2 native preachers.
74 native helpers, not including many teachers in the seminary and schools.

Mr. and Mrs. Tracy and Mr. Little sailed from Boston,

October 28, 1853, to rejoin this mission, accompanied by Mrs. Little, late of Brockport, New York. They reached Madras on the 19th of March. During the year 1853, Mr. Herrick was still in charge of the seminary at Pasumalie, and Mr. Noyes was stationed at Tirumungalum; but in February last, anticipating the return of Mr. Tracy to the seminary, the mission arranged for the location of Mr. Herrick at Tirumungalum, as also of Mr. Noyes at Periacoolum, as being nearer the sanitarium, where Mrs. Noyes is under the necessity of remaining for the present. The station at Tirupoovanum, to which Mr. Little goes, was in charge of Mr. Rendall; and that at Periacoolum was intrusted to Mr. Webb.

CHURCHES—CONGREGATIONS.

The communications from this mission are decidedly encouraging. One hundred and twenty-two persons were admitted to the churches by profession during 1853. The additions made in 1849 were 39; in 1850, they were 36; in 1851, 40; in 1852, 72; thus the number is increasing. And it is regarded by the Committee and the mission as an interesting and encouraging fact that, while formerly those who joined the churches were generally from the schools, or the native helpers of the mission, now the village congregations are the great source from which accessions come.

These congregations are opening to the missionaries and the native churches a wide and effectual door. The number of persons connected with them is increasing; and so is their knowledge of the truth, as the native helpers laboring among them become better qualified for their work. The latter speak of a growing interest in the doctrines of the gospel; and therein they "rejoice and are glad." "It shows itself in increased attention to and respect for Christianity among the heathen, and in additions to the number of members in the congregations. It shows itself in the reformation of morals, in the greater heed that is given to divine things, in larger contributions to benevolent objects, in labors for friends and the heathen generally, and in the spirit of prayer that appears to have been very generally increased." Deeply interesting extracts from all the station reports, embodied in the annual report of the mission, might be given; but reference must be made to the Missionary Herald for June last. It is worthy of notice, that in no single case do these reports fail to announce encouraging indications, such as go to sustain the remarks quoted above in regard to the general aspect of the field. And the letters of the missionaries, received during the year, have all tended to the same result. The signs of progress are many and undoubted.

The subjoined table presents the more important statistics of the churches:

Stations,	Madura East.	Madura Fort.	Dindigul East.	Dindigul West.	Periacoolum.	Tirumungalum.	Pasumalie.	Mandahasalie.	Tirupoovanum.	Sivagunga.	Total.
Received the past year by profession.	15	4	4	30	14	10	10	31		4	122
Received the past year by certificate,	1	5	4		5	1		1		1	18
Excommunicated,			3	3	1			1			8
Suspended,		1		1	1	1	1				5
Restored,		2		1			1				4
Remain suspended,				2	1	1	2				6
Died,	2		1	2	1	2	2	1		1	12
Members in good standing,	43	40	32	76	47	31	37	112		25	443

Benevolent contributions are reported from the different stations for the year, amounting in all to about eight hundred and forty rupees, double the amount reported last year. The more important statistics of the "people under instruction," as reported by the mission, will be found in the following table.

Stations,	Madura East.	Madura Fort.	Dindigul East.	Dindigul West.	Periacoolum.	Tirumungalum.	Pasumalie.	Mandahasalie.	Tirupoovanum.	Sivagunga.	Total.
Men,	89	117	115	162	227	152		325	13	127	1327
Women,	84	112	90	163	235	106		304	15	128	1237
Children,	107	148	158	273	323	139		453	25	135	1761
Total,	280	377	363	598	785	397		1082	53	390	4325
Church members,	16	31	18	73	48	21		111		10	328
Adults able to read,	30	40	25	75	20	51		75	3	38	351
Av. Sab. attendance,	200	192	175	225	401	280		706	30	169	2468
Added. Men,	26	30		42		75		78	4	35	
Added. Women,	23	35		40		46		72	6	35	
Added. Children,	28	40		56		57		85	6	4	
Added. Total,	77	105	172	138	265	178		235	16	74	1260
Left. Men,		20	2	77	10						
Left. Women,	1	21	3	69	12	1					
Left. Children,		22	2	122	10						
Left. Total,	1	63	7	268	32	1		217			589
Deaths,	5	12	15	12	15	5		12		8	84
Gain,	71	30	150	142*	218	172		6	16	66	587

* Loss.

Quite a number of new congregations have been received under the care of the mission within the past year, but the full number is not given. Nor is there any statement of the total of the congregations, with which the 4,325 persons under instruction are connected. In this particular, the report of the mission has been defective for the last three years.

TOURS—NATIVE HELPERS—BENEVOLENCE.

The labors of the missionaries are not confined to any one

place. Connected with each station, says a mission letter, there are "hundreds of villages." Scattered among these are the village congregations, which must be often visited; and excursions, not to visit these only, but as far as possible to preach the gospel to the heathen, are "of monthly occurrence." Each of the brethren has his touring bandy, with his portable cot and table. Yet some of the fields are so extensive that the missionaries are not able to go through them in the course of many years. "In my field," Mr. Muzzy says, "there are probably five hundred villages. Those in which we have congregations we must see, if possible, every month. Probably I have been to three or four hundred of the whole number, and to many of them often; but what is one person among so many?"

Different communications speak in encouraging terms of the stability, faithfulness, and efficiency of many of the native helpers employed in this department of labor. Two were licensed to preach the gospel in 1853; and others, it is presumed, will hereafter be introduced more fully to this work. Many of the catechists are now, to no small extent, preachers; and their reports contain indications of Christian character, of actual attainment, and of true devotedness, from which much may be hoped. It is already known that a regular course of study is marked out for these helpers, and that semi-annual examinations are held for their benefit. The missionaries are "becoming more and more satisfied respecting many, that they are true yoke-fellows, and that they are susceptible of more improvement." "In no one particular has the progress of the mission been more clearly developed than in the appetite for religious information, and the desire for intellectual improvement, which have sprung up among the catechists and other native helpers." Two voluntary societies have been organized by these helpers, the Mutual Improvement Society and the Madura Native Evangelical Society. Much interest was manifested in the organization of the last named society; which has already commenced operations in the southern part of the Tirumungalum district, and intends to support a catechist and several schools.

SCHOOLS—DISPENSARY—BOOK-DISTRIBUTION.

There are four native teachers in the seminary at Pasumalie, and thirty-three pupils, of whom eighteen are members of the church. The preparandi class, under the care of the principal, numbers fifteen, twelve of them being church members. With the exception of a single case of disorderly conduct, the deportment of the pupils is reported as having been uniformly good; and the religious state of the institution is encouraging. Ten of the pupils united with the church during the year; and the report mentions ten or twelve, not members of the church, who were

accustomed to attend a weekly inquiry meeting, and seemed "seriously desirous to know and do the will of God." The principal native teacher, Mr. Winfred, whose "influence had been only good," has left the seminary to labor in the ministry, having been licensed to preach. Mr. Barnes, another native, takes his place. In the English school at Madura Fort there are four teachers, and one hundred and twenty-eight pupils, mostly heathen of high caste and Mohammedans. Many have been refused admission, for want of more room and more teachers. The principal teacher is said to be well qualified for his work and a decided Christian; and the biblical instruction given, which is extensive and thorough, "is received with manifest interest and respect." Mr. Webb's industrial school has been continued; and it had nineteen pupils at the close of the year. "The children have worked half the day, and studied the other half," thus very considerably reducing the expense. Three boarding schools for boys, at Mandahasalie, Tirumungalum and Sivagunga, report seventy-two pupils, all but six of whom are from Christian families. In the girls' boarding school at Madura East, there are thirty-nine pupils, thirty-eight from Christian families.

The statistics of other schools, so far as reported, are presented in the table below:

Stations.	Free schools for Christians.									Free schools for heathen.						Girl's day school.	
	No. of schools.	Teachers.		Pupils.					Able to read.	No. of schools.	Teachers.		Pupils.			No. of pupils.	Able to read.
		Males.	Females.	Christ'n.		Heath'n.		Total.			Heathen	Christian.	Boys.	Girls.	Total.		
				Boys.	Girls.	Boys.	Girls.										
Madura East,	6	6		44	4	32		80	50	2		2	40		40	24	17	6
Madura Fort,	12	11	1	64	21	130	14	229	98	5	4	1	340		340	134	45	20
Dindigul East,	3	3		23	6	13		42	15	1		1	21		21	6	18	5
Dindigul West,*																		
Periacoolum,	4	4		34	3	8		45	11									
Tirumungalum,	7	7		54	7	22		83		1			45		45	20	20	7
Mandahasalie,*																		
Tirupoovanum,	2	2		22	4	11	1	38	14									
Sivagunga,	7	7		72	9	20		101									25	10
Total,	41	40	1	313	54	236	15	618		9	4	4	446		446	184	125	48

* Not reported.

The dispensary under Dr. Shelton's care is spoken of as opening a wide field for usefulness. Those who visit it, give a silent and respectful attention to the reading of the Scriptures and religious instruction. Dr. Shelton was absent from his station several months during the year, and was, therefore, unable to communicate the usual amount of instruction and medical advice.

At eight of the ten stations there have been distributed 61

Bibles, 165 Testaments, 2,466 portions of Scripture, and 18,316 tracts. A hymn-book, prepared by Mr. Webb, and containing hymns in Tamil metres, has been published within the year, and tends greatly to increase the interest of the people in the religious services. The natives are fond of singing; and now that hymns are furnished them in the national metres, they are highly prized; and many young men are said to be making efforts to learn to read, that they may be able to sing more correctly and fluently.

The mission still ask that their wants may be considered; that the state of their churches and their congregations may be made known to the churches at home; that more men may be sent to superintend and aid that native agency which "must be the main agency," "for," they say, "we shall not continue always by reason of death;" and that means may be provided for the vigorous prosecution of a work which God seems so obviously to be favoring.

CEYLON MISSION.

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

BATTICOTTA.—William W. Howland, Eurotas P. Hastings, *Missionaries;* Samuel F. Greene, M. D., *Physician*; Mrs. Susan R. Howland, Mrs. Anna Hastings.—Seth Payson, Native Preacher; and ten native helpers.

ODOOVILLE.—Levi Spaulding, *Missionary;* Mrs. Mary C. Spaulding, Miss Eliza Agnew.—Nathaniel Niles, Native Preacher; and six native helpers.

MANEPY.—Daniel Poor, *Missionary;* Thomas S. Burnell, *Printer;* Mrs. Anna K. Poor, Mrs. Martha Burnell.—Six native helpers.

PANDITERIPO.—John C. Smith, *Missionary;* Mrs. Mary Smith.—Four native helpers.

CHAVAGACHERRY.—Marshall D. Sanders, *Missionary;* Mrs. Georgiana Sanders.—Four native helpers.

ODOOPITTY.—Nathan L. Lord, *Missionary;* Mrs. Laura W. Lord.—Three native helpers.

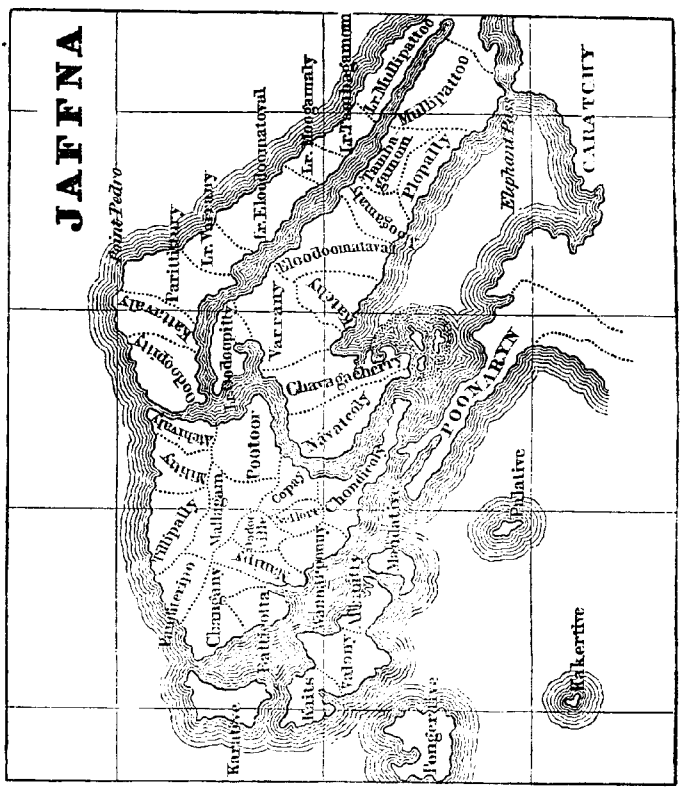
VARANY.—One native helper.

OUT-STATIONS.—*Caradive, Valany, Poongerdive, Kaits, Atchoovaley.*

In this country.—Cyrus F. Mills, *Missionary*; Mrs. Susan C. Mills.

8 stations and 5 out-stations.
9 missionaries.
1 physician.
1 printer.
10 female assistant missionaries.
2 native preachers.
39 native helpers, (of whom 26 are catechists,) besides
66 Christian teachers in the schools.

The health of Mrs. Mills having failed very soon after their return to Batticota, she and her husband were obliged to leave for the United States, in September of last year. They



arrived at Boston, May 14. Mr. and Mrs. Hastings reached Ceylon on the 16th of October, and were immediately stationed at Batticotta, where Mr. Hastings takes the place of Mr. Mills in the seminary. Mr. and Mrs. Lord, having spent a few weeks at Madras, reached Jaffna June 9, 1853. They were stationed for a few months at Tillipally, and then removed to Oodoopitty, which had long been vacant. A new mission house has been completed at that station; and it is a cause of thanksgiving to the brethren, that a mission family is again there. Mr. and Mrs. Hoisington, convinced that there was no reasonable prospect of their being able again to labor in Ceylon, have reluctantly asked to be released from their connection with the Board; and their request has been granted.

CHURCHES—NATIVE HELPERS—PROGRESS.

The mission, having furnished a very full report at the close of 1852, did not enter so fully into particulars the following year. No very striking changes appear to have occurred,

either in the character or the prospects of missionary labor in Ceylon. To the different mission churches, twenty-three persons were added by profession, and ten by certificate. Ten were dismissed by letter, five died, one was excluded; and an error of seven has been detected in the statistics furnished last year, which made the number at that time too large. The number of members in good standing in December, 1853, was three hundred and ninety-five.

The new house of worship commenced by Mr. Noyes at Chavagacherry, on the foundations of an old Dutch church, was completed in April, 1853. It is a substantial building, measuring fifty-eight feet by forty-one and a half, sufficiently large for the present congregation. A chapel has been erected at Alaverty, about one third of the expense coming from natives of the village, like one at Tillipally, and one quarter from the fund for such purposes spoken of in the last Annual Report. The remaining expense was met by a subscription among the missionaries and a few other friends of Christ. This chapel is now a regular place of worship; and it is expected that a church will soon be organized, and all the ordinances of the gospel statedly administered in the village. About fifteen members of the church were residing in the neighborhood; and in September some twenty-six of the villagers had put down their names to constitute a native congregation. Two other chapels were in process of erection at the close of the year. It is with reference to this work of building village chapels, and forming congregations, that Mr. Spaulding remarks: "In all these movements we are walking in a way that we know not. Whether this or that shall prosper, remains with Him who can make both alike good. My own private impressions are, that there is to be a great and hard warfare in India; else God would not be so long locating his ambushments and fortifying his strongholds, before he gives some alarming signal of his coming. It is wonderful that the enemy sleeps so quietly."

Quarterly examinations of the native assistants, in Rhenius's Body of Divinity and the Epistle to the Romans, have been held during the past year; and a select class of twelve of these assistants has beeen formed, which meets once in two weeks at Batticotta for instruction in systematic theology, biblical history, exegesis, and sermonizing. They are said to be much interested in their studies, and the Committee regard these efforts to raise up a body of efficient native preachers as of great importance. Mr. Howland remarks: "If we had strength to teach a younger class, fresher from the seminary, and in some respects in advance of their elders, still more good might be the result. This kind of labor with our assistants is very much needed; and our men are such that there is a satisfaction

in laboring for and with them." The usual labors of the missionaries in preaching the gospel in the churches, the bungalows, and from house to house, have been continued. And the catechists and other native helpers continue their efforts, apparently finding evidence that the gospel is making progress among the people; that there is an increasing conviction of the truth of Christianity, and a growing belief that it will ultimately prevail throughout the land. Mr. Hastings, after having been absent from the field two years, wrote as follows: "I think I can see some progress since I left. There is nothing in the way of preaching the gospel, far and wide, throughout the province; and in many places there seem to be particular encouragements to prosecute the work."

SCHOOLS—PRINTING—MEDICAL DEPARTMENT.

There are reported, in all, 83 vernacular and English schools, with 4,028 pupils, of whom 2,825 are males, and 1,203 females. Forty-eight of the teachers in these schools are members of the mission churches. In February last, Mr. Hastings reported 93 students in the Batticotta seminary. Only fifteen were members of the church, a smaller number than had been reported for many years. "Religious instruction is given daily to each class; and most of the pupils seem to have intelligent views of Christianity. They are generally studious and regular in their deportment; many are ready to acknowledge the claims of the gospel upon them personally; and very few manifest any open opposition to the truth. But hopeful conversions are few." Six native teachers are employed. These are all members of the church; and they are "in many respects well qualified for their station, and render important aid to the missionary." In the female boarding school at Oodooville there are 85 pupils.

The number of pages printed by the mission press at Manepy in 1853 was only 1,595,400, less than for any previous year. The most important works issued were, Bunyan's Pilgrim's Progress, translated by Mr. Spaulding, 1,500 copies, and a work on Anatomy and Physiology, translated by Dr. Greene, 1,000 copies. Several religious tracts of from two to fifty-two pages were printed in editions of from 3,000 to nearly 7,000 copies. More than 15,000 volumes were bound. The average annual amount of printing, during the twenty years that the press has been in operation, has exceeded 8,000,000 of pages, (the whole number being 167,978,598,) nearly one-third of which have been pages of the word of God. The regular printing of the Morning Star now furnishes considerable work. Thirty-seven persons are employed in connection with the press and bindery, of whom seventeen are mem-

Wall
Tong-chau
Yong-ping
120
Poa-ting
Tien-sing
LIAOTONG
Peiho
Ho-kien
Ching-ling
Tai-yuen
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Chun-te
Fuen-chau
Cinan
Cin-chau
Shan-tung Prom.
Hong-chau
Loungan
Tay-ming
Pin-yang
Chang-te
Grand Canal
Yen-chau
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Wei-kiun
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Kai-fong
Honan
Kone-te
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Hoaki R.
Siang-yang
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Formosa Strait
Taitan
Quesan I.
FORMOSA
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Ning-po
Chusan I.
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Ching-ling
Tai-yuen
Poa-ting
Tien-sing
Yong-ping
Tong-chau
Wall
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115

bers of the church. The daily religious meeting in their behalf has been continued; and other efforts for their spiritual good are not neglected.

At the dispensary, under the care of Dr. Greene, 1,173 persons received attention during the six months ending October 1, 1853. The institution was conducted almost wholly by J. H. Evarts, assisted by the three senior medical students. The junior class of four had also been prosecuting their studies under the care of Evarts, Dr. Greene's own time having been very much occupied in the preparation of a small medical work, and in attending patients abroad.

In the early part of 1854, the cholera was prevailing with great severity at Manepy. Nine members of the church at that station, six of whom were graduates of the mission seminaries, had fallen victims to the disease prior to March 1, besides "many of the heathen." The schools were broken up; and the teachers were "visiting from house to house, giving medicine, and administering consolation."

CHINA.

CANTON MISSION.

CANTON.—Daniel Vrooman, *Missionary;* Samuel W. Bonney, *Licensed Preacher;* S. Wells Williams, LL. D., *Printer;* Mrs. Sarah W. Williams, Mrs. Mary G. Brewster.

In this country.—Dyer Ball, M. D., *Missionary;* Mrs. Isabella Ball.

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

On the 17th of June, Mrs. Vrooman closed her earthly labors, "peaceful in the confidence that Jesus was able to save them to the uttermost that come unto God by him." Mr. Bridgman, having commenced a new mission at Shanghai, is no longer reported in connection with this mission. Dr. Ball has been obliged by the state of his health to come to the United States. He sailed from Canton with Mrs. Ball late in February, and arrived at New York on the 9th of June last. The native assistant, Laisun, has left the service of the mission, seeking a situation of larger pecuniary profit, and entered a mercantile house at Shanghai as clerk, "where," Mr. Williams says, "his Christian character will suffer a severe trial;" and it is feared that his influence for good will be lost. The other assistant, Tien Tsai, was removed by death in September of

last year. He had been in the employment of the mission about six years. He was an illiterate but humble and faithful man, and left good evidence that he slept in Jesus.

LABORS.

The latest report received from this mission is dated September, 1853. Mr. Vrooman was giving his time mainly to the study of the language. He assisted Laisun, however, in a daily service at the chapel till May, when the latter left the employment of the mission; and he subsquently aided Mr. Bonney in maintaining a Sabbath service at the same place. The audience, though composed mostly of passers-by and strangers, is said to have improved in its deportment, and the number of apparently interested hearers has increased. "Instead of sitting listlessly for a few minutes, and then leaving, many now remain through the entire service." In July, Mr. Bonney reported the presence of one or two hundred during the progress of a service, though only about seventy could be seated at once.

Mr. Williams has had two services on the Sabbath, besides a Bible class, with his printers and others. He has been engaged in preparing a vocabulary of the Canton dialect, which is thought to be much needed. With the concurrence of the mission he left Canton in May for Japan, as interpreter to Commodore Perry, and returned in August. "It was undesirable that he should suspend his labors for so long a period; but there seemed to be paramount considerations for his going. The visit of the American squadron forms an era in the modern history of Japan; and hereafter it may be referred to as the dawn of religious and civil light upon that self-secluded land." In January last, he accompanied Commodore Perry on his second visit.

Mr. Bonney continued at Whampoa till the time of Mr. Williams's departure for Japan in 1853, distributing tracts, making excursions to the neighboring villages, and gaining in most cases a kind reception for his message. He then took charge of the printing office, devoting a portion of his time, however, to other labors. While at Whampoa, he held two services on the Sabbath, and three during the week, the average attendance having been about twenty.

The regular labors of Dr. Ball were somewhat interrupted during the year by the ill health of himself and his family. He was able, when at home, to dispense medicines almost daily to such as called at his house for relief; but he was not equal to an extensive practice. His journeyings for health were rendered subservient to the distribution of books, as far as possible; and he made excursions for that purpose in the vicinity of Macao and Canton.

SCHOOLS—THE PRESS.

Mrs. Brewster has decided to remain at Canton and engage in teaching. She has taken a small house near Mr. Vrooman's; and in January last she had six girls with her as boarding pupils. She will probably receive more, as soon as her acquaintance with the language shall render the care of them less burdensome. Their conduct thus far is said to have been good. A portion of their time is devoted to labor; and a part of the expense of the school, it is hoped, will thus be defrayed. Dr. Ball's school contained, at the date of the report, but thirteen pupils. Applications for admission were frequently made, showing that the institution was regarded with favor by the people. The studies pursued were the Gospels, and some of the more select Chinese classics. Owing to the absence of Dr. Ball, this school is now suspended.

The printing of the Chinese press under the care of Dr. Ball amounted, during the year ending July 1, 1853, to 1,727,950 pages of tracts, and 166,000 pages of the Gospels and Acts. This is exclusive of several thousand tracts printed for other societies, and a small edition of the Old Testament from the blocks of Mr. Gützlaff, printed for the German missionaries. At the Anglo-Chinese press, under the care of Mr. Williams, the printing amounted to 200,000 octavo pages.

MISSIONARY EXCURSIONS—CONCLUSION.

Excursions were made in various directions during the year. Dr. Ball went some twenty miles into the country, and was everywhere well received. The people, it is said, receive books with eagerness. "Many of them appear to have improved in the matter of civility, if nothing more, by reason of the books distributed in former years. They now recognize the distributor as a teacher, and not as a foreigner merely, and treat him with corresponding respect." Mr. Bonney reports an increased willingness to receive Christian books and Christian instruction in the neighborhood of Whampoa. "Better attention is given to what is said; and the prejudices against foreigners are yielding to better feelings."

Mr. Bonney and Mr. Vrooman made several trips up the branch of the river which runs north from Canton. With a single exception they were well received. In several villages the people said they had never before seen a foreigner; and their curiosity confirmed the assertion. It was very evident that aversion to foreigners decreased, the further they went. At one place, thirty-six miles or more from Canton, and having some ten thousand inhabitants, the chief man sent to the boat for books, after the distribution to the people had been as free

as was deemed expedient. Six or seven villages were visited early next day, to none of which, it is probable, had a missionary ever gone before. Books were given to the schools, as also to the teachers, with a request that the contents should be taught in future. The people would gather about the brethren, and at first appear rather timid, not certain whether it was best to receive the books; but when they were informed that the distributors were teachers, and desirous of making men better, all hesitation vanished, and more calls were made than could be properly supplied. "These excursions remove erroneous impressions in regard to foreigners," the report says, "and prepare the way for more permanent influences. Unlike some other mission fields, this part of China must be 'cleared up' before cultivation can commence with any hope of a future harvest. But there is evidence that a little leaven is working; and no one can tell how much. Books distributed some thirteen years ago at Macao have been found in a village above Canton, more than one hundred miles from where they were received. The owner said that he had read them carefully; and the state of their preservation indicated the estimation in which he held them. He appeared much pleased to see a missionary at his own village, with more of the same kind of doctrine."

Though the missionaries are not able to speak of conversions to Christ, they feel that "the year has been one of decided progress, in publishing more extensively the gospel message, in securing for it a hearing, and in gaining the good will and good opinion of the people." Here, and at other stations in China, the missionaries for the most part look with much hope upon the movements of the insurgents, and the influence which their conquests, their doctrines, and their publications are exerting, and are likely to exert. It is doubtless still true that, as is remarked by Mr. Williams, "the curious mixture of Christianity, Mohammedanism, fanaticism, ambition and idolatry, found in the books and conduct of the insurgent leaders, requires more time and investigation to determine the degree of each. But there is no doubt of a large admixture of biblical truth in their tenets, and regard for the decalogue in their conduct. We may hope for a free circulation of the Scriptures and Christian truth, in case of their success, and perhaps the opening of the country." God is certainly showing his people by all these changes how easily he can break the power of superstition, when it pleases him, even among such a people as the Chinese, and throw even such an empire open for Christian efforts.

AMOY MISSION.

AMOY.—Elihu Doty, John Van Ness Talmage, *Missionaries*; Mrs. Eleanor S. Doty, Mrs. Abby F. Talmage.—Two native helpers.

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

The history of this mission for the year 1853, has been so connected with civil commotions among the people, that it seems necessary, first of all, to make some allusion to public events.

POLITICAL CHANGES.

On the 18th of May, the city of Amoy was captured by insurgents. The imperialists, after making some unsuccessful attempts to recover the place, collected a large force and beleaguered the city about the last of August. A scene of continued and almost daily warfare ensued, which did not terminate till the 11th of November, when the insurgents evacuated the place. For a more full account of these occurrences, and of the terrible events which followed the re-taking of the city, reference must be made to the Missionary Herald for November, 1853, and June, 1854. The missionaries were exposed to no little danger; but in the good providence of God they were kept from harm. On this subject Mr. Doty says: "During the contest which was thus incessantly waged for two and a half months, we were several times exposed to a good deal of danger. The dwellings of all the foreign community, being situated on the side of the water, were perforated by cannon balls; and there were several very narrow escapes. Although our dwellings, in common with others, were visited by these missiles of destruction, we were most mercifully preserved, not only from personal harm, but also from any very serious injury to houses or property. This seems wonderful in the case of my own dwelling, which, after one of the sharpest naval engagements, showed the marks of about one hundred balls of various sizes, from a few ounces to ten pounds. The roof was terribly torn up, and the walls in various places were perforated."

PREACHING—THE CHURCH—BOOKS.

Contrary to what might have been expected, the insurrection served to increase rather than diminish the number of those who heard the gospel. The ordinary Sabbath and week-day services have been sustained at both places of worship; and Mr. Doty wrote, in January, that the ordinary attendance had

never been greater than since the previous May. Though the movement at Amoy seemed to be quite distinct from the great movement in the northern part of the empire, and had no religious character whatever, as most of the insurgents were from surrounding villages and towns, and had heard of the foreign teachers, when they became captors of the city, many of them resorted to the places of public worship and listened to the truth. "Hundreds, and probably thousands, who but for the insurrection would never have been brought into contact with the gospel, have thus heard it."

The general course of labor, on the part of the missionaries, has been as in former years. Besides two services at each place of worship, there are meetings for exhortation and prayer by the native brethren on the Sabbath. Two weekly Bible classes have afforded opportunities for instructing many besides the regular members. The services held especially for females, as well as the attendance of females on the Sabbath, have been encouraging. A class of women, some of them wearing spectacles from age, have learned to read their vernacular colloquial language; and Mrs. Talmage has a class of six or eight girls who can read fluently.

Six persons were admitted to the fellowship of the church in 1853; but three of the little band of believers were removed by death. The number of members at the close of the year was twenty-four. One of the deceased was "the Evangelist," who was killed by an excited mob at Chiang-Chiu, where he had gone to preach the gospel. He was regarded not only as a man of intelligence, good mental powers, and sound judgment, but as faithful in the work of the Lord. His death was felt to be a severe affliction.

Our brethren have been much encouraged by the conduct of the church members. Some of them, it is said, abound in good works. Early in the year, several preaching and colporter excursions were planned and executed; one among the villages upon the island of Amoy, and two to the city of Chiang-Chiu. On the second visit to that city, they were accompanied by Rev. Mr. Burns, of the English Presbyterian church. They found much to encourage them; and it was hoped that a permanent out-station might soon be commenced there. A meeting of the church was called in May, to consider the subject of immediately sending two members to commence operations. All felt that the time had come. Four men offered themselves for the work, there and elsewhere; and two (the Evangelist and the colporter) were appointed to that city; while two others were set apart for the region northeast of Amoy, to visit the villages, learn what openings existed, and see whether it would be feasible to establish a branch-station

at the city of Choan-Chiu, about fifty miles from Amoy. The two who were appointed to Chiang-Chiu, left for that place May 12. A few days after their arrival, the insurrection broke out in that city; and before quiet was restored, the Evangelist was killed. The colporter escaped and returned to Amoy. The disturbed state of the country prevented those who were to visit the villages north-east from entering on their work. "These two brethren," it was stated in January, "have had daily and full occupation in the various places of public worship in Amoy, especially in our church, which has been open almost constantly, from morning till night; and the brethren are alternately engaged in reading and expounding portions of Scripture or tracts, in exhortation and tract distribution." The contributions of the church amounted during the year to about thirty-five dollars. This sum was mostly expended to aid poor members, particularly widows, upon whom the commotions of the year have pressed with great severity.

The missionaries still feel encouraged in regard to the employment of a Romanized colloquial language in printing. Other labors, however, have not permitted them to proceed very rapidly in preparing books. The book of Ruth has been printed, and a part of the Pilgrim's Progress, with blocks cut at Amoy by natives. In January, Mr. Talmage had the gospel of Matthew in hand.

CONCLUSION.

Since the foregoing report was written, a letter has been received from Mr. Doty, dated April 20, 1854, which communicates intelligence of much interest. A school was opened in February for the children connected with the families of the church members, boys and girls being united in the same school, and under the care of the same teacher. This was regarded as an experiment of much importance, the opinions and prejudices of the Chinese being all against it. The members of the church, however, had very readily and cheerfully assented to the plan. The school was taught by a member of the church, the missionaries giving it as much attention as they were able. It numbered eight boys and nine girls; and thus far the experiment of bringing the sexes together has worked well.

In January, urged by the importunity of one of the members of the church who delights in such labors, Mr. Burns, of the English Presbyterian mission, started with this and another native brother on a preaching tour. They went first to a market town, Peh-chúi-iâ, about fifteen miles from Amoy. Here they were detained for two months, day and night holding forth the word of life in circumstances of great interest. Many

appear to be earnest inquirers after the truth; and of a few the hope is indulged that they have passed from death unto life. A preaching place has been secured, and public worship is held on the Sabbath and every evening. In March, Mr. Burns and two native brethren made a tour of some weeks to a still greater distance, visiting places to which they had been invited by persons who called upon them in this town. Mr. Burns thinks the time is near when a church should be gathered at Peh-chúi-iâ. For the care of the disciples there he looks to our missionaries, designing still to act himself, as he has done heretofore, simply as an evangelist. Mr. Doty had visited the place, and found "such an awakened interest, and such a spirit of inquiry," as he had never before met with among the Chinese.

There is not a little of interest at Amoy. In January, a meeting was appointed for such as wished to apply for admission to the church; when the missionaries were surprised and delighted to find about thirty persons assembled. They discovered a spirit of inquiry among those who had been statedly hearing the preaching of the gospel, which, as to its extent, had been quite unknown to them. On the last Sabbath in March, ten were received into the church, eight males and two females. The brethren of the London Society's mission appear to have shared largely "in this blessed visitation." They recently admitted seventeen to Christian fellowship, and many more were asking for the same privilege.

Looking at past occurrences in China, "the whole multitudinous nation in commotion," and events which seem to be foreshadowed; regarding present appearances as favoring the opinion that "the greatness of this kingdom will soon be given to the saints of the Most High," the missionaries ask, "What is our duty? What is the duty of the Board? What is the duty of the whole church of Christ?" "Are the churches in the United States ready to receive their portion of this great gift, and to assume corresponding obligations?" Still pleading for helpers, as they have so long been pleading, they ask, "If the few now needed to strengthen our feeble hands are no where to be obtained, where are we to look for the hundreds and thousands of laborers, who will be needed to dispense the bread of life to almost two-fifths of the entire family of man, should the whole of China be brought by the Master, and placed at the door of his church? Will not those who profess love to Christ and his cause, ponder and pray over these things?"

