

GENERAL SURVEY

OF THE

MISSIONS OF THE AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS.

1868.

THE review of the past year presents but few changes in the general character of our work. The ground previously occupied has been held and cultivated as thoroughly as the inadequate force of laborers would permit. New and advanced positions have been taken in China, in the Bulgarian field, and among the Armenians of Koordistan and Persia; but the progress made has been more in the direction of internal than of external growth. The churches already existing have been strengthened, 15 new churches have been organized, 29 new out-stations taken, the force of native agents increased from 928 to 965, and 1821 additions to the churches are reported on profession of faith — an increase of more than 350 upon the additions of last year.

The progress in independence is indicated by the larger contributions to various Christian objects, and the constantly increasing number of native pastors of self-supporting churches. The independent, self-sustaining churches now number 52, and 101 native ministers are to be found in the pastoral office — an increase of 17 during the year. These independent churches represent finished missionary work. At many points the proper work of the missionary is as much completed as in the cities of our own country. But new openings, represented by out-stations, present themselves yet more rapidly, and the labor of the missionary, for the present, is increased, rather than lessened.

No great advance can be made into "the regions beyond," till the number of missionaries is increased. Those now in the field are not sufficient for the proper supervision and development of the work in hand. They find themselves overburdened by their successes. Individual missionaries are left alone at important centres, where two and three men would find ample opportunity for labor. Hundreds of places around these centres are waiting for the preacher of the Word, in regions already nominally occupied; while the Macedonian cry comes from many a point across the border, and the most populous nation on the globe invites us "to plant the shining cross on every

hill and valley" in its wide domain. A year ago the Prudential Committee called for sixty-one men — fifty-eight ordained missionaries, and three missionary physicians — to reinforce the stations already occupied, and to enter new and inviting fields, in the healthful development of the work committed to their care. The necessity has become only the more urgent by the lapse of time.

The actual number of ordained missionaries has been barely maintained for the year, while veterans of tried and successful experience have given place to new men.

Mr. Preston, after nineteen years of toil under the equator, at the Gaboon, is obliged to retire. Dr. Post, constrained by the necessities of the Syria field to attempt the work of missionary physician and of two missionaries at Tripoli, passes the limit of physical endurance, and though still unwilling to give up Syria, changes his connection with the Board for the medical department of the Protestant College at Beirut. Mr. Byington, in consequence of the impaired health of the companion of his toils in planting the institutions of the gospel among the Bulgarians on the southern slope of the Balkan, commits his work to other hands. Mr. Bryant of Sivas, after a brief career of great promise, when to remain longer would have been to incur the loss of his sight, leaves Mr. Livingston to struggle on alone under a double burden. Mr. Washburn of Constantinople, after most valuable services in the secular affairs and executive work of the mission, leaves the Board, to devote himself, with the approval of his associates, to efforts in behalf of the women of the East.

Six of the missionary circle, including four ordained missionaries, have heard the Master's call to come up higher — Mr. Johnson, while on a visit to Micronesia, as a delegate of the Hawaiian Board; Mr. Thurston, one of the fathers of the Hawaiian mission, after forty-nine years of nearly unbroken residence in the Islands he had made his home; Mr. Munger, after thirty years of faithful labor in the Maharratta mission, just as he was preparing to return to his native land; Dr. Lord, in New York, where he was hoping to recruit after his second term of service in the Tamil missions; Mrs. Rendall, suddenly, on the Mediterranean, while on her way home from the same mission with her invalid husband; and Mrs. H. S. Barnum of Harpoot, Eastern Turkey, after a brief sojourn among a people whose hearts she had won.

By these changes, 18 laborers have been withdrawn from the whole number connected with the missionary work of the Board. As thirty new laborers have gone forth, there has been a net gain of 12 to the number in active service, and 16 more are ready to leave in a few weeks.

WORK AMONG WOMEN.

The fact that of the thirty who have gone out to the foreign field

this year, for the first time, thirteen are single ladies, and that seven more are included among the sixteen ready to go, may render expedient, in this place, some special notice of our work among the women.

