

# REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

*Foreign Missions,*

PRESENTED AT THE

THIRTY-FIRST ANNUAL MEETING,

HELD IN THE

CITY OF PROVIDENCE, RHODE ISLAND, SEPT. 9, 10, & 11,

1840.

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BOSTON:

PRINTED FOR THE BOARD, BY CROCKER & BREWSTER,  
47, Washington Street.

1840.



## MEMBERS OF THE BOARD.

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### CORPORATE MEMBERS.

[The names under each State are arranged according to the time of election.]

*Time of  
Election.*

#### *Maine.*

1813. Gen. HENRY SEWALL, Augusta.  
1832. ENOCH POND, D. D., Professor in the Theological Seminary at Bangor.  
1836. LEVI CUTTER, Esq., Portland.  
1838. BENJAMIN TAPPAN, D. D., Augusta.  
1838. Rev. JOHN W. ELLINGWOOD, Bath.

#### *New Hampshire.*

1832. NATHAN LORD, D. D., President of Dartmouth College, Hanover.  
1838. Hon. SAMUEL FLETCHER, Concord.  
1838. Rev. AARON WARNER, Professor in the Theological Seminary, Gilmanton.  
1840. Hon. EDMUND PARKER, Nashua.  
1840. Rev. ZEDEKIAH S. BARSTOW, Keene.

#### *Vermont.*

1818. Hon. CHARLES MARSH, Woodstock.  
1821. JOSHUA BATES, D. D., Middlebury.  
1838. JOHN WHEELER, D. D., President of the University, Burlington.  
1838. Rev. CHARLES WALKER, Brattleborough.  
1840. EDWARD W. HOOKER, D. D., Bennington.  
1840. Rev. WILLARD CHILD, Pittsford.  
1840. WILLIAM PAGE, Esq., Rutland.

#### *Massachusetts.*

1810. WILLIAM BARTLET, Esq., Newburyport.  
1819. LEONARD WOODS, D. D., Professor in the Theological Seminary, Andover.  
1820. WILLIAM ALLEN, D. D., Northampton.  
1821. SAMUEL HUBBARD, LL. D., Boston.  
1823. HEMAN HUMPHREY, D. D., President of Amherst College.  
1826. JOHN CODMAN, D. D., Dorchester.  
1826. Hon. LEWIS STRONG, Northampton.  
1826. JUSTIN EDWARDS, D. D., President of the Theological Seminary, Andover.  
1827. JOHN TAPPAN, Esq., Boston.  
1828. HENRY HILL, Esq., Boston.  
1832. Hon. SAMUEL T. ARMSTRONG, Boston.  
1832. RUFUS ANDERSON, D. D., Boston.  
1832. Rev. DAVID GREENE, Boston.  
1832. CHARLES STODDARD, Esq., Boston.  
1835. DANIEL NOYES, Esq., Boston.  
1835. Rev. WILLIAM J. ARMSTRONG, Boston.

1837. Rev. NEHEMIAH ADAMS, Boston.  
 1838. THOMAS SNELL, D. D., North Brookfield.  
 1838. MARK HOPKINS, D. D., President of Williams College, Williamstown.  
 1839. Rev. SILAS AIKEN, Boston.  
 1839. Rev. BELA B. EDWARDS, Professor in the Theological Seminary, Andover.  
 1840. DANIEL DANA, D. D., Newburyport.  
 1840. WILLIAM JENKS, D. D., Boston.  
 1840. ALFRED ELY, D. D., Monson.  
 1840. Rev. HORATIO BARDWELL, Oxford.  
 1840. Hon. DAVID MACK, Jr., Amherst.  
 1840. EBENEZER ALDEN, M. D., Randolph.

*Rhode Island.*

1838. MARK TUCKER, D. D., Providence.

*Connecticut.*

1810. CALVIN CHAPIN, D. D., Wethersfield.  
 1817. JEREMIAH DAY, D. D. LL. D., President of Yale College, New Haven.  
 1819. JOHN COTTON SMITH, LL. D., Sharon.  
 1823. BENNET TYLER, D. D., Professor in the Theological Institute, East Windsor.  
 1832. NOAH PORTER, D. D., Farmington.  
 1836. Hon. THOMAS S. WILLIAMS, Chief Justice of the State, Hartford.  
 1836. HENRY HUDSON, Esq., Hartford.  
 1838. JOEL HAWES, D. D., Hartford.  
 1838. Hon. THOMAS W. WILLIAMS, New London.  
 1840. DANIEL DOW, D. D., Thompson.  
 1840. Hon. SETH TERRY, Hartford.  
 1840. CHARLES W. ROCKWELL, Esq., Norwich.  
 1840. JOHN T. NORTON, Esq., Farmington.

*New York.*

1812. JAMES RICHARDS, D. D., Professor in the Theological Seminary, Auburn.  
 1812. ELIPHALET NOTT, D. D., President of Union College, Schenectady.  
 1812. HENRY DAVIS, D. D., Clinton.  
 1813. ALEXANDER PROUDFIT, D. D., New York city.  
 1823. S. V. S. WILDER, Esq., New York city.  
 1824. DAVID PORTER, D. D., Catskill.  
 1824. GARDINER SPRING, D. D., New York city.  
 1824. ELIAZAR LORD, Esq., Rockland County.  
 1826. NATHANIEL W. HOWELL, LL. D., Canandaigua.  
 1826. THOMAS DE WITT, D. D., New York city.  
 1826. NATHAN S. S. BEMAN, D. D., Troy.  
 1826. THOMAS McAULEY, D. D. LL. D., New York city.  
 1826. THEODORE FRELINGHUYSEN, LL. D., Chancellor of the University, New York city.  
 1832. ORRIN DAY, Esq., Catskill.  
 1832. ZECHARIAH LEWIS, Esq., Brooklyn.  
 1834. JAMES M. MATTHEWS, D. D., New York city.  
 1836. Rev. HENRY DWIGHT, Geneva.  
 1838. ISAAC FERRIS, D. D., New York city.  
 1838. THOMAS H. SKINNER, D. D., Prof. in the Theol. Sem., New York city.  
 1838. HENRY WHITE, D. D., Prof. in the Theol. Seminary, New York city.  
 1838. D. W. C. OLYPHANT, Esq., New York city.  
 1838. RICHARD T. HAINES, Esq., New York city.  
 1838. WILLIAM W. CHESTER, Esq., New York city.  
 1838. PELATIAH PERTT, Esq., New York city.  
 1838. Hon. JOSEPH RUSSELL, Troy.  
 1838. ELISHA YALE, D. D., Kingsboro.  
 1839. ELIPHALET WICKES, Esq., Troy.  
 1839. WILLIAM B. SPRAGUE, D. D., Albany.  
 1840. REUBEN H. WALWORTH, LL. D., Chanc. of the State, Saratoga Springs.  
 1840. DIEDRICH WILERS, D. D., Fayette, Seneca County.  
 1840. ANSON G. PHELPS, Esq., New York city.  
 1840. GERRIT WENDELL, Esq., Cambridge.  
 1840. HIRAM H. SEELYE, Esq., Geneva.  
 1840. DAVID H. LITTLE, Esq., Cherry Valley.  
 1840. Rev. CHAUNCEY EDDY, Saratoga Springs.

*New Jersey.*

1824. PHILIP MILLEDOLER, D. D., Prof. in the Theol. Seminary, New Brunswick.  
 1826. ARCHIBALD ALEXANDER, D. D., Prof. in the Theol. Seminary, Princeton.

1825. JAMES CARNAHAN, D. D., President of Nassau Hall, Princeton.  
 1832. Hon. PETER D. VROOM, Somerville.  
 1838. Rev. DAVID MAGIE, Elizabethtown.  
 1840. Hon. JOSEPH C. HORNBLOWER, Chief Justice of the State.

**Pennsylvania.**

1825. JOHN LUDLOW, D. D., Pres. of the University of Pennsylvania, Philadelphia.  
 1826. THOMAS BRADFORD, Jr. Esq., Philadelphia.  
 1826. SAMUEL AGNEW, M. D., Harrisburg.  
 1826. WILLIAM NEIL, D. D., Germantown.  
 1832. JOHN McDOWELL, D. D., Philadelphia.  
 1832. CORNELIUS C. CUYLER, D. D., Philadelphia.  
 1834. ALEXANDER HENRY, Esq., Philadelphia.  
 1838. MATTHEW BROWN, D. D., President of Jefferson College, Cannonsburg.  
 1838. WILLIAM R. DE WITT, D. D., Harrisburg.  
 1838. THOMAS FLEMING, Esq., Philadelphia.  
 1838. AMBROSE WHITE, Esq., Philadelphia.  
 1840. Hon. WILLIAM DARLING, Reading.  
 1840. WILLIAM JESSUP, Esq., Montrose.  
 1840. Rev. BERNARD C. WOLFF, Easton.  
 1840. Rev. ALBERT BARNES, Philadelphia.  
 1840. DAVID H. RIDDLE, D. D., Pittsburgh.  
 1840. Rev. J. W. NEVIN, Prof. in Theological Seminary, Mercersburg.

**Maryland.**

1838. Rev. JAMES G. HAMNER, Baltimore.

**District of Columbia.**

1826. JOSEPH NOURSE, Esq.

**Virginia.**

1825. JOHN H. COCKE, Fluvanna County.  
 1825. WILLIAM MAXWELL, Esq., President of Hampden Sydney College.  
 1832. GEORGE A. BAXTER, D. D., Prof. in the Union Theol. Sem. Prince Edward co.  
 1834. THOMAS P. ATKINSON, M. D., Halifax co.  
 1834. WILLIAM S. PLUMER, D. D., Richmond.

**North Carolina.**

1834. W. McPHERTERS, D. D., Raleigh.

**South Carolina.**

1826. BENJAMIN M. PALMER, D. D., Charleston.  
 1839. REUBEN POST, D. D., Charleston.

**Georgia.**

1834. JOSEPH H. LUMPKIN, Esq., Lexington.  
 1834. THOMAS GOLDING, D. D., Columbus.

**Tennessee.**

1825. CHARLES COFFIN, D. D., President of the College, Greenville.  
 1834. ISAAC ANDERSON, D. D., Professor in the Theol. Seminary, Maryville.

**Ohio.**

1823. LYMAN BEECHER, D. D., President of Lane Seminary, Cincinnati.  
 1826. ROBERT G. WILSON, D. D., President of the University, Athens.  
 1832. JAMES HOGE, D. D., Columbus.  
 1834. ROBERT H. BISHOP, D. D., President of Miami University, Oxford.  
 1834. Rev. SYLVESTER HOLMES, Cincinnati.  
 1838. GEORGE E. PIERCE, D. D., Pres. of the Western Reserve College, Hudson.  
 1840. Rev. HARVEY COE, Hudson.

**Indiana.**

838. ELIHU W. BALDWIN, D. D., President of Wabash College, Crawfordsville.

**Missouri.**

11840. Rev. ARTEMAS BULLARD, St. Louis.

**Michigan.**

1838. EUROTAS P. HASTINGS, Esq., Detroit.

*The following persons have been corporate members and are deceased.*

[The names under each State, are arranged according to the time of decease. The year denoting the decease of the members, is that ending with the annual meetings in September or October.]

<i>Time of election.</i>	<b>States.</b>	<i>Time of decease.</i>
1813.	<b>Mass.</b> JESSE APPLETON, D. D.	1820.
1826.	EDWARD PAYSON, D. D.	1828.
	<b>New Hampshire.</b>	
1812.	JOHN LANGDON, LL. D.	1820.
1812.	SETH PAYSON, D. D.	1820.
1820.	Hon. THOMAS W. THOMPSON,	1822.
1830.	Hon. GEORGE SULLIVAN,	1838.
1820.	JOHN HUBBARD CHURCH, D. D.	1840.
	<b>Massachusetts.</b>	
1810.	SAMUEL SPRING, D. D.	1819.
1810.	SAMUEL WORCESTER, D. D.	1821.
1818.	ZEPHANIAH SWIFT MOORE, D. D.	1823.
1811.	JEDIDIAH MORSE, D. D.	1826.
1812.	Hon. WILLIAM PHILLIPS,	1827.
1810.	JOSEPH LYMAN, D. D.	1828.
1812.	Hon. JOHN HOOKER,	1829.
1822.	SAMUEL AUSTIN, D. D.	1831.
1812.	JEREMIAH EVARTS, Esq.	1831.
1831.	ELIAS CORNELIUS, D. D.	1832.
1828.	BENJAMIN B. WISNER, D. D.	1835.
1818.	Hon. WILLIAM REED,	1837.
	<b>Connecticut.</b>	
1810.	TIMOTHY DWIGHT, D. D. LL. D.	1817.
1810.	Gen. JEDIDIAH HUNTINGTON,	1819.
1810.	JOHN TREADWELL, LL. D.	1823.
	<b>New York.</b>	
1816.	STEPHEN VAN RENSSELAER, LL. D.	1839.
1829.	Col. HENRY LINCKLAEN,	1822.
1829.	DIVIE BETHUNE, Esq.	1834.
1812.	JOHN JAY, LL. D.	1829.
1824.	Col. HENRY RUTGERS,	1830.
1826.	Col. RICHARD VARICK,	1831.
1812.	EGBERT BENSON, LL. D.	1833.
1822.	JONAS PLATT, LL. D.	1834.
1826.	WILLIAM McMURRAY, D. D.	1835.
1826.	JOHN NITCHIE, Esq.	1838.
	<b>New Jersey.</b>	
1812.	ELIAS BOUDINOT, LL. D.	1822.
1823.	EDWARD D. GRIFFIN, D. D.	1838.
	<b>Pennsylvania.</b>	
1812.	ROBERT RALSTON, Esq.	1835.
	<b>District of Columbia.</b>	
1819.	ELIAS BOUDINOT CALDWELL, Esq.	1825.

	<i>Maryland.</i>	
1834.	WILLIAM NEVINS, D. D.	1835.
	<i>Virginia.</i>	
1823.	JOHN H. RICE, D. D.	1831.
	<i>North Carolina.</i>	
1834.	JOSEPH CALDWELL, D. D.	1835.
	<i>South Carolina.</i>	
1826.	MOSES WADDELL, D. D.	1840.
	<i>Georgia.</i>	
1826.	JOHN CUMMINGS, M. D.	1838.
	<i>Illinois.</i>	
1826.	GIDEON BLACKBURN, D. D.	1839.

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**CORRESPONDING MEMBERS.**

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IN THE UNITED STATES.

*Time of  
election.*

1819. WILLIAM HILL, D. D., Alexandria, D. C.  
 1819. Rev. JAMES CULBERTSON, Zanesville, Ohio.  
 1819. JAMES BLYTHE, D. D., South Hanover, Ia.  
 1819. JOSEPH C. STRONG, M. D., Knoxville, Ten.  
 1819. Col. JOHN McKEE, Alabama.

IN FOREIGN PARTS.

- England.*
1819. JOSIAH PRATT, B. D., London.  
 1819. Rev. WILLIAM JOWETT, London.  
 1830. Sir RICHARD OTTLEY, formerly Chief Justice of Ceylon.

1833. Sir ALEXANDER JOHNSTONE, formerly Chief Justice of Ceylon.  
 1835. Sir JOHN CAMPBELL, formerly Ambassador at the Court of Persia.  
 1839. Sir CULLING EARDLEY SMITH, Bedwell Park.

*Scotland.*

1819. Hon. KINCAID MAKENZIE.  
 1819. RALPH WARDLAW, D. D.

*India.*

1832. JAMES FARISH, Esq.  
 1833. EDWARD H. TOWNSEND, Esq.  
 1833. G. SMYTTAN, M. D.  
 1840. JOHN STEVENSON, D. D.  
 1840. Rev. GEORGE CANDY.

*Ceylon.*

1830. Venerable Archdeacon GLENIE.  
 1831. JAMES N. MOOYART, Esq.

*Penang.*

1839. Sir WILLIAM NORRIS.



## HONORARY MEMBERS.

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- Abbott Rev Charles E., Boston, Ms.  
 Abbott Rev G. D., New Rochelle, N. Y.  
 Abbott Rev John S. C., Roxbury, Ms.  
 Abceel Rev David, China.  
 Abeel Rev Gustavus, Geneva, N. Y.  
 Adair Rev Robert, Philadelphia, Pa.  
 Adams Rev Darwin, Alstead, N. H.  
 \*Adams Rev Erastus H., Cayuga, N. Y.  
 Adams Rev Frederick A., Amherst, N. H.  
 Adams Rev George E., Brunswick, Ms.  
 Adams James, Castleton, Vt.  
 Adams John, Worthington, Ms.  
 Adams John, Jacksonville, Ill.  
 Adams John Quincy, Quincy, Ms.  
 Adams Rev John R., Great Falls, N. H.  
 Adams Rev Jonathan, Deer Isle, Me.  
 Adams Rev J. H., Beattie's Ford, Lincoln co. N. C.  
 Adams Rev J. W., Syracuse, N. Y.  
 Adams Thomas, Boston, Ms.  
 Adams Rev Weston B., Bloomfield, Me.  
 Adams Rev William, New York city.  
 Adams Rev William M.  
 Adger James, Charleston, S. C.  
 Adger Rev John B., Smyrna, Asia.  
 Agnew Rev John Holmes, Philadelphia, Pa.  
 Aiken Jonathan, Goffstown, N. H.  
 Aiken Rev Samuel C., Cleveland, O.  
 Aibre Rev John A., Cambridge, Ms.  
 Alden Joseph, D. D., Williamstown, Ms.  
 Alden Rev Lucius, Abington, Ms.  
 \*Alexander Rev Aaron, Lincoln co. Ten.  
 Alexander Adam L., Washington, Ga.  
 Alexander Rev James W., Princeton, N. J.  
 Alexander John, Lexington, Va.  
 Alexander Joseph, Albany, N. Y.  
 Allan John, D. D., Huntsville, Ala.  
 Allen Rev Aaron P., Worcester, N. Y.  
 Allen Rev Asa S., Cuba, N. Y.  
 Allen Rev Benjamin R., Barrington, R. I.  
 Allen Rev Cyrus W., Norton, Ms.  
 Allen Rev David O., Bombay.  
 Allen Rev Edward, Wantage, N. J.  
 Allen Rev Edward D., Albany, N. Y.  
 Allen Rev Jacob, Glastenbury, Ct.  
 Allen Rev John W., Northampton, Ms.  
 Allen Moses, New York city.  
 Allen Peter, South Hadley, Ms.  
 Allen Solomon, Philadelphia, Pa.  
 Allen Rev Stephen T., Merrimack, N. H.  
 Allen Rev Thomas G., Philadelphia, Pa.  
 Allen Tilly, Albany, N. Y.  
 Alrich Prof Wm. P., Washington, Pa.  
 Alvord Rev John W., Oberlin, O.  
 Ambler James B.  
 Amerman Rev Thomas A., Caseville, N. Y.  
 Anderson Rev James, Manchester, Vt.  
 Anderson Rev John, New York city.  
 Anderson Rev Thomas C., Winchester, W. Ten.  
 Andrews Rev Elisha D., Pittsford, N. Y.  
 Andrews Seth L., Sandwich Islands.  
 \*Andrews Rev William, Cornwall, Ct.  
 Andrews Rev W. W., South Cornwall, Ct.  
 Andros Rev Thomas, Berkeley, Ms.  
 Andrus Silas, Hartford, Ct.
- Annesley Lawson, Albany, New York.  
 Apthorp Rev George H., Jaffna, Ceylon.  
 Arbuckle Rev James, Blooming Grove, N. Y.  
 Arden Mrs Charlotte B., Morristown, N. J.  
 Arms Rev Clifford S., Bottle Hill, N. J.  
 Arms Rev Hiram P., Norwich, Ct.  
 Arms Rev Selah R., Windham, Vt.  
 Armstrong Mrs Abigail, Boston, Ms.  
 Armstrong Amzi, Newark, N. J.  
 Armstrong Rev George D., Lexington, Va.  
 Armstrong Rev Richard, Sandwich Islands.  
 Armstrong Rev R. G., Fishkill, N. Y.  
 Armstrong Mrs Sarah A. L., do.  
 Arrowsmith Nicholas, Bedminster, N. J.  
 Arundel Rev John, London, England.  
 \*Ashbridge Rev G. W., Louisville, Ky.  
 Atkins Rev William, M<sup>c</sup>Connellsville, O.  
 Atkins Rev Elisha, North Killingly, Ct.  
 Atwater Caleb, Wallingford, Ct.  
 Atwater Henry Day, Catskill, N. Y.  
 Atwater Mrs Mary H., do.  
 Atwater Mary Elizabeth, do.  
 Atwater Rev Jason, Middlebury, Ct.  
 Atwater Rev Lyman H., Fairfield, Ct.  
 Atwater Phineas, Guilford, N. Y.  
 Atwood Rev Anson S., Munsfield, Ct.  
 Atwood Charles, Boston, Ms.  
 Atwood James, Philadelphia, Pa.  
 Atwood John M., do.  
 Austin David R., S. Hadley, Ms.  
 Averill Heman, New York city.  
 Avery Rev Charles E., Scipio, N. Y.  
 Avery Rev Jared R., Southington, Ct.  
 Avery Joseph, Conway, Ms.  
 Avery Rev Royal A., East Galway, N. Y.  
 Aizon Rev I. S. K., Liberty co. Ga.  
 \*Artell Rev Daniel C., Newark, N. J.  
 Ayres Rev Frederick H., Poolville, N. Y.  
 Ayres Rev James, Newark, N. J.  
 Babbitt Rev A., Philadelphia, Pa.  
 Babcock Rev Elisha G., Theford, Vt.  
 Bachelder Galen, Albany, N. Y.  
 Backus E. F., Philadelphia, Pa.  
 Backus Jabez, Goshen, Ct.  
 Backus Rev John C., Baltimore, Md.  
 Backus Rev J. Trumbull, Schenectady, N. Y.  
 Backus Rev Samuel, North Woodstock, Ct.  
 Bacon Rev E., Sanford, Me.  
 Bacon John F., Albany, N. Y.  
 Bacon Rev Leonard, New Haven, Ct.  
 Bacon Leonard, Hartford, Ct.  
 Badger Rev Milton, New York city.  
 Badger William, Gilmanton, N. H.  
 Bagg Miss Amanda, West Springfield, Ms.  
 Bailey Rev Benjamin, Newark, N. J.  
 Bailey Rev Luther, Medway, Ms.  
 Bailey Rev Rufus W., Fayetteville, N. C.  
 Bailey Rev Stephen, Dorchester, Ms.  
 Baker Rev Abijah R., Medford, Ms.  
 Baker Mrs Christian, Boston, Ms.  
 Baker Rev Joel, Middle Granville, Ms.  
 Baker Rev John W., Milledgeville, Ga.  
 \*Balch S. B., D. D., Georgetown, D. C.  
 Baldwin Rev Abraham C., Springfield, Ms.

