TWENTY-SEVENTH

ANNUAL REPORT

OF THE

BOARD OF MANAGERS

OF THE

BOSTON SEAMAN'S FRIEND SOCIETY.

PRESENTED MAY 30, 1855.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS STREET.
1855.
OFFICERS
OF THE
BOSTON SEAMAN'S FRIEND SOCIETY.
1855.

ALPHEUS HARDY, Esq., President.
WILLIAM ROPES, Esq., Vice President.
FREDERICK A. BENSON, Secretary.
THOMAS D. QUINCY, Treasurer.

MANAGERS.
CHARLES SCUDDER.
CHARLES H. BROWN.
NATHAN CARRUTH.
EDWARD S. TOBEY.
HENRY LINCOLN.
ABNER KINGMAN.
HENRY H. JONES.
avery plumer, Jr.
FREDERICK D. ALLEN.
JOSEPH C. TYLER.
WILLIAM LINCOLN.
EDWIN LAMSON.

EXECUTIVE COMMITTEE.
ALPHEUS HARDY.
WILLIAM ROPES.
CHARLES SCUDDER.
CHARLES H. BROWN.

Corresponding Secretary of the Boston S. F. Society, and Financial Agent of the American S. F. Society for Massachusetts.

Rev. S. W. HANKS.
ANNUAL MEETING.

The Twenty-Seventh Anniversary of the Boston Seaman's Friend Society was celebrated in the Tremont Temple, on Wednesday, May 30, 1855, at 11 o'clock, A. M., Alpheus Hardy, Esq., President, in the chair.

The services were commenced by reading the Scriptures and prayer by Rev. William Jenks, D. D., of Boston. A summary of the Annual Report was then presented by the Corresponding Secretary.

Addresses were made by the Rev. Elijah Kellogg, Chaplain of the Mariner's Church, Rev. I. P. Langworthy, of Chelsea, and Rev. J. W. Chickering, of Portland, Me.

The exercises were interspersed with singing by the congregation, and closed with the benediction by Rev. Walter Clark, D. D., of Hartford, Ct.
C O N S T I T U T I O N.

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.
Demoralizing Influences among Seamen.

Where shipwrecks are frequently occurring, the causes are commonly apparent. Winds and waves, rocks and fogs, and the incompetency, carelessness and unskillfulness of men, are potent agencies of the disasters in connection with which so many lives and so much property are lost at sea. And where shipwrecks most abound, the causes are most numerous. In the low moral condition of seamen, too, there are causes which, with all the certainty of the laws which control the winds and the waves, are producing moral shipwrecks, and preventing seamen from rising in the moral scale.

1. In the first place, the persons commonly employed as sailors, are for the most part the easy victims of temptation. The value of virtuous habits, seems not to be appreciated by the employers of seamen. He is considered an able seaman, who has physical strength and skill in his profession; and habits of profaneness, intemperance, and licentiousness are scarcely recognized as depreciating considerations, in estimating the value of his services. Wayward youth, too, who have left home to escape its restraints, constitute a large proportion of the seafaring class. In the peculiar characteristics of the persons commonly employed as sailors, we meet, to begin with, a downward tendency in morals, as in an unseaworthy ship, which has been wrecked and lost, we find a cause additional to adverse winds and rocks.

2. Another of these causes is found in the isolated and unorganized condition of seamen. They are scattered in all climes and in all countries. Like the wind which bears them along on their trackless way, and which goeth "t toward the south,
and turneth about unto the north, and returneth again according to his circuits," the men of the sea go and come and find no abiding place. By reason of this unorganized condition of seamen, they cannot form associations for their mutual benefit. A convention representing the great community of men who go down to the sea in ships, is an impossibility. Unlike every other class of men, they are precluded, by the nature of their calling, from the advantages of association for their mutual benefit.

3. In the destitution of educational and religious institutions, is found another cause of the depressed moral condition of seamen. At sea, the influences which emanate from the press, the school, and the sanctuary, are hardly felt. Between the genial warmth of the gulf stream, and the cold currents which bear icebergs from the Arctic ocean, the contrast is not greater than between communities with and without religious and educational institutions; and the long seasons during which the sun is absent from the polar regions of the earth, is not more fatal to vegetation than the absence of all educational and religious institutions are to moral progress. Without the influence of such institutions, every community, whether it be a nation or a neighborhood, goes down in the moral scale, by a process as natural and as sure as the laws which regulate the currents of the ocean.

4. Seamen are away from the influences of society. In the order of Providence, the natural condition of every man is in society. Home, country, the family, the neighborhood, are terms expressing relations in which God has placed men. By the influence of these natural associations the character of every man is modified. Out of society, man is out of his natural and normal condition. "Friendly to thought, to virtue, and to peace, is domestic life," and he whose home is upon the ocean wave, is away from influences indispensable to his best moral development. The sailor poet who sang—

"I am alone—the wide wide world,
   Holds not a heart for me,"

described unconsciously one of the prominent causes of the degradation of so many of his class. "God hath set the solitary in families," and the young man who is away from home and
friends, and the influences of domestic life, is in a condition of great moral danger. The currents are setting to leeward, and the chances are in favor of moral shipwreck.

5. The frequent abuse of the power conferred upon shipmasters, in the government of their crews, is another unfavorable influence upon seamen. On shipboard the government is necessarily in the hands of one man. This absolute authority is often abused so as to degenerate into tyranny. Where harsh words and the lash are the instrumentalities for securing subordination, the finer sensibilities are blunted, and manhood itself is sometimes crushed out by oppression. Though in this respect there has been great improvement in the government of ships’ crews, the degrading influence of oppression at sea, has not yet ceased to be felt.

6. But the most efficient cause of moral degradation among seamen, is found in the temptations which these men encounter upon the land. In all the great seaports of the world, there are those who lie in wait for them, ready to devour as soon as opportunity presents. “A stranger in a strange land,” the sailor is peculiarly exposed to be overtaken and overpowered by the strong temptations which beset him. Away from home and friends, the young sailor is in a most defenceless condition, and becomes an easy victim of those of whom it may be said—

“They weave the winding-sheet of souls,
And lay them in the urn of everlasting death.”

To meet and counteract these influences, and as far as possible to change the character of this class of men, the church began about thirty years since to make

Efforts for the Moral Elevation of Seaman.

As an auxiliary in this work, The Boston Seaman’s Friend Society was organized twenty-seven years ago. Since its formation it has been prosecuting its work principally among the seamen of Boston. During this time it has sustained a chaplain and a place of worship. It has erected and re-erected a home for the sailor where, after the toils of his voyage, he could find a place of rest and security among friends, who cared for his welfare as a being of this world and that which is to come.
During this time, eighteen thousand four hundred and fifty-eight seamen have come under the influence of this useful institution.

Another year of the Society's labors brings it to its Twenty-seventh Annual Report.

The Mariner's Church.

When the present year commenced, this church was without a Chaplain. The Board of Managers found it not easy to secure a man to occupy this place. Some peculiar qualifications were required in the man who should be thoroughly furnished for this field of labor. An acquaintance with the habits of seamen, as well as their language and modes of thought, was regarded as important. While the Board were looking for such a man, the name of the Rev. Elijah Kellogg, of Harpswell, Me., was brought before them. He had labored several years among seamen, and was familiar with them as a class of men, having also the advantages of a personal acquaintance with many of them. He has been employed to act as Chaplain, having commenced his labors in September. Under his ministry, the number of seamen attending the chapel has been increasing, and a new impulse has been given to the work. Services are held at the chapel three times each Sabbath, and during the week the Chaplain attends a social religious meeting at the Reading Room of the Home. Besides this, an important work is performed in the distribution of books and tracts, and visiting on shipboard and at the hospital, where the sick and the dying sailor so often needs the comforts of religion and the sympathy of a friend, who can to some extent supply the place of loved ones far away, and perhaps communicate to them the dying message which otherwise they would never receive. Several additions have been made to the church, and the Sabbath school connected with it.

The Sailor's Home

Continues in a prosperous condition. It is accomplishing a very important work for the men of the sea, and every year confirms the Managers in their estimation of its value. Under the direction of Mr. Chany, whose long acquaintance with
seamen has made him familiar with their characteristics, this institution is what it professes to be, a Home for the Sailor. Here the stranger from the sea receives fraternal counsel, and the sailor boy, who has left home and friends for a "life on the ocean wave," is looked after with paternal care. No intoxicating drinks are allowed on the premises, and all profaneness and disorderly conduct are forbidden. Morning and evening worship is attended in the reading-room, and Bibles, books, and tracts, are distributed among the inmates as there is opportunity. The reading-room is accessible at all times, and a valuable library opens its stores of intellectual treasures.

