TWENTY-NINTH

ANNUAL REPORT

OF THE

Boston Seaman's Friend Society,

PRESENTED MAY 27, 1857.

Missionary Packet "Morning Star."

BOSTON:
PRESS OF T. R. MARVIN & SON, 42 CONGRESS STREET.
1857.
ANNUAL REPORT

OF THE

BOARD OF MANAGERS

OF THE

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1857.
OFFICERS
OF THE
BOSTON SEAMAN'S FRIEND SOCIETY.
1857.

ALPHEUS HARDY, Esq., President.
WILLIAM ROPES, Esq., Vice President.
FREDERICK A. BENSON, Secretary.
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EXECUTIVE COMMITTEE.
ALPHEUS HARDY.
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CHARLES SCUDDER.
CHARLES H. BROWN.

Corresponding Secretary of the Boston Seaman's Friend Society, and District Secretary of the American Seaman's Friend Society.

REV. S. W. HANKS.
AT THE
TWENTY-NINTH ANNIVERSARY
OF THE
Boston Seaman's Friend Society,
AT THE
Boston Music Hall,
May 27, 1857, at 11 o'clock, A. M.

VOLUNTARY ON THE ORGAN.

PRAYER.

REPORT AND ADDRESS,
By Rev. ELIJAH KELLOGG, Pastor of the Mariners' Church.

HYMN.

Ye servants of the Lord,
Each in his office wait,
Observeant of his heavenly word,
And watchful at his gate.

Let all your lamps be bright,
And trim the golden flame;
Gird up your loins as in his sight,
For awful is his name.

Watch—tis your Lord's command:
And while we speak, he's near:
Mark the first signal of his hand,
And ready all appear.

Oh happy servant he
In such a posture found!
He shall his Lord with rapture see,
And be with honor crowned.
ADDRESSES.

HYMN.

Wake the song of jubilee,
Let it echo o'er the sea!
Now is come the promised hour;
Jesus reigns with sovereign power.

All ye nations, join and sing,
Christ, of lords and kings is King!
Let it sound from shore to shore,
Jesus reigns forevermore!

Now the desert lands rejoice,
And the islands join their voice;
Yea, the whole creation sings,
Jesus is the King of Kings.

ADDRESS.

HYMN.

Grant the abundance of the sea
May be converted, Lord, to thee,
And every sailor on the shore
Return to God, to roam no more.

The nations, then, with joy shall hail,
The Bethel flag in every sail;
And every ship that ploughs the sea
A gospel messenger shall be.

Hasten, O Lord, that glorious day
When seamen shall thy word obey,
And safe from port to port be driven
To point a ruined soul to heaven.

BENEDICTION.
ANNUAL MEETING.

The Twenty-Ninth Anniversary of the Boston Seaman's Friend Society, was celebrated in the Music Hall, on Wednesday, May 27, 1857, at 11 o'clock, A. M., Alpheus Hardy, Esq., President, in the chair.

The services commenced with prayer, by Rev. William Jenks, D. D., of Boston; and extracts from the Report of the Board of Managers, were read by the Chaplain of the Mariner's Church.

After which, Addresses were made by the Chaplain; Rev. J. Manning, of Boston; the Secretary of the American Society at New York; and by Mr. Byrne, a converted seaman, from New York.

The exercises were closed with a Benediction, by Rev. Dr. Jenks.
CONSTITUTION.

ARTICLE 1. This Association shall be denominated "The Boston Seaman's Friend Society," and shall be considered a Branch of the American Seaman's Friend Society.

ART. 2. The object of the Society shall be to furnish regular evangelical ministrations for Seamen, and to employ such other means for their spiritual and temporal welfare, as are contemplated by the National Institution.

ART. 3. Any person paying annually not less than three dollars, shall be a member. The payment of twenty dollars by a person, shall constitute the individual so contributing, a member for life.

ART. 4. The Officers of the Society shall be a President, a Vice President, a Treasurer, and a Secretary, to be chosen at the Annual Meeting, and twelve Managers, who shall fill their own vacancies. These officers shall constitute a Board of Directors. Five of the Board shall constitute a quorum at any meeting regularly convened.

ART. 5. There shall be an Annual Meeting of the Society, at such time as the Directors shall appoint, when a Report shall be exhibited, and officers shall be chosen for the ensuing year. All elections of officers shall be by ballot.

ART. 6. The Directors shall fix the times of their meetings, and the mode of calling the same, and adopt rules of proceeding, not inconsistent with this Constitution.

ART. 7. The first, second and fourth articles of this Constitution shall be unalterable, as they embrace fundamental principles, which have led to the institution of the Society. The other articles may be altered; but only at Annual Meetings, and upon recommendation of the Board of Directors.
ANNUAL REPORT.

Volumes have been written in relation to the lost arts and the knowledge of science and mechanics possessed by the ancients. Some, in their zeal for the old renown, have even averred that there is no art or science—the boast of the present age—which was not, at least in its rudiments, the subject and the property of ancient thought, through untoward circumstances precluded from development.

But this cannot surely be predicated of commerce and its interests. The classic world had a salutary dread of water. To die in the water, and be deprived of burial in mother earth, was a fate whose results were supposed to extend beyond the present life, and which was, most of all, to be deprecated. Virgil represents his hero Æneas, when in danger of drowning, as bewailing his fate in most unmanly terms, and lamenting that he had not perished on the field of battle. Horace declares, that “the man who first trusted a frail vessel to the sea, must have possessed a heart begirt with oak and triple brass.” But their puny coasting challenges no comparison with the vast interests of modern commerce. To later ages pertains the glory of “going down to the sea in ships, and doing business upon the great waters,” and to them, also, attaches the responsibilities that accrue from it.

It is not the bestowment of the body when the soul has left its deserted chambers, whether it repose beneath the coral arches of the ocean, draped with the crimson leaf of the dulse, where no storm cometh and no care intrudes; or whether it decays on the sea-beach,—that interests the hearts and stimulates the efforts of Christian men in respect to the sea; it is rather the temporal and spiritual welfare of the living who navigate its wastes. For eighteen centuries, men to some extent have trafficked by sea.
For the last four hundred years, that traffic has been steadily increasing, and during that period has peopled the sea with multitudes who, while engaged in promoting the interests of society, the extension of knowledge, and the great purposes of divine Providence, are, by the necessity of their position, precluded in a great degree from the intellectual, religious and social privileges with which their fellow-men, who receive the benefit of their toil, improve their understandings and solace their labors.

Justice and common humanity claim for these, our brethren, a sympathy from society at large. But upon the Church of Christ rests a weightier responsibility, an accumulated obligation, a mighty motive to the discharge of which should be found in the fact, that while for more than four hundred years seamen in multitudes have been living in sin, and dying without grace, it is but about thirty years since the church has stretched out her hands to save them. Too long has the Church of Christ sat with folded hands, looking upon a class of men who are so identified with all the vital influences of the world's progress, perishing uncared for as the seaweed on the beach.

The past winter has been, emphatically, one of sorrow and terrible extremity to seamen. Stanch ships, well manned and ably commanded, have foundered with few or no survivors to tell the tale. Scores of hapless seamen have perished at the very edge of the shore, where they could behold the smoke of the chimney and the cheerful fire-light gleaming from the windows of happy homes, while the sea was breaking over them, the icy hand of death clasping their vitals and hunting for the precious life. The body of one poor seaman was literally cut out of the ice in which it was imbedded, with axes, on the deck of a stranded ship. The fate of one crew is peculiarly affecting, having been taken from a wreck at sea. The ship which rescued them was in her turn wrecked, and they perished, to a man, on the shores of Boston bay.

It is a matter of gratitude that this strife of the elements has been productive not merely of anguish, but also of grace, ripening into endless joy. The stagnation of business, the consequent detention of seamen longer than usual on the shore, thus retaining them under the influence of the gospel, the sudden deaths, the fearful calamities they have witnessed, the sufferings they have participated in, all have conspired to direct their attention to the consideration of their spiritual welfare.
Mariner's Church.

The attendance of seamen, during the present year, has increased. A few members have been added to the church; fifteen others, it is hoped, have passed from death unto life, and, if urged, would have made a public profession; but experience of the danger of self-deception and relapse, in respect to men so impulsive as seamen, has taught us not to be precipitate in this matter. Our strongest hopes in regard to the conversion of seamen, are based upon the efforts and consistent lives of other pious seamen. They are the native preachers of the ocean, as are the converted natives in the missionary field. For them to make shipwreck of a good profession, is most disastrous in its effects. Forty-seven others have gone away deeply impressed, and experience has likewise shown that these impressions often result in conversion.

A young man came to the Home, from Sunderland, England. He had been bred a lawyer, was well read and of excellent capacity; but, with all the vices common to seamen except drunkenness, no persuasion could induce him to taste liquor. He was asked on a Sabbath noon, by the pastor, to attend church; he absolutely refused, seemed angry, declared that he did not believe in the gospel as it was preached, nor the arguments by which it was supported. He then with great readiness and volubility, before an attentive and gaping crowd, constantly increasing as the seamen came up from dinner, brought forward the objections of Paine and Voltaire. Without noticing his objections, he was asked, 'Have you any belief?' 'I believe in the existence of God.' 'Why?' 'I see evidence of it in the natural world.' 'If there is a God, should he not be worshiped?' 'I think there are other ways of worshiping God, besides going to hear you preach.' 'Very well, do you pray to him?' Here his countenance and the tone of his voice suddenly changed as he said, 'I have prayed to him. I remember the first oath I ever uttered, and how it troubled me. I was then sixteen.' 'And you have been walking through dry places, seeking rest, ever since?' 'Yes!' he replied, 'and haven't found it.' Tears came into his eyes, and he went to his room. After that he attended church, told the pastor that on account of some family troubles his mother had disowned him, but that his father still corresponded with him, and said in his letters that he was assured he would become a Christian, for God heard prayer, and he prayed for him without ceasing. He
went to Calcutta. Ten days out, on the homeward passage, he was taken sick and died. A missionary who came home in the ship was with him during his sickness, and, at his death, relates that he died in the faith and the hope of the gospel. The bread cast upon the waters returned.

**Distribution of Books.**

There have been distributed to seamen, 150 Bibles in different languages, 200 volumes of religious books, and 2,000,000 pages of Tracts, received from the Tract Society and other sources, besides secular books, the gift of individuals: 800,000 pages of Tracts, and other reading matter, have also been distributed on shipboard, from the office of the Society, No. 15 Cornhill, Boston.

**The Sabbath School,**

Connected with the Mariner's Church, is in a flourishing condition, numbering one hundred and fifty. It has a devoted band of teachers, consisting of young men and ladies principally from other churches, with an efficient superintendent. Twelve of the scholars, it is hoped, have become subjects of saving faith.

The most favorable time to converse with seamen, upon religious subjects, is when rescued from recent peril, or when about embarking to encounter new dangers. These seasons have not been neglected. The pastor has held personal religious conversation with nine hundred seamen; with some, while sick at the hospital; with others, in his study.

The pastor would present his thanks to Dr. Davis, the gentlemanly physician at the hospital, for his cordial hospitality, so often experienced while visiting and preaching to sick and wounded seamen.

Devotional exercises have been held in private, with two hundred seamen, either alone or with a crew about to embark. Two young men, shipmates, came to the "Home" from California. One of them descended from a wealthy family, liberally educated, but utterly abandoned; the other with a common education, and far more than common intelligence. As the latter was standing in the door of the "Home," his companion came up and made arrangements with him for a night's debauch at a dram-shop, and then ran up stairs to his room for money. The pastor overbearing the plan, and reading in the face of the young man a capacity for better
things, put his arm in his and invited him to walk on the common. The invitation was accepted, and when the other returned with his money, they were out of sight and hearing. There they sat, among the trees in the moonlight, and conversed. They spoke together of early associations and childhood’s memories, of the perils and excitements of seafaring life; but no reference was made to religion. The sailor took his companion also for a sailor, declaring, as they returned, that he had never spent so pleasant an evening in his life.