- Baldwin Rev Benson C., Franklin, Ct.  
 Baldwin David, Durham, N. Y.  
 Baldwin Mrs Elizabeth H., Hudson, N. Y.  
 Baldwin Rev John Abeel, New York city.  
 Baldwin Rev Joseph B., Canaan four corners, N. Y.  
 Baldwin Rev M., Scotchtown, N. Y.  
 Baldwin Nohah, East Durham, N. Y.  
 Baldwin Rev Theron, Jacksonville, Ill.  
 Baldwin Rev Thomas, Peru, Vt.  
 Ball Rev Dyer, Singapore, Asia.  
 Ballantine Rev Eliena, Prince Edward, Va.  
 Ballantine Rev Henry, Ahmednuggur, India.  
 Ballard Rev I., Nelson, N. H.  
 Baneroff Jacob, Boston, Ms.  
 Barber B. B., Hartford, Ct.  
 Barber Rev Elisha, Mt. Vernon, Vt.  
 Barbour Rev Isaac R., Charlton, Ms.  
 Bardell Thomas R., Charleston, S. C.  
 Bardwell Alonzo, South Hadley Canal, Ms.  
 Bardwell, Rev Horatio, Oxford, Ms.  
 Barlow Rev Joseph, Salom, Pa.  
 Barnard Rev John, Lima, N. Y.  
 Baruard Rev John, Jr., do.  
 Barnes Rev Albert, Philadelphia, Pa.  
 Burney Rev James O., Seekonk, Ms.  
 Barr Absalom K., La Fayette, N. Y.  
 Barr Rev Joseph, Williamstown, Pa.  
 Barrett Rev Gerrish.  
 Barrett Mrs Hannah I., Pittsburgh, Pa.  
 Barrett Rev Joshua, Plymouth, Ms.  
 Barrett Samuel, Cambridgeport, Ms.  
 Barrows Rev E. P., Hudson, O.  
 Barrows Rev E. S., Cazenovia, N. Y.  
 Barrows Rev Homer, Middleboro', Ms.  
 Barrows John S., Fryeburg, Me.  
 Barstow Rev Z. S., Keene, N. H.  
 Bartholomew Rev Orlo, Augusta, N. Y.  
 Bartlett Rev Francis, Rushville, O.  
 Bartlett Rev John, Avon West, Ct.  
 Bartlett Rev Jonathan, Reading, Ct.  
 Bartlett Rev J. L.  
 Bartlett Rev Shuaal, East Windsor, Ct.  
 Barton Frederick A.  
 Barton Rev John, Camden, N. Y.  
 Barton Rev William B., Woodbridge, N. J.  
 Bascom Rev Flavell, Pekin, Ill.  
 Bass William, Middlebury, Vt.  
 Bassler Rev Benjamin, New Rhinebeck, N. Y.  
 Batchelder John, Needham, Ms.  
 Batchelder John P., Utica, N. Y.  
 Batchelder Jonathan, Mason, N. H.  
 Bates Rev James, Granby, Ms.  
 Bates Rev Lemuel P., Parma, N. Y.  
 \*Bates Rev Talcott, Manlius, N. Y.  
 Battell Joseph, Norfolk, Ct.  
 Beach Rev Ebenezer, Lysander, N. Y.  
 Beach Rev Edwards C., East Groton, N. Y.  
 Beach Rev Isaac C., Chester, N. Y.  
 Beach Rev James, Winsted, Ct.  
 Beach James E., Bridgeport, Ct.  
 Beach John, Hartford, Ct.  
 Beach Rev Nathaniel, Millbury, Ms.  
 Beach Theron, Litchfield, Ct.  
 Beach William A., Saratoga Springs, N. Y.  
 Beane Rev John V., New Bedford, Ms.  
 Beardsley Rev Nehemiah B., Somers, Ct.  
 Beardsley Rev O. C., Silver Creek, N. Y.  
 Beardsley Rev William, W. Bloomfield, N. Y.  
 Beattie Rev John, New Utrecht, N. Y.  
 Beattie William, Salem, N. Y.  
 Beattie Rev Charles C., Steubenville, O.  
 Beaumont F., Natchez, Missi.  
 Beckly Rev Hosea, Dummerston, Vt.  
 Beckwith B. B., Castine, Me.  
 Beckwith Rev George C., Newton, Ms.  
 Beebe Rev Hubbard, Long Meadow, Ms.  
 Beecher Alfred, Livonia, N. Y.  
 Beecher David, do.  
 Beecher Rev Edward, Jacksonville, Ill.  
 Beecher Edward A., Livonia, N. Y.  
 Beecher Rev George, Rochester, N. Y.  
 Beecher Samuel, Livonia, N. Y.  
 Beecher Rev William H., Batavia, N. Y.  
 Beekman Gerard, New York city.  
 Beers Rev D., Southampton, N. Y.  
 Belden Rev Henry, Marlboro', N. Y.  
 Bell Rev John, Lincoln co. Me.  
 Bell Rev Samuel, Newark, Del.  
 Beman Rev C. P., Milledgeville, Ga.  
 Bement Rev William, East Hampton, Ms.  
 Benedict Rev Anzi, Blantius, N. Y.  
 Benedict George W., Burlington, Vt.  
 Benedict Rev Henry, Westport, N. Y.  
 Benedict Rev W. U.  
 Benjamin Rev Nathan, Athens, Greece.  
 Bennett Rev Asa, Lodi, N. Y.  
 Bennett Rev Joseph, Woburn, Ms.  
 Bennett Mrs Mary L., do.  
 \*Bent Rev Josiah, Amherst, Ms.  
 Bergen Rev John G., Springfield, Ill.  
 Bethune George W., D. D., Philadelphia, Pa.  
 Betts Juliette, Norwalk, Ct.  
 Betts Thaddeus, do.  
 Betts Rev William R. S., Freehold, N. J.  
 Bicknell Rev Simon, Gouverneur, N. Y.  
 Bidwell Rev Walter H., Philadelphia, Pa.  
 Bidwell Mrs. Susan M., do.  
 Bigelow Asa, Malden, N. Y.  
 Bigelow Rev Jonathan, Rochester, Ms.  
 Bigelow Richard, Hartford, Ct.  
 Bigelow T. B., Troy, N. Y.  
 Biggs Rev Thomas J., Cincinnati, O.  
 Bingham Rev Hiram, Sandwich Islands.  
 Bingham Jeremiah, Cornwall, Vt.  
 Bingham Rev Luther G., Cincinnati, O.  
 Bird Rev Isaac, Gilmanton, N. H.  
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 Cummings Rev Preston, Buckland, Ms.  
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 De Forest Rev Richard, Riga, N. Y.  
 De Forest William, Bridgeport, Ct.  
 De Forest Rev William B., Watertown, Ct.  
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 Dean Rev Artemas, Bethlehem, N. Y.  
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 Dickinson Rev Austin, New York city.  
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 Pumpelly William, do.  
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 \*Putnam George, Hartford, Ct.  
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 Rankin Rev Andrew, S. Berwick, Me.  
 Rankin John, New York city.  
 Rankin William, Newark, N. J.  
 Ranslow Rev George W., Georgia, Vt.  
 Ransom Rev Joseph, Johnstown, N. Y.  
 Rathbone J. H., Utica, N. Y.  
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 Raymond Rev Henry A., Niskcuna, N. Y.  
 Raymond Henry S., New York city.  
 Read Clement C., Farmville, Va.  
 Read Rev Hollis, Derby, Ct.  
 Redfield John, New York city.  
 Redfield Rev Theophilus, Greenfield, N. Y.  
 Reed Rev Adam, Sulisbury, Ct.  
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 Rhea Miss Mary W., do.  
 Riach James Pringle, Tabreez, Persia.  
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 Rice B. H., D. D., Princeton, N. J.  
 Rice Edward, Wayland, Ms.  
 Rice John, Farmville, Va.  
 Rice Rev Nathan, Bardstow, Ky.  
 Rich Ezekiel, Troy, N. H.  
 Richards Rev Austin, Nashua, N. H.  
 Richards Rev James, Aurora, N. Y.  
 Richards Rev William, Sandwich Islands.  
 Richardson Calvin, Woburn, Ms.  
 Richardson Rev John B., Pittsford, N. Y.  
 Richardson Rev Nathaniel, Plymouth, Ct.  
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 Richmond Rev T. T., Dartmouth, Ms.  
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 Riggs Rev Elias, Smyrna, Asia.  
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 Riggs Rev Thomas, Hubbardston, Vt.  
 Riggs Rev Zenas, Candor, N. Y.  
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 Ripley Rev Erastus, Montville, Ct.  
 Ripley James, Cornish, N. H.  
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 Ripley Rev Lincoln, Waterford, Me.  
 Risley George, Somers, Ct.  
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 Robbins Rev Francis L., Enfield, Ct.  
 Robbins James W., Lenox, Ms.  
 Robbins Rev Royal, Berlin, Ct.  
 Robbins Thomas, D. D., Mattapoisett, Ms.  
 Roberts Rev James Austin, New Bedford, Ms.  
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 Roberts Rev George, Cambria co., Pa.  
 Roberts Rev Jacob, New Bedford, Ms.  
 Robertson Duncan, Kingsborough, N. Y.  
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 Robins John P., Snow Hill, Md.  
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 Robinson David F., Hartford, Ct.  
 Robinson Lucius F., do.  
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 Rodgers Rev James, Oswegatchie, N. Y.

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 Snow Rev Aaron, Stanwich, Ct.  
 Snowdon G. T., Columbia, S. C.  
 Snowdon Mrs G. T., do.  
 Snowdon Rev Samuel F.  
 Snyder Rev Henry, Mendon, N. Y.  
 Soule Rev Charles, Norway, Me.  
 Soule Thomas, Freeport, Me.  
 Southgate Rev Robert, Wethersfield, Ct.  
 \*Southmayed Rev Daniel S., Fort Bend, Texas.  
 Southworth Rev Tertius D., Franklin, Ms.  
 Sparrow Rev P. I., Salisbury, N. C.  
 Spaulding Rev Alvah, Cornish, N. H.  
 Spaulding Rev George, Southport, N. Y.  
 Spear Rev Samuel T., Lansingburg, N. Y.  
 \*Speece Conrad, D. D., Augusta, Va.  
 Spencer Rev I. S., Brooklyn, N. Y.  
 Spencer Rev Theodore, Utica, N. Y.  
 Spofford Jeremiah, Bradford, Ms.  
 Spofford Rev Luke A.  
 Spooner William B., Bristol, R. I.  
 Sprague Rev Daniel C., Hampton, Ct.  
 Sprague Rev Isaac N., Hartford, Ct.  
 Spring Rev Samuel, East Hartford, Ct.  
 Sprole Rev William T., Carlisle, Pa.  
 Squier Rev Miles P., Gorham, N. Y.  
 Squire Job, Plainfield, N. J.  
 St. John Ansel, New York city.
- St. John Mrs Isabella, New York city.  
 St. John Miss Isabella, do.  
 St. John Miss Harriet, do.  
 St. John Miss Julia E., do.  
 Stanley Ezekiah, Kensington, Ct.  
 Stanley James, Clinton, Miss.  
 Stanton Enoch C., Hartford, Ct.  
 Stark Rev Jedefiah L., Brattleboro', Vt.  
 Starkweather Charles, Northampton, Ms.  
 Starkweather Rev John.  
 Starr Frederick, Rochester, N. Y.  
 \*Starr Rev Peter, Warren, Ct.  
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 Stearns Rev W. A., Cambridgeport, Ms.  
 Stearns Mrs Rebecca A., do.  
 Stebbins Rev George.  
 Stebbins Rev Stephen W., Orange, Ct.  
 Stebbins Moses, Sunderland, Ms.  
 Stebbins Zenas, Belchertown, Ms.  
 Stedman James, Norwich, Ct.  
 Steele Rev Archibald J., Franklin co., Ten.  
 Steele Rev I. A.  
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 Stockton Rev Benjamin B., Brockport, N. Y.  
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 Stoddard Mrs Mary L., do.  
 Stoddard Mary H., do.  
 Stoddard Albert H., do.  
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 Stoddard Charles A., do.  
 Stoddard Mary, do.  
 Stone Albert, Grafton, Ms.  
 Stone Rev Benjamin P., Compton, N. H.  
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 Stone Rev Micah, Brookfield, Ms.  
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 Stone Squire, Groton, N. Y.  
 Stone Rev Thomas T., Machias, Me.  
 Stone Rev Timothy, South Cornwall, Ct.  
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 Storrs Rev John, Holliston, Ms.  
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 Stowe Rev Timothy.  
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 Stowell Mrs Mary, Cooperstown, N. Y.  
 Stratton Rev John, Elba, N. Y.  
 Street Rev Robert, Connecticut Farms, N. J.  
 Street Titus, New Haven, Ct.  
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 Strong Rev Thomas M., Flatbush, N. Y.  
 Strong William, Williamsburgh, Ms.  
 Strong Rev William L., Vienna, N. Y.

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 Studdiford Rev Peter O., Lambertsville, N. J.  
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 Sutherland Jacob, Geneva, N. Y.  
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 Talbot Jesse, New York city.  
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 \*Tallmadge Benjamin, Litchfield, Ct.  
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 Tappan Arthur, New York city.  
 Tappan Rev Benjamin, Jr., Hampden, Me.  
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 Tappan Rev C. D. W.  
 Tappan Rev Daniel D., N. Marshfield, Ms.  
 Tappan Francis W., New York city.  
 Tappan Rev Samuel S., Frankfort, Me.  
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 Tarlton Theodore, Peoria, Ill.  
 Tay Nathaniel, Lyndenboro', N. H.  
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 Tenney Rev Erdix, Lyme, N. H.  
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 Thompson Rev James, Crawfordsville, Ind.  
 Thompson Rev John, Sudbury, Vt.  
 Thompson John L., Plymouth, N. H.  
 Thompson Rev John H., Rochester, N. Y.  
 Thompson Rev Leander, Syria.  
 Thompson Rev M. L. R. P., Canandaigua, N. Y.  
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 Tolman Rev Samuel H., Atkinson, N. H.  
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 Torrey Rev Rauben, Ashford, Ct.  
 Torrey Rev William, Buenos Ayres, S. A.  
 Torrey William, Mattawan, N. Y.  
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 Town E. W., Enfield, Vt.  
 Townley Richard, Elizabethtown, N. J.  
 Townley Rev William, Springfield, N. J.  
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 Treat Salah, Hartford, Ct.  
 Treat Rev Selah B., Newark, N. J.  
 Trotter Matthew, Albany, N. Y.  
 Trumbull Joseph, Hartford, Ct.  
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 Turner Rev Asa, Denmark, Iowa.  
 \*Turner Rev John, Dorchester, Ms.  
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 Turner Rev Wm. W., Hartford, Ct.  
 Tuston Rev S., Charlestown, Va.  
 Tuttle Rev Timothy, Grotton, Ct.  
 Tweedy Robert, Richmond, Va.  
 Twichell Rev Pliny.  
 Twining Alexander C., Middlebury, Vt.  
 Twining Rev William, Madison, Ia.  
 Tyler Rev Edward R., Hartford, Ct.  
 Tyler Rev Frederick, Hunter, N. Y.  
 Tyler Jeremiah, Pulham, N. H.  
 Tyler Jeremiah H. C., do.  
 Tyler Mrs Thankful, do.  
 Tyler Rev Wallington, Amherst, Ms.  
 Tyler Rev William S., do.  
 Ufford Rev Hezekiah G., Stratford, Ct.  
 Underwood Rev Almon, Monson, Ms.

- Underwood Rev Joseph, New Sharon, Me.  
 Uphan Rev Thoms G., Brunswick, Me.  
 Urnston Rev Nathaniel M., North Cornwall, Ct.  
 Vail Rev F. Y., Walnut Hills, O.  
 Vail George, Troy, N. Y.  
 Vail Rev Herman L., Torrington, Ct.  
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 \*Vail Rev Joseph, Hadlyme, Ct.  
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 Van Bergen Mrs Susan, do.  
 Van Cleef Rev Cornelius, Athens, N. Y.  
 Van De Water Valentine, New York city.  
 Van Doren John, Princeton, N. J.  
 Van Dyck Abraham, Coxsackie, N. Y.  
 Van Dyck Mrs Catharine, do.  
 Van Dyck Rev C. L., Florida, N. Y.  
 Van Dyck Rev Hamilton, Prattsville, N. Y.  
 Van Dyck Rev L. H., Spencertown, N. Y.  
 Van Dyck Rev Leonard B., Osbornville, N. Y.  
 Van Lennep Rev Henry J., Smyrna, Asia.  
 Van Lennep Jacob, do.  
 Van Liew Rev John C.  
 Van Liew Rev I., Readington, N. J.  
 Van Olinda Rev Dow, New York city.  
 Van Rensselaer Alexander, Albany, N. Y.  
 Van Rensselaer Rev Cortland, Burlington, N. J.  
 \*Van Rensselaer Philip S., Albany, N. Y.  
 Van Rensselaer Philip S., do.  
 Van Rensselaer Stephen, do.  
 Van Rensselaer W. Patterson, do.  
 Van Rensselaer Henry, Ogdensburgh, N. Y.  
 Van Sandford Rev Staats, Belville, N. J.  
 Van Santvoord Adrian, Schenectady, N. Y.  
 Van Vechten Jacob, D. D., do.  
 Van Vechten Rev Samuel, Bloomingburgh, N. Y.  
 Van Vechten Mrs Louisa, do.  
 Van Zandt Rev Benjamin, Union Village, N. Y.  
 Vanarsdalen Rev C. C., Collinsville, Ct.  
 Vandervoort Rev J. C., Basking Ridge, N. J.  
 Vance Rev Joseph, Morristown, N. J.  
 Varick J. B. V., Jersey City.  
 \*Vashon George, Dwight, Ark.  
 Vaughan Rev John A., New York city.  
 Vermilye Thomas E., D. D., do.  
 Venable A. W., N. Carolina.  
 Venable Rev Henry J., Shelbyville, Ky.  
 Venable N. E., Farmville, Va.  
 Venable Samuel W., do.  
 Vincent Miss P., Tuscaloosa, Ala.  
 Vinton Rev John A.  
 Virgin Miss Hannah, Boston, Ms.  
 Vose Thomas, do.  
 Votow Miss Ann, Canandaigua, N. Y.  
 Wadsworth Rev Charles, Carlisle, N. Y.  
 Wadsworth Mrs Elizabeth, Farmington, Ct.  
 Wadsworth Daniel, Hartford, Ct.  
 Wadsworth Sidney.  
 Wadsworth William M., New York city.  
 Walden Ebenezer, Buffalo, N. Y.  
 Wallace Rev B. J., York, Pa.  
 Wallace Rev Cyrus W., Amoskeag, N. H.  
 Wallace William, Newark, N. J.  
 Walker Mrs Ann D., Chester, Vt.  
 Walker Rev Charles, Wells, Me.  
 Walker Rev Eliam H., Danville, N. Y.  
 Walker William, Taneytown, Md.  
 \*Walton Rev William C., Hartford, Ct.  
 Walworth Clarence, Saratoga Springs, N. Y.  
 Warburton John, Hartford, Ct.  
 Ward A., Kingsboro', N. Y.  
 Ward Asa, Boston, Ms.  
 Ward Rev Ferdinand D. W., Madura, India.  
 Ward Rev James W., Abington, Ms.  
 Ward Mrs Hetta L., do.  
 Ward Rev Jonathan, Brentwood, N. H.  
 Ward Lobbons E., Montreal, L. C.  
 Ward Levi, Jr., Rochester, N. Y.  
 Ward Rev S. D., Machias, Me.  
 Wardwell Stephen S., Providence, R. I.  
 Ware Rev Samuel, Deerfield, Ms.  
 Waring Rev Hart E.  
 Warner Rev James F., Athol, Ms.  
 Warner Wyllis, New Haven, Ct.  
 Warren Rev Charles J., Canterbury, Ct.  
 Warren Lyman M.  
 Warren Wm. L. F., Saratoga Springs, N. Y.  
 Washburn Rev Asabel C., Suffield, Ct.  
 Washburn Horace B., Hartford, Ct.  
 \*Washburn Rev Royal, Amherst, Ms.  
 Washburn Rev Samuel, Greenfield, Ms.  
 Waterbury Rev Calvin, Gilbertsville, N. Y.  
 \*Waterbury Rev Daniel, Delhi, N. Y.  
 Waterbury Rev Jared B., Hudson, N. Y.  
 Waterbury Mrs Eliza S., do.  
 Waterman Rev Thomas T., Philadelphia, Pa.  
 Waters Rev John.  
 Watkinson David, Hartford, Ct.  
 Weaver George M., Uica, N. Y.  
 Webster Rev Augustus, Georgetown, D. C.  
 Webster Rev Charles, Trenton, N. J.  
 Webster Rev John C., Hopkinton, Ma.  
 Webster Mrs Rebecca G., do.  
 Weddell P. M., Cleveland, O.  
 Weed A., Troy, N. Y.  
 Weed George L., Cincinnati, O.  
 Weed Rev Henry R., Wheeling, Va.  
 Weed Stephen, Binghamton, N. Y.  
 Weeks Wm. R., D. D., Newark, N. J.  
 Weidman Rev Paul, Schoharie, N. Y.  
 Wellman Rev Jubilee, Westminster, Vt.  
 Wells Rev Edwin E., Fort Covington, N. Y.  
 Wells Rev Elijah D., Lawrenceville, Pa.  
 Wells Gaylord, Hartwinton, Ct.  
 Wells Horace, Hartford, Ct.  
 Wells Rev Ransford, Newark, N. J.  
 Wells Samuel, Malden, N. Y.  
 West Rev Nathan, North East, Pa.  
 West Silas, Binghamton, N. Y.  
 Westbrook C. D., D. D., New Brunswick, N. J.  
 Westfall Rev S. V. E., Union, N. Y.  
 Weston Rev Isaac, Cumberland, Me.  
 Weston Rev James, Lebanon, Me.  
 Wheeler Rev Abraham, Meredith Village, N. H.  
 Wheeler Edward.  
 Wheeler Rev Melanethon G., Conway, Ma.  
 Wheelock Rev S. M., Derby, Vt.  
 Whipple Rev Samuel W.  
 Whipple Charles, Newburyport, Ms.  
 Whipple Levi, Putnam, O.  
 White Rev Charles, Owego, N. Y.  
 White Rev Elipha, John's Island, S. C.  
 White Henry, New Haven, Ct.  
 White Rev Jacob, Lyndeboro', N. H.  
 White Rev Morris E., Southampton, Ms.  
 White Rev Seneca S., Marshfield, Ms.  
 White Rev Wm. C., Orange, N. J.  
 Whitehead Rev Charles, Summerville, Ky.  
 Whitehead Mrs T. G., do.  
 Whitehead John, Newark, N. J.  
 Whiteside Thomas J., Champlain, N. Y.  
 Whitlaw Charles, London, Eng.  
 Whiting Rev Francis L., New Haven, Vt.  
 Whiting Rev George B., Jerusalem.  
 Whitney Rev John, Waltham, Ma.  
 Whitney Paul, Boston, Ms.  
 Whiting Rev Joseph, Cleveland, O.  
 Whiting Rev Russell, Wyoming, N. Y.  
 Whitman Rev Alphonso L., East Brewster, Me.  
 Whitmore Rev Roswell, Killingly, Ct.  
 Whitmore Rev Zalva, North Guilford, Ct.  
 Whiton Rev J., Enfield, Ms.  
 Whiton Rev John M., Antrim, N. H.  
 Whiston Rev Otis C., Scotland, Ct.  
 Whittemore Rev Dexter, Fitzwilliam, N. H.  
 Whittemore Rev Wm. H., Southbury, Ct.  
 Whittlesey Rev Joseph, Berlin, Ct.  
 Whittlesey Martin, New Preston, Ct.  
 Wickes Rev Thomas, do.  
 Wickes Rev Thomas S., Ballston Spa, N. Y.  
 Wickes Rev Van Wyck, Troy, N. Y.