FUH-CHAU MISSION.

FUH-CHAU. — Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, Justus Doolittle, Charles Hartwell, *Missionaries;* Mrs. Rebecca C. Peet, Mrs. Abigail M. Cummings, Mrs. Harriet F. Baldwin, Mrs. Sophia A. Doolittle, Mrs. Lucy E. Hartwell.

1 station.
5 missionaries.
5 female assistant missionaries.

Mr. and Mrs. Hartwell arrived at Fuh-chau on the 9th of June, 1853. Mr. and Mrs. Johnson have been released from their connection with the Board, having no expectation of being able to resume their work in China. A mission letter dated December 31, 1853, states that during the previous six months all the brethren and sisters had been permitted to prosecute their labors without interruption from sickness.

PREACHING—SCHOOLS—TOURS.

In the four chapels which have been opened for public worship, in the school-rooms, in the houses of the missionaries, and in the neighboring villages, the gospel of Christ has been proclaimed much as heretofore. Each of the chapels has been visited, pretty constantly, as often as three or four times a week. The number attending, it is said, remains "about as it was;" but some improvement has been observed in general deportment, and in the attention given to the Word. The congregation on the Sabbath is reported as "variable," sometimes consisting of more than a hundred, and sometimes being very small.

Three schools are reported, with sixty male and fifteen female pupils; though at the close of the year the number of females was less. The girls' school, formerly under the care of Mr. and Mrs. Cummings, has been suspended; and a boys' school has taken its place. For several months Mr. and Mrs. Doolittle had both a boys' and girls' school under their superintendence; but the teacher of the latter was dismissed, partly on account of misconduct; and the two schools were united.

In reference to missionary tours, Mr. Cummings writes as follows: "In pursuance of a design to itinerate among the villages of Fuh-chau valley, Mr. Baldwin and myself made an excursion in a boat last October." "We were absent four days, and visited about twenty villages; in nearly all of which we spoke to pretty large collections of people, distributing books among them. We were everywhere treated civilly, and were pleased to find that in the remotest places which we visited, there were those who knew us, with something of our doctrines. Such persons usually spoke well of us and of Christianity.

One man asked for a book, saying that he obtained one last year at one of our chapels; that he had found it to be good; and, therefore, he wished to get another. 'If I had found the first one bad,' he said, 'I should not now ask for a second.' "

THE PRESS—CIVIL COMMOTIONS.

The mission are gratified in being able to report that much has been accomplished in the preparation of books in the colloquial dialect. The Gospel of Matthew had been published, and Mark and Luke were nearly ready for the press at the close of the year. Several religious tracts had also been issued, and others were in the hands of the native printers. The number of pages printed during the year was 313,900; of which 24,500 were pages of the Bible; making the number of pages from the beginning 2,573,000.

Fears were expressed in June, that the disturbed state of the country might lead to commotions in Fuh-chau, which would greatly embarrass the missionary work, if they did not endanger the lives of the missionaries. But the watchful care of God has been over them. "Although there have been frequent risings of insurgents in various parts of this province," wrote Mr. Cummings at the close of 1853, "some of which were not far from us; and although the government, in order to quell these disturbances, has been constantly taxed to the very limit of its energy and resources, no evil has been allowed to come nigh us. We have occupied our own homes, have gone out and come in before the people, and have lain down to sleep at night, as free from fear as at any former period of our residence in this city. And not only have we suffered no interruption in our labors from this source, but in some respects the past half year has been unusually favorable to our work. The people have at times seemed to be more accessible than formerly, and more attentive to the truth, which we have endeavored to declare unto them." Of the future, however, the mission cannot speak with any confidence.

SHANGHAI MISSION.

SHANGHAI.—Elijah C. Bridgman, D. D., *Missionary;* Mrs. Eliza J. Bridgman.

On their way to the mission.—William Aitchison, Henry Blodgett, *Missionaries.*

1 station.
3 missionaries.
1 female assistant missionary.

For several years Mr. Bridgman, though connected with the Canton mission, has spent most of his time at Shanghai,

engaged with others in translating the Scriptures. In this work he is still engaged. In view, therefore, of the occasion which exists for his continued residence there, and the opening for missionary labor which he finds on every side, the Prudential Committee have thought it best to establish another mission in that city. Messrs. Aitchison and Blodgett sailed from New York to join him, on the 11th of April last.

THE FIELD—LABORS.

Shanghai is spoken of by Williams. in his Middle Kingdom, as "the largest seaport in the province of Kiangsu, and likely, ere long, to become one of the leading emporia of Asia." It is a walled town, three miles in circumference, with six gates opening into extensive suburbs, situated on the north bank of the Wusung river, and about fourteen miles from its mouth, "in a wide plain of extraordinary fertility, and intersected by numerous streamlets, affording means of navigation and communication." It is in latitude 31° 10′ N., about five degrees beyond Fuh-chau. The population is estimated at more than 225,000. This being one of the ports thrown open by the treaty of 1842, missionary operations were soon after commenced there, first by the London Missionary Society, and then by the American Episcopal Board of Foreign Missions; and for several years missionaries of several different societies, English and American, have been laboring at this point. The mission of this Board now established, it is hoped and believed, will co-operate harmoniously and efficiently with other missions in hastening the time, when the whole empire of China shall not only be open for the preaching of the gospel, but shall be given to Christ as a part of his own kingdom.

In July of last year, Mr. Bridgman found it necessary to change his residence from the south to the north-east of the city. "It was," he says, "a kind and merciful providence, bringing us and the school in good time away from what has since become a battle-field." "Here we have been unmolested and in health, and enabled daily to prosecute our work, at one time having multitudes every day at our door, begging for Christian books." Mrs. Bridgman had resumed her school, which she commenced before their late visit to the United States. She had twelve boarding pupils; and the school is reported as being, "all things considered, in better condition than ever before."

The committee engaged in translating the Scriptures had just completed their review of the Pentateuch. The Gospel of John was also ready to be sent to the press; and considerable progress had been made in preparing other portions of the New Testament. "It is my wish," says Mr. Bridgman, "and a

very strong wish it is, to make it my chief business for a season, three or four years at least, to prepare and give the Bible, the whole Bible, to the Chinese."

NORTH PACIFIC OCEAN.

MICRONESIA MISSION.

RONO KITTIE.—(Ascension Island.)—Albert A. Sturges, *Missionary;* Mrs. Susan Mary Sturges.—Kaaikaula, Hawaiian helper.

SHALONG POINT.—(Ascension Island.)—Luther H. Gulick, M. D., *Missionary;* Mrs. Louisa L. Gulick.

STRONG'S ISLAND.—Benjamin B. Snow, *Missionary;* Mrs. Lydia V. Snow.

On their way to the mission.—Edward T. Doane, William C. Shipman, *Missionaries;* Mrs. Sarah W. W. Doane, Mrs. Jane S. Shipman.

3 stations.
5 missionaries—one a physician.
5 female assistant missionaries.
1 Hawaiian helper.

This mission has been severely afflicted by the death of Opunui, Mr. Snow's Hawaiian associate. He died after a short but severe sickness, August 4, 1853. He had been a faithful laborer; and his death was felt as a very sore trial, not only by his bereaved widow, but by Mr. and Mrs. Snow, now left more than ever alone in their new and secluded field of labor. A few days after the death of Opunui, the missionaries on Ascension Island were also called to mourning by the death of Mr. Louis Corgat, their most devoted friend among the foreign residents. He had many excellences of character, and, though a Roman Catholic, had rendered the missionaries very important assistance. "Without him," says Dr. Gulick, "it is impossible to say what the past history of our residence here might have been. With him we have lived in the most perfect security during the most critical period of our mission. He seems to have been preserved just long enough to assist Mr. Sturges and myself in getting comfortably settled."

The two missionaries on Ascension Island, who first located themselves among the Kittie tribe, on the south-west part of the island, thought it best that they should occupy two stations; and in June, 1853, Dr. Gulick removed to Shalong Point, on a small island some four miles in circumference, which lies at the mouth of the windward (eastward) harbor, belonging to the Matalanim tribe. He had previously erected "the frame of a one story civilized house, thirty feet by twenty," with a roof of

Bonabe thatching, sides and partitions of a sort of wicker work, and a floor of poles hewn into slabs. Rev. Messrs. Doane and Shipman, with their wives, sailed from Boston, June 4, to join this mission. Mr. and Mrs. Doane are to go to Ascension Island, and Mr. and Mrs. Shipman to Strong's Island.

PREACHING—SCHOOLS.

On the 13th of November, 1852, Mr. Snow took possession of a thatched house erected for him by the King and chiefs; and on the second Sabbath in December he held his first public service with the natives at his home. The King and all his family, with several chiefs and a number of the common people, were present, and listened very attentively. After about two months, the place of meeting was changed from Mr. Snow's house to a large cook-house, belonging to the King; and since that time the congregation has numbered from seventy-five to one hundred and fifty. The King sets the example of always being present, with his wife and family, unless some special hinderance prevents. He has also, from the first, exerted his influence in favor of an outward observance of the Sabbath. At the close of his first year, Mr. Snow said, "It has now become so far an established custom with the people to regard the day, that externally it is kept with as much propriety as in many of our religious communities at home." An interesting account of some of these Sabbath services, and of the feelings of the people in view of what was said, will be found in the Missionary Herald for February, 1854.

A school was commenced by Mr. Snow at an early day; and in April he wrote as follows: "As to my success in teaching the children English, I do not think I ever met with the like at home: and Mrs. Snow is of the same opinion. I have no difficulty in communicating with all my school through the English language. I hope soon to do something for them through their native tongue." At first the pupils were very irregular in their attendance; but at the close of the first year he remarks, "I now have a school of about thirty boys and girls, who attend very regularly, and are making commendable progress in reading English and in singing. Indeed, I have never met with children so interested in learning to read and spell everything they can get hold of." In this department of labor, also, he is countenanced by the King. During one of his visits to the school, Mr. Snow says, he made some remarks to the children, that would have done credit to the head and heart of any man. He fully sustains our missionary brother in the matter of discipline.

Dr. Gulick reported an English service at Shalong Point each Sabbath, very soon after he commenced the station; and he was

expected soon to commence a native service. A school was also commenced at once; and in July he said of it, "My scholars usually sit in our hall for three or four or even six hours continually, book in hand, as scholar-like as any New England boys. We have certain evidence that some come and sit so long, for the purpose of seizing opportunities to steal. We are quite persevering, however, in thwarting their designs, and in making them subserve the cause of education. A few are middle-aged men; others are but lads. Some of my days are quite taken up in teaching them. They are much interested, so long as the sentences consist only of nouns and adjectives; but as we advance beyond, their interest wanes."

In December a school-house was finished, twenty-nine feet by fourteen. It cost less than eight dollars, and was opened with public exercises admirably fitted to increase the interest in the school, including an examination and exhibition of the eleven scholars. At Rono Kittie, by the friendly aid of some captains, a bowling alley has been converted into a seaman's chapel, and has become "a radiating point of light for those that do business in the great waters."

FOREIGNERS—CONCLUSION.

As was to be expected, our missionaries have encountered some trials, growing out of the visits of seamen, and the influence of certain foreign residents, similar to those which have been so often experienced by Christian laborers at the Sandwich Islands. Painful statements in relation to this subject may be found in some of the communications which have been published, particularly in the Missionary Herald for April last. The missionaries have had occasion, however, to make frequent and very grateful mention of kindness and assistance received, both from foreign residents and from the officers of ships; in most cases the conduct both of officers and sailors has been friendly. "During the present season," wrote Mr. Sturges in January, 1854, "sailors have generally called upon us and desired reading matter."

As the missionaries on Ascension Island are now laboring among two hostile and most warlike tribes, they have been gratified to witness something of the silent effects of the gospel in taming the passions of savage men. There has arisen already some degree of friendly intercourse between the tribes. But there is no evidence that souls have been renewed in connection with the labors of our missionaries; and they feel that they greatly need the influences of the Holy Spirit. Trusting in God, however, they look forward with cheerfulness to the future, and say, "Our hearts venture to hope much, though we feel pretty well assured that there is a night of toil before us, ere the

day shall dawn." They have been looking at other islands than those now occupied; and they desire to have more laborers, not only from the United States, but from the Sandwich Islands, who may go to some of the many islands around them, making known the gospel, and hastening forward the day when all shall be obedient to the truth. The Committee are pained to learn, by a letter very recently received from Dr. Gulick, that the small pox has found its way to Ascension Island.

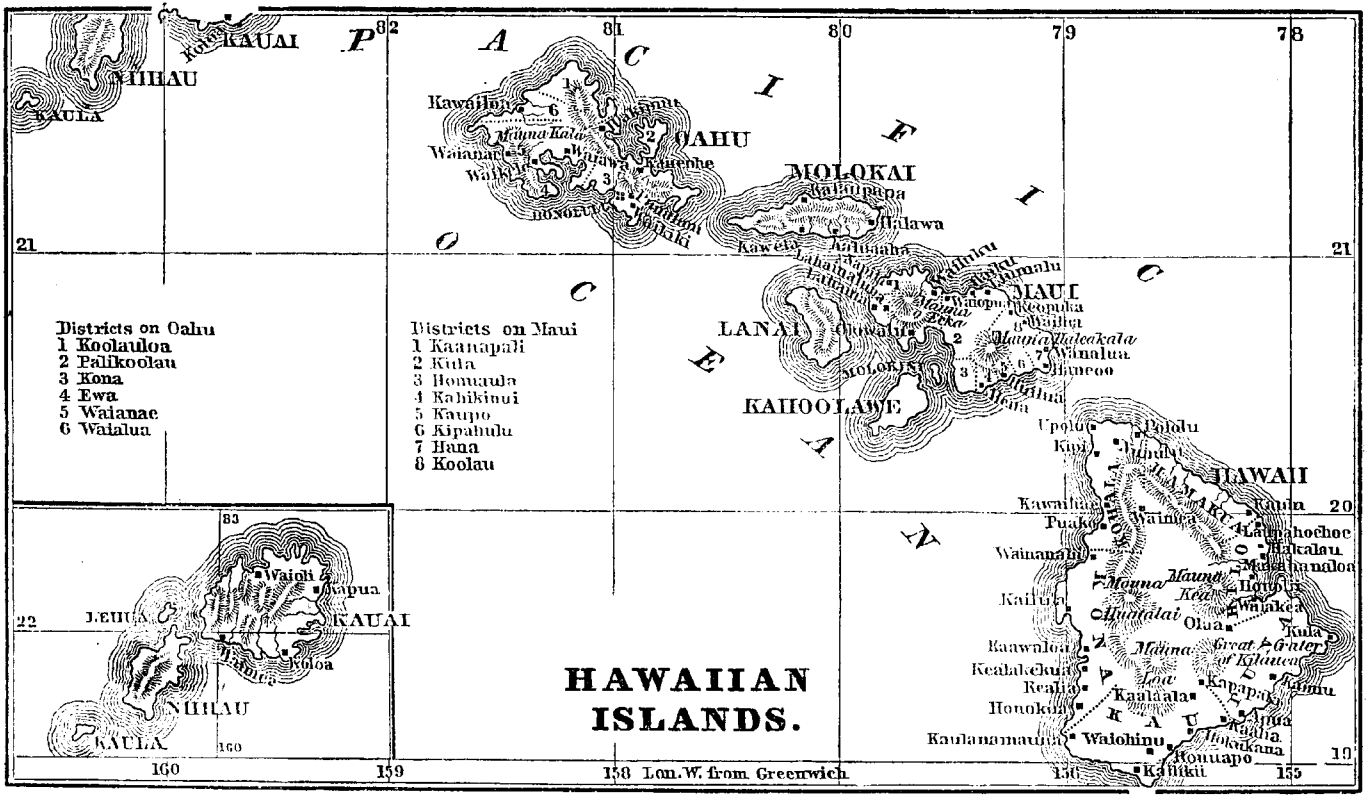
THE SANDWICH ISLANDS.

It was announced in the last Annual Report of the Prudential Committee, that what had so long been the mission of the Board at the Sandwich Islands, no longer existed as a distinct, organized mission, responsible, as such, to the Board, and as such controlling the operations of its several members. The Islands having become virtually christianized; the mission is merged in the Christian community there; and that Christian community is now to take the leading position in sustaining its own religious institutions. To some extent, however, assistance must still be rendered by the Board to the churches in supporting foreign pastors, much upon the plan of our Home Missionary Societies, and also in building up and perfecting educational institutions. And as such a connection between the Board and the Islands must still exist, it will be obvious that a report must be made, from year to year, of the state of the churches and the progress of Christian civilization among the Hawaiian people.

MISSIONARIES SENT TO THE ISLANDS.

In the table published in the last Annual Report, several errors were detected. It is therefore reprinted here, with corrections and additions, bringing it down to the present time.

Ministers.	Arrived.	Left.	Released by the Board.	Died.
Hiram Bingham,	1820	1841	1846	
Asa Thurston,	1820			
Samuel Whitney,	1820			1846
Artemas Bishop,	1823		1850	
William Richards,	1823		1839	1847
Charles S. Stewart,	1823	1825	1830	
James Ely,	1823	1828	1830	
Joseph Goodrich,	1823	1836	1836	
Lorrin Andrews,	1828		1842	
Ephraim W. Clark,	1828		1850	
Jonathan S. Green,	1828		1842	


KAUAI
NIIHAU
KAULA
OAHU
MOLOKAI
LANAI
MAUI
KAHOOLAWE
HAWAII
Districts on Oahu
1 Koolauloa
2 Palikoolau
3 Kona
4 Ewa
5 Waianae
6 Waialua
Districts on Maui
1 Kaanapali
2 Kula
3 Honuaula
4 Kahikinui
5 Kaupo
6 Kipahulu
7 Hana
8 Koolau
HAWAIIAN ISLANDS.
Lon. W. from Greenwich
Pacific Ocean

Ministers.	Arrived.	Left.	Released by the Board.	Died.
Peter J. Gulick,	1828		1850	
Dwight Baldwin, M. D.	1831		1852	
Sheldon Dibble,	1831			1845
Reuben Tinker,	1831	1840	1840	
William P. Alexander,	1832		1851	
Richard Armstrong,	1832		1849	
John S. Emerson,	1832		1851	
Cochran Forbes,	1832	1847	1849	
Harvey R. Hitchcock,	1832		1851	
David B. Lyman,	1832			
Lorenzo Lyons,	1832			
Ephraim Spaulding,	1832	1837		1840
Benjamin W. Parker,	1833			
Lowell Smith,	1833		1852	
Titus Coan,	1835		1853	
Isaac Bliss,	1837	1841	1842	
Daniel T. Conde,	1837			
Mark Ives,	1837	1851	1853	
Thomas Lafon, M. D.,	1837	1840	1841	
Edward Johnson,	1837			
Elias Bond,	1841		1851	
John D. Paris,	1841			
Daniel Dole,	1841			
George B. Rowell,	1842			
Asa B. Smith,	1842	1846	1846	
Claudius B. Andrews,	1844			
Timothy D. Hunt,	1844	1849	1849	
John F. Pogue,	1844		1852	
Eliphalet Whittlesey,	1844	1854		
Samuel G. Dwight,	1848		1854	
Henry Kinney,	1848			
Laymen.				
Thomas Holman, M. D.,	1820	1821	1822	
Abraham Blatcheley, M. D.,	1823	1826	1827	
Gerrit P. Judd, M. D.,	1828		1842	
Alonzo Chapin, M. D.,	1832	1835	1837	
Seth L. Andrews, M. D.,	1837	1849	1852	
James W. Smith, M. D.,	1842		1851	
Charles H. Wetmore, M. D.,	1849			
Daniel Chamberlain,	1820	1823	1823	
Samuel Ruggles,	1820	1834	1836	
Elisha Loomis,	1820	1827		1836
Levi Chamberlain,	1823		1849	
Stephen Shepard,	1828			1834
Andrew Johnstone,	1831		1836	
Edmund H. Rogers,	1832		1853	1853
Lemuel Fuller,	1833	1833	1833	
Henry Dimond,	1835		1849	
Edwin O. Hall,	1835		1849	
Edward Bailey,	1837		1850	
Samuel N. Castle,	1837		1852	
Amos S. Cooke,	1837		1852	
Horton O. Knapp,	1837			1845
Edwin Locke,	1837			1843
Charles McDonald,	1837			1839
Bethuel Munn,	1837	1841	1842	
William S. Van Duzee,	1837	1839	1842	
Abner Wilcox,	1837			
William H. Rice,	1841			

Nearly all the above-named brethren took wives with them from this country.

Unmarried Females.	Arrived.	Left.	Released.	
Maria C. Ogden,	1828		1850	
Delia Stone,	1828			Married to Mr. Bishop.
Mary Ward,	1828			" " Mr. Rogers.
Maria Patten,	1828			" " Mr. Chamberlain.
Lydia Brown,	1835			
Elizabeth M. Hitchcock,	1835			" " Mr. Rogers.
Marcia Maria Smith,	1837	1853	1854	
Lucia G. Smith,	1837			" " Mr. Lyons.
Maria K. Whitney,	1844			" " Mr. Pogue.

The number of laborers sent to the Sandwich Islands by the Board, male and female, is 145, consisting of 42 ministers, 7 physicians, 20 lay helpers, and 76 females. Of these, 26 ministers, 3 physicians, 8 of the other lay helpers, and 41 females, are now at the Islands. For other facts in this connection, in regard to the children of the missionaries, and the laborers who have been released from their connection with the Board, reference may be made to the last year's Report. Those now at the Islands will be best reported, as last year, under different heads.

Receiving no Support from the Board.

Ministers.

Ephraim W. Clark, 1st Church in Honolulu, Oahu; Mrs. Mary K. Clark.
Peter J. Gulick, Wailua, Oahu; Mrs. Fanny H. Gulick.
Dwight Baldwin, M. D., Lahaina, Maui; Mrs. Charlotte F. Baldwin.
William P. Alexander, Seminary at Lahainaluna, Maui; Mrs. Mary Ann Alexander.
Titus Coan, Hilo, Hawaii; Mrs. Fidelia C. Coan.
Elias Bond, Kohala, Hawaii; Mrs. Ellen M. Bond.
John F. Pogue, Seminary at Lahainaluna, Maui; Mrs. Maria K. Pogue.
Artemas Bishop, Ewa, Oahu; Mrs. Delia S. Bishop.

Laymen.

James W. Smith, M. D., Koloa, Kauai; Mrs. Millicent K. Smith.
Henry Dimond, Honolulu, Oahu; Mrs. Ann Maria Dimond.
Edwin O. Hall, Honolulu, Oahu; Mrs. Sarah L. Hall.
Samuel N. Castle, Honolulu, Oahu; Mrs. Mary T. Castle.
Amos S. Cooke, Honolulu, Oahu; Mrs. Juliette M. Cooke.
Edward Bailey, Wailuku, Maui; Mrs. Caroline H. Bailey.
William H. Rice; Mrs. Mary S. Rice.
Maria C. Ogden, Wailuku, Maui.

Supported by the Board and the People.

Ministers.

Asa Thurston, Kailua, Hawaii; Mrs. Lucy G. Thurston.
John S. Emerson, Wailua, Oahu; Mrs. Ursula S. Emerson.
Harvey R. Hitchcock, Kaluaaha, Molokai; Mrs. Rebecca H. Hitchcock.—Now in this country.
Lorenzo Lyons, Waimea, Hawaii; Mrs. Lucretia G. Lyons.

Benjamin W. Parker, Kaneohe, Oahu; Mrs. Mary E. Parker.
Lowell Smith, 2d Church, Honolulu; Mrs. Abba W. Smith.
Daniel T. Conde, Wailuku, Maui; Mrs. Andelusia L. Conde.
Edward Johnson, Waioli, Kauai; Mrs. Lois S. Johnson.
John D. Paris, Kealakekua, Hawaii; Mrs. Mary C. Paris.
Claudius B. Andrews, Kaluaaha, Molokai; Mrs. Anna Andrews.
Eliphalet Whittlesey; Mrs. Eliza H. Whittlesey.—Now in this country.
Henry Kinney, Kau, Hawaii; Mrs. Maria L. Kinney.
George B. Rowell, Waimea, Kauai; Mrs. Melvina J. Rowell.

Others.

Charles H. Wetmore, M. D., Hilo, Hawaii; Mrs. Lucy S. Wetmore.
Mrs. Mercy P. Whitney, Waimea, Kauai.

Deriving their whole Support from the Board.

Ministers.

David B. Lyman, Boarding School, Hilo, Hawaii; Mrs. Sarah J. Lyman.
Daniel Dole, Principal of Punahou School, Oahu; Mrs. Charlotte C. Dole.

Laymen and Females.

Abner Wilcox, Waioli, Kauai; Mrs. Lucy E. Wilcox.
Mrs. Maria P. Chamberlain, Honolulu.
Miss Lydia Brown, Kaluaaha, Molokai.
Mrs. Mary W. Rogers, Honolulu, Oahu.

Native Pastors.

Rev. S. Waimalu, Waianae, Oahu.
Rev. J. Kaukau, Kaanapali, Maui.

SUMMARY.

Foreign pastors and preachers,	23
Native pastors,	2
Ministers supported on the Home Missionary plan, and reckoned among the missionaries of the Board,	13
Ministers supported wholly through the Board,	2
Ministers not supported through the Board,	8
Laymen supported wholly or in part through the Board,	2
Laymen not supported through the Board,	7
Females supported wholly or in part through the Board,	21
Females not supported through the Board,	16

"The Evangelical Association" of the Sandwich Islands held its annual meeting in May and June last. This is the continuation, in a modified form, of the mission. A communication, embracing the statistics of the churches and schools, has doubtless been forwarded; but up to the time of writing this part of the Prudential Committee's Report, deferred as long as possible, it has not been received.

Mr. Rogers has rested from his labors. He died at Honolulu

on the 1st of December last. He had been long expecting the summons; and his death was calm and peaceful. Mr. and Mrs. Whittlesey, on account of impaired health, are on a visit to their native land. They arrived in New York on the 14th of July last. Miss Marcia Maria Smith has been released, at her own request, from her connection with the Board. Mr. and Mrs. Rice have left the Punahou school, now the Oahu College, after being connected with it for about ten years. For their position in the school, both seem to have been admirably fitted. In leaving it, influenced mainly by the feeble health of Mrs. Rice, who seemed unable longer to endure the labors devolving on her, they have doubtless followed what they believed to be the path of duty; and, though now engaged in business not immediately connected with the missionary work, their brethren express full confidence that they will still be faithful and useful Christians. It is painful to be obliged to report that charges were presented before the Association against Mr. Dwight, affecting his ministerial and Christian character, which were considered as fully sustained; "in consequence of which," says a letter from one of the missionaries, "he has been put out of our fellowship, and is no longer considered by us either as a minister of Christ or as a Christian brother." Of the native pastors, Rev. David Maro has been removed by death; and two, Rev. J. Kekela and Rev. S. Kauwealoha, have gone to Fatuhiwa. Another, Rev. J. Kaukau, was ordained in April last.

SMALL POX—PAPISTS—MORMONS.

In May, 1853, the small pox made its appearance at Honolulu; and, as was to be expected, it spread rapidly to other places. In some districts it has proved very fatal. Every effort was made by physicians, missionaries, and the government, to stay its progress. For more than twenty years, indeed, measures have been taken to protect the people. In some localities these endeavors were successful; but in other districts much of the vaccine matter proved to be worthless, and the mortality was very great.

The First Church of Honolulu lost more than five hundred of its members, one-fifth of the whole number; and the Second Church lost four hundred, one-third of its whole number. "About twelve hundred," says Mr. Smith, the pastor tor of the Second Church, "who were not connected with us as communicants, but lived within the bounds of my parish, were swept off by this fatal epidemic." At Ewa, on the same island, "the sickness pervaded every hamlet, and visited every house. None escaped, except those who were protected by vaccination. "Out of a population of about two thousand

eight hundred, more than twelve hundred are known to have died; and it is not to be supposed that all the cases of mortality were reported. Out of some eight hundred church members, three hundred and ninety-four were among the deceased. The influence of such an epidemic could not be otherwise than disastrous for a time. Families, in large numbers, were broken up; husbands and wives were bereaved; children were left in orphanage; and often whole households were swept away. "In fact," says Mr. Bishop, "the state of society has been almost completely disorganized."

On the island of Hawaii the epidemic was much less fatal. But Mr. Paris, who is located in the western part, wrote in July as follows: "This dreadful disease has been spreading among our people for several weeks; and I have given myself wholly to the business of vaccination, using every effort to arrest its progress. Whole families, in some cases, have been already cut off. It is truly sad to see this remnant of the Hawaiian nation wasting away." At Waimea the disease did not prevail very extensively. Mr. Coan says of his field: "The small pox was mercifully confined to two points in Hilo and one in Puna; and the number of deaths was about one hundred and fifty." From Lahaina, on Maui, Dr. Baldwin wrote, August 25, 1853: "The commissioners for this part of the group have spared no pains to get the people vaccinated, and in all other ways to guard them from the awful scourge." "We feel very cheerful in our labors, inasmuch as they have been attended with a degree of success which we could not have hoped for."

When the disease was raging so fatally at Ewa, a trial of patience was laid upon the missionary by the intrigues of papal priests. "While I was daily employed," says Mr. Bishop, "in administering religious consolation and medical aid to Protestants and Catholics, without any attempt to proselyte the latter, and not passing them by in the distribution of the comforts adapted to their case, the Catholic priests were visiting Protestants, in order to prevail on them to receive their baptism, as the great means of cure for body and soul."

Mormon missionaries have also been at the Islands, with "their stupid and senseless instructions and acts, which they exhibited to this people as constituting the true religion," with flattery and pecuniary promises, and with countenance and encouragement to the indulgence of the vilest passions. "After repeated promises, 'anointings' and prayers made to heal some of their sick converts, but with no success, they nevertheless continued to go on as before, promising, anointing, praying still, with shameless effrontery." Their success, however, seems to have been much less than might perhaps have been

expected; and in some places a large proportion of their converts are from the ranks of the papists.

SCHOOLS—CHURCHES.

The Punahou school, designed particularly for the children of the missionaries, has received a charter from the government as a collegiate institution; and it is hoped that it will gradually meet the wants of those at the Islands, whether of native or foreign origin, who seek the advantages of a liberal education. Efforts have been made to secure the services of a suitable man to become the head of the institution. Such a man is earnestly called for by the missionaries; and the school is in great want of teachers. Mr. Dole, who has the charge of it, asked in December, "Where is the teacher for whom we have so often asked, and whom we so much need?" He reported at that time thirty-five pupils, of whom twenty-eight were boarders, and said, "We have been constrained to reject several applications, because we are so weak-handed." "We consider the school as now prosperous. It would be highly so, if we had two more teachers, and a family to supply the place of Mr. and Mrs. Rice." The institution has been visited with the influences of the Holy Spirit; and in June last Mr. Emerson wrote that almost every mission child who attended it the preceding term, gave pleasing evidence of a change of heart.

On the 2d of November, the principal building of the Hilo boarding school, containing the school rooms, store room, and dormitories for native teachers and all the scholars, was set on fire by an incendiary, and entirely consumed, with all the furniture, the books, and nearly everything else which the building contained. The pupils escaped with their lives, some of them securing most of their clothing, while others saved only what they had on at the time. The dwelling-house occupied by the principal was in imminent danger. "Great as was the loss, both to teachers and scholars," says Mr. Lyman, "it was greatly alleviated by the timely, unexpected, and abundant sympathy exhibited by all our friends, foreigners and natives. No sooner was it understood that the school would be kept together, than mats, kapas, cloth and clothes were brought in." The morning after the fire, one of the foreign residents gave timber to the value of about fifty dollars for a temporary building, which was soon erected and occupied; and a subscription was at once started for the erection of a permanent building to take the place of the one destroyed. Early in June last, Mr. Lyman had heard of donations for this purpose by foreign residents, captains of vessels, and natives, including collections in some of the churches, amounting to eleven or twelve hundred dollars. The committee on education in the legislature had recommended an

appropriation of three thousand dollars; and it was hoped that two thousand dollars at least would be granted. Much more than this sum will be wanted from some source.

The fire occasioned much embarrassment in the department of instruction; but the studies of the former years have been pursued; and the progress of the pupils is reported as commendable. The number enjoying the advantages of the school in May last was fifty-eight, ten more than there were at the close of the previous year. Of 403 pupils who have been admitted since its origin, 97 have gone from it to the higher seminary; 175 have become teachers, about half of whom are still teaching; one has become a missionary to Fatuhiwa; and two or three others are licensed preachers. The Hilo boarding school should yet live to bless future generations.

Communications which have been received, show that the year has not passed without some tokens of the divine favor to the churches, though reports have come to hand from but very few of them. Mr. Johnson, of Waioli, says of his church, "It has not prospered quite as well as during the previous year. Still forty persons have been added, and twenty-eight remain propounded for our next communion." To Mr. Bond's church, at Kohala, sixty-six were received on a profession of their faith during the year; and in March he spoke "with much gratitude to God of an unusual degree of spiritual prosperity" enjoyed in the latter part of the year 1853. The movement, he says, was not a fitful one, nor was it induced by any special means. "The improvement was general, and marked by a steady and manful coming up to the high demands of the Christian life."

Mr. Lyons, of Waimea, in reviewing the incidents of 1853, speaks of mercy as well as judgment. Some refreshings from the presence of the Lord had been experienced in his field; and he had within the year admitted one hundred and thirty-seven persons to Christian fellowship for the first time. In Mr. Coan's field there has been no general revival; but the church, it is said, has been harmonious, and to a good degree active. There have been one hundred and seventy-six additions to it. In April last, there were some indications of the special presence of the Holy Spirit at Honolulu.

MISSION TO FATUHIWA—BENEVOLENCE.