The next evening they met again; and the seaman, to his astonishment, found that he had been conversing and enjoying himself very much with a minister. The conversation now took a different turn; spiritual truths were pressed upon his attention, with kind words and affectionate entreaties, among the green leaves, beneath the stars of the firmament. He acknowledged their force, confessed with gratitude that he had been saved from two nights of drunken riot, and ended by embracing his companion, and swearing, in the fullness of his heart, that it was a good day for him when they two came together. The next day there was a separation between him and his companion. The pledge was taken, the Sabbath was honored, the oaths were forgotten, and the young man went to sea, his chest stowed with good books and his mind with good principles. A word spoken in season, “how good is it.” We relate this incident as preparatory to some remarks relating to the “Sailor’s Home.”

Sailor’s Home.

The interests of the “Sailor’s Home” and the “Mariner’s Church” are identical. Neither can accomplish half its mission without the other. The Superintendent of the “Home” and the Pastor of the “Church” have one interest, and minister at a common altar. Their trials, temptations, perplexities and joys, are, in many respects, the same. Their object is one, the welfare of seamen. The “Home” furnishes to the pastor opportunities. The word in season, referred to, could not have been uttered elsewhere. It gives him access to seamen under the most favorable circumstances, makes him acquainted with their necessities, enables him to love and be loved, to win their affections, and to give them his own in return. Here you may see a hundred
sailors, well-dressed, behaving with more decorum at the table than the same number of citizens at any hotel in this city.

This, we say, is the general fact. But we hear some one exclaim, 'How can these things be? An intimate friend of mine, a maiden lady, told me that another lady told her, that Dr. Primrose said, that they had drunken men at the "Home," frightful creatures. Is that true, Mr. Kellogg?' 'Yes, ma'am!' 'And that you have terrible noises and awful screams there; is that true?' 'Yes, ma'am, worse than that.' 'Come pretty near murder, sometimes, I declare.' We said, Generally, madam, the "Home" was as orderly as any house, and more so; but these things will happen, and they don't frighten us. There are, in the Christian community, many excellent people who have cherished extravagant expectations in respect to sailors' homes and other means used for the elevation of seamen, as though unlike all other means of grace, they were to be crowned with instant success; and not finding those groundless expectations met, have rushed to the other extreme, and now think only of scuttling the ship and abandoning her;—forming their opinions respecting a complicated movement and a large class of men, from a few particulars.

Dr. Primrose, devoted, learned, refined, comes to the Anniversaries, has heard of the "Sailor's Home," knows the general design and outline of it, has had the seaman's cause presented to his people, and felt a strong interest in it; he thinks it a good opportunity to go and see for himself; he ascertains the locality, opens the door, and in the middle of the passage encounters a drunken sailor, all ready for a fight with whoever shall open that door. He has been engaged in one combat already, at the dram-shop where he obtained his liquor; his face is cut and bloody, and he is ready for any thing or any body; he is not in the state to recognize nice distinctions and the proprieties of life. He addressed the terrified Doctor with, "You're a bloody fool and I'm another." "Sir, I do not know that I ever had the pleasure of your acquaintance." "Don't you call me Sir; I aint a Sir! I'm Scotty; I'll do you ashes, can you do a man ashes?" "I ask your pardon, Sir; friend, I mean." "If a man axes my pardon, that's enough. What'll you have, shipmate? I never drinks anything stronger than mineral water, myself, I don't."

At this crisis, the Master of the "Home" makes his appearance, and rescues Daniel from the lion. He knows all about the
"Sailor's Home" now, has been there and observed for himself. They have drunken men there, horrible creatures. Well, Dr. Primrose, let us reason together. What did you think a sailor's home was, Doctor? A place to board sailors after they had become pious and temperate, and are well enough; or a place where they may be protected from robbery and murder when drunk?—where, by mingling with sober men of their own class, who endure the same hardships, and are surrounded by the same temptations, they may find sympathy and become ashamed of their vile habits;—thus bringing the most potent of all influences, especially among seamen, a class influence to bear upon them. Where would you expect to find a leaky kettle, but at the tinker's; a worn-out shoe, but at the cobler's; a broken chain, but at the blacksmith's; a degraded seaman, but at the "Home," where he is often reformed? Besides, Dr. Primrose, do you not know that there are scores of Christian mates and masters of vessels in this Commonwealth, standing high in the public estimation, and an honor to their profession, who, when they came to the "Home" to board, made just such an exhibition of themselves as that seaman made of himself to you; and had they fallen into the hands of such dainty-fingered Christians as yourself, would have been past hope, or in hell? When one half the talent, piety, energy and wealth have been devoted to this cause, which have been devoted to the missionary enterprise, and there are not corresponding fruits, it will then be time enough to yield to discouragement. There are objections from other sources. It is said that providing religious privileges for seamen is like casting pearls before swine; they do not appreciate them, and will not, to any extent, attend upon them. We reply, that seamen attend church in greater numbers, from better motives, and are more decorous in their behavior while there, than landsmen. If the number of seamen in the Mariner's Church at one time is small, it must be recollected that they are not the same individuals, but are constantly changing. It must also be recollected, that public sentiment, which in many persons usurps the place of conscience and religious motive, has no influence upon the seaman; that the habits of his life, and the example of his associates, both at sea and on shore, all tend to make him lightly esteem the Sabbath. At one time, he is in Spain on the Sabbath; there is a bull-fight;—at another, in Canton; there is heathen worship and a holiday;—
at another, in New Orleans; there is a parade of troops and artillery practice in the public square;—at another, in Boston; and the rail-cars and steamboats are crowded with well-dressed and intelligent people, going on pleasure excursions to the watering-places and suburbs. On shore it is considered reputable and decent to go to church; this motive carries some. It is a good example to place before children; this carries others. Parental authority takes the children there, music others, eloquent preaching others. The mechanic, the grocer, the merchant, go for a consideration; it helps business. The young physician, that he may be called out by the sexton, giving an idea of pressing practice. Thus is there much of tare and tret in the whole matter. Winnow one of these congregations, and it is to be feared the heap of chaff would far exceed the heap of wheat, and be reduced in numbers far below the seamen, upon whom such motives have no influence.

A seaman's life, in its very nature, is encompassed with peril and hardship. It necessarily involves a deprivation of those social enjoyments, domestic ties and religious privileges, which man's moral and intellectual nature craves. This is equally applicable both to the officer and seaman. Let us not make that lot harder, by withholding from them our sympathy and our prayers.

Permit us, for the sake of illustration, to place you in the position of a foremost seaman on the New England coast, in winter weather. You cross the gulf with a roaring "southerly." It don't rain, it pours; your clothes are all wet, till you have nothing dry for a shift. You have been broiling for months under a tropical sun, the manilla rigging soaked with water is just like a sponge; every time you haul on a rope the water runs down your arms to your shoulders. All at once the wind shifts with a squall, and an icy "norther" comes down upon you from the white hills. Your hands, that have been soaked in fresh water till they are parboiled like a washerwoman's at the tub, now become hard, glassy and full of frost. Every time you hang your weight on a rope, they crack open, the sharp spires of the hemp stick into them, and the blood runs; 'tis real misery. The mate orders the watch to go below, and says, Be ready for a call, boys. You go into the forecastle; don't know whether you've got any feet or not; don't know whether you've got any hands or not; can't feel them, they are numb. You turn in, as the sailors say,
“all standing,” which means to take off your pea-jacket and stand it up. It is full of ice, and will stand alone. You get into your berth, all wet; lie there and shiver for awhile. By and by you begin to feel warm, and a steam rises from your body,—just about to fall asleep, when all hands are called to shorten sail, and you hurry aloft in a snow-storm, again to freeze and perhaps to perish. That is a sailor’s life before the mast. As an officer, it is not much better. The master of a ship pillows his head upon responsibility, and it is a thorny pillow. He is often expected to make bricks without straw, profitable voyages with low freights, short passages with head winds, while constant anxiety exposes him to the attack of contagious disorders. He is often perplexed with incompetent officers and worthless crews.

A young man of my acquaintance, whom I had dearly loved, trained up for a seaman, instructed, prayed over from the time he was twelve years of age, till, at the age of twenty-one years and six months, he was mate of a large ship, with force of character sufficient to make such crews as are generally found in large ships, both to love and fear him, furnishes a mournful illustration of this statement. He had the face and form of a Grecian statue; a complexion to which exposure only imparted a manly beauty; a keen, grey eye, with the grit and the good will in it; and his laugh did you good like a medicine. He went a round-about voyage to Trieste, Marseilles, and to Havana, in the cholera time; into that accursed basin where so many of our red-cheeked New England boys have laid their bones. In twenty-four hours after the sails were furled, the steward of the ship was dead and in his shroud; seven men lay sick in the forecastle, and this young mate dead in the cabin. He was tenderly attached to an estimable lady with whom I expected to unite him in marriage when he returned. His chest came home after a while, the young lady was sent for, and she, with his father and mother, attempted to open it, but they could not. They sent for me. The key was fastened to the handle of the chest with a twisted wire. When I arrived the old father was striving in vain to untwist its clasp, for the tears blinded him that he could not see, and there was no strength in his fingers. I opened the chest. There was in it the materials for her wedding dress, which he had bought in anticipation of their marriage; a ring which he had fondly hoped to place upon her finger as his wife; a beautiful shawl for his mother; an outside garment for his
father; a beautiful and costly cane to support the feeble steps of the old man whose grey hairs were going down with sorrow to the grave. Alas! he had lost the last prop of his declining years, the shoulder of that noble-hearted boy. There was also a rare and costly book, which he had purchased as a gift to the minister of Christ whom he loved. This is a sailor's life behind the mast.

The whole number of Seamen received in the "Home," under the present superintendent, for the last eleven years, is 23,394. The last year there has been received into the "Home" 2,840, being 273 more than in the preceding year. Of these, the average number of boarders is from 95 to 100.

One hundred and eight were received as destitute and shipwrecked, receiving 1,085 days' board, which amounted to $626 84; 256 pieces of clothing, value $195 00, furnished and made up by the "Ladies' Sailor's Relief Society."

The thanks of the Society are due to the proprietors of the following newspapers, which have been gratuitously furnished for the use of the reading-room:—New York Independent, New York Christian Intelligencer, Salem Register, Christian Watchman and Reflector, Zion's Herald and Wesleyan Journal, Boston Daily Advertiser, Post, Courier, Traveller, Evening Journal, and Transcript.

Finances.

The Receipts of the Society for the year ending May, 1857, have been as follows:

- Legacy of Joshua Sears, .............................................. $3,000 00
- Legacies from others, .............................................. 447 54
- Donations, collections from the churches, &c. ................ 3,519 96
- Net receipts of rents from stores under Mariner's Church and Sailor's Home, .............................................. 1,069 33

The Expenditures have been as follows:

- Interest on the debts of the Society, ................................ $1,316 52
- Current expenses of the Society, including books to Seamen and Sabbath school, expenses at the Mariner's Church, and Pastor's salary, .............................................. 2,926 59
- Board and clothing given to destitute Seamen for two years, .............................................. 866 56
The Property of the Society consists of

The Sailor's Home.
The Mariner's Church.
A mortgage note secured for . . . . . $2,000 00

The Debts of the Society are

A mortgage upon the Home for . . . . . $15,000 00
" " " Church for . . . . . 6,000 00
Floating debt, . . . . . 2,000 00
Balance due the Treasurer, . . . . . 133 59

The Receipts of rents will in the future pay the interest on the debts of the Society. We are therefore dependent upon the friends of Seamen to pay the current expenses of the year.