- Wickham D. H., New York city.  
 Wickham Rev J. D., Manchester, Vt.  
 Wicks William, Norwalk, Ct.  
 \*Wight Henry, D. D., Bristol, R. I.  
 Wilbur Jeremiah, New York city.  
 Wilcox Rev Chauncey, North Greenwich, Ct.  
 Wilcox Rev L.  
 \*Wilcox Loammii, Elbridge, N. Y.  
 Wilcox Rev Wm. I.  
 Wild Rev Daniel, Brookfield, Vt.  
 Wilder L. C., Enosburg, Vt.  
 Wilder Rev John, Michigan.  
 Wile Rev Benjamin F., Pleasant Valley, N. Y.  
 Wilkes Rev Henry, Montreal, L. C.  
 Wilks Rev Mark, Paris, France.  
 Willard John, Albany, N. Y.  
 Willey Rev Isaac, Goffstown, N. H.  
 Williams Rev Aaron, Falls of Beaver, Pa.  
 Williams Rev Abiel, Dudley, Ms.  
 Williams Eliphalet, Northampton, Ms.  
 \*Williams Rev Solomon, do.  
 Williams Frank, Hartford, Ct.  
 Williams John, Jr., Salem, N. Y.  
 Williams Rev Joshua, Newville, Pa.  
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 Williams Thomas, Richmond, N. Y.  
 Williams Thomas W., 2d, Norwich, Ct.  
 Williams Miss Lucinda M., Norwich, N. Y.  
 Williams William, Jr., Norwich, Ct.  
 Williams Rev William, Exeter, N. H.  
 Williams William, Tonawanda, N. Y.  
 Williams William, Cleveland, O.  
 Williams William, Stonington, Ct.  
 Williams Rev William H., Tuscaloosa, Ala.  
 Williamson Rev Abraham, Elizabethtown, N. J.  
 Williamson Rev Samuel L., Covington, Ten.  
 Willis Rev Erasmus D., Eaton, N. Y.  
 Williston Rev David H., Tunbridge, Vt.  
 Williston Rev Payson, East Hampton, Ms.  
 Williston Samuel, do.  
 Williston Seth, D. D., Harpersfield, N. Y.  
 Williston Timothy, Kirkland, N. Y.  
 Wilson Rev Abraham D.  
 Wilson Rev Alexander, Oak Hill, N. C.  
 Wilson Daniel, D. D., Calcutta.  
 Wilson Rev David, Rupert, Vt.  
 Wilson Rev George S., Clinton, N. Y.  
 Wilson H., Charleston, S. C.  
 Wilson Rev H. N., Southampton, N. J.  
 Wilson Rev James, Providence, R. I.  
 Wilson Rev J. Leighton, Cape Palmas, Africa.  
 Wilson Mrs Martha, Cooperstown, N. Y.  
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 Wing Rev C. P., Monroe, Mich.  
 Winn Austin E., do.  
 Winn Rev John, St. Mary's, Ga.  
 Winslow Rev Hubbard, Boston, Ms.  
 Winslow Rev Miron, Madras, India.  
 Winslow Richard, Stuyvesant, N. Y.  
 Winslow Robert F.  
 Winter Rev John S., Ossipee, N. H.  
 Wisner Rev William, Ithaca, N. Y.  
 Withington Rev Leonard, Newbury, Ms.  
 Wood Rev George W., Singapore, Asia.  
 Wood Rev Henry, Hanover, N. H.  
 Wood Rev James, Virginia.  
 Wood Rev Jeremiah, Mayfield, N. Y.  
 Wood Rev Joel, Fort Miller, N. Y.  
 Wood Rev Luther, Kirby, Vt.  
 Wood Rev Mr., W. Springfield, Ms.  
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 Woodbridge Rev Henry H., South Canaan, Ct.  
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 Woodbridge Rev Jonathan E., Ware, Ms.  
 Woodbridge John, D. D., New Hartford, Ct.  
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 Woodbury Rev James T., Acton, Ms.  
 Woodbury Nathaniel, Sutton, Ms.  
 Woodbury Rev Silas, Kalamazoo, Mich.  
 Woodhull Mrs Cornelia, Longmeadow, Ms.  
 Woodruff Rev Horace.  
 Woodruff Rev Richard, South Brookfield, Ms.  
 Woodruff Rev Silas, Whalansburg, N. Y.  
 Woods Rev John, Newport, N. H.  
 Woods Leonard, Jr., D. D., Brunswick, Me.  
 Woodward Rev James W., Shrewsbury, Ms.  
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 Woodworth Roswell, New Lebanon, N. Y.  
 Woolsey William W., New York city.  
 Woolsey Edward J., New Haven, Ct.  
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 Worcester Rev John H., St. Johnsbury, Vt.  
 Worcester Rev Leonard, Littleton, N. H.  
 Worcester Rev Isaac R., do.  
 Worcester Rev Samuel A., Park Hill, Ark.  
 Worcester Rev Samuel T., Salem, Ms.  
 Wright Rev Alfred, Choctaw Nation.  
 \*Wright Rev Chester, Hardwick, Vt.  
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 Wyckoff Mrs Jane K., do.  
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 Wynkoop Rev P. S., Ghent, N. Y.  
 Yale Rev Calvin, Martinsburgh, N. Y.  
 Yale Rev Cyrus, New Hartford, Ct.  
 Yates Andrew, D. D., Schenectady, N. Y.  
 Yates Rev John.  
 Yeomans Rev John W., Trenton, N. J.  
 Yeomans Rev N. T., Royalton, N. Y.  
 Young Rev Jeremiah S., Dover, N. H.  
 Young Rev John C., Danville, Ky.  
 Young Rev John K., Meredith Bridge, N. H.  
 Youngblood Rev Wm., Borneo.  
 Younglove Rev J. L., Hillsboro', N. J.  
 Yonnglove Lewis, Union Village, N. Y.  
 Zabriskie Rev J. L., Hillsboro', N. Y.

# MINUTES

OF THE

## THIRTY-FIRST ANNUAL MEETING.

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The Thirty-first Annual Meeting of the American Board of Commissioners for Foreign Missions was held in the Meeting-House of the Richmond-street Congregational Church and Society, in the City of Providence, Rhode-Island, beginning on Wednesday, the ninth day of September, 1840, at 10 o'clock, A. M., and continued by adjournment till Friday, the 11th, 1 o'clock, P. M.

### CORPORATE MEMBERS PRESENT.

CALVIN CHAPIN, D. D.	CHARLES STODDARD, Esq.
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CHARLES MARSH, LL. D.	DANIEL NOYES, Esq.
LEONARD WOODS, D. D.	Rev. WILLIAM J. ARMSTRONG,
JOSHUA BATES, D. D.	HON. LEVI CUTTER,
SAMUEL HUBBARD, LL. D.	BENJAMIN TAPPAN, D. D.
HEMAN HUMPHREY, D. D.	Rev. JOHN W. ELLINGWOOD,
BENNET TYLER, D. D.	Rev. AARON WARNER,
S. V. S. WILDER, Esq.	Rev. CHARLES WALKER,
JOHN CODMAN, D. D.	THOMAS SNELL, D. D.
JUSTIN EDWARDS, D. D.	JOEL HAWES, D. D.
THOMAS DEWITT, D. D.	MARK TUCKER, D. D.
THEODORE FRELINGHUYSEN, LL. D.	Rev. DAVID MAGIE,
NATHAN S. S. BEMAN, D. D.	D. W. C. OLYPHANT, Esq.
HENRY HILL, Esq.	RICHARD T. HAINES, Esq.
ENOCH POND, D. D.	WILLIAM R. DEWITT, D. D.
RUFUS ANDERSON, D. D.	Rev. JAMES G. HAMNER,
Rev. DAVID GREENE,	Rev. SILAS AIKEN,
ORRIN DAY, Esq.	Rev. B. B. EDWARDS.

Also of those who were elected corporate members during the meeting—

REUBEN H. WALWORTH, LL. D.	Rev. Z. S. BARSTOW,
ANSON G. PHELPS, Esq.	Rev. CHAUNCEY EDDY,

## HONORARY MEMBERS PRESENT.

*Maine* :—

Rev. Asa Cummings, Portland;  
 Rev. Jonathan B. Condit, do.;  
 Rev. Swan L. Pomroy, Bangor;  
 Rev. William Clark, Fryeburgh;  
 Rev. Charles Frost, Bethel;  
 Rev. Clark Perry, Standish;  
 Rev. Elias Bond, Hallowell.

*New Hampshire* :—

Rev. Archibald Burgess, Hancock;  
 Rev. Thomas T. Richmond, New-  
 Market;  
 Rev. R. F. Lawrence, Claremont;  
 Rev. Josiah Ballard, Nelson;  
 Rev. David Perry, Hollis;  
 Rev. Joseph Emerson, do.

*Massachusetts* :—

William Cogswell, D. D., Boston;  
 Mr. Thomas Thwing, do.;  
 Rev. Daniel Crosby, Charlestown;  
 Rev. Nathan Perkins, Amherst;  
 Rev. Jared Reid, Belchertown;  
 Rev. George A. Oviatt, do.  
 Rev. Mark A. H. Niles, Marblehead;  
 Rev. Thomas M. Smith, New Bedford;  
 Rev. James A. Roberts, do.  
 Rev. Orin Fowler, Fall River;  
 Rev. Eber Carpenter, Southbridge;  
 Rev. John C. Webster, Hopkinton;  
 Rev. Miner G. Pratt, Auburn;  
 Rev. Samuel H. Merrill, Amesbury;  
 Rev. John Boardman, East Douglas;  
 Rev. David Holman, Douglas;  
 Rev. Henry B. Hooker, Falmouth;  
 Rev. Robert Carver, Berlin;  
 Rev. David Sanford, Medway;  
 Rev. Joseph Vaill, Brimfield;  
 Rev. Michael Burdett, Northbridge;  
 Rev. Lewis Pennell, do.  
 Rev. Elam Smalley, Worcester;  
 Rev. Seth Sweetser, do.  
 Rev. Francis Horton, West Brookfield;  
 Rev. Martyn Tupper, East Long-  
 meadow;  
 Rev. John R. Keep, Longmeadow;  
 Rev. Jonathan Leavitt, Bedford;  
 Rev. Constantine Blodgett, Paw-  
 tucket;  
 Rev. William Bushnell, Beverly;  
 Rev. Thomas C. Biscoe, Grafton;

Rev. Daniel Fitz, Ipswich;  
 Rev. James D. Farnsworth, Paxton;  
 Rev. John Nelson, Leicester;  
 Rev. Charles B. Kittredge, West-  
 borough;  
 Rev. Calvin Durfee, Dedham;  
 Rev. Nathaniel Beach, Millbury;  
 Rev. John Whitney, Waltham;  
 Rev. Erastus Maltby, Taunton;  
 Rev. Samuel H. Emery, do.  
 Rev. William J. Breed, do.  
 Rev. Josiah Peabody, Bolton;  
 Rev. James O. Barney, Seekonk;  
 Rev. Dudley Phelps, Groton;  
 Rev. Wales Lewis, South Weymouth;  
 Rev. Dorus Clarke, Springfield;  
 Alonzo Chapin, M. D., Foxborough;  
 Rev. Samuel Hunt, Natick;  
 Rev. S. S. Smith, Newton;  
 Rev. David Grosvenor, Uxbridge;  
 Rev. Edward A. Lawrence, Haverhill;  
 Rev. Oliver A. Taylor, Manchester;  
 Rev. Enoch Sanford, Raynham;  
 Rev. Daniel Mansfield, Wenham;  
 Rev. Cyrus W. Allen, Norton;  
 Rev. Reuben Emerson, South Read-  
 ing;  
 Rev. Daniel Emerson, Northborough;  
 Rev. Jonas Perkins, Braintree.

*Rhode-Island* :—

Rev. Thomas Shepard, Bristol;  
 Rev. Alfred Goldsmith, Little Com-  
 ton;  
 Rev. Charles P. Grosvenor, Scituate;  
 Rev. Alexander H. Dumont, Newport;  
 William Guild, Esq., do.  
 Rev. Benjamin R. Allen, Barrington.

*Connecticut* :—

Rev. George A. Calhoun, Coventry;  
 James M. McDonald, Esq., New Lon-  
 don;  
 David D. Field, D. D., Haddam;  
 Rev. Anson S. Atwood, Mansfield;  
 Zalmon Storrs, Esq., do.;  
 Rev. James P. Terry, Somers;  
 Rev. Mason Grosvenor, Sharon;  
 Rev. Reuben Torrey, Ashford;  
 Rev. Noah Coe, Greenwich;  
 Rev. Otis Rockwood, Woodstock;  
 Rev. Thomas Boutelle, North Wood-  
 stock;

Rev. Lent S. Hough, North Woodstock;  
 Rev. Roswell Whitmore, Killingly;  
 Rev. George J. Tillotson, Brooklyn;  
 Rev. Erastus Scranton, Burlington;  
 Rev. A. K. Hinsdale, Torrington;  
 Rev. John E. Edwards, Stonington.

*New York :—*

Rev. John C. Brigham, New York city;  
 Rev. John Marsh, do.  
 Rev. Samuel I. Prime, do.  
 Rev. R. S. Cook, do.  
 Mr. D. H. Wickham, do.  
 Rev. C. P. Knowles, River Head, L. I.  
 Rev. Edward D. Allen, Albany;  
 Rev. Seth Smith, Genoa;  
 Rev. William Bradford, Berkshire.

*New Jersey :—*

Rev. Ansel D. Eddy, Newark;

Lyndon A. Smith, M. D., Newark;  
 Rev. Ebenezer Cheever, do.  
 Rev. Selah B. Treat, do.  
 Rev. Lewis Bond, Plainfield;  
 Job Squire, Esq., do.  
 Rev. Daniel H. Johnson, Mendham;  
 Rev. Ebenezer Seymour, Bloomfield.

*Pennsylvania :—*

Rev. William Tobey, Bethany.

*Virginia :—*

Rev. Paul E. Stevenson, Norfolk;  
 Mr. James D. Johnson, do.

*Missionaries :—*

Rev. Eli Smith, Beyroot, Syria;  
 Rev. Benjamin C. Meigs, Ceylon;  
 Rev. George Champion, South Africa;  
 Rev. Henry A. Homes, Constantinople.

ORGANIZATION.

The Hon. John Cotton Smith, President of the Board, not being present, the Hon. Theodore Frelinghuysen, Vice President, took the chair, and the meeting was opened with prayer by the Rev. President Day.

The recording secretary then read the minutes of the last annual meeting.

Rev. Dr. Tucker, Rev. Messrs. William J. Armstrong, David Magie, and Chauncey Eddy were appointed a committee of arrangements.

REPORT OF THE TREASURER.

The Treasurer read his report as examined and approved by the auditors, which was referred to a committee, consisting of Orrin Day, Esq., Dr. Lyndon A. Smith, and S. V. S. Wilder, Esq., who afterwards recommended that it be approved and adopted, which was done.

REPORT OF THE PRUDENTIAL COMMITTEE.

A brief Abstract of the Annual Report of the Prudential Committee was read by the secretaries for correspondence. The several parts of the document were referred to committees for examination, as follows :—

The portion relating to the Home Department, to Rev. President Day, Chancellor Walworth, and Rev. A. D. Eddy ;—

That part respecting missions in Africa, Greece, and Turkey, to Rev. Dr. Cogswell, Rev. E. Cheever, and R. T. Haines, Esq. ;—

That part on Syria and Persia, to Rev. Dr. Bates, Rev. J. D. Condit, and Walter Hubbell, Esq. ;—

That part on South India and Ceylon, to Rev. Dr. Beman, Rev. E. Seymour, and Anson G. Phelps, Esq. ;—

That part on the Mahrattas, to Rev. Dr. Tappan, Rev. J. G. Hamner, and Hon. Levi Cutter ;—

That part on Eastern Asia and the Archipelago, to Rev. Dr. Hawes, Hon. Charles Marsh, and Rev. Calvin Durfee ;—

That part on the Sandwich Islands, to Rev. Drs. Thomas DeWitt and Tyler, and Rev. Asa Cummings ;—

That part on the North American Indians, to Rev. Drs. Woods, Pond, and William R. DeWitt.

The various committees afterwards reported in favor of the adoption of the parts of the annual report respectively submitted to them, with a few alterations; they were accordingly adopted by the Board. The whole report was subsequently adopted as the report of the Board, and referred to the Prudential Committee for publication.

#### MISSIONARY HOUSE.

Some statements on the subject of the erection of the Missionary House were made by Mr. Hill, the treasurer, and were referred to the consideration of the committee which were appointed on the treasurer's report. This committee subsequently reported, that they are satisfied that the amount invested in the Missionary House in Boston, and taken from the permanent funds of the Board, is a judicious investment, combining not only great accommodation and convenience, but also security with economy; and recommend, that the same be approved by the Board, which was done.

#### VISIT OF THE FRENCH FRIGATE L'ARTEMISE AT THE SANDWICH ISLANDS.

The following paper on the subject of the recent visit of the French frigate L'Artemise at the Sandwich Islands was read by Dr. Anderson.

On the 9th of July, 1839, the French frigate L'Artemise, captain C. Laplace, arrived at Honolulu, the seat of the Sandwich Islands government, commissioned, it was said, to settle difficulties alleged to exist between the government of France and the king of the islands. The same day captain Laplace addressed a manifesto to the government of the islands, in the name of his government, from which it appears that the offence of the islanders consisted in their having persecuted the Roman catholic religion, tarnished it with the name of idolatry, and expelled certain French papal missionaries from the islands; which, the captain said, was to offer an insult to France and its sovereign. In opposition to all this, speaking in the name of the French government, he demanded that the Hawaiian king should conform



to the usages of civilized nations, among whom, as captain Laplace assured him with singular effrontery, *there was not even one that did not permit in its territory the free toleration of all religions.* He added, that the government of the islands, by tolerating the worship of the protestants and not that of the French, had brought about a state of things contrary to the laws of nations and insulting to those of catholics, and he was sent to put an end to it; and consequently he demanded, in the name of his government,—

“1st. That the catholic worship be declared free throughout all the dominions subject to the king of the Sandwich Islands, that the members of his religious faith shall enjoy in them all the privileges granted to protestants.

“2d. That a site for a catholic church be given by the government of Honolulu, a port frequented by the French, and that this church be ministered by priests of their nation.

“3d. That all catholics imprisoned on account of religion since the last persecutions extended to the French missionaries, be immediately set at liberty.

“4th. That the king of the Sandwich Islands deposite in the hands of the captain of l'Artemise the sum of twenty thousand dollars, as a guarantee of his future conduct towards France, which sum the government will restore to him when it shall consider that the accompanying treaty will be faithfully complied with.

“5th. That the treaty signed by the king of the Sandwich Islands, as well as the sum above mentioned, be conveyed on board the frigate l'Artemise by one of the principal chiefs of the country; and also that the batteries of Honolulu do salute the French flag with twenty-one guns, which will be returned by the frigate.”

If these conditions were not complied with, and the treaty signed which accompanied the manifesto, captain Laplace declared his intention to make immediate war upon the islands. At the same time he addressed letters to the English and American consuls, informing them of his intention to commence hostilities on the 12th of July at noon against the king of the islands, should he refuse to accede to the conditions of the treaty, the clauses of which were explained, as he informed them, in the manifesto, of which he sent them a copy; at the same time offering an asylum on board the frigate to the citizens of the two nations, who, in case of war, should apprehend danger to their persons or property. In the letter, however, addressed to the American consul, there was this important addition;—

“I do not, however, include in this class, the individuals who, although born, it is said, in the United States, make a part of the protestant clergy of the chief of this archipelago, direct his counsels, influence his conduct, and are the true authors of the insults given by him to France. For me, they compose a part of the native population, and must undergo the unhappy consequences of a war which they shall have brought on this country.”

This was of course intended for the American missionaries, who, for the reasons alledged by this officer, were no longer to be recognized and treated as American citizens.

The king being at Maui, a vessel was sent for him, and the time for commencing hostilities was, at the request of Kekauluohi the queen regent, prolonged to the 15th day of the month. On Saturday the 13th the acting governor of Oahu delivered on board the frigate the \$20,000 demanded by captain Laplace, and also the treaty signed by the queen-regent and himself in behalf of their sovereign. The king arrived the next day at nine o'clock in the morning. At eleven o'clock a military mass was celebrated on shore in a house belonging to the king, attended by captain Laplace, escorted by a company of one hundred and fifty men with fixed bayonets and martial music. The treaty was brought to the king for signature on Tuesday the 16th at 5 o'clock P. M., and he was told that if it was not signed by a prescribed hour the next morning, such a representation would be made to the French gov-

ernment that they would send a larger force and take possession of the island. The king requested time to advise with his chiefs, but the threat was repeated, and he was induced without longer delay to sign the document.

One of the articles of this treaty provides that French wines and brandy shall not be prohibited and shall pay a duty of only five per cent on the value. The frigate sailed on the 20th of July.

The Committee think it must be obvious to every one, that all which captain Laplace says in his manifesto and in the treaty which he dictated to the Hawaiian government, respecting the residence of Frenchmen at the islands, or discriminating duties, or the trial of criminals, can have been for scarcely any other purpose than to divert attention from the objectionable and oppressive character of the real object he had in view in this transaction; which too evidently was to secure, by intimidation and force, the free access of the Romish priests to those islanders. That this was his object, was well understood at the time by all parties. Indeed, in point of fact, the only thing effected by these proceedings, so dishonorable to the French nation, has been the introduction of these priests against the wishes of the islanders, and the removal of obstacles to the sale of intoxicating liquors. The French trader had as much liberty before the visit of the Artemise, as he has now, to reside at the islands, and to traffic there, except in wine and brandy, and he was as secure in his person and property. In short, there was nothing else to gain, and nothing else has been gained, and nothing else was really the object of this tyrannical exercise of power. The naval power of a great civilized nation lent itself to the papal church to overcome the repugnance of the islanders to receive and tolerate the labors of papal missionaries.

And what had the missionaries of the Board done to call for the proclamation of outlawry, which was issued against them? The reason assigned by the French officer is, that they directed the councils of the king of the Sandwich Islands, influenced his conduct, and were the true authors of the insult given to France. That is to say, he holds them to be the real authors of whatever the government of the islands had done adversely to the papal interests.

It will be for the Board, with the documents containing the full merits of the case before them, to judge how far their missionary brethren at the islands are open to censure in the matters charged upon them by captain Laplace. The Committee have no hesitation in saying, that he had no proper evidence of the facts he asserts, and that his assertions are untrue. The missionaries are no otherwise the authors of the proceedings of the Sandwich Islands government towards the papists—whatever was the nature of those proceedings—than by having been the means of the general adoption among the rulers and people of the protestant evangelical religion. Had the original missionaries to the islands been from the French society “de la propagation de la foi,” the islanders would perhaps as readily have received the religion of Rome. The sending away of the papal missionaries was purely an act of the government; nor are the missionaries in any sense accountable for the alleged persecution of the native papists, the cases of which are believed by the Committee to have been very few. The error of our brethren, if they have committed any in this matter, has been on the side of abstinence from whatever might have the appearance of interfering in the concerns of the government. For fear of overstepping the bounds of propriety, they have probably forborne sometimes to give advice to the rulers, when it might properly have been given. A letter received within a few days from the member of the mission who has paid most attention to this subject, has this emphatic sentence;—“There is no doubt as to the hearty opposition of every member of the mission to persecution, but I think some of our brethren have erred in not making it a disciplinable offence” [in the church.]

It has been impossible for our brethren by well doing to silence or conciliate the “unreasonable men,” who have so industriously maligned the mission

for these many years, and who now make their assaults under the papal flag. It is to be feared that multitudes have been disposed to credit what those men have so confidently and so often asserted, and do really suppose that the missionaries at the Sandwich Islands have countenanced the native rulers in persecuting their subjects for embracing the Romish religion.

The paper, with the accompanying documents, was committed to Chancellor Wolworth, Hon. Charles Marsh, Walter Hubbell, Esq., Rev. John W. Ellingwood, and Rev. Lewis Bond, who subsequently made the following report and submitted the resolution which is appended to it. The report and resolution were adopted, and are as follows:

The Committee to whom was referred the subject of the visit of the French frigate *l'Artemise* to the Sandwich Islands, report,—

That they have not considered it their duty in this place to defend the conduct of the local government of these islands in refusing to permit the introduction of the Roman Catholic religion into its territories; though as a mere question of international law, upon which ground it was placed by captain Laplace in his manifesto, it would not be difficult to satisfy any one who has the least knowledge of that subject, that he was clearly in the wrong. The pretence that to refuse to tolerate the propagation of any and every religious creed is contrary to the established usages of all civilized countries; in other words, that it is inconsistent with the law of nations and the acknowledged rights of sovereignty, was as new in theory as it was unfounded in fact. And there would be still less difficulty in showing that to refuse to receive the teachers of any particular religion, as such, merely because they happened to be the subjects of the king of the French, was no violation of the agreement of July 1837, between the king of the Sandwich Islands and the commander of the frigate *La Venus*, even if that agreement had been sanctioned by the French government, so as to give it the binding force of a treaty. It appears to be nothing more than a mere commercial arrangement to place the subjects of the contracting parties in the territories of each government upon an equal footing with that of the citizens and subjects of the most favored nations. And your committee are not aware that it was ever before claimed by any nation that such a stipulation secured the right to the subjects of the contracting parties mutually to introduce their own religious tenets, against the wishes of the government, merely upon the ground that the citizens of another country were permitted to inculcate the principles of a religion adopted by such government, and which was generally professed by the inhabitants of its territories who had emerged from the darkness of heathenism.

