MINUTES
OF THE
SPECIAL MEETING.

A Special Meeting of the American Board of Commissioners for Foreign Missions was held in the city of Albany, N. Y., commencing on Tuesday, the fourth day of March, 1856, at seven o'clock in the evening, and continued through Wednesday and Thursday.

CORPORATE MEMBERS PRESENT.

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

New Hampshire.
Rev John K. Young.

Vermont.
Rev David Greene.
John Wheeler, D. D.
Charles Walker, D. D.
Silas Aiken, D. D.
Willard Child, D. D.
Hon Erastus Fairbanks.
Benjamin Labaree, D. D.
Rev Joseph Steele.

Massachusetts.
Heman Humphrey, D. D.
John Tappan, Esq.
Henry Hill, Esq.
Rufus Anderson, D. D.
Charles Stoddard, Esq.
Nehemiah Adams, D. D.
Rev Horatio Bardwell.

Ebenezer Alden, M. D.
Rev Chauncey Eddy.
Hon Samuel Williston.
Swan Lyman Pomroy, D. D.
Rev Selah B. Treat.
Hon William J. Hubbard.
Hon Linus Child.
Rev Henry B. Hooker.
Samuel M. Worcester, D. D.
Andrew W. Porter, Esq.
Hon Samuel H. Walley.
Rev Augustus C. Thompson.
Hon John Aiken.
John Todd, D. D.
Seth Sweetser, D. D.
James M. Gordon, Esq.
Amos Blanchard, D. D.

Rhode Island.
Thomas Shepard, D. D.

Connecticut.
Noah Porter, D. D.
Thomas S. Williams, LL. D.
Joel Hawes, D. D.
Hon Seth Terry.
John T. Norton, Esq.
Leonard Bacon, D. D.
Joel H. Linsley, D. D.
Gen William Williams.
Rev Samuel W. S. Dutton.
Walter Clarke, D. D.
George Kellogg, Esq.

New York.
Nathan S. S. Beman, D. D.
Pelatiah Perit, Esq.
William B. Sprague, D. D.
Reuben H. Walworth, LL. D.
Charles Mills, Esq.
Samuel H. Cox, D. D.
Harvey Ely, Esq.
Horace Holden, Esq.
William Adams, D. D.
William Patton, D. D.
William W. Stone, Esq.
John Forsyth, D. D.
Calvin T. Hulburd, Esq.
Laurens P. Hickok, D. D.
Simeon Benjamin, Esq.
Isaac N. Wyckoff, D. D.

Rev George W. Wood.
Asa D. Smith, D. D.
Oliver E. Wood, Esq.
Rev Montgomery S. Goodale.
Rev William S. Curtis.
Ray Palmer, D. D.
M. La Rue P. Thompson, D. D.
Philemon H. Fowler, D. D.

New Jersey.
Theodore Frelinghuysen, LL. D.
Richard T. Haines, Esq.
J. Marshal Paul, M. D.
Benjamin C. Taylor, D. D.
Jonathan F. Sears, D. D.

Pennsylvania.
David H. Riddle, D. D.
Hon William Strong.
George A. Lyon, D. D.

Michigan.
Rev Harvey D. Kitchell.

Indiana.
Charles White, D. D.

Honorary Members Present.

New Hampshire.
Rev Isaac Willey, Goffstown.
Rev E. G. Parsons, Derry.

Vermont.
Rev James Anderson, Manchester.

Massachusetts.
Rev Calvin Durfee, Williamstown.
Rev H. R. Hoisington, do.
Rev J. J. Dana, South Adams.
Rev George Denham, Willimantic.
E. Davis, D. D., Westfield.
Rev J. J. Alvord, Groton.
Rev E. Burgess, Cambridge.
Rev Eli Thurston, Fall River.
Nathan Durfee, M. D., do.
Rev J. E. Woodbridge, Auburndale.
Parsons Cooke, D. D., Lynn.
Rev C. S. Renshaw, Richmond.

Rev Sewall Harding, Boston.
Rev H. M. Dexter, do.
Abner Kingman, do.
J. C. Proctor, do.
Richard B. Hill, do.
Rev Nahum Gale, Lee.
Rev C. V. Spear, Pittsfield.
F. W. Pease, do.
Calvin Martin, do.
Rev Benjamin Tappan, Charlestown.
Rev C. M. Nickels, Barre.
T. Gordon, M. D., Plymouth.
Rev S. S. N. Greely, Great Barrington.

Connecticut.
Rev O. Cowles, North Haven.
SPECIAL MEETING OF THE BOARD.

Olcott Allen, Hartford.
Pliny Jewell, do.
Rev E. R. Beadle, do.
David Wesson, do.
Silas H. Mead, North Greenwich.
George W. Shelton, Birmingham.
Rev E. Strong, New Haven.
Rev D. W. Lathrop, do.
Rev F. T. Perkins, Manchester.
Rev T. K. Tussendien, Ellington.
Thomas Treadwell, Farmington.
Rev N. A. Hyde, Rockville.

New York.
Rev D. Dyer, do.
Rev J. H. Pettingell, do.
E. P. Prentice, do.
J. C. Ward, do.
E. C. Delavan, do.
George C. Treadwell, do.
S. Hale, do.
W. H. Ross, do.
Otis Allen, do.
Nathaniel Davis, do.
J. G. Treadwell, do.
Edward Norton, do.
H. N. Pohlman, D. D., do.
Edwin Holmes, do.
John Hartness, do.
Amos Dean, L. L. D., do.
Rev H. N. Dunning, Gloversville.
F. E. Cannon, D. D., do.
Rev Jacob West, Piermont.
Rev William Johns, Prattsville.
Rev O. H. Gregory, West Troy.
Rev Samuel H. Hall, Syracuse.
Rev L. H. Van Dyck, Guildersland Centre.
Rev J. P. Fisher, Johnstown.
Rev J. A. Lansing, Bethlehem.
Rev N. F. Chapman, Plattekill.
Rev S. M. Campbell, Paris Hill.

Rev A. North, Middlefield Centre.
Rev Amos Brown, Ovid.
Rev E. Barber, Union Springs.
A. B. Lambart, D. D., Salem.
Marvin Freeman, do.
Rev John Tompkins, Marcellus.
Rev T. M. Hopkins, Cayuga.
Rev Samuel T. Searle, Schuylerville.
Rev J. H. Noble, Schagticoke.
Rev W. Hogarth, Brooklyn.
George H. Williams, do.
Rev William L. Budington, do.
R. S. Stors, Jr., D. D., do.
Frederick Starr, do.
Rev. J. D. Wickham, Poughkeepsie.
Thomas S. Wickes, do.
Rev W. S. Leavitt, Hudson.
Rev Richard H. Steele, Nassau.
Rev M. C. Searle, Utica.
John Ward, do.
Richard Bigelow, New York.
H. H. Anderson, do.
A. Merwin, do.
Rev. F. Y. Vail, do.
Rev Theron Baldwin, do.
Harvey Peet, L. L. D., do.
Rev A. H. Gaston, Canastota.
Rev Timothy Stillman, Dunkirk.
Rev J. G. Johnson, Upper Redhook.
Rev Philip Peltz, Coxsackie.
Rev J. A. Todd, Tarrytown.
J. C. Hubbell, Chazy.
Rev E. Nevius, Stuyvesant.
Rev S. Bush, Cohoes.
Rev S. Haynes, Champlain.
R. Wells, D. D., Schoharie.
Elam Smalley, D. D., do.
Rev R. Booth, do.

New Jersey.
Lyndon A. Smith, M. D., Newark.
Rev Daniel W. Poor, do.
Rev William Aikman, do.
ORIGIN OF THE MEETING.

In order that the occasion of this meeting may be fully understood, it may be well to state that the committee on that part of the Prudential Committee's Report which related to the Tamil missions, appointed at the last Annual Meeting, reported as follows: "This portion of the Report gives us sincere rejoicing in the general aspects of progress and prosperity; mingled, however, with deep sadness in view of the removal of the excellent, devoted and experienced missionaries who have so long, faithfully and usefully been laboring in that field, Drs. Poor and Scudder, and also Mrs. W. W. Scudder. The committee earnestly second the wishes of the missionaries, in urging the increase of laborers in these missions. Your committee further have to regret, that the Report gives us no information, on points of great moment which we have learned from other sources, in regard to vital changes in the methods of conducting the missionary work. The committee are constrained also to express the conviction that there exists, in the Christian community loving and supporting the Board, a wide-spread feeling of solicitude, if not of dissatisfaction, showing that changes of such magnitude, in regard to which diversity of opinion exists among our wisest and best men and missionaries, should not be inaugurated without previous full discussion by the Board itself, involving, as they do, the abandonment of the English language, the relinquishment of schools for the heathen, a total change in the ecclesiastical constitution of the mission, and, in a word, a new basis of missionary effort. In view of the whole case, your committee recommend the appointment of a special committee, who shall examine the facts pertinent to the whole case, from all available sources, and report at the next meeting of the Board; and in the meanwhile that the changes adverted to, and now in progress, be suspended, till the full mind of the Board be had thereon."

After this report had been discussed at some length, it was laid
upon the table, and the following resolution was adopted: "Resolved, That the Prudential Committee be requested to call a special meeting of this Board, whenever the matters connected with the visit of the Deputation to India shall be ready for its consideration." Immediately after the return of Dr. Anderson, in January last, the Committee proceeded to comply with this request.

**ORGANIZATION.**

The President of the Board, Hon. Theodore Frelinghuysen, took the chair. The opening prayer having been made by Rev. Chauncey Eddy, Rev. J. H. Pettingell, District Secretary for Eastern New York, was chosen Assistant Recording Secretary. A communication was read from the clerk of the Prudential Committee, showing what steps had been taken in regard to the call of this Special Meeting. The chairman of the Prudential Committee made a brief statement; after which certain preliminary questions were discussed. The Board then resolved to proceed at once to hear the report of the Deputation to India.

**REPORT OF THE DEPUTATION.**

In ordinary circumstances, the Report presented by the Deputation would have been submitted, in the first instance, to the Prudential Committee; but it was the opinion of the Deputation, in which the Prudential Committee fully concurred, that it was better to present it directly to the Board. As printed, it occupies sixty-one octavo pages. The reading of the report was begun on Tuesday, and completed Wednesday forenoon. It has been circulated in all the channels of the Annual Report, and is not inserted in these Minutes. An extract from the "Conclusion" will give a general idea of its contents.

"A main object of this report, Fathers and Brethren, has been briefly to describe the more important adaptations of means, by our respected brethren in India, to the progressive demands of the work in the three older missions. You have seen the Ahmednuggur, Madura and Ceylon missions successively in that more advanced stage of progress, when they were enabled to form centres of operation distinct from the stations, with that best of all spiritual germs—the church. Such churches you have seen organized, for the first time, in each of those missions; and furnished, also for the first time, with native pastors. As an important means to the same end, you have seen the way opened for commencing village stations in the Deccan in Western India, with resident missionaries, remote from the cities; thus providing for successive constellations of light and influence in that most interesting region. Next you have seen the schools subjected to modifications, to adapt them to this new position of the work. Men may be converted by preaching without schools; but how, without them, can we build up and perpetuate churches and congregations? You have seen that one of the main inquiries in the Madura mission was, how to strengthen the large system of vernacular schools connected with the village congregations. It was to invigorate them, and through them the congregations, and thus to lead on to
the gathering of village churches, that the boarding-schools at four of the stations in that mission were to be progressively relinquished, and that more variety was to be imparted to the studies of the seminary at Pasumalie. So in Ceylon, where the work of preparation had been elaborately performed, and had been much longer in progress, where were scores of native Christians ready to be formed into village churches, and educated natives for pastors, the Board has seen that the time had fully come for entering at once and earnestly into the only method of planting gospel institutions effectually in all parts of the Jaffna District. Going then, as the mission did, for the establishment of village churches, it perceived the need of having Christian schools, to be under the especial care of those churches, and to look mainly to them for support. Without such, the churches could not live and grow. The Board will remember, that twenty Christian schools were instituted in Jaffna; while the heathen were not overlooked, an equal number having been provided for their children, besides the privilege of attending the Christian schools. Nor will it be forgotten that, among the reasons for discontinuing the English station schools, was their evident incompatibility with the success of the vernacular village schools. And it must have been seen, that the Batticotta seminary could not meet the high spiritual demands upon it, in this new order of things, without some such thorough reconstruction as it received from the mission, even at the expense of a temporary suspension of its functions in order more effectually to secure that result; and also that the female boarding-school at Oodooville must needs be adapted, in form and character, to its correlative institution.

"Simplicity, order, economy, spirituality, are essential to the high prosperity of these and all other missions; and to the attainment of each of these great excellencies the missions aimed in their late discussions, and not without success. And surely the result, to which they so unitedly came on the subject of polygamy and caste, calls for our gratitude to the Giver of all good."

"The use to be made of a language foreign to the people in missions— as, for instance, of the English—is wholly dependent on circumstances, and to be determined by experience. It must have been obvious to the Board, that the great body of our brethren in India believe its use in the rural districts, except as a classic for select theological students, is no longer conducive to the attainment of their object. Both the missions and the Prudential Committee have had much to learn, and much to unlearn, by experience."

**ACTION OF THE BOARD.**

The report of the Deputation was committed to Chief Justice Williams, Dr. Bacon, Hon. Linus Child, Chancellor Walworth, Harvey Ely, Esq., Dr. Asa D. Smith and Dr. B. C. Taylor, that they might report what order should be taken thereon. This committee reported, on the afternoon of Wednesday, the following resolutions, "not for the purpose of precluding or postponing discussion, but as setting forth some of the main topics which it should embrace, and as indicating also the final disposition to be made of the subject":

*Resolved,* 1. That the governing object of the missions of the Board among the heathen should be the salvation of the soul.

*Resolved,* 2. That the chief instrumentality to be used is the oral proclamation of divine truth by missionaries and native pastors and teachers; but that other agencies, such as schools and the press, are legitimate and effective auxiliaries.
Resolved, 3. That the appropriate office of these agencies is to assist in attaining the governing object; however, in the progress of events, they may be increased, or diminished, or modified, as the providence of God may indicate.

Resolved, 4. That, without intending to interfere with the action of the Prudential Committee in relation to any matters of business that may demand their attention, a committee of thirteen be appointed, to whom shall be referred the report on the Tamil missions, made at the last annual meeting of the Board, and the report of the Deputation presented at this meeting, with full power to investigate all questions pertaining thereunto, and to make their report at the next annual meeting of the Board.

Mr. Ely afterwards submitted a minority report; but in the final disposition of the case on Thursday evening he withdrew the same. The report of the majority having been accepted, the Board proceeded to consider the resolutions in their order. The first was adopted without debate. On the second, a protracted discussion arose; it was not confined, however, to the sentiments therein set forth. Statements were made by Mr. Winslow, who had just arrived in this country from Madras, Mr. Fairbank, of the Bombay mission, and Dr. D. O. Allen, late of the same mission. In the progress of the debate, Dr. Riddle proposed an amendment, which he afterwards withdrew.

Toward the close of Thursday afternoon, it became apparent that the Board would endeavor to reach some result during the evening session. A portion of the members were evidently desirous of making a final disposition of the case; and to meet the views of such, Dr. Worcester proposed the following resolutions, as a substitute for those which had been reported by the committee:

Resolved, 1. That this Board devoutly and gratefully recognizes the good hand of God in preserving the lives and health, and in furthering the arduous labors of our beloved brethren, the Rev. Dr. Anderson, senior Secretary of the Board, and the Rev. Augustus C. Thompson, the Deputation to India from the Prudential Committee.

Resolved, 2. That this Board has unabated confidence in the integrity and wisdom of the Prudential Committee, the Secretaries of Correspondence, and the missionaries.

Resolved, 3. That this Board steadfastly adheres to the fundamental principles by which it has been governed from the beginning of its operations.

Resolved, 4. That in the application of those principles there may be differences of judgment, which require the exercise of great discretion and brotherly-kindness, in all cases of disagreement between the members of a mission among themselves, or between missionaries and the executive officers of the Board.

Resolved, 5. That in view of existing differences of judgment between the members of some of the missions among themselves, and between some missionaries and the Deputation, if not also the Prudential Committee, it is the opinion of the Board that the confidence of its patrons and friends, and the harmony and efficiency of the missionaries, will be essentially promoted,
by a re-opening of the Batticotta seminary, as soon as may be practicable; and by the allowance of greater liberty to the missions in respect to instruction in the English language.

**Resolved, 6.** That, while the missionaries should exercise a rigid economy, and regularly communicate to the Prudential Committee a minute statement of their expenditures, it is the judgment of the Board that the prosperity of the missions under its care would be materially advanced by a speedy and large increase of pecuniary means at the disposal of the Prudential Committee.

**Resolved, 7.** That this Board earnestly and confidently commends the work in which it is engaged to the increased liberalities, and above all to the fervent and unceasing prayers, of its friends and patrons.

In the evening, Dr. Clarke submitted, as an amendment to Dr. Worcester's amendment, the following:

**Voted.** That this Board welcome the Deputation home again, and give thanks to God for his good providence to them in their absence.

**Voted.** That we record our unabated confidence in the wisdom and Christian integrity of the Prudential Committee and the Delegation.

**Voted.** That we approve of the general principle upon which the Prudential Committee have based their new policy touching the conduct of the missions of the East.

But, whereas, a difference of opinion exists in this body, touching the particular application of this policy to certain existing cases, and touching also the actual judgment of the missionaries immediately affected thereby; therefore,

**Voted.** That these uncertain and unsettled matters be referred to a committee of thirteen, to investigate and report thereon at the next annual meeting.

An interesting discussion ensued; but in the end the amendments of Dr. Clarke and Dr. Worcester were withdrawn, and the report of the committee was laid upon the table; whereupon the following resolutions were adopted:

**Resolved.** That this Board devoutly acknowledges the good providence of God in the circumstances of the present meeting; in the safe and prosperous return of our esteemed and respected brethren, Dr. Anderson and Mr. Thompson, with the report of their labors; in the presence of experienced missionaries, and especially of our venerated brother Winslow just arrived; in the harmony of our counsels and results; and in the evidence which this great concourse of Corporate and Honorary Members, convened on such an occasion, gives of the deep and wide interest of the Christian community in the welfare of the Board.

**Resolved.** That without intending to interfere with the action of the Prudential Committee, in relation to any matter of business that may demand their attention, a committee of thirteen be appointed, to whom shall be referred the report of the Deputation presented at this meeting, with full power to investigate all questions pertaining thereunto, and to make their report at the next annual meeting of the Board.
SPECIAL MEETING OF THE BOARD.

Dr. N. S. S. Beman, Dr. Mark Hopkins, Dr. L. Bacon, Dr. D. H. Riddle, Governor E. Fairbanks, Hon. Linus Child, Dr. B. C. Taylor, Horace Holden, Esq., Dr. Asa D. Smith, Hon. W. Jessup, R. T. Haines, Esq., Dr. Ray Palmer, and Dr. P. H. Fowler, were appointed the special committee provided for by the last resolution.

OTHER RESOLUTIONS.

Besides the resolutions already mentioned, the following were adopted during the progress of the meeting:

Resolved, That the Prudential Committee be empowered to alter the time of the next annual meeting, if they shall think proper.

Resolved, That the thanks of this Board be presented to the families of the different denominations, in this city and 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 Congregational Church and Society of this city, for the use of their house of worship during the sessions of this Board.

DEVOTIONAL SERVICES.

Many have noticed, for some time past, that "prayer was made without ceasing of the church unto God" for this Special Meeting. At the last monthly concert, especially, fervent supplications were addressed to the Great Missionary, that he would be present in the assembly, and direct all its proceedings. With what pleasure did the friends of Christ repair to the morning prayer-meetings! With what emotions of joy and hope and confidence did they accompany Dr. Humphrey, Dr. Porter, and others who were called upon to embody the requests of the Board, to the throne of grace! And when the last prayer was offered, and the last psalm was sung, many must have felt, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" It is like "the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded a blessing, even life for evermore."

REMARKS.

1. The number of members in attendance was highly gratifying. Of the Corporate members there were eighty-two; of the Honorary members, including those who did not send their names to the Recording Secretary, there must have been at least two hundred. Such a convocation, at such a season of the year, shows that there is a deep interest in the prosperity of the Board.

2. The candor of those who were present, was obvious. They came together with considerable divergency of feeling. There was a strong
conviction in many minds that grave errors had been committed. But in the course of the discussion, it became apparent that the only object of the meeting was to get at the truth. Statements which were made with a view to correct prevailing misapprehensions, were received with great kindness. Indeed, there was a readiness to surrender opinions previously entertained, which must have been contemplated with pleasure.

3. *The unanimity with which the final action of the Board was taken, was noteworthy.* Some persons were anxious that the matters in question should be arranged before the adjournment; and there were weighty reasons for such a course. But there seemed to be stronger reasons for the appointment of an investigating committee. The debatable ground had, indeed, been much narrowed; still there were certain things that needed a more careful consideration.

4. *The recent meeting shows that the missionary enterprise is made stronger by its trials.* There were many fears before the convocation; there was some excitement during its progress. Men differed widely, as they supposed. But Christian principle, by the grace of God, carried the meeting to a pleasant and satisfactory termination. The friends of the cause have never had more reason to put their trust in Him, who leadeth his people by the way that they should go.
MINUTES
OF THE
FORTY-SEVENTH ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS
held its Forty-seventh Anniversary in the First Presbyterian Church,
Newark, New Jersey, commencing at 4 o'clock, P. M., Tuesday,
October 28, and closing Friday, October 31, 1856.

CORPORATE MEMBERS PRESENT.

Maine.
Benjamin Tappan, D. D.
William T. Dwight, D. D.
George F. Patten, Esq.
John W. Chickering, D. D.

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

Vermont.
Rev David Greene.
Silas Aiken, D. D.
Erastus Fairbanks, Esq.
Benjamin Labaree, D. D.
Rev Joseph Steele.

Massachusetts.
John Tappan, Esq.
Henry Hill, Esq.
Rufus Anderson, D. D.
Charles Stoddard, Esq.
Nehemiah Adams, D. D.
Rev Aaron Warner.
Mark Hopkins, D. D.
Rev Horatio Bardwell.
Ebenezer Alden, M. D.
Ebenezer Burgess, D. D.

Swan Lyman Pomroy, D. D.
Hon William J. Hubbard.
Hon Linus Child.
Rev Henry B. Hooker.
Baxter Dickinson, D. D.
Samuel M. Worcester, D. D.
Andrew W. Porter, Esq.
Hon Samuel H. Walley.
Rev Augustus C. Thompson.
Hon William T. Eustis.
William Ropes, Esq.
John Todd, D. D.
Seth Sweetser, D. D.
James M. Gordon, Esq.
Amos Blanchard, D. D.

Rhode Island.
Thomas Shepard, D. D.

Connecticut.
Noah Porter, D. D.
Thomas S. Williams, LL. D.
Joel Hawes, D. D.
John T. Norton, Esq.
Chauncey A. Goodrich, D. D.
Alvan Bond, D. D.
Leonard Bacon, D. D.
Henry White, Esq.
Joel H. Linsley, D. D.
ANNUAL MEETING OF THE BOARD.

Rev David L. Ogden.
Charles J. Stedman, Esq.
Gen William Williams.
Samuel W. S. Dutton, D. D.
Walter Clarke, D. D.
George Kellogg, Esq.

New York.
Gardiner Spring, D. D.
Thomas DeWitt, D. D.
Nathan S. S. Beman, D. D.
Isaac Perris, D. D.
Thomas H. Skinner, D. D.
William W. Chester, Esq.
Pelatiah Perit, Esq.
Reuben H. Walworth, LL. D.
Charles Mills, Esq.
Horace Holden, Esq.
William Adams, D. D.
Joel Parker, D. D.
William Patton, D. D.
William W. Stone, Esq.
John Fosyth, D. D.
Hon Henry W. Taylor.
Simeon Benjamin, Esq.
Walter S. Griffith, Esq.
Rev George W. Wood.
Asa D. Smith, D. D.
Oliver E. Wood, Esq.
Rev Montgomery S. Goodale.
Anson G. Phelps, Esq.
Ray Palmer, D. D.
M. La Rue P. Thompson, D. D.
Philemon H. Fowler, D. D.
Samuel T. Spear, D. D.

New Jersey.
S. V. S. Wilder, Esq.
Theodore Frelinghuysen, LL. D.
David Magie, D. D.
Richard T. Haines, Esq.
Hon Joseph C. Hornblower.
J. Marshal Paul, M. D.
Benjamin C. Taylor, D. D.
Hon. Daniel Haines.
Jonathan F. Stearns, D. D.
F. T. Frelinghuysen, Esq.

Pennsylvania.
John McDowell, D. D.
William R. DeWitt, D. D.
Hon William Darling.
William Jessup, LL. D.
Rev Albert Barnes.
David H. Riddle, D. D.
Samuel H. Perkins, Esq.
Charles S. Wurts, Esq.
William Strong, Esq.

Maryland.
James G. Hamner, D. D.

Virginia.
Gen John H. Cooke.

Michigan.
Euroras P. Hastings, Esq.

Illinois.
William H. Brown, Esq.

Wisconsin.
Aaron L. Chapin, D. D.

HONORARY MEMBERS PRESENT.

Maine.

George Shepard, D. D., Bangor
Rev J. Maltby, do
E. F. Duren, do
Rev E. Whittelsey, Bath
Rev John O. Fiske, do
George F. Patten, do
Geo. E. Adams, D. D., Brunswick
Rev H. S. Downs, Norridgewock
Rev George W. Cressy, Buxton Centre

New Hampshire.

N. Bouton, D. D., Concord
Rev T. Savage, Bedford
Rev Reuben Kimball, Conway
Rev J. F. Griswold, Washington
Rev A. Tobey, Durham
Rev H. A. Howland, Warner
Rev M. B. Angier, Hopkinton
Rev E. G. Parsons, Derry
Rev P. B. Day, Hollis
### ANNUAL MEETING OP THE BOARD.

**Vermont.**
- S. G. Brackett, St. Johnsbury
- Rev Rufus S. Cushman, Orwell
- Rev C. B. Tracy, Rochester
- Rev Charles Peabody, North Pownal
- Charles Scott, Marlboro'
- James Barrett, Rutland
- Rev A. Walker, W. Rutland
- Rev Charles F. Morse, Salem
- Rev A. Hemenway, Ripton

**Massachusetts.**
- Baxter Dickinson, D. D., Boston
  - J. C. Tyler, do
  - A. H. Johnson, do
  - D. C. Scudder, do
  - Rev Seth Bliss, do
  - John Harmon, do
  - J. C. Proctor, do
  - Rev S. H. Riddle, do
  - Charles Scudder, do
  - Samuel D. Warren, do
  - A. Kingman, do
  - H. A. Hill, do
  - Charles A. Stoddard, do
  - John G. Waters, Salem
  - Richard P. Waters, do
  - Rev A. C. Page, Pittsfield
  - F. M. Pease, do
  - W. A. Stearns, D. D., Amherst
  - Rev C. Durfee, Williamstown
  - Rev H. R. Hoskinson, do
  - Rev E. Malthy, Taunton
  - Rev S. S. Smith, Warren
  - Rev E. Russell, Randolph
  - Rev B. F. Hosford, Haverhill
  - Rev N. Gale, Lee
  - Stephen Bradley, do
  - Rev E. A. Bulkley, Groton
  - Rev Daniel Wight, Jr., North Scituate
  - Rev S. G. Dodd, Spencer
  - Rev J. O. Means, East Medway
  - Rev J. S. Houghton, South Wilbraham
  - Joseph Vaill, D. D., Palmer
  - Rev C. Briggs, Pawtucket
  - Rev Lewis F. Clark, Whitinsville
  - Rev Increase N. Tarbox, Framingham
  - Rev L. H. Cone, Chicopee
  - Rev Timothy Stone, New Bedford
  - Rev J. Jay Dana, South Adams

- Rev Charles J. Hinsdale, Blandford
- Eli Pease, do
- F. W. Choate, Beverly
- Cyrus A. Stowell, South Deerfield
- Rev E. Porter Dyer, Hingham
- Rev R. T. Searle, New Marlborough
- Rev J. A. Roberts, Lakeville
- Rev Cyrus W. Allen, Hubbardston
- Rev John C. Paine, Gardner
- Rev William Warren, Upton
- Charles Carpenter, Webster
- W. Colton, Longmeadow
- Rev S. B. Morley, Attleboro'
- Rev Edward P. Blodgett, Greenwich
- Rev L. H. Angier, Concord
- Rev Marcus Ames, Westminster
- William S. Bradbury, do
- Rev E. Thurston, Fall River
- Rev C. E. Park, West Roxbury
- Rev J. H. Means, Dorchester
- Rev J. B. R. Walker, Holyoke
- Rev S. D. Clark, Sunderland
- Rev P. C. Headley, Sandwich
- Rev George Moore, Andover
- George W. Heard, Ipswich
- Rev H. J. Patrick, Bedford
- Rev E. S. Skinner, Sheffield
- Rev G. E. Hill, do
- Rev W. B. Chapin, Uxbridge
- Rev A. M. Colton, Easthampton
- Rev R. S. Stone, do
- Rev F. A. Reed, Cohasset
- Horace Smith, West Springfield
- Rev B. Tappan, Charlestown
- Rev A. E. F. Perkins, Ware
- Rev D. Bremner, Rockport
- E. Rowe, do
- Rev R. H. Seeley, Springfield
- Rev Thomas E. Bliss, Blackstone
- Rev Isaac Briggs, North Rochester
- Rev S. S. N. Greeley, Great Barrington
- Rev A. H. Dashiel, Stockbridge
- Rev S. W. Ward, Agawam
- Rev E. W. Noble, Truro
- Rev Sewall Harding, Boston
- Rev. I. R. Worcester, Auburndale

**Rhode Island.**
- Rev F. Horton, Barrington

**Connecticut.**
- Rev C. Goodrich, Watertown.
ANNUAL MEETING OF THE BOARD.

[Report,

Benjamin Silliman, LL. D., New Haven
Rev E. Strong, do
Rev F. T. Perkins, do
B. L. Hamlin, do
W. H. Whitemore, do
Rev. D. W. Lathrop, do
N. Coe, do
Rev Samuel Howe, do
J. C. Stiles, D. D. do
M. O. Halstead, do
James Brewster, do
Rev H. Bingham, do
Rev W. J. Breed, do
Lyman L. Squire, do
Rev T. O. Rice, Rockville
J. N. Stickney, do
Rev M. Dudley, Easton
Rev L. Griggs, Bristol
Rev C. Clark, Ridgefield
Oliver Stone, Danbury
Eli T. Hoyt, do
Rev John Smith, Stamford
Rev D. C. Comstock, do
H. I. Wright, Hartford
T. J. Holmes, do
O. Allen, do
George W. Root, do
Rev I. Parsons, East Haddam
Rev J. D. Moore, Clinton
Rev W. C. Scottfield, Milford
Rev Jonathan Brace, do
G. A. Calhoun, D. D., Coventry
D. H. Thayer, Mt. Carmel
Rev R. G. Williams, Woodbury
Rev T. S. Bradley, Wilton
Rev F. A. Spencer, New Hartford
Rev E. W. Tucker, Lebanon
Rev O. D. Hine, do
Rev J. Atwater, Southbury
Rev T. L. Shipman, Jewett City
Rev R. W. Litmore, West Killingly
Rev A. Miller, Lyme
A. B. Butler, Norfolk
Rev Mark Mead, Greenwich
S. H. Mead, N. Greenwich
Obadiah Mead, do
Rev L. E. Lathrop, Sharon
Rev W. W. Woodworth, Waterbury
Rev J. Taylor, Middletown
Rev L. S. Hough, do
Rev E. A. Lawrence, E. Windsor Hill
Rev E. W. Robinson, Bethany
Rev Charles Bentley, Green's Farms
Rev A. Dunning, Thompson
Charles Brown, do
Joseph B. Gay, do
Rev William De Loss Love, Berlin
Rev S. Hubbell, North Stonington
Rev D. D. Francis, Sharon
Rev S. J. M. Merwin, Southport
Rev E. Colton, West Haven
Rev J. Averill, Plymouth Hollow
Rev George I. Harrison, Milton
Moses Smith, Hebron
Rev I. P. Pettibone, Cornwall
Rev T. K. Fessenden, Ellington
N. W. Spencer, Manchester
Rev Thomas Tollman, Scotland
Rev L. M. Shepard, Monroe
Rev O. Street, Ansonia
Francis Norwood, Barkhamsted
Rev W. W. Belden, Fitchville
David N. Camp, New Britain
Rev L. H. Pense, East Hampton
Rev D. D. Frost, Redding
Rev A. S. Kellogg, Vernon
Edward Hayden, East Hartford
Rev W. S. Colton, Westfield
Rev C. W. Clapp, Cheshire
Rev D. R. Austin, Norwalk
Ashbel Woodward, Franklin

New York.
William H. Ross, Albany
J. O. Cole, do
Rev D. Dyer, do
Rev S. T. Seelye, do
Rev J. H. Pettigrelli, do
Rev J. W. McLane, Brooklyn
Rev H. Belden, do
Rev R. C. Hand, do
W. I. Budington, D. D. do
Rev E. Pratt, do
Rev F. W. Graves, do
George H. Williams, do
Rev N. P. Pierce, do
Rev S. Bayliss, do
Rev Wm. Hogarth, do
Rev J. E. Bray, do
Rev H. Newcomb, do
Rev A. B. Davenport, do
Francis W. Tappan, do
S. I. Prime, D. D., New York
Rev O. H. White, do
ANNUAL MEETING OF THE BOARD.

Rev E. Harris, New York
R. D. Hitchcock, D. D. do
Rev Edward Pratt, do
Edward Chester, do
W. C. Gilman, do
Rev Samuel Lamson, do
Rev D. B. Cee, do
Rev F. G. Clark, do
Rev C. Darling, do
Rev J. P. Hovey, do
J. P. Thompson, D. D. do
H. P. Feet, L. L. D. do
J. Marsh, D. D. do
Rev O. B. Bidwell, do
Rev Jonathan Crane, do
Rev F. Y. Vail, do
Thomas Hastings, do
M. Badger, D. D. do
James H. Dwight, do
Rev A. A. Wood, do
Wm. R. Gordon, D. D. do
Rev J. Spaulding, do
Wm. M. Gould, M. D. do
Rev S. W. Bailey, do
A. W. McClure, D. D. do
E. Hatfield, D. D. do
Rev T. R. Smith, do
H. M. Tupper, do
Zebulon S. Ely, do
Rev J. P. Warren, do
Rev W. H. Bidwell, do
R. G. Pardee, do
Rev E. Van Aken, do
Benjamin T. Eastman, do
David Gould, do
Rev E. Carpenter, do
A. Merwin, do
J. B. Shaw, D. D., Rochester
F. W. Ellinwood, do
F. A. Newton, do
Rev Jonathan Edwards, do
Louis Chapin, do
A. Polhemus, D. D., Hopewell
Rev P. Phelps, Hastings
Rev C. D. Rice, Poughkeepsie
H. G. Ludlow, D. D. do
Rev L. H. Reid, Fayetteville
Rev G. Talmage, Greenport
Jeremiah Willbur, Irvington
Rev W. S. Levitt, Hudson
Rev O. Crane, do
Rev J. DuBois, Watervlett

Rev L. H. Van Dyck, Defreesville
Rev C. S. Ames, Ridgefield
Rev J. Z. Senderling, Johnstown
Rev J. P. Fisher, do
G. N. Judd, D. D., Montgomery
Rev William Youngblood, do
Rev S. N. Robinson, Whitney’s Point
Rev T. Stillman, Dunkirk
Rev E. Stratton, Ashland
Rev S. H. Hall, Syracuse
Rev S. B. Canfield, do
Rev J. Sinclair, Cutchogue
Rev J. O. Wells, Northville
Rev E. Whistlesey, Saratoga Springs
Rev John Woodbridge, do
Rev A. T. Stewart, Tarrytown
Rev J. A. Todd, do
H. W. Taylor, Canandaigua
Rev J. G. Duryee, Schenectady
Rev B. B. Gray, Castleton
Rev A. S. Freeman, Havestraw
Rev P. J. H. Myers, do
Rev J. H. Noble, Schaghticoke
Rev W. S. Franklin, Mount Hermon
Rev J. Tomkins, Marcellus
Rev J. L. Howell, Dobb’s Ferry
Rev H. N. Dunning, Gloversville
U. M. Place, do
J. V. Place, do
L. D. Chapin, Amsterdam
Rev A. L. Chapin, do
H. P. Herrick, New Berlin
Rev J. Sewall, N. Granville
Rev A. North, Middlefield Centre
Rev S. Van Vechten, Fishkill
A. T. Chester, D. D., Buffalo
Rev J. Minor, Leeds
Rev A. C. Frissell, South Amenia
Rev S. W. Brace, Utica
Rev John Ward, do
Rev Peter Lockwood, Binghamton
Rev Wm. H. Goodrich, do
Rev J. A. Lansing, Bethlehem
Rev J. A. Priest, Homer
Rev J. P. Lestrade, Hunter
Rev E. L. Boing, Durham
Rev J. L. McNair, Stone Ridge
Rev S. Bourne, Flushing
Rev S. Bush, Cohoes
Rev J. C. Boice, Claverack
Rev J. G. Johnson, Upper Red Hook
D. H. Kellogg, Spuyten Duyvil
ANNUAL MEETING OF THE BOARD.

[Report,

Rev S. R. Dimock, Valatie
S. R. Dimock, do
Rev D. Lancaster, Middletown
R. G. Vermilye, D. D., Clinton
A. B. Lambert, D. D., Salem
Rev J. DeWitt, Millstone
Rev P. Pelz, Coxsackie
Rev I. Oakes, Oakland
J. J. Knox, Knox Corners
Rev Robert Day, Nassau
Rev C. Scott, Shawangunk
Rev J. E Dutton, Fulton
Rev S. F. Bacon, Union
Rev H. Slamson, Port Jervis
Rev G. S. Boardman, Cazenovia
E. Smallley, D. D., Troy
Rev R. R. Booth, do
Rev William Johns, Prattsville
Rev O. M. Johnston, Denton
Rev William R. S. Betts, Shakan

New Jersey.
Rev J. F. Smith, Newark
Rev William Aikman, do
Rev A. Underwood, do
Rev J. F. Pingry, do
Rev C. M. Nickels, do
Rev E. R. Craven, do
H. A. Rowland, D. D. do
Archibald Woodruff, do
John Whitehead, do
Ira M. Harrison, do
Lyndon A. Smith, M.D. do
Rev E. A. Osborne, do
Rev D. W. Poor, do
Rev R. B. Campfield, do
Rev E. Palmer, do
J. W. Poinier, do
James Scott, D. D. do
James B. Jackson, do
S. L. Isley, do
James B. Pinneo, do
E. R. Fairchild, D. D. do
U. J. Tuttle, do
Rev William Bradley, do
John P. Jackson, do
Rev E. P. Livingston, Griggstown
Peter S. Hoagland, do
Rev M. Barrett, Newton
H. N. Wilson, D. D., Hackettstown
Rev I. N. Sprague, Caldwell
Rev N. Conklin, Montville

Rev J. A. Baldwin, Orange
Rev J. Crowell, do
P. C. Hay, D. D. do
P. C. Hay, Jr. do
Rev R. Aikman, Elizabeth
Rev A. N. Kittle, do
D. H. Pierson, do
Daniel A. Nichols, Flanders
Rev O. L. Kirtland, Springfield
Rev William Pitcher, South Branch
Rev George H. Hulin, Bloomfield
Rev J. S. Gallagher, do
Rev J. M. Sherwood, do
Z. B. Dodd, do
Rev E. Seymour, do
J. D. Vermilyea, do
Rev D. A. Jones, Montague
Rev S. Cooke, Wantage
John Byram, Morristown
Rev A. Chester, do
J. Cogswell, D. D., New Brunswick
Rev H. F. Wadsworth, Newfoundland
A. Messler, D. D., Somerville
Rev D. G. Sprague, South Orange
D. J. Sprague, do
Rev R. Crossett, Suckasunny
Rev George Sheldon, Plainfield
Rev A. Ketchum, Augusta
Rev B King, Rockaway
Rev J. F. Tuttle, do
Rev A. Williams, Chester
Rev S. L. Tuttle, Madison
Rev C. Blauvelt, Schraalenbergh

Pennsylvania.
Rev R. B. Westbrook, Philadelphia
Rev George Duffield, Jr. do
Rev D. Malin, do
A. Converse, D. D. do
Rev J. Miller, do
Thomas Brainerd, D. D. do
Rev J. W. Dulles, do
John Gulliver, do
Rev S. Whaley, Mount Pleasant
Rev M. J. Hickok, Scranton
Franklin D. Harris, Bristol
Rev T. S. Ward, Carbondale
Rev E. L. Richards, Reading
Rev R. Crawford, Crookville
Rev D. K. Turner, Hartsville
Rev T. H. Skinner, Jr., Honesdale
Rev M. E. Cross, Danby
Hon. Theodore Frelinghuysen, the President, took the chair, and called upon Rev. Dr. Magie, who offered the opening prayer. Rev. J. H. Pettingell was appointed Assistant Recording Secretary.

The following persons were appointed a Committee of Arrangements for the meeting, viz., Dr. Stearns, Dr. Scott, Dr. Rowland, Rev. D. W. Poor, and Rev. G. W. Wood. A Business Committee was appointed, consisting of Samuel H. Perkins, Esq., Dr. Magie, Dr. A. Bond, F. T. Frelinghuysen, Esq., and Hon. Samuel H. Walley.

TREASURER'S REPORT.

The Treasurer having presented his report, together with the certificate of the auditors, it was referred to a committee consisting of Chancellor Walworth, William Ropes, Esq., O. E. Wood, Esq., R. P. Waters, Esq., George F. Patten, Esq., Judge Haines, and William H. Brown, Esq. This committee subsequently reported that they had examined the papers submitted to them and found them correct. They also said:

Although these are business papers, they are of great importance, and disclose facts which demand faithful and prayerful consideration. The most prominent is that of a balance of thirty-six thousand dollars against the
An occasional balance of this character, though to be deprecated, is by no means alarming; but if suffered to accumulate from year to year, it must in the end be disastrous, and result in the overthrow of all our hopes of the conversion of the world to Christ, so far as our instrumentality is concerned. Like a small break in the banks of a pent-up stream, it is far easier to repair the evil when the waters first commence their passage, than after they have swept away a larger portion of the embankment which restrained them. This is the third year of an accumulating debt. The committee are decided in the opinion, that the Prudential Committee have reached a point beyond which they ought not to advance a single step. If the professed followers of Christ, whose sympathies are with this Board, withhold their aid after the warnings of the last three years, it may be considered as an indication of divine Providence, either that our plans are to be greatly compressed, or that the great work of evangelization is to be committed to other and more zealous laborers in the vineyard of the Lord. The committee have, however, no fears of such a result. The Ark of the Covenant is still with us. The Spirit of God still animates our churches. The Holy Ghost still continues his appropriate work, in the recovery of multitudes of our fellow-men from sin to holiness, and the committee are confident that men will be found for this exigency.

While they would earnestly call upon those whom the Lord has greatly prospered, to come forward, and contribute of their abundance to cancel the present debt, and enable the Treasurer to transfer the balance to the other and more favorable side of the account, they would not withhold this privilege from others. Let the rich man's thousands, and the widow's mite, be placed upon the same altar; and let united prayer go up to heaven, that the time may be hastened, when the kingdoms of this world shall become the kingdom of our blessed Redeemer.

In view of the providences of God, in removing obstacles, and giving our missionaries access to the minds of millions of our fallen race, it is clear to the minds of your committee, that if his people would honestly perform their duty to their fellow-men in the fear of God, the sphere of our operations must be enlarged, and the amount of our expenditures increased. We must, as the lowest estimate, add fifty thousand dollars to our last year's contributions. This will require an addition of nearly one-fifth to the sum heretofore given. And is this an unreasonable call upon us, in this highly favored land, where wealth is accumulating in a ratio alarming to the political economist and the Christian philosopher?

The committee are aware, that in many communities, such systematic measures are adopted as to secure donations of some amount from all who are, in any degree, under the influence of the gospel; but, at the same time, it is well known that annual contributions, and not personal solicitations, are to a great extent relied upon. They would, therefore, recommend the adoption of some systematic plan, in every church and society, which will reach every individual, and thus, from year to year, create additional rills to swell the great stream of benevolence.

The committee notice the amount yearly expended for agencies in the various parts of our country. It is to be lamented that the apathy of the churches, and of individual Christians, renders necessary a continued reiteration of the command of our Savior, to preach the gospel to every creature. But until the church shall awake to her duty, and spontaneously fill the Lord's treasury, such agencies must be continued, and such expenditures incurred. It is but just, however, to the officers of the Board, to say that this expense is far less, in proportion to the amount collected, than that incurred by any other benevolent society with which your committee are acquainted. And we may be permitted to add, that in all departments, as well as in the salaries of officers and agents, an honest economy prevails.
ANNUAL MEETING OF THE BOARD.

The following resolution was submitted by Chancellor Walworth, and adopted by the Board in connection with the above report:

Resolved, That this Board earnestly hopes that the Christian churches in connection with it, will increase their contributions, so as to produce hereafter at least twenty per cent addition to the annual receipts of the Board.

REPORT OF THE PRUDENTIAL COMMITTEE.

An abstract of the Annual Report of the Prudential Committee was read by the Secretaries. The different portions of the Report were referred to various committees, which were constituted as follows:


On the African missions, Dr. Todd, Dr. Chester, Dr. J. P. Thompson, Dr. Burgess, Rev. T. L. Shipman, Anson G. Phelps, Esq., and Rev. H. B. Hooker.

On the Greek, Jewish and Armenian missions, Dr. Hawes, Dr. E. F. Hatfield, Dr. M. LaRue P. Thompson, Dr. E. Davis, Rev. N. Gale, Dr. Chickering, and Rev. Joseph Steele.


On the Mahratta missions, Dr. Bacon, Dr. Fowler, Dr. Prentiss, Dr. Smalley, Rev. A. Dunning, Rev. T. Savage, and Rev. A. Tobey.

On the Madura mission, Dr. A. D. Smith, Hon. E. Fairbanks, Rev. David Greene, L. A. Smith, M. D., Dr. William I. Budington, Dr. George E. Adams, and Rev. George Duffield, Jr.


On the Ceylon mission, Dr. Hopkins, Hon. Linus Child, Dr. Riddle, Rev. Albert Barnes, Dr. William R. DeWitt, Walter S. Griffth, Esq., and Dr. G. N. Judd.

On the China missions, Dr. Linsley, Dr. William Adams, Dr. B. Dickinson, Dr. Barstow, Dr. Messler, Rev. O. L. Kirtland, and Dr. Brainerd.

On the Sandwich Islands and Micronesian missions, Dr. Dwight, Hon. D. Haines, Dr. Abeel, Anson Dodd, Esq., Rev. J. S. Gallagher, Gen. Williams, and Rev. I. N. Sprague.


These committees subsequently made reports, and recommended that the several portions of the Annual Report, which had been referred to them, be accepted and adopted, which was done accordingly.

REPORTS OF COMMITTEES.

The following is the report of the committee on the Home Department:

The removal by death, during the past year, of five corporate members, and nine missionaries of the Board, brings the affecting admonition to us all, as to the cause in which we are engaged, "Whatsoever thy hand findeth to do, do it with thy might." It is matter of thankfulness, however, that while some of our most active and valued laborers have been thus suddenly cut off, others have been raised up, in still greater numbers, to take their places; so that never, in any former year, have more ordained missionaries been sent forth, while the number of assistant missionaries who have entered the field, has been rarely equaled. This fact imposes a weighty obligation on the friends of the Board, to make immediate and ample provision for the increased expense which is thus devolved upon us.

The proposed Missionary Packet for the islands of the Pacific, is demanded by the wide and increasing field of labor which is there opened to the Board; and the expense may be safely left to the generous sympathies of more than a hundred thousand of our youth in Sabbath schools; whose hearts will be drawn to the missionary cause with a livelier interest, when they have some one object, of this kind, which they can call exclusively their own.

The most interesting part of the Report is that which gives us official evidence, through our Minister at Constantinople, that the Turkish government has granted complete toleration to all its subjects, Mohammedan, as well as Christian. This event is not merely a religious change, but a political revolution. It is one of the wonders of the age; and we have reason to exclaim in view of it, 'What hath God wrought!'

The assistance afforded by the Turkish Missions Aid Society, is interesting in this respect peculiarly, that it goes to create a new bond of sympathy and affection between the two great missionary nations of the globe; and though we are called to lament the early decease of its most active and honored agent, yet we have reason for gratitude that others are raised up, with the same spirit, to carry forward this great design of Christian fellowship and union.

The committee on the African missions say in their report:

While the Board have occasion to tender their sympathies to the missionaries, who are called to meet the discouragements and trials incident to their position in a sickly climate, and among a people sunk in barbarism and
war; they have no less occasion to rejoice that their missionaries are so faithful at their posts, unmoved, courageous, and hopeful.

We believe that God, in the mysteries of his providence, has yet a great destiny in reserve for Africa. Her destiny is yet undeveloped; her history is yet unwritten; and her character yet unformed. But in the facts that Africa, at the present hour, lies spread out, a mighty continent, with vast inland waters, like our own great lakes; that Christian nations owe her tribes great debts of benevolence; that this Board has already planted twelve churches there, and the various missionary societies have sent more than a hundred missionaries, who are now on the ground; and that the hopes and the prayers of the good in all lands are turned towards those tribes; we see evidence that the great Head of the church will raise up a multitude of redeemed ones from that land of darkness. Our present deep regret is, that our Prudential Committee have not the men and the means to strengthen and enlarge these missions at least tenfold.

Respecting the Greek, Jewish, and Armenian missions, the following language was used:

In regard to the Greek mission, Rev. Dr. King, the long-tried and faithful missionary of the Board, though single-handed and alone on that field, appears to be going forward in his work with fewer obstructions than formerly, with increased respect on the part of the people, and more encouraging prospects of success.

The Jewish mission in Turkey is for the present given up, and the missionaries heretofore laboring in that field have been transferred to the Armenian mission. The reasons for this change are fully stated in the Annual Report, and seem to your committee satisfactory. They are happy to state that the field thus relinquished is not to be left uncultivated, but is now, to some extent, and probably will soon be more fully, occupied by laborers from the London Jews' Society and the Free Church of Scotland.

The Armenian mission embraces a wide and most promising field of labor, ripe, or fast ripening for the harvest. Though embarrassed and much tried, at some of its stations, by the late Turkish war, the mission has suffered far less than there was reason to apprehend, and was never, on the whole, in a better working condition than at present; and never had brighter prospects of success in extending the knowledge of a pure gospel among the Armenian people. The Lord is evidently, and on a very wide scale, opening the door for successful evangelical labors in behalf of this most accessible, intelligent and enterprising people of Western Asia. Your committee are happy to learn that schools, of various grades, occupy what seems to them a very proper place in the practical operations of this mission. They are established for the purpose of imparting a competent Christian education to the youth of both sexes belonging to native Christian families, and others; and with special reference to raising up well qualified teachers and preachers, a large number of whom will soon be wanted as instructors in the schools, and pastors of the churches fast increasing in that portion of the missionary field. The committee commend this mission, now, and so significantly in time past, smiled upon by the providence and grace of God, to the confidence and prayers of the churches.

The committee on the Syrian and Assyrian missions, after advert ing to the death of Mr. Whiting and Mrs. Aiken, and the illness of Dr. Smith and Mrs. Wilson, thus speak of the field in Syria, and its wants:

To the three churches previously organized, a fourth has been recently
ANNUAL MEETING OF THE BOARD. [Report,

added at Sidon. These churches create a demand for pastors; a demand for which the seminary at Abeih is preparing a supply.

If we do not misjudge, this mission has in it the elements of a healthful and somewhat rapid expansion. New and important fields for preaching are being entered on the north and east. Towards the south, five years ago Mr. Thompson commenced a station at Sidon. The light of this revealed the darkness beyond, and awakened inquiry; and he next advanced to Tyre. Still later a cry came up from Alma, between Tyre and Acre, where now a native helper is distributing the bread of life to the hungry. And will the movement cease here? No, but Acre must next have the word; and passing Mount Carmel, Cesarea, Jaffa and Gaza of the Philistines must receive it. Thus while the stations of this Board will line the coasts of Phenice and Philistia, and take the enemy's outposts, the English and Prussian united mission, occupying the interior, will storm the citadel at Jerusalem; all, together, reclaiming the Holy Land, and giving it back to its rightful Sovereign.

Of the Assyrian field the committee say:

It presents an urgent claim for at least four more laborers the present year. The spell of priestly power, which for centuries has bound the adherents to the Jacobite church, is well-nigh broken. Many of the people are in open revolt against their ecclesiastical rulers, and the church seems on the verge of dissolution.

They add:

Your committee perceive indications in the condition of these two missions, that God has heard the prayers of his people, and so opened and prepared the field, that it will require of them a very considerable increase of men and means efficiently to occupy it. The principles of economy call for the most enlarged plans, and the most liberal outlays for their execution.

The committee on the Nestorian mission presented the following report:

The Nestorian mission has been progressing during the past year, and enjoying the divine blessing, notwithstanding the continuance of adverse circumstances. While your committee notice with regret, that the opposition of the government has had an apparently injurious effect upon the working of the mission, they feel bound to record, with gratitude to God, the continued kind offices of the English Ambassador, and the English and Russian Consuls, and their cordial endeavors to render to the missionaries all the aid which was in their power, in the disturbed state of public affairs.

Your committee are also gratified to see the marks of progress in the action of the mission, respecting the admission of communicants to the Lord's supper. By a wise and cautious pursuit of the steps they are taking, there will gradually be given greater distinctness to the profession of the name of Christ, and the reception of the communion will indicate a more positive personal piety.

It seems to your committee important, that the attention of the Board should be called to the trying position of Mr. Rhea, and to his earnest and most reasonable request for a missionary physician, as an associate in his perilous field. Such have been his exposures, and his defenceless condition, that he has been obliged once to retire from his station, notwithstanding the fact that he looks upon the state of things as, in the main, exceedingly hopeful. Your committee cannot doubt that the interest of this important mission would be greatly advanced, if this necessity could be speedily supplied.
A member of the committee on the Mahratta missions, (the committee not having been together,) presented the following remarks:

The condition of the Bombay mission is less encouraging than we should all desire, perhaps less encouraging than might have been expected after the long period during which this great city has been a missionary field. Yet, when we consider the peculiar difficulties of such a field, it need not surprise us that there should seem to have been little progress.

The printing of the Bible in the Mahratta language, in one volume, and the printing of five thousand copies of the New Testament, in a revised version, which “is found to be generally satisfactory,” are important events of the past year.

The sale of the English department of the printing establishment, so far as we have the means of forming an opinion, seems to have been wise.

It is very much to be regretted, that there is at this time so small a missionary force employed at Bombay; only one missionary and his wife being in actual service. If the station is to be maintained, it ought to be more fully manned as speedily as possible.

There is great encouragement to pursue the work of village preaching, as undertaken in connection with the Ahmednuggur and Satara missions, and great reason to hope that village churches may continue to be organized more and more extensively, as the result of such preaching.

From that part of the report relating to the Kolapoor mission, it appears that Mr. Wilder closed the schools which he had in operation, contrary to his own judgment, in accordance with what he supposed would be required by the action of the Prudential Committee, when in fact this measure was not required; but an appropriation was made for the continuance of the schools during a limited period, or until they could be made of a more satisfactory character. They were schools taught by heathen masters, but regarded by the missionary as an important means of gaining access to the people, and of inculcating some knowledge of the Scriptures.

We do not doubt that the Prudential Committee will have a kind regard—as indeed they have already had—for the peculiarity in the circumstances of their missionary, and for his feelings and judgment, whatever may be the course which they shall judge it necessary to adopt in relation to this mission and its schools.

The committee on the Madura mission used the following language:

The committee find, in the facts pertaining to this mission, various evidences both of efficiency and success. Great prominence, we are glad to see, is still given to the preaching of the word. The missionaries not only have regular services at their several stations, but itinerate through their respective districts; the field having been wisely divided, for the purpose of more effectual culture, into eighteen districts, each assigned to one missionary, assisted by native pastors and helpers. Five native churches have been organized, and one pastor ordained. The attendance on preaching has been quite encouraging. The average number of the Sabbath-day congregations, at the eleven different stations, has been more than three hundred. And it is estimated that there are, in connection with these congregations, more than four unconverted adults to each church member. And it is still gratifying to know that the gospel has thus gained access to them. That it is not proclaimed in vain, is manifest from the accessions to the churches. During the last year, one hundred and forty-four have been added on profession of their faith. This is an increase of more than twenty per cent—a much larger increase than the churches which sustain this Board.
have generally been favored with—quite as large, it is believed, as has marked some of our most interesting revival seasons. Among the indications that these converts are bringing forth fruits accordant with their profession, the committee are happy to mention their liberality. The benevolent contributions, for the year, of six hundred and seventy-seven church members, amounted to six hundred and seventeen rupees, or more than three hundred dollars, a sum practically equivalent to at least twenty-five hundred dollars in this country.

The committee are gratified to find, that where there has been such diligence in the preaching of the word, the various departments of education have not been neglected. While certain modifications and curtailments have been made, especially in the boarding-school department—such as have been set forth in other documents submitted to the Board, and need not here be mentioned—there has been a considerable increase in the number of free-school pupils; and we concur with the Prudential Committee, in deeming it a noteworthy and promising fact, that this has been in the female department. The seminary at Pasumalie has also been efficiently sustained, much attention having been given to the training of native helpers. Especial pains has been taken, we are glad to learn, to give the pupils a practical training. Both teachers and pupils, it is stated, have employed their leisure time in distributing books and conversing with the people in the neighboring villages, thus preparing themselves, according to a method which is gaining favor in this land, for their future work. The female boarding-school at Madura is to be still cherished, as an indispensable correlative to the seminary at Pasumalie. Liberal use has been made of books and tracts; and as all who understand the various deficiencies of the vernacular literature will be glad to know, increased efforts are in progress to transfer to it useful books from the English. One of the teachers of Pasumalie has translated several books of Euclid, and the greater part of Wayland's Moral Science.

On the whole, your committee feel, that in this interesting field of missionary labor, left, "by the general consent of Protestant Christendom," to the efforts of this Board, there is the clearest manifestation of the divine favor, and the amplest encouragement to prosecute our work. They rejoice to know that a reinforcement of five persons is about to be sent there, and they would it were in the power of the Board to treble its number.

On the Madras and Arcot missions, the following report was presented:

As to the Madras mission, it is gratifying to learn that the health of Mr. Winslow has been improved by his voyage to this country, and that he will continue here another year. Mr. Hunt having returned to his field of labor, is actively engaged in his arduous work, and will ere long be joined by Mrs. Hunt, who is on the eve of her embarkation.

It is evident, from the reports of the mission, that during the twenty years of its existence, many precious results have followed the labor bestowed. Hundreds of children and youth have been taught the Scriptures, and several have been baptized. This mission has also been actively used as an agency for the supply of the missions at Jaffna, Madura and Arcot, with needed funds and articles for their comfort, and to help on their way those who arrive for, or depart from, these missions.

Since Mr. Hurd's removal from Royapooram to Chintadrepettah, he has taken charge of the English high school there. As he has devoted more time to this department of labor than could be given by Mr. Winslow, the increase of pupils has been large, and the teachers and pupils are manifesting great energy and activity. But as all the monitors are heathens, and no
one of the native teachers has a decidedly Christian character, the religious influence has been less thorough than could have been desired.

Three converts from heathenism, and two from Romanism, not connected with this high school, have been admitted to the church. The vernacular schools have done well during the year, and Sabbath meetings have been encouraging. The sale of the English department of the printing establishment has been effected, its continuance having been rendered quite impracticable by the large wages offered to workmen by the government press. But the Bible Society work in the vernacular, fully occupies the press.

The Arcot mission, with its ten male and female missionaries, all of one name, cherishing with fond affection their natural and missionary relation to the venerable parents who have finished their course and gone to their reward, are prosecuting their interesting and hallowed work with increased vigor, and in happy union with the church of their affection. They are practically testing the working of their ecclesiastical system, modeled on the platform of the Reformed Dutch Church in the United States. This is with full authority from the highest judicature of that church, to which they all belong, and in harmony with the long existing compact between this Board and that church.

The mission, as a mission, is acting under the direction of the Prudential Committee; and the appropriations made by that Committee for enlarging one and building another church, and for sustaining their Christian schools, give assurance of a hearty co-operation with the missionaries in their plans of operation.

The blessing of God has rested upon them in their work. Their mission is a preaching mission, and their services are in the Tamil language. Their churches have now in communion, seventy-five persons. Meetings for prayer, and catechetical classes for instructing these communicants and nominal Christians, and the continuous expositions of the historical books and some of the epistles of the New Testament, clearly show that these brethren are doing their Master's work efficiently and happily. And having, from their peculiar circumstances, the power of using the Tamil language, they are, in their churches and by the wayside, successfully holding up Christ to the more than a million of souls, in the district of North Arcot.

The committee on the Ceylon mission made no written report, but simply recommended the adoption of that portion of the Report of the Prudential Committee, saying that it was so full and satisfactory as to render any report from them needless.

The committee on the missions in China reported, that they "had reviewed the labors of our missionaries in that portion of the field with deep interest." They say:

Though it has generally been regarded as, in many respects, among the most difficult fields, yet it is gratifying to see that obstacles in the way of success are gradually yielding to faith and labor. In every part of the field there is progress, and in some parts great and heart-cheering progress.

The Canton mission is represented as one of "peculiar trial to faith," yet even here the recent changes have all been favorable to ultimate success. A wider access to the people has been gained, and the missionaries, and their message, are received with less prejudice.

The progress of the work of grace at Amoy will be noticed by the friends of missions with special interest. It has already made large additions to the church at that station. Considering the denseness of the population, the thirst for religious instruction among the people, the number of religious
inquirers, and the long continuance of the work, it is doubtful whether there is any mission of the Board, not excepting the most favored in Western Asia, that promises more glorious results. We have on this field a pleasing exemplification of a truth we always acknowledge, but seldom grasp with suitable faith, that the greatest circumstantial difficulties, and the most obstinate hinderances to missionary success, instantly give way before the power of the Spirit of God.

Nothing calls for the special notice of your committee in the other branches of the Chinese missions, unless we except the deeply interesting experiment in itinerant preaching, prosecuted by Mr. Aitchison, of the Shanghai mission, in connection with Mr. Borden, of the English Church Missionary Society. The harmony of these brethren, of different communions, in such a Christ-like work, and the self-denying manner in which they are prosecuting it, as set forth in the Report, should excite the gratitude, and call forth the commendation and thanksgiving, of Christians of every name.

The general remark may be made, that in all the missions of the Board in China great prominence is given to oral preaching, aided by tract distribution. The great want of this entire field is more laborers; and the wider it opens, by the return of peace, by the melting away of prejudices against foreigners and against the gospel, by the increasing thirst on the part of numbers for religious instruction, and by the crowning blessing of God's Spirit in portions of the field, the louder does the Macedonian cry for help become. In conclusion, let the Board, and all the friends of missions, devoutly thank God for the great mercy he is beginning to show to the perishing millions of China.

In relation to the Sandwich Islands and Micronesian missions, the following language was used:

The state of the mission at the Sandwich Islands continues to awaken our deep interest, and to demand our devout gratitude. Here is the most signal instance for centuries, of a nation of utter idolaters changed from corresponding savage debasement into a state of rapidly advancing civilization, through the power of the gospel. History records no such change through the efficacy of any other agency. Their political constitution, their commerce with the civilized world, their schools and their infant college, the general order and peace of the inhabitants on the different islands, all testify to the wondrously transforming power of the word and grace of God. Whatever may be the final issue as to the extinction of the people by disease—an issue which the very greatly reduced mortality of the last year appears to render less probable—their history for the last thirty years is a testimony to the sure fulfillment of the prophecies of ultimate triumph to the church, which skepticism, lettered and unlettered, will not be able to gainsay. The self-sustaining character of this mission, already so extensively assumed, is one of its most interesting features. The establishment of the new College at Oahu, is perhaps the most noticeable event in the national history. It is as yet an infant institution, but should the funds needed for its proper endowment be furnished by liberal men in the United States—and we would here heartily commend it to their munificence—it will become, we doubt not, a most efficient auxiliary to the complete triumph of Christianity in that secluded cluster of islands.

Our missionaries to Micronesia have literally “taken their lives in their hands,” that they may win over the imbruted people to the cross. When the Annual Report shall tell, through the press, the story of their toils, their loneliness, their discouragements, their labor of love, their work of faith and patience of hope during the past year, the narrative, we think, will
not be read without strong and tender interest, or without prompting the most earnest supplications, that He who has sent them forth will continue to guard and comfort them; and that He will give to them, from time to time, the souls of these poor islanders as their reward, until the midnight darkness shall be lost in the millennial light.

The committee on the missions among the South-western Indians say:

The committee are gratified with the evidence furnished that the South-western Indian tribes, among whom the missions of this Board are prosecuted, particularly the Choctaws and Cherokees, are steadily, if not rapidly, advancing in the knowledge of the gospel of Christ, and, consequently, in all the blessings of Christian civilization. There have been received, during the year, into the eleven churches among the Choctaws, ninety-seven members, by profession, making an average of about nine to each church.

The Christian liberality of these churches is worthy of high commendation, their contributions during the year, for foreign missions and kindred objects, having in some instances amounted to more than three dollars for each church member; and this out of their deep poverty. If all the churches of Christ throughout the land, possessing comparative abundance, were to do likewise, how soon would the treasury of the Lord be full to overflowing.

Notwithstanding some painful reverses, occasioned by death and the failure of health among missionaries, and political agitations consequent upon the scenes recently enacted in the neighboring territory of Kansas, these missions of this Board are manifestly sharing the favor of the great Head of the church.

Respecting the missions among the North-western Indians, the committee remarked:

We are encouraged by the account given of the mission to the Dakotas. The church and school, though still struggling with difficulties arising from the wandering habits of the tribe, are well sustained; and the people are slowly advancing towards civilization, and the enjoyment of Christian and republican institutions, and are beginning to contribute to their support. We are sorry to be informed that intemperance, from special causes, is increasing among the Senecas of New York; but are happy to learn that the State is affording the same aid to Indian schools as to those for the white population.

REPORT OF THE SPECIAL COMMITTEE ON THE DEPUTATION TO INDIA.

The Committee of thirteen, to whom, at its Special Meeting held in Albany, in March last, the Board referred the Report of the Deputation to India, made their Report, which is as follows:

The Committee to whom was referred the Report of the Deputation to India, by the American Board of Commissioners for Foreign Missions, at the Special Meeting held in Albany, in March last, would now respectfully submit their Report.

Your Committee have felt, from the time of their appointment, that weighty matters have been intrusted to their deliberations; and they have not been willing to dispose of them without protracted investigation, and much prayer. As the friends of Foreign Missions we have felt, one and all, will-
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[Report, ing to meet, as far as practicable, the responsibilities laid upon us; and while we are sensible of the imperfect manner in which we have executed our trust, we have spared no time or pains which might be required, in order to present the whole subject, which is now exciting a deep interest in the public mind, for the final decision of the Board at its present annual meeting.

In carrying out our purpose touching this matter, the Committee have held five meetings, at which most of the members have been in attendance, and spent in all fourteen days in laborious sessions, from eight to eleven hours each day, in collecting materials, in reading letters, in hearing statements, and in deliberations on the same, with a view to this Report; and yet we have found it impossible minutely to survey the whole ground; nor can we pretend, in embodying the various items of information which have come before us, in all instances to have arranged them in the most natural or impressive order. To do this would require the exclusive attention of some one mind for a long period, and the production would expand into a large volume. Either directly or indirectly, the Committee have had before them the entire policy and the practical working of missions to the heathen. These inquiries conduct us into a vast field, and one hitherto but imperfectly explored; and, by the wisest among us, many things yet remain to be learned.

At the first meeting of your Committee, convened in Boston on the 16th of April last, it was

"Resolved, That a copy of the following letter be addressed to each male member of the missions visited by the Deputation and by Dr. Anderson:

"Dear Brother,—In behalf of the Special Committee to whom the Report of the late Deputation to India was referred by the American Board of Commissioners for Foreign Missions, at its recent meeting in Albany, we invite your immediate attention and reply to the following questions. We hope your answers will be as concise and condensed as can be, without omitting anything that may seem to you to be important:

"1. Do the reports in the printed minutes of the meeting of your mission with the Deputation, or with the senior Secretary, express adequately your personal opinions, especially on the relation of Schools and Seminaries to the Missionary work; on the use of the English language, and on the ecclesiastical relation of Missionaries to Native Pastors and Churches?

"If your opinions were in any respect overruled by the action of the meeting, please to state particularly the difference between your own judgment and the views presented in the reports.

"2. So far as the changes in the policy of your mission have gone into effect, do they promise an increase of efficiency in the work of conversion? and has there been any change of your judgment since the meeting, either favorable or unfavorable to the changes then inaugurated?

"We propose these few questions only as hints to guide your mind, and not with the purpose of excluding any information which you may be able to communicate, and which, in your judgment, is pertinent to the business referred to this Committee.

"Please address your reply to the undersigned at the Missionary House, Boston, and soon enough, if possible, to be received by the 1st of September next.

"Boston, April 16, 1856."

LEONARD BACON, Chairman, pro tem.

A similar circular was addressed to returned missionaries in this country.

At the same meeting it was likewise

"Resolved, That the Prudential Committee be requested to furnish this Committee, at their convenience, their opinions upon the various subjects
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contained in the Report of the Deputation, indicating generally the principles
upon which the operations of the India missions should hereafter be con­
ducted, especially in regard to schools and seminaries, the press, the preach­
ing of the Gospel, and the relation of missionaries to the native churches
and pastors."

In response to these and other requests for information, your Committee
have received numerous communications from different missions and individ­
ual missionaries, and likewise a reply from the Prudential Committee,
embodying their views on the "OUTLINE OF MISSIONARY POLICY." We
have likewise had statements, written and oral, from a number of missionary
brethren who have returned from the foreign field, and others who feel a deep
interest in the matters which are now pending before the Board. We have
had before us not far from 2,500 manuscript pages, besides many oral com­
munications. These are the principal sources from which your Committee
have derived their information. Of these materials, all that can be pre­
sented is a mere synopsis; and in order to preserve the greater unity, we
shall refer to the documents and other information in our possession, of
whatever nature, as they may relate to the same subjects and the same mis­
sions. It is the object of your Committee to lay before the Board all the
information relating to essential points, which has come within their reach:
not all the communications, for this would be next to endless, and would
be likely to remind one of the hypothetical volume, which the Apostle John
mentions at the close of his succinct and inspired narrative.

In pursuance of this plan, then, we notice a letter addressed to Dr.
Anderson, dated Jaffna, Ceylon, June 16th, 1856, and signed by all the
missionaries. This letter states that they were not subjected to coercion, but
acted freely. They were not threatened with a loss of their livings; and in
relation to schools, each missionary was permitted to have as many, both for
Christian and heathen children, as he wished to have. The twenty-one reports
were "all passed by a large majority of the mission, and most of them with­
out a dissenting vote." While their opinions are not entirely accordant "on
all the subjects discussed," they add: "Yet we all desire to express our
gratification thus far with most of the results." And this is after more than
one year's observation and experience. They say, we would not "return to
where we were before your visit." They regret the publication of "extracts
from private letters," and "fear they have not always conveyed the meaning
of their several authors." The whole letter gives a very interesting and very
satisfactory view of things in that mission, notwithstanding some diversities
in sentiment, which have greatly agitated the American public.

A letter of eighteen compactly written pages, from M. D. Sanders, dated
Tillipally, June 27th, 1856, and addressed to the Chairman of the Special
Committee, is a paper of great interest. Mr. Sanders joined the mission in
1852. We can give only a naked outline of this letter. He says: "I think
the Deputation had great influence. I would not have had it otherwise.
They, as a Deputation, could propose measures which the majority of the
mission were in favor of, but which were in such a shape that the mission, by
itself, could not touch them. It is possible, that an overshadowing influence
arose in this connection. Their influence seemed to me to be exerted in a
high and honorable way."

His views of Batticotta Seminary deserve special notice and regard. He
thinks this Seminary is of a higher order than is called for by the circumstances
of the case. It aims to teach more science than the other English high schools
of India; and he has "never seen the native teacher in Batticotta Seminary,
who made science the handmaid of religion." In 1854, "of thirty-seven studies
examined, thirty-two were in the English language, and five in the Tamil."
The disproportion was not generally so great; but examining committees
"have dwelt on the fact, that Tamil was too much neglected."* Mr. Sanders was in Batticotta one year, and had charge of the Seminary six months. He was delighted with the work, and felt that it "was a most encouraging field of labor." He adds: "I then went to the village work and am free to say, that my views have been very much modified by my experience, and by a knowledge of a wider range of facts." The graduates were raised too high above "the masses of the people for effective missionary work." The Tamil missionary field, he thinks, will not generally depend on Batticotta graduates for a supply. Few assistants from this source are found on the continent.

Mr. Sanders gives us the following table of persons born within the limits of the Tillipally Station, and now living, who were educated, wholly or in part, at the Batticotta Seminary. It was made out in November, 1855, and, of course, entirely irrespective of the request of the Special Committee.

101 names in all.
23 reside abroad.
72 within the station.
46 professed heathen.
35 " Christians.
11 not known to have rubbed ashes.
5 sons of Christians.
4 excommunicated church members,
leaving out those who are abroad.

Of the 72 at the station—
39 are heathen.
16 professed Christians.
9 not known to have rubbed ashes.
4 sons of Christians.
4 excommunicated church members.