Mention was made in the last Annual Report of the origin of the mission to Fatuhiwa, one of the Marquesas Islands, which had been undertaken by the Hawaiian Missionary Society. Communications, bringing down the history of this enterprise to the latest dates received, may be found in the Missionary Herald of the present year, pages 27, 48–50, 122 and 227. The missionary company reached Fatuhiwa on the 26th of August,

1853, and were well received. Five days later a French brig, which had left Tahiti while they were there on their way to Fatuhiwa, brought a Catholic priest and Catholic teachers. After spending a few days, the captain of the brig and the priest meanwhile demanding of Matunui and the other chiefs that the Protestant teachers should be sent away, and claiming these Marquesas Islands as the possession of the French, the brig departed, taking the priest, but leaving in the same valley with the Protestants two Hawaiian Catholic teachers. The people were told that in a few months a French priest would come to reside with them permanently. Mr. Parker, who accompanied the Protestant missionary band to Fatuhiwa, after remaining a short time, and seeing them comfortably settled, returned to Oahu. Mr. Clark, of Honolulu, Secretary of the Hawaiian Missionary Society, wrote in March as follows: "We received letters from our brethren in Fatuhiwa a few days since, dated the first of last month. They were quietly pursuing their work. They meet with some discouragements. The people of the different valleys are often at war. Very little government exists. The papists are at work, and after mass on the Sabbath spend the day in teaching the people amusements. They have not found Matunui all that they hoped to find him. The brethren write in a good spirit, and do not intimate that they are disheartened."

So far as the facts have been reported, the benevolent collections of the Hawaiian churches continue to be worthy of much commendation. Mr. Johnson's church at Waioli contributed $481 during 1853, for the support of the pastor and assistant, and for different benevolent societies. Mr. Bond says: "In 1853, this church contributed in cash $666 for our support, $559 for our house of worship, and $353 for foreign missionary purposes, besides a small amount not yet appropriated. In addition to this, work has been done on our house of worship to the amount of at least $1,000." Mr. Paris wrote in July, 1853, as follows: "Our people have been, for the past eight or nine months, beuding all their energies towards collecting materials and raising funds for rebuilding and repairing houses of worship. There have been paid into my hands, for rebuilding and roofing the meeting-house at Kealakekua, $606; and more than $600 have been paid in cash, labor and materials, for the erection of other houses of worship. The monthly concert contributions, in eight months, have amounted to $140. Of their own accord, they have contributed $100 towards our support. The children of the Sabbath school have sent $30 for the support of Rev. Mr. Kekela at Fatuhiwa." In Mr. Coan's church, for the year ending April, 1853, the contributions, mostly taken up at the monthly concert, have amounted to $2,800 in cash. In

addition to this, more than $1000 have been given in cash, materials, and labor, for building and repairing meeting-houses.

A few extracts from different letters, presenting the dark side of the picture, may properly close this report. The missionaries have obviously very much to try them; but there is still discernible the constant though slow progress of a people once at the lowest stage of intellectual and moral degradation. Mr. Bond, writing in March last, in reply to statements which have been made in regard to Hawaiian licentiousness, undertakes at some length to show that, bad as it now is, it is by no means what it was previous to 1820. In July, 1853, Mr. Paris wrote in regard to the general state of his field: "The people of South Kona are, for the most part, notoriously lazy. I do not like the word, but it is just the one to be used here. The inhabitants of this district will not work, except from necessity. Among all the people whom I have ever seen, in any part of the world, I have never found any so reluctant to engage in steady labor. They can live in comparative comfort in their own way, with almost no labor; and idleness is the source of innumerable evils." "But there are some signs of improvement. Many of the people are purchasing lands and fencing them; and more attention is paid to the cultivation of the soil, when they own it. They will plant oranges, mangoes, custard apples, figs, and all manner of fruits, when they know that the trees will belong to them and their children after them. Houses of a better class are here and there going up, enclosed with fences, and ornamented with shade trees and flowers."

Mr. Lyons, in January last, closed an account of various excursions among his people as follows: "While the general aspect of things was encouraging, there were some circumstances adapted to produce grief and sadness. Intemperance and idolatry had spread desolation over one parish, broken up the school and meetings, and threatened utter destruction. But most of the offenders repented of their sins, and promised to do better. The sub-pastor stood firmly, and dared to expose the wickedness of his parish. In two other parishes, Mormonism had made its appearance, and had succeeded in drawing some fifty or sixty men, women and children into its snares. None of them, however, were persons of any influence."

Mr. Coan says of the people under his charge: "On the whole, everything is hopeful and encouraging around us; and we have unspeakable cause of gratitude to God for his mercies. True, there is sin, much sin, much that is hypocritical and unholy to deplore among us; yet, externally, we are quiet and happy. We have no drunkenness, no riotous or noisy demonstrations in our streets. Our houses are safe from fear. Our

Sabbaths are still; our sanctuaries are filled; and our congregations are attentive. Surely we have enough for which to be thankful."

The report forwarded from the Islands reached the Missionary House while the Board was in session at Hartford. The statistics of the churches are given in the table below.

	STATIONS.	Whole No. on examination.	Whole No. by letter.	On examination the past year.	By letter past yr.	Whole No. dismissed.	Dismissed past yr.	Whole No. deceased.	Deceased past year.	Excluded past yr.	Excommunicated past year.	In regular standing.	Children baptized past year.	Whole No. baptized.	Mar'ages past yr.
Hawaii.	Hilo,	10,790	514	176	10	718	32	4,727	342	65		5,509	105	3,625	98
	Waimea,	6,405	496	137	37	1292	156	1,965	130	53		2,029	47	1,434	93
	Kohala,	1,919	647	66	18	339	19	802	68	4	2	1,055	42	941	52
	Kailua,	2,826	313	56	14	640	16	746	61	21		1,713	62	2,090	23
	Kealakekua,	3,082	121	64	6	913	27	713	51	38	2	1,084	35	1,216	53
	Kau,	1,503		52	4	293	13	527	32	24	1	910	35	506	30
Maui.	Hana,											500			
	Keokea,											240			
	Wailuku,	1,296	25	306	6		5		13	17	14	1,247	70		24
	Lahainaluna,			4	4		2			2		42			
	Lahaina,	1,261	368	37	13	273	5	523	15	6	6	740	49	1,285	45
	Kaanapali,	546	34	98	8			82	3	26	1	438	57	435	
Molokai,				210						20		1,256			
Oahu.	Honolulu, 1st,	3,580	620	176	41	395	44	1,310	551		52	2,192	30	798	235
	Honolulu, 2d,	2,302	639	35	45	400	19	1,265	405		41	772	16	699	174
	Ewa,	2,033		52		339		855	410	5		521	12	590	137
	Waianae,	479		21								197	7		30
	Waialua,	1,452	241	124	10	262	9	502	146	10	14	726	29	774	51
	Kahuku,														
	Kaneohe,	785	69		1	18		253	158	3		429	6	197	11
Kauai.	Waioli,	627		67	5	89	3	140	18	4	5	527	15	201	20
	Koloa,	402	158	20	13	55	2			5	5	304	6	189	
	Waimea,	663	97		3	96	5	160	3			485	42	263	
Total in chhs. reported,		41,951	4342	1701	238	6122	357	14,571	2406	303	143	22,916	665	15,243	

The whole amount of church contributions is as follows:

For pastoral support,	$8,574 00
" church erection, &c.	11,533 00
" foreign missions, &c.	4,946 00
Total,	$25,053 00

NORTH AMERICAN INDIANS.

CHOCTAW MISSION.

STOCKBRIDGE.—Cyrus Byington, *Missionary;* Jason D. Chamberlain, *Steward of the Boarding School;* Mrs. Sophia N. Byington, Mrs. Elsey G. Chamberlain, Miss Frances W. Sawyer; Miss Priscilla G. Child, *Teacher.*

YAZOO CREEK.—Elias L. Boing, *Missionary;* Mrs. Anna Maria Boing.

WHEELOCK.—John Edwards, *Missionary;* Henry K. Copeland, *Assistant Missionary;* Mrs. Harriet B. Wright, Mrs. Rosanna H. Edwards, Mrs. Abigail H. Copeland, Miss Sarah Ker; Miss Elizabeth M. Backus, *Teacher;* Joseph Dukes, *Native Preacher.*

PINE RIDGE.—Cyrus Kingsbury, *Missionary;* Samuel T. Libby, *Assistant;* Mrs. Electa M. Kingsbury, Miss Hannah Bennett, Miss Laura M. Aiken; Miss Harriet Goulding, *Teacher.*

GOOD WATER.—Ebenezer Hotchkin, *Missionary;* Mrs Philena Hotchkin.

GOOD LAND.—Oliver P. Stark, *Missionary;* Harvey R. Schermerhorn, *Assistant;* Mrs. Margaret W. Stark; Miss Harriet McCormic, *Teacher.*

BENNINGTON.—Abraham G. Lansing, *Assistant Missionary;* Mrs. Sarah Maria Lansing, Miss Mercy Whitcomb.

MOUNT PLEASANT.—Charles C. Copeland, *Missionary;* Miss Cornelia L. Copeland.

LENOX.—Simon L. Hobbs, M. D., *Assistant Missionary;* John Hotchkin, *Assistant;* Mrs. Mary C. Hobbs.

OUT-STATIONS.—*Mount Zion,* Pliny Fisk, *Native Preacher.*—*Bok Chito,* Jonathan E. Dwight, *Native Preacher.*

Without a station.—Miss Catharine Fay, Miss Maria P. Arms.

9 stations and 2 out-stations.
7 missionaries.
3 native preachers.
7 male and 23 female assistant missionaries.

This mission has had its full share of trials during the past year; but the Lord has been pleased to grant it many tokens of his love. The gospel has proved a savor of life unto life, it is believed, to some of our red brethren; and in other respects there is much to encourage and animate the friends of this interesting people.

CHANGES.

It will be seen that Norwalk no longer retains its place among our Choctaw stations. The operations of the Board at this point were mainly confined to a boarding school for boys, nearly three-fourths of the expense thereof having been defrayed by moneys received from the United States Government and from the Choctaw Council. As these appropriations have ceased, it has been decided, with the concurrence of the mission, to close the school and relinquish the station. Mr. and

Mrs. Lathrop have returned to New England, enjoying the confidence of the Committee as willing and faithful laborers in the missionary work. Mr. Harris, having taught the school successfully for two years, has also left the Choctaw Nation. Miss Arms has been at Norwalk during the past year, but her present abode is not known.

A new station was commenced by Mr. Boing at Yazoo Creek, between Stockbridge and Wheeelock, on the 5th of March last. It has seemed very desirable to occupy this point for a long time; but the mission has been too weak, heretofore, to give it anything beyond an occasional visit. "I have selected this field," says our young brother, "because I find none more destitute. The people for many miles around are the veriest heathen, addicted to all manner of wickedness. Ball plays, horse-racing, and dancing are common among them." Still "they are regarded as very industrious, given principally to the cultivation of the soil." The population, spread over "an area of something more than one hundred and fifty-six square miles," is a thousand or fifteen hundred.

Mr. William S. Potter died on the 31st of August, 1854, after having shown himself a sincere and earnest laborer in his Master's service. Rev. George Pierson, at his own request, has been transferred from this mission to the one in Micronesia. Ill health obliged Miss Chloe M. Bigelow to abandon her post at Wheelock last fall; and she has returned to New England. She left the Indian country with great reluctance; but the indications of the divine will seemed to be decisive. She is no longer in connection with the Board. Owing to the unexpected changes at Good Water, hereinafter to be mentioned, Miss Mary M. Curtis closed her labors among the Choctaws nearly a year ago. Mr. Samuel J. Morrison, formerly at Good Land, has returned to the Northern States.

On the day after the adjournment of the Board at Cincinnati, Mr. and Mrs. Boing, Miss Aiken, Miss Lydia S. Bishop, and Mr. Schermerhorn, proceeded from that city to the Choctaw Nation. It was expected that the first two would occupy such a post as the mission should assign them; and their location appears from the foregoing narrative. Miss Aiken has made herself very useful at Pine Ridge. Miss Bishop was appointed to take the place of Miss Bigelow in the Wheelock boarding school; but the unexpected release of Miss Backus from Good Water had provided for the vacancy before her arrival; and she has since returned to the North. Mr. Schermerhorn has rendered valuable assistance to Mr. Stark at Good Land. Mr. and Mrs. Edwards were formerly at Spencer Academy, ten miles from Pine Ridge; but the Executive Committee of the Presbyterian Board of Foreign Missions very kindly released them,

with a view to their removal to Wheelock. Mr. Edwards appears to be well qualified for that important post. Miss Frances W. Sawyer went from Arkansas to Stockbridge last winter, that she might take charge of the boarding school pupils at that station, when not engaged in their studies.

SCHOOLS.

The close of the school at Norwalk has been mentioned already. The Trustees of schools, appointed by the Choctaw government,. assumed the responsibility of suspending the Good Water school last autumn; and it has not been in operation for any part of the year. The reasons assigned for such a step are regarded by the Committee as insufficient; and they believe that injustice has been done to Mr. Hotchkin, the laborious and efficient superintendent.

The Choctaw Council, in November last, enacted certain laws, which the Committee feel bound to lay before the Board at the earliest opportunity. One of these laws is in the following language: "No slave, or the children of slaves, shall be taught to read or write in or at any school or academy in the nation by any person whomsoever, or connected in any manner whatever, either a superintendent, missionary, teacher, farmer, matron, pupil, or otherwise, with any school or academy in the nation, under pain of dismissal from such school and removal out of the nation, in case the person offending is not a citizen of the Choctaw nation." Another provision is as follows: "It shall be the duty of the General Superintendent and Trustees of schools to be vigilant in the performance of their functions, and promptly remove, or report to the Commissioners of Indian Affairs for removal, according to the nature of the contract between the Choctaw nation and the different boards of missions having charge of public schools and academies, any and all persons who may be connected therewith, who is or are known to be abolitionists, or who disseminate, or attempt to disseminate, directly or indirectly, abolition doctrines, or any other fanatical sentiments which, in their opinion, are dangerous to the peace and safety of the Choctaw people." The same body also passed a joint resolution, authorizing the Trustees to propose to the various boards of missions, having charge of Choctaw academies or schools, to insert in their contracts with the Choctaw nation a clause providing for the termination of such contracts by either party on giving six months notice.

The Committee are unwilling to believe that such legislation truly and faithfully expresses the sentiments of the Choctaw nation. These laws were passed, it is understood, just at the close of the session of the Council, without the knowlege of the missionaries, and without the knowledge of the people.

Whether they will be allowed to remain unrepealed, it is not safe to predict. There is a strong opposition to them, especially in those parts of the nation which have come most directly under the influence of our mission; and were the question still pending, "Shall these laws be passed?" there can be but little doubt as to the result. But the repeal of a bad enactment, even though it be unacceptable to the majority of the people, is sometimes very difficult.

The Committee have felt no hesitation as to the course which they should pursue. They decided at once that they could not carry on the schools upon the new basis; and in the propriety of this action the missionaries concur. A letter has also been addressed to the Choctaw Council, in which the Committee have briefly set forth their views; but as this body does not meet for some weeks to come, it would be improper to lay the communication before the Board at the present time.

The boarding schools which have continued in operation, appear to have had their usual prosperity. The following table will show the whole number of pupils in each of them.

SCHOOLS.	Boarded by the nation.	Other boarders.	Day scholars.	Boys.	Girls.	Total.
Pine Ridge, . .	24	14	8		46	46
Norwalk, . .	13	4	4	21		21
Wheelock, . .	24	7	9		40	40
Stockbridge, . .	30	2	9		41	41
Total, . .	91	27	30	21	127	148

The Pine Ridge school has been favored with an interesting revival. In making his annual report, Mr. Kingsbury wrote as follows: "The Holy Spirit seems to be moving the hearts of some of these children, in a very remarkable manner. It is now about five weeks since the work commenced. No special efforts were used. The Spirit seemed to make effectual the ordinary means of religious instruction, such as had been enjoyed for months and years before, without appearing to have any saving effect. We have never before seen, among Choctaw children, such a deep sense of sin, with such mourning and bitterness on account of it. There have been repeated instances where our pupils wished to be excused from going to their meals, saying that they wished to spend the time in prayer, and that they did not wish to eat. One of the first cases of seriousness, and in many respects one of the most striking, was to human appearance the most unpromising. Very deep feeling has been manifested in regard to relatives who are not pious. The teachers have this day informed me that, after the girls retired last night to their lodging room, several continued in prayer until two o'clock."

Day schools are sustained at three stations, Good Land,

Bennington and Lenox, as also at the new out-station. At the first of these stations, the average number present has been about twenty. "The improvement of the children is manifest," Mr. Stark says, "more especially in the case of those who have attended punctually." The school at Bennington, taught by Mr. Potter during a part of the year, has had forty-nine pupils, with an average attendance of thirty. Mr. Lansing says that they "have made very sensible progress;" and they have shown much interest in learning to sing. Dr. Hobbs reports an attendance of fifty-three scholars, forty-three having continued in school through nine months, with a daily average of forty, some of them living from five to nine miles from the station. A public examination has been held, attended by all the parents, and pronounced "as satisfactory as any at the North." The Bok Chito school, having thirty or thirty-five pupils, is taught by Mr. Dwight, who also renders valuable assistance as a native preacher. The Choctaws have erected a dwelling for him, and the school-house is the fruit of their own labor.

THE CHURCHES.

It will be remembered that the statistics of the churches under the care of this mission were not fully reported last year. The Committee have received returns since the annual meeting, which show that the number admitted to Christian fellowship on profession, for the period then under review, was at least 119. Hereafter it is proposed to make the report of the mission correspond, in this respect, to the one transmitted by the Indian Presbytery to its supreme judicatory. For the present year, however, the presbyterial statistics cover a period of only seven months. To supply this defect in part, the additions made to the churches by examination for an entire twelvemonth are given, wherever known. The contributions to various objects, so far as they have been reported, are also inserted.

CHURCHES.	Received on profession. For seven months.	For a year.	Received by letter.	Present number of communicants.	Contributions to foreign missions.	Contributions to other objects.
Stockbridge,	5	13	1	130	$40 12	$25 50
Wheelock,	6	14		280	50 00	67 00
Mount Zion,	29			143	36 00	171 00
Pine Ridge,			3	52	114 00	290 00
Good Water,	2			115	43 00	5 00
Good Land,	12	21		269	47 00	
Chish Oktak,	2			35	5 35	
Mayhew,	5		2	46	7 00	
Mount Pleasant,	1			52	43 75	46 00
Six Town,				36	15 00	
Bennington,			2	64	24 00	55 00
Total,	72	48	7	1,222	$425 22	$659 50

It will be seen that the foregoing table differs from the one submitted to the Board last year, especially in the aggregate membership. The reason of this difference is not stated, except that in some cases there has been a revision of the church records, with a view to the suppression of the names of persons respecting whom nothing is known. The formation of a new church at Chish Oktak will account, in part, for the reduced membership of the churches in the immediate neighborhood.

These statistics indicate that the Lord has continued to bless the preaching of his word; for it cannot be doubted that the whole number of additions to the churches, within the past year, considerably exceeds one hundred. "We have had new evidence," says Mr. Stark, "that the gospel is the power of God unto salvation to every one that believeth." "We have frequent proofs," writes Mr. Edwards, "that the Lord is still visiting us, and working with his truth for the renewal of men." A protracted meeting was held at Good Water in March, during the progress of which, Mr. Hotchkin reports, there was "a good degree of seriousness." The revival in the Pine Ridge boarding school is already chronicled; and it is believed that the labors of our native brother who has charge of the Mount Zion church, have not been in vain in the Lord.

GENERAL PROGRESS.

It gives the Committee much pleasure to announce the passage of a law by the legislature of Texas, prohibiting the sale of ardent spirits to Indians within its limits, under a penalty of one hundred dollars. Such a law has been long and earnestly desired by the better portion of the Choctaws; and it reflects great credit upon their white neighbors that this request has at length been granted. Could the State of Arkansas be induced to enact a similar statute, the prospects of a large body of our red brethren would become far more bright and hopeful than they now are. The Choctaw government appears to be faithful and vigilant in executing the laws which forbid the introduction of the means of intoxication. Still there is a residuum of the old evil, revealed too undeniably in the criminal jurisprudence of the nation. It is a great point gained, however, that the lovers of strong drink are obliged to betake themselves to the white settlements for the gratification of their appetites. "This is a spectacle!" Mr. Byington says. "An Indian going out of his own country to get drunk!" And it is the testimony of our brethren among the Choctaws that the evil is diminishing. "In all the region of country where I labor," Mr. Kingsbury says, "there is very little drinking;" and he has a wider acquaintance with the people than any other missionary.

In agriculture and domestic comfort, moreover, there is pro-

gress among the Choctaws. As they have ceased to receive annuities from the United States, and their wants are continually increasing, necessity is laid upon them to be more industrious. And this is just what is needed to urge them forward in the pathway of improvement. "Many of the Choctaws," Mr. Copeland says, "are providing themselves with wagons for horses and oxen." "They are sowing the smaller grains in larger quantities," &c. "In looking over their fields," Mr. Stark says, "we see the rails and the newly cleared ground, the fruit of the winter's toil." It is a grevious hinderance, indeed, to the successful development of their resources, that they have no good market. But time and patience may provide a remedy.

CHEROKEE MISSION.

DWIGHT.—Horace A. Wentz, *Missionary;* Jacob Hitchcock, *Assistant Missionary;* Mrs. Nancy B. Hitchcock; Miss Jerusha E. Swain, *Teacher.*—One native assistant.

LEE'S CREEK.—Timothy E. Ranney, *Missionary;* James Orr, *Assistant Missionary;* Mrs. Charlotte T. Ranney, Mrs. Julia F. Orr, Miss Julia S. Hitchcock.—One native assistant.

FAIRFIELD.—Edwin Teele, *Missionary;* William E. Pierson, *Teacher;* Mrs. Sarah E. Teele, Miss Lucina H. Lord; Miss Mary E. Denny, *Teacher.*—One native assistant.

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

OUT-STATION.—*Honey Creek.*—John Huss, *Native Preacher.*

Absent.—Worcester Willey, *Missionary.*

4 stations and 1 out-station.
5 missionaries.
1 native preacher.
4 male and 10 female assistant missionaries.
4 native assistants.

In October last, Mr. Wentz, accompanied by Miss Denny and Miss Lord, proceeded to the Cherokee nation; and, in the absence of Mr. Willey, he was directed to repair to Dwight, where he has since remained. He found much at that station, as elsewhere, to sadden and discourage; but he entered upon his work with a buoyant and hopeful spirit. "There are many things to be lamented among this people," he wrote in December, "but that I expected; hence there has been no disappointment. There is enough to be done; and in this respect it is just the spot I was looking for." Miss Denny was sent to Fairfield, with a view to her teaching the station school, and she has commenced her labors in very auspicious circumstances. In consequence of the large number of pupils, some of them rude, full-grown boys, it was deemed advisable to

send Mr. Pierson to her assistance. Whether he will remain in connection with the school, may depend upon its future history. Miss Lord endeavors to lighten the burdens of her sister, Mrs. Teele. Miss Julia F. Stone has become the wife of Mr. James Orr, for many years an assistant missionary at Dwight. For a few months past he has resided at Lee's Creek.

VISIT OF AN OLD MISSIONARY.

Last autumn the Committee requested Rev. Marcus Palmer, M. D., formerly a missionary among the Cherokees, to revisit the scenes of his earlier labors, in the hope that he might render himself useful in various ways. Accordingly he spent several months in the nation, preaching at the different stations, and also performing the work of an itinerant evangelist. He was a careful and thoughtful observer; and some of his reflections, with sundry valuable suggestions, he has sent to the Missionary House.

It is the testimony of the missionaries, as well as others, that Dr. Palmer's labors were very acceptable, and that a salutary impression has been made thereby upon the people. "In all places which I have visited," he wrote at the end of some three months, "I have found old acquaintances; and I have seen many young families, some of them very promising, made up of children that were formerly in my family school at Fairfield. In all cases, they have received me apparently with great affection and respect. Many of them, in common with others, have urged and importuned me to return and live among them."

Dr. Palmer regards the Cherokees as advancing rapidly "in numbers, wealth, intelligence and civilization." The "public mind," he says, is becoming "settled and calmed." Intemperance, and the bloodshed consequent thereupon, he believes to be decreasing, the incitements thereto being in some measure removed. But he thinks that the nation is fast tending towards a division into two antagonistic parties, "the mixed bloods" and "the full Cherokees," the former about one-third of the whole, and the latter about two-thirds. It would seem, moreover, that the two classes, by reason of frequent removals, are gradually separating from each other, and clustering together on the principle of elective affinity. The "mixed bloods," being eager for improvement, are advancing much faster than the "full Cherokees." The public offices are chiefly held by the former; and their children are found much more frequently in the national schools. It is not strange, in these circumstances, that the latter are becoming more and more jealous and dissatisfied. They have free access, indeed, to the educational

privileges of the nation; but the language used is not their language. Posts of honor and emolument are open to all; but here also the English-speaking class have a decided advantage. Dr. Palmer does not speak of the results which may be expected to flow from this state of things, if it is permitted to continue. He suggests the importance, however, of some educational arrangement, which shall be adapted to the wants of the majority.

The condition of the Cherokee churches is referred to very briefly; and the want of success in this department of labor is in part accounted for. It is due to the friends of this mission, perhaps, that the following sentence should be quoted, as expressing the opinion of a competent witness: "The missionaries of the American Board have borne the burden and heat of the day; and at great expense of toil and treasure, reaching through many years, they have been mainly instrumental in elevating the nation to where it now is." Other societies, indeed, can speak of a larger number of communicants; but they have done less for the education of the Cherokees. And of some of the revivals reported from time to time, as also the means employed to promote them, Dr. Palmer appears to stand in doubt. The proselyting spirit, which has showed itself occasionally, he does not regard with any complacency.

THE SCHOOLS.

The educational labors of the mission are more than usually efficient and successful. In Miss Swain's school, indeed, there has been no material change. But Mrs. Orr speaks of "unhoped for success" in discipline; and the interest manifested in her biblical instructions has awakened the hope that the teachings of the Holy Spirit are not entirely withheld. The Fairfield school has become much larger and more promising within the year past. The Park Hill school, however, is in advance of all the others. None of the children are more than one-half Cherokee, and all use the English language. Very few, indeed, can speak any other. Here, as elsewhere, special prominence is given to the Scriptures, the first class having studied the historical parts of the Bible, Miss Hall says, with the aid of Emerson's questions. The statistics of the schools appear in the following table:

SCHOOLS.	Whole number of pupils.	Average number.
Dwight,	28	18
Lee's Creek,	40	17
Fairfield,	60	30
Park Hill,	60	30

Nothing has occurred in the history of the Sabbath schools to require a special notice.

THE CHURCHES.

The Committee are obliged to report the continued withholding, for the most part, of the converting influences of the Spirit. They have hoped that the set time to favor these churches would soon come; but the blessing still tarries. Our brethren are sorely tried by their apparent want of success; and they are affectionately commended to the prayers and the sympathies of the friends of missions. From the facts which the missionaries have embodied in their communications, the subjoined table has been constructed:

STATIONS.	Received on profession.	Received by letter.	Died.	Dismissed.	Present number.
Dwight, ...	2	1			40
Lee's Creek, . . .	2	1			11
Fairfield, ...	1	1			72
Park Hill, . . .			1	4	45
Honey Creek, . . .			1		50

There are a few candidates for admission to Christian fellowship; and the attendance upon the preaching of the Word is generally encouraging. This is particularly true at Park Hill, owing probably to "the circumstance that the meetings are now held in a very pleasant house of worship, which has recently been finished and dedicated to the service of God." "There is ground then," our brethren say, "for indulging a little hope that better days are in prospect."

It does not appear how much has been given by these churches for the various objects of Christian benevolence. The monthly concert collections at Park Hill have amounted to $86 73. The Cherokee Bible Society has been liberally sustained; and Mr. Ranney reports the formation of a society auxiliary thereto in his district, within the past year, under favorable auspices.

The operations of the press have been embarrassed by a failure in the supply of paper. The amount of printing reported is as follows:—

In Cherokee.

Cherokee Hymns, 9th edition, 24mo, 72 pp. 5,000 copies.
Cherokee Primer, 24mo, 24 pp. 5,000 copies.

In Cherokee and English.

Cherokee Almanac for 1854, 12mo, 36 pp. 1,000 copies.

"We have another form of Exodus in type," Mr. Worcester says, "and the first draft of the translation of the whole book is completed. We intend to revise and print it, as fast as we can; which, however, is but slowly." A new edition of the Gospel of John will be needed very soon.

DAKOTAS.

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

NEW HOPE.—Stephen R. Riggs, *Missionary;* Miss Mary Ann C. Riggs.

2 stations.
2 missionaries—one a physician.
4 female assistant missionaries.

The peculiar circumstances of this mission have seemed to the Committee to justify, if not to require, a visit from the Secretary having charge of the Indian department. He was directed, therefore, to be present at a meeting of the brethren to be held on the 2d of June, at the house of Dr. Williamson. He left Boston May 10, and returned June 30, having seen all the members of the mission at their stations, and having also attended the deliberations at Yellow Medicine. Immediately after his return, he made a report to the Committee; whereupon certain changes in the operations of the Board among the Dakotas were deemed necessary. These will now be indicated.

FUTURE ARRANGEMENTS.

The Committee have regarded, as first in order, the question, "Of how many stations shall the mission hereafter consist?" It appears that the Indians have removed from Red Wing and Prairieville, in accordance with the provisions of the treaty of Mendota, and that Messrs. S. W. Pond and Hancock have directed their labors, for some time past, to the spiritual improvement of the white settlers who are taking the place of the retiring aborigines. It also appears that, while the band for whose benefit these stations were established, has rejected the word of the Lord with singular persistency from the first, and is now passing through changes the issue of which none can foresee, our missionary brethren find themselves in posts of special prominence and importance in the territory of Minnesota, where their services are greatly needed by the communities which are in process of formation around them. In these circumstances, it would seem that the claims of the *home* service are stronger than those of the foreign service. For this reason Messrs. Pond and Hancock, together with their wives, have been released from their connection with the Board. And it is some consolation to the Committee, in reviewing the history of Red Wing and Prairieville, to think that, though little has been accomplished for the Indians formerly residing at these stations, good and faithful preachers of righteousness, through their agency, were upon the ground prepared to meet

and welcome the first wave of emigration that touched those distant points. Should the Dakotas, moreover, ask at some future day that their old missionaries may join them to preach the gospel of Christ to them and their children, it cannot be doubted that these brethren will be more than willing to comply with their wishes.

Dr. Williamson and Mr. Riggs are among the Wahpetons, a band of some ten or twelve hundred, who have shown more disposition to profit by the instruction of the missionaries than any other portion of their tribe. The question has arisen, "Is it expedient to modify our plans in regard to these Indians?" During the conference of Mr. Treat with the mission at Yellow Medicine, he received the following communication in Dakota, intended for those whom he represented on that occasion :

To the Holy Brotherhood:

We write a letter to you. Being desirous of attaining to such a state of life and such habits as will be best for us, we write this letter to you. We desire you to give us a missionary. If this is done, we, on our part, will truly follow his teachings. And that we may attain to all the habits of white men, and have strength to do all the Great Spirit has commanded us, if you assist and strengthen us, you will make us very glad. And if you assist us in regard to such things as will enable us to work, you will make us glad ; and we shall be starving no more. We, the undersigned, desire to train up our children to labor, and never to return to the customs of the Dakotas. If this is accomplished, soon perhaps our number will be greatly increased.

Truly your friends,

HENOK MARPIYOHDINAPE.
LORENZO LAWRENCE.
MICHEL RINVILLE.
TONKONXAICIYE.
CASKINA.
WAKIYEHDI.
LAZARUS GIICIYE.
SIMON ANAWANKMANI.
PAUL ANAZAKUTEMANI.

The specific aim of these petitioners was to obtain a missionary for an Indian village about three miles from Dr. Williamson's, farther up the Minnesota. It was suggested to Mr. Riggs, therefore, that he should remove from Lac-qui-parle to some point in that vicinity. This he consented to do, and all the more readily from the fact that the best part of the Lac-qui-parle Indians were anxious to make the change, through fear of the Ojibwas. Both of his elders, indeed, joined in the

foregoing request. The Committee have sanctioned this arrangement, in the hope that a new impulse will be imparted to the mission. Should the Wahpetons generally settle near the Yellow Medicine River, as is expected, our brethren will be in better circumstances for the prosecution of their work than they have ever been. They will have in their immediate vicinity, far removed from the white settlements, hundreds of Indians who are the most likely of all their nation to renounce heathenism and embrace Christianity, and through whom, it may be, enlargement and deliverance shall arise to the entire tribe. Should the policy of the United States Government be wise and paternal, there would be great reason to anticipate gratifying results. In humble reliance upon the God of missions, and trusting that a brighter day is yet to dawn upon the Dakotas, the Committee have named the contemplated station "New Hope."

There are, indeed, very serious obstacles to success. It would not be profitable to discuss them in this place at length; but they are by no means lost sight of. In particular, the war between the Dakotas and Ojibwas is a very sad and grievous hinderance. Scalping parties are constantly going to and fro; so that both tribes are kept in a state of perpetual fear, and all their worst passions are roused and inflamed. There is but one remedy for this state of things, and that is the interposition of the strong arm of law. If our national Congress will make the killing of an Indian in these border forays a murderous act, punishable with death, and if the United States Executive will faithfully enforce the enactment, this barbarous warfare will soon come to an end. Humanity and justice would seem, therefore, to call for some definite and energetic legislation.

Mr. Riggs has already removed to his new station. He has been authorized to erect buildings for a small boarding school; but they cannot be completed before the ensuing year. It only remains for the Committee to give the history of Yellow Medicine and Lac-qui-parle during the past year.

YELLOW MEDICINE.