Your committee, however, have considered the only proper and legitimate subject for its consideration, and for the action of this Board, to be the charge which was publicly made by captain Laplace against the American missionaries, and which was the ostensible cause of his having treated them as outlaws, not entitled to the protection of the flag even of their own country. The substance of that charge is that the missionaries of this Board instigated the persecution of the Catholics in the Sandwich Islands, and the expulsion of the French priests not merely in violation of the alleged usages of all civilized nations, but also contrary to what we admit to be their duty as Protestant missionaries, and the spirit of the liberal and tolerant institutions of their own native country. If such a charge was true, their conduct would unquestionably have met with the decided disapprobation and rebuke of the Prudential Committee of the Board; though perhaps an excuse might have been found for a very strong desire on the part of the missionaries to prevent the introduction at that time of any other form of religion than that which was taught by themselves. And it must be remembered that they were laboring among

a people just emerging from the darkness of the most gross heathen idolatry; and that the natural consequence of the introduction of different sects even of the common religion of Christianity, might be the destruction of all the benefits which the faithful missionary labors of years had produced. Your committee, however, upon examination of the subject, are gratified to find that these devoted missionaries of the cross cannot with justice be charged with having done anything inconsistent with the spirit of our free institutions and their strict duty in this respect. And that, if they have in any way influenced the government of the islands to prohibit the introduction of what they believed to be an erroneous form of the christian religion, it has only been by the ordinary inculcation of those religious principles which this Board sent them forth to preach and to teach. As faithful protestant ministers and teachers it was as much their duty to warn the people of their charge against what we believe to be the great and leading errors of the Romish church, as it was to inculcate the doctrine of the Holy Trinity, and that there is no hope of salvation for fallen man except through the redeeming blood of a Divine Mediator. The natural consequence of a proper discharge of their duties in this respect unquestionably was to impress upon the minds of those intrusted with the administration of temporal power in the government, and particularly upon that of the devoted and faithful Kaahumanu, the conviction that it was inconsistent with the public welfare to permit the introduction of a new system of religion, professedly different from that taught by the protestant missionaries; especially among a people who as yet could have had no correct ideas of the sacred principles of unrestrained religious toleration.

Among the papers referred to your committee, is the copy of a letter of sixty-six pages, from the king of the Sandwich Islands to his brother monarch of England, the late William IV. This letter bears internal evidence that it is not the work of the missionaries. And a cursory examination of its contents appears fully to sustain the statements of the missionaries of this Board, that they are not justly chargeable with an improper influence with the local government to prevent the preaching and proselyting of the catholic priests, or to procure the expulsion of those priests from the islands, when they refused to obey the order of the acting sovereign prohibiting them from inculcating the new religious doctrines. On the contrary, it appears that one of your missionaries endeavored to persuade governor Adams that the government ought not to use any efforts to restrain the preaching of the French priests, or to turn them away, but to leave the whole subject to the disposition of an overruling Providence. It is true that another, when appealed to by the same officer for his opinion as to the actual right of the government to expel the papal teachers, if they would not obey its orders, answered truly and correctly, that the government unquestionably had such a right. The utmost then that can be charged upon your missionaries there, is that all of them did not actually interpose their influence to prevent the catholic religion from being proscribed by the government, as tending to restore idol worship, which had been prohibited, and to which it was supposed by the Sandwich Islanders the new religion was in some measure assimilated. And unless it was the duty of the American missionaries, in the peculiar circumstances in which they were placed, to do what their accusers certainly never would have done, interfere actively as ministers of religion, to prevent the government from restraining the propagation of what they believed to be dangerous heresies, and fatal to the welfare of the people, your committee are bound to declare, that no blame whatever can attach to any members of the Sandwich Islands mission, in relation to the alleged cause of the visit of the Arternise to those islands.

It is not the business of your committee, or of this Board, by any public act, to express their astonishment in respect to another branch of this subject, which, however, was not one of the professed objects of the visit of captain Laplace to Honolulu, and which had therefore no necessary connection with

the alleged persecution of the French missionaries, or their return to the islands. It belongs to the civilized world properly to characterize the spectacle of the acknowledged representative of a great and powerful nation compelling a few defenceless islanders, upon whom the light of civilization was just beginning to dawn, by means of a treaty dictated at the cannon's mouth, to revive the demoralizing traffic in intoxicating liquors for the apparent benefit of French agriculture and French commerce. The fact that this traffic had been previously prohibited to the citizens and subjects of all nations, and that the enemies of your missionaries at Honolulu prevailed upon captain Laplace to insist upon its renewal with the subjects of France as one of the treaty stipulations, your committee apprehend accounts very satisfactorily for the many slanders which were heaped upon those missionaries there. There can be but little doubt, therefore, that the original suspension of this traffic, in relation to which the American missionaries were known to have exerted an active influence, had a much greater influence in placing those faithful ministers of the cross out of the pale of that protection which the laws of civilized warfare always gives to non-combatants, than all other causes combined; and that the commander of the *Artemise*, if not the French government itself, was actually deceived by the false representations of those who were, or wished to be, engaged in the demoralizing business, equally destructive to the temporal and eternal welfare of the human race.

Your committee, in conclusion, beg leave to offer for the adoption of the Board, the following resolution on the subject referred to their consideration.

Resolved, That in the opinion of this Board no just grounds of complaint existed against any of its missionaries in relation to the professed cause of the visit of the French frigate *l'Artemise* to the Sandwich Islands in July, 1839.

#### ACCESSIONS TO THE CHURCHES AT THE SANDWICH ISLANDS.

Some statements were made by Dr. Anderson respecting the late remarkable revival of religion at these Islands, the great numbers admitted to the churches, etc.

It seems due to the late marvelous work of grace at the Sandwich Islands, and also to the mission at those islands, and to the patrons of the mission, that the Board should take time, with the documents before them, for forming and expressing a judgment concerning it. This paper is designed to facilitate the inquiry into its nature and results.

The particular excitement of a spirit of religious inquiry among the natives, appears to have been preceded by a more than ordinary susceptibility to religious feeling among the members of the mission. The first and principal manifestation of this susceptibility was at the annual meeting of the mission in the summer of 1836, some time before any special manifestation of the same thing appeared among the natives. The mission was then much moved on the subject of the world's conversion, and the duty and privileges of the church of Christ in relation to this mighty enterprise. Whatever evidence there may have been of human imperfection in what then and subsequently so much moved the brethren, there can be no reasonable doubt that they were, as a body, the subjects of a special gracious influence. During the following year, protracted meetings were held at the greater part of the stations, and at some they were repeated. These meetings were generally useful in exciting attention to the preached word. Through nearly all the year, the effect of preaching at most of the stations seems to have been greater than usual. Indeed there were partial revivals at several stations in the spring of

1837. The great revival, however, may be regarded as having commenced on the island of Hawaii, either at Hilo, or Waimea, in the autumn of that year. In December, especially on the last day of the year, which was the Sabbath, there was decisive evidence of a general reviving influence at Honolulu, on the island of Oahu; and soon after there was delightful evidence of the same thing at all the stations. The results, up to June 1839, at the several stations, as estimated by the pastors of those stations respectively, will be given in a tabular form. The admissions to the churches in the years ending June 1838 and 1839, will be placed in parallel columns; and for the sake of comparison and strength of impression, we shall give also the admissions for the year ending June 1837, before the revival had fully commenced.

		1837.	1838.	1839.	Whole No. in 1838-9
Kauai,	{ Waimea,	5	18	69	87
	{ Koloa,	10	*	37	37
	{ Waioli,	10	38	9	47
Oahu,	{ Waialua,	8	127	202	329
	{ Ewa,	10	329	742	1071
	{ Kaneohe,	8	43	85	128
	{ Honolulu, 1st,	14	134	390	524
	{ Honolulu, 2d,		49	672	721
	Molokai,	*	14	59	73
Maui,	{ Lahaina,	6	2	131	133
	{ Lahainaluna,	*	*	20	20
	{ Wailuku,	11	208	200	408
	{ Hana,			62	62
Hawaii,	{ Hilo,	23	639	5244	5883
	{ Kohala,		629	149	778
	{ Waimea,	21	2600	2300	4900
	{ Kealahakua,	4	81	262	343
	{ Kailua,	29	62	92	154
Totals,		159	4973	10725	15698

There are few minds, probably, among those that have been drawn to this remarkable work, which have not been exercised on the question, whether these numerous admissions were made after due probation and acquaintance.

Should this matter be referred to a Committee to report upon it during the present sitting of the Board, the more important documents relating to it will be placed in their hands in such form as to be easily consulted. A memorandum of them is subjoined. The reasons assigned by Mr. Coan in justification of his admitting more than 5,000 into his church at Hilo in the space of a single year, will claim and no doubt receive their special attention.

The whole subject was then committed to Drs. Pond, Tyler, and Thomas De Witt, and to Orrin Day, Esq. and Rev. A. D. Eddy, who subsequently submitted a report, which, after being discussed and amended, was adopted.

In view of all the evidence submitted to them, your committee can have no doubt, that there has been a great and glorious work of divine grace at the Sandwich Islands, in the progress of which, multitudes of souls have been

born into the kingdom of Christ, and over which it becomes the members of this Board and their patrons to rejoice with devout thanksgiving and praise. Your committee would also bear honorable testimony to the wisdom, the piety, and zeal of those devoted men, who have been instrumental in this important work.

In regard to the admission of members to the churches, the missionaries, it must be borne in mind, have been placed in new and trying situations, where they had not the opportunity, often, for consultation; and it is not strange that there should have been some diversity of opinion and practice among themselves. We are aware that great fears are entertained in this country that some of the missionaries have been too hasty in the admission of members. The committee, however, are led to believe, that the missionaries generally have acted in this matter with great prudence and deliberation, keeping the candidates for admission on probation for some considerable time, and subjecting them to repeated and close examinations. Indeed, your committee have no evidence that there has been too much haste in admitting members to the churches, unless it be at Waimea, on the island of Hawaii. Your committee recommend that the Prudential Committee be requested to make themselves more fully acquainted with facts, in regard to that particular station.

It is impossible yet to say what is to be the result of the great and wonderful revival of religion at the Sandwich Islands. Our brethren there have had a precious harvest season. It would not be surprising, were they now to have a winnowing season, in which much that, by mere profession, has been gathered in, may be blown away. God is wont, in every land, to try his children, before he takes them home to himself; and he may be expected to pursue the same course with his churches in those distant islands. Still; we have great confidence in our brethren there, that, in the critical circumstances in which they have been placed, they have not only intended to do what was right, but have in general acted with much wisdom and prudence. We have confidence in the reality of that wonderful work of divine power and mercy, in which it has been their privilege to co-operate. We sympathize with them, in all their anxieties and rejoicings, their hopes and fears, in reference to this great event. And we doubt not it will appear, in the final day that many, many souls have, through their instrumentality, been born of the Spirit, and gathered into the kingdom of Christ.

#### REINFORCEMENT OF THE MISSIONS.

Mr. Greene communicated a paper on the present state of the missions, and the necessity that the number of missionaries at many of the stations should be immediately augmented, etc.

It may be the common impression that the longer a mission has been established, and the more successful it has been, the less aid, either in laborers or funds, will it require from the christian community at home. But a consideration of the circumstances which attend the establishment and progress of a mission will render it evident, that, within certain limits, the reverse of this will generally be the fact. If a missionary is not permitted to establish himself in a heathen country, the call for either men or funds for that mission ceases, of course. If he is permitted to enter and labor, he must be supported and furnished with the means of usefulness; and as he learns the extent and wants of the field before him, he will be urgently calling for fellow laborers. If he cannot establish schools and there is no demand for books, or he does not succeed in translating and preparing them, he will not require teachers, or funds to establish and work a press. If there are no native converts, or if the people will not have intercourse with him, there will be no need of ad-

ditional laborers to visit and converse with them. If he can find none of suitable character to become native helpers, there will be none to be superintended, or to be supported. If there is no opportunity or encouragement for establishing seminaries for training a well educated class of young men, the labor and expense of such institutions will not be required.

But let the missionary enter an open and promising field, and you must hear and answer his calls for more missionary laborers and augmented means of operating on the minds of the people. If the people are disposed to read, the men must be sent forth to translate or write the books, and funds must be sent to defray the expense; and both must be increased in proportion to the strength and prevalence of this disposition. If the young are inclined to attend school, the expense of opening schools, and employing teachers, and furnishing books must be met, and men must be sent to superintend them; and these again must be increased in proportion to the prevalence and strength of the desire for education. In a similar manner, if the missionary is enabled by the Spirit of God to win the heathen in great numbers to Christianity, and to establish churches, it will require additional labor to watch over and instruct them, and to train them to be in any good measure, intelligent and stable disciples. If he has encouragement to raise up a class of native helpers, his patrons at home must not wonder if he calls loudly for the funds requisite to found seminaries, to provide libraries and apparatus, and to sustain competent teachers. And if his exertions in this respect are blest, his patrons again must not grudge him the means of supporting these native teachers and preachers whom he has brought forward, and rendering them most highly useful in their labors.

Is not all this in exact accordance with the purpose for which the missionary is sent abroad? He is not sent—he does not surrender himself up to go abroad, to be fettered and circumscribed in his labors, because in that way he will spend little. He goes out to accomplish an object as speedily and effectually as possible,—to be as highly useful as his capacities and the openings in divine providence will admit of. If by giving him the press, with the Bible and religious tracts in the language of the country, his power to do good can be made like the power of two men; then it should be made so. If by giving him schools, you can add the power of another man, it is right that he should have this increase of ability. If by giving him native preachers and catechists, you can enable him to wield the influence of two additional men, why should he not be enabled thus to multiply himself and enlarge the sphere of his influence? Considering that the churches are solemnly pledged to the work of spreading the gospel over the world, it is for their interest that every man they send forth should thus do the work and exert the influence of five men.

It should be added that the plans of the missionaries are laid with the expectation that there will be a steady increase of men and funds. The few who go forth to establish a mission go forth as pioneers, to explore the country, spread its condition and wants before the christian community at home, to lay the foundations of institutions which are to be reared and strengthened and rendered permanent by those who shall come forth to their aid. Were it otherwise, they would not lay their foundations so broad, embracing, besides the direct preaching of the gospel, the translation and preparation of books, the press, with all its means of increasing useful knowledge of every kind, together with the elementary and higher departments of male and female education. For these the way may be prepared, and they may all be commenced and carried forward, in their incipient stages, by a few persons; but in order to give them vigor, and give them their appropriate influence in a benighted, prejudiced, and corrupt community, requires aid from home increasing in proportion to the extent to which these departments of labor are carried, and the effects that are anticipated from them.



In conformity to these views the missions of the Board have heretofore been strengthened and extended. Such reinforcements the correspondence held with the missionaries has led them to expect in times to come. Had they not been thus encouraged they would have formed plans and adopted a course of proceeding widely different from what we now find at the missions.

The missionaries under the patronage of the Board are, at the present time, asking for additional helpers in their work under peculiar circumstances. The reduction of the pecuniary allowances in the year 1837 gave a shock to the missions wholly unexpected, and more severe than any thing of the kind ever before experienced, arresting their plans, disappointing their hopes, and subjecting them to great and various embarrassments. Though to men situated as they were, whose life and happiness consisted in the success and onward movement of their work, this was a severe trial of their faith and patience, they have borne it cheerfully, looking for the time speedily to arrive when they might again move forward towards the consummation of their plans. But their hopes have been long deferred; they have been pressed down with excessive labors; much of their work has been performed at great disadvantage; and of much of the anticipated fruit of former toil have they been disappointed, because there were not laborers sufficient to guard it to its maturity and gather it in. In this situation most of the missions have remained three years, receiving from their patrons at home helpers in scarcely sufficient numbers to supply the places of those removed by death, disease, or other causes. So that, so far as strengthening and extending the influence of the missions is concerned, most of them need and have a claim to what would have been the increase appropriate and naturally required for three years. That this is a fair view of the case it will be necessary merely to revert to the reinforcements that have been sent forth to the missions during the last seven years.

During the three years and four months ending with the time when the last reinforcements were sent to the missions early in January, 1837, before a curtailment of the allowances to the missions was determined on, missionaries and assistant missionaries had been sent out as is exhibited in the following table, the year closing with the annual meeting of the Board in September.

	Miss.	Phy's.	Male Ass'ts.	Fem'le Ass'ts.	Totals
1834 { Sent out,	16	2	8	22	48
	5	1	4	5	15
Gain,	11	1	4	17	33
1835 { Sent out,	13	3	5	26	47
	4	0	5	11	20
Gain,	9	3	0	15	27
1836 { Sent out,	15	2	3	22	42
	3	0	5	16	24
Gain,	12	2	—2	6	18
Sept. 14th, 1836, to Jan. 10th, 1837. { Sent out,	13	2	14	30	59
	0	0	0	3	3
Gain,	13	2	14	27	56
3 years & 4 months, { Sent out,	57	9	30	100	196
	12	1	14	35	62
Gain,	45	8	16	65	134

From the foregoing table it will be seen that during the three years and four months under consideration, 57 missionaries, 9 physicians, 30 other male and 100 female assistant missionaries, 196 in all, were sent out to strengthen and extend the missions of the Board; while during the same period 12 missionaries, 1 physician, 14 other male, and 35 female assistant missionaries, 62 in all, were removed from the missions by death and other causes, leaving the gain during this period, 45 missionaries, 8 physicians, 16 other male and 65 female assistant missionaries, in all 134 missionary laborers.

During the three years and four months next following the period just reviewed, that is, from about the tenth of January, 1837, when, in consequence of the inadequacy of the contributions to the treasury, it was found necessary to diminish the allowances to the missions, down to the present meeting of the Board, the number of missionaries and assistant missionaries sent forth, compared with the number removed, is shown in the following table.

	Miss.	Phy.	Male Ass'ts.	Fem'le Ass'ts.	Totals	
8 months. Jan. 10, 1837, to Sept. 13, 1837.	{ Sent out,	1	0	0	3	4
	{ Died or dismissed,	10	2	6	17	35
Loss,	-9	-2	-6	-14	-31	
1838	{ Sent out,	7	0	1	10	18
	{ Died or dismissed,	2	0	3	12	17
Gain,	5	0	-2	-2	1	
1839	{ Sent out,	12	1	2	21	36
	{ Died or dismissed,	3	0	2	5	10
Gain,	9	1	0	6	26	
1840	{ Sent out,	5	1	2	10	18
	{ Died or dismissed,	7	1	5	17	30
Loss,	-2	0	-3	-7	-12	
3 years and 8 months,	{ Sent out,	25	2	5	44	76
	{ Died or dismissed,	22	3	16	51	92
Loss,	3	-1	-11	-7	-16	

Thus it will be seen that during the last three years and eight months, the reinforcements sent to the missions have amounted to only 25 missionaries, two physicians, five other male, and 44 female assistant missionaries,—in all 76; while the number removed from their work by death or other causes, embraces 22 missionaries, three physicians, 16 other male, and 51 female assistant missionaries,—in all 92; leaving the number of ordained missionaries only three greater, and the whole number of missionaries and assistants fifteen less at the present time, than it was in January, 1837, when the curtailment was determined upon.

During the three years and four months previous to the reduction of the allowances, there was a gain of 42 in the number of ordained missionaries, and of 134 in the whole number of laborers in the field; but during the three years and eight months which have followed the reduction, there has been an advance of only three in the number of ordained missionaries, while there has been a falling off of seventeen in the whole number of missionary laborers

connected with the several missions. At this time also there are eight missionaries, two male, and five female assistants now absent from their respective stations, on visits to this country for the recovery of their health and other causes.

From the foregoing statement it will be seen that should forty missionaries be sent forth immediately, accompanied by other laborers, who should swell the whole number to 150, it would be doing no more to strengthen and extend the missions for the last three years and a half, than was done for this purpose during the three years and a half that preceded it.

Hence we find that the missions are actually needing an increase of laborers to about this amount, as may be seen in the following estimate, in which only the missionaries and physicians are mentioned.

	Miss.	Phys.		Miss.	Phys.
Ceylon,	6	1	West Africa,	3	
Madura,	4		Choctaws,	2	1
Madras,	2		Cherokees,	2	
Mahrattas,	3		Pawnees,	2	1
Nestorians,	3		Ojibwas,	2	
Turkey,	2		Sandwich Islands,	3	1
Zulus,	3		Oregon,	2	
				39	4

The missions being in this situation, an inquiry of much importance arises respecting the prospect of meeting the deficiency. Previous to the reduction of the pecuniary allowances to the missions, and the detention of missionary candidates in 1837, under the system of agency then employed, the number of persons who offered themselves for the missionary work, was steadily increasing. The call to consider the subject of personal duty was made not only in the theological seminary, but also in the college and in the preparatory school, and was often one of the first questions which the heart and the conscience of the young convert prompted him to decide. During the year 1836 and the early part of 1837, the number of appointments made was greater than during any other period of the same length. But the deficiency of funds caused missionaries to be detained in suspense, and rendered the time of their entering on missionary labors remote or uncertain. This influence went back to the theological seminaries, and the consequence there was that many of those who had consecrated themselves to the missionary work, forbore to offer themselves, and went into other fields of labor. The influence went back farther into colleges and preparatory schools, and directed the thoughts of many young men, up to that time fixed on serving Christ among the heathen, into other channels. More than this. Not a few of those who had been actually appointed and designated to their respective fields of labor, seeing how uncertain was the time of their departure, and pressed by various circumstances, relinquished the foreign service, and were released from their connection with the Board. More than twenty persons of this class have been diverted from a mission to the heathen during the last three years.

Here then we are, with few missionary candidates ready to go forth, with comparatively few persons in theological seminaries and colleges, so far as we know, who have in their own purpose consecrated themselves to this work; while the voice of divine Providence is calling upon the Board more loudly, probably than ever before, to strengthen and extend the missions. If it could be stated truly that the state of the treasury was adequate to sending forth all the additional missionaries required, no little time must probably elapse before the candidates would come forward. But how much more difficulty and delay must there be, when a doubt rests on the point whether, if

they should offer their services, they could enter on the work without waiting a year or two in this country.

It should constantly be borne in mind by the patrons of the Board, that the condition of the treasury has a direct and important bearing on the number of candidates for the missionary work. It was the ample contributions which flowed into the treasury from 1831 to 1836, that so greatly increased the number of missionary candidates during those years, and it has been the deficiency of the contributions during the last four years, that has so reduced the number of candidates, and seems likely for years to come to leave the missions in great embarrassment for want of men. If, therefore, the friends of missions would not have a deficiency of men, they must take care that there is no real or apprehended deficiency of funds. And probably the surest method to increase the number of missionary candidates to meet the present wants of the missions, so far as any human instrumentality is to accomplish it, is to provide amply the means of sending them forth without delay.

It ought to be added that, at all times, and especially in the existing circumstances of many of the missions, young men of eminent intellectual ability and attainments are required. If it required the collected wisdom and learning of England to prepare the received version of our Bible, it surely requires no less wisdom and learning in the translators, when the task is to be performed by two or three individuals, and when the meaning of the scriptures is to be transferred to languages foreign to the translators, and languages too, known to be barren of all terms expressing ideas on intellectual and theological subjects. If the highest order of intellect and the richest attainments among us are required to train our young men for the sacred ministry, and for other offices of instruction and influence, why should it be expected that men of less capacity and acquisitions should successfully accomplish a similar work in a heathen land, and with incomparably fewer advantages? If our invaluable, social, literary, and religious institutions are, under God, to be ascribed to the uncommon wisdom and piety of our ancestors, how can we expect similar institutions to be introduced so successfully to encounter the prejudices of heathen tribes, and supplant pagan institutions, by men of ordinary learning and wisdom?

The paper was committed to Drs. Codman, Tucker, and Hawes, and Rev. Messrs. John Marsh and J. D. Johnson, who made the following report:—

The committee to whom was referred the document from the Prudential Committee on strengthening and extending the missions of the Board, are deeply impressed with the importance of the subject to which their attention has been directed.

There can be but one opinion among all the friends of the missionary enterprise, respecting the importance and desirableness of the object contemplated in the statement. The loud calls for reinforcements from various parts of the missionary field, cannot be listened to with indifference and heartlessness by the American church. The Macedonian cry has reached our ears, and must affect our hearts. The only obstacle in the way of meeting the urgent demands for additional laborers, has arisen from the want of funds. Your committee indulge the hope that this obstacle will soon be removed, and that the christian public will come up, with increased contributions, to the help of the Lord against the mighty. They are persuaded that there is ability sufficient in the churches connected with the Board, not only to meet its present exigency, but greatly to extend the sphere of its operations; and that nothing is wanting but a more systematic method on the part of the friends of the Board, to render these means available.

