

American Presbyterian.

THURSDAY, OCTOBER 4, 1866.

CONTENTS OF INSIDE PAGES.

SECOND PAGE—FAMILY CIRCLE:
The Sculptor and His Child—Richard Norton—Home Infection—Can God see Me when My Eyes are Shut?—Sunbeam Love—Practical Jokes—The Better Land—The True Gentleman—Words Fity Spoken—Deaths of Little Children—Little Walter—My Boy Drunk!

THIRD PAGE—MISCELLANEOUS:
Why God Permitted Sin—Ritualism—Being a Trustee.

FIFTH PAGE—CORRESPONDENCE:
Mr. Hammond's Letters—The Washington of the Future—Letter from Iowa City.

SIXTH PAGE—THE TABLE:
Ezra's Table: Bartlett's "Life and Death Eternal: A Relation of the Theory of Annihilation"—Gregory's "The State of the Church and the World at the Final Outbreak of Evil and the Revival of Christ and the Uttering in of the Millennium"—Eastwood, Wright's "The Bible Words"—Wineola's "Heaven Opened: A Selection from the Correspondence of Mrs. Mary Wineola"—The Golden Ladder Series: Six Stories Illustrative of the Petitions in the Lord's Prayer—"The Blind Princes"—Literary Intelligence, American and Foreign.

SEVENTH PAGE—RURAL ECONOMY:
The Old-fashioned Thrasher—The Tilden Tomato—Important to Farmers—Hardy Bulbs.

SCIENTIFIC: Lost Arts—Nitro-Glycerine—Irrigation in Australia—The Indo-Germanic Races—Another Scientific Expedition.

AMERICAN BOARD.—We are indebted to Rev. Chas. P. Bush, our regular correspondent, and to Geo. W. Mears, Esq., for our excellent report of the late meeting of the American Board. A number of important documents are necessarily deferred until next week.

WILMINGTON PRESBYTERY.

The stated meeting of this body was held in Delaware City, Sept. 25th, being opened with a sermon by Dr. Wiswell, on Heb. ix. 26: "But now once in the end of the world," &c. It was a solemn and earnest call to the immediate acceptance of the Gospel. Eight ministers connected with the Presbytery, and one holding an accepted call, with representatives from eight churches, were present. Rev. Willard Richardson was received by letter from Tioga Presbytery, and Rev. Thos. M. Cann was dismissed to the Presbytery of the District of Columbia.

Dr. Wiswell, Commissioner to the General Assembly, made a full and deeply interesting report of that important meeting.

The conversation on the State of Religion showed a state of prosperity, especially in the Central Church of Wilmington and the Forest Church, Middle-town. The reports from the Mission Field were of the most interesting and encouraging character. Pencader Church gives signs of a new animation. The difficulties in Odessa Church are amicably disposed of, and Presbytery will hold its next stated meeting with that people.

A very sad piece of work to Presbytery was the dissolving the pastoral relation between Rev. H. J. Gaylord and the churches of Delaware City and Port Penn, to take effect January 1st, 1867. The following action was taken:—

Resolved, That Presbytery consents with great reluctance to the dissolution of the pastoral relation between Rev. H. J. Gaylord and the churches of Delaware City and Port Penn, with the last of which he has been in connection for twelve years, being the oldest pastorate in the Presbytery; and they would bear cheerful testimony to his eminent usefulness and fidelity in his relations to these churches and to Presbytery.

Resolved, That Presbytery sympathizes with these churches in the loss of so useful and efficient a pastor, and assures them of its co-operation in any measures for its future welfare.

In view of Mr. Gaylord's purpose to settle in one of the new openings in the lower part of Delaware, he was unanimously appointed Presbyterial Home Missionary, and a committee, consisting of Messrs. Aikman and Wiswell and Elders Bird and Foulk, was appointed to make all necessary arrangements.

The most interesting service held by Presbytery was one embracing the children of the Sabbath-school of the church, with whom, by invitation, those of the M. E. Church united. The children turned out in large numbers, in spite of the storm prevailing, and were admirably addressed by Rev. Edward Webb, whose experience as a missionary in India was largely brought into requisition, to the great delight of the children and the edification of all.