The condition of women in the mission fields early attracted the attention of the Board. Schools were first instituted by the wives of missionaries, and every opportunity was improved to reach the mothers. The boarding-school, which should withdraw the girls from the debasing influences of their home life, and bring them under the constant influence of educated Christian women, has been a most effective means of promoting this work, by raising up native teachers and Bible-readers, who should most fully understand the condition, and enter most readily into the sympathies of their own people. The Christian teacher from this country can thus multiply her influence by as many as she may train up for Christian labor. Institutions of this character, for the religious education of girls who should become the wives of native preachers or teachers, have constituted an integral portion of the agencies employed by the Board in the work of evangelization. Single ladies were first sent out in 1828 — Miss Ogden to the Hawaiian Islands, and Miss Farrar to Bombay. This number was constantly increased till, at the expiration of twenty years, 36 single ladies were to be found in ten different missions, — 24 laboring in the Indian missions of this continent, and 12 in six different missions beyond the seas. The entire number who have been appointed by the Board is 176. At the present time it has in the field, and under appointment, 38, not including 14 daughters of missionaries engaged in female boarding and family schools in the Hawaiian Islands — as many as appear in the last Annual Reports of the ten other principal missionary societies of this country and Great Britain. Besides these single ladies, several of the wives of missionaries are engaged in female boarding-schools, as Mrs. Baldwin of the Foochow, Mrs. Bushnell of the Gaboon, Mrs. Bissell of the Mahratta mission, and others. Most of the missionary ladies, so far as domestic cares will allow, have been active in visiting the women at their homes. A Boston merchant visiting the Zulu mission, reported the women as equally active with the men. The wife of an honored missionary in the Mahratta mission thinks there is no occasion to send single ladies to engage specially in Zenana work in that field, because the wives of missionaries do that now, so far as there is opportunity. The readers of the "Missionary Herald" will recall frequent narratives of such labor among the women, — of Mrs. Schneider and Mrs. Perry at Aintab, going from house to house with Bible and Hymn Book; Mrs. Bryant of Sivas, touring with her husband, and gathering crowds of Turkish and Armenian women about her; Mrs. Wheeler and Mrs. Allen of Harpoot, Mrs. Walker of Diarbekir, Mrs. Leonard of Marsovan, Mrs. Hartwell of Foochow, Mrs. Chapin of Tientsin, and graduates and pupils from the seminaries, originating and conduct-

ing meetings for religious conference and prayer among the women of their respective localities.*

The time has come for enlarged efforts in behalf of woman in the East. The prejudices that have so long debarred her from the benign influences of a Christian civilization are rapidly giving way. Every opportunity for such labor within the mission fields of the Board will be improved, so far as the means at its disposal will allow, and it welcomes with special interest a new auxiliary in the "Woman's Board of Missions," organized a few months since, but which has already assumed the support of seven single ladies—two in China, one in Ceylon, one in South Africa, and three in Western Asia—thus materially aiding in the effort to extend operations in this direction. While leaving to the American Board and its missionaries, who are best acquainted with the wants, condition, and opportunities of the different fields, all care of details, as to outfit, location, protection, and supervision of its missionaries, this new Society will aim to diffuse information through frequent correspondence with the ladies it sends out, to raise funds for their support, and the support of native teachers and Bible-readers under their care, and especially to awaken a lively sympathy and interest in their labors, and in the labors of all the Christian ladies, married as well as single, who are devoting their lives to the social and moral elevation of their sex.†

* The American Board and its missionaries have not been neglectful of the religious condition of the women in their mission fields. It has not sent out all the single ladies who have been ready to go, because a wise regard to their qualifications for success, and happiness in the peculiarly trying position of a single lady in an oriental country, and the calls and opportunities for labor, would not permit it.

It is only about ten years since Mrs. Mullens, the wife of Dr. Mullens, then missionary at Calcutta, began the work of Zenana visitation, which has been prosecuted with increasing success in India, at the great centres where the influence of missionaries and of English residents has been the most felt, and the prejudices of the people overcome. It is only within the same period, in many parts of the mission field, that single ladies have been able to go out of their houses to visit without missionary escort. In some fields this cannot now be done. But wherever the condition of society, and the opportunities of influence justify it—and of this the missionaries on the ground are the best judges—there the Board has been ready to send female laborers. It follows the leadings of Divine Providence in this as in other departments of the great work. The amount it expended the past year, in special labors in behalf of the women in its mission fields, was not far from \$33,000.