The above report was adopted.

## STATISTICS RELATING TO CHARITABLE CONTRIBUTIONS.

The following paper was read by Dr. Anderson, and committed to Rev. Dr. Snell, Rev. Messrs. Silas Aiken, A. H. Dumont, John Nelson, Daniel Crosby, and Eli Smith.

One of the results of the pecuniary embarrassments experienced the last two or three years, has been to lead the Prudential Committee to investigate the extent of patronage, upon which, under the great Head of the Church, reliance might be placed by the Board in future. The field of inquiry is much more extensive than would appear at first sight, embracing a great variety and amount of statistical information. It is necessary to ascertain what portion of the community may be expected willingly to receive applications to aid the missions, and how large a proportion of these do actually contribute anything for this purpose, and to what amount. It is then indispensable to determine upon some standard of ability, which may properly be made the basis of reasoning and plans,—not fixing upon a *tenth* of the income, because prescribed in the Levitical code, nor upon any definite proportion as the result of mere reasoning,—but ascertaining *what good men actually do give*, when properly organized for action and properly informed on the subject. Such a standard being ascertained, we must next inquire, how far that part of the community which stands connected with us falls short of that standard. This inquiry does not assume the obnoxious form of a scrutiny into the affairs of individuals, which would be impracticable, if there were no other objections to it. The far shorter and perfectly unexceptionable method is to be taken, which is afforded by the existence of so many local associations in the community,—civil, ecclesiastical and benevolent;—such as states, counties, towns; associations, conferences, presbyteries, congregations, parishes, churches; auxiliaries, associations;—and we avail ourselves of the censuses and fiscal estimates by the governments, and of the statistics of ecclesiastical and all other bodies of men. If there are persons who would think it inquisitorial and improper for benevolent societies to go into such inquiries as these, it is because they have not reflected duly upon the subject. While the expenses of a society are small, it may neglect such inquiries; but when to carry on the work committed to it, its annual expenditure ought to be three, four, or five hundred thousand dollars, or more, and it feels a pressing motive on every side to extend its operations, it must make them, or proceed blindfold in its work. It is as really under the necessity of doing so, as governments are in a time of war.

Inquiries such as these, if extensively made, will bring together a vast body of local information, that will enable a missionary society to know how far it is from the limit beyond which it cannot advance, and wisely to proportion and adapt its agencies to the different parts of the country.

An abstract of the donations to the Board, as acknowledged in the *Missionary Herald* for the year 1839, was prepared in the early part of the present year, as a preliminary measure in such an investigation, and it threw light over every part of our field. A few copies of it were printed for the use of the officers and agents of the Board, and some remain for distribution among the members. The Abstract shows at once from what churches and from how many, in different parts of the country, donations were received during that year; also to what amount, and how far as the result of an organized effort. It was of special value in respect to New England, showing, at a single glance of the eye, what parts of it were in most need of attention. The immediate effect of this Abstract on the Prudential Committee was, to assure them that the field, from whence the means of prosecuting the work were

derived, was very far indeed from being fully occupied, or exhausted. It appeared that, while donations were received from eight hundred and eighty-one churches in New England, and from nearly as many more in the middle and western States, not including those of the Reformed Dutch Church, nor of the southern States, there were more than three hundred congregational churches in the New England States alone, which gave nothing as the result of an associated effort. And it is fair to presume, that as many as three hundred churches in New England have every year thus failed to aid the cause.

The main object had in view in this paper, is to give the results, so far as obtained, of another investigation, which proceeds rather heavily, but will no doubt be aided by an illustration of the uses for which it is designed. The investigation thus far has been restricted to New England, and indeed almost wholly to Massachusetts. Its object is to ascertain, 1. How large a part of the population is embraced in the congregations related to the Board. 2. What proportion of the property is in these congregations. 3. What proportion of the property within the congregations is in the hands of the church-members. 4. What proportion of the church-members give anything for foreign missions. And, 5. What proportion of the sum given is given by them.

This information, after obtaining the advice and approbation of pastors and laymen in different parts of the country, it was proposed to obtain by selecting certain towns in each county, which are a fair specimen of the towns in their respective neighborhoods, and obtaining the facts through persons in those towns believed to be most likely to give attention to the subject. These inquiries were last spring addressed to about fifty persons, chiefly clergymen, in Massachusetts. It was thought best to wait and see the result of these before addressing gentlemen out of that State, excepting in a very few special cases. Answers have yet been received to no more than half the letters; and only fifteen of the answers were sufficiently specific to be of use. Three of the fifteen are from New Hampshire. These fifteen answers are of great value, whether we regard the parishes and churches to which they relate, or the unquestionable general accuracy of their results. They are all from the country, and most of them relate to churches which are among the most exemplary. Of course, we must make some abatement, when we attempt to generalize. The facts are too few to build an extensive argument, or theory upon; yet we think that no amount of attainable facts will bring out results that shall, on the whole, be very materially different, in respect to churches and parishes in the country, and certainly not for the better. What the results are, will now be briefly stated.

1. *What proportion of the population is embraced in the parish, or congregation?*

The answers from twelve towns in Massachusetts, give a little more than *one half*.

2. *What proportion of the property is in these congregations?*

The answers from these twelve towns give an average of a little more than *one half*.

3. *What proportion of the property within the congregations is in the hands of the church-members?*

The answers from the fifteen towns give an average of *one half*. The proportions in the different churches, however, vary much, from one-tenth to four-fifths.

4. *What proportion of the church-members give anything for foreign missions?*

To this question we have answers from nine churches in Massachusetts, and three in New Hampshire. The average is *three-fourths*. Taking the whole of Massachusetts, the average proportion may be stated, probably, at two-thirds. Taking the whole of New England into view, the average must

be placed still lower. Of the 136,000 members in the orthodox congregational churches in New England, from 45,000 to 50,000 give nothing to publish the gospel among the heathen. To these are to be added some thousands of members in the three hundred churches, which give nothing as the result of an associated effort. There are 60,000 or 70,000 church-members, therefore, in the evangelical congregational churches of New England, who are yet to be enlisted in the work. The mere impressions of pastors, that it cannot be so, are not to be received in evidence against this statement. The pastors of two among the best of these twelve churches were asked before the investigation, how many of their church-members made donations to the cause. They are themselves among the best pastors in the country, and their societies each give more than five hundred dollars annually for foreign missions; and their first impressions were that *all* of their church-members were donors. Their surprise must have been great to find, that nearly one in every four, even in *their* churches, gives nothing!

5. *What proportion of the sum given, is given by church-members.*

The answers to this question are from eleven churches. The average is *eight parts out of nine*. And there is here a very remarkable uniformity in the answers. The proportion in nine of the churches scarcely varied at all. In four it was thirty-one parts out of thirty-six, in one it was thirty-two, and in four it was thirty-four. But in one congregation, and that perhaps the most enlightened and most liberal of all, the non-professors of religion gave one-third of the whole amount. But the general average is *eight-ninths*.

This general average is worthy of serious notice. Here is a great and favored community associated for the maintenance of the gospel, among whom about one-fourth part, with only half as much property as is possessed by the rest, gives eight times as much as all the rest to propagate that gospel among the heathen! Taking into view their comparative numbers, as well as wealth, they do sixteen times, nay, twenty times as much! Surely there is something real in christian piety.

Admitting these to be facts, they surely claim the serious attention of all ministers of the gospel. They are worthy of being sought out and known.

Besides submitting these facts to the consideration of the Board, in connection with the printed Abstract of Donations, we would submit also, the expediency of pursuing these inquiries during the ensuing year. Should the investigation be prosecuted to the results contemplated, we shall know the amount of property in the congregational denomination of New England; the proportion of that property which is professedly used in subjection to the law of Christ; how far it may be reasonably expected that this property will be used for the propagation of the gospel in heathen lands; how far it is thus used, in the different districts of the country; and what are the means to be employed to engage all in this work of our Lord and Saviour. And what if it should appear, as the result of demonstration, that, within eight or ten years, or even a shorter period, half a million of dollars may be raised annually for foreign missions in New England alone?

The committee subsequently made the report which follows, and it was adopted and approved.

Your committee perceive no very serious objection to pursuing the investigation already begun, provided it is done with the caution so delicate a subject demands. Believing that important results may arise from it, and an important use be made of it to subserve the cause of foreign missions, your committee would recommend that the investigation be prosecuted in that way which the Prudential Committee in their wisdom shall deem most discreet and eligible, and which promises the most certain and greatest success.

THE EMPLOYMENT OF THE PRESS IN PROMOTING THE MISSIONARY WORK.

Mr. Greene read the following paper on the use made by the Board of the press in promoting the missionary work.

In considering the advantage which is to be taken of the press in promoting the missionary work, the committee would invite attention, first, *to the use made of it at home*; and, second, *to the use made of it abroad*.

In the employment of the press at home, three objects are to be aimed at.

1. To make known the character and condition of the unevangelized nations.
2. To give a record of the proceedings and success of the missions.
3. To address to the christian public such appeals as shall incite to a more zealous and prayerful prosecution of the missionary work.

The christian community, in order to enter most intelligently and most heartily into the work of spreading the gospel over the earth, need, not only the command of Christ to go and preach the gospel to every creature, together with his example and that of his apostles; but also to know the guilty and wretched condition of those nations for whose welfare they are called to interpose.

Here is a wide field for the employment of the press. And to this no inconsiderable portion of the publications issued by the Board in this country are devoted.

Another object to which the press at home is made tributary, is to disseminate through the community a knowledge of the proceedings of the missionaries and the progress they make in their work. That the patrons of missions should possess this knowledge is important to the missionaries themselves; that they may better secure the sympathies and prayers, and support of the churches, under the hardships, perplexities and disappointments which they must necessarily encounter. It is not less important to the patrons of missions.

At times, when piety in the church, and, of course, missionary zeal is low, and few missionaries and inadequate means are furnished for strengthening and extending the missions, it will be necessary to address special appeals to the christian community, embracing statements, reasonings, and exhortations, adapted to incite them to renewed zeal and devotedness to their work. Such appeals have repeatedly been found necessary in the history of this Board; when made, they have been in a high degree successful.

In these ways, and for these objects, this Board has made a free use of the press in this country, especially during the last twenty years. During that period twenty volumes of the *Missionary Herald* have been published, the number of copies varying from 14,000 to 23,000, averaging about 18,000; the number of pages varying from 400 to 500, averaging 450; making an aggregate of 360,000 volumes, and 162,000,000 pages. During the same period have been published twenty annual reports, the number of copies varying from 1,500 to 5,000, averaging about 3,300; and the average number of pages in each being about 160: amounting in the aggregate to 66,000 copies, and 10,560,000 pages. The Board have also published 668,800 *Missionary Papers*, averaging about fifteen pages each; and 542,800 monthly and quarterly papers, of four pages each, amounting together, to about 12,203,200 pages. About 26,000 copies of sermons have also been published within the period under review, embracing annual sermons before the Board, sermons at the ordination of missionaries, and others containing appropriate appeals on the



missionary subject. These contained an aggregate of about 780,000 pages. About 15,000 copies of abstracts of the annual reports of the Board have also been published, amounting to about 450,000 pages. From this it is seen that the amount of printing executed in this country for the Board, during the last twenty years, in furtherance of its objects, is 185,993,200 pages. To these might be added various occasional pamphlets and circulars designed to facilitate its operations, or awaken a livelier interest in behalf of its objects.

If it were proposed to show the full extent to which the press in this country has been made subservient to the missionary work, so far as relates to the community acting through the Board, it would be necessary, to say nothing of what is published in the common religious periodicals, to take into the account the reports, addresses, and appeals published by auxiliary and other societies, the volumes of missionary journals, travels, and researches, together with the biographies of deceased missionaries, and missionary histories which have issued from the press within the period under review; and which have had no inconsiderable share in originating and sustaining the missionary feeling which now pervades the community.

Abroad, the press has been employed by the Board almost exclusively for two purposes—printing the Scriptures and treatises containing christian instruction in other forms; and printing class books for schools.

That putting the Scriptures into the hands of the people as extensively as possible, is an appropriate part of the missionary's work, scarcely any protestant will question. And it is quite obvious that, in the present condition of the unevangelized portions of mankind, placing the Scriptures in their hands can be of only very limited advantage without the establishment of schools to teach the mass of the people to read. While, therefore, a primary object of missions must be to translate the Scriptures into every language, another collateral, and not inferior object is to teach the mass of the people to read them.

The press renders it possible for a system of free schools to be established and to pervade a nation, which was impossible without it. It opens the way, before closed up, for a whole community to become thinking, intelligent readers. Before the invention of the press, no system for promoting universal education was thought of; or if thought of, the insuperable difficulties which encompassed its introduction, and the meagre rewards which it promised, owing to the small number of books which could be placed in the hands of the people, caused the thought to be at once dismissed.

The Committee have therefore supposed that a press, either under the immediate control of the mission, or in such circumstances that the advantages of it could be enjoyed, was an appendage to a mission that ought not to be dispensed with. Printing establishments have, therefore, been connected with fourteen of the twenty-five missions undertaken by the Board, embracing thirty-two presses. To render these establishments still more complete and efficient, type and stereotype foundries have been added to five of them. Printers and book-binders have also been sent abroad, that these book-manufactories might be conducted with more propriety and vigor, and the advantages of them in propagating divine truth might be more extensively felt.

These presses have facilities for printing in not less than thirty-two languages, besides the English, fourteen of which were first reduced to a written form by the missionaries of this Board. These languages are spoken by probably not less than 400,000,000 of people;—more than one half of the heathen and Mohammedan population of the globe.

Of books and tracts printed, consisting of the sacred Scriptures entire, or portions of them, religious tracts, and school-books designed for various classes of learners, the number of copies probably exceeds 2,500,000, and the number of pages not less than 233,156,081. Probably not less than 60,000 or 70,000 persons have had portions of the Bible put into their hands and

been taught to read them by the missionaries which this Board has sent forth.

How far the missionaries may properly go beyond the elementary education which is requisite for reading the Scriptures, and aim to introduce a christian literature among a heathen people, it is not necessary now to determine. But one thing is evident, that wherever the gospel enters with power, and the Scriptures are translated and distributed abroad, and christian schools are established to train up readers, and the mind is awakened from its listlessness, or called off from sensual and groveling to more intellectual employments, there the foundation is laid for a pure national literature. And it must further be admitted that the object of the missionary will not be fully accomplished, and a heathen people become what they are certainly destined to become under the influence of the gospel, until such a literature shall be brought into existence. If the missionary may not aim directly at the creation of such a literature, he is to do that which will, in all probability, sooner than any thing else, lead to it.

Nor is the object beneath the care of a christian missionary. To pour such treasures of science and thought and refined sentiment as the English language contains into the language of one of the great Asiatic nations, imbuing them at the same time with the christian spirit, is, except preaching Christ crucified to the sinner, (with which this may have no slight connection,) second to no work in which men can engage.

So far as the books requisite for thoroughly disciplining and furnishing the mind are concerned, why is it not as proper that they should be composed, and that the press should be made use of to multiply them in a heathen, as in a christian land? If it is right that the missionary should give attention to raising up and qualifying competent native teachers and preachers, is it not right for him to employ the press to furnish the requisite books? Why is it more unscriptural to use the funds of the church to found libraries for training able expounders of the Scriptures and preachers of the gospel in heathen lands, than it is to adopt similar measures to accomplish a similar object at home? Why is the missionary from this land carried through a protracted book-education, if it is not consistent with his calling, after he arrives among the heathen, to use the press to the full extent necessary to give the native preacher, whom God may permit him to raise up, similar advantages?

In the employment of the press for missionary purposes, it should by no means be permitted to supplant or seriously encroach upon what is more appropriately called preaching the gospel. Preaching, where there is no insuperable difficulty in the way of it, is, undoubtedly, to have the pre-eminence among the agencies employed for evangelizing the world. This, missionaries are to expect, will be attended with the most special divine blessing, and from this they are to reap the richest fruits. For missionaries to become mere translators, or editors, or book-makers of any description, where their circumstances do not forbid their engaging in other labors, would be a perversion of their office and an abuse of the advantages of the press.

Nor should the printing department in a mission be permitted to extend itself disproportionately to other departments of the missionary work, or to the necessities of the people. Greatly to multiply books when there are few persons to call attention to them, or to enforce the truths they contain, or to distribute them judiciously, would be an unwise use of the press and a squandering of the funds expended upon it. So would also the multiplication of books and tracts beyond the ability and inclination of the people to read.

But where the labor bestowed on the press is kept in due proportion to that bestowed on other departments of the missionary work; and where the issues are regulated by the ability of a mission to make a judicious and prompt distribution of them, and effectually to awaken interest in them through the community, and also with reference to the ability and inclination of the people to read, there is little danger of employing the press with too much activity, as a vehicle for the wide and steady dissemination of divine truth.

This paper was committed to Drs. Day and Field, Rev. Messrs. Sylvester Holmes, J. C. Brigham, S. L. Pomeroy, and B. B. Edwards, who subsequently reported that it be approved, which was done.

#### RETURNED CHILDREN OF MISSIONARIES.

A communication in relation this subject, from the missionaries in Ceylon, was read by Dr. Anderson, and is given below.

A proposal has been made to the Prudential Committee by the Ceylon mission, in relation to the returned children of missionaries, which it is thought expedient to refer to the wisdom of the Board. The case is sufficiently explained by the following extract from the letter of the mission, dated March 16th, 1840,

"We think the views of the Committee on the subject of a seminary for the children of missionaries are quite correct. Such an institution would be quite undesirable. All that our present light will enable us to suggest to the Board, is, 1. That they appoint a committee to whom all questions respecting the children of missionaries may be referred, and who shall be expected to keep themselves informed as to the situation, circumstances, &c. &c., of all children of missionaries connected with the Board who live in America, and particularly of children who are orphans. 2. That benevolent and judicious men be appointed agents by the committee, first, in the large seaports of America, to act as protectors of the children of missionaries on their first arrival, and until they may be placed with their friends or guardians, and to make such provision for them as circumstances may require, in case of any disappointment of expectation from friends. Secondly,—in institutions with which such children may be connected, who may feel themselves authorized to exercise a parental control over these children while pursuing their course of education.

"We have the fullest confidence that agents, both in seaport towns and in literary institutions, can easily be found, who, without care or expense to the Board, would become the cheerful and efficient guardians of such children to as great an extent as the Board or their parents could wish. We shall much change our estimate of good men, if such cannot be found who will esteem it a privilege thus to relieve the anxieties of a missionary and encourage his remaining in the field, instead of returning to fulfil the duties of parent under which God has laid him, unless this transfer can be made. Those who become the parental guardians of a living missionary's child, are in fact the persons who support that missionary in the field. They preach the gospel to the heathen through the father by their care for the child.

"How far this arrangement would encourage young men of sound common sense and forethought to offer their services as missionaries, or how far a missionary child, if well trained in America, will be a living epistle in favor of Christ and the cause of missions in the church and society where he may reside, and be prepared to become a more efficient missionary than his father; or, if neglected, how far he will become a hindrance to the cause at home, and be cut off from the prospect of usefulness abroad, are considerations which we leave for the Board to settle. The subject is one of great practical importance, and will have, we trust, the prayerful as well as liberal consideration of the Committee."

This was referred to a committee consisting of D. W. C. Olyphant, Esq., and Rev. Messrs. Nathan Perkins, Samuel I. Prime, H. B. Hooker, S. B. Treat, and D. H. Johnson, by whom the following report was afterwards presented to the Board and approved.

The committee to whom was referred the subject of "returned children of missionaries, beg leave to report, that while they feel the importance and difficulties of the subject, and the desirableness of having the minds of our missionaries relieved from anxiety respecting their offspring, they are not aware of any pressing circumstances calling for an immediate change in the regulations of the Board in reference to this subject. They believe that the best plan for the disposition and education of the children of our missionaries must be the result of experience, and that the facts bearing on this question are not yet sufficiently numerous to guide us to any safe action in the case. They therefore recommend that the subject be left with the Prudential Committee, for them to adopt such course as circumstances with increasing light and experience may call for.

#### THE IMPORTANCE OF SYSTEMATIC CONTRIBUTIONS TO THE MISSIONARY CAUSE.

Mr. Armstrong read the following paper.

The importance of systematic and steady contributions, made at regular intervals, by all who love the cause of missions, does not seem to be duly appreciated by many friends of the Board. To some of our great benevolent institutions, it makes little difference whether the funds needed by them, are received early or late in the year, to whose current expenses they are to be applied. Even a considerable fluctuation in the amount of their receipts from year to year, though a source of much labor and anxiety to those who bear the responsibility of conducting their operations, does not permanently derange their plans, or impair their strength. They are compelled to move more slowly while the pressure lasts, but have every thing ready for accelerated speed, as soon as it is removed. What is lost by diminished resources, in one year, may be regained in the next, by the awakened zeal and augmented liberality of their patrons.

With this Board the case is widely different. The number and extent of the missions, and the various departments of labor in which they are engaged; their remoteness from each other, and the different forms of society and grades of civilization of the people among whom they are planted; and the great distance of most of them from the common centre of operations and source of supplies; make it necessary that the pecuniary arrangements for their support should be completed and made known to them many months before the funds are actually needed to meet current expenses. Accordingly the Board have made it the duty of the Prudential Committee to limit the annual expenses of each mission. And in order to this, they have required each mission to make out a detailed estimate of its probable necessary expenditure, and to send it to the Committee, in season to have it acted upon by them, and the result made known to the mission, before the time for the expenditure arrives. This process, in the case of the more distant missions, which are also the largest and most expensive, requires from twelve to eighteen months for its completion. Thus the estimates of the missions for 1841, were made and sent home many months ago. The Committee have already acted upon them, and the missions have been informed what amount has been appropriated to their use and may be expected by them during that year. On the faith of these appropriations the missions make their arrangements for the wants of their families, the employment of native helpers, the support of schools and seminaries, and the operations of the press, during the year

Upon this system of appropriation and expenditure, it is easy to see that any considerable fluctuation in the receipts of the Board from year to year,

or even in corresponding parts of successive years, must cause great perplexity and embarrassment, and may be productive of serious and lasting injury. The funds to be collected during the coming year, have been already appropriated. They are pledged to meet expenses that will accrue some months hence, in Central and Southern and Eastern Asia; in Western and Southern Africa; and on the shores and Islands of the Pacific Ocean. In thus anticipating the resources of the Board, the Committee must be guided by past experience, and by the actual condition of the treasury at the time of making the appropriations. If the contributions of their patrons are unsteady and impulsive, if they vary, like the price of stocks, with every fluctuation of the business or currency of our country, by what principles shall the Committee be guided in this responsible work?

In the first six months of the year before the last, the receipts were \$137,000. In the first six months of the last year, they were \$97,000. What would have been the effect upon the missions, if appropriations had been made during the first period, on a scale adjusted to the receipt of \$274,000 per annum, and during the last, to \$194,000? Or what would have been the effect upon the credit of the Board and the missionary cause, if, having made engagements in 1839, with the expectation of receiving \$274,000 in 1840, only \$194,000 had been received?

So remote are the missions, that if, as the time draws near for transmitting to them the funds appropriated to their support, a falling off in the receipts deprives the Committee of the anticipated means, it is too late to advise them of the failure. Their arrangements and engagements, are already made for the year, and they must suffer the embarrassment and distress consequent upon disappointment; and what is worse even than the derangement of their plans and the interruption of their labors, their converts and the heathen around them, unable to understand the reason of this failure, lose confidence in their wisdom and integrity, and in the stability and permanence of their resources and their work. Is it any wonder when such things take place, that the ungodly triumph; the timid despond; the hearts of the missionaries are depressed and their health fails, and they are compelled to leave their fields of labor, or go down prematurely to the grave? The loss and suffering of various kinds, resulting from the unsteady support, given to the Board, for the last four years, cannot be measured, or fully known, until the coming day that shall bring all secret things to light.

Again, remittances to the distant missions are made with far more ease, safety, expedition, and economy in the form of bills drawn by the treasurer of the Board on its bankers in London, in favor of the treasurers of the missions, than they could be in any other way. These bills are readily converted into current funds, in all the great commercial marts of the eastern world. For years past, almost all remittances have been made in this form. How disastrous would be the consequences to a mission, if one of the bills drawn in its favor, should be dishonored! How vital to the prosperity of the Board is its commercial credit, not only at home, where its character and resources are familiarly known, but abroad, and through the commercial world! But prompt and punctual payments are the life of credit. And these cannot be made without regular and steady receipts, such as may be relied on from month to month and from year to year.