During the year, 2,458 sailors have boarded at the Home; 135 of these were destitute seamen, most of whom in shipwrecks, had lost all but their lives. For the benefit of these, $574 82, have been expended, and 240 pieces of clothing, valued at $200, have been supplied.

The thanks of the Society are due to the proprietors of the following publications for the gratuitous supply of their papers for the reading-room of the Home:—Boston Daily Advertiser, Post, Courier, Journal, Transcript, Puritan Recorder, Christian Witness, Shipping List, Carson League, Salem Register, the New York Independent, and the New York Christian Intelligencer.

Finances.

The receipts into the treasury for the general cause have been $5,443 88. Legacies and donations to the Boston Society, $570, making in all, $6,013 88. This is an increase of $225 94, in the contributions of the churches to the general cause. In the account of last year, was included the munificent bequest of the late Hon. Robert G. Shaw, ($3,000); also, $425 in other legacies, and $810 in subscriptions of individuals in Boston, for the completion of the Sailor's Home, making the amount of legacies and donations to the Boston Society much larger than the present year. The amount sent to the American Seaman's Friend Society from the Boston Society, is $2,572 47. The amount sent directly from the churches of Massachusetts, without passing through the treasury of the Boston Society has been $1,428 30, making in all $4,000 77. As the amount reported last year included a legacy of $1,300,
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and no legacy has been received this year, an increase appears in the contributions of the churches to the American Society of §398 58.

Distribution of Books and Tracts.

This department of effort has received more attention than usual this year. Books and tracts have been solicited in connection with efforts for collecting funds, and the result has been the donation of more than 600,000 pages of valuable reading matter, equal to 3,000 volumes of books of two hundred pages. These have been distributed among seamen by the chaplain at the Home and by other friends of seamen. By this effort, numerous seamen have been brought in contact with salutary truth. At sea, a useful book is often a powerful agency for good. After the voice of God has spoken in the storm and the tempest, and the soul has been awed into thoughtfulness, the mind is in a favorable condition to receive the truth. The 'Call to the Unconverted,' is heard in these circumstances with unwonted interest, and thoughts of the 'Saint's Everlasting Rest,' where no more storms are to be encountered, leave salutary impressions upon the soul. Books at sea are almost sure to be read, and three thousand volumes distributed among the crews of numerous ships, cannot fail to be an agency of great good among those who see the wonders of the Lord in the deep.

The Board of Managers would call attention especially to the following

Reasons for prosecuting the Work.

1. The increasing number of young men and boys who are engaging in the marine service. On account of the scarcity of seamen, boys whose characters are not yet formed, and who are peculiarly exposed to corrupting influences, are entering upon a sea-faring life in greater numbers than ever before. Who shall look after these young men in the great seaports of the world? Amid the powerful temptations which beset them and when sickness prostrates them to die among strangers, who shall care for them if the chaplain is not there with Christian and friendly sympathies.

2. The increasing number of disasters at sea, occasioned by the unreliable character of seamen. The causes of shipwreck
are not alone in winds and waves and rocks. Unreliable, in­
temperate and incompetent men "do but help the storm." During the last year it is estimated that not less than four thousand lives have been lost in the disasters which have oc­
curred to American ships; and during the year before last, four hundred and eighty one American ships were wrecked. In view of such facts, does not the voice of humanity as well as the prompting of self-interest urge to efforts for the moral elevation of the men to whose care are committed so much property and so many lives?

3. The influence, for good or evil of American commerce upon the world. These influences will be exerted. Shall it be for, or against Christianity? To-day the tonnage of the United States is 5,000,000, equal to one ton for every five in­
habitants. Our commerce is less than one hundred years old, while that of England is more than five hundred years old, and far exceeds that of any other nation. Yet ours equals it in measurement, and is superior in activity and efficiency. When we reflect upon the rapidly growing commerce of our land—upon its white sails spread upon every ocean, sea, and naviga­
ble river; upon its influence in every nation, carrying with it the knowledge of our language and the influence of our civili­
zation, what a responsibility rests upon us to make this com­
merce the harbinger of salvation.

4. There is encouragement in this work. In the influences of commerce and the character of seamen, there is improvement. The impression which many have that "seamen are growing worse and worse," is unjust to this class of men. Says one abundantly competent to judge, "I have had daily communica­
tion with seamen for thirty years, and I affirm most positively, that in no class of men do I find a more marked change for the better. I claim not for the sailor perfection, or a nobler nature than belongs to Adam's race, though the bold and brave among men breast the seas. The sailor is depraved, and in great need of the medicine of the soul, of its reforming and renovat­
ing power, and there is encouragement to afford him help." Go to the Sailor's Home in this city, and you will meet a hundred orderly and temperate men, whose deportment will compare with the company at any hotel. Is not this an evidence of pro­
gress? Twenty years ago no such collection of seamen, in
such a place, could be found. Three hundred seamen attend religious worship upon the Sabbath in Boston. Are not such facts evidence of progress? What though many seamen continue in their degradation. So do vast multitudes of every calling in life reject the gospel; but is this a good reason for withholding the gospel from them? The seaman's cause has been signally blessed of God, and many are now rejoicing in a hope of salvation, who, without the effort of this Society, would have continued in degradation.

5. **Seamen have claims upon their country.** The sailor serves his country upon the sea. He defends her flag, he wins peaceful victories in the great struggle for the "sovereignty of the seas," he exhibits to the world the power and genius of our country, in managing its ships, as truly as the soldier in fighting our battles. A nation's glory pertains to the sea as much as to the land, and if we provide for soldiers by pensions, and sing of their heroic deeds, we should also provide for seamen, by furnishing homes and bethels and hospitals. Patriotism as well as humanity and Christian obligation, urge to renewed energy in this work. The command of him who "Bade the sun with golden steps sublime advance," is, "Go ye into all the world, and preach the gospel to every creature."

The American Seaman's Friend Society

To which the Boston Society is auxiliary, is prosecuting its work principally in the Foreign field. For full particulars, see the Annual Report of that Society, and the June number of the Sailor's Magazine. The American Society has chaplaincies at the following places.

**Sandwich Islands.**—*Honolulu*, Rev. S. C. Damon, Chaplain.  
" " *Lahaina*, Rev. S. E. Bishop, Chaplain.

**China.**—*Canton*, ———, Chaplain.

**France.**—*Havre*, Rev. E. N. Sawtell, Chaplain.  
" " *Bordeaux*.

**Denmark.**—*Copenhagen*, Peter E. Ryding, Sailor Missionary.

**Sweden.**—*Gottland*, John Lindalius, Missionary.  
" " *Gottenburg*, E. Erickson, Missionary.

**New Brunswick.**—*St. John*, Rev. E. N. Harris, Chaplain.

**West Indies.**—*St. Thomas*, Rev. E. Whittlesey, Chaplain.
Panama.—Rev. J. Rowell, Chaplain.
Peru.—Callao, and the Chincha Islands.
Chili.—Valparaiso, Rev. D. Trumbull, Chaplain.
Brazil.—Rio de Janeiro, ——, Chaplain.
Africa.—Capetown.
New South Wales.—Sidney, Rev. L. E. Threlkeld, Chaplain.

Kindred Societies are laboring for the good of Seamen in all the principal seaports of the United States with encouraging success. The following is from the last Annual Report of the American Society:

Libraries and Good Books for Seamen.
This department of the Society's labors is continued, but not with the efficiency which its importance, and the earnest wishes of the Directors demand, and simply for the want of funds. The handsome legacy of the late A. G. Thompson, for this purpose, is still contested by the heirs before the Supreme Court. In a similar manner, other legacies left to the Society, are law-ridden for years, and if not lost utterly, so diminished as to frustrate in part or entire the benevolent designs of the dead.

Sailor's Magazine.
This monthly periodical is now in its 27th year of publication, and being extensively a favorite, is an important auxiliary. Its present monthly issues number 8,500.

Seamen's Banks for Savings.
Every year adds to the number and usefulness of these valuable institutions. They both induce and preserve provident habits. Excellent proof-texts are they to confound, if not to convince the sceptical on the subject of the improvement of seamen. If seamen are as prodigal, dissipated, and reckless as ever, how account for the strange fact, that after clothing themselves better than ever before, and sending large sums to their families and friends, they have deposited in a few years so much in their various banks for savings, and in one in New York alone, two and a quarter millions of Dollars, and during the last ten months sea-going men exclusively, an average of $28,000 per month!