The Boston Society has remitted to the American Society, $927 71, which, added to what has been remitted directly to the American Society, from Massachusetts, makes $5,360 00.

The American Seaman's Friend Society,

Of which the Boston Society is a Branch, is prosecuting its work principally in foreign ports. It also sustains a Bethel in Mobile Bay, and co-operates with local societies in the home field.

The foreign chaplaincies of the Society are, in New Granada—Aspinwall and Panama; in the Sandwich Islands—Hono­lulu and Lahaina; in Peru—Callao and the Chinchas Islands; in Chili—Valparaiso; in China—Canton; in France—Havre and Marseilles; in Sweden—Gothland; in Denmark—Copenhagen; in New Brunswick—St. John.

We give below a few interesting extracts from the last Annual Report.

NEW BRUNSWICK.

ST. JOHN.—REV. E. N. HARRIS, Chaplain.

During the past year a Mariner's Church has been organized at this station under favorable auspices. Regular Sabbath services have been held at the "Marine Hall," and the number of seamen in attendance has been much greater than during any previous year. In consequence of this increase, there is now great need of a chapel of larger capacity to accommodate all who would gladly come. The work of Bible and tract distribution has been vigorously prosecuted. During the last season a converted sailor went from ship to ship every Sabbath morning, to hold conversation with the men, and invite their attendance at the Bethel.
DENMARK.

COPENHAGEN.—P. E. Ryding, Missionary.

This mission, as well as that in Gothland, originated in the pious zeal of two seamen who were hopefully converted, one while attending the Mariner’s Church in New York, the other from reading a copy of Baxter’s Call, given him by one of the Secretaries of this Society. Fired at once, like the great Apostle, with ardent desires for the conversion of their fellow countrymen, they commenced laboring among the maritime population of Denmark and Sweden, and have since been aided by a small annual donation from this Society. The connection of this work with the spiritual improvement of our seamen, will be apparent when it is remembered that large numbers of the Northmen of Europe are employed in American vessels, and constitute some of the very best men in our service. Mr. Ryding preaches to two small churches at Copenhagen and Bornholm, to which there were added, in 1856, 33 persons, making a present membership of 133. During the last two quarters of the year he visited 600 vessels, distributed 310 Bibles, and 11,000 religious tracts.

SWEDEN.

GOTHLAND.—J. Lindelius, Missionary.

The reports of this missionary are occasionally tardy, owing to the difficulty of procuring translations of his letters to transmit to us, he being unable to write in English. In a letter dated Jan. 17, 1857, he states that “conversions are much increasing in Gothland.” This testimony is corroborated by a pious Scotch lady residing in Stockholm, who aids our missionaries in their translations. She says:—“There is such a requisition for Bibles and Testaments from every part of the country, that the British and Foreign Bible Society’s Agency in this place cannot get them printed and bound as fast as they are wanted.”

FRANCE.

HAVRE.—Rev. E. N. Sawtell, Chaplain.

It continues to be a very important part of the labors of the chaplain in this port, to minister to the sick and disabled seamen in the hospitals. “The listening,” he writes, “to the complaints and sorrows of the sick, the groans and agonies of the dying, the bending over their silent graves when the spirit has fled, are duties of such daily occurrence as to be quite consuming both to time and to the nerves. And when I lay my aching head upon my pillow at night, to rest my wearied limbs and cool my fevered brain, I involuntarily exclaim, ‘O, what a terrible havoc has sin made in this world—how has it marred and mutilated God’s handiwork!’” Nor are these labors in vain. Sickness and suffering are often God’s preparatory work, by which the fallow ground is broken up, and fitted for the reception of the good seed of truth. Repeated instances are described by Mr. Sawtell, some of them of a most touching character, showing the blessing of the divine Spirit upon
these efforts of Christian sympathy and kindness. The services in the chapel are continued as heretofore. Under date of Sept. 22, Mr. Sawtell writes: “There has been a steady gain and a regular increase in the congregation for the last three months, and more than the usual number of seamen, especially of masters and officers, but nothing of special interest has occurred.” April 6, he writes: “We have commenced a Sabbath school with good prospects of bringing in the children of poor families connected with the American and English shipping.”

Marcell.—Rev. M. John Mayers, Chaplain.

Large numbers of American vessels were employed the past year by the French Government, to bring home the troops and materials of war from the East. Many of them, with their crews, have, in consequence, been assembled in this port, rendering the labors of the excellent chaplain unusually arduous. “We visit,” says he, “all the American ships that come into port, address the crews, supply them with tracts, attend them in the hospital, pray with them, and exhort them, looking for a blessing upon our work to Him who alone can give the increase.”

New Granada.

Aspinwall—Panama.—Rev. J. Rowell, Chaplain.

Rev. D. H. Wheeler resigned his post at Aspinwall last summer, and entered the service of the American Bible Society as agent in Nicaragua. While faithfully pursuing his work in the distribution of the Scriptures, he was barbarously murdered by a horde of banditti, at Granada. He was a diligent and devoted servant of Christ, and his death is a great loss to the cause of truth in those regions of moral darkness.

The Panama railroad having been completed, by which the two shores of the Isthmus are brought near to each other, Mr. Rowell has undertaken the care of the two stations at Aspinwall and Panama. In a letter of Dec. 2, he says: “My labor in Panama has been anything but homogeneous in its general character or in its particulars. I have filled the several stations of pastor, not to a church, but to a people, as varied in their conditions, characters, and necessities, as Jacob’s cattle were in color,—a chaplain to seamen on ship and on shore, an itinerant preacher and a colporteur. In the first capacity I have maintained a regular preaching service, twice each Sabbath, from first to last. To this Sabbath service is due, in part, I must believe, the general reformation of mariners which has been witnessed among Americans resident here. I can also count up, as direct fruits of this labor, several cases of conversion to God, and trust I shall know more of such at the bar of God.”

“My itineracy as a preacher, was chiefly to the island of Taboga, and to various stations along the line of the railroad while it was in construction. In the capacity of pastor, I have had a deal to do with sick, dying, and distressed people.” Mr. Rowell narrates scenes of distress in the American and Spanish hospitals of the most appalling kind, the only alleviations of
which were found in the heroic and self-forgetting ministrations of the chap­

lain. "As Seaman's chaplain, my duties were so continually mingled and

identified with those of pastor, that I cannot speak of them separately.

Seamen generally composed a large part of my chapel audiences, and a

large portion of my patients in the hospitals were seamen. Most of the

hopeful conversions among seamen took place in the American hospital, and

two at least in the Spanish hospital. Among the native seamen (in coasting

and small vessels) I have put in circulation many Bibles and tracts.

"My labors as colporteur are such as I can more readily estimate. I have
distributed of Spanish Bibles about 500, and of Spanish Testaments 1,600,
these mostly by sale; of English Bibles and Testaments nearly 300, besides
a number in other languages. Of tracts and other publications of Tract
Societies, in ten different languages, I have put in circulation more than
900,000 pages. In return for these publications, I have sent to the American
Bible Society about $800; to the American Tract Society, nearly $200; to
the British and Foreign Bible Society, $80; and to the Religious Tract So­
ciety of London, $110. In the distribution of these Bibles, I have relied in
part on the city of Panama, (inside the walls,) on natives buying from me and
selling at a profit. Outside the walls (more than half of the city) I have
canvased myself repeatedly, so also the island of Taboga. I have also
made trips to Chiman, 50 miles; Chorrera, 30 miles; The Pearl Islands, 40
miles; and David in Chirigui, 300 miles; and in all these places have been
successful in my mission."

At Aspinwall, whither Mr. Rowell has since removed, his labors are also
abundant. "My audiences have been increasing from the first."

BRAZIL.

RIO JANEIRO.

The Board regret to say that this chaplaincy still remains vacant.
"There is a large body of sailors in American merchant ships which lie at
anchor, scattered over a wide surface of the harbor. It often happens that
our merchant vessels wait a month or two after discharging cargo, before
they commence taking in, during which time their crews are accessible
at all hours of the day."

CHILI.

VALPARAISO.—REV. DAVID TRUMBULL.

Large numbers of American and British seamen resort to this port. Mr.
Trumbull performs a voluntary service in their behalf, so far as his other
occupations permit. Regular preaching is maintained in the chapel, at
which a considerable number of sailors is usually present. But there is more
work to be done than is practicable for one man, and a colporteur is greatly
needed to visit ships in the harbor, and otherwise labor directly for the sea­
men who frequent that city. A Sailor's Home is also very much needed.
PERU.

CALLAO AND THE CHINCHA ISLANDS.

This important station still remains without a chaplain. Callao is the port of Lima, and the chief place of resort for our vessels engaged in the guano trade. Urgent appeals have been sent to the Board for the appointment of a chaplain, but they have at present neither the man nor the means for so doing. A Christian merchant, formerly of Boston, now residing at Lima, writes: "Here is a port where perhaps there is more American shipping than in any other in South America. Can it be that the merchants of New York are unable to spare $1,200 or $1,500 per annum to meet Jack here when he comes from San Francisco, China, Australia, and round the Horn, with the comforts of the message of Him who died for us all, and has given us all? It can't be. I feel it can't be. Put it home upon all good men that they must come up and help us."

SANDWICH ISLANDS.

HONOLULU.—REV. S. C. DAMON, Chaplain.

The Sandwich Islands are the grand rendezvous of the American whaling fleet in the North Pacific, and constitute one of the most interesting and important centres of labor among seamen open to us. Many hundreds of vessels, and thousands of sailors, resort to them annually, and the favorable religious influences which meet them in nearly every part of this young Christian nation, render it a very encouraging field for efforts in their behalf.

Mr. Damon has pursued his work during the year with great assiduity, and with many cheering tokens of success. The Sailor's Home has been completed, and opened for boarders with the most favorable prospects. It is a noble building, erected upon a lot given for the purpose by the King, and costing, exclusive of the land, $15,000, most of which was raised on the Island. Several of the rooms have been fitted up with furniture by ladies in the United States, and the fact indicated by inscriptions, over the doors of the places whence the contributions came, as "Falmouth," "New Bedford," "New London," &c. The enterprise has encountered some opposition, and many predictions of failure, but at the last intelligence, from 70 to 100 inmates were already boarding there, and the hopes of its most sanguine friends were fully realized. King Kamehameha is President of the Board of Trustees, and is very friendly to the enterprise. It is an event perhaps worth noting, that he has during the year elevated to his throne as Queen, the granddaughter of an English sailor, boatswain of the "Eleanor," who visited the Islands in 1790.

Besides the usual Sabbath services at the Bethel, the work of Bible and Tract distribution is carried forward with vigor. One of the Testaments thus distributed was given to a sailor on board the U. S. sloop Vincennes. He read it with attention, and the Spirit of God applied its truths to his heart. He
learned in it the way of salvation, and was hopefully brought to Christ. He has resided for some months past at the Sailor's Home in New York, and is laboring with great fidelity and acceptance as a missionary to seamen, and colporteur. Another member of the Bethel church in Honolulu is preparing to enter the ministry.

LAHAINA.—REV. S. E. BISHOP, Chaplain.