The commencement of this station was announced in the last Annual Report; its eventful history, during the winter of 1852–3, was also given. Within the past year, Dr. Williamson has had much to encourage him in his labors. The attendance upon his Dakota services has gradually increased; the number present on the Sabbath, he says, is now as large as can be accommodated in the room temporarily opened for public worship.

Nor has the Word been preached in vain. On the 6th of May, a church was organized at this station, consisting of seven

Dakotas and four white persons. Subsequently, though on the same day, three other Indians, with a daughter of Dr. Williamson, were received into Christian fellowship. A man and his wife were admitted to the same privilege on the first Sabbath in June. At the present time, therefore, the church has a membership of twelve Dakotas and five white persons.

Owing to the scarcity of food, and the consequent absence of the Indians, the school has not been open during the entire year. For a period of more than six months, however, the average attendance exceeded twenty, the whole number of pupils having been forty-six. Miss Williamson labors in this department with zeal and patience; and the Committee trust that she will see the fruit of her toil in due time.

LAC-QUI-PARLE.

On the 3d of March, about mid-day, the dwelling of Mr. Riggs accidentally took fire; and in a short time it was in ruins. Another building heretofore occupied by a mission family, together with the stable, hay-stacks, &c., shared the same fate; and most of the personal property belonging to him and his household was consumed. He estimates the whole loss at $2,000; and many things have perished, such as remembrancers of departed friends, which money cannot replace; "but then we call to mind," he says, "that we are fast hastening to the land where mementoes are not needed."

He that heareth the ravens when they cry, did not fail to care for this missionary brother and his family. "Through the kindness of the native church members, and our friends at Yellow Medicine," he wrote March 21, "our wants have been so far supplied that we are pretty comfortably situated in the church. I did not suppose formerly that I should be dependent upon Indians for a decent suit of clothes; but it is even so. My best coat and pantaloons were furnished me by Lorenzo Lawrence. And here I may say to their praise, that they offered us nothing but their 'best.' This has been very gratifying to us; not because we desired their good things, for it was painful to us to receive them, but because of the spirit manifested." Many of the friends of missions, near and remote, were also "forward" to render their assistance; so that Mr. Riggs has been deeply affected by the exhibitions of sympathy, unexpected but most grateful, which his trial has called forth.

There have been generally two services at the station on the Sabbath, one in Dakota and one in English, as also a week-day service at a village across the river. The attendance is said to have been "about as heretofore." Two Indians have joined the church by profession; and two suspended members have been restored to all the privileges of Christ's house. As

five of the former members are now in connection with the Yellow Medicine Church, and one has died, the present number of communicants at Lac-qui-parle is twenty-two, six of whom are non-residents. A young woman has died at this station, "giving pretty satisfactory evidence of having chosen Christ as her portion," though she had not made a profession of her faith in him.

For three months prior to the burning of the mission house, Mr. Riggs taught a Dakota school, one of the Indians acting as his assistant. The attendance was quite encouraging; for about half of the time, indeed, it averaged more than thirty. Miss Spooner taught a small English school, till the fire of March 3 interrupted her labors. This excellent young lady has returned to her friends in Ohio.

OJIBWAS.

CROW WING.—Sherman Hall, *Missionary;* Mrs. Betsey P. Hall.

BAD RIVER.—Leonard H. Wheeler, *Missionary;* Charles Pulsifer, *Teacher;* Mrs. Harriet W. Wheeler, Mrs. Hannah Pulsifer, Miss Abby Spooner.—Henry Blatchford, *Native Catechist.*

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

This mission is at present composed of the persons who belonged to it one year ago; the location of a part of its members, however, is different; and the labors of two others, as it respects the Ojibwas, may be considered as virtually closed. The reasons which have led to these unexpected changes, are worthy of a brief record.

CROW WING.

After visiting the Dakota mission, Mr. Treat ascended the Mississippi to Crow Wing, for the purpose of conferring with the families at that station in regard to their plans and prospects, as also of personally inspecting the field which they had so recently gone to occupy. He found that they had suffered many trials in their new home, and that they were by no means clear as to the duty of remaining any longer at their post. Having ascertained the facts which bore upon this question, as far as he was able, he returned and laid them before the Committee; whereupon it was decided to relinquish the station, as soon as the needful arrangements could be made.

It will be remembered that the mission families removed to Crow Wing last year for a two-fold purpose. They wished to establish a boarding school, under the auspices of the United

States government, and also to engage in the ordinary labors connected with the preaching of Christ among the heathen. But the population at this place is destined to be much less, it would seem, than our brethren expected, owing partly to a change of policy in regard to the transfer of the eastern Ojibwas to the west side of the Mississippi, and partly to the war between these Indians and the Dakotas. The introduction of ardent spirits into this part of the Ojibwa nation, moreover, is almost unchecked; and it would hardly be safe to anticipate a more vigorous system of measures for its exclusion. For these reasons, to say nothing of others which might be adduced, the Committee cannot think it wise to protract their efforts at this station; and as there is no other place among the Ojibwas, at present unoccupied, which offers sufficient encouragement for missionary labor, Mr. Hall has decided to give himself henceforth to the home service; and he will probably assume a pastoral charge in Minnesota Territory. Mr. Pulsifer and Henry Blatchford will be associated with Mr. Wheeler on Lake Superior.

LA POINTE AND BAD RIVER.

The Committee are permitted to speak even more hopefully of the operations of the Board on Lake Superior than they did last year. A large payment of money and goods was made to the Indians at La Pointe in October last by the United States government; but instead of those scenes of riot and disorder which are so frequent on such occasions, there was less of intemperance and dissipation than usual; while there was more than ordinary interest in the services of the sanctuary. Meetings were held almost every evening; and many of the pagan Indians attended, and heard the message of salvation. The Sabbaths were particularly solemn. On one of these the dying love of Christ was commemorated, an interesting orphan girl having been first admitted to the privileges of the church. To the Indian agent, H. Gilbert, Esq., and to his excellent secretary, the sobriety and quiet which prevailed, are mainly to be ascribed.

The Indians at Bad River have never been more quiet, friendly or industrious than during the past year; nor have they shown more disposition at any time to listen to the truths of the gospel. A number of them, including three Chiefs, have identified themselves with the Christian party, and have taken the name of "praying Indians." A few are regarded as sincere inquirers; but none have given such evidence of piety as to warrant their admission to Christian fellowship. Mr. Wheeler has seen but one Ojibwa in a state of intoxication at Bad River for more than a year.

Miss Spooner has taught a school at La Pointe or Bad River during the greater part of the year. The average attendance in both places has been twenty, the whole number of pupils having been fifty in each. The introduction of the small-pox caused a suspension of the school at Bad River in February; and it was not opened again till May. The Indians suffered less from this scourge than was apprehended at first. Our friends succeeded in vaccinating them before the disease spread, so that only two died.

SENECAS.

Upper Cattaraugus.—Asher Wright, *Missionary;* Mrs. Laura M. Wright; Miss Jane Shearer, Miss Martha Stevens, *Teachers.*—One native assistant.

Lower Cattaraugus.—Anson Gleason, *Missionary;* Mrs. Bethia W. Gleason; Miss Mary Kent, Miss Harriet S. Clark, *Teachers.*—Two native assistants.

Upper Alleghany.—Joshua Potter, *Missionary;* Mrs. Jane Potter; Miss Jerusha Edwards, Miss Eunice Wise, Miss Pentha A. Stone, *Teachers.*—One native assistant.

Lower Alleghany.—William Hall, *Missionary.* Benjamin F. Hall, *Steward of the Boarding School;* Mrs. Emmeline G. Hall, Mrs. Mary E. Hall; Miss Mary Ann Hall, *Teacher.*—One native assistant.

Out-station.—*Old Town.*—Mrs. Sophia M. Wellman, *Teacher.*

4 stations.
1 out-station.
4 missionaries.
1 male, and 14 female assistant missionaries.
5 native assistants.

Miss Kent and Miss Clark went to Cattaraugus last autumn, for the purpose of taking charge of two schools, formerly taught by Miss Fox and Miss Mary L. Gleason; and their labors have been highly acceptable and successful. No change has occurred at the other stations.

REVIVAL.

It was stated in the Annual Report of last year, that after the Gospel of Matthew in Seneca had been introduced into the Cattaraugus Sabbath school, a new impulse was imparted thereto. But this was not all. The congregation became larger; and the Word was listened to with deep interest; so that our missionary brethren at length began to entertain the hope that God was about to grant their people a refreshing from his presence. In November, several of the native church members were present at a convention of the Christian Indians of the Six Nations, held at Tonawanda, which was manifestly attended with the divine blessing. The report which they carried back, together with the peculiar earnestness of their

prayers and exhortations, had a quickening effect upon their brethren. It was proposed that a similar meeting should be held at Cattaraugus; and the first Wednesday of January was designated therefor. But when that day arrived, it was found that a revival had already commenced; and several persons were indulging the hope that they had become partakers of the grace of God. More than sixty Indians, some of them preachers of the gospel, attended from the other Reservations. "The house of worship at the Lower Station, where the meeting was commenced," says Mr. Wright, "has seats for two hundred and fifty, or three hundred. On the second day of the meeting, it became necessary to fill all the aisles and the space around the desk with loose seats, and soon after to hold simultaneous meetings at the Upper Station, in order to accommodate the crowd. The whole population of the Reservation, including infants and pagans, is probably a little less than fifteen hundred; and the number assembled at both places is estimated at from five to seven hundred, a proportion far exceeding anything ever known before among this people." The brethren from abroad returned to their homes on the seventh day of the meeting; but public exercises were continued almost daily for two months or more.

It is an encouraging fact that a number of the pagan Senecas became deeply interested in these services, and, indeed, professed to love the Lord Jesus Christ in sincerity. Still it will not be strange if some of them, for want of a previous acquaintance with the doctrines of the gospel, and under the misleading influence of their earlier notions in regard to repentance, shall be found hereafter to have built upon a sandy foundation. The leaders of the old party will doubtless make the most strenuous efforts to keep their ranks unbroken, as they have done within the last few months; and it cannot be known at present with what success. But we have this consolation, that the Lord is able to save to the uttermost.

The accessions to the church, since February 1, have amounted to fifty-four, exclusive of those who have joined by letter; and sixty-two children have received baptism. Several wanderers have been reclaimed, among them two prominent chiefs, to the joy and encouragement of all the friends of Christ. The present number of communicants is one hundred and fifty-four. Three persons would have united with the people of God, in addition to those already mentioned, had not death called them away to a higher privilege. It is hoped that others will hereafter be gathered unto the fold of Christ, in consequence of the recent revival.

Special services were held on the Alleghany Reservation, after the convention at Cattaraugus had closed; and a number

of Indians attended from abroad. For a time there seemed to be an unusual interest awakened in the truths of the gospel, and some professed to be new creatures in Christ Jesus; but thus far the result has not equaled the hopes which many indulged. Eight persons have joined the Alleghany church by profession; and seven "backsliders" have regained their former standing. On the other hand, six members have died, three have been excommunicated, and two have been dismissed, leaving the present number of communicants eighty-four.

The Committee are constrained to add that certain manifestations of the proselyting spirit, growing out of the co-operation of Christians belonging to different denominations, have given them great pain. "To us it appears," says one of the missionaries, "that had it not been for this, many more of these Indians might have been converted." This is a sad item to be incorporated into the history of such a revival. And if operations of a permanent character shall be commenced on these Reservations by persons who are not connected with our mission, the issue can hardly fail to be unhappy.

Mr. Hall's people have showed a very commendable desire to act in accordance with the words of Christ: "It is more blessed to give than to receive." Including the offerings of the mission families, their contributions amount to $218 44, of which $161 have been paid to the Treasurer of the Board. It is not known what sums have been received at Upper Alleghany for benevolent purposes. The monthly concert contributions at Cattaraugus have amounted to $32 56; and the Indians on that Reservation have expended several hundred dollars for other objects.

EDUCATION.

The number of schools sustained by the Board among the Senecas for at least a part of the year, as also the attendance of the pupils, will appear from the following table:

STATIONS.	No. of schools.	No. of teachers.	Whole number of pupils.	Average number of pupils.
Upper Cattaraugus, . . .	2	2	93	55
Lower Cattaraugus, . . .	3	3	121	60
Upper Alleghany, . . .	3	3	69	34
Lower Alleghany, . . .	2	2	71	46
Totals, . . .	10	10	354	195

The girls boarding school at Lower Alleghany has twenty-eight pupils who live upon the premises. Their success in the acquisition of knowledge is manifest; and some of them, it is hoped, have become savingly acquainted with the gospel of Christ. The school appears to enjoy the confidence of the Senecas; and parents often apply for the admission of their daugh-

ters to its privileges, when there is no place for them. "I feel confident," says Mr. B. F. Hall, "that if our house were so enlarged as to accommodate fifty pupils, in less than one week we should be obliged to turn away poor pagan children for want of room." The other school at Lower Alleghany, taught by Mrs. Wellman, continues to be highly useful.

The schools under the direction of Mr. Potter are less prosperous. Though the fidelity and self-denial of the teachers are worthy of unqualified commendation, their labors, for various reasons, are not so successful as they desire to see them. From Upper Cattaraugus the report is similar to what has been communicated by Mr. Wright in past years. But the schools taught by Miss Kent and Miss Clark, in connection with Lower Cattaraugus, have made decided progress. A few of the pupils, moreover, give evidence of having become personally interested in the Lord Jesus Christ.

CIVILIZATION—THE PRESS.

The brethren upon the Alleghany Reservation have said but little, during the past year, of the advances which their people are making in the arts and comforts of life. The obstacles to such advances, arising in part from the character of these Indians, and in part from their peculiar relation to the white race, are manifold. But the missionaries upon the other Reservation are able to speak cheerfully and hopefully in this regard. Thus Mr. Wright says: "There has been comparatively little intemperance; and there is continual progress in respect to industry and economy." "There is a deepening interest felt in educational efforts; and the desire has become strong that boarding schools may be established, sufficient to meet the wants of the whole population, as the only means of elevating the mass of the Indians." This testimony shows conclusively that we are not laboring in a barren and thankless field. And Mr. Gleason confirms it by the following statement: "We have been frequently told by one and another, on our right and on our left, that there has been great improvement among these Indians within a few years. Mr. Bradley, formerly a missionary teacher among them, has lately made us a visit, and spent a Sabbath with us. He was very much animated by the change that had been wrought. He seemed to think that there could scarcely be found in all the State a minister of Christ who had seen so much improvement in his society for two or three years past, all things considered, as we had seen on this Reservation."

The Gospels of Matthew and Mark, making a volume of 128 pages, small octavo, have issued from the press in Seneca, the edition being 1,400 copies, at the expense of the American

Bible Society. Mr. Wright has undertaken a revised edition of the Gospel of Luke; and the history of Joseph, a translation of the Scripture narrative, is in the press. A few hymns have also been printed. The whole number of pages in the completed editions is 188,800.

TUSCARORAS.

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

MOUNT HOPE.—Miss Abigail Peck, *Teacher;* Miss Cinderilla Britto, *Assistant.*

The prospects of these Indians continue to be encouraging; and every year adds strength to the hope that they will in due time become a virtuous Christian community, fully prepared for whatever place the providence of God may assign them in the great American confederacy. They are not wholly free, indeed, from the evils of intemperance; but as the sentiment of the people is for the most part healthy and decided on this subject, we may anticipate a gradual improvement, especially if the State of New York shall adopt the principles of a law which they have already passed, and prohibit the sale of intoxicating drinks throughout its borders. Other vices, it will readily be supposed, still linger among them; but the gospel is mighty through God; and its past triumphs in this field administer a constant rebuke to the faint-hearted and unbelieving.

THE CHURCH.

Mr. Rockwood is not permitted to report any additions by profession to the church under his care. He hopes, however, that one young man became a genuine disciple of Christ in his last sickness. Three members of the church have died within the past year, two have been excommunicated, and one has been dismissed. One has joined by letter; so that the present number of communicants is ninety-two, all of whom are Indians except six. The conduct of some has been to our missionary the occasion of solicitude and apprehension; but "the hopeful progress of others in the divine life" has given him much joy.

The monthly concert collections for the last twelve months have amounted to $23 79. For the support of Mr. Rockwood during the year 1854, $78 04 are already subscribed; and it is expected that additional sums will be obtained. Many of the

Tuscaroras have shown a commendable spirit of liberality. The services of the interpreters upon the Sabbath are still gratuitous.

SCHOOLS.

The opening of a girls' boarding school at Mount Hope is the most important event of the year. For some time past, Miss Thayer has been laboring, most assiduously and perseveringly, for the accomplishment of this object. Without any appropriation from the treasury of the Board, aided only by the Indians and such benevolent individuals as she could interest in her plans, she had in October last gone far towards completing the buildings necessary for a small school. At that time, however, it seemed advisable that the Committee should assume the direction of the enterprise; and with her full consent it has since been carried forward under their auspices. She is not laboring in connection with this mission at the present time.

The school was opened on the 28th of November, partly as a boarding school, and partly as a day school. At first the number of pupils in the former was only seven. Now there are fifteen, "an interesting little group," from four to ten years of age, "contented and happy," who give their kind guardians much satisfaction by their manifest improvement in various particulars. During the winter the day scholars were quite numerous; but within the last few weeks the attendance in this department has been less. Fifty-seven have received instruction from Miss Peck since November, though the average number has been but twenty-one. In the winter it was twenty-eight.

The Tuscaroras have assisted in completing the buildings; and they have furnished provisions for the support of the pupils to the value of thirty dollars. One of the chiefs, in addition to a previous donation of a building site, has recently given land for a barn and a garden, together with the use of an additional acre. This the Indians planted with potatoes, about forty of them (men and women) doing the work in a few hours. An extract from a letter of Mr. Rockwood, dated December 5, will show the interest with which they regard the boarding school. "I asked Mr. Mount Pleasant," he writes, "if the people could be prevailed upon to provide the timber for a woodhouse. He said he would send out a runner for this purpose. The next day a man notified them that there was to be a bee at Mt. Hope. On the day following, I went thither; and was surprised to find twenty or thirty Indians cutting, drawing, scoring, and hewing timber. They were at work in good earnest; and the timber was nearly all prepared before night. I employed Mr. Mount Pleasant to frame it; and in two weeks the frame was up, eighteen feet by thirty, and the roof was on; all

having been done by the Tuscaroras. They have also spent several days in digging out the stumps near the house, carting away rubbish," &c.

Another day school has been sustained, partly for white children. Thirty-eight dollars were subscribed therefor by the families interested in the school. "In every case the Indians have paid promptly; but some of their white neighbors have failed to do so, in whole or in part." The entire number of pupils reported is thirty; while the average attendance has been fifteen.

The Sabbath school is of the same mixed character, about one-half of the pupils being from white families. "In some respects," Mr. Rockwood says, "it is the most pleasant and interesting school that we have ever had. Those who belong to it, are mostly young persons or children." The roll shows an attendance of seventy.

ABENAQUIS.

St. Francis.—Peter Paul Osunkhirhine, *Native Preacher.*

The Committee are not able to report any important change in the aspect of this field. Mr. Osunkhirhine's labors have been very much as in past years; but he does not speak of any marked results. Some who still adhere to the Roman Catholic faith, are often found among his hearers; and hereby he is encouraged. But, on the other hand, a few of his own people have removed to the north shore of the St. Lawrence, some forty or fifty miles from St. Francis, where the land is of a better quality. Those who remain constantly under his pastoral care, are represented as doing well.

SUMMARY.

The following table, so far as it relates to the press and the educational department at the Sandwich Islands, is based upon the report of the previous year.

Missions.

Number of Missions,	29
" " Stations,	119
" " Out-stations,	47

Laborers Employed.

Number of ordained Missionaries (9 being Physicians),	161	
" " Licentiates,	1	
" " Physicians not ordained,	8	
" " other Male Assistants,	19	
" " Female Assistants,	215	
Whole number of laborers sent from this country,		404
Number of Native Preachers,	43	
" " Native Helpers,	225	
Whole number of Native Assistants,		268
" " " laborers connected with the Missions,		672

The Press.

Number of Printing Establishments,	11
Pages printed last year,	57,650,750
" " from the beginning,	1,015,783,228

The Churches.

Number of Churches, (including all at the Sandwich Islands,)	104
" " Church Members, (do. do.)	26,526
Added during the year, (do. do.)	2,152

Educational Department.

Number of Seminaries,		9
" " other Boarding Schools,		23
" " Free Schools, (344 supported by Hawaiian Government,)		697
" " Pupils in the Seminaries, (82 do.)	453	
" " " " Boarding Schools,	638	
" " " " Free Schools, (11,771 do.)	22,459	
Whole number in Seminaries and Schools,		23,550

PECUNIARY ACCOUNTS.

Expenditures of the Board during the Year ending July 31, 1854.

Mission to the Zulus.

Remittances and purchases,	$14,006	84	
Expenses of Mr. McKinney and family,	527	35	
Do. of Mr. Butler,	149	75	
Do. of Mrs. Marsh,	53	25	—14,737 19

Mission to the Gaboon.

Drafts and purchases,	4,301	28	
Outfit and expenses of Mr. and Mrs. Bushnell,	449	08	
Do. of Mr. and Mrs. Best,	559	89	
Do. of Mr. and Mrs. Herrick,	467	28	
Do. of Mr. and Mrs. Pierce,	294	84	
Do. of Mary O. Smith,	149	90	
Passage of the above from New York to the Gaboon,	1,475	00	
Expenses of Mrs. Walker,	100	50	— 7,797 77

Mission to Greece.

Remittances, purchases, &c.	1,519	16	—1,519 16

Mission to the Armenians.

Remittances, drafts and purchases,	51,790	56	
Passage of Mr. Crane and family, and Mr. Johnston and four children from Smyrna to Boston,	650	00	
Outfit and expenses of Mr. and Mrs. Beebee,	556	28	
Do. of Mr. and Mrs. Richardson,	631	12	
Do. of Mr. and Mrs. Perkins,	467	67	
Do. of Mr. and Mrs. Parsons,	200	00	
Do. of Mr. Goodell,	100	00	
Expenses of Mr. Johnston and family,	1,010	57	
Do. of Mr. Crane and family,	459	48	
Do. of Mr. Bliss,	280	00	
Do. of Mr. Dodd,	180	00	
Passage of Mr. Beebee and Mr. Perkins and their wives, and Miss Goodell, from Boston to Smyrna,	600	00	—56,925 68

Mission to Syria.

Remittances, drafts and purchases,	21,268	66	
Outfit and expenses of Dr. Van Dyck and family,	812	50	
Passage of do. from Boston to Smyrna,	400	00	— 22,481 16

Assyrian Mission.

Remittances and purchases,	7,897	18	
Outfit of Dr. and Mrs. Nutting,	425	00	—8,322 18

Nestorian Mission.

Remittances, drafts and purchases,	12,180 32	
Passage of Mr. Stocking and family from Smyrna to Boston,	450 00	
Expenses of do.	360 44	12,990 76

Bombay Mission.

Remittances, purchases, &c.	4,894 98	
Expenses of Rev. Dr. Allen,	550 00	
Do. of deputation to Bombay,	350 00	5,794 98

Ahmednuggur Mission.

Remittances, purchases, &c.	9,096 88	9,096 88

Satara Mission.

Remittances, drafts and purchases,	4,777 63	
Expenses of Mr. Burgess,	150 00	4,927 63

Kolapûr Mission.

Remittances, &c.	3,217 39

Madras Mission.

Remittances, drafts and purchases,	4,019 90	
Expenses of Mr. Dulles and family,	165 00	
Do. of Mr. Hunt and family,	143 25	4,328 15

Arcot Mission.

Remittances, &c.	2,824 80

Madura Mission.

Remittances, drafts and purchases,	26,419 13	
Outfit and expenses of Mr. and Mrs. Tracy,	380 13	
Do. of Mr. and Mrs. Little,	310 68	
Passage of the abovenamed individuals and a native woman from Boston to Madras,	1,250 00	
Grant to Mr. Cherry,	250 00	
Expenses of Mr. Ford and family,	430 47	29,040 41

Ceylon Mission.

Remittances, drafts and purchases,	16,503 59	
Passage of Mr. Mills and family from Cape Town, and expenses while there,	547 27	
Expenses of Mr. Hoisington and family,	785 00	
Do. of Mr. Mills and family,	179 80	18,042 66

Canton Mission.

Remittances, drafts and purchases,	7,619 34	
Passage of Dr. Ball and family from Canton to New York,	700 00	8,319 34

Amoy Mission.

Remittances, purchases, &c.	3,918 05

Fuh-chau Mission.

Remittances, purchases, &c.	7,580 79	
Expenses of Mr. Johnson and family,	809 74	8,390 53

Shanghai Mission.

Remittances and purchases,	2,247 50	
Outfit and expenses of Mr. and Mrs. Blodget,	357 00	
Do. of Mr. Aitchison,	318 57	
Passage of Mr. Blodget and Mr. Aitchison from New York to Hong Kong,	600 00	3,523 07

Sandwich Islands Mission.

Drafts, purchases, &c.	18,085 82	
Expenses of Mr. Hitchcock and family,	779 00	
Do. of Mr. Ives and family, and grant on release,	684 25	19,549 07

Micronesian Mission.

Remittances and purchases,	6,205 43	
Outfit and expenses of Mr. and Mrs. Doane,	1,145 36	
Do. of Mr. and Mrs. Shipman,	537 43	
Passage of the abovenamed individuals from Boston to Honolulu,	1,000 00	
Outfit and expenses of Mr. Pierson,	413 45	9,301 67

Choctaw Mission.

Drafts, purchases, &c.	10,956 43

Cherokee Mission.

Drafts, purchases, &c.	6,081 34

Mission to the Dakotas.

Drafts, purchases, &c.	3,009 58

Mission to the Ojibwas.

Drafts, purchases, &c.	1,791 45

Tuscarora Mission.

Drafts, &c.	2,261 47

Seneca Mission.

Drafts, purchases, &c.	4,744 03

Mission to the Abenaquis.

Expenses of the station of St. Francis,	352 00

Indian Missions Generally.

Transportations, &c. for various stations,	152 38

Agencies.

Salary of Rev. S. G. Clark, one year,	600 00	
Traveling expenses of do.	181 60	
Salary of Rev. W. Clark, one year,	700 00	
Traveling expenses of do.	263 19	
Salary of Rev. O. Cowles, one year,	750 00	
Traveling expenses of do.	275 12	
Salary of Rev. I. M. Weed, one year,	750 00	
Traveling expenses of do.	187 45	
Salary of Rev. O. P. Hoyt, one year,	750 00	
Traveling expenses of do.	106 27	
Salary of Rev. F. E. Cannon, one year,	900 00	
Traveling expenses of do.	257 02	
Salary of Rev. I. R. Worcester, one year,	1,000 00	
Traveling expenses of do.	259 33	
Salary of Rev. H. A. Tracy, one year,	1,200 00	
Traveling expenses of do	346 06	
Salary of Rev. J. H. Pettingell, nine months,	750 00	
Traveling expenses of do.	200 22	
Salary of Rev. D. Malin, one year,	1,500 00	
Traveling expenses of do.	216 50	
Services of G. L. Weed, one year, and rent,	300 00	
Rent and expenses of office at Albany,	112 41	
do. at Philadelphia,	124 00	
do. at New Haven,	60 00	
Traveling expenses of returned missionaries while on agencies, and of deputations to attend anniversaries, &c.,	1,302 58	13,091 75

Publications.

Cost of the Missionary Herald, including the salary of the general agent, from August, 1853, to July, 1854, inclusive, 17,500 copies,	5,712 23		
Deduct amount received of subscribers,	2,330 00	3,382 23	
(Individuals entitled to the Missionary Herald by donations of $10 and upwards, etc., have received 12,000 copies, costing $3,950.)			
Cost of Journal of Missions, 31,241 copies,	4,898 72		
Deduct amount received of subscribers,	1,976 00	2,922 72	
(4,000 copies have been distributed to pastors.)			
Cost of Youth's Dayspring, 28,375 copies,	4,619 37		
Deduct amount received of subscribers,	1,524 00	3,095 37	
Forty-fourth Annual Report, 5,000 copies,		842 34	
Abstract of do., 3,500 copies,		87 87	
Missionary Tracts, Nos. 6, 12 and 13,—1,750 copies,		28 85	
Dr. Pomroy's Special Report, 4,000 copies,		29 20	
Dr. Adams's Sermon, 3,000 copies,		138 70	
Statistical History, 1,509 copies,		81 52	
Caste in Ceylon, 1,500 copies,		41 25	
Maps of Missions, 1,500 copies,		26 16	
Circulars, &c.,		11 50	
Comparative View, 250 copies,		19 56	10,707 27

Expenses of Executive Departments at the Missionary House.

Salary of Dr. Anderson, $1,700; less $635 received from fund for officers,		1,065 00	
Do. of Mr. Treat, $1,500; less $635 as above,		865 00	
Do. of Dr. Pomroy, $1,700; less $635 as above,		1,065 00	
Clerk hire,		774 32	3,769 32
Salary of the Treasurer, $1,650; less $635 as above,		1,015 00	
Clerk hire,		1,370 83	2,385 83

Expenses in New York City.

Salary of Mr. Wood, Corresponding Secretary resident in New York, $1,700; less $635 as above,		1,065 00	
Traveling expenses of do.		176 35	
Salary of agent and clerk,		2,000 00	
Office rent,		950 00	
Furniture, signs, periodicals, &c.		204 63	4,395 98

Miscellaneous Charges.

Postage of letters and pamphlets,		921 27	
Fuel, gas, &c.		236 75	
Blank books, certificates, stationery, &c.		79 84	
Books for Library, periodicals, and binding of books and pamphlets,		224 33	
Care of Missionary House, making fires, attendance and labor,		200 00	
Freight, cartage, &c.		56 47	
Carpenter's work, furniture, painting, papering, repairs, &c. for Missionary House,		328 84	
Insurance on property in do.		46 25	
Copying of letters and documents,		125 52	
Expenses of meetings in behalf of the Board in New York and Boston,		124 75	
Discount on bank notes and drafts, counterfeit notes and interest on money borrowed,		343 34	
Traveling expenses of missionary candidates, counsel's fees, printing, &c.		207 25	3,394 61
			$322,141 97

Receipts of the Board during the Year ending July 31, 1854.

Donations as acknowledged in the Missionary Herald,	$264,951 97
Legacies, do. do.	32,238 89
Interest on General Permanent Fund, ($23,000 being invested in the Missionary House,)	2,056 00
Interest on Ashley Fund,	300 00
Avails of Maumee Lands,	2,086 98
Do. of property in Oregon,	164 00
Do. of printing in Bombay and Madras,	3,981 00
	$305,778 84
Balance on hand, August 1, 1853,	4,320 64
	$310,099 48
Expenditures,	322,141 97
Balance for which the Board was in debt, carried to new account, August 1, 1854,	$12,042 49

General Permanent Fund.

This fund amounted last year to	$56,700 32
Received within the year,	1,950 00
	$58,650 32

Permanent Fund for Officers.

This fund amounts, as last year, to	$39,840 00

Fund for Officers.

Balance on hand last year,	$26 48
Received within the year, for interest on the Permanent Fund for Officers,	3,163 70
	$3,190 18
Paid balance of salaries of Secretaries and Treasurer,	3,175 00
	$15 18

SUMMARY OF DONATIONS RECEIVED DURING THE YEAR.

MAINE.

Auxiliary Societies.					
Cumberland County,	Daniel Evans, Tr.	Portland,	$4,369 67		
Franklin County,	Rev. I. Rogers, Tr.	Farmington,	23 00		
Kennebec Conf. of chs.	B. Nason, Tr.	Hallowell,	560 26		
Lincoln County,	Rev. J. W. Ellingwood, Tr.	Bath,	1,544 51		
Penobscot County,	E. F. Duren, Tr.	Bangor,	1,262 42		
Somerset County,	Calvin Selden, Tr.	Norridgewock,	39 00		
York Conf. of chs.	Rev. G. W. Cressey, Tr.	Kennebunk,	658 28	—8,457	14
	Towns not associated,			1,197	41
	Legacies,			310	00
				9,964	55

NEW HAMPSHIRE.

Cheshire County,	Dudley Smith, Tr.	Keene,	1,228 61		
Grafton County,	W. W. Russell, Tr.	Plymouth,	932 94		
Hillsboro' County,	J. A. Wheat, Tr.	Nashua,	2,897 03		
Merrimack County,	G. Hutchins, Tr.	Concord,	1,074 19		
Rockingham Conf. of chs.	F. Grant, Tr.	Exeter,	1,526 09		
Strafford Conf. of chs.	E. J. Lane, Tr.	Dover,	1,197 09		
Sullivan County,	E. L. Goddard, Tr.	Claremont,	574 77	—9,430	72
	Towns not associated,			31	08
	Legacies,			1,007	79
				10,469	59

VERMONT.

Addison County,	Amon Wilcox, Tr.	Middlebury,	424 96		
Caledonia Co. Conf. of chs.	E. Jewett, Tr.	St. Johnsbury,	2,269 95		
Chittenden County,	Charles P. Hartt, Tr.	Burlington,	833 85		
Franklin County,	C. F. Safford, Tr.	St. Albans,	373 12		
Orange County,	L. Bacon, Tr.	Chelsea,	561 18		
Orleans County,	H. Hastings, Tr.	Irasburgh,	238 65		
Rutland County,	J. Barrett, Tr.	Rutland,	1,212 73		
Washington County,	G. W. Scott, Tr.	Montpelier,	357 63		
Windham County,	F. Tyler, Tr.	Brattleboro',	715 17		
Windsor County,	Rev. C. B. Drake, Tr. / J. Steele, Tr.	Royalton, / Windsor,	824 39	—7,811	63
	Towns not associated,			254	30
	Legacies,			1,044	34
				9,110	27

MASSACHUSETTS.