Seamen's Cemetery.
Seamen dying in the port of New York are no longer in danger of being hurried to the Potter's Field for burial. In addition to the plot
generously donated to the American Seamen's Friend Society by the Trustees of the Greenwood Cemetery, spacious grounds have been purchased four miles from Fulton Ferry on Long Island, beautifully laid out, and ornamented with trees, shrubbery, and monuments, and called "The Seamen's Cemetery," located in the "Cemetery" of the Evergreens. It contains four acres. Its plots are so laid out that those of the same nation may sleep side by side, and each grave is registered so that it may be recognized by relatives and friends.

For this object a grant was made by Congress of $5,000, to which has been added over $5,000 more by the merchants and ship-owners of New York. It has been placed in charge of the following gentlemen as a Board of Trustees, viz:—The Collector of the Port of New York, the President of the Board of Governors of the New York Hospital, the Presidents of the American Seamen's Friend Society, the Marine Society, and Board of Underwriters, as ex-officio Trustees.


Inland Sailors.

The three Societies occupying this field for improving the social and spiritual condition of sailors and boatmen, are the American Bethel Society, Rev. T. Stillman, Secretary, Buffalo, N. Y.; Western Seamen's Friend Society, Rev. R. H. Leonard, Secretary, Cleveland, Ohio; Philadelphia Sabbath Association, Rev. J. Miller, General Agent, Philadelphia, Pa. They have lately held respectively their 19th, 7th, and 14th Anniversaries, having employed 21, 23, and 8 Chaplains and Missionaries, and expended $8,000, $10,000, and $2,728. The effects of these labors on the men and boys which thread the rivers and canals, and navigate the inland seas of the United States, are such as amply reward all past costs and expenditures, and encourage increased efforts in the future.

Naval and Mercantile Apprentices.

Agreeably to promise, in his late excellent Report, the Secretary of the Navy has published a system of regulations for the enlistment of apprentice boys for the Navy of the United States, and hopes by this system to furnish a body of intelligent, educated, and efficient American sailors.

No doubt such a system is demanded both in the Naval and Mercantile service. Yet, so far as we are advised, the suitable youth between the ages of 14 and 21 cannot be obtained for the Navy. And why? Any number can be secured for the merchant service. When
Capt. McKay advertised for a few boys to go out with him in the "Great Republic," he had at least 500 applicants. When Capt. N. Briggs consented to take ten boys with ten able seamen, in the ship "Hope," he might without difficulty have procured ten times ten. The officers of the American Seamen's Friend Society have constantly on hand applications in behalf of worthy American boys who want to go to sea. But why do they avoid the Navy? Among the reasons the following is prominent, viz.: No judicious parent or guardian will place his son or ward where he must daily be exposed to the demoralizing influence of the Grog Tub. It gives us pleasure to know that more have entered the merchant marine service of late than for a long time previous; the merchants feeling the necessity of having young men in a course of training for positions of command and trust on shipboard. A system having this end in view has been repeatedly advocated in the pages of the Sailor's Magazine.

Financials.

Large amounts raised and expended by auxiliary and local Societies for their own purposes, are not included in this Report; but simply those which have come into the hands of the Treasurer, who gives a detailed statement over his own signature. The sum total of receipts for the year ending May 1, were $22,845.50, and the expenditures $22,816.

Summary Review.

A review of past efforts for the improvement of seamen renders two things increasingly obvious: —

1. That it is a work of Faith.

As much so as the passage of the Red Sea, or the patient waiting for a harvest. And the only reason why some men demur, and deny any palpable or possible progress, is that they neither believe nor obey Him who has commanded the use of appropriate means, and has promised as a consequence the conversion of the abundance of the sea. The duty of exercising faith and fidelity is ours. Results belong to God.

2. That it is a work of most encouraging fruits.

With the improvements in the structure and sailing of ships, there has been a corresponding improvement in the men of the sea. Not to speak of other evidences, this appears in the following three-fold aspects: —

1. In their improved temperate and provident habits.

First in the world, in the tonnage of her mercantile marine, America has been first to set the example of abolishing therefrom the
daily spirit rations. Her Navy alone enjoys the doubtful honor of sanctioning the practice under the Stars and Stripes. How much the use of intoxicating liquors has contributed to the fate of the many missing vessels, we cannot tell; but ten thousand facts attest the truth of Judge Kane's remark in a recent trial before the U. S. District Court, Philadelphia,—"Rum has sunk more seamen than all the tempests that ever blew."

On shore it is manifest that comparatively few drunken sailors are now seen where scores staggered a few years ago. And as to their earnings, we appeal to their comfortable clothing, to their comforted friends at home, to the large numbers who have signed and keep the temperance pledge, and to the large amount deposited by them in banks for savings, to determine whether they are squandered as formerly. The Marine Temperance Society in New York numbers nearly 29,000 members; and the deposits belonging to seamen in their bank, at 78 Wall street, exceed two and a quarter millions of dollars.

This is also evident,

2. In their increased desire to procure and distribute Bibles and good books.

The testimony of our Chaplains and others on this matter is explicit and often repeated. In view of it, Rev. S. C. Damon, at Honolulu, says, "To meet the moral and religious wants of seamen, when they arrive in port, the religious community at the Islands is somewhat awake;" and adds, that they had resolved to raise $1,000 for this purpose. What is said by a book agent on board an Italian bark in New York, is true of a multitude of vessels:—"The call of the crew was for Protestant books—genuine Protestant books." And these books, in the hands of seamen, are carried wherever commerce goes, and into countries inaccessible to the truth in any other way. One Captain, trading to a Spanish port, says:—"The Testaments and Tracts are never long in hand;" and alluding to D'Aubigne's History of the Reformation, adds:—"I have had a hundred applications for it."

A vessel trading in the Pacific ports of Central America, in three voyages, conveyed to those regions more than one hundred dollars worth of Spanish Scriptures and Tracts. "These the Captain has taken in charge, selling or giving, as the opportunity presented, to the merchant with whom he had business, to the planter whom he was visiting at his farm far up among the mountains, to the village school in the interior, and sometimes to the village 'padre' himself." The practice of a Danish sailor, who, in visiting the ports of old Spain, has long been in the habit of filling his pockets with Testaments and
Tracts, and giving them to the laborers and others who could read, has been adopted by many sailors going to all parts of the world. Thus the word of the Lord has free course. Thus a desire to obtain and give currency to evangelical truth, shows a great improvement in progress among seafaring men.

But most of all it is seen,

3. In the frequency and number of Seamen converted to God.

Speaking of the officers and crew of the British ship-of-war "Trincomalee," says one of our Chaplains,—"They often meet for private social worship in the gunner's room. It is a good sign when lieutenants and seamen meet together in a prayer-meeting."

Happily, there are many such good signs. It was a "good sign" when a sailor on board the U. S. ship-of-war "Saratoga," brought to Christ by means of good books put on board by the same Chaplain, as he could have no other place for secret devotion, before getting into his hammock at night, knelt down on the berth-deck and offered up his prayers to God; and when the laughter and jeers of his ship-mates would drive him from the mercy-seat, saying,—"That if he was ashamed of Christ, he must expect that Christ would be ashamed of him."

It was "a good sign" when another sailor, in the same ship, who had been awakened by reading Baxter's Call, was asked how he got into the kingdom of God, replied,—"I made an effort, and the Lord hove me through."

It was "a good sign" when a sailor, who had found peace in believing in Jesus, in a foreign hospital, smiled upon the Chaplain as he came to visit him, saying,—"God has been with me."

It was "a good sign" when a captain and mate, lately brought to an experimental knowledge of the truth, resolved to maintain daily the worship of God with their men at sea. If Joshua served the Lord with his family, why should not they with their crew?

It was "a good sign" the last winter, to see the old sailor of sixty and the young one of sixteen, and others to the number of two hundred more, at the Mariner's Church and Sailor's Home in New York, asking the Chaplain what they had to do to be saved? and before they left for the sea, giving pleasing evidence of having passed from death unto life.

Such signs are of frequent occurrence now; and as they are the crowning excellence of our labor—the richest fruits which Heaven bestows—they should impart strength to faith, courage to fidelity, and call forth devout thanksgivings to God.
TREASURER'S REPORT.