A very graphic account is given by Mr. Bishop of the two great opposing forces of good and evil, which contend at the Islands for mastery over the soul of the sailor. "The approach of 'shipping season' was presaged by the higher flight of certain birds of ill omen, whose business is to prey on the unwary sailor. Old shanties were furnished up, and newer buildings arranged for the work, billiard rooms, bowling alleys, and sailor boarding houses put in order. And when the first ship arrived, all was ready for the guests. Not to be altogether behind, we painted and whitewashed our Bethel, hoisted our new flag, got up our boxes from the Bible and Tract Societies, and arranged the books and papers on shelves. The opposing batteries were soon in full action. On the one side, many a heedless sailor has been laid low by the poisonous draught. On the other, many a word of counsel or warning has been spoken to attentive ears. Many Bible and Tract publications have been put into eager hands. To-day I had nine calls at my study for books, receiving four dollars in money, and giving away a greater value besides. One-third or more were Portuguese and Spanish, who constitute nearly that portion of whalemen's crews and are eager for Bibles and Primers. Nearly all they get are carefully taken home to their own countries."

HILO.—REV. TITUS COAN, Missionary, A. B. C. F. M.

The labors in behalf of seamen by this most devoted and successful missionary, the pastor of the largest Protestant church in the world, are entirely voluntary, without stipulation, and without pay, but not without many evidences of the divine blessing. In a letter of June last he says: "I have never seen seamen more accessible. Large numbers called on us during the week, and our Bethel was well filled on the Sabbath. From seven vessels, all, except three or four, who kept ship, came out to our Sabbath services, and many were deeply impressed with the truth. It is a rare thing that a ship-master absents himself from our Bethel on the Lord's day."

"I have conversed with scores of sailors during the past season, and have seen the tear tremble in many an eye, and have heard the expressed resolve to serve the Lord. I have also distributed many Bibles and Testaments among the Americans, French, Germans, Spanish, and Portuguese. All the ships have been supplied with a large bundle of assorted tracts, papers, pamphlets, books, &c., and many books and tracts have been given to individuals. I preach one sermon in the Bethel at 3 1/2 P. M. on every Sabbath, after having had four exercises with the native people. I long to do more for seamen, and I would do more, were not my time so fully occupied in the labors which come upon me."

TWENTY-NINTH ANNUAL REPORT.
MICRONESIA.

ASCENSION ISLAND, Missionaries, A. B. C. F. M.
STRONG'S ISLAND, 

The missionaries of the American Board of Commissioners for Foreign Missions, perform much incidental service for seamen at these Islands, as at Hawaii. It will be remembered that a house and bowling alley, formerly belonging to a resident foreigner, on Ascension Island, were bought by two sea captains, the latter of which was given to this Society for a seamen's Bethel.

A precious revival occurred on the bark Belle, Captain Handy, on her passage to Strong's Island, having on board Dr. Pierson and other missionaries of the American Board of Commissioners for Foreign Missions. The three officers of the ship were hopefully converted, and united with the mission church on Strong's Island under the pastoral care of Rev. Mr. Snow. After the vessel left, Captain Handy called his crew around him and proposed continuing their religious services on the Sabbath and during the week. The result was most gratifying. Nearly every soul was impressed with the one great question: "What shall I do to be saved?" Several took a decided stand on the Lord's side. Five subsequently united with the Bethel church at Honolulu.

China.


Mr. Beecher arrived at Whampoa on the 3d of September, and entered upon his mission with high hopes, and very encouraging prospects. The attendance at the Bethel rapidly increased; donations were received for lighting and furnishing it more perfectly; social meetings were established, and employment enough for "five hearts and five bodies," already pressed itself upon him. But alas for human expectations! The war with the English broke out, and the whole aspect of affairs was reversed. Mr. Beecher shall tell the sad tale in his own words.

"I remained at my post, and preached to my little flock until the 24th Dec., when the last ship left the port; and in her I embarked with my family for Hong Kong, leaving my furniture in the Bethel in charge of my two Chinese boys. Arriving at Hong Kong, and having with great difficulty found a shelter for my family, I returned to Whampoa and took charge of the Bethel, doing duty as a sentry. I was not shot, but I did become so used to the whistle of musket balls, that really I think I could go into battle now with little fear or trepidation. As a specimen of amusement, I would say that in a battle between the mandarin and rebel fleets, a little below my "chop," a thirty-two pound shot passed through our two bed-rooms, entirely through and through our chop, and went splashing along half a mile up the river. At last, with heavy heart, I transferred all the furniture to a schooner going under convoy to Hong Kong, and on the 4th of January left my pet church to its fate. Three days after, Whampoa was abandoned by the men-of-war,
and at once dock-yards, houses, lumber-yards, Bethel, and three or four other floating establishments were left a prey to the Chinese."

But our heroic brother, though "cast down," is "not destroyed." He was in doubt what to do, but at length fixed for a time on this course. "Sabbath morning preaching on board some ships in harbor; Sabbath afternoon preaching to those sailors whom I can collect from the various boarding-houses on shore; spending the week in visiting ships to invite to the morning service, and visiting all the boarding-houses to become acquainted with their keepers and try to gain their co-operation. You will perhaps think this last a not over-hopeful scheme. I tried it at Whampoa, and if equally successful here, shall have no lack of encouragement."

SHANGHAI.—Mr. A. L. Freeman.

Mr. Freeman is a merchant from Boston, who is prosecuting a very interesting work for seamen in this port. *The head mandarino of the city gave a junk to be used for a Bethel, which was fitted up by the English and American merchants at an expense of $1,500. This, however, proving insufficient, another sum of $2,000 has since been contributed to build an entirely new Bethel, which, at last advices, was nearly finished. "The meetings," writes Mr. Freeman, "as a general thing, have been well attended. The missionaries in connection with the Rev. Mr. Hobson, the English chaplain to foreign residents here, heartily co-operated in conducting the services, and the preaching, we fully believe, has been accompanied by a blessing from God. It has not been an unusual thing to see among the congregation those whose hearts have been touched, and whose feelings have found vent in tears." A chaplain is expected soon to labor in that interesting field.

A beautiful lot has been purchased and laid out for a Seaman’s Cemetery by the merchants of Shanghai, a "Relief Fund" for sick and disabled sailors has been subscribed, and a good Sailor’s Home is beginning to be talked of. Tract and Bible distribution is carried on with great vigor, affording many instances of decided usefulness.

FUH-CHAU.

This is one of the five Chinese ports opened by treaty to foreigners. An application has very recently been made to this Board by Rev. R. S. Maclay, missionary of the Methodist Episcopal Foreign Missionary Society, for the appointment of a chaplain to that port. It appears from his communication, and the accompanying letters of the American and British consuls, that the foreign commerce there is very large and is rapidly increasing. Not less than one hundred and seventy-five vessels arrived there in 1856, with an aggregate of more than 3,000 men. The number of seamen in port at one time is rarely under 200, frequently 600, and sometimes 1,000.

It is stated that the merchants of that port will, at their own expense, provide a Bethel, with suitable apartments for the chaplain and his family, and will cordially co-operate in every practicable measure for accomplishing the object of their mission. They ask only that this Society will appoint the chaplain, and support him while in the field. The application is endorsed by the signatures of some fifty of the leading firms, American and British,
BOSTON SEAMAN'S FRIEND SOCIETY.

together with the American and British consuls, and all the missionaries resident at Fuh-Chau.

This appeal, so interesting in itself, and so manifestly sent to us by Providence, the Board feel constrained to pass onward to the churches and Christian public for a reply.

DOMESTIC OPERATIONS.

NEW YORK.

AMERICAN SEAMAN'S FRIEND SOCIETY.

REV. OLA HELLAND, Missionary.
CAPT. DANIEL TRACY, Superintendent of Sailor's Home.
MR. ALBRO LION, Superintendent of Colored do. do.

Mr. Helland is laboring in the joint employ of the American Seaman's Friend Society, and the New York Port Society. He maintains a regular weekly service in the Danish language, at which the attendance is good, and increasing. Many seamen speaking the Danish and Swedish languages are here made acquainted with the way of salvation. Twenty profess to have been converted to Christ, a considerable portion of whom have united with the Mariner's church.

Mr. Helland has abounded in the appropriate labors of a missionary and a colporteur, having made 276 visits to boarding-houses, besides a considerable number to hospitals and vessels, conversed with 1,447 persons on the subject of religion, and distributed Bibles, tracts, magazines, &c. The results of all these labors can be known only when seen in eternity.

THE SAILOR'S HOME, 190 Cherry Street.—This Institution has now completed fifteen years since it was opened for boarders, and gives constantly increasing evidence of its great usefulness in the work of evangelizing seamen. It has had 2,940 inmates during the year, making an aggregate from the first of 50,096. The number of shipwrecked and destitute seamen the past year was 159, and the amount appropriated for their relief, in board and clothing, was $565 25.

The Board are endeavoring to make the Home, as nearly as possible consistently with its best influence, a self-supporting institution. The rent received by the Society for the use of the clothing-store connected therewith is $500 per annum, which nearly equals the amount paid the present year for the destitute and shipwrecked, leaving for the Society little but the repairs of the building and fixtures, with taxes and insurance. It is believed that, by a wise economy, the institution may be sustained upon this footing permanently, accomplishing a great amount of good for the sailor, at a very trifling annual expense.

The spiritual condition of the Home for the past year has been peculiarly gratifying. In addition to the regular daily worship, and the weekly prayer meetings, a morning prayer meeting has, for the past six months, been maintained in one of the boarder's rooms in the upper story. All these services have been well attended, and often the exercises have been of thrilling inter-
est. Many a sailor, with bronzed features, and rough exterior, has here melted into tears under the story of the cross, confessed his sins, and declared his purpose, henceforth, to live for the Saviour. About sixty have hope­fully passed from death to life, a considerable portion of whom have united with the various Bethel churches of the city. Several have made one or more voyages since then, and have returned to testify that the ocean itself has no power to quench the flame of divine love, once kindled by grace in the soul.

MOBILE.

Rev. A. McGlashan, Chaplain.

Henry Parsons, Superintendent Sailor's Home.

Mr. McGlashan writes to us: "I would acknowledge, with profound grati­tude, God's goodness in blessing the truth preached in the Bethel Church to seamen. Our night meetings, especially, have often been very solemn and interesting, and, not unfrequently, the anxious would follow me to my study to receive instruction and to be prayed with, and not a few, we trust, were savingly converted to God.

MOBILE BAY.

Rev. S. J. Parker, M. D., Physician and Chaplain.

The Port of Mobile is one of the chief centres of the cotton trade in the South, second only to New Orleans. The city is situated at the head of the Bay, 30 miles from the Gulf of Mexico. Owing to the shallowness of the water, large ships cannot go up to the town, and are obliged to lie at anchor in the Bay and have their cargoes brought down in steamers and lighters. Hence it results that great numbers of vessels are lying there at the same time, during the shipping season, and their crews have no access to Home, Hospital, or Chapel, or any other means of spiritual good. A floating Bethel has accordingly been moored in the Bay, fitted up as a chapel, hospital, and dispensary, under the direction of Rev. Dr. Parker, designed to furnish the necessary supplies for healing the maladies of both the souls and bodies of 25,000 seamen who annually visit that port. The establishment is now sus­tained, apart from its receipts for hospital service, by the American Seaman's Friend Society.