On the death of one of our most esteemed elders, Robert C. Hall, of Milford, Presbytery adopted the following minute:—

Presbytery has heard with deep regret of the death of the esteemed elder of the Milford Church, Robert C. Hall. Mr. Hall was for many years the sole elder of this church, and discharged the responsibilities of his office with unwavering fidelity, through seasons of deep trial to the church, proving himself not only a prayerful and efficient help to the minister in charge, but a watchful guardian of the interests of the church in long seasons of pastoral vacancy.

To the faithfulness of Mr. Hall as an officer of this Presbytery and of our branch of the Church during and since the secession of 1857, are due the continuance of the relations of Milford Church and the preservation of the entire interesting missionary field in Sussex county to the Presbytery.

Mr. Hall for several years performed the duties of treasurer of this Presbytery with the greatest acceptance, until compelled to resign in consequence of ill health.

His life of humble and unpretending, but consistent, hopeful piety, came to its end in a most remarkable triumph of Christian faith. He saw death approaching as a welcome messenger, whose hand he was waiting to take, that he might go to that rest which remaineth for the children of God.

Rev. Geo. Hood was heard in behalf of Lincoln University, whereupon it was

Resolved, That Presbytery has heard with great interest the statements of Mr. Hood, and cordially recommends Lincoln University to the liberality of the members of the churches.

The Committee on the Minutes of the General Assembly called attention, among other things, to the supplementary collection for church erection, appointed for the first Sabbath in December. No action was proposed or taken on the subject of the reunion of the two branches.

Sermons were preached on Wednesday evening in the Presbyterian church by Rev. A. Gulick, of Bridgeville, and in the Methodist church by Rev. J. T. Severance, pastorelect of Milford Church.

Adjourned to meet in the interval of the Session of Synod at Carlisle.

The abolition of slavery has removed the last barrier to the immigration of Northern population into this field, and to the rapid settlement and improvement of lands eminently favorable to the production of market fruits and vegetables. A large share of this immigration, thus far, is Presbyterial, and our Church is in the fairest and, perhaps, the most advantageous position for meeting the religious wants of these energetic, wide-awake settlers. It will be seen that Wilmington Presbytery, already well represented in these fields, is moving for still more extended labors, and will soon have upon the ground one of its best preachers and most faithful men.

"T. L. C." OF THE EVANGELIST, "MEDDLING WITH POLITICS."—In the Evangelist of the 27th ult., its well-known correspondent "T. L. C." thus speaks of the recent political utterances of his neighbor pastor, Henry Ward Beecher:—

"The real trouble with our Brother Beecher—and we love him as a Christian brother most tenderly—is this: his theology is sadly lacking in the *punitive* element throughout. He lays but small stress on *retribution*, either in this world or in the next. His whole system is summed up in the single word *love*. But is it never the province of love to punish the wrong and to protect the right? If our Plymouth brother had a little more of his old father's Calvinistic backbone in his theology, it would be of service to him, even though it did not make him so popular with Universalists on the Sabbath, or with rebel sympathizers during the week."

The same communication adds:—
"And now, Messrs. Editors, having departed from my usual rule, and written so largely on civil affairs, allow me to say one thing more. A Governor of the Empire State is to be elected this fall. For ordinary partisan issues, neither a religious journal or a clergyman should waste either breath or types. But the loyal and religious citizens of this commonwealth ought to remember that one of the candidates for our chief magistracy is Mayor Hoffman of New York. He is the same man who publicly said two years ago that the 'restoration of the Union depended on hurrying Abraham Lincoln from power.' He is also the man who has openly opposed the present 'Excise law,' for limiting the rum-traffic, and for closing the drinking shops on the Sabbath. When the beer-drinkers and Sabbath-breakers held a public meeting in Union Square to protest against this righteous law, Mr. Hoffman wrote a letter to encourage them: he denounced the law as a 'despotism' which 'will never be sustained by any considerable portion of our community.' It is notorious that he was nominated for Governor with the hope of securing the support of German beer-drinkers and Sabbath-breakers. I hope better things than that the mass of our German citizens than that they will be thus bribed to his support. Let the friends of Christian morality both in the city and in the rural districts see to it, that Mr. Hoffman is sternly rebuked at the ballot-box. To this extent I am happy to 'preach politics' both in the religious press and from the pulpit."