It was a missionary of the American Board, the Rev. David Abeel, who, as early as 1834, awakened an interest in this subject while on a visit to England, that led to the formation among English ladies of the "Society for Promoting Female Education in the East," and of other kindred organizations, through which a great work has been accomplished, especially in India. Upon the model in part, and at the suggestion of the English Society just named, the "Woman's Union Missionary Society of America" was organized in New York in 1861. It has sent out from this country seven missionaries, two to Burmah, four to Calcutta, and one to Allahabad. It has also employed in India nine other ladies as missionaries, has now in its service seventy-five native Bible-readers, and has eight hundred pupils under instruction in Zenanas and in fourteen schools for girls. None of its missionaries, and but nine of its Bible-readers, are employed within the mission fields occupied by the American Board. Calcutta is the principal center of its operations.

† Unity and harmony of action on the part of laborers within the bounds of our

What worthier theme to call forth the Christian regard, the contributions, the earnest prayers of Christian ladies connected with our churches, than the success of two hundred female missionaries, their representatives in the foreign field? To whom so fitly as to their sisters at home are they to look for sympathy and support at the throne of grace, that the Divine blessing may rest upon the religious training of the 700 girls in the boarding-schools, and upon the hundreds and thousands who shall hear from their lips the story of a Saviour's love?

PROGRESS WITHIN TWENTY YEARS.

As various causes sometimes obscure or hinder the actual progress of the missionary work in a particular field, during some given year, it has seemed advisable to combine a statement of results of the past year with that given twenty years ago.

Zulus.—The work among the Zulus was then just beginning to be crowned with success, after a long period of discouragement. Two little churches, of perhaps a dozen members, three schools, having in all 90 pupils, had been gathered by the patient, self-denying labors of Dr. Adams, Aldin Grout, and Daniel Lindley. The last two, now veterans in the work, aided by younger men who have gone to their help, now see eleven churches, with 448 members, and the evidences of a Christian civilization, in school buildings, and church edifices, and Christian homes that have taken the place of heathen kraals.

The Gaboon.—Of the five missionaries in the Gaboon in 1848, two only remain—Walker and Bushnell—worn and weary; their hearts almost failing them at times for discouragement, as the long-sought reinforcements fail to come, and their cherished hopes of some on whom they have bestowed most toil and care are disappointed. Still they believe in the ultimate redemption of Africa, stay up their hearts on the promises of God, and do their duty, though the wished-for results do not yet appear.

Greece.—The venerable Dr. King, who in 1848 had yielded for a time to the storm of persecution, and fled from Athens to Geneva, now enjoys a friendly call upon the Metropolitan, has a courteous audience with the King, and sees three of his pupils actively engaged in pressing forward the Christian work.

The Armenian Missions.—The most delightful evidence of success in the missionary enterprise is furnished by a review of the last twenty years of the Armenian Missions. At the beginning of this mission fields make it of the utmost importance that all should be under one management; unpleasant complications from differences of policy and method may thus be avoided.

period we find 18 missionaries (ten of whom are still engaged in some form of the missionary work), now there are 44. The two single ladies at that time are now represented by sixteen. The six little churches, with a membership of 166, have given place to 63, of which 36 have their own native pastors, and 31 have become self-supporting and independent. These churches report a membership of 2,766, average congregations on the Sabbath of about 10,000 persons, and Sabbath-schools with more than 8,000 pupils. The Protestant community, then first recognized by the Firman of the Sultan, has become a power in the empire. From 22 stations occupied by missionaries, and 144 out-stations in charge of native evangelists, scattered all the way, at central points, from the Danube to the Tigris, streams forth the light of the gospel upon surrounding communities. Four theological seminaries, and five female seminaries, have taken the place of the institutions at Bebek and Pera. The common schools, then embracing an aggregate of 53 pupils of both sexes, now number 174, attended by more than 6,000 scholars. This, however, by no means represents the impulse given to education and social progress. The Armenian schools, established in imitation or in rivalry, are yet more numerous; the press is daily becoming more and more effective in diffusing intelligence; 300,000 copies of the Scriptures put into circulation, with a great number of other religious publications, are doing the work of enlightenment.

Ecclesiastical bodies, formed of the native pastors and delegates from the churches, are relieving missionaries of much of the care and responsibility for details, and actively coöperating with them in the great work of evangelization. Many names now familiar to the churches were practically unknown in 1848. Aintab did not appear as a station till the next year, when Dr. Azariah Smith and Dr. Schneider made it their home, after one missionary had been driven away. The day of small things there has passed. The little company of eight has become two strong churches, of nearly 200 members each, active and faithful in supporting their own institutions and giving the gospel to others.