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

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>To balance old account,</td>
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<td>To cash paid use of Tremont Temple, for Anniversary Meeting,</td>
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<td>Remitted to American Seaman's Friend Society, last year's account,</td>
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<td>Expressman collecting legacy,</td>
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<tr>
<td>B. H. Brown's bill carpenter work at church,</td>
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<tr>
<td>Daily Journal's bill advertising,</td>
<td>$1 50</td>
</tr>
<tr>
<td>Speakers' and traveling expenses for Anniversary,</td>
<td>$69 00</td>
</tr>
<tr>
<td>Tax-bill stores under Mariner's Church,</td>
<td>$78 40</td>
</tr>
<tr>
<td>Mariner's Church Sabbath School,</td>
<td>$47 32</td>
</tr>
<tr>
<td>Henry Judkins's bill Sailor's Home,</td>
<td>$37 50</td>
</tr>
<tr>
<td>Tenney &amp; Co. repairing Bethel flag,</td>
<td>$1 65</td>
</tr>
<tr>
<td>Samuel Aspinwall's bill flag-staves,</td>
<td>$24 00</td>
</tr>
<tr>
<td>F. A. Benson's bill coal for Church,</td>
<td>$31 75</td>
</tr>
<tr>
<td>A. Duncan's bill slateer's work on Church,</td>
<td>$2 40</td>
</tr>
<tr>
<td>Ezra J. Bunting, sexton to church,</td>
<td>$150 00</td>
</tr>
<tr>
<td>Interest, sundries and labor,</td>
<td>$24 00</td>
</tr>
<tr>
<td>Corresponding Secretary's salary,</td>
<td>$1,447 75</td>
</tr>
<tr>
<td>Interest, sundries and labor,</td>
<td>$1,350 00</td>
</tr>
<tr>
<td>Interest, sundries and labor,</td>
<td>$250 11</td>
</tr>
<tr>
<td>Supplying pulpit and sundry expenses of Anniversary,</td>
<td>$55 50</td>
</tr>
<tr>
<td>Rev. Elijah Kellogg for services at Mariner's Church, January 7th to September 7th, 1855,</td>
<td>$1,000 00</td>
</tr>
<tr>
<td>W. B. D. Simmons's bill work on organ,</td>
<td>$8 00</td>
</tr>
<tr>
<td>T. A. Erving's services at Home,</td>
<td>$100 00</td>
</tr>
<tr>
<td>Insurance,</td>
<td>$39 00</td>
</tr>
</tbody>
</table>

$12,745 95
## TREASURER'S REPORT.

1854-5.

**CONTRA.**

By cash twelve months' interest on bond and mortgage of Tobias Boland, $120 00

Treasurer's Note, 4 months from June 10th, discounted June 15th, at Atlas Bank, 1,500 00

Treasurer's Note, January 27th, 6 months, discounted at Suffolk Savings Bank, 3,000 00

Treasurer's Note, February 22d, 6 months, to order William Ropes, discounted at Granite Bank, 1,000 00

Pew rents, received by Ezra J. Bunting, sexton Mariner's Church, 101 50

Rent of stores under Mariner's Church, 700 00

**Total CONTRA.** $6,421 50

### Legacies and Donations.

By cash Legacy from Daniel H. Forbes, Westboro', E. H. Forbes L. M., $50 00

" Westboro', S. T. Forbes, Executor, to make Dea. Joanna Forbes L. M. per will of Susan B. Forbush, 20 00

" John Jewett, Executor to will of Isaac Sanford, Kennebec, Maine, Legacy to Sailor's Home, 500 00

Subcription of T. R. M., 10 00

By cash from Abington, First Congregational Society, (additional,) 11 86

" Centre Society, 16 20

" East, to make Rev. D. Walker L. M., in part, 18 50

" Acton, a friend, 2 00

" Ashbury, N.H., Ladies' Seaman's Friend Society, to make Rev. E. S. Wright L. M., 20 00

" Aguawum, 8 20

" Amesbury and Salisbury, Congregational Society, 15 58

" Amherst College, 24 00

" Amherst, Gent's and Ladies' Benevolent Society, First Church, 75 50

" North, Congregational Society, 38 42

" East Parish, (juvenile collectors,) to make Rev. E. L. Wordsworth L. M., 24 00

" Andover, North, a friend, 2 50

" " West, Ladies' Seaman's Friend Society, to make Mrs. Phebe A. Chandler, Anna D. Carruth, and Mr. Charles Shattuck L. M., 60 00