THE MISSION PRESBYTERIAN CHURCH OF CHARLESTON, S. C., as already announced in our columns, is about erecting a house of worship for the accommodation of its three hundred members and their families, most of whom are freedmen. The expected cost will be from eighteen thousand to twenty thousand dollars, of which the congregation will pay one-third, beside the cost of the ground, (\$4000). The Presbytery of Newark, with which this church is connected, appreciating the energy of these lately emancipated slaves, at its recent meeting, passed the following resolution:—
Resolved, That we will undertake to raise \$2000 to aid in erecting a house of worship for the Charleston congregation, and that this work be entrusted to a special committee, consisting of Revs. James Hoyt, Wm. C. Scofield, and Robert Aikman.

The Presbytery also expressed the hope that our churches will liberally respond to appeals coming through the efficient pastor, Rev. E. J. Adams.

Donations may be forwarded in care of H. Kendall, D.D., 150 Nassau St., New York. Also to the care of Rev. John W. Mears, of the "AMERICAN PRESBYTERIAN," 1334 Chestnut street, Philadelphia, Pa.

OLIVET CHURCH.—Elders and Deacons Installed.—An impressive service was witnessed last Sabbath morning in the Olivet Presbyterian Church, in the ordination and installation of two additional elders and five deacons, thus fully equipping this important church for its coming labors. At a congregational meeting held Sept. 14th, James Cameron, formerly an elder in the Second Presbyterian Church, Nashville, Tenn., and E. O. Thompson had been unanimously elected elders; and I. Clarke Thompson, formerly an elder in the Kenderton Church of Philadelphia, W. G. Bedford, C. W. Arny, and G. W. Grice were in like manner chosen deacons.

The pastor, Rev. W. W. Taylor, unassisted except by the old members of the Session, preached an appropriate sermon and stated the nature and warrant of the office, exhorting the officers-elect to fidelity and diligence. They were then set apart to their several duties by prayer and the laying on of hands.

Dr. H. A. NELSON has declined the offer of the Presidency of Hamilton College.

MEETING OF THE AMERICAN BOARD.
The annual meeting of this time-honored institution was held this year in the beautiful village of Pittsfield, Mass., in the First Congregational Church, (Dr. Todd's,) commencing at three o'clock, P. M., on Tuesday of last week. Rev. Dr. Hopkins, the venerable and gifted President of Williams College, and President of the A. B. C. F. M., at the appointed hour called the meeting to order, and prayer was offered by Rev. E. W. Hooker, D.D., of Nashua, N. H.

The large church in which the sessions of the Board were held, was already pretty well filled, although the train of fourteen cars from the East, with delegates, was nearly two hours behind time, and had not yet emptied its precious freight into the meeting.

For the first time since its organization, the Board met without a Recording Secretary. Rev. S. M. Worcester, D.D., had served most ably and acceptably in this capacity for nineteen years, was called away by death only last August. And in this connection, it occurs as something quite striking, that Dr. Worcester remarked to the writer, last autumn, at Chicago, that as the next year would complete his twenty years in this service, he intended then to decline a re-election—he meant to retire. He has retired, in a way which he did not anticipate.

Rev. John O. Means, a most acceptable pastor in Roxbury, Mass., was chosen Recording Secretary, and Rev. Chas. P. Bush, Assistant Secretary.

After the reading of the minutes of the last meeting, the following were appointed a Committee of Arrangements:—Rev. Drs. Todd, Edward Strong, Geo. W. Wood, E. S. Wright, and Rev. J. P. Skeele; and next in order came the reading of abstracts of the Annual Report of the Prudential Committee, from which we copy some portions.

HOME DEPARTMENT.
Thirteen Corporate Members have died since the last annual meeting, to wit:—Eliaphat Nott, D.D., Gen. John H. Cooke, Rev. David Greene, Alfred Ely, D.D., Horation Bardwell, D.D., Hon. Seth Terry, William T. Dwight, D.D., Samuel M. Worcester, D.D., Samuel W. S. Dutton, D.D., Lyndon A. Smith, M.D., Matthias W. Baldwin, Esq., Thomas Brainerd, D.D., Elisha L. Cleveland, D.D.