Marash, which now has its two independent churches, with 445 members, and a flourishing theological seminary, was not mentioned then. Harpoot was visited by a missionary on an exploring tour, to the region of the Euphrates. How would this brother's heart have been cheered, could he have looked forward a few years and seen the work recorded in "Ten Years on the Euphrates." But Wheeler and his associates, and Walker, whose name is a rich legacy to the churches on the Tigris, were in college then, with little thought of what God had in store for them. Other stars now shine out brightly in the firmament, that had not then appeared above the horizon — as Morgan of Antioch, Goss of Marash, Dodd of Marsovan, Lobdell of Mosul. The work in Central and Eastern Turkey, and among the Bulgarians, is mostly of later date. The beginning at Aintab was all there was to show in a field which this year sends up a record of

twenty churches, ten native pastors, over 1,300 communicants, and \$3,700 in gold contributed to various Christian objects, exclusive of church building. In the Eastern field, a little church of 16 members had been formed at Trebizond, and one of five at Erzroom. But three or four of the twenty other places now having Protestant churches had ever appeared in our missionary records, and yet fewer of the 86 out-stations, in which members of a well-trained band of 148 native agents are now planting the standard of the Cross. The ground has since been broken in the Bulgarian field; persecution, that usually marks the first success of the gospel, has been met and overcome; new missionaries are strengthening the hands of the brethren in the field; and future successes are confidently looked forward to, that shall make sure a lodgment of the gospel in the south-east of Europe.

The three missions into which the Armenian field has been divided, will have on the ground, at the close of the present year, including those now on the way, 96 male and female laborers from this country, and about 300 native helpers, of whom 36 are native pastors, and 40 others licensed preachers. They will labor among a people to a good degree enlightened in regard to the fundamental truths of the gospel, and possessed of the Scriptures.

Nestorian Mission. — In passing to the records of the Nestorian mission, the names of Stocking, Wright, Stoddard, and Fidelia Fiske — names precious in the memory of the churches, — have been changed for others, but their works follow them, in the steady growth of the Christian community, in numbers, in piety, in Christian culture and character. Dr. Perkins, who has been so long and so honorably identified with the mission, through so many years of trial and prosperity, continues at his post. New activity was manifest the last year, in the addition of 100 members to the Christian communion, in larger contributions for the support of the gospel, and in evangelical efforts to reach the Armenians scattered throughout Persia.

Syria. — The missionary force in Syria is about the same in numbers as in 1848, despite the pressing necessities of the field, and the opportunities for enlarged effort. Drs. Thomson and Van Dyck, and Mr. Calhoun, remain of the nine missionaries then reported. Eli Smith was then beginning his great work of translating the Scriptures into the Arabic language, now happily completed by Dr. Van Dyck. The most important event of the year was the formation of the first purely native church at Beirüt. The number of believers was 18. The report for the present year gives 205, organized into 8 churches. The native laborers have increased from 5 to 40. Education was early made an important feature of the missionary work in this field. There were 15 schools, with 671 pupils, in 1848, against 31 schools and 1,000 pupils, the present year. A female seminary and a college at Beirüt — not under the care of the Board

—both eminently successful— are the expression of present educational interest among the people.

The mission has suffered greatly from frequent changes in its missionary force, in consequence of enfeebled health, and from its proximity to European civilization. The time seems ripe for larger returns and for more extended effort, but new missionaries must be sent out, or the brethren there must inevitably break down in their work.

The India Missions. — One half of the mission force now in our India missions was to be found in them twenty years ago, though some who then held a large place in the public eye—as Poor, Winslow, Scudder, Ballantine, and others— have entered into rest. Father Spaulding verifies his words, that a new lease of life seems given the missionary to supply the lack of missionary interest in the home ministry, and the companion of his youth still gathers her class of native women around her, to tell them the wondrous story of the cross. Thirty men, now that the work has increased more than threefold in the number of churches and communicants, and in the openings for labor, take the place of 38, then deemed altogether too few. Of the four single ladies, Miss Agnew alone remains, though cheered by the presence of four others, who have since gone out, and soon to welcome a fifth, in her efforts for the women of the Tamil race. The only means by which our brethren have been able to meet the constantly enlarging work, has been the development of the native agency. The little company of six licensed preachers has been enlarged to over a hundred, including 20 native pastors, of whom six were installed in the Mahratta field alone, the past year. Vigorous efforts in the direction of self-support on the part of some of the native churches, the examples of the churches at Batticotta, Madura, and in the Mahratta field, mark a new era in the history of our missionary efforts in India.