Of 16 professed Christians—
9 were receiving salaries from the mission.
1 connected with the press, and yet retained.
1 left the office when turned over to the natives.
1 teacher.
1 left the seminary, and has no employment.
1 an ordinary cooly.
1 a farmer.
1 in search of employment.

"Those who are marked as heathen," says Mr. Sanders, "and excommunicated church members, attend our religious meetings no more frequently than the heathen generally." He also says, that "if the salaries of the mission were to stop, there are only two or three of the Christians, whom we could depend upon as permanent residents."

Mr. Sanders mentions another fact which reveals an alarming state of things: "That all our Christians fully expected that all of their sons should be educated in Batticotta Seminary, and all of their daughters in the Oodooville Seminary; and were offended if they were not taken; and I think it is clear that the tendency was not towards rooting Christianity in the soil of Jaffna."

It is well known that the Jaffna church has had an unenviable reputation on the subject of Caste, and Mr. Sanders says: "The Batticotta graduates have given us this reputation; and it is also true that the leading and most learned members of our church give us the most trouble on this subject."

As to Oodooville Boarding School, the testimony is that it "has been eminently successful as a missionary institution." And yet the number who

* The Committee do not understand that the time devoted to these respective studies has been in proportion to the number of studies themselves.
should be educated there must be graduated by the prospects of their being “married to suitable companions.” The training of this school would entirely unfit the pupils to become “wives in ordinary and heathen Tamil life.”

In relation to village schools, Mr. Sanders would have the mission report on this subject thoroughly carried out. ‘The school should be select, where there is a sufficient number of Christian and nominal Christian children to warrant it.’ They now have provision for more than forty village schools, and he would have them made as efficient as possible, “by the employment of thorough Christian teachers.” ‘The school should be made an appendage of the church, and Christians should feel that it is their school, and that their children are to be protected by it, as far as possible, from heathen influences.’ Mr. Sanders would encourage schools for girls, in every legitimate way, but not as has been done heretofore, “by presents in the shape of fruits, head-oil, clothes, jackets, and washing of clothing.” Some of these have been discontinued at several of the stations.

The English may be encouraged, Mr. Sanders thinks, to a greater extent in large cities, as in Calcutta and Madras, than in country missions. He would give an English education to a few of the best scholars in the Batticotta Seminary, and even this should be done only to a limited extent; but he deems it quite useless in Oodooville Boarding School. The best scholars acquire but little, and what they have is of no practical use when they leave the school. The desire for English is very strong, and it is sought principally “for the worldly emolument to which it introduces the individual;” and he cannot consider it “the duty of the American Board to spend its strength in that direction.” ‘Those who are capable of making the English valuable in their work,’ he would have instructed to a limited extent; but he adds: “I believe the majority of our assistants will be as efficient without it, if they are properly trained in their native tongue.”

On the ecclesiastical question, Mr. Sanders says but little. The mission has a “Plan of Union, which,” he says, “works well.” It is neither Association, nor Presbytery, nor Classis. “The reaction connected with the changes in our mission,” he remarks, “has not yet been so great as I anticipated.” His closing appeal to this country, is for men and means to sustain and carry on the mission.

The Special Committee have received a letter from Mr. Howland, dated Batticotta, June 27th, 1856, which corresponds, in its general tenor, with the one already noticed from Mr. Sanders. In regard to the prominence given to educational efforts, he employs strong language: “The results of forty years’ labor in this mission do seem to indicate that there are evils incident to our educational establishments in connection with missions, which, after a series of years, so develop as greatly to exceed the advantages, and may be the means of destroying more souls than are saved by such instrumentality. These cannot well be understood in all their force, except by those who have been brought in contact with them for a course of years, in actual labor, among the masses, in the village work.”

Mr. Howland’s former opinions of the necessity of the English language for those who were preparing to become religious instructors, had been for some years gradually modified; they were still more modified, during their late discussions while the Deputation was with them; though he now thinks that it may be desirable, when the Seminary is again commenced, to have the English “taught to a select class.”

“On the ecclesiastical relations of missionaries and native pastors and churches”—his opinions are expressed in the Report on that subject in the printed Minutes, page 37. He deems it not easy for one who has not actually labored among the heathen to understand how difficult it is to accommodate these infant churches to the Procrustes-beds of denominational rules. “It is really difficult, after a course of years, for some of us to recognize...
our own denominational identity as individuals; and I do not believe any one of us knows, or cares to know, the denominational origin of all the others."

As to the inquiry, whether his "opinions were in any respect overruled by the action of the meeting," he says: "Although the evils in connection with our work had been apparent for a long time, the way had not seemed open for a change till the arrival of the Deputation." On a subsequent page of his letter, he adds: "During the meetings with the Deputation, the way seemed open for changes, as it had not been before; and there appeared to be more unanimity among ourselves on the subject than we supposed there would be, and the changes were made which are mentioned in the reports; but the reasons for some of the more important ones are not fully stated in these reports. The presence of the Deputation undoubtedly had an influence in bringing about these changes, though that influence was not, I believe, that of authority. Their instructions seemed a little startling when first read; but I did not feel bound, on that account, to yield my personal convictions of duty. At the commencement of the discussions, I dissented from some of their propositions, and felt that I had perfect liberty to express my dissent, which I did on some points, and I yielded to none any other assent than that of conviction, after candid discussion and consideration."

In reply to the inquiry of the Special Committee, "Do the changes promise an increase of efficiency in the work of conversion?" he remarks: "Perhaps not immediately. But I hope for more success ultimately than in the former course." He then states several very natural and obvious causes of reaction; such as the blighted expectations of Christians, who were quite confident that all their children would be educated at the Batticotta Seminary and the Oodooville Female Boarding School—which in any event a few years would have proved to be fallacious—the reduction of the wages of native assistants, and the like. "But still we felt," he adds, "there was a necessity for a change. We did what we thought we must do, and tried to do it in a way to avoid as much evil as possible. In the circumstances, we have cause to be thankful that we have suffered so little from it. . . . The Christians are tried in regard to their own prospects, and those of their children; but some of them are beginning to make the best of it, and are helping themselves by way of obtaining education for their children."

The heathen show as much willingness as before to listen to the Gospel message. "Indeed," says Mr. Howland, "I never had so interesting village meetings, nor held them so frequently, as since the changes were made. These meetings are some of them held in private houses, and in villages where they have no school. I am especially encouraged by the results, thus far, of the efforts to transplant Gospel institutions into the villages, commenced in connection with the other changes. There is encouragement and hope, that the little gatherings in the villages may be the beginnings of Christian churches. The assistants in charge are benefited by the responsibility thrown upon them, and I think will grow in strength to meet it. The church recently established under a native pastor in my field, seems to be prospering, and the experiment, thus far, is successful beyond our hopes."

The Chairman of the Special Committee has received another letter from Mr. Howland, bearing date, Batticotta, July 2d, 1856, exclusively devoted to the subject of education. His remarks, in this letter, on the old village schools are discriminating and instructive, and may serve to show the real value of this instrumentality. These schools have done much good in many ways, and especially as the children were instructed in the Holy Scriptures. But as they have been so connected with heathenism, in various ways and forms, being under the tuition of heathen teachers, and heathen lessons having been inculcated either openly or by stealth, they must have formed a very doubtful auxiliary, or appendage, of a Christian mission. Changes for the better have been effected at one or more of the stations. Christian teachers have in some instances been obtained. But still further reforma-
tion is called for. Mr. Howland says: "I believe that in some few instances these teachers do rise above mere mercenary motives, and really desire the salvation of their pupils; though their efforts, both in the line of instruction, and direct labor for the salvation of their pupils, would not compare with those of some of the most indifferent Sabbath school teachers in America."

On the subject of Female Education, Mr. Howland refers to the reports in the printed Minutes, pp. 46 and 50.

The former system of rewards — clothing for the girls in the village schools, and "in boarding schools, full board and clothing," and "dowry upon marriage"—have been gradually discontinued, and a less mercenary system has taken its place. He thinks that the Female Boarding School at Oodooville "has furnished the most precious results of missionary labor in Jaffna," but from circumstances, which have been already distinctly stated in the report, the number of pupils must be limited. He would seem to concur fully in the measures adopted during the visit of the Deputation, on the subject and details of education in this school.

"In looking at results," says Mr. Howland, "it should be borne in mind, in connection with these educational efforts, the mission has been emphatically and decidedly, from the beginning, a preaching mission. Indeed, statistics show that a large proportion of missionary strength has been given to the direct preaching of the Gospel. In the Sabbath and village congregations; by the way-side; in the Bazars; from house to house; from village to village; in the school-room and in the missionary's study; the great labor has been, we believe, to bring the truth as it is in Christ Jesus, in direct contact with the hearts of this people, in humble reliance upon the renewing and sanctifying influences of the Holy Spirit to make it effectual to salvation. In summing up results, therefore, some may be the result more especially of these labors, and others more particularly of educational efforts, while more will be the combined result of both. Some results will be easily traced to their cause, and others not easily."

On another subject, which is prominent in the present inquiry, he remarks: "The desire for English education has become intense among both Christians and heathen. It is a desire not founded upon an estimation of the language or the rich stores of literature and science to which it is the key, but solely upon the fact that being the language of the rulers of the land and of the missionaries, acquaintance with it is the stepping-stone to honor and wealth."

This letter contains a statement of "Results of missionary labor in Ceylon," pro and con, which must have great interest to the friends of this cause. These results may be briefly epitomized in our report, in the following manner:

1. There is a very general diffusion of the knowledge of Christianity among the people.
2. There is among many of the heathen a want of confidence in their religious system.
3. The great majority of conversions have been among the educated.
4. The majority of the Christians are persons of influence and standing in the community.
5. The Christians are from the great body of the people.
6. The thorough Christian education of both sexes is exerting a salutary influence on the children of the Church.
7. There are instances of fervent piety in the Church, and sometimes earnestness and faithfulness in laboring for the salvation of others.
8. "But on the other hand:"
9. The great body of the Church are more or less pecuniarily connected with the mission.
10. This fact has made church membership a thing to be desired for its pecuniary advantages.
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The heathen generally consider it a privilege to have some of their relatives connected with the Church and mission employment, as they receive ready money.

This pecuniary relation to the mission tends to destroy their power as a witnessing Church, among the heathen.

This suspicion among the people of the motives of Christians, is dispiriting to those who are sincere.

The missionaries often have little confidence in the apparent interest of those who listen to them, since there are so many ways in which they may receive worldly benefit from them.

These pecuniary relations often tend to destroy that love for one another, among church members, which is one of the evidences that they "have passed from death unto life."

This relation to the missionary as paid agents, often renders them eye-servants.

The fact that a large proportion of the Church are paid agents, often awakens envy on the part of those who live by daily toil.

Those church members who have been trained in boarding schools, as children, where they have received every thing from the mission, at length come to claim, as a right, what they have been long accustomed to receive as a gratuity.

This state of things destroys their confidence in each other.

The training of Christians in boarding schools unfits them for settling down on the soil as farmers.

There seems to be no opening now for the large rising generation of baptized children, but to be educated like their parents, and become the dependents of foreigners.

The yielding of the heathen to their Christian relatives, for the sake of pecuniary advantage, often has a bad influence on the Christians themselves, by leading them to conform to the heathen superstitions of their friends.

As education has been generally confined to the farmer caste, and the Christians are mostly of that caste, the lower castes often feel that they are not welcome to the Gospel feast.

The condition of the educated young men who have not become Christians, is a sad one. They either yield to open wickedness, or seek to fortify their consciences by some refuge of deism or mysticism, and are often violent opposers of the truth.

This course is regarded by the heathen as an evidence against the moral power of Christianity to regulate the heart and conduct.

Among all those who have been educated in the Seminary—and we quote the very language of the letter—"there is probably not one in fifty, who makes any use of his knowledge to drink from the rich fountain of English literature. Some few of our native assistants make some use of such books as Barnes's Notes; and of a Concordance, or Scriptural Manual; but they rarely take up an English book to read it for the information it contains, though they may do it as a means of improvement in the language."

This letter closes with a few pertinent facts respecting that field of Christian effort. There are favorable materials to be wrought upon and influenced, and especially among those who have been educated in the schools. There is much acquaintance with the word of God, and often conviction. "The present is emphatically the time for labor." The church, with all its imperfections, has "a blessing in it," which may be extended to the pagans. He says: "We want help, we want men." Mr. Howland joined the mission in 1846.

A letter from Mr. Spaulding of the same mission, dated Oodooville, June 27th, 1856, and addressed to the Chairman of the Special Committee, deserves notice in this place. It contains views on several points adverse to
those already considered, as expressed by other members of this mission, and especially on education in general, and instruction in the English language in particular, as connected with the missionary work in Jaffna. He speaks of the visit of Dr. Anderson and his colleague in the following terms: "Our Christian fellowship with the Deputation was delightful—all that the eloquence of Mr. Thompson, or the glowing heart of Baxter, could paint or feel." He intimates, however, that they might entertain widely different opinions on mission policy; and yet the discussion-room did not interrupt Christian courtesy and fellowship, when they "sat together in heavenly places." One of the Deputation he "had long known and loved"—a "Secretary of great experience"—"whose labors and self-denial for the cause," he 'honored.' These testimonies to the Christian spirit and bearing of the Deputation, are confirmed by the whole mission; and your Committee may add, not only in Ceylon, but elsewhere.

As to the changes made in the Batticotta Seminary, Mr. Spaulding does not approve of them, and yet he says: "We had no one whose heart was in it, and who could be spared for it. Of course it must be modified, or the horse would run away with his rider; and many thought he had already! This was our fix. To carry it on was impossible." And yet he says: "I do not find fault with the Deputation, as such. They did what they were empowered to do;—perhaps less. (And no *perhaps* about it.) The fault lies back of all these, and grows out of the want of liberal plans and liberal contributions of money for the great work." The fault, according to Mr. Spaulding's reasoning and statements, must lie at the door of the Prudential Committee and the Christian community in this land. It is in this connection that he remarks: "I think it would be 'disastrous' to return to exactly what we had when the Deputation visited us—with only one missionary teacher—with so little Tamil and Bible—and so much English and science. Give us a bridle and men to handle it, or we would better go on foot. I have no fellowship with the plan of raising little horses, because great ones may run away with us! There is a fault somewhere."

Wherever the fault may be for the changes made in Batticotta Seminary, and for closing it for a time, Mr. Spaulding entirely exonerates the Deputation from all participation in it. This is the only thing to which your Committee need call attention at present.

As to Oodooville Female Boarding School, Mr. Spaulding would enlarge rather than retrench. His views do not correspond with those entertained by a large majority of the mission, nor could they be carried out, even if it were desirable. This latter statement he fully admits. He would have the American churches furnish men and money not only to carry on missions in the simple form of preaching the Gospel to the heathen, but he would have them build up educational establishments of various orders on a large scale.

Mr. Spaulding further says: "The simple preaching of the Gospel among the people of India, when Catechisms and Scripture history are not and have not been taught to the children, has, thus far, had very little effect. Conversion simply by preaching, as the term is generally used, is yet, to a very great extent, theory."

In speaking of Education, he also says: "My opinion is, that the land or field we occupy needs Batticotta Seminary worked at least by two first-rate conservative men, thoroughly biblical. I would take a class now and gradually add until I reached the aimed at seventy-five or one hundred students. I would have central English schools to fit lads for Batticotta, as formerly, in English as well as Tamil." He adds: "We should always have one man in the mission who should be treasurer and Indian agent for secular business, and be the head of our depository. Such a man is much needed, and saves all the other members of the mission untold trouble and time. He should not be taxed with a great amount of mission labor. A college and theologically educated man—a conservative. We are laying foundations—*theolog-*
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ical and church foundations; and one untrained and ultra man will do more hurt than two good missionaries can do good. The Board, and the cause too, have suffered much from want of attention to this subject."

"To restore things to their right position, I would first of all advise the entire ignoring of the twenty-one reports."

The duty which Mr. Spaulding indicates, the Select Committee cannot perform. "The Committee of thirteen must make up their minds as to what they and the American Churches wish to have us do on all these grand points, and then they must tell us definitively what those things are, and give us the means to carry out their wishes, as the messengers of the churches and the glory of Christ. For obvious reasons the Committee must do and settle this." The Special Committee cannot feel it to be their duty to step in between the Prudential Committee and the mission, and then give specific directions in matters which the Committee understand much better than ourselves, which the Board has especially confided to them, and upon which even they would not exercise the prerogatives which Mr. Spaulding would have us assume. No Committee—Special or Prudential—would assume and exercise such powers, and no mission could, in many cases, conscientiously follow such dictations. All discretionary power would be absorbed in mere authority. Mr. Spaulding joined the mission in 1820.

A letter from Mr. Meigs, dated Mannep, July 1st, 1855, should be noticed in connection with that of Mr. Spaulding; and, especially, because they sympathize in certain opinions, in which they differ, to some extent, from the other members of the mission.

Of the Deputation Mr. Meigs speaks in the kindest and most commendatory manner. "They gave me abundant reason to love and respect them. Our intercourse with them, during the whole time of their residence in Jaffna, was of the most delightful kind. It is very pleasant, even at this distance of time, to call to mind those hallowed and precious seasons of Christian fellowship, which we then enjoyed. I have somewhere seen it stated, that the elder missionaries were not treated with proper respect by the Deputation. Let me assure you that there is no foundation for this remark. During the whole time of their sojourn among us, we were treated with very marked respect and kindness by both of the members of the Deputation." Again he says: "I would bear ample testimony to the Christian kindness and gentlemanly bearing of the Deputation, in all their intercourse with us. They exhibited much of the suaviter in modo, as well as fortiter in re. I was greatly pleased and instructed by their views on most of the subjects brought before us. They are men of great wisdom, and experience, and piety, and they earnestly desire to do all in their power to advance the kingdom of Christ among the heathen. Very many of the measures adopted while they were with us, have my cordial approbation."

A remark attributed to Mr. Meigs, and published in the papers, and quoted in the discussions of the Board at Albany, has had, no doubt, much influence in exciting prejudice against the Deputation. The remark was this: "The Deputation took much pains to let us know that they had the power to do as they pleased, whether we were pleased or not; and that they had the power, also, to stop our allowance, if we did not behave ourselves so as to please them." This quotation is said to be from a private letter of Mr. Meigs. In a letter signed by all the members of the mission, including Mr. Meigs, we find the following: "The Deputation did represent that the Prudential Committee had the responsibility of distributing the funds committed to their care, and it was intimated, in one or two instances, that, in the opinion of the Deputation, they would not appropriate them to certain purposes; but we have no recollection that any thing was said, in any of the meetings, which implied that our living was in danger." We quote the letter again: "Dr. Anderson said, that, if we thought our salaries were insufficient, the Committee would be willing to increase them."
Mr. Meigs informs us that the mission disbanded the Batticotta Seminary, because they "had no one who was able and willing to teach it." * * *

"Those who could teach it, were placed at other stations, and we were compelled to pursue the course we adopted." And he suggests that, when the Seminary is reopened, he would have it "better adapted" to the wants of the mission, "less scientific, and more biblical. The number he would reduce only to fifty, instead of twenty-five."

In relation to Oodooville Boarding School, Mr. Meigs agrees with the great majority of the mission, that it should "bear some proportion" in its pupils, "to the number needed as companions for the native assistants." In this sentiment he agrees with Mr. Sanders, who says: "The number must be regulated by the marriage market." Mr. Meigs "would not advise the study of English" in this school.

The facts relating to this mission, so far as they have come before your Committee, may be summed up in a few words. The changes which were made during the visit of the Deputation, were adopted by the mission itself, and sustained either unanimously, or by a large majority. Nothing was forced upon the mission by the mere authority of the Deputation; but the reports were their own, and were the result of their own deliberate judgment and conviction. The brethren of the mission, one and all, bear testimony to the high social and religious qualities exhibited by the Deputation during their sojourn among them. Their visit refreshed the hearts of all; and your Committee confidently trust that it will be followed by marked and blessed results.

Whatever difference of opinion may exist between the Committee, and the deceased Dr. Poor, and the beloved Spanburg and Meigs, missionaries venerable in age and service, upon some points brought into view in this Report, the Committee entertain undiminished confidence in the integrity of these excellent men. They have probably done, under the circumstances, as well as could have been done by any good men. They have borne the burden and heat of the day for more than a third of a century, and it affords the Committee pleasure to bear this testimony to their exemplary Christian fidelity, and the high claim they have upon the affection of the American churches.

Madura Mission.—A general letter from all the missionaries, dated Madura, June 12th, 1856, bears high and honorable testimony to the Deputation and their doings. 'The Deputation had not determined, as some have said, on the particular changes to be inaugurated. In the meetings for discussion they manifested quite as much desire to hear the opinions of others, as to express their own. The Deputation had an influence, and a great influence, but the mission decidedly denies, that it was such as to prevent their responsibility with regard to the reports adopted by them.' Of the twenty-two reports 'there is not one in which they have a decided wish to retrace their steps.' They express gratitude for the visit, and they say that: "After the lapse of more than a year, they cordially repeat their assent to the sentiments expressed in the preamble and resolution adopted by them at the close of their meeting. It seems to them due to the Deputation to say, that in their belief, they could not have decided upon the changes to be even recommended in Jaffna." This letter is subscribed by Mr. Herrick, in behalf of the mission.

Your Committee will now refer to a letter from Mr. Herrick addressed to the Chairman, in which he gives his own opinions, as a member of the mission. 'He is not anxious, as an individual, that the subject of the renewal of the boys' boarding school, should be considered now, and he heartily approves of the reports touching the English language.' Mr. Herrick says: "Our report, as well as the remarks of the Deputation, upon the ecclesiastical relation of missionaries to native pastors and churches, meets my
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He would deprecate any action of the Board, which should oblige the missionaries to attach undue importance to the mere form of church government.

In a letter from Mr. Tracy, addressed to Dr. Anderson, and dated Pasumalai, June 18th, 1856, the writer says: "I am quite satisfied, from personal conversation with the Deputation, soon after coming into this mission, that they had no definite plan to carry out; and I am bound to say, that, on leaving this mission for Jaffna, the Deputation repeatedly expressed to myself and other members of the mission, their entire ignorance of what was to be done in Jaffna." ' They had no doubt that changes were necessary, but thought it possible that several years might elapse before such changes would be effected." This last sentence is given as the language of the Deputation.

"In regard to the English school at Madura, the action of the Deputation was in full accordance with the views of the mission." But for strong reasons, "the mission was glad to have the Deputation assume the responsibility of the change." The modifications made in the Seminary—of which he is Principal—met with Mr. Tracy's cordial approbation. He sets a high value on the English language for native preachers and catechists. ' He agrees with the Deputation on the subject of "grants-in-aid;" and cheerfully reiterates his full assent to resolutions of confidence and affection passed at the close of their special meeting.'

A letter from Mr. Taylor, addressed to the Chairman of the Special Committee, dated Mandahasalie, July 15th, 1856, contains some very important thoughts on the subjects involved in this Report. His views on the relation of schools and seminaries to the missionary work, drawn up eight years ago, are worthy of the deep and prayerful consideration of all who labor for the conversion of the heathen.

"1. The first business of a mission is to disciple the people to whom it is sent.

2. Having discipled, and established churches, it should help those churches to a native ministry suited to their character and wants.

3. It is in accordance with apostolic usage, and is most natural, to take from among the converts, persons for the eldership.

4. These should be men, and not boys, men of established character, known to the people, taught in the Scriptures, and apt to teach.

5. If a higher order of ministers, as to human attainments, is desired for these churches, than this primitive method will secure, it will not be till after the body of the churches have been morally and intellectually raised through the power of the Gospel; and with the demand there will be furnished the supply by the first steps in the reform itself; which must come from Christian family training, perfected by improved primary schools, and the occasional training of those children of the Church who are to be devoted to the work of the ministry.

"We have deviated from these principles.

1. We have taken up the work of education previously to the work of discipling, and as a means of discipling, rather than as a result of it.

2. We have been educating the children of the heathen (in our Seminary) for the work of the ministry in the Church yet to be, and have not waited for the children of the Church, springing up as the result of God's blessing on the preaching of the Gospel.

3. We have been giving an English rather than a Tamil and biblical education."

Mr. Taylor expects much good from the plan now adopted. If it is carried out, the "Seminary will be more like that which is needed." 'It should be for the mission, and not the mission for it.' Mr. Taylor did not understand the Deputation as claiming for the Board ecclesiastical power over the mission; and is himself in favor of native ecclesiastical organizations.

Another letter from the same writer, of June 5th, 1856, and addressed to
Dr. Anderson, has deeply interested the Committee. He speaks of three eras in the mission, falling under his "observation and experience." The first dates from the time when he entered the field, about twelve years ago. The system then in operation, says Mr. Taylor, "in its leading characteristics, was a system of schools with heathen masters, for the conversion of heathen children. When these teachers were asked, one by one, if they were Christians—they all answered, No. They were then asked if they wished to become Christians—and again they promptly answered, No. They said they learned Scripture lessons, and taught the children, for the sake of their pay." The second era was one of "reforms and compromises." "The people of some of the rural villages asked for instruction that they might become Christians." "The heathen schools were dropped, and other schools took their place. Congregations were formed, and these were the beginning of the necessity for all the great changes that have been made." The third era dates from the visit of the Deputation. "Many compounds and buildings were not in the right place; and the church organizations were defective. Our educational system was not answering the end for which it was designed. The Deputation laid before the mission the principle, and it was adopted without dissent, That the governing object should be the conversion of sinners, the gathering of the converts into churches, and the appointing of pastors over them. As to the educational system, it was agreed, that "it should be for the mission, and not the mission for it." A few "might be well educated both in Tamil and English."

Mr. Taylor enters his protest against every form of the idea, that the Deputation exercised any undue authority over the mission, or so "overshadowed" them, that they lost, as it were, their senses, and mainly echoed their views. He protests, too, against the idea, that the Gospel can not be given to the people, unless the English be used as a medium; and also against the idea, that missionaries will not have enough to do unless they have schools to care for. Your Committee would next notice a letter from Mr. Chandler of the same mission. It is dated Madura, July 12th, 1856. Of the Deputation he uses this language: "The visit of the Deputation to our mission, I have no hesitation in saying, I believe to have been a great blessing. They came in the fullness of the gospel of Christ. Their visit did us good, and set forward the work of converting the masses of the heathen in this part of India, not a little. They came not as lords over God's heritage, not to usurp authority over us, not to coerce us into measures against our deliberate opinions—not to destroy, but to fulfill.' They came like noble, disinterested, Christian men, to consult and advise respecting the noblest work on earth, and they did not for a moment betray their high trust." He says in reply to our inquiry: "I answer; the reports to which you allude, do express my personal opinions." Their Seminary, though at first on the plan of Batticotta, has been "gradually throwing off some of its incumbrances." Such seminaries are not indigenous among the heathen, and in such a country as India. They are not generally adapted to do an efficient work among the natives. Missions should aim to "evangelize all." "Beginning at the top and working downward," will never do. He says: "I believe we are now on the track; our machinery is good, and in motion. Our great need is 'the spirit of the living creature in the wheels.'"

"Teaching the English language, or teaching western science in that language," he admits, "is a delightful employment to all who are fond of teaching. But it is not the best way to reach the minds of the Hindoos with the Gospel. It is sheer nonsense to say we can not convey to their minds correct ideas of the atonement of Christ through their own tongue, owing to a defect in the language itself. The language, it is true, is full of heathenism; so are the minds, thoughts, and habits of the people. The Parthians, Medes, Elamites, Egyptians, Cretes, and Arabians, heard, every
man, the Gospel in his own tongue wherein he was born; and many were converted."

As to the ecclesiastical question, he thinks the missionaries must be left to exercise a discretion according to circumstances. In reply to the inquiry respecting the effect of the late changes in the policy of the mission, Mr. Chandler remarks: "I believe the work of the mission is going on with increased efficacy. My mind has undergone no special change except to become more and more satisfied that we are on the right system. We need the Holy Spirit, and the sympathy and prayers of all who love their Savior, and who love this work. Then I have no doubt greater and more permanent results will speedily follow."

Mr. Little and Mr. Webb differ from many of the views expressed in the above quotations. To a considerable extent their opinions are adverse to the changes introduced during the visit of the Deputation. To some of these changes, others of the mission also object.

MADRAS MISSION.—Mr. Hurd, of this mission, says: "My views have changed on the subject of receiving 'grants-in-aid' from Government for our schools. My principal reason for objecting to them is, that the standard of secular education in our schools must be much higher than it is now, in order to meet the requisition of Government in giving the aid. It would be better to have no school which should occupy the entire time of one missionary, if the religious character of the school is to suffer. The Bible must occupy the first place in the school. The missionary must make it his great business to win souls to Christ, if he has a school."

Mr. Hunt, the intelligent missionary printer, has written to your Committee from Madras, July 4th, 1856, expressing his approbation of the reduction of the press to a vernacular basis. On the subject of grants-in-aid, he says: "With present light I am all doubt. If it be true, as has been stated, that a certain standard in secular knowledge shall be sustained in the schools, and that secret Instructions have been sent after the Education Dispatch, requiring that all teachers in government schools shall pledge themselves not to do any thing personally to induce their pupils to change their religion, though one may not be strictly connected with the other, yet I feel very jealous of having any connection whatever with the Government, in the conduct of such schools." He subjoins, "The Scottish General Assembly's Mission here, refuses the assistance of Government on account of the restrictions, I believe."

THE ARCOT MISSION.—A letter from this mission, dated Valloore, July 4th, 1856, contains many good thoughts on the work of evangelizing the heathen. The members of the mission say: "That the leading agency to be used for the conversion of India is the oral proclamation of the Gospel to its adult population, accompanied by the distribution of the printed word, and by fervent, persevering prayer; and that it is neither scriptural nor wise to turn from this simple plan, appointed by our divine Redeemer, and substitute heathen schools as the means of propagating Christianity."

In another part of their letter they say: "In our opinion education should not be the forerunner and instrument of evangelization, but one of the precious blessings in its train." Again: "We think English should not be taught to the native youth whom we are training for preachers and assistants in the missionary work. This conviction is gaining strength on every side, in almost every mission in India. The study of that language is not necessary as a medium of instruction. Science and theology can be thoroughly taught in the vernaculars. There is no incapacity in the native languages. If it exists anywhere it is in the missionary, and for the reason that he devotes himself to English." Much more of this nature, and equally appropriate
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Mahratta Missions.—A letter from these missions, signed by all the members but one, was addressed to your Committee, from Western India, June, 1856. It is a truly able and instructive document, and has many bearings upon the great questions which now engage the attention of this Board. These brethren say, in relation to certain reports as to the manner in which changes were brought about by the Deputation: “On this point we speak only for the Mahratta Missions. But with respect to these we wish to be distinctly understood, that we avow ourselves to be the authors of the reports adopted at our meeting, and responsible for the principles embodied in them.”

And again: “It has been said, that these reports can not have expressed the views of the missionaries, because their views were different before the Deputation came, as appears from their letters. We do not admit the inference, even if the premises are partially true. We claim the right to modify our opinions for sufficient reasons, as well as to hold them unchanged.”

They say again on this point: “The part which the Deputation took in the meeting was suggestive and advisory, rather than authoritative.” And again: “We regard the visit of the Deputation, as a great blessing to the Mahratta Missions.”

They have “no confidence in the utility of schools taught by heathen teachers, as a part of missionary operations.” They would have “Christian teachers employed especially in those places where Christian families are residing, or where some religious interest is already awakened.” The necessity of studying English in order to gain access to religious books, is yearly becoming less. Translations and original works supply the place of English. The study of this language often interferes with the acquirement of Mahratti. A slight knowledge of the English—and this is all that is generally acquired—often exerts an unhappy effect on young men. They become giddy, ape the English, are alienated from their own people, and are unfit for the purposes of the mission. They conclude from these, and many similar facts, that a judicious selection may be made from “the young men who have a good vernacular education, and that these only should be taught English.”

“The system of village operations,” say these brethren, collecting and organizing churches, and ordaining over them native pastors, has our hearty sympathy and approval. The trial of the present system has been favorable. “One year and a half,” says this joint letter, “has elapsed since the coming of the Deputation, and we have had time to make trial of our present plans. We look upon the results of this trial with great satisfaction.” They say, in this letter, that a reversal of the action taken in the meeting with the Deputation, has been hinted at. But they add: “We have no fears that the Board will require such a step, in opposition to the wishes of the missionaries; and we are certainly far from wishing it. We have adopted our present plans with the fullest conviction that they are the best for our work.”

Again they say: “After eighteen months' trial, we have more confidence in them than at first, and are more deeply interested in carrying them out.”

The appeal with which this letter closes, for laborers in the great harvest-field, which spreads all around the Mahratta missions, is truly affecting. In connection with this letter from the mission, your Committee would notice two from Mr. Ballantine to Dr. Anderson, one dated Ahmednuggur, July 7th, 1856, and the other, July 26th. The last named is in behalf of the mission. These letters, as well as the one signed by all the missionaries except Mr. Wilder, while intrinsically excellent, derive an additional importance from their intimate relations with the subjects which now engage our

attention. Mr. Ballantine has forwarded with his first letter, a copy of the constitution of the native churches under the care of the mission. "These," he says, "are conducted on the same principles on which the mission church has been conducted for years past." They consider that the fountain of authority is in the members of the church, but do not object to the delegation of this authority to a committee, or a bench of elders, who with the pastor, shall transact all the business of the church. Their constitution is partly Congregational and partly Presbyterian, though the missionaries are all Presbyterian—a fact which Dr. Anderson did not know till after he returned home. In his reply to the letter of the Ahmednuggur mission he says: "How suggestive is the fact, that I did not know before, that you were all Presbyterians. I did not think to inquire when in India, and there appears to have been nothing in our discussions to develop the fact." Mr. Ballantine in stating this fact, says: "But we have adopted only those features of the Presbyterian system which we honestly think are better adapted than any other, to the wants of our native pastors and churches in this field." He does not think that the native Presbytery should be connected with any ecclesiastical body in America, though a correspondence may be of advantage.

The letter of July 26th, in behalf of the mission, says: "No change was made in the ecclesiastical character of the native churches here, by the visit of the Deputation." "Indeed we always feel especially thankful for the visit of the Deputation, when we think of the assistance they rendered in the organization of the two native churches, and in the ordination of the two native pastors over them." No change was made from their former principles. "Nothing was done," the letter expressly states, "to give a sectarian organization to the association of native pastors here." The missionaries felt perfectly free to propose anything they thought best. When the native Presbytery or Association shall become prepared to perform all necessary ecclesiastical functions, the mission will discontinue them, and retain only the power of distributing funds committed to their trust." They agree with Dr. Anderson, that the missionaries and the native ecclesiastical body should remain entirely separate in all ecclesiastical business.

Mr. Wilder, of Kolapoor, has written at great length in opposition to these views. He has also collected testimony from various other missionary laborers in India, of which the Committee present the following summary, mostly in Mr. Wilder's own words.

"There are one Scotch missionary and nine English Church missionaries in the Bombay Presidency, all of whose theory and practice is opposed to the recent action of the Deputation, and the changes introduced in regard to schools. Fourteen European missionaries in this Presidency have given this testimony, and also, all the missionaries of the London Missionary Society at Belgaum, Bellary, and Bangalere; also, seven of the most intelligent Christian laymen, making in all thirty, more than half of whom sent their testimony unsolicited. Is it right to persist in a system of measures condemned by the united and unanimous testimony of such a body of men now in the field?

"In these you will find abundant testimony to the small apparent results of preaching, compared with schools. Four or five faithful missionaries have spent their lives, or from ten to twenty years, almost exclusively in tours and oral preaching without a single convert. Also, to the importance of good English schools in every mission in large towns, and to the necessity of vernacular schools, employing Christian teachers if we can, and heathen if we must."

SYRIAN MISSION.—The Committee had letters before them from all the missionaries connected with the Syrian mission. Excepting Dr. De Forest,
now in this country, nearly all fully approve of the course pursued by Dr. Anderson, during his visit, and of whatever was done at that time in regard to the mode of conducting missionary operations in their field of labor.

A letter from Dr. Smith, dated Beirut, Feb. 24, 1856, addressed to Mr. Thompson, one of the Deputation, contains a calm and able discussion of several points involved in the matters before this Board; but it would not be possible to present the full force of his remarks, on various topics, without occupying more space than the Report will admit. We restrict ourselves to two points—the use of the English language, and the authority of the Prudential Committee and the Secretaries.

On the first subject, he has the following remarks: "With regard to the use of the English, I cannot imagine that any person, of the least experience, can entertain for a moment the idea of depending on it as a medium through which to bring about the conversion of a foreign people. If any one entertains such a fancy, let him picture to himself a company of Frenchmen coming among us, and trying to convert us to their faith, not by addressing us in English, but by first teaching us French, and then preaching to us in that language. The deep and tender chords of religious feeling are to be touched by the familiar accents of our own mother tongue, and that most skillfully used. This every practical missionary must know well. The use of English, as a medium of instruction in schools, appears much more plausible; yet, in practice, we have not found it to answer. We attempted it in our former male Seminary, and two ruinous results ere long met us; one was, as soon as our pupils had learned enough English, they went into lucrative secular employments, and were lost to our great object; and the other, that they did not learn their own language well enough to use it effectually in writing or speaking; so that they were not fitted for, or useful as helpers, had they remained connected with us. When we were obliged therefore to close the institution, we resolved, whenever a new one was opened, to make Arabic the only medium of instruction. This was before Dr. Anderson visited us in 1844, and I think it possible, that his decided opinions on this subject, were derived in part from our experience. In opening the present Seminary, our resolution was carried out. Arabic is the only medium of instruction; and the institution is furnishing us with a corps of well trained, efficient helpers.

On reading the discussions in the meeting at Albany, Dr. Smith was reminded of another advantage of making the vernacular the medium of instruction, which he thinks worthy of being "made prominent in this discussion." "It is this: that we have been obliged to prepare and print textbooks in the different branches of science, thus enriching the language with the means of education, which the natives can introduce into their own institutions; and thereby helping them on as a nation in their own efforts towards intellectual improvement. This great benefit from our labors they appreciate, and fully acknowledge. Had brother Alien's great printing establishment at Bombay had near it institutions taught in the vernacular, and, of course, calling for, and furnishing elementary books in the native language, he would not have it to say, after so many years, that the vernacular does not furnish the means of teaching, and therefore English must be used."

The other point on which we would give an extract from this letter, has reference to the authority of the Prudential Committee and Secretaries. "And here allow me to remark, that while I do not deprecate a healthful jealousy on the part of the Christian community of those who are intrusted with such momentous interests as are in the hands of the executive officers of our Society, yet I do think every movement is much to be lamented which shall result in really diminishing the confidence of the friends of missions in them, or unduly weakening their authority over the missionaries whom it is their business to direct. It is perfectly evident, that the main consideration
which underlay most of Dr. Anderson's suggestions, and especially of those which he urged with the most earnestness, or if you please, authority, was economy. He was inquiring into every department and every station, to see where expense, in less essential matters, might be saved, and yet leave all that is essential to the efficient working of the missionary system in free action. Not that he undervalued the real importance of the so-called secondary departments, and would not like to see them large and flourishing, but the churches do not actually, after all that is done, year after year, to stimulate their benevolence, give contributions large enough to accomplish all this. And now, is it the right way to remedy the difficulty, to get up an agitation, which, by weakening the confidence in our directors, shall diminish the income of the Board, and thus bring down the screws with a still harder pressure? Truly, I am afraid that not many missionaries who are bearing the burden and heat of the day, in the very departments under consideration, will be able to thank their friends very cordially for the direction they have given to this matter. Pray excuse my earnestness, but having been myself engaged for nearly thirty years in one of these departments, I have perhaps a right to speak freely. As to authority, who can doubt that men appointed to take charge of so many important interests, and have the direction of so many individuals, should be intrusted with it, and be expected to exercise it? For one, under the salutary checks of a watchful and yet confiding Christian public, I am not afraid of it. So far as my observation and experience go, I believe it has been hitherto wisely and very indulgently exercised. I should regret to see it diminished. It is necessary to the impartial distribution of the funds of the Board, and not less necessary to the safe working of our system of self-governing missions. Without it, every mission would oftentimes be in danger of shipwreck. With any considerable diminution of it, I think the missionary's position would be much less desirable and comfortable than it is now."

A letter from Mr. Calhoun addressed to Mr. Treat, one of the Secretaries, dated Aboi, Feb. 5th, 1856, properly claims a place here. He has fully expressed his views on the study of the English, as one of the agencies of the missionary work. He remarks: "I wish then to say, that with his views, (Dr. Anderson's,) which I suppose are the views of the Prudential Committee in reference to the study of the English, I fully accord, as I believe do all my brethren. Our Seminary for males was formerly, as you know, in Beirut. English was prominent. The mission thought it ought to be. It was, in a considerable measure, the medium of instruction. When I came to this mission in 1844, I was appointed to take charge of the Seminary then to be reopened after a long interval, anew. I found the brethren decided on two points: first, the Seminary ought not to be in Beirut, as formerly, but on the mountain; and secondly, that the English language ought not to be the medium of instruction, nor occupy any prominent place in the system. Experience of large evils had brought them to these conclusions. Years have passed away, and I believe all are convinced that we are in the right. I need not enter into the reasons. The decisions of experience are all you want."

Another particular. "Secondly, I want to say, (and this is what I could not say to Dr. Anderson,) that, after a prolonged intercourse with him, during his visit in Syria, in the house and by the way, in private conversation and in public conference, I became most deeply impressed with the largeness of his views and the extent of his experience. I am free to say, and believe all my brethren will coincide with me, that on many points he helped us mightily. His opinions are clearly conceived, and as clearly expressed; and, if to some, as appears from reports in the papers, he may seem to be dictatorial in his manner, I am persuaded that this arises, not from a desire to assume authority, but from a deep conviction that the truth is with him. I will only add farther, that I was never before so fully aware of the thorough spiritu-
ality of his religious experience and his unwavering confidence in God. I, perhaps, hardly need have written a line on these topics, but as misrepresentations exist, I thought that a testimony from however humble a source, might not be without its use."

A letter from Mr. Ford, written at Beirut, and dated June 15th, 1856, bears a concurrent testimony with that of the other letters of the same mission. "In regard to the use of the English language, as a medium of instruction for the young, I am fully and strongly agreed with the mission and the Prudential Committee in deprecating its use, except in rare and exceptional cases. Among the young people in Syria who have learned some English, I have seen quite as much evil as good resulting from its use, and perhaps more." He says, on another topic to which frequent reference has been made: "The report adopted by our mission on the subject of the relations of missionaries to native churches and pastors, having been prepared mostly by my own hand, expresses of course the views with which my judgment coincides."

Mr. Ford tells us, that "the conferences of the senior Secretary with our mission, were not connected with any change in the general policy we had been pursuing. His suggestions were rather calculated to give definiteness and completeness to the policy which has been generally prevailing and becoming established in our mission for years past." Touching another point, he says: "It may not be amiss to add, that the degree of control and authority exercised by the Prudential Committee through its Secretaries, so far as it has been felt in our mission, has always seemed to me a relief to the mission, rather than a burden or hindrance." Of the means of promoting confidence between the Prudential Committee and the mission, he observes: "I know of none more effectual than the frequent repetition of such visits to the missions as that which it has been our privilege recently to enjoy."

Armenian Mission.—Your Committee have in their hands several letters from this mission: one from Dr. Dwight, and another from Dr. Goodell. are rich in thought and full of facts, and bearing directly upon the subject of our investigations; and it is so difficult to do them justice by any abridgment or synopsis, that we shall take the liberty of reading them, in extenso, as a part of our Report.

"CONSTANTINOPLE, June 2, 1856.

"Rev. Leonard Bacon, D. D., Chairman pro tem.

"Dear Sir,—I have recently received your circular dated at Boston, April 16, desiring from me answers to certain questions respecting the visit of the Deputation to this field, and its results. In answer to question No. 1, I have to say, that whatever is recorded in the printed Minutes, etc., of the Conferences held at Constantinople, between Dr. Anderson and the missionaries then found in this place, as the action of the meeting, is, so far as I know, a fair expression of my own personal opinions, on the various questions that came before us. I was not conscious of being overruled myself on any point, nor did I observe any thing that led me to think that my brethren were overruled by the Deputation. Our discussions, on all the topics, were perfectly free and unconstrained; and so far as I know, if any of us had differed from the ground taken by Dr. Anderson on any point, we should not have felt the slightest hesitation in expressing the difference to our highly respected and much beloved Secretary.

"In reply to the second question, I would state that, so far as I now recollect, no changes in the policy of our mission were even proposed by Dr. Anderson, and of course none have gone into effect. The only point on which there is an apparent exception to this, relates to our Seminary at Bebek. The question of making it exclusively a Theological Seminary, was
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discussed, and decided in the affirmative; but as this was the original design of the Seminary, and especially as it has been the policy of our mission to bring the institution ultimately into this shape, it was only a question of time. When Dr. Anderson was here, several of the most respected of our native brethren waited upon him, in committee, and among other things, suggested, of their own accord, such a change in our Seminary. Our own opinions, so far as I know, were unanimous on the subject, and as a result of the deliberations at the Conference, we are now aiming at a gradual reduction in the number of our pupils, with the view of ultimately retaining only those who give evidence of piety, and who may be considered fair candidates for the work of the ministry. For my part, I shall be heartily rejoiced when our Seminary is brought fully upon this ground; though it was agreed on all hands, that no violent haste should be used in making the change.

"The fact is, that the policy adopted from the first, in the Armenian mission, in regard to schools, seminaries, etc., I suppose to be very much the same as that, which the majority of the missionaries of the Board in India have recently decided was best for them,

"On the question as to the comparative importance of schools and preaching, if you wish to know my views, I would refer you to an essay I presented at the annual meeting of our mission in May, 1855, on the Apostolic example as a rule for us, a copy of which was sent to the Missionary House. That schools of some sort, and to some extent, are to be used, in the system of missionary means, appears to be conceded on all hands. It is my opinion that no general rules of universal application can be framed so as to cover all cases, and prescribe the exact limit to which every missionary may go. Even in one and the same mission, what may be highly expedient at the beginning, may be wholly inapplicable after a few years. I can conceive of no better judges in the matter, than intelligent and devoted missionaries upon the ground. In this mission, the majority of missionaries has always virtually decided such questions; and I have yet to learn that any different course has been adopted in India, or in any other field of the Board.

"In regard to ecclesiastical organizations, etc., I can say, that during the twenty-eight years that I have been connected with the Board, I do not remember that I have ever once been asked by any Secretary, or member of the Prudential Committee, whether I was a Presbyterian or a Congregationalist. I should like to have you ask the gentlemen at the Missionary House, whether any of them know which I am?

"When the Protestant Armenians were separated from the old Armenian Church, I was called upon to assist my brethren here in organizing them into a new ecclesiastical body. The original draft of the form of organization was made by my own hand, and I hereby testify, that neither directly nor indirectly was one word said, nor one particle of influence used, from the Missionary House in Boston, on the subject. We had among us Presbyterians, Old School and New; German Reformed; and Congregationalists; and by previous agreement, we threw overboard all our sectarianism, and consequently came to a harmonious result. The majority of the mission decided the point, and the rest, having got rid of their sectarianism, were satisfied. Could any better rule be conceived of than that, in each mission of the Board, the majority should decide? Who would advocate, in preference, the establishment of two or three different kinds of church organization by missionaries of the Board, in one and the same place, as being likely to do the most good to the souls of men and the kingdom of Christ? If the majority of missionaries here had been Presbyterian, the form of organization would naturally have been Presbyterian, and all would have been perfectly harmonious in that, and no influence from home could have prevented it; and I am perfectly certain that none would have been used.

"I wish to add one remark on this topic; namely, that I regard the effort now being made in some quarters to sectarianize missionaries, as a very hope-
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less one. We have got very far beyond that; and we all feel that we hold
the vantage-ground above our brethren at home, and I think we shall not be
very easily persuaded to relinquish it.

"Encouraged by your intimation near the close of your circular, I would
add the following statements on matters pertaining, as I suppose, to the
business referred to the Special Committee. I have never noticed, either in
the Prudential Committee, or in the Secretaries, the slightest disposition to
exercise any undue authority over us. On the contrary, they accede almost
invariably to whatever the mission, as such, recommends; and I really think,
that as things are now constituted and ever have been, there is far more
danger of the missions overshadowing the Prudential Committee, than there
is of the Committee's overshadowing the missions. I have been acquainted
with the operations of several other Societies, and I know of not one in which
so much power is left in the hands of the missions, and in which there is
so little interference from home.

"As to our senior Secretary, I may say to you, what delicacy would forbid
me to write to the Missionary House, that I have known him well for twenty-
six years, and I know of no one less disposed to exercise authority than he.
In all his official intercourse with us, whether by letter or by personal
visitation, (and he has been here twice,) it has been always transparently
evident that he wished to be governed himself, and to have us governed, by
facts and substantial arguments. He brings to the discussion of every mis-
sionary question a mind clear, systematic, and comprehensive; rich in the
stores of a long and well husbanded experience, and deeply imbued with
the spirit of primitive Christianity. Of course, such a man must have
positive opinions, and who would desire to see one in his position that had
not? But I have never discovered in him the slightest inclination to domi-
near.

"I have sometimes thought that, to a mind complacent in itself and
unwilling to yield, no greater weapons of tyranny can appear, than strong
facts and arguments, and so far as my knowledge goes, Dr. Anderson has
never wielded any other weapons of tyranny than these.

"I trust that the Lord will guide you, in all your investigations and con-
clusions, and that all may tend to His glory. I remain, dear sir, with
sentiments of high respect and esteem,

"Very sincerely yours,

"H. G. O. Dwight."

"CONSTANTINOPLE, June 2d, 1856.

"My dear Brother,—Your circular of April 16th, was duly received, and I
am happy to say a few things in reply; or, if not all of them directly in
reply, yet all of them having reference to the same general subject,—and

"1st. What is desirable or indispensable in one mission, is not so in
another. Also, what is necessary in any particular mission at one time, may
not be so at another; for when that which is perfect is come, then that which
is in part should be done away. For instance, when I first came to these
countries, we were glad to get hold of any little boy or girl, to teach English,
Italian, or any thing else, no matter what. It was all we could do. It was
an entering wedge. But we should be very foolish to employ our time in
any such way now, or to think that this was the only or the best way of con-
ducting missions. There has been a great onward progress of things.
Times and circumstances have changed, and why should not we change
with them? On opening our female boarding school, eleven years ago,
English was more or less taught in it. It was an inducement for pupils to
come, and we were glad to get them on any terms, and moreover our female
helpers had then learned so little Armenian, that they were not competent to
teach in it except to a limited extent. But from year to year English textbooks gave place to Armenian ones, till the study of English ceased entirely. It must now be more than two years, since any English has been taught in this school. Why were we furnished with a press and Armenian type, but to use for the good of the people? And what do those pupils, who marry at the age of fifteen or sixteen years, want of the English language, to make them good Christian mothers?—nothing, absolutely nothing. Nor do we now need it as an inducement for pupils to come; for, without any such inducement, we have offers of more pupils than we can take.

2. For theological students, I mean for those of them who are expected to go through the whole course at the Bebek Seminary, and who are to be employed as our principal pastors or translators, it certainly seems very desirable that they should understand English, on account of the commentaries and other helps, which are found in that language, and which it can hardly be expected will be found very abundantly in their own for some time to come. But I must confess, that in the late war the temptations to the young men to engage as interpreters to the officers in the army were so great, that I sometimes most heartily wished, that all the English were taken out of the Seminary and flung to the bottom of the Dead Sea. During the last two years, on account of our peculiar circumstances, the English has certainly proved a curse, and not a blessing, and yet perhaps I ought not to say so; for it is the providence of God that has thus ordered it, and this same providence can bring immeasurable good out of what now seems to be a great evil. But let us suppose that the study of the English in our Seminary should be attended with the same embarrassing circumstances in years to come, as it has been for the last year or two, what shall be done? Shall the English be thrown out entirely? or shall we continue it, and then look to Tocat and Aintab for pastors and teachers? Perhaps in such a case, the question should be thrown back upon the churches, whether they would support a seminary with so little prospect of raising up a native agency and ministry. Individuals could do it, or any voluntary combination of individuals could do it; but ought the funds of the Board to be employed for the whole purpose? and especially, ought they to be left in our hands at the present time, when such wide doors are now open for preaching the glorious Gospel, and we cannot enter them because the funds of the Board are so limited? In the first years of our mission, the Bebek Seminary would have been a great help to us, even though it had not furnished us with a single pastor, translator, or teacher; for its influence was great in securing favor, and bringing us into contact with men. But influence of this kind we no longer need.

3. On the subject of the ecclesiastical relations of missionaries to native pastors and churches, I long ago formed an opinion, which I at different times expressed more or less fully in my correspondence with the Committee, and which, though it seemed to meet with but little favor then, I was happy to find, in the paper read to us by Dr. Anderson, all contained and better expressed, than in any hints I had overthrown on the subject. As a matter of fact, we, at this station, had already long acted very much in accordance with the views expressed in that paper. In fact the Deputation, (with reverence be it spoken,) in conference added nothing to us. That is, I do not now recollect a single thing which Dr. Anderson proposed to us, which we had not already adopted, or were actually waiting to adopt, just as soon as we had his sanction to do so. Let me not, however, be understood as implying that Dr. Anderson's visit was of no use to us; for it was of very great use. It was the very thing we wanted. We looked forward to it with great pleasure, and we look back upon it with still greater pleasure. The only expressions I have ever heard from my brethren and sisters in reference to his visit here, have been those of thankfulness. We needed his help to do certain things, which, though we wished to have done, we felt incompetent to do ourselves; but we have now done them, and we are glad.
It was a great satisfaction and a great encouragement to us, to know that our views were substantially his, and that his views were substantially ours, on all the great subjects that came before us. And we only regret that his colleague, the Rev. Mr. Thompson, could not have been here also.

"In conducting missions on a large scale, there must necessarily be much power and authority vested somewhere, and power is always dangerous. But most disastrous effects would follow the taking away of this power. I would rather see it increased than diminished. I hope, therefore, every precaution will be taken in the present controversy, not to weaken the authority of those to whom is committed the great responsibility of directing and superintending this great enterprise of the Christian Church.

"I do not know that I need say anything more, unless it be that I have not consulted with any of my brethren, as to what I should write, or as to what they were intending to write, or whether they were going to write at all, or whether, indeed, they had received your circular. I have simply stated my own impressions, and praying the great Head of the Church to give you and the other members of the Special Committee his special presence and aid in the matter referred to you at Albany, I remain,

"Yours most truly,

W. Goodell."

The document from the Prudential Committee already referred to, styled "Outline of Missionary Policy," we incorporate with this Report as the most natural and convenient mode of bringing it before the Board.

"Outline of Missionary Policy.—Missions are instituted for the spread of a scriptural, self-propagating Christianity. This is their only aim. Civilization, as an end, they never attempt; still they are the most successful of all civilizing agencies, because (1.) a certain degree of general improvement is involved in a self-propagating Christianity, and must be fostered as a means thereto; and (2.) a rapid change in the intellectual and social life is a sure out-growth therefrom.

"Conditions of the Enterprise,—The object, then, which Missionary Societies have in view, is simple; but in reaching it they are subject to many conditions.

1. Their ability is limited; hence economy in the employment of men and money becomes imperative.

2. Multitudes are perishing in all the earth without the knowledge of Christ; time, therefore, is an important element in their policy.

3. The machinery which they use, is necessarily large; for this reason they will always prefer simplicity in their operations.

4. Secular complications, as tending to weakness, they will studiously avoid, so far as may be practicable.

5. As their resources depend upon the confidence reposed in them, their plans must secure the approval of their constituency.

6. The reflex bearing of missions is of the highest importance; hence the effect of particular measures upon the churches should ever be kept in mind.

These are conditions which meet us at the threshold; they are permanent, and in some sort necessary.

But an outward view of the missionary work reveals the existence of other conditions, which may be called variable or contingent.

1. The peculiarities of different fields must be taken into the account. More must be done for education among the North American Indians, than will be possible in China. In the same country, and even in the same mission, there will be material diversities. Madras and Bombay require schools
of a higher order than Dindigul and Ahmednuggur. Arrangements which
meet the wants of Sivas, will fall below the demands of Constantinople.

2. The preferences and aptitudes of missionaries must be taken into the
account. The individuality of each, within certain limits, should be regard­
ed. One is averse to teaching; another loves it. One has no taste
for literary labor; another delights in it. Such facts should be duly con­
sidered.

3. The age of a mission must be taken into the account. A system
which is good at the beginning, may prove defective in later years.

4. The strength of a mission must be taken into the account. Plans
that would be wise, if there were a larger force to execute them, may be
unwise in existing circumstances.

5. The importance of a harmonious co-operation must be taken into the
account. (a) Unity of views between missionaries and their directors is emi­
nently desirable. If, therefore, the former are decidedly in favor of a par­
ticular line of policy, they should be gratified, unless there are strong reasons
for the contrary. (b) Unity of views among the missionaries themselves is
eminently desirable. Any plan, therefore, which will avoid the danger of
divided counsels, other things being equal, is entitled to the preference.

The Problem.—‘How shall missionary societies establish a living, out­
working Christianity in the dark places of the earth?’ This is the problem
which we are now to examine.

If we resolve the end of missions into its simplest elements, we shall
find that it embraces (1) the conversion of lost men, (2) organizing them into
churches, (3) giving those churches a competent native ministry, and (4) con­
ducting them to the stage of independence and (in most cases) of self-
propagation. Occasionally the labors of a Missionary Society will terminate,
when its churches shall have become self-subsistent; but generally it must
carry its work to the point of reliable self-development. Then, and not till
then, may it advance to ‘regions beyond.’

Our problem, therefore, may take this form: ‘How, under the conditions
already indicated, are intelligent, independent, aggressive churches to be
gathered?’ Obviously it must be done by the Gospel of Christ, ‘the power
of God unto salvation to every one that believeth.’ We are to declare ‘the
words of this life’ to the unevangelized masses, in all proper ways, and at all
proper times, looking to Him whose work we do for the needed blessing.

The Agencies.—The conditions imposed upon us determine the agencies
which we are to employ, as also their comparative worth. These agencies
are mainly threefold, oral preaching, education, and the press. For our pres­
ent purpose, we have no occasion to speak of anything else. We are
brought now to the chief question of missions: ‘What place, relatively, shall
we assign to the preacher, the teacher, and the book-maker?’

The value of oral preaching none will dispute. It must ever stand in
the foreground. Indeed, it is indispensable. But when we have enlisted
this agency, it may be asked, ‘What more do we need?’ ‘Preach the gos­
pel to every creature,’ is the command. What place is there, then, for
schools and the press?

The injunction of Christ must receive a natural and reasonable inter­
pretation. ‘The letter killeth; the spirit giveth life.’ Whatever assists in im­
parting efficacy to the gospel, comes fairly within the meaning of our great
commission. If the missionary can increase his power as a preacher by the
use of tracts, let him do it. If the truth of God can secure a permanent
home in a heathen community most speedily by means of schools, let them
be opened. In employing such instrumentalities we are virtually complying
with the command of Christ. Beyond this a Missionary Society, as such,
has no warrant.
The school and the press, then, are to be regarded as auxiliaries, and in this character they are entitled to a very high place. Education, as an end, can never be promoted; as a means it is invaluable. Without it, in fact, Christianity will be long in reaching the point of self-propagation. Literature, as an end, is never to be sought; but Christian books are essential to the speediest and best development of native piety. Speaking with greater precision we may say, that oral preaching is absolutely indispensable; the school and the press are relatively indispensable. There is no conceivable way by which the ultimate end of missions can be attained without the living preacher; but it is possible, hypothetically, to reach this end without schools or books.

Oral Preaching.—Under this term, for convenience, we include all presentations of religious truth, whether stated or occasional, formal or informal, in the pulpit or elsewhere, by whomsoever made.

We naturally consider (1) the workmen, and (2) the work.

1. As first among the workmen we place the ordained missionary. He has gone forth, 'called of God,' 'to preach among the Gentiles the unsearchable riches of Christ.' To this end he will qualify himself, as soon as a due regard to other interests will permit, to deliver his message in the language of the natives, so that all may say, 'We do hear them speak in our own language the wonderful works of God.' It will be his aim, from beginning to end, to render himself as effective and successful in his calling as possible. He will study the best methods of using 'the sword of the Spirit, which is the word of God,' proving all things, holding fast that which is good. Especially will he strive to deepen his own piety, knowing that here is the well-spring of his power.

2. The assistant missionary can also do much in the same line of things. The beloved physician will not feel that his duties are discharged, when he has prescribed for the body; there is a deeper malady that demands his care and skill. The honorable women, in all ordinary cases, will rejoice to become the teachers and guides of their sex.

3. Those who devote themselves chiefly to other labors, should give as much of their time as practicable to the preaching department, if duly qualified therefor. The teacher of a school, for example, should feel that his vocation is to improve the heart as well as the mind, and that his responsibilities embrace all around him.

4. All who profess to be the disciples of Christ, should be trained up in the belief that they are to be witnesses unto all men of what they have seen and heard. And they should do this, as they have opportunity, with no expectation of gain, but because the impulse of a renewed heart prompts them to say, 'Hereunto are we called, because Christ also suffered for us, leaving us an example that we should follow his steps.'

At this point the question might be asked, 'To what extent may the preaching agency be developed?' (1) It should never transcend the limits of wise and watchful control. In other words, a mission should be able at all times to work its corps of helpers with ease and efficiency. (2) The ultimate end of missions should never be overlooked. As permanent results are aimed at, the school and the press must be duly honored. Our plans
look forward to a long and arduous campaign. We want no victory at the beginning, that will retard our final triumph.

"As a part of the work, regular Sabbath ministrations are of great value. They are a public and living plea for holy time, for the Bible, for the ordinances of the gospel, and for whatsoever is peculiar to the Christian system. In heathen lands, as elsewhere, they are a means of enforcing truth upon those who enjoy them; and because of the thick darkness which prevails in these habitats of cruelty, they are all the more needful. Missionaries, therefore, will early seek to gather congregations that shall meet on the first day of the week for the hearing of the Word; and they will multiply such assemblies to the extent of their ability.

"But their duties in this regard do not end here. Indeed, their principal activity will be seen in other efforts. They will ever inquire, with a prayerful and trustful spirit, 'How can we best, with the preaching agency at our command, press the claims of the gospel on the multitudes around us?' They will employ all methods of doing good, adapting themselves to the old and the young, and discarding with special earnestness the doctrine that for adults there is little hope. At one time they will be found at the bazar, at another in the distant village; now they will go from house to house; now they will speak to the passer-by of the things which concern his eternal peace. Their faith, their patience, their wisdom, will be sorely tried; but it is Christ's work; they love it, therefore, and will love it to the end, remembering that 'the Son of man came not to be ministered unto, but to minister.'

"Education.—The office of schools is twofold. 1. To a limited extent, they aid the preaching department directly. (a) A large amount of truth is communicated to the pupils by their teachers and others, in circumstances which are often favorable to its reception. Accurate statistics would show that such labors have been highly useful. (b) Parents and relatives, to say nothing of others, are frequently brought into contact with the living preacher; and conversions are sometimes effected in this way. But schools can hardly be defended on this ground. Our necessary conditions exclude them.

"2. They aid the preaching department indirectly. (a) They prepare the native ministry which is needed therefor. (b) They lay a broader foundation for the intelligence and efficiency of the churches. (c) They prepare the ground for the good seed of the Word, among the children of real or nominal Christians, as also among heathen children; and they do this to some extent among adults. (d) Anterior to all other results, they have some value as an instrumentality for opening the door to the gospel. It is for this indirect auxiliary labor that schools are to be chiefly honored.

"The normal idea of missionary education would be realized by having (1) boarding schools (equal to the demand in every case) for native helpers and their wives, all hopefully pious, in which the course of instruction should be adapted to the prospective duties of each; (2) day-schools for children belonging to the Christian communities, supported, however, by the parents; (3) day-schools for children outside of these communities, taught by devoted and skillful men under the supervision of the missionary, the number being limited by his ability to comply with these two conditions without impairing other efforts.

"Seldom, however, can this idea be realized in all its parts. 1. There are exceptional cases, which must be provided for. Among the North American Indians, English schools must receive special attention. The same may be true of the chief cities of India. 2. For lack of hopefully pious candidates for the native agency, to be trained in boarding-schools, it will sometimes be necessary (a) to conduct pious young men to this work by a
shorter road, as has been done with so much advantage in many cases, and (b) to receive persons into the boarding-schools who afford no evidence that they have been born again, but who (it may be hoped) will furnish such evidence in coming years. The preference in such cases should be given to the children of Christian parents. 3. The Christian communities may lack the ability to sustain their day-schools. If so, it will be the duty of the mission, should its funds permit, to render such supplemental aid as may be needed. It should be understood, however, that it is only for the present necessity. 4. It may at times be expedient to employ, in the schools outside of the Christian communities, teachers imperfectly qualified for their business. Some will be unregenerate men; possibly they may be heathen.

It is desirable, perhaps, that we speak somewhat more fully in regard to boarding-schools and day-schools, leaving out of view all exceptional cases.

1. **Boarding-schools** should be conducted with sole reference to the greatest efficiency (present and future) of the mission which sustains them. For the most part, they should be **training institutions**. Not that all of either sex who are admitted to them, will occupy posts of special prominence. It were too much to expect such a result. But the governing idea of a boarding-school, in ordinary cases, is that it prepares young men and young women for some department of missionary labor.

In considering the questions, 'How large shall this or that school be?' 'What studies shall be pursued?' 'How long shall the course of instruction continue?' it is not easy at all times to find the answer. The best rule would seem to be, 'Let the wants of the mission decide. Bring forward your native agency, as fast as you need it. Up to this point you are always safe. When you educate for any other end, you get upon questionable ground.'

Within the legitimate sphere of boarding-schools there is room for a wise discretion. We may safely say, however, that (1) the course of instruction should have a constant reference to the post that each is to fill; (2) it should be eminently biblical; (3) it should also be practical, so that the pupils may know experimentally how to apply their knowledge; and (4) generally it should not embrace English, except in its latest stages, or for very select classes.

2. **Day-schools** may embrace the children of Christian parents, the children of persons under instruction, and the children of heathen. These different classes of pupils may be in separate schools, or all together.

It will be the constant aim of a mission to render such schools more and more effective as auxiliaries. To this end (1) they should have the best teachers who can be provided for them; and (2) the supervision of the missionary should be as thorough as practicable.

It will often happen, however, that a teacher is poorly qualified for his work. In such an event the defect must be supplied to a degree by the missionary, or by some native brother; else it will become a question whether the school shall be sustained. This is often a difficult problem; and it will sometimes be found expedient to continue a school of comparatively little present value for the sake of a prospective advantage.

For schools of heathen children taught by heathen masters, (which are allowable only in special cases, and in the early stages of a mission,) the strictest supervision by the missionary is indispensable. He must have the requisite time therefor, as also a competent knowledge of the language.

3. **The Press.**—The press may be used (1) as an auxiliary to education, for schools cannot be carried on without books; and (2) for the diffusion of Christian truth, by means of the Scriptures or religious books. Such books may be regarded as written preaching.

The office of the press in the last particular is twofold. (n) It is often, with the divine blessing, a converting agency. It is so, at times, without the
aid of the living voice. But more commonly it becomes effective in connection with the ordinary preaching of the gospel, antecedent or subsequent. (b) It is eminently serviceable in training the native churches. It enlightens the mind and instructs the conscience. It presents new views of the office and destiny of the Christian disciple. When the voice of the preacher is silent, it pours into the mind the doctrines of the perfect Teacher.

"Relative Adjustment.—Before dismissing the consideration of our threefold agency, we ought perhaps to advert more specifically to its relative adjustment. That there is danger of a mistake here, is quite obvious. 1. There is often an intrinsic difficulty in determining the relative place of the preacher, teacher and book-maker. The question may involve facts that are exceedingly complicated. 2. There may be extrinsic tendencies to error, that will operate with more or less power. (a) The preferences of a missionary may be very strong in a particular direction. One is fond of itinerant labors, another of teaching, a third of book-making. (b) The circumstances of a mission at a given stage of its operations may have undue weight. Preaching may yield little or no fruit; but there is abundant opportunity for education; and tracts and books can be circulated to any extent. The auxiliary force, in such a contingency, may become too large.

"The experience of Missionary Societies thus far has shown that the school and the press, are most likely to transcend their proper limits. There is a tendency to enlargement in both forms of effort, which results, not unfrequently, in undue centralization. To avoid this peril, missions should often recur to the cardinal principle, 'Education and books are only auxiliary to oral preaching.' And the inquiry should often come up, ‘Are the schools and the press, in our operations, properly subordinated to our grand aim?’

"It is found that printing establishments need to be carefully watched. They are sometimes necessary; still they are pretty sure to give the making of books a special prominence. It would seem to be wise, therefore, to dispense with such establishments, whenever the work which is required can be done elsewhere, at reasonable rates, and with convenient dispatch.

"Organization of Churches.—It only remains that we speak of the results of our agency, when they are assuming an organized form.

"In general, a missionary will gather his first church at his station. But he will find, sooner or later, that God has given him seals of his ministry in other places; and the question will be forced upon him, 'Ought I to form these scattered sheep into a separate flock?' It may be difficult at times to answer this inquiry. The proper solution will not depend solely (1) on the number of candidates for membership in the new church, for ten in one case may be worth more than twenty in another; or (2) on the number of men who are to join it, as five may be enough in one case, while more would hardly suffice in another; or (3) on the materials for office-bearers, as it may sometimes be expedient to organize a church without any officers; or (4) on the installation of a native pastor at an early day, for this is by no means indispensable. It would seem, however, that the missionary should be able to answer the following questions in the affirmative: 1. 'Can I provide a competent guide and teacher, ordained or unordained, for the proposed church?' 2. 'Will the gospel have a freer entrance to the unevangelized masses by reason of such a step?'

"As soon as possible every church should have its own native pastor, the members, on their part, contributing for his support according to their ability, and he, on his part, adapting himself in a reasonable degree thereto. Such aid as the mission may render should be considered as supplemental and temporary. And not only should the pecuniary burden be thrown upon the church, as fast as possible; the responsibility of government should also be assumed at the proper time.
"In the first instance, missionaries are obliged to form churches and ordain pastors. They have the requisite power, because it is essential to their work. What they are to do beyond this early stage of ecclesiastical development, it is not for us to say. The subject is not within our sphere. It is wholly in the hands of the missionaries; and on no account should it be interfered with. They have the right (1) to decline forming any ecclesiastical organization for themselves, retaining their connection with presbyteries, classes, associations, &c., in this country; or (2) to assume one that shall embrace the native churches and pastors. In the contingency first supposed, they will give to the native churches and ministry such an organization as they may think best, to be afterwards modified by the latter or not, according to their own free choice. In the second contingency, it is presumed, they will not feel at liberty to go outside of the principles of ecclesiastical order which are recognized by the denominations represented in the Board.

And in no case should there be any ecclesiastical control exercised by missionaries over the native churches and ministers, (save that which may grow out of the action of bodies composed of both elements.) A wise disbursement of funds will provide all the checks which are necessary or proper.

And this leads us to speak of a fundamental principle of great importance. The expenditure of money should always be the act of a mission. It can never be intrusted to an ecclesiastical body, however constituted; because, in such an event, there can be no just accountability. By our present system the Prudential Committee are responsible to the Board for all the moneys received into the treasury; and the missions are responsible to the Committee for all the moneys sent to their respective fields. The Board, therefore, know where to look; and the Committee know where to look. Every dollar can be followed to its place of disbursement. Any other plan would be fatally defective.

We are expected to state our convictions in regard to the expediency of forming ecclesiastical bodies that shall combine the missionary and the native elements. This is a question of peculiar delicacy. Still as we have disclaimed all right of interference in such matters, and shall be understood to express an opinion merely, we will venture to say that we consider such a union undesirable.

At this point it will be necessary to inquire more particularly into the exact position which a missionary occupies.

1. He is a foreigner. No matter how closely he may have identified himself with his calling; in his relations to the people among whom he dwells, he is only a stranger. He remains a citizen of the United States. If laid aside from his labors, he returns here. If he dies, his family return here. On the other hand, the native will always regard him as one from a distant land. His speech, his dress, his food, each 'beware' 'yeth' him. They may honor him greatly, and love him much; but one of themselves he can never be.

2. His work is temporary. It may, indeed, outlast his life; still it is destined, with God's blessing, to have an end. When the churches shall have reached a certain point, he expects to move forward. He is like the general who penetrates the enemy's country just as fast as he can secure the key-points.

3. His duties are peculiar. (a) He is an evangelist. When he gathers churches, it is not to be their pastor; he raises up others to take this charge and burden. True, he may act as a pastor for a time; but it is simply from necessity. His sphere is aggression, conquest. (b) He is also a disbursing agent. He must have money, not only for his own support, but for other objects. He must sustain schools, employ assistants, and scatter abroad the Word of life. To this end a worthy trust is committed to him.
"Is it expedient that such men should form ecclesiastical relations with the native churches and pastors? We think not. It seems to us that (1) simplicity of arrangement is against it. The true and abiding elements in the ecclesiastical body are the native churches and the native ministry. Why, therefore, should the missionary element be introduced, when there is no necessity for it? And (2) congruity is against it. The missionary and the native pastors can never sustain precisely the same relations to their common work. There is a radical, insurmountable diversity.

Separate action will be for the advantage of all parties. (1) The independence of the native element will be more sure. If missionaries are in the ecclesiastical body, they will exert, almost of necessity, a predominating influence. (2) The power of self-government will be best developed in this way. The native churches and ministers must have responsibilities to bear, before they can learn how to bear them. By this plan, (3) there will be less danger of embarrassment and disorder, when the missionaries leave for regions beyond.