At this point, while Secretary Treat was reading, the venerable Albert Barnes rose in his place, and stated that the name of Rev. Dr. Porter, of Farmington, Conn., must now be added to that remarkable list, he having expired at his late home only the day before. It will be remembered by the friends, that it was in his parlor, in that same town, where Dr. Porter has remained pastor so long, that the American Board was organized in 1810. His honored life has been so far coeval with that of this great institution, but now he is gone.

After this striking and suggestive interruption, the reading of the abstract was resumed. Seven persons (only one of them ordained) have joined the missions within the past year; and ten (six of them ordained) have re-entered upon the missionary work. The need of large re-enforcements is more urgent than it has been in any previous year. The income of the year has been as follows:—From donations, \$373,051.68; from legacies, \$58,021.79; from other sources, \$15,968.97; making a total of \$446,942.44. Adding the balance in the treasury, September 1, 1865, and deducting the expenditures since that time, there is still a balance in the treasury of \$6,606.97.

THE MISSIONS.
The labors of the three missionary brethren at the Gaboon in western Africa, are now confined mainly to a few villages in the vicinity of Baraka, the principal station, and to occasional tours among the villages lying on either bank of the river. Of the seventy-four who have been received to church-fellowship in this mission since its removal to the Gaboon, twenty-three years ago, thirty-six have been admitted during the last four years. There are now some twenty candidates for admission who have been under special instruction. In consequence of nine deaths among the members, and only one admission during the year, the church now numbers but thirty-five. There has been no death in the families connected with the mission for the last eight years.

In the South African Zulu Mission, one new church has been organized under the care of a native preacher, and as the fruit of his labors at a new station. He is one of three natives who have been licensed to preach the Gospel the past year. There are now eleven churches in this mission, with a membership of 365, of whom 205 are females.

The great change that has been taking place in this field is well seen in the experience of Mr. Groat, who, after being driven away from three stations, and toiling eleven years before he baptized the first convert, has now a church of 97 members, and an average congregation of 400 hearers, presenting a comparatively civilized appearance.

"Every promise fulfilled," writes he, "has been abundantly fulfilled to me, and I would not to-day for time or eternity, change situations with my most gifted classmates."

With a single exception, an advance has been made in the Western Turkey Mission on all the lines of missionary effort. In the number of pastors, teachers, Sabbath-schools, and Sabbath-school scholars, the advance has been fifty per cent. upon ground already gained. The attendance upon public worship on the Sabbath, and the number of native helpers, are also greater, while ninety new members have been received on profession of faith to fifteen out of the twenty churches now organized. The wide-spread interest is manifest from the number of churches to which the additions have been made. Six new outstations have been opened during the year. The whole number of preaching-places is fifty-two, with an average attendance of more than two thousand souls, while between six and seven hundred native church members, at many different places, are bearing witness for Christ.

Four new men are wanted immediately also in the Central Turkey Mission, to sustain the work now in progress. There are now but five men on the ground in charge of this large mission, with its six stations, twenty-four outstations, seventeen churches, having more than a thousand members, and congregations averaging between three and four thousand on the Sabbath, with a registered Protestant community of nearly six thousand souls, scattered over a region of some three hundred by five hundred miles in extent.

The Gospel has secured a strong hold in Ainab and Marash by the organization of two large and prosperous churches in each, and is spreading to such an extent as to awaken no little jealousy among the Turks, and to lead them to interpose all possible hindrances save that of open persecution. The aggregate congregations at each place have been much enlarged. The average attendance at Ainab, of one congregation is 850, of the other 800. One Sabbath-school has 550 pupils, the other 600. The interest prevailing in the Armenian mind is evidenced by the congregation of 3000 persons convened on the organization of the second church at Marash.

In the Eastern Turkey Mission, Mr. Williams still labors amid the Arabic-speaking multitudes that centre around Maron and Mosul; Mr. Walker at Diarbekir, has no associate in his field, comprising 1700 villages and towns, one-third of which are open to Christian effort. The reports from the different stations give evidence of a healthful growth the past year.