Barnstable County,	Walter Crocker, Tr.	W. Barnstable,	967 09		
Berkshire County,	H. G. Davis, Tr. / G. L. Granger, Tr.	Pittsfield, / Gt. Barrington,	3,493 18		
Boston,	S. A. Danforth, Agent,	Boston,	25,196 55		
Brookfield Association,	William Hyde, Tr.	Ware,	3,281 24		
Essex County,			3,140 40		
Essex County, North,	James Caldwell, Tr.	Newburyport,	3,057 45		
Essex County, South,	C. M. Richardson, Tr.	Salem,	1,387 19		
Franklin County,	Lewis Merriam, Tr.	Greenfield,	1,479 17		
Hampden County,	C. O. Chapin, Tr.	Springfield,	3,863 47		
Hampshire County,	J. D. Whitney, Tr.	Northampton,	6,219 40		
Harmony Conf. of chs.	W. C. Capron, Tr.	Uxbridge,	1,184 49		
Middlesex North and vic.	C. Lawrence, Tr.	Groton,	1,220 95		
Middlesex South Conf. of chs.			1,380 29		
Norfolk County,	Rev. T. T. Richmond, Tr.	Medfield,	5,230 77		
Old Colony,	H. Coggeshall, Tr.	New Bedford,	941 20		
Palestine Missionary Society,	Ebenezer Alden, Tr.	Randolph,	1,980 88		
Pilgrim Association,	Josiah Robbins, Tr.	Plymouth,	332 45		
Taunton and vicinity,			1,531 62		
Worcester County, North,	Benjamin Hawkes, Tr.	Templeton,	957 15		
Worcester Central,	William R. Hooper, Tr.	Worcester,	4,975 08	—71,820	02
	Towns not associated,			9,191	56
	Legacies,			4,564	20
				85,575	78

CONNECTICUT.

Auxiliary Societies.					
Fairfield County, East,	Rev. L. M. Shepard, Tr.	Trumbull,	1,297 97		
Fairfield County, West,	Charles Marvin, Tr.	Wilton,	3,158 28		
Hartford County,	A. W. Butler, Tr.	Hartford,	7,805 80		
Hartford County, South,	H. S. Ward, Tr.	Middletown,	2,933 33		
Litchfield County,	G. C. Woodruff, Tr.	Litchfield,	3,278 91		
Middlesex Association,	Ezra Southworth, Tr.	Deep River,	1,250 00		
New Haven City,	F. T. Jarman, Agent,	New Haven,	4,556 25		
New Haven County, East,	F. T. Jarman, Agent,	New Haven,	1,488 27		
New Haven Co., W. Conso.	A. Townsend, Jr., Tr	New Haven,	2,088 73		
New London and vic. and Norwich and vicinity,	F. A. Perkins, Charles Butler, } Trs.	Norwich, New London,	3,750 55		
Tolland County,	Jonathan R. Flynt, Tr.	Tolland,	2,417 94		
Windham County,	J. B. Gay, Tr.	Thompson,	2,315 84		36,341 87
	Towns not associated,				34 21
	Legacies,				6,422 51
					42,798 59

RHODE ISLAND.

Donations,	2,742 84
Legacies,	100 00
	2,842 40

NEW YORK.

Auburn and vicinity,	I. F. Terrill, Agent,	Auburn,	383 40		
Board of Foreign Missions in Ref. Dutch Church,	C. S. Little, Tr.	New York City,	10,903 70		
Buffalo and vicinity,	James Crocker, Agent,	Buffalo,	1,576 59		
Chautauque County,	S. H. Hungerford, Tr.	Westfield,	58 58		
Delaware Co.,	Rev. D. Torry,		50 00		
Geneva and vicinity,	G. P. Mowry, Agent,	Geneva,	5,789 35		
Greene County,	John Doane, Agent,	Catskill,	299 95		
Monroe County and vicinity,	Ebenezer Ely, Agent,	Rochester,	3,384 14		
New York City and Brooklyn,	A. Merwin, Tr.	New York City,	20,342 43		
Oneida County,	James Dana, Tr.	Utica,	1,165 12		
Otsego County,	D. H. Little, Tr.	Cherry Valley,	671 63		
Plattsburgh and vicinity,	L. Myers, Tr.	Plattsburgh,	109 00		
St. Lawrence County,	H. D. Smith, Tr.	Gouverneur,	667 54		
Syracuse and vicinity,	J. Hall, Agent,	Syracuse,	621 31		
Washington County,	A. Eldredge, Tr.	Salem,	449 83		
Watertown and vicinity,	Adriel Ely, Agent,	Watertown,	600 66		47,073 23
	Towns not associated,				13,517 87
	Legacies,				15,222 56
					75,813 66

NEW JERSEY.

Board of Foreign Missions in Reformed Dutch Church, C. S. Little, Tr.	2,119 83
Donations,	5,629 37
Legacies,	356 25
	8,105 45

PENNSYLVANIA.

Donations,	10,275 51
Legacies,	661 20
	10,936 71

DELAWARE.

Donations,	411 84

MARYLAND.

Board of Foreign Missions in German Reformed Church, Rev. Elias Heiner, Baltimore, Tr.	800 00
Miscellaneous Donations,	625 29
	1,425 29

DISTRICT OF COLUMBIA.

Donations,	701 71

VIRGINIA.

Donations,	1,319 33
Legacies,	250 00
	1,569 33

OHIO.		
By G. L. Weed, Tr.		5,648 39
Donations,		4,631 08
Legacies,		1,075 16
		11,354 63
INDIANA.		
Donations,		1,550 12
ILLINOIS.		
Donations,		4,366 98
MICHIGAN.		
Donations,		3,910 03
Legacies,		100 00
		4,010 03
WISCONSIN.		
Donations,		959 93
IOWA.		
Donations,		331 82
MISSOURI.		
Donations,		480 40
LOUISIANA.		
Donations,		221 03
MISSISSIPPI.		
Donations,		66
ALABAMA.		
Donations,		189 75
GEORGIA.		
Donations,		1,002 62
SOUTH CAROLINA.		
Donations,		654 64
NORTH CAROLINA.		
Donations,		88 54
TENNESSEE.		
Donations,		536 91
KENTUCKY.		
Donations,		215 25
FLORIDA.		
Legacies,		957 50
TEXAS.		
Donations,		78 00
CALIFORNIA.		
Donations,		301 00
MINESOTA TERRITORY.		
Donations,		8 55
OREGON TERRITORY.		
Donations,		95 75
NEBRASKA TERRITORY.		
Donations,		15 00
IN FOREIGN LANDS.		
Donations,		9,854 14
Legacies,		192 00
		10,046 14
Total,		297,190 86

PREACHERS AND PLACES OF MEETING.

Year.	*Place of Meeting.*	*Preacher.*	*Text.*
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.	Neh. 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 McDowall, 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.

OFFICERS OF THE BOARD.

Election.	**Presidents.**	*Death or Resignation.*
1810	JOHN TREADWELL, LL. D.	1823
1823	JOSEPH LYMAN, D. D.	1826
1826	JOHN COTTON SMITH, LL. D.	1841
1841	THEO. FRELINGHUYSEN, LL. D.	
	Vice Presidents.	
1810	SAMUEL SPRING, D. D.	1819
1819	JOSEPH LYMAN, D. D.	1823
1823	JOHN COTTON SMITH, LL. D.	1826
1826	STEPHEN VAN RENSSELAER, LL. D.	1839
1839	THEO. FRELINGHUYSEN, LL. D.	1841
1841	THOMAS S. WILLIAMS, LL. D.	
	Prudential Committee.	
1810	WILLIAM BARTLET, Esq.	1814
1810	SAMUEL SPRING, D. D.	1819
1810	SAMUEL WORCESTER, D. D.	1821
1812	JEREMIAH EVARTS, Esq.	1830
1815	JEDIDIAH MORSE, D. D.	1821
1818	Hon. WILLIAM REED,	1834
1819	LEONARD WOODS, D. D.	1834
1821	SAMUEL HUBBARD, LL. D.	1843
1821	WARREN FAY, D. D.	1839
1828	BENJAMIN B. WISNER, D. D.	1835
1831	ELIAS CORNELIUS, D. D.	1832
1832	Hon. SAMUEL T. ARMSTRONG,	1850
1832	CHARLES STODDARD, Esq.	
1834	JOHN TAPPAN, Esq.	
1835	DANIEL NOYES, Esq.	1845
1837	NEHEMIAH ADAMS, D. D.	
1839	SILAS AIKEN, D. D.	1849
1843	WILLIAM W. STONE, Esq.	1850
1845	Hon. WILLIAM J. HUBBARD.	
1849	Rev. AUGUSTUS C. THOMPSON.	
1850	Hon. WILLIAM T. EUSTIS.	
1850	Hon. JOHN AIKEN.	
1851	Hon. DANIEL SAFFORD.	
1854	HENRY HILL, Esq.	
	Corresponding Secretaries.	
1810	SAMUEL WORCESTER, D. D.	1821
1821	JEREMIAH EVARTS, Esq.	1831
1831	ELIAS CORNELIUS, D. D.	1832
1832	BENJAMIN B. WISNER, D. D.	1835
1832	RUFUS ANDERSON, D. D.	
1832	Rev. DAVID GREENE,	1848
1835	WILLIAM J. ARMSTRONG, D. D.	1847
1847	Rev. SELAH B. TREAT.	
1848	SWAN L. POMROY, D. D.	
1852	Rev. GEORGE W. WOOD.	
	Assistant Corresponding Secretaries	
1824	Rev. RUFUS ANDERSON,	1832
1828	Rev. DAVID GREENE,	1832
	Recording Secretaries.	
1810	CALVIN CHAPIN, D. D.	1843
1843	Rev. SELAH B. TREAT,	1847
1847	SAMUEL M. WORCESTER, D. D.	
	Assistant Recording Secretaries.	
1836	CHARLES STODDARD, Esq.	1839
1839	BELA B. EDWARDS, D. D.	1842
1842	Rev. DANIEL CROSBY,	1843
	Treasurers.	
1810	SAMUEL H. WALLEY, Esq.	1811
1811	JEREMIAH EVARTS, Esq.	1822
1822	HENRY HILL, Esq.	1854
1854	JAMES M. GORDON, Esq.	
	Auditors.	
1810	JOSHUA GOODALE, Esq.	1812
1812	SAMUEL H. WALLEY, Esq.	1813
1813	CHARLES WALLEY, Esq.	1814
1814	CHESTER ADAMS, Esq.	1817
1817	ASHUR ADAMS, Esq.	1822
1822	CHESTER ADAMS, Esq.	1827
1827	WILLIAM ROPES, Esq.	1829
1829	JOHN TAPPAN, Esq.	1834
1829	CHARLES STODDARD, Esq.	1832
1832	Hon. WILLIAM J. HUBBARD,	1842
1834	DANIEL NOYES, Esq.	1835
1835	CHARLES SCUDDER, Esq.	1847
1842	MOSES L. HALE, Esq.	
1847	Hon. SAMUEL H. WALLEY.	

MEMBERS OF THE BOARD.

CORPORATE MEMBERS.

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

Maine.

1832 ENOCH POND, D. D.
1836 LEVI CUTTER, Esq.
1838 BENJAMIN TAPPAN, D. D.
1838 JOHN W. ELLINGWOOD, D. D.
1842 WILLIAM T. DWIGHT, D. D.
1845 ASA CUMMINGS, D. D.
1851 GEORGE F. PATTEN, Esq.
1854 Rev. JOHN W. CHICKERING.

New Hampshire.

1832 NATHAN LORD, D. D.
1838 SAMUEL FLETCHER, Esq.
1840 Hon. EDMUND PARKER.
1840 ZEDEKIAH S. BARSTOW, D. D.
1842 Rev. JOHN WOODS.
1842 Rev. JOHN K. YOUNG.

Vermont.

1832 Rev. DAVID GREENE.
1838 JOHN WHEELER, D. D.
1838 CHARLES WALKER, D. D.
1839 SILAS AIKEN, D. D.
1842 ERASTUS FAIRBANKS, Esq.
1842 BENJAMIN LABAREE, D. D.
1842 Rev. JOSEPH STEELE.

Massachusetts.

1820 WILLIAM ALLEN, D. D.
1823 LYMAN BEECHER, D. D.
1823 HEMAN HUMPHREY, D. D.
1827 JOHN TAPPAN, Esq.
1828 HENRY HILL, Esq.
1832 RUFUS ANDERSON, D. D.
1832 CHARLES STODDARD, Esq.
1837 NEHEMIAH ADAMS, D. D.
1838 THOMAS SNELL, D. D.
1838 Rev. AARON WARNER.
1838 MARK HOPKINS, D. D.
1840 DANIEL DANA, D. D.
1840 WILLIAM JENKS, D. D.
1840 ALFRED ELY, D. D.
1840 Rev. HORATIO BARDWELL.
1840 EBENEZER ALDEN, M. D.
1840 EDWARD W. HOOKER, D. D.
1840 WILLARD CHILD, D. D.
1840 Rev. CHAUNCEY EDDY.
1842 RICHARD S. STORRS, D. D.
1842 EBENEZER BURGESS, D. D.
1842 JOHN NELSON, D. D.
1842 Hon. SAMUEL WILLISTON.
1843 SWAN LYMAN POMROY, D. D.
1843 Rev. SELAH B. TREAT.
1845 Hon. WILLIAM J. HUBBARD.
1845 Hon. LINUS CHILD.
1845 Rev. HENRY B. HOOKER.
1845 BAXTER DICKINSON, D. D.
1845 CALVIN E. STOWE, D. D.
1847 SAMUEL M. WORCESTER, D. D.
1848 Hon. SAMUEL H. WALLEY.
1849 Rev. AUGUSTUS C. THOMPSON.
1850 Hon. WILLIAM T. EUSTIS.
1850 Hon. JOHN AIKEN.
1851 Hon. DANIEL SAFFORD.
1852 WILLIAM ROPES, Esq.
1853 JOHN TODD, D. D.
1854 SETH SWEETSER, D. D.
1854 JAMES M. GORDON, Esq.

Rhode Island.

1846 Rev. THOMAS SHEPARD, D. D.
1850 JOHN KINGSBURY, Esq.

Connecticut.

1817 JEREMIAH DAY, D. D., LL. D.
1823 BENNET TYLER, D. D.
1832 NOAH PORTER, D. D.
1836 THOMAS S. WILLIAMS, LL. D.
1838 JOEL HAWES, D. D.
1838 MARK TUCKER, D. D.
1838 Hon. THOMAS W. WILLIAMS.
1838 Hon. JOSEPH RUSSELL.
1840 Hon. SETH TERRY.
1840 JOHN T. NORTON, Esq.
1842 CHAUNCEY A. GOODRICH, D. D.
1842 ALVAN BOND, D. D.
1842 LEONARD BACON, D. D.
1842 HENRY WHITE, Esq.
1843 JOEL H. LINSLEY, D. D.
1843 Rev. DAVID L. OGDEN.
1848 ANDREW W. PORTER, Esq.
1852 ABEL McEWEN, D. D.
1852 Gen. WILLIAM WILLIAMS.
1854 Rev. SAMUEL W. S. DUTTON.
1854 WALTER CLARKE, D. D.

New York.

1812 ELIPHALET NOTT, D. D.
1823 S. V. S. WILDER, Esq.
1824 GARDINER SPRING, D. D.
1826 THOMAS DE WITT, D. D.
1826 NATHAN S. S. BEMAN, D. D.
1826 THOMAS McAULEY, D. D., LL.D.

*

1834 JAMES M. MATHEWS, D. D.
1836 Rev. HENRY DWIGHT.
1838 ISAAC FERRIS, D. D.
1838 THOMAS H. SKINNER, D. D.
1838 WILLIAM W. CHESTER, Esq.
1838 PELATIAH PERIT, Esq.
1839 WILLIAM B. SPRAGUE, D. D.
1840 REUBEN H. WALWORTH, LL.D.
1840 DIEDRICH WILLERS, D. D.
1840 Hon. CHARLES W. ROCKWELL.
1840 HIRAM H. SEELYE, Esq.
1840 DAVID H. LITTLE, Esq.
1840 CHARLES MILLS, Esq.
1842 SAMUEL H. COX, D. D.
1842 ARISTARCHUS CHAMPION, Esq.
1842 HARVEY ELY, Esq.
1842 CHARLES M. LEE, LL. D.
1842 Hon. WILLIAM L. F. WARREN.
1842 HORACE HOLDEN, Esq.
1842 WILLIAM ADAMS, D. D.
1842 JOEL PARKER, D. D.
1843 WILLIAM WISNER, D. D.
1843 EDWARD ROBINSON, D. D.
1843 WILLIAM PATTON, D. D.
1843 WILLIAM W. STONE, Esq.
1846 Hon. HENRY W. TAYLOR.
1846 JAMES CROCKER, Esq.
1846 CALVIN T. HULBURD, Esq.
1848 LAURENS P. HICKOK, D. D.
1848 WILLIAM M. HALSTED, Esq.
1848 DAVID WESSON, Esq.
1848 SIMEON BENJAMIN, Esq.
1850 ROBERT W. CONDIT, D. D.
1851 Rev. SIMEON NORTH, LL. D.
1851 CHARLES J. STEDMAN, Esq.
1851 Rev. HENRY A. NELSON.
1852 WALTER S. GRIFFITH, Esq.
1852 ISAAC N. WYCKOFF, D. D.
1852 Hon. WILLIAM F. ALLEN.
1852 Rev. GEORGE W. WOOD.
1853 ASA D. SMITH, D. D.
1853 OLIVER E. WOOD, Esq.
1853 Rev. MONTGOM'Y S. GOODALE
1854 ANSON G. PHELPS, Esq.
1854 RAY PALMER, D. D.

New Jersey.

1826 THEO FRELINGHUYSEN, LL. D.
1832 Hon. PETER D. VROOM.
1838 DAVID MAGIE, D. D.
1838 RICHARD T. HAINES, Esq.
1840 Hon. JOSEPH C. HORNBLOWER.
1842 J. MARSHAL PAUL, M. D.
1842 ANSEL D. EDDY, D. D.
1843 BENJAMIN C. TAYLOR, D. D.
1845 JOHN FORSYTH, D. D.
1848 ABRAHAM B. HASBROUCK, LL.D.
1848 Hon. DANIEL HAINES.
1853 JONATHAN F. STEARNS, D. D.

Pennsylvania.

1825 JOHN LUDLOW, D. D.
1826 WILLIAM NEIL, D. D.
1832 JOHN McDOWELL, D. D.
1838 WILLIAM R. DE WITT, D. D.
1838 THOMAS FLEMING, Esq.
1838 AMBROSE WHITE, Esq.
1840 Hon. WILLIAM DARLING.
1840 WILLIAM JESSUP, LL. D.
1840 BERNARD C. WOLF, D. D.
1840 Rev. ALBERT BARNES.
1840 DAVID H. RIDDLE, D. D.
1840 J. W. NEVIN, D. D.
1843 SAMUEL H. PERKINS, Esq.
1848 CHARLES S. WURTS, Esq.

Maryland.

1834 WILLIAM S. PLUMER, D. D.
1838 JAMES G. HAMNER, D. D.

District of Columbia.

1842 Rev. JOHN CROSS SMITH.

Virginia.

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

South Carolina.

1839 REUBEN POST, D. D.

Georgia.

1834 JOSEPH H. LUMPKIN, Esq.

Tennessee.

1826 CHARLES COFFIN, D. D.
1834 ISAAC ANDERSON, D. D.
1842 SAMUEL RHEA, Esq.

Ohio.

1826 ROBERT G. WILSON, D. D.
1834 ROBERT H. BISHOP, D. D.
1838 GEORGE E. PIERCE, D. D.
1840 Rev. HARVEY COE.
1843 SAMUEL C. AIKEN, D. D.
1851 D. HOWE ALLEN, D. D
1851 SAMUEL W. FISHER, D. D.
1851 GABRIEL TICHENOR, Esq.
1851 HENRY SMITH, D. D.
1853 DOUGLASS PUTNAM, Esq.
1853 ROBERT W. STEELE, Esq.
1853 Rev. HENRY L. HITCHCOCK.

Michigan.

1838 EUROTAS P. HASTINGS, Esq.
1851 Rev. HARVEY D. KITCHELL.
1851 Hon. CHARLES NOBLE.
1853 Rev. WILLIAM S. CURTIS.

Indiana.

1842 CHARLES WHITE, D. D.
1851 Hon. JEREMIAH SULLIVAN.
1853 SAMUEL MERRILL, Esq.
1853 Rev. JOHN W. CUNNINGHAM.

Illinois.

1851 Rev. JULIAN M. STURTEVANT.
1851 Rev. ARATAS KENT.
1851 Rev. ROBERT W. PATTERSON.
1851 WILLIAM H. BROWN, Esq.
1851 Rev. JOHN C. HOLBROOK.
1853 Rev. AUGUSTUS T. NORTON.
1853 DAVID A. SMITH, Esq.
1853 Rev. WILLIAM CARTER.

Wisconsin.

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

Missouri.

1840 ARTEMAS BULLARD, D. D.

CORRESPONDING MEMBERS.

IN THE UNITED STATES.

Election.

1819 WILLIAM HILL, D. D., Winchester, Va.
1819 JOSEPH C. STRONG, M. D., Knoxville, Tenn.
1843 S. S. WARD, Esq., Hartford, Ct.

IN FOREIGN PARTS.

England.

1819 Rev. WILLIAM JOWETT, London.
1832 JAMES FARISH, Esq.
1833 Sir ALEXANDER JOHNSTONE.
1833 G. SMYTTAN, M. D.
1835 Sir JOHN CAMPBELL.
1839 Sir CULLING E. EARDLEY, Bart.
1841 JOHN MORISON, D. D., London.
1843 Sir EDWARD GAMBIER.
1851 Lord STRATFORD DE REDCLIFFE.

India.

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

Ceylon.

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

Penang.

1839 Sir WILLIAM NORRIS.

Canada.

1843 JACOB DE WITT, Esq, Montreal.

CORPORATE MEMBERS DECEASED.

[The names under each State are arranged according to the time of decease. The year denoting the decease of the members is that ending with the annual meetings in September or October.]

Election.	**Maine.**	*Decease.*
1813	JESSE APPLETON, D. D.	1820
1826	EDWARD PAYSON, D. D.	1828
1842	DAVID DUNLAP, Esq.	1843
1813	Gen. HENRY SEWALL,	1845
1842	WILLIAM RICHARDSON, Esq.	1847
1842	ELIPHALET GILLETT, D. D.	1849
	New Hampshire.	
1812	JOHN LANGDON, LL. D.	1820
1812	SETH PAYSON, D. D.	1820
1820	Hon. THOMAS W. THOMPSON,	1822
1830	Hon. GEORGE SULLIVAN,	1838
1820	JOHN HUBBARD CHURCH, D. D.	1840
1842	Hon. MILLS OLCOTT,	1845
1842	Rev. ARCHIBALD BURGESS,	1850
	Vermont.	
1840	WILLIAM PAGE, Esq.	1850
1818	Hon. CHARLES MARSH,	1849
	Massachusetts.	
1810	SAMUEL SPRING, D. D.	1819
1810	SAMUEL WORCESTER, D. D.	1821
1818	ZEPHANIAH SWIFT MOORE, D. D.	1823
1811	JEDIDIAH MORSE, D. D.	1826
1812	Hon. WILLIAM PHILLIPS,	1827
1810	JOSEPH LYMAN, D. D.	1828
1812	Hon. JOHN HOOKER,	1829
1822	SAMUEL AUSTIN, D. D.	1831
1812	JEREMIAH EVARTS, Esq.	1831
1831	ELIAS CORNELIUS, D. D.	1832
1828	BENJAMIN B. WISNER, D. D.	1835
1818	Hon. WILLIAM REED,	1837
1810	WILLIAM BARTLET, Esq.	1841
1842	Rev. DANIEL CROSBY,	1843
1821	SAMUEL HUBBARD, LL. D.	1848
1826	JOHN CODMAN, D. D.	1848
1832	Hon. SAMUEL T. ARMSTRONG,	1850
1835	DANIEL NOYES, Esq.	1852
1839	BELA B. EDWARDS, D. D.	1852
1842	Hon. ALFRED D. FOSTER,	1852
1826	JUSTIN EDWARDS, D. D.	1853
1821	JOSHUA BATES, D. D.	1854
1819	LEONARD WOODS, D. D.	1854
1840	Hon. DAVID MACK,	1854
	Connecticut.	
1810	TIMOTHY DWIGHT, D. D., LL. D.	1817
1810	Gen. JEDIDIAH HUNTINGTON,	1819
1810	JOHN TREADWELL, LL. D.	1823
1836	HENRY HUDSON, Esq.	1843
1819	JOHN COTTON SMITH, LL. D.	1846
1842	Rev. THOMAS PUNDERSON,	1848
1840	DANIEL DOW, D. D.	1849
1810	CALVIN CHAPIN, D. D.	1851
1848	NATHANIEL O. KELLOGG,	1854
	New York.	
1818	Col. HENRY LINCLEAN,	1822
1819	DIVIE BETHUNE, Esq.	1825
1812	JOHN JAY, LL. D.	1829
1824	Col. HENRY RUTGERS,	1830
1826	Col. RICHARD VARICK,	1831
1812	EGBERT BENSON, LL. D.	1833
1822	JONAS PLATT, LL. D.	1834
1826	WILLIAM McMURRAY, D. D.	1836
1826	JOHN NITCHIE, Esq.	1838

Election.		*Decease.*
1816	STEPHEN VAN RENSSELAER, LL. D.	1839
1832	ZECHARIAH LEWIS, Esq.	1841
1840	GERRIT WENDELL, Esq.	1841
1812	JAMES RICHARDS, D. D.	1843
1813	ALEXANDER PROUDFIT, D. D.	1843
1835	WILLIAM J. ARMSTRONG, D. D.	1847
1832	ORRIN DAY, Esq.	1847
1843	WALTER HUBBELL, Esq.	1848
1843	ASA T. HOPKINS, D. D.	1848
1838	HENRY WHITE, D. D.	1850
1842	JOHN W. ADAMS, D. D.	1850
1824	DAVID PORTER, D. D.	1851
1838	D. W. C. OLYPHANT, Esq.	1851
1839	ELIPHALET WICKES, Esq.	1851
1848	ERSKINE MASON, D. D.	1851
1812	HENRY DAVIS, D. D.	1852
1826	NATHANIEL W. HOWELL, LL D.	1852
1824	PHILIP MILLEDOLER, D. D.	1853
1838	ELISHA YALE, D. D.	1853
1840	ANSON G. PHELPS, Esq.	1854
	New Jersey.	
1812	ELIAS BOUDINOT, LL D.	1822
1823	EDWARD DORR GRIFFIN, D. D.	1838
	Pennsylvania.	
1812	ROBERT RALSTON, Esq.	1836
1834	ALEXANDER HENRY, Esq.	1847
1826	SAMUEL AGNEW, M. D.	1850
1832	CORNELIUS C. CUYLER, D. D.	1850
1826	THOMAS BRADFORD, Esq.	1852
1838	MATTHEW BROWN, D D.	1853
1842	ELIPHALET W. GILBERT, D. D.	1853
	Maryland.	
1834	WILLIAM NEVINS, D. D.	1836
	District of Columbia.	
1819	ELIAS BOUDINOT CALDWELL, Esq.	1825
1826	JOSEPH NOURSE, Esq.	1841
	Virginia.	
1823	JOHN H. RICE, D. D.	1831
1832	GEORGE A. BAXTER, D. D.	1841
	North Carolina.	
1834	JOSEPH CALDWELL, D. D.	1835
1834	W. McPHETERS, D. D.	1843
	South Carolina.	
1826	MOSES WADDELL, D. D.	1840
1826	BENJAMIN M. PALMER, D. D.	1848
	Georgia.	
1826	JOHN CUMMINGS, M. D.	183
1834	THOMAS GOLDING, D. D.	1848
	Illinois.	
1821	GIDEON BLACKBURN, D. D.	1839
	Indiana.	
1838	ELIHU W. BALDWIN, D. D	1841

HONORARY MEMBERS.

THE number of Honorary Members has become so large that the Prudential Committee have deemed it advisable to stereotype their names once in five years. Hence the following list will embrace the names of all who were constituted Honorary Members prior to August 1, 1850; and at the close of it, under the head of "New Members," will be found, from time to time, the names of such persons as shall hereafter become Honorary Members.

MEMBERS PRIOR TO AUGUST 1, 1850.

MAINE.

Adams George E., D. D.
Adams Rev John R.
Adams Mrs John R.
Adams Rev Jonathan,
Adams Samuel,
Adams Samuel,
*Adams Rev Weston B.
Alden Rev Edmund K.
Allen Rev Benjamin R.
Ashby Rev John L.
Bachelder Rev Gilman,
Baker Rev John,
Balkam Rev U.
Barker Samuel F.
*Barrows John S.
Bartlett Rev Joseph,
Bell Rev John,
Blake Rev Joseph,
Blodget Bliss,
Blood Rev Mighill,
Bond Elias,
Bowman Rev George A.
Boynton Rev John,
Bradford Arthur B.
Bradley Rev Caleb,
Brown Rev Amos,
*Browne Thomas,
Burnham Rev Jonas,
*Burnham Rev Owen,
Burt Rev Edmund,
Buswell Henry C.
Buswell Mrs Elizabeth O.
Carruthers J. J., D. D.
Carruthers Rev James,
Carter Eliza C.
*Chapin Rev Perez,
Chapman Rev Calvin,
Chapman Rev Elias,
Chapman Rev Nathaniel,
Chickering Rev John W.
*Church Rev Nathan,
Clark Freeman,
Clark Mrs Mary C.
*Clark Elvira L.
Clark Rev William,
*Clark Mrs Elvira H.
Clark William B.
Clement Jonathan, D. D.
Colby Joseph,
*Cole Rev Albert,
*Cook Rev Amos L.
Cressey Rev George W.
*Cressey Mrs Caroline M.
Cressey Mrs Sarah C.
*Crosby Rev John,
Cushing Rev James R.
Cushman Rev David,
*Cutler Rev E. G.
Cutter Rev Edward F.
Dame Rev Charles,
Dana Woodbury S.
Darling Henry,
Dillingham Cornelius,
Dole Ebenezer,
Dole Ebenezer, Jr.
Dole Mrs Hannah,
Douglass Rev John A.
Douglass Mrs L. A.
Drake Rev Samuel S.
Drummond Alexander,
Drummond Rev James,
Duren E. F.
Dwight Rev Edward S.
Ellingwood Mrs Harriet M.
*Ellingwood Mrs Nancy,
Ellis Rev Manning,
*Elwell Payn,
Fessenden Rev J. P.
Field Rev George W.
*Fisher Rev Jonathan,
Fisk Rev Albert W.
Fiske Rev John O.
Freeman Rev Charles,
Freeman Rev Joseph,
French Miss Catharine,
*Frost Rev Charles,
Gerry Rev David,
Gilman S. K.
Godfrey Charles,
Goss Rev Jacob C.
*Gow James,
Graves William,
Greely Rev Allen,
*Hale Rev Jonathan L.
*Harrington Enoch,
Harward Mrs Hannah P.
Harwood Thomas,
Hathaway Rev George W.
Hawes Rev Josiah T.
Hayes Rev Stephen H.
Hills Rev Israel,
Hobart Rev Caleb,
Holman Rev Morris,
Hopkins Rev Eliphalet S
Hopkins Samuel,
Hubbard Rev Anson,
Hurd Rev Carlton,
Hurd Miss Louisa,
Hurd Mrs Sophronia W.
Hyde Henry,
Hyde John A.
Hyde Jonathan,
Hyde Rev W. L.
Ilsley Rev Horatio,
*Jackson Henry,
Jameson Rev Thomas,
*Jenkins Rev Charles,
*Johnson Rev Samuel,
Jones Rev Elisha,
Jordan Rev William V.
Keeler Rev S. H.
Kendrick Rev Daniel,
Leland Rev John H. M.
Kimball Rev Ivory,
Libbey Joseph,
Little Mrs Dorothy,
Little Rev George B.
Littlefield Christopher,
Littlefield Joseph E.
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,
*May Rev William,
*McKeen Miss Julia,
Merrill Rev Enos,
Merrill Rev Samuel H.
Mitchell Rev David M.
Mitchell Rev Thomas G.
*Morse Samuel,
Munsel Rev Joseph R.
Munson Samuel,
*Newman Rev William J.
Newman Mrs C. S.
Newman Miss Emma C.
*Niles Rev Mark A. H.
Niles Mrs Stella S.
Nott Rev Handell G.
Packard Rev Alpheus S.
Packard Rev Charles,
Page Benjamin,
Page Rufus K.
Page Mrs Rufus K.
Page Mrs Sarah H.
Page John O.
*Page Simon,
Page Simon,
Page William R.
Page Mrs Matilda K.
Parker Rev Freeman,

Parker Rev Wooster,
Parsons Rev Ebenezer G.
Patten George F.
Patten Mrs Hannah T.
Pearl Rev Cyril,
Peet Rev Josiah,
Pierce Rev William,
Plumer Alexander R.
Plumer John,
Plumer Mrs Lucy,
Richardson Frederick L.
Richardson Henry L.
Richardson John G.
Richardson George L.
Richardson Sarah B.
Richardson Mary J.
Richardson Rev James P.
Ripley Rev Lincoln,
Robie Rev Edward,
Rogers Rev Isaac,
*Rogers William M.
Sawyer Rev John,
Sewall Rev Daniel,
Sewall Rev David B.
Sewall Mrs Elizabeth L.
*Sewall Rev Jotham,
Sewall Rev Jotham,
Sewall William B.
Sewall Rev William S.
Shepard George, D. D.
Shepley Rev David,
Smith Rev D. T.
Smith Rev John,
Smyth Rev William,
Soule Rev Charles,
Soule Rufus,
Soule Thomas,
Souther Rev Samuel, Jr.
Stearns Rev Josiah H.
Stevens Jeremiah,
Stickney Paul,
Storer Woodbury,
Talbot Rev Samuel,
Tallman Mrs Eleanor,
*Tappan E. S.
Tappan Mrs E. B. M.
Tenney Rev Sewall,
Thurston Rev David,
Thurston Rev Stephen,
Titcomb Albert,
*Tobey Rev William,
Trask Mrs Martha F.
Tucker Rev Josiah,
Upham Rev Thomas C.
Waite Joshua,
Wasson John,
Weston Rev Isaac,
Weston Rev James,
Wheelwright Joseph S.
Wild Rev John,
Woodhull Rev Richard,
Woods Leonard, Jr., D. D.