The injurious effects of changes in the condition and prospects of the treasury, on the feelings and course of appointed missionaries, and of young men preparing for the ministry who are candidates for missionary appointment, or who ought to be so, is another serious consideration connected with this subject.

Until recently the Committee have not for many years been obliged to detain, for any length of time, young men who were ready and whose services were needed in the foreign field. And the cases were rare in which any who had been once appointed, failed to go out to the work. But since 1837

it has been necessary to make all appointments on the express condition that the candidates should not be sent out, until the state of the treasury should warrant it. Under this condition many young men have been detained; some of them more than two years. Last year, thirteen who had been thus held in suspense, asked and received a release from their connection with the Board, and eight this year. Among the most frequent inquiries of young men who are agitating the question of making an offer of themselves to the Board, are such as these: Will the Board be able to send us out? If we should be appointed, how soon may we expect to go forth? Have you not already men under appointment whom you are obliged to detain for want of funds? Why should we offer, when you have more than you can send out already? When the receipts of the Board are unsteady and fluctuating, it is manifest that no definite answer can be given to such inquiries, and equally manifest, that our inability to answer them, tends to lessen the number and damp the zeal of missionary candidates. Such are some of the evils growing out of irregularity in the receipts of the Board, and illustrating the importance of systematic and steady contributions.

But how may these be secured?

In proportion as the funds of the Board are contributed in large sums, by a few persons, they must be affected by every change in the trade or currency of the country. Such contributions are made for the most part by persons largely engaged in business, whose ability to give varies with a thousand unforeseen contingencies. On the other hand, in proportion as the number of individuals by whom a given amount is contributed, increases, their ability to make good that amount from year to year is less liable to change. Let each of the 300,000 members of churches that profess to support the Board, be applied to, to contribute his proportion of the \$300,000 needed for the next year, and we may calculate with far more confidence on receiving that amount, and on its continuance and increase from year to year, than if reliance be placed as it now is, upon one third or one fourth of the whole number, whatever may be their present ability and willingness to contribute. This then is what is wanting to secure, by the blessing of God, that steady pecuniary support which is so vital to the prosperity of the missionary cause; *application at stated times to all its friends to aid it, as the Lord has prospered every man.*

No other plan for doing this has yet been devised, so effectual as that of appointing collectors in each church, who shall go out, after the subject has been presented from the pulpit, and call upon every one not known to be hostile to missions. That plan has been pursued with signal success by many churches during the last year. Let it be universally adopted and faithfully executed, at a stated time every year, in every parish, association, conference, and presbytery, professing to co-operate with the Board, and the object will be secured.

The particular form of organization for this purpose is a matter of no great importance, provided the thing itself is done, at the proper time. Let each church or session or pastor select the time and mode, best suited to their peculiar circumstances, and to the claims of other objects. Only let them see to it, that personal application is made, once a year, at a stated time, to every individual friendly to the cause. The Committee will then know what means of support for the mission they may expect to receive, and at what time. Greater steadiness and confidence and efficiency will be imparted to the whole system of means for spreading among the perishing the knowledge of salvation.

The agents of the Board have been instructed to do every thing in their power to promote this systematic and thorough action of the churches. But it cannot be secured, without the co-operation of the pastors and the active friends of the cause of missions in every church. The Committee earnestly appeal to such for their efficient and persevering aid in this work.

The committee to whom this document was referred, consisting of Dr. Humphrey, Rev. J. C. Brigham, Job Squire, Esq., and William Rankin, Esq, reported that they had carefully examined the same, that they cordially approve of the views therein expressed, and they recommend to the Board that it be published under the sanction of the Prudential Committee, and be widely circulated.

#### EMPLOYMENT OF AGENTS IN RAISING FUNDS.

The following paper was communicated by Mr. Armstrong.

Objections to the employment of agents to present the claims of the various institutions having for their object the universal diffusion of the knowledge of Christ, are, it is thought, less extensive and strong now, among those who are friendly to that object, than they were a few years since.

The special causes which then operated to multiply such agencies, and to prompt to measures of doubtful propriety in executing them, have lost much of their power; and the experience of this Board, in common with other large associations for benevolent purposes, during the season of pecuniary embarrassment through which we have passed, has afforded such evidence of their necessity, as to convince those who have examined the subject, that it is better to bear any incidental evils connected with the system, than to suffer the inevitable consequences of laying it aside.

Yet as some friends of the Board still withhold their approbation from the whole system; and as the growing wants of the missions, and the necessity of systematic arrangements to meet those wants with greater steadiness and regularity, may lead the Prudential Committee to commission a larger number of agents than heretofore, it seems desirable that this subject should be looked into at the present meeting.

The object of this communication is not to discuss the general subject of agencies, nor to reply formally to the objections that may be urged against them, but simply to state some facts, whose bearing will be readily seen, and thus to prepare the way for such discussion, or action on the subject, as the Board may deem important.

The work of an agent deprives him to a great extent of the society of his family; it cuts him off from those affectionate sympathies that cluster around the pastoral office; it is inconsistent with habits of systematic and unbroken study; and seriously interferes with opportunities for quiet and regular devotion. Such a work is not certainly, in its own nature, one of ease, or self-indulgence. The faithful, diligent agent for foreign missions, if he has a heart to appreciate these things, (and no other is fit for the work,) certainly encounters privations and self-denial for the furtherance of the cause, such as entitle him to the respect and sympathy of those who love it.

When a good man, gives his whole mind and heart to one great theme, such as, "the universal diffusion of the gospel," and makes it the leading topic of his preaching and conversation, as from year to year he visits the churches, his advantages for presenting it seasonably, clearly and forcibly, are great and peculiar. It can hardly be doubtful whether his influence in promoting the personal holiness, and benevolent activity of Christians, and advancing the Redeemer's kingdom among men, is not, on the whole, quite as valuable to the cause of Christ, as if with equal talents and diligence, he devoted himself to the spiritual interests of a single congregation.

If pastors will take the lead in training their own people to self-denying efforts for the missionary cause, and welcome the agent to their pulpits, and introduce him to their people, as their helper in the work of the Lord, the labors of agents in proportion as they are acceptable and successful, can hardly fail to strengthen the hands, and encourage the hearts of pastors. The spirit

of liberality, excited by the labors of the agent, far from exhausting itself on the special occasion which called it forth, will abide; and its kindly influence be felt in every proper object of christian zeal and benevolence. It has more than once happened, that a people, stirred up to unwonted liberality by a touching appeal in behalf of the perishing heathen, have nobly met those claims, and then, under the same impulse, paid up arrears of salary long due to their pastor, or liquidated a congregational debt which had oppressed them for years.

The principles by which the Prudential Committee are guided in fixing the compensation of agents, are the same that regulate the support of missionaries in the foreign field, viz. the economical maintenance of their families, and the most advantageous prosecution of their work. If they have ever given more than this, or commissioned a man whose talents and attainments would not readily command this, in other departments of ministerial labor, it has been because they were misinformed, or erred in judgment. The whole average expense of agencies for the last six years, has been less than four per cent on the receipts of the Board. To complain of this would be as unwise as if the farmer should complain of the expense of the seed from which he reaps the most abundant harvest, or the merchant of the cost of those investments which yield the largest profit. It has occurred during the last year, that a single church, has given, in consequence of the visit of an agent, enough to pay his whole salary for the year, over and above what it would otherwise have contributed. And the effect of his labors in promoting their love to the missionary cause, and their purpose to sustain it hereafter, has been as propitious, as in the increase of their contributions.

In general, those churches and individuals who read and hear most on the subject of missions, and give most largely to sustain them, appreciate most highly the labors of agents, and welcome them most heartily in their annual visits. They are not the persons who would find fault with the Committee, should the number of agents be so increased, as to secure from one of them a personal visit this year, to every church in the land that is willing to cooperate with the Board.

The subject was committed to Drs. Pond, Humphrey, and Rev. Messrs. Wm. J. Armstrong, E. Cheever, and Wm. J. Breed, who reported the following resolution, which was adopted.

Resolved, That the convictions of this Board as to the necessity and efficiency of the system of agencies are unchanged; and that the present exigencies of the missionary cause, call for increased vigor in the prosecution of that system, and render specially important the cordial co-operation of pastors and other friends of missions in promoting the success of agents; and of agents in strengthening the hands of pastors in the work of the Lord.

#### APPEALS OF THE PRUDENTIAL COMMITTEE.

The following paper was read by Mr. Armstrong, and was referred to the committee on that portion of the annual report relating to the domestic department.

Some features in the financial history of the Board, during the year that has just closed, have been so marked and peculiar that the committee have thought it important to make them the subject of a special communication to this meeting.

It will be recollected that previous to the last meeting of the Board, there had been for several months, an alarming diminution in the monthly receipts.



To this fact the attention of the Board was then directed, and much feeling was awakened by the discussions growing out of it. Soon after the meeting, a statement of the condition and prospects of the treasury, and the importance of a speedy increase of receipts, was prepared, and widely circulated, among the patrons and friends of the cause, in conformity with a resolution of the Board. The influence exerted by these means, in the city where the meeting was held, and upon individuals who attended it, was great and happy. One of the churches in Troy, made its annual contribution soon after the meeting, amounting to nearly three times the sum it had been wont to contribute. The aggregate of contributions from that city during the year has been more than double that of the preceding year.

But beyond this local impression, and that which individuals carried with them from the meeting, it is not known that the impulse given on that occasion was such as to lead to any important results. The deficiency in the receipts continued and increased until it threatened the most serious evils. At the close of the first six months of the financial year, it was so great, in comparison with the previous year, that if it had continued in the same proportion to the end of the year, the pecuniary resources of the Board would have been diminished more than one third.

The attention of the friends of the cause were earnestly called to these facts, and to the inevitable disasters and suffering that must fall upon the missions, if their means of support were thus cut off, in successive numbers of the *Missionary Herald*. The condition and prospects of the treasury were subjects of frequent and anxious deliberation by the Prudential Committee. They adopted in November a series of resolutions, having for their object present relief to the treasury and the permanent and steady enlargement of the receipts. They instructed the officers and agents of the Board to enter upon a minute and thorough investigation of the organizations, means, and influences for raising funds for its support throughout the country. It soon became apparent, in the progress of this investigation, that more than one third of the churches which profess to act upon the unevangelized world through the Board, had given nothing in aid of its missions during the preceding year, and that a yet larger proportion of individual members of churches from which aid had been received, had borne no part in the contributions made.

It was thus seen, that if the claims of the cause could be made to reach the multitude of churches and individuals, not unfriendly to missions, who were doing nothing, because no personal application had been made to them, the number of contributors and the amount of contributions might be greatly increased.

To effect this, no other plan seemed so well adapted as that extensively pursued in New England some years ago, but which had gradually fallen into disuse, of dividing each congregation into districts, and sending out collectors in each district, with instructions to call upon all persons not known to be unfriendly to missions, for a contribution, according to the ability and willingness of each.

In view of the exigency of the case, six churches in Boston and its immediate vicinity, were induced to return to this plan. The result was favorable beyond what had been anticipated. With less ability to give than they had the previous year, the contributions of those churches were more than doubled, amounting to \$9,900, instead of \$4,836, the sum then given.

A circular letter to pastors was then prepared, setting forth the condition and wants of the missions; the ruinous consequences of the curtailment of their means of support, threatened by the falling off in the receipts; the ascertained facts as to the number of professed friends of the Board who were doing nothing to sustain it; and the encouraging result of the experiment which had just been made in Boston; and entreating them to bring the subject before their people without delay, and see what could be done to avert the impending calamity.

This circular was sent in February and March to the pastors of all congregational and presbyterian churches, known to be willing to co-operate with the Board. About the same time a sermon, presenting more at large the same statements and reasonings, was very widely circulated. It was so ordered in the good providence of God, that these appeals went forth at a time when the reviving influences of the Holy Spirit were enjoyed very extensively by the churches to which they were addressed. Thousands were thus prepared to receive them as they might not have done in different circumstances. The response was prompt and decisive. Many churches adopted the plan of collection which had previously been found so successful. Others which had already made their regular annual contributions, repeated them of their own accord. In some churches where no effort had been made in behalf of the Board for more than a year, the simple reading of the circular or sermon called forth at once a spontaneous contribution twice as great as they had ever made before. Many pastors preached to their people on the subject, some of them more than once.

Through the blessing of God on these efforts, the receipts of the Board in five months, from the first of March to the first of July, were \$123,434, exceeding those of the corresponding months of the previous year, \$36,849,—and nearly making up the deficiency which was so alarming in January. And this without any public appeal through the newspapers, and it is believed without any such extra effort, as will be followed in any case by exhaustion, or be injuriously felt in the subsequent contributions of the churches.

The financial condition of the Board now is nearly as it was twelve months ago. Though all the missions are cramped and crippled in their operations, as they have been for three years past, through the inadequacy of their pecuniary resources, yet the Committee have been spared the painful necessity of further curtailment, which seemed inevitable a few months since. How far the impulse given to the liberality of the churches by the crisis through which we have passed, will be steady and permanent, and adequate to the wants of the missions, remains to be seen. This will no doubt depend very much on the activity of pastors and leading friends of the cause in every church, in adopting and executing some plan for their annual collections, by which application for aid shall be made, at a stated time every year, to all who are willing to contribute.

The operations of the Board are now so extensive, and the principles on which they are conducted are such, that unless we are willing to retire altogether from portions of the wide field which we now occupy, enlarged pecuniary resources are indispensable. It were better that a part of the missions should be given up, than that all should continue to be stinted and straitened as they now are. These must come into the treasury at stated times, and with so much steadiness and regularity, that they may be relied on with confidence, or great perplexity and embarrassment are inevitable. The experience of the last year demonstrates the ability and readiness of the friends of the cause to supply such resources. But they cannot be realized, unless the annual application for aid in the churches that sustain the Board, can be made systematic, thorough, and at a stated time, every year.

#### CASE OF REV. JOSIAH BREWER.

The committee appointed at the last annual meeting, on the complaint made by the Rev. Josiah Brewer, presented by their chairman, the Rev. Dr. Edwards, the following report.

The Committee appointed to give a re-hearing to the case of the Rev. Josiah Brewer, and report to this Board, have attended to that service, and offer the following report, viz.

The committee met, according to appointment, at the Missionary House, in Boston, September 25th, 1839, at 10 o'clock, A. M. Present, Rev. Justin Edwards, Rev. Joshua Bates, Hon. Charles Marsh, Rev. Joel Hawes, and Rev. Thomas Snell.

The meeting was opened with prayer by the chairman; and the Rev. Joshua Bates was appointed secretary of the committee.

Letters were read from the Hon. Joseph Russell, and the Hon. Lewis Strong, assigning reasons for their absence from the meeting of the committee. The Rev. Josiah Brewer, and the secretaries of the Board being invited to express their opinion with regard to the expediency of attempting to supply the vacancies in the committee, declared their entire willingness to submit the case to the committee as now constituted.

Whereupon it was resolved, that in view of the delay, which an attempt to fill the vacancies in the committee, would occasion, we proceed to attend to the business assigned us.

Mr. Brewer having expressed a desire that the Rev. David D. Field might assist him in making his statements to the committee, it was resolved that his request be granted.

It was then resolved, that Mr. Brewer be requested to present, in writing, to this committee, in distinct items, his complaints against the Prudential Committee of the American Board of Commissioners for Foreign Missions; and to exhibit under each item facts, as definitely as may be.

Mr. Brewer remarked that he had not been aware that this would be needful; and as he had not prepared any such document, requested that he might have a little time to prepare it. Whereupon the committee adjourned to three o'clock in the afternoon.

The committee met according to adjournment, and Mr. Brewer presented in writing his complaints, and the redress which he sought. He then proceeded, with the assistance of Mr. Field, to exhibit such documents and make such verbal statements, as they deemed proper. And the committee continued to hear them through the afternoon and evening; through the whole of the next day and evening; and through the forenoon of the third day; when Mr. Brewer and Mr. Field declared that they had presented all the documents, made all the statements, and furnished all the evidence which they wished to exhibit to the committee, unless it should be in answer to some new topics which might be presented by the Prudential Committee. Whereupon the committee adjourned to meet at a quarter past three o'clock in the afternoon.

The committee met according to adjournment. And the chairman being absent in consequence of illness, the Hon. Charles Marsh was appointed chairman, pro tem. After some discussion it was

Resolved, that in view of the importance of having a full committee during the whole of the hearing, we adjourn till to-morrow morning.

September 28. The committee met according to adjournment. After prayer by the Rev. Mr. Hawes, a paper was presented by the chairman of the Prudential Committee, which, not being acceded to by Mr. Brewer, was withdrawn. In consequence of the continued illness and absence of the chairman, the committee then adjourned to meet on Monday the 30th inst. at nine o'clock, A. M.

September 30. The committee met according to adjournment, and opened with prayer by the Rev. Mr. Snell. Mr. Brewer then presented a paper, which not being accepted by the Prudential Committee, was withdrawn. The chairman of the committee still being unable to attend the meetings, after considerable discussion it was resolved, that when this committee adjourn it be to the 19th day of May, 1840, at ten o'clock, A. M. then to meet at this place.

It was then resolved, that as the reasons which the Hon. Lewis Strong offers for his absence from this meeting, may probably prevent his being

present in May next, the Hon. Samuel Fletcher of Concord, N. H. he appointed as a member of this committee in his place. It was also resolved, that the secretary write to the Hon. Joseph Russell, and endeavor to procure his attendance at the adjournment of this meeting.

The meeting was then adjourned to the 19th of May, 1840, at 10 o'clock, A. M. at the Missionary House, in Boston.

May 19, 1840. The committee met according to adjournment.

Present, The Rev. Justin Edwards,  
Rev. Thomas Snell,  
Hon. Charles Marsh, and  
Hon. Samuel Fletcher.

Prayer was offered by the chairman, and the Hon. Samuel Fletcher was chosen secretary of the committee, pro temp.

The Rev. Joshua Bates, Hon. Joseph Russell, and Rev. Joel Hawes, being absent; the Rev. John Codman of Dorchester, and the Rev. Aaron Warner, of Gilmanton, N. H. who was known to be in the city, and the Rev. Mark Tucker, of Providence, R. I. were chosen to supply their places.

After some discussion it was Resolved, that on account of the distance of Mr. Tucker, and the unavoidable delay in obtaining his attendance, the vote appointing him as a member of this committee, be reconsidered.

Mr. Warner appeared and took his seat. Mr. Codman declined on account of previous engagements.

Mr. Brewer, assisted by Mr. Field, then requested that he might be assisted by the Hon. Mr. Bidwell, of New York, and the Rev. Mr. Brinsmade, of Pittsfield, should they be present, which request was granted. He also requested that he might modify somewhat the specifications which he before offered to the committee, containing a list of his grievances, and the redress which he sought. This being assented to by the Prudential Committee, was granted. He then presented in writing the following, as "Grounds of complaint against the Prudential Committee, or secretaries (present or past,) of the American Board of Commissioners for Foreign Missions, viz.

1. That they, or sundry of them, constrained me to withdraw from the service of the Board, for groundless or insufficient reasons.

2. That while professing to dismiss me in regular standing, as I was entitled to be dismissed, they embodied in the documents of dismissal, *statements, remarks, and insinuations, which virtually nullified them*, as a dismissal in regular standing; and were adapted to awaken injurious suspicions respecting me.

3. That some of their subsequent doings, letters and verbal statements contained incorrect representations of the proceedings of the special committee of which President Day was chairman; also unjust charges and insinuations against me, of a great want of missionary qualifications and conduct, which were calculated to prevent my obtaining that ready employment and full patronage that I might otherwise have obtained.

These are to be found in a letter of Mr. Evarts to Prof. Fitch, of Yale College, dated Jan. 26, 1829; in the representations of Mr. Evarts to the Rev. H. G. O. Dwight, missionary to Constantinople in the spring of 1829; in the representation of Dr. Anderson to Dr. Smith, of Boston, in the year 1830; in representations of Dr. Wisner to Dr. Swift, of Pittsburgh, and others of the committee and friends of the Western Foreign Missionary Society, near the close of 1834; in the letter of Dr. Anderson to the Rev. Mr. Bacon, of New Haven, dated Jan. 13, 1836; in the letters of Mr. Greene to Rev. Mr. Brinsmade, of Pittsfield, dated Sept. 1836; to Rev. Mr. Hawley, of Hinsdale, dated Dec. 23, 1836; to Dr. Shepard, moderator of the Berkshire Association, dated July 14, 1837; and to Rev. Mr. Dwight and others, a committee of the same, dated Jan. 23, 1839; and in the representations of John Tappan, Esq. to patrons and friends of Mr. Brewer in Berkshire, in Sept. 1837.

The redress demanded is an immediate and unconditional restoration to the service of the Board.

JOSIAH BREWER.

Boston, May 19, 1840."

The Prudential Committee having expressed a willingness that Mr. Brewer should file such specifications, and offer such evidence as he might choose, and in his own way, without interruption, he proceeded to read such documents, and make such statements as he thought proper, through that day and evening; when the committee adjourned to nine o'clock the next morning.

May 20. The committee met according to adjournment. Prayer was offered by the Rev. Mr. Snell. Mr. Brewer then proceeded with his evidence and argument, till one o'clock, when the committee adjourned to a quarter past three, P. M.

Met according to adjournment, and Mr. Brewer and Mr. Field proceeded and closed their evidence and argument.

The Prudential Committee then commenced their reply, and continued till seven o'clock, P. M., when the committee adjourned to nine o'clock the next day.

May 21. Met according to adjournment.

Prayer was offered by the Rev. Mr. Field.

The Prudential Committee then proceeded and continued their reply till noon, when it was closed, and the committee adjourned till a quarter past three o'clock, P. M. Met according to adjournment, and Mr. Brewer commenced his answer to the reply of the Prudential Committee, and continued till seven o'clock, P. M., when the committee adjourned to nine o'clock the next day.

May 22. Met according to adjournment. Prayer was offered by the Rev. Mr. Warner.—Mr. Brewer and Mr. Field continued till half past ten o'clock. They then declared that they had offered all the evidence and remarks which they wished, and had nothing more to present. The Prudential Committee said the same, and the committee adjourned to a quarter past three o'clock, P. M.

Met according to adjournment, and considered the case as presented to them, till six o'clock, and then adjourned to half past seven o'clock, P. M.

Met according to adjournment; and after due consideration, the following questions were put by the chairman to each member of the committee, viz.

1. Has the first specification, in your view, been sustained? It was answered unanimously in the negative.

2. Has the second specification, in your view, been sustained? The answer was unanimously, "Not fully sustained;" though the dismissal was not such a document as Mr. Brewer had a right to expect and it was suitable he should receive.

3. Has the third specification in your view been sustained? The answer was unanimously in the negative.

4. Has Mr. Brewer in your view just ground to demand a restoration to the service of the Board? The answer was unanimously in the negative.

With regard to the second specification, while the committee were unanimous in the opinion that it was not fully sustained; they were also unanimous in the opinion, that the documents referred to were not such as Mr. Brewer had a right to expect, nor such as it was suitable that he should receive.

After his return from the Mediterranean, and various consultations with the Prudential Committee, he wrote them a letter, dated Boston, November 12, 1828, in which he said, "You have repeatedly declared to myself and friends, that you had no complaint to make against my christian or ministerial character, nor any charge of disobedience to your instructions, neglect of duty or disrespectful language.

With the request, and expectation that I shall receive a written statement to this effect, and in compliance with what I understand to be the wishes of the committee, I would now also request a dismissal from the service of the Board."

This request was taken into consideration, and the Prudential Committee at a meeting November, 21, 1828, voted, that Mr. Brewer's request to be dismissed from the service of the Board, contained in his letter of November 12, 1828, be granted, and that, according to his request, a copy of the preceding written statement be given him.

The preceding written statement, here referred to, was a document of eight folio pages, which had been prepared by the Prudential Committee, giving an account of their intercourse with Mr. Brewer from the beginning, and of their doings with regard to him, with their remarks upon the same.