The anticipations of the early triumph of the gospel in India, on the part of the anti-missionary society of Madras and of the eight thousand persons convened at one time to devise measures to prevent its spread, have not been realized; but the foundations of heathenism have been undermined. Few educated Hindoos—and they are now reckoned by tens of thousands in all parts of the country— attempt to defend the old idolatrous usages. In the natural opposition of the unrenewed heart, they accept the theism of Francis Newman and Theodore Parker, while complimenting the missionaries upon the immense service they have rendered to the social and moral elevation of India. Social ties retain many truly enlightened minds from the confession of Christ. But the time of great changes cannot be far off. English laws, English schools, English railways and telegraphs, 550 Christian missionaries from many religious societies, 50,000 adult communicants in Christian churches—these are the forces at work for the moral renovation of British India (both sides the

Ganges), on which we may well invoke the Divine blessing, with confidence that the night is far spent and the day is at hand.

China. — Our work in China has undergone the greatest changes. Twenty years since, the Canton mission was the object of special interest. For nineteen years the effort had been made to secure an entrance for the gospel. The first part of the time, religious service had been held in secret, with locked doors; then more freedom was enjoyed, yet our brethren were still upon the border. For sixteen years Dr. Bridgman had edited the "Chinese Repository," and gathered up a great amount of useful information in regard to the people of China. He was also engaged in translating the Scriptures. Dr. Ball had kept up a school for boys for several years, and, with Mr. Bonney, maintained religious service in the hospital, and at their own homes, for such as would come; and all were using the press, till the amount of printing reported was over 1,000,000 of pages a year. Hon. S. Wells Williams, since connected with the American Embassy, then missionary printer, had just given to the world his great work on China, entitled the "Middle Kingdom." But no church had been organized, and only two men could be counted on as really converts to the truth. It was a long, painful period of preparation. Subsequent events proved that the preparation was for other organizations rather than our own. With the death of the founders of this mission our labors were transferred to points farther north.

At Amoy, where are now 8 flourishing churches, with a membership of 554, under the care of our brethren of the Reformed Church, a little chapel had been built, and three believers organized into a church. Messrs. Johnson and Peet had just removed from Siam to Foochow, where they were joined by three new missionaries, one of whom, Mr. Baldwin, still remains with Mr. Peet. The mission at Foochow was thus begun. Five churches, to which 23 members were added last year, and nine native preachers, are the results of labor at this point. The mission, reduced to four men, is sadly in need of reinforcement, in order to the healthful enlargement of the work.

Within the period under review, the attempt has been made to establish a mission at Shanghai, consecrated in our Christian regards by the memory of men like Macy and Aitchison, and abandoned because of the unhealthiness of the climate; and our efforts have been concentrated rather upon the northern portion of the empire. Four stations and as many out-stations, and twenty-one laborers from this country, including three single ladies, five native helpers, two churches of thirty-two members, of whom eleven were added last year, attest the effort we are making in the North China mission. Twelve ordained missionaries, or one to a population larger than is to be found east of the Mississippi River; or, distributing the population equally among all the evangelical missionaries of all societies, European and American, still one missionary to 3,000,000 of immortal

souls ! — is this the response of the Christian world to the wonderful Providences of God by which this, the last, greatest stronghold of heathenism has been thrown open to the soldiers of the cross ?

The changes in the *Hawaiian Islands*, during the last twenty years, are many of them such as we may now anticipate in other fields within a like period. The 29 missionaries have been reduced to 13, only six of whom now exercise the pastoral office. The 7 native preachers are now represented by 42 engaged in the home work, and by 13 foreign missionaries in the *Marquesas Islands* and in *Micronesia*. Thirty independent churches, with their own pastors or stated supplies, more than \$29,000 in gold given to various Christian objects, the support of foreign missions of their own, the publication of nearly 3,000,000 pages of Christian literature in a year, — these are the evidences of a Christianized people.

In *Micronesia* and the *Marquesas Islands*, ten churches, with a membership of 541, of whom 191 were received on profession of their faith the past year, give but a very inadequate picture of the moral transformation in progress, as the fruit of the self-denying labors of the little isolated company of American missionaries and their Hawaiian co-laborers. Order has taken the place of lawless confusion. The church stands on the site of cannibal rites; the song of praise rises to God from groves once set apart to drunken, licentious revelry; and the purities of Christian domestic life begin to mark abodes that till recently knew not the meaning of the words wife and home.