On the other hand, the mission will do its work with the greatest freedom, if it act only as a mission. United with the native element, it will often be obliged to consider questions in a twofold capacity. This may be very undesirable. Suppose, for example, the missionaries to be out-voted by the native churches and pastors, in a matter which involves the expenditure of money. When they take up the subject as a mission, they will find themselves in a position of special difficulty. As members of the ecclesiastical body, though in a minority, they are bound to yield to its decision; as members of the mission, in view of their pecuniary accountableness, they may feel constrained to nullify the act.

It may be said that the native body will need the wisdom and experience of the missionaries. But all the assistance which is desirable, it would seem, may be obtained in the form of counsel. The advisory influence which may be exerted according to some natural arrangement, and the regulating power which necessarily grows out of the disbursement of money, will probably suffice for the happiest development of the churches that may be formed in any part of the world."

Thus far the reply of the Prudential Committee.

On the ecclesiastical question, which has excited much interest and discussion, both at home and abroad, your Committee have unanimously agreed on the following Preamble and Resolutions:

Whereas, the American Board of Commissioners for Foreign Missions is not an ecclesiastical body;

Resolved, That it can neither exercise nor confer any ecclesiastical power.

Resolved, That the appropriate sphere of a mission established by this Board, and regarded simply as such, (whether composed wholly of ordained ministers, or of ministers and laymen,) is to decide upon the places where labor shall be performed, the persons and instrumentalities to be employed, and to distribute funds.

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

If these principles are adopted and carried out, your Committee believe this vexed question will be at rest.
Your Committee would further recommend that, for the purpose of carrying out in the Prudential Committee the just and salutary principle of representation, with respect to the denominations by which the Board is mainly sustained, two members of the Committee be annually elected from the Presbyterian Church, and one from the Reformed Dutch Church; it being understood that a quorum for the transaction of business be, as heretofore, a majority of the members resident in Boston and vicinity.

On the subject of Deputations, your Committee have been equally well agreed. The following Resolution embodies their views:

Resolved, That in the judgment of this Committee it is proper, and may be desirable, to send Deputations to the various missionary stations, for the purpose of obtaining information in regard to them; but that it would be inexpedient for such Deputations to have power to originate or make important changes in mission policy, without the express authority of the Prudential Committee, and only in such cases as do not militate with principles and policy, already adopted by the Board.

From all the information which has come before them, your Committee deem it inexpedient to receive grants-in-aid from Government by the missions, when such appropriations are accompanied by certain conditions which may lead to embarrassment in the practical working of the system. The very sensible presentation of this subject by Mr. Hunt, and Mr. Hurd, have had great weight with the Committee.

Your Committee are well aware that much has been said, both in this country and abroad, and especially in the popular discussions among ourselves, with regard to the powers of the Prudential Committee, and many questions have been raised respecting them; but we believe they are already well defined, and that they are no greater than may often be needed for the efficient conduct of missions. (See "Laws and Regulations of the Board," Section III.)

In regard to the late visit of the Deputation to the Eastern missions, the Special Committee believe they have performed a great and needful work; that they have discharged their high trust as faithful, devoted men; that they ought to receive the cordial thanks of this Board; and, that we may confidently hope, that a new spirit may pervade and animate our missions abroad, and a strong missionary impulse be given to our churches by this labor of love. It is true, some diversity of opinion exists in relation to missionary policy; but it is not a diversity which respects the kind of agencies to be employed in order to save the soul and evangelize the world, but such as respects the specific forms and relative proportions in which these agencies are to be used. And in looking over the whole missionary field, there is great unanimity even on this latter point.

On the whole, therefore, your Committee are happy to report, as the result of all their inquiries, and of their correspondence and intercourse with the missionaries and returned missionaries of the Board, that there is no difference, either among the missionaries, or between them and the executive officers, nor yet among the members of the Board, in regard to the great principles which underlie the work of extending the knowledge of Christ and the kingdom of God among men. The only differences that have arisen, are differences in regard to the economy and details of the work; particularly, how far the relative utility of one instrumentality and another, in making known the great salvation, is modified by the peculiarities of the work in different nations, under different governments, and in different stages of uncivilized civilization. Such differences are best adjusted by the natural method of leaving them to the missionaries and the Prudential Committee. Experience will teach. The experience of intelligent and devoted missionaries, and the experience accumulated in the councils of the Prudential
Committee, will impose the necessity of modifications, from time to time, in the subordinate arrangements, and all the economy of foreign missions; while the great first aim, of saving the souls of men, by leading them to the knowledge of the Savior, is still undeviatingly pursued.

Your Committee have some things to add on the general subject. The object of Foreign Missions is to make known the Gospel, and plant Christian churches among the unenlightened and unevangelized of our race. As a scheme of benevolence, it contemplates the spiritual condition and interests of those who are destitute of a revelation from heaven. The founders of the Board of Commissioners have distinctly set forth the great end on which their eye was fixed, when they formed their scheme and entered upon its execution.

At a meeting held at Bradford, Massachusetts, June 27, 1810, "Voted, That there be instituted by this General Association, a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means for promoting the spread of the Gospel in heathen lands." When the Board was fully organized at a meeting held at Farmington, Connecticut, September 5, 1810, its leading purpose was expressed in very similar language: "The object of this Board is to devise, adopt, and prosecute ways and means for propagating the Gospel among those who are destitute of the knowledge of Christianity." And when the Board received a legal existence, it was incorporated "for the purpose of propagating the Gospel in heathen lands, by supporting missionaries and diffusing the knowledge of the holy Scriptures." The idea here expressed is a very clear one, and the language used to convey it is simple and well chosen. The heathen are the subjects of instruction, the thing to be taught is the Gospel, and the agents and instrumentalities named for doing this work, are Missionaries and the Scriptures. This was the type of missions as it imprinted itself upon the minds of our New-England fathers. "Promoting the spread of the Gospel in heathen lands," by "supporting missionaries and diffusing the knowledge of the holy Scriptures," would seem to involve the idea of giving such a Christianity to the heathen as will not only save men, but become self-sustaining. Modern missions would be stripped of their glory, if they did not fully embrace the principle embodied in the great commission: "Go ye, therefore, and teach all nations;" that is, 'disciple, all nations—evangelize all nations—Christianize' all nations. When this is accomplished, the work of missions is done, and other processes, whether they pertain to the salvation of men, or their advancement in a higher intellectual and Christian civilization, are to be conducted by more settled and permanent agencies—agencies, which, if properly used, with the spirit of dependence on God for a blessing, ordinarily keep progress with the living age. Among these may be named the church organization, the settled pastor or bishop of the flock, and other officers who are his coadjuitors or helpers—all of which are introduced by missions—together with the various educational institutions which never fail to accompany, or follow, the introduction of an enlightened Bible Christianity. The blessings, too numerous and multiform to be mentioned here, which go hand in hand with a preached and welcomed gospel, or tread immediately in its footsteps, are properly left to other agencies than those of missions. A living Christianity not only creates these agencies, but knows how to use them.

The authority for missions, both in primitive and modern times, must be found in the commission given by Christ to his Apostles, briefly recorded by one of the Evangelists in these words: "Go ye into all the world, and preach the gospel to every creature." This injunction has been in force for more than eighteen centuries, and is in full force at this day. It comes to us in all its original freshness, and the same living spirit is in it which breathed there the day in which it was given. That was the dawn of a new era in the church of Christ, when a few New-England fathers, admonished by their
sons, awoke to the contemplation of their own relations to this comm-
Heaven, and to the 630,000,000 of perishing heathen who fall within
direct scope of its intention.
The first missionaries obeyed this injunction, not only in its spirit, but in
its letter. They waited at Jerusalem only for the gift of the Holy Ghost to
furnish the necessary qualifications for carrying out their great commission.
Among these there was one, as obvious as it was indispensable—"the gift
of tongues." They were to "preach the gospel," and to many persons, and
many nations whose language they had never learned, and which, in their
circumstances, they had no means of learning. They were to "preach
the gospel," or proclaim its message orally—for this is the primitive
import of the term. Other things may be called preaching, constructively; but oral proclamation is literal preaching. So the Author of the
great commission intended, and so the Apostles understood him, and so, it
may be added, the gift of tongues interpreted their instructions. They were
supernaturally qualified to 'speak to every man in his own tongue in
which he was born.' It was the gift of tongues to the Apostles, and not the
gift of hearing and understanding a strange language, on the part of the
people. And this principle, or fact, stands forth, radiant in light, through
all the Apostolic narrative. Every nation was addressed in his own language
—in the vernacular, whether more or less rich in expression—whether more
or less adapted to religious thought. The venerable Hebrew, the rich and
mellifluous Greek, or the manly and majestic Latin, might have been carried
round the world, by the Apostles and their personal associates, as a holy
language, if it had seemed best to Him who orders all things in wisdom, and
who made his own arrangements for converting the nations. The audiences
might have been furnished with the gift of hearing with the same ease
with which the first preachers were furnished with the gift of speaking. But
this was not the plan of God. It is his purpose, the wisdom of which we
can partly comprehend, but which need not be discussed here, to give the
gospel with all its stores of rich grace to the nations of the earth in their
own languages. There may be rare exceptions, but they are such as go to
establish, rather than repeal the rule. And this purpose will be accom­
plished, and the glad tidings will be preached, and joyful hallelujahs will be
lifted up, in all the languages and dialects of the earth.

Preaching, or oral preaching, as it is sometimes called, by a sort of tauto-
tology, in our day, is the ordained instrumentality for the salvation of the
soul and the conversion of the world. This principle lies at the foundation
of missions to the heathen. This is the grand agency. It must ever occupy
the first rank, while other means may accompany it as auxiliaries, or follow
in its train, and then become active causes for still further progress. Here
God has placed preaching—literal preaching. Nothing can supersede it, or
stand in its place, or go before it, in a successful plan of missions. On this
point your Committee have been entirely one in conviction and sentiment, as
may be seen from the following Resolutions, which were unanimously
adopted:

Resolved, That the oral utterance of the gospel, in public and private, is
the chief instrumentality for the conversion of the world.

Resolved, That education and the press are to be employed as auxiliary
agencies, in forms and methods, and in a relative proportion to the chief
instrumentality, to be determined by the circumstances of each particular
mission.

Resolved, That the Committee are glad to know that the Batticotta Semi-
nary has been only temporarily closed, and that they trust that it may be soon
reopened on such a plan as may accord with the views of the mission and
with the principles of the preceding resolutions.
ANNUAL MEETING OF THE BOARD.

Education and the press can never successfully take the place of preaching. They should not stand before it in point of time, or generally be employed as a preparative to its reception. Nothing could more directly contravene the established methods of grace. It is true that the press did not exist in the Apostles' day, but education had its power over mind, and its controlling influence in the social structure; and the principle is the same whether applied to one or both, or to any other human instrumentality. "It pleased God by the foolishness of preaching to save them that believe;" and the principle is as true now as in the age of primitive Christianity.

It is true that one form of society, or of civil government, may be more favorable to the propagation of the Gospel among a people, than another; and one course of education of the individual mind may better prepare that mind for the saving entertainment of the truth than another; but to infer that the first work of Christian missions is to reorganize the frame-work of society, or reconstruct the government of a country, or educate mind, by conducting it through certain prescribed courses, in order to convert men and induce pagans to become Christians, is to disparage the simple plan of God, and load down the friends of missions with responsibilities which no mortal men can sustain. It is reversing the order of things as established of God.

There is more in it than at first meets the eye or ear. It is saying that the Bible revelation is not adapted to man in all circumstances—that he may wander so far from God, may sink so low in vice, may be bound so firmly by the cords of sin, may go down so low on the intellectual scale, as to possess nothing upon which the truth of the Gospel can fasten itself, and reclaim him. This is to disparage the Scriptures. It chimes in—we speak not of the intention, but of the fact—with the oft-repeated theory of infidels: "That you can never christianize the heathen till you have first civilized them."

This is an old theory, and it still lives in the religious speculations and the prevailing literature of the age. It is now assuming a prominent place in such discussions.

But other things are implied in the theory that would put forward any instrumentality as an antecedent and introductory process to the preaching of the Gospel with success. It consigns one generation of pagans to a hopeless doom. Its language implied, if not expressed, is this: you cannot expect to evangelize and save the present generation of heathens—the only hope respects their children. These may be educated, and then the statements and appeals of the Gospel may be made to bear upon their minds and moral susceptibilities, and they may be converted and saved. Not to insist here on what has already been hinted at, that such a theory would render the Apostolic commission to "preach the Gospel to every creature" of no force and of no avail in certain cases, and the Scriptures inapplicable to the condition of men till certain changes are brought about by other agencies than the truth of God, and previously applied, it is to our present purpose to urge that such a view of missions foreshadows a hopeless future for the whole living generation of pagans. The Gospel of the grace of God cannot shed one ray of light or hope upon the thick darkness which hangs over their eternity.

The policy recommended by your Committee is not new. It agrees with the old landmarks formerly established by this Board. In addition to the references already given from the early records of its organization, we may refer to two sermons preached before the Board—one in 1840, and the other in 1845; and no doubt others might be added in which the same views are distinctly presented. "The Gospel adapted to the wants of the world," is the subject of the first. We give an extract:

"We have on the surface of this globe a population almost infinitely diversified: the polished European, and his descendants not less elevated, in almost every land; the wild Arab, the wandering Tartar, the inert southern..."
Asiatic, the bigoted Jew, the proud and self-confident Turk, the fierce cannibal of Australia, the debased Hottentot, the ignorant Greenlander, and the rude and savage tenant of our own native forests:—and these furnish but a mere specimen of the human race. Nations differ in almost every thing—in their modes of obtaining a livelihood, in civilization and intellectual culture, in moral habits and religious rites.

"But the Gospel makes an appeal which men, in all these diversified national circumstances, are capable of feeling. This appeal they have felt. In the days of the Apostles, the truth of God overleaped the frame-work of national caste, and evinced, in every land where its truths were announced, its power to save. And facts of the same character are interwoven with the whole history of modern missions. Such have been the triumphs of the Gospel in our day, that the foolishness of infidelity, which has loudly asserted that Christianity cannot be propagated among the nations who differ in their habits and religions from those who have long been under the influence of this system, has been rebuked and put to silence. The religion of the Bible is just such a scheme as is demanded, in order to accomplish the great objects which it proposes. As it is designed for a world, so it is suited to the exigencies of a world. It has a universality of purpose, and a universality of character, in order to carry out and perfect that purpose. It takes the world as it is, and goes about the work of making it better. It can reach men just where they are, notwithstanding their national peculiarities, and make them the friends of God and the heirs of heaven. It needs no pioneer. It asks for no herald to invoke other agencies to prepare the way for its coming and reception. It is itself the pioneer of Jehovah—the herald of the great King.

"These things can be affirmed only of the Gospel. Were we to examine all the systems of ancient and modern philosophy which have proposed to make men wise and happy, and submit them to a critical analysis, we should perceive that they are all strongly tinged with the spirit of the age and nation in which they originated; and were, at the same time, capable only of a limited application. Carry these systems across a few lines of latitude or longitude, and they become exotics in an ungenial clime, and perish of themselves. Protract their existence a single century, upon the very soil which gave them birth, and among the very people who originated and cherished their dogmas, and they become superannuated and die of old age. The same is true of the religions of the world. They are all local and temporary—and well they may be, for they are dependent on circumstances for their very existence. It would be a thing next to impossible to bring the Turks and the Greenlanders to exchange religions; and yet Turkey and Greenland may be made to feel the truth of God, and submit to its power. No system of false philosophy has ever been universal—no single form of paganism has established its dominion over the nations of the earth. But the Gospel is indigenous in every soil where it is planted. It is at home in every land. It accomplishes its own appropriate work wherever it goes, for God is in it.

"I would not intimate in these remarks, that different states of society may not be more or less favorable to the propagation of the Gospel; nor deny that auxiliary agencies may be employed to unfold, diffuse, and enforce the truth of God; and least of all would I affirm that the Gospel will leave a nation as it finds it. Civilization and the useful arts of life, letters and refinement, in one word, all that can elevate man in the scale of being, promote his happiness, or adorn and beautify his social character, have never failed, other things being favorable, to follow in the footsteps of this revelation from heaven."

The subject of the other sermon is—"Burden to be cast upon the Lord." The following is in point.

"Our object thus being the salvation of men, the burden which rests upon us, is not simply a proclamation of the Gospel among the heathen, but
such a proclamation of 'it as shall save the soul.' If we fail of this, we fail of our object altogether. I do not say that we do no good, but we fail of the object we have in view—that which is the very soul of our enterprise. We are not a society for promoting civilization, or literature, or the arts; but for saving men; and the great reason why this is not more fully accomplished, is because our missionaries and our Board, and the Christian public who act with us, are not more ready to take up just the burden that is necessary to accomplish this. It is not the establishment of seminaries, or of printing-presses, or of any external apparatus. No; but it is that constraining love of Christ, and that sense of the infinite value of salvation, which leads the missionary to preach the word, in season and out of season; to testify publicly and from house to house of the grace of God.

"But, it may be asked, are we to neglect literature and science, education and forms of government, and civilization? Are not these valuable in themselves, and are they not important aids in promoting Christianity? Are we to narrow our views to a single object, and not rather take those that are comprehensive and enlarged? The general question here involved there is not time fully to discuss. From the first there have been two theories of missions, according to one of which we are to introduce Christianity at once, as a means of salvation, and to leave other things to follow in its train; and according to the other we are to introduce other things as the means of introducing Christianity. I do not mean that missions have been established distinctly and avowedly on these two principles, but that in the minds and in the labors of some, the spirit of the first method, which may be called the method of faith, and that in the minds and the labors of others, the spirit of the second method, which may be called the method of philosophy, has predominated. Now we believe in the method of faith. We believe that the greater will include the less—that, as a general thing, under God’s government, and more especially where, as in a tree or an animal, or a human being, or in the social state, our object is to be reached by a process of development, the attainment of the highest end must ultimately involve that of all others. We believe that the religious nature of man is that which is deepest and most radical in him; and that it is only as that is quickened, that motives of sufficient power to induce him to break away from the vices and degradations which are opposed to a high civilization as well as to a true religion, can be brought to bear upon him. We believe that, except as this nature is quickened and directed and strengthened by Christianity, any form of civilization that may exist will fall in by its own weight; that literature will become corrupted and a curse; that social life will be full of jarring elements; and that inventions in the arts, and those improvements which facilitate the intercourse of men, and every thing which gives an accelerated movement to society, will be but as the laying down of the iron track, and the concentration of energy in the iron horse, that shall prepare the way for the shocks of more awful and destructive collisions. We do not find, and the fact is to be noted, that Christ or his Apostles made any inventions or discoveries in the arts and sciences, or sought directly to promote literature. We believe that the preaching of ‘Christ and him crucified,’ and that only, is ‘the wisdom of God and the power of God unto salvation;’ and that, if we can so plant and water the tree of life that we shall have the fruit that is unto eternal life, we shall have also the green leaves, and the fragrance, and the broad shade of a right social state; and we think but lightly of that kind of enlargement and liberality of view which would lead any one to leave his appropriate work at the root of this tree, and to be looking all over the branches, and spending his minute and fruitless labors around its individual fruit stalks, and the peduncles of its leaves. The principles here indicated we hold to be essential in the first planting of Christianity; and even after it is established, it may be doubted whether it will not be found that
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those who attempt to carry society forward on any other principle, will not 'labor in the very fire, and weary themselves for very vanity.'"

The cause of Foreign Missions is, in our day, exciting deep attention; and not only Christians, but infidels, are entering into the discussion. And the two antagonistic schemes already noticed, are distinctly presented, and have their respective advocates. There is a marked and labored article on Foreign Missions, in the July Number of The Westminster Review—a Periodical which the reading public need hardly be told is the organ of philosophical infidelity in Great Britain. This singular production may be referred to in order to show how this cause is looked upon by those who treat with special bitterness of spirit, every thing evangelical, and likewise the positions they assume as to the best mode of conducting missions, and the reasons of their preference.

This article says: "Till lately the enterprise invariably proceeded upon the ground of saving souls from hell. All idolaters were undoubtedly supposed to be damned; and to rescue as many as possible from perdition was the simple object of all missions." But the writer thinks men have become wiser and more enlightened of late. "American Congregationalists," the article asserts, "and English Unitarians, and some liberal German Protestants, who do not believe in the damnation of heathens on account of their ignorance, send out missions too, with a wider view than the old missionaries, with the hope of raising whole nations out of a state of idolatrous corruption of morals into a condition of Christian civilization." The accuracy of these statements, your Committee need not stop to deny. But there is a spirit here which speaks for itself. And there is a deep moral element underlying these positions which should be thought of, and analyzed. It is this: If idolaters, or pagans, are looked upon as sinners, and as such, lost, and exposed to endless ruin, "to rescue as many as possible from perdition," would be the simple object of all missions. "Christ and him crucified" will be the great theme. A world of bliss or woe is at stake, and no time is to be lost. The missionary who believes these things, goes to work in good earnest to rescue the perishing. 'He preaches the Gospel to every creature' within his reach, if he may save some. This is the view of the missions taken by the Christian who believes in heaven and hell. So say skeptical journalists. But if the degradation of the heathen, rather than their guilt, the misery of their present social state, rather than their exposedness to fearful and endless ruin hereafter, impress the mind, then a widely different policy is pursued. Persons "who do not believe in the damnation of heathens," send out missions "with the hope of raising whole nations out of a state of idolatrous corruption of morals into a condition of Christian civilization." And the instructions which would be given, would correspond with the object to be accomplished. The aim is to raise savages into civilization; and we may be sure that the streams which are sent out from such missions, will never rise higher than the fountain. The probability is, that they will fall far below it. If the highest object is to educate and civilize, the education and civilization will not be worth having.

In the August number of the North British Review, from which we might have hoped better things, we find an article on Foreign Missions, which seems too nearly allied, both in sentiment and spirit, to the one already noticed from the Westminster. We refer to this piece merely as one of the signs of the times—as an indication of certain tendencies of the missionary work, as associated with certain articles of religious faith—as containing important revelations of mind, governed by specific moral sympathies, in relation to the policy and conduct of missions. This writer says: "The object of the missionary enterprise has been much obscured by the exaggerated language in which advocates of the cause indulge." Even in "Protestant missionary records, we may trace a notion, implied, though seldom nackedly expressed, that heathens, who fail to come, during their life-time,
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within the range of the life-giving efficacy of Christian faith, actually perish." That is, the heathen may be saved without the Gospel and without faith. In a touching fact, which he quotes from one of our missionaries, the *animus* of this writer is still more clearly revealed. Said a heathen child, after having embraced the Gospel: "How long have they had the Gospel in New-England?" When told, she asked with great earnestness: "Why did they not come and tell us before?" and then added: "My mother died, and my father died, and my brother died without the Gospel"—here she was unable to restrain her emotions. But at length, wiping away her tears, she asked: "Where do you think they have gone?" I too could not refrain weeping, and turning to her, I inquired: "Where do you think they have gone?" She hesitated a few moments, and then replied with much emotion: "I suppose they have gone down to the dark place—the dark place. Oh! why did they not tell us before?" It wrung my heart as she repeated the question: "Why did they not tell us before?"

On this the North British remarks: "Can this be mere *ad captandum* language to draw contributions to the missionary societies? If so, it is very wicked. But if it be really genuine and sincere, how melancholy a fanaticism does it display!" We cut short these citations. But if we were to go farther, it would reveal a more unsound theology, and a worse spirit. These speculations are carried into the writer's theory of missions. "It needs," says he, "no exaggerations such as these to supply a sufficient motive for missionary enterprises. Our object is to introduce Christianity with all the blessings which accompany it—true views of God, its ennobling motives, its pure morality, the elevation of life and manners, the civilization, the knowledge, even the material progress, which are sure to follow in its train." As to the salvation of the heathen, he seems to have very little concern. "We may leave it to God himself to decide how the benefits of Christ will be extended to those whom it has pleased him to permit to live and die in ignorance of his Gospel." According to these views, the civilization of pagan nations, rather than their rescue from sin and endless death, would seem to be the grand object of missions. Such lessons were never learned from the risen Savior in Jerusalem, or the ascending Savior upon Mount Olivet.

And your Committee are happy to believe, that these views are heartily repudiated, not only by the Board and its missionaries, but by the friends of missions generally in this country.

CONCLUSION.—One characteristic stands forth with a noble promiment, in the letters your Committee have received, whether from the missions or individual missionaries; and that characteristic is compassion and concern for the souls of the heathen. Our missionaries, it is true, are but men; like those who send them out, and pray for them, and help sustain them, they are neither infallible in judgment, nor perfect in sanctification. But they are good men. It is an intellectual and spiritual feast to read such letters as those which have come before us. It brought us into a missionary element, by bringing us into communion with minds deeply imbued with that element. For about two weeks devoted to this social investigation, we have seemed to live in India and other parts of the East. We have been where Adam was made, and sin entered and blighted our world; where hundreds of millions of his children are groping in a darkness so dense that it may be felt. In making our spiritual observations, we have wandered among "the shadows of death," where the Sun of righteousness has never yet shined—where the star-light of hope even has hardly begun to appear.

But during these visits to the *pagans*, if our hearts have been depressed by the profound desolations on every hand, they have likewise been made glad by the company of our missionary brethren. We have felt a new confidence in the cause, and in God. We can never lose the impression made
upon us. It was good to be there. The wail of the heathen, perishing in their sins, and going down to death, will continue to come up in our ears!

Our missionary brethren often feel that they are alone, and almost unfriended—one after another going down to their long slumbers, seem to stand before us and point to the heathen, and beckon to this land for help. And where is the heart—and what is the heart of Christendom, that it does not beat in holy response to these appeals? The Macedonian cry comes over to us from all the densely peopled East, but where are the Pauls to hear that voice, and expound, and obey the heavenly vision, and go over the seas to help them? May this meeting of the Board be an era in the history of missions. May we all be baptized with a new and heavenly spirit to-day. May many a heart be warmed in prayer—and many a hand be opened in liberality—and many a young man, and many a young woman, come to the altar of God, and here consecrate life and soul and body to the cause of missions, and look up to heaven and say to the first great Missionary, "Here am I; send me."

N. S. S. Beman, Chairman.
Mark Hopkins,
Leonard Bacon,
D. H. Riddle,
Erastus Fairbanks,
Linus Child.
Benjamin C. Taylor,
Horace Holden,
Asa D. Smith,
Wm. Jessup,
R. T. Haines,
Ray Palmer,
P. H. Fowler.

This Report was accepted by the Board; and the various resolutions which it contained, together with some recommendations and remarks which were changed to the form of resolutions, were adopted. Some other resolutions, relating to the same matters, were also introduced and adopted. The several resolutions passed upon this general subject were as follows:

Resolved, That the oral utterance of the gospel, in public and private, is the chief instrumentality for the conversion of the world.

Resolved, That education and the press are to be employed as auxiliary agencies, in forms and methods, and in a relative proportion to the chief instrumentality, to be determined by the circumstances of each particular mission.

Resolved, That this Board is glad to know that the Batticotta Seminary has been only temporarily closed; and trusts that it may be soon reopened on such a plan as may accord with the views of the mission, and with the principles of the preceding resolutions.

Whereas, the American Board of Commissioners for Foreign Missions is not an ecclesiastical body,

Resolved, That it can neither exercise nor confer any ecclesiastical power.

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

Resolved, That, for the purpose of carrying out in the Prudential Committee the just and salutary principle of representation, with respect to the denominations by which the Board is mainly sustained, two members of the Committee be annually elected from the Presbyterian Church, and one from the Reformed Dutch Church; it being understood that a quorum for the transaction of business be, as heretofore, a majority of the members resident in Boston and vicinity.

Resolved, That in the judgment of this Board it is proper, and may be desirable, to send deputations to the various missionary stations, for the purpose of obtaining information in regard to them; but that it would be inexpedient for such deputations to have power to originate or make important changes in mission policy, without the express instructions of the Prudential Committee, and only in such cases as do not militate with principles and policy already adopted by the Board.

Resolved, That this Board deems it inexpedient to receive grants-in-aid from Government by the missions, when such appropriations are accompanied by certain conditions which may lead to embarrassment in the practical working of the system.

Resolved, That the Deputation to the Eastern Missions have performed a great and needful work; that they have discharged their high trust as faithful, devoted men; that they receive the cordial thanks of the Board; and, that we may confidently hope, that a new spirit may pervade and animate our missions abroad, and a strong missionary impulse be given to our churches by this labor of love.

Resolved, That the thanks of this Board be rendered to their Special Committee, for the fidelity, patience, and ability, with which they have accomplished the delicate and arduous service with which they were intrusted.

Resolved, That the Board unite, at the communion table, in thanks to Almighty God, for the gracious auspices under which he has conducted their deliberations to such a degree of unanimity, as promises an increased confidence, liberality and energy, in the prosecution of Christian missions.

The following resolution, offered by a member from the West, was also adopted:

Resolved, That while the Board has deemed it wise to review and readjust the form of missionary labor to the progress of the work, it retains undiminished confidence in the Christian spirit, wisdom and devotedness of those missionaries, who have borne the burden and heat of the first struggles with heathenism, and cherishes the memory of the toils, self-denials and lives of those who sleep, and of those who now survive, veterans of the field, as the peculiar treasure of the missionary enterprise.
DISABLED MISSIONARIES AND CHILDREN OF MISSIONARIES.

Pelatiah Perit, Esq., from the committee appointed at the last annual meeting to consider the propriety and expediency of making some permanent provision for the support of superannuated and disabled missionaries, and also to inquire into the expediency of revising the present rules respecting the children of missionaries, made a report, which, by vote of the Board, was laid upon the table, in order that it may be printed for circulation among the members; and the further consideration of the subject was postponed to the next annual meeting.

NEW MEMBERS AND OFFICERS.

A committee on New Members and Officers was appointed, consisting of Chief Justice Williams, Horace Holden, Esq., Hon. William J. Hubbard, Dr. Thomas DeWitt, Dr. Skinner, Dr. A. L. Chapin, and Dr. Sweetser. They nominated for election as Corporate Members of the Board,

George E. Adams, D. D., of Brunswick, Me.
William W. Thomas, Esq., of Portland, Me., and
Lyndon A. Smith, M. D., of Newark, N. J.

who were accordingly elected.

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

Theodore Frelinghuysen, LL. D., President.

Thomas S. Williams, LL. D., Vice President.

Hon. William J. Hubbard, Charles Stoddard, Esq.
John Tappan, Esq.
Nehemiah Adams, D. D.
Rev. Augustus C. Thompson,
Hon. William T. Eustis,
Hon. John Aiken,
Henry Hill, Esq.
Isaac Ferris, D. D.
Asa D. Smith, D. D.
Walter S. Griffith, Esq.

Rufus Anderson, D. D.
Rev. Selah B. Treat,
Swan L. Pomroy, D. D.
Rev. George W. Wood, Corresponding Secretary resident in New York.

Samuel M. Worcester, D. D., Recording Secretary.

James M. Gordon, Esq., Treasurer.

Moses L. Hale, Esq.
Hon. Samuel H. Walley, Auditors.
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PLACE AND PREACHER FOR THE NEXT MEETING.

The committee on the Place and Preacher for the next annual meeting, consisted of Dr. Thomas Shepard, Henry Hill, Esq., Dr. Walter Clark, Dr. Tappan, Dr. Bouton, Rev. Eli Thurston, and Rev. E. Strong. They recommended that the meeting be held in the city of Providence, R. I., that Rev. Dr. Thompson, of Buffalo, N. Y., be the preacher, and that Rev. Prof. Shepard, of Bangor, Me., be his alternate.

RESOLUTIONS.

In addition to resolutions already given in connection with the Treasurer's report, and the report on the Deputation, the following were adopted by the Board during the progress of the meeting:

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

Resolved, That the thanks of the Board be presented to the families of different denominations in this city, for their generous hospitality and kind attentions to the members of the Board, during this meeting.

Resolved, That the thanks of the Board be presented to the First Presbyterian and the First Reformed Dutch Churches and Societies in this city, for the use of their respective houses of worship; and also to the choirs of singers, for their assistance in the devotional exercises.

A communication having been received from W. A. Whitehead, Esq., President of the Newark Library Association, tendering to the members of the Board the free use of the rooms of that Institution while they should remain in the city, it was

Voted, That the invitation be accepted, and the thanks of the Board presented to the Directors of the Association.

DEVOTIONAL SERVICES.

At the opening of the meeting, as already stated, prayer was offered by Dr. Magie. On Wednesday, Thursday, and Friday mornings, the Board also united in prayer, led by Dr. Patton, Dr. Hamner, and Dr. Taylor.

On Tuesday evening, Dr. George W. Bethune preached a sermon from 1 Timothy i. 15. Drs. Tappan and Todd, and Rev. Mr. Winslow from Madras, took part in the devotional services of the evening.

On several occasions during the business meetings, the audience was relieved by singing; and during the forenoon of Wednesday, prayers were offered by Dr. Spring and Dr. Hawes, and Rev. Mr. Schneider, from Aintab, addressed the Board in relation to missionary operations in his field.

Without interfering with the business at the First Presbyterian Church, meetings were held at the First Reformed Dutch Church, on
Wednesday and Thursday evenings, where addresses were delivered by several returned missionaries, and others. On Thursday afternoon, the death of Christ was commemorated in both the churches above mentioned. The number of communicants was very large, and the occasion was one of deep and tender interest, when, it may be hoped, many renewed their vows of consecration to the Savior, with an increased sense of obligation to labor for the conversion of the world.

At the Presbyterian Church, the services were conducted by Rev. Mr. Hogarth, Rev. Mr. Barnes, Dr. Dickinson, Dr. Sweetser, Dr. Wm. A. Stearns, and Dr. Hopkins. The service at the Reformed Dutch Church was designed specially for missionaries and their friends, and was conducted by Rev. Mr. Worcester, of the Cherokee mission, Rev. Mr. Winslow, of the Madras mission, Dr. Riggs and Rev. Mr. Schneider, of the Armenian mission, and Rev. Mr. Beadle, formerly of the Syrian mission. The gathering of Christians and of Christian ministers on the occasion, from so many widely separated portions of the world, served forcibly to remind those present of the day when "a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues," shall stand "before the throne and before the Lamb, clothed with white robes, and palms in their hands," and shall cry, "with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb."

The meeting on Friday morning, after the business of the Board was finished, was one of high order. After singing, appropriate addresses were made by the President of the Board, Hon. Theodore Frelinghuysen, by Dr. Anderson, the Senior Secretary, Rev. Mr. Thompson, one of the Prudential Committee, and Dr. J. F. Stearns, of Newark. The assembly then once more united in singing,

"Blest be the tie that binds;"

and Dr. Hawes, of Hartford, pronounced the benediction.

**ADJOURNMENT.**

The Board adjourned to meet at Providence, R. I., on the Tuesday preceding the second Wednesday of September, 1857, at four o'clock in the afternoon.

**REMARKS.**

This meeting of the Board had been anticipated with much interest, but on the part of some, certainly, with mingled emotions of hope and apprehension. The time of the meeting had been deferred nearly two months, in order to give the Special Committee on matters connected with the visit of the Deputation to India, opportunity to hear from the missions and complete their report. What that report would
be was not known, nor could it be known how far the members of the Board would agree with the views and principles which it might present. Many expected much discussion, and perhaps excited discussion, if not a final want of harmony. As before the special meeting at Albany, so in this case doubtless, much prayer was offered to Him in whose name, and for whose glory, all this work of missions is undertaken; and as in the former case, he "heard the voice of supplications," and was present to guide and bless. As was remarked, Friday morning, the world might learn, by looking at the whole history of the discussion which had taken place in connection with this subject, at Utica, at Albany, and at Newark, with what a Christian spirit Christians can discuss differences, while all are seeking the same great object. The united thanksgivings of the Board around the communion table, in view of the harmonious results to which they had been conducted, were most appropriate.

Another subject which had awakened much solicitude before the meeting, was the condition of the Treasury. Thursday evening was devoted mostly to a consideration of this subject; and though the debt is not paid, and the Prudential Committee will be constrained to make appropriations for the coming year under trying embarrassments, it can hardly be that the feeling which was manifested and awakened during the evening, will not serve largely to increase contributions. The few pledges of donations which were made were also a pledge of other donations to come. No one appeared to feel that it could be right for the Board to curtail its operations while the varied leadings of the providence of God abroad so obviously beckon forward. All felt that the income and the expenditures of the Board ought to be, and hoped, at least, that they would be, largely increased.

The list of members present shows that the meeting was large. The number of names taken by the Assistant Recording Secretary was—of corporate members, one hundred and four; and of honorary members, four hundred and forty-three. About fifteen hundred persons, it was stated, were entertained by the families at Newark. More of religious, devotional interest gathered around the occasion than could perhaps have been reasonably expected under all the circumstances of the case. It was good to be there, and the results will be good.
HOME DEPARTMENT.

OBITUARY NOTICES.

Six corporate members have passed away during the year; to wit: Hon. Levi Cutter, and Rev. Asa Cummings, D. D., both of Maine; Rev. Artemas Bullard, D. D., of Missouri; Rev. Robert G. Wilson, D. D., of Ohio; Hon. Edmund Parker, of New Hampshire; and Hon. Daniel Safford, of Massachusetts. Mr. Cutter was elected a member in 1836, Dr. Cummings in 1845, Dr. Bullard in 1840, Dr. Wilson in 1826, Mr. Parker in 1840, and Mr. Safford in 1850. Dr. Wilson died previous to the last year; but the fact was not mentioned in the succeeding Report, as it should have been.

Five missionaries and four female assistant missionaries have been summoned to their reward. Of these, two belonged to the Fuh-chau mission, one to the Ahmednuggur mission, two to the Syria mission, one to the Armenian mission, one to the Gaboon mission, one to the Choctaw mission, and one to the Sandwich Islands mission.

MISSIONARIES SENT FORTH.

Since the last annual meeting, the following missionary laborers have been sent to their respective fields, viz., Rev. Ezekiel C. Scudder and Mrs. Sarah Scudder, Rev. Jared W. Scudder and Mrs. Julia C. Scudder, and Louisa Scudder, to Arzot; Rev. John S. Joralmon and Mrs. Martha C. Joralmon to Amoy; Mrs. Sarah F. R. Blodget, to Shanghai; Rev. Stephen C. Pixley and Mrs. Louisa H. Pixley, to South Africa; Rev. George C. Knapp and Mrs. Alzina M. Knapp, to Diarbekir; Rev. Orson P. Allen and Mrs. Caroline R. Allen, Rev. George A. Pollard and Mrs. Mary H. Pollard, Rev. Tillman C. Trowbridge, Mary E. Tenney, and Sarah E. West, to the Armenians; Rev. Edward Aiken and Mrs. Susan D. Aiken, Rev. Daniel Bliss and Mrs. Abby M. Bliss, and Rev. Henry H. Jessup,
to Syria; Henri B. Haskell, M. D., to Mosul; Mrs. Susan A. Nutting, to Ainlab; Mrs. Katharine V. Bonney, to Canton; Rev. Samuel C. Dean and Mrs. Augusta E. Dean, Rev. Charles Harding and Mrs. Julia M. Harding, and Mrs. Mary B. Fairbank, to Ahmednuggur; Mrs. Eliza H. Wood, to Satara; Rev. Charles C. Torrey and Mrs. Adelaide L. Torrey, Harriet A. Dada, Mr. Edwin Lathrop and Mrs. Cornelia F. Lathrop, and Charity A. Gaston, to the Choctaws; Elizabeth Y. Hancock, to the Cherokees. In addition to the above, Rev. George B. Nutting, of Ainlab, Rev. Samuel W. Bonney, of Canton, Rev. Samuel B. Fairbank, of Ahmednuggur, Rev. William Wood, of Satara, and Rev. Silas McKinney and Mrs. Fanny N. McKinney, of South Africa, have returned to their several fields;—making, in all, forty-six missionary laborers, twenty-one males and twenty-five females. The number of ordained missionaries sent forth, has never been exceeded, in any one year, since the Board existed; though the number of assistant missionaries has, in two or three instances, been greater.

During the same period, 39 persons have received appointment; 15 as missionaries, and 24 as female assistant missionaries. There are now under appointment in this country, 18 missionaries and 14 female assistant missionaries, in all 32, some of whom are expecting soon to embark for the scenes of their future labors.

**PUBLICATIONS.**

During the financial year, there were issued of the Missionary Herald, 211,000 copies, monthly average, 17,583; Journal of Missions, 401,250, monthly average, 33,437; Youth's Dayspring, four months, 112,000, monthly average, 28,000; Extra Journal for the use of ministers at the monthly concert, 16,000;—total of Herald, Journal and Dayspring, 740,250 copies;—Annual Report, 5,250 copies; Abstract of the Annual Report, 2,000 copies; Annual Sermon, 3,000 copies; Report of Deputation to India, 5,000 copies; Mr. Wood's Visit to Cherokees and Choctaws, 3,000 copies; Divine Instrumentality for the World's Conversion, 5,000 copies; Minutes of Syrian and Armenian Missions, 500 copies; Index to Reports, 240 copies;—making a total of 764,240 copies.

For several reasons, but chiefly with a view to curtail expenses, it was thought best to discontinue the Youth's Dayspring at the close of 1855, and devote the last two pages of the Journal of Missions to children and youth. The Youth's Dayspring was continued through six years, chiefly under the editorial charge of Rev. Nathan Dole, no longer among us, making six little volumes of missionary anecdotes and information suited to the youthful mind, unsurpassed in interest, perhaps, by any thing of a like nature and purpose which has
appeared in this country or elsewhere. Arrangements are contemplated by which quite a number of sets of the Dayspring, neatly bound, can be furnished for Sabbath schools at a very reasonable rate. Since the commencement of 1856, the Missionary Herald and Journal of Missions have been under the editorial care of Mr. Treat.

AGENCIES.

On the 1st of July last, Rev. William Clark, for sixteen years the District Secretary for Northern New England, retired from his post, and entered the service of the New Hampshire Home Missionary Society. The Philadelphia District, of which Rev. David Malin has been the District Secretary for more than thirteen years, has recently become vacant by his resignation; though it is probable his services may be secured until his successor has been found. Rev. Orson Cowles, of the Southern New England District, has been laid aside from his usual labors since the last spring by illness, and is contemplating a relinquishment of his charge at no distant day. The District of Eastern New York has been enlarged by the addition of Berkshire County, Massachusetts, and of Bennington, Rutland, Addison, Chittenden and Franklin Counties, Vermont; all of them bordering on the State of New York. No other changes have been made in the Districts during the year. The arrangements of the several Districts, and the address of the District Secretaries, may be seen in the following table:

<table>
<thead>
<tr>
<th>Districts</th>
<th>District Secretaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Massachusetts:</td>
<td></td>
</tr>
<tr>
<td>New York City:</td>
<td></td>
</tr>
<tr>
<td>New York city, Long Island, River Counties as far as Columbia and Greene, and East Jersey</td>
<td>[The care of this district is among the duties devolving on Mr. Wood.]</td>
</tr>
<tr>
<td>Eastern New York:</td>
<td></td>
</tr>
<tr>
<td>Delaware, Otsego, Oneida, and Lewis Counties for a Western boundary, including Berkshire County in Massachusetts, and Bennington, Rutland, Addison, Chittenden, and Franklin Counties, Vermont</td>
<td>Rev. J. H. Pettengell, 114 State street, Albany, N. Y.</td>
</tr>
<tr>
<td>Western New York:</td>
<td></td>
</tr>
<tr>
<td>All West of the Eastern District</td>
<td>Rev. Frederick E. Cannon, Geneva, N. Y.</td>
</tr>
<tr>
<td>Pennsylvania, West Jersey, Delaware, Maryland, and District of Columbia</td>
<td></td>
</tr>
<tr>
<td>Northern Ohio:</td>
<td></td>
</tr>
<tr>
<td>Western Reserve and Counties West</td>
<td>Rev. S. G. Clark, Brooklyn, Cuyahoga Co.O.</td>
</tr>
<tr>
<td>Cincinnati:</td>
<td></td>
</tr>
<tr>
<td>Southern Ohio, Southern Indiana, and Southern Illinois</td>
<td>Rev. H. A. Tracy, Cincinnati, O.</td>
</tr>
<tr>
<td>Michigan and Northern Indiana</td>
<td>Rev. O. P. Hoyt, Kalamazoo, Mich.</td>
</tr>
<tr>
<td>North-Western District:</td>
<td></td>
</tr>
</tbody>
</table>
MISSIONARY HOUSE.

Since the last annual meeting, Mr. Safford, one of the Prudential Committee, has been taken, as there is good reason to believe, to his eternal rest. The Deputation to India—Dr. Anderson and Rev. A. C. Thompson—have returned and resumed their wonted duties. In September, Mr. Treat, one of the Secretaries, was admonished by his medical adviser to cease at once from his accustomed labors, as there were clear indications of disease which might prostrate him at any moment. He is now in Europe on his way to Western Asia, hoping to return in the spring or early summer, and with no other cares or responsibilities than those which are involved in the pursuit of health. He is affectionately commended to the care of Him in whose hand our life and breath are. In his absence, Rev. I. R. Worcester, District Secretary of Massachusetts, will have charge of the Missionary Herald and Journal of Missions.

Mr. John Knight, of Marblehead, after a year's experience in the business, has been appointed Purchasing Agent, in place of Mr. John H. Tomlinson. No other changes have occurred at the Missionary House.

RECEIPTS AND EXPENDITURES.

The receipts of the financial year from all sources, were $307,318 69; $3,109 less than those of the previous year. The expenditures of the same period were $323,000 49, leaving a deficiency of $15,681 80; which, added to the debt already existing of $20,507 90, makes the present indebtedness of the Board just $36,189 70. The appropriations for the year could not, in the judgment of the Committee, have been less without serious detriment to the missions. Whether this debt shall be extinguished, during the present financial year, and the regular receipts run up to $350,000, is a question which, under God, the friends of the Board must answer.

FOREIGN AID.

The Turkish Missions Aid Society, during the year ending April 2, contributed to the aid of our missions in Western Asia, $6,054. No part of this sum, however, went into the Treasury of the Board, the whole having been appropriated, by the Society which raised it, to various specified objects in connection with the missions of this Board. It has afforded timely aid in the accomplishment of desirable objects which would not otherwise have been attainable.

It is with unfeigned regret the Committee record the death
of Rev. Cuthbert G. Young, of Clifton, England, on the 16th of June last. With him originated, it is believed, the idea of the "Turkish Missions Aid Society," of which he was Secretary from the beginning. He died at the early age of thirty-two. But though brief, his life was not in vain. He was a large-hearted Christian, embracing in his affections the kingdom of Christ in every country, and under every diversity of name. This Board will long have occasion to remember his disinterested and truly catholic labors.

Rev. George R. Birch has been elected Secretary in the place of Mr. Young, and the Society is still prosecuting its work with vigor and success. May the blessing of heaven rest on the Turkish Missions Aid Society, with all its friends, and on the great and generous nation to which they belong.

RELIGIOUS LIBERTY IN TURKEY.

In accordance with a resolution adopted at the last annual meeting of the Board, a Memorial was prepared, duly signed, and forwarded to the President of the United States, requesting him, through the United States Minister at Constantinople, to use such influence as he consistently could with the Turkish Government, in favor of granting entire religious liberty to all the subjects of the empire without distinction. In the month of March last, the following letter was received from Hon. Cairoli Spence, our esteemed Minister resident at Constantinople.

"United States Legation, Constantinople, February 23, 1856.

Sir: A copy of a letter addressed by the Board of Commissioners for Foreign Missions to the President of the United States, relative to the abrogation of the Turkish law punishing apostasy from Islamism with death, was transmitted to me upon the 12th of December, by the Hon. William L. Marcy, Secretary of State.

The request of the Board, in reference to my interference, had been anticipated by a letter addressed by me to the Porte, upon the 6th of November, relative to the abrogation of said law.

You will doubtless be gratified to learn, from a perusal of the copy of a Hatti-Scheriff of the Sultan, (which I herewith forward you,) that perfect freedom of conscience has been accorded to the subjects of this Empire.

Be so kind as to communicate this fact to the Board of Commissioners, and believe me,

Your obedient servant,

Carroll Spence.

To Rev. S. L. Pomroy, Cor. Sec. A. E. C. F. M.
The able letter of Mr. Spence, addressed to the Porte, was extensively published in this country. Under a wise and gracious Providence, the grand result has been reached, entire religious liberty, at least so far as the statute is concerned; a result which will probably affect more widely and penetrate more deeply the future history of that empire, than any other result of the late Russo-Turkish war.

MISSIONARY PACKET.

The Committee deem it proper to state to the Board, that a commodious vessel of one hundred and fifty-six tons burthen, to be called "The Morning Star," will soon be completed and sent to the Pacific Ocean for the service of the missions of the Board in that "Island world." The reasons for this movement have been set forth in a printed circular, and need not be repeated. The cost of the Missionary Packet will be about $12,000. An appeal has been issued to the children and youth of congregations friendly to the Board, to furnish the funds; and it is not to be doubted that the response will be prompt and generous. It is desirable that the whole amount should be paid in before "The Morning Star" shall take her departure from these shores.

CERTIFICATE OF MEMBERSHIP.

A beautiful and appropriate design for a new Certificate of Membership was procured, early in the present year, from Mr. Billings, an artist of celebrity in Boston, and it was confidently expected that a steel engraving of it would be completed in time for the present meeting. In this, the Committee have been disappointed, but they hope the new Certificate will soon take the place of the one that has been so long in use.
THE MISSIONS.

AFRICA.

GABOON MISSION.


OLANDERENK, (Ikai station.)—Jacob Best, Epaminondas J. Pierce, Missionaries—One native helper.

NENGENENGE.—Albert Bushnell, Missionary; Mrs. Lucinda J. Bushnell.

AMONG THE PANGWES.—Ira M. Preston, Henry M. Adams, Missionaries; M. Jane S. Preston.

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

In this country.—Hubert P. Herrick, Missionary; Mrs. Olivia S. Ford, Mrs. Gertrude Best, Mrs. Julia Herrick.

4 stations.
7 missionaries.
1 physician.
6 female assistant missionaries.
3 native helpers.

Failure of health has obliged Mr. and Mrs. Herrick to visit the United States. Mr. and Mrs. Bushnell have also suffered somewhat. Dr. Ford and Mrs. Walker have returned to the field. All the stations have been weakened by the illness and absence of their occupants, but none have been left vacant.

THE PRESS—SCHOOLS.

The Gospel of Matthew has been translated and printed in the Dikele language; also a few of the Psalms, extending through twenty-four pages. A primer has been published in the Mpongwe language, and many of the children are learning it. The schools suffer for want of books; but, with the present force of the mission, a great increase is impossible.

The school at Baraka averages about thirty scholars, and is sustained with considerable interest. The Nomba school is suspended for want of a teacher. The school at Nengenenge has been sustained with a good degree of regularity, and with an attendance of about twenty pupils. Several of them seem to have been brought under the saving power of divine truth.
Preaching—The Stations.

Preaching is maintained at each of the three stations. The attendance is very fluctuating, especially at Baraka. At this station, however, there is increasing encouragement. At Ikai, services are held in five different villages. At Olandebenk the people of some other towns, which had been broken up by war, have collected and enlarged the Sabbath congregation. From the Nëngenënge station the gospel has been proclaimed in many villages of the Shikaines, Bakeles, and Pangwes. The languages used are the Mpongwe and Dikële. "Within two hours' travel," says Mr. Bushnell, "are more than forty towns and villages, where we have free access to the people, who welcome us at all times, on the Sabbath and during the week; and they often complain that our visits are so infrequent. The field around us is 'white already to the harvest,' but where are the reapers?" This field is one of much promise, and much trial. At times they seem on the point of receiving an abundant blessing. Then some new development of African hardness and depravity darkens the prospect, and compels to the cry, "How long, O Lord! How long!" Thus is it also at the lower stations. No additions have been made to the church, which numbers about twenty communicants.

The Pangwes.

In June, 1855, it was resolved that Messrs. Preston, Herrick and Adams commence the study of the Pangwe language, and establish themselves among the people as soon as practicable. Various attempts have been made to penetrate into the interior; but all have failed, from the jealousy and treachery of the natives. The brethren have lived in several Pangwe towns, and have secured a large vocabulary of words, and they are making considerable progress in the language. But Mr. Herrick was obliged to leave that field in July, and recently Messrs. Preston and Adams have been somewhat interrupted in their labors. The great hinderance to the gospel in Africa is the continual wars between neighboring towns. The tempests of savage passions are followed, however, by seasons of calm, when a hearing can be gained. In one instance, Messrs. Preston and Adams were robbed, and driven from a Pangwe town; but generally they have received kind treatment. The interest in behalf of the Pangwes, and the hope of ultimately penetrating into the interior, do not diminish.

The Prospect.

Light dawns on the deep darkness of Central Africa. The successful exploration of the Niger, recently accomplished, and
the discovery of a large interior sea, or perhaps it may prove to be two great lakes, open up great highways, along which the gospel shall travel into the very heart of the continent. It is slowly making its way up from the south; and on the western coast, where, on a line of two thousand miles, the white man was formerly known chiefly through his connection with the desolating slave-trade, Christian benevolence is vigorously at work, in Christian colonies and from a hundred missionary stations, for the enlightenment and salvation of the people. With all this, there is much to try the faith of the church in respect to African missions; there is also much to strengthen faith and animate zeal. Our brethren on the Gaboon are far from despondency. They close their last annual letter with the following words: "We say with confidence that this field is whitening for the harvest. Knowledge is increasing; and the Sabbath congregations are composed of such numbers and such classes, that we have great encouragement to labor and pray for their conversion. But the field and the climate are of such a character, that something more than a bare supply of laborers for each station is necessary to the life of the mission. We want men; we pray for men; and we look for men."

**ZULU MISSION.**

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

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

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

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

**Itapamasi.**—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.—Two native helpers.

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

**Amahlongwa.**—Vacant.

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

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

**Station not known.**—Stephen C. Pixley, Missionary; Mrs. Louisa Pixley.

**Turning to the mission.**—Silas McKinney, Missionary; Mrs. Fanny N. Tiffany.

**Stations.**—Esibokonqoeri, Ilovo, Isihombini, Undelu, Umukudwa.

12 stations.
6 out-stations.
13 missionaries.
13 female assistant missionaries.
2 native helpers.
Rev. Stephen C. Pixley embarked, October 25, in the Springbok, Capt. Mayo, for Cape Town, where they arrived December 22. They reached D'Urban in January. Mr. and Mrs. McKinney are returning by the same vessel to their field of labor, having sailed from Boston September 12. The health of a few members of the mission is somewhat impaired, but no interruption to its work has been experienced.

Letters from the mission speak in terms of high commendation of the new Governor of the Cape Colony, Sir George Grey, and of his policy with respect to the native population. He exhibits a warm interest in the missionary work. The current of public sentiment is also said to be more than formerly in its favor. Missionaries are seen to be the most effective and reliable agents of civilization. Progress in this direction among the Zulus is not rapid, but it is encouraging. The mass of the people, however, have as yet no desire for the gospel, education, or the arts and comforts of civilized life.

SCHOOLS—CHURCHES—PREACHING.

The following table exhibits the statistics of the churches and schools at the several stations.

<table>
<thead>
<tr>
<th>STATIONS</th>
<th>Average Sabbath attendance.</th>
<th>Number of church members.</th>
<th>Arrested during the year on pedagogic.</th>
<th>Suspected.</th>
<th>Number of pupils in day schools.</th>
<th>Number of pupils in Sabbath schools.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mapumulo</td>
<td>65</td>
<td>49</td>
<td>2</td>
<td>12</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>Umvoti</td>
<td>175</td>
<td>35</td>
<td>9</td>
<td>20</td>
<td>15</td>
<td>77</td>
</tr>
<tr>
<td>Esidumbini</td>
<td>30 to 40</td>
<td>36</td>
<td>6</td>
<td>20</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>Umzunduzi</td>
<td>30</td>
<td>26</td>
<td>7</td>
<td>20</td>
<td>37</td>
<td>25</td>
</tr>
<tr>
<td>Inanda</td>
<td>80</td>
<td>12</td>
<td>6</td>
<td>20</td>
<td>15</td>
<td>12</td>
</tr>
<tr>
<td>Itafamasi</td>
<td>84</td>
<td>26</td>
<td>3</td>
<td>20</td>
<td>15</td>
<td>12</td>
</tr>
<tr>
<td>Table Mountain</td>
<td>80</td>
<td>50</td>
<td>2</td>
<td>30</td>
<td>10</td>
<td>25</td>
</tr>
<tr>
<td>Umlazi</td>
<td>31</td>
<td>1</td>
<td>1</td>
<td>15</td>
<td>16</td>
<td>16</td>
</tr>
<tr>
<td>Ifumi</td>
<td>50</td>
<td>1</td>
<td>1 (</td>
<td>16</td>
<td>16</td>
<td>16</td>
</tr>
</tbody>
</table>

Most of the schools, it will be noticed, are small. Education has few attractions for the Zulus. Those who have received the gospel in the love of it manifest a decided interest in education, and they are making, with their children, progress. Others accomplish but little in this line of things; a small portion of all the believers can read, some of them not at all well. Very many can also write." The seminary has been under the charge of Mr. Rood, aided by Miss Ma...
1856.]  

THE ZULUS.  

during a part of the year, and, in different portions of it, by Mr. Wilder and Mr. Mellen. The number of pupils is twenty-five. Some of these are small boys, but a considerable number are young men of established character and Christian principle. The instruction in Biblical history and systematic theology is made as complete as possible. English is taught; but the mission do not deem it desirable to devote a large portion of time to this language, or to teach it to others than "those who are the most apt, that they may grow up to be translators and writers for their people." Their special aim in regard to this institution, the brethren say, is "to choose persons of capacity and train them as thoroughly as we are able for the great and pressing work of preaching the gospel to their benighted countrymen in the native language." The pupils often manifest much interest and much ability in learning.

At nearly all the stations, some abatement of prejudice among the heathen, and some increase in the size of the congregations and in the interest with which the ministration of the word is heard, are reported. Mr. Grout, speaking of the Umvoti station, says: "Humanly speaking, the heathen about us never before seemed so near the kingdom of God as now. They appear more friendly, and talk with me more freely. Since magistrates have been located among them to settle their ordinary difficulties, they have come to understand my object better. Their apparent attention to and interest in the preaching of the gospel are uncommonly good; and several have intimated that they were thinking seriously on the subject of their salvation, though they fear their friends too much to take a stand. Indeed, they now seem more ready than ever before for a general outpouring of God's Spirit."

Speaking of cases of defection which occurred in past years, he remarks that these have proved a great blessing to those who remained steadfast, and that his church was never before in so satisfactory a state. He is particularly gratified with a waking up in it of intellectual life, which he says "is not unlike the rising from the dead." The night has been long and dark to this people, but the day begins to break.

Two small tracts have been carried through the press during the year, at the expense of the "Juvenile Missionary Society" connected with the mission. The Gospels of Mark and John are nearly ready for publication, and several books are in course of translation.
EUROPE.

MISSION TO GREECE.

ATHENS.—Jonas King, D. D., Missionary; Mrs. Anna A. King.
1 station.
1 missionary.
1 female assistant missionary.

No special report has been received from Dr. King the past year; but he appears to have enjoyed unusual opportunity for preaching the gospel, and for preparing native preachers whom Providence may hereafter employ as evangelists. Through the intervention of the United States Government, his claims upon the Greek Government, growing out of former unjust proceedings, have been adjusted. He gratefully acknowledges a marked and favorable change in the general deportment towards him.

WESTERN ASIA.

MISSION TO THE ARMENIANS.

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

BEBEK, (Constantinople.)—Cyrus Hamlin, D. D., Edwin E. Bliss, William Clark, Missionaries; Mrs. Harriet M. Hamlin, Mrs. Isabella H. Bliss, Mrs. Elizabeth W. Clark.—One licensed preacher, teaching in the seminary.

HASS-CHEV, (Constantinople.)—William Goodell, D. D., Tillman C. Trowbridge, Missionaries; Mrs. Abigail P. Goodell, Miss Maria A. West, Miss Sarah E. West.—One licensed preacher, and one teacher.


In addition to the native helpers named above, there are at Constantinople three translators, three colporters, two book agents, and two secular agents.

BAGCHEJUK.—Justin W. Parsons, Missionary; Mrs. Catharine Parsons.—Two helpers.

SMYRNA.—Daniel Ladd, Edward M. Dodd, Missionaries; Mrs. Lydia B. Dodd.—Two helpers.

TOCAT.—Henry J. Van Lennep, Alexander R. Plumer, Missionaries; Mrs. Emily J. Van Lennep, Mrs. Elizabeth M. Plumer, Miss Mary Eliza Tenney.—One licensed preacher, and two helpers.

SIVAS.—Benjamin Parsons, Missionary; Fayette Jewett, M. D., Physician; Mrs. Sarah W. Parsons, Mrs. Mary Ann Jewett.—One licensed preacher.

CHERMESA.—Wilson A. Farnsworth, Jasper N. Ball, Missionaries; Mrs. Caroline E. Farnsworth, Mrs. Caroline W. Ball.—Eight helpers.
ARME N I A N S.

[Report,

Terme NON.—Philander O. Powers, Missionary; Mrs. Sarah L. Powers.—Two helpers.

Erzurum.—Josiah Peabody, Missionary; Mrs. Mary L. Peabody.

Arasik.—Sanford Richardson, George A. Pollard, Missionaries; Mrs. Rhoda Ann Richardson, Mrs. Mary Helen Pollard.—Two licensed preachers, and five helpers.

Kharpoot.—George W. Dunmore, Missionary; Mrs. Susan Dunmore.—One licensed preacher, and four helpers.

Antar.—Andrew T. Pratt, M. D., Missionary; Mrs. Eliza C. Schneider, Mrs. Sarah F. Pratt.—Kara Kricor, pastor, and five helpers.

Marash.—Albert G. Beebee, George A. Perkins, Missionaries; Mrs. Sarah J. Beebee, Mrs. Sarah E. Perkins.—One native helper.

Antioch.—Homer B. Morgan, Missionary; Mrs. Susan H. Morgan.—One native helper.

Aleppo.—Orson P. Allen, Missionary; Mrs. Caroline R. Allen.—One licensed preacher.

Out-stations.

Pera (Constantinople).—Simon, pastor. Kilis.—One licensed preacher.

Smutari (Constantinople) —Hohannes Bittias.—One helper.

der Sahagyan, ordained preacher.

Brosna.—Stepan, pastor, and four helpers. Birejik.—One helper.

Rodosto.—Muggerdich, pastor, and two Ekeroolook.—One helper.

Kassab.—Polat Avadis, pastor, and one Adioman.—One helper.

helpers.

Arada.—Adadoor, ordained preacher.

Nicosodia.—Four helpers. Diorik.—One helper.

Adabazar.—Two helpers. Marden.—One helper.

Demirdeah.—One helper. Shapit.—One helper.

Adrianople.—One licensed preacher, and Chemishgezek.—One helper.

one helper.

Teykurt.—One helper. Khanoos.—One helper.

In this country.—Elias Riggs, D. D., Benjamin Schneider, Missionaries; Mrs. Martha J. Riggs, Mrs. Charlotte H. Ladd.

Returning to the mission.—George B. Nutting, Missionary; Mrs. Susan A. Nutting.

17 stations.

26 out-stations.

29 missionaries—one a physician.

1 physician.

31 female assistant missionaries.

5 native pastors.

2 ordained, but without pastoral charge.

10 licensed preachers.

74 native helpers.

Three missionaries and five female assistant missionaries have gone from the United States within the year to join this mission. Rev. Orson P. Allen and wife sailed from Boston, October 27; Rev. George A. Pollard and wife, Rev. Tillman C. Trowbridge, Miss Mary E. Tenney, and Miss Sarah E. West, December 12; and Rev. George B. Nutting, on his return from a visit to his native land, on the 16th of July last, accompanied by his wife, Mrs. Susan A. Nutting, a new laborer. The four missionaries and their wives, heretofore connected
with the Jewish mission, are now connected with the Arme­
nian. While some have been added to the laborers, others
have been removed. Mr. Everett, an active and devoted ser­
vant of Christ, was called to his rest on the 8th of March, after
a sickness of a few days. Miss Haynes, the sister of Mrs.
Everett, has returned to the United States in charge of his chil­
dren, now orphans. Several other members of the mission
have come to this country, with the approbation of the Com­
mitee, on a visit,—as Mr. Hamlin, to bring home his two
daughters, and Mr. and Mrs. Riggs, Mr. Schneider, and Mrs.
Ladd, on account of health. Mr. Hamlin is on his return to
Constantinople. The Rev. Isaac G. Bliss and Rev. Edwin
Goodell, with their wives, convinced that a due regard to health
will not permit them to resume their labors abroad, have been
released from their connection with the Board.

Baghehejuk, Antioch, and Aleppo (formerly a station of the
Syrian mission) have been added to the list of places now
occupied as stations by this mission, and new names will be
found also among the out-stations. At Erzroom operations are
to be suspended for the present, the effect of the war having
been such at that place as to drive away not only the church
members, but nearly all others who were in any measure inter­
ested in the truth. Mr. Richardson goes to Arabkir, from
which place Mr. Clark has been called to take the charge of
the seminary at Bebek, which was left without a teacher by
the death of Mr. Everett and the absence of Mr. Hamlin. The
health of Mr. Riggs having rendered it necessary for him to
visit the United States, Mr. Bliss has been called to take his
place at the capital, and Marsovan is now an out-station of
Tocat.

PROGRESS AND PROSPECTS.

God has mercifully caused the war to cease. We are no
longer called to speak of the "battle with confused noise, and
garments rolled in blood," of the siege and slaughter, the
famine and pestilence, the tumults and fears, which distracted
the people around some of the stations, and occasioned uncer­
tainty and some apprehension as to what might be the future
condition of the missionary work in Western Asia. And the
work has not been interrupted; missionaries have not been
driven from their posts; the field is not closed against us; nor
are encouragements less than they were before the war com­
menced. The contrary of all this is true. The work has
gone on and prospered; the field is more widely opened, and
the call to press forward in our efforts to pervade it all with
preachers of the truth and with the light of God's salvation, is
more urgent than before.
Communications published in the Missionary Herald for November, 1855, and January and March, 1856, and in the Journal of Missions for July, 1856, exhibit some of the unhappy effects of the war, while it continued, at several of the stations, especially at Tocat, Trebizond, and Marash. At the last named place, in connection with disturbances which probably would have had no existence, or could have been controlled had there been no war, the English agent, with his wife and child, were burned to death in their own dwelling. The missionaries were in circumstances of no little apparent danger, but the Lord preserved them. Now that the war has ceased, one of its consequences is likely to be a great enlargement of the rights and privileges of the Christian inhabitants of Turkey. The Sultan has made concessions, which must prove in the end unspeakably valuable. We are not to expect these concessions to be everywhere carried into effect as fully and speedily as in more enlightened lands. The action of the Government is in advance of the feelings of the people. "Freedom of conscience and of religious profession, and the equality of all nationalities, have been proclaimed;" but, for a time, the apparent effects may be evil. Moslem fanaticism will burn afresh, and efforts to give a practical operation to such great principles may lead to serious results. Yet a foundation has been laid for progressive changes of the highest moment, both in things temporal and things spiritual.

The imperial firman upon this subject, may be found in the Missionary Herald for June of the present year. After its publication, an address was presented to the British Ambassador, Lord Stratford de Redcliffe, who had been chiefly instrumental in procuring these concessions, signed by eleven missionaries of the Board, and by other missionaries and clergymen in Turkey, in which the following language is used.

"From the beginning of the disastrous war, still pending between the great Western Powers and Turkey on one side, and Russia on the other, we have looked upon each passing event with painful and prayerful interest. We have prayed for the maintenance and triumph of right, and for the speedy return of peace—a peace re-establishing justice among neighboring nations, and promoting truth and righteousness, and the temporal and spiritual prosperity of the various classes of society, and the different nationalities resident in the Turkish empire. We have always believed that such would be the result; and this has been our comfort amid the scenes of horror which surrounded us.

"Nor has our hope been disappointed. The imperial hattischeriff, lately published, has convinced us that our fond expectations are likely to be realized. Turkey, snatched from the
border of imminent destruction, will see a better day. The light will shine upon those who have long sat in darkness; and, blest by social prosperity and religious freedom, the millions of Turkey will, we trust, be seen ere long sitting peacefully under their own vine and fig-tree."

The object for which the Board instructed the Prudential Committee to memorialize the President of the United States, has been attained in theory. The death-penalty for apostasy from the Mohammedan faith has been abolished. Now the missionaries say: "With perhaps the exception of Erzroom, which has suffered greatly from the war, there has been progress the past year in all parts of our field, and in some portions this progress has been very marked." The proper limits of this Report will permit no more than the briefest allusion to some of the many indications of this progress. Abstracts of the station reports have been published in the Missionary Herald for September, which present a fuller view of the case.

At Baghcjejik, until recently an out-station of Constantinople, it is said, "Every member of the church has aided in disseminating the light, and every member of the congregation has done something towards spreading the knowledge of the truth." As the result of such efforts, "among the Armenians of the old church there has been a wide awakening of attention to the great truths of the Bible, and it is estimated that as many as seven hundred are now reading the gospel. The truth as it is in Jesus is the subject of conversation and personal application wherever the brethren of the church and members of the congregation are found, in the family and the social circle, over the bench, the loom and the anvil, in the coffee shops and the market, by the public fountains, in the vineyards and orchards, in the groves, and other places of public resort without the town. Marked cases of conversion have occurred, which, in their effect upon the public mind, have been like miracles of grace."

At Tocat, a movement of much interest is reported among the Greeks. Twenty-five or thirty young men, with the ready approval of the bishop, have formed an association for the purpose of reading the Bible and other religious books on the Sabbath, and the meetings are well attended. The numbers who have joined the Protestants, it is said, are no indication of the progress of evangelical truth and of true religion. Many are reading the Scriptures and inquiring after the way of salvation, who do not venture openly to profess their convictions.

At Trebizond, Protestant principles have made great progress. While the Protestant community has not been enlarged, the truth is spreading, and among all classes of the people a more kindly feeling towards Protestants prevails. Even the
priests and primates are on familiar terms with our brethren, and the formation of a Protestant community in a neighboring village has occasioned no opposition. The unscriptural rites of the church are very generally neglected by the men, and not very scrupulously observed by the women. "We too shall give them up soon," they say. To prevent the people from becoming Protestants, the priests are very lenient towards them, allowing them all possible liberty to observe church ceremonies or not, as they may choose. In January a shop was opened in one of the most public thoroughfares of the city, where the books of the mission press are exposed for sale. It has been visited by all classes in considerable numbers, by priests, bishops and primates, as well as others, and not a word of dissatisfaction has been heard.

At Arabkir, the number of enrolled Protestants amounts, now, to between four and five hundred. The pupils in the schools have increased threefold, and the number in the Sabbath congregation has doubled. Fifteen members have been added to the church. A fourth church has been organized. A new out-station, two hours from Arabkir, has come into existence, where there are regular services on the Sabbath with a congregation of seventy. In the city the work has assumed more of a spiritual character than ever before. There have been some unmistakable proofs of real and deep conviction for sin, and the missionary has felt more than ever before, that the Lord has great blessings in store for the people.

At Marash, though there has been more or less of persecution ever since the place was occupied, the cause of Protestantism has been gaining ground. Within the last year the Protestant community has doubled. The Sabbath congregation has increased to about two hundred, and twelve members have been added to the church, which now numbers twenty-eight, twenty-three of whom are males. The school has increased since August of last year from thirty-five to eighty-one, thirty-two of whom are children of parents not yet Protestant.

At Cesarea, the good work is going forward. The average congregation on the Sabbath is now about one hundred. The Sabbath school is divided into five different classes, meeting in four rooms, for the study of the Word. The number of firm Protestants has increased within the year from forty-three to one hundred and twenty-four, and twelve persons have been added, by profession, to the church.

The report from Aintab, gives the following cheering view of results already attained by effort in that vicinity. "It is not yet nine years since the first occupation of this region by American missionaries. There are now twelve or thirteen
places of stated labor, with regular religious services. Of these, five are to be occupied as stations by missionaries; the rest will be supplied by native helpers. There are, in this field, at least eighteen hundred and seventy-five Protestants, old and young. There are two hundred and sixty-eight church members. Every Sabbath at least eleven hundred hear the gospel preached. Nearly thirty individuals have been engaged at different times in the work of colportage. Five young men of great promise are prepared for the pastoral office, three of whom have already assumed it; and about eight others, now in our service, will probably be suitable candidates for the work of the ministry. We feel that a good beginning has been made, and would never cease to bless God for the great things we have seen, while we press on to the attainment of still greater things."

Ten years ago, July 1, 1846, the first Protestant church was formed at Constantinople—the first in the Turkish empire. "That little church," writes Mr. Goodell, "has now become three; while in the whole empire, including Syria, there cannot be less than thirty Protestant native churches, all organized within these ten years! What will be in the next ten years, who can tell?" "The very progress of things," says another missionary at the capital, "operates as a hinderance to our reporting to you, as fully as we could wish, incidents constantly occurring which excite among us the deepest interest, and which clearly show that the Lord has chosen this field as one of the theatres of his mighty power. There continue to be pleasing indications that what they now see of pure Christianity is making a favorable impression upon many minds among Mohammedans. The Turks very generally are warm friends of the Protestants. Many are desirous to obtain the Scriptures in their own language, and instances are not rare in which they manifestly feel the force of truth, and show that the Spirit is striving with them for their good.

SCHOOLS—CHURCHES—NATIVE HELPFERS.

The following table presents a view of the more important school and church statistics of the mission, as they stood at the close of the year 1855.
### 1855.