Dr. Parker gives an interesting account of the pilots in the Bay, and of their spiritual destitutions. "Some four miles east of Mobile Light is a fine sandy beach, on the inner side of the Bay. As you approach it from the water, a dozen good houses dot themselves in among the magnolias, the live oaks, and other peculiar southern trees, and the spreading palmetto expands its many and pointed leaves. The landscape is peculiar and very interest­ing. It is an evergreen spot, wanting only the bread-fruit and cocoa-nut trees to be like a South Sea island. On this spot most of the pilots have "squatted," for who owns the land no one knows. They hear the roar of the surf day and night outside, and watch the inbound ships and other sail, and see 'the fleet' and outward sail; and, sheltered by a reef of sand, anchor their sailing craft. But, removed from all but themselves, they have no religious meetings of any kind. A funeral service which I held among
them is probably the only religious meeting they had had for three or four years."

The hospital has been well sustained, and has done much good. Bible and tract distribution has been carried forward. The institution is growing in favor, and is one of much importance in its beneficial influences upon seamen in Mobile Bay.

SAN FRANCISCO.

Rev. Geo. E. Davis, Pastor Mariner's Church.

The first organization upon the Pacific coast, in behalf of seamen, was effected in June last, by the ladies of San Francisco. With the characteristic benevolence of the sex, which was

"Last at the cross and earliest at the grave,"

they applied themselves to the noble work of providing the means of spiritual and physical good to the thousands of seamen who thronged that great seaport. A Bethel edifice has been built, a church gathered, a Sailor's Home opened, and all put into vigorous and successful operation in less than a single year.

The principal events connected with the history of this enterprise are stated in a letter from Mr. Davis, the Pastor of the Mariner's Church, which, from its great interest, we cannot forbear giving at length. Mr. Davis is an uneducated man, having been many years a sailor, but is certified by the ladies as "a good and useful man, who can sympathize with seamen, and approach them acceptably—zealous and devoted to the cause."

San Francisco, March 4, 1857.

Dear Brethren,—

It is two years since I commenced preaching to seamen. I have been to sea all my life, and boarded at the Sailor's Home in New York and many other places, and I thank God for Sailors' Homes. I came to California in '49, the first mate of a ship,—have been second mate and first mate for eight years. I came to get gold, but I found a Saviour; and feeling the love of Christ in my soul, what could I do but feel for my brother seamen. In the part of the city where all the sailor boarding-houses are located, there was needed a Bethel. I commenced in a store on Pacific street, near the steamboat landing, and God has helped me. As the house was not tight for the rainy season, we commenced building the 'Union Mariner's Church' on Clark street. The building is of wood, 30 feet by 55, plastered and neat inside, and will seat about 300 seamen. We have a Sabbath school of 40 scholars, preaching three times on the Sabbath, a Bethel prayer meeting on Tuesday evening, also a temperance meeting once a week. The house is paid for all but $75. We rent the ground. The house cost $2,700. The Sailor's Home has commenced near our church, and now we may thank God, and hope for the sailor. We have had some conversions, and would, doubtless, have more, if we had help. I have been almost alone, but not alone—for the sailor's God has been with me. I have a wife and five children, and
work for their support, so that I only have two or three evenings in the week to study my sermons, but I trust in God.

We shall organize an independent church of Christ for seamen next Sabbath, on the same basis as the Mariner's Church in New York. We hold our meetings every evening this week, and God is giving us some souls for his fold.

May God bless you and all those that love the sailor, and may we meet many of them in the kingdom of his grace, is the prayer of

Geo. E. Davis, Pastor Mariner's Church.

From the Secretary of the Ladies' S. F. Society, we learn that the Home was dedicated on the 10th of February, and on the 18th there were 26 boarders. Several clippers were also daily expected, from which it was hoped that the number of boarders would increase.

The movement seems to have been favored by many of the most influential citizens in that place, who in public meetings expressed their appreciation of the enterprise, and pledged to it their support. With the successful operation of these institutions, so auspiciously begun in San Francisco, we can, with our beloved brother, heartily "thank God, and hope for the sailor."

Mr. Davis furnishes in addition the following interesting statistics of the shipping at that port for the year 1856:

<table>
<thead>
<tr>
<th>No. of Vessels</th>
<th>Tonnage</th>
<th>Seamen</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arrived,</td>
<td>1,445</td>
<td>440,015</td>
</tr>
<tr>
<td>Departed,</td>
<td>1,283</td>
<td>445,867</td>
</tr>
</tbody>
</table>

Amount of freight money paid, $4,592,204
" of treasure intrusted to seamen in 1856, $2,207,180
" of exports, $50,697,434
" from 1852 (four years), $4,270,515

Number of passengers, whose lives were intrusted to the care of seamen:

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Arrived,</td>
<td>20,940</td>
<td>5,244</td>
<td>2,081</td>
</tr>
<tr>
<td>Departed,</td>
<td>20,909</td>
<td>1,348</td>
<td>646</td>
</tr>
</tbody>
</table>

41,849 | 6,592 | 2,727 | 51,168 |

A total of 51,168 lives!

Finances.

The receipts of the American Seamen's Friend Society from all sources, during the year ending May 1st, including a small balance from last year, were $27,520.95, and the expenditures $29,481.76. Were those of all the auxiliaries and local societies included, the amount would reach nearly $100,000.

Results.

We have thus detailed, though imperfectly, the operations of another year in behalf of the sailor. Though marked by no unusual success, they still present much to cheer us with the magnitude and usefulness of our work,
and to encourage its more vigorous prosecution. From nearly every station, at home and abroad, come reports of the hopeful conversion of seamen, the one great end for which all Christian effort should be expended, and which, in the case of the humblest individual, awakens joy in the presence of the angels. Much also has been done to alleviate the sufferings of the sick and disabled, to afford religious counsel and instruction, to reclaim from vice, and in various ways improve the moral and physical condition of the sailor. The usefulness of a chaplain is not to be measured by the number who, on any given Sabbath, may attend at his Bethel. It is to be found in the hospital and the home; on the decks of vessels visited for religious conversation; in cabins and forecastles supplied with the Word of God, and suitable reading; in a thousand streams of religious influence, radiating from the station and extending wherever American commerce goes. Seamen must be reached, not in masses, but as individuals. They are ever changing—now here—and now there—isolated from others—without coherence among themselves. While the work can show no such magnificent results as some others, no nation born in a day, no churches of thousands of members, reclaimed from heathen degradation to the gospel, it still appeals to an intelligent faith as a means of untold good to a much neglected class of men; and, as one of those institutions by which the most glowing visions of prophecy respecting the future of the world are to be fulfilled.

**Growth of the Seaman's Cause.**

As we look back to the time when the first Bethel Flag was unfurled in the port of London, and note how Christian hearts responded to the call from the ocean, as we see our own city catching the flame, and organizing in 1818 the "Society for Promoting the Gospel among Seamen in the Port of New York," followed by similar movements in Boston and Philadelphia, in 1819; in Charleston, in 1822; in Portland and New Orleans, in 1823; in Albany and Norfolk, in 1824; with numerous others, both on the seaboard and in the interior—so that in six years about seventy societies were in operation—we are struck with the readiness with which, under God, the hearts of Christians awoke to this new call of benevolence. Onward the cause has gone, so that now the most important ports along our whole coast, the Pacific included, have permanent provision for the sailor, and abroad at numerous stations he is hailed on his arrival by his best friend, the Chaplain; while the Bethel Flag has circumnavigated the globe, and is everywhere known as the signal calling to prayer and the service of God. These two-score years of labor in this ripe field have been rich in blessed fruits; on the sea in national and private vessels; in the Bethels, at home and abroad, in precious droppings of mercy; and in numerous instances large outpourings of the divine Spirit, resulting in the conversion of whole crews, or a majority of them, to God. Thus while other benevolent efforts have enjoyed the seal of divine approval, the cause of the sailor has also been near the heart of the Master. We are constrained to say, and we do it thankfully and adoringly, "This is the Lord's doing, and it is marvelous in our eyes."
Co-operation among the Friends of Seamen.

It has become manifest that there should be secured, as far as possible, a union and co-operation in our work among all the friends of the cause. The sailor, beyond almost all other men, is without any local residence, and like our commerce itself, has a national character. The work then of seeking his spiritual welfare, and the moral elevation of commerce, should be likewise a truly national work. It is believed that our progress therein has been much retarded by the disconnected and fragmentary condition of the agencies engaged in it. Local societies scattered along the seaboard and upon our inland waters have conducted their operations with little concert or knowledge of each other, so that nowhere has the cause come before the Christian public in those imposing dimensions which its true character and importance demand. Our own Society, estimated by the casual observer, according to the pittance reported of receipts and expenditures, is often thrust down to a secondary grade, on the scale of our great national charities, with the very erroneous inference following, that our wants and relative importance are equally small.

In the profound conviction that there is needed a more perfect union among the friends of the sailor, the Board have recently opened correspondence with several of the most considerable societies, both on the seaboard and in the interior, to secure this result. The movement, they are happy to say, has been met in a spirit of courtesy and cordiality of the most gratifying character. Arrangements are now in progress, and others it is hoped may follow, by which the whole force of this cause may be drawn out and applied with greater effectiveness than ever before. It is not expected that any existing organizations will be abandoned, much less controlled or overshadowed by this Society, but that they may come into such relations of correspondence and co-operation with it as shall add to the strength of both, while they give a unity to the work before the churches of the country, and a visible magnitude which shall secure for all a greatly enlarged share of the public patronage.
### TREASURER'S REPORT.

**Boston Seaman's Friend Society and Sailor's Home** in account with Thomas D. Quincy, Treasurer.

1856-7.

To balance old account, $369 19

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Cash paid as follows:</td>
<td></td>
</tr>
<tr>
<td>Use of Music Hall for Anniversary, &amp;c.</td>
<td>$54 00</td>
</tr>
<tr>
<td>Note of January 28th, 1856, to Suffolk Savings Bank, paid April 7, 1857.</td>
<td>$3,000 00</td>
</tr>
<tr>
<td>Remitted to American Seaman's Friend Society, New York.</td>
<td>$927 71</td>
</tr>
<tr>
<td>Music in church;</td>
<td></td>
</tr>
<tr>
<td>Boston Gas Light Company,</td>
<td>$22 75</td>
</tr>
<tr>
<td>Books furnished for Sailor's Home,</td>
<td>$60 00</td>
</tr>
<tr>
<td>F. A. Benson's bill, coal for church,</td>
<td>$51 00</td>
</tr>
<tr>
<td>A. Carpenter's bill, stove funnel, &amp;c., for church,</td>
<td>$10 00</td>
</tr>
<tr>
<td>H. Jenkins's bill, work on church,</td>
<td>$1 13</td>
</tr>
<tr>
<td>Mariner's Church Sabbath school,</td>
<td>$51 00</td>
</tr>
<tr>
<td>Tax bill on stores under church,</td>
<td>$68 00</td>
</tr>
<tr>
<td>Cheever Newhall, proportion of repairs on church,</td>
<td>$500 00</td>
</tr>
<tr>
<td>Roberts, Adams &amp; Jacobs, mason work, &amp;c., on Sailor's Home,</td>
<td>$250 00</td>
</tr>
<tr>
<td>Smith, Felton &amp; Co., repairing gate at church,</td>
<td>$1 80</td>
</tr>
<tr>
<td>Printing Annual Reports, &amp;c.</td>
<td>$114 92</td>
</tr>
<tr>
<td>Wrappers for Reports, $1 47; reporter at anniversary, $10,</td>
<td>$11 47</td>
</tr>
<tr>
<td>Interest paid,</td>
<td>$1,541 00</td>
</tr>
<tr>
<td>T. A. Erving, services at Sailor's Home,</td>
<td>$100 00</td>
</tr>
<tr>
<td>Insurance,</td>
<td>$55 00</td>
</tr>
<tr>
<td>Rev. Elijah Kellogg, one year's salary, from May 7, 1856, to May 7, 1857,</td>
<td>$1,500 00</td>
</tr>
<tr>
<td>Corresponding Secretary's salary, four months,</td>
<td>$400 00</td>
</tr>
<tr>
<td>Traveling expenses, printing, &amp;c.</td>
<td>$127 50</td>
</tr>
<tr>
<td>Board of destitute seamen, two years, per J. O. Chaney's account,</td>
<td>$666 56</td>
</tr>
<tr>
<td>Freight, $1; supplying pulpit, $23,</td>
<td>$26 00</td>
</tr>
<tr>
<td>Roberts &amp; Andrew's bill,</td>
<td>$12 67</td>
</tr>
<tr>
<td>Rev. E. Kellogg, for supplying pulpit,</td>
<td>$55 00</td>
</tr>
<tr>
<td>Ezra J. Bunting, sexton, services one year, to May 1,</td>
<td>$150 00</td>
</tr>
<tr>
<td>Do. cash paid for sundries for church,</td>
<td>$36 60</td>
</tr>
</tbody>
</table>

$11,053 30

*See next page.*
BOSTON SEAMAN'S FRIEND SOCIETY.