" " (Juvenile collectors,) 16 08

" Ashby, Congregational Society, C. F. Hayward L. M., 20 00

" " " One L. M., 20 00

" Athol, " Rev. J. T. Norton L. M., 20 00

" Bedford, " Rev. H. I. Patrick L. M., 21 84

" Belchertown, Ladies' Sewing Circle, 68 14

" Beverly, Dane Street Church, a friend, 5 00

" " Ladies' Seaman's Friend Society, to make Mrs. Charlotte Church L. M., 50 00

" " (Juvenile collectors,) 16 08

" Billerica, Congregational Society, 7 81

" Boston, Bowdoin Street Church, 116 88

" " Central, 169 64

" " Essex Street, 157 17

" " Mount Vernon, 175 00

" " Park Street " E. Lamsou L. M., 155 16

" " Fine, 34 27

" " Phillips, 76 05

" " Salem Street " W. F. Whitemore L. M., 65 13

" " Shawmut, 46 57

" Boylston, West, 41 00

" Boxboro', 2 25

" Bradford, Congregational Society, 30 00

" " Mrs. McCollum's Sabbath school class, 5 00

" Brighton, Congregational Society, (juvenile collections,) 17 45

" Brookline, Harvard Church, 85 20

" Byfield, Congregational Society, 4 41

" Cambridge, East, 25 38

**Total Amount carried over, $8,761 64**
**BOSTON SEAMAN'S FRIEND SOCIETY.**

<table>
<thead>
<tr>
<th>By cash from Cambridgeport, Mrs. Eliza Harlow</th>
<th>$8,761</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; Second Evangelical Society</td>
<td>8 00</td>
</tr>
<tr>
<td>Carlisle, Congregational Society, Rev. I. Lawrence L. M.</td>
<td>30 00</td>
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<tr>
<td>Centreville</td>
<td>11 14</td>
</tr>
<tr>
<td>Campello, Spencer A.'s Noyes,</td>
<td>5 00</td>
</tr>
<tr>
<td>Chelsea, Winnimanmet Church and Congregation,</td>
<td>160 10</td>
</tr>
<tr>
<td>Charlestown, W. N.</td>
<td>235 75</td>
</tr>
<tr>
<td>Chester Village</td>
<td>7 57</td>
</tr>
<tr>
<td>Chicopee, Rev. Mr. Oviatt's Society,</td>
<td>15 00</td>
</tr>
<tr>
<td>&quot; First Congregational Society,</td>
<td>8 18</td>
</tr>
<tr>
<td>&quot; Fails</td>
<td>18 78</td>
</tr>
<tr>
<td>Cotuit Port, Monthly concert,</td>
<td>20 00</td>
</tr>
<tr>
<td>Conway, Baptist Church</td>
<td>6 35</td>
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<tr>
<td>&quot; Congregational Society, to make Mrs. G. M. Adams, of Conway, and Mr. W. F. Adams, of Castine, Me., L. M.</td>
<td>54 17</td>
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<tr>
<td>Danvers, First Church, collection</td>
<td>19 75</td>
</tr>
<tr>
<td>&quot; Sabbath School</td>
<td>10 00</td>
</tr>
<tr>
<td>&quot; North</td>
<td>16 50</td>
</tr>
<tr>
<td>&quot; Second Congregational Society</td>
<td>50 50</td>
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<tr>
<td>&quot; (Juvenile Collectors,) Rev. J. O. Murry L. M.</td>
<td>25 00</td>
</tr>
<tr>
<td>Deerfield, South</td>
<td>11 00</td>
</tr>
<tr>
<td>Dennis, South, Mrs. J. C. Thatcher, L. M.</td>
<td>28 33</td>
</tr>
<tr>
<td>Douglas, East</td>
<td>14 00</td>
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<tr>
<td>Dracut, First Evangelical Society</td>
<td>13 64</td>
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<tr>
<td>Dunstable</td>
<td>9 57</td>
</tr>
<tr>
<td>Eufield, Benevolent Society</td>
<td>100 00</td>
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<tr>
<td>Fall River, from H. H. Fish, Tr.</td>
<td>37 00</td>
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<tr>
<td>Falmouth</td>
<td>27 00</td>
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<tr>
<td>Fitchburg, Calvinistic Congregational Church</td>
<td>17 75</td>
</tr>
<tr>
<td>Franklin, Congregational Society</td>
<td>33 29</td>
</tr>
<tr>
<td>Framingham, Evangelical Church and Society,</td>
<td>32 00</td>
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<tr>
<td>Fruenstown, N. H., Langdon Kingsbury, 3d, payment on account L. M.</td>
<td>5 00</td>
</tr>
<tr>
<td>Gardiner, First Congregational Society</td>
<td>10 00</td>
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<tr>
<td>Gloucester, North Church and Society</td>
<td>10 00</td>
</tr>
<tr>
<td>Grafton, Congregational Society</td>
<td>33 00</td>
</tr>
<tr>
<td>Greenfield, First Congregational Church and Society,</td>
<td>19 65</td>
</tr>
<tr>
<td>&quot; Rev. G. L. Hovey</td>
<td>2 00</td>
</tr>
<tr>
<td>&quot; Mrs. Greenleaf</td>
<td>5 00</td>
</tr>
<tr>
<td>&quot; Miss Grumell</td>
<td>2 00</td>
</tr>
<tr>
<td>Groveland, Congregational Church, Daniel W. Packard L. M.</td>
<td>23 50</td>
</tr>
<tr>
<td>Hadley, Benevolent Society, Third Church</td>
<td>25 00</td>
</tr>
<tr>
<td>&quot; First Parish</td>
<td>9 41</td>
</tr>
<tr>
<td>&quot; Third Congregational Society, (juvenile collection,)</td>
<td>3 22</td>
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<tr>
<td>&quot; North</td>
<td>11 60</td>
</tr>
<tr>
<td>&quot; &quot; Mrs. Carter's Sabbath school class</td>
<td>3 00</td>
</tr>
<tr>
<td>&quot; &quot; Young Ladies' Benevolent Association</td>
<td>7 50</td>
</tr>
<tr>
<td>&quot; South, A friend</td>
<td>2 00</td>
</tr>
<tr>
<td>Harvard, Ladies' Sewing Circle, Reuben Whitcomb L. M.</td>
<td>20 00</td>
</tr>
<tr>
<td>Harwich</td>
<td>11 50</td>
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<tr>
<td>Hinsdale, Congregational Society,</td>
<td>94 00</td>
</tr>
<tr>
<td>&quot; &quot; Haverhill Centre</td>
<td>18 00</td>
</tr>
<tr>
<td>&quot; &quot; Mrs. Susan W. Ford L. M.</td>
<td>20 00</td>
</tr>
<tr>
<td>Hingham, Congregational Evangelical Society,</td>
<td>23 33</td>
</tr>
<tr>
<td>Hinsdale, Congregational Society, to make Joseph White, Edward Cheeseeman and William Hinsdale L. M.</td>
<td>91 57</td>
</tr>
<tr>
<td>Holden, Congregational Society</td>
<td>23 00</td>
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<tr>
<td>&quot; from estate of Mahala Hubbard</td>
<td>13 00</td>
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<tr>
<td>Holstein, Congregational Society</td>
<td>57 43</td>
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<tr>
<td>Hopkinton, Ladies' Bethel Society, to make Mrs. Harriet Pratt L. M.</td>
<td>33 00</td>
</tr>
<tr>
<td>Kingston, to make Rev. I. Peckham L. M.</td>
<td>20 28</td>
</tr>
<tr>
<td>Kittery, Me. Seaman's Concert, to make Rev. A. Libbey L. M.</td>
<td>20 00</td>
</tr>
<tr>
<td>Lawrence, Christian Free Gift Association,</td>
<td>5 00</td>
</tr>
<tr>
<td>&quot; Charles A. Colby</td>
<td>5 00</td>
</tr>
<tr>
<td>Lenox, Sewing Circle, box of clothing and cash,</td>
<td>3 00</td>
</tr>
<tr>
<td>Leverett</td>
<td>7 40</td>
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<tr>
<td>Lincoln, Rev. Mr. Jackson's Society,</td>
<td>9 25</td>
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<tr>
<td>Longmeadow, East, A deceased friend,</td>
<td>8 51</td>
</tr>
<tr>
<td>&quot; Gentlemen and Ladies' Benevolent Society</td>
<td>39 69</td>
</tr>
<tr>
<td>Lowell, Appleton Street Society,</td>
<td>26 62</td>
</tr>
<tr>
<td>&quot; Caleb Webster</td>
<td>50 00</td>
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</tbody>
</table>

**Amount carried forward,** $10,539 85
TREASURER’S REPORT.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Amount brought forward,</td>
<td>$10,532 83</td>
</tr>
<tr>
<td>By cash from Lowell, First Congregational Society,</td>
<td>3 90</td>
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<tr>
<td>&quot; First Baptist Society,</td>
<td>7 03</td>
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<tr>
<td>&quot; Free-Will Baptist Society,</td>
<td>6 94</td>
</tr>
<tr>
<td>&quot; John Street Society, Lizzie Peabody, Lizzie Harvey,</td>
<td>147 69</td>
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<tr>
<td>Lizzie Hanks, Lucia Brooks and Joseph White L. M.</td>
<td></td>
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<tr>
<td>&quot; Kirk Street Society,</td>
<td>33 00</td>
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<tr>
<td>Lunenburg,</td>
<td>1 00</td>
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<tr>
<td>Manchester, Congregational Society, and ladies of,</td>
<td>25 13</td>
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<tr>
<td>Marshfield,</td>
<td>12 55</td>
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<tr>
<td>&quot; to make Mrs. Maria S. Alden L. M.</td>
<td>20 00</td>
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<tr>
<td>Medford, Mystic Church and Society,</td>
<td>12 37</td>
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<tr>
<td>&quot; Second Congregational Society,</td>
<td>32 00</td>
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<tr>
<td>Medway, East, to make J. Mitchell and Paul Daniels L. M.</td>
<td>45 57</td>
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<tr>
<td>&quot; West,</td>
<td>16 59</td>
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<tr>
<td>&quot; Village,</td>
<td>4 46</td>
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<tr>
<td>Millbury, Rev. Mr. Beach’s Society, to make L. Spaulding L. M.</td>
<td>29 70</td>
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<tr>
<td>Meredith Bridge, N. H., Congregational Society,</td>
<td>8 21</td>
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<tr>
<td>Milford, Congregational Society,</td>
<td>11 05</td>
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<tr>
<td>Millbury, Second Church, and juvenile collections,</td>
<td>31 22</td>
</tr>
<tr>
<td>Nashua, N. H., Olive Street Society, (additional,)</td>
<td>4 05</td>
</tr>
<tr>
<td>Newbury, West, Second Congregational Society,</td>
<td>6 58</td>
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<tr>
<td>Newburyport, Belleville Society, to make William Currier and Joseph Bartlett L. M.</td>
<td>55 65</td>
</tr>
<tr>
<td>Newport, N. H., Congregational Society,</td>
<td>17 03</td>
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<tr>
<td>Northampton, J. Clark, to make himself a L. M.</td>
<td>26 00</td>
</tr>
<tr>
<td>Northboro, A member of the Evangelical Congregational Church, to make Rev. H. Pathek of Bedford, Mass. L. M.</td>
<td>20 00</td>
</tr>
<tr>
<td>Peppercil, Congregational Society,</td>
<td>4 75</td>
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<tr>
<td>Petersham,</td>
<td>6 40</td>
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<tr>
<td>Phillips, Congregational Society,</td>
<td>15 90</td>
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<tr>
<td>Plymouth,</td>
<td>16 00</td>
</tr>
<tr>
<td>&quot; Juvenile collection, (additional,)</td>
<td>7 00</td>
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<tr>
<td>Pympton, Rev. C. Livingston, in part L. M.</td>
<td>17 00</td>
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<tr>
<td>Princeton, Congregational Society, Rev. H. Wickles L. M.</td>
<td>37 29</td>
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<tr>
<td>Roxbury, Eliot Church,</td>
<td>77 35</td>
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<tr>
<td>Randolph, East,</td>
<td>16 30</td>
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<tr>
<td>&quot; West, $20 by Mrs. Lydia E. Hawks L. M.</td>
<td>42 00</td>
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<td>Reading, South, by Mrs. Lydia E. Hawks L. M.</td>
<td>20 00</td>
</tr>
<tr>
<td>&quot; &quot; Congregational Society,</td>
<td>34 45</td>
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<tr>
<td>&quot; &quot; Bethesda Society,</td>
<td>50 00</td>
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<tr>
<td>Shelburne, Gentlemen and Ladies’ Association,</td>
<td>13 69</td>
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<td>Sherburne, Congregational Society, Dea. M. Barbour L. M.</td>
<td>24 64</td>
</tr>
<tr>
<td>Shirley,</td>
<td>5 00</td>
</tr>
<tr>
<td>Shrewsbury, Church, to make Leander Fales and</td>
<td>41 51</td>
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<tr>
<td>Thomas Rice L. M.</td>
<td></td>
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<tr>
<td>Springfield, South Society,</td>
<td>42 92</td>
</tr>
<tr>
<td>&quot; West,</td>
<td>40 54</td>
</tr>
<tr>
<td>Southboro’, Pilgrim Evangelical Church,</td>
<td>14 50</td>
</tr>
<tr>
<td>Saxonville, Congregational Society,</td>
<td>10 25</td>
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<tr>
<td>&quot; Sabbath school collectors, balance to make R. E. Pollen L. M.</td>
<td>15 69</td>
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<tr>
<td>Southampton, Congregational Society,</td>
<td>21 00</td>
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<tr>
<td>Stoneham,</td>
<td>13 00</td>
</tr>
<tr>
<td>&quot; A friend,</td>
<td>50</td>
</tr>
<tr>
<td>Southbridge,</td>
<td>36 13</td>
</tr>
<tr>
<td>Sunderland, to make Jesse A. Miller L. M.</td>
<td>25 70</td>
</tr>
<tr>
<td>Sutton, Congregational Society, Rev. George Lyman L. M.</td>
<td>28 00</td>
</tr>
<tr>
<td>Templeton, Trinitarian Society, Samuel Lee L. M.</td>
<td>20 00</td>
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<tr>
<td>Tewksbury, Congregional Society, Rev. R. Tolman L. M.</td>
<td>20 65</td>
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<tr>
<td>Truro, North, J. M. Lord L. M.</td>
<td>1 50</td>
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<tr>
<td>Upton, Congregational Society,</td>
<td>32 00</td>
</tr>
<tr>
<td>Wenham, Church,</td>
<td>16 00</td>
</tr>
<tr>
<td>&quot; Westboro’, Evangelical Church and Society,</td>
<td>64 94</td>
</tr>
<tr>
<td>&quot; Frank Fisher,</td>
<td>1 33</td>
</tr>
<tr>
<td>Westfield,</td>
<td>50 00</td>
</tr>
<tr>
<td>&quot; Westboro’, Congregational Society, Rev. T. Wilson, in part L. M.</td>
<td>15 50</td>
</tr>
<tr>
<td>Weymouth, North,</td>
<td>15 04</td>
</tr>
<tr>
<td>&quot; Rev. Mr. Perkins’s Society,</td>
<td>17 77</td>
</tr>
</tbody>
</table>