A great change has occurred in our relations to the *North American Indians*. In 1848, the Board was employing 110 laborers, including 26 ordained missionaries and 24 single ladies in efforts for their evangelization. More than 200 members were that year added to the 21 churches, in which were enrolled 1,567 followers of Christ. Looking back to the time when we had so many missions among the aborigines of this country, we cannot suppress a feeling of regret that we have so few to-day. But events beyond our control have been too strong for us. The vacillating policy of our federal government during a long series of years; successive removals of the red man, not for his good, but for the pleasure of the white man; frequent and flagrant violations of our national faith; unnumbered frauds perpetrated by the dominant race, sometimes, indeed, by those in official positions; the retaliatory measures of the oppressed, often caused by sore provocations, and yet punished with terrible severity; — these are a part of the reasons which have defeated the benevolent designs of the founders of this organization, and baffled the endeavors of those who have followed in their steps. When, therefore, we are reminded of the little which we are now doing for the race that preceded our own in this western world, this is our answer.

But the Committee believe that in one quarter a brighter day is beginning to dawn. If they are correctly informed as to the pro-

visions of the treaty recently negotiated with the Missouri Dakotas by the Peace Commissioners, this compact will, if duly ratified, open a new and hopeful field for missionary labor. And God, by a series of providences as unexpected as they are wonderful, has prepared a *base of operations* in that great valley. The Pilgrim Church in Nebraska, with its strange history and its large membership, has the elements of a most effective aggressive force. Should it rise, therefore, to the plane of its appropriate mission, we may have another chapter in the annals of aboriginal evangelization of greater interest and of more value to the world than any which has gone before. The four churches, moreover, that cluster about the Coteau des Prairies, organized within the last few weeks, give signs of a vigorous and enduring life. Besides the special field (stretching one hundred and fifty miles to the north) which seems to be assigned to them, they can easily furnish laborers for the Missouri. Of the fifty Dakotas who stood together less than six weeks ago, — the open sky above them, and the prairies all about them, — and avouched the Lord to be their God, some at least may carry the light of the gospel westward, to those who are sitting in the shadow of death.

The chief event among the *Senecas* is a revival on the Tonawanda Reservation, whereby that stronghold of paganism has been greatly weakened and a church of twenty-five members has suddenly sprung into life. And the end, it is believed, is not yet.

Summing up some of the results of this review, we find the 30 churches of our missions in Asia and Africa twenty years ago, with a membership of 765, now increased to 155 churches and 6,796 members in the same fields; the 24 native preachers of that time, including the Hawaiian, now represented by 101 settled pastors, and more than 200 other licensed preachers; a comparatively small sum, — confined almost wholly to the Hawaiian Islands — contributed to the support of their own institutions changed to nearly \$70,000 the past year, while 52 independent self-supporting churches illustrate finished work. These results, it is believed, must be gratifying to every friend of Christian missions. They show the preparation that has been made for the yet more rapid advance of the gospel. The 332 devoted Christian men and women from our churches, with a corps of 965 native laborers, 220 churches set up as light centers, with a membership of over 25,000 living witnesses to the excellence of the gospel in thousands of villages and cities round the globe, — this is the power for Christ, commended to our faith, our hopes, and prayers.

SUMMARY.

Missions.

Number of Missions,	18
“ “ Stations,	98
“ “ Out-Stations,	511

Laborers Employed.

Number of Ordained Missionaries, (3 being physicians,) 140	
“ “ Physicians not ordained,	5
“ “ Other Male Assistants,	4
“ “ Female Assistants,	183
Whole number of laborers sent from this country, —	332
Number of Native Pastors,	101
“ “ Native Preachers and Catechists,	273
“ “ School Teachers,	347
“ “ Other Native Helpers,	244—965
Whole number of laborers connected with the Missions, —————	1,297

The Press.

Pages printed, as far as reported,	6,258,600
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The Churches.

Number of Churches, (including all at the Hawaiian Islands,)	220
“ “ Church Members, (do. do.) so far as reported,	25,538
Added during the year, (do. do.)	1,821

Educational Department.

Number of Training and Theological Schools,	12
“ “ Other Boarding Schools,	18
“ “ Free Schools, (omitting those at Hawaiian Islands,)	447
“ “ Pupils in Free Schools, (omitting those at Hawaiian Islands,)	12,906
Number of Pupils in Training and Theological Schools,	430
“ “ “ “ Boarding Schools,	616
Whole number of Pupils, —————	13,952