The mission is acting upon the principle that nothing is really gained till a self-supporting, self-propagating, self-governing Christianity is established. The personal labors and sacrifices for Christ of some of the native Christians are worthy of all praise. At Diarbekir and at Kharpoot, they have gone out two and two to the number of thirty or more, to tell the things of Christ to their neighbors. At Bitlis a powerful work of grace has been in progress since the week of prayer; and there has been a greater interest than usual at Bzeerom.

The brethren in this field of growing interest have been begging for more men for the last six years, and but one has been sent them. They are suffering sadly from overwork. The very least number they now ask for is seven, and two female teachers for Kharpoot.

To the Syria Mission, the last year has been one of sore bereavements. Mr. and Mrs. Berry, in consequence of ill health, have been obliged to give up missionary labor. Mr. Ford, while indulging the hope of a speedy return to his field, fell a victim to exposure in prosecuting the home work in Illinois. Dr. Van Dyck is still detained by the important enterprise of electrotyping the Arabic version of the Scriptures. The printing done in the mission the past year amounted to over 5,000,000 pages. The theological school at Abeh contains thirty-two pupils, a larger number than ever before. The Syrian Protestant College is soon to be opened with flattering prospect of success.

The Nestorian Mission has been called to mourn the loss of another eminent missionary in the death of Mr. Rhea. Mrs. Rhea remains in the field, and has been rendering valuable assistance to Miss Rice, of the Female Seminary. The year has been one of general prosperity in the mission work. Fifty persons were received to church fellowship. The whole number reported after careful revision is 577. There are seventy-six places of stated preaching, with an average attendance of 2559. The number of native helpers is 111. Some of them have great power as preachers of the Gospel.

The Malabar Mission in Western India has also suffered a very great loss in the death of Rev. Henry Ballantine, who, in a missionary life of thirty years had displayed rare qualities as a laborer for Christ. Mrs. Chapin returned to this country with Mrs. Ballantine, who was born in 1818, and after the death of her husband, more than twenty years since, preferred to remain in the chosen field, was called to her rest last March. Mr. Bissell and family left in August to rejoin the mission. In consequence of repeated bereavements, this greatly weakened mission is in pressing need of reinforcement.

The work of evangelization seems to be making progress in this field, though the accessions to the church the past year have been nearly balanced by the deaths and emigrations. There are in all twenty-three churches and over 600 members.

The Madras mission was begun in 1836, principally as a printing and publishing establishment for the benefit of the whole Tamil race. It was begun and its work successfully carried on by the supervision of Messrs. Winslow and Soudou. (Other brethren were at different times associated with them. The most important works published there were the Tamil version of the Scriptures, completed in 1850, and the Tamil and English dictionary, completed by Dr. Winslow in 1862.

The field occupied by the Madras Mission equals in area and population the States of Massachusetts and Rhode Island. It has been divided into eighteen station districts. Some of them contain hundreds of villages. Five districts have had no resident missionary, though the entire field is under the exclusive care of the Board. The total membership, January, 1866, was 1164; and the number under religious instruction is over 6000.

The additions on profession of faith to the ten churches of the Ceylon Mission were only eighteen. The present number of church members is 483. Forty-six preaching-places are reported, and sixty-two services are conducted weekly. Three native assistants have just been licensed to preach, who are said to be growing men, of sincere piety, great earnestness, and superior intelligence. There are now but five missionaries with their wives; and Dr. and Mrs. Green, in this field; and Mr. and Mrs. Sanders, now in this country, however, expect to return. Two of the number, the recently returned Dr. and Mrs. Spaulding, have continued through forty-six years of active and useful service. The labor thrown upon these brethren is altogether beyond their strength. They call earnestly for relief, and that the good seed sown and already bearing fruit, may be nurtured to an abundant harvest. The review of the fifty years now closing since the mission was begun, leads to a grateful recognition of the Divine blessing in the past, and to new hope for the future.

The North China Mission has been strengthened by the arrival of Mr. and Mrs. Goodrich, who have been stationed at Peking. Mr. Doolittle, formerly of the Fuh Chau mission, with Mrs. Doolittle and Mr. and Mrs. Williams, new laborers, left New York last April, to join this mission. Mr. and Mrs. Gulick have taken a new station at Kalga, some one hundred and forty miles northwest from Peking, which promises to be a most important point for missionary operations.