Amount carried over, $12,071 30
By cash from Weymouth, South, Union Church and Society, two L. M. 40 00
" Whitinsville, Congregational Society, ... 54 00
" Wilbraham, North, ... 15 00
" Williamstown, Congregational Society, ... 30 00
" Wilmington, ... 10 25
" Winchendon, First " ... 9 31
" ... Mrs. R. Wyman, ... 3 00
" Worcester, Old South Congregational Society, ... 37 11
" " Central Society, ... 58 00
" " Salem Street Society, ... 17 82
" Wrenshall, Congregational Society, ... 17 00
" Daniel Whiting, ... 1 00
" Benevolent Society, First Church and Parish, Saco, Me., Seth Scammon, Tr., for American Seaman's Friend Society, ... 41 00
" South Church and Society, Augusta, Me., John Means, Tr., for American Seaman's Friend Society, §1 83; less 25c. express, ... 21 53

Amount brought over, $12,071 30 40 00 54 00 15 00 30 00 10 25 9 31 3 00 37 11 58 00 17 82 17 00 1 00 41 00 21 53

Balance to new account, $12,435 38 310 57

May 26.—To cash due Treasurer, balance old account, ... $310 57

BOSTON, May 26, 1855.—E. E. and balance to new account.

THOMAS D. QUINCY, TREASURER.

BOSTON, May 26, 1855.—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 three hundred ten dollars and fifty-seven cents due the Treasurer.

ABNER KINGMAN.

Bedding, &c., received at the Sailor’s Home, in addition to what is acknowledged in the Treasurer’s Report.

Longmeadow, Box of bedding for Longmeadow Room.
Milford, N. H., Bedding for Room.
Fawucket, Mass., " "
Sherborn, Mrs. A. L. Dowse, 1 box clothing and books.

Boxes of valuable Books have been received from the following places:—Conway, Congregational and Baptist churches; Groveland; Leverett; Westford; Tewksbury; Nashua; Brighton; Wrenshall; Carlisle; West Andover; South Deerers; Lowell, Appleton Street Society, and First Baptist Society; Abington, Centre; Bedford; Leicester; Whitinsville; Saxowville; North Woburn; Northampton, Edwards Church.
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 Dana Goodsell
Rev Aaron Warner
Andover, Samuel C. Jackson, D. D.
Rev Austin Phelps
Rev J. L. Taylor
Rev Mr. Smith
Ashby, Rev Charles W. Wood
Paul Hayward
Joel Haywood
John Haywood
Cecil Haywood
Banger, Mr. William Holmes
Rev Daniel T. Smith
Batania, N. Y. Rev Charles Fitch
Boston, Nehemiah Adams, D. D.
Frederick D. Allen
 Rufus Anderson, D. D.
*Samuel Appleton
William Appleton
Aaron Bancroft
Robert G. Bancroft
Francis Batchelder
Lyman Beecher, D. D.
Edward Beecher, D. D.
F.A. Benson
Henry Benson
George W. Blagden, D. D.
Charles Blake
William H. Boardman
Rev G. W. Bourne
Hiram Beaworth
Andrew Bradshaw
Charles H. Brown
William S. Bullard
*Charles J. Cazooeove
*George Clark
Joseph S. Clark, D. D.
Rev Dorus Clarke
*Nathaniel R. Cobb
Joseph Cotton
George W. Crockett
*Rev William Crowell
Pliny Cutter
*Samuel Dorr
Rev Louis Dwight
Asa Eaton, D. D.
Henry Edwards
William T. Ennis
Rev Joy H. Fairchild
Ezra Farnsworth
Edward Forbes
Jonathan French
Jonathan French
Horace Gray
*Rev Samuel Green
*A. V. Gridel, D. D.
Moses L. Hale
Alpheus Hardy
Alpheus Holmes Hardy
Rev George F. Haskins

Boston, Calvin Haven
*Charles Holmes
*George J. Homer
*Henry Houses
*Samuel Hubbard
William Joekes, D. D.
Henry H. Jones
J. B. Kimball
*Asner Kidman
*Edmund Longley
Theophilus E. Marvin
James Means
Rev Martin Moore
Edmund Munroe
Montgomery Newell
Albert Norton
Daniel Noyes
Philip S. Page
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*William Reynolds
William B. Reynolds
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Charles Scudder
George C. Shattuck
Edward J. Simpson
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*Francis Stanton
Samuel Stanton
Charles Stoddard
John Sater
Hale W. Sater
John Tappan
John H. Tenney
Enoch Train
John N. Turner
Asa D. Well, Jr.
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Frederick Whittemore
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Henry W. Williams
Nathaniel Willis
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Plymouth, A. Bartlett
Life Members.

The payment of twenty dollars at one time by a person, constitutes the individual so contributing, a Member of the Society for Life.

Those persons who have been made Life Members of the Society, and who have not received their Certificates of Life Membership, can have them by applying to T. D. Quincy, Esq., Treasurer, 34 Commercial Street.

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.