#### NAMES OF STATIONS.

<table>
<thead>
<tr>
<th></th>
<th>Average congregation at station on the Sabbath</th>
<th>Female pupils</th>
<th>Total number of pupils.</th>
<th>Male pupils</th>
<th>Faded masters &amp; members of schools.</th>
<th>Free schools.</th>
<th>No. of schools.</th>
<th>Members received during the year.</th>
<th>Excommunications.</th>
<th>Whole number of Protestants.</th>
<th>Whole number of Armenians.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td><strong>37,451</strong></td>
<td><strong>44</strong></td>
<td><strong>582</strong></td>
<td><strong>287</strong></td>
<td><strong>1,151</strong></td>
<td><strong>37</strong></td>
<td><strong>23</strong></td>
<td><strong>3</strong></td>
<td><strong>149</strong></td>
<td><strong>500</strong></td>
<td><strong>692</strong></td>
</tr>
</tbody>
</table>

The number of pupils in the forty-four free schools is 1,151, an increase of about 300, and where the proportion of females is reported it is about one-half of the whole number. Two new churches have been organized, one at Baghchejük, and one
at Oorfa, making a total of twenty-four, with 626 members, which is about one in five of the whole number enrolled as Protestants. The number received during the year is one hundred and forty-nine. The seminary at Bebek had forty pupils; and the theological classes at Smyrna, Erzroom, Tocat and Aintab, respectively, four, two, nine and six, making in all twenty-one. The female boarding-school at Constantinople had twenty-five pupils. The whole number of boarding-scholars was eighty-six. The cost of education was $8,339. Five have been added to the number of preachers, since the last Report. Three have received ordination,—Kara Kricor as pastor of the church at Aintab, Polat Avadis as pastor at Kessab, and Adadoor without pastoral charge, but for the present laboring with the church at Adana. Brethren went to Adana expecting to ordain him as pastor of that church, but on a more perfect acquaintance with the place, that was deemed inexpedient. At Aintab the church has undertaken to provide the whole sum needed for the pastor's support, which no church in Turkey has done before. The pastors at Nicomedia and Adabazar have been dismissed. The first, Harootun, left because of disaffection on the part of members of his church, and removed for a time to Smyrna, to assist Mr. Ladd. He is now in Constantinople. Hohannes Der Sahagyan found the climate at Adabazar unfavorable to his own health and also to that of his wife, and he has been preaching at Scutari, a large suburb of Constantinople, on the Asiatic side of the Bosphorus.

**FEMALE BOARDING-SCHOOL.**

In accordance with arrangements previously made, this school, after having been for ten years connected with a missionary family, commenced the eleventh year of its existence as a separate establishment; the supervision and control of it having been committed to Miss West, the principal, with the aid of one native female assistant, and the services of Baron Krikor in teaching three hours per day. By this change the entire arrangements of the school have been simplified, and a more thorough domestic education is secured for the pupils. The number of pupils in the school the past year has been twenty-five. The studies have been as heretofore, with the addition of a daily Bible lesson, in which all manifested a deep interest. The aim has been to make the word of God the text-book of the school, and an inquiring spirit has been manifested by the pupils in studying its truths. The year has been one of much religious interest. Days of fasting and prayer observed in the school and the church, the report states, "deepened the impressions which were beginning to be manifest, and our hearts
were gladdened by hearing the anxious inquiry, 'What shall I do to be saved?' A solemnizing influence pervaded the entire household; it was evident that God was among us, and we walked softly before him. Meanwhile, the usual routine was observed in every department, and never were the pupils more faithful in the discharge of duty. As week after week passed, the seriousness increased, till not one was left unconcerned, and all the hours not occupied by the teacher in school, were spent in endeavoring to point the inquiring to the Lamb of God who taketh away the sins of the world." Of a goodly number of the pupils, hope is entertained that they have passed from death to life. Six have been received to the church within the year. The domestic department has given much satisfaction. More manual labor has been required than formerly, and more personal responsibility has been felt by the pupils in all that concerned the welfare of the establishment. With the exception of the cooking, the entire work of the establishment has been performed by them cheerfully and creditably. The principal was joined in January last, by her sister, Miss Sarah E. West, who is applying herself to the study of the language.

SCHOOLS FOR NATIVE HELPERS AND PREACHERS.

In the present circumstances of the missionary work in Western Asia, it is obvious that a large number of native helpers must be needed. The demand for this class of laborers has grown out of the success which has attended the efforts of missionaries, and must increase in future in proportion as God shall still prosper the work. Colporters and teachers will be needed to assist the missionary, not only at the stations, but in all the surrounding region. Such helpers, directed by the missionaries, must be pioneers, finding new openings, and following up the work where the truth begins to take effect, until, as we may hope will soon and often be the case, there shall be a call for the native preacher on the formation of a church, and the settlement of a native pastor. In the eastern portions of the field, especially in the region of Aintab, Tocat, and Arabkir, Protestant communities are formed, or are likely to be soon, in all the larger Armenian towns and villages. These will need teachers for a time, and then pastors. Nor can we doubt that if the missionary work is faithfully carried forward, such will be the state of things, more and more extensively, throughout the whole empire. Of native preachers two somewhat distinct classes will be called for. Both the necessities of the work, and the circumstances of the people, will render it expedient to introduce many into the ministry.
without a very extended course of preparatory study. For pas­tors of village churches, as well as for local and itinerant preachers, there will be needed men of earnest piety, of sound judgment, and well versed in the doctrines of the Bible, but educated in great measure among their own people, and accus­tommed with their wives to such a mode of life that they can live happily much as the people do. They must not be severed by different habits and tastes, from sympathy with those among whom they labor, and their expenses must be such as will not place their support beyond the ability of the native Pro­testant communities. For various other situations, as pastors of city churches, as translators, and authors, and teachers in sem­inaries, there will be needed a class of more fully educated men. Some of these will need a thorough knowledge of the English language, that they may have access to all its stores of biblical as well as other knowledge.

To furnish this last class of fellow-laborers, the mission will look for the present, in great measure, to the institution at Bebek, and it is designed to make that institution, more fully than heretofore, a theological school. No material change is needed in the course of study, but a more thorough carrying out of the system which the mission has repeatedly approved. In the language of one of the missionaries, "It is not designed to exclude the preparatory studies, nor to limit the class of stu­dents admitted strictly to candidates for the ministry," but to make the institution one "for training hopefully pious and promising young men as helpers in the missionary work, whether as teachers, translators, catechists, or pastors of native churches." In seeking such a class of students, those having charge of the institution will look to the Protestant churches, not of the capital alone, but of the country, and will expect the coöperation of all their missionary brethren. The Oriental custom of early marriage makes it much more difficult than it would otherwise be to obtain these students, most of the pious young men in the churches being married men. It is hoped, however, that all difficulties may be overcome, and that the design of the mission to make this in the sense presented above, a theological institution, may be successfully carried out. Mr. Clark, of Arabkir, has been requested by the mission to remove to Constantinople and take the charge of the institu­tion. The great demand for interpreters in the English army has diminished the number of pupils, so that there were but thirty at the close of the last year, and not all of these were such as could be retained consistently upon the present plan. "We have," says the report, "dismissed about one­half, and chosen sixteen of the more promising scholars for the future course. There are, besides these, some of our former
students who will return to complete their theological course." But experience has shown that this seminary must not be depended on to furnish teachers, colporters, and preachers for the interior stations. The missionaries at Aintab, as already noticed, have heretofore given instruction with much success to a class of young men, most of them married, five of whom are thought to be prepared for the pastoral office, and three have already been ordained. It is designed in future to carry out more fully the plan which has been pursued. The term of study will be extended through three or four years, but all the students will spend a part of each year in colporter labors in Aintab and the vicinity. Expenses here on the plan adopted are much less than at Bebek; married young men, who become pious and give promise of usefulness, can be brought forward; and pious students for such a class are likely to be found in sufficient numbers in the Protestant communities of Aintab and the vicinity. The present number of students is six.

The theological class at Tocat was established with the same end in view, to bring forward native preachers and helpers, and has recently undergone some modifications to render it more efficient in this respect. Most of the young men now board in native Protestant families, which is felt to be a matter of great importance. They are thus not separated from their own people, and their manner of living continues to be that of those among whom they are to labor. In accordance with the expressed wish of the mission, who desired that the members of the school should be only pious young men at least eighteen years of age, several who gave no evidence of piety have been dismissed. All but three of the students are now members of the church, and in regard to those three the hope is indulged that they are true Christians. "The progress of the pupils," says the report, "has been very commendable, and we have every reason to be gratified with the success of Baron Baronig, the teacher in this department of labor. The piety of the students makes the task of governing them extremely easy; and as a general thing they need not be urged, but only directed in their studies. Their labors in the vacation, and to some extent in term time, are valuable; and we feel that these labors, under our supervision, are as important a part of their education as the studies they pursue." They are sent into the streets and lanes of the city to distribute books and preach the gospel, as well as into neighboring towns. They have visited Niksar once, and Zile twice, during the year. "Some have now gone to Sivas, others have just left for Zile, and as soon as they return the remaining ones, now laboring in the city, are expecting to start on a tour through the villages between this and Sivas, which were visited last year with much
encouragement." The present number of pupils is nine. The
design is to have them prepared to preach both in Turkish and
Armenian.

THE PRESS.

The amount of printing reported for the year 1855, is as follows:

<table>
<thead>
<tr>
<th>Language</th>
<th>Pages</th>
<th>Copies</th>
<th>Total No. pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Armenian</td>
<td>1,412</td>
<td>23,600</td>
<td>2,886,400</td>
</tr>
<tr>
<td>In Armeno-Turkish</td>
<td>511</td>
<td>10,000</td>
<td>1,640,000</td>
</tr>
<tr>
<td>In Greko-Turkish</td>
<td>848</td>
<td>4,500</td>
<td>1,976,000</td>
</tr>
<tr>
<td>In Hebrew-Spanish</td>
<td>319</td>
<td>5,000</td>
<td>407,000</td>
</tr>
<tr>
<td>In English</td>
<td>84</td>
<td>500</td>
<td>42,000</td>
</tr>
</tbody>
</table>

The mission feels that more strength is needed in connection
with the press. "While the preparation of works in the Arme­
nian has not kept pace with the demand, in the Armeno-Turk­
ish it has dragged much farther behind. Mr. Goodell is the
only one engaged in that department, and the revision of the
Bible demands all and more than all his strength." The few
works in the Armeno-Turkish are getting out of print, while
the growing importance of the Turkish language with refer­
cence to the Turks themselves, makes the want of such works
more pressing. The mission has therefore designated Mr.
Trowbridge to Constantinople, with special reference to this
work. From the book-magazine at Constantinople, 24,698
books and tracts have been distributed within the year, an
advance upon the former very prosperous year of more than
4,000 volumes. Twenty-one colporters and helpers are em­
ployed in connection with this department of labor.

WANTS OF THE FIELD.

The brief statement of facts contained in this Report, is
sufficient to show that there is still a call for new laborers in
this field. The brethren say in their general letter: "While
many considerations loudly call for increasing effort, the mis­
sionary force in the field has been greatly weakened by deaths
and removals; and of those remaining, who have been for any
considerable time on the ground, none are in unimpaired
health; none can labor with the strength and vigor of former
years. It is only by the most economical use of the strength
that remains to them, (an economy which they have been
taught to practice by long years of painful experience,) that
they still hold on and have a part with us in this good work.
In view then of the increased and increasing demand for men,
and in view of the weakness of the present missionary force,
we might present a strong appeal for a large reinforcement.
But this we will not do. We know that other portions of the great field cultivated by our Board have pressing claims. We know too that the supply of men furnished by our theological seminaries at home is limited. Instead therefore of calling for as large a number as we might very properly request, we mention as small a number as we can conscientiously. We ask for but eight new missionaries, viz., for Trebizond, Kharpoot, Antioch, and Baghchejuk, one each; for Erzingan two, and for Yuzgat two. We earnestly request that this number, at least, may be sent as soon as practicable."

**DIVISION OF THE MISSION.**

The country south of the Taurus range of mountains, including Aintab, Marash, Aleppo and Antioch, will hereafter constitute a separate mission, to be called the 'Southern Armenian mission.' It may be found expedient to divide the other portion of the Armenian field into Eastern and Western; but for the present it will form one mission, and be called the 'Northern Armenian mission.' The necessity for this division arises wholly from the geographical extent of the field, occasioning much hardship and great expense of time and money in securing a proper representation of the several stations at the annual meetings.

Dr. Anderson visited Kessab, Antioch, Aleppo, Aintab and Constantinople, last fall, on his return from India. His impressions, in view of the remarkable progress of the work at Kessab and Aintab, are described in letters published in the Missionary Herald for February, pp. 33-41. A number of modifications were agreed upon by brethren assembled at Constantinople, while he was there, which appear to be generally acceptable, and promise an increase of spirituality and power in the working of the mission.

**THE JEWS.**

The mission to the Jews has been discontinued for the present, and the names of its members appear under the head of the Armenian mission. The two missions, acting together in general meeting early in the last year, had expressed an opinion favorable to this measure. During the visit of Dr. Anderson at Constantinople, the subject naturally came up for consideration. On his recommendation, the whole was made to turn on the individual convictions and preferences of the brethren in the Jewish mission. The duty of the younger members of that mission soon became plain; and the committee ad interim
designated them to stations among the Armenians. The report drawn up on the occasion and adopted by the conference of missionaries, makes the following statement of the facts:

"1. We occupy, at present, three stations among the Jews, namely, Constantinople, Salonica, and Smyrna.

"Smyrna is at least partially occupied by the London Jews' Society, as it was before we went there; so that our going was, at the time, considered an intrusion. Whether the claim of that Society to the whole field is justly founded or not, if we now leave it, the Jews there will not be abandoned to entire neglect. Nay, we should hope that the present English mission would then be enlarged.

"Salonica is so unhealthy that, considering our past experience, we could not advise a missionary to reside there more than two-thirds of the year. For four months in every year he must live in Smyrna, or on the shores of the Bosphorus, causing an interruption of his labors which must necessarily, in great measure, prevent the usefulness of the station, if it does not render its occupancy impracticable. And, although it is possible a health retreat may be found within an hour or two of the town, yet no experience of any missionary has yet established this, and if the attempt should be made, one or more lives may be sacrificed; while in that place there has already been, it would seem, a sufficient loss in this respect.

"Constantinople is a large city, having a large Jewish population—the largest congregated in any one place in the world,—but both the English and the Scotch have missionaries to the Jews here.

"2. The whole field of Spanish-speaking Jews in Turkey is quite limited, not probably containing more than from one hundred and twenty to one hundred and fifty thousand souls; not more than one-half of whom can we consider as properly falling to the missionaries of the Board.

"3. The Armenian field, on the contrary, is quite large, and is in the most urgent need of laborers. Indeed, the work is in danger of greatly suffering, and of being seriously retarded at several points, if laborers are not immediately supplied. In the Jewish field we do not see any such urgency or danger.

"4. The Armenian field is emphatically our field: and our exclusive right to occupy it has been conceded, as it were, by all Protestant Christendom; which naturally imposes upon us the duty of seeing that it is fully occupied and well cultivated. If we do not come fully up to our responsibilities in this respect, we shall forfeit our right of possession, and can make no complaint if other Societies undertake to do the work which we neglect.

"5. The Jewish missionaries in Smyrna and Salonica are all willing to transfer their labors from the Jewish to the Armenian field, and two out of the three, after much reflection and prayer, have come to the full conviction that their labors could, by such a change as the one proposed, be turned to more account for the kingdom of Christ. Moreover, they can soon be prepared to preach to the Armenian people, as some, if not all of them, are already more or less acquainted with the Turkish language; and Mrs. Morgan has made considerable advance in the Armenian.

"6. By thus withdrawing, partially, from this branch of our labors, in order to strengthen and bring forward the work among the Armenians, we shall by no means consign the Jewish field to abandonment; for, in the first place, the converted Armenians have ever proved to be most deeply interested in the spiritual condition of the Jews, and are constantly disposed to labor for their salvation. By giving, for the present, almost our whole attention to the Armenians, we shall be raising up, under God, an efficient body of native missionaries for the Jews. And, secondly, the English and Scotch Christians have always manifested a special interest in laboring for the conversion of the ancient people of God. The London Jews' Society, and the
Free Church of Scotland, have already prosperous missions here, and the present prospect is that the Established Church of Scotland also will soon have missionaries on the ground, particularly if we withdraw. For the missionaries of each of these Societies we shall be able to furnish (as we have done to some extent in time past) the very best native agents they can procure, from among the converted Armenians."

Dr. Schaufller subsequently devoted himself to labors among the Moslems, many of whom are becoming interested in the new spiritual form of Christianity presented in the Protestant Armenian communities that are springing up through the empire.

SYRIA MISSION.

BEIRUT.—Eli Smith, D. D., J. Edwards Ford, Missionaries; George C. Hurter, Printer; Mrs. Hetty S. Smith, Mrs. Mary E. Ford, Mrs. Elizabeth Hurter, Miss Sarah Cheney.—One helper.

ABEIH.—Simeon H. Calhoun, Daniel Bliss, Missionaries; Mrs. Emily P. Calhoun, Mrs. Abby Maria Bliss.—Two helpers.

SIDON.—William M. Thomason, C. V. A. Van Dyck, M. D., Missionaries; Mrs. Thomson, Mrs. Van Dyck.—One helper.

HASSEYIA.—One ordained native preacher.

DEIR EL KOMR.—William Bird, Missionary; Mrs. Sarah F. Bird.

B'HAMDUN.—William A. Benton, Missionary; Mrs. Loranza S. Benton.

KEF IR SHIMA.—William W. Eddy, Missionary; Mrs. Hannah M. Eddy.

TRIPOLI.—Jerre L. Lyons, Henry Harris Jessup, Missionaries; Mrs. Catharine N. Lyons.

HOMS.—David M. Wilson, Edward Aiken, Missionaries; Mrs. Emeline Wilson.

OUT-STATIONS.—Suk el Ghurb; Aramon; Rasbeiya, with one native preacher; Ibil, with a helper; and Alma.

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

9 stations.
6 out-stations.
13 missionaries—one a physician.
1 physician.
1 printer.
15 female assistant missionaries.
2 native preachers.
5 native helpers.

CHANGES IN THE MISSION.

The Lord was pleased to call to himself, during the past year, one of the oldest and one of the youngest laborers in this mission. Mrs. Susan D. Aiken died at Homs on the 20th of June last, before she had completed a residence of half a year in the field; and the Rev. George B. Whiting, November 8, 1855, after a devoted service as a missionary through a fourth part of a century. The state of Mrs. Whiting's health
required her to return home, and she is now in this country. The decease of Mrs. Foot, just as she and her husband were reaching these shores, was mentioned in the last Report. A constitutional weakness and inflammation of the eyes, in connection with the difficult acquisition of the language, has led to the release of Mr. Foot, at his own request, from his connection with the Board. Much solicitude was felt for the life of Dr. Smith last summer. The Committee are happy to report some improvement. He was at Trebizond, whither he had gone for relaxation and a change of air. Prayer will be offered without ceasing, that he may live to complete his translation of the Scriptures into the Arabic language. Mrs. Wilson has suffered from sickness. Mr. Calhoun's health appears to have improved. Dr. and Mrs. De Forest are still detained by illness in this country.

During the visit of Dr. Anderson, in September of last year, this field was divided into nine districts, which are all named above. It was then arranged to withdraw Mr. Ford and Mr. Eddy from Aleppo, and leave that part of Syria, from Kessab northward, (for the present at least,) to be cultivated by the Armenian mission. The working language in the mission, under the guidance of the Holy Spirit, in all that region, is chiefly the Turkish. It was so even at Aleppo; and Antioch, Killis and Kessab have been virtually out-stations of the Armenian mission. Mr. Ford had made excellent progress in the Arabic, and his services were greatly needed in that language as a preacher at Beirut, where Mr. Whiting's strength had proved to be wholly inadequate; while Dr. Smith's whole time was demanded for the translation of the Scriptures. Mr. Eddy would work, moreover, to better advantage at Kefr Shima, on the western slope of Lebanon, than at Aleppo. The result of this change, which was distinctly in mind at the time, was to prepare the way for creating a separate mission among the Armenians south of the Taurus range of mountains, which has since been done. Mr. Bird was removed to Deir el Komr, an important centre for operations on Lebanon; and Homs was occupied by Mr. Wilson, with a view to operations north of Damascus over the open country east of Lebanon. Whether it is well for families to be so far separated from the main body of the mission, is a question to be settled by experience.

Mr. and Mrs. Aiken, Mr. and Mrs. Bliss, and Mr. Jessup, were added to the mission since the last Report; Mr. Aiken having left this country October 27, and the others December 12. The lamented bereavement which this little company was called soon to suffer, has been mentioned.

Great progress has been made in this field during the past
twelve years, and some further increase should be made in the number of laborers.

PREACHING—CHURCHES—NATIVE HELPERS.

The preacher finds more and more access to the people, and such as have acquired a command of the language suffer no lack of opportunity to proclaim the gospel; nor does any benighted region of the earth afford more intelligent hearers. Churches exist at Beirût, Abeih, Sidon and Hasbeiya, and seventeen members were added to these churches the past year, making the whole number eighty. None of the churches have yet native pastors; Wortabet having been ordained as an evangelist, and not as pastor, at Hasbeiya. He is acting pastor of the church in that place. The church at Sidon was organized on the last Sabbath of 1855, with seven members. The church members at Abeih are sixteen, at Beirût twenty-five, and at Hasbeiya thirty-two. No church has as yet been formed at B’hamdun, or at Tripoli. Deir el Komir, Kefr Shima, and Homs are new stations. What Mr. Calhoun says of the station-district of Abeih, may be taken as rather a favorable specimen of the promising indications in the general field occupied by this mission. "We have not been left without witness that God is gracious. Our congregations have been larger than at any former period, averaging for the year about seventy. The attention to preaching has been uniformly good, and at times a deep seriousness has pervaded the audience. Five have been added to the church, and there are now twelve or fifteen applicants for admission, most of whom will probably be received at our next communion. Our field was never more open to direct evangelical labor. On all sides we find inquiries after the right way. Our church members, now numbering sixteen, are to be found in seven different villages. Individuals are applying for admission from six other villages. Their light cannot be hid. Their influence is felt, and we may hope for a still more rapid diffusion of the truth. If it be the day of small things, it is also the day of hopeful things. What we have seen is one indication of divine mercy to this land. May we not regard it as a pledge of greater things than these?"

A report on the subject of native helpers, adopted by the mission at its meeting in September of last year, speaks as follows:

"The work in Hasbeiya and its vicinity has brought forward two other native helpers, one of whom, after a year spent in the seminary at Abeih and three terms of theological instruction by Messrs. Calhoun and Wilson, has just been licensed as a preacher of the gospel. The other spent the summer of 1854 under the care of Mr. Calhoun as a theological student. Since
he has been employed as a preacher in the villages of Merg Ayun and at Alma. After some farther instruction in theology, it is expected that he too will become a preacher and pastor.

"The two native helpers in Abeih are both teachers in the male seminary. One of them is a pupil of the former seminary at Beirút. He has a good English, and a first rate Arabic education. In addition to his labors in the seminary, he has, for some time past, preached on the Sabbath at some one of the preaching places connected with the station. The second is a graduate of the institution in which he now labors, and gives great promise of usefulness."

EDUCATION.

The design of the seminary, or theological school, at Abeih, is to create "an efficient native agency in the department of teaching and preaching." Mr. Calhoun, the principal of the institution, speaks thus of it in his annual report. "Many of our best teachers are graduates of the seminary; and, apart from simple teaching they are useful helpers in extending a knowledge of the truth. Our number just now is twenty-four, most of them of good promise, and collected from a wide extent of country, and from a variety of sects. Of several of them we have hope that they are true disciples of Christ. And of the graduates, one has recently been admitted to church fellowship; and six others are applicants, most or all of whom will probably be admitted at our next communion. Some of them, we trust, will yet become preachers of the Word."

Of two theological students under his care, both of them married and well advanced in life, he says, "We do not propose to give them a literary and scientific course. This would be in their case impracticable. They were both of them working men; but after their conversion, they manifested so much zeal for the propagation of the truth, and so much good sense and skill, and withal so much of the right spirit, that we have felt constrained to put them on a limited theological course, in the hope that both of them will be better fitted to become religious teachers, and one at least, if not both, become a pastor to some humble flock. During the brief period that they have been with us, they have fully met our expectations." "Another has been licensed to preach the gospel, after spending a number of months at Abeih during the last three years. He seems to be a truly Christian man, and has a very creditable knowledge of systematic theology, and is a good preacher."

In respect to the course of study pursued in the institution, Mr. Calhoun says, "Our chief attention is still directed to the study of the Bible. Our aim is to give all the pupils a thor-
ough and systematic course of instruction in the sacred oracles.

"The English language receives comparatively little attention in our seminary. We are becoming more and more convinced that the majority of those who are likely to be substantial helpers in the work of evangelization, will be equally efficient while remaining ignorant of any but their native tongue. A select few, who may occupy peculiar positions, will be benefited by having the theological stores of the English language unlocked to them. The coming generation or generations may demand a higher order of talent and literary qualification; but for the present, as far as native preachers are concerned, a competent knowledge of Biblical theology, with a simple-hearted piety, and an aptness to teach, are the best qualifications. Any great addition to them in the shape of English literature will, in our apprehension, tend to beget discontentedness with the work, especially among rude and illiterate congregations."

The female boarding-school is to be resumed as soon as Miss Cheney has acquired the use of the Arabic sufficiently to take the charge of its instruction. Wherever situated, it should be the counterpart of its correlative institution at Abeih. "The mission are of opinion," as they say in their report a year ago, "that this seminary, when re-opened, should be located on the mountains. It should not be in Abeih, because the male seminary is there; nor at B'hamdun, because too high and too cold. The accommodations necessary will be a suitable dwelling for the mission family which is to reside at the place of location, and also for the teachers of the seminary and their pupils, with the requisite school and recitation rooms. If native houses can be rented and repaired so as to meet the wants of the institution, this is decidedly recommended. And in any case, the building should correspond, in simplicity and cheapness, as nearly as practicable, to the homes of the pupils who are to be educated in the seminary.

"As to the character of the pupils, it is desirable, as far as may be, that they should be the daughters of Protestant parents; and, whether such or not, none should be received but such as give fair promise of becoming valuable helpers in the great work of evangelizing this people, and the instruction should all be adapted to this end.

"It is the opinion of the mission, that the instruction of the pupils should be committed entirely to females, and that an additional teacher should be sent out from America, as soon as practicable, to be associated with Miss Cheney. The instruction given should be in the Arabic language, and English should not be taught in the seminary at all."

Speaking of common schools in the fall of last year, the mission says:
During the past year, the mission sustained twenty-four schools at the different stations. Seven were in connection with the Sidon and Hasbeiya stations, five were connected with Abeih, eight with Bhamdun, three with Bierut, and one with Aleppo. Five of these schools were exclusively for girls; the rest for boys, with a few girls in most of them. The age at which the pupils cease to attend school is subject to no general rule. There are but few scholars in our common schools over twelve years of age."

The schools were in a somewhat different proportion at the close of the year; namely, three connected with the Beirut station, six with Abeih, one with Sidon, two with Hasbeiya, and eleven with Bhamdun; in all twenty-four, with 653 male pupils, and 163 female; making a total of 816. Four of the schoolmasters were church members. The cost of education in the mission was somewhat over fifteen hundred dollars.

TRANSLATION—THE PRESS.

The Committee are not able to say precisely how much of the translation of the Scriptures is prepared for printing. The New Testament has been translated, the Pentateuch, the minor Prophets from Hosea to Nahum, and forty-three chapters in Isaiah. But little progress has yet been made in printing.

The printing amounts to 1,678,300 pages. The press has been employed more than formerly in printing books for the natives of the country, at their own expense. In the bindery, 3,432 books have been bound, and 3,300 tracts stitched. The printing from the beginning, is 4,174,300 pages. The issues from the depository were 1,101 books and tracts. A part of these were sold. There remain on hand 23,688 volumes, and 17,530 tracts.

ASSYRIA MISSION.

Mosul.—Dwight W. Marsh, Missionary; Henri B. Haskell, M. D., Physician; Mrs. Julia Marsh, Mrs. Lucy C. Lobdell.—Two native preachers, and two helpers.

Diarbekir.—Augustus Walker, George C. Knapp, Missionaries; David H. Nutting, M. D., Physician; Mrs. Eliza M. Walker, Mrs. Alzina M. Knapp, Mrs. Mary E. Nutting.—One native preacher, and one helper.

Out-stations, connected with Diarbekir.—Hine, with a native preacher, and Cutterbul.

In this country.—W. Frederic Williams, Missionary.

2 stations and 2 out-stations.
4 missionaries.
2 physicians.
5 female assistant missionaries.
4 native preachers and 3 helpers.
Dr. Haskell, appointed to succeed the lamented Dr. Lobdell at Mosul, reached Diarbekir April 19. Mr. and Mrs. Knapp, appointed to Diarbekir, arrived on the 5th of the same month. Mr. Knapp was advised by his brethren to acquire the Armenian language, in consequence of its prevalence among the inquiring portion of the population. Mr. Williams is now on a visit to this country. Those connected with the Mosul station not being able to arrange for a summer residence at Mardin, as they hoped to do, spent the hot months at a kiosk on the river, without the walls of Diarbekir, in company with Mr. and Mrs. Walker. Dr. Nutting, Mr. Knapp and their families, spent the summer at Hinee, the out-station. Mr. Marsh and the two ladies from Mosul found ample use for their Arabic in the village where they were, and in Cutterbul, only an hour's distance.

OPENINGS FOR THE GOSPEL.

The time appears to have come for occupying Mardin as a station. It is the ecclesiastical centre of the Jacobite church, and the key to the thirty thousand souls in Jebel Tour. Our brethren regard the Jacobite church, of some fifty or sixty thousands, as on the verge of dissolution, and therefore believe the present to be the time for diffusing evangelical light and influence among the people. The Missionary Herald for June contains an interesting account of a 'development,' such as may yet become frequent. The people revolt from their ecclesiastical superiors, and declare themselves Protestants, offering to come under Protestant instruction. The Papists always meet these advances joyfully when made to them, but it has not been easy to know, in our more spiritual enterprise, what to do with them. Part of the village of Azzokh in Jebel Tour took this position, and the brethren sent Jeremiah from Mosul. The result is thus described.

"Jeremiah spent seven days at Azzokh, preaching the truth, and faithfully endeavoring to reconcile the factions to each other. It was not till the day before he left, that he said a word about organizing a Protestant community. He then, after clearly stating what was expected from a Protestant, said that any who chose to enter their names as Protestants, could do so without fear, as he had ample power to say that they should not be persecuted or oppressed for so doing. But none must enter their names, unless determined to continue Protestants. Forty-two came forward, and the roll was made out. Others afterwards applied, but were put off until they should think more of it. By letters just received we learn that there are now sixty-one houses, and they look to us for a religious teacher. Kos Makhiel has been sent to them, and will remain
until another takes his place. Thus, without our agency and in this sudden manner, is Jebel Tour opened to us, and an imperative reason is given for the occupancy of Mardin. Shall we have a man or men to put there?

"Jeremiah was nearly sick when he left Mosul, and the fatigue and exposure were almost too much for him. After his return, he with great simplicity said, 'I talked, talked, all day, all day, to the sixth hour in the night every day, till I was so sick I could not speak, and I thought there was not an hour between me and death. Then I prayed, (in thought, for I could not move my lips, but in my thought I prayed,) and said, 'O Lord! Take me when thou wilt; but not this time. For if I die now, bad men will say I came to do an evil thing, and thou hast killed me. But in my heart it was to do a good thing I came, not an evil. Spare me to finish this work, and return in peace, and thanks to thy name. I will go any other time, when thou shalt call.' And he was spared, and returned with a report of success that astonished his enemies. But when asked by one of us, 'How do those new Protestants stand towards spiritual things?' he replied, 'When Paul was preaching, he once met some men who were disciples of John; and he asked them, 'Have ye received the Holy Ghost?' and they said, 'We have not so much as heard if there be any Holy Ghost.'"

With a view to an extension of their labors, the mission asks for an accession of four to their number of missionaries.

At Mosul, the adult congregation has risen as high as fifty-seven, which is an encouraging number considering the resistance to be overcome by every one who attends the meeting. The decease of Dr. Lobdell deprived many of a convenient excuse for coming, but Mr. Williams ventured upon medical prescriptions in plain cases.

"The year opened upon us," says the Mosul report for 1855, "with many things to discourage. The Pasha had yielded to the plots of the papists, daring to throw down the walls of our burial-ground, and pull up the humble stones which marked the resting-place of our dead; and no redress had come from the Sublime Porte, although the American Minister, indignant at the outrage, had exerted his official influence in our behalf. The Protestant wakil too had been driven with contempt from the Pasha's presence, and forbidden to return. But even from the very gloom of the burial of Dr. Lobdell, hope began to spring. The French Consul interposed to demand that we be allowed the use of our ground; and subsequently, through the untiring efforts of Mr. Spence, the ground was confirmed to us, although we were left sad at the thought that we ourselves must repair what the Pasha had laid waste. The Protestant
wakil has long since been taken back to favor, and has had the pleasure (according to the golden rule) of releasing fifteen principal men of the Jacobite community from prison by a simple request to the Turkish officials. We are ourselves surprised at the manner in which God has improved our position. He is wonderful in working, and to him we give the praise."

The following extract from the Diabekir report for 1855, gives the routine of labors at this station, and shows how the good seed of the Word is being sown.

"In our Diarbekir place of worship there are four services on the Sabbath. One hour after sunrise, about fifty persons assemble for prayer and praise. This meeting is conducted by teachers Hargop and Muggerditch. The latter has been reading his translation of Doddridge's Rise and Progress from Armenian to Turkish. Hargop, after having read Goodell's Notes on Matthew, and a volume of sermons printed in Turkish, has commenced reading discourses of his own on various passages of Scripture. We consider him a promising candidate for the ministry.

"The second meeting is at 'the noon cry.' As we have no bells, and few of the people have clocks or watches, we make our appointments so that the cries from the minarets may serve as guides to the time of meeting. Mr. Walker or Baron Tomas preaches at this time to about two hundred persons, who listen more attentively than most American congregations. At the ninth hour, or three hours before sundown, Baron Tomas meets a very interesting Bible class, sixty or eighty of the most intelligent Protestants being present. At the tenth hour, the last preaching service is held; and it is attended usually by a hundred or a hundred and fifty persons. The Wednesday and Friday evening meetings occur one hour after sunset in winter, and one hour before sunset in summer, from forty to seventy persons attending them. On these occasions we often see strangers. As our place of assembly is near a khan and near the markets, persons who have come to Diarbekir from abroad frequently find their way thither; and though they come out of curiosity, wishing to see or hear more of this way which is everywhere spoken against, they often go away convinced that the truth is with us. The monthly concert has been well attended, and much more has been contributed than in previous years. Mrs. Walker has continued her Wednesday afternoon meeting for the female part of the congregation, when not prevented by sickness. There have usually been from twenty to forty women present, who, as we have reason to believe, have been both interested and profited."
About 1,350 patients were treated in the dispensary during the year.

**CHURCHES—SCHOOLS—BOOKS.**

The church at Mosul numbers twelve members, and that at Diarbekir eighteen. Seven were received by the latter during the year. The brethren hope ere long to form a church at Hinee. There are six schools at Mosul, two at Diarbekir, and one at each of the out-stations, containing two hundred and forty-three pupils, forty-five of whom are females. At Mosul are three boarding pupils.

The books distributed were 460, and tracts 333. The books being generally sold, are more highly prized than when given freely. As elsewhere the Turks, so here the Koords, are coming into contact with the word of God. One of the brethren at Diarbekir writes thus on the 15th of August.

"Of the Gospels as translated into Koordish by our native helper at Hinee, that of Matthew has at last been published at the press in Stamboul, and a few copies have been sent to us. We hope that this entrance of God's word will give light to the multitudes of nominal Christians in the mountainous regions north and east of us, who speak only the Koordish tongue. Our good Shemmas had waited most impatiently to see the Gospel in Koordish, for his soul has yearned over the multitudes perishing without the Word. So soon as he could get from the custom house the box containing these books, he retired to his room and poured out his soul in thanksgiving to God for his great mercy, and in prayer that God would now greatly bless his Word in this new tongue. He for one believes, as many professing Christians do not, in the power of the simple word of God to awaken and convert and save the soul. He believes the Savior had a meaning when he prayed, 'Sanctify them through thy truth; thy word is truth.'"
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, and Miss Mary S. Rice, Teachers.


Gawar—Samuel A. Rhea, Missionary; Mrs. Martha A. Rhes.

Out stations—Geoq Tapa, Ardeshai, Supergan, Diza Takha, Ada,—a native preacher at each.

(In addition to the five native preachers at the out-stations, thirty preachers and seven other natives are employed as helpers, not including sixty-one teachers of village schools.)

3 stations and 5 out-stations.
6 missionaries—one a physician.
1 printer.
10 female assistant missionaries.
35 native preachers.
7 other native helpers.

Dr. Abbe, mentioned in the last Report, proceeded only part of the way; the state of Mrs. Abbe's health constraining them to return, and seek a release from their connection with the Board. A valued native preacher, Deacon Gewergis of Tergawer, has been removed by death. He died on the 12th of March, called suddenly from earnest and most useful labors to his reward.

RELATIONS TO GOVERNMENT.

The course of the Persian government towards the mission and its friends has continued to be unsatisfactory. Asker Khan, appointed by the government to investigate certain charges mentioned in the firman referred to in the last Report, early showed a prejudice against the missionaries, while he made the impression among the people that he was a friend of the Lazarists. In the spring of 1855, Mr. Coan wrote: "The Lazarists are more active than ever in the work of proselyting, and are very busy in trying to create the impression that we are to be expelled from the country. The fact that the Khan is taking the names of our helpers, is used to frighten the ignorant; and the baser sort are lavish of taunts, and rejoice over the hoped-for termination that is to be put to our work. The fact that the Khan endeavored to frighten some of our helpers (not excepting Mar Yohanan) from going to the villages to preach, by requiring them to come to him before going; the fact that he takes special pains to commend persons for not sympathizing with us and our labors, and standing aloof from us; the fact that spies are dropping into the churches on the
Sabbath to see who is preaching, and what is preached; and his whole bearing towards us and our work, have had a very unhappy effect upon the minds of the people, and strengthened the hands of opposers." During the summer, the Khan did his utmost to destroy the influence of the missionaries. It was thought best for Dr. Wright to visit Tabreez, and obtain if possible some relief, and more light as to what they might expect should the schools and other operations be actively resumed. He obtained letters from the Agent for foreign affairs at Tabreez, and also from English and Russian officials, which had, for a time, some happy effect. Still the course of Ask Khan was such as greatly to embarrass the brethren in their work. Indeed, his orders from the government directed him not to allow boys and girls to attend the same school, and to have a supervision over all the native helpers, and ascertain if any of them were adopting a new religion. In January last, Mr. Breath wrote: "Ask Khan has more emphatically than ever before declared it to be the settled policy of the government to prevent proselyting; at the same time, however, his personal bearing has been more courteous, and we have heard less of his threats and his abuse of us among the people." His known hostility encouraged the most abandoned opposers, and in April last, the family of Deacon Joseph, a native helper in Dizzaticca, were poisoned, fortunately without fatal results. Instead of investigating the case, the Khan insulted Joseph and his friends, telling the people of Dizzaticca to shoot him if he went to their village again. Mr. Coan wrote, April 30: "This affair and the Khan’s answer soon became widely known; and wicked men, rejoicing in the countenance which he gives to villainy, and taking this opportunity to prefer complaints against our helpers, have risen up on all sides. The more enlightened (not to say evangelical and pious) ecclesiastics had renounced many sinful customs, the past year and the years previous, in connection with their feast, as also other ceremonies contrary to the Word of God. The enemies of the truth now rise up, assured of the sympathies of the Khan, who invariably listens to every thing prejudicial to us and our helpers, and complain that their priests are destroying their customs, which have come down from their fathers, and refuse to do as they desire. The Khan summons the priests and deacons; and, with the vilest and most blasphemous threats, he orders them to do the bidding of those wicked men, contrary to the express prohibition of Deacon Isaac, the brother of the Patriarch. The excitement at the present time is fearful, and altogether unprecedented; and we cannot say whereunto it will grow." Some Mussulman masters of Nestorian villages, believing that the government is now opposed, have also shown a disposition to
persecute the evangelical Nestorians, and it has been found that in this way much might be done to embarrass the work of the mission. In all these trials, the missionaries have had the friendly sympathy, and the aid as far as aid could be rendered, of the English Ambassador Hon. C. A. Murray, the English Consuls Mr. Abbott at Tabreez and Mr. Stevens at Tehran, and also the Russian Consul General at Tabreez, Chevalier Khanikoff. But the disturbed state of political relations, and especially the absence of harmony between the English and the Persian governments, have rendered it impossible for these friends to do what otherwise they might have done in their behalf. In April last Mr. Murray, having withdrawn from Tehran, visited Oroomiah, and the correspondence which then passed between him and the missionaries (published in the Journal of Missions for August) evinces his friendly feeling, and his desire to aid both the suffering Nestorians and the missionary work. It may be hoped that much good will result hereafter from this visit, should the relations between the two governments soon again become friendly. For protection, during the absence of the English embassy, the mission has applied to the Russian Consul General. In a letter received from him in relation to the case of poisoning, he expresses warm interest in their welfare, and says: "I shall be happy to sustain your interests officially, when I shall have the right to do so. At present I can only do it unofficially, and this I do with very good heart."

But though as yet the mission has been able to derive but little aid from human governments, it is somewhat remarkable that, with so much disposition among persons high in rank to injure it, so little damage has been actually done. The mission letter of January 31, says: "So far as the hostility of the government has occasioned distrust of us among the people, it has been injurious to the general interests of our mission; but as yet no department of our labors, with the exception of the village schools, has very materially suffered."

EDUCATION—THE PRESS.

The male and female seminaries have gone forward, it would appear, much in the usual course. They are felt to be sources of rich blessing to the people, preparing many of the young of both sexes to labor more efficiently for the intellectual and spiritual good of the community. Both institutions have again been visited with the special influences of the Holy Spirit. The mission regards the male seminary "as fully able to meet the wants of the entire field in the work of training native helpers," and has resolved "that a special effort be made to induce young men from each of the mountain districts to pur-
sue a course of study in the seminary, with the earnest hope that they may be fitted, by the grace of God, to return and labor in their respective districts.”

It has been the constant endeavor of the missionaries to make the village schools subservient to the spread of the gospel, and all have been brought under its influence. They have been assembled weekly for Sabbath school instruction, have had weekly recitations of the Scriptures, and have been a nucleus about which the people have gathered for the more formal preaching of the Word. A large proportion of the teachers are pious men. At Geog Tapa, it is said, one-half of the adult females are reading and learning to read, being taught mostly by the children of the day-schools; whereas, five years ago, perhaps not one in thirty could read, or cared to learn.

At the time of re-opening the schools after the summer recess, Asker Khan gave orders that no school should be opened without his sanction, and that all the teachers must go to him before resuming their labors. To all of them he said: “Allow no girls to attend your schools. Teach only those boys who come to the school-room of themselves. Do not go out into the streets after them. Teach only the sacred books of the Nestorians.” In case of disobedience to his orders, he threatened them, in the most violent language, with fines, imprisonments, etc. The effect of such conduct, on the part of an agent of the government, was apparently injurious. The teachers were timid, and many of them had little heart for their work. The number of schools opened was less than it had been in previous years, and the number of scholars in those opened was greatly diminished. There are reported in the male seminary, fifty pupils; in the female boarding-school, forty-eight; in the boarding-school in Gawar, twelve. There are fifty-eight free schools on the plain, with 796 male and 301 female pupils; and in Gawar, two schools, with thirteen male and ten female pupils; making the whole number under instruction 1,230.

From the mission press there have been issued, during the year, 1,200 volumes, and 1,600 tracts. The number of pages printed in the native language, is 622,400; making a total, from the beginning, of 10,888,320. Mr. Perkins wrote in November: “We have experienced no actual interruption in this department (or in any other) from Asker Khan; though on his first arrival here last spring, he requested us to suspend our printing till he could examine our issues,—a request which we did not heed.” The publication of the monthly periodical, “The Rays of Light,” has been continued; and among the books printed is a small volume of 392 pages, entitled “Green Pastures for the Lord’s Flocks,” “a rich and highly spiritual
Volume," consisting of a text of Scripture and a comment upon it for each day in the year.

**Preaching—Native Helpers—Revival.**

Thirty-six places for the stated preaching of the gospel are reported, and the truth has been proclaimed more or less frequently in many other places, by members of the mission and native helpers. These helpers have, as heretofore, rendered important assistance in this department of labor. They have made many interesting missionary tours, both on the plain and in the mountains; and though they have sometimes met with serious opposition, in many instances their reports have been in a high degree encouraging, showing, on the part of many of the people, an unusual readiness to hear the Word of God.

In February last, there began to be indications of the special workings of the Holy Spirit in some of the villages occupied by devoted native helpers, and very soon there were marked indications of another work of grace in the two seminaries, which have been so many times visited with refreshings from on high. Within a short time, the feeling in both the schools became very general and deep. "The voice of weeping and prayer was heard on every side; the prayer closets were filled to a late hour by those who were pleading for mercy," and a large proportion of those who were not pious appeared to be seeking in earnest the narrow way. On the 30th of March, Mr. Cochran reported "the hopeful conversion of a considerable number of the pupils in the two seminaries." With the exception of the youngest and most recently admitted, nearly all were indulging the hope that they had passed from death unto life. In the villages also there were cases of peculiar interest.

Communion seasons, when Nestorian converts came with the missionaries around the table of the Lord, have been occasions of deep interest. In September, 1855, notice was given that, for the future, instead of issuing personal or select invitations, by the missionaries, the door would be thrown open for all who might consider themselves worthy, and might choose to present themselves as candidates. Thus the responsibility would be thrown where it belongs, and uniting with the missionaries would have more of the character of a voluntary and public profession of religion. "The adoption of the usual covenant and vows in public, has not as yet been deemed expedient; but the careful examination of the candidates in private is intended as the best available substitute," and none are received without such examination. At a sacramental occasion in May last, about one hundred united with the mission, more than thirty of whom were then admitted for the first time. A
large number were also present as spectators, many of them deeply interested.

THE MOUNTAIN DISTRICT—CONCLUSION.

Mr. and Mrs. Rhea are still alone in Gawar. In the autumn, in view of the then peculiarly lawless state of Koordistan, which might add greatly to the trials and danger of a winter residence in that remote and snowy region, it was deemed expedient, by most of the members of our mission, to advise them to withdraw from Gawar for a while, and share in labors on the plain. But after a prayerful consideration of the subject, they felt it to be their duty to remain at their post. The progress of events, however, soon induced them to reverse their decision. "Many unmistakable signs showed, that the Koords were every day becoming more and more turbulent; and, consequently, it was an unsuitable place for a lone lady, especially when it would be so difficult for her to remove in case of imminent danger." Mr. Rhea, however, continued, as far as possible, to superintend the labors of native helpers in Memikan; the little school was continued, and the gospel was still preached among the people; and early in June he returned, with Mrs. Rhea, to their mountain home. The tables were turned against the Koordish chiefs. A few months before, they had proudly boasted that the Turk was no more, and that they could again put their iron heel upon the neck of the poor Christians, but now they fled in dismay before the advancing Ottomans. On the 16th of June, Mr. Rhea wrote in the following hopeful manner: "Our young helpers recently visited us from Tekhoma. We were cheered by their reports, and by the encouragement which they have to sow the good seed, though it be with many tears. They returned accompanied by Oshana, the first teacher in the seminary, who was from Tekhoma. He goes to spend some three months there, hoping at no distant day to remove there with his family. His wife is from the plain of Oroomiah, a daughter of Priest Abraham, a graduate of the female seminary, and one of the best educated and most devoted of the Nestorian women. It is their own proposition, as no one has at all urged them to go; and it is certainly a commendable instance of self-denial. Yohanan still continues in Ishtazin, and is encouraged in his labors. The people, for a time, attempted to expel him; but now they seem to have become accustomed to his residence among them, and opposition has ceased. We confidently believe that the door will soon be thrown open for preaching Christ among the thousands of Koords, by whom we are surrounded. We long for the day; but what can one missionary do for so many? How long shall we plead in vain, 'Come over and help us?' We
earnestly hope that we may have an associate before this year closes, and that missionaries will soon be sent for the western side of the mountains."

On the plain, also, the brethren still find much to encourage them. Mr. Perkins wrote, May 30: "I think we have never had more interesting indications, that the truth is rapidly progressing here." "I never saw more to encourage us in our work; and I should do violence to my soberest convictions, as well as my most grateful hopes, were I to be greatly troubled by the opposition of our enemies." Nor is Mr. Rhea the only one who feels that they should have help from America. Others have often urged the great importance of finding a medical associate for him in his lonely field; and Dr. Perkins, in one of the latest letters received, says: "We have often called on the Committee to reinforce our thinned and declining ranks at Oroomiah. If we do not continue to do so, it must not be inferred that the necessity has ceased, but rather that we are ashamed of our importunity on the subject."

SOUTHERN ASIA.

BOMBAY MISSION.

BOMBAY.—Allen Hazen, Missionary; Mrs. Martha A. Hazen.

Returning to India—Samuel B. Fairbank, Missionary; Mrs. Mary B. Fairbank.

In this country.—Mrs. Hannah D. Hume.

1 station.
2 missionaries.
3 female assistant missionaries.

A new chapel has been erected, by means of a legacy given some years since for the purpose, near the old one, but more eligibly situated, and better adapted to the end in view. The former building will continue to accommodate the press in its lower story, and the one above will turn to good account when the time comes for such a high-school in Bombay as the Board may properly sustain.

PRINTING.

The printing establishment has been a prominent feature in this mission. It is one of the most complete establishments in Western India; including a bindery and foundery; employing more than a hundred laborers, and containing seven hand printing presses, one lithographic press, one embossing press, two standing presses, two cutting machines, seven furnaces;
and moulds and matrices for three fonts of English type, for seven Mahratta fonts of the Baldodh character, for one Mahratta of the Mod character, for three Gujaratee fonts, and for one Zand font, etc. This establishment has been so worked as to clear, by means of its job printing, 93,487 rupees during the eight years ending with 1853. Of course its usefulness has been great. But in the progress of things at Bombay, there is no longer need of the Board's maintaining so large a printing establishment in that part of India; nor ought it to do so for the sake of pecuniary profit, when the department, which is the source of gain, has necessarily an absorbing influence on the time of a clerical missionary superintendent. Leaving the vernacular department entire, it was resolved to dispose of that part which was required for English job printing, and which made the principal draft on the time of the missionary. A sale has accordingly been effected to the extent of about $6,000. The establishment is now under the care of a publishing committee of three missionaries, and has full occupation. The printing of the Bible in one volume in the Mahratta language, was completed in September, 1855; and an edition of the New Testament of five thousand copies in a revised version, was completed in December, which, it is hoped, will not need further revision for several years, as it is found to be generally satisfactory.

The printing for the year 1855, was as follows:

For the Board.

3 works in Mahratta, 3,500 copies, 114,500 pages

For the Bible Society.

New Testament, etc., 8,500 copies, 3,558,000 pages

For Tract and Book Society.

19 works in Mahratta, 52,500 copies, 1,946,500 pages
2 " in Mahratta, Mod character, 5,000 copies, 254,000 pages
3 " in Gujaratee, 9,000 copies, 223,000 pages
1 " in Hindostanee, 1,000 copies, 31,000 pages

Total, 79,500 copies, 6,128,800 pages

PREACHING.

Preaching has been maintained during the year, but under considerable discouragement. Bombay is a large and busy city, with a mixed population, a very Babel in languages, and full of idolatrous temples and worship. Street preaching, in which Mr. Bowen has had much experience, is prone to become disputatious and trying both to the flesh and spirit of the missionary. It has been attended with little apparent success. To avoid boisterous interruption, and yet arrest the attention of wayfaring men, there are to be chandis, or zayats, that is,
open preaching places, on certain streets where hearers may be most easily obtained. These will serve as feeders for the stated congregation in the chapel. This congregation in the chapel has been small in the afternoon, but larger in the morning, when the workmen in the printing office are required to be present. The church is as yet only partially organized. Its number of members is twenty-two. Only one person was received into Christian fellowship the past year. There are said not to be in the church at present suitable men for office-bearers. The native helper, who was looked upon as a promising candidate for the pastoral office, has felt himself disqualified for the ministry by domestic calamities. What this mission perhaps most needs, and what should call forth earnest prayer, is that the Lord would please to revive his work in the church, and that the church, under a more effective organization, may be trained for active evangelical service in that great city. It is the church which is everywhere the proper nucleus, the life and soul, of a congregation.

EDUCATION.

Mrs. Hume's boarding-school of girls was discontinued at the close of 1854, in consequence of her return to the United States mentioned in the last Report, there being no one to take the care of it. The average number of pupils, for the last eight years, was from twenty to twenty-five; all born in the country, but not exclusively Hindoos; and the school was in part sustained by donations received in India. Eleven of the pupils were received into the church during ten years, and several are now in stations of usefulness. A part of the pupils of this school were taken by Mrs. Mitchell, of the Scotch Free Church mission at Poona.

Earnest representations were received by the Committee, at the close of 1853 and early in 1854, from their brethren in Western India, in favor of establishing an expensive school at Bombay, like those of the Scotch and English Societies already existing in that and other large cities of India; in which the English language should be largely taught, and be made the chief medium of instruction. The Committee did not see their way clear to go into precisely this class of institutions at present; but they authorized the Bombay mission to commence a school in which the vernacular language should be the chief medium of instruction, especially in the inculcation of religious truth, with the annual expense not exceeding three thousand rupees. The High School, thus authorized, was all that the Bebek Seminary in the Armenian mission, or the one at Abeih on Mount Lebanon, has been for years past. These resolutions were passed May 2, 1854. Our brethren of the
Bombay mission felt unable to wait till they received the action of the Committee, and opened a school on their proposed plan about the first of June, 1854. It was called the American Mission Institution, and the number of pupils rose to 175,—chiefly Hindoos, though there were also Indo-Portuguese, Mus-sulmans, Indo-Britons, and Parsees. It was under the general superintendence and instruction of Mr. Bowen, aided by an Indo-British teacher, two native Christian teachers, and six heathen and one Indo-Portuguese assistant teachers; and the annual expense, not including the support of the Principal, was 3,764 rupees. The Deputation were authorized by the Prudential Committee to sanction such an institution, in case they were satisfied, when on the ground, that there were conclusive reasons for it. Not being satisfied of this, the school was not adopted among the institutions of the Board; but that the evils resulting from a sudden cessation might be prevented, the institution was continued, at the charge of the Board, till the expiration of the year from the time when it was commenced. The chief reasons for not adopting the school, have already and elsewhere been reported to the Board. The objection to now commencing such an Institution at Bombay as the Prudential Committee authorized, is that the English language is the main thing desired by young men of the higher castes ambitious of wealth or office, and they will therefore resort to schools where that is to be acquired.

MISSIONARIES.

Mr. Bowen having adopted sentiments adverse to the baptism of infant children, resigned his connection with the Board in May of last year in consequence of this, and the Committee accepted his resignation in the November following. This leaves Mr. Hazen alone in the mission, and the Committee regret to say, that neither he nor Mrs. Hazen enjoy sound health. It is, however, deemed expedient for Mr. Fairbank, on his return to India, to resume his place in the Ahmednuggur mission, with which he was originally connected, and to devote himself especially to the villages in that part of the Deccan. Mr. Fairbank embarked in the ship 'J. Montgomery,' Capt. Hamilton, on the 18th of August, with the eldest daughter of Mr. Ballantine, of the Ahmednuggur mission, for his wife. Meanwhile that mission, in consultation with Mr. Hazen, will make temporary provision for the necessary labor at Bombay, and the Committee will seek for missionaries to occupy the important post the Board has so long held in that flourishing metropolis of Western India. The climate of Bombay is good, and the place is not comparatively difficult to cultivate, otherwise than great and busy cities usually are. Let men of popu-
lar address, and love for preaching the gospel, men adapted to metropolitan preaching in our own country, make proof of their ministry in Bombay, and see if they will not at length find success among the same class of men as the great Apostle gathered into the church of Corinth (1 Corinthians i. 26-29). They will doubtless find that there has been a great amount of preparation, through the labors of their predecessors. Mr. Hazen, writing in March last, says:

"From the country there is but one voice. Tours in the North Concan, tours in the South Concan, tours in the Deccan, all reveal a universal readiness to listen to the gospel. Who is there to preach it? Do you wonder that I feel a burden? Read once again the report of our meeting at Ahmednuggur on 'Extension,' and see, as I see it, this whole country open, waiting, in some places thirsting for the gospel, and in all places dying for want of it. I am not repeating the old story. It is something new. The want has been the same; but now it is beginning to be felt. This calls upon us to supply it now. I trust that Messrs. Ballantine, Bissell and Barker will furnish you with full reports of their very interesting itinerancies. You will rejoice that so much has been done; but let not joy be the only emotion. What are you to expect from Mr. Ballantine, when, in addition to his important station duties, his preaching field extends so far? I might ask the same in regard to Mr. Bissell, with his more than one hundred villages. What is taking place in the vicinity of these stations, is ready to be repeated all through this country. There are hundreds of villages where Christ has not yet been named, and hundreds more which have had only an occasional visit."
AHMEDNUGGUR MISSION.

AHMEDNUGGUR.—Henry Ballantine, Missionary; Mrs. Eliza D. Ballantine, Miss Cynthia Farrar.—Five native helpers.

Serook.—Lemuel Bissell, Missionary; Mrs. Mary E. Bissell.—Five native helpers, one a licensed preacher.

Khokar.—William P. Barker, Missionary; Mrs. Lucretia W. Barker.—One native helper.

Out-stations.—Wudaley, Bokhar, Chanday, Dudaum, Bhinghar, Shingvay, Shindee, Shingaum, Bherdapur, Kincha, Nenase, Kolgaum,—twelve in number, each with a native helper.

Native Pastor of 1st Ahmednuggur Church,—Harripunt.

Native Pastor of 2d Ahmednuggur Church,—Ramkrishnapunt.

On their way to India.—Samuel C. Dean and Charles Harding, Missionaries; Mrs. Augusta E. Dean, Mrs. Julia M. Harding.

3 stations, and 12 out-stations.
5 missionaries.
6 female assistant missionaries.
2 native pastors.
23 native helpers.

Mr. and Mrs. Barker have commenced their village station at Khokar, in the midst of a promising native church and community, forty miles northward from Ahmednuggur. This may be regarded as an auspicious commencement of a series of out-stations. Mr. Fairbank, as already mentioned, is to labor in the villages of the Ahmednuggur district. The Rev. Samuel C. Dean and Rev. Charles Harding and their wives, who accompany him, are also expected to engage in this village effort as soon as they shall have acquired the language. Mr. Munger's removal to Satara was mentioned in the last Report. He is now regarded as a member of the Satara mission.

EDUCATION.

The practical development of this mission is simple and satisfactory. It has advanced beyond the centralizing period, when converts, church members, helpers, all tend towards the larger stations, and when so many of them are gathered into compounds and boarding schools. Boarding scholars are sustained only so far as there are persons whom it is needful to educate at so much expense. This has been substantially true since the year 1851. No material changes were made in the school-system of this mission as a consequence of the visit of the Deputation. In order to have an adequate number of native pastors for the village churches, the larger portion of pupils trained with a view to that office are put upon a short
vernacular course of biblical instruction. For this, and also to raise up other adequate helpers, there is a school for boys at Ahmednuggur, and another for girls. The former is intended to educate the children of converts who appear promising, and also intelligent Christian young men, for the work of teaching and preaching. In the hot and rainy seasons, when traveling becomes scarcely practicable, Mr. Ballantine devotes considerable time to the superintendence of this school. Eight assistants went forth from it during the year into the villages. The number of pupils at the close of last year, was sixteen, and the cost of board for the whole was about two hundred dollars. The school for girls is intended also mainly for the children of converts, and is designed to prepare the wives of teachers and preachers for becoming valuable assistants to their husbands in the work in which they are engaged. In this school are thirty-eight pupils, only five of whom were supported by funds from the mission. "The missionary at Ahmednuggur has also had a small class of young men to whom he gave lectures on theology, and with whom he read critically the Epistles of Paul to the Hebrews, to the Galatians, and to Titus, and the Book of Daniel, for the purpose of giving them an accurate knowledge of Bible truth, and an idea of the mode in which the Bible is be studied. These expository lectures were attended by all catechists residing in Ahmednuggur, and by the young men belonging to the school for teachers." This theological class select pupils is to train men for the more important posts, where there is need of a liberal education.

There are village schools at eight or nine of the out-stations, taught by Christian masters. "A single school has been taught by a Christian teacher in the mahar part of Seroor, which has numbered from twenty to twenty-five scholars. The wife of the missionary has visited the school-house regularly several times a week, and has met a company of women, a part of whom spent an hour in learning to read, and then, joined by others, listened to the reading of the Bible or a tract accompanied with religious instruction. A smaller company of women have assembled for a like purpose in one or two other places." The annual outlay for education in this mission, is not far from one thousand dollars.

CHURCHES.

The first and second churches in Ahmednuggur are believed to work well under their native pastors; though the second church, being in a part of the city occupied chiefly by the higher castes, has the more difficult progress. The native Christians residing at Seroor were not formed into a distinct
church until the commencement of 1855. There is no organized church at Bhinghar. A church was formed at Chanday on the 2d of March last, consisting of eight persons, six men and two women. It is stated that Mr. Ballantine at the same time baptized six persons, three men from as many different villages six or eight miles distant, and three women, wives of former converts; but how many of them went to constitute the church is not stated. The number of churches in the mission, is six. Their present condition will appear from the following table.

<table>
<thead>
<tr>
<th>Churches</th>
<th>Present number</th>
<th>Adults received</th>
<th>Decayed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmednuggur, First</td>
<td>89</td>
<td>9</td>
<td>2</td>
</tr>
<tr>
<td>Ahmednuggur, Second</td>
<td>20</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Shingvay</td>
<td>9</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Wudaley</td>
<td>33</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Chanday</td>
<td>8</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>Seroor</td>
<td>25</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>184</strong></td>
<td><strong>43</strong></td>
<td><strong>3</strong></td>
</tr>
</tbody>
</table>

The number of baptized children in the mission is about 200. Native pastors will be placed over the four other churches as soon as Providence shall indicate the suitable men for the posts. The number of churches will increase as converts are multiplied in the different villages.

And the prospect, through the grace of God, is good. The additions to the churches since the opening of the last year, were upwards of forty, and several of the cases are worthy of special note. They are described in the Missionary Herald July, August, September, and October. Two young men, the weaver caste, a prosperous Hindoo community but little influenced heretofore, were baptized in April, after a violent opposition from their friends. In May, two brothers belonging to a high Brahmin family, one of them a teacher in the Government English school, declared themselves converts to Christianity. The younger one yielded, at least partially, to his parents; but the teacher was firm, and on Monday, 9th of June, was baptized by Ramkrishnapunt. His name is Shahoo Dajee. Another, a convert from the Moslem faith, named Cassim,—brother to the active and useful Daood,—was received at the same time. Both of these young men are good English scholars. Shahoo has returned to his duties in the school, and was welcomed with much cordial sympathy by the students, who favor freedom of conscience. A Parsee young man of Ahmednuggur, who had pursued his studies and his religious inquiries with the converts above named, and has wealthy and influential friends, went to Nassuk to profess his faith in the gospel. His friends pursued him, but in vain. A petition, of which the following is a translation, was then presented to the
English authorities. Though signed by but one person, it is understood to have come from the principal residents in the city.

"To the President and Members of the School Committee:

"Gentlemen,—I beg to draw your attention to the fact, that the attendance of native converts to Christianity in the Government English school at this station, has caused much dissatisfaction amongst the people. Some of the teachers have already embraced Christianity, and others are ready to do the same. This has created much agitation, and the brahmins have resolved not to send their children to any Government school. The example of the higher classes will probably be followed by others. The assistant schoolmaster, Shahoo Dajee, and his substitute, Cassim, have both embraced Christianity, and therefore their continuance in the situation will tend to increase the fear of the people, and cause the school to be deserted. It is unjust to allow such institutions, established for the education of the people, to be discontinued on such trifling grounds. Under these circumstances, I beg to propose, that no convert be continued in the place of teacher, or allowed to attend the school."

The petition, as might be supposed, received no countenance from the authorities. It was thought preposterous to allow to all the privilege of Government institutions, excepting the Christians!

Recent experience of the brethren at Ahmednuggur has led to the belief, that judicious efforts to exert an influence on the high English Government schools, will not be in vain, through the blessing of the Holy Spirit.

Lakhiram, once a Hindoo gooroo, but for ten years past a servant of Jesus Christ, and a zealous and useful preacher of the gospel, died in the faith, in June of last year. A biographical sketch of him in the Missionary Herald for November, is valuable as showing what transformations the gospel may be expected to produce in the Hindoo character.

PREACHING.

The plans for native preachers need to be arranged as far as possible so that they shall themselves preach much, and yet have opportunity, in some part of the year, to hear the missionaries preach. Having two native pastors in Ahmednuggur, it was believed that Mr. Ballantine alone should reside there. When at home he preaches alternately at the two churches on the Sabbath, and the pastors once each. When absent on tours, they of course are responsible for the entire preaching.
How these two pastors are employed during the week, is described in the Missionary Herald for July, pp. 198, 199. The catechists, who are preachers in effect, reside in their several districts. The plans for the due culture of their gifts, are yet to be matured in this part of India. It is a point of much importance. Those near Ahmednuggur, have access to Mr. Ballantine's lectures.

In September of last year, Sidoo Bapoojee, an approved helper and theological student at Seroor, and a member of Mr. Ballantine's theological class, met Messrs. Ballantine and Bissell, and the two native pastors at Ahmednuggur. "After a careful examination in regard to his Christian experience, his motives for engaging in the gospel ministry, his knowledge of Scripture doctrines, and his capacity for giving religious instruction, and having heard a sermon which he had prepared on the text assigned him, it was voted, unanimously, that his examination be sustained; and he was accordingly licensed to preach the gospel." Sidoo's post of duty is at Seroor.

Mr. Ballantine's account of his tours in the villages previous to the middle of March last, is highly suggestive and encouraging. It is given in his own language. "We have just finished," he says, "our series of tours for the cold season, and shall now be confined to our station for several months, by heat till June, and then by the rains till October. I have made seven preaching excursions since the first of November; and have been absent from home seventy-three days. I have visited seventy-three villages, all within forty miles of this place. In four of my tours, occupying fifty-six days, I was accompanied by my family; and great numbers of women were addressed by Mrs. Ballantine and the native assistants who accompanied us. On the last tour, which occupied three weeks, we visited eighteen villages; and according to our calculations one thousand two hundred and fifty women came to hear Mrs. Ballantine speak of the way of salvation through Christ. Many of them exhibited great interest in the truth presented. Many were even deeply affected, when they heard the account of the sufferings of Christ on the cross. They almost universally acknowledged the truth of what was said; and very often the question was asked, 'When will you come to tell us of these things again?' This was the case, to a great extent, on the previous tours also. I have never met with more readiness to hear, and more desire to know the truths of Christianity, than I have found on these tours; and I feel much encouraged in view of the experience of these past few months. The native assistants who accompanied us, Vishnoopunt and Bhagooba, were always active and anxious to work; and their aid, both
in collecting audiences and in addressing them, was most valuable."

The Seroor station has also a promising field for the tourist. Mr. Bissell spent the greater part of the four months previous to March 15th in this labor. After the first month, his family accompanied him. In November, he went to Punderpoor, a "holy" place, one hundred miles to the south-east. It was the time of pilgrimage. Going and returning, he preached in some sixty villages. In December, his second excursion was among the villages lying north, where, though they had been seldom visited, there is ground for hope. In January, he made a tour to the large village of Kolgow, eastward. Here were four heads of families belonging to the church, and the wife of one of them was also a member. In the neighboring villages are inquirers. Only a little more labor seems needful to the organizing of a church in this place. Going northward on his return, Mr. Bissell passed through Paragow, Chimble, Nirvi, etc., where he found "most interesting hearers among the mahars and mangs." In February, he went to Chambargonde, to the north-east, crossing his last tract. Here is a population of eleven thousand. It was hardly safe, formerly, for missionaries to go into this town to preach; but Mr. Bissell spent two days there, with abundant opportunities to declare the truth, and no more opposition than is usually experienced elsewhere. Indeed, the people of the town, especially the women, seemed very accessible."

It will be remembered that Mrs. Bissell was with him. Returning in a south-westerly course, he was greatly interested in the mahars, whom he found at Tallegaw, another large place. They seemed ready and anxious to hear the word; and this was true of other villages. The following sentences from Mr. Bissell's letter are worthy of the most serious attention. "Notwithstanding I was able to be out so much this season, large portions of the field remain unvisited; as, for example, the part lying between the Poona road and the Ghordnadi river, west of Seroor. I should say with shame that I have never yet been in that direction at all, did I not know that it is impossible for me to visit all parts of this field in one year." The number of services held in the different villages should also be taken into the account. "In most of the places visited this year, we spent but one day, and had but one or two interviews with the people. Some may ask, Why do you not spend a week in a place, and try to make an impression that shall be lasting? I would reply, There are scores of places in which we would be glad to spend a week; but there are scores more in which we feel we must spend at least one day; and so we hasten on. We are 'in a strait betwixt two,' not knowing
whether we should spend more time in those places already visited, or, neglecting these somewhat, should go to those which we have never seen." "In many places the Lord seems to have opened the hearts of the people to receive the truth; and if they could hear it from month to month, or week to week, I cannot doubt that we should speedily be rejoicing over many souls born into the kingdom. I never before understood what an encouraging field this is, and what are its capacities for cultivation."

Mr. and Mrs. Barker commenced residing at Khokar on the 20th of December. His description of the scene on the following Sabbath will show what sort of an entering in they had among the people. "The last Sabbath of December was a day of peculiar interest to us, one which we can never forget. The members of the church at Wudaley, two miles from Khokar, with their families and friends, to the number of seventy, met us in the forenoon in the little chaudi here, and gave us a most cordial welcome. Some of them could scarcely refrain from shedding tears of joy at meeting us. These Christians love their teachers and guides; and, with few exceptions, they look up to them with filial confidence and a teachable spirit. It was exceedingly gratifying to see that assembly seated on the earth floor, listening with fixed attention to the instruction which we endeavored to give in broken language; and surely no pious heart could fail to be touched at the sight of such a company, bowing their faces to the ground, and worshiping, not idols of wood or stone, as in days past, but the only living and true God." The habit is to be out early in the morning before the people go forth to their work in the fields. Mr. Barker usually succeeds in addressing from twelve to twenty men, and Mrs. Bissell as many women.

SATARA MISSION.

SATARA.—Sendol B. Munger, Missionary.—Two helpers.
MALCOLM PETH.—Mrs. Mary L. Graves.
Returning to India.—William Wood, Missionary; Mrs. Eliza Wood.

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

Mr. Munger is permanently connected with this mission. On the 3d of June he was bereaved of his wife, a useful, happy disciple of the Lord Jesus. The kindness of Dr. Winchester, of Mahabalishwar, is gratefully acknowledged.
Mr. Wood embarked, August 18, with his wife, on his return to India, in the 'J. Montgomery.' Mr. Burgess, who came to the United States sometime since, has, at his own request, been released from his connection with the Board. Mrs. Graves feels the infirmities of age, but keeps up her school, the pupils of which have much opportunity to learn what the gospel is. Last summer there was some special seriousness among them.

The Satara territory is divided into eleven districts, and 2,332 towns, with a population of 1,142,026. In the city of Satara, there are 32,585 inhabitants, there being 5,073 bramins, 8,409 cultivators, 4,613 Mohammedans, 466 mahars, and 663 mangs. Eighty-two castes, it appears from Mr. Munger's statement, are represented in this one place.

EVANGELICAL LABORS.

The departure of Mr. Wood, towards the close of 1854, to attend the meeting of the Deputation with the missionaries at Ahmednuggur, on his way to the United States, left only one school in existence at Satara. This was for girls, and had a heathen master. Mr. Munger makes no mention of it in his report for 1855, and it is presumed to have been discontinued. The field is regarded as an excellent one, and Mr. Munger's labors during the year past have been interesting. "We have generally," he says, "had good congregations, far exceeding in number and apparent interest all that we had asked or hoped for. Many ministers in America, indeed, preach to smaller audiences; for I have frequently seen persons gather in groups about the doors and windows, and stand upon the ways, to listen to the words of the preacher. We have had preaching Tuesdays and Fridays in the school-chapel. The congregations have greatly varied in numbers, character and interest. Many present have come for the purpose of discussion, an opportunity for which was given at the end of the regular service of singing, prayer and preaching. The interest in these meetings has been sometimes very great. The opposition has also been great. These meetings served to bring several of the young men of the Scotch Free Church school, and of the Government school, to my study for inquiry and instruction. For a time it appeared that the Lord was blessing his word; and we were greatly gladdened and encouraged. The interest continued, indeed, up to the time of our entering upon the labors of itineracy; and the meetings have not been since resumed. We intend to commence them again in June, and we hope that God has a blessing for Satara." Mr. Munger was much assisted by the labors of his two native helpers in the city and the villages.
The intermission of labors at Satara while Mr. Munger was touring in the villages in the cool season, consequent on having only one missionary on the ground, occasioned a considerable remission of interest. The illness of Mrs. Munger, resulting at last in her lamented decease, of course affected the labors of the husband, as it did his correspondence. Mr. Hazen was at Satara in June, and speaks thus of the congregation at that time. "I had much pleasure in preaching on the Sabbath in the large chapel, where was an audience of more than one hundred and fifty. The attention was good. I thought if such audiences could be secured there, that chapel could not be considered too large. Both of the chapels are admirably situated for preaching. Satara is certainly a great and most promising field for missionary labor."

CHURCH.

Mr. Munger organized a church of six members at Satara sometime during the last year, two of them joining the church for the first time. None of the members are residents of the city of Satara. The time of harvest there has not yet come.

KOLAPOOR MISSION.