When the Board began its mission at the Hawaiian Islands, forty-six years since, it assumed the work and ground of no other body of Christians. The claims put forth by the "Reformed Catholic Mission" to interfere with our work in this field, are utterly groundless; as has been happily shown by Mr. Ellis in a late work published in England. Among the earliest converts were some of the leading chiefs, who united in a request for more laborers from the United States, and each new company of missionaries was welcomed by king, chiefs, and people. The religious awakening in 1837 was national. Nearly the entire population in a few years learned to read. More than 20,000 hopeful converts, as the result of this awakening, were gathered into the churches under the pastoral care of the missionaries, and as many more were brought under the influence of their ministry.

Including nine ordained native missionaries in Micronesia and the Marquesas Islands, there are now twenty-nine ordained Hawaiian ministers. The character of these men for fidelity, and ability as dispensers of the Word, is fast earning them the respect and confidence of all who know them. There are nine pupils in the theological school.

The conduct of the Government Board of Education, a majority of whose members, including Catholic Staley, are of the Reformed Catholic faith, has been in many ways adverse to any healthful moral or Christian influence in the schools; that the Hawaiian Evangelical Association have felt compelled to advise Christian parents in some districts to establish independent schools of their own. The number of church members reported a year ago was 17,521. No report has been received this year. Sabbath-schools are receiving more than usual attention, and a Sunday-school Association has been formed, intended to be national.

On a recent visit to these islands, Admiral Pearson, of the American navy, bore honorable testimony to the social and religious culture of the native population.

There are missionary stations on eight islands in Micronesia. Mr. Doane has joined Mr. Sturges on Ponape. Mr. Snow remains in charge of Ebon and Kusae, islands three hundred miles apart, having different languages, and with no missionary speaking the language within seven hundred miles. Mr. and Mrs. Bingham expect to return to Micronesia on the new *Morning Star*. There are also nine Hawaiian missionaries and assistant missionaries, supported by the Hawaiian Evangelical Association. Though Mr. Sturges has experienced some severe trials from a drunken chief, who burned down the church at his station, and from the piratical Shenandoah, one-half of the people of Ponape are now in sympathy with the missionaries, and the work is making great progress. Thirty natives have been added to the church on profession of faith. Since 1862, no Christian teacher has resided on Kusae, yet a most remarkable work of grace has been in progress, and Mr. Snow, on a recent tour, found forty who had come to Christ since his visit the year before. The converts exhibit an admirable Christian spirit. The church now numbers 80. At Ebon, similar interest is manifest. At a school examination, out of 125 scholars present, 44 could repeat the Gospel of John. These islanders receive with meekness the engrafted word.

A new missionary ship will soon be in the field, and supply the much needed means of communication, and facilitate the spread of the Gospel among other islands.

Important changes have occurred among the *Dakotas*. In April last the captives at Davenport were taken from prison, and removed to the Niobrara, at its confluence with the Missouri, 130 miles below Fort Thompson. The land assigned to them is sufficiently productive; but, unfortunately, it is without timber for building, and almost without wood for fuel. It happens, moreover, to be a projected city. The Indian tents are now standing on town-lots held at prices ranging from \$100 to \$1000. How this improvidence of government officials will be remedied, is at present unknown.

The loyal Dakotas, some of them near Redwood, others as far west as the Coteau des Prairies, are still receiving the attention of the missionaries. Two of their number have been licensed as native preachers, and some additions have been made to their churches.

The whole number of communicants under the care of the Mission, on the Missouri and on the prairies, is supposed to be about 550, of whom forty have made a profession of their faith within the past year.

The prospects of the *Ojibwa* Mission have not improved; and it has become quite obvious that there should be a large reduction in the annual disbursements for its support, if nothing more.

The missionaries among the *Cattaraugus Senecas* have had much to encourage them. Sixteen have joined the church, and one of the number having come out from the old heathen party, which has hitherto so stoutly resisted the inroads of the Gospel. It is expected that others will soon follow the example.

SUMMARY.