MILTON, Miss S. W. Cozzens
MONSON, Mrs Timothy H. Brown
MILLBURY, Mrs Susan Waters
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WOBURN, *Mrs M. L. Bennett
WARREN, Mrs Frances L. Edwards
WOBURN, Mrs Frances L. Edwards
Mr. President,

The greater portion of my life has been spent among seamen, either at sea or on shore. The first personal effort, to any extent, I ever made for the salvation of souls, was while teaching among a community of sailors. The first sermon I ever preached was to sailors. The first couple I united in marriage were a sailor and his bride. The first child I baptized was a sailor's child. The first funeral service I performed was over the body of a seaman. The Society with which I have been connected during the last eleven years, is with scarcely an exception composed of sailors and their families. There is not a house in the parish in which the roar of the surf may not be heard, and in many of them the Atlantic flings its spray on the door-stone. Thus seamen have composed my congregation, companions, and friends. I have ever found them true-hearted; but during this protracted and intimate acquaintance, have never been able to discover any elixir, tincture or catapasm, to influence sailors. As snakes are said to be charmed with music, they are the last of all men to try it on. The world does not afford so shrewd judges of character as sailors. Love them, and they will find it out fast enough. Pretend to love them, and let them alone for finding that out also. The men who interest seamen and do them good, have not any recipe for it; neither can they impart it to others. It is all instinctive. They love the webbed feet, and the webbed feet love them. Sailors have a great deal of human nature about them, are great sinners, and like the sinners in our Saviour's day, love those who love them. If you smite them on the one cheek, they will not turn the other. It may be said, "That is not true. Sailors of all men are the most credulous, ready to confide, and are therefore miserably pillaged every day." I reply, that because things are together, it does not follow that they are the same. It might not always be safe to conclude that a man who listens without question to a train of sophistical reasoning, is therefore devoid of penetration, till you have ascertained whether he has any motive to detect the fallacy; and thus the credulity of the sailor is by no means an exponent of his folly. It arises from a very different source. Every man has in his heart home feeling. It is an old fashioned thing. He drew it in with his mother's milk. He learned it at his father's knees; and even sailors are men. They did not spring
of the froth of the sea, like Venus, but came in the way of ordinary generation. They had mothers and fathers that loved them, and prayed for them. It is the heart makes home. It is the heart makes friends in the world. The heart makes heaven. And thus in odd-fellowship and even-fellowship, and all sorts of fellowship, this principle obtains. If a man has a heart, and no home for it, he tries to make one. The college student finds a substitute in his boarding house, college societies, their secrets and their sympathies. But where shall the sailor (many of whom are cut off from domestic ties) rest his. While every lumper on the wharf has his friends, kindred, some place, though it be a poor one, to call mine; there are hundreds of sailors drifting over the ocean, flung ashore from time to time, like sea-weed on the beach, who have no one worthy the name of a friend to welcome them ashore, bid them farewell at departure, or lament at their death. When, therefore, the runner of a grog-shop comes alongside, with a smile of welcome on his face as near to genuine as long practice can squeeze out of his rotten heart, and the sailor goes after him straightway as a bird hasteth to the snare, till a dart strike through his liver; it is not because he is credulous, and a greater fool than his neighbors, that he believes the fellow cares one red cent about him, but because there is a home feeling in his heart—because it is so lonely to be alone in a world full of people; and the anguish and agony of this feeling makes him shut his eyes to the pretence, and take it for a reality. He must place his affections somewhere, even though it be in a filthy sty of a crimp house. To meet this feeling, and out of this necessity, has arisen the Sailor's Home, that in comfort and safety he might rest from his labors, surrounded by influences that shall elevate and refine him.

The task of conducting a Sailor's Home is no light one. The man who is successful in it, deserves well not only of his country, but of his God. The true principle seems to be just this: that while the whole influence goes directly in favor of sobriety and religion, that a certain proportion of seamen, no matter how bad, should be received—the worse the better—kindly treated and admonished; and if found incurable, discharged. The influence of the Home is much more powerful than you might suppose. Put a man into a nice room, clean and well-furnished, a Bible on the table, indicating that he is considered and treated as a gentleman—he cannot help feeling that it is not just the place to get drunk in. Let him get drunk over night, find himself at the breakfast table in the morning, his nose barked, his ear bit, his eyes black and blue, in company with fifty or sixty sailors, all sober, enjoying themselves, mixed up with mothers, little children, eating and drinking, the whole family together; he is very likely to think, this is no place to do as I do; getting drunk is not
the fashion here, at any rate; and should he continue to drink while on shore, he will often reform at his next visit. Instances of this kind are by no means rare in our experience. * * *

The Home, by mingling together men of one calling, though differing in their character, secure one most important element, that is, the influence of the sailor upon the sailor. Were there only two classes, the religious and the intemperate, the points of contact might be so narrowed down, that the vicious might leave the house; but between these come in those who are sober, prudent, have pride of character, and are good company. These fill up the chasm, bind the community together, and propagate the influence. The influence of one sailor upon another is very great, but its results are not generally known. A pious sailor knocking about the world, living up to his profession, does much good.

The book which I hold in my hand is an evidence of it. Its pages are blistered with the hot tears of a sailor to whom its truths gave hope, while condemned to death, and awaiting the moment of execution. On board an English frigate cruising in the Pacific, were two sailors belonging to the same mess—one a middle-aged religious man; the other young, of highly respectable parentage, educated, and of pleasing manners; but when under the influence of liquor, the victim of the most violent and vindictive passions. The young man, while ashore on liberty, at Valparaiso, ran away, and the frigate put to sea without him. On her arrival, some months after, at Callao, information was brought on board, that a young English sailor was in prison, condemned to be shot in the public square, for killing, when drunk, the captain of the vessel to which he belonged. The pious sailor, suspecting it might be his mess-mate, visited the prison, and found him there. After a very affecting interview, the condemned man begged of his mess-mate to procure him a Bible. He returned on board the frigate and obtained this book, went often to the prison, prayed with him and comforted him out of the word of God, till, the day of execution approaching, access to the prison was forbidden. On the day following the execution, a shore boat came alongside the frigate, bearing a package addressed to the pious sailor. On opening it, it was found to contain the Bible which had been given him, with the leaves turned down at the particular passages which had impressed his soul, together with a letter which he requested to be read to the mess, containing the following affecting passage: "My mother taught me, when I was a little boy, to read the Bible; and now, shut up in prison and condemned to die on the morrow for a dreadful crime, I thank God that its truths have been made precious to my soul, and that, although a great sinner, I can die in peace, trusting in Jesus Christ my Saviour." This touching story is an evidence of the
enduring nature of a mother's instructions. It likewise shows the influence of a pious sailor. The efforts of such men, having no settled abode, and disconnected in a great measure with society, is but little known; for this book, and the narrative connected with it, came by accident into the possession of a devoted missionary in this city, who found this pious sailor reading it on Sabbath morning in his cabin. If a person on shore is converted, it immediately becomes known to a church of perhaps six hundred members: if he leads a devoted Christian life, his influence is felt by thousands. But these Harlan Pages of the ocean, who pray with mess-mates in prison, speak good words to ship-mates in the middle watch, maintain a Christian life on board frigates which have been compared to floating hells, enlivened once in a while by a drowning,—Who writes their memoirs? What stone records their virtues? What periodical chronicles their death? They slip quietly to heaven, unnoticed and unknown. Their bier is a plank across the lee gunwale, their mausoleum the ocean, their epitaph is written in water. And when the report circulates in the forecastle of different vessels, some old sailor, dashing a tear from his eye with his shirt-sleeve, exclaims to his shipmates, "Well, he is gone to heaven. He saved my soul, and he would have saved the whole ship's company, if they had listened to him."

Sailors Sick and Dying in Foreign Seaports.

The following communication from an American missionary stationed in a seaport to which more than ten thousand seamen annually go, but where no seaman's chaplain is located to look after their spiritual interest, will illustrate the importance and the good results of Christian labors among sick and dying sailors in foreign lands. Says this missionary:

"The most that we can do is to preach to them when they come to our chapel, which they frequently do; to visit those who are put on shore, in the hospital, sick; and to bury their dead; and these services to the dying and the dead occupy more, far more of our time, and draw more upon the sympathies of our hearts, than many of our good friends at home can possibly imagine. During the last summer the number of funerals which we were called upon to attend averaged more than one a day for two or three months! . . . It is really affecting to attend the funeral of a sailor in this foreign land. Who cares for
the sailor? He traverses every sea, and braves every danger, and by fatigues and exposures brings himself to an untimely grave, and all to furnish those who stay at home, in their own 'ceiled houses,' with the luxuries of different climes; and yet when he dies who cares for him? He meets his fate often in a far-off land, among cold-hearted strangers. At home he has left a mother, a sister, or it may be a wife, who, could they be present at the closing scene, would show that there are hearts that throb with affection even for him; but there he lies alone in his hammock, or on that couch in the midst of the hirelings of a neglected hospital, panting for breath, and his tongue cleaving to the roof of his mouth for thirst, and yet no one offers him even a cup of cold water, nor makes an effort to smooth in the least the rough pillow of death! And when he dies, he is buried too often as a dog. Who cares for the sailor? I have been called to perform the last services at the grave of such an one, when not a soul was present but myself, and four miserable porters who were hired to carry the body to its burial place. Still more affecting is a visit to the sailor's hospital. It never wants for inmates, and usually some are very near their end. I have never in my life seen more gratitude expressed by looks and words, than in this hospital, by those neglected sons of the ocean, for a word of kindness and sympathy spoken, and rarely has it been my privilege to find more attentive listeners to religious conversation and instruction.