Kolapoor.—Royal G. Wilder, Missionary; Mrs. Eliza J. Wilder.

1 station.
1 missionary.
1 assistant missionary.

Kolapoor is an independent native state, with about 550,000 inhabitants. It sustains the same relation to the English government, as Satara did when the mission in that district was commenced. The influence of the brahmins is said not to be so dominant there, as in some places in the Company's territory. The British Political Superintendent has the power to protect the missionary and his converts. The European residents vary from twelve to twenty. Within a score of miles of Kolapoor, there are more than thirty villages, each with a population varying from one thousand to seven thousand souls, or about 120,000 in all. Towns larger than either of these exist a little farther off, but within thirty miles of the metropolis. In this region Mr. Wilder believes there are a dozen "admirable points for immediate occupancy as out-stations." The climate resembles that at Satara, which is one of the best in Western India.

SCHOOLS.

At the close of the year 1854, there were seven schools in the mission, two of them for females, numbering 390 pupils,
and costing 444 rupees. From a report of the mission, printed in India, the Committee learn, that the whole expense of these schools from the beginning, has been met by funds contributed in India. The Satara and Kolapoor missions were off-shoots from the Ahmednuggur mission, subsequently to the year 1851. In that year, the Prudential Committee resolved to withhold appropriations from heathen schools in the Ahmednuggur mission taught by heathen masters, except in existing cases of rare peculiarity. The schools at Kolapoor were taught by heathen masters. If the ruling of the Prudential Committee extended to them, as the Deputation supposed it did, there were yet such peculiarities in the case as seemed to authorize their sanctioning, as they did, the continuance of all the schools (thus virtually suspending the rule) through the year 1855, in the hope that meanwhile it might be possible to place the school instruction under Christian masters obtained from the older missions. At all events, there would be time for Mr. Wilder to refer the matter to the Prudential Committee. He did so refer it, and was informed by the Secretaries, in a letter dated October 23, and received by him at the opening of the present year, that the Committee deferred acting on this case only until the return of the Deputation, which was expected to occur shortly. On their return and recommendation, and in view of Mr. Wilder's feelings and circumstances, the Committee voted the usual appropriations to the schools for the year 1856. Mr. Wilder, not waiting to hear from them, dismissed all his schools at the close of 1855. At that time, he says, "they embraced some 500 boys and young men, and about 100 girls, of whom some 400 of the former and 50 of the latter were in regular daily attendance." In regard to the value of vernacular schools in Kolapoor, Mr. Wilder writes as follows: "All past experience continues to make us retain a high estimate of these schools. As a connecting link with the people, a means of securing kind feelings and friendly relations, of communicating most understandingly and effectively the largest amount of Christian truth, both to the pupils and to their parents, as also of securing large and intelligent audiences for our preaching services, such as can be obtained here in no other way, these schools seem to us, not only extremely desirable, but quite indispensable." Of the plan which he has pursued he speaks in this wise: "While a thorough course of secular studies is prosecuted in these schools, our primary and controlling object is to communicate a full and correct knowledge of the Christian Scriptures. This object, we are happy to know, is secured to a very good extent. The Scripture lessons being always made most prominent in the frequent visits and examinations of the missionary, the teachers and pupils soon come to regard them as the most important;
and a failure is less frequent in these than in any other lessons."

BOOKS AND TRACTS.

While the number of books and tracts has rather decreased, the receipts from sales has increased. Mrs. Wilder has translated the "Young Cottager" into Mahratta, and the Bombay Book and Tract Society published an edition of two thousand copies. The same Society issued an edition of one thousand copies of an essay by Mr. Wilder on the "Physical Errors of the Hindoo Shasters." This Society has also completed a brief Commentary on the Gospels.

PREACHING.

Of his preaching, Mr. Wilder speaks as follows: "Our ordinary daily Sabbath services have been sustained in town, at the mission bungalow and with the poor people, so far as health has permitted. Our most interesting audience has been in connection with our Sabbath services in the native town. One hundred and fifty or two hundred of the larger children and youth connected with our vernacular schools, have constituted the nucleus of this audience; and around them have gathered their parents and friends, filling the entire chapel, and forming such an audience as any missionary in a heathen land might be very thankful for an opportunity of addressing. Of those whom we regarded as inquirers, none have been baptized at Kolapoor; but three of them have been baptized and received into church fellowship in neighboring missions, of whom we hope that they may prove true believers, and endure to the end." A preaching tour in the Southern Concan was of more than ordinary interest. "The people came together to hear our message repeatedly, and in large numbers, in every village visited. But after our best endeavors to make known the truth, and a respectful attention on the part of the people, these efforts were attended with much less satisfaction than we find in our regular stated audiences at our permanent station."

The Committee regret to say, that the health of Mr. Wilder has for some time been much impaired; and that of Mrs. Wilder is not good.
CEYLON MISSION.

TILLIPALLY. Population 18,421.—Marshall D. Sanders, Missionary; Mrs. Georgiana Sanders.—Five catechists, 1 English and 8 Tamil teachers.

BATTICOTTA. Population 29,473.—William W. Howland, Missionary; Samuel F. Green, Physician; Mrs. Susan R. Howland.—M. Cornelius, native pastor; Nathaniel Niles, licensed preacher; 5 catechists, 1 translator for the 'Morning Star,' 1 general assistant, 1 secular agent, 1 English and 17 Tamil teachers.

PANDIITERIPO. Population 9,934.—John C. Smith, Missionary; Mrs. Mary Smith.—Three catechists, 1 writer, 1 English and 4 Tamil teachers.

ODOOVILLE. Population 10,622.—Levi Spaulding, Missionary; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—Moses Welch, licensed preacher; 1 moonshee, 1 writer, 1 secular agent, 3 teachers in Female Boarding school, and 7 teachers in Tamil schools.

MANEPY. Population 9,719.—Benjamin C. Meigs, Missionary.—One catechist, 1 school superintendent, 1 English and 6 Tamil teachers.

CHAVAGACHERRY. Population 30,322.—Eurotas P. Hastings, Missionary; Mrs. Anna Hastings.—T. P. Hunt, native pastor; 5 catechists, 1 colporter, 1 English and 7 Tamil teachers.

ODOOPETTY. Population 15,313.—Nathan L. Lord, Missionary; Mrs. Laura W. Lord.—Seth Payson, licensed preacher; 2 catechists, 1 moonshee, 1 English and 1 Tamil teacher.

OUT-STATIONS.—Karadive, Poongerdive, and Kaits Islands; connected with Batticotta.

Varany and Kutchy; connected with Chavagacherry.

Atchuwaly; connected with Oodoopitty.

7 stations and 6 out-stations.
7 missionaries.
1 physician.
7 female assistant missionaries.
2 native pastors.
3 licensed preachers.
21 catechists.
10 other native helpers.
59 Christian teachers of schools.

David Stickney, licensed preacher, is supported on the island of Varany, within the Batticotta District, by the 'Native Evangelical Society,' and is not included above.

The cold copious dews at Chavagacherry, at a certain season of the year, being found unfavorable to the health of Mr. Sanders, he has removed to Tillipally. Mr. Meigs is stationed at Manepy. Mr. Burnell, the printer, having made good progress in the language, and being desirous of preaching the gospel, it was deemed expedient to transfer his connection to the Madura mission, and he removed to the continent at the close of the year.
now under review. Mrs. Poor, bereaved of her husband, as stated in the last Report, has returned to England, her native country. Mr. Hastings, Principal of the Batticotta seminary, has taken the place of Mr. Sanders at Chavagacherry.

Cholera and small-pox pervaded the District in the early part of 1855. Food was also scarce and dear. Thousands died. Mr. Spaulding supposes that as many as four hundred may have died in the villages about him, in the space of four months. Writing in February, 1855, to a member of the Deputation then in the Madura mission, he said, "All our operations are suspended. Our village schools and congregations are scattered to the winds, and few, very few, attend on the Sabbath. The cholera and small-pox are all about us. Our mission looks like a wrecked vessel, and when it will right, if ever, is beyond my forethought. You are in good time to help us." Those brethren were happy to find on their arrival, April 2d, that Providence had removed the terrible scourge.
CEYLON.

EXTENT OF THE FIELD.

The peninsula of Jaffna is forty miles long, and from five to fifteen broad, containing, with the islands, about seven hundred square miles, and a population of 213,000 souls. Our own mission occupies about half the area, with 130,000 inhabitants.

PREACHING AND CHURCHES.

This has ever been a preaching mission. There has been preaching at the stations, and preaching in the villages. The school children have usually been a prominent element of the congregation. In the villages, it was a part of the schoolmaster's business to notify and collect the people when the missionary was coming to preach. Education became the pioneer of the gospel, and the school was the nucleus of the congregation. In this manner the gospel was extensively proclaimed in Jaffna, and the mass of that idolatrous people is perhaps better acquainted with its fundamental principles, than any body of heathens elsewhere in India. What cannot probably be said as emphatically of any other pagan people in that great country, the gospel may be there preached almost from house to house. This is matter for great thankfulness. But the time has come for some improvements in the method of proceeding. There are village converts enough in some villages to form separate churches; and educated converts enough in the District to make pastors for these village churches. It is found, moreover, that the school is not a good nucleus around which to gather enduring congregations. There are also children of the church and of nominal Christians enough to form one or more schools at each station; and within the province of Jaffna are some hundreds of inhabitants, very many of them heads of families, who were liberally educated in the Batticotta seminary; many of them married to Christian wives trained in the Female Boarding school at Oodooville. The time has therefore come for making more of the villages as centres of light and influence. It has come for increasing the moral power of the mission, by organizing the village converts, as far as may be, into village churches. It is the church everywhere, in Christian lands, which is, in some form, the nucleus of the congregation, without which it would not hold together; and so it will be in heathen lands. The brethren of the Ceylon mission recognized this principle in the early part of 1855, when they resolved to form village churches wherever there were converts enough for the purpose. Connected with the subject of village churches was the ordination of native pastors; and the gathering of the children of the church into schools under the care of the church and pastor, to be supported as far as possible by the people themselves. The
time had come for transplanting young trees from the nurseries into the fields, that the country might be filled with their fruit.

The first village church was formed on the island of Kara-dive, May 24, 1855, and there and then was ordained, in connection with that church, the first village pastor. The two members of the Deputation enjoyed the privilege of being present and assisting in the services. Mr. Meigs, who was one of the original company in this mission, and had been almost forty years on the ground, preached the sermon; and Mr. Spaulding, who was of the first reinforcement in the year 1820, made the ordaining prayer. This new church was a colony from the Batticotta mission church, under Mr. How-land's care. In his pastoral address to the new pastor and people, he recognized the time as having come for the mother church thus to send forth her children, that the institutions of the gospel might be planted through the land. Mr. Spaulding wrote, next month, that he had arranged for a colony from the Oodooville mission church to form a church at Alleverty, and that he had in view a suitable candidate for the pastoral office. He had made his plan and chosen his men for three other villages in his District. The wisdom and importance of this class of operations have been questioned by no one. The name of the Karadive pastor is Cornelius. He had been some years there laboring as a catechist, and though not as highly educated as some others, and with some drawbacks in the circumstances of his early Christian training, he was evidently called of God to that office. Subsequently the mission ordained Hunt, one of their most highly educated native helpers, as pastor of the station church at Chavagacherry,—a measure which has thus far been found to work well.

This village movement, with the distinct object of forming separate churches, under the proper officers, will give future form and character to the entire movement of the mission. It is now the leading object and agency. The protracted meeting of the mission, at which this was resolved upon, was held in the early part of 1855. At the close of the year, Mr. How-land writes as follows:

"In June last, we began to hold Sabbath services in four of the most distant villages, where there are little clusters of Chris-tians who previously attended at the station. We have since commenced in another village, where there is but one Christian family, but where several have expressed a desire to come out from heathenism. Our object in thus scattering the flock was partly to accommodate the women, who could not come regularly to the station; but more particularly to form centres of light and influence, where there is encouragement to hope for the establishment of churches. The result of the experiment *
CEYLON.  

thus far has exceeded our expectations. More of those who were not connected with us, attend regularly than we had dared to hope. The services are conducted by the native assistants; and I go round from one to another in turn, sometimes spending a whole day at a village, or half a day in one place and half a day in another, when the sun will allow traveling at mid-day. Those in charge feel the weight of the responsibility which rests upon them, and sustain it well. In the afternoon, they read and explain the Gospel history in course, for which they prepare themselves in a meeting which I hold with them the week previous. One Sabbath afternoon in each month is devoted to giving information concerning the spread of the gospel in different parts of the world, and contributions are taken up.

"The Christians from these villages, and from the islands, all assemble at the large station-church for the celebration of the Lord's supper. It is pleasant to meet them together at these seasons; and we have had occasion for joy and thanksgiving in view of the number added to the people of God. At the communion in July, eleven were admitted to the church on profession of their faith in Christ, seven adults and four pupils of the seminary. Four were from the islands, three of them fifty years of age and upwards. Thus the Lord has more than made good our number, notwithstanding our loss from the formation of the branch church at Karadive. At the last communion three more were received, all young men from among the fisher-people. Two of them belong to the company of Christians at Sangany."

Mr. Hastings writes thus from Chavagacherry, in April of the present year:

"Though the past six months have been the most unfavorable part of the year for missionary labor in this field, I have not been without encouragement. There seems to be little difficulty in getting access to the people, whether individually at their houses, or collectively at meetings in their villages. As soon as practicable after coming here, the weather being favorable, I improved the opportunity of holding evening meetings in different places. Before the rainy season set in, I attended, with the native assistants, sixteen evening meetings, of which eleven were in private houses, and one was a regular weekly meeting at the residence of an influential heathen. For the past two or three months, in consequence of the prevalence of fever, we were obliged for the most part to suspend these meetings. We have now resumed them, however, and hope to continue this part of our work without interruption. Meetings have been regularly sustained on the Sabbath, at three places in the morning, and at six places in the afternoon, but the attendance is small. One of these meetings I have watched
with much interest. It is held in a place where there was a school formerly, but where there has been none for a year or more. It is an experiment to sustain a regular service without the aid of a school. There has been an average attendance of sixteen for ten months, besides children. The meeting continues to be attended by about the same number. We have recently commenced a weekly evening meeting among some weavers of the lowest caste, residing about two miles from the station. They are very ignorant and degraded as a class; but they show some little desire to become acquainted with the truth; and we feel encouraged to labor among them. Our meeting is held in the open air, the audience sitting upon mats spread on the ground, while the missionary has for his seat an inverted rice-mortar.

Mr. Sanders thus speaks of the evangelical efforts in the Tinnevelly district: "Meetings have been numerous; and many of them have been well attended. Some special efforts have been made to increase the interest of the church members in the word of God. A part of the time given to the weekly church prayer-meeting has been devoted to this object; and with the same purpose in view evening meetings have been held in the families of Christians."

At Panditeripo, Mr. Smith makes the following statement: "The experiment of having meetings in the villages every Sabbath, conducted by catechists, has succeeded better than was expected. The attendance continues as good as at first; and the catechists seem much encouraged." "One good result of this effort has been, that it has given the catechists more confidence in themselves, and led them to feel more their responsibility. As a result of this, the people have more confidence in them, and in many cases apparently give them the credit of doing the work because they are really interested in it, and not to please the missionaries. We labor in hope that these efforts will be owned and blessed of the Lord."

Mr. Spaulding, speaking of the efforts which were made round the Oodooville station, says: "On the whole, I think our village interests are somewhat encouraging; and as our schoolmasters become more intelligent, and our catechists more numerous, we may hope that the time for our Lord's visits to our 'cities and villages' will hasten."

In speaking of Oodoopitty, the mission transcribe the following words of Mr. Lord: "We have been enabled to hold more evening meetings during this year, than in 1854, especially during the last six months; and they are almost uniformly well attended. Still we are as yet permitted to see but few permanent results of our labors; and most of the people seem so indifferent in regard to the truths which we proclaim, that we
are sometimes almost ready to inquire, ‘Who hath believed our report?’"

The general condition of the churches is indicated in the following tabular view:

<table>
<thead>
<tr>
<th>Stations</th>
<th>Members at the end of 1854</th>
<th>Number receiving by profession</th>
<th>Number receiving by certificate</th>
<th>Number receiving by profession &amp; certificate</th>
<th>Number receiving by all means</th>
<th>Number receiving by profession &amp; certificate &amp; profession &amp; certificate</th>
<th>Members at the end of December, 1855</th>
<th>Total Male</th>
<th>Total Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tillipally</td>
<td>50</td>
<td>4</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>47</td>
<td>99</td>
<td>18</td>
<td>18</td>
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<tr>
<td>Batticotta</td>
<td>111</td>
<td>15</td>
<td>6</td>
<td>17</td>
<td>5</td>
<td>110</td>
<td>84</td>
<td>26</td>
<td>26</td>
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<tr>
<td>Keradire</td>
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<td>2</td>
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<td>6</td>
<td>4</td>
<td>4</td>
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<tr>
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<td>92</td>
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<td>1</td>
<td>1</td>
<td>1</td>
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<td>9</td>
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<td>16</td>
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<td>1</td>
<td>1</td>
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<td>9</td>
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<td>6</td>
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<td>1</td>
<td>1</td>
<td>1</td>
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<td>Varnay</td>
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<td>5</td>
<td>5</td>
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<td>9</td>
<td>6</td>
<td>6</td>
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<tr>
<td>Oodoopitty</td>
<td>18</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>10</td>
<td>9</td>
<td>6</td>
<td>6</td>
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</tbody>
</table>

The number of church members is 383. Owing, probably, to the unusual mortality in the early part of the year 1855, the deaths were almost as many as the admissions, which were 24. The number of males is nearly double that of the females.

EDUCATION.

The more complete introduction of the system of village operations, called for by the progress of the mission in its evangelical labors, has led to some changes in the forms of education in the District. Light will be thrown upon the progress of events in this department of missionary labor in Ceylon, by quoting a few paragraphs from the Report of the Church Missionary Society for the year 1854. They relate to the "Cotta Institution," designed for the Cingalese in the Island of Ceylon, and speak of transactions in the year 1853, two years before the visit of the Deputation.

"The Institution," says the Report, "was first opened in the year 1828. The original idea was beautiful in theory. At each missionary station, the most promising boys in the primary schools were to be selected and taken into boarding schools, and carefully trained under the eye of the missionary. From these boarding schools the most promising pupils were to be transferred to the Cotta Institution, to receive a higher classical education, and a special training as schoolmasters, catechists, or native clergymen. After an experience of twenty-five years, it appeared that one hundred and sixteen of such selected students had been received into the Institution, of whom only sixty had completed their course of study, and only forty-eight had entered upon the work of the Society. Of these, not more than twenty-
two remained in its service, and only three had been judged suitable for holy orders. It was thus manifest, that the attempt to train up youths to become spiritual teachers is an Utopian scheme; that the Institution had been mainly a nursery for the supply of clerks in the civil service or mercantile establishments."

"Similar results," continues the same Report, "have been experienced in other missions, and indicate that the selection of suitable missionary agents must be made at a more advanced age, from amongst the adult Christians who have given proof of the stability of their religion and of their zeal for the conversion of souls. Such established Christians may be specially instructed and trained for the work of the mission. In proportion as general education advances amongst the native Christians, we may hope for a better supply of well educated agents.

"Upon these principles, the plan of the Cotta Institution has been divested of that specific theological training, which had heretofore distinguished it. The admission is more general. The English language will be regarded as the classical language, instead of Latin and Greek; and the first object will be to fit the students who may wish to join the Society's work, for English or vernacular schoolmasters, and thus to advance the general education of the native society."

In like manner, while the same Society has reduced its seminary at Copay, in the Jaffna District, to a vernacular basis, it has a school for general education at Jaffnapatam, where English is one of the studies. The English is discarded for educating missionary helpers, but taught for purposes of trade and general advantage. And this general education is imparted by English Missionary Societies mainly on the ground of patriotism, in view of the claims upon them of their East India fellow subjects,—a plea, from which our funds and labors may be regarded as in great measure exempt.

Changes such as these could not but occasion discussion, at the time, on the ground where they were occurring. Dr. Poor, in a letter dated January 17, 1855, speaks of a meeting held for this purpose by the three missions in the Province of Jaffna,—Church, Wesleyan, and American Board,—in the year 1854, and again of a second meeting held on the 16th of January, 1855, two and a half months before the arrival of the Deputation in Jaffna, in which, he says, a majority in all the missions, but especially in the other two missions, regarded the subject of restricting education, as a general thing, to the vernacular, with more or less favor; though such was not his own feeling. These facts are important, as showing to the Board that, though the changes in the educational plans of this mission came rather unexpectedly to the knowledge of the Christian public in this
country, they were not the result of any sudden change of opinion in the mission, nor were they first suggested from without.

It has been already stated by Mr. Spaulding, that the schools were extensively broken up by the cholera and small-pox in the beginning of 1855. The appropriations by the Prudential Committee for education in Ceylon for the years 1855 and 1856, are indicated in the following table:

<table>
<thead>
<tr>
<th></th>
<th>1855</th>
<th>1856</th>
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</thead>
<tbody>
<tr>
<td>Batticotta Seminary</td>
<td>$1,500</td>
<td>$725</td>
</tr>
<tr>
<td>Oodooville Seminary</td>
<td>1,820</td>
<td>1,555</td>
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<tr>
<td>Free Schools</td>
<td>1,635</td>
<td>1,730</td>
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<td><strong>Total</strong></td>
<td><strong>$4,955</strong></td>
<td><strong>$4,010</strong></td>
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</tbody>
</table>

The appropriations requested for village schools by the mission for the year 1857, are for twelve schools for Christian children, and thirty-three for heathen children; the forty-five to cost $1,910. It will be seen, that there was an increase in the appropriations for the free or village schools in 1856. In the reconstruction of the system, for which there had been such a providential preparation, each missionary stated how many schools he desired to have in his district for the children of Christians, and how many for heathen children with Christian masters. The number of the former was twenty, and of the latter twenty-one; in all forty-one. This was a less number of free schools than had been on the list the previous year, but was estimated to cost more, because the station schools for the English language being discontinued, it would become possible, as it was desirable, to obtain better masters, who would of course expect higher wages. These schools were to take the place of some sixty or seventy of the old free schools, of several girls' schools which had been long kept together chiefly by means of small presents of cloths, and of the English schools at the several stations. The cloth-presents were to be discontinued, having not been found useful on the whole, after near forty years of trial; though it may be expedient, for a time, to give slight rewards for good behavior and regular attendance. The English schools were supported chiefly by a Government grant of £200, which was respectfully declined, so far as the support of those schools was concerned. There is such a redundant population in Jaffna, and so much native tendency to acquire the English language as a means of securing government, commercial, or plantation employment beyond the confines of our own mission-field, that some time must elapse and many difficulties be encountered before the parochial and village vernacular schools will attain their proper rank and influence. But so far as this motive and tendency shall have the effect to lead
the natives, no longer furnished with English schools by the mission, to sustain such schools themselves, and thus acquire habits of enterprise and self-reliance, good will arise. The Committee have been glad to hear of such a school existing at Batticotta, supported by the people, and taught by a former teacher in the Batticotta seminary of approved piety, who conducts his school on Christian principles. The necessity for self-support, especially in all matters affecting their temporal interests, is one it is exceedingly important to throw upon the native Christians without reserve or delay.

The changes made in the Batticotta and Oodooville Seminaries in the early part of last year, have been already reported to the Board by the Deputation. The mission claims to have made these changes as the result of conviction that they were expedient. In a letter dated June 16, 1856, and signed by all the missionaries, it is said, speaking of the powers given to the Deputation: "We do not think they were designed to compel us to vote for any measure against our convictions of truth and expediency, nor did the Deputation attempt thus to use them. Our reports were drawn up after the discussions, as statements of our united opinion, and were shaped so as to correspond, as far as possible, with the views of all the meeting, including both missionaries and Deputation, though the latter did not vote. They were all passed by a large majority of the mission, and most of them without a dissenting vote. The Deputation did represent, that the Prudential Committee had the responsibility of distributing the funds committed to their care; and it was intimated, in one or two instances, that, in the opinion of the Deputation, they would not appropriate them for certain purposes; but we have no recollection that anything was said, in any of the meetings, which implied that our living was in danger. Dr. Anderson said, that if we thought our salaries insufficient, the Committee would be willing to increase them."

Some years ago the number of pupils in the Batticotta seminary was one hundred and sixty. At the close of 1849, the mission reduced the number to one hundred. For reasons, which the mission have stated in their report on the subject, the following changes in this institution were resolved upon in 1855.

"Our object in sustaining a seminary is not to educate the community at large. That we do not regard as the appropriate work of missionaries. Nor is it our object to give superior education to all the children of native Christians. The village schools are to be established for the children of Christians, where they are to be instructed in their own language, and where most of them must there complete their education.

"But our object is to prepare a class of young men to be Christian teachers, catechists, and pastors in every village in the land, to which they can gain access. Such men as can live on humble means, and will be in earnest in their
efforts to save souls. This being our object, we think the study of English may be a hindrance, rather than a benefit, and are prepared to recommend:

"(1.) That no instruction in the English language be given in the regular course.

"(2.) That the number of students be reduced, as we aim to educate only for mission service in our own field. At the close of the present seminary year, we propose that a number not exceeding twenty-five be selected from the present students, taking only those who, from their connections, attainments and character, give most promise of usefulness in the missionary work. The pecuniary demands of those who have paid in advance for books, should be adjusted to their satisfaction when requested to leave.

"As the institution is to be solely for mission purposes, and the students eminently select, it is thought to be unadvisable to require pay for board, or books, in order that we may keep it completely under our control, and avoid the temptation to admit those who can pay when they are not such as we wish to educate.

"(3) That the course of instruction be only four years. A class to be received annually. It is further recommended, that a course of preparation in the village schools be required, and that none be admitted, under the age of fourteen; and that they be Christians, or from Christian families. Only those who bid fair to be useful in mission service should enjoy the privileges of the institution. A committee should make the selections, avoiding as much as possible applications from the people, and should report the same to the mission for approval.

"(4.) That one missionary be devoted to the seminary, aided by two native teachers.

"(5.) The course of study, being wholly in the vernacular, should be eminently biblical, such as will, by the blessing of God, prepare the pupils to wield the sword of the Spirit, which is the word of God. Sacred history, geography, and science should be brought into aid in this work, and all should centre in the Bible, and be made to explain its truths."

After the departure of the Deputation from Ceylon, and not at their suggestion, the mission came to the resolution to suspend the Batticotta seminary for a time. The members of the mission unanimously agreed upon the following statement of the case in their report for the year 1855.

"In accordance with a previous vote of the mission, the seminary at Batticotta was suspended at the close of the term in September. The reasons for this were these: It seemed probable that it would be easier to commence again on the plan which we had adopted, (to give instruction principally in the vernacular,) after a suspension of some length, than to attempt the modifications in the midst of other changes which it seemed necessary to make. The printing office was to be (and has since been) sold to natives; and it had been decided by the Deputation that Mr. Burnell should be transferred to the Madura mission. The state of things at the Manepy station was such that it did not seem prudent to leave it at present without a resident missionary. The health of Mr. Sanders, at Chavagacherry, was such that it appeared probable he could not long continue to reside there, and, if not improved at another station, that he would be compelled at no distant day to relinquish his labors here. Mr. Hastings had a strong preference for village work; and the mission thought he should have ‘the opportunity he so much desired, apart from English-speaking natives, to come into a free use of the Tamil language.’ There was no other one who could occupy the Chavagacherry station. Mr. Howland, in his report, remarks on this subject as follows:

‘The suspension of the seminary was quite an event with us, and one which
has been the cause of much regret among the natives, particularly among the
native Christians, whose children were just beginning to reap the benefits
which in former times were enjoyed principally by the children of the hea­
then. The difficulty felt by them, however, is not greater than it would
have been necessarily in a few years, even if the seminary had been contin­
ued, as there would be no hope that the children of Christians, at the present
rate of increase, could all of them be educated; and the question as to how
they shall provide for their uneducated children, is perhaps on some accounts
more easily met now than it could be hereafter. It is hoped that some of this
class will be ready to commence a Tamil course, preparatory to admission to
the seminary, when it shall be commenced again.”

The Female Boarding school at Oodooville was favored
with an interesting revival of religion during the year under
review. “The work has been very silent; but for a few
weeks there was not one child in the school, who did not
feel an uncommon anxiety to know what she should do to be
saved. The church members have been roused up. Old im­
pressions, which in many cases led us to hope that they were
almost Christians for more than a year, and in some cases two
years, have been deepened into life and action. We hope that
eight or ten of these pupils may be admitted to the church at
the next communion, and several others after the trial of
another term. Almost all the smaller children have been, and
still are, more or less thoughtful. Songs in the night, and
before the dawn, are uniform, and seem to be a delight.”

Three of the pupils were received into the church in Novem­
ber of last year, and thirteen others in the January following.
Fifteen graduates, who have been in the school since 1847, left
in May last. They are all church members. Nine others
would complete their course in the present month, most, if not
all of whom, are members of the church.

The principal change in this institution, resolved upon by
the mission last year, was a gradual reduction in the num­
ber of pupils from seventy-two to thirty-five, to correspond in
some degree to its correlative institution at Baticcotta, and to
the prospect of obtaining educated Christian husbands for the
girls. It is also proposed that the new pupils be taken chiefly
from the Christian schools; that they be not received under
twelve years of age; that their term of residence do not
exceed five years; and that, the school being select and for a
specific purpose, no pay be required for board from those here­
after admitted. The instruction is to be in the Tamil language.

The printing establishment has been sold, under certain con­
ditions, to the native workmen who have long been employed
to do and to oversee the business, and all agree that the
arrangement has worked well thus far. It is an important
step towards a self-supporting Christian community. The first work printed by the native proprietors of the establishment was the translation of a tract entitled, 'The Poor Widow,' from the pen of the junior member of the Deputation, giving an account of a deceased member of his church in Roxbury. It was printed in Tamil and bound free of expense, and given by the proprietors to the 'Jaffna Native Evangelical Society,' as their "first fruits" consecrated to the Lord. The 'Morning Star,'—a native religious newspaper, edited by the mission,—is now printed wholly in Tamil, (and no longer partly in English,) and with satisfactory results.

Seven hundred and fifty-four patients were attended at the Dispensary during the six months ending with April 1, 1856. Medicine was furnished gratuitously only to the "poverty-stricken," less perhaps than one-fourth of the whole number of applicants. A medical class of eight completed the study of anatomy and physiology. It having been found that all the medical students, with perhaps a single exception, who had been educated by the mission in the English language, and in the science of medicine through that language, had gone from the service of the mission and from the sphere of its labors, to secure larger salaries than the mission could give, in Jaffnapatam, in hospitals, and on plantations; it has been decided by the mission to restrict their medical education hereafter to the vernacular language, and text-books are being prepared for the purpose.

The Prudential Committee regard the changes made in this mission with much hope, and are earnestly looking for two or three good missionaries to send to it with the least possible delay. Health requires Mr. and Mrs. Smith, and Dr. Green, and probably Mr. Meigs, to visit the United States ere long. Neither Mr. Howland, nor Mr. Sanders, enjoys sound health. Great preparation has been made in past years for doing good in this field, and great future success may be confidently anticipated from the divine blessing on a mild and firm adherence to the plan of labor marked out by the mission for years to come.
MADURA MISSION.

MADURA.—John Rendall, Missionary; Mrs. Jane B. Rendall.—Nine helpers.

MALUL.—Clarendon F. Muzzy, Missionary; Mrs. Mary Ann Muzzy.—Nine helpers.

DINDIGUL.—Edward Webb, Missionary; Mrs. Nancy A. Webb.—Fourteen helpers.

BATTALAGUNDA.—John E. Chandler, Missionary; Mrs. Charlotte M. Chandler.—Nine helpers.

USULUMPUTTY.—Thomas S. Burnell, Assistant Missionary; Mrs. Martha Burnell.

PERIACULUM.—Joseph T. Noyes, Missionary.—Fourteen helpers.

THIRUMONGALUM.—James Herrick, Missionary; Mrs. Elizabeth H. Herrick.—Ten helpers.

PASUMALIE.—William Tracy, Missionary; Mrs. Emily F. Tracy.—One helper.

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

THIRUPUVANUM.—Charles Little, Missionary; Mrs. Susan R. Little.—Six helpers.

SIVAGUNGA.—In charge of Mr. Little.—Four helpers.

In this country.—George W. McMillan, Missionary; Charles S. Shelton, Physician; Mrs. Rebecca N. McMillan, Mrs. Elizabeth A. Noyes, Mrs. Henrietta M. Shelton.

Native Pastor at Mallankinaru.—S. Winfred.

Native Pastor at West Carasaculum.—H. Zilva.

11 stations.
10 missionaries.
1 physician.
1 assistant missionary.
12 female assistant missionaries.
2 native pastors.
94 helpers—of whom 53 are called catechists, and 41 readers; not including 88 teachers in the boarding and common schools.

Physicians having decided that Mrs. Ford had not health to return to India, Mr. Ford had no alternative but to seek a release from his connection with the Board, which he did in March last. Dr. and Mrs. Shelton and Mrs. Noyes have returned on account of the failure of health in Dr. Shelton and Mrs. Noyes. They arrived in May last. Mr. Burnell joined
the Ceylon mission in 1849 as a printer. Having made good progress in the language, and having a preference for preaching, it was thought advisable for him to enter the ministry, and be transferred to the Madura mission. His removal took place at the close of last year. The Committee learn that he is to receive ordination about the time of this annual meeting. He occupies a new district, called Usulumpatty; contiguous to the Madura, Battalagunda, Periaculum and Tirumungalum districts. Mr. Muzzy, though assigned to Malur, had not removed thither at the latest date, the mission premises not being ready. There is now only one station in Madura city. The walls of what used to be called the Madura Fort have given place to spacious streets, and Madura is becoming one of the most beautiful cities in India. There is now also only one station in Dindigul, Mr. Chandler having removed to Battalagunda. Pasumalie, some two or three miles from Madura, is simply an educational institution, with two dwelling houses, a seminary building, and a chapel, arranged so as to make a pretty appearance. The dwelling house at Sivagunga has been sold to the Government, and when that district is again occupied by a resident missionary, the station is expected to be at some distance from the seat of the native government.

CHURCHES.

The accessions to the church the last year were 144, and the church members in good standing at the close of 1855, were 567. The whole number received from the beginning is 888. The Mandahasalie district has 230 church members, 81 of whom were admitted last year. In this district five village churches have been organized since the visit of the Deputation, and one pastor ordained. This was at a village called Carasaculum, and the name of the pastor is Henry Zilva. The ordination was on the 24th of February, and the services were performed by Messrs. Tracy and Herrick, on the part of the body of missionaries, and by Winfred, of Mallankinaru, who was the first in the series of native pastors. Winfried was ordained on the 20th of March, 1855, during the visit of the Deputation. The same missionaries officiated on both occasions. His ordination was in a neat church built by the people; the other was in a temporary building made for the occasion, it not having been possible to procure, seasonably, a proper site for a church. In both cases the people appeared deeply interested. The church at Mallankinaru contains 19 members, with 143 persons under the pastor's care. This church has experienced some of the trials almost necessarily incidental to a little community in its first efforts at self-government, but the prospect for the future
is good. The facts in detail, as regards the church members in the different station-districts, are given in the following table:

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</tr>
</thead>
<tbody>
<tr>
<td>Received the past year by profession,</td>
<td>8</td>
<td>8</td>
<td>18</td>
<td>9</td>
<td>4</td>
<td>8</td>
<td>5</td>
<td>1</td>
<td>81</td>
<td>144</td>
<td></td>
</tr>
<tr>
<td>Received the past year by certificate,</td>
<td>50</td>
<td>30</td>
<td>3</td>
<td>7</td>
<td>4</td>
<td>5</td>
<td>1</td>
<td>2</td>
<td>65</td>
<td>144</td>
<td></td>
</tr>
<tr>
<td>Dismissed to other churches,</td>
<td>2</td>
<td>5</td>
<td>1</td>
<td>1</td>
<td>5</td>
<td>2</td>
<td>2</td>
<td>5</td>
<td>65</td>
<td>144</td>
<td></td>
</tr>
<tr>
<td>Excommunicated,</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>65</td>
<td>144</td>
<td></td>
</tr>
<tr>
<td>Suspended,</td>
<td>11</td>
<td>9</td>
<td>3</td>
<td>5</td>
<td>11</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>65</td>
<td>144</td>
<td></td>
</tr>
<tr>
<td>Restored,</td>
<td>85</td>
<td>54</td>
<td>85</td>
<td>56</td>
<td>57</td>
<td>45</td>
<td>54</td>
<td>15</td>
<td>677</td>
<td>144</td>
<td></td>
</tr>
<tr>
<td>Remain suspended,</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>5</td>
<td>13</td>
<td>3</td>
<td>5</td>
<td>5</td>
<td>65</td>
<td>144</td>
<td></td>
</tr>
<tr>
<td>Died,</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>65</td>
<td>144</td>
<td></td>
</tr>
<tr>
<td>Members in good standing,</td>
<td>85</td>
<td>54</td>
<td>85</td>
<td>56</td>
<td>57</td>
<td>45</td>
<td>54</td>
<td>15</td>
<td>677</td>
<td>144</td>
<td></td>
</tr>
</tbody>
</table>

Malūr takes the place of Madura Fort. The benevolent contributions for the year amounted to six hundred and seventeen rupees, or more than three hundred dollars.

**CONGREGATIONS.**

A statistical view of the congregations is embodied in the following table:

<table>
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<tr>
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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Village congregations,</td>
<td>14</td>
<td>6</td>
<td>17</td>
<td>10</td>
<td>18</td>
<td>13</td>
<td>4</td>
<td>33</td>
<td>5</td>
<td>129</td>
</tr>
<tr>
<td>Men,</td>
<td>134</td>
<td>57</td>
<td>313</td>
<td>103</td>
<td>159</td>
<td>196</td>
<td>46</td>
<td>292</td>
<td>100</td>
<td>1,480</td>
</tr>
<tr>
<td>Women,</td>
<td>106</td>
<td>54</td>
<td>332</td>
<td>90</td>
<td>155</td>
<td>125</td>
<td>35</td>
<td>338</td>
<td>88</td>
<td>1,062</td>
</tr>
<tr>
<td>Children,</td>
<td>220</td>
<td>89</td>
<td>455</td>
<td>133</td>
<td>227</td>
<td>339</td>
<td>70</td>
<td>637</td>
<td>130</td>
<td>2,958</td>
</tr>
<tr>
<td>Church members,</td>
<td>81</td>
<td>16</td>
<td>72</td>
<td>29</td>
<td>37</td>
<td>43</td>
<td>3</td>
<td>258</td>
<td>11</td>
<td>519</td>
</tr>
<tr>
<td>Adults able to read,</td>
<td>25</td>
<td>15</td>
<td>55</td>
<td>27</td>
<td>69</td>
<td>84</td>
<td>13</td>
<td>93</td>
<td>52</td>
<td>294</td>
</tr>
<tr>
<td>Average Sabbath attendance,</td>
<td>221</td>
<td>166</td>
<td>714</td>
<td>210</td>
<td>227</td>
<td>319</td>
<td>135</td>
<td>1,010</td>
<td>90</td>
<td>3,181</td>
</tr>
</tbody>
</table>

The whole number in the congregations, of men, women and children, exceeds five thousand. The adults are 2,842, and the church members connected with these congregations are 519. There are, therefore, somewhat more than four unconverted adults to each church member. That unconverted persons should have selfish motives, so far as they have any that are definite, in nominally embracing Christianity, is to a great extent a thing of course. But it may be in India, as it is in our own land, that many are drawn into associations for supporting the gospel by relations of business to church members, by consanguinity, by friendship, possibly by some disgust with the enemies of religion, but frequently, it is hoped, by a secret influence from the Holy Spirit. Some of the influences above
named may unconsciously have more to do in giving permanent shape to the conduct of unreflecting men in this field, than what are commonly called selfish motives. It may even be true, that the 'more part' in the congregations scarcely know wherefore they are come together. God's providence has placed them where they may hear the gospel; and the hope may be cherished, that among them are many 'ordained unto eternal life,' who will be saved through the gospel. It is encouraging to think, that the number of church members increased more than twenty per cent the last year. The number in most of the congregations is also greater. The Deputation met with these people to a very great extent in their progress through the stations, and could not help regarding the village congregations as an important feature in this mission.

PREACHING.

The missionaries preach severally at their stations, and each itinerates through his respective district. For it should be stated, that, for the more effectual culture of the field, it was divided, at the general meeting connected with the visit of the Deputation, into eighteen districts, each designed for one missionary, assisted by a greater or less number of native pastors and helpers. The modifications made by the mission in Madura and Dindigul, occupying Malur and Battalagunda as stations instead of Madura Fort and West Dindigul, must give greater opportunity and efficiency to the preaching of the mission. The manner in which our brethren operate in their station districts, and among the congregations they have gathered, may be seen from communications of Mr. Noyes and Mr. Taylor in the Missionary Herald for December. The facts, though not numerous, are suggestive. It will be seen to what persecution from native rulers the inquirers and converts are sometimes exposed; how far a little money may be made to go in erecting houses for worship; how the materials from which to form living churches are accumulating; what are some of the missionary's trials; how native piety and zeal may be rendered available at small expense for the propagation of the gospel; and what ground there is for hope of success in building up Christ's kingdom among these poor people.

EDUCATION.

A leading topic of inquiry with the members of this mission, during the visit of the Deputation, was, how to diminish the comparative expense in the department of education, and at the same time increase its efficiency. There were, then, at the beginning of the year 1855, four boarding schools for small
1856.]

MADURA. 151

boys at as many stations, with ninety-eight pupils; an industrial boarding school at another station, with eighteen pupils; a female boarding school with forty-seven pupils; a seminary for males with forty-four boarding pupils; an English school with one hundred and thirty-seven pupils; and seventy-five free schools with eight hundred and three pupils. The schools stood as follows at the close of 1855:

<table>
<thead>
<tr>
<th>STATIONS</th>
<th>Boarding Schools</th>
<th>Village Day Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys from Christian families</td>
<td>Boys from Heathen families</td>
</tr>
<tr>
<td>Dindigul,</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>Battalugunda,</td>
<td>33</td>
<td>9</td>
</tr>
<tr>
<td>Peranallur,</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>Madura East,</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Madura Fort,</td>
<td>3</td>
<td>12</td>
</tr>
<tr>
<td>Tiruvanum,</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Tirumangalam,</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>Madhavaram,</td>
<td>5</td>
<td>12</td>
</tr>
<tr>
<td>Sivagangai,</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>3</td>
<td>69</td>
</tr>
</tbody>
</table>

The number of free schools was three less, but the number of pupils was greater by thirty-six. Of Christian boys there were twenty-four less, but of Christian girls fifty-eight more, which is a fact of promise. Of the village schools the mission thus speaks: "Various causes conspire to keep these in an unsatisfactory state, the chief of which are the inefficiency of the teachers and the poverty of the people. As a class, the teachers have received no special training, and are ignorant of the best modes of instruction. The parents are often too poor to allow their children to remain in school long enough to acquire a knowledge of the studies ordinarily pursued. Add to this their inability to appreciate the worth of an education, and we see why our village schools are not more flourishing. And yet, though they are not what we desire to make them, these schools are effecting much good. Many become able to read the word of God, who otherwise would be deprived of this priceless blessing."

The seminary at Pasumalie had thirty-seven members at the close of the year, seven less than at its beginning. Two were enticed away by the offer of employment and high wages, two were removed by relatives living out of the District and placed in the school of another mission, one was kept away by dangerous illness, and two ran away. Thirty-four of the pupils, or all except three, were then members of the church, and one
of the three gave some evidence of piety. "Both teachers and scholars, in their leisure hours, have engaged in distributing books and conversing with the people in the adjacent villages, thus preparing themselves practically for their future work. During the long vacation, the three oldest teachers visited congregations in several station districts, with evident profit to the people and their own piety." The senior class of six pupils graduated early in the present year, after a course of about six years in the seminary, and all took employment from the mission, and promise to be faithful and useful helpers. Mr. Tracy, the Principal, gave them two courses of lectures in their last term, one on the preparation of sermons, the other on the qualifications and duties of the pastoral office. A new class of thirteen was admitted, at ages varying from twelve to twenty years, making the pupils once more forty-four in number. Speaking of the new class, Mr. Tracy says: "Most of them had been for a longer or shorter time connected with some of our boarding schools; this has been an evident advantage to them. Their studies in the seminary are wholly in Tamil; and their conduct thus far has encouraged me to hope that the privileges which they enjoy, will be diligently improved, and, with the divine blessing, will fit them for future usefulness. Only two of them are members of the church; but most of them manifest a serious spirit; and several have expressed a hope in Christ as their Savior, and a desire to confess him before men. Their admission to the church has been delayed, that we may have more personal acquaintance with them, and clearer evidence of their fitness for the privileges which they desire." The plan of studies in this institution is to be enlarged, as soon as possible, so as to give suitable instruction to schoolmasters, as well as the higher classes of helpers. The entire cost of educating such scholars will be about three rupees a month. It is proposed also to give a shorter and purely Tamil course of instruction to a portion of the catechists and candidates for the pastoral office, in view of the exigencies of the work. "I set a high value," says the respected Principal in June last, "upon the study of the English language by our native preachers and catechists; but the constant temptations offered by Government to those who have an English education, made it a matter of self-defence to do but little in the way of teaching English; while, on the other hand, the great and increasing demand for native helpers in our field made it essential that we should not unnecessarily protract the time spent in fitting them for their work." Another of the older missionaries, writing on the same subject and at about the same time, expresses himself as follows: "The more I think of our action on this subject, the better I like it. The action taken was wise and necessary. The great body of our helpers
and future pastors can get all they need in their own language, and the way is still open for us to give an English education to the few who may be needed for important posts. I would not wish to have English made more prominent at present in the seminary, than is proposed in our report on that subject, and in the letter of the Deputation."

It was arranged early in 1855, that, at the close of the year, the two boys' boarding schools at Mandahasalie and Tirupuvanum be merged in the one at the latter place, and that the other two be merged in the one at Tirumungalum. At the close of 1856, these two schools are to be united into one, which is to be discontinued at the end of 1857. The first of these changes has been made, and the study of English in the two schools discontinued, with the exception of some of the more advanced boys. The English language is also taught in the seminary to a select portion of the students.

The grand point in this mission, undoubtedly, is what may be called the 'village system,'—the village congregations, village churches, village schools. We must aim at the best combinations for efficiency and economy. These boarding schools seemed objectionable to the Deputation on both these grounds. Whether the best good of the seminary requires a preparatory boarding school for such of the older boys as have completed the entire course of studies pursued in the village schools, is an open question, the decision of which may need the light of further experience.

No report has been received concerning the female boarding school at Madura. This is to be cherished as the correlative institution of the one at Pasumalie. The Committee are expecting soon to send out a competent female to take the charge of its instruction.

The English school at Madura was discontinued in October of the last year, for reasons already reported to the Board. It was one of the few cases where the Deputation thought it proper to assume the responsibility, and one of the older missionaries, writing in June last, thus adverts to the fact: "The action of the Deputation," he says, "was in full accordance with the views of the mission, though, from the connection of the English residents with the school, as well as for some other reasons, the mission was glad to have the Deputation assume the responsibility of the change." "Though no instance of conversion has come to our knowledge," as the result of this school, the mission say, "we not unfrequently meet with evidence of good effected by it; and we are not without the hope that in the 'great day' a few will be found praising God for this institution, as the means of bringing them to Christ."
The Government has lately established a large English school at Madura, and placed it under a well educated European. The plan of education for that District, as explained by Mr. Richards, Government superintendent of schools for the Presidency, is this: "Vernacular schools are to be established in all the villages as soon as circumstances will permit. Next in order Talook schools are to be established, for the benefit of boys selected from the village schools. In these Talook schools, besides the elementary branches in the vernacular language, English is to be commenced. Above the Talook schools a High school is to be established at Madura, in which an extended course of education, both in Tamil and in English, is to be given. For the Talook schools and the High school in Madura there are to be scholarships, given by the Government to the most promising and deserving scholars." "We never could have competed with the Government," says the missionary brother who gives this information, "or satisfied them in sustaining English schools, unless we had come to the conclusion to start four or five schools, and give up a good share of our time to teaching English and superintending the schools, so as to make them efficient. Let them go on. It is their appropriate work, and we have before us as much as we can do. Under present circumstances, it would be folly in us to think of starting English schools, even should the public at home favor such a step." "On the subject of 'grants-in-aid,'" says Mr. Tracy, (that is, pecuniary grants by the Government for schools,) "my views continue to be against receiving them. There are strong reasons on both sides of this important question, but any change in our decision against receiving them, is not, I think, called for at the present time."

NATIVE HELPERS.

The mission has in its employment eighty-eight teachers in village schools and the boarding schools and seminary, forty-one readers, fifty-three catechists, and two pastors;—in all one hundred and eighty-four. There appears not as yet to be any adequate instruction provided for the seventy-five common-school teachers, but the subject is not lost sight of. Of the ninety-four readers and catechists, the mission speaks on this wise: "These have the immediate charge of our congregations, and are expected to spend a part of their time in preaching to the heathen. Of these, a few are devoted to their work, and highly useful. A few yield to temptation, and bring a reproach upon Christ; while the greater part are of a medium character, having many excellencies and many faults. Their situation, it should be remembered, is unfavorable to the development of
piety. They are usually placed at a distance from the missionary, often where there are few or no other Christians; and consequently they lose all the benefits of Christian fellowship and watchfulness. The people in their congregations, moreover, are despised and ill treated by the mass of the heathen. In all the vexations and troubles which arise, and efforts which are made to escape oppression, the catechists must almost necessarily bear a large share. Hence their minds become distracted, and not unfrequently worldliness obtains full possession of them. Judged by the gospel standard, they come far short; and yet there is in them much to commend, much to claim our sympathy and love. We earnestly entreat for them the prayers of God's people."

An excellent system of general instruction is provided for the native helpers. Each missionary brings his helpers together once a month, for such exercises and instructions as he shall think best adapted to their improvement. Once a year, the helpers are all assembled at the time and place of the annual meeting of the mission, and for such exercises as will tend to increase their piety, knowledge and general usefulness. A sermon in Tamil is preached by a missionary, and another by a native preacher, and the Lord's Supper is administered. There are meetings for prayer and conference, where the helpers make brief statements of their work, and confer freely with each other respecting their difficulties and encouragements. They are examined in studies previously assigned in view of their employment and mental culture. They read essays upon given subjects, expositions of Scripture, and sermons and plans of sermons for criticism. Occasionally there are lectures delivered by missionaries, or by the more liberally educated natives.

BOOKS AND TRACTS.

During the year 1855, there were distributed 60 Bibles, 217 Testaments, 6,210 small portions of Scripture, and 34,412 tracts. The teachers and students of the seminary are active in this work in their vacations. Increasing efforts are being made in the preparation of useful books in the vernacular language; and the more this language is relied on in education, the more progress will there naturally be made in this department of labor. One of the teachers at Pasumalie has translated some books of Euclid and the greater part of Wayland's Moral Science.

SANITARIUM AND DISPENSARY.

The Pulney Hills, (or Mountains, as they should be called,) rising some seven thousand feet from the general level of the
country, are within two or three days' ride of the most distant station. There a refreshing coolness is found in the hottest season. The wealth and fashion of India resort to the Neilgherries, considerably further north, but not much more elevated. Our brethren have a comfortable health-retreat on the top of the Pulneys, to which they resort upon a medical certificate under certain rules. The institution, with the limitations to which it is subjected, is believed to be on the whole economical and of salutary influence. The dispensary was under the direction of Dr. Shelton, prior to his leaving the mission, the immediate care of the patients being committed to the "native dresser." Under the present arrangement, the "dresser" is responsible to Mr. Rendall. "During the last year, twenty-three hundred patients have been treated. These, with their friends who attended them, have from morning to morning presented interesting audiences for preaching."

REINFORCEMENT.

Two married missionaries and a female teacher are expected to proceed to this mission immediately after this annual meeting; and some four or five more are needed, with a missionary physician to take the place of Dr. Shelton, whose health forbids his return to India.

CONCLUSION.

It will not be deemed inappropriate to quote from a letter addressed to this mission by the Deputation while they were in India. "The fact is significant, that God has given us this fine Madura district to cultivate, with a million and a half of souls, and the general consent of Protestant Christendom that we have it all to ourselves. With such a field, and a system of labors corrected by a long experience in Indian missions, blessed by the Holy Spirit, and sustained by the contributions and prayers of a numerous body of intensely evangelical Christians at home,—what may we not expect! As missionaries you have a goodly heritage;—remote from temptations at the seat of government, and from those in the marts of commerce; amid a rural people; in healthful districts; with pleasant habitations; and a sanitarium of easy access above the ordinary abodes of disease. Moreover you are under a government which is able and ready to protect your persons and property, and the legal rights of your converts. The wide domains of the Honorable Company scarcely afford a more eligible field, where to try the effect of preaching 'Christ Jesus and him crucified' for the overthrow of heathenism."
MADRAS MISSION.

CHINTADREPETTAH.—Isaac N. Hurd, Missionary.—Two native helpers.

ROYAPURAM.—Phineas R. Hunt, Printer.—One native helper.

In this country.—Miron Winslow, Missionary; Mrs. Abigail N. Hunt.

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

Such was the impaired state of Mr. Winslow's health, that his brethren of the Deputation, acting under medical advice, suggested and authorized his making a voyage at once to the United States. He arrived during the late Special Meeting of the Board, and had derived benefit from the voyage. Mr. Hunt reached Madras, on his return from the United States, in August of last year, in time for conference with the senior member of the Deputation, then on his way homeward from Calcutta. Mrs. Hunt is on the point of embarking on her return to her husband, leaving their two children in this country. It is deemed expedient for Mr. Winslow to remain here until the next spring.

The walled city, with two hundred and fifty thousand souls, called Black Town, lies between Royapuram, which is upon the north, and Chintadrepettah, on the south; the distance between the two stations being three miles. The press is in this city; where also the two Scotch Churches and the London Missionary Society have their large schools. The Wesleyan school is considerably to the south of Chintadrepettah. The city of Madras, with its population of several hundred thousand, actually covers a large space, made up of Black Town, the castle and its esplanade, numerous villages, and much that is intensely and beautifully rural.

The mission, in both its present stations, was commenced twenty years ago. Messrs. Winslow, Hutchings, Ward, H. M. Scudder, Hunt, and Hurd, have successively resided at Royapuram; and Dr. Scudder, Mr. Winslow, and Mr. Hurd, at Chintadrepettah. Dr. Scudder was there the first four years.

In the summer of last year, the Sabbath congregation at Royapuram contained 163 persons;—129 school children, 12 laborers in the printing office required by rule to attend, five servants, nine church members, and eight heathens. The Sabbath congregation at Chintadrepettah numbered 446; 150 from the high school, 210 from the common schools, 15 printers, 7 teachers not church members, 4 servants, 25 voluntary
heathen attendants, and 35 church members. The church at the former station had 11 members, and at the latter 42. Of the church members 33, of the adults in the congregation 64, had their support in employments connected with the mission. The difficulties growing out of caste, in 1844, scattered about twenty of the church members at Royapuram, gathered while Mr. Winslow was at the station. Seven members of these churches have died in the faith, two of whom were of much promise, and one might have become a pastor had he lived. Several members have been transferred to other localities and churches. The number of church members from the beginning, is 112. Other results are thus described by Messrs. Winslow and Hurd, in July, 1855.

"Hundreds upon hundreds of children and youth of both sexes have been taught the Scriptures, of whom several, not only from the high school, but also from the vernacular schools, have been baptized;—some in this mission, and more in other communions, one of them as far off as Belgaum.

"Besides, in estimating the good done, it should be considered that the mission has been, to some extent, what it was first designed to be, a book-making mission, and an agency of the American Bible and Tract Societies. More than twenty tracts and books, larger and smaller, have been prepared and sent forth, some of them in large editions, besides what have been printed for the local Tract Society. This has required a good deal of the time of one of the missionaries in the getting of them up, and of the other in their distribution. Editions of the Scriptures, in whole or in part, in Tamil, Telugu, and Hindostanee, have also been brought out; and one missionary has spent much time in preparing some of these, and in the work of revising and translating the Tamil Scriptures, as well as in the preparation of the Tamil and English Dictionary.

"The mission is also to be considered as an agency of the Board, to supply the missions at Jaffna, Madura and Arcot with funds and with articles needed from Madras; and also to help on their way those who arrive for these missions, or depart from them for America. The saving to the Board, in the article of funds, is more than equal to the salary of a missionary, year by year.

"The laborers in the work, on an average, for the eighteen and a half years, are about two and a half missionaries for each year, exclusive of the superintendent of the press. The work includes also the building of two churches, at an expense of 10,000 rupees by subscription, so as to cost the Board nothing but the land on which they are; and a school-house for 2,500 rupees, towards which the Board gave only 1,000 rupees. For more than a year there was only one missionary on the ground.
When these things are considered, and it is remembered that, in a place like Madras, there are various labors in connection with the different benevolent societies and with other missionaries, to keep the machinery of missions in operation; and that a great part of the work has been preparatory, especially that through the schools and the press; and that the breaking up of the fallow ground and sowing the seed are, in their place, equally important with gathering in the harvest; the result of the eighteen and a half years' of occupancy, will not, perhaps, appear small, or the mission to be undeserving of support and continuance."

"In regard to Black Town, as Dr. Scudder did not attempt to form a church, but spent his strength while there in preaching the gospel and distributing books to promiscuous congregations, principally from the country, or sometimes on tours at a distance, for the distribution of Bibles and tracts, in doing which, while at Chintadrepettah, he had been much occupied—it is not matter of surprise, that there should be no traces of his labors. They are to be looked for in the country, in places which he visited, or where books have been carried far and near."

On the departure of Mr. Winslow, Mr. Hurd removed from Royapuram to Chintadrepettah, and took charge of the English high school at that station. As he was able to give more time to the school than Mr. Winslow had done, the number of students increased from 140 to 200, and there was an increase of energy and activity on the part both of teachers and pupils. All the monitors in the school being heathens, and not a native teacher having a decidedly Christian character, the religious influence was less thorough than Mr. Hurd desired to make it. One of the monitors, at the close of the year, broke caste, and professedly renounced idolatry, but was enticed away by his friends and removed from observation. In April, three converts from heathenism, and two from the Roman Catholics, not connected with the high school, were received into the church.

Two vernacular schools at Royapuram, with Christian teachers, have done well during the year; and the Sabbath meeting was encouraging, as was a meeting in a part of the suburb west of the mission house. The number of school children at the two stations may be about 350.

The only thing actually arranged by the Deputation at Madras, or through their agency; excepting as regards the return home of Mr. Winslow, was for the sale of the English department of the printing establishment. Indeed, the continuance of this department was soon after rendered quite impracticable, by the large wages offered to workmen in English types by the government press. "The English department left us," says
Mr. Hunt, "I think before you reached Galle. We were simply forced to discontinue engaging English work." He adds: "We are full of Bible Society's work" in the vernacular "at present. I am very glad to have only these truly missionary works on hand."

ARCOT MISSION.

VELLORE.—Henry M. Scudder, M. D., Missionary; Mrs. Fanny L. Scudder, Miss Louisa Scudder.—One native helper and three schoolmasters.

CHITTOOR.—William W. Scudder, Ezekiel C. Scudder, Missionaries; Mrs. Sarah R. Scudder.—Two native helpers, and two schoolmasters.

ARNEE.—Joseph Scudder, Jared W. Scudder, Missionaries; Mrs. Sarah Ann Scudder, Mrs. Julia C. Scudder.—Two native helpers and one schoolmaster.

3 stations.
5 missionaries—one a physician.
6 female assistant missionaries.
6 native helpers—6 schoolmasters.

The Rev. Ezekiel C. Scudder and Rev. Jared W. Scudder, with their wives, arrived at Madras on the 3d of March last, after an agreeable voyage of 120 days. They were accompanied by a sister. The visit of the Deputation to this mission, in June of last year, led to no important changes in the working of the mission, which is constructed on the principle of making the preaching of the gospel the governing agency. Its ecclesiastical organization is modeled on the platform of the Reformed Dutch Church, to which the members of the mission all belong; its schools are for the children of Christians, and are taught only in the vernacular language.

The mission occupies the North Arcot District. Lately the Gospel Propagation Society have withdrawn operations from Vellore and Chittoor, and committed their congregations to the care of this mission; which is now the only missionary body in the District. The population of the District exceeds a million of souls.

CHURCHES—CONGREGATIONS—PREACHING.

At Vellore there are 27 communicants, at Chittoor 42, and at Arnee 6; making 75 in all. Twelve of those at Vellore, and twenty-eight at Chittoor, were communicants in the congregations recently transferred to the mission by the Gospel Propagation Society. Seven others were received on confession during the year. The Christian congregation at Vellore numbers 160, not including heathens who regularly or occasionally
attend; at Chittoor it is also 160, not including thirty persons who, though regularly attending on the Sabbath services, have not enrolled their names as nominal Christians; and at Arnee it is thirty. The total is 350. Of these, 184 are adults, 75 are communicants, 126 are baptized children, and 40 are children that have not been baptized.

The religious services at the several stations are in general these:—two preaching services at the church on the Sabbath; reading the Scriptures and prayer every morning, open to the people; catechetical class for the instruction of communicants and nominal Christians at nine o’clock every Wednesday morning; a female prayer meeting, under the care of the wife of the missionary, after the catechetical class, which at Vellore has forty women connected with it; a prayer meeting in union with the whole congregation every Saturday evening; and the Lord’s Supper administered every other month. It is stated that, at the morning prayer meeting in Chittoor, the Gospel of John, Acts, Romans, 1st and 2d Corinthians, Galatians, and Ephesians, were expounded during the year. At this station, a service is held weekly at two neighboring outposts. The brethren of this mission, having all been born in India, of eminently missionary parents, and having been judiciously admitted at an early age to the spoken language of the people, have, as a mission, pre-eminently the power of using the Tamil language in preaching the gospel; and the bias of their minds is in that direction. They say: “We make it a chief duty to go into the streets of the towns and villages of our District, holding up Christ and him crucified as the only hope of the sinner. This work has been extensively carried on during the past year by the missionaries and catechists. The gospel has been fully preached in almost every street of our stations. We have also been on several extended tours, declaring to all that there is none other name under heaven given among men whereby we must be saved, except that of Jesus Christ.” “A great number of adults, varying from five to thirty a day, have visited the station for books and tracts. To all these the gospel has been preached, and portions of God’s word distributed.”

The Prudential Committee have made grants for building a house of worship at Chittoor, and for enlarging the one at Vellore.

**SCHOOLS.**

There are six schools for children of professed and nominal Christians, containing 105 pupils. “The chief object of our mission,” say the brethren, “being the preaching of the gospel, we cannot establish schools for heathen children. We have not the time nor the means to enter upon this work, which more
properly belongs to those who have the charge of the secular interests of the Hindoos. It is otherwise with Christian children. They belong to us. Many of them are the baptized offspring of our church. We are under special obligations to them. We must see that they are thoroughly educated in the Scriptures; that they are elevated above the ignorance of the mass of the people; that they are kept as much as possible from the influence of heathenism; and that all means are used to secure their purity and intelligence. Our object is not to bestow upon them the elegancies of a foreign education. We therefore instruct them only through the vernacular languages. We strive to impart to them that education which shall, under God’s blessing, make them useful men and useful Christians."

There is also a Preparandi class of ten baptized lads, of whom two are communicants. "Instead of English, they learn Tamil, Telugu, and a little Sanscrit. They are regularly trained in systematic theology by the missionary, the Heidelberg Catechism, with its Scripture proof texts, forming the basis of instruction. They also study geography, arithmetic, and grammar. Great attention is paid to music. They are taught to sing both European and native tunes. Once in the year they go with the missionaries on a preaching tour among the heathen." Here the mission is training its future helpers. At Chittoor three orphan girls have been taken as boarders; and at Arnee, there are four such boarders. They are supported by private charity, since orphan boarding schools have not hitherto come within the regular appropriations of the Board.

BOOKS.

A series of tracts has been prepared by a member of the mission in Tamil and Telugu, comprising the following:—
‘Jewel Mine of Salvation’ in Tamil; ‘Jewel Mine of Salvation’ in Telugu; ‘Spiritual Teaching’ in Tamil; ‘Spiritual Teaching’ in Telugu; ‘Heidelberg Catechism’ (not completed).

The printing during the year amounted to 18,000 copies, and 1,580,000 pages.

The annual report of the mission embraces several interesting narratives of individual conversions. Among donations received from friends in India, is "a complete and costly set of tents," from R. M. Binning, Esq., which will be of much use in preaching tours.
CHINA.

CANTON MISSION.

CANTON.—Daniel Vrooman, William A. Macy, Missionaries; S. Wells Williams, L.L. D., Printer; Mrs. Sarah W. Williams.

On their return to China.—Dyer Ball, M. D., Samuel W. Bonney, Missionaries; Mrs. Isabella Ball, Mrs. Catharine V. S. Bonney.

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

The rebellion which, a year ago, desolated the province of Canton, has been suppressed. The sacrifice of life in the conflicts between the insurgents and the government forces, was very great, and the subsequent executions of prisoners by the official authorities were on a scale of appalling massacre. The restoration of quiet has opened the way to a more free proclamation of the gospel.

LABORS AND TOURS.

Doctor Ball and Mr. Bonney have been absent during the year. Mr. Macy has been occupied temporarily, but for several months, in labors among foreign seamen at Whampoa, in connection with the study of Chinese. He has maintained, during a part of the time, a brief daily service at the Chinese hospital. Preaching has been conducted daily in the chapel at Mr. Vrooman's residence. During the week the native assistant, who seems to have a spiritual understanding of the gospel, preaches it with clearness and boldness, and is followed, three or four days in the week, by Mr. Vrooman. The Sabbath services are sustained by Mr. Williams and the assistant, and during the greater part of the year Mr. Williams has maintained a service at the hospital on Monday, one with the printers and servants on the morning of the Sabbath, and another in the afternoon at the chapel of the Southern Baptist mission. The work of the printing office has gone forward as usual. All the missionaries in Southern China are looking with interest to the speedy completion of Mr. Williams's Tonic Dictionary of the Canton Dialect. He has been engaged on this work for six years.
CANTON.

This field of labor is one of peculiar trial to faith. No conversions are reported for the year. It is a source of encouragement, that contempt and hatred of foreigners are now less offensively manifested than formerly. Progress is also made in disseminating correct ideas of religious truth. The attendance at the chapel averages about one hundred, and there is an orderly demeanor and attention in the audiences. There is also more desire for Christian books and tracts, which are widely circulated. A great change has taken place in the access to the people in the city and vicinity. Repeated tours have been made by Mr. Vrooman to distances of thirty and forty miles. Several visits have been paid to Fat-shan, from which missionaries were formerly driven away with stoning; and more than one hundred and sixty villages and cities, with populations ranging from 2,000 to 500,000 souls, to which no Protestant missionary had probably ever before penetrated, were visited, and supplied in a measure with Christian books. "Repeated experiments," say the brethren, "have made it plain that expeditions, judiciously conducted, can be carried to remote points and in every direction." Mr. Vrooman, in company with brethren of other Societies, has made two extended tours; one a hundred and ninety miles west of Canton, the other through a circuit of about three hundred miles. They found a crowded population on the banks of innumerable streams, which curiously intersect the province. They were kindly received wherever they went; the usually insolent demeanor of the officials, in most cases, being exchanged for a courteous bearing and free permission to hold intercourse with the people and distribute books. Although mourning the withholding of converting grace, this mission is hopeful, and calls for a reinforcement to enter the wide and populous field which is opening around it.

The number of tracts distributed is reported at about 20,000. About 18,700 copies of the four Gospels, in the revised version, have been put into circulation, and the book of Acts is nearly ready. One hundred thousand pages have been issued of the Chinese Christian Almanac with wood cuts. The total amount of printing is not stated. The circumstances of the mission have prevented the use of an appropriation made for schools, and nothing in the department of education was attempted the past year.

It is due to Mr. Williams to state, that the sum of $2,705 24 paid him by the United States Government for services rendered as interpreter in Commodore Perry's Expedition to Japan, was placed by him to the credit of the Board for the current expenses of the mission.*
AMOY MISSION.

AMOY.—Elihu Doty, John Van Nest Talmage, John S. Joralman, Missionaries ; Mrs. Eleanor A. Doty, Mrs. Abby F. Talmage, Mrs. Martha C. Joralman.

Out-station.—Chiūh-ōé.

1 station.
1 out station.
3 missionaries.
3 female assistant missionaries.
5 native helpers.

Mr. and Mrs. Joralman sailed from New York October 25th, in the barque Maury, Capt. Lowe, and arrived at Amoy April 16th. This reinforcement, long waited for, was welcomed with joy ; but it insufficiently meets the demands of this important and prosperous mission. Others should follow without delay.

CONVERSIONS AND LABORS.

The remarkable religious interest, of which an account was given in the last Report, has since increased. Mr. Doty, writing in June, 1855, says: "The promise is, I will open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. Have any of the missions of the Board ever complained that they were overwhelmed with so great a favor? For many past months such has been our case, to so great a degree as to cause our hearts to be burdened." Mr. Doty adds: "Meeting with inquirers and candidates has been our most solemn and pressing duty. For about one year and a half, each Friday has been devoted to more direct and personal contact with souls, as regards their individual experience. The interview has seldom occupied less than three hours; often it has been four, and even more. Yet we have not seen the time when we could say, 'We have got through this work of personal examination and instruction.' Here we have been oppressed with the burdened feeling, 'The blessing is greater than there is room to receive it.' It is here that we have been constrained to groan, on account of our utter inability to give that time and strength, which the importance of the work demanded. Could we have devoted unitedly our whole time and energy to only this one part of our various duties and labors, we could have been wholly and profitably occupied. Inquirers, usually to the number of twenty, thirty, forty, or more, have assembled on these occasions. Of such a number it is utterly impossible, at any one meeting, to speak personally
with more than a small minority, so as to find out their individual circumstances, and instruct them accordingly. Again and again have the great majority had to go away, saddened with disappointment, to come again and again."

Under date of January 16th, Mr. Talmage reports the reception into church fellowship, during the year then just closed, at Amoy, Chíôh-bé, and Pehchui-ia, of eighty-three persons. This would make the whole number, in these churches, 168. Of these eighty-three, forty-six were admitted at Amoy, twenty-four at Chíôh-bé, and thirteen at Pehchui-ia. The missionaries of the London Missionary Society received forty-five during the same time. Three weeks later, he states that on the preceding Sabbath five persons received baptism at Chíôh-bé, and five in Amoy. Some of these converts are advanced in life, several arc females, and nearly all are adults. In Chíôh-bé and Pehchui-ia they have been subjected to severe persecutions. The mandarins issued a proclamation against Christianity, and mob fanaticism and violence for a time reigned unchecked.

"These persecutions," the brethren write, "have tried the faith of the 'little flock' thus left among wolves; and these feeble ones have found themselves not alone. Their faith has thus been strengthened. Individuals might be mentioned who have come forth as gold." Only one church member was led through fear to draw back. Two of the members of the church have died, and two have incurred discipline. The general conduct of the Christian flock has given much satisfaction. They grow in brotherly love, and most of them exhibit a pleasing zeal in personal efforts to make Christ known for the salvation of others.

With respect to the direction, which the members of this mission regard it their duty to give to their labors, Mr. Talmage makes the following remarks: "We have felt that our first and great work was the preaching of the gospel. This is the work laid out for us by the Master. His commission is, 'Go ye into all the world, and preach the gospel to every creature.' The Apostles, in their missionary labors, simply obeyed this command; and we doubt not that, as the missionary work advances, experience will prove that the plan of Christ and his Apostles is the best plan. This at least is the testimony of our own experience. The school which we once conducted for the education of heathen children, we gave over into the hands of others, whose views were somewhat different from our own, in order that we might give ourselves entirely to the work to which Christ called us. The result has proved that such labor is more profitable. Yet we have found it necessary to commence another school, on different principles. It is very important that the children of church members should be gathered
into a Christian school. If these church members are able, it is their duty to support such a school. If they are not able of themselves, we should assist them. Our school is of this character, and conducted on these principles. It is composed, with but two or three exceptions, of those who are children of, or otherwise connected with, church members and inquirers. It is sustained in part by the church members."

Mr. Talmage has formed a "theological class," to which he gives systematic instruction, with the purpose of preparing native Christians as rapidly as possible to preach the gospel. The mission reports five hundred copies of Pilgrim’s Progress printed, and five hundred copies of the Old Testament, and two hundred and fifty copies of the New Testament, purchased. The amount of tract printing and distribution is not stated.

Twelve years ago, this mission made the following statement with respect to the population of the field which it was sent to occupy: "If the cities of Boston, New-York, Philadelphia and Baltimore were situated in a valley forty miles long and ten or fifteen broad, and the whole intervening country were so thickly covered with villages that a man should never be out of sight of one or more of them, still the population of that valley would not be as great as is the population of this part of China." In view of the mighty mass of souls to be reached, and the rich blessing granted to the labors of our brethren, an affecting appeal is presented to the Reformed Dutch Church, from which the reinforcement to this mission is to be derived, to furnish the additional laborers. To the young preachers in that church, the words of Mr. Doty are commended, which none will regard as too strong.