CONTRA.

BY CASH RECEIVED FROM THE FOLLOWING SOURCES:

1866-7.

Eighteen months' interest on bond, ........................................ $ 180.00
Treasurer's note, January 28, 1856, one year, to Suffolk Savings Bank, 2,000 00
Rent stores under Mariners' Church, ........................................... 559 50
One half taxes, ........................................................................... 19.63
Interest off note paid before due, .............................................. 44 48
J. O. Chaney's account, rent store under Sailor's Home, two years, to September 15, 1856, 1,000 00
Monthly Concerts, .................................................................... 34.98
Goods sold, ................................................................................ 38.00
For bricks sold, .......................................................................... 20.00
Ladies' Sewing Circle, Fayetteville, Vt. ........................................ 5.00

Legacies and Donations.

Thomas B. Steele, executor of John Girard, .................................... $ 131.54
J. E. Tyler and J. A. Fayerweather, executors of will of R. B. Parkman, legacy to Boston Seaman's Friend Society, .......................................................... 25 00
Charles Beinis and Lyman Gilbert, executors of will of late Mrs. Sarah Flagg, legacy to Boston Seaman's Friend Society, .................................................. 291 00
Legacy from estate of Joshua Sears, ........................................... 3,000 00
Alstead, New, Church and Society, ............................................. 7 00

Amesbury, West, Congregational Society, to make Rev. Albert Paine and Edmund Sargent L. M. (A.) .................................................. 46 50
Amherst, South Church, to make Rev. James L. Merrick L. M. (A.) .......................................................... 25 00
Ashburnham, Congregational Society, (annual collection,) to make Francis J. Fairbank L. M. in part, .................................................. 11 18
Billerica, Congregational Society, to make Francis J. Jenkins L. M. (A.) .................................................. 21 62
Boston, A friend, ........................................................................ 10.00
A friend, ................................................................................... 10.00
T. R. Marvin, ............................................................................ 10.00
A laboring man, ........................................................................ 10.00
Bowdoin Street Church, ............................................................. 100 00
Central Church, ........................................................................ 80 11
Essex Street Church, .................................................................. 226 23
Maverick Church, ..................................................................... 58 05
Mount Vernon Church, ............................................................. 125 00
Old South Church, ..................................................................... 125 50

Park Street Church, $40 to make Thomas W. Nickerson and Helen Lanson L. M. (B.) .................................................. 203 16
Phillips Church, ........................................................................ 45 95
Pine Street Church, ..................................................................... 62 92
Salem Street Church, $20 to make Frederick D. Ballard L. M. (B.) .................................................. 72 25
Shawmut Church, ...................................................................... 57 72

Boynton, West, Congregational Society, ......................................

Brighton, Church and Society, to make Granville Fuller and Daniel Kingsley L. M. (B ) 41 28
Brookfield, North, First Congregational Society, to make William P. Haskell L. M. (B ) 30 00

South Congregational Society, ................................................... 10 02
West......................................................................................... 26 74
Brookline, Harvard Church, ..................................................... 62 36
Cambridge, East, Rev. Mr. Bennett's Society, ............................. 10 75
Cambridgeport, Second Church, Austin Street, .......................... 10 27
Elizabeth Harlow, ...................................................................... 5 00
Cambridge, West, Orthodox Congregational Society, ................. 44 46
Chatham, Congregational Society, to make Rev. N. S. Dickinson L. M. (B ) .................................................. 20 00
Chelsea, Broadway Church and Society, ..................................... 30 03
Chicopee, First Congregational Society, ..................................... 11 00
A friend, ................................................................................... 5 00

Clinton, Congregational Society, to make Rev. W. W. Winchester and Dea. J. B. Parker L. M. (B ) .................................................. 45 62
Cohasset, Second Congregational Church and Society, (B ) .................. 12 29
Seaman's Friend Society, to make Margaret S. Bates L. M. (B ) .................................................. 20 00
Conant Port, monthly concert, ................................................... 18 00
Deerfield, Monument Church, A. M. Kingman L. M. (A.) ............. 20 00

$ 9,184 85
Treasurer's Report.

Amount brought forward. $9,184.85
Dorchester, Rev. Mr. Means's Church and Society, 107.61
Village Church, 10.00
Fall River, Central Church, 90.35
Framingham, Hollis Evangelical Church and Society, 33.00
Grafton, Congregational Society, to make Lowell White, Mrs. Susan Redding, and Mrs. H. Dinsmore L. M. (A.) 90.00
Greenfield, First Congregational Society, 16.00
Harrissville, Church and Society, 2.50
Hawley, East Congregational Society, 11.15
Henniker, N. H., Congregational Society, 8.16
Holyoke, First Society, 10.00
Lancaster, Congregational Society, to make Spencer R. Merriam L. M. (B) 20.00
Longmeadow, Ladies' Benevolent Society, to make Rev. W. Bois L. M. (A) 23.36
Gentlemen's Benevolent Association, 45.33
Ludlow, Congregational Society, 11.43
Lowell, A. friend, J. L. J. 32
Malden, South, Rev. Mr. Pratt's Society, 8.03
Marlboro', New, Trinitarian Society, 11.66
Marlboro', Congregational Society, to make Dea. William Stetson L. M. (A) 33.00
Manchester, N. H., Dea. Hiram Brown L. M. (A) 37.25
Marshfield, Congregational Society, 13.27
Medford, Second Church, to make Rev. E. P. Marvin and George W. Wheelwright L. M. (B) 41.25
Mystic Church and Society, to make Rev. Jacob M. Manning L. M. (B) 25.60
Mystic Society, 22.11
Meriden, Ct., A. C. Breckenridge, 2.00
Middleboro', First Congregational Society, 21.60
Nantucket, Congregational Society, to make Rev. J. E. Swallow and Dea. Edward Folger L. M. (A) 40.00
Nashua, N. H., Pearl Street Society, 78.68
Newton, Eliot Church (B) 54.46
Princeton, Congregational Society, to make Dea. Israel Howe and Dea. Charles B. Temple L. M. (B) 40.95
Roxbury, Eliot Church, 111.41
Shelburne, Congregational Society, to make Dea. Lowell Coolidge L. M. (B) 20.70
Shrewsbury, Congregational Society, 39.00
Springfield, First Congregational Society, 52.26
West, Congregational Society, 41.68
Somerville, Orthodox Congregational Society, 29.18
Stafford, West, Ct., Mary E. Dodge, to make herself L. M. in part, 6.00
Taunton, Trinitarian Congregational Society, 27.29
Townsend, Vt., Evangelical Congregational Society, 10.00
Uxbridge, Congregational Society, to make Mrs. Emily Slater and Miss Mary A. Capron L. M. (A) 50.00
Ware Village Congregational Society, 64.04
An Englishman, 3.00
Warren, Congregational Society, 15.00
Webster, Congregational Society, to make Charles O. Storrts and Martha Carpenter L. M. (B) 41.95
Westboro', Evangelical Church and Society, 34.19
Westfield, First Congregational Society, 60.00
Worcester, Old South Congregational Society, 32.00
Central Church, 62.00
Salem Street Church, 10.29
Union Church, 19.20
To redeem a paper unknown, October 16, 1856, 3.00
Ezra J. Bunting, sexton, pew rents collected, 90.50

Balance due Treasurer, $10,919.81

Boston, May 22, 1857.

E. E. and balance to new account.

Boston, May 22, 1857.—The subscriber being appointed a committee to examine the account of the Treasurer, has attended to that duty, and finds it correctly cast and properly vouched, and a balance of one hundred thirty-three dollars and forty-nine cents due the Treasurer.

ABNER KINGMAN.
The following sums have been remitted to the American Seaman's Friend Society at New York, by the Corresponding Secretary, in addition to the remittance of the Treasurer, as reported in his account.