A copy of this preceding written statement, "the whole of which the Prudential Committee say, in justice to themselves, and to the missionary cause as well as to Mr. Brewer, must be taken together," it does not appear that Mr. Brewer had requested might be given to him. But all that appears, is, that he had requested a dismissal from the service of the Board, with a written statement "that the Prudential Committee had no complaint to make against his christian or ministerial character, nor any charge of disobedience to instructions, neglect of duty, or disrespectful language." In this preceding written statement referred to, the Prudential Committee say "they would by no means impeach Mr. Brewer's ministerial, or christian character; but would on the contrary declare that his character in those respects is fair and good." They also say, "The Committee bring no charge against Mr. Brewer for disobedience to instructions, neglect of duty, or disrespectful language." They also voted, as above mentioned, that his request to be dismissed from the service of the Board be granted." This was all that Mr. Brewer requested.

But in addition to this, as above stated. The Prudential Committee added *in the same document*, "the whole of which, they said, must be taken together," many other things which Mr. Brewer did not request.

This they thought, as they stated, "justice to themselves and the missionary cause, as well as to Mr. Brewer required." But from this, after the most full and careful attention to the subject, your committee are constrained to dissent; and they cannot but think that Mr. Brewer was entitled to a dismissal of a different form.

Of this document Mr. Brewer and his friends complained; as being one of a different character from what he requested, and from what it was right that he should receive. And in a letter, dated New Haven, June 28, 1829, he wrote as follows, viz.

"To the Prudential Committee of the American Board of Commissioners for Foreign Missions.

Gentlemen,—When I asked to be released from further service under your direction, it was, of course, with the expectation of being dismissed in regular standing.

The document which I have received from you, not being regarded as doing this, I renew my request for such a dismissal."

But instead of giving him, as he requested, a different form of dismissal, and one embracing only the points which he requested before, as in view of your committee would have been wise. They gave him the following certificate, viz.

"Whereas the Rev. Josiah Brewer, in a letter dated Nov. 12, 1828, requested a dismissal from the service of the Board, which request was granted at a meeting of the Committee on the 21st of the same month; and the compliance with said request was communicated to Mr. Brewer, soon afterwards, in connection with a statement of the case; and whereas Mr. Brewer has recently made a communication to the committee in the following terms, viz. (here repeating what he had written as above mentioned.) Now the Committee, in consideration of the premises, present to the Rev. Josiah Brewer the following certificate, viz.

"That it was the intention of the Committee that Mr. Brewer be dismissed from the service of the Board, in regular standing, and without any impeachment of his christian or ministerial character."

“The Committee feel it to be due to themselves and to Mr. Brewer to say that in accepting his resignation they did not forget that the connection between a missionary and the society which sent him forth is of a very serious nature, and not to be dissolved without mature consideration. They would merely add that to whatever services to the church or the world Mr. Brewer may be called by Providence, it is their wish and prayer that he may experience the divine favor and blessing.”

This document, instead of being a dismissal of a different form from the other, is only declaratory of what was the intention of the Prudential Committee in giving the other. And though it might relieve Mr. Brewer and his friends with regard to what was the intention of the Prudential Committee in giving the former document, it might not relieve them as to the effect which that document might be adapted to produce.

The form of dismissal which, in view of your committee, it was suitable that the Prudential Committee should then have given him, is one like the following, viz.

“Whereas the Rev. Josiah Brewer, for some time a missionary in the service of the American Board of Commissioners for Foreign Missions, has requested a dismissal from the service of the Board, after due consideration, it was voted that his request be granted; and he is hereby dismissed accordingly. And while he is thus released from any farther service under the care of the Board, the Committee would state, in compliance with his request, that they bring no charge against Mr. Brewer for disobedience to instructions, neglect of duty or disrespectful language; and that he is dismissed in good and regular standing as a Christian and a minister, and they would recommend him to the kind attention and christian confidence of the churches of our Lord Jesus Christ wherever God in his providence may call him.”

Had Mr. Brewer received, as he requested, a document like the above, it is the opinion of your committee that subsequent evils would have been lessened. And they would recommend that the above be given him as a form of dismissal, which, in view of your committee, it was suitable that in the year 1829, he should have received.

The above report was adopted, and the recording secretary was directed to communicate to the Rev. Mr. Brewer the form of dismissal recommended by the committee at the close of their report.

#### ON RAISING FUNDS FROM THE HOLDERS OF SLAVES.

A memorial from sundry congregational and presbyterian ministers in the State of New York, on the subject of raising funds for missionary objects from those who hold slaves, and remonstrating against the agents of the Board being sent for that purpose, into the States where slaves are held, was laid before the Board by the recording secretary, and referred to a committee consisting of Rev. Drs. Hawes, and Thomas DeWitt, Hon. Charles Marsh, Walter Hubbell, Esq., and Rev. Messrs. Greene, Hamner, and Meigs. This committee subsequently made the report given below, which was accepted and approved.

The Committee to whom was referred the memorial of sundry congregational and presbyterian ministers in the State of New York, respectfully ask leave to report.

Your Committee have no reason to doubt that the memorialists are sincerely desirous of promoting the missionary work, and think that their opinions and feelings should be treated with great respect and kindness. That the Lord will not accept the fruits of robbery for sacrifice, we are assured; nor do

your committee suppose that any gift obtained by means known to the donor to be unrighteous, and in the use of which he still perseveres, will be acceptable to God. Still they think that much caution should be exercised in judging concerning the character and motives of men who profess to be engaged in the service of Christ, and whose general character and conduct correspond with the profession.

But without deciding in regard to the entire correctness of the principles which are believed to constitute the basis of the reasonings of the memorialists, your committee are convinced, from a careful consideration of the matter, that the attempt to apply these principles as proposed in the memorial, would be attended with practical difficulties so numerous and great, as to render it inexpedient for the Board to take any order on the subject.

#### NEW MEMBERS OF THE BOARD.

The committee on the election of new members, consisting of Dr. Edwards, Hon. S. Hubbard, Rev. David Magie, Drs. Wm. R. De Witt and Anderson, and S. V. S. Wilder, Esq., made a report, in which they recommend that the Hon. Edmund Parker of Nashua, and Rev. Zedekiah S. Barstow of Keene, New Hampshire;—Edward W. Hooker, D. D., of Bennington, William Page, Esq., of Rutland, and Rev. Willard Child of Pittsford, Vermont;—Daniel Dana, D. D., of Newburyport, William Jenks, D. D., Boston, Ebenezer Alden, M. D., of Randolph, Alfred Ely, D. D., of Monson, Rev. Horatio Bardwell of Oxford, Hon. David Mack, Jr., of Amherst, Massachusetts;—Daniel Dow, D. D., of Thompson, Hon. Seth Terry of Hartford, John T. Norton, Esq., of Farmington, and Charles W. Rockwell, Esq., of Norwich, Connecticut;—Reuben Hyde Walworth, LL. D., and Rev. Chauncey Eddy of Saratoga Springs, Anson G. Phelps, Esq., of New York city, Hon. Gerrit Wendell of Cambridge, Hiram H. Seelye, Esq., of Geneva, David H. Little, Esq., Cherry Valley, and Rev. Diedrich Willers of Fayette, New York;—Hon. Joseph C. Hornblower of Newark, New Jersey;—Rev. Albert Barnes of Philadelphia, David H. Riddle, D. D., of Pittsburgh, Hon. William Jessup of Montrose, Hon. William Darling of Reading, and Rev. Messrs. Bernard C. Wolff of Easton, and John W. Nevin of Mercersburg, Pennsylvania;—Rev. Harvey Coe of Hudson, Ohio;—and Rev. Artemas Bullard of St. Louis, Missouri, be elected corporate members of the Board;—and that John Stevenson, D. D., and Rev. George Candy of Bombay, Western India, be elected corresponding members.

The persons named above were subsequently elected, agreeably to the recommendation of the committee.

#### NEXT MEETING OF THE BOARD AND PREACHER.

The committee on the next annual meeting of the Board, and the preacher, consisting of Dr. Codman, J. M. MacDonald, Esq., Rev. Chauncey Eddy, Dr. Wm. R. De Witt, Rev. D. Magie, Anson G. Phelps, Esq., and the Rev. Messrs. William Bushnell and A. D. Eddy, recommended that the thirty-second annual meeting of the Board be held in the first Presbyterian Church, Philadelphia; that the Rev. Dr. Edwards be the preacher, and Dr. William R. De Witt be his substitute in case of failure; and that the Rev. Albert Barnes, Rev.



**Drs. John McDowell and Bethune, the Rev. Messrs. Thomas Brainerd and John Todd, and Thomas Fleming and Ambrose White, Esquires,** be a committee to make the requisite arrangements for the accommodation of the Board on the occasion.

This report was accepted and approved.

#### CONDITION OF THE TREASURY.

Statements were made by **Mr. Hill** in respect to the condition of the treasury, and the necessity of enlarged resources for the coming year. After addresses on this subject by the Rev. Messrs. **Magie, Ellingwood, Calhoun, Smith, Meigs, Drs. Beman and Edwards, Mr. Hubbard** and others, interspersed with devotional exercises, the following resolution was passed:—

*Resolved,* That every minister of the gospel, in connection with this Board, be requested to present annually to his congregation the subject of foreign missions, and that he employ efficient means, through the officers of his church, by collectors, or in some other similar method, so that a systematic course of measures may be pursued by which the pecuniary wants of the missionary cause shall be presented to every member of the church and congregation.

#### MISCELLANEOUS RESOLUTIONS ADOPTED.

A communication was received and read from the Board of Directors of the Providence Athenæum, tendering to the members of the Board, during their present session, the use of their rooms, library, etc., whereupon

Voted, That the thanks of the Board be given to the trustees of the Athenæum for their kind invitation.

The following resolutions of a general character were read by **Dr. Anderson,** and, after remarks by various gentlemen, were adopted.

*Resolved,* In view of the developements of the past year, as made at this meeting, that there is animating evidence of an onward progress, not only in the providence of God in its bearings on the redemption of the world from sin, but in the hold which the missionary work is taking on the same great result; in view of which this Board and the community for which it acts should thank God and take courage.

*Resolved,* That grateful acknowledgment is especially due to the Giver of all good for the relief, though it be yet but partial, which He has been pleased to grant to the Board in an exigency of fearful magnitude, by increasing the spirit of prayer and liberality in so many of its patrons, so that there is very encouraging evidence of a determination in the community to sustain the cause from further reductions, and soon, as this Board would humbly hope, to relieve the missions from their present painful embarrassments arising from the want of more ample means of usefulness; thus to relieve also the evangelical churches, whose whole work and influence in the heathen world is through the agency of the Board, from the imputation, which is cast upon them by their enemies, of having undertaken more work of this kind than they can well perform.

*Resolved,* That, to guard against misapprehensions leading to the most injurious consequences, it be declared as the deliberate and solemn conviction

of this Board, that the necessity for reducing the number of the missions can yet be obviated only by a considerable increase in the amount of the annual contributions; it being certain that, in respect to most of the missions, if not to all, the present pecuniary allowance is not enough to keep them in healthful and vigorous action, and that it is better to have a smaller number of missions well sustained, than a larger number suffering continually from a deficiency in men and means; provided, however, it shall not be found a fact, as there is reason to fear it will be, that any contraction in our sphere of operations, any apparently retrograde movement will have the effect to diminish in the same or even a greater proportion the zeal and liberality of our patrons.

*Resolved,* That the only course left by divine Providence for the Board and the christian community, if this work is to be prosecuted with constantly increasing power and efficacy in the heathen world, is to aim at going forward,—sending forth new missionaries, increasing the number of native helpers, multiplying the number of books and readers, and in every possible way to gain ground upon the empire of ignorance and sin.

*Resolved,* That in view of the indispensable necessity of the influences of the Holy Spirit to the success of missions, and of the recent powerful and unprecedented revivals at some of our missionary stations and in this country, showing God's readiness to grant his Spirit in answer to prayer, this Board recommend to all the friends of missions a more general observance of the monthly concert for prayer, and that the first Monday of January, 1841, be kept as a day of fasting and prayer for the outpouring of the Holy Spirit upon the world.

The thanks of the Board were presented to the Richmond-street and the Beneficent congregational churches and societies for the accommodations which they afforded to the Board during its present sessions; and to the choir of singers connected with the Beneficent Society for their acceptable services; and also to families and individuals for their kindness and hospitality to members of the Board.

#### LETTERS FROM ABSENT MEMBERS.

Letters were read from the President of the Board, the Hon. John Cotton Smith, and Chief Justice Williams, of Connecticut, apologizing for their unavoidable absence, and expressing their undiminished interest in the Board and its objects.

Rev. Dr. Ashbel Green resigned his membership in the Board.

#### DEVOTIONAL EXERCISES.

The sessions of the Board on the first day were opened with prayer by the Rev. President Day and the Rev. Dr. Cogswell; on the second day, by the Rev. Dr. Humphrey and the Rev. John W. Ellingwood; and on the third day by Rev. Dr. Enoch Pond. The meeting was closed with prayer, by the Rev. Orin Fowler. On the evening of Wednesday, the 9th, the annual sermon was delivered by the Rev. Dr. Beman, from Psalm lxxii: 17. The thanks of the Board were expressed for this sermon, and a copy was requested for the press.

On the afternoon of Thursday, the members of the Board, together with a large number of other Christians, united in commemorating the death of Christ, in the Beneficent Congregational Church. The

Rev. Drs. Hawes, Thomas De Witt, Tappan, and Snell participated in the services of the occasion.

A public meeting was held on the evening of Thursday, in the meeting-house of the Beneficent Congregational Society. The devotional exercises were performed by the Rev. Dr. Tyler and the Rev. James G. Hamner. Extracts from the annual report of the Prudential Committee were read, and addresses were delivered by the Hon. Theodore Frelinghuysen, Rev. David Magie, Rev. Benjamin C. Meigs and Rev. Eli Smith.

OFFICERS ELECTED FOR THE ENSUING YEAR.

JOHN COTTON SMITH, LL. D., *President.*  
 THEODORE FRELINGHUYSEN, LL. D., *Vice President;*  
 CALVIN CHAPIN, D. D., *Recording Secretary;*  
 Rev. BELA B. EDWARDS, *Assistant Recording Secretary;*  
 SAMUEL HUBBARD, LL. D.,  
 Hon. SAMUEL T. ARMSTRONG,  
 CHARLES STODDARD, Esq.,  
 JOHN TAPPAN, Esq.,  
 DANIEL NOYES, Esq.,  
 Rev. NEHEMIAH ADAMS,  
 Rev. SILAS AIKEN,  
 Rev. RUFUS ANDERSON,  
 Rev. DAVID GREENE,  
 Rev. WILLIAM J. ARMSTRONG, } *Prudential Committee;*  
 HENRY HILL, Esq., *Treasurer;*  
 WILLIAM J. HUBBARD, Esq., } *Secretaries for Correspondence;*  
 CHARLES SCUDDER, Esq., } *Auditors.*

The Board adjourned to meet in the city of Philadelphia, on the second Wednesday of September, 1841, at 10 o'clock, A. M.

## GENERAL AGENTS.

For *Maine, New Hampshire, and Vermont*.—Rev. WILLIAM CLARK, Concord, N. H.  
 For *Massachusetts, R. Island, Connecticut, and E. New York*.—Rev. C. EDDY, Saratoga Springs, N. Y.  
 For *Central and Western New York*.—Rev. F. E. CANNON, Geneva.  
 For *New Jersey, Pennsylvania, Delaware, and Maryland*.—Rev. WILLIAM M. HALL, Carlisle, Pa.  
 For *Western Reserve, Ohio*.—Rev. HARVEY COE, Hudson, Ohio.  
 For *Michigan*.—Rev. ERASTUS N. NICHOLS, Clinton, Lenawee co.  
 For the *Western States*.—  
 For the *Southern States*.—

## RECEIVING AGENTS OF THE BOARD.

William H. Stoddard, Northampton, Ms. F. T. Jarman, New Haven, Con. Allen C. Bull, Brick-chh. Chapel, 151 Nassau-st. N. Y.	James Smith, Savannah, Wyllis Catlin, Augusta, } Georgia. Wm. L. Mitchell, P. M., Athens, } William I. Ledyard, Mobile, Alabama. W. E. Wells, Fort Gibson, Mississippi. Trufant, Breckenridge, & Drake, New Orleans, Louisiana.
Nathaniel Davis, Albany, Stephen W. Dana, Troy, Abijah Thomas, Utica, Henry Ivison, Jr., Auburn, Charles A. Cook, Geneva, Elial T. Foote, Jamestown, Ebenezer Ely, Rochester, James Crocker, Buffalo, Henry Perkins, 134 Chesnut-st., Philadelphia, Pa.	Jesse Brown, Little Rock, Arkansas. George K. Budd, St. Louis, Missouri. Rev. Thomas J. Hall, Farmington, Tennessee. Rev. Joseph Huber, Louisville, } Kentucky. A. T. Skillman, Lexington, George L. Weed, Cincinnati, } T. P. Handy, Cleveland, Henry Brown, Brownhelm, } Ohio. Rev. Harvey Coe, Hudson, Russel Clark, Ashtabula, William Slocomb, Marietta, } Wm. H. Brown, Chicago, Illinois. E. P. Hastings, Detroit, Michigan. A. & W. Mac Kinlay, Halifax, Nova Scotia.
Rev. J. G. Hamner, Baltimore, Md. Samuel Reeve, Richmond, } Virginia. John W. Paine, Lexington, } Michael Brown, Salisbury, } North Carolina. Harvey Leet, Fayetteville } James Adger, Charleston, } South Carolina. Robert L. Stewart, do. }	

Donations will also be received by any Member of the Board, and by the Treasurers of Auxiliary Societies, and will be regularly acknowledged in the *Missionary Herald*.

## MISSIONARY HERALD.

Applications and payments for the *Missionary Herald* may be made to the Publishers, CROCKER & BREWSTER, 47, Washington-street, Boston, to ALLEN C. BULL, Brick-Church Chapel, 151 Nassau-street, New York City, or to any of the Agents for the work, a list of whom is given on the cover for February of each year.

*Honorary Members*.—The payment of \$50 at one time constitutes a minister, and the payment of \$100 at one time constitutes any other person, an Honorary Member of the Board.

Members of the Board, as such, either Corporate, Corresponding, or Honorary, are not entitled to the *Herald* gratuitously.

*Legacies, etc.*—The name to be used in Legacies, Bequests, etc., designed for the Board, is *The American Board of Commissioners for Foreign Missions*.

THIRTY-FIRST ANNUAL REPORT

OF THE

PRUDENTIAL COMMITTEE.

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**MR. PRESIDENT :**

Since the last meeting of the Board, two of its members, the Rev. J. H. Church, D. D., of Pelham, New Hampshire, who for twenty years gave to the cause of missions, his counsels and prayers, and efforts, and the Rev. Moses Waddell, D. D., of Willington, South Carolina, have been released from their earthly labors, to join "the goodly fellowship" of our beloved fathers and brethren, who have entered into "the rest that remaineth for the people of God."

We have also to record the names of five missionaries and assistant missionaries, whom it has pleased the Lord of missions to call away from the foreign field, in the midst of their years and usefulness, viz., the Rev. L. W. Pease of the mission to Cyprus, Mr. C. McDonald of the Sandwich Islands mission, Mrs. Thomson, wife of Rev. F. B. Thomson, of the mission to Borneo, Mrs. Houston, wife of the Rev. S. R. Houston, of the mission to Greece, Mrs. Hebard, wife of the Rev. S. Hebard, of the mission to Syria, and Mrs. Worcester, wife of the Rev. S. A. Worcester, of the mission to the Cherokee Indians. The Rev. Ephraim Spaulding, who returned to this country from the Sandwich Islands mission, in feeble health, three years ago, and has since been usefully employed in laboring for the cause among the churches, deceased a few weeks since.

May these brief records of our departed fellow laborers, which meet us from year to year, as we enter upon our annual review of the operations of the Board, while they call forth our sympathies with bereaved brethren, and admonish us that "the time is short," teach us to confide more simply in Him, who is "the same yesterday, to-day, and forever."

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### **Domestic Department.**

No important change has taken place in regard to the officers of the Board during the past year. The secretary for domestic correspondence has continued to reside at New York, attending the meetings of the Prudential Committee, statedly the last week in each month. The peculiar difficulty of raising funds, amid the pecuniary pressure so extensively and severely felt, has made it necessary for the other secretaries to give much time and labor to that part of the work, and has made it a subject of no ordinary attention and solicitation to the Prudential Committee.

#### **MISSIONARIES.**

Twenty-one missionaries and assistant missionaries, have been dismissed from the service of the Board, during the year, through failure of health, changes in the missions, and other causes, viz. Rev. Joel Wood and Mrs. Wood, Rev. William Chamberlin and Mrs. Chamberlin, and Dr. Marcus Palmer and Mrs. Palmer, of the mission to the Cherokee Indians; Mr. Abner D. Jones and Mrs. Jones of the mission among the Choctaws; Mr. J. L. Seymour and Mrs. Seymour of the mission among the Ojibwas; Rev. S. P. Robbins and Mrs. Robbins, and Dr. Stephen Tracy and Mrs. Tracy of the mission to Siam; Rev. Reuben Tinker and Mrs. Tinker, and Mr. William S. Vanduzee and Mrs. Vanduzee of the Sandwich Islands' mission; Rev. M. B. Hope of the mission at Singapore; and Rev. J. Ennis and Mrs. Ennis of the mission to Borneo.

Eight missionaries and assistant missionaries who had received appointments, have been, at their own request, released from their connection with the Board.

Nine missionaries and eighteen assistant missionaries, twenty-seven in all, have been appointed.

Nineteen have been sent out to various missions, and four who had returned to this country, have resumed their labors in the foreign field, viz.

- To the mission in Turkey;*  
Rev. H. J. Van Lennep and Mrs. Van Lennep.
- To the mission in Syria and the Holy Land;*  
Rev. Samuel Wolcott and Mrs. Wolcott,  
Rev. Nathaniel A. Keyes and Mrs. Keyes,  
Rev. Leander Thompson and Mrs. Thompson, and  
Cornelius V. A. Van Dyck, M. D.
- To the mission to the Nestorians of Persia;*  
Rev. Austin H. Wright, M. D., and  
Mr. Edward Breath, printer.
- To the mission to the Zulus of Southern Africa;*  
Mrs. Grout, wife of Rev. Aldin Grout.
- To the mission among the Cherokee Indians;*  
Miss Mary A. Avery.
- To the mission among the Choctaws;*  
Miss Sarah Kerr.
- To the mission among the Sioux;*  
Miss Fanny Huggins.
- To the Pawnee Mission;*  
Mr. G. B. Gaston and Mrs. Gaston.
- To the Indians in the State of New York;*  
Miss Margaret Hall.
- To the Sandwich Islands Mission;*  
Mrs. Dibble, wife of Rev. S. Dibble.

The Rev. George B. Whiting and Mrs. Whiting have returned to Syria.

Rev. Aldin Grout, to Southern Africa, and the Rev. Sheldon Dibble, to the Sandwich Islands.

There are now under appointment, and waiting to be sent out, twenty-eight missionaries and assistant missionaries.

It will be seen that the number of missionaries who have gone out during the year, is considerably less than have been removed by death and dismissal. These removals equal the whole number who have received appointments. The number appointed, the number sent out, and the whole number remaining in this country under appointment, are less than have been reported at any previous meeting of the Board since 1831.

It should be added here that the number of candidates for foreign missions, known to the Committee, in the colleges and seminaries of our country, is smaller than it has been for many years.

These are, no doubt, some of the results of the pecuniary straits through which the Board has passed since 1837; the fluctuating character of its receipts; and the necessity laid upon its officers and agents of giving so much of their time and attention to the work of raising funds, in order to avert from the missions the most disastrous curtailment of their means of support and usefulness.

It will be seen in the sequel of this report, that some of the missions are suffering for want of additional helpers to repair the ravages of sickness and death, and to share the burden of labors and responsibility constantly increasing; and that the Committee have gone to the full extent of the means intrusted to them, in sending out reinforcements.