"The town of Chiôhbé and its immediate environs doubtless contains a greater number of souls than are in all the Sandwich Islands, according to the highest recent estimates. Are we asking too much of the church of our Lord, to send at least two men to occupy this field? Two men ought now to be there, with hearts burning with love for Christ and souls, and tongues unloosed and never tiring in holding forth the word of life. At the lowest reckoning, two more men should be joined to us in Amoy, to break ground in the city and in places contiguous, where enough of the truth has been heard to awaken an interest and create a desire for instruction. Think of partially awakened persons coming twenty, thirty, and even forty miles from different quarters, for some one to go and preach to them and their villages the everlasting gospel! For want of ability, we have been compelled to refuse a compliance with their wishes. What answer will the church of the Lord Jesus make to such entreaties? What answer will those young men make, who are just buckling on their armor
and professedly longing for the time and opportunity to enter upon the world-wide conflict for Christ and the salvation of men? Again, we need a good physician; not one so enamored of his profession as to regard everything out of the line of the healing art as beyond his province; but one who will esteem it a privilege to be the 'beloved physician' to his brethren and their families, whether foreign or native; glad also to alleviate suffering humanity as he may have opportunity, and yet aiming at the higher privilege of applying the gospel balm to sin-diseased souls.'"

FUH-CHAU MISSION.

FUH-CHAU.—Lyman B. Peet, Caleb C. Baldwin, Justus Doolittle, Charles Hartwell, Missionaries; Mrs. Rebecca C. Peet, Mrs. Harriet F. Baldwin, Mrs. Lucy E. Hartwell.

In this country.—Mrs. Abigail M. Cummings.

1 station.
4 missionaries.
4 female assistant missionaries.

Mr. and Mrs. Cummings were constrained, by the failure of Mrs. Cummings's health, to leave the mission in the early part of the year for a visit to their native land. Mr. Cummings also needed the change; and the Committee are pained to report the severe affliction of his death, which occurred August 12, in New Ipswich, N. H. Since that sad event, they have heard also of the sudden decease of Mrs. Doolittle, on the 21st of June, much lamented. The other members of the mission have suffered only the usual debility from the intense summer heat of that city.

The opium trade has at length become established at this port. The English residents were to unite in a strong representation to the British government of its evils, in a memorial against its protection by British armed vessels against Chinese efforts at prohibition. The opening of the tea trade has brought a high degree of prosperity, so that, notwithstanding the great derangement in the money market and high prices which have prevailed, the condition of the people has been improved. These changes, on the whole, work favorably to the interests of the gospel.

PREACHING—SCHOOLS—BOOKS.

The amount and character of preaching have been much the same as was exhibited in the last Report. One of the chapels
at Ponasang proving too small and unsuitable, has been given up, and another has been built in the same vicinity. One has also been constructed in a district called Sien-liang-ting, about three-fourths of a mile from Mr. Hartwell's residence. At the close of 1855, the mission had six chapels for daily preaching, five of which were on the great street from Ato to the city. In addition to these, against strenuous opposition, a place has been obtained for preaching outside of the western gate, on the road to Peking; another in the Eastern quarter outside of the wall, and a third just outside of another gate. The number brought under the influence of this kind of labor is enlarged, and decided improvement is reported in the attention of the congregations. Occasionally crowds are present. "The chapel labors," says Mr. Baldwin, "are deservedly the chief feature in our system of missionary effort." If diligently prosecuted, it is not to be doubted that, with God's blessing, they will ultimately bring forth much fruit.

The mission has two schools averaging about twenty scholars each; one at Tongchin, under the care of Mr. Peet, the other at Ponasang, under the care of Mr. Doolittle. Mr. Peet's boys' school consists wholly of day scholars. "The instruction communicated is altogether of a religious character, except what is derived from the teacher, a portion of the day, through native books. Mr. Doolittle's school consists of day scholars and boarders. Of the latter there are now five boys and three girls; two boys having been dismissed for irregular conduct, one for poor scholarship, the other on account of continued ill health. But one new pupil has been admitted. The instruction given is partly religious, from portions of the Bible in the classical and colloquial styles, a catechism on Christian doctrine, Sabbath School History, Sabbath School Questions on Matthew and Genesis, and other Christian books; and partly secular, on the rudiments of geography and astronomy. The teacher in Mr. Doolittle's school has been admitted to the church. This is the first admission of a native convert in Fuh-chau. Three persons near the 'Western gate' have expressed a desire for baptism; and the people in that quarter seem disposed to treat the claims of the gospel with hopeful consideration and seriousness."

Tract distribution has been prosecuted as in former years. Many books and tracts have been purchased by strangers from distant places. Ten thousand volumes in the classical style were distributed to the literary candidates, and three thousand to the military, on occasion of the examination for the literary and military second degree. These candidates were assembled from every part of the province.
In the month of February, Mr. Baldwin made an inland journey to Ningpo and Shanghai. He was accompanied from Fuh-chau to Ningpo by Rev. Mr. Way, and from the latter city to Shanghai, by Rev. Mr. Quarterman, of the Presbyterian General Assembly's mission. The first journey, 420 miles, was through a country as a whole never before traversed by a foreigner. These brethren traveled in foreign costume. The first part of the journey was through a portion of the 'tea district,' a mountainous region inhabited by a poor and scattered population. The remainder, like the entire route between Ningpo and Shanghai (150 miles), was over fertile plains occupied by a dense population. The official authorities and the people were everywhere friendly.

Mr. Baldwin reports that the number of Romanists in Fuh-chau does not appear to exceed a few hundred. They are occasionally met with in journeys on the river; are mostly of the boat population; are superior to other Chinese in intelligence and general sobriety; and have a tolerable acquaintance with the facts of the New Testament history. Romanism, however, as there exhibited, Mr. Baldwin says, "is the counterpart of Buddhism."

SHANGHAI MISSION.

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

This mission is still in its infancy; the present being only its third report. Messrs. Aitchison and Blodget reached Shanghai September 1, 1854, and applied themselves to the study of the language with such success, that their first sermons, which Dr. Bridgman testifies were intelligible and acceptable, were preached at the close of their first year.

PERSONAL LABOURS.

Dr. Bridgman has been associated with Rev. Mr. Culbertson, of the Presbyterian Board, in the translation of the Scriptures. The Pauline Epistles and the subsequent books of the New Testament have been put to press at Ningpo, and the Gospels and Acts at Shanghai. The whole is nearly ready for publica-
tion, on the recommendation of the American Bible Society’s committee in China. Mr. Blodget devotes himself to the work of preaching in the city, and Mr. Aitchison prefers to itinerate. He has a companion in this field of labor, the Rev. Mr. Burdon, of the Church Missionary Society. “We longed,” says Mr. Aitchison, “to come into more immediate contact with the people, degraded and prejudiced though they are. We longed to pass the barriers, which the exclusive policy of the Chinese and the mistaken policy of foreign treaty-makers, had combined to erect in the path of Christianity. We longed to carry the glad tidings of salvation to the millions around Shanghai, who are reached only during occasional flying visits of the missionary. To accomplish this,” he adds, “our first step was to hire a house within the walls of the city, from which we could make excursions into the surrounding country at our pleasure. There we resided for three months, devoting ourselves to hard study and maturing our plans for the future. We concluded, however, to abandon our house, which we had only designed to make the head quarters of our operations, and to give ourselves wholly to the business of itinerating.” It was on the 30th of October last, that these brethren entered upon their work; and since that date, a Chinese boat has been their permanent home. The accommodations of their boat are not particularly spacious. “A cabin, nine feet by seven, answers the purposes of parlor, dining-room, and bed-chamber for both of us. A Chinese teacher, servant, and four boatmen, complete our party. Where they all stow themselves at night, is still a mystery to me. Our forenoons are spent in study; our afternoons in preaching and conversing with the people.” In reference to this course of missionary exertion, Mr. Aitchison makes the following statement: “Shanghai enjoys the labors of more than twenty ordained missionaries; while this immense plain, teeming with immortal souls, is left for the most part unoccupied, except by the never-tiring and well-nigh omnipresent emissaries of Rome. More than a dozen walled cities, besides almost innumerable towns and villages, are embraced within the limits of our parish. It is our design to spend from a week to a month, or even longer, at one place, according to its importance, or the encouragement we meet with, returning to it again in regular order, when our circuit shall have been completed. The city from which I write, Sung-kiang, lies to the south-west of Shanghai, distant twenty-five or thirty miles. Its population is probably equal to that of Boston. We have been here already nearly three weeks.”

The following extracts will show the encouragement, which our brethren find in prosecuting this mode of labor. “I wish you could accompany us to the front of some tem-
ple, where we usually address the crowd. As we approach the spot, noisy boys rush before us, like so many heralds, sometimes shouting at the top of their voices, 'The barbarians are come,' or 'Ya-Soo, Ya-Soo!' (Jesus, Jesus.) By the time we get to our pulpit, usually a stone step, or other convenient elevation, we are hemmed in on all sides by the eager rabble. At once we commence discoursing on the grand theme of redemption. With the open heaven, where reigns the only true God, above us, with the hideous images of a corrupt and corrupting heathenism around us, and a multitude of immortal but perishing men before us, you will not wonder that we sometimes feel the stirrings of an unwonted inspiration. The fear of giving offence rarely modifies a phrase of our address. The pleasure of the auditors appears to be commensurate with the amount of ridicule heaped upon the senseless objects of their worship. The majority pay respectful attention. Such a motley collection, however, is almost sure to contain some 'rowdies,' who busy themselves with absurd speculations about our clothes or our persons. Occasionally a nut-shell, or something equally harmless, is tossed at us from behind by some fellow of the baser sort. The sermon, or rather 'talk,' being ended, we give an opportunity to any one to ask questions. Too often ignorance prompts some frivolous inquiry, and thus diverts the mind from more serious matters. At times considerable useful discussion is thus elicited. * * *

Towards evening, commonly, we have calls from respectable people, most of whom come ostensibly to learn our doctrine, but really to gratify their curiosity. We invariably make Christianity the principal theme of our conversation, bringing our visitors back to it as often as they wander, which is not seldom. We have thus far met with little open opposition in our work. Ill-bred lads are our greatest annoyance. They follow us every where, racing and shouting at our heels, as though we were wild animals, or something worse. Once stones were thrown at us by some mischievous person in a crowd. None of these things move us. We have entered upon these labors at the call of God, and we will not fear what man can do unto us. Amid discouragements of every sort, we comfort ourselves with the hope that the Lord is sending us 'before his face, into every city and place whither he himself would come.' What an honor, if we may be employed in preparing the way before him! A glorious mission field will this be, when the day of his merciful visitation shall have come! The seed, now cast into the hard soil by the weary laborer, will then spring up and bear fruit unto life eternal. Even if ours be only the task of breaking up the ground,
we will yet rejoice in this as the appointed antecedent of the wished-for harvest."

In May, 1855, Mr. Aitchison made an excursion, in company with a missionary brother, to Tien-muh-shan, or 'Heaven's-eye-mountain,' which lies about two hundred miles southwest from Shanghai. A large number of books was distributed during their twenty days' tour, many of which were eagerly and thankfully received; and there is abundant evidence that this mode of reaching the Chinese mind is often effective. But little was done in the way of direct preaching, however, for want of a ready command of the language, which differs from that spoken in Shanghai. The scenery is described as picturesque, and in some places "grand in the highest degree."

The boarding school, under Mrs. Bridgman's care, contains twenty-five pupils. Two of them have been received into the visible church. In addition to the general religious instruction imparted to all, special pains have been taken in private conversation to impress the truth upon individual hearts and consciences. A Chinese woman has been admitted to Christian fellowship, and also an American resident in Shanghai.

The mission strongly urge large plans in carrying forward the missionary work in Northern China. The field is almost limitless in extent, and the way of the Lord is rapidly preparing in it. The American trade with this part is nearly equal to the whole of the American trade with China ten years ago. Shanghai is already the mart for foreign commerce. In relation to a former native assistant of our Canton brethren, Mr. Bridgman writes as follows: "Laisun and his family have now been about two years in Shanghai. He is connected with an English house, and has been prosperous as a man of business, and has made liberal donations to some of the missions. On a corner of our city lot, near the place where we hope by and by to have a church erected, he has built a school-house at the cost of one hundred and seventy-five dollars, and his wife is supporting a small school of girls in it. He gives the house to the Board, but the school is hers."
NORTH PACIFIC OCEAN.

THE SANDWICH ISLANDS.

HAWAII.

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


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

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

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

MAUl.

LAHAINA.—Rev. Dwight Baldwin, M. D., and Mrs. Charlotte F. Baldwin (now on a visit to the United States).


WAIALUKU.—Rev. Daniel T. Conde, and Mr. Edward Bailey; Mrs. Caroline H. Bailey, and Miss Maria C. Ogden.

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

MOLOKAI.

KAUAIHAA.—Rev. Claudius B. Andrews, and Mrs. Anna Andrews; Mrs. Rebecca H. Hitchcock, and Miss Lydia Brown.

OAHU.

HONOLULU.—Rev. Ephraim W. Clark, (now, with Mrs. Clark, in this country,) and Rev. Lowell Smith; Mrs. Mary K. Clark, and Mrs. Abba W. Smith.—Messrs. Henry Dimond, Edwin O. Hall, Samuel N. Castle, Amos S. Cooke, and William H. Rice (engaged in secular pursuits); and Mrs. Ann Maria Dimond, Mrs. Sarah L. Hall, Mrs. Mary T. Castle, Mrs. Juliette M. Cooke, Mrs. Mary S. Rice, Mrs. Maria P. Chamberlain, and Mrs. Mary W. Rogers.

PUNAHOU (Oahu College).—Mr. Edward G. Beckwith (President), Mr. George E. Beckwith (Professor), Mr. William A. Spooner; Mrs. ——— Beckwith, Mrs. Eliza Ann Spooner, and Mrs. Maria L. Kinney.

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

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

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

KAUAI.


WAIOLI.—Rev. Edward Johnson, Mr. Abner Wilcox; Mrs. Lois S. Johnson, and Mrs. Lucy E. Wilcox.
The following clergymen derived their support, the last year, wholly from the Islands, viz.:—Messrs. Coan, Bond, D. Baldwin, Alexander, Pogue, Clarke, Smith, Bishop, Emerson and Gulick. So, also, did the following laymen, viz.:- Drs. Wetmore and Smith, and Messrs. Bailey, Dimond, Hall, Castle, Cooke and Rice. To these should be added the names of Miss Brown, and Miss Ogden.

2. The following clergymen derived their support in part from the Islands, and in part from the Board, viz.:-Messrs. Thurston, Paris, Shipman, Lyons, Conde, W. O. Baldwin, Andrews, Parker, Rowell and Johnson. So, also, the following females, viz.:-Mrs. Whitney, Mrs. Chamberlain, Mrs. Hitchcock, Mrs. Rogers, and Mrs. Kinney.

3. Messrs. Lyman, Dole, E. G. Beckwith, G. E. Beckwith, Spooner and Wilcox, connected with education, derived their support wholly from the Board.

Summary.

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<tr>
<th>Category</th>
<th>Count</th>
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<tbody>
<tr>
<td>Stations</td>
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<tr>
<td>Clergymen deriving support wholly from the Islands</td>
<td>10</td>
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<tr>
<td>Laymen (formerly in the mission), ditto</td>
<td>8</td>
</tr>
<tr>
<td>Unmarried females, ditto</td>
<td>2</td>
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<tr>
<td>Clergymen deriving support in part from the Islands and in part from the Board, ditto</td>
<td>10</td>
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<tr>
<td>Females, widows of missionaries, ditto</td>
<td>6</td>
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<tr>
<td>Connected with education, and supported wholly by the Board</td>
<td>6</td>
</tr>
<tr>
<td>Whole number of clergymen</td>
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<tr>
<td>Whole number of laymen</td>
<td>12</td>
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<tr>
<td>Whole number of females</td>
<td>38</td>
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<tr>
<td>Grand total</td>
<td>62</td>
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N. B.—Those only are now numbered as missionaries of the Board, who derive their support wholly or in part from its funds. Nor are those named in the foregoing list, who, though now residents on the Islands, became disconnected from the Board prior to the year 1848.

OBJECT IN VIEW.

The aim which the Board and its fellow-laborers at the Sandwich Islands have in view, is to assimilate the religious and educational institutions of the Hawaiian Christian community, in their constitution and methods of support, as nearly as possible to what exists in the newly occupied districts of our own country. Of course, but a portion of the new Christian institutions will, for a time, find their full support at the Islands. It is desirable, were it possible, that a greater proportion of the island resources be devoted to the support of pastors, preachers and teachers of native growth; thus rooting the institutions of the gospel more speedily and firmly in the soil. We should be thankful, however, for the unexampled progress already made at these Islands. There are obstacles to securing the more promising educated youth of the Lahainaluna college for the pastoral office, growing out of the very great social advancement of the Islands, which is creating so many offices of honor and profit in the walks of secular life. It may be found, too, that the late introduction of the English language so extensively into the schools will increase this difficulty there, as it has done elsewhere. The evil arising from the lack of native pastors, is one that will naturally attract attention more and more; from those upon the ground, until a remedy is discovered. The furnishing of pastors to any great extent from this country for the native churches, after those who were
chieflly instrumental in founding them are removed from the stage, is of course out of the question. The best economy to be pursued, is the one which aims most effectually at a self-supporting community. Hence the college at Lahainaluna, which is now supported by the native government. And hence the 'Oahu College,' instituted at Punahou, mainly for educating the children of missionaries and other foreign residents. And hence the effort, on the part of the Prudential Committee, to make the working of every institution at the Islands as far as possible independent of foreign control. The 'Hawaiian Missionary Society' is no longer an auxiliary of the Board, and is responsible to it only for the use of the funds which the Board commits to its disposal. It manages its own home missions; and its agency will be used, as far as may be, in prosecuting the missions of the Board in the Island-world beyond, called Micronesia. The Missionary Packet, to be mentioned in the sequel, will be placed under the direction of this Society. The mission at Fatu-Hiva is exclusively a mission of the Hawaiian churches, and not numbered among the missions of the Board. The independence of the newly created Christian community at the Sandwich Islands, without being pushed too fast or too far, should be cherished with the utmost care, and by every form of culture.

STATE OF RELIGION.

The tabular view of the churches for the year ending May, 1855, was not received in time for the last Report. It is here inserted.

| STATIONS        | Whole No. Profess. | Whole No. in Church by Degree or Profession | Whole No. de Gram. | Whole No. in Missionary Field last year | Whole No. in Missionary Field this year | Whole No. in Home Missionary Field | Whole No. in Regulating Domestic Missions | Whole No. in Regulating Domestic Missions | Whole No. of Missionary Pastors | Whole No. of Missionary Teachers | Whole No. of Native Assistants | Whole No. of Native Teachers | Whole No. of Native Assistants | Whole No. of Native Teachers | Whole No. of Native Assistants | Whole No. of Native Teachers | Whole No. of Native Assistants | Whole No. of Native Teachers |
|-----------------|--------------------|---------------------------------------------|-------------------|---------------------------------------|----------------------------------------|-----------------------------------|------------------------------------------|------------------------------------------|-----------------------------------|----------------------------------|---------------------------------|---------------------------------|---------------------------------|---------------------------------|---------------------------------|---------------------------------|---------------------------------|---------------------------------|---------------------------------|
| Hilo and Puna   | 10,885             | 591                                          | 95                | 4,931                                 | 964                                    | 71                                | 282                                      | 270                                      | 352                                | 1,992                            | 1,497                           | 68                              | 54                              | 22                              | 16                              | 10                              | 3                               |
| Wailuku        | 2,549              | 516                                          | 59                | 5,062                                 | 572                                    | 125                               | 105                                      | 100                                      | 125                                | 4,502                            | 3,700                           | 68                              | 54                              | 15                              | 13                              | 9                               | 6                               |
| Kohala         | 2,696              | 318                                          | 26                | 709                                   | 99                                     | 43                                | 18                                      | 16                                      | 24                                | 1,570                            | 1,100                           | 62                              | 41                              | 14                              | 12                              | 9                               | 6                               |
| Kailua         | 2,131              | 25                                           | 20                | 20                                    | 6                                      | 3                                | 18                                      | 14                                      | 24                                | 1,100                            | 1,100                           | 62                              | 41                              | 14                              | 12                              | 12                              | 6                               |
| Kealakeakua    | 1,000              | 58                                           | 12                | 20                                    | 6                                      | 3                                | 18                                      | 14                                      | 24                                | 1,100                            | 1,100                           | 62                              | 41                              | 14                              | 12                              | 12                              | 6                               |
| Hana           | 1,660              | 58                                           | 12                | 20                                    | 6                                      | 3                                | 18                                      | 14                                      | 24                                | 1,100                            | 1,100                           | 62                              | 41                              | 14                              | 12                              | 12                              | 6                               |
| Lahainaluna    | 642                | 30                                           | 36                | 86                                    | 11                                     | 5                                | 18                                      | 14                                      | 24                                | 1,100                            | 1,100                           | 62                              | 41                              | 14                              | 12                              | 12                              | 6                               |
| Kona           | 1,741              | 376                                          | 88                | 536                                   | 6                                      | 15                                | 12                                      | 9                                       | 14                                | 2,022                            | 1,543                           | 105                             | 75                              | 56                              | 44                              | 27                              | 16                              |
| Molokai        | 3,683              | 672                                          | 110               | 1,736                                 | 150                                    | 10                                | 12                                      | 9                                       | 14                                | 2,198                            | 1,100                           | 62                              | 41                              | 14                              | 12                              | 12                              | 6                               |
| Honolulu, 1st  | 2,398              | 672                                          | 110               | 1,295                                 | 190                                    | 14                                | 12                                      | 9                                       | 14                                | 2,198                            | 1,100                           | 62                              | 41                              | 14                              | 12                              | 12                              | 6                               |
| Honolulu, 2nd  | 2,349              | 6                                           | 6                 | 867                                   | 12                                     | 10                                | 7                                       | 5                                       | 14                                | 2,198                            | 1,100                           | 62                              | 41                              | 14                              | 12                              | 12                              | 6                               |
| Ewa            | 94                 | 140                                          | 15                | 309                                   | 10                                     | 12                                | 9                                       | 14                                      | 2,198                            | 1,100                            | 62                              | 41                              | 14                              | 12                              | 12                              | 6                               |
| Wailuku        | 14                 | 30                                           | 15                | 75                                    | 10                                     | 8                                 | 10                                      | 14                                      | 2,198                            | 1,100                            | 62                              | 41                              | 14                              | 12                              | 12                              | 6                               |
| Kamehameha     | 8                 | 30                                           | 15                | 75                                    | 10                                     | 8                                 | 10                                      | 14                                      | 2,198                            | 1,100                            | 62                              | 41                              | 14                              | 12                              | 12                              | 6                               |
| Waioli         | 8                 | 30                                           | 15                | 75                                    | 10                                     | 8                                 | 10                                      | 14                                      | 2,198                            | 1,100                            | 62                              | 41                              | 14                              | 12                              | 12                              | 6                               |
| Koloa          | 7                 | 30                                           | 15                | 75                                    | 10                                     | 8                                 | 10                                      | 14                                      | 2,198                            | 1,100                            | 62                              | 41                              | 14                              | 12                              | 12                              | 6                               |
| Waihealani     | 7                 | 30                                           | 15                | 75                                    | 10                                     | 8                                 | 10                                      | 14                                      | 2,198                            | 1,100                            | 62                              | 41                              | 14                              | 12                              | 12                              | 6                               |
| Total          | 59,152             | 3,043                                         | 552               | 19,800                                 | 433                                    | 457                                | 934                                      | 56                                       | 524                               | 18,475                           | 14,270                          | 535                             | 489                             | 307                             | 200                             | 178                             | 114                             | 42                              |

[Report]
The following is a tabular view of the churches for the year ending with May last, with a list of contributions.

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<th>STATIONS</th>
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The admissions to the churches reported for the year ending May, 1855, were 852, and for the year now reported, 848. In the former year, however, there were no reports from Kohala, Kau, Hana, Lahainaluna, and Molokai; and in the last year, there were no reports from Kau, Lahaina and Molokai. Correcting the tables by the latest advices, the number of church members in regular standing for the former year, was 22,282, and for the latter, 22,766. The amount paid by the natives, during the last year, for pastoral support, was $6,817; for foreign missions, $1,837; for church erection, $8,362; and for other objects, $1,033. The total is $18,049. Speaking of charitable operations, the report of the Evangelical Association at the Islands says:

"We will not refer to our Bible and Tract Societies, as these are mostly confined to foreigners, prosecuted by foreign agencies, and designed specially for the benefit of foreigners, though Hawaiians are not excluded. Yet we ought, perhaps, to make honorable mention of the Children's Missionary Society; for though the members are whites, they are mostly Hawaiians by birth. This Society continues to cheer the hearts of the parents by its persevering prosecution of the objects for
which it was designed. The state of its treasury shows that the contributions have not materially varied from those of former years. Its missionary, on the Island of Ascension, continues to receive sympathy and support; and it may be hoped the Society will ere long furnish additional agents for the missionary work. The Hawaiian Missionary Society has not done as well, in all respects, as in some previous years; and for this, good reasons might be assigned. But it has not been altogether inactive. True, its treasury has been more than exhausted by the unexpected expedition of the Rev. L. Smith to Fatuhiwa to visit the missionaries, and to cheer and help them on in their work. Yet the relation of their trials, faith, patience and perseverance, and of the baptism of the first Fatuhiiwan convert, will doubtless tend to increase both the funds of the Society and the missionary spirit among the Hawaiian churches. It convincingly demonstrates the practicability of carrying the gospel to other Isles by the instrumentality of native missionaries.

The general state of religion at the Islands is thus concisely described by the 'Evangelical Association':

"We have not experienced what may be called 'revivals,' and yet the ordinary labors of God's servants have been followed with cheering success. The word has in many instances proved quick and powerful, and has accomplished the work desired, the conversion of souls. Often, during the year, has the eye of the laborious pastor gleamed with joy, and his heart swelled with unutterable delight, when at the communion table he had the precious privilege of increasing the number of communicants from among his converts; and angels looked on, and partook of the joy. Our statistical table will show that nearly seven hundred have been received into the different churches. There has been a most interesting revival in Oahu College, the fruits of which, it is hoped, will hereafter be employed in building up the kingdom of God, on these islands and elsewhere.

"But the state of religion is to be determined from its fruits in the family, in society, at home, and abroad. It is not what it should be. In some families it appears in the form of loveliness, meekness, patience, humility, communicating light and joy and comfort. Husbands and wives, parents and children, brothers and sisters, mingle together in harmony and kindmess, are furnished with Bibles or Testaments, and perform domestic devotions together in a becoming manner. But such is not the fact in very many families. Though there may not be a religious family, or seldom one, that has not a family altar, yet there may be a want of union, of amity, of kindness, and other things of good report. Strangers might infer that
there was a want of true religion; but this might be said of some Christian families having greater privileges, and placed in more advantageous circumstances.

"In society, religion here appears much as it does in other lands. While it is to be regretted that it has not exhibited all that stability, and that progress in intelligence, energy and benevolence that might entitle it to more respect, yet it need not fear inspection. In some localities it may seem to have retrograded, but it is only in appearance, occasioned by circumstances. It is to be attributed to poverty, reverses, want of light, or of proper stimulants to action, and proper agencies for drawing out action, all well understood by us, but not by strangers."

EDUCATION.

The account of this matter by the brethren at the Islands, in their report for the past year, is the best that can be given.

"The common schools in the Hawaiian tongue have been supported by the government for several years. We, as a body, have no official connection with them. Though not doing all that is desired, and though in some places they may be less efficient than they were at some former times, they are nevertheless doing a work of great value. In them, nearly all the youth in the land learn to read and write, and acquire some knowledge of the first rules of arithmetic; and many acquire, in some of the better class of them, what may be regarded as a respectable primary school education. These schools furnish the only means of general education accessible to the masses throughout the kingdom. They exert an influence which could not be safely dispensed with; and the government wisely bestows upon them, what, considering the smallness of their revenues, should be regarded as a liberal patronage.

"During the last two years, several English schools have been sustained in different parts of the kingdom by the patronage of the government, for the purpose of teaching the English language to those children and youth whose friends are able and willing to pay one half of the tuition and all the incidental expenses of the school. We do not think the time has come for confident prediction with regard to the ultimate result of these schools. We hope a goodly number of the younger portion of the pupils will remain in school till the stores of English literature and science are opened to them, and they thus become qualified for more extensive usefulness than they could be, if educated in the Hawaiian tongue alone. We fear, on the other hand, that many others who have arrived at the age of twelve to sixteen, and have but two or three years longer to remain in school, will be led to relinquish those studies in the Hawaiian language which would have fitted them to act as teachers, and
to occupy other posts of influence and usefulness among their own people, for a mere smattering of English, little calculated to render them highly useful in any capacity.

"The select school, under the care of Mr. Wilcox, (with 45 pupils,) at Waioli, on Kauai, and the Hilo boarding school, (with 50 scholars,) have been conducted with their wonted success. Located as they are on our extreme borders, on Islands to which almost none of the graduates of the seminary return, they fill niches in our great plan which should not be left vacant. For the latter, new buildings of a neat and substantial character have been erected, on an eligible site of about forty acres, furnished by the Hawaiian government. These buildings are fitted up with school and lodging rooms, refectory, &c., convenient for sixty or seventy pupils. They were built at an expense of about $7,500. Of this sum $4,000 were furnished by the government, $2,000 by the American Board, and $1,500 by churches and individuals.

"The seminary at Lahainaluna, supported by the government, has gone steadily forward with its usual success, except so far as, in common with the Hilo boarding school, it has yielded to the pressure of the times by introducing the English language as one of the principal studies. The health of the principal has become impaired to such a degree that he has found it necessary to resign his post. Mr. Andrews of Molokai has received, and, with our approbation, has accepted a call to a professorship in that institution."

Mention should also be made of the Sabbath schools and Bible classes at the several stations.

From the report of the President of the Board of Education to the Hawaiian Legislature, the following facts are derived respecting schools supported by the Government, for 1855.

1.—Free Schools, their number, Scholars, Readers, Writers, In Arithmetic, In Geography, In vocal music, Cost of each school for the year, Expended for the free schools, 369 10,076 5,816 4,015 5,318 3,315 2,906 $71,57 25,604

2.—Select Schools.
Seminary at Lahainaluna, scholars, Royal school, Town school of Honolulu, Sixteen English schools, Cost of Seminary, not reported. Cost of the Royal school, Cost of Town school, etc. Cost of English schools, (of which $2,522 paid by parents,) Cost of education, about $34,000
80 87 79 727 $2,195 $1,626 10,900 $34,900

3.—Decrease of Population.
Excess of births above the deaths in 1861, 2,366
Excess in 1855, only 48
The ‘Oahu College’ was mentioned in the last Report. It has grown out of the Punahou school, commenced in 1841 for the children of the missionaries. Five years ago that school was opened to others besides the children of missionaries. In May, 1853, the Hawaiian Government converted it into a College, by incorporating a Board of Trustees for “the Training of Youth in the various branches of a Christian education.” The charter further states, that, “as it is reasonable that the Christian education should be in conformity to the general views of the founders and patrons of the institution, no course of instruction shall be deemed lawful in said institution, which is not accord­ant with the principles of Protestant Evangelical Christianity, as held by that body of Protestant Christians in the United States of America, which originated the Christian mission to the Islands, and to whose labors and benevolent contributions the people of these Islands are so greatly indebted.” There is also an additional security for the institution in the following article, namely: “Whenever a vacancy shall occur in said corporation, it shall be the duty of the Trustees to fill the same with all reasonable and convenient dispatch. And every new election shall be immediately made known to the Prudential Committee of the American Board of Commissioners for Foreign Missions, and be subject to their approval or rejection; and this power of revision shall be continued to the American Board for twenty years from the date of this charter.”

The Prudential Committee regard this institution as “essential to the development and continued existence of the Hawaiian nation. “It is so because the missionary portion is really the palladium of the nation, and because a college is essential to that part of the community. The religious foreign community cannot otherwise long continue to perform its functions. It must have the means of liberally educating its children on the ground. Without a college, its moral, social and civil influence will tend constantly to decay. This most precious Christian influence, now rooted on the Islands, now no longer exotic, needs only the proper culture to perpetuate itself. The cheapest thing we can do for the Islands and for that part of the world, is to furnish this culture. It is better to educate our ministry there, than to send it thither from these remote shores. Indeed we are shut up to this, as our main policy.”

The time is come for the reasonable endowment of this institution, which of course must be effected, if at all, chiefly in this country; and $50,000 are asked for this purpose by the Trustees. It is interesting to know that the Hawaiian Government has engaged to give $10,000, or one-fifth of the whole, in case $40,000 more are secured by July 6, 1858. The Prudential Committee have voted to subscribe $5,000, on behalf of
the Board, towards this endowment; and also to pay the sala­ries of the President and a Professor for the years 1856 and 1857. Meanwhile they commend the object most cordially to the benevolent in the United States, and especially to those large-hearted merchants whose wealth has been chiefly derived from the Pacific Ocean.

**THE PRESS.**

No report has been made to the Board of the printing at the Islands since the year 1852. The vernacular printing since then, has been as follows:

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<th>Year</th>
<th>Pages</th>
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<td>1853</td>
<td>Not reported.</td>
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<tr>
<td>1854</td>
<td>862</td>
<td>40,942</td>
</tr>
<tr>
<td>1855</td>
<td>40</td>
<td>26,200</td>
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This swells the printing from the beginning, as reported, to 196,100,500 pages. The American Bible Society is now printing from stereotype plates, a diglot edition of the New Testament in Hawaiian and English.

**VARIOUS NOTICES.**

The influence of the young King is on the side of religion. Speaking of his visit to Hawaii, early in the present year, Mr. Lyons says: "Like his predecessor, he was not afraid or ashamed to speak on religious topics. In some districts he addressed large congregations on the Sabbath, and urged the people with all his eloquence to be righteous, to love and serve God."—Popery and Mormonism appear not to be gaining, on the whole.—The evidences of progress at Hilo are given in the Missionary Herald for November, 1855. The place had a remarkable preservation from the great volcanic eruption, the past year. The molten fluid, in a river sixty miles long and from one to five miles wide, approached to within five miles of the place. For the cost of church-building at Kohala and the enterprise of the people, see Missionary Herald for February, p. 59.

Mr. and Mrs. Clark and Dr. and Mrs. Baldwin are now in this country, for the benefit of their health. Mr. Johnson has returned to the Islands. Dr. and Mrs. Wetmore have, at their own request, been released from their connection with the Board, on the basis adopted by the Prudential Committee in July, 1848. Mr. and Mrs. Hitchcock's return to the Islands was mentioned in the last Report. He was then in poor health, and has since been called to rest from his labors. His decease occurred on the Island of Molokai, August 29, 1855.
MICRONESIA MISSION.

Ron-kiti (Ascension Island).—Albert A. Sturges, Edward T. Doane, Missionaries; Mrs. Susan Mary Sturges, Mrs. Sarah W. W. Doane.—Two Hawaiian helpers.

Shalong Point (Ascension Island).—Luther H. Gulick, M. D., Missionary; Mrs. Louisa L. Gulick.

Strong's Island.—Benjamin G. Snow, George Pierson, M. D., Missionaries; Mrs. Lydia V. Snow, Mrs. Nancy A. Pierson.—One Hawaiian helper.

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

The orthography of the name Ron-kiti is changed from that used in former Reports, in accordance with present usage. Other changes have occurred in orthography, and still others will be likely to occur before the usage is fixed. Mr. and Mrs. Doane, with a helper, arrived at Ron-kiti February 7, 1855. Permission was obtained from the chief to remain, and, after much delay, Mr. Doane succeeded in procuring the erection of a small house for a temporary residence, not expecting to make this his permanent station. Letters dated in January and February last, refer to the arrival of Dr. Pierson, and to the very favorable report which he brought from the islands he had visited; but no letter from him has reached the Missionary House. A report has been received from Ascension Island for the year 1855. The circumstances of the missionaries have been much less trying, than during the previous year. They still labor, indeed, in the midst of many discouragements, and see little fruit of their labor; but there is more to awaken hope than there has sometimes been, and the hopeful, cheerful, and devoted spirit, which they manifest, is worthy of all commendation.

"The year opened upon us," they say, "in many respects, very inauspiciously. Mr. Sturges's dwelling had just been consumed by fire. Our wives were in feeble health; and we had no domestic assistance of any kind. Merely attending to the wants of our own households, was more than we could well perform. The ships that visited us more frequently than ever before, drew off the natives; so that scarcely one came near us. The trade winds also blew so vigorously, that on the windward side of the island it was with difficulty we could do the least missionary work by going from place to place in a canoe, even when we were able to do so. Those were seasons
of grief. They were also times of much prayer; and we humbly trust that the Lord has since heard us."

One of the difficulties thus alluded to is more fully described by Mr. Doane, in a letter dated May 11, 1855: "Not a native boy or girl, man or woman, can we get to do any thing for us. Our family work I am obliged to share with my wife; and my co-laborers do likewise. I am familiar with the kitchen and the wash-tub. All the out-door work, moreover, I must do. I must go after firewood, bring it home in a small canoe, and then cut it. I must bring my own water; I must attend to the watering and feeding of my cow. I must, in short, help myself, if I would be helped. And in this hot climate, it requires no little energy to go forward, and do all that is needful."

Dr. Gulick wrote in October, that since May he had had two domestic boys to aid him, but Messrs. Sturges and Doane were still unable to procure assistance. During the shipping season, more vessels touched at the island than ever before, and the brethren are still constrained to say: "The moral influence of these ships is disastrous in the extreme; it saddens our hearts inexpressibly." The opposition of abandoned foreign residents is becoming more and more virulent, particularly in the Kiti tribe, where Mr. Sturges's increasing influence over the nanakin is exciting great bitterness; and "from the days of Captain Cook till now," writes Dr. Gulick, "no Protestant mission to an island of the Pacific, so far as I am aware, has been called, in its first stages, to struggle against such a disproportionate and concentrated foreign opposition."

**PREACHING AND TOURS.**

The report of the mission gives the following account of labors in the way of preaching: "During the month of May, the shipping have all left us. From our tolerable facility in the use of the native tongue, and from the curiosity of the natives, we find it possible to collect small congregations, and commence Sabbath services. These were first entered upon at Kiti; afterwards the same thing was attempted in the Mata-lanim tribe. Our hearts bounded with the purest of earthly joys, as we thus found our tongues loosed. Since May, almost every Sabbath has been thus employed. The attendance varies from two or three to twenty, thirty, forty, and, by the concurrence of a feast, to even one hundred or one hundred and fifty. The smallness of these numbers bears witness to our depopulation by the small-pox. It must not be supposed that our preaching is of the formal character, admissible in a church or chapel. Our places of assembly are dirty feast
houses or small dwellings, and the people can only be attracted by most conversational styles and methods. In the Kiti tribe, two places in the neighborhood of the Ron-kiti river are every Sabbath occupied by us, and a week-day service has been commenced at Anapen, five miles distant. The influential chief is himself a regular attendant at the service nearest his dwelling, which serves much to secure the attendance of his people. In the Matalanim tribe, during the last two months, our Sabbath services have been held at the Bonatik harbor, five miles distant, where the king of the tribe resides. In this tribe no chiefs lend the least sanction to our labors, almost every one of them being, with the priests, bitterly opposed. Much ridicule is cast on the two or three of the common people, who listen with interest, and profess to pray to God." In February, Dr. Gulick wrote, that the king had given him permission to build a seaman's chapel at Bonatik harbor, which had before been utterly refused. In addition to these preaching labors at stated places, the missionaries have made the tour of the island three times during the year, and the northern side has been visited on three other occasions. Many shorter trips have been made by individuals in their respective tribes. "We deeply regret," they say, "our inability to travel more, and are ever purposing to attempt greater things; but the difficulty of paddling our own canoes without native assistance, together with the pressure of our domestic labors, the whole of which the most of us have been compelled to perform, are most serious impediments."

SCHOOLS—ORTHOGRAPHY.

In May, Mrs. Gulick reopened her school, which had been broken up by the small-pox. The average attendance of pupils has been but eight, though at one time the number was twenty-two. She has commenced teaching the scholars to write Bonabe, and though most of them manifest no interest in it, one or two persevering children are now able to write so as to engage in epistolary correspondence. Mrs. Sturges also opened a school in November with eight pupils, and "Mr. Sturges, it is said, has had great cause for encouragement since the month of May, when the nanakin of the Kiti tribe commenced taking Bonabe lessons. He is much in advance of his people, or even of his fellow-chiefs, no one of whom takes the least personal interest in the matter. Should he go a few steps further, we are confident that there will be a change in the currents of the whole island." There are reported, in all, seventeen male and eighteen female pupils. "All our books," the report states, "are as yet written, for we have no printing press. Many of
them are quite thumb-worn, and when printed primers take their places, we shall preserve them as interesting mementos of the first totterings of Micronesian literature."

A few weeks later, in February last, Dr. Gulick announced that a printing press had been received from the Sandwich Islands. The missionaries have given much attention to orthography, with the constant desire to prepare a system that shall be adapted to every Micronesian dialect. Their alphabet may be seen in the Journal of Missions for July.

**CHEERFULNESS.**

The devoted and hopeful spirit in which these Christian laborers meet the trials and discouragements of their field, has been referred to. A few extracts from their letters, bearing upon this point, should perhaps find a place in this Report. Dr. Gulick wrote in May, 1855, soon after he had commenced something like regular preaching: "I have this day visited another settlement, by request of the natives, where I had an audience of forty! My soul is melted with gratitude and delight. It is strange to hear some of them, as I now do, say they are afraid to die. It is strange to be particularly inquired of, how God is to be worshiped, what offerings may be made, and what forms of prayer may be used. It is delightfully strange to find them anxious to know how to count the days of the week, with reference to the Sabbath, and whether a night is to be kept sacred with the day, and whether it is proper to cook food on Sunday."

In June, he says: "At times I can scarcely believe my own senses, in respect to the interest that is now frequently shown in my religious teachings, so different is it from all our past experience. It is doubtless true that the motives of the people are not all of the purest or most spiritual character. Yet we rejoice, as few can. When I approach the two places where I am expected, my soul is subdued and thrilled to see even a few issuing from their houses in their best apparel, and moving to the house of prayer."

Mr. Sturges wrote in September, 1855: "To-day our mission is just three years old. We celebrate not conquests, but undertakings, begun in God's name, carried on thus far under his unceasing love, and yet to result in vast accessions to the empire of Emmanuel. We are not a little puzzled to know where —— obtained such a list of what some might call the afflictions of the mission, so few have these been, compared with benefits. And then in every case, what seemed bad, has proved to be good." And again, January 14, 1856: "We are now advancing on our new year's labors, looking forward with
some anxiety to solemn responsibilities, yet with no wavering of trust that God will give us grace sufficient for our day. We think he has good things in store for us, and we will toil on, and cheerfully wait his own time. In reviewing the past year, our hearts fill with gratitude. Surely our cup of joy would more than run over, if we could but see these our people giving themselves to the Lord.” In closing their report for the year, the brethren on this island use the following language: “We rejoice to say that our work has made sensible progress during the year. The people have probably learned more of the gospel during this period, than they did during the whole of our previous Bonabe residence. There are five or six individuals in our two tribes, who profess to pray daily to God, having ceased praying to Bonabe spirits. We are sad, however, to see no evidence of an evangelical change in any one. We have during the year received more attention, and encountered more opposition, than ever before; and both are every day increasing. Our great plea at the throne of grace is for the Holy Spirit. As soon as he shall descend, a new life will begin to breathe into the people of Bonabe. This stage of opposition may, we know, last long; but though it continue a score of years, it must ultimately give place to the day of the Lord’s power.”

STRONG’S ISLAND.

Mr. and Mrs. Snow have been still alone, and the following brief extract from a letter from Mr. Snow, dated July 7, 1855, will show how painfully complete has been their seclusion: “Our latest intelligence from our brethren at Ascension Island reached us last February, by way of America, in the Missionary Herald. November 3, 1853, continues to be the latest date of their letters to us except by way of the Sandwich Islands. God only knows how much we want to hear from them, yea more, to see them, and confer together about the interests of our common cause in Micronesia.” It is gratifying to be able to state, that within a few months this desire of their hearts was granted. In December last, a whaling captain was induced, for a moderate compensation, to take Mr. Sturges and his family, and Mr. Doane, on a visit to Strong’s Island, remaining there six days. Thus all these fellow laborers were permitted once more, for a little season, to enjoy delightful intercourse. Some account of the voyage and visit may be seen in the Journal of Missions for July last. Very few letters have been received from Mr. Snow. In June, 1855, he made a tour around the two connected islands, to see the people at their homes, and to ascertain their number and circumstances. He made the whole number of inhabitants upon the large and small islands to be
1,106. Of these 499 were men, 368 women, 143 boys, and 96 girls. "It thus appears," he says, "that my darkest forebodings about the ultimate and speedy extinction of this people have not been without reason. There are almost no infants upon the island. I saw but one while I was gone. In almost every house at which I called, there were some fearful marks of the terrible disease which is bringing this people to their graves." "It is true that to some extent other causes are operating towards wasting away the people, but all other causes are slight, compared with this." Thus are moral and physical disease and death carried abroad together by abandoned men from Christian lands. Mr. Snow was obliged to give up his school, in the spring of 1855, for want of books which had failed to reach him from America. "The people," he says, "are sadly in want of clothing, which is their standing apology for not attending church. But the true reason lies deeper, there is no heart for it." A communication published in the Journal of Missions for January, 1856, shows the great influence which Mr. Snow has acquired over the chiefs and people, and the bold stand which he takes in resisting vice and wrong.

PLANS FOR ENLARGEMENT.

The missionaries have thought and written much upon plans for extending missionary operations among the numerous groups of islands east and west of them, comprised in what is denominated Micronesia; extending from longitude 130° to 180° east, and from latitude 3° south to 21° north. "It is in every respect," they say, "and especially in its missionary aspects, a very interesting portion of Oceanica or 'The island-world.' A moderate estimate makes the population 200,000." They wish first to take new positions on some of the higher islands west of these, probably at the Hogelen and Pelew Islands. "We have seen," they say, "the fearful influence which ships exert upon these islands, and we would, if possible, reach some of them with the words of life, before rum, tobacco and disease shall have deeply poisoned the fountains of natural life, and opposed a most formidable barrier to the introduction of a spiritual life." Some indications of the brighter prospects, which might be found in situations not thus poisoned, were seen by Messrs. Strong and Doane at places which they visited on their return from Strong's Island. (See Missionary Herald for June and July, 1856.) Mr. Doane stands ready to enter upon this work, if necessary, in the first instance, entirely alone, leaving his family for a time where they now are. "God has opened a wide door," he says, "and that door he is every day opening more widely." Allusions are also made to Dr. Pierson's very
favorable report (not yet received) from the eastern islands, where, he says, "the same ready opening presents itself." And as Mr. Doane is ready to go west, so Mr. Pierson and Dr. Gulick both hold themselves ready to go east.

In anticipation of this enlargement of missionary effort, and also in view of a want, which has been already so seriously felt, especially at Strong's Island, the brethren have been long anxiously looking for a missionary ship. They will hail with grateful rejoicing the arrival of the "Morning Star,"—a brig of one hundred and fifty-six tons, having large cabin accommodations, which is in the process of being built for the diffusion of gospel light and influence throughout Micronesia.

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 Mercy Whitcomb; Miss Charity A. Gaston, Teacher.

WERBLOCK.—John Edwards, Missionary; Samuel T. Libby, Steward of the Boarding School; Mrs. Rosanna H. Edwards, Mrs. Hannah E. Libby, Miss Helen E. Woodward, Miss Priscilla G. Child.—Joseph Dukes, Native Preacher.

PINE RIDGE.—Cyrus Kingsbury, D. D., Missionary; Edwin Lathrop, Steward of the Boarding School; Mrs. Electa M. Kingsbury, Mrs. Cornelia C. F. Lathrop, Miss Harriet Goulding, Teacher.

GOOD LAND.—Oliver P. Stark, Missionary; Harvey R. Schermerhorn, Assistant; Mrs. Harriet Stark.

BENNINGTON.—Charles C. Copeland, Missionary; Mrs. Cornelia L. Copeland.—Allen Wright, Native Evangelist.

LENNOX.—S. L. Hobbs, M. D., Missionary; Mrs. Mary C. Hobbs; Miss Harriet A. Duda, Teacher.

YOKNI OXCHAGA—Ebenezer Hotchkin, Missionary; Mrs. Philena T. Hotchkin.

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

ABSENT.—Abraham G. Lansing, Licentiate; Miss Catharine Fay, Miss Maria P. Arms.

7 stations and 2 out-stations.
7 missionaries.
1 licentiate.
4 male and 19 female assistant missionaries.
4 native preachers.

This mission has been strengthened during the year by the return to it of Mr. and Mrs. Edwin Lathrop to take the domestic charge of the boarding school at Pine Ridge; and of Mr.
Samuel T. Libby, who has become the steward of the Wheelock school. Miss Charity A. Gaston has joined it as teacher in the Iyanobe or Stockbridge school, and Miss Harriet A. Dada as teacher at Lenox. Mr. Libby and Miss Pruden have been united in marriage. Mr. and Mrs. H. K. Copeland have been obliged, by the state of Mrs. Copeland’s health, to withdraw from the mission. Mr. Lansing, also, has suffered seriously in health, and is at the North, with little prospect of being able to return. Miss Bennett and Miss Goulding, who have long labored faithfully, and with much success, in the school at Pine Ridge, are likewise disabled from present active service, and have little expectation of resuming it. Miss Child, who has spent part of the year at Wheelock, has removed to Pine Ridge. Miss Aiken, who had been for two and a half years a devoted, highly esteemed and useful helper in the work of the mission, has been taken away by death. Her end was peace; and her memory will be precious among the “children of the forest” who witnessed the proofs of her self-denying love for them. Mr. Charles C. Copeland has taken the place vacated by Mr. Lansing at Bennington; and Mr. Allen Wright, having graduated at Union College and completed the full course of the Union Theological Seminary in the city of New York, has received ordination as an Evangelist from the Indian Presbytery, and under the direction of the mission, is associated with Mr. Copeland in labors in that field among his own people.

SCHOOLS.

The three female boarding schools have been conducted as heretofore. The number of pupils is given in the following table:

<table>
<thead>
<tr>
<th></th>
<th>Boarders</th>
<th>Day scholars</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stockbridge</td>
<td>29</td>
<td>9</td>
<td>38</td>
</tr>
<tr>
<td>Wheelock</td>
<td>28</td>
<td></td>
<td>28</td>
</tr>
<tr>
<td>Pine Ridge</td>
<td>32</td>
<td></td>
<td>32</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>89</td>
<td>9</td>
<td>98</td>
</tr>
</tbody>
</table>

The conduct and progress of the pupils continue to give a high degree of satisfaction. Day schools are maintained at Lenox, Good Land, Bok Chito, Yokni Okchaga and Bennington. These schools are deemed of great value. Besides these, which are English schools, Sabbath and Saturday schools, in which the instruction is mainly in the Choctaw language, are kept up with interest and good results at most of the stations and in many of the neighborhoods. Education is prized among the Choctaws, and consequently they are advancing in intelligence and social order.
The statistics of the churches will be seen from the tabular view which we present.

<table>
<thead>
<tr>
<th>Church</th>
<th>Contributions to Foreign Mission</th>
<th>Contributions to other objects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stockbridge</td>
<td>13</td>
<td>$44</td>
</tr>
<tr>
<td>Stockbridge</td>
<td>13</td>
<td>$50</td>
</tr>
<tr>
<td>Wheelock</td>
<td>10</td>
<td>60</td>
</tr>
<tr>
<td>Wheelock</td>
<td>10</td>
<td>23</td>
</tr>
<tr>
<td>Mount Zion</td>
<td>8</td>
<td>50</td>
</tr>
<tr>
<td>Pine Ridge</td>
<td>11</td>
<td>114</td>
</tr>
<tr>
<td>Pine Ridge</td>
<td>11</td>
<td>53</td>
</tr>
<tr>
<td>Good Land</td>
<td>7</td>
<td>75</td>
</tr>
<tr>
<td>Good Land</td>
<td>7</td>
<td>250</td>
</tr>
<tr>
<td>Chish Oktak</td>
<td>2</td>
<td>16</td>
</tr>
<tr>
<td>Chish Oktak</td>
<td>2</td>
<td>20</td>
</tr>
<tr>
<td>Mayhew</td>
<td>4</td>
<td>49</td>
</tr>
<tr>
<td>Mayhew</td>
<td>4</td>
<td>140</td>
</tr>
<tr>
<td>Mount Pleasant</td>
<td>3</td>
<td>49</td>
</tr>
<tr>
<td>Mount Pleasant</td>
<td>3</td>
<td>43</td>
</tr>
<tr>
<td>Bennington</td>
<td>13</td>
<td>76</td>
</tr>
<tr>
<td>Bennington</td>
<td>13</td>
<td>22</td>
</tr>
<tr>
<td>Six Town</td>
<td>6</td>
<td>50</td>
</tr>
<tr>
<td>Six Town</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>Lenox</td>
<td>20</td>
<td>85</td>
</tr>
<tr>
<td>Lenox</td>
<td>20</td>
<td>63</td>
</tr>
</tbody>
</table>

For reasons stated in the last Report, the Good Water church and station have passed into other hands. Mr. Hotchkin removed twenty-seven miles to the West, and established a new station which bears the name of Yokni Okchaga (Living Land.) Mrs. Hotchkin gathered a school of twenty-six scholars, and a Sabbath school. A Bible class of adults was organized, preaching services were maintained, and the way was prepared for the organization, in May, of a church of sixty-eight members, who were set off from the Good Land church. A church edifice, forty feet by twenty-eight, has been raised and enclosed without aid from abroad. This is very creditable to the people in view of the slenderness of their resources, the aggregate property of the whole settlement, according to Mr. Hotchkin, not exceeding $8,000 in value. To commence thus successfully a new station in the wilderness, at his period of life and in feeble health, demonstrates the energy and self-denying zeal of this devoted missionary. He is much cheered by the results of his labors. Referring to a protracted meeting which he attended with Mr. Stark, he relates that a gentleman from Texas, not a pious man, who was present, observed: "During eight years I have not seen so much apparent religion as I have beheld since I came to this meeting." Mr. Kingsbury is gratified to be relieved from a part of the secular cares which have long weighed heavily upon him. Though three-score and ten years have passed over him, he is abundant in preaching, dividing his labors between Doaksville and Wilmington. The latter is thirty-five miles distant on the other side of the Boggy river. He has not seen the power of the gospel manifested as in some previous years. During Mr. Edwards's absence from Wheelock the interests of religion declined, and some of the church were found to have departed from the path of duty. His return has been followed by a
favorable change. Connected with the Bennington station are ten places for preaching, and five churches. Besides supplying these, Mr. Copeland's and Mr. Wright's labors have been extended within the bounds of the Chickasaw country, in which Mr. Copeland feels a special interest. Mr. Stark is permitted to speak of progress in his field. Young men—heads of families—who had backslidden, have covenanted to be the Lord's; seasons of rejoicing among God's people have been enjoyed. Thirteen have been admitted on examination to the Stockbridge church. Mr. Byington mentions with interest, the gift to that church of the communion-table vessels often seen by him when a lad, used by the church in Stockbridge, Mass., Rev. Stephen West, D. D. being the pastor, and a son of Rev. John Sergeant, the Indian Missionary, being then one of the deacons.

**GENERAL IMPROVEMENT.**

The severe drought for the last two years has stimulated the Choctaws to greater diligence in agriculture. Much more wheat has been harvested than in any former year. Whiskey is drunk along the borders; but in general the laws against its sale are enforced, and the sentiment in favor of temperance gains strength. Especially is this true of the district around Lenox; in which there is also marked improvement in the roads, farms, and dwellings of the people.

**CORRESPONDENCE.**

In the month of November, four brethren of this mission forwarded a letter to the Missionary House, expressing their wish to be released from their connection with the Board. The Prudential Committee, conceiving that these brethren had misapprehended the true state of the relations existing between them and the Board, directed an answer to this letter to be prepared and forwarded by the Secretary having charge of the correspondence with the Indian missions. A reply to this communication has recently been received, in which the missionaries intimated a willingness to continue their relations to the Board, awaiting the issue of further correspondence. Under these circumstances, the Committee have informed them that, upon receiving their estimates, which they propose forwarding, for the current year, the customary appropriations will be made. The Committee apprehend, that a publication of the correspondence pending at the present time would be detrimental to the interests of the mission; experience having shown, that, while negotiations are in progress between the Committee and missionaries, a public discussion of the subject tends to hinder the parties from coming to a harmonious result.
CHEROKEE MISSION.

Dwight.—Worcester Willey, Missionary; Mrs. Annie S. Willey; Miss Jerusha E. Swain, Teacher.—One native assistant.

Lee's Creek.—Timothy E. Ranney, Missionary; Mrs. Charlotte T. Ranney; Miss E. Y. Hancock, Teacher.—One native assistant.

Fairfield.—Charles C. Torrey, Missionary; Mrs. Adelaide Torry; Miss Ish, Teacher.—One native assistant.

Park Hill.—Samuel A. Worcester, Missionary; Mr. Edwin Archer, Printer; Mrs. Erminia N. Worcester.—One native assistant.

Out-station.—Honey Creek.—John Huss, Native Preacher.

4 stations, and 1 out-station.
4 missionaries.
1 male and 7 female assistant missionaries.
1 native preacher.
4 native assistants.

Mr. Wentz has, at his own request, been released from his connection with the Board, and is now laboring in the Creek nation under the direction of the Presbyterian Board. Mr. and Mrs. Orr, also, who were temporarily supplying an important vacancy, have retired from the field. Miss Denny is now laboring in connection with the Presbyterian Board, in the Choctaw nation. Miss Hall, being still too feeble to resume the work to which she is ardently attached, has recently asked and obtained a dismissal. Rev. C. C. Torrey and wife are now laboring at Fairfield, and Miss E. Y. Hancock has joined the station at Lee's Creek. Miss Ish has been temporarily employed as teacher at Fairfield.

STATE OF THE CHURCHES.

<table>
<thead>
<tr>
<th>Church</th>
<th>Received on profession</th>
<th>Received by letter</th>
<th>Died</th>
<th>Dismissed</th>
<th>Excluded</th>
<th>Present number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dwight</td>
<td>2 3 36</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>36</td>
</tr>
<tr>
<td>Lee's Creek</td>
<td>6 1 1</td>
<td>2 3</td>
<td></td>
<td>2</td>
<td>0</td>
<td>18</td>
</tr>
<tr>
<td>Fairfield</td>
<td>5 2 2</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td></td>
<td>50</td>
</tr>
<tr>
<td>Park Hill</td>
<td>2 3</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td></td>
<td>53</td>
</tr>
<tr>
<td>Honey Creek</td>
<td>2 1</td>
<td></td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>52</td>
</tr>
<tr>
<td>Total</td>
<td>13 4 7 6 2</td>
<td></td>
<td>7</td>
<td>6</td>
<td>2</td>
<td>209</td>
</tr>
</tbody>
</table>

From Honey Creek no very definite report has been received, and the correctness of the numbers given in the above table is uncertain. Mr. Huss reports good and attentive congregations. The people there have been engaged in completing a larger house of worship than they before had, performing with their own hands such of the labor as did not require too high a degree of mechanical skill. Mr. Huss himself, foremost in every good work, has contributed more than any other to the building of the church.
Besides the thirteen received to the churches on profession of faith, six at Dwight and three at Lee's Creek have been propounded for admission, while some others, at each of those places, were, at the time of the latest accounts, expecting to unite with the church. At Lee's Creek three have died, who, before their sickness, were looking for admission to the church; and at Dwight, Mr. Willey reports a good degree of seriousness, and other circumstances of encouragement. At Fairfield, the present aspect is not flattering; but it is to be hoped that light will soon arise, under the regular and faithful ministration of the word.

The churches are poor, and their contributions to benevolent objects are of small amount. The monthly concert collections at Park Hill amounted, for the year, to $87 50. At all, or nearly all the stations, something has been collected for the Cherokee Bible Society, but the amount is not large.

**SCHOOLS.**

The school at Dwight is in the midst of a sparse population. The number of pupils during the last reported term, was twenty-five; and there was increasing interest in study, and particularly in the study of the Scriptures. At Lee's Creek the number, since Miss Hancock commenced, has been forty-six; but the average attendance only thirteen. The pupils are obedient, docile, and particularly attentive to the word of God. Four have become hopefully pious. At Fairfield, since Miss Ish commenced teaching, the number is reported to average about twenty-five. At Park Hill the subscription school, mentioned in the last Report, was continued only one term, and the mission school has not been resumed for want of a teacher.

**PRINTING AND TRANSLATING.**

The want of paper, caused by the low state of the rivers, diminished the amount of printing at Park Hill. The following is the account.

<table>
<thead>
<tr>
<th>Description</th>
<th>Copies</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remainder of Exodus, 24to, 32 pp.</td>
<td>4,679</td>
<td>149,440</td>
</tr>
<tr>
<td>Part of Genesis, 96 pp.</td>
<td>5,000</td>
<td>480,000</td>
</tr>
<tr>
<td>Temperance Tract, 16 pp.</td>
<td>4,670</td>
<td>74,720</td>
</tr>
<tr>
<td>Cherokee Almanac, 12mo, 36 pp.</td>
<td>1,000</td>
<td>36,000</td>
</tr>
<tr>
<td>Total</td>
<td>14,200</td>
<td>740,160</td>
</tr>
</tbody>
</table>

The remainder of Genesis is nearly ready for the press, and the Gospel of Mark is in progress.

**GENERAL ITEMS.**

Successful efforts continue to be made among the Cherokees in the cause of temperance. The prohibitory liquor law, if not
generally and thoroughly enforced, is still cherished, and sufficienty executed to accomplish much good.

A General Agent of the American Tract Society recently visited the Cherokees, and was highly gratified with the evidence of the progress in civilization, knowledge and religion, among the several religious denominations. He succeeded in obtaining liberal collections for the Society, and engaged two colporters with high hopes of their success.

The present excitement on the subject of slavery is felt among the Cherokees, and militates in some measure against the prosperity of the mission, by awakening prejudices in the minds of a portion of the people against the missionaries, and against the Board itself.

DAKOTAS.

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

NEW HOPE.—Stephen R. Riggs, Missionary; Mrs. Mary Ann C. Riggs.

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

Religious services have been regularly maintained, with a small increase of attendants, at both the stations. The chapel of the New Hope station, at Hazlewood, is completed. It will accommodate about one hundred hearers. Its erection was aided by liberal contributions from the people.

The whole number reported as belonging to the church is fifty-three, of whom ten are white persons. Three Dakotas have been received on examination, and one suspended member has been restored. The Lord’s Supper is celebrated once in two months, the members coming together from both stations. There is usually much interest felt on the occasion and not only church members but others attend in larger numbers than at other times. The new Dakota Hymn book published by the American Tract Society is received with high gratification and adds new interest to the devotional services. As about three fourths of the expense of publication was met by the people themselves, they look upon it as they do upon no other book, as their book.

The number of pupils who have attended the school at Yellow Medicine is forty-five: the average attendance for the four sessions has been only nine and a half, thirteen, thirteen and a half, and nine and a third. The fluctuation of attendance and the difficulty of bringing up the average, make the work of the
teacher one of peculiar trial. Still the school is believed to be valuable. One of the causes of diminution in the number of pupils is that parents keep them at home to aid in the cultivation of the ground, which is extending among the Dakotas. The mass of the people are yet apathetic; but there are some who are anxious to rise to a higher standard of civilization. This has led to the organization of a new band on the principle of labor and the adoption of the customs of white people. They have adopted a republican written constitution, and elected a chief and other officers. The movement has produced considerable excitement and brought out opposition; but it is likely to go forward, and may be attended with important results.

OJIBWAS.

BADD RIVER.—Leonard H. Wheeler, Missionary; Mrs. Harriet W. Wheeler, Miss Abby Spooner, Teacher.—Henry Betchford, native catechist.

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

No report has been received from this mission. A boarding school has been authorized, and the prospects of the mission have somewhat improved.

TUSCARORAS.

TUSCARORA.—Gilbert Rockwood, Missionary; Mrs. Avis H. Rockwood.

MOUNT HOPE.—Miss Abigail Peck, Teacher; Miss Nancy Wood, Assistant.

2 stations.
1 missionary.
1 male and 2 female assistant missionaries.

The boarding school at Mount Hope has been partly broken up during a portion of the year by sickness among the pupils. The school also suffers by the unsteadiness of parents in regard to continuing their children. The total number who have attended is sixty-six, of whom seventeen were boarding and thirty-nine were day scholars. Ten Indian children and about the same number of white children are taught in the mission school.

Six of the church members have died: and four cases of excommunication have occurred. Six have been admitted on
examination, making the present number of communicants to be eighty-four. Forty-four children attend the Sabbath school.

The subject of temperance is one in which many hearts are deeply interested, but many also cannot resist the temptation of the intoxicating cup. This is the great hindrance to improvement among the people. Gratifying testimony to their advancement in civilization meets the eye of the visitor, and is furnished by some of their white neighbors, in a written communication that has been forwarded to the Committee.

SENeca MISSION.

Upper Cattaraugus.—Asher Wright, Missionary; Mrs. Laura M. Wright; Miss Jane T. Shearer, Miss Martha L. Stevens, Teachers.—One native assistant.

Lower Cattaraugus.—Anson Gleason, Missionary; Mrs. Bethia W. Gleason; Miss Mary Kent, Miss Caroline A. Fox, Teachers.—Two native assistants.

Upper Alleghany.—Joshua Potter, Missionary; Mrs. Jane Potter, Mrs. Laura E. Lathrop; Miss Jerusha Edwards, Miss Elizabeth J. Hough, Teachers.—One other teacher, and one native assistant.

Lower Alleghany.—Benjamin F. Hall, Steward of the Boarding School; James Pierce, Native Preacher; Mrs. Mary E. Hall.—One teacher.

Out-station.—Old Town.—Mrs. Sophia M. Wellman.

Absent.—Miss Eunice Wise.

4 stations, and 1 out station.
3 missionaries.
1 male and 12 female assistant missionaries.
1 native preacher.
5 native assistants.

The temporary arrangement with Mr. Bliss, mentioned in the last Report, having been found no longer necessary, he has retired from the lower station at Alleghany, leaving the native preacher, Mr. Pierce, to supply his place in the ordinary services of the pulpit.

CONDITION OF THE CHURCHES.

During the past year though neither of the churches connected with this mission has enjoyed a revival of religion, the influences of the Holy Spirit have not been wholly withheld. A few cases of hopeful conversion have been reported on each of the Reservations. There has been less of the proselyting noticed in the last Report than during the previous year. The novelty of sectarian efforts has passed away, and the people are less affected by them. The contributions to the
Board from the Cattaraugus Reservation have increased nearly fourfold, although the brethren are taxing themselves heavily for the erection of a house of worship. The diminution of contributions on the Alleghany Reservation, is regarded by the brethren there as one of the results of sectarian influence. In the following statistical table, the discrepancy between the number of members reported last year in the Alleghany church, and the present number, arises from the fact that the names of certain seceders, which had not at that time been stricken from the list, were included in the last year’s returns.

<table>
<thead>
<tr>
<th>CHURCHES</th>
<th>No. of members reported last year</th>
<th>Died during this year</th>
<th>Left for other denominations</th>
<th>Re-stored</th>
<th>Received on profession</th>
<th>By letter</th>
<th>Present number</th>
<th>Baptized infants</th>
<th>Contributed to the fund of the Board</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alleghany</td>
<td>64</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>64</td>
<td>4</td>
<td>92</td>
<td>$60</td>
</tr>
<tr>
<td>Cattaraugus</td>
<td>132</td>
<td>4</td>
<td>6</td>
<td></td>
<td>133</td>
<td>9</td>
<td>187</td>
<td>13</td>
<td>$152</td>
</tr>
<tr>
<td>Totals</td>
<td>196</td>
<td>3</td>
<td>4</td>
<td>2</td>
<td>107</td>
<td>13</td>
<td>197</td>
<td>13</td>
<td>$152</td>
</tr>
</tbody>
</table>

One of the new members received into the Cattaraugus church was an old man supposed to be ninety-nine years of age. His wife was a very devoted Christian, who prayed much for his conversion, but died several years since without witnessing the answer to her prayers. God, however, has answered them in his own time.

**EDUCATION.**

The past year, it is believed, marks a new era in regard to the education of the New York Indians. At the last session of the State Legislature, a law was enacted which charges the Superintendent of Public Instruction with providing the means of education for all the Indian children in the State; and permits such children to share equally with the whites in the distribution of all the public school moneys. It also authorizes the Superintendent to establish such schools as, after thorough investigation, he may deem necessary, and to employ the needed superintendents and teachers. He is directed to endeavor to secure the cooperation of the Indians in all his measures, and those at Cattaraugus and Alleghany at least are understood to be ready to make liberal appropriations, from their public resources, for this object.

In the expectation that changes to be effected by this law would soon be made, some of the less profitable neighborhood schools were relinquished during the latter part of the year.

The following table gives the number of schools and teachers at each station, together with the whole number of pupils, and the average attendance.
The Orphan Asylum, noticed in the last Report has been completed, and promises to be useful. Though not directly connected with the mission, it is one of its results, and makes a strong appeal to Christian philanthropy.

GENERAL IMPROVEMENT.

The decision of the Court of Appeals against the constitutionality of the prohibitory law of the State of New York, has rendered whiskey everywhere accessible to the Indians, and has occasioned the fearful relapse of many into former habits of drunkenness. In every other respect, the progress among the people is encouraging. A great experiment is going on in connection with these Indians, the results of which must have an important bearing upon the destiny of the whole race on this continent; either confirming or refuting the prevalent opinion that nothing can be done for the aborigines, that they will be Indians still, and are destined to dwindle away before a superior race, and perish. The prevalence of this opinion paralyzes the efforts of philanthropy, and lets loose the hand of violence.

ABENAQUIS.

ST. FRANCIS.—Peter Paul Osunkhirkine, Native Preacher.

No particular report of labors and results has been received from this station. The obstacles to the success of the gospel before dwelt upon, continue with unabated force. The condition of the tribe is becoming, indeed, more unfavorable; and a removal to a new location is seriously thought of. Such a change judiciously effected can hardly fail to be advantageous to their spiritual interests.
### SUMMARY.

#### Missions.

<table>
<thead>
<tr>
<th>Description</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Missions</td>
<td>28</td>
</tr>
<tr>
<td>&quot; Stations</td>
<td>124</td>
</tr>
<tr>
<td>&quot; Out-stations</td>
<td>55</td>
</tr>
</tbody>
</table>

#### Laborers Employed.

<table>
<thead>
<tr>
<th>Description</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of ordained Missionaries (6 being Physicians)</td>
<td>154</td>
</tr>
<tr>
<td>&quot; Licentiates</td>
<td>2</td>
</tr>
<tr>
<td>&quot; Physicians not ordained</td>
<td>6</td>
</tr>
<tr>
<td>&quot; other Male Assistants</td>
<td>15</td>
</tr>
<tr>
<td>&quot; Female Assistants</td>
<td>197</td>
</tr>
<tr>
<td>Whole number of laborers sent from this country</td>
<td>374</td>
</tr>
<tr>
<td>Number of Native Pastors</td>
<td>13</td>
</tr>
<tr>
<td>&quot; Native Preachers</td>
<td>63</td>
</tr>
<tr>
<td>&quot; Native Helpers</td>
<td>270</td>
</tr>
<tr>
<td>Whole number of Native Helpers</td>
<td>346</td>
</tr>
<tr>
<td>&quot; &quot; laborers connected with the Missions</td>
<td>720</td>
</tr>
</tbody>
</table>

#### The Press.

<table>
<thead>
<tr>
<th>Description</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Printing Establishments</td>
<td>9</td>
</tr>
<tr>
<td>Pages printed last year</td>
<td>26,021,260</td>
</tr>
<tr>
<td>Pages printed from the beginning</td>
<td>965,000,000</td>
</tr>
</tbody>
</table>

#### The Churches.

<table>
<thead>
<tr>
<th>Description</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Churches, (including all at the Sandwich Islands,)</td>
<td>119</td>
</tr>
<tr>
<td>&quot; Church Members, (do. do.)</td>
<td>25,903</td>
</tr>
<tr>
<td>Added during the year, (do. do.)</td>
<td>1,826</td>
</tr>
</tbody>
</table>

#### Educational Department.

<table>
<thead>
<tr>
<th>Description</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Seminaries</td>
<td>7</td>
</tr>
<tr>
<td>&quot; other Boarding Schools</td>
<td>23</td>
</tr>
<tr>
<td>&quot; Free Schools, (412 supported by Hawaiian Government,)</td>
<td>694</td>
</tr>
<tr>
<td>&quot; Pupils in the Seminaries, (80 do.)</td>
<td>343</td>
</tr>
<tr>
<td>&quot; &quot; &quot; Boarding Schools, (87 do.)</td>
<td>686</td>
</tr>
<tr>
<td>&quot; &quot; &quot; Free Schools, (10,155 do.)</td>
<td>18,317</td>
</tr>
<tr>
<td>Whole number in Seminaries and Schools</td>
<td>19,346</td>
</tr>
</tbody>
</table>
Expenditures of the Board during the Year ending July 31, 1856.