<table>
<thead>
<tr>
<th>Organization</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andover, First Congregational Society</td>
<td>$59.00</td>
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<tr>
<td>Free Church</td>
<td>$18.42</td>
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<tr>
<td>Ballard Vale Society, to make Rev. Henry S. Green L. M.</td>
<td>$20.00</td>
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<tr>
<td>Amesbury and Salisbury, Mills Village Church</td>
<td>$20.00</td>
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<tr>
<td>Ashby, Congregational Society</td>
<td>$20.00</td>
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<tr>
<td>Amherst, North, Congregational Society</td>
<td>$27.72</td>
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<tr>
<td>Gentlemen and Ladies' Benevolent Society, Elizabeth Pierce</td>
<td>$59.57</td>
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<tr>
<td>Barrington, R. I.</td>
<td>$11.30</td>
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<tr>
<td>Berlin, Va., James Hobart</td>
<td>$40.00</td>
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<tr>
<td>Beverly, Ladies' Seaman's Friend Society</td>
<td>$28.00</td>
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<tr>
<td>Boscawen, East, N. H., Congregational Society</td>
<td>$24.00</td>
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<tr>
<td>Blue Hill, Me.</td>
<td>$20.00</td>
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<tr>
<td>Boxboro', Congregational Society</td>
<td>$6.75</td>
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<td>Candia, N. H., Congregational Society</td>
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<td>Danstarble, Congregational Society</td>
<td>$15.50</td>
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<td>East Douglas, Congregational Society,</td>
<td>$10.00</td>
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<tr>
<td>East Medway, Congregational Society</td>
<td>$30.00</td>
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<td>East Longmeadow, Congregational Society</td>
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<td>Enfield, Benevolent Society</td>
<td>$100.00</td>
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<td>Foxboro', Congregational Society</td>
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<tr>
<td>Fitzwilliam, N. H., Congregational Society</td>
<td>$16.76</td>
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<tr>
<td>Franklin, Congregational Society</td>
<td>$39.83</td>
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<tr>
<td>Gardner, First Congregational Society</td>
<td>$15.00</td>
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<tr>
<td>Greenfield, Second Congregational Society</td>
<td>$31.19</td>
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<tr>
<td>Hatfield, Congregational Society</td>
<td>$83.00</td>
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<tr>
<td>Harvard, Congregational Society</td>
<td>$37.12</td>
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<tr>
<td>Hadley, General Benevolent Society, Third Church</td>
<td>$40.00</td>
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<tr>
<td>Holliston, Congregational Society</td>
<td>$40.00</td>
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<tr>
<td>Hollis, N. H., Congregational Society</td>
<td>$29.45</td>
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<tr>
<td>Holden, Congregational Society</td>
<td>$25.00</td>
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<tr>
<td>Laconia, N. H.</td>
<td>$5.43</td>
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<td>Lenox, Congregational Society</td>
<td>$41.00</td>
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<tr>
<td>Lee, Congregational Society</td>
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<tr>
<td>Lynn, Central Church</td>
<td>$13.23</td>
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<tr>
<td>Boston Street Methodist Church</td>
<td>$5.00</td>
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<tr>
<td>Lowell, First Congregational Society, to make Rev. J. L. Jenkins L. M.</td>
<td>$135.50</td>
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<tr>
<td>John Street Congregational Society, to make Rev. E. B. Foster, Rev. S. W. Hanks, A. L. Brooks, and J. J. Judkins L. M.</td>
<td>$38.70</td>
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<tr>
<td>Kirk Street Congregational Society</td>
<td>$65.13</td>
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<tr>
<td>Appleton Street Society</td>
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<tr>
<td>High Street Sabbath School</td>
<td>$9.76</td>
</tr>
<tr>
<td>A friend, B. E. T.</td>
<td>$3.00</td>
</tr>
<tr>
<td>Lunenburg, Congregational Society</td>
<td>$5.00</td>
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<tr>
<td>Mansfield, Congregational Society, to make Rev. Jacob Ide, Jr., L. M.</td>
<td>$35.78</td>
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<td>Manchester, Congregational Society</td>
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<tr>
<td>Marlboro', Union Church</td>
<td>$30.00</td>
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<tr>
<td>Medway Village, Congregational Society</td>
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<tr>
<td>Mrs. A. Washburn</td>
<td>$1.00</td>
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<tr>
<td>Medfield, Second Congregational Society</td>
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<tr>
<td>Mrs. S. A. Goodwell</td>
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<tr>
<td>Milford, N. H., Congregational Society</td>
<td>$17.54</td>
</tr>
<tr>
<td>Marblehead, First Congregational Society</td>
<td>$93.00</td>
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<tr>
<td>Middleboro', A friend,</td>
<td>$5.00</td>
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<tr>
<td>Central Congregational Society</td>
<td>$24.67</td>
</tr>
<tr>
<td>First Congregational Society</td>
<td>$21.00</td>
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<tr>
<td>Methuen, Congregational Society</td>
<td>$40.45</td>
</tr>
<tr>
<td>New Alstead, N. H., Congregational Society</td>
<td>$4.00</td>
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<tr>
<td>Newburyport, Belville Society, to make Rev. D. T. Fiske L. M.</td>
<td>$70.01</td>
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<tr>
<td>Newbury, Dr. Withington's Society</td>
<td>$28.76</td>
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<tr>
<td>Northampton, N. H.</td>
<td>$13.63</td>
</tr>
<tr>
<td>North Leominster, Sabbath School</td>
<td>$5.14</td>
</tr>
<tr>
<td>North Chelmsford, Congregational Society, in full, to make Rev. B. F. Clark L. M.</td>
<td>$3.00</td>
</tr>
<tr>
<td>Samuel T. Wood L. M.</td>
<td>$20.00</td>
</tr>
</tbody>
</table>
TWENTY-NINTH ANNUAL REPORT

Newton, First Congregational Society, Eliot Church, Unitarian Society, 
North Hadley, Congregational Society, Orange, Sabbath School, 
Pelmham, N. H., Rev. J. E. Farwell, L. M. 
Pepperell, Congregational Society, to make Rev. E. P. Smith L. M. 
Phillipston, Congregational Society, 
Plymouth, A friend, Randolph, Congregational Society, 
Reading, Bethesda Church, 
Sanborn, N. H., Congregational Society, 
Saxonville, Congregational Society, 
Shelburne Falls, Congregational Society, 
Shelburne, Congregational Society, Stockbridge, Congregational Society, 
Shirley, Congregational Society, Springfield, A friend, 
South Deerfield, Congregational Society, 
Southboro', Pilgrim Congregational Society, 
South Reading, Congregational Society, 
South Egremont, Congregational Society, 
Sunderland, Congregational Society, 
South Wellfleet, Congregational Society, 
Sheffield, Congregational Society, 
Rev. I. Bradford, 
South Danvers, Congregational Society, 
Tewksbury, Vt. Congregational Society, to make Rev. R. Tolman L. M. 
Templeton, Congregational Society, 
Townsend, Congregational Society, 
Upton, A friend, 
Wayland, Congregational Society, 
Wells, Me., Second Congregational Society, 
Walpole, Congregational Society, 
West Medway, Congregational Society, to make Alexis W. Ide L. M. 
Westminster, Congregational Society, to make Rev. Marcus Ames L. M. 
Westford, Congregational Society, 
Winchester, Congregational Society, 
Westhampton, Congregational Society, 
Wrentham, Congregational Society, 

Remittances directly to the American Society from individuals and churches in Massachusetts, 

Clothing, &c., received at the Sailor's Home.
Charlestown, Winthrop Church, 2 quilts. 
Holliston, Ladies' Benevolent Society, 5 comforters, 9 sheets, 12 pillow cases, 2 shirts. 
Andover, West, 6 sheets, 2 pillow cases. 
Westminster, Ladies' Sewing Circle, 4 sheets, 4 pillow cases, 1 quilt. 
Leicester, Ladies' Charitable Society, First Church, $15 for room. 
Abington Centre, Ladies' Sewing Circle, $16 67. 
Newton, Ladies of the Eliot Church, 4 pairs sheets, 4 pillow cases, 2 comforters. 
Newburyport, Ladies' Bethel Society, by Mrs. Follansbee, for Seaman's Relief Society, $20. 
Brookline, A lady, for shipwrecked seamen, $50. 
North Chelmsford, Ladies' Benevolent Society, 2 pairs sheets, 1 pair pillow cases. 
Hampstead, N. H., Miss Sabra Withington, 6 pairs stockings, 1 case dried apples, 1 barrel potatoes, &c.

1,635 77
MEMBERS FOR LIFE.

GENTLEMEN.

Abington, Rev James W. Ward
Acton, Rev James T. Woodbury
Amesbury, Rev J. B. Hadley
Amherst, Rev Joseph Bent
  Rev Lyman Colman
  Rev Daniel Coddell
  William A. Sturges, D. D.
  Rev Aaron Warner
Andover, Rev Henry S. Green
  Samuel C. Jackson, D. D.
  Rev Austin Phelps
  Rev Mr. Smith
  Rev J. L. Taylor
Ashby, Cecil Haywood
  Joel Haywood
  John Haywood
  Paul Haywood
  Rev Charles W. Wood
Auburn, Rev L. I. Houtley
Bangor, Me., William Holmes
  Rev Daniel T. Smith
Barrington, R. I., Rev Francis Horton
Butzer, N. Y., Rev Charles Fitch
Bedford, N. H., Rev Thomas Seagrave
Beverly, Rev J. Abbott
  Rev A. B. Rich
Boston, Nehemiah Adams, D. D.
  Frederick D. Allen
  Rufus Anderson, D. D.
  *Samuel Appleton
  William Appleton
  Frederick B. Ballard
  Aaron Bancroft
  Robert G. Bancroft
  Francis Batchelder
  Lyman Beecher, D. D.
  F. A. Benson
  *Henry Benson
  George W. Blagden, D. D.
  Charles Blake
  William H. Boardman
  Rev G. W. Bourne
  Hiram Bosworth
  *Andrew Bradshaw
  Charles H. Brown
  William S. Bullard
  *Charles J. Cazens
  *George Clark
  Joseph S. Clark, D. D.
  Rev Duer Clarke
  *Nathaniel H. Cobb
  Joseph Cotton
  George W. Crockett
  *Rev William Crosswell
  Fanny Cutler
  *Samuel Dorr
  *Rev Louis Dwight
  Asa Eaton, D. D.
  Henry Edwards
  William T. Estus
  Rev J. H. Fairchild
  Ezra Farnsworth
  Edward Forbes
  *Jonathan French
  Jonathan French

Boston, Horace Gray
  *Rev Samuel Green
  *A. V. Grieswold, D. D.
  Moses L. Hale
  Rev S. Harding
  Alpheus Hardy
  Alpheus Holmes Hardy
  Rev George P. Haskins
  Calvin Haven
  *Charles Holmes
  *George J. Homer
  *Henry Homes
  *Samuel Hubbard
  William Jenks, D. D.
  Henry H. Jones
  J. B. Kimball
  *Alon Kingman
  Edwin Lamson
  Edmund Longley
  Rev Jacob M. Manning
  Theophilus R. Marvin
  James Moana
  Rev Martin Moore
  Edmund Munroe
  Montgomery Newell
  Thomas W. Nickerson
  Albert Norton
  *Daniel Noyes
  Philip S. Page
  Julius A. Palmer
  *Thomas H. Perkins
  Edward D. Peters
  *Rev Amos A. Phelps
  Rev Charles S. Porter
  John C. Proctor
  Thomas D. Quincy
  E. S. Rand
  Edward Reynolds, Jr.
  *William Reynolds
  *William B. Reynolds
  Rev George Richards
  *Rev William M. Rogers
  William Ropes
  *Daniel Safford
  George B. Sampson
  Charles Scauder
  *George C. Shattuck
  Michael H. Simpson
  *Phileas Sprague
  *Francis Stanton
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Mr. President:—

I remember the impression made on my mind, when I first became acquainted with the objects and plans of this Society. The sailor belongs to one of the legitimate callings of life. Whatever may be said of card-playing, wine-drinking, slave-holding, and theatre-going, no one regards it as a sin to do business on the great waters. The theatrical profession is, just now, a subject of heated controversy; and one clergyman, at least, has ventured to claim for it a place among lawful pursuits. But no Doctor of Divinity has ever tried to show that the occupation of the sailor is legitimate and necessary. We all admit that it is. It is the means by which new continents have been discovered, subdued and civilized. It is the means by which the nations of the earth are kept in contact with each other; by which savage tribes are elevated, the brotherhood of the race established, and the blessings of Christianity diffused. Why, then, does the sailor present himself as a claimant of our charity? Why must we build Homes and Bethels for him, and provide him with chaplains, and labor for his religious welfare as though he were a child of paganism? Every calling which is indispensable and lawful, as we acknowledge this to be, should be self-supporting. It should not stand outside of the pale of respectability. It should furnish itself with the means of moral and religious culture. It should come into the great family of noble and ennobling pursuits. It should unite, with all other departments of human labor, in the work of enlightening and evangelizing the race. It should not wander away, like some outcast planet, but should revolve, with its sister activities, around the Sun of Righteousness.

The condition of seamen, as brought before us to-day, shows that there is a great wrong existing in this matter. That vocation which is the most useful of all, is the most dependent of all. That profession which links states and kingdoms together, and which is throwing bonds of fellowship around all nations, is looked on as degraded and barbarous. That which is the most vast and comprehensive of earthly pursuits, and which stands highest and ablest among the agents of civilization, still waits to be Christianized, and made respectable and honorable.

In this regard, however, the lot of the sailor is no exception to the common lot. When sin entered the world it reversed the divine order of things,—putting the most savage arts in advance of those which were mild and beneficent. War, robbery and oppression were the aristocratic callings.
The business of educating the young was left to menials; the pedagogue was a slave. The word merchant, if I mistake not, was once synonymous with knave; it was looked upon as the designation of an outcast, of a mean and worthless fellow. Thus it was everywhere; the first were last, and the last were first. In looking at this state of things, one is reminded of what geologists tell us about the history of the globe. First, night and chaos reigned. Then, the huge, unwieldy monsters of the deep. And then, ill-formed, ravenous birds. And so on; till at last man, made in the image of God, takes the crown and sceptre. It is in this way that human society seems to advance, from that confusion which sin first introduced, toward the reign of righteousness. As soon as the night of depravity fell on our race, war seized the palm and mounted the throne. But it is losing its dominion. Learning and peaceful pursuits are getting the sway. The teacher holds a position of dignity, and not of disgrace; and our merchants are our princes. Nor will Christianity complete its work of restoring all things to their ancient order, till it has brought in the sailor,—whose profession seems to be reserved in the process, as the summit and crown of the whole. When he can feel that he is not shut out from the best sympathies of his brother man, and that his vocation confers dignity and is the way to social eminence, then the work is done. This Society may rest from its labors. The roving planet will be restored to its sphere. The stars will sing together as of old they sang; and again the sons of God will shout for joy.