"I think I shall never forget a scene I witnessed there on one occasion, in which I was called to visit an individual who was dying. I was called out of my bed, after midnight, at the dying sailor's own request for a clergyman. As I entered the sick room, in which there were perhaps a dozen others lying around, I saw one sitting upright in his bed, and apparently in very great distress. In answer to my inquiry, the physician of the establishment told me that was the dying man! I should never have suspected it, and never did I see death come in such a form before. The man was actually in the last struggles, and yet he was panting for breath, and his physician said he could only live a very short time. His disease was consumption. I lost no time in endeavoring to ascertain the state of his soul, and was pleased to find that he regarded himself as a lost sinner, and professed to have no hope but in Christ as his only Saviour. I talked with him for some time, and prayed with him twice, and soon his spirit was called away; I hope to a better world.

"But I have another sailor story to tell before I pass to other matters. Some years ago, Mr. H., one of our missionaries, was passing through a street near the water, when his attention was attracted by a crowd, and on inquiry he learned that an American sailor had fallen down in the street, and was dying of the cholera. He imme-
diately made his way through the crowd, and found that it was even so, to all appearance, as had been related to him. There lay in the middle of the street a sailor-boy, not more than eighteen years of age, apparently very near his end. Mr. H. lost no time, but immediately procured a room near by, and had the individual carried there, at the same time sending for a physician. God blessed the efforts so promptly made, and the sailor-boy recovered. It was a slow process, however, and during the two or three weeks of his convalescence, Mr. H. and the other missionaries visited him frequently, and endeavored to deal faithfully with his soul. He was exceedingly ignorant of the gospel, but God shined into his heart by the light of his Holy Spirit, and he was soon an intelligent and joyful believer in Christ Jesus. He took passage to Boston in a homeward-bound vessel; and he was not long on shore before he found his way to a prayer-meeting for sailors in the seaman's chapel. In the course of the meeting an opportunity was given for any one who pleased to offer prayer. This young man arose, and in the fullness and simplicity of his heart, for the first time in his life became the organ of address in prayer for a large assembly. The beginning of his prayer was rather abrupt, but it was an index to the true feelings of his heart towards those strangers in a foreign land who had succored him in the time of his distress. The first sentence he uttered was, 'O Lord God, bless the missionaries.' The sequel of the story is, that this same sailor-boy who was found by the missionaries perishing in the filthy gutters, is now a preacher of the gospel in America, zealously laboring to bring multitudes of his fellow sinners to a saving acquaintance with Christ!"
carried home in safety. But did I remember my vow to Him, made with the idea of every moment being my last? Oh, no; the very first night of my being ashore saw me intoxicated; and in that state I continued three days, but on the third day, which was Saturday, about 7 o'clock in the evening, on passing through the hall of the Sailor's Home, I heard the bell. What's that, said I, grub time again? And you happening to hear me, told me it was a prayer-meeting, and invited me in. With a careless swagger I entered the room appointed for prayer; and while there my whole character was laid open before me. During your discourse you asked the question, whether some of us had not, during a storm at sea, made promises, which we had willfully broken. It was here you touched my wicked heart; and I felt if I had my just pay, that the Almighty would never forgive me, who had rebelled against him so often. I therefore made a second vow, that I would seek the Lord; and I went to my room, with that intention. I spent nearly the whole of that night in prayer and supplication, but found no peace.

"The next day I shipped for the West Indies, and amidst the pro­fanity of my shipmates I again lost all my good intentions. But the hand of God was about me; for that day fortnight, I was clinging to another wreck. Oh, the tortures I then endured! No tongue can express my feelings on that day and night. But God was pleased to send a vessel to our aid: and we were carried into Boston, with nothing but what we stood in. * * *

"But while the President was giving us the clothing, she says to me, 'What were you thinking about, when you were on the wreck?'

"This was a home shot at me. I could not answer her; but hurried away as soon as I could, went to my room, fell down on my knees, resolving not to rise till God had blessed me. I had not prayed long before he did bless me, and whispered peace. Oh, the joy I then felt! Ten thousand tongues could not express my feelings. I felt as though I could give up all, family, home and friends for Jesus, and to preach Jesus to my poor, benighted shipmates."

Another writer says, "I was paid off from an American vessel. I made my way for the Home. I was surprised at the order, comfort, and convenience, which I saw in it. I was not welcomed in with that deadly thing, the rum bottle—no, here there is no drink, no temptation to drink. I found a great many intelligent, respectable men, who were no friends of rumsellers; and I believe most seamen who wish to keep their reputation good, come to the Sailor's Home.

"There are sometimes a few here who follow after pleasures and the devices of their hearts, but advice given them, and good example,
has been the means of changing many a seaman who came here to board. Here we have every opportunity of improving our minds; there is a library and reading room of newspapers and books. Here we can, if inclined, remember the 'one thing needful,' the 'soul's salvation.' There are Bibles and serious tracts, which probably have been, and we trust may yet be, the means of turning many a tempest-tossed mariner to Christ, the Rock of ages. There is likewise family worship, morning and evening. What pleasure must he who carries on this daily work of his Master's feel when he sees the seamen gather around his family altar, and join him in praising God who has preserved them through the storm, and brought them safe to land. May the blessing of God rest upon the Home.”

Says another,—“A few months since I came from the South. I had no definite object in view; but felt a stranger in a strange land. On arriving in this city, I was accosted by several ‘runners,’ whose personal appearance indicated anything else than what I admire in the human countenance. As I had with me a ship-carpenter's tool-chest, they were only the more anxious to get me into their fleecing talons. At that critical moment, I sent up a thought to God.

“I remembered, then, that a young man in Charleston had spoken to me in reference to the ‘Sailor's Home.’ So I at once determined to go there. With a calm aspect and voice I told them I was going to the ‘Home.’ They immediately began to heap upon it the most opprobrious epithets they could possibly utter; telling me I should be sorry for having formed such resolutions. I could at once distinguish the motives that actuated them; and assured them that my ‘Yes’ meant yes! and my ‘No’ meant no! that I never recanted under such circumstances. With bitter curses at my refractory disposition they went their way, and God led me mine. That momentary ‘No’ to all their assumed kindness, has, under God, stamped my destiny; for I can perceive that through coming to the ‘Home’ and watching a long course of consecutive providences emanating from it, I am led to devote my future life to preaching ‘Jesus; and him crucified!’ Bless God for the ‘Sailor's Home.’”
BOSTON SEAMAN’S FRIEND SOCIETY.

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.

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

RULES AND REGULATIONS.

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

All boarders are particularly requested to be at home by 12 o’clock at night; at which time the doors will be closed, except previous notice is given that any one designs to be out; in which case the door will be opened.

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.

Quite 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.
AMERICAN AND BOSTON SEAMAN'S FRIEND SOCIETY.

Office, No. 15 Cornhill, (up stairs,) Boston.

Agreeably to the "Plan for Systematic Contributions" in Massachusetts, adopted by the General Association in 1840, and presented again in 1852, the time for collection for the Seaman's Friend Society, is as follows:

- Berkshire County, ............................................. JANUARY.
- Hampden County, ............................................. FEBRUARY.
- Hampshire County, ......................................... MARCH.
- Worcester North Association, .............................. APRIL.
- Worcester Central and Brookfield Association, .......... MAY.
- Middlesex South and Harmony Conference, ................ JUNE.
- Taunton and Vicinity and Old Colony Conference, ........ JULY.
- Pilgrim and Barnstable Conference, ......................... AUGUST.
- Franklin County, by arrangement of Franklin Conference, SEPTEMBER.
- Essex County and Andover Association, .................... OCTOBER.
- Boston and Vicinity, by arrangement of these Churches, OCTOBER.
- Middlesex Union and Woburn Association, ................ NOVEMBER.
- Norfolk County Conference, and Mendon Association, .... DECEMBER.

Notice to Sewing Circles and Benevolent Associations.

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

Boxes should be directed to JOHN O. CHANY, Sailor's Home, 99 Purchase Street, Boston.