**Gaboon Mission.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts and purchases</td>
<td>$34,165 30</td>
</tr>
<tr>
<td>Expenses of Dr. Ford and family</td>
<td>906 42</td>
</tr>
<tr>
<td>Passage of Dr. Ford to Gaboon</td>
<td>150 00</td>
</tr>
<tr>
<td>Passage of Mr. and Mrs. Herrick from Gaboon</td>
<td>300 00</td>
</tr>
<tr>
<td>Expenses of do. since their return</td>
<td>141 00</td>
</tr>
</tbody>
</table>

**Total for Gaboon Mission:** 7,664 72

**Zulu Mission.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances and purchases</td>
<td>6,314 27</td>
</tr>
<tr>
<td>Outfit and expenses of Mr. and Mrs. Pixley</td>
<td>578 66</td>
</tr>
<tr>
<td>Passage of do. from Boston to Cape Town</td>
<td>250 00</td>
</tr>
<tr>
<td>Expenses of Mr. McKinney and wife</td>
<td>500 00</td>
</tr>
<tr>
<td>Do. of Mrs. Adams</td>
<td>150 19</td>
</tr>
</tbody>
</table>

**Total for Zulu Mission:** 7,843 12

**Mission to Greece.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances, purchases, &amp;c.</td>
<td>1,803 99</td>
</tr>
</tbody>
</table>

**Mission to the Armenians.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances, drafts and purchases</td>
<td>48,233 89</td>
</tr>
<tr>
<td>Outfit and expenses of Mr. and Mrs. Pollard</td>
<td>562 15</td>
</tr>
<tr>
<td>Do. of Mr. Trowbridge</td>
<td>379 00</td>
</tr>
<tr>
<td>Do. of Miss Tenney</td>
<td>252 40</td>
</tr>
<tr>
<td>Do. of Miss West</td>
<td>178 00</td>
</tr>
<tr>
<td>Passage of the above from Boston to Smyrna</td>
<td>625 00</td>
</tr>
<tr>
<td>Outfit and expenses of Mr. and Mrs. Allen</td>
<td>401 86</td>
</tr>
<tr>
<td>Passage of do. from Boston to Smyrna</td>
<td>200 00</td>
</tr>
<tr>
<td>Expenses of Mr. Nutting</td>
<td>521 28</td>
</tr>
<tr>
<td>Passage of do. and wife from Boston to Smyrna</td>
<td>250 00</td>
</tr>
<tr>
<td>Do. of Mr. Riggs and family from Smyrna to Boston</td>
<td>687 50</td>
</tr>
<tr>
<td>Expenses of do.</td>
<td>377 25</td>
</tr>
<tr>
<td>Passage of Mrs. Ladd and children from Smyrna</td>
<td>250 00</td>
</tr>
<tr>
<td>Expenses of do.</td>
<td>104 80</td>
</tr>
<tr>
<td>Passage of Mr. Everett's family and Miss Haynes from Smyrna</td>
<td>600 00</td>
</tr>
<tr>
<td>Expenses of do.</td>
<td>68 76</td>
</tr>
<tr>
<td>Do. of Mr. Dodd and family</td>
<td>54 30</td>
</tr>
<tr>
<td>Passage of do. to Smyrna</td>
<td>300 00</td>
</tr>
<tr>
<td>Outfit of Mr. Morse</td>
<td>125 00</td>
</tr>
<tr>
<td>Do. of Mr. White</td>
<td>100 00</td>
</tr>
<tr>
<td>Grant to Rev. T. F. Johnston</td>
<td>500 00</td>
</tr>
<tr>
<td>Expenses of Mrs. Johnston</td>
<td>315 00</td>
</tr>
<tr>
<td>Do. of Rev. E. Goodell</td>
<td>125 33</td>
</tr>
<tr>
<td>Do. of Mrs. Benjamin and family</td>
<td>370 85</td>
</tr>
<tr>
<td>Do. of Mr. Hamlin</td>
<td>148 00</td>
</tr>
</tbody>
</table>

**Total for Mission to the Armenians:** 75,736 08

**Southern Armenian Mission.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances and drafts</td>
<td>7,135 06</td>
</tr>
</tbody>
</table>
### PECUNIARY ACCOUNTS.

#### Syria Mission.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances, drafts and purchases,</td>
<td>22,298 96</td>
</tr>
<tr>
<td>Outfit and expenses of Mr. and Mrs. Bliss,</td>
<td>709 36</td>
</tr>
<tr>
<td>Do. of Mr. Jessup,</td>
<td>373 10</td>
</tr>
<tr>
<td>Passage of the above to Smyrna,</td>
<td>375 00</td>
</tr>
<tr>
<td>Outfit and expenses of Mr. and Mrs. Aiken,</td>
<td>599 11</td>
</tr>
<tr>
<td>Passage of do. to Smyrna,</td>
<td>200 00</td>
</tr>
<tr>
<td>Expenses of Dr. DeForest and family,</td>
<td>500 00</td>
</tr>
<tr>
<td>Do. of Mr. Foot,</td>
<td>286 00</td>
</tr>
<tr>
<td>Passage of Mrs. Whiting from Smyrna to Boston,</td>
<td>125 00—25,459 53</td>
</tr>
</tbody>
</table>

#### Assyria Mission.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances and purchases,</td>
<td>8,922 95</td>
</tr>
<tr>
<td>Outfit and expenses of Mr. and Mrs. Knapp,</td>
<td>789 18</td>
</tr>
<tr>
<td>Do. of Dr. Haskell,</td>
<td>297 75</td>
</tr>
<tr>
<td>Passage of the above from Boston to Smyrna,</td>
<td>300 00</td>
</tr>
<tr>
<td>Do. of Mr. Williams to this country,</td>
<td>148 00</td>
</tr>
<tr>
<td>Expenses of do.</td>
<td>57 80—10,505 68</td>
</tr>
</tbody>
</table>

#### Nestorian Mission.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances, drafts and purchases,</td>
<td>16,390 57</td>
</tr>
</tbody>
</table>

#### Bombay Mission.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances, purchases, &amp;c.</td>
<td>806 64</td>
</tr>
<tr>
<td>Outfit and expenses of Mr. and Mrs. Fairbank,</td>
<td>806 41</td>
</tr>
<tr>
<td>Expenses of Mr. Abbott,</td>
<td>275 00</td>
</tr>
<tr>
<td>Do. of Mrs. Hume and family,</td>
<td>500 00—2,388 05</td>
</tr>
</tbody>
</table>

#### Ahmednuggur Mission.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances, purchases, &amp;c.</td>
<td>6,656 63</td>
</tr>
<tr>
<td>Outfit of Mr. Harding,</td>
<td>254 02</td>
</tr>
<tr>
<td>Do. of Mr. Dean,</td>
<td>300 00—7,210 65</td>
</tr>
</tbody>
</table>

#### Satara Mission.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances, drafts, &amp;c.</td>
<td>1,397 00</td>
</tr>
<tr>
<td>Outfit and expenses of Mr. Wood,</td>
<td>569 00</td>
</tr>
<tr>
<td>Expenses of Mr. Burgess,</td>
<td>340 00—2,566 60</td>
</tr>
</tbody>
</table>

#### Kolapoor Mission.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances and purchases,</td>
<td>1,436 08</td>
</tr>
</tbody>
</table>

#### Ceylon Mission.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances, drafts and purchases,</td>
<td>12,396 08</td>
</tr>
<tr>
<td>Expenses of Mr. Mills and family,</td>
<td>496 66—12,894 74</td>
</tr>
</tbody>
</table>

#### Madura Mission.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances, drafts and purchases,</td>
<td>21,793 85</td>
</tr>
<tr>
<td>Expenses of Mr. McMillian and family,</td>
<td>975 00</td>
</tr>
<tr>
<td>Do. of Dr. Shelton and family,</td>
<td>450 00</td>
</tr>
<tr>
<td>Do. of Mr. Ford,</td>
<td>400 00—23,618 86</td>
</tr>
</tbody>
</table>

#### Madras Mission.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances, drafts and purchases,</td>
<td>1,395 70</td>
</tr>
<tr>
<td>Passage of Mr. Winslow from Liverpool to New York,</td>
<td>103 06</td>
</tr>
<tr>
<td>Expenses of do.</td>
<td>103 64—1,608 40</td>
</tr>
</tbody>
</table>

*18*
**Pecuniary Accounts.**

**Arcot Mission.**

| Remittances, &c. | 4,112 58 |
| Outfit and expenses of Rev. E. C. Scudder | 617 10 |
| Do. of Rev. J. W. Scudder | 428 31 |
| Do. of Miss I. Scudder | 54 35 |

**Canton Mission.**

| Remittances and purchases | 6,095 55 |
| Expenses of Dr. Ball and family | 178 47 |
| Passage of do. (in part) | 150 00 |
| Expenses of Mr. Bonney | 500 00 |

**Amoy Mission.**

| Remittances, purchases, &c. | 2,576 37 |
| Outfit and expenses of Mr. and Mrs. Joralman | 574 10 |
| Passage of do. from New York to Shanghai | 500 00 |

**Fuh-chau Mission.**

| Remittances, purchases, &c. | 7,730 14 |
| Expenses of Mr. Cummings and family | 295 00 |

**Shanghai Mission.**

| Remittances and purchases | 2,391 19 |
| Outfit of Mr. and Mrs. Blodget | 860 34 |
| Passage of Mrs. Blodget from New York to Shanghai | 350 00 |
| Do. of Chinese man | 75 00 |

**Sandwich Islands.**

| Drafts, purchases, &c. | 19,297 49 |

**Micronesia Mission.**

| Remittances and purchases | 5,246 07 |

**Choctaw Mission.**

| Drafts, purchases, &c. | 10,301 02 |

**Cherokee Mission.**

| Drafts, purchases, &c. | 6,255 20 |

**Mission to the Dakotas.**

| Drafts, purchases, &c. | 2,156 85 |

**Mission to the Ojibwas.**

| Drafts, purchases, &c. | 2,552 22 |

**Tuscarora Mission.**

| Drafts, &c. | 1,767 64 |

**Seneca Mission.**

| Drafts, &c. | 4,364 23 |

**Mission to the Abenaquis.**

| Expenses of the station of St. Francis | 352 00 |

**Indian Missions Generally.**

| Freight | 1 53 |
Agencies.

Salary of Rev. S. G. Clark, one year, ........................................ 700 00
Traveling expenses of do. .................................................. 133 95
Salary of Rev. William Clark, one year, .................................. 850 00
Traveling expenses of do. .................................................. 275 41
Salary of Rev. O. Cowles, one year, ...................................... 850 00
Traveling expenses of do. .................................................. 199 14
Salary of Rev. I. M. Weed, one year, .................................... 850 00
Traveling expenses of do. .................................................. 195 85
Salary of Rev. F. E. Cannon, one year, .................................. 975 00
Traveling expenses of do. .................................................. 238 32
Salary of Rev. I. R. Worcester, one year, ................................ 1,100 00
Traveling expenses of do. .................................................. 314 75
Salary of Rev. H. A. Tracy, one year, .................................... 1,350 00
Traveling expenses of do. .................................................. 270 96
Salary of Rev. O. P. Hoyt, one year, .................................... 800 00
Traveling expenses of do. .................................................. 156 16
Salary of Rev. J. H. Peimgell, one year, ................................ 1,187 50
Traveling expenses of do. .................................................. 275 50
Salary of Rev. D. Malin, one year, ....................................... 1,500 00
Traveling expenses of do. .................................................. 215 12
Rent and expenses of office at Cincinnati, do do at Albany, do do at New Haven, do do at Philadelphia, Traveling expenses of returned missionaries while on agencies, and of deputations to attend anniversaries, &c. ........................................... 578 03—13,413 71

Publications.

Cost of the Missionary Herald, including the salary of the General Agent, from August, 1855, to July, 1856, inclusive, 17,583 copies, ........................................ 5,556 97
Deduct amount received of subscribers, .................................. 2,555 00—3,071 97
(Individuals entitled to the Missionary Herald by donations of $10 and upward, &c., have received 12,000 copies costing $3,350
Cost of Journal of Missions and Dayspring, 33,437 copies, ............... 5,100 15
Deduct amount received of subscribers, .................................. 2,574 50—2,725 65
(6,000 copies have been distributed to pastors)
Cost of Youth’s Dayspring, four months, 28,000 copies, 1,450 72
Deduct amount received of subscribers, .................................. 550 00—900 72
Forty-sixth Annual Report, 5,250 copies, ................................ 976 65
Abstract of do, 2,000 copies, .......................................... 55 34
Dr. Adams’s Sermon, 3,000 copies, ...................................... 95 00
Report of Deputation to India, .......................................... 392 96
Do. of Mr. Wood’s Visit to the Choctaw and Cherokee missions, 3,000 copies, ........................................ 62 32
Dr. Pomroy’s Special Report on the Divine Instrumentality for the World’s Conversion, 5,000 copies, 80 00
Minutes of Mission to Syria, 250 copies, ................................ 42 38
Do. of Armenian mission, 250 copies, .................................... 36 55
Index to Reports, 240 copies, .......................................... 11 14
Circulars, receipts, &c. .................................................... 41 75—1,684 09—3,382 43

Expenses of Executive Departments at the Missionary House.

Salary of Dr. Anderson, $1,700; less $625 received from fund for officers, .................................................. 1,075 00
Do. of Mr. Treat, $1,700; less $625 as above, ................................ 1,075 00
Do. of Dr. Pomroy, $1,700; less $625 as above, ................................ 1,075 00
Services of Rev. I. R. Worcester, ....................................... 275 00
Clerk hire, .................................................. 750 00
Salary of the Treasurer, $4,000; less $625 as above, ................................ 1,375 00
Clerk hire, .................................................. 1,500 00—7,425 00

Expenses in New York City.

Salary of Mr. Wood, Corresponding Secretary resident in New York, $1,700; less $625 as above, ........................................ 1,075 00
Traveling expenses of do. ................................................ 365 31
Salary of agent and clerk, ............................................... 2,000 00
Office rent, .................................................. 950 00
Expenses of collecting, periodicals, &c. ................................ 105 66—4,439 87
## Pecuniary Accounts

### Miscellaneous Charges

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Postage of letters and pamphlets,</td>
<td>837 19</td>
</tr>
<tr>
<td>Fuel, gas, &amp;c.</td>
<td>225 17</td>
</tr>
<tr>
<td>Blank books, certificates, stationery, &amp;c.</td>
<td>523 68</td>
</tr>
<tr>
<td>Books for library, periodicals, printing and binding of books and pamphlets,</td>
<td>334 90</td>
</tr>
<tr>
<td>Care of Missionary House, making fires, attendance and labor,</td>
<td>300 00</td>
</tr>
<tr>
<td>Freight, cartage, &amp;c.</td>
<td>65 15</td>
</tr>
<tr>
<td>Repairs, &amp;c. at Missionary House,</td>
<td>109 56</td>
</tr>
<tr>
<td>Insurance</td>
<td>46 25</td>
</tr>
<tr>
<td>Copying of letters and documents</td>
<td>232 40</td>
</tr>
<tr>
<td>Expenses of meetings in behalf of the Board in New York and Boston,</td>
<td>116 00</td>
</tr>
<tr>
<td>Discount on bank notes and drafts, counterfeit notes and interest on money borrowed</td>
<td>503 32</td>
</tr>
<tr>
<td>Traveling expenses of missionary candidates</td>
<td>104 75</td>
</tr>
<tr>
<td>Do. of returned missionaries and others in attending meetings of the Special Committee, and of the Board at Utica and Albany</td>
<td>452 79</td>
</tr>
<tr>
<td>Printing and freight of Missionary Documents</td>
<td>333 94</td>
</tr>
<tr>
<td>Paid by Dr. Anderson for Syrian Mission and articles for Cabinet and Library</td>
<td>77 64</td>
</tr>
<tr>
<td>Expenses of Deputation to India, including supply of Mr. Thompson's pulpit,</td>
<td>3,753 87</td>
</tr>
</tbody>
</table>

**Balance for which the Board was in debt August 1, 1855:**

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>$323,000 49</td>
</tr>
<tr>
<td>$20,907 90</td>
</tr>
<tr>
<td>$343,908 39</td>
</tr>
</tbody>
</table>

### Receipts of the Board during the Year ending July 31, 1856.

- Donations as acknowledged in the Missionary Herald: $250,436 22
- Legacies: $49,730 26
- Interest on General Permanent Fund, ($23,000 being invested in the Missionary House): $2,016 00
- Interest on Ashley Fund: $300 00
- Avails of Maumee Lands: $1,197 03
- Do. of property at Mackinaw: $572 22
- Do. of property at Seneca Reservation: $162 36
- Do. of printing at Madras: $3,854 00

**Balance for which the Board is in debt, August 1, 1856:**

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>$307,318 69</td>
</tr>
<tr>
<td>$343,908 39</td>
</tr>
</tbody>
</table>

### General Permanent Fund

This fund amounts as last year to: $38,650 32

### Permanent Fund for Officers

This fund amounts as last year to: $39,840 00

### Fund for Officers

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand last year</td>
<td>$4 58</td>
</tr>
<tr>
<td>Received within the year, for interest on the Permanent Fund for Officers</td>
<td>3,104 50</td>
</tr>
<tr>
<td>Paid balance of salaries of Secretaries and Treasurer</td>
<td>$3,125 00</td>
</tr>
<tr>
<td>Balance on hand</td>
<td>$4 08</td>
</tr>
</tbody>
</table>

---
### Summary of Donations Received During the Year

#### Maine

<table>
<thead>
<tr>
<th>Auxiliary Societies</th>
<th>Donations Recei ded</th>
<th>Towns not associated</th>
<th>Legacies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cumberland County</td>
<td>$2,761.13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Franklin County</td>
<td>52</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kennebec Conf. of chs.</td>
<td>471.83</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lincoln County</td>
<td>1,485.05</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Penobscot County</td>
<td>2,015.13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>York Conf. of chs.</td>
<td>530.01</td>
<td>7,317.95</td>
<td>1,654.34</td>
</tr>
</tbody>
</table>

#### New Hampshire

<table>
<thead>
<tr>
<th>Downtowns</th>
<th>Donations Recei ded</th>
<th>Towns not associated</th>
<th>Legacies</th>
</tr>
</thead>
<tbody>
<tr>
<td>George P. Drown, Tr.</td>
<td>1,679.44</td>
<td></td>
<td></td>
</tr>
<tr>
<td>J. A. Wheat, Tr.</td>
<td>2,775.27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>J. L. Lane, Tr.</td>
<td>626.47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>E. L. Godiard, Tr.</td>
<td>615.74</td>
<td>8,730.13</td>
<td>521.79</td>
</tr>
</tbody>
</table>

#### Vermont

<table>
<thead>
<tr>
<th>Downtowns</th>
<th>Donations Recei ded</th>
<th>Towns not associated</th>
<th>Legacies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amos Wilcox, Tr.</td>
<td>461.25</td>
<td></td>
<td></td>
</tr>
<tr>
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#### Massachusetts

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<tr>
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<td>W. C. Capron, Tr.</td>
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<tr>
<td>C. Lawrence, Tr.</td>
<td>976.34</td>
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#### Summary

- Maine: $8,672.29
- New Hampshire: $5,475.63
- Vermont: $7,919.33
- Massachusetts: $87,651.66
### CONNECTICUT

**Donations:**

- Fairfield County, East: Rev. L. M. Shepard, Tr.
- Fairfield County, West: Charles Marvin, Tr.
- Hartford County, South: A. W. Butler, Tr.
- Hartford County, East: H. E. Ward, Tr.
- Litchfield County: G. C. Woodruff, Tr.
- Middlesex Association: Ezra Southworth, Tr.
- New Haven City: F. T. Jarram, Agent.
- New Haven County, East: F. T. Jarram, Agent.
- New Haven County, West: A. Townsend, Tr.
- Tolland County: E. J. Smith, Tr.
- Windham County: J. B. Gray, Tr.
- Towns not associated:
  - Monroe,
  - Wilton,
  - Hartford,
  - Middletown,
  - Litchfield,
  - Deep River,
  - New Haven,
  - New London,
  - Rockville,
  - Thompson.

**Legacies:**

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<th>Town</th>
<th>Amount</th>
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<td>New Haven, West</td>
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<td>New London West</td>
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### RHODE ISLAND

**Donations:**

- Auburn and vicinity: J. F. Terrill, Agent.
- Board of Foreign Missions: C. S. Little, Tr.
- Buffalo and vicinity: James Crocker, Agent.
- Chauncey, County: S. H. Hungerford, Tr.
- Delaware County: Rev. D. Torry, Tr.
- Greene County: G. P. Mowry, Agent.
- Greene County: John Dane, Agent.
- Monroe County and vicinity: Ebenezer Ely, Agent.
- New York City and Brooklyn: A. Nerswin, Tr.
- Onondaga County: James Dana, Tr.
- Otsego County: D. H. Little, Tr.
- Plattsburgh and vicinity: L. Myers, Tr.
- St. Lawrence County: H. D. Smith, Tr.
- Syracuse and vicinity: Samuel Mead, Agent.
- Watertown and vicinity: Adriel Ely, Agent.

**Legacies:**

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<td>New Haven</td>
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### NEW YORK

**Donations:**

- Auburn and vicinity: J. F. Terrill, Agent.
- Board of Foreign Missions: C. S. Little, Tr.
- Buffalo and vicinity: James Crocker, Agent.
- Chauncey County: S. H. Hungerford, Tr.
- Delaware County: Rev. D. Torry, Tr.
- Greene County: G. P. Mowry, Agent.
- Greene County: John Dane, Agent.
- Monroe County and vicinity: Ebenezer Ely, Agent.
- New York City and Brooklyn: A. Nerswin, Tr.
- Onondaga County: James Dana, Tr.
- Otsego County: D. H. Little, Tr.
- Plattsburgh and vicinity: L. Myers, Tr.
- St. Lawrence County: H. D. Smith, Tr.
- Syracuse and vicinity: Samuel Mead, Agent.
- Watertown and vicinity: Adriel Ely, Agent.

**Legacies:**

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<th>Town</th>
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### PENNSYLVANIA

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### DELAWARE

**Donations:**

- 435 73

### MARYLAND

**Donations:**

- Board of Foreign Missions: Rev. Elias Heiner, Baltimore.
- Miscellaneous Donations: 315 50

### DISTRICT OF COLUMBIA

**Donations:**

- 653 39

### VIRGINIA

**Donations:**

- By S. M. Price, Tr.: 222 16
- By G. L. Weed, Tr.: 4,041 53

### OHIO

**Donations:**

- By S. M. Price, Tr.: 16,491 42
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## Officers of the Board

### Presidents
- **1810**: John Treadwell, LL. D. 1823
- **1823**: Joseph Lyman, D. D. 1826
- **1826**: John Cotton Smith, LL. D. 1841
- **1841**: Theophilus 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**: Theophilus Frelinghuysen, LL. D. 1841
- **1841**: Thomas S. Williams, LL. D.

### Prudential Committee
- **1810**: William Bartlett, Esq. 1814
- **1810**: Samuel Spring, D. D. 1819
- **1810**: Samuel Worcester, D. D. 1821
- **1813**: Jedediah Morse, D. D. 1821
- **1818**: Hon. William Reed. 1831
- **1819**: Leonard Woods, D. D. 1834
- **1821**: Samuel Hubbard, LL. D. 1843
- **1821**: Warren Fay, D. D. 1839
- **1826**: Benjamin B. Wisner, D. D. 1835
- **1831**: Elias Cornelius, D. D. 1832
- **1832**: Hon. Samuel T. Armstrong, 1850
- **1832**: Charles Stoddard, Esq. 1839
- **1834**: John Tappan, Esq. 1835
- **1835**: Daniel Noyes, Esq. 1845
- **1837**: Nehemiah Adams, D. D. 1849
- **1839**: Silas Aiken, D. D. 1847
- **1843**: William W. Stone, Esq. 1850
- **1845**: Hon. William J. Hubbard. 1859
- **1849**: Rev. Augustus C. Thompson. 1855
- **1850**: Hon. William T. Eustis. 1855
- **1855**: Hon. John Aiken. 1856
- **1851**: Hon. Daniel Safford. 1856
- **1854**: Henry Hill, Esq. 1855
- **1855**: Isaac Ferris, D. D. 1855
- **1856**: Asa D. Smith, D. D. 1858
- **1858**: Walter B. Griffith, Esq.

### Corresponding Secretaries
- **1810**: Samuel Worcester, D. D. 1821
- **1821**: Jeremiah Evarts, Esq. 1831

### Death or Resignation

### Assistant Corresponding Secretaries
- **1824**: Rev. Rufus Anderson, 1832
- **1826**: Rev. David Greene, 1832

### Assistant Recording Secretaries
- **1819**: Charles Stoddard, Esq. 1833
- **1819**: Eliza Aiken, D. D. 1832
- **1823**: Rev. Rufus Anderson, 1832
- **1828**: Rev. David Greene, 1832

### Recording Secretaries
- **1810**: Calvin Chapin, D. D. 1833
- **1813**: Rev. Selah B. Treat. 1847
- **1847**: Samuel M. Worcester, D. D.

### Treasurers
- **1810**: Samuel H. Walley, Esq. 1811
- **1811**: Jeremiah Evarts, Esq. 1832
- **1812**: Henry Hill, Esq. 1854
- **1814**: James M. Gordon, Esq.

### Auditors
- **1810**: Joshua Goodale, Esq. 1812
- **1819**: 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 Hope, Esq. 1829
- **1829**: John Tappan, Esq. 1834
- **1839**: Charles Stoddard, Esq. 1839
- **1842**: Hon. William J. Hubbard. 1847
- **1847**: Samuel Noyes, Esq.
- **1855**: Charles Scudder, Esq. 1847
- **1855**: Moses L. Hale, Esq. 1847
- **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.
1838 Benjamin Tappan, D. D.
1838 John W. Ellingwood, D. D.
1842 William T. Dwight, D. D.
1841 George F. Pattison, Esq.
1854 John W. Chickering, D. D.
1856 George F. Adams, D. D.
1856 William W. Thomas, Esq.

New Hampshire.
1832 Nathan Lord, D. D.
1838 Samuel Fletcher, Esq.
1840 Zebediah S. Barstow, D. D.
1842 Rev. John K. Young.

Vermont.
1832 Rev. David Greene.
1836 John Wheeler, D. D.
1839 Charles Walker, D. D.
1840 William Child, D. D.
1842 Eastus Fairbanks, Esq.
1842 Benjamin Labaree, D. D.
1842 Rev. Joseph Steele.

Massachusetts.
1820 William Allen, D. D.
1823 Lyman Beecher, D. D.
1825 Nathan Humphrey, D. D.
1827 John Tappan, Esq.
1828 Henry Hill, Esq.
1832 Rufus Anderson, D. D.
1832 Charles Stoddard, Esq.
1836 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 Eleazer Alden, M. D.
1830 Edward W. Hooker, D. D.
1840 Rev. Chauncey Eddy.
1842 Richard S. Storrs, D. D.
1842 Eleazer 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.
1850 Hon. William T. Eustis.
1850 Hon. John Aiken.
1852 William Ropes, Esq.
1853 John Todd, D. D.
1854 Seth Sweetser, D. D.
1854 James M. Gordon, Esq.
1855 Amos Blanchard, D. D.

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.
1835 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 Rev. David L. Ogden.
1842 Andrew W. Porter, Esq.
1852 Abel McEwen, D. D.
1852 Gen. William Williams.
1854 Samuel W. S. Dutton, D. D.
1854 Walter Clarke, D. D.
1856 George Kellogg, Esq.

New York.
1812 Eliphalet Nott, D. D.
1824 Gardiner Spring, D. D.
1826 Thomas de Witt, D. D.
1826 Nathan S. S. Beman, D. D.
1826 Thomas McIvory, D. D., LL. D.
1834 James M. Mathews, D. D.
1836 Rev. Henry Dwight.
1838 Isaac Ferris, D. D.
MEMBERS OF THE BOARD.

THOMAS H. SKINNER, D. D.
WILLIAM W. CHESTER, Esq.
PELAHIAH FERIT, Esq.
WILLIAM B. SPRAGUE, D. D.
NATHaniel W. WILMOUTH, LL. D.
DIEDRICH WILLERS, D. D.
Hon. CHARLES W. ROCKWELL.
DAVID H. LITTLE, Esq.
CHARLES MILLS, Esq.
SAMUEL II. COX, D. D.
ARISTARCHUS CHAMPION, Esq.
HARVEY ELY, Esq.
CHARLES M. LEE, LL. D.
HORACE HOLDEN, Esq.
WILLIAM ADAMS, D. D.
JOEL PARKER, D. D.
WILLIAM WISNER, D. D.
EDWARD ROBINSON, D. D.
WILLIAM PATTON, D. D.
WILLIAM W. STONE, Esq.
Hon. HENRY W. TAYLOR.
JAMES CROCKER, Esq.
CALVIN T. HULBURD, Esq.
LAURENS P. HICKOK, D. D.
WILLIAM M. HALSTED, Esq.
DAVID WESSON, Esq.
SIMEON BENJAMIN, Esq.
ROBERT W. CONDIT, D. D.
Rev. SIMEON NORTH, LL. D.
WALTER S. GRIFFITH, Esq.
ISAAC N. WYCKOFF, D. D.
Hon. WILLIAM F. ALLEN.
Rev. GEORGE W. WOOD.
ASA D. SMITH, D. D.
OLIVER E. WOOD, Esq.
Rev. MONTGOMERY S. GOODALE.
Hon. WILLIAM S. CURTIS.
ANSON G. PHILLIPS, Esq.
RAY PALMER, D. D.
M. L. RUE P. THOMPSON, D. D.
PHILEMON H. FOWLER, D. D.
GEORGE B. CHEEVER, D. D.
SAMUEL T. SPEAR, D. D.
JACOB M. SCHERMBERHORN, Esq.

New Jersey.

S. V. S. WILDER, Esq.
THEO FREELINGHUYSEN, LL. D.
Hon. PETER D. VROOM.
DAVID MAGIE, D. D.
RICHARD T. HAINES, Esq.
Hon. JOSEPH C. HORNBLOWER.
J. MARSHAL PAUL, M. D.
BENJAMIN C. TAYLOR, D. D.
JOHN FORSYTH, D. D.
ABRAHAM BASHROUCK, LL. D.
Hon. DANIEL HAINES.
JONATHAN F. STEFANS, D. D.
F. T. FREELINGHUYSEN, Esq.
LYNDON A. SMITH, M. D.

Pennsylvania.

JOHN LUDLOW, D. D.
WILLIAM NEIL, D. D.
JOHN MCDOWELL, D. D.
WILLIAM M. DE WITT, D. D.
AMBROSE WHITE, Esq.
Hon. WILLIAM DARLING.
WILLIAM JESSUP, LL. D.
BERNARD C. WOLF, D. D.

Rev. ALBERT BARNES.
DAVID H. RIDDLE, D. D.
J. W. NEVIN, D. D.
SAMUEL H. PERKINS, Esq.
CHARLES E. WRIGHT, Esq.
JOHN A. BROWN, Esq.
WILLIAM STRONG, Esq.
GEORGE A. LYON, D. D.

Maryland.

WILLIAM S. PLUMER, D. D.
JAMES G. HAMNER, D. D.

District of Columbia.

Rev. JOHN CROSS SMITH.

Virginia.

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

Georgia.

JOSEPH H. LUMPKIN, Esq.

Tennessee.

ISAAC ANDERSON, D. D.
SAMUEL RHEA, Esq.

Ohio.

GEORGE E. PIERCE, D. D.
Rev. HARVEY COE.
SAMUEL C. AIKEN, D. D.
D. HOWE ALLEN, D. D.
SAMUEL W. FISHER, D. D.
HENRY SMITH, D. D.
DOUGLASS PUTNAM, Esq.
ROBERT W. STEELE, Esq.
H. L. HITCHCOCK.

Michigan.

EUROTAS P. HASTINGS, Esq.
Rev. HARVEY D. KITCHELL.
Hon. CHARLES NOBLE.

Indiana.

CHARLES WHITE, D. D.
Hon. JEREMIAH SULLIVAN.
Rev. JOHN W. CUNNINGHAM.
Rev. THORNTON A. MILLS.

Illinois.

ANSEL D. EDDY, D. D.
Rev. JULIAN M. STURTEVANT.
Rev. ARATAS KENT.
Rev. ROBERT W. PATTerson.
WILLIAM H. BROWN, Esq.
Rev. JOHN C. HOLbrook.
Rev. AUGUSTUS T. NORTON.
DAVID A. SMITH, Esq.
Rev. WILLIAM CARTER.

Wisconsin.

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

Missouri.

Rev. HENRY A. NELSON.
CORRESPONDING MEMBERS.

IN THE UNITED STATES.

Election.
1819 JOSÉPH C. STRONG, M. D., Knoxville, Tenn.
1843 S. S. WARD, Esq., Hartford, Ct.

IN FOREIGN PARTS.

Great Britain.
1835 Sir JOHN CAMPBELL.
1839 Sir CULLING E. EARDLEY, Bart.
1840 JOHN STEVENSON, D D
1841 JOHN MORISON, D. D., LL. D.
1843 Sir EDWARD GAMBIER
1843 Lieut. Col. ROBERT ALEXANDER.
1851 Lord STRATFORD DE REDCLIFFE.

India.
1840 Rev. GEORGE CANDY, Bombay.

Ceylon.
1831 JAMES N. MOOYART, Esq.

Penang.
1839 Sir WILLIAM NORRIS.

Canada.
1843 JACOB DE WITT, Esq., Montreal.
MEMBERS DECEASED.

CORPORATE MEMBERS DECEASED.

[The names under each State are arranged according to the time of decease. The year denoting the decease of the members is that ending with the annual meetings in September or October.]

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<th>Election</th>
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<td>1845</td>
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New Hampshire.

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Vermont.

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Massachusetts.

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<td>1832</td>
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<td>1821</td>
<td>JEREMIAH EVARTS, Eq.</td>
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<td>1832</td>
<td>ELIAS CORNELIUS, D. D.</td>
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<td>BENJAMIN W. WISSER, D. D.</td>
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<td>1821</td>
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Connecticut.

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<td>1818</td>
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<td>1846</td>
<td>NATHANIEL O. KELLOGG,</td>
<td>1854</td>
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New York.

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<td>1818</td>
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<td>DIVIE BETHUNE, Eq.</td>
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<td>Gen. RICHARD VAUX</td>
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<td>EGBERT BENSON, D. D.</td>
<td>1833</td>
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<td>1834</td>
<td>JASONS H. GATE, LL. D.</td>
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<td>1836</td>
<td>WILLIAM McCUMRAY, D. D.</td>
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<td>1826</td>
<td>JOHN NITCHIE, Eq.</td>
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<tr>
<td>1818</td>
<td>STEPHEN VAN RENSSLAER, LL. D.</td>
<td>1839</td>
</tr>
</tbody>
</table>
HONORARY MEMBERS.

The number of Honorary Members is now so large that the Prudential Committee have deemed it advisable to stereotype them. Hence, there will be found in the following pages, first of all, the names of those who became members prior to August 1, 1850. Next in order will come the names of members who were made such between August 1, 1850, and August 1, 1855; and at the end there will be a list of persons who have been constituted members since August 1, 1855.

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 Rev Weston B.
Allen Rev Edmund K.
Allen Rev Benjamin R.
Ashby Rev John L.
Bachelier Rev Gilman,
Baker Rev John,
Bakam Rev C.
Barter Samuel F.
Barrows John S.
Bartlett Rev Joseph,
Bell Rev John,
Blake Rev Joseph,
Bodman Rev Bridgell,
Bond Elias,
Bowman Rev George A.
Braggs Rev John,
Bradford Arthur B.
Bradley Rev Caleb,
Brown Rev A.
Brown Rev Amos,
Brown Rev William,
Burnham Rev Jonas,
Burnham Rev Owen,
Burt Rev Jonathan,
Buswell Mrs Elizabeth G.
Carruthers J. J., D. D.
Carruthers Rev James,
Carter Eliza C.
Chapin Rev Perer,
Chapman Rev Calvin,
Chapman Rev Elias,
Chapman Rev Nathanial,
Chickerling Rev John W.
Church Rev Malum,
Clark William B.,
Clark Mrs Mary C.
Clark Euliza L.
Clark Rev William,
Clark Mrs Eliza H.
Clement Jonathan, D. D.
Colby Joseph,
Coles Rev Albert,
Cook Rev Amos I.
Cressay Rev George W.
Cressay Mrs Caroline M.
Cressey Mrs Sarah O.
Crosby Rev John,
Cutting Rev James R.
Cushman Rev David,
Cutler Rev E. G.
Cutler Rev Edward F.
Dane Rev Charles,
Dana Woodbury S.
Darling Henry,
Dillingham Cornelius,
Dole Ebenezer,
Dole Ebenezer, Jr.
Dole Rev Mrs Hannah,
Douglas Rev John A.
Douglas Mrs L. A.
Drake Rev Samuel S.
Drummond Alexander,
Drummond Rev James,
Duran E. F.
Dwight Rev Edward S.
Elliott Rev Mrs Harriet M.
Elliott Rev Mrs Nancy,
Ellis Rev Manning,
Ewell Payn,
Pescodden 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 Catherine,
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 Knoch,
Harward Mrs Hannah P.
Harwood Thomas,
Hathaway Rev George W.
Hawes Rev Joshua T.
Hayes Rev Stephen H.
Hills Rev Israel,
Holmes Rev Caleb,
Holmes Rev Morris,
Hopkins Rev Eliphalet S
Hopkins Samuel,
Hubbard Rev Anson,
Hurd Rev Carlton,
Hurd Miss Louisa,
Hurd Mrs Soproniana W.

Hyde Henry,
Hyde John A.
Hyde Jonathan,
Hyde Rev W. L.
Isley Rev Horatio,
Jackson Henry,
James Rev Thomas,
Jenkins Rev Charles,
Johnson Rev Samuel,
Jones Rev Elias,
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 Rev Mrs Sarah,
Lord Rev Thomas N.
Loring Rev Amasa,
Loring Rev J. B.
Loring Rev Joseph,
Loring Rev Daniel,
Mabelle Rev John,
Mason Rev Eton,
May Rev William,
McKean Mrs Julia,
Merrill Rev Enos,
Merrill Rev Samuel H.
Mitchell Rev David M.
Mitchell Rev Thomas G.
Morre Samuel,
Munsel Rev Joseph E.
Munson Samuel,
Newman Rev William J.
Newman Mrs G. S.
Newman Miss Emma C.
Niles Rev Mark A. H.
Niles Mrs Stella S.
Nott Rev Hamlett G.
Puckard Rev Alpheus S.
Puckard Rev Charles,
Page Benjamin,
Page Rufus R.
Page Mrs Rufus R. E.
Page Mrs Sarah B.
Page John O.
Page Simon,
Page Simon,
Page William R.
Page Mrs Matilda K.
Parker Rev Freeman,
<table>
<thead>
<tr>
<th>Members of the Board</th>
<th>[Report]</th>
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<tbody>
<tr>
<td>Parker Rev. Wooster,</td>
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<td>Patten Mrs. Hannah T.</td>
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MEMBERS OF THE BOARD.

1856.

Smith Mrs David P.
Smith Rev Elihu
Spaulding Matthias
Spaulding Mrs Mathias
Spaulding Rev Alvah
Spaulding Mrs Amoura S.
Spaulding Eddward.
Stevens Lyman D.
Sticeykanathan.
Stone Rev Benjamin P. D.
Sutherland Rev David.
Swain Rev Leonard.
Swain Mrs Julia M.
Tappan Rev Samuel S.
Tappan Eveline L.
Tay Nathaniel.
Taylor Mrs Emilie.
Tenney Mrs Amz.
Tenney Rev Charles.
Tenney Rev Erzidex.
Tenney Mrs Jane W.
Tenney Rev Samuel G.
Thatcher Rev Orlando G.
Thayer Rev Loran.
Thompson George W. W.
Thompson Rev Leander.
Thompson Rev John Y.
Thompson John L.
Thompson Rev Lathrop.
Thompson William C.
Toby Rev Alvina Mary.
Toinman Rev Samuel H.
Tower Mrs Lorin.
Towsend Rev Luther.
Tracy Rev Caleb B.
Tyler Jeremiah.
Tyler Rev James H. C.
Tyler Mrs Thankful.
Tyler Miss Hannah P.
Upsham N. G.
Wallace Rev Cyrus W.
Ward Rev Jonathan.
Webster Rev Mark J.
Weeks Miss Ann.
Wells Rev M. H.
Wells Rev Nathaniel.
Wells Rev Theodore.
White John.
Whiton John M. D.
Whiton Rev Ois C.
Whitemore Dexter.
Wildes Rev Silas.
Willey Rev Benjamin G.
Wiley Rev Charles.
Willey Rev Isaac.
Winter Rev John F.
Wood Rev Horace.
Wood Rev Henry.
Wood S., B. D.
Woodman William.
Woodman Mrs Rebekah E.
Worcester Mrs Sarah.
Wright Rev E. S.
Wrightolly.
Wyman William G.
Young Mrs Mary W.

VERMONT.

Adams George,
Adams James.
Adams Rev John.
Adams Mrs Mary S.
Alcen Mrs Sophia.
Anderson Rev James.
Anderson Mrs Clarissa.
Arms Rev Sebah R.
Arnold Rev Joel B.
Ast Rev George W.
Babeck Rev Eliaas G.
Baldwin Rev Thomas.
Bancker J. P.
Barrett James, Jr.

Barrows Experience,
Bass William.
Beckley Rev elem.
Benedict George V.
Bingham Jeremiah.
Bingham Rev Lother G.
Bishop Rev Nezadw.
Bixby William E.
Blodget Miss Polly.
Boordman Rev Elderkin J.
Boardman Eliza J.
Boordman Timothy.
Boyd Rev Willing H.
Boney Rev Elijah.
Brackett Samuel G.
Bradford Rev M. B.
Brinham Rev Ann.
Branch Darius.
Brewster Rev Loving.
Buckland Rev James.
Burchard Levi.
Burnap Ann.
Burnham Rev Charles G.
Burr Joseph.
Burton Ann A. D.
Buskell Rev Jedediah.
Butler Rev Franklin.
Bunkerfield Rev George.
Campbell Rev George W.
Campbell Mrs Soraen J. W.
Chae Rev Rufus.
Carr_rev Athurton.
Chambers Matthew.
Chandler J. W.
Chandler Rev Joseph.
Chandler Rev Oliver.
Chandler Rev. John A.
Chapin Rev Walter.
Chapin Rev W. A.
Chase Rev Rufus.
Chapin Rev A. Huntington.
Chapin Mrs A. H.
Chapin Rev Sumner G.
Clark Samuel.
Chary Rev Timothy F.
Chave Rev G. Edward.
Coby James K.
Conkey Rev W. H.
Converse Rev John C.
Converse Rev John K.
Converse Sarah A.
Coodrige Mrs Winfield.
Cushman Rev Rufus S.
Dale George.
Dana Isaiah P.
Delano Mrs Jane V.
Delano Mrs Maria W.
Delano Joseph B.
Delano Lewis W.
Delano Miss Lydia M.
Delano Mrs Eliza W.
Dempsey Mrs Eben A.
Dougherty Rev James.
Drake Rev Cyrus B.
Drake Rev Mrs L. M.
Dudley Rev John.
Eggeston Rev Ambrose.
Emerson Edward B.
Fairbanks Charles.
Fairbanks Rev Franklin.
Fairbanks Henry.
Fairbanks Horse.
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Fairbanks John P.
Fairbanks Thaddeus.
Field Rev Timothy.
Fisk Mrs Archibald.
Follett Sliss.
Foster Rev Amos.
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MEMBERS OF THE BOARD.

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Bacon Rev James M.
Bacon Josiah.
Bacon Miss Amanda.
Baldwin Miss Hannah O.
Baldwin Rev John B. M.
Baker Rev Luther.
Baker Rev Stephen.
Baker Rev Abijah B.
Baker Mrs Christian.
Baker Rev Joel.
Baldwin Blin.
Baldwin Rev Joseph B.
Baldwin Mrs Sarah P.
Ballard Rev J.
Barcroft Jacob.
Barcroft Mrs Jacob.
Baxter Rev Josiah.
Blackler Mrs Mary J.
Blackler Miss Hannah H.
Bishop Nathaniel.
Biscoe Mrs Ellen E.
Biscoe Rev T. C.
Billings David P.
Bigelow Mrs A. E.
Bigelow Benjamin.
Bigelow Rev A. E.
Bigelow Miss Mary R.
Bisbee Rev John II.
Bisbee Rev John II.
Bisbee Rev John II.
Bigelow T. B.
Bigelow Rev Andrew.
Bigelow Mr. A. E.
Billings David P.
Bingham Rev Hiram.
Biscoe Rev R. H.
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Bishop Nathaniel.
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MEMBERS OF THE BOARD.

Eastis Charles W.
Farnham Miss Catharine,
Farnsworth Rev J. D.
Farwell Rev John D.
Farwell Miss Elizabeth M.
Farwell John A.
Farwell John T.
Farwell Mrs. Eliza A.
Fuller John.
Fuller Nathaniel.
Furber Rev Daniel L.
Gale Rev Wakelaid,

Gale Mrs. Mary L.
Gannett Rev Allen,
Gates James W.
Gay Rev Elzenezer,
Gaylord Rev H. L.
Gilson Rev Hart,
Gilbert George H.
Gilbert Loring,
Gilbert Josiah,
Gilbert Daniel D.
Gilbert Orr.

Giles Benjamin.
Giles Matthew D.
Giles Thomas.
Giles Daniel B.
Giles John.
Gilman Whittingham,
Goddard Rev John,
Goddard Nathaniel,
Goddard Parlyce,
Gold Thomas A.
Goldsmith Rev Alfred,
Goodale David,
Goodell Lyman,
Goodwin Rev John N.
Goodwin Joseph.
Goodwin Miss Priscilla,
Goodman Rev Eldad W.
Goodrich Horace,
Goodnall Rev Dana,
Goodwin Alfred E.
Goodwin Rev D. E.
Goodwin Henry M.
Goodyear Rev George,
Gordon Timothy,
Gordon Mrs. T.
Gott James E.
Gott Mrs. Hannah B.
Gould Rev Vincent,
Gould Rev William,
Graves Rev Alpheus,
Graves Eli,
Graves Mrs. Eli,
Graves Elizabeth,
Graves Mrs. Elzathan,
Graves Mrs. Lydia,
Gray Mrs. Martha,
Greely Philip D.,
Greely Rev Stephen S. N.
Green Joshua,
Green Rev Samuel,
Greene Rev Henry S.
Greene Mrs. Mary E.
Greene Miss Mary Evarts,
Greene Miss Mary Evarts,
Greene Benjamina,
Greene Miss Mary,
Greenwood Rev Alfred,
Greenwood Holland,
Griggs Rev Leverett,
Griswold Rev Rev A. V., V. D.
Greene Rev Charles P.
Greene Mrs. Esther D.
Great Joel,
Great Rev Jonathan,
Hackett Rev Horatio B.
Hale Rev Benjamin B.
Hale Elzenezer,
Hale Mrs. Ebenezer,
Hale Rev Enoch,
Hale Enoch,
Hale Jonas,
Hale Joshua,
Hale Miss Mary,
Hale Moses L.
Hale Mrs. Misses L.
Hale Mrs. Thomas,
Hale Luther,
Hale Rev Lemuel,
Hale Rev Robert B.

Hale Samuel W.
Hallow Leavitt,
Hallow Rev Moses,
Hammond Andrew,
Hammond Andrew G.
Hammond Sarah,
Hammond Rev William B.
Hanks Rev Steedman W.
Harding Rev Samuel,
Harding Rev William.
Hardy John,
Hardy Rev Solomon,
Harnoon John,
Harrington Rev E. W.
Harris Mrs. Anna,
Harriss Rev Samuel,
Harris Mrs. Deborah D.
Harris Miss Sarah B.
Hassborn Edward,
Hartwell Joseph,
Hartwell Sarah,
Haskell Josiah,
Haskell Mark.
Hawes Rev Abigail C.
Hawtins Rev George H.
Hatch Benjamin C.
Hatch Cheney,
Hatch Junius L.
Hatch Rev Roger C.
Vaughan James,
Haven Franklin,
Haven Rev John,
Haven Rev Joseph,
Haven Mrs. Elizabeth,
Haven Rev Joseph B.
Haven Mrs. Mary,
Hawes Rev Alfred,
Hawkes Benjamin,
Hawkes Rev Rev.
Hayley Rev William A.
Hayden Eli,
Hayden Samuel W.
Haynes Rev Selden,
Haynes Mrs. Catharine,
Hayes Rev Joel,
Hazen Rev J. H.
Hend Susan E.
Henderson J. T.
Hendrall Rev George W.
Heath Samuel W.
Hendrall Rev Horace G.
Herrick Rev Osgood,
Hervey James K.
Healy Daniel L.
Healy Rev Onis G.,
Holbrook Mrs. Mary H.
Holbrook Mrs. Louisa W.
Holbrook Henry M.
Holbrook Ellis.
Holbrook Mrs. W.
Hixon Rev Asa,
Holbrook Stephen.
Holbrook William.
Holbrook Mrs. Mary H.
Holbrook Rev Willard,
Holman Rev David,
MEMBERS OF THE BOARD.

1856.

Marshall Christopher,
Marsh Foster,
Marsh David,
Marsh Rev. Loring B.
Martin Rev. Benjamin N.
Marvis T. Rogers,
Marsh Rev. J. C. Rogers,
Mason Lovell,
Mason Daniel G.
Mason William,
Mason Henry,
Mason Orion,
Mather Rev. William L.
Mayhew Bartlett, 23.
McClure Rev. Alexander W.
McEwan George,
McEwen Rev. Robert B.
McLeod Norman,
McLeod A. A.,
Means Rev. James,
Means Mrs. Elizabeth P.
Means Rev. James,
Marsh Rev. Christopher,
Martin Rev. Benjamin N.
Marsh Loring B.
Marsh David,
Marsh Foster,
Mason Rev. B. L.
Mason T. R.
Marvin Mrs. T. Rogers,
Marvin T. Rogers,
Mills Rev. Joseph L.
Miller Rev. Rodney A.
Metcalf Stephen,
Metcalf Jonathan,
Merrill Joseph,
Merrill Mrs. James L.
Merrill T. Rogers,
Merrill T. Rogers,
Mills Rev. Elisha,
Merrill Mrs. Abby F.
Merrill Mrs. Sophia E.
Merrill Stephen,
Merrick Cyrus,
Merrick Daniel,
Merrill Rev. James L.
Merrill Rev. Horatio,
Merrill Rev. James H.
Merrill Mrs. James H.
Merrill Joseph,
Merrill Rev. D. N.
Metcalfe Jonathan,
Metcalfe Stephen,
Miller Rev. Jesse,
Miller Rev. John C.
Miller Rev. John A.
Miller Rev. Rodney A.
Miller Rev. William Y.
Mills Henry,
Mills Rev. Joseph L.
Mills Rev. John W.
Militiamiss Sarah B.
Militiamiss Elizabeth J.
Militiamiss Sarah S.
Mitchell Mrs. Sarah B.
Milliken Rev. Charles W.
Mitchell Mrs. Elizabeth,
Mister Charles,
Mixer Miss Jacob,
Mixer Mrs. Jason,
Montague Miss Hannah,
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Montague Miss Sarah,
MEMBERS OF THE BOARD.

[Report,}

Sanderson Thomas, Mrs William M.
Reed Mrs William, Miss Susan,
Heed Samuel G., Mrs Rebecca C.
Reed Benjamin T.,
Sanford Rev Baalis,
Sanderson Rev Alonzo,
Sampson George G.
Sampson Mrs Abby J.
Salisbury Stephen,
Salisbury Stephen, Mrs Elizabeth,
Salisbury Mrs Elizabeth,
Sage Mrs Ruth P., Mr. Jairus C.
Sage Orrin, Mr. Jairus C.
Safford John,
Russell Mrs Louisa R.,
Russell Rev E.,
Rowley Mrs Mary Ann,
Rousseau Mrs Dolly M.,
Rose Mrs Percy B.,
Ropes Miss Martha C.,
Roper Mrs Sarah,
Routt Rev William,
Rogers Mrs Elizabeth,
Rogers Mrs S. P.,
Rogers Rev Enoch,
Rogers Rev Enoch,
Rogers Rev William,
Rogers Mrs Elizabeth,
Rogers Mrs S. P.,
Rogers Rev Enoch,
Rogers Rev Enoch,
Rogers Rev William,
Rogers Mrs Elizabeth,
Rogers Mrs S. P.,
Rogers Rev Enoch,
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Rogers Rev Enoch,
Rogers Rev William,
Rogers Mrs Elizabeth,
Rogers Mrs S. P.,
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Rogers Rev William,
Rogers Mrs Elizabeth,
MEMBERS OF THE BOARD.

1856.

Tappan Rev. W. B.
Tappan Lewis W., Jr.
Tappan Rev. Margaret.
Tappan Rev. Lewis W., Jr.
Taylor Rev. James.
Taylor Rev. Jeremiah.
Taylor John.
Taylor John L.
Taylor Mrs. Lytham W.
Taylor Mrs. Mary.
Taylor Rev. Oliver A.
Taylor Mrs. Mary.
Taylor Rev. Samuel H.
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Taylor Mrs. Mary.
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Taylor Mrs. Mary.
Taylor Rev. Samuel H.
Taylor Rev. Samuel H.
Taylor Mrs. Mary.
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[Report]

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Allen Mrs Lydia,
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Beals Samuel R.
Beane Rev Samuel,
Bourne Benjamin S.
Breed Rev William J.
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Burgess T. M.
Cadly Josiah,
Carpenter Joseph,
Chapin Josiah,
Chapin Mrs Asenath C.
Chapin Mrs N. D.
Chapin William C.
Cleveland John P., D. D.
Davis Rev James M.
Douglas William,
Dudley Rev J. D.
Dunton Rev Henry,
Dunton Mrs Julia A.
Dund Thomlits C.
Dyer Benjamin,
Fisher William L.
Fischer Ezra W.
Gladding Jarvis E.
Granger Rev Arthur,
Greene Miss Ann G.
Greene Mrs Elizabeth W.
Greene Warren S.
Griffith Benjamin F.
Guilford William,
Hammet Nathan B.
Hawes B. C.
Hendy Nathan.
Hill Paris,
Holtman Angel,
Holt George W.
Humphrey John,
Hutchins Shubael,
Johnson William H.
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King Rev Thomas,
Kingsby Mrs John,
Knight Elia C.
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Leigh Rev Edwin,
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Lockwood Benoni, Jr.
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Pritchett Rev E. C.
Reid Rev Jared,
Richmond Abigail,
Richmond Isaac B.
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Waterman Mrs Della E.
Wayland Francis, D. B.
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Whitney Miss L. A. W.
Wight Henry, D. D.
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Allen Rev Samuel H.
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Andrews Billing.
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Arms Mrs Hiram P.
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Atwater Rev Lyman H.
Atwood Rev Anson S.
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Ayers Rev Frederick H.
Ayers Jared,
Ayers Jared A.
Backus James,
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Baldwin Rev Abraham C.
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Barber Rev Luther H.
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Bartwell Rev David M.
Barnum Noah S.
Barnum Rev Samuel W.
Bartlett Rev John,
Bartlett Rev Jonathan,
Bartlett Rev Shubael,
Bass Nathan,
Bassett Philo,
Batell Joseph,
Batellis Robbitts,
Beach Rev Aaron C.
Beach Isaac E.
Beach James E.
Beach Rev James,
Beach John,
Beach Thoearn,
Beard A. E.
Beard Rev Spencer F.
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Beers Nathan,
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Benedict Rev Henry,
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Bentley Rev Charles,
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Betts Juliette,
Betts Theobald,
Biddwell Henry L.

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Bird Rev Isaac,
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Bishop Mrs Timothy,
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Bissell Claric,
Bissell Rev Samuel B. B.
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Boles Rev Artemus,
Bond Mrs Mehitable,
Bonney Rev William,
Booth Mrs Catharine A.
Booth Rev Chauncey,
Bostwick Charles,
Bowser Mrs Elizabeth,
Bowser John L.
Bowser Mrs Sarah M.
Bowser Francis A.
Bowserworth Benjamin,
Bowen Mrs Lydia,
Brace Rev Job,
Brace Jonathan,
Bruce Rev Jonathan,
Bruce Rev Jonathan,
Butler Rev David,
Brookway Rev Dioclate,
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Brown H. W.
Brown Rev Jonathan B.
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Brown Rev George L.
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Bulleyester Chester,
Bull Miss Caroline W.
Bull Rev Edward,
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Bunce Francis M.
Bunce John L.
Bunce Jonathan B.
Burliff Rev Benjamin,
Burleigh Rinaldo,
Burroughs Charles, Jr.
Burroughs Mrs Olivia E.
Burrell Isaac,
Burt Rev Enoch,
Burt Rev Zairus,
Burton Rev Nathan,
Bush Rev Charles P.
Bush Rev Isaac D. D.
Bushnell Mrs Mary M.
Butler Albert W.
Butler Mrs A. W.
Butler Oliver B.
Butterfield Rev O. B.
Butts Obadiah H.
Cable Miss Ann P.
Calhoun Rev George A.
Callum Mrs Betsey &
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Camp Rev Edward B.
Camp Henry,
Camp Rev Joseph E.
Camp Jos.
Carrington Rev George,
Carrington Henry Beebe,
Case Eliz.,
Case Thomas,
Case Rev Francis H.
Case Mrs Polly,
Case Rev William,
Cattin Junius,
Chapin Asaac.
Chapin Olive, Jr.
Chapman Rev Frederick W.
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Dwight Timothy,
Dwight Rev. T. M.,
 Eaton Rev. Peter S.,
 Emond William,
 Edison Rev. Ambrose,
 Edwards Rev. J. Ensign,
 Edwards Miss Sarah E.,
 Edwards Tryon, D. D.,
 Egginton Rev. Nathaniel H.,
 Eldridge Rev. Joseph,
 Eldridge Mrs. Sarah,
 Billik Rev. Henry R.,
 Eldick Rev. Samuel H.,
 Ely Benjamin,
 Ely Rev. James,
 Ely William D.,
 Emerson Rev. Joseph,
 Eastly Rev. William T., Jr.,
 Everest Rev. Cornelius,
 Fabrique William L.,
 Furnsworth Rev. M. L.,
 Faxon Elisha,
 Ferris Miss Letitia,
 Field David B., D. D.,
 Finch David A.,
 Finch Mrs. Betsey,
 Finch Eleanor T., D. D.,
 Flint Jonathan R.,
 Forbes Henry,
 Foot David,
 Foot Elial Todd,
 Foote Samuel,
 Foote Samuel E.,
 Fowler Charles M.,
 Fowler Mrs. Sally A.,
 Fristie William,
 Fuller Miss Lucy,
 Cull Rev. Nahum,
 Cull Miss Martha,
 Galleaned Rev. Thomas H.,
 Gardiner Nathaniel,
 Gardiner Rev. Robert D.,
 Gaston N. H.,
 Gay Miss Hope B.,
 Gay Joseph B.,
 Gellon Rev. Matthew,
 Gibbs Joseph W.,
 Glosen Lewis,
 Gilbert Rev. Edwin B.,
 Gilbert Rev. W. H.,
 Gillett Rev. Timothy P.,
 Gilman Alva,
 Glason Frederick L.,
 Goodrick Rev. Charney,
 Goodrich Rev. Mrs. Charney,
 Goodrich Eliza,
 Goodrich Mrs. Julia W.,
 Goodrich Miss Frances L.,
 Goodrich Rev. Samuel,
 Goodrich Rev. William H.,
 Goodwin Rev. Harlay,
 Gould David B.,
 Gould James B.,
 Gould William M.,
 Gould Rev. William B.,
 Grant Elizah,
 Grant Rev. Joel,
 Greene William P.,
 Greenwood Rev. John,
 Gredy II Rev. Frederich,
 Grosword Josiah,
 Gulliver Rev. John E.,
 Hadley Prof. James,
 Hall James P.,
 Hall Rev. E. Edwin,
 Hall Edwin, D. D.,
 Hal Rev. Gordon,
 Hall Rev. Joseph,
 Hamlin Benjamin L.,
 Hamilton Allen,
 Hammond Josiah,
 Harris Mrs. Frances E.,
 Harris William T.,
 Harris Mrs. Zilpah,
 Harrison Rev. Foster,
 Hart Rev. Robert,
 Hart Mrs. Barret,
 Harter Rev. Ira,
 Hartig Rev. Sarah,
 Hart William,
 Hart Mrs. Catherine,
 Harvey Josiah D.,
 Haughton Miss Jane P.,
 Hayes Mrs. Joel,
 Hawley Sarah,
 Hawley Stephen,
 Hawley William,
 Hayden Rev. John,
 Hayden Rev. Josiah,
 Hayden Rev. Samuel,
 Hays Rev. John,
 Hawley Rev. Nathan,
 Hempstead Rev. Mary B.,
 Hewett Nathaniel, D. B.,
 Higgins Timothy,
 Higgins Mrs. Jane,
 Higginson Miss Jane C.,
 Higgins Miss Laura A.,
 Hill Rev. George E.,
 Hill Mrs. Julia W.,
 Hillyer Drayton,
 Hinckley Asa J.,
 Hinckley Jonathan L.,
 Hitchcock Samuel J.,
 Hoodley Rev. L. Evans,
 Hobby L. H.,
 Holmes Mrs. Hubbard,
 Holley Rev. Pratt T.,
 Hooke Rev. Horror,
 Hooker William G.,
 Hopkins Daniel,
 Hopkins Gustavus Upon,
 Hosmer James B.,
 Hosmer Rev. Frederick W.,
 Hookeles Reuben H.,
 Hough Rev. L. S.,
 Houghen Rev. J. C.,
 Howe Rev. Aaron,
 Howe Rev. Sylvester,
 Hoyt Catharine,
 Hoyt Ed T.,
 Hoyt Henry T.,
 Hoyt Rev. Zenas T.,
 Hubbard Chauncey E.,
 Hubbard David,
 Hubbard Jacob,
 Hubbard Richard,
 Hubbard Russell,
 Hubbard Rev. Mr. Rhine,
 Hudson Alfred,
 Hudson Barratt,
 Hudson Charles,
 Hudson Edward McK.,
 Hudson Elizabeth McK.,
 Hudson Ella W.,
 Hudson Francis B.,
 Hudson Grenville M.,
 Hudson Harman,
 Hudson J. Trumbull,
 Hudson W. Woodbridge,
 Hudson Mrs. Evelyn,
 Hull Rev. Joseph,
 Hull William,
 Hunter Rev. Chester,
 Humphrey Mrs. Sarah,
 Hunt Rev. Daniel,
 Hunt Rev. Nathan S.,
 Hunter Rev. John,
 Huntington Rev. Elizah B.,
 Huntington Rev. John,
 Huntington Jabez,
 Huntington Mrs. Jabez,
 Huntington Samuel,
 Huntzler Selman,
 Hurst Rev. Joseph,
 Hungarian Mrs. Sophia,
 Clark Rev. Henry S.,
 Clarke Rev. Walter,
 Clearbrook Rev. Elisah L.,
 Clark Rev. Mrs. Sophia,
 Clearbrook William P.,
 Clearbrook William N.,
 Cibb Rev. William,
 Close Emlido,
 Close Gilbert,
 Close Mrs. Sally,
 Coo Rev. Samuel G.,
 Coit Revs. Charles,
 Coit Charles,
 Coit George,
 Coit Miss Elizabeth,
 Coit Mrs. Elisha,
 Coit Robert,
 Coit Samuel,
 Colton Horsace,
 Constock Rev. D. C.,
 Cose Joseph B.,
 Cose Rev. Jonathan,
 Cook Erazus P.,
 Cook Rev. E. Woodbridge,
 Cook Rev. N. B.,
 Couch Mrs. Betsey,
 Cowles Rev. Chauncey D.,
 Cowles Martin,
 Cowles Rev. Orson,
 Cowles Samuel,
 Cracg John D., D.,
 Crocker Rev. Zebulon,
 Crocker Mrs. Elizabeth F.,
 Crocker Rev. Stephen,
 Crum William C.,
 Crump Mrs. Eliza,
 Curtis Rev. Anna C.,
 Curtis Agar,
 Curtis Rev. Daniel C.,
 Curtis Rev. Jonathan,
 Curtis Rev. L. Q.,
 Curtis Nathan,
 Curtis Rev. Samuel L.,
 Curtis William B.,
 Daggett David L.,
 Daggett Lavinia,
 Danielson Abin B.,
 Danielson George W.,
 Dear Charles,
 Davies Rev. Thomas E.,
 Day Calvin,
 Day Rev. C. E.,
 Day Catharine P.,
 Day Ebenezer,
 Day Daniel E.,
 Day Rev. Hiram,
 Day John R.,
 De Forest Rev. Andrew W., D.,
 De Forest Rev. Erastus L.,
 De Forest William,
 De Forest Rev. William B.,
 Deming William,
 Dickinson Rev. Charles,
 Dickinson Rev. David,
 Dickinson Rev. James T.,
 Dickinson Mrs. J. L.,
 Docett Rev. Edgar J.,
 Doodlette Miss Jane B.,
 Dunham Rev. Andrew,
 Duton Rev. Aaron,
 Duton Mrs. Harriet,
 Duton Alice,
 Duton Rev. Samuel W. S.,
 Dwight Mrs. Lucy S.,
 Dwight Rev. T. M.,
 Eaton Rev. Peter S.,
 Emond William,
 Edison Rev. Ambrose,
 Edwards Rev. J. Ensign,
 Edwards Miss Sarah E.,
 Edwards Tryon, D. D.,
 Egginton Rev. Nathaniel H.,
 Eldridge Rev. Joseph,
 Eldridge Mrs. Sarah,
 Billik Rev. Henry R.,
 Eldick Rev. Samuel H.,
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 Fristie William,
 Fuller Miss Lucy,
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 Cull Miss Martha,
 Galleaned Rev. Thomas H.,
 Gardiner Nathaniel,
 Gardiner Rev. Robert D.,
 Gaston N. H.,
 Gay Miss Hope B.,
 Gay Joseph B.,
 Gellon Rev. Matthew,
 Gibbs Joseph W.,
 Glosen Lewis,
 Gilbert Rev. Edwin B.,
 Gilbert Rev. W. H.,
 Gillett Rev. Timothy P.,
 Gilman Alva,
 Glason Frederick L.,
 Goodrick Rev. Charney,
 Goodrich Rev. Mrs. Charney,
 Goodrich Eliza,
 Goodrich Mrs. Julia W.,
 Goodrich Miss Frances L.,
 Goodrich Rev. Samuel,
 Goodrich Rev. William H.,
 Goodwin Rev. Harlay,
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 Gredy II Rev. Frederich,
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 Gulliver Rev. John E.,
 Hadley Prof. James,
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 Hamilton Allen,
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 Harris William T.,
 Harris Mrs. Zilpah,
 Harrison Rev. Foster,
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 Hart Mrs. Barret,
 Harter Rev. Ira,
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 Harvey Josiah D.,
 Haughton Miss Jane P.,
 Hayes Mrs. Joel,
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 Hayden Rev. Josiah,
 Hayden Rev. Samuel,
 Hays Rev. John,
 Hawley Rev. Nathan,
 Hempstead Rev. Mary B.,
 Hewett Nathaniel, D. B.,
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 Higgins Mrs. Jane,
 Higginson Miss Jane C.,
 Higgins Miss Laura A.,
 Hill Rev. George E.,
 Hill Mrs. Julia W.,
 Hillyer Drayton,
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 Hinckley Jonathan L.,
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 Hoodley Rev. L. Evans,
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 Holmes Mrs. Hubbard,
 Holley Rev. Pratt T.,
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 Hopkins Daniel,
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 Hosmer James B.,
 Hosmer Rev. Frederick W.,
 Hookeles Reuben H.,
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 Houghen Rev. J. C.,
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 Howe Rev. Sylvester,
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 Hoyt Ed T.,
 Hoyt Henry T.,
 Hoyt Rev. Zenas T.,
 Hubbard Chauncey E.,
 Hubbard David,
 Hubbard Jacob,
 Hubbard Richard,
 Hubbard Russell,
 Hubbard Rev. Mr. Rhine,
 Hudson Alfred,
 Hudson Barratt,
 Hudson Charles,
 Hudson Edward Mc K.,
 Hudson Elizabeth Mc K.,
 Hudson Ella W.,
 Hudson Francis B.,
 Hudson Grenville M.,
 Hudson Harman,
 Hudson J. Trumbull,
 Hudson W. Woodbridge,
 Hudson Mrs. Evelyn,
 Hull Rev. Joseph,
 Hull William,
 Hunter Rev. Chester,
 Humphrey Mrs. Sarah,
 Hunt Rev. Daniel,
 Hunt Rev. Nathan S.,
 Hunter Rev. John,
 Huntington Rev. Elizah B.,
 Huntington Rev. John,
 Huntington Jabez,
 Huntington Mrs. Jabez,
 Huntington Selman,
 Hurst Rev. Joseph,
 Hungarian Mrs. Sophia,
MEMBERS OF THE BOARD.

Lewis Isaac, D. D.
Jarman Francis T.
Kennedy Rev A. S.
Irwin Rev John W.
Irwin Mrs Rebecca R.
Isham Rev Austin,
Irwin Mrs Rebecca R.
Irwin Rev John W.
Irwin Mrs Rebecca R.
Hyde Rev Lavius,
Irwin Rev John W.
Irwin Mrs Rebecca R.
Hyde Rev Lavius,
Irwin Mrs Rebecca R.
Hyde Rev Lavius,
MEMBERS OF THE BOARD.

1856.


NEW YORK.

[Report, Members of the Board.

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Armstrong Rev A. G.  
Armstrong Rev William L.
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Atkinson Mrs Henrietta.
Atkinson Miss Henrietta E.
Atenbury B. Babcock.
Atwater Henry Day.
Atwater Mrs Mary H.
Atwater Mary Elizabeth.
Atwater Joshua.
Atwater Phineas.
Austin Stephen G.
Avrett Augustus.
Avrett Uri.

Avery Rev Charles E.
Avery Rev Royal A.
Ayer Rev S. B.
Babbett John M.
Babcock John.
Baccaus Clarence W.
Baccaus J. Trumbull, D. D.
Baccaus Rev James W.
Bacon Benjamin.
Bacon Mrs E.
Bacon William J.
Bader Mills, Jr.
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Baldwin William.
Baldwin Robert, D. D.
Baker Eliza.
Baldehams Charles P.
Baldehams David.
Baldehams Rev John A.
Baldehams Rev John C.
Baldehams Rev Mrs C.
Baldehams Rev M.
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Bartlett John.
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Barrett Samuel S.
Barcham Rev Horace.
Barrett Rev Horace.
Barrett Rev Jonathan.
Barrett Rev Joshua.
Barrett Rev William.
Barrett Rev Samuel W.
Ball Rev E. B.
Ballantine Rev James.
Ball Rev John M.
Barber Rev Eliza.
Barnes Rev John.
Barnes Rev John, Jr.
Barnard Timothy.
Barrett Rev Charles.
Barrett Rev Erastus.
Barrett Rev Erastus B.
Barrington Mrs Anon B.
Barrington Rev E. S.
Barrington Rev Horace.
Barrington Rev Jonathan.
Barrington Rev Joshua.
Barrington Rev William.
Barrington Rev Samuel W.
Ball Rev E. B.
Ballantine Rev James.
Ball Rev John M.
Barber Rev Eliza.
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Barnes Rev John, Jr.
Barnard Timothy.
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Barrett Rev Erastus.
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Barrett Rev Erastus B.
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Barrington Rev E. S.
Barrington Rev Horace.
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Barrington Rev Samuel W.
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Ballantine Rev James.
Ball Rev John M.
Barber Rev Eliza.
Barnes Rev John.
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Barrett Rev Charles.
Barrett Rev Erastus.
Barrett Rev Erastus B.
Barrington Mrs Anon B.
Barrington Rev E. S.
Barrington Rev Horace.
Barrington Rev Jonathan.
Barrington Rev Joshua.
Barrington Rev William.
Barrington Rev Samuel W.
<table>
<thead>
<tr>
<th>Name</th>
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<tbody>
<tr>
<td>Fiske Ezra, D. D.</td>
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<td>Foot E. M.</td>
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<td>Folger E. F.</td>
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<td>Folger Benjamin H.</td>
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<tr>
<td>Fisher Miss Sarah A.</td>
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<td>Foote Rev William C.</td>
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Hildreth Mrs Lucy.
Hildreth Miss Louisa A.
Hildreth Miss Mary.
Hill Charles J.
Hill Miss Emily W.
Hill Elijah.
Hill Rev Robert W.
Hillman Charles.
Hines Eleazer.
Hillman Charles.
Hildreth Miss Lucia J.
Hildreth Miss Louisa J.
Hildreth Miss Mary J.
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Hill Miss Emily W.
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Hines Eleazer.
Hillman Charles.
Hildreth Miss Fidelia.
Hill Mr.
Hunton Mrs.
Hillman Charles.
Hines Eleazer.
Hillman Charles.
Hildreth Miss Lucia J.
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Swift Benjamin,
Swift Bryan,
Tal Marcus L.
Talbot G. N.
Talbot Richmond,
Talbot William R.
Talcott Mrs. Harvey N.
Tappan Henry P., B. D.
Taylor Rev B.
Taylor Rev Edward,
Taylor Mrs. Sally,
Taylor E.
Taylor Rev George,
Taylor Isaac,
Taylor Knowles,
Tenesey Levi,
Tashier Rev George,
Thalhimer Rev John G.
Thatcher Rev George H.
Thatcher Rev Washington,
Thayer Stephen H.
Thomas Rev J. H.
Thompson Alexander R.
Thompson Ebenezer R.
Thompson Rev John H.
Thompson Rev Joseph P.
Thompson M. L. P. F., D. D.
Thompson Thomas H.
Thompson Rev Robert G.
Thompson Mrs. Ruth B.
Thompson William R.
Thorp Curtis,
Thurston Caleb C.
Tilman Henry Y.
Tilden Samuel J.
Timmerman David,
Tinker Rev R.
Todd Rev George T.
Todd Rev William,
Tompkins Rev John,
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Toof Rev E. M.
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1856.