Missions.....	20
Stations.....	121
Out-stations.....	424
Laborers Employed.....	
Number of Ordained Missionaries (5 being physicians).....	130
Physicians not ordained.....	4
Other Male Assistants.....	3
Female Assistants.....	1
Whole number of laborers sent from this country.....	312
Number of Native Pastors.....	62
Native Preachers and Catechists.....	36
School Teachers.....	197
Other Native Helpers.....	197
Whole number of native laborers.....	815
Whole number of laborers sent from this country.....	312
Whole number of laborers connected with the Mission.....	1127
The Press.....	
Establishments, as far as reported.....	13,649,826
Pages, as far as reported.....	24,630
The Churches.....	
Number of Churches, (including all at the Hawaiian Islands).....	194
Church Members, (do. do.) so far as reported.....	24,630
Added during the year, (do. do.).....	881
Educational Department.....	
Number of Training and Theological Schools.....	16
Other Boarding Schools.....	10
Free Schools, (omitting those at Hawaiian Islands).....	385
Pupils in Free Schools, (omitting those at Hawaiian Islands).....	10,057
Pupils in Free Training and Theological Schools.....	518
Pupils in Free Boarding School.....	526
Whole number of Pupils.....	10,981

TUESDAY EVENING.
At an early hour the church was filled to its utmost capacity, large numbers standing all the evening. Rev. Laurens P. Hickok, D.D., President of Union College, preached the annual sermon, from Phil. ii. 10, 11: "That at the name of Jesus every knee should bow," &c. Without disparaging any other, we think this was one of the best we ever heard on such an occasion. In the first place, it was not too long, only fifty minutes. It was also made of solid thought, clear, logical and progressive in arrangement, and earnest in utterance. We speak not our own judgment alone, but we heard similar expressions from more sensible lips. Of course, it will be published, and we trust it will be widely disseminated and read, and do much good.

WEDNESDAY MORNING.
Two churches were opened for prayer-meetings in advance of the business sessions, each well filled with those who love to pray. At the appointed hour for business, 9 o'clock, Dr. Todd's Church was again filled with a grand congregation, eager to catch all that should come up of business or of direct address.

After the opening prayer, by the venerable Dr. Cox, and a hymn sung by the whole congregation, Secretary Wood read a report on "Interference in Foreign Missions." It has always been the aim of the American Board to cultivate its own fields, and not to encroach upon those of any other Missionary organization. The Prudential Committee is not aware that a complaint of intrusion has been or can be urged against any of its operations, and generally this principle has been carefully regarded by other societies. This statement admits of one great and sad exception, that of the "Reformed Catholic Mission," as it is miscalled, at the Sandwich Islands.

On this latter point especially, Rev. Dr. Anderson also presented a brief abstract of a special report, to be published, giving a statement of facts and particulars in regard to those malign operations of British intruders at those beautiful islands, showing how superlatively mean and unreasonable those operations are. These papers were referred to committees, to report upon the same.

WEDNESDAY AFTERNOON.
The occasion this afternoon was the resignation of Dr. Rufus Anderson, now seventy years of age, as Foreign Secretary, which office he has held for the past thirty-four years. I send you a copy of his letter, and will not dwell upon its points. Suffice it to say, that he has been connected with the Board, officially, in some form, since 1822. He alludes to the growth of the Board, as well as the many changes in it during that long period, to its high position now, and

very tenderly mentions the assistance he has all along had from his wife, who loves the work far as much as he does.

Dr. Clark, Secretary of the Prudential Committee, read the resolutions of the committee relative to the letter, thanking God for continuing him so many years in the office, for his success in carrying on his correspondence, for the favor granted him in dealing so successfully with the missionaries abroad. The Committee feel great satisfaction in expressing their high esteem of him, and recommend his election as a member of the Prudential Committee. They desire him to prepare during his administration, and they offer him a room in the Missionary House to be used as his office.