NEW HAMPSHIRE.

Abbott Rev Screno,
Abbott Mrs Sarah,
Adams Miss Ednah,
*Aiken Jonathan,
Alden Rev Lucius,
*Allen Diarca,
Ames Winslow,
Anderson Miss Mary Ann,
Armsby Rev Lauren,
Badger William,
Baker Abel,
Bardwell Mrs Mary F.
Barker Rev Nathaniel,
Barrows Rev Homer,
Barstow Rev E. H.
Batchelder Jonathan,
Beane Rev John Y.
*Bell Samuel,
Benson Rev Almon,
Bigelow Rev Asahel,
Biglow Miss Lucy W.
Binney John W.
Blanchard Rev Amos,
Blanchard Mrs A.
Blunt John G.
Blunt Mrs Mary,
Blunt Miss Lucy W.
Blunt John,
Blunt Mrs Caroline,
Bouton Rev Nathaniel, D. D.
Boutelle Rev Thomas,
Boutelle Mrs Mary E.
Boutwell Rev James,
Boutwell Mrs Mary P.
Boylston Richard,
Brainerd Rev Timothy G.
*Brainerd Mrs Harriet P.
Brigham David,
Brown Hiram,
Bryant Amos,
Buffum Samuel W.
Bunton David A.
Burbank Abraham,
Burbank Samuel,
*Burgess A.
Burnham Rev Abraham,
Burnham Rev Amos W.
Buswell Jacob,
Buxton Rev Edward,
*Campbell Rev Daniel.
Carpenter Rev E. T.
Chandler George B.
Chapin David B.
Chase Joseph,
Childs Horace,
Childs Josiah,
Childs Mrs Matilda R. T.
Church Mrs Sarah,
Cilly Mrs Sarah,
Claggett Rev Erastus B.
Clark Rev Caleb,
Clark Rev Rufus W.
*Clark Rev Samuel W.
Clark Miss Sarah C.
*Cogswell William, D. D.
Conant Mrs Mary P.
Connor Abel,
Connor Mrs Mary L. N.
Connor John,
Cordley Rev C. M.
Cummings Rev Jacob,
Cutler Amos,
*Cutler Rev Calvin,
*Dana Rev Sylvester,
David B. B.
Davis Rev J. Gardner,
Davis Rev Joel,
Davis Robert,
Day Rev Pliny B.
Delano Rev S.
Denny Mrs Anna S. T.
*Dexter Rev Samuel D.
Dodge Mrs Abner,
Dodge Rev Joshua,
Eastman John,
Eastman Cyrus,
*Eastman Rev Henry,
Eaton Rev J. M. R.
Eaton Mrs Harriet D.
Eldredge Rev E. D.
Eldredge Micah,
Emerson Mrs Esther,
Evans Nathaniel,
Fairbank Rev Drury,
Farwell Rev John E.
Fifield Rev Winthrop,
*Fisher Rev Jabez Pond,
Fisher Mrs Fanny,
Fisher Miss Elizabeth,
Fisk David,
Follett Rev Walter,
Folsom Mrs Ann,
Foster Rev E. B.
Franklin Jonathan,
French Rev Daniel,
French James,
French Rev Jonathan.
Gage Mrs Jane K.
*Gay Ira,
Gerould Rev Moses,
Gerould Mrs Cynthia L.
Gillis Thomas W.
Gleason Rev Anson,
Gleason Mrs Anson,
*Goodall Rev David,
Goodall Ira,
Goodhue Rev Daniel,
Goodwin Daniel,
Gordon Rev M. D.
Griswold Rev John F.
Haddock Charles B., D. D.
Hall Rev Jeffries,
*Harris Walter, D. D.
Hartshorn James,
Hastings Stewart,
Hidden Rev E. N.
Hidden Mrs E. N.
Hildreth Abel F.
Hill Rev Ebenezer,
*Hilliard Rev Joseph,
Hitchcock Rev Roswell D.
Hitchcock Mrs Elizabeth A.
Holmes Rev James,
Holmes John,
Holmes Rev Otis,
Holt Rev Peter,
Hoyt J. S.
*Hoyt John,
Hoyt Stephen K.
Huggins Miss Melvina,
Humphrey Rev John P.
Humphrey Jonathan,
Hurd Rev Isaac,
Isham James F.
Jenkins Rev Abraham,
Jenkins Mrs Helen M.
Jennison Rev Edwin,
Jewett Rev Leonard,
Jewett R. W.
Jewett Rev William R.
Johnson Susan A.
Kellogg Rev E. M.
Kendall Mrs Mary A.
Kimball Mrs Jane S.
Kimball Russell,
Kingman Henry,
Kittredge Josiah,
*Knight Rev Isaac,
*Lambert Rev Nathaniel,
Lancaster Rev Daniel,
*Lane Rev Joseph,
Lawrence Aaron,
Lawrence Rev Robert F.
Lawton Pliny,
Leach Rev Giles,
Lee Rev Samuel,
*Leverett Mrs Elizabeth S.
Lewis Rufus G.
Long Rev Joseph A. E.
Lord Mrs Nathan,
Lyman Rev Giles,
Magee Rev Jonathan,
Manning Rev Abel,
Manning Mrs Mary,
March Rev Daniel,
McCollom Rev James T
McFarland Asa,
McGaw Robert,
Melendy S. B.
Melvin Thomas J.
Merrill John Leverett,
*Merrill Rev Nathaniel,
Merrill Rev Stephen,
Millet Abraham,

Mixen George T.
Moody Rev Howard,
Moone Mrs Hannah,
Moone Miss Anna,
Moore Ebenezer C.
Moore Rev Humphrey,
Morrill Samuel,
Morse Rev Josiah,
*Morton Rev Daniel O.
Moulton James,
Moulton Mrs Nathaniel T.
Murdock Rev William,
*Murdock Mrs Mary J.
Newel Rev Gad,
Nichols Blanchard,
Norton Rev Thomas S.
Noyes Rev D. J.
Noyes Mrs Daniel J.
Noyes John W.
Oliphant Rev David,
Olmstead Rev William,
Orcutt Ephraim,
Otis Rev Israel T.
Page Rev Jesse,
Page Rev Robert,
Page Rev William,
Park James,
Parker Caleb,
*Parker Rev E. L.
Parker Rev Henry E.
Parker Mrs Mary,
Parker Mrs Sarah,
Patrick Rev William,
Patterson James,
Patton Francis,
*Peabody Rev David
Perkins Rev J. W.
*Perry Rev Baxter,
Pettingill Mrs Ruth,
Philbrick Edward,
*Pike Rev Francis V.
Prentice Rev Joseph,
Price Rev Ebenezer,
Putnam Rev John M.
Putnam Rev Rufus A.
Richards Rev Austin,
Richards John D. D.
Richards Rev J. De Forest,
Richards Mrs Harriet B. J.
Richardson Rev William,
*Ripley James,
Ripley Mrs Florilla M.
Robbinson Isaac, D. D.
Robinson Mrs Philenia,
Rockwood Rev Elisha,
Rogers John,
Rogers Nathan B.
Rogers Rev Stephen,
Rood Rev Heman,
*Rowell Rev Joseph,
Russell Moore,
Russell William W.
*Sabin Rev John,
Sabin Mrs Mary,
Sanborn Benjamin T.
Sargeant Abraham,
Savage Rev Thomas,
Savage Rev William T.
Sawyer Rev D.
Scales Rev Jacob,
*Scales Mrs Nancy Beaman,
Scales Mrs P. F.
Scripture Oliver,
Seaver Thomas,
Shackford W. M.
Shattuck Alvin,
Shaw Mrs Betsey,
Shedd Rev Charles,
Shepard Rev J. W.
Shepherd Samuel,
Shurtleff Roswell, D. D.
Smith Rev Bezaleel,
*Smith Rev David P.
Smith Mrs David P.
*Smith Rev Eli,
Spalding Mathias,
Spalding Mrs Mathias,
Spaulding Rev Alvah,
Spaulding Mrs Ambra S.
Spaulding Edward,
Stevens Lyman D.
Stickney Nathan,
Stone Rev Benjamin P.
Sutherland Rev David,
Swain Rev Leonard,
Swain Mrs Julia M.
Tappan Rev Samuel S.
*Tappan Eveline L.
Tay Nathaniel,
Taylor Mrs Eunice,
Tenney Rev Asa P.
Tenney Rev Charles,
Tenney Rev Erdix,
Tenney Mrs Jane W.
Tenney Rev Samuel G.
*Thatcher Rev Orlando G.
Thayer Rev Loren,
Thompson George W. W.
Thompson Rev Leander,
*Thompson Rev John,
Thompson John L.
*Thompson Rev Lathrop,
Thompson William C.
Toby Rev Alvan,
Tolman Rev Samuel H.
Tower Mrs Levi,
Townsend Rev Luther,
Tracy Rev Caleb B.
Tyler Jeremiah,
Tyler Jeremiah H. C.
Tyler Mrs Thankful,
Tyler Miss Hannah F.
Upham N. G.
Wallace Rev Cyrus W.
Ward Rev Jonathan,
Webster Mrs Mary P.
Weeks Miss Ann,
Wells Rev M. H.
Wells Rev Nathaniel,
Wells Rev Theodore,
White John,
Whiton John M., D. D.
*Whiton Rev Otis C.
Whittemore Dexter,
Wilder Rev Silas,
Willey Rev Benjamin G.
Willey Rev Charles,
Willey Rev Isaac,
*Winter Rev John F.
Wood Rev Horace,
Wood Rev Henry,
*Wood S., D. D.
Woodman William,
Woodman Mrs Rebekah E.
Worcester Mrs Sarah,
Wright Rev E. S.
Wright Polly,
Wyman William G.
Young Mrs Mary W.

VERMONT.

Adams George,
Adams James,
Adams Rev John,
Adams Mrs Mary S.
Aiken Mrs Sophia,
Anderson Rev James,
Anderson Mrs Clarissa,
Arms Rev Selah R.
Arnold Rev Joel R.
Ash Rev George W.
*Babcock Rev Elisha G.
Baldwin Rev Thomas,
Bancroft J. P.
Barrett James, Jr.
Barrows Experience,
Bass William,
*Beckly Rev Hosea,
Benedict George W.
*Bingham Jeremiah,
Bingham Rev Luther G.
Bishop Rev Nelson,
Bixby William R.
Blatchley Miss Polly
Boardman Rev Elderkin J.
Boardman Elisha J.
*Boardman Timothy,
Bond Rev William B.
Bonney Rev Elijah H.
Boutell Jonas,
Boynton Rev H.
Brackett Samuel G.
Bradford Rev M. B.
Brainard Rev Asa.
Branch Darius,
Brewster Rev Loring,
Buckham Rev James,
Burchard Levi,
Burnap Asa,
Burnham Charles G.
*Burr Joseph,
*Burton Asa, D. D.
*Bushnell Rev Jedediah,
Butler Rev Franklin,
Butterfield Rev George,
Campbell Rev George W.
Campbell Mrs Serena J. W.
Case Rev Rufus,
Catlin Moses,
Chambers Matthew,
Chandler J. W.
Chandler Rev Joseph,
Chandler Oliver P.
Chandler Samuel A.
*Chapin Rev Walter,
*Chapin Rev W. A.
Claggett Rev William,
Clapp Rev A. Huntington,
Clapp Mrs A. H.
Clapp Rev Sumner G.
Clark Samuel,
Clary Rev Timothy F.
Cleveland Rev Edward,
Colby James K.
Conkey Rev W. H.
*Converse Rev James,
Converse Rev John K.
Converse Sarah A.
Coolidge Carlos,
Cushman Rev Rufus S.
Dale George L.
*Dana Israel P.
Delano Mrs Jane V.
Delano Lewis Howe,
*Delano Mrs Maria W.
Delano Joseph R.
Delano Lewis W.
Delano Miss Lydia M.
Delano Miss Elizabeth D.
Delano Mrs Eliza W.
Dorman Rev Eben H.
Dougherty Rev James,
Drake Rev Cyrus B.
Drake Mrs L. M.
Dudley Rev John,
Eggleston Rev Ambrose,
Emerson Rev Edward B.
Fairbanks Charles,
Fairbanks Franklin,
Fairbanks Henry,
Fairbanks Horace,
Fairbanks Joseph,
Fairbanks Joseph P.
Fairbanks Thaddeus,
*Field Rev Timothy,
Fleming Rev Archibald,
Follett Silas,
Foster Rev Amos,

Foster Rev Benjamin F.
*Francis John,
Francis Mrs Rebekah W.
Francis Miss Amelia,
Francis Julia,
Francis Henry,
Francis Lewis,
Francis Rebekah W.
Francis George,
Francis Mrs Mary P.
French Daniel,
French Mrs Sarah,
Fuller Rev E. J.
*Goddard Rev Samuel,
Goodhue Rev Josiah F.
Goss Mrs Samuel,
Green Joel,
Hale Edward,
Hale Harry,
*Hale Nicholas,
Hall Rev S. R.
Hall Rev Thomas,
Hand Rev Richard C.
Hand Mrs R. C.
Hatch Horace,
Hazen Rev Austin,
Hickok Rev H. P.
Hickok Mrs M. B.
Hickok Samuel,
Hickok Mrs Elizabeth,
Hickok William C.
Hobart Rev James,
Hodges Silas H.
Howe Zimri,
Hoyt Julius,
Hoyt Rev Otto S.
Hubbard Rev A. O.
Hubbard Rev Thomas S
Hudson Rev Cyrus,
Hunt Mrs Lucretia,
Huntington Fordyce,
Huntington Mrs Sarah,
Hurlbut Rev Salmon,
Hurlbut Rev Samuel,
Hyde Rev Azariah,
Isham Mrs Semanthe S.
*Jackson William, D. D.
Jewett Calvin,
Johnson Rev James M.
Jordan Mrs Asenath,
Kellogg Rev Elias,
Kent Rev Cephas H.
Kimball Rev Moses,
King Lyman,
Kingsbury William H.
Kitchell Phineas,
Kittredge W. C.
Knapp Hiram,
*Leach Andrew,
Leach Mary,
Leach Miss Frances,
Leach Cephas A.
Leavenworth N.
Leavitt Freegrace,
Leavitt Mrs Jerusha,
Leavitt Rev H. F.
*Leavitt Mrs Minerva,
Leavitt Mrs Nancy M.
Lewis Isaac,
Loomis Rev Aretas,
Loomis Aretas G.
Loomis Rev Jacob N.
Lord Asa,
Lyman George,
Lyman Mrs George,
Magill Rev Seagrove W.
Magill Mrs Helen T.
Manson Rev Albert,
*Marsh James, D. D.
*Martindale Rev Stephen,
Matthews Rev Lyman,
McKeene Rev Silas,
Meacham Rev James,
Meacham John,
*Merrill Rev David,
Merrill T. A., D. D.
Mitchell James,
Mitchell Rev William,
Morse Rev Stephen,
*Nash Rev Ansel,
Nash Rev Sylvester,
Newton Rev B. B.
Nichols Levi,
*Noble Rev Calvin D.
Olmstead Rev F. W.
Orcutt Hiram,
*Parker Rev Daniel, Jr.
Parker Miss Sarah,
*Parmlee Rev Moses,
Parmlee Rev Simeon,
*Parsons Rev Justin,
Pearson Rev Ora,
Pease Rev Aaron G.
Pease Mrs Ann P.
Peirce Rev John W.
Peirce Mrs Mary D.
Phelps Rev James T.
Pitman Rev Benjamin,
Pratt Joshua,
Pratt Mrs Catharine,
Putnam Abijah,
Ranslow Rev George W.
Reynolds Rev Tertius,
Robinson Rev Moses,
Rockwood William,
Rood Rev T. H.
Royce Rev Andrew,
Safford Alonzo,
Sandford Clark,
Sargeant Asa,
Scott Isaiah,
Scott Rev John,
Searles Philip,
Seymour William J.
Shedd Josiah,
Shedd Rev William E. T.
Short Simeon,
Slade William,
*Smith Asa,
Smith Rev Buel W.
Smith John W.
Smith Worthington, D. D.
Squier Rev E. H.
Stanton Enoch C.
Starks Rev Henry L.
Steele Rev John B.
Stevens Rev Alfred,
Stiles Phinehas,
Stone Rev James P.
Stone Rev John F.
Stone Rev Levi H.
Stone Mrs Lucretia B.
Stows C. W.
Strickland Benjamin,
*Strong Elnathan,
Strong Joshua S.
Swan Benjamin,
Taylor Rev Preston,
*Thatcher Rev I.
Thayer Rev William W.
Tilden Rev L. L.
Torrey Joseph, D. D.
Tracy Rev E. C.
*Tufts Rev James,
Underwood Rev Joseph,
Walker Rev Aldace,
Walker Miss Ann D.
Warner Dan,
Warner Mrs H. B. L.
Warren Rev Daniel,
Warriner Rev Francis,
Wellman Rev Jubilee,
Wheeler Rev F. B.
Wheeler Rev Orville G.
*Wheelock Rev S. M.
Wickham Rev J. D.
Wild Rev Daniel,
Wilder Rev J. C.
Wilder Mrs Edva S.
*Williston Rev David H.
Wood Rev John,
Wood Rev Luther,
Woodward Rev John H.
Worcester Rev John H.
*Worcester Rev Leonard,
*Woodward Mrs Martha P.
*Wright Rev Chester,
Wright Mrs Jerusha.

MASSACHUSETTS.

Abbé Alanson,
Abbé Burr R.
Abbé Edward P.
Abbé Frederick R.
Abbé Mrs Margaret L.
Abbott Charles,
Abbott Rev Joseph,
Abbott Rev J. J.
Adams Mrs Betsy C.
Adams Chester,
Adams Rev Darwin,
Adams Rev G. W.
Adams Rev Henry,
Adams James,
Adams John,
*Adams John Quincy,
Adams J. S.
Adams Mrs Mehetable,
Adams Otis,
Adams Mrs Susanna M.
Adams Mrs Sarah B.
*Adams Thomas,
Adams Rev William H.
Adams William H.
Adams William,
Adams William,
Aiken Rev James,
Aikin Mrs Mary M.
Albro John A., D. D.
Alden Joseph, D. D.
Alden Mrs Susan A.
Allen Rev Cyrus W.
Allen Mrs Mary F.
Allen James,
Allen Levi W.
Allen Mrs Mary R.
Allen Nathan,
*Allen Peter,
Allen Peter,
Allen Mrs Rebecca A.
Allen Samuel,
Allen William, Jr.
Alvord Rev John W.
Alvord Mrs Myrtilla M.
Ambler Rev James B.
Ames Ezra C.
Anderson Mrs Eliza H.
Anderson Miss Sarah J.
Andrews Rev David,
Andros Rev Thomas,
Appleton Thomas,
Arms Christopher,
Arms Ira,
Armsby Horace,
Armstrong Mrs Abigail,
Atkins Miss Winifred,
Atkinson Benjamin,
Atwood Charles,
Atwood Mrs George,
Austin Rev David R.
Austin Mrs Lucinda N.
Avery Joseph,
Avery Joseph C.
Avery William,
Ayers Perley,
Ayres Rev Rowland,
Babcock Rev Daniel H.
Bacon Rev E.

Bacon Rev James M.
Bacon Josiah,
Bacon Josiah,
Bagg Miss Amanda,
Bailey Miss Hannah O.
*Bailey Rev John B. M.
Bailey Rev Luther,
Bailey Rev Stephen,
Baker Rev Abijah R.
*Baker Mrs Christian,
*Baker Rev Joel,
Baldwin Elizur,
Baldwin Rev Joseph B.
Baldwin Mrs Sarah P.
Ballard Rev J.
Bancroft Jacob,
Bancroft Mrs Jacob,
Banister Rev S. W.
Banister William B.
Banister Mrs Z. P.
Barbour Rev Isaac R.
Bardwell Alonzo,
Barker Joshua,
Barnes Rev D. R.
Barnes Rev William,
Barnes Mrs Eunice A. H.
Barrett Benjamin,
Barrett Edward B.
Barrett Mrs Mary W.
Barrett Rev Joshua,
Barrett Samuel,
Barrows Rev William,
Bartlett Andrew,
Bartlett Charles L.
Bartlett Homer,
Bartlett Hubbard,
Barton Rev Frederick A.
Bassett C. C.
Bassett Isaac,
Batchelder John,
Batchelder Jonathan,
Batchelder Nathaniel,
Batcheller Ezra,
Batcheller Tyler,
Bates Rev James,
Bates Rev William,
Bagley Robert, Sen.
Baylies Ephraim,
Baylies Mrs Olive T.
Beach Rev Nathaniel,
Beach Mrs Elizabeth R.
Beaman Rev C. C.
Beaman Rev Warren H.
Beckwith George C., D. D.
Beebe Rev Hubbard,
Beebe James M.
Beebe Mrs James M.
Beecher Edward, D. D.
Beecher Mrs Lydia,
Belcher Harvey,
*Belden Rev Pomeroy,
Benedict Rev Amzi,
*Bennett Rev Joseph,
*Bennett Mrs Mary L.
Benson Frederick A.
*Bent Rev Josiah,
Bigelow Alpheus,
Bigelow Rev Andrew,
Bigelow Benjamin,
Bigelow Edward B.
Bigelow Rev Jonathan,
Bigelow T. B.
Bigelow Mrs A. E.
Billings David P.
Bingham Rev Hiram,
Bisbee Rev John H.
Biscoe Rev T. C.
Biscoe Mrs Ellen E.
Bishop Nathaniel,
Blackler Miss Hannah H.
Blackler Mrs Mary J.
Blackler Miss Mary R.
Blackler William H.
Blagden George W., D. D.
Blagden Mrs George W
Blagden George,
*Blagden John Phillips,
Blagden Samuel P.
Blagden Thomas,
Blair Rev Tyrrel,
Blake Anson,
Blake Mrs Eliza M.
*Blake Gardiner S.
Blake Mrs Sally,
Blake Rev Elial B.
Blake Josiah,
Blake Mrs Mary E.
Blanchard Rev Amos,
Bliss Mrs Chloe,
Bliss Rev Seth,
Blodgett Rev Constantine,
Blodgett Mrs Hannah M.
Blodgett Rev E. P.
Blodgett George D.
*Boardman Charles,
*Boardman Rev John,
Boardman Rev William J.
Bontecou Daniel,
Booth David,
Borland John,
Bowen William M.
Bowers Rev John,
Bowers Levi,
Bowker Albert,
*Bowles Stephen J.
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Bowles Miss Mary Helen,
Bowles Stephen W.
Bowman Joseph,
*Brace Rev Joab, Jr.
Brace Rev S. C.
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Brackett Miss Elizabeth,
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Bradford Rev D. B.
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Bradley Stephen,
Bradshaw Miss Anne,
Bragg Rev J. M.
Brainerd Timothy,
Brakenridge Judah M.
Braman Rev Isaac,
Braman Rev Milton P.
Bray Miss Isabella,
Breck Joseph,
Brewster Osmyn,
Bride Josiah,
Bridge Miss Emily,
Brigham Rev David,
Brigham Rev Levi,
Brigham Oliver M.
Briggs Calvin,
Briggs Mrs Hannah C.
Briggs Rev Isaac N.
Brooks Mrs Nancy E.
Broughton Glover,
Broughton Nathaniel H.
Broughton Nicholson,
Broughton Mrs Nancy H.
Broughton Mrs Lydia,
Broughton Nicholson, Jr.
Broughton William R.
Brown Rev Ebenezer,
Brown Mrs Sarah,
Brown Frederick,
*Brown John, D. D.
Brown John I.
Brown Mrs John I.
Brown Joseph T.
Brown Lucy Josephine,
Brown Luther,
Brown Olivia Howard,
Brown William,
Brown Mrs Lucy H.
Brown Sarah J.
Brown William,
Bryant John,
Bryant Rev Sydney,
Buck Ephraim,
Buck John,
Buckingham Rev Samuel G.
Bucklin Rev Sylvester,
Buckman Willis,
Budington Rev W. I.
Bullard Rev Asa,
Bullard Baalis,
Bullard Rev Ebenezer W.
Bullard Mrs Harriet N.
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Bullard Rev Malachi,
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Burdett Rev Michael,
Burgess Mrs Abigail B. P.
Burnap Rev Uzziah C.
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Burrall Edward,
Burt Rev Daniel C.
*Burt Rev Gideon,
Burt Moses,
Bush Jotham,
Bushnell Rev William,
Butler Rev Daniel,
Butler Rev James D.
Byington George,
Cady Rev Daniel K.
Cadwell Ebenezer,
Caldwell James,
Calhoun William B.
Campbell Miss Catharine,
Campbell Rev Randolph,
Campbell Mrs Elizabeth,
Canning Rev Josiah W.
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Capron William C.
Carey Ezra,
Carleton William,
Carnes Miss Mary J.
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Carpenter Antoinette F.
Carpenter Cyril,
Carpenter Mrs Nancy,
Carpenter Daniel,
Carpenter Rev Eber,
Carpenter Mrs Narcissa L.
Carpenter Erastus P.
Carpenter Mrs Catharine.
Carpenter Remember,
Carruth Francis,
Carruth Nathan,
Carter Elias,
*Cary Rev Austin,
Cary Mrs Catharine E.
Cary Rev Lorenzo,
Carver Rev Robert,
Chamberlain Augustus P.
Chamberlain Mrs Hannah.
*Chamberlain Richard,
Chamberlin Benjamin P.
*Champion Mrs Susan L.
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Chapin Alonzo,
Chapin Miss Elizabeth D.
Chapin Mrs Mary Ann T.
Chapin Miss Lucina,
Chapin Mrs Mary W.
Chapin Phineas,
*Chapin Rev Seth,
Chaplin Charles F.
Chaplin Mrs Sarah T.
Chapman Rev James D.
Chapman John,
Chapman R. A.
Chase Edward S.
Chase Samuel,
Cheney Cyrus,
Chesbrough E. Sylvester,
*Chickering Rev Joseph,
Child Miss Mary,

Childs Horace B.
*Childs Mrs Rachel,
Chipman Rev Richard M.
Church Mrs Nathan,
Chute Rev Ariel P.
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Clap Mrs James,
Clap Joseph,
Clapp Rev Erastus,
Clapp Silas,
Clark Avery,
Clark Rev Benjamin F.
Clark Rev Benjamin F.
Clark Mrs M. A.
Clark Rev Eber L.
Clark Rev Edward,
Clark Rev Edward W.
Clark Rev Eli B.
Clark Henry,
Clark Isaac,
Clark Rev J. Bowen,
Clark Joseph,
Clark Rev Lewis F.
Clark Rev Nelson,
Clark Rev P. K.
Clark Rev Saul,
Clark Rev Sereno T.
Clark Rev Solomon,
Clark Rev Theodore J.
Clark Thomas M.
Clark William,
Clarke Rev Dorus,
Clarke Mrs Hannah A.
Clarke Henry M.
*Clarke Rev Josiah,
Clarke Josiah,
Clary John,
Cleveland Rev Charles,
Cleveland George W.
*Cleveland Nehemiah,
Cobb Rev Alvan,
Cobb Rev Asahel,
Cobb Rev Leander,
*Cobb Oliver, D. D.
*Cobb Richard,
Coburn Rev David N.
Coburn Mrs Eliza L.
Coburn Henry R.
*Coburn Mrs Eliza F.
Coffin George S.
Coggeshall Hayden,
Coggeshall Mrs John H.
Coggin Rev David,
Coggin Rev Jacob,
Coggin Rev William S.
Coggin Mrs Mary,
Cogswell Rev Nathaniel,
Colburn Rev Jonas,
Colburn Rev Samuel W.
Colby Mrs Josiah E.
*Colby Rev Philip,
Cole John,
Cole Miss Sally,
Cole Mrs Sarah I.
Coleman Eleazer,
Collins Mrs Ann,
Colt Oliver P.
Colton Rev Aaron M.
Comey Jason,
Conant Rev Gaius,
*Condit Rev Joseph D.
Condit Mrs Mary G.
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Cone Mrs Charlotte,
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Cook Perez,
Cooke Rev George,
Cooke Parsons, D. D.
Cooke Rev Phineas,
Cooley Caleb A.
Cooley Rev Henry,
Cooley Oramel W.
Cooley Timothy M., D. D.
*Coombs Philip,
Corey Mrs Anna,
Couch Rev Paul,
*Cowles Rev George,
Cowles Rev John P.
Cozzens Rev Samuel W.
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Crane Rev John,
Crane Mrs Anna H.
Crawford Mrs Ellen M.
Crawford Rev Robert,
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Crocker Uriel Haskell,
Crocker Walter,
Crockett George W.
Crosby Rev Josiah D.
Cross Rev Abijah,
Cross Mrs F. A. J.
Cross Rev Joseph W.
Cross Rev Moses K.
Crossett Rev Robert,
Crowell Robert, D. D.
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Cummings Joseph A.
Cummings Rev Preston,
Cunningham Mrs Lucretia,
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Curtis Rev Jared,
Curtis Miss Lucy M.
Curtis Paul,
*Cushing Mrs James R.
Cushing Thomas,
Cushman Rev Job,
Cutler Pliny,
Cutler Mrs Pliny,
Cutter Benjamin,
Cutter Ephraim,
Cutter James M.
Cutter Mrs Harriet W.
Cutter Stephen,
Damon Alpheus,
Damon Lewis,
Dana Miss Anna,
Dana Rev John J.
Dana Nathaniel,
Dana Mrs Phebe W.
Dana Rev Samuel,
Danforth Samuel A.
Daniell Paul,
Daniels Anson,
Daniels Lewis,
Darling Rev Samuel D.
Darling Zelek,
Dashiell Rev A. H., Jr.
Davidson John I.
Davis Edward W.
Davis Emerson, D. D.
Davis George,
Day Aaron,
Day Moses,
Day Mrs Moses,
Day Moses Henry,
Day Miss Sarah E.
Day William F.
Dearborn Samuel,
Demond Rev Elijah,
Dennis Rev Rodney G.
Denny Christopher C.
*Denny George,
Denny Mrs C. S.
Denny Miss A. M.
Denny Charles Austin,
Denny Miss Charlotte E.
Denny Edward W.
Denny George P.
Denny James H.
Denny Robert Breck,
Denny Mary H.
Denny John A.
Denny Joseph A.
Denny Mrs Mary,
Denny Mrs Lucretia,
Deshon Daniel,
De Witt Francis,
De Witt William,
Dexter Rev Elijah,
Dexter Rev Henry M.
Dickinson Rev E.
*Dickinson Elijah,
Dickinson Rev Joel L.
*Dickinson Oliver,
Dickinson Ransom,
Dickinson William,
Dickson Samuel,
Dike John,
Dimmick Luther F., D. D.
Dimmick Mrs Mary E.
Ditson Thomas,
Dixon Samuel,
Dodd Benjamin,
Dodge Mrs Salome,
Dole Abijah H.
Dole Rev Daniel,
Dole Rev George T.
Dole Mrs Jane P.
Dole Rev Nathan,
Donnell George,
*Dorr Samuel,
*Dorr Mrs Susan,
*Dorrance Rev Gordon,
Downe William,
Dowse Rev Edmund,
Drake Ebenezer,
*Drury Rev Amos,
Duncan Rev Abel G.
Dunham Mrs Anne,
Dunham James H.
Dunn William,
Durant Rev Henry,
Durfee Nathan,
Durfee Joseph,
Durfee Mrs Delano B.
Dutton George D.
Dutton Moses,
*Dwight Rev Edwin W.
Dwight Rev John,
Dwinell Rev Israel E.
Dyer Rev David,
Earl Benjamin,
Eastman Rev David,
*Eastman Mrs Hepzibah,
Eastman Rev John,
Eastman Rev L. B.
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Eaton Darius,
*Eaton Peter, D. D.
Eaton Thomas,
*Eaton Rev William,
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Eddy Mrs Mary C.
Eddy Zechariah,
Edgell Rev John Q. A.
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Edwards Rev Jonathan,
Edwards Rev Thomas,
Edwards William N.
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Eldridge Rev Azariah,
Eldridge Mrs Azariah,
*Elliot Rev Caleb B.
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Ellis William,
*Ely Ethan,
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Emerson Edward,
Emerson Rev Joseph,
Emerson Ralph, D. D.
Emerson Mrs Rebecca,
Emerson Mrs Martha E. W.
Emerson Rev Reuben,
Emery Rev Joshua,
Emery Rev S. Hopkins,
Emery Mrs S. Hopkins,
*Emmons Nathanael, D. D.
Entler Rev George R.