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Adams Rev Frederick A.
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Allen Jabez.
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Armstrong Miss Sarah M.
Armstrong W. J.
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Boice Rev Isaac.
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Cooke Roliert L.
Conkling Rev C. S.
Condit Rev Aaron.
Comfort Rev David.
Deane Rev John.
Deane Rev Joseph A.
Dodd Mrs Jane.
Dodd Joseph L.
Dowser Samuel.
Duffield Rev George, Jr.
Duffield Mrs Anna A.
Duryea Philip.
Dwight George.
Eddy Miss Isabell A.
Eddy Lewes.
Eddy Thomas C.
Eddy Mrs Elizabeth A.
Elling Rev William.
Ely Rev David De Forest.
Emerson Rev Brown.
Emms Jacob.
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Fisk Rev Harvey.
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Ford Rev John.
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Garriston Rev John.
Gause Rev Harvey D.
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Haines Job.
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Hale Rev Edwin.
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Hall Mrs Sarah W.
Halsey Caleb.
Halsey Rev John T.
Halstead M. O.
Halstead William O.
Harris Rev John M.
Harrison Ira M.
Hart Miss Elizabeth.
Hazard Mrs A. Bruyn.
Hawley Oliver J.
Herriman Rev H.
Hilyer Ana, D. D.
Hilyer Miss Jane Eliza.
Hoodland John E.
Hodge Charles, D. D.
Holten Miss Emma.
Hoover Charles.
How Samuel B., D. D.
How Mrs Samuel D.
Hunt Rev Holloway W.
Ilbridge Rev Charles H.
Jackson Joseph.
Jackson John P.
Janeway J. J., D. D.
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Johnson Rev John M.
Johnson Peter A.
Johnson Mrs Sarah C.
Kanouse Rev Peter.
Kene Rev Jonathan.
Ketcham Rev Alfred.
King Rev George L.
Kirkland Rev Orlando L.
Kollock Rev Shapard K.
Labagh Rev Peter.
Leddell Rev John.
Loet Horace.
Little John.
Lockwood Thomas W.
Lord Jeremiah.
Luna Rev George C.
Logg Rev Matthias.
Magie Rev Burkis.
Magie Rev Charles.
Magie Rev Daniel E.
Magie Job.
Marcellus Rev A. A.
Mcdowell William A., D. D.
Mcllvaine Rev Isaac.
Mcllvaine Rev William.
McLeam John, D. D.
McLelland Alexander, D. D.
McQueen Miss Sarah.
Meeser Abraham, D. D.
Mills Jabez.

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Mott John.
Murray Nicholas, D. D.
Myers Rev A. E.
Nichols Rev A. A.
Nichols Rev A. M.
Nichols Mrs Julia H.
Nickol John.
Oakley Rev Charles M.
Ogden Benjamin.
Ogden Rev Joshua M.
Ogivie Alexander.
Ogden Rev Enoch A.
Osborne Rev Ethan.
Osman Asadullah.
Peden Rev William.
Pierson Albert.
Perron Rev David H.
Perry Rev Solomon.
Pineo Mrs Elizabeth.
Pineo J. B.
Poinier J. D.
Poinier John W.
Poor Rev Daniel W.
Poter Rev Samuel S.
Price Elbridge.
Prime Samuel L., D. D.
Proftitt John A., D. D.
Prud'hen Keen.
Randall William.
Randall Rev Amos.
Rogers Mrs Mary.
Rogers Rev D. K.
Romey Rev James, D. C.
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Farp Robert.
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Edwards Emily.
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Gill Miss Mary.
Gill Miss Sidney.
Gill Miss Sarah.
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Kingsbury Rev Ennemer.
Kirkspatrick William.
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Knoeder J. S.
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Lowey Norrow B.
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Lyon John.
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Malin Rev David.
Malin Mrs Sarah.
Malin Mrs Hannah T.
Malin Miss M. J.
Malin Mrs Elizabeth R.
Malin Miss Kate Rosalia.
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Marvin Enoch.
Mayer Lewis, D. D.
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McCorclile H.
McCrae Rev James B.
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McMullin Miss Mary.
McIntire Charles.
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McKnight Rev John.
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Mezick Rev John F.
Miller Rev Adam.
Montgomery Joseph.
Nagler Miss Ellen.
Noll Rev Benjamin P.
Nevin Rev Alfred.
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Owen Rev Roger.
Patterson Rev James.
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Perrins R.
Perrins Samuel C.
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Smith Mrs Sarah G.
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Smith P. Fraser.
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Soodgrass Rev James.
Sobey William.
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Sparks Rev E. M.
Spangler Christian E.
Sprague Rev Isaac N.
Scenie Rev Robert.
Selden Rev William.
Sille John.
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Torrey Mrs Rebecca, Torrey David.
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Clark Rev William C.
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Colton Rev Calvin, Colton Rev Chester.
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Condict Mrs E. W.
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Cowles Rev Henry, Cowles Noah.
Crothers Samuel, D. B.
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Day Rev Henry N.
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Deming Rev William, De Witt E.
Dickey Rev William, Dike Nathaniel.
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Durfee Rev Calvin, Durfee Mrs Sarah T.
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Eddy Rev William W.
Eddy Mrs Julia M.
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Ells Rev James.
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Elred Mrs Janette S.
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Fitch Rev Peres.
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Hull Rev Lovett.
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Kingsbury Rev Addison.
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Koeker Mrs Lambert L.
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Newton Rev Alfred, Newton Rev J. B.
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Oviatt Rev Tracy M.
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Pierce Mrs Susan R.
Putnam Rev C. M.
Putnam Rev C. M.
Putnam Rev Solon G.
Reeve William B.
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Rice Rev Nathan, D.
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Rowland Rev James, Sawyer Rev Ely H.
Seymour Nathaniel P.
Sharp Rev Elias C.
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Sloan Mrs Maria C.
Smith Thomas M., D. D.
Smith Rev Warder A.
Smyth Rev Austin, Spear Edward.
Slocum Rev Timothy, Stedman George T.
Stevens Rev Solomon, Sconce Samy.
Talcott Rev Jody, Tappan Francis W.
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REPORT.

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Taylor Rev Marion C.
Taylor Rev Mary T.
Armstrong Rev Ransdell,
Atterbury Rev John G.
Atterbury Rev William W.
Ballard Rev James,
Barrows Rev John W.
Barrows Rev George,
Beach Rev Charles,
Benedict Rev W. C.
Bingham Edord,
Boyd Rev Erasmus J.
Brady Rev Alfred,
Buck Rev William L.
Bushnell Rev Calvin,
Cass Lewis,
Chaplin Adolphus,
Cheever Rev E.
Clark Rev Calvin,
Clark David II.
Clark Rev Charles G.
Clark Rev William,
Cooman Rev Sylvester,
Colton Rev Erastus,
Corning Rev Alexander B.
Curtis Rev George C.
Curtis Mrs Persis C.
Curtis Rev William S.
Curtis Mrs Martha A. L.
Densino Rev William C.
Duffield George,
Duffield Rev Elizabth G.
Parrand Jacob S.
Ferry Rev William,
Foster Rev Gustavus L.
Fuller Luman,
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,
Kezlee Rev A. S.
Kellogg Rev Robert R.
Marsh Rev Justin,
Massie Rev Stephen,
Miner Rev J.
Nelson Mrs Augusta M.
Nichols Rev Erastus N.
Noble Mrs Charles,
Northrup Rev H. H.
Nutting Rev Rufus,
Pack Rev Jacob,
Page Rev William,
Penny Joseph,
Pierce Rev John B.
Plattin Rev Elizabth A.
Plitt Rev Frederick H.
Rockwell Rev Charles,
Rugg Rev Stella J.
Ruggles Rev J. W.
Scofield Rev Alanson,
Smith Mrs Diantha H.
Savage Rev John A.
Savage Rev William M.
Clark Rev Charles B.
Clark Rev Clark A.
Clark Rev Henry S.
Clark Rev John B.
Clark Rev John M.
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Clark Rev William M.
Clark Rev Isaac H.
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Clark Rev William K.
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Clark Rev William M.
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Clark Rev William P.
Clark Rev William Q.
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Clark Rev William T.
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Clark Rev William Z.
Clark Rev William A.
Clark Rev William B.
MEMBERS OF THE BOARD.

1856.

MARYLAND.

Backus John C., D.D.
Bosworth Rev Aliphalet
Brown Alexander,
Carr Dalmey S.
Carr Wilson C. N.
Crosst Rev Andrew Boyd,
De Witt Rev Abraham,
Fridge Alexander,
Graft Rev J. J.
Grier Rev Robert S.
Hall D. W.
Heiner Rev Elias,
Kennedy D. H.
Kennedy Rev Thomas,
Matthews Rev Henry,
McIntire Rev James,
Mills Rev T. J. A.
Mussare George W., D.D.
Nevis William R.
Robins John P.
Robins Mrs Margaret A. P.
Shepherd Rev Thomas J.
Spencer Asa.
Stockton Rev Thomas E.
Symms Rev John H.
Walker William,
Wolfe Rev George T.

DISTRICT OF COLUMBIA.

Balch S. B., D.D.
Ballantine Rev Rilea,
Camphell William H.
Dally Rev William M.
Eekhard Rev James E.
Fillmore Millard,
Gideon Jacob,
Hall Frederick, LL. D.
Hamilton Rev William,
Harrisor Rev E.
Jameson Robert,
Johnson Davy,
Lerner Benjamin F.
Laurie James, D.D.
McLea Rev Samuel,
Noble Rev Mason,
Nourse Rev James,
Shackford John,
Smith Rev Elizar G.
Weber Rev Augustus.

VIRGINIA.

Alexander John,
Anderson Rev Samuel J. P.
Armstrong Rev George G.
Ballot Rev Rufus W.
Baldun Mrs Elizabeth H.
Bell Rev Thomas D.
Branch David M.
Brown Rev Henry,
Burr David I.
Callam Rev William C.
Cassie James,
Cassie James A.
Cassie Rev Samuel,
Casteon Rev Thomas,
Christian Rev Levi H.
Cochran Rev Isaac,
Crawford William A.
Cumpton Rev E. H.
Dunford Rev Joshua N.
Dunning Rev Halsey.
Edmans John F.
Emerson Rev Luther,
Fitzgerald James H.
Foot Rev William H.
Gentry Charles,
Gilderleeve Rev B.
Glass Mrs
Gray James,

Harman Rev Thomas L.
Harrison Rev Preston,
Hart Rev A.
Hendrick Samuel,
Hoff Lewis,
Holcombe Thomas A.
Holliad Rev Albert L.
Hutton Rev S. B.
Jackson James,
James Fleming,
James John Quaines,
James J. S.
Johnsen James D.
Jones James,
Kendrick Samuel,
Kerr Rev James,
Kimball Rev James M.
Jacy Rev James H.
Leach Rev J. H.
Leavenworth Rev A. J.
Lee Rev Henderson,
Leitch Mrs Mildred O.
Leaburn Rev George W.
Locke Rev Nathaniel C.
Maben Rev A.
Matthews Rev Samuel,
Mayor Mrs Alice Cornelia,
McClain Rev James,
McKinley Rev John,
McPhail Rev George W.
Mitchell Rev Jacob D.
Morton Miss Jane D.
Morton Miss Susan W.
Mossby Charles L.
Newlin Rev E. H.
Osborne Rev Henry S.
Paine David B.
Paine John B. D.
Pinehart Samuel M.
Pollock Rev A. D.
Powers Rev Urias,
Priee Rev T.
Read Rev Charles H.
Read Mrs Triphaine L.
Read Clement C.
Reeve Henry L.
Reeve Samuel,
Reeve Elizabeth,
Reeve Erelina Elizabeth,
Reeve Joanna W.
Reeve Miss Margaret C.
Reeves David I. Burr,
Reeves William S. D.
Rice B. H., D.D.
Rice John,
Royal Rev Henry J. L.
Sanders Rev Ephraim D.
Scott Rev William N.
Simson Rev Mr.
Smith Rev H.
Smith Rev Joseph F.
Smith Rev William B.
Smith Mrs Abigail,
Smithy Mrs Susan,
Sparror Rev P. I.
Spence Conrad, D.D.
Stevenson Rev P. E.
Straton Rev James,
Taylor Rev Stephen,
Travin Mrs Mary,
Tweedy Rev Robert,
Tyler John,
Vendue N. E.
Vendue Samuel W.
Webb Lewis,
Wood Rev Henry R.
Wood Rev Samuel D.
Wood Rev James,
Wood Rev P.

DELAWARE.

Arlieh Thomas C.
Bell Rev Henry J.
Booth Miss Elizabeth,
Chamberlain Rev Pierce,
Dyer Rev David, Jr.
Foot Rev George,
Graham Rev W. Scott,
Jones Mrs Anna Maria,
Mastard Rev C. H.
Patterson Rev Nicholas,
Sp ratedwood John B., D.D.

KENTUCKY.

Asbriidge Rev G. W.

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MEMBERS OF THE BOARD.

[Report,]

Breckenridge Robert J., D. D.,
Salter Rev S. W.,
Clay Rev J.
Cleland Thomas, D. D.,
Cleland Rev Thomas H.
Davis Phineas, Jr.
Dickinson Rev A. C.
Fornan Rev E.
Humphrey Edward F., D. D.
Jones Rev William D.
Lilly Rev Robert T.
Paxton J. D., D. D.
Phillips Rev Charles.
Pratt Rev E. P.
Quigty Thomas,
Skillman A. T.
Smith Rev James,
Stephenson Rev George,
Taylor Rev S. W.
Tennent Rev S. W.

TENNESSEE.
Alexander Rev Aaron,
Anderson Rev Thomas G.
Blunt Alacoworth E.
Bradshaw Rev A.
Caddell Rev D. S.
Cowan Rev Samuel M.
Cunningham Rev A. N.
Cunningham Rev John W.
Curting Robert B.
Dashiel Rev A. H.
Duncan Rev W. G.
Edgar John T., D. D.
Edwards Rev James N.
Ewing Rev Joseph L.
Fex Rev N. I.
Garrison Rev Robert C.
Gibson Rev Albert G.
Hall Rev A. C.
Hall Mrs. A. C.
Hall Mrs. Thomas J.
Holmes James, D. D.
Kennedy Alexander,
Kilpatrick Rev A. W.,
King James.
Mack Rev William,
Marshall Rev Matthew M.
Martin Hugh,
Martyn Rev J. H.
McCook Rev A. C.
McElroy Rev Ebenezer,
McMillan Rev Edward,
McMillan Rev R. B.
Minnis Rev William,
Mead Rev N. P.
Montgomery Rev E. L.
Morey Rev Tram, Jr.
Myers Rev J. H.
Pick James L.
Rhea James A.
Rhea Mary M.
Rogers Rev D.
Ross Rev Frederick A.
Ross Mrs Frederick A.
Rush Miss Rowena,
Sherman Rev Joseph,
Smith Rev Glisson L.
Steele Rev Archibald J.
Stone Rev A. M.
Wells Rev R. F.
White Rev G. B.
Williamson Rev Samuel L.
Woodbury Rev Elias.

NORTH CAROLINA.
Adams Rev J. H.
Adams Mrs Mary,
Adams Rev J. H.
Colton Rev B.
Frankis Rev S.
Gl CLOSE Rev A.
GRETTER Rev John A.
Hartling Rev N. H.
Hollister Rev Edward,
Lacy Rev Deurr A. C.
Lewis Warner M.
Lockbridge Rev A. Y.
McIver Rev C.
McNeall Mrs Margaretta,
McQueen Rev D.
Mitchell Rev E.
Montgomery Rev A. D.
Morgan Rev Gilbert,
Morrison Rev Robert H.
Robinson John, D. D.
Skelton Rev James,
Vance Rev William II.
Venable A. W.
Walker Mrs Albinus,
Wilson Rev Alexander.

SOUTH CAROLINA.
Adger James,
Adger Rev John W.
Ballard Rev T. W.
BODGETT Miss Catharine O.
Bodgett Rev Robert,
Bodgett Miss Emily I.
Bodgett William I.
Breyon Rev William,
Bruner Henry M.
Bust Rev T.
Cot L. G.
Col I.
Dana Rev W. C.
Dickson Rev Hugo,
Doson Rev W. B.
Freeman Rev Timothy G.
Henry Mrs. A. M.
Horne George, D. D.
James Rev Robert W.
Latta Robert,
Law William,
Lee Rev William S.
Legare Solomon,
Legare Thomas,
Legare Rev Thomas H.
Leland A. W., D. D.
Mcllvein Rev John A.
Mcllvein Rev Robert,
Mongin David J.
Mongin William H.
O'Neale C.
Palmer Rev Edward,
Rogers Rev Zulfeld,
Shepard C. W.
Smith Rev Robert W.
Smith Mrs Sarah,
Smith Rev T. H.
Snowdon Mrs. G. T.
Snowdon Mrs. G. T.
Stewart Robert L.
Tripp John A.
White Elipha, D. D.
Wilson H.

GEORGIA.
Alexander Rev S. W.
Anderson Mrs Sarah Ann,
Arnold Thomas Clay,
Axon Rev L. S. K.
Baeman Rev C. P.
Bryant Joseph,
Bullock James S.
Burroughs B.
Campbell Col.
Caudle Wilkes,
Church Alonzo, D. D.
Clark Luther,
Clay G. W. McAllister,
Clay Joseph,
Clay Thomas G.
Clay Thomas S.
Clay Miss Anne,
Coes George W.
Dunlap Rev William,
Dunlap Rev A. M.
Fowl Mrs John,
Gamble Rev James,
Golding Rev Francis,
Graves Erastus,
Ham E. B.
Holt Rev Edwin,
Hooker Rev Richard,
Hoyt Nathan, D. D.
Hurd William S.
Hutchinson Rev,
Jones Rev John,
Kellogg Gardner,
Lamar Mrs Harriet C.
Lawrence Rev John F.
Lumpkin Payson,
Mastil A. W.
McAlpin Rev Robert,
McWhir Rev William, D. D.
Mead Eman,
Millet William A.
Farnese Rev Anson H.
Farr Rev Robert S.
Farr Rev Nathaniel A.
Prestley Rev Samuel P.
Presley Rev William D. D.
Quarterm Rev Robert,
Rogers Rev Charles W.
Scott Rev Thomas P.
Smith William,
Stoddard John,
Stoddard Mrs Mary L.
Stoddard Albert H.
Stoddard Miss Isabella,
Stoddard Henry M.
Stoddard John J.
Stoddard Mary H.
Talmadge Rev S. K.
Taylor Rev Sereno,
Wilson Rev John.

FLORIDA.
Buell Rev W. P.
Day Miss Alice,
Maxwell J. J.
Maxwell John P.
Ogden B. A.
Pope Rev Philo F.
Sewell Rev E. K.

ALABAMA.
Allan John, D. D.
Bliss Mrs Mary E.
Boggs Rev George W.
Brumly Mrs Maria B.
Dunmore Rev Robert,
Dunmore Rev John L.
Lewers Rev S. B.
Pratt Mrs Horace S.
Ross Rev James L.
Vincent Miss P.

MISSISSIPPI.
Baker Rev John W.
Beaumont F.
Butler Rev Zebulon,
Chamberlain Jeremiah, D. B.
Dobolze Mrs Priscilla,
Fink Alvarez,
Freckland Thomas,
Goddard Mrs Dorothy G.
Halsey A. A.
Hinckley Rev Ormeel S.
The content of the page seems to list members of the board and possibly residences of some individuals. The text is somewhat fragmented and includes names of individuals and some locations. It appears to be a historical document, possibly from the 19th century, given the style of writing and the names of the people listed. The content is not clearly structured but seems to be a list of names, possibly from different states or regions.

The text starts with "MEMBERS OF THE BOARD." followed by a list of names, which are presumably members of a board or association. The names are written in a traditional 19th-century style, and the list includes individuals from various parts of the United States, indicated by places such as Missouri, Arkansas, Louisiana, Texas, California, Oregon, and New York. The document also mentions "CHOCTAW NATION," "RESIDENCE UNKNOWN," and some names that are likely not related to the board membership but are placed in the context of the list.

The text is not entirely clear due to the formatting and the style of the handwriting, but it appears to be a list that could be part of a historical record or a ledger.
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CANADA WEST.
Mair Hugh, D. D.
Marr Rev Joseph, D. D.
Rice Rev James H.
Smart Rev William.

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Blood Rev William,
Brewster Rev Cyrus,
Crolts Rev H. O.
De Witt Clinton,
De Witt Caleb S.
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De Witt Emily P.
De Witt Mrs Sophronia,
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Furr Rev N. B.
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Greene James W.
Greene Nathaniel O.
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Henderson James M.
McLeod Rev John,
Meach Rev Asa,
Pomeroy Miss Emily W.
Pryor Rev Robert H.
Strong Rev Caleb,
Strong Mrs Catharine M.
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Wilkes Henry, D. D.

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Yeaton Rev Franklin.

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Knox Rev John P.
Mines Rev Flavel B.

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Trumbull Rev David.

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Chance William,
Dyer Rev William Henry,
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Ephistone Hon Mountsaurt,
Hall Rev William,
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James John Angus, D. D.
Jay Rev Willian,
Kuil Rev Richard,
Long George,
Maries Rev Richard,
Matheous James, D. D.
Montgomery James,
Phillip Rev Robert,
Raffels Thomas, D. D.
Reed Andrew, D. D.
Scott Rev George,
Smith John Fye, D. D.
Stockard Rev James,
Symm Joseph,

REPORT,

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MEMBERS OF THE BOARD.

[Report,

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Symm Joseph,

MEMBERS OF THE BOARD.

[Report,

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Greene Nathaniel O.
Henderson Rev Archibald,
Henderson James M.
McLeod Rev John,
Meach Rev Asa,
Pomeroy Miss Emily W.
Pryor Rev Robert H.
<table>
<thead>
<tr>
<th>Country</th>
<th>Members</th>
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<tbody>
<tr>
<td>Siam</td>
<td>Poor Rev Daniel, Price Joseph,</td>
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<td>Scudder Rev John M. B.</td>
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<td>Scudder Mrs Harriet W.</td>
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<td>Scudder Rev Henry Martyn,</td>
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<td>Scudder Mrs Henry Martyn,</td>
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<td>Scudder Rev William W.</td>
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<td>Smith Rev John C.</td>
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<td>Smith Mrs John C.</td>
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<td>Spaulding Rev Levi,</td>
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<td>Spaulding Mrs Mary C.</td>
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<td>Tennent Sir J. Emerson,</td>
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<td>Webb Rev Edward,</td>
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<td>Webb Mrs Nancy A.</td>
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<td>Whitney Rev Samuel G.</td>
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<td>Wilder Rev Royal G.</td>
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<td>Wilder Mrs Eliza J.</td>
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<td>Wilson Daniel, D. D.</td>
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<td>Winslow Rev Miron.</td>
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<td>Caswell Rev Jesse</td>
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<td>Church Thomas,</td>
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<td>Kelasberry B. P.</td>
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<td>China</td>
<td>Ball Rev Dyer, M. D.</td>
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<td>Bonney Samuel W.</td>
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<td>Bridgman E. C., D. D.</td>
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<td>Doty Rev Elihu,</td>
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<td>Gutzlaff Rev Charles,</td>
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<td>Lord Mrs Lucy F.</td>
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<td>Macy William A.</td>
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<td>Parker Rev Peter, M. D.</td>
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<td>Peet Rev Lyman B.</td>
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<td>Peet Mrs Rebecca C.</td>
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<td>Pohiman Rev William J.</td>
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<td>Rankin Rev Henry Y.</td>
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<td>Richards William L.</td>
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<td>Stevens Rev Edwin,</td>
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<td>Williams S. Wells.</td>
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<td>Sandwich Islands</td>
<td>Alexander Rev William P.</td>
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<td>Alexander Mrs Mary A.</td>
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<td>Andrews Rev Claudius B</td>
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<td>Andrews Seth L., M. D.</td>
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<td>Armstrong Rev Richard</td>
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<td>Bishop Rev Artemus</td>
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<td>Bond Rev Elias, Jr.</td>
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<td>Brown Miss Lydia,</td>
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<td>Chamberlain Levi,</td>
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<td>Clark Rev Ephraim W.</td>
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<td>Coan Rev Titus,</td>
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<td>Coan Mrs Fidelia,</td>
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<td>Cooke Amos S.</td>
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<td>Cooke Mrs Amos S.</td>
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<td>Damon Rev Samuel C.</td>
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<td>Dioll Rev John,</td>
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<td>Dole Rev Daniel,</td>
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<td>Dole Mrs Charlotte C.</td>
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<td>Dwight Rev Samuel J.</td>
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<td>Emerson Rev John S.</td>
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<td>Green Rev Jonathan S.</td>
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<td>Guilkick Rev P. J.</td>
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<td>Hitchcock Rev Harvey R.</td>
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<td>Hitchcock Mrs Rebecca H.</td>
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<td>Hunt Rev T. Dwight,</td>
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<td>Johnson Rev Edward</td>
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<td>Kamehameha III</td>
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<td>Kinney Rev Henry</td>
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<td>Knapp Horton O.</td>
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<td>Lyman Rev David B.</td>
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<td>Lyman Mrs Sarah J.</td>
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<td>Lyons Rev Lorenzo</td>
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<td>Ogden Miss Maria C.</td>
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<td>Pors Rev John D.</td>
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<td>Richards Rev William</td>
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<td>Richards Miss Helen G.</td>
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<td>Richards Miss Julia M.</td>
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<td>Rowell Rev George B.</td>
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<td>Rowell Mrs Maryma J.</td>
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<td>Smith James W.</td>
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<td>Smith Rev Lowell</td>
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<td>Taylor Rev Townsend E.</td>
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<td>Thurston Rev Ana</td>
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<td>Thurston Mrs Lucy G.</td>
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<td>Thurston Miss Persis G.</td>
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<td>Whitney Rev Samuel</td>
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<td>Whitney Mrs Mercy F.</td>
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<td>Whitney Rev Elphalet, Jr</td>
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</tbody>
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HONORARY MEMBERS,
FROM AUGUST 1, 1850, TO AUGUST 1, 1855.
MEMBERS OF THE BOARD.

1856.

VERMONT.

Banister Rev Seth W.
Baston Mrs Martha T.
Bell Mrs Caroline Warner,
Bent Rev J. A.
Bingham Ira,
Bingham Mrs Charlotte,
Birchard Miss Isabella G.
Blandett Rev D.
Boardman Elijah,
Bracketh Samuel G.
Brainerd Joseph H.
Bregman Rev Willard,
Butten Frederick,
Chandler Helen Maria,
Chandler Miss Louisa,
Chandler Mrs Sophia W.
Chandler Miss Susan,
Chatterton James M.
Chatterton Walter,
Chaffin David,
Chase Sylvanus Y.
Coaldge Mrs Harriet B.
Cutter Charles,
Cutter Rev Elenezer,
Dean Rev Artemus,
Dana Mrs Charlotte E.
Denison William,
Denison Mrs Mercy,
Denley Mrs Abby W.
Duren Rev Charles,
Dutton Luther H.
 Eaton Horace,
 Fay Rev Charles,
Fairbanks Charlotte,
Farr Jonathan,
Ferrin Rev Clark E.
Flett Ephraim, Jr.
French, Edward W.
Fresch, Edward W.
French Justus O.
French, Benjamin,
Giddings Rev Solomon P.
Giles Jeremiah E.
Godbold Enoch,
Goodell Rev Edwin,
Gray Rev Asa L.
Green George B.
Greene Mrs H. A. B.
Haie Rev J. O.
Hale Rev Job,
Harvey Calvin W.
Hemeralgy Rev Asa,
Hickok James W.
Homes J. W.
Hosford Jared,
Howard Rev J. F.
Island Pierpont,
Jenning's Rev Isaac,
Jennings Mrs Sophia,
Jewett Ephriam,
Jewett Fayette,
Joiner Salomon,
Kent Mrs Mary A.
Latham W. H.
Lord Rev William H.
Loonias Rev Elijah,
Means Abner,
Merrill Mrs Clara E.
Moulton Charlotte S.
Nash William,
Nichols Mrs H. B.
Noyes Rev G. W.
Paine Rev Sowell,
Parker Rev G. C.
Parker Ferrand,
Parker Joseph,
Parkinson Rev Royal,
Peirce Henry M.
Ray B.
Russell Samuel F.
Russell Luther Wood,
Safford C. F.
Safford Peleg,
Sands Rev J. D.
Searles Rev Charles,
Sibley Geneser,
Smith Mrs Anne E.
South John,
Steele Jason,
Stimpson J. G.
Stowell Rev Abijah,
Strong Susan B.
Swain Galapam,
Walker Rev John,
Weeds Mrs Eunice,
Whitmore Rev Charlotte A.
White Ennum,
Wood Luther,
Wood Jabez,
Wood Calvin,
Wood Roger,
Wood Joseph,
Wood Mrs Ceil,
Wood Calvin H.
Wood Benjamin,
Wood Luther, Jr.
Wood Joel,
Worcester E. C.
Wright Moses.

MASSACHUSETTS.

Adams Rev George M.
Adams Mrs John S.
Adams Joseph,
Adams Mrs Harriet C.
Adams Oliver,
Adams Mrs Sarah W.
Adams Mrs Sarah,
Allen Charles A.
Allen David,
Albro John S.
Alan Erastus C.
Allen Rev E. W.
Allen Frank R hurwood,
Allen Frederick D.
Allen Frederick Bayles,
Allen Mary J.
Allen Rev Henry,
Allen Mrs Martha B.
Allen Otis,
Allen Mrs Sarah,
Allen S.
Ames Mrs Elizabeth,
Anderson Mary E.
Anderson Nathaniel H.
Angier Mrs Anna L.
Appleton Daniel,
Archer Mrs Elinor W.
Ashley Rev S. S.
Atwood George B.
Ayres Mrs E. June,
Ayres Moses O.
Bachelder Josiah,
Backus Rev J. W.
Baldwin Joseph,
Bangs John,
Barker Mrs Alfred,
Barker Mrs John P.
Barlow Mrs E. D.
Barrows Gillam,
Bartlett J. W.
Bartlett Mrs Harriot,
Bartlett Wm. F.
Bartlett Ivory H.
Bartlett Joseph,
MEMBERS OF THE BOARD.

Butler Albert,
Butler Peter, Jr.,
Byington Rev. Swift,
Cadly Mrs. Horriss S.
Cadly Emily S.
Cadly Helen S.
Cudler Mrs. Cynthia.
Cannon Edward S.
Capell Betsey.
Capers Edmund M.
Capron Mrs. Chloe D.
Capron William Bancfield.
Carston Mrs. William.
Carston Edmund.
Carpenter Charles.
Carter Mrs. Hannah L.
Carter Samuel C.
Carter Mrs. T. W.
Chace S. Angier.
Chace Mrs. Mary M.
Chamberlin Henrietta A.
Champion Henry.
Chapin Orange.
Chase Charles G.
Chase Mrs. Sarah G.
Cheeseman Edward.
Cheever Mrs. Betsey.
Child Elias M.
Childs Rev. Alexander C.
Childs Henry H.
Church Henry A.
Church Ezekiel W.
Chap Henry.
Clark Mrs. Chester.
Clark Elbridge.
Clark R. K.
Clark Mrs. Jotham.
Clark Mrs. Rufus W.
Clark Simon.
Clark William.
Charleston Mary S. S.
Church Henry A.
Church Ezekiel W.
Chap Henry.
Clark Mrs. Chester.
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Clark R. K.
Clark Mrs. Jotham.
Clark Mrs. Rufus W.
Clark Simon.
Clark William.
MEMBERS OF THE BOARD.

[Report,

MEANS REV John O.
Merriam Lewis,
Merriam Harriet N.
Merriam Mrs Mary C.
Merriam Abigail L.
Merriam Edward,
Merriam George S.
Merriam Hannah L.
Merriam James F.
Merriam Mary C.
Merriam Susan,
Merriam William,
Messinger Daniel,
Metcalf Luther,
Metcalf N. Whiting,
Millin John,
Mills Mrs Rebecca B.
Mills Alexander John M.
Mitchell James,
Monroe Alexander Le Baron,
Montague Zolina C.
Montague Harriet,
Moore Mrs Amy P.
Moore Rev Martin,
Moore Pitts,
Moors Joseph,
Moors Rufus,
Morgan Mrs Pamela,
Morley Mrs Anna C.
Morley Edward W.
Morley John H.
Morley Rev S. B.
Morrell Cadwallader,
Morse Charles,
Morse G. P.
Morse Horse B.
Morse James Miltimore,
Morse Joseph W.
Morse Emily M.
Mossman S.
Murphy Mary Jane,
Murphy Wm. P.
Murdoch David C.
Murray Rev James O.
Muzzy William G.
Nash E. T.
Nash Winifred Atkins,
Nash Samuel,
Nason Rev Elias,
Neal Samuel,
Neal Sarah A.
Neal William H.
Nelson Mrs Mary,
Newell Mrs Lydia,
Newman Mark,
Newman Mr. Mark,
Newman Margaret W.
Newman Catharine D.
Newman Sarah P.
Newman Clara B.
Newman Anna D.
Newton Frederick W
Nichols Mary II.
Nielsen Susan H.
Noble Edward W., Jr.
Noble Frances H.
Norcross Loring,
Norcross Mrs Loring,
Norcross Mrs Joel W.
Northrop E. G., Jr.
Northrop Mrs Harriette E.
Northrop Rev Daniel T.
Olcott Edward B.
Olmstead Charles,
Ordway David L.
Ordway Herbert I.
Osborn C. M.
Packard Rev. A. K.
Packard Mrs Caroline M.
Packard Mrs. Lucretia C.
Palge Lydia F.
Parker Stillman E.

Parkhurst Charles F. W.
Parsons Rev. J. U.
Patrick Ann,
Patrick Rev Henry J.
Patten Mary B.
Payson Susan,
Payson William P.
Peabody Rev Charles,
Peabody Helen S.
Pearson Eliphalet,
Peirce William J.
Perkins Rev Albert,
Perry Mrs Mary N.
Phillips Rev W. H.
Phillips John L. T.
Pickard Rev D. W.
Pierce Rev Asa C.
Pierce Abby L.
Pierce Elizabeth,
Pierce Rev Bradford K.
Pierce Charles F.
Pierce Mrs C. W.
Pierce Delano,
Pierce Marshall,
Pieke Mrs Deborah,
Pieke Mrs Sally,
Pilchard George,
Pilchard Joshua,
Pilchard Mrs Sarah B.
Pilchard Mrs Mary,
Pinnon Mrs Sally,
Plumer Mrs Caroline M.
Plumer Charles A.
Plumer Ellen F.
Plumer James T.
Pomroy Mrs Ann Q.
Poor Henry,
Pope Ephraim,
Porter Mrs Cynthia M.
Porter Edward G.
Porter Moses,
Potter Mary Ann,
Potter Orlando B.
Pratt John,
Preece Mary A.
Preece Abigail,
Preece Lucy,
Preece Mrs Nancy,
Pulipher David,
Purcell John,
Putnam, Hannah,
Putnam Isaiah,
Quincy Thomas D. Jr.
Quincy Abigail A.
Quincy Silas A.
Quinn Rev Alonzo H.
Quinn Rev Z. C.
Quinn Rev. A. S.
Quinn Rev Alonzo II.
Raymond Mrs Martha,
Redman Mrs Mary,
Rice Mrs Henry A.
Rice Mrs Susan C.
Rich Mrs A. B.
Richardson Abel,
Ripley Sarah F.
Roberts Mary A.
Robinson Mrs Clara A.
Robinson Henry,
Robinson Mrs J. J.
Robinson Rev Reuben T.
Robinson William,
Rockwell Julian,
Rockwell Unity,
Roger George, Jr.
Roger Mary,
Root Rev E. W.
Ross Helen,
Ross Levi,
Ross Sidney,
Rugg Mrs Lucinda,
Russell Charles T.
Russell Charles,
Russell Mrs Perida,
Russell Mrs Sarah E.
Sanborn Mrs Harriet,
Sanderson John C.
Sanderson Roderolphus,
Sargent Henry,
Sargent John K.
Sargent Moses H.
Share Mrs Elizabeth L.
Sawyer S. J.
Scudder David C.
Scudder Edward,
Scudder Samuel H.
Scudder Jane M.
Selby Alexander H.
Sanbury Edwin,
Seagrave Rev James,
Selma Mrs Esther,
Sessions Sumner,
Seawell Rev Jotham B.
Sherman Freeman,
Shumeay Kiail,
Simonds Joseph Henry,
Simmons Nathan S.
Skinner Rev. E. S.
Skinner Janarius,
Sleeper Rev W. T.
Socon William F.
Smith Mrs Ann,
Smith Tharcliff D.
Smith Mrs Clarissa D.
Smith Mrs C. L.
Smith Mrs Margarette L.
Smith Quentin,
Smith Mrs N. Anna,
Smith Nathan H.,
Smith Oliver E.
Smith Mrs Obed,
Smith Perce,
Smith Samuel C.
Snell Prof. Ebenezer S.
Snow Sanford,
Southgate Rev Robert,
Spalding Cornelius,
Spalding Mrs S. J.
Spaulding Samuel T.
Spear Rev Charles V.
Spearford Sophia,
Spofford William,
Sprague Phineas,
Squier William,
Spring Henrietta L.
Stearns Justin,
Sturges Theodore,
Stetson William,
Stewart Edwin,
Stimpson Mrs Hannah,
Stoddard David,
Stoddard George G.
Stoddard Lewis H.
Stoddard Mary Gow,
Stoddard Sarah T.
Stone Mrs Edith Z. P.
Stone Mrs Matilda,
Stone Lucy H.
Stone Rev Robin S.
Stoutz Deazer W.
Storrs Rev Henry N.
Storrs Rev Timothy,
Stowell Cyrus A.
Stowell James C.
Stowell Mrs Harriet B.
Stowell William W.
Stowell Cynthia M.
Sturgis Rev Stephen C.
Strong Mrs Stephen C.
Sutton Martha Rebecca,
Sutton Rev Joseph E.
Swallow Mrs Eliza E.
Sweet Rev Edward,
Sweeter John,
Sweeter Mrs Luke.
Taftier Charles,
Tappan Charles,
Tappan Mrs Delia E.
Tappan Josiah S.
MEMBERS OF THE BOARD.

Tappan John G.
Tappan Elizabeth S.
Taylor Mrs. Esther W.
Taylor Edward.
Taylor Mrs. Mary.
Taylor Mrs. Rebecca.
Taylor Samuel.
Taylor Thomas.
Tenney Amos C.
Tenney Mary Elizabeth.
Tenney Samuel P.
Tenney Mrs. Deborah.
Tenney Lyman Beecher.
Tenney Edward Payson.
Tenney Mary Frances.
Tenney Isabella Beecher.
Tenney Henrietta Maria.
Tenney Frederick Thomas.
Tenney Henry Augustus.
Tenney Ellen Laughworthy.
Tenney George Punchard.
Tenney Alice Elizabeth.
Tenney Albert Francis.
Tenney George Grenville.
Tenney Ida Jane.
Tenney Mrs. Sarah.
Tenney Thomas C.
Thorp Nathaniel Manson.
Terry William.
Thayer Homer J.
Thayer Mrs. Lilla.
Thayer Rev. Loranzo R.
Thatcher Mrs. Susan B.
Thurston Daniel W.
Twombly Sarah.
Twining Edward P.
Tidd Samuel.
Tocomb Elizabeth.
Tolman Joseph.
Tolman Joel M.
Tolman Mrs. Lucy C.
Tourney James H.
Tweny Salem.
Terry Willard.
Tracey Mrs. Betsey D.
Tomlins Mrs. Alida B.
Treadoff Alfred.
Trumbull James R.
Turin Rev. Chas W.
Tromby Arthur Butler.
Tromby Minna E.
Tromby蝗ous W.
Tyler Mrs. Mary A.
Tyler Jerome W.
Tyler Mrs. William E.
Underhill John Winn.
Upham William.
Upton Mrs. Susan.
Wade Mrs. William.
Wade Abijail B.
Wade Mrs. Samuel H.
Wade Henshaw Bates.
Wade Wm. Phillips.
Walkby Isaac C. B.
Walkby Edward.
Walker Mrs. Mary.
Walker Richmond.
Walker Rev. Townsend.
Ward William W.
Warrit Mrs. Anna G. B.
Warner Mary H.
Warner Aaron E.
Warner Benjamin E.
Warner Eliza Ann.
Warren Benjamin.
Warren Joshua.
Warren Samuel H.
Waters Mrs. Anna F.
Waterman Mrs. Caroline.
Wells Thomas.

Wethered Leander.
Wetmore William.
Wheeler Abijah R.
Wheeler Daniel D.
Wheeldock Elias.
Whitcomb Ably B.
Whitcomb Mrs. Harriet L.
White Eliza.
White Eliza.
White Joseph.
White Joseph.
White Mrs. Maria.
White Rev. Orlando H.
White Susan H.
Whitman John S.
Whitman Charles P.
Whiting Mrs. Esther S.
Whitson Mrs. Jesse.
Whitey Mary R.
Whitney William.
Wifile J. V.
Whipple John.
Whipple Martha.
Whitemore Wm. P.
Whitlsey William.
Wilbur Mrs. Fanny M.
Wilbur Joseph.
Wilder Charles.
Wilder Mrs. Harriet E.
Wilder Rev. M. H.
Wilder Mrs. Martha F.
Wilkinson Edward T.
Wilkinson Martha W.
Williams Rev. Wm. N. V.
Willie Henry P.
Wills Nathaniel.
Willson Mrs. C. L.
Winechester Rev. Warren W.
Wissal Richard H.
Withington Mrs. Caroline H.
Wood Mary.
Wood Polly.
Woodman Dr. George S.
Woods Harding P.
Woods Mrs. H. P.
Woods Mrs. Miranda.
Woodbury Elias.
Woodcock John.
Woodson Mrs. Sally.
Worcester Jonathan F.
Wright Euse, Jr.
Yale John.
Young Loring.

RHODE ISLAND.

Adams John A.
Andrews James.
Andrews Thomas.
Bailey Stephen.
Barlow A. C.
Barstow Mrs. Emeline H.
Boyle Phinebas.
Carrington Edward.
Cookin Rev. E. H.
Crossman Daniel.
Durkee Joseph, Jr.
Eames Mrs. Sarah.
Eames James.
Easty Warren.
Elitchcock Sarah E.
Hyde Rev. Elias S.
King Elizabeth G.
King Mrs. Lydia.
Merges Matthew McArthur.
Massfield John F.
Metcalf Mrs. Caroline C.
Mowry William G.
Peckish William.
Robbins Alvin C.
Tabor Samuel G.
Taft Amasa.
Tappan Mrs. Samuel S.

CONNECTICUT.

Allen David A.
Allen Mrs. Margaret.
Allen Olive.
Ams Henshith.
Andrew Horace.
Andrew Rev. William.
Andrews Richard Henry.
Austen Mrs. Amelia A.
Avery Rev. Frederick D.
Avery Rev. John.
Avery Rev. William P.
Bacon Rev. Pinard.
Bancroft Thomas Rutherford.
Baldwin W.
Barnes Rev. Jonathan E.
Barrows William H.
Barrows A. W.
Bartram Joseph.
Basho Philip.
Basho Joseph B.
Basho Mrs. E. R.
Beattie Rev. James.
Belden John Jr.
Belden Philip.
Beldy James.
Beady George P.
Beady Rev. Oscar.
Bostwick William.
Bottsworth Sarah.
Bopton John S.
Bopton John W.
Bower Rev. Charles L.
Brace Mrs. Long C.
Bradley Frances.
Bradley Rev. T. B.
Brewster James.
Brigham Rev. C. A. G.
Brooke George.
Buck Russell.
Buckingham Abby.
Buckingham Rev. Horner.
Buckingham H. B.
Buckingham William A.
Bullard Rev. Charles H.
Bulley Rev. C. H. A.
Bunce Lewis.
Burne Walker.
Burne Rev. Enoch.
Burn Henry.
Buron Mrs. Delia.
Butler Albert L.
Butter Charles.
Butler Charles W.
Butler Rev. James D.
Camp D. N.
Carr A. G.
Card E. L.
Chamberlin Rev. E. B.
Cheesborough Rev. A. S.
Childs Rev. T. S.
Churchill W. A.
Clark Rev. Allen.
Clark Rev. James A.
Clark Merritt.
Clark Rev. Sumner.
Coit William W.
Coit Leonard.
Colton Rev. H. M.
Conklin Isaac M.
Crocker Ann Maria.
Croft Shawo Cato.
Curtis Eliza.
Curtis T. W. T.
Curtis Uri.
Cushman, J. W.
Deming Jared.
MEMBERS OF THE BOARD.

Report,

Johnson Henry L.
Johnson Seth W.
Keeley Chauncey S.
Keeley Frances.
Kendall Jane Ann.
Kimball Mrs Charles.
Kimball, Mrs.
Knapp Mrs Mary.
Knight Rev Merrick.
Lacey R. B.
Lathrop Mrs C. F. C.
Lathrop Harriette W.
Leonard Rev William.
Lewis Mrs Charlotte L.
Little Saxon B.
Lockwood Amelia D.
Lockwood B. B.
Lockwood Sarah D.
Loomis Anson.
Loomas Fosuel.
Lord Thomas.
Lyman Rev Chester S.
Lyman Erastus.
Mallory Charles.
Mallory Mrs Eliza.
Mallory Mrs Janice D.
Martin Mrs Julia A.
Marvin William.
May Miss Gertrude R.
McKern Edwin W.
Mead Haddah.
Merwin Miranda B.
Miller Rev Jacob G.
Minter Jesse.
Minter Nathaniel.
Minter Freeman.
Mist Isaac.
Morgan Yoderlick.
Morgan Josiah.
Morgan Samuel C.
Murison Mrs Clarissa A.
Murlock Rev David Jr.
Murlock Mrs Julia.
Newton Israel.
Northup Mrs Elizabeth B.
North F. H.
Norton Edward.
Norton Mrs Elizabeth C.
Osborne Harwell.
Osborne Nathaniel.
Paxwood Joseph D.
Page Benjamin M.
Page Rev W. W.
Palmers Alfred.
Parmelee Isaac.
Parsons Rev H. M.
Parks John G.
Pence Mrs Claudius B.
Pence Noah.
Peck Jared B.
Perkins Mrs Harriet O.
Perry Mrs Sally C.
Pettiford Horace.
Porter Isaac G.
Porter Jasper.
Porter Edward L.
Porter Rev G. M.
Pratt Elias.
Raymond Mrs Fanny.
Reynolds Charles O.
Reynolds Mrs Nancy C.
Richardson Rev Samuel T.
Riggs Samuel E.
Ritch Mrs Sarah A.
Robbins Rev S. W.
Robinson Henry.
Rockwood Rev L. B.
Rockwood Mrs Abby Ann.
Rodman Rev Daniel.
Rodman Rev D. S.
Rome Levi.
Root G. W.
Root Mrs Joel.

Bowes Harvey.
Salter Rev. I. W.
Sanford Cyrus.
Scruffield William C.
Sexton Daniel.
Sequoyah Charles, Jr.
Sequoyah Emily.
Sherwood F. W.
Sherwood David.
Sherwood Mrs Emeline.
Shipman Mrs Pamela L.
Sigourney Mrs L. H.
Skinner Mrs Uraila.
Smith Arthur H.
Smith Charles S.
Smith Mrs Clarissa.
Smith John.
Smith Joseph M.
Smith Mrs J. C.
Smith Nathan.
Smith Nathaniel B.
Smith Rev Rufus.
Smith Mrs Sarah A. R.
Snell Rev George.
Spencer Norman W.
Squire Lyman L.
Starr Courtland.
Stearns Rev George I.
Stedman Ferdinand C.
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Stedman V. James.
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Sterling Mrs Catherine.
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Stillman Ephraim.
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Taber C. M.
Taber Edwin.
Taber George.
Taber Phineas.
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Terry Frank H.
Terry Henrietta.
Terry Roderick.
Terry S. H.
Thayer William B.
Thayer Rev D. H.
Thurston S. D.
Terry Susan.
Treat Mrs Ann.
Trowbridge Mrs Edward.
Trombley John P.
Tucker Mrs E. W.
Washburn Mrs Emma G.
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Wakeman Mrs Mary C.
Wakeman Mary F.
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Ward Mrs Harriet.
Weeks Mrs Polly.
Welch Henry K.
Whiting Jennison J.
Whitney Walter.
Whitelaw Henry N.
Whitehead Mary C.
Whitelaw Susan E.
Ward John.
Wilcox Abel.
Wilcox Rev Giles B.
Wilcox Zenas.
Willard Rev J. S.
Willard John.
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Williams Edward.
Williams Rev Alexander P.
Williams James B.
Williams Mrs Martha B.
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Adams Samuel.
Allen Horace S.
Allen Otis.
Arms Rev Clifford S.
Arnoux William Henry.
Asher Emily A.
Austin Mrs Lavinia H.
Austin L. H.
Avery Rev Alfred H.
Avery Mrs M.
Baxter Rev F. E. M.
Baxter John P.
Bacon Rev Samuel F.
Bader Mrs Milton.
Bader Mrs George.
Bard Mrs George.
Barnum Rev Henry D.
Bard Rev Charles W.
Baker Samuel.
Bannard Rev William.
Bannard Mrs William.
Barder Paris.
Barlow Heman.
Barris Rev Joseph S.
Bannard Mrs William.
Baker Samuel.
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Bannard Mrs William.
MEMBERS OF THE BOARD.

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Mrs Lydia Ann, Lee John R., Lee F. A., Lee Mrs Elvira P.,

Knapp Andrew B., Kingsley Silas, King Wyllis S.,

Kennedy 11«v Duncan, D.D., Kellogg Mrs Susan E.,

Kellogg Nathan, Kellogg Mrs Harriette N., Keeler Lonzo M.,

Kane Mrs Charles, Judson Mrs Kachael B., Judson Elisha,

Judson Rev David F., Johnson Newton, Johns Rev William,

Jacobs Clark, Ingersoll William W., Hulburd Mr3 Calvin T.,

Leavitt Mrs Lucy, Lathrop Rev Edward, D.D., Lathrop Curtis,

Lake Eli, Knox J. C., Knox Mrs Sarah Ann, Knox Henry M.,

Knox Mrs Harriette, Knowlton G. W., Knox Richard, D. D.,

Knowlton G. W., Knowlton Mrs Frances W., Knowlton Mrs Sarah Ann,

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<td>PENNSYLVANIA</td>
<td>Bayard C. P., Bower James, Bird Mrs Eleanor, Brown Rev Charles, Bumshead Rev Samuel A.</td>
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<td>DISTRICT OF COLUMBIA</td>
<td>Charters Rev Andrew G., Dick Rev Phlebus, Haskell Rev Thomas N.</td>
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<td>VIRGINIA</td>
<td>Armstrong Rev George D., Beall Phillip S George, Crawford Sarah M., Fletcher Rev Patterson, Howard Rev W. J., Morgan Charles W., Newnam Benjamin P., Out Jacob Jr., Out Eliza, Reeves John J., Reeves Ellen T., Reeves Mary B.</td>
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<td>NORTH CAROLINA</td>
<td>Welker Rev William G.</td>
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<td>GEORGIA</td>
<td>Clay Robert H., Cunningham Benjamin, Dickinson Samuel F., Hough Mrs Samuel P., Gilbert H. J., Graves Edwin, Preston Charlotte M.</td>
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<td>OHIO</td>
<td>Allen George N., Allen Rev John B.</td>
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Andersen Mrs. Larz, Aydelotte B. V., B. D.
Babcock H. A.
Baker Rev. H. A.
Bassett Amon, Bittering Rev. J. B.
Bayard Rev. James J.
Boise Mrs. Elvira, Broughton Rev. Peter
Boswell Rev. Ebenezer, Camp Calvin B.
Carlisle Maria B.
Case Gild.
Case Mrs. Tiznab, Chamberlin Rev E. B.
Chamberlin Sarah A., Chamberlain Schub.
Chamber Rev. Loomis, Chester Rev. Ematus.
Clark Abrao.
Clark Mrs. Electa P.
Clark Rev. S. G.
Coe Edward.
Dana Mrs. Lucy B.
De Poesy Rev. William, De Peuyson C.
De Witt Elijiah, Dickinson Rev. E. F.
Dinkin B. S., Darce Charles S.
Dawes John Pierce, Duy Hum.
Everett Daniel, Ewing Martin B.
Fish William,
Fuller Rev. Friends S.
Gamble James H., Gaylord Thomas G.
Gibbs Rev. Charles, Gillett Rev. J. M.
Goldman Rev. W. D., Goodner Charles.
Graves Rev. J. S., Garley Rev. P. D.
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Hopkins Rev. N.
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Johnson Mrs. T. A.
Johnson Rev. E. A.
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Judson Rev. Gould C.
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King Walter.
Kingman Mrs. Sophin B.
Leeds Rev. W. P.
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Mary Mrs. John N.
Mansfield E. D.
Mather Oliver W.
Messenger Rev. Rev. B. Y.
Miller Rev. Rev. F.
Morgan Elieba,
Morre Rev. Alfred, Nash Mrs. Alvan, Nearby Henry,

Parsons Thomas, Pickin Rev. Ichib J.
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Roots Mrs. Anna, Rooster Rev. Henry A.
Sanders Rev. William D., Sawyer Nathaniel.
Shaw Rev. Benjamin F.
Shelley Daniel A., Simpkin N.
Shaymaker H. Y., Smith Samuel M.
Spear Edward, Sperry Rev. E. P.
Stone A. P.
Strong Rev. Erastus A., Swift Rebecca L.
Tappan Mrs. Frances W.
Taylor Alfred, Taylor Rev. J. D.
Thompson Rev. H., Thompson Rev. J. W.
Tindale Rev. G. P.
Torr Mrs. S. W., Tracy Rev. Myron,
Waltin Rev. James S.
Weed George L. Jr., Weed J. Eravis.
Weed Porter L.
Weed Mrs. Eliza H.
Weed Sophie B.
White Peter A., Williams Lewis.
Williams Rev. Melville H.
Woodrow William S.
Wooten John M.

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Abernethy Rev. Henry C.
Babb Rev. Clement E.
Coe Rev. Henry F.
Marshall Rev. Charles H.
McClary Mrs. Sarah M.
Milligan Rev. Thomas S.
Morris Rev. F. G.

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Avery O. F., Avery Mrs. O. P.
Avery Mary A.
Ayers Mrs. Eliza, Bailey Rev. J. W.
Brain Rev. A., Boyden Miss Cordelia.
Brooks William, Cattle Joel.
Christopher Rev. William B.
Chapil Jacob,
Crocker Mrs. Mary N.

Davis Cyrus, Davis Rev. George F., Demond Rev. David.
Downer Rev. J. C., Downs Rev. John V.
Drake Rev. B. B., Dunham Miss Elizabeth C.
Dunham John H.
Ely D.
Ely D. J.
Ely Mrs. D. J., Ely Sarah A.
Ely Richard.
Ely Zebediah.
Fairbank John B.
Fanning Rev. Charles,
Fanning Mrs. E. H. H.
Fenn William,
Fenn Mrs. Mary B.
Fisher William,
Fisk William,
Goodell, Abel,
Grand Rev. Joel.

GRASSMAN Rev. L.
Hills Rev. Albert.
Hooker Rev. Amos.
Hill Rev. James J.
Holmes John A., Holson Rev. William E.
Hooker John W.
Jarves William,
Jones Honolulu D., King Tuthill.
King Mrs. Tuthill.
King Long.
Miles Rev. S. S.
Moore Rev. E. G.

Genest Lucius, Page Peter.
Pierce John T.
Quintin Charles H.
Reed Josiah H.
Reynolds James L.
Richards Rev. Wm. X.
Scoylo Henry E.
Shipman George E., Shipman Rev. William C.
Smallwood Rev. W. A. B., D. D.
Smith James A.
Starkweather Charles R.
Temple Rev. Daniel H.
Turrall Rev. Samuel R.
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Ward Samuel D.
Ward S. Dexter,
Weiler Rev. J.
Whortly Eli,
Whitnall Rev. W. K.
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Williams Rev. Loring S.
Wilson Rev. J. G.
Wilson Wm. C.
Wright John S.
Yue Peter L.

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Benton Rev. S. A.
Boardman Rev. William E.
Beyler Rev. William H.
Bradley Rev. Milton,
Brown Samuel,
Crafts Myron H.
Crenstius Frederick W.
Dana Mrs. Elizabeth C.
Dinwood Mrs Sarah C.
Dunskees H. H.
Foster Rev. Thomas,
Green Nathan,
Hugins Rev. William S.
Jackson Rev. W. P.
Jones Alex,
Leduex Rev. Louis P.
MEMBERS OF THE BOARD.

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<td>FLORIDA</td>
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<td>LOUISIANA</td>
<td>Adams Austin, Adams Mrs Martha P. A., Clark Frederick A.</td>
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<td>TENNESSEE</td>
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<td>KENTUCKY</td>
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<td>NEW BRUNSWICK</td>
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<td>Kinney Mrs Maria L.</td>
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<td>Australia</td>
<td>Fyvie Edward.</td>
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</table>
MEMBERS OF THE BOARD.

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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, 1855.

### MAINE

- Bates, James, Kendall's Mills
- Buchanan, Archibald, Camden
- Buck, Daniel, Bucksport
- Cooklin, Mrs. Almira, Freeport
- Craig, Rev. Henry K., Bucksport
- Cummings, Sarah M. N., Portland
- Dwight, Mrs. Eliza B., Nobleboro'
- Everlee, Aaron, New Gloucester
- Gardner, Samuel, Brewer
- Hall, Paul, Portland
- Little, Sarah E., Castine
- Mason, Rev. Javan K., Hampden
- Palmer, G. H., Bath
- Savary, Mrs. Betsey H., Banger
- Smith, Mrs. Sophia H., Stone
- Stone, Rev. H. M., Wallboro'
- Tewksbury, Rev. George F., Oxford
- Tyler, Mrs. Sophronia M., Brattleboro'
- Walker, Freeman, Stratford
- Walker, Mrs. Mary A., West Rutland
- Webber, Rev. George N., St. Johnsbury
- Wellington, Rev. H., do
- Young, Phebe, Vergennes

### NEW HAMPSHIRE

- Adams, Thomas, Gilmanton Centre
- Anthony, Rev. George N., Great Falls
- Ayer, Perley, Haverhill
- Baldwin, Nahum, Manchester
- Barrett, Mrs. Mary, Amherst
- Chcheduler, John, Hampton
- Danielson, Erastus, Manchester
- David, Ch., Amherst
- Farrington, Mrs. Mary, Concord
- Fisher, Francis N., Gilmore
- Gilsen, Samuel, Brookline
- Gould, Joseph, Northumberland
- Gould, Simon, Milford
- Harris, Stephen, Fitzwilliam
- Hart, Rev. Edwin J., Merrimack
- Harrill, William, Manchester
- Hinsdale, Mrs. Sarah C., Orono
- Holmes, Jabez, Franconia
- Howland, Rev. Harrison O., Warner
- Humphry, John, Derry
- MacGregor, George Reid, Derry
- Nash, Mrs. Sarah C., Litchfield
- Sanborn, Mrs. Elizabeth H., Manchester
- Sargent, Rev. David B., Tamworth
- Savage, Rev. William T., Franklin
- Sawin, Rev. Theophilus P., Londonderry
- Story, Mrs. Judith, Hopkinton
- Tyrell, Mrs. Jemima, do
- Tuck, Amos, Exeter
- Wadsworth, Joseph, Hanover
- Walker, Elizabeth, Portsmouth
- Weeks, William, Greenland
- Whittemore, Mrs. Maris F., Fitzwilliam
- Williams, Mrs. Mary A., Concord
- Woods, Mrs. Joanna, Fitzwilliam

### VERMONT

- Adams, Rev. C. C., Fairfield
- Cleveland, Ephraim, Windsor
- Clark, Rev. N. G., Burlington
- Conant, Mrs. Almira, Thetford
- Eastman, Julia A., Fayetteville
- Eastman, Sarah P., Hallowell
- Hale, Mrs. Elizabeth L., Newbury
- Kent, Rev. George S., Windham
- Lord, Mrs. Laura E., Hardwick
- Mead, Joel M., West Rutland
- Pease, Rev. Calvin, Burlington
- Redfield, Mrs. Catherine Clark, Windsor
- Robinson, Rev. Septimus, Waterbury
- Royce, Rev. A., Barre
- Tyler, Mrs. Sophronia M., Brattleboro'
- Walker, Freeman, Stratford
- Walker, Mrs. Mary A., West Rutland
- Webber, Rev. George N., St. Johnsbury
- Wellington, Rev. H., do
- Young, Phebe, Vergennes

### MASSACHUSETTS

- Adams, Rev. Charles B., Amherst
- Allen, Charles J. P., Boston
- Anderson, Ellen Gilbert, Roxbury
- Andrews, J. S., West Boylston
- Barnes, William H., Springfield
- Barrett, Mrs. Mary, Northampton
- Bigelow, John, do
- Billings, Rev. R. S., Shelburne
- Bliss, Rev. L. G., Southbridge
- Bliss, Mrs. Lucinda D., do
- Blodgett, Mrs. Edward Griffin, Pawtucket
- Bradley, Mrs. L., Lee
- Bradley, Rev. Edward, Stockbridge
- Briggs, Albert, Oakham
- Barra, Mrs. Laura, Rockport
- Carter, J. T., Taunton
- Carter, Mrs. Samuel C., Amherst
- Carter, Sylvester, Springfield
- Caruth, Herbert Schaw, Dorchester
- Chapin, Caleb T., St. Johnsbury
- Chusee, P. W., Beverly
- Courth, William, Marblehead
- Courtis, Mrs. M. Appleton, do
- Cone, Rev. Luther H., Chicopee
- Conery, Nathan, Ware
- Cutler, George, Amherst
- Cutting, Jonathan, Southbridge
- Cutting, Mary, Atteboro'
- Daniels, Chloe, Feabers
- Daniels, Rev. Hiram C., Medway
- Day, Charles O., Roxbury
- Day, Lucy E., do
- Day, Louis H., do
- Dennet, Rev. E. S., Watertown
- DeWitt, Alexander, Oxford
- Dole, Samuel M., Fitchburg
- Drake, Jerome, Roxbury
- Dudley, Mrs. Ann, St. Johnsbury
- Dutton, Ormond, Boston
- Dutton, Mrs. Mary P., do
- Dwinnell, Leonard, Millbury
- Dyer, Rev. E. Porter, Hingham
- Estes, Elbridge G., Framingham
- Estes, William C., Ware
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<tr>
<th>Members of the Board</th>
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<tr>
<td>Edwards, Rev Henry L., South Abington</td>
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<td>Eldredge, Thomas, Orleans</td>
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<td>Ellingwood, Mrs. Beverly</td>
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<td>Emery, Mrs. Harriet, North Weymouth</td>
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<td>Perry, Sarah, Amherst</td>
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<td>Ford, Thaddeus, Boston</td>
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<td>French, Lloyd, Taunton</td>
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<td>French, Samuel L., Boston</td>
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<td>Gilbert, Lewis N., Ware</td>
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<td>Goodale, David H., Marlboro'</td>
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<td>Gordon, Henry Evarts, Anburndale</td>
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<td>Guough, John H., Boylston Centre</td>
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**Rhoide Island**

Barstow, Sarah Sophia, Providence

Bundick, Dexter R., Slater'sville

Hall, William, Slater'sville

Parmenter, Samuel B., do

**Connecticut**

Allen, Reuben J., Woodbury

Averill, Roger, Danbury

Beach, Alfred M., Hartford

Beach, George S., do

Beach, Mrs. Jerusha, do

Beers, Catherine M., Fairfield

Booth, Alida R., Stratford

Bristol, Amos Smith, Milford

Bloodgood, Rev A. L., Enfield

Brown, Charles, Thompson

Brown, Rev Daniel E., Milton

Brown, Thomas L., Hebron

Clapp, Rev Ch., Cheshire

Close, Ezekiel, Stanwich

Cott, Robert, jr., New London

Colton, Rev Willis S., New Haven

Curtis, Elizabeth, Stratford

Dexter, Charles H., Windsor Locks

Dorsey, Benjamin, Norwich

Dutton, Mary, New Haven

Dunck, Andrew M., New London

Gorich, Mrs. Susan, Cromwell

Goldswill, Alfred C., Fair Haven

Hart, Julius, North Cornwall

Hastings, P. M., Hartford

Haven, Rev Reuben S., Westminister

Holt, Theodore J., Hartford

Hubbard, Mrs. Amelia K., Glenshut

Hutcheson, Samuel, West Killingly

Jagger, James, Hingham

King, Charles, Hartford

Lee, Rev William B., Fairfield

Loomis, Mrs. Luther, Suffield

Lyman, S. L., Hartford

Mead, Mrs. Harriet S., North Greenwich

McCall, Jehan, Goshen

Minor, Francis, Woodbury

North, Charles F., New Britain

Ogden, Henry Jr., Southport

Pease, Theodore C., Somers

Perry, Oliver H., Southport

Pettis, Adam F., New London

Root, James, M., Hartford

Sage, Isaac, Cromwell

Sage, Mrs. Isaac, do

Smith, David, Norwich

Smith, Edward A., Southport

Smith, Rev, New London

Squier, Lyman Franklin, New Haven

Stedman, George C., Norwich

Stedman, Mary C., do

Stearns, Richard E., Hartford

Strong, Mrs. Edward, New Haven

Talcott, Mrs. Mary E., Hartford

Tomlinson, Mrs. Mary M., Stratford

Tomlinson, Mrs. Lydia, Fairfield
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Baldwin, Helen F., New York
Barber, Paris, Homer
Bentley, Rev. Edward W., Ellenville
Betta, George P., New York
Bigelow, Eliza K., do
Bigelow, Nathan, do
Boardman, Mr. Sophy L., Canajoharie
Bowse, Rev. Nathan, Louisville
Brown, The Hon. B., New York
Bruce, Joseph, Lenox
Bullions, Rev. David G., Cambridge
Burnham, Rev. P. J., Aurora
Chester, Mrs. H. M., New York
Chichester, Rev. Isaac, Bennington
Christensen, Rebecca M., Superior
Crocker, J. H., Oswego
Cumming, John F., New York
Dexter, Rev. E., Rhinebeck
Dean, Amos, New York
Deming, Rev. R. B., Burke
Denn, Rev. John, Pittsburgh
Dimock, Rev. Samuel D., Valatie
Dwight, Rev. James H., New York
DuBois, Rev. Edwin H., New York
Elsomender, Rev., A., Brooklyn
Field, Franklin, Troy
Ford, Marcus, Jr., Newark Valley
Fowler, Mrs. F. H., Utica
Franklin, Rev. William E., Groton & Corners
Fuller, Emma, Cooperstown
Godd, J. H., Brookport
Gould, Charles W., New York
Griswold, Wilber, Auburn
Hall, Abraham B., Geneva
Hamilton, Mrs. Augusta E. C., Frederica
Hendrick, Mrs. Nancy R. S., Buffalo
Hedges, C. A., New York
Herrick, Harriet J., Malone
Hewson, Daniel, Auburn
Hickock, Mrs. Elizabeth S., Homer
Hill, Mrs. Maria Lewis, Brooklyn
Holt, Mrs. Amos, Coventry
Hubbell, Sidney E., Champion
Hubbell, Silas P., do
Hunt, Rev. Andrew J., South Amana
Ingalls, Mrs. Mary Anna, Middlefield Centre
Jacobson, Benjamin, Springfield
Jewell, Rev. Frederic S., Albany
Karr, Rev. William S., Brooklyn
Kellogg, Henry H., Watertown
Kensit, Rev. James A., Senecaville
Kirk, Mrs. Charlotte Fitch, Fitchburg
Lacy, Mrs. Eliza, Geneva
Lane, Rev. Lewis F., Portland
Lewis, Abram C., Malone
Leavitt, Mrs. William S., Hudson
Little, Charles S., New York
Langer, Miss E. F., Cooperstown
Massay, Solomon, Watertown
Metcalf, Rev. Alexander, Niagara Falls
McFarland, Rev. Allen, Jackson
McFary, William, Albany
Miller, Rev. A. M., Chatsworth
Morgan, Mrs. E. B., New York
Moore, Mrs. Pamela S., Champion
Nassay, Rev. Charles F., Westfield
Noyes, William C., New York
Parsons, Rev. Levi S., Morris
Pettingell, Anna, Albany
Phelps, Mrs. George B., New York
Pineo, Mrs. H. C., New York
Platt, Frederick E., Oswego
Porter, Lucius P., New York
Prout, J. G., Otsego
Ramondson, Geo. P., Buffalo
Reid, Mrs. Cornelia L., Sheridan
Ripley, Mrs. Catharine W., Brooklyn
Robert, Seth E., Rome
Roseboom, Mrs. Ruth, Cherry Valley
Ross, Mrs. Harriet F., Albany
Ross, Harriet, do
Ross, Charlotte, do
Ross, Howard P., do
Ross, Edward A., do
Sewall, L. B., Cummington
Selden, Clark, L. E.
Seymour, J. S., Auburn
Shelton, John B., Irvington
Shepard, Mrs. Florilla, Levieville
Simchiss, Rev James, Catskill
Skinner, Mrs. Mary, Fort Ann
Slancomb, William, Rochester
Smith, Calvin E., Springfield
Smith, Rev. Charles S., New Road
Smith, Rev. Thomas, Albany
Sterling, John C., Watertown
Stevens, Jehiel, Brusher Falls
Taylor, Eliza S., Pottsville
Tush, Annunziata
Van Dyck, Andrew, Oswego
Van Neste, Rev. G. L., Lodi
Wade, Mrs. W. G., Erie
Walters, Abner W., Norwich
Walters, Cordelia, Brooklyn
Waring, Mrs. E. T., New York
Webster, Mrs. Betsey, Palmyra
Westeren, Rev. John P., Johnstown
White, Mrs. Henry E., Malone
Williams, Rev. Edwin E., Waterville
Young, Charles E., Buffalo

NEW JERSEY.
Brinngton, Rev. Theodorus, Belvidere
Chandler, Henry O., Elizabeth-town
Crittenden, Thomas, Successa
Crosscott, Rev. —, do
Green, George, Belvidere
Haines, Rev. Austin, Hamburgh
Haines, Rev. John Z., Elizabeth-town
Hey, Francis L., Newark
Poor, Mary, do
Sutard, Mr. Peter, Raritan
Thompson, Denton, Freighthouse
Wadsworth, Rev. Henry L., Newfoundland

PENNSYLVANIA.
Archibald, Mrs. James, Carlisboulde
Brewer, Mr. Nathan R., Shavertown
Butler, Mrs. Eveline E., West Philadelphia
Coffman, Eliza M., Philadelphia
Colman, Mrs. Martha P., Philadelphia
Cottrell, Mrs. James, Centre
Cottrell, Mrs. Jane, Reading
Glasgow, Mrs. Harriet N., Shirleysburgh
Greer, Robert Ewing, Kingston
Hubert, Mrs. Philadelphia, Philadelphia
Hustéd, William P., West Chester
Kellogg, George, East
Linnard, Catharine M., Chestnut Hill
Saiden, George, Erie
Shepard, Mrs. Rev., Philadelphia
Springhaw, Mrs. Emma P., do
Springhaw, Hettie Varunzom, do
Speer, Mrs. Jane A., Carlisboulde
Stewart, Mary, Philadelphia
Stewart, Mrs. John, Philadelphia
Street, Rev. Thomas, New York
Ward, Mrs. Caroline, Carlisboulde
Westbrook, Rev. Richard, Philadelphia
Whitaker, Rev. J. Addison, do
Wyser, W. F., West Chester

DELAWARE.
Jones, George, Wilmington

MARYLAND.
Nears, Rev. J. W., Eton,
MEMBERS OF THE BOARD.

DISTRICT OF COLUMBIA.
Saneland, Rev Byron, Washington

VIRGINIA.
Broaders, Rev John A., Charlottesville

MISSISSIPPI.
Ogden, Mrs A. M., Natchez

MISSOURI.
Dryden, John D. S., Palmyra

KENTUCKY.
Thompson, Oliver H., Covington

OHIO.
Alden, Rev Lyman, Walnut Hills

Baker, Mrs Sarah, Elyria

Bingham, Mrs Abby, Windham

Brown, Mrs Samantha C., Youngstown

Curtis, Rev Charles D., New Lebanon

Hamlin, Jabez, Cuyahoga Falls

Hatch, Rev Reuben, York

HASKIN, Anthony H., Cincinnati

Howinson, Rev George H., Hamilton

KING, Mrs John, Elyria

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McBride, Rev Hugh C., Kirkersville

Morgan, Mrs Catharine Coit, Pittsburgh

Neff, William H., do

oya, John, Strongsville

Whitaker, Stephen, Hudson

Williamson, John, Strongsville

WINCHESTER, Martha A., Grand Rapids

WISCONSIN.
Eastman, Mrs Charlotte C., Platteville

Wheelock, Hiram H., Hartford

IU.A.
Chitsoson, A. B., Keokuk

Horit, Aue, Dubuque

Ransom, Mrs Mathilda B., Burlington

CALIFORNIA.
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Hawley, F. S., do

Kellogg, G. H., do

Mc Kee, J. W., do

IN FOREIGN LANDS.

CANADA EAST.
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Parker, Rev A. J., Shipton

NEW BRUNSWICK.
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Eaton, Henry F., do

ENGLAND.
Bright, Rev John B., Dorking

SCOTLAND.
Ainslie, Rev William, Glasgow

Brown, Rev David, D. D., do

Colines, Rev George D., Edinburgh

IRELAND.
Morgan, Rev James, D. D., Belfast

FRANCE.
Fich, Rev George, Lyons

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Aiken, Rev Edward, Homs

Bliss, Rev Daniel, Beirut

Khashabourian, Rev Simon, Constantinople

Kappo, Rev George C., Damascus

Lebbelli, Mrs Lucy C., Mosul

Perkins, Rev George A., Jerusalem

Plummer, Mrs Elizabeth M., Tocat

Sahagian, Rev Ebenezer D., Constantinople

White, Rev George H., do

PERSS.
Rhee, Mrs Martha A., Gwark

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INDIA.
Abbott, Augusta, Ahmednuggur

Ballantine, Mary, do

Bisset, Rev L., Seron

Munger, Rev Sandal B., Satar

Wood, Rev William, do

CEYLON.
Green, Dr. Samuel F., Batticotta

CHINA.
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