The mariner must be raised to this height, or the mission of the gospel cannot be fulfilled. His employment is indispensable. The time can never come when the exigencies of life shall cease to demand it. To place him on a level with the mechanic, the farmer and the tradesman; this, then, is the object at which we, as Christians and philanthropists, must aim. We must not relax our efforts till we have made it practicable for him to be intelligent, pious and respected in his present occupation. In order to accomplish this, several things are necessary.

1. We must let it be seen, that we honor the sailor's calling. His position is now too generally despised. Respectable persons look down upon it with contempt and disgust. It is regarded as painful evidence of depravity in a young man, if he shows any inclination to a sea-faring life. To say of him that he has gone to sea, is often equivalent to saying that he has turned out a reprobate. Parents are glad to have their sons become merchants, lawyers and physicians; but they tremble at the idea that any child of theirs should ever become a sailor. This great department of activity is cast out, shunned and abhorred. It is requisite to the well-being of society, and always has been, and always will be; and yet it is given over into the hands of the vicious, the ignorant, and the profane. And can we reasonably look for the millennium while pursuing this course? Will the church ever become triumphant, if she thus allows Satan to have the power? He is well pleased with this dominion over the sea; for he knows that we cannot gain the victory while he manages the forces. There is need of a larger number of
pious men to engage in this pursuit. Thus only can it be redeemed. Thus only can it be wrested from the control of the god of this world, and made respectable, and consecrated to the cause of righteousness, and rendered such that the most honorable need not fear or blush to choose it for their vocation. The employment may be ignoble now, as what one of the useful employments has not been at some point in history? But this meanness is due entirely to association; it is by no means essential; it can be removed. We find it as true here as everywhere else, that the man makes the place, and not the place the man. Bad men have made the position of the sailor disreputable; and it is in the power of good men to make his calling a post of honor.

If the pay of seamen is so small that honest men, with families,—and honest men generally have families,—if the pay be so meagre that such men cannot live by it, this fact is a shame to our commerce. Probably there is no other business, which gives such advantages for the acquisition of wealth as this. Traders and ship-owners can afford to pay well for the sailing of their vessels. They can afford to bring this sphere of labor up to the level of intelligent and high-minded men. As the servants of Christ, and of his church, they are bound to do this. Why should the situation of the sailor be a snare? Why should it offer a premium for social degradation? Why should respectability be excluded from it till it has become a cess-pool of vice, and it then be thrust upon the charities of the benevolent? It is much easier to prevent the evil than to cure it. It is blessed to labor for the fallen; but it is not so blessed to know that they fell through our own neglect. It strikes us as a somewhat remarkable state of things, when we see merchant princes handing over the worn-out instruments of their cupidity to be cared for by the church.

2. Much can be done, toward raising the sailor to his rightful position, by providing for him Bethels and Homes. This point is settled by the Report now before us. Our respected brother, the pastor of the Mariner’s Church, and those who are laboring with him, have done enough, during the past year, to gladden our hearts. They have gone among the unfortunate sons of the ocean,—feeding the hungry, clothing the naked, sheltering the homeless, befriending the friendless, instructing the ignorant, warning the tempted, doing good to all. We believe, also, that God has given them souls as the seals of their ministry.

It is not unlikely that there are some in this audience, and that the Report of this Society will be read by many, who have met the Rev. Mr. Kellogg, and who are under especial obligations to him. He has long been known as the college boy’s friend. I recollect distinctly how it used to be at our prize-speaking exercises. Alas for the rest of us, if any competitor had been so fortunate as to get hold of something from his pen. “Spartacus” always took the prize. Many a time have anxious students gone to him, to be drilled for the Commencement, or for the Exhibition; and thus they were saved from a public failure. They were glad to see him then; and he will be glad to see them now, and to receive from them a substantial proof of
their gratitude, which shall help him on in his self-denying work. Let such chaplains, with far greater facilities, be stationed in every city to which our sailors go. They will rescue many from the haunts of vice. They will open their Homes and Churches to the unwary mariner. They will surround him with their sympathies. They will protect him from the land-shark, the dram-seller and the snare of the strange woman.

But this, sir, is not enough. We must regard these appliances as only temporary things,—as a stair way, up which we are leading the sailor to his true position. Why should he be set off by himself? Are other classes of laborers treated in this manner? By no means. Who ever heard of a Mechanic's Home, or of a Merchant's Church, or of a Lawyer's Friend Society? Shall these mingle freely for worship and for social enjoyment, and the sailor never be allowed to come among them? Must he constantly feel that he is something less than a man? that he is excluded from this broad companionship? that he must worship his God, and seek his enjoyments, within the bounds of his own calling? Why should his professional dress be excluded from general society any more than the white neckcloth of the clergyman, or the blue coat of the lawyer? Let the sailor feel that he can be a man; that his calling does not shut him away from good society. Let his family connections be high, and give him wages which shall enable him to hold his position. Let him feel, when he quits his vessel, that he is not expected to herd with the outcast and the vicious, but that he will be welcome in the circles of intelligence, refinement and piety. Let him have his seat with the wealthy and respectable, in the sanctuary. Let him go to the house of God in our company, and hear the sweet names of sister and mother, and feel the softening influence of the presence of children.

3. And we must give the sailor good influences on the sea, as well as on the land. His vessel must be made a sanctuary and Christian home to him. I remember a conversation which I once had with a sea-captain on this point. Said he, "You are beginning at the wrong end, in your efforts for the sailor. You are trying to elevate him, but you ought not to allow him to become degraded. When I am about to start on a voyage, I advertise for seamen; and there is no other way of getting them. They are brought on board my vessel by boarding-house keepers, strangers to one another and to me, and dead drunk many of them. I have to pay their tavern bills in advance; which, not frequently, cover their wages for the entire voyage. And then I have to haul out into the stream to keep them from running away. When they awake from their debauch, and find what advantage has been taken of them, they are in a rage. They become sullen, and desperate, and nothing but force will make them obey me. And as soon as my vessel comes into port, they jump ashore, penniless and in rags, and that is the last I see of them. And then I have to do the same thing over, with another crew just like them." This, sir, is the evil for which we must find a remedy. Let the master of each vessel be a Christian; or, at least, one who respects the Christian religion. Let his ship be provided with a good library, and be, in every regard, a home for him and his men. Let those who are under him be moral and
tractable at the outset; let them know him and each other, and feel that their union as a ship's crew, is to be permanent. And why should not woman's influence be felt on the deep? Is it a place of too much hardship and peril for her? But when was she ever known to shrink from danger, in behalf of those whom she loved?

May we not hope that the time is coming, when disasters at sea will be less frequent? when our marine architecture will be adapted to safety and comfort, and not altogether to the purposes of avarice? when the ocean shall have been so thoroughly explored that the navigator may avoid every hidden danger? when the principles of meteorology will be so well understood as to render tempests harmless? and when such precautions shall be taken as to remove the possibility of collisions? Then may nearly all the blessings of a Christian home be enjoyed on ship-board. Then each Captain's vessel may be the abode of his family; and his crew, having been fitly chosen, may be adopted into it. Then pious fathers and mothers need not hesitate to let their sons become sailors. Then the young man may feel that he can go to sea, without forfeiting his claim to respectability. He will not be exposed to those vices which seem now to be incident to his calling. He will have comrades possessing manly qualities, and will be with them long enough to find them out and become attached to them. When he goes ashore, he will know that he is waited for by the refined and good; and the influences which he has felt on the sea, will have prepared him to enjoy such company. He will remember his seat in the sanctuary. He will tread his native soil in the full consciousness of his manhood. And he will not be an object of Christian charity, any more than the tradesman or mechanic is.

Do you say that this is a visionary project? Then our belief that Christ shall subdue all things under him is visionary. This world cannot be redeemed till the abundance of the sea has been converted unto God. Something like that now suggested must take place. The vocation of the sailor must be put upon a level with other honest pursuits. He must be allowed to mingle freely with the intelligent and good of other professions. The restraints and elevating motives of Christianity, must surround him everywhere. When this has been done, we may begin to hope that the reign of Christ draweth nigh. We know that the voice of the sea must help to swell the final anthem in honor of the victory of the saints. Jehovah sitteth king upon the floods, as well as over all the earth. And when the earth with its ten thousand voices praiseth Him, the floods shall clap their hands. Not only on the implements of husbandry and of the mechanic arts, and on the bells of the horses; but on every flying vessel,—far away on the broad bosom of the Pacific, within the columns of Hercules, upon the stormy Antarctic and beneath the shadow of the Pole,—shall be inscribed, in letters of living light, all over its bulwarks, masts and spreading sails, holiness—holiness to the Lord.
The Sailor's Home, Purchase Street, Boston.

This institution was established for the purpose of giving a quiet, orderly, and safe Home for Seamen. It has connected with it a Reading-room and Library for Seamen, and is open to all under the following

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Any person wishing to become a boarder, on application, will please to read these regulations and then give in his name.

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When retiring to bed, all unnecessary noise to be avoided, so that those who wish to sleep may not be disturbed.

Blasphemy, swearing, quarreling, gambling, and all loud noise, are strictly forbidden.

The utmost sobriety, cleanliness, and harmony, is particularly requested, not only for the comfort of the boarders, but for the respectability of the house.

No intoxicating liquors allowed to be brought into the house, unless ordered by a physician for medical purposes.

Positively no smoking allowed in any part of the house, except the smoking room and back piazza.

All persons are requested not to make any pencil or other marks on the house, or in any other way deface or injure it.

Family worship will be performed morning and evening, in the reading-room. All are affectionately invited to be present.
Correspondence.

Communications may be directed to Rev. S. W. Hanks, Corresponding Secretary, 15 Cornhill, Boston.

Remittances of funds may be made to Rev. S. W. Hanks, or to Mr. Thomas D. Quincy, Treasurer of the Society, 34 Commercial Street, Boston.

Mariner's Church.
Rev. Elijah Kellogg, Pastor. The Mariner's Church is situated in Summer Street, corner of Sea St.

Public Worship—Three services each Sabbath.

Sabbath School—for the whole Congregation, at half-past one o'clock, P. M.

Bibles and Tracts for Seamen.
May be had at all times at the Sailor's Home.

Notice to Sewing Circles and Benevolent Associations.

(" Package of Bedding and Clothing suitable for destitute Seamen, also Books suitable for the Library, always wanted at the Sailor's Home.

(" Packages of Books for distribution among Seamen should be directed to

Seaman's Friend Society,
No. 15 Cornhill, Boston.

From -----------------------------

(" Packages of Clothing for destitute Seamen, Bedding, etc., should be directed to

John O. Chant,
Sailor's Home, 99 Purchase Street, Boston.

From -----------------------------

Form of a Bequest.

RECOMMENDED FOR ADOPTION.

I do hereby give and bequeath to the Boston Seaman's Friend Society, the sum of dollars, to be paid within months after my decease, and to be applied to the uses and purposes of the said Society, and under its direction; for which the receipt of the Treasurer of the Society for the time being shall be a sufficient discharge.