The first speaker in response was Secretary Treat. He said, I cannot shut out the thought that a few years hence there must be another withdrawal from one of the secretaries of the Board. But to me, there never can be another occasion like this. I feel so much embarrassed in speaking of my old associate in his presence. How to say the right thing of my brother, in his hearing, I feel to be a difficulty. Then, too, the Master of assemblies is here, seeing our thoughts weighing our words. For twenty-four years nearly, Dr. Anderson and myself have walked together with one objective point all the way, namely: God's glory in the salvation of the world. The speaker then made a feeling allusion to the sudden death of Secretary Armstrong, twenty years ago—lost on Long Island Sound, bringing in the tolling of the bell on the wreck of the steamer. Day after day, telling of our deep sorrow. How many missionaries, too, have passed on to the better land, while Dr. A. and myself have been associated in this work. Next to the grief, in a house stricken by death, comes the sorrow we secretaries feel, as one and another of our missionaries fall by death. We have had our pleasures as well as our sorrows. When the treasury has been empty, and we have begun to have serious apprehensions, our friends have stepped forward and helped us. So that our faith has been made stronger by the extremity, that the ark after all was safe. Glad tidings coming from missionary fields have been great sources of happiness. Together we have watched the sword of the Conqueror as it has in many instances opened the hitherto closed way for the missionary of the Cross. Revivals of religion, too, in heathen lands, have cheered us and filled us with joy.

In turning from the past to the present, two thoughts come up. Dr. Anderson has great reason to be thankful to-day, that all of his life, from the Theological Seminary down to the present day, has been spent in this one service. He has had the very kernel of missionary work in his keeping, the Evangelizing agency. It has not been his work "to serve tables." He has had to deal with the great problems that belong to the success of missions. The other thought, is this Board has much cause for thankfulness to-day. A long and careful training is always needful to make a good soldier. Dr. Anderson sat at the feet of Everts, and since that day what an ever-widening experience has been his!

But you will say, have you no eulogy to pronounce, no turns of graceful words? Eulogy, indeed, is beneath the occasion. One thing I can say. If you ask whether he has been faithful to the weighty trust he now surrenders, as you have a right to ask of me, I will not answer the question, but I will do so for him, as he has done so for me. He has been faithful to the weighty trust he has done. Let us write upon the back of his discharge papers, that he will receive to-morrow, "well done, good and faithful servant."

Dr. Treat here made beautiful and tender allusion to Mrs. Dr. Anderson. The usefulness of the Doctor, he said, had been greatly enlarged by that bright and faithful presence, that for so many years has graced and adorned his home. When God shall call her to himself, many in India, in China, in the Islands of the Sea, will grieve that one of the greatest friends of the missionary has passed away. [Applause.]

Rev. Mr. Calhoun, Missionary in Mount Lebanon, was now called upon to respond on behalf of the missionaries. He said, eleven years ago Dr. Anderson and myself left Aleppo for Aintab. On the way we met a long train of camels, led by a Moslem, riding upon a donkey. He eyed us closely. Our shaved faces and Frank dress astonished him, and he exclaimed, "How wonderful are the works of God!" [Laughter.] Modestly compels me to say that he referred solely to Dr. Anderson, not to me. Twenty-two years ago, I sat with Dr. Anderson and Dr. Hayes, (now present,) in missionary council, at Smyrna and at Beirut. Eleven years ago again at Aintab and Abeh, Mount Lebanon. In the name of all the Missionaries of Syria, and in fact of all our missionaries everywhere, I say emphatically, Dr. Anderson has acted his part well. For soundness of judgment, for integrity of the name of Jesus, for the cause he has no equal. His long and diligent years have been in letters of wisdom, rapidly comprehending the merits of the question at issue. We have loved ways to follow his advice, and we have found him ever ready to cheerfully yield to the judgment of missionaries on the ground, when necessary. A thousand matters of detail must always be left to the Missionary. It is impossible to give minute instructions. Large liberty must be left. This Dr. A. has always done. He had no truer friend among the missionaries than the late Dr. Eli Smith, of Syria Mission. He knew Dr. A. long and well. When Dr. Smith came to die, I was with him. I saw that he was fast falling, and told him what the physicians said, and he could not recover. How he sat down to life that he might finish his life work, the translation of the Scriptures. On his last day with us, Saturday, we talked together as well as we could, he sitting bolstered up in bed with the pillows, his mind beginning to wander. He said, "Brother Anderson is a moral giant." He summoned his dying energy and repeated it, "Brother Anderson is a moral giant,"