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Farnsworth Rev J. D.
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Farrar Samuel,
Farwell Abel,
Farwell Miss Elizabeth M.
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Farwell John T.
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Farwell Sarah C. T.
Farwell Mrs Elizabeth C.
Farwell Stephen T.
Faulkner Francis E.
Fay Benjamin W.
Fay Mrs Clarissa,
Fay Dexter,
*Fay Rev Samuel A.
Fay Warren, D. D.
Fay Wyman,
Felt Rev Joseph B.
Ferguson Rev John,
Fettyplace Mrs Lucy C.
Field Rev Henry M.
Field Henry M.
Field John, Jr.
Field Theodore,
Fish Henry H.
Fish Rev Phinehas,
Fish Thomas,
Fisher Rev George,
*Fisher Mrs Irene,
Fisher Miss Julia,
Fisher M. M.
Fisk Daniel,
Fisk David, 2d.
Fisk Francis A.
Fisk John P.
*Fisk Rev Elisha,
Fisk Miss Rebecca W.
Fisk Rufus,
Fisk William,
Fisk Mrs Jane,
Fiske Rev Daniel T.
Fiske Mrs Eliza P.
Fiske John, D. D.
*Fiske Rev N. W.
Fiske Timothy,
Fitch Rev Chester,
Fitts Daniel,
Fitz Rev Daniel,
Fletcher Rev James,
Fobes Ansel,
Forbes Elias,
*Forbush Rev Charles,
Foster Rev Aaron,
Foster Benjamin,
Foster Rev Daniel,
Foster Emery,
Foster Isaac P.
Foster Rev William C.
Fowler Rev Bancroft,
Fowler Rev J. W.
Fowler Rev Orin,
Fowler Rev William C.
Francis Rev James H.
Francis Mrs Mary,
Frary Francis,
Freeman Rev Frederick,
French Mrs Catharine,
French Daniel,
French Edwin,
French Jonathan,
*French Mrs Ann,
French Mrs Anne,
French Mrs Hannah W.
Frothingham Mrs Deborah T.
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Fuller Mrs Mary L.
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Fuller Rev R. W.
Furber Rev Daniel L.
Gale Rev Wakefield,
Gale Mrs Mary L.
Gannett Rev Allen,
Gates James W.
Gay Rev Ebenezer,
Gaylord Rev H. I.
Gibson Rev Hugh,
Gilbert George H.
Gilbert Loring,
Gilbert Josiah,
Gilbert Lyman, D. D.
Gilbert Orin P.
Giles Benjamin,
Giles Matthew S.
Giles Thomas,
Gillet Daniel B.
Gilley John,
Gilman Whittingham,
*Goddard Rev John,
Goddard Nathaniel,
Goddard Parley,
*Gold Thomas A.
Goldsmith Rev Alfred,
Goodale David,
Goodell Lyman,
*Goodhue Rev John N.
Goodhue Joseph,
Goodhue Miss Priscilla,
Goodman Rev Eldad W.
Goodrich Horace,
Goodsell Rev Dana,
Goodwin Alfred E.
*Goodwin Rev D. E.
Goodwin Henry M.
Goodyear Rev George,
Gordon Timothy,
Gordon Mrs T.
Gott Jabez R.
Gott Mrs Hannah B.
*Gould Rev Vinson,
Gould Rev William,
Graves Rev Alpheus,
Graves Eli,
Graves Mrs Eli,
Graves Elnathan,
Graves Mrs Elnathan,
Graves Mrs Lydia,
Graves Lydia P.
Gray Mrs Martha,
Greely Philip, Jr.
Greely Rev Stephen, S. N.
Green Joshua,
*Green Rev Samuel,
Greene Rev Henry S.
*Greene Mrs Mary E.
Greene Miss Mary Evarts,
Greene David Brainerd,
Greene Jeremiah Evarts,
Greenleaf Benjamin,
Greenleaf Mrs Mary,
Greenwood Rev Alfred,
Greenwood Holland,
Griggs Rev Leverett,
*Griswold Rt Rev A. V., D. D.
Grosvenor Rev Charles P.
Grosvenor Rev Mason,
Grosvenor Mrs Esther D.
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*Grout Rev Jonathan,
Hackett Rev Horatio B.
Hale Rev Benjamin E.
*Hale Ebenezer,
Hale Mrs Ebenezer,
*Hale Rev Enoch,
*Hale Enoch,
Hale Jonas,
Hale Joshua,
Hale Miss Mary,
Hale Moses L.
Hale Mrs Moses L.
Hale Mrs Thomas,
Hall Luther,
Hall Rev Lemuel,
Hall Rev Robert B.
Hall Samuel W.
Hallock Leavitt,
*Hallock Rev Moses,
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Hammond Andrew G.
Hammond Sarah,
Hammond Rev William B.
Hanks Rev Stedman W.
Harding Rev Sewall,
Harding Rev Willard M.
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*Hardy Rev Solomon,
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Harrington Rev E. W.
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Harris Rev Samuel,
Harris Mrs Deborah D.
Harris Miss Sarah B.
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Hartwell Joseph,
Harvey Peter,
Haskell Josiah,
Haskell Mark,
Hasseltine Miss Abigail C.
Hastings Rev George H.
Hatch Benjamin C.
Hatch Cheney,
Hatch Junius L.
Hatch Rev Roger C.
Haughton James,
Haven Franklin,
Haven Rev John,
*Haven Rev Joseph,
Haven Mrs Elizabeth.
Haven Rev Joseph.
Haven Mrs Mary,
Hawes Rev Alfred,
Hawkes Benjamin,
Hawkes Rev Roswell,
Hawley Rev William A.
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Hayden Samuel W
Haynes Rev Selden,
Haynes Mrs Catharine,
Hays Rev Joel,
Hazen Rev J. H.
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Headley J. T.
Heard George W.
Heath Samuel W.
Henshaw Horatio G.
*Herrick Rev Osgood,
Hervey James K.
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Higgins Jonathan,
*Hill Mrs Laura P.
Hill Henry M.
Hill Richard B.
Hill Mary Porter,
*Hill Richard,
Hill William R.
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Hinsdale Harriet A.
Hinsdale Rev Charles J.
Hinsdale Mrs Charles J.
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Hitchcock Calvin, D. D.
Hitchcock Edward, D. D.
Hitchcock Rev R. S.
Hitchcock Miss Sarah,
Hitchcock Rev Urban,
Hitchcock Mrs W.
Hixon Rev Asa,
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Holbrook George,
Holbrook Henry M.
Holbrook Mrs Louisa W
Holbrook Lewis,
Holbrook Stephen,
Holbrook William,
Holbrook Mrs Mary H.
Holbrook Rev Willard,
Holman Rev David,

Holman Ralph W.
Holmes Rev Henry B.
Homan Richard,
Homer Charles W.
*Homer George J.
*Homer Jonathan, D. D.
Homer Solomon,
*Homes Henry,
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Hooper Nathaniel,
Hooper Miss Elizabeth G.
Hooper Mrs Nathaniel L.
Hooper Miss Hannah,
Hooper Robert C.
Hooper Mrs Sarah,
Hooper William R.
*Hooper Mrs Martha,
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Hoppin Rev James M.
Hoppin Mrs Mary P.
Horton Rev Francis,
Hosford Rev B. F.
Hosford Rev William B.
Hosmer Mrs Sarah Y.
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Houghton Rev William A.
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Howe Mrs George,
Howe Jabez C.
*Howe Rev James,
Howe Mrs Lucy B
Howe Rev Moses,
Howe Oliver C.
Howe Rev Samuel,
Howe Willard,
Howe William,
Howland Asa,
Hoyt Henry,
Hubbard Miss Caroline,
Hubbard George W.
Hubbard Mary Ann,
Hubbard Gardiner Greene,
Hubbard Samuel, Jr.,
Hubbard Henry Blatchford,
Hubbard William Coit,
Hubbard James Mascarene,
Hubbard Mrs Lucy N.
Hubbard Rev O. G.
Hubbard Miss Sarah W.
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Humphrey Mrs Heman,
Hunnewell James,
Hunt Gardiner,
Hunt Rev Samuel,
Hunt Warren,
*Hunt Rev William W.
Huntington Rev Daniel,
Huntington Edward B.
Hurd Edward P.
Hurd Ellen Amelia,
Hurd Julius C.
Hurd William R.
*Hurlbut Rev Rufus,
Hyde William,
Hyde Mrs Harriet N.
Hyde William S.
Ide Jacob, D. D.
Ingalls Joseph F.
*Ingram Rev Solomon B.
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Jackson Rev William C.
Jackson Mrs Mary A.
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James Charles,
James Galen,
James Joseph,
James Rev Horace,
James Mrs Helen,
Janes Rev Frederick,
Jenkins Joseph W.
Jenkins Prince,
Jennings Calvin,
Jessup Charles A.
Jessup Miss Emily,
*Jewett Rev David,
Jewett Miss Elizabeth C.
Jewett Mrs Rebecca,
Jewett David B.
*Jewett Rev Henry C.
Jewett Nathaniel,
Johnson Abner R.
Johnson Rev Daniel,
Johnson Ezekiel,
Johnson Miss Harriet,
*Johnson Osgood,
Johnson Samuel,
Johnson Mrs Charlotte A.
Johnson Samuel, Jr.
Jones Frederick,
Jones Henry H.
Jones Mrs Mary S.
Jones Henry S.
Jones James,
Jones Rev Willard,
Judd Rev Jonathan S.
Judd Zebina,
Judson Willard,
Keep Rev John,
Keep Nathan C.
Keep Mrs Nathan C.
*Keep Samuel,
*Kellogg David, D. D.
*Kellogg Rev Ebenezer,
Kellogg Miss Nancy,
Kelley Rev George W.
Kendall Rev Charles,
Kendall Mary C.
Kenney Abel,
Kidder Samuel,
Kidder Mrs Hannah P.
Kidder Rev Thomas,
Kilbourn Jonathan,
Kimball Rev Caleb,
Kimball David C.
Kimball Rev David T.
Kimball Eliphalet,
Kimball Rev James,
Kimball Mrs Emily P.
Kimball James W.
Kimball Mrs Mary S.
*Kimball Jesse,
Kimball Miss Lucretia H.
Kimball Rev Moses,
Kimball Samuel,
King Mrs Hannah,
King Sumner B.
Kingman Abner,
Kingman Miss Kezia P.
Kirk Rev Edward N.
*Kirk Mrs Mary,
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Kittredge Mrs Mary E.
Kittredge Miss Sarah N.
Kittredge Alvah,
Kittredge Mrs Alvah,
Kittredge Rev Charles B.
Kittredge George A.
Kittredge William P.
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Knapp Rev J. O.
Knight Rev Caleb,
Knight Horatio G.
Knight Mrs Horatio G.
Knight Rev Joseph,
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Knowlton Swan,
Lackey Warren,
Lambert William G.
Lamson Nathaniel,
Lamson Rev Samuel,
Lane Rev Benjamin J.
*Lane Rev Otis,
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Langworthy Rev Isaac P.
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Larned John,
Larned Moses,
Laurie Rev Thomas,
Laurie Mrs E. A.
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Lawrence Rev Edward A.
Lawrence Mrs Edward A.
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Leavitt Rev William S.
*Le Baron Rev Samuel,
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Lefavour Issachar,
Lefavour Amos, Jr.
Leland John,
Leland John,
Leland Mrs Harriet H.
Leland Anna L.
Leland Maria,
Leland Minerva H.
Leland Jonathan,
Lewes Rev James D.
Lewis Rev Wales,
Lewis Rev William,
Lincoln Abner,
Lincoln John W.
Lincoln Lorenzo,
Lincoln Maria D.
Lincoln William,
Lincoln Miss Susan,
Lindsley Mrs Sarah,
Little Moses,
Little Mrs Josiah,
Littlefield James,
Lombard Rev Horatio Jones,
*Long Rev David,
Long Lewis,
Lord Nathaniel, Jr.
Loud Jacob,
Lovell Rev Alexander,
Lovejoy Rev Joseph C.
Lovejoy William R.
Lovering Joseph S.
Low Mrs Abby C.
Lowell Charles, D. D.
Lowe Daniel,
Low Gilman S.
Luce Rev Leonard,
Lunt Ezra,
Lush Mrs Anna D. P.
Lyman Asahel,
Lyman Mrs Lucy,
Lyman Rev George,
Lyman Rev George,
Lyman Jonathan,
Lyman Rev Solomon.
*Lyon Miss Mary,
*Mack David,
Mack Samuel E.
Macintire E. P.
Magoun Thatcher,
Magoun Mrs Mary,
Magoun Mrs Martha T.
Magoun Thatcher, 3d,
Maltby Rev Erastus,
Maltby Mrs Almira.
Mann Rev Asa,
Mann Mrs M. F.
Mann Benjamin,
Mann Rev Cyrus,
Mann Miss Margaret.
Manning Alvan,
Manning Jonathan,
Manning Uriah,
*Mansfield Rev Daniel,
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March Mrs Ann Elizabeth,
March Andrew S., Jr.
March Cyrus,
*March Rev John C.
March Mrs Alice L.

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Marsh Foster,
Marsh David,
Marsh Rev Loring B.
Martin Rev Benjamin N.
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Marvin Mrs T. Rogers,
Mason Lowell,
Mason Daniel G.
Mason William,
Mason Henry,
Mason Orion,
Mather Rev William L.
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McEwen Rev Robert B.
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McLoud Rev Anson,
Means Rev James,
Means Mrs Elizabeth P.
Means Rev James H.
Means Mrs Charlotte A.
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Merrel Moses,
Merriam Charles,
Merriam Miss Dorothy S.
Merriam George,
Merriam Mrs Abby F.
Merriam Mrs Sophia E.
Merriam Thomas,
Merrick Cyrus,
Merrick Daniel,
Merrick Rev James L.
Merrill Rev Horatio,
Merrill Rev James H.
Merrill Mrs James H.
*Merrill Joseph,
Merritt Rev D. N.
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Metcalf Stephen,
Miller Rev Moses,
Miller Rev Rodney A.
Miller Rev Simeon,
Miller Rev William Y.
Mills Henry,
*Mills Rev Joseph L.
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Miltimore Miss Elizabeth J.
*Miltimore Rev James,
*Milton Rev Charles W.
Mitchell Mrs Elizabeth,
Mixter Charles,
*Mixter Jason,
Mixter Mrs Jason,
Montague Ephraim,
Montgomery George K.
Moody Rev Eli,
Moody Joseph,
Moore James H.
Moore Mrs Jane D.
Mordock John,
Mordough Rev J. H.
Morse Caleb N.
Morse Rev Jason,
Morse Joshua,
Morse Oliver,
Morse Oscar P.
Morse Sylvester F.
Morss Joseph,
Munroe Edmund,
Munroe Rev Nathan,
*Munroe Mrs Mary J.
Munroe Mrs Lucelia T.
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Murdock Joshua,
Murdock Miss Mary A.
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Napier Thomas,
Nash Rev John A.
*Nash Rev Jonathan,
Neill Rev Henry,
Nelson Mrs Zebiah,
Newcomb Mrs Joanna,
Newcomb Jonathan,
*Newell Allen,
Newman Mrs Samuel,
Newton Edward A.
Newton Rev Ezra,
Nichols Moses,
Nichols Rev W. A.
Nichols Mrs W. A.
Nickerson Ebenezer,
Nickerson Mrs Thomas,
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Noble Mrs Esther B.
Noble Miss Juliet M.
Noble Mrs Hannah,
Northrop Rev Birdsey G.
Norwood Rev Francis,
Nott Miss Celea P.
Nott Rev Samuel, Jr.
Nourse Daniel,
Nye Bonum,
Nye Reuben,
Ober Rev Benjamin,
Orcutt Rev John,
Ordway Aaron,
Orne Mrs Margaret,
Osborne Mrs Louisa,
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Osgood Samuel, D. D.
*Otis Harrison Gray,
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Dibble Seymour H.
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*Dickinson Rev Austin,
Dickinson Rev R. S. Storrs,
Dickinson Richard W., D. D.
Doane Rev H.
Dobie Rev David,
Dodge David L.
Dodge Mrs Melissa,
Dodge William E.
Dodge William E., Jr.
Doe Nicholas B.
Donaldson Rev Asa,
Donaldson James,
Donoldston Miss Anna,
Doolittle Rev Charles,
Doolittle Edwin A.
Doremus Robert O.
Dorr Rev Benjamin,
Doty Mrs Anna,
Doubleday Ammi,
Doubleday William F.
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Douglass David B.
Douglass George,
Douglass Jonathan A. F.
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Downs Miss Sarah,
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*Dwight Sereno E., D. D.
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Eastman Benjamin T.
Eastman John L.
Eastman Rev Ornan,
Eastman Mrs Mary,
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*Eaton Rev Sylvester,
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Edwards Mrs Sophia M. L.
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Edwards Eugene,
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Ela Rev Benjamin,
Elliott Jacob,
Elliott Mrs Mehitable,
Elmore Zaccheus W.
Ely Abner L.
Ely Adriel,
Ely Ebenezer,
Ely Elihu,
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Ely Oliver,
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Evans Rev William,
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Everett Benjamin,
Everett Rev Ebenezer,
*Ewers Elihu,
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Finch Mrs Betsey,
Fish George H.
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Goodrich Rev Charles,
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Gould Herman D.
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*Hubbard David G.
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Hulin Rev George H.
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Hunter Rev William,
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Kendall Seth H.
Kent Rev Brainerd,
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Leavitt Rev Joshua,
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Lee James Case,
Lee Lindley M.
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Lee William Sergeant,
Leighton Rev Nathan,
Lestrade Rev Joseph P.
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Leonard Daniel,
Leonard Rev Josiah,
Leonard Rev Lemuel,
*Levings Noah, D. D.
Lewers Rev J.
Lewis Rev Clement,
Lewis Elias A.
Lewis Isaac, D. D.
Lewis Rev John N.
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Little Francis W.
Little Isaac Seeyle,
Little Miss Julia,
Little William H.
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Lockwood Mrs Matilda,

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Lockwood Roe,
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Loomis T.
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*Loring Rev Josephus,
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Ludlow Rev Henry G.
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Lusk Rev William,
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Lyman Charles,
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Lyman Micah J.
Lyon Rev D. C.
Lyon Rev David,
Mace Mrs Harriet,
Mace John,
Magie Rev W. H.
Malin George W.
Maltbie Rev Ebenezer D.
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Mandeville Henry, D. D.
Mandeville Rev Sumner,
Mann Rev A. M.
Mann Rev Royal,
Marcellus Rev N. J.
Marcy William L.
*Markoe Francis,
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Marsh Rev John,
Martin Rev Charles,
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*Mason Rev Ebenezer,
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Mason Lowell, Jr.
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Mills Rev Sidney,
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Miner Rev Ovid,
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Moore Chauncey W.
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Niles William J.
Niles Mrs Sophia,
Niles William,
Niles William,
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North Milo L.
Northrop Rev I. H.
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*Norton Rev Herman,
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Orton Rev Samuel G.
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Parker Rev Samuel,
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Payson Rev E. H.
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Plumb Rev Elijah W.
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*Porter David,
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Porter Rev Stephen,
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Wright Rev Samuel,
Young Rev George D.
Young Mrs Sarah.

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Candee Rev Isaac N.
Colton Rev Erastus,
Dodge Rev John V.
Drew Mrs Eliza F.
Fay Rev Barnabas M.
Fay Mrs Louisa M.
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Freeman Rev A. W.
Greenleaf Rev William C.
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Kellogg Rev Norman,
*Kittredge Rev Solomon,
Little Rev Henry,
Marshall Rev Charles H.
*Martin Rev William W.
*Matthews Rev J. D.
Matthews Rev W. C.
McCarer Rev William H.
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Morse Rev Abner,
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Townley Rev William,
Twining Rev William,
Wells Rev A. S.
Willard A. G.
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MICHIGAN.

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Agnew Miss Charlotte T.
Agnew Miss Mary T.
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Barnes Rev John W.
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Clark Rev Charles G.
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Colton Rev Erastus,
Corning Rev Alexander B.
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Curtis Mrs Martha A. L.
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Duffield George, D. D.
Duffield Mrs Elizabeth G.
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Foster Rev Gustavus L.
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Fuller Rev William,
Hall Rev Samuel H.
Harrison Rev Marcus,
Hobart Rev L. Smith,
Hoyt Rev O. P.
Hurd Rev Philo,
Hyde Rev Harvey,
Jones Rev Thomas,
Kedzie Rev A. S.
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Mason Rev Stephen,
Minor Rev J.
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Nutting Rev Rufus,
Pack Rev Jason,
Page Rev William,
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Smith Heman,
Southgate Rev Robert,
*Steele Rev Julius E.
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Tracy Jedidiah,
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Underwood Rev George W.
Underwood Mrs Mary M. D.
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Powell Rev O. S.
Russell Levi,
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Hitchcock Rev George B.
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Ripley Rev Erastus,
Robbins Rev Alden B.
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Ballard Mrs John,
Barton Rev Charles B.
Bascom Rev Flavell,
Beardsley Rev William,
Bergen Rev Henry,
Bergen Rev John G.

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*Blodgett Rev Harvey,
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Brown Rev Amos P.
Brown Rev Hope,
Carrington William E.
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*Chamberlain Rev William,
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Gale Rev George W.
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Glover Rev L. M.
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*Haswell Rev Thomas J.
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*Hunter Rev Moses,
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Kendall Rev R. L.
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*Kirby Rev William,
Laurie Mrs Jemima,
Leach Shepard,
Leach Phebe H.
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Lockwood Benoni,
Loss Rev Lewis H.
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Brown Alexander,
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Taylor Rev Stephen,
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Tweedy Robert,
Tyler John,
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McMillan Rev Edward,
McMullen Rev R. B.
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Sherman Rev Joseph,
Smith Rev Gideon I.
Steele Rev Archibald J.
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Skinner Rev James,
Van Vleek Rev William H.
Venable A. W.
*Walker Mrs Abigail,
Wilson Rev Alexander.

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Adger Rev John B.
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Blodgett Emily S.
Blodgett Miss Emily I.
Blodgett William I.
Brearly Rev William,
Bruns Henry M.
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Coit I. C.
Coit I.
Dana Rev W. C.
Dickson Rev Hugh,
Dutton Rev W. B.
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Howe George, D. D.
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Law William,
Lee Rev William S.
Legare Solomon,
*Legare Thomas,
Legare Rev Thomas H.
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*Mongin David J.
Mongin William H.
*O'Neale C.
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Rogers Rev Zabdiel,
Shepard C. W.
Smith Rev Robert W.
Smith Mrs Sarah,
Smyth Thomas, D. D.
Smyth Mrs Thomas,
Snowdon G. T.
Snowdon Mrs G. T.
*Stewart Robert L.
Tripp John A.
*White Elipha, D. D.
Wilson H.

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Arnold Thomas Clay,
Axon Rev I. S. K.
Beaman Rev C. P.
Bryan Joseph,
*Bullock James S.
Burroughs B.
*Campbell Col.
Catlin Willys,
Church Alonzo, D. D.
Clark Luther,
*Clay G. W. McAlister,
Clay Joseph,
*Clay Thomas C.
Clay Thomas S.
Clay Miss Annie,
*Coe George W.
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Gamble Rev James,
Golding Rev Francis,
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Boggs Rev George W.
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Freeland Thomas,
Godden Mrs Dorotha G.
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Russell Joshua T.
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French Edwin,
Gilman W. S.
Goodrich Rev H. P.
Handy Rev Isaac W. K.
Homes Rev William,
Hutchinson Rev E. C.
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Post Rev Truman M.
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Whipple William,
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Elmore Waldo,
Hancock Rev John,
Hitchcock Jacob,
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Maybin Joseph A.
Maybin Miss Anna M. C.
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Wolff Rev Philippe,
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Eells Rev Cushing,
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Turner Rev Asa,
Turner Roberts S.
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Byington Mrs Sophia N.
Dutcher Miss Susan,
Goulding Miss Harriet,
Hotchkin Rev Ebenezer,
Jones Robert M.
Stark A. P.
Strong Rev John C.
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Andrews Rev Elisha D.
Angier Luther H.
Atwater Rev Edward C.
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Baldwin Mrs Mary,
Barrett Rev Gerrish,
Bartlett Rev J. L.
Batchelder Rev C. R.
Bates Rev Lemuel P.
Beach Rev Edwards C.
Beardsley Rev Nehemiah B.
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Bogardus Rev Cornelius,
Bolls Matthew,
Bost Rev A.
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Cady Rev Calvin B.
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Centre Rev Samuel,
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*Champion Rev George,
*Chapin Rev Horace B.
Charr Rev William S.
Childs Rev Elias S.
Clark Rev ——,
Clark Mrs ——,
*Clark Mrs Hannah A.
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Cook Charles Lewis,
Crane E. P.
Davenport Rev James R.
Davis Rev Samuel S.
De Witt Rev John,
Demond Rev Isaac S.
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Doolittle Rev Giles,
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Eddy Rev Henry,
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Ely Rev William,
*Ferry Rev Adolphus,
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*Fitch Jabez S.
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Kimball Rev David,
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Lillie Rev James,
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Perry Rev David,
Polhemus Rev Abraham,
Porter Rev James B.
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Reid Rev William M.
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Shaw Rev John B.
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Stringham Silas H.
Swits Rev Abraham,
Tappan Rev C. D. W.
Tarbell Rev John G.
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Taylor Rev W. W.
Thomas Rev Thomas E.
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Whiting Rev Charles,
Whiting Rev Russell,
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Wilson Rev David,
Winslow Robert F.
Wood Rev Samuel M.
Woodbridge Rev Henry H.
Woodruff Rev Horace,
Yates Rev John.

IN FOREIGN LANDS.

CANADA WEST.

Mair Hugh, D. D.
Marr Rev Joseph,
Rice Rev James H.
Smart Rev William.

CANADA EAST.

Blood Rev William,
Brewster Rev Cyrus,
Crofts Rev H. O.
De Witt Clinton,
De Witt Caleb S.
De Witt Jacob, Jr.
De Witt Miss Abby,
De Witt Emily F.
De Witt Mrs Sophronia,
Dougall John,
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Fisk Rev Joel,
*Fox Rev N. B.
Greene Edward Kirk,
Greene James W.
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Greene Thomas J.
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McLeod Rev John,
Meach Rev Asa,
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King Rev Alexander,
Nixon Rev Robert H.

FRANCE.

Bridel Rev Louis,
Felice Rev George de,
*La Fayette General,
Pilatte Rev Leon,
Wilks Rev Mark.

BELGIUM.

Walworth Clarence.

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Merle D'Aubigne J. H., D. D.

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Gellibrand Mrs Mary T.
Ropes William H.
Ropes Mrs Ellen H.

SAINT HELENA.

Carrol William.

AFRICA.

*Bryant Rev James C.
Bushnell Rev Albert,
*Bushnell Mrs Albert,
Butler John A.
Grout Rev Aldin,
Marsh Rev Samuel D.
Marsh Mrs Mary S.
Phillip John, D. D.
Preston Rev Ira M.
Rood Rev David,
Walker Rev William,
Wilder Rev Wyman A.
Wilson Rev J. Leighton,
Wilson Mrs Jane E.

GREECE.

Hill Rev John H.
King Jonas, D. D.

TURKEY IN EUROPE.

Dodd Rev Edward M.
Dwight Rev H. G. O.
Everett Rev Joel S.
Golding Rev J. B.
Goodell Rev William,
Hamlin Rev Cyrus,
Homes Rev Henry A.
Lord Rev J. O.
*Porter Hon David,
Schauffler Rev William G.
Van Lennep Rev Henry J.
Wood Rev George W.

SYRIA AND TURKEY IN ASIA.

Benjamin Rev Nathan,
Bliss Rev Edwin E.
Calhoun Rev Simeon H.
De Forest Henry A.
De Forest Mrs Catharine S.
Foot Rev Horace,
Ford Rev J. Edwards,
*Hebard Rev Story,
*Hinsdale Rev Abel R.
Jackson Thomas,
Peabody Rev Josiah,
Powers Rev Philander O.
Riggs Rev Elias,
Schneider Rev Benjamin,
*Smith Rev Azariah, M. D.
Smith Eli, D. D.
*Smith Mrs Maria W.
Van Lennep Jacob,
Whiting Rev George B.
Wilson Rev David M.

PERSIA.

Abraham Mar,
Dunca Priest,
Elias Mar,
Fisk Miss Fidelia,
Perkins Justin, D. D.
Perkins Mrs Justin,
Stocking Rev William R.
Stocking Mrs Jerusha E.
Stoddard Rev David T.
*Stoddard Mrs Harriet B.
Stoddard Mrs Sophia D.
Wright Mrs A. H.
Yohannan Mar.

INDIA.

Allen Rev David O.
*Apthorp Rev George H.
Ballantine Rev Henry,
Bowen Rev George, Jr.
Burgess Rev Ebenezer,
Burgess Mrs Abigail,
*Burgess Mrs Mary G.
Cope Rev Edward,
Dunlop John,
Fletcher Rev Adin H.
Ford Rev George,
*French Rev Henry S. G.
French Rev Ozro,
Gordon Capt ——,
*Graves Rev Allen,
Harrington Hon Herbert,
Hastings Rev E. P.
Hazen Rev Allen,
Hazen Mrs Martha B.
Howland Rev W. W.
Hume Rev Robert W.
Larkins I. P.
*Lawrence Rev John J.
Little Rev Charles,
Meigs Rev Benjamin C.
Mills Rev Cyrus T.
Mills E. B.
Molesworth Capt John J.
Munger Rev S. B.
Muzzy Rev C. F.

Poor Rev Daniel,
Price Joseph,
Scudder Rev John M. D.
*Scudder Mrs Harriet W.
Scudder Rev Henry Martyn,
Scudder Mrs Henry Martyn,
Scudder Rev William W.
Smith Rev John C.
Smith Mrs John C.
Spaulding Rev Levi,
Spaulding Mrs Mary C.
Tennent Sir J. Emerson,
Webb Rev Edward,
Webb Mrs Nancy A.
*Whittelsey Rev Samuel G.
Wilder Rev Royal G.
Wilder Mrs Eliza J.
Wilson Daniel, D. D.
Winslow Rev Miron.

SIAM.

*Caswell Rev Jesse.

SINGAPORE.

Church Thomas,
Keasberry B. P.

BORNEO.

Steele Rev William H.
*Thomson Rev Frederick B.
Youngblood Rev William.

CHINA.

Ball Rev Dyer, M. D.
Bonney Samuel W.
Bridgman E. C., D. D.
Doty Rev Elihu,
Gutzlaff Rev Charles,
Lord Mrs Lucy T.
Macy William A.
Parker Rev Peter, M. D.
Peet Rev Lyman B.
Peet Mrs Rebecca C.
*Pohlman Rev William J.
Rankin Rev Henry V.
*Richards William L.
*Stevens Rev Edwin,
Williams S. Wells.

SANDWICH ISLANDS.

Alexander Rev William P.
Alexander Mrs Mary A.
Andrews Rev Claudius B
Andrews Seth L., M. D.
Armstrong Rev Richard,
Baldwin Rev Dwight,
Bishop Rev Artemas,
Bond Rev Elias, Jr.
Brown Miss Lydia,
*Chamberlain Levi,
Chamberlain Mrs Maria P.
Clark Rev Ephraim W.
Coan Rev Titus,
Coan Mrs Fidelia,
Cooke Amos S.
Cooke Mrs Amos S.
Damon Rev Samuel C.
*Diell Rev John,
Dole Rev Daniel,
Dole Mrs Charlotte C.
Dwight Rev Samuel G.
Emerson Rev John S.
Green Rev Jonathan S.
Gulick Rev P. J.
*Haalilio Timoteo,
Hitchcock Rev Harvey R.
Hitchcock Mrs Rebecca H.
Hunt Rev T. Dwight,
Ii John,
Johnson Rev Edward,
Kamehameha III.
Kinney Rev Henry,
*Knapp Horton O.
Lyman Rev David B.
Lyman Henry M.
Lyman Frederick S.
Lyman David B.
Lyman Mrs Sarah J.
Lyons Rev Lorenzo,
Ogden Miss Maria C.
Paris Rev John D.
Pogue Rev John F.
*Richards Rev William,
Richards Miss Helen C.
Richards Miss Julia M.
Rowell Rev George B.
Rowell Mrs Malvina J.
Smith James W.
Smith Rev Lowell,
Taylor Rev Townsend E.
Thurston Rev Asa,
Thurston Mrs Lucy G.
Thurston Miss Persis G.
*Whitney Rev Samuel,
Whitney Mrs Mercy P.
Whittlesey Rev Eliphalet, Jr.

NEW MEMBERS.

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

MEMBERS CONSTITUTED SINCE AUGUST 1, 1850.

MAINE.

Adams Rev J. C., East Machias
Barnard Rev Pliny F., Richmond
Bates Rev A. J., Lincoln
Beale S. N., Portland
Brooks Rev N., Bath
Brown John B., Portland
Carlton Rev Isaac, Oxford
Carpenter Rev E. G., Newcastle
Carruthers Charles H., Portland
Carter Ezra, jr. do
Chadwick Thomas, do
Chase Rev B. C., Camden
Clark Rev William, Fryeburg
Conkling Rev Luther, Freeport
Crie James, Portland
Crocker Ira, do
Cushing Mrs Unity M., Wells
Cutler Charles, Bradford
Dame Mrs Nancy I. P., Falmouth
Dana Mrs Elizabeth T., Portland
Dodd Rev John, Turner
Dodge Rev J., Waldoboro'
Dorrance O. B., Portland
Downes Rev Henry S., Norridgewock
Drummond Rev I. P., New Gloucester
Dudley Mrs Abby W., North Danville
Duren Mrs Mary C. H., Bangor
Dwight H. E., Portland
Fogg John, Scarboro'
French Rev J. R., Portland
Garland Rev David, Bethel
Gay Benjamin, Castine
Goddard Henry, Portland
Godfrey Edwin D., Bangor
Godfrey Mrs Lucy S. do
Goodrich Rev Lewis, Dedham
Gould Edward, Portland
Gould Rev Stephen, Poland
Harrington Mrs Eliza F., Freeport
Haskins Robert H., Bangor
Hayward John T. K. do
Houston Rev Hiram, Orland
Hovey Mrs Eliza A., Waldoboro'
Huston James G., Damariscotta
Hyde Mrs Frances E., Gardiner
Jarvis Frederick A., Castine
Jarvis John H. do
Jones Joseph, Camden
Kaler Charles, Robbinston
Langworthy James, Belfast
Lincoln Rev Allen, Gray
Lord Charles A., Portland
McGaw Jacob, Bangor
Merrille Mrs Sarah W., New Gloucester
Mills William H., Bangor
Mitchell Ammi R., Bath
Neal John, Portland
Osgood Charles H., Portland
Osgood Joshua B. do
Page Rebecca P., Brewer
Parsons Mrs Caroline M., Freeport
Perkins Mrs M., Castine
Rider Mrs Hepzibah
Sewall Henry, Winthrop
Sewall William, Bangor
Stickney John, Calais
Skeele Rev J. P., Hallowell
Skinner Solomon, Bucksport
Smith Rev Thomas, Brewer
Snow Benjamin, Brewer
Snow Mrs Nancy, do
Steele Eben, Portland
Stone Rev Harvey M., Bluehill
Storer Rev H. G., Scarborough
Thornton Rev I. B. do
Thurston Rev Richard B., Waterville
Titcomb Rev Philip, Dexter
Tyler Samuel, Portland
Washburn Rev Job, Camden
Weeman James P., Freeport
Wells Rev James, Bangor
Wheeler Mrs Mehitable P., Brewer
Whittlesey Rev Eliphalet, Bath
Wilcox Rev Wm. H., Kennebunk

NEW HAMPSHIRE.

Adams Daniel, Keene
Adams Rev Ezra E., Nashua
Anderson William, Londonderry
Angier Rev M. B., Hopkinton
Barstow Mrs Eunice G., Walpole
Bennett Thomas, Brookline
Bigelow Mrs Henry A., Portsmouth
Blanchard Rev Silas M., Pembroke
Blunt Charles E., Nashua
Blunt Edward A. do
Blunt Mrs Sarah, Milford
Bodwell Rev Abraham, Sanbornton
Boyd Mrs Martha D., Londonderry
Boylston Edward D., Amherst
Boylston Mrs Mary, do
Burgess James, Concord
Case Mrs E. F., West Lebanon
Chandler Mrs Helen M., Concord
Chandler Mrs Sarah N., West Lebanon
Childs Enoch L., Hopkinton
Childs Rev Rufus, Gilmanton
Childs Solomon, Henniker
Clark Mrs Rebecca W., Portsmouth
Cogswell William, Derry
Colby Levi, Henniker
Colby Mrs M. R., Hopkinton
Coolidge Calvin, Fitzwilliam
Conant William, Mont Vernon
Cushing Peter, 2d, Dover

Damon Stephen, Amherst
Davis Mrs Abby A., Amherst
Doldt Rev James, Milton
Dole Seth J., Concord
Douglas Mrs Betsy, N. Conway
Downs Rev Charles A., Lebanon
Down Mrs Hannah, Amherst
Farley Elizabeth, Concord
Farnum Benjamin, do
Farrington Samuel, do
Fay Rev S. P., Hampton
Fisk David, Amherst
Fletcher Susan, do
Foster Mrs E. B., Pelham
Foster Nancy, Fitzwilliam
French Mrs Sarah C., Concord
Gilcreast Daniel, Londonderry
Gillis David, Manchester
Gillis Mrs Susan M. do
Gilmore Joseph H., Concord
Gleason Mrs B. W., Charlestown
Goss Martha, Amherst
Greely Rev Edward L., Haverhill
Hayden Joel, Fitzwilliam
Hayes Rev Alonzo, Dublin
Herbert Rev C. D., Mont Vernon
Holmes John A., Londonderry
Holmes Matthew, do
Jenkins Mrs Eliza W., Fitzwilliam
Johnson Mrs Sarah F., Farmington
Kellogg, Mrs Hannah R., Mason Village
Kingsbury Joseph, Francestown
Kingsbury Rev Samuel, Tamworth
Knight Daniel, Portsmouth
Knowlton John, do
Lane Edmund J., Dover
Lane George E., Stratham
Lane John Jr., Chester
Lawrence Mrs Mary L., Claremont
Little Rev E. G., Merrimack
Marble Rev William H., Winchester
March Mrs Jane, Nashua
Merrill A. K., Haverhill
Merrill Rev John H., Pembroke
*Merrill Thomas D., Concord
*Merrill Mrs Thomas D. do
Moore Henry D., Portsmouth
Moore Mrs H. D., do
Morrison Charles R., Haverhill
Munroe Franklin, Nashua
Murdock Mrs Caroline H., Candia
Newton Solomon, Henniker
Osgood Herman A., Pembroke
Patten Rev William A., Deerfield
Pearsons Thomas, Nashua
Peirce Andrew, Dover
Perry Albert G., Manchester
Phillips Butler H., Pembroke
Pierce Franklin, Concord
Putnam Elijah, Amherst
Rand Isaac, Keene
Rand Thomas P., Francestown
Robie Mrs Edward, Greenland
Rowell Rev Joseph, Cornish
Russell David, Amherst
Sabin Mowry, Winchester
Sargent Rev R. M., Gilmanton
Shepherd Mrs Elizabeth, Nashua
Smart Mrs Mary H., Concord
Smith Rev Ambrose, East Boscawen
Smith Eli B., D. D., New Hampton
Smith Silas H., Winchester
Spalding, Mrs Edward, Nashua
Spalding Isaac, do
Spalding Mrs Isaac, do
Stanley Solon W., Concord
Stebbins M. C., Nashua
Stevens Josiah, Claremont
Stone Mrs Apphia F., Concord
Swain Julia M., Nashua
Swain Susan H. do
Taylor Henry, Derry
Taylor Rev Lathrop, Francestown
Taylor Mrs Hannah, Francestown
Tenney Rev Leonard, Jaffrey
Torrence William, Keene
Tower Levi, Fitzwilliam
Treat Mrs D. H., Pittsfield
Webster Mrs Betsey, Boscawen
Wellman Rev J. W., Andover
Wheelwright George A., Amherst
Whittemore Mrs Betsey, Fitzwilliam
Whittemore Joel, do
Whittemore Thos. W. do
Whittemore Charles, do
*Woodbury Levi, Portsmouth

VERMONT.

Bascom Mrs Martha T., Sharon
Banister Rev Seth W., Lyndon
Bingham Ira, Vergennes
Bingham Mrs Charlotte, do
Blodgett Rev D., Randolph
Boardman Elijah, West Rutland
Brainard Joseph H., St. Albans
Brigham Rev Willard, North Wardsboro'
Button Frederick, Clarendon
Chandler Mrs Sophia W., Peacham
Chandler Miss Susan, do
Chatterton Wait, W. Rutland
Closson David, Thetford
Closson Sylvanus Y. do
Coolidge Mrs Harriet B., Windsor
Cutler Charles, Bradford
Cutler Rev Ebenezer, St. Albans
Delano Mrs Charlotte E., Hardwick
Denison William, Castleton
Denison Mrs Mercy, do
Dudley Mrs Abby W., North Danville
Dutcher Luther H., St. Albans
Fairbanks Charlotte, St Johnsbury
Farr Jonathan, Orleans
Ferrin Rev Clark E., Barton
Flint Ephraim, jr., Orleans
French Edward W., Hardwick
French Justus C., Hardwick
Frost Benjamin, Thetford
Giddings Rev Solomon P., Springfield
Goddard Enoch, Windham
Gray Rev Asahel R., Coventry
Green George B., Windsor
Hale Rev J. G., N. Chelsea
Hemenway Rev Asa, Shoreham
Hickok James W., Burlington
Homes J. W., Montpelier
Howard Rev J. T., West Charleston
Isham Pierpont, Bennington
Jennings Rev Isaac, Bennington
Jewett Fayette, St. Johnsbury
Joiner Salmon, Royalton
Kent Mrs Mary A., Enosburgh
Latham W. H., Thetford
Lord Rev William H., Montpelier
Loomis Rev Elihu, Pownal
Mead Abner, West Rutland
Moulton Charlotte S., Pittsford
Nash William, New Haven
Nichols Mrs R. S., Enosburg
Noyes Rev G. W., Cornwall
Paine Rev Sewall, Montgomery
Parker Rev C. C., Waterbury
Parker Ferrand, Castleton
Parkinson Rev Royal, Windham
Peirce Henry M., Westminster
Ray B. F., St Johnsbury
Safford C. F., St. Albans
Safford Pliny, Westminster
Sands Rev J. D., Essex
Shedd Mrs Lydia C., Peacham
Shedd Ebenezer, do
Smith Mrs Anne E., Vergennes
Smith John, St. Albans
Steele Jason, Windsor
Stimpson J. G., Waterbury
Stowell Rev Abijah, Jamaica
Strong Susan B., Vergennes

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Swain Chipman, Windsor
Walker Rev John, Weston
Weeks Mrs Eunice, Bennington
Wheeler Mrs Charlotte A., Brandon
White Eunice, Thetford
Worcester E. C., Thetford
Wright Moses, Enosburg

MASSACHUSETTS.

Adams Rev George M., Conway
Adams Joseph, North Danvers
Adams Mrs Harriet C. do
Adams Oliver, Waltham
Adams Mrs Sarah W., Boston
Adams Mrs Sarah, Northampton
Aiken Charles A., Andover
Allen Rev E. W., N. Reading
Allen Frank Richmond, Boston
Allen Frederick D. do
Allen Frederick Baylies, do
Allen Mary J. do
Allen Rev Henry, Wayland
Allen Otis, Barre
Allen Mrs Sarah, Manchester
Allen S., Medway
Albro John S., Cambridge
Ames Mrs Elizabeth, West Springfield
Anderson Mary E., Salem
Angier Mrs Anna L., Concord
Appleton Daniel, Marblehead
Archer Mrs Fidelia W., Salem
Ashley Rev S. S., Northboro'
Atwood George B., Taunton
Ayres Mrs E. Jane, Hadley
Ayres Moses O., Oakham
Backus Rev J. W., Blackstone
Baldwin Joseph, Fitchburg
Ballister Joseph, Dorchester
Bangs John, South Dennis
Barker Mrs John P., New Bedford
Barnard Mrs E. D., Worcester
Barnes Gillum, Waltham
Bartlett Abigail, Marblehead
Bartlett Joseph, Rockport
Bartlett Mrs Harriot, Winthrop
Bartlett Wm. F. do
Bartoll William T., Marblehead
Bartoll John, do
Bassett Joseph P., Barre
Batchelor Stephen F., Whitinsville
Bates Walter, Southampton
Beaman, Mrs Elizabeth W., Hadley
Beaman Mrs E. L. W., N. Hadley
Beard Rev Spencer F.
Beauvais Joseph A., New Bedford
Beebe Mrs Sarah Ann, South Wilbraham
Bennett Rev Joseph L., East Cambridge
Bigelow Geo. F., Boston
Binney Jonathan, Medford
Blackler Lucy E., Marblehead
Blackler Lydia H. do
Blackler Martha H. do
Blagden Edward R., Boston
Blagden Sally P. do
Blake Charles, do
Blake Mrs Elizabeth, do
Blaney Emily S., Marblehead
Bliss Alvan B., Warren
Bliss Gad O., Longmeadow
Bliss Harvey, West Springfield
Bliss Rev Thomas E., North Middleboro'
Blodget Mrs Sarah F., Conway
Blodget Erastus, Greenwich
Bodwell Rev J. C., Framingham
Bond Joanna, Waltham
Boutelle David, Fitchburg
Boutelle Mrs Lydia, do
Bowdoin John, Ware
Bowers Luke K., Boston
Boynton Lucien C., Uxbridge
Bragg Mrs Maria A., Brookfield
Braman Mrs Mary P., Danvers
Breck Isaiah, Lynn
Briatn James, Beverly
Bridges Alice, do
Bridges Clarissa, Marblehead
Briggs Rebecca, do
Briggs Mary S. do
Brooks Augustus T., Salem
Brooks Mrs Esther G., Rockport
Bronson Rev George F., Shelburne
Broughton John G. Boston
Broughton Robert H., do
Broughton Lydia H., Marblehead
Broughton, Sarah H. do
Brown Charles H. Boston
Brown Mrs Charles H., do
Brown Edward, Sudbury
Brown Henry H., Boston
Brown Thomas C., Taunton
Buck Mrs Jane B., Boston
Buck Louisa, do
Bulkley Rev E. A. Groton
Bulkley Mrs Catharine F. do.
Burr Charles C., Auburndale
Butler Albert, E. Douglas
Butler Peter, jr., Boston
Byington Rev Swift, W. Brookfield
Cady Mrs Harriet S., Westboro'
Cady Emily S. do
Cady Helen S. do
Cannon Edward S., New Bedford
Capell Betsey, Groton
Capron Mrs Chloe D., Uxbridge
Carleton Mrs William, Charlestown
Carlton Edward, Methuen
Carpenter Charles, Webster
Carter Mrs Hannah L., Wilmington
Carter Mrs T. W., Chicopee
Chamberlin Henrietta A., Dalton
Chapin Orange, Chicopee
Chase Charles G., Boston
Chase Mrs Sarah G., Newburyport
Cheeseman Edward, Hinsdale
Child Linus M., Lowell
Childs Rev Alexander C., Falmouth
Childs Henry H., Pittsfield
Church Henry A., Fairhaven
Church Hezekiah W., Taunton
Clap Henry, Dorchester
Clapp Joseph, do
Clark R. R., Whitinsville
Clark Mrs Jotham, East Medway
Clark Mrs Rufus W., Boston
Clark William, Hinsdale
Clarke Rodolphus, Conway
Clough John, Medford
Cobb Harriette W., Boston
Coburn George H. do
Coburn Alfred W. do
Coburn Emma J. do
Coburn Charles M. do
Coburn Frank F. do
Colburn Rev Moses M., South Dedham
Colby Elijah, New Bedford
Cole Asa, West Medway
Coleman Jeremiah, Newbury
Collie Joseph, Andover
Collins Mrs Susan, Boston
Collom Mrs E. H., Bradford
Colton Rev Theron G., Ware
Colton Mrs T. G. do
Colton Warham, Longmeadow
Coney John, Ware
Coney Nathan, do
Coolidge Benjamin, Lawrence
Cook Joshua, Chicopee Falls
Copp Mrs Fedora F., Chelsea
Craig Rev Wheelock, New Bedford
Craig Mrs Louisa S. do
Cross Benajah, Auburndale
Cummings John W., Ware
Currier John, jr., Newburyport
Curtis Rev Erastus, Greenwich
Cushing Rev Christopher, North Brookfield
Cutler George, Amherst

Cutler Rev Lyman, Pepperell
Cutler Mrs Elizabeth, do
Cutter William, Amherst
Daggett Mrs Chloe, Attleboro'
Danforth Rufus, Newburyport
Daniels Seth, Oxford
Davenport Cornelius, New Bedford
Davenport Nathaniel, Boylston
Davenport Wm. R., Taunton
Davis Henry G., Pittsfield
Davis John, Methuen
Davis Lucy, Fitchburg
Davis Peter B., Framingham
Dean Elial B., Raynham
Dean Simon J., Oakham
Deane Mrs Nancy, Brookfield
Demond Lorenzo, Ware
Denham Rev George, Marlboro'
Dennison Rev Andrew C., Leicester
Dennison Mrs A. C. do
Dennison, T. R., New Bedford
Denny Charles A., Leicester
Denny Mary E. do
Deshon Mrs Eunice, Boston
Devereux Miss E. G., Marblehead
Dewey Daniel N., Williamstown
Dewing Gideon B., North Brookfield
Dickinson Edward, Amherst
Dickinson Rev N. S., Chatham
Dickinson Rev Wm. C., Middleboro'
Dike Samuel, Beverly
Dillingham Stephen C., Sandwich
Dimmick Calvin, Cambridgeport
Dimmick Margaret A., Newburyport
Dimon Oliver, Boston
Doane Joseph, North Brookfield
Dodge Ezra, Wenham
Dole Mrs Caroline F., Chelsea
Dole Mrs Patience, Fitchburg
Doyle Abraham T., Beverly
Durant Augustus, Boston
Dutton Lorin, Ludlow
*Dwight Rev Louis, Boston
Eaton Benjamin, Ware
Eaton Charles W, do
Eames Caleb, Wilmington
Eddy Nathaniel, Oxford
Eddy Nathaniel, East Middleboro'
Eddy Richard E., Boston
Edwards Mrs Justin, Andover
Elliott Matthew P., Boston
Ely Alfred Brewster, Boston
Ely Ethan, Longmeadow
Ely Ethan C. do
Emerson Eliza, Newburyport
*Emerson Rev John E. do
Emerson Thomas, South Reading
Emmons Noadiah, Hinsdale
Eustis Mrs William T., Boston
Foles Mrs J., Brookfield
Farrar Dorcas, Lincoln
Farwell Rev A, Haverhill
Farwell Maria T, Fitchburg
Field Rev Levi A., Marlboro'
Field Spencer, Barre
Fisher Erastus, Grafton
Fisher Rev George E., Rutland
Fisk Henry M., Shelburne
Fisk Mary F., Belleville
Fiske Sarah, Springfield
Fletcher Ephraim S., Whitinsville
Flint David, Marblehead
Flint Ephraim, jr., Orleans
Fobes Joseph, Oakham
Follansbee Nathan, Newburyport
Forbes William, do
Foster Mrs Lydia S., Worcester
Foster Phillips, Andover
Foster Sarah H., Newburyport
Foster William, West Brookfield
Fowler Mrs Talbot, Medford
Frothingham E. G., Haverhill
Gale James, do
Gannett Rev George, West Cambridge
Gardner Mary B., Marblehead
Garrett Rev Edmund Y., Foxboro'
Giles Mrs Elizabeth W., Rockport
Giles Mrs Mary C. do
Giles Newell, do
Gilley, Amand P. do
Gilman Hannah C., Norton
Gleason I., New Braintree
Gould Cornelia A., Ware
Gray Abigail Q., Boston
Gray Elizabeth D. do
Greene Anne, Westboro'
Gregory Helen, Marblehead
Gregory Walter R. do
Greenleaf Mary C., Newburyport
*Greenleaf Simon, Cambridge
Grosvenor Mrs Harriet S., Belleville
Grover Wm. O., Boston
Hadley Franklin, Wenham
Hadley Thomas J., Boston
Hagar Mrs Priscilla, Lincoln
Hale Alice L., Newburyport
Hale Mrs Joshua, do
Hammond Mrs Anna G., Grafton
Harding Charles, Sunderland
Harding Rev I. W., Longmeadow
Hardy Alpheus, Boston
Hardy Susan W. do
Harlow R. Kendrick, Middleboro'
Harrington Mrs N. S., Rochester
Hartshorn Mrs Mary, Foxboro'
Hartwell Rev Charles, Lincoln
Harvey Mrs Peter, Boston
Hasseltine Mary, Bradford
Haskell Eunice, Beverly
Haskell Rev John, Dover
Haskell Mrs Susan B., Rockport
Hastings Mrs Sally, West Medway
Hatch Benjamin, Falmouth
Hawley Isaac, Hadley
Hayes Erastus, Springfield
Henshaw Harriet E., Leicester
Hill Hamilton A., Roxbury
Hildreth A. E., Groton
Hine Rev Sylvester, Palmer
Hitchcock Abner, Brimfield
Hobart Peter, jr., Boston
Hodgdon George C., Salem
Hodgman Rev Edwin R., Lunenburg
Hoisington Rev H. R., Williamstown
Hood Rev J. A., Middleton
Holt Rev Stephen A., Winchester
Homer George F., Boston
Hooper Benjamin F., Marblehead
Hooper Eliza B. do
Hooper Eunice B. do
Hooper Mrs Frances, Worcester
Hooper Mrs Harriet, Marblehead
Hooper Harriet, do
Hooper Henry, jr. do
Horton Mrs Abby H.
Hosford Mrs Mary E., Haverhill
Howard David, North Bridgewater
Howe Mrs Lucretia, Boston
Howe Mrs Isaac R., Haverhill
Hubbard Addison, Fitchburg
Humphrey Nahum B., Oakham
Hunt Addison A., Ware
Hyde George, Charlestown
Hyde Harriet S., Ware
Hyde Rev James T., New Braintree
Hyde Reuben, Winchendon
Ide Mrs Mary E., West Medway
Ingalls Elias T., Haverhill
Ives Henry, Ware
James Charles W., Medford
Jennison George C., Ware
Jenkins John, Falmouth
Jewett Prof George B., Amherst
Jewett Joshua, Rowley
Johnson Mrs Hannah S., Boston
Johnson Munson, Jr., Woburn

Johnson Wm. H., Newburyport
Jones Mrs Frederick, Boston
Jones Mary C. do
Jones Ephraim, Bedford
Jones Eliza B., do
Judkins Rev Benjamin, Nantucket
Judson Mrs Mary C., Uxbridge
Karner Plynia, jr., South Egremont
Keep Eunice, Longmeadow
Keep Susan H., Boston
Keep William E., Oakham
Kellogg Martha, Framingham
Kimball Aaron, Boston
Kimball Mrs Aaron, do
Kimball Charles W. do
Kimball Elijah, Grafton
Kimball George H., Boston
Kimball Joshua B. do
Kimball Mrs Nancy do
Kimball William M., Lawrence
King George, Rochester
Kingman Edwin H., North Bridgewater
Knight Ebenezer, Brimfield
Knight John, Marblehead
Knight Rev Richard, Holyoke
Lamson Edwin, Boston
Lamson Helen, do
Lamson Mrs Mary S. do
Lana Isaac H., Methuen
Lane Samuel M., Southbridge
Langworthy Mrs Isaac P., Chelsea
Lasell Rev Nath'l, West Stockbridge Village
Lawrence Rev John, Carlisle
Lawrence Mrs Nancy, Boston
Leach Simeon, North Bridgewater
Leavitt Hannah, Marblehead
Leighton David, Bradford
Lewis Milton, Ware
Lewis Thomas, Falmouth
Lincoln Horatio, Oakham
Lincoln Prof Isaac N., Williamstown
Lincoln Stephen, Oakham
Linkfield George E., Medway Village
Linnell Jona. E., East Douglas
Littell Mrs Mary Frazer, Boston
Little Josiah, Belleville
Little Mrs Sarah, do
Livingston Rev Charles, Plympton
Lombard Rev Otis, Southfield
Lord Louisa C., Manchester
Lothrop Samuel K., D. D., Boston
Lovell John, Ware
Lowe Mrs Louisa A., Fitchburg
Lunt Mrs Sarah, Belleville
Lyman Samuel, Southampton
Mack Sewall G., Lowell
Mackie Andrew, New Bedford
Makepeace David B., Barre
Mandell Rev W. A., Dartmouth
Mann John W., Methuen
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Merriam Edward do
Merriam George S. do
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Merriam Mary C., do
Merriam Susan do
Merriam William, Greenfield
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Metcalf Luther, Medway
Metcalf N. Whiting, Bridgewater
Millin John, Boston
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Miltimore John M., Newburyport
Moore Mrs Amy P., Boston
Moore Rev Martin, do
Moore Pitts, Ashburnham
Moors Joseph, Groton
Moors Rufus, do
Morley Mrs Anna C., Attleboro'
Morley Edward W. do
Motley John H. do
Morley Rev S. B. do
Morrill Cadwallader, Wilmington
Morse C. P., Ware
Morse Horace B., Natick
Morse Joseph W., Spencer
Morton Emily M., Taunton
Munroe Wm F., Bradford
Muzzy William G., Spencer
Nash E. T., Hinsdale
Nash Winifred A., Dorchester
Nason Rev Elias, Natick
Neal Samuel, Boston
Neal Sarah A. do
Nelson Mrs Mary, Newburyport
Newcomb Z. C., Bernardston
Newell Mrs Lydia, Pawtucket
Newton Frederick W., Auburndale
Nickerson Susan H., South Dennis
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Northrop B. G. jr. Saxonville
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Noyes Rev Daniel T., Dorchester
Olcott Edward B., Amherst
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Payson Susan, Foxboro'
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Pope Ephraim, Fairhaven
Porter Mrs Cynthia M., Lee
Porter Edward G., Dorchester
Porter Moses, Hadley
Potter Mary Ann, Pawtucket
Potter Orlando B., Boston
Pratt John, do
Prescott Mary A., Foxboro'
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Pulsifer David, Boston
Punchard John, Salem
Putnam Hannah, Danvers
Putnam Isaiah, Fitchburg
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Quincy Abigail A. do
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Redman Mrs Mary, Medford

Rice Mrs Henry A., Boston
Rice Mrs Susan C., Millbury
Rich Mrs A. B., Beverly
Richardson Abel, South Gardner
Ripley Sarah F., Greenfield
Roberts Mary A., Fairhaven
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Robinson Henry, Springfield
Robinson Mrs J. J., Webster
Robinson Rev Reuben T., Winchester
Robinson William, Pittsfield
Rockwell Uzal, Southwick
Rogers George, Jr., Boston
Root Rev E. W., Williamsburg
Ross Galen, West Brookfield
Ross Levi, do
Ross Sidney, Springfield
Rugg Mrs Lucinda, Framingham
Russell Charles T., Boston
Russell Charles, do
Russell Mrs Persis, do
Sanborn Mrs Harriet, Newburyport
Sanderson John C., Whately
Sanderson Rodolphus, do
Sargent Francis, West Amesbury
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Sawyer S. J., Medway Village
Seabury Alex. H., New Bedford
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Seagrave Rev James, Seekonk
Scudder David C., Boston
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Scudder Samuel H. do
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Sessions Sumner, South Wilbraham
Shumway Elial, Groton
Simonds John Henry, South Boston
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Skinner Rev E. S., South Wilbraham
Skinner Jarius, Ware
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Smith Perez, Waltham
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Snow Sanford, Spencer
Southgate Rev Robert, Ipswich
Spalding Cornelius, Newburyport
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Spofford Sophia, South Hadley
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Spring Helen, Springfield
Spring Henrietta L. do
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Stoddard George G., Brookline
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Tenney Samuel P. do
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Wetmore William, Peru
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White Elisha, West Medway
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Tappan Mrs Samuel S., Providence
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Harrison Rev George L., Franklin
Hart Baldwin, Madison
Harvey Rev W. N., Bethel
Haven Henry P., New London
Hawes I. Erskine, Hartford
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Howard Chauncey, Hartford
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Hubbell Rev Stephen, Avon East
Hunt James R., Fairhaven
Hurd Lazarus, Bristol
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Hyde Rev N. A., Central Village
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Jewell Pliny, Hartford
Johnson H. I., do.

Johnson Henry L., Jewett City
Johnson Seth W., Rockville
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Keeney Francis, Rockville
Kendall Jane Ann, Ridgefield
Kimball Mrs Charles, Somers
Kinne Thomas, Norwich
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Knight Rev Merrick, E. Stafford
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Lathrop Harriette W., New Haven
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Lockwood B. B., Greenwich
Lockwood Sarah D., West Killingly
Loomis Anson, Lebanon
Loomis Pascal, Hartford
Lord Thomas, Bridgeport
Lyman Rev Chester S., Manchester
Lyman Erastus, Goshen
Mallory Charles, Mystic
Mallory Mrs Eliza, Mystic Bridge
Mallory Mrs Eunice D. do
Marvin Mrs Julia A., New London
Marvin William, Lyme
McLern Edwin W., Rockville
Mead Huldah, North Greenwich
Merwin Miranda B., Southport
Miner Jesse, Woodbury
Miner Nathaniel, do
Minor Freeman, do
Mix Isaac, New Haven
Morgan Frederick, Colchester
Morgan Josiah, New London
Morgan Samuel C., Norwich
Munson Mrs Clarissa A., North Greenwich
Murdock Rev David, Jr., New Milford
Murdock Mrs Julia, do
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Northrop Mrs Elizabeth B., Manchester
North F. H., New Britain
Norton Edward, Farmington
Norton Mrs Elizabeth C. do
Olmstead Hawley, New Haven
Olmstead Nathaniel, do
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Parsons John C., Hartford
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Pease Noah, Ellington
Perkins Mrs Harriet O., Manchester
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Pitkin Horace, Manchester
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Porter Jasper, Hebron
Porter Edward L., New London
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Ritch Mrs Sarah A., Stamford
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Rockwood Mrs Abby Ann, do
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Rowe Harvey, Fairhaven
Salter Rev I. W., Montville
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Sexton Daniel, Somers
Seymour Charles, Jr., Hartford
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Skinner Mrs Ursula, Windsor Locks
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Smith Nathaniel B., Woodbury North
Smith Rev Rufus, East Hartford
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Spencer Norman W., Manchester
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Starr Cortland, New London
Stearns Rev George L., West Killingly
Stedman Ferdinand C., Norwich
Stedman Mrs James, do
Sterling Mrs Catharine, Stratford
Stevens John, Cromwell
Stickney John N., Rockville
Stillman Timothy, Wethersfield
Stillman Ebenezer, do
Street Rev Owen, North Haven
Strong Rev J. D., Westport
Summers Eli, Woodbury
Talcott Charles D., Vernon
Talcott C. M., Hartford
Talcott Edwin, Coventry
Talcott George, Rockville
Talcott Phineas, do
Taylor Jabez T., Thompsonville
Taylor Oliver B., Manchester
Terry Frank H., Hartford
Terry Henriette, do
Terry Roderick, do
Terry S. H. do
Terry William B. do
Thayer Rev D. H., Hamden
Thurston S. D., Bridgeport
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Wakeman Frances, Southport
Wakeman Mrs Mary C. do
Wakeman Mary F. do
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Weed Mrs Harriet, Stratford
Weeks Mrs Polly, Norwalk
Welch Henry K., W. Hartford
Whiting Jenison J., Norfolk
Whitney Walter, Darien.
Whittlesey Henry N., New Haven
*Whittlesey Mary C. do
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Wilcox Rev Giles B., Norwich
Wilcox Zenas, Madison
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Willard John, Hartford
Willard Rev S. G., Willimantic
Williams Rev D., Orange
Williams Edward, Ridgefield
Williams Rev Francis F., Manchester
Williams James B., Glastenbury
Williams Mrs Martha B., Manchester
Williams Nehemiah
Williams Nehemiah Jr., Vernon
Winship Thomas, Hartford
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Wood Joseph, do
Wordin Mrs T. C., Bridgeport
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Bannard Rev William, New York
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Barlow Heman, Brockport
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Booth Rev Robert R., Troy
Bostwick Gerrit, Lowville
Boview Rev John H., Fishkill Village
Bowns Martha S., Cooperstown
Bowen Dennis, Buffalo
Brayton Albert P., Watertown
Brooks Rev Asahel L., Albion
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Bull Mrs Mary H. do
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Chaney Rev L. W., Heuvelton
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Cheever Elizabeth B., Greenport
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Clarke Charles E., Buffalo
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Coan Mrs Fanny M., Albion
Coan George M., Medina
Coan Sylvanus, do
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Conklin Mrs Cynthia, do
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Cook Charles, A., Lisle
Cook George H., Albany
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Corning Ephraim L. do
Corning Mrs Eunice B. do
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Corwin Rev G. S., Elba
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Cutler Rev Brainerd B., Lawrenceville
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Davenport Mrs Catharine M. do
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Davis Nelson R., Youngstown
Davies Henry E., New York
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Davison Rev Isaac S., New York
Day Ella M. Catskill
Day I. Hope M. do
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Delavan Rev George A., Wilson
Denio Israel, Rome
Denny Adeline, New York
Denny Mrs Thomas, do
Denny Thomas, Jr. do
Denny John Tappan, do
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Dill Rev I. H., Spencerport
Dorrance Mrs Sarah, Brooklyn
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Dyer Mrs Mary A., Brasher Falls
Eastman Rev M. L., Heuvelton
Edwards Jerusha, Upper Alleghany
Edwards Mrs Lucinda, Virgil
Ecils Rev James, Jr., Penn Yan
Elmer Rev Nathaniel, Factoryville
Ely Mrs Harriet H., Rochester
Everest Rev A. E., Brooklyn
Fancher Rev Bela, Elba
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Freeman Rev A. S., Haverstraw
Freeman Rev George, Parma
French James, New York
Frume Rev Reuben, South Salem
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Gelston Elizabeth, New York
Gillet, Solomon L., Elmira
Gillette Rev Charles, Fort Covington
Gilman Rev E. W., Lockport
Goo Rev Peter, Sharon
Goodell Rev Edwin, Richfield Springs
Goodman Mrs Mary E., Clarkson
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Griffith Mrs Caroline G., Brooklyn
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Halstead Laura P., New York
Hamilton Rev L., Elmira
Hamilton Samuel, Rochester
Hartness John, Albany
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Hawkes Rev Theron H., New York
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Heacock W. J. do (cons. 1849)
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Hopkins Lucius, Brooklyn
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Howard Joseph, Brooklyn
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Hurd Rev I. N., Big Flats
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Ingersoll David W., Brooklyn
Ingersoll Mrs Harriet, do
Isham Charles H., Malden
Isham William B. do
Jacobs Clark, Brooklyn
Jimeson Peter, Upper Alleghany
Johns Rev William, Elba
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Joy Horatio N. do
Judson Rev David F., Smyrna
Judson Elisha, Kingsboro'
Judson Mrs Rachel B. do
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Keeler Lonzo M., New York
Kellogg Mrs Justin, New York
Kellogg Mrs Harriette N., do
Kellogg Nathan, Malden
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King Wyllis S., New York
Kingsley Silas, Buffalo
Kinney Edgar J., Schaghticoke
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Kneeland David P., Le Roy
Knowlton G. W., Watertown
Knox Henry M. Augusta
Knox Mrs Sarah Ann, do
Labagh Rev A. S., Utrecht
Lacy Rev E. S., Eddytown
Lansing Rev J. A., Bethlehem
Lansing Mrs Laura W., Brooklyn
Lake Eli, Mt Morris
Lathrop Curtis, Lockport
Leavitt Mrs Lucy, Brooklyn
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Leveridge John W. C., New York
Liebenau Rev M. F., Lloyd
Linsley Rev Charles E., New Rochelle
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Merwin Charlotte E. do
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Miller Samuel, Rochester
Mills Charles J., Gloversville
Mills Philo M., Gloversville
Mills Mrs Margaret A., Kingsboro'
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Mills Mrs L. H. do
Miner Payson H. Camden
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