#### AGENTS AND AGENCIES.

The Rev. William Clark was appointed to the agency for the northern district of New England, left vacant by the resignation of the Rev. R. C. Hand, in November, 1839. Previous engagements forbade Mr. Clark's entering upon the duties of that agency until June of the present year. But Mr. Hand, at the request of the Committee, continued to labor in his former field, until after the first of January. Rev. W. J. Breed, and Rev. A. K. Hinsdale, an appointed missionary, have each performed agencies of several weeks in this district. The receipts from it have been larger than they were last year.

The Rev. Chauncey Eddy has labored as the general agent of the Board in the southern district of New-England, and the eastern part of New York, during the year. He has been assisted for a few weeks past, by Rev. Mr. Andrews of West Hartford, Connecticut. The Rev. Messrs. Spaulding, Smith, and Meigs, returned missionaries, have also performed acceptable services, in this district, at different times, since the last meeting of the Board. The effects of this increase of agency in this field, from which so large a portion of the resources of the Board are derived, are as yet but partially realized, because a number of the large auxiliary societies whose annual contributions have been received during the year, had made their principal collections near the close of the last year, and previous to the commencement of Mr. Eddy's labors. Yet there has been from a part of this agency a large increase of receipts. From Massachusetts alone, more than seventy thousand dollars have been paid into the treasury.

In central and western New York, the Rev. F. E. Cannon has continued his labors as the general agent of the Board. He was aided for a few months by the Rev. George S. Wilson, and subsequently by the Rev. E. N. Nichols of the Michigan agency. Over a large portion of this agency the pecuniary pressure has been very



severe ; and the ability of the friends of the Board to contribute to its funds, has been far less than in former years. Yet as far as the agents have been able to visit the churches, their personal statements and appeals have met a response as generous as ever before. Instances of lively sympathy with the cause of missions and self-denying efforts to sustain it have been more frequent and touching than heretofore. But a large proportion of the many churches, which it was impossible for them to visit, have contributed less than they did last year, and from the whole agency the receipts have been somewhat less than they were then.

Rev. William M. Hall, general agent of the Board for New Jersey, Pennsylvania, Delaware, and Maryland, prosecuted his work without interruption till near the close of the year, when he was laid aside by sickness. A large proportion of the churches composing this agency are so sparsely scattered over an extensive district, that it is difficult to introduce among them any organized or systematic plan of co-operation with the Board. They depend very much on the personal efforts of the agent to draw forth their contributions. The number of churches and individuals in this agency, which contribute to the Board, and the amount of their contributions have steadily increased during the last year, as they did during that which preceded it. The indications of cordial attachment to the Board, and a growing interest in the great work of publishing the gospel to "the people that sit in darkness," are as encouraging here as in any part of the field from which the resources of the Board are drawn.

The southern agency is still vacant. The auxiliary societies for Richmond, Virginia, and its vicinity, and for Charleston, South Carolina, and its vicinity, whose formation was noticed in the last report, have been active and efficient. During the last winter the secretary for domestic correspondence attended their anniversaries, and visited the principal towns on the sea board as far south as Savannah. He received every where from the friends of the Board assurances of their unshaken attachment to it, their lively sympathy in the welfare of the missions, and their regret that their own pecuniary embarrassments, and the claims of local objects connected with recent ecclesiastical changes, interfered with the liberal support they would gladly give to foreign missions. Their contributions, made without the assistance of an agent, certainly indicate no diminution of interest in the work of missions. The Rev. Wm. Mack performed an agency of several months, during the last winter and spring, in western Virginia and eastern Tennessee. He found in those churches the same confidence in the Board, and affectionate readiness to co-operate with it, which have encouraged our agents in previous visits to that secluded part of the country.

Notwithstanding the scarcity of money, their contributions were larger than ever before.

The Rev. W. J. Breed, whose appointment to the agency for the western States was mentioned in the last report, repaired to his field of labor soon after the last meeting of the Board. During the winter, he made an extensive tour in the southwestern States, in which he collected much valuable information, and was successful beyond his expectations in obtaining funds. As the spring advanced, the state of his health compelled him to retire from that field during the summer, and he has been laboring for the Board in New England since the first of June.

The Committee regret that Mr. Breed has been constrained, by precarious health and changes in his domestic relations, to relinquish his purpose of returning to the west. They are now looking for a suitable person to fill that important agency.

During the year under review, the Rev. Harvey Coe, who for seven years has labored as the agent of the Board on the Western Reserve, has, at the request of the Committee, given much attention to important business of the Board aside from the ordinary duties of his agency. It is a pleasing indication of the increasing missionary spirit of the churches of that vicinity, that in these circumstances and amid all the pecuniary difficulties of the times, the receipts from that agency have been greater by one fourth than they were the preceding year.

The Rev. E. N. Nichols, general agent of the Board for Michigan, was much interrupted in his labors, during the last winter and spring, by repeated attacks of disease. As the general depression of business, and the derangement of the currency in that part of our country, made it very difficult to collect or remit funds, the Committee thought it wise to suspend the operations of that agency, and they invited Mr. Nichols to spend the summer in the service of the Board at the east. Since the first of July, he has aided Mr. Cannon in the State of New York.

From the Board of Foreign Missions of the Reformed Dutch Church, we have received a steady and cordial co-operation during the year. Three of the appointed missionaries are members of that church. Their contributions to the treasury have exceeded those of the previous year. These have been made without any special agency for the collection of funds, as the spontaneous expression of a growing interest in the cause of missions.

The Board of Foreign Missions of the German Reformed Church, have taken measures, with the approbation of the Committee, which may probably lead to their assuming at an early day, the entire support of an important missionary station of the Board in Asia Minor.

Much time and labor have been given by the officers and agents of the Board, during the year, to an investigation of the missionary statistics of the churches co-operating with it, and to arrangements for securing the regular presentation of the claims of the missionary cause, at stated intervals, to all who are willing to aid it. A minute abstract of the receipts of the Board for 1839 has been prepared and printed. All the agents have been instructed to collect information, and embody it in a permanent form in their quarterly reports to the Committee, and it is made the duty of the secretary for domestic correspondence, to prepare an abstract of these reports with such facts of the same kind as he may obtain from other sources, at the end of each quarter. These investigations and efforts are as yet incomplete. Some results already obtained may be presented to this meeting in another form.

#### PRINTING.

Special efforts have been made to increase the circulation of the *Missionary Herald*. These have been crowned with very encouraging success. Twenty-three thousand copies of this work are now published every month, including the edition printed at Cincinnati.

Four thousand five hundred copies of the last annual report of the Prudential Committee have been printed and distributed.

One thousand copies of missionary paper No. 23 have been printed, and ten thousand copies of a sermon on the present crisis in the missionary operations of the Board. That sermon and the missionary and quarterly papers have been extensively circulated.

#### FINANCES.

In this department the experience of the last year has been peculiar and eminently instructive. It has been a year of trials and of mercy. The diminution in the monthly receipts which commenced in May, 1839, continued and increased until after the first of January, 1840.

It seemed then that the pecuniary resources of the Board, instead of the enlargement needed, and asked for, to meet the growing wants of the missions, were about to fall short, by one third, of the amount contributed the preceding year. The Committee were constrained to inquire, What part of the operations of the Board should be relinquished? What company of missionaries recalled? What tribe or nation on whom the light of life has dawned, be left to grope again in darkness?

At this crisis a circular letter to pastors, setting forth the exigency of the case, was prepared and sent by mail in February and March

to the pastors of all congregational and presbyterian churches professing to co-operate with the Board.

The blessed influences of the Holy Spirit, so extensively bestowed on those churches early in the present year, had prepared them to respond to this appeal. The decline in the receipts was arrested. And by the blessing of God the deficiency, which had been so alarming, was made up before the close of the year. The amount received from congregational collections and the monthly concert of prayer, for the last year, has been greater than during that which preceded it. The small excess in the aggregate of receipts for that year was derived from legacies.

The whole amount paid into the treasury for the year ending July 31, 1840, was \$241,691,04, being \$2,378,78 less than the receipts of the preceding year.

The whole amount of expenditures for the same period was \$246,601,37, exceeding those of the previous year by \$19,109,81, and exceeding the receipts by \$4,910,33.

To this excess add the debt at the commencement of the year \$19,173,09, and there was a balance against the treasury on the 31st July, 1840, of \$24,083,42.

If it be asked why the expenses of the year under review have been greater than those of the previous year, when only half as many missionaries have been sent out, and the whole number of laborers at the missions is less than it was twelve months ago? The answer is, that a large part of the actual payments for the support of the missions then, were appropriations made twelve months before, on the reduced scale which the Committee were compelled to adopt in 1837. While the payments of the year that has just closed, were appropriations subsequently made, on a scale somewhat enlarged, though still painfully inadequate to the wants of the missions.

Thanks are due to the patrons and friends of the Board for their liberal response to the appeals of the Committee. Above all they are due to Him who inclined the hearts of so many of his ministers and people to come to the aid of this cause in the day of trial. The disastrous curtailment that seemed impending and inevitable a few months since, has been for the present averted, and the Committee are permitted to report a state of the treasury more favorable than they had feared. Yet it is deeply to be regretted that this Board, which more than three thousand churches, and more than three hundred thousand professed followers of Christ, regard as their agency for the diffusion of the gospel among hundreds of millions of perishing idolaters, should for three successive years, fall short in its receipts, by more than \$50,000, of the amount which it has deliberately and solemnly declared to be needed for the vigorous prosecution of its work; and that all the missions should be

left, year after year, to labor at a great disadvantage, and feel themselves straitened and crippled in their operations, as they do at this time, by their scanty pecuniary resources.

It is not for the Committee to say where rests the responsibility of this deficiency. Yet a day is coming when it will be seen who of us have thus withheld from the Lord that which it was our duty and privilege to cast into his treasury, and what have been the consequences of our parsimony in keeping back from our perishing fellow men those who would gladly have borne to them the offers of salvation; grieving the hearts, breaking down the health, and shortening the lives of our brethren, whom we had sent out with pledges of generous and steady sympathy and support; restraining the tide of mercy that was ready to flow over regions long parched and desolate; and averting from ourselves, and from others around us, the blessings promised when "all the tithes are brought into the Lord's store-house."

#### AID FROM OTHER SOCIETIES.

The following sums have been received during the year from those kindred institutions, to whose kind co-operation we have been so largely indebted heretofore, viz:—

<i>From the American Bible Society,—</i>			
For the Madras mission,	- -	1,100	
"    Sandwich Islands,	- -	2,500	—3,600
<i>From the American Tract Society,—</i>			
For the mission to West Africa,	- -	200	
"    "    Greece,	- -	1,500	
"    "    Asia Minor,	- -	2,000	
"    "    Syria,	- -	300	
"    Ceylon mission,	- -	1,500	
"    Madras mission,	- -	2,000	
"    Sandwich Islands,	- -	1,000	
"    Mission to Siam,	- -	1,500	—10,000
<i>From the American Sabbath School Union,—</i>			
Mission to Greece,	- -	300	
Mahratta mission,	- -	50	—350
			<hr/>
			\$13,950

## Foreign Department.

### SOUTH AFRICA.

#### MISSION TO THE ZULUS.

UMLAZI.—Daniel Lindley and Aldin Grout, *Missionaries*; Newton Adams, M. D., *Physician*; Mrs. Lindley, Mrs. Grout, and Mrs. Adams.

*In this country.*—George Champion, *Missionary*, and Mrs. Champion.

(1 station; 3 missionaries, 1 physician, and 4 female assistant missionaries;—total, 8.)

The anticipations in respect to Dingaan have been realized. He has been driven, like Moselekatsi, from his dominions, and the Boers are now virtually the masters of his country. The Zulus, however, are still under the command of a chief of their own, named Umpani, a brother of Dingaan, said to be a man of mild and pacific disposition, and desirous of cultivating friendship with the whites. To save his life, as was supposed, from the jealous cruelty of his brother, he withdrew from the Zulu territory; where, being joined by a majority of the people, he was declared king, and defeated Dingaan in a bloody battle and compelled him to flee. The Dutch afterwards chased Dingaan to a great distance. Umpani has requested our brethren to send him teachers. Excepting the near proximity of white settlers, it is perhaps true that the prospects of doing immediate good in that part of South Africa were never so good as now. The real value of the field will soon be better known than it is at present.

Before hearing of the recent changes, the Committee were satisfied that it was wise to permit Mr. Grout to return. He accordingly embarked, with his wife, at Boston, in the "Levant," on the 7th of March, and arrived at Cape Town on the 12th of May. The Committee have heard of their safe progress as far as Algoa Bay. Mr. Champion is detained only by the prolonged illness of Mrs. Champion.

In consequence of the treaty of peace between Dingaan and the Boers, mentioned in the last Report, and the occupation of Port Natal by a detachment from the British army, Mr. Lindley and Doct. Adams, with Mrs. Adams, arrived at Port Natal on the 12th of June, 1839. Mrs. Lindley was detained at Port Elizabeth by the illness of one of their children. In the autumn, Mr. Lindley removed his family to Port Natal. Meanwhile the English had

formed the resolution to withdraw the military force from the country, and leave the Boers to themselves, and the natives to the disposal of the emigrants, whose number was constantly increasing. Had the troops remained, it is probable the result would not have been different from what has been described.

Our brethren call for more laborers. Ginani, from whence Messrs. Lindley, Wilson and Venable were driven by war a few years since, having been peopled anew, the Church of England missionaries have removed from the maritime country to that place. And it is unquestionably desirable that we should speedily do more to occupy a field which we have now so exclusively in possession, and where there is scope for a great amount of labor. Doct. Adams says, that, besides the natives in the proper Zulu country, there are settlements all along the coast, from Port Natal to the Umzimkulu river; that there are thousands of accessible people residing near the Tugela river, from sixty to a hundred miles from the sea, under the protection of the Dutch; and that the door is open to the Amasuazi, the Amahluenga, and other populous tribes to the northward.

Mr. Lindley is of opinion, and not without reason, that the emigrants must themselves enjoy greater advantages for religious cultivation, or the direct labors for the benefit of the aborigines will be in a great measure lost. He says,—

“The emigrants must have religious teachers; yet it is far from my desire to be one of them. The field is, on many accounts, very encouraging; on others would be very unpleasant. With their instruction in religion, and in every kind of useful knowledge, our success is intimately connected. When I look at their want of intelligence, their want of religion, and their entire want of means for improvement in either, I am overwhelmed with despair in regard to the aborigines. The emigrants are as willing to be instructed as any people I have ever seen. Let them be instructed; let them be truly converted, and feel the power of intelligent, christian love; and thousands of the aborigines will derive from it unspeakable blessings. Considering their ignorance, the farmers are the best disposed people I have ever met with.”

If there be any objection on the score of principle to the Board's engaging, as an institution, in direct efforts among the Dutch emigrants, it is removed by our brethren of the Reformed Dutch Church, who are ready to meet any reasonable amount of expenditure which the Committee may think proper to bestow upon that people. Mr. Lindley, at the latest dates, was devoting himself, with much zeal and good judgment, to the intellectual and spiritual benefit of his new charge. He had gathered a promising school among the emigrant children and youth, and was discovering materials for an ecclesiastical organization among the people.

## WEST AFRICA.

## MISSION AT CAPE PALMAS.

**FAIR HOPE.**—John Leighton Wilson and Alexander E. Wilson, M. D., *Missionaries*; Benjamin Van Rensselaer James, *Printer*; Mrs. J. L. Wilson, Mrs. A. E. Wilson, and Mrs. James.—Three native helpers.

(1 station; 2 missionaries—one of them a physician, 1 printer, 3 female assistant missionaries, 3 native helpers;—total, 9.)

Doct. and Mrs. Wilson arrived at Cape Palmas Oct. 4th. The attacks of fever to which they were subjected in the process of acclimation, were slight, and the goodness of God in this thing is to be thankfully acknowledged. Indeed, the members of the mission generally enjoyed a greater measure of health during the year 1839, than in any former year. "The increased knowledge of treating the African fever, which is now obtained," say the missionaries in their report for the year 1839, "and the freedom from care and responsibility which missionaries may hereafter enjoy upon their first arrival in this country, materially lessen the otherwise dangerous nature of the fever; and we can confidently say, that persons of sound health, if they will be discreet on their arrival in this country, and will attend to the cautions which experience suggests, have very little to fear from the influence of the fever. And we would further remark before dismissing this subject, that it would be well if arrangements could be made for missionaries to arrive here sometime between the months of March and November, this being, so far as past experience goes, the most favorable period for undergoing the acclimatizing process."

It is earnestly desired that more missionaries may soon be found who will be ready to brave whatever dangers there are in the African climate, for the sake of planting the gospel in that vast and populous part of the world. Probably nowhere would the Lord be pleased to crown the labors of his servants with more success. It should be remembered, that as yet we have accomplished no more than a mere entrance into our field. That which alone hinders our progress, is the want of men. There are places enough in which to labor. To mention only one; there is Accra, more than five hundred miles eastward of Cape Palmas, and just so much nearer the countries to which the Board has from the first been looking as the chief sphere of its missions in western Africa. Mr. Wilson's visit to this part of the coast was mentioned in the last report. The following remarks in favor of occupying Accra as soon as possible, were the result of some of his subsequent inquiries and reflections.



“Accra possesses some very important advantages. It has for a long time past maintained the reputation of being the most healthy point along the whole coast of West Africa. This point is yielded by the settlers of Cape Coast, who boast much of the health of that place. A mission located at that place would enjoy the protection of the English government, and would be free from any violent outrages. It has free access to the Ashantee country, more so than Cape Coast, and also with those wide extended kingdoms on the Niger. Governor McLenn informed me that he heard from the steamboat, when at Housa, by land, several months before any intelligence reached the seacoast by the river; and he further states that those countries are more accessible by land for a traveller than by the river. Indeed, if you want to stretch a line of missions across the heart of Africa, Accra, I should say, was the proper starting point. There are some disadvantages, however, connected with this location, which I must mention. I apprehend that it would involve considerable expense to get a mission set on foot at this place, particularly in the article of building. Stone or clay houses could be built reasonably enough, but the boards would have to be sent from America or purchased from European vessels at a high rate. I cannot now say whether houses could be hired or not.”

There appear to be three places of this name on the coast, subject, respectively, to English, Danish, and Dutch power. The one referred to by Mr. Wilson belongs to England.

Should the English government carry into effect its plan of an expedition up the Niger by means of iron steamers, as it appears disposed to do, and should commercial settlements be formed above the fever level on Fernando Po, or the Cameroon, situated near the embouchure of that mighty river, the entrance of the gospel into the interior nations will thereby be much facilitated.

Two native youths were admitted to the church during the year. One of these is an assistant teacher, the other a pupil in the seminary. The number of native communicants at the close of the year, was eleven. Some others were in an inquiring state of mind. In April Doct. Wilson was making arrangements to commence a new station at Fishtown, situated about ten miles westward of Fair Hope. Since the geographical division of the country with the Episcopal missionaries, but two day schools have been sustained, and it was found best to limit each of these, for the present, to twelve or fifteen pupils, who are provided in part with food. It is thought they will soon be supported wholly by their parents, and then the number may be increased. One of these schools is at Rocktown, and the other at a place called Sarekeh, about twelve miles from the seat of the mission, in what is generally called the “Bush country.” This latter school is taught by a young native and his wife, who both received what education they possess in the mission seminary.

The seminary embraces about fifty pupils, thirty of whom are males, and twenty females. The male and female departments are carried on separately,—the former taught by Mr. James, and the latter by Mrs. J. L. Wilson. Both have native assistants.

"The more advanced classes read perfectly both English and Grebo, they write legibly, have made considerable proficiency in arithmetic, geography, history, and composition, and will soon commence the study of astronomy and natural philosophy. The acquisition of twenty female children to the institution we regard as a very encouraging feature in our operations. A few years ago the prejudice against female education was so strong, that we had serious fears it would not be possible to form a female school. But that prejudice is evidently relaxing, and we hope that the chief difficulty on this score has already been overcome.

"Most of the girls in the institution are betrothed to our more advanced boys; so that these, when they leave us, will have educated, and in some instances, christian wives to sustain them. The parents of our boys, at our instigation, have procured girls for their sons at an earlier age than usual, that they might be educated at the same time and be made suitable companions for them."

It was stated in the last Report, that the printing from the beginning up to March of last year, was 10,872 copies, and 180,532 pages. The number of pages in the series of books was 234. The following table exhibits the printing from the beginning of March to the end of the year.

<i>Titles of the works.</i>	<i>Pages.</i>	<i>Size.</i>	<i>No. of copies.</i>	<i>Whole No. pages.</i>
Judgment,	8	24mo.	1,000	8,000
Grebo Hymus,	16	16mo.	1,000	16,000
Child's Book,	16	18mo.	1,000	16,000
Sabbath School Book, No. 1,	16	18mo.	1,000	16,000
do. No. 2,	18	18mo.	2,000	36,000
First Commandment,	9	24mo.	1,000	9,000
Second do.	8	24mo.	2,000	16,000
Third do.	8	24mo.	2,000	16,000
I must die,	8	24mo.	1,000	8,000
Lazarus,	8	24mo.	1,000	8,000
Nicodemus,	8	24mo.	1,000	8,000
Catechism for Children,	38	16mo.	2,000	76,000
Two Tracts,	32	16mo.	2,000	64,000
Easy Lessons,	16	18mo.	2,000	32,000
First Reading Book, (in English,)	16	8vo.	4,000	64,000
Grebo Dictionary, Part I.	108	8vo.	2,000	216,000
Cards,	10	8vo.	2,000	20,000
Covers,				37,000
Totals,	343		28,000	666,000

To this add the printing in the first two months in the year, as stated in the last Report, and the amount of printing in the year 1839 is 31,860 copies, and 720,940 pages; and the number of pages in the publications from the beginning, is 577, the number of copies 60,872, and the whole number of pages, 846,532. Several copies of the dictionary have been received by the Committee, neatly printed, and handsomely bound in calf.

## EASTERN AFRICA.

Inquiries were, some years since, addressed to Richard P. Waters, Esq., American consul at Zanzibar, respecting the openings for missionary labor in that part of Africa. The missionaries sent last year to the Mahratta mission, as they went by way of Zanzibar, were instructed to make inquiries. This was done, as the Board have learned through the pages of the *Missionary Herald*. More recently opportunity has been had for personal intercourse with Mr. Waters, and the Committee have come to the conclusion that a competent missionary ought to be placed there by the Board as soon as one can be found. It can never be known without making trial, whether the African continent may not be advantageously entered from that quarter, where there are vast unexplored regions, apparently containing a numerous population.

## EUROPE.

## MISSION TO GREECE.

ATHENS.—Jonas King, D. D., and Nathan Benjamin, *Missionaries*; Mrs. King and Mrs. Benjamin.

ARIOPOLIS.—Samuel R. Houston and George W. Leyburn, *Missionaries*; Mrs. Leyburn.—Two native helpers.

(2 stations; 4 missionaries, 3 female assistant missionaries, and two native helpers;—total, 9.)

Mr. and Mrs. Houston's visit to Alexandria in Egypt with the hope of re-establishing the health of the latter, was mentioned in the last Report. The hope was not permitted to be realized, and she rested from her earthly labors at Cairo, on the 24th of November. The closing scene was such as surviving friends will long delight to remember, such indeed as might be expected from a faithful missionary. After depositing the remains of his deceased companion at Alexandria, whither they were removed because there was no protestant burying ground in upper Egypt, Mr. Houston returned immediately, with his child, to his station in Greece, where he arrived in December. Meanwhile the government had been induced by the brethren at Athens and Mr. Perdicaris, United States consul, to allow a teacher to be procured for the Lancasterian school at Ariopolis, from which one had been so long unreasonably withheld; and soon that school contained 170 pupils; as many, indeed, as the house would accommodate. There is an urgent call for more enlargement in this department of labor, and

for this purpose the Committee have made some increase in the funds placed at the disposal of the mission, but not enough to meet the demands in the case. There ought to be a higher school at Ariopolis. It is only the rare opportunities for usefulness which are afforded by this field that can make it the duty of the brethren in Mane to subject themselves to the seclusion of that rocky promontory, and they may justly claim a peculiar share in our sympathies, our prayers, and our support.

In July of last year, Dr. King began to preach in his new chapel, which had been finished through the liberality of friends in the city of New York. The copies of books and tracts distributed from the depository at Athens, during the first part of the year 1839, was upwards of 27,000,—a greater number than ever before in the same space of time. The whole number of copies sold and gratuitously distributed during the year, was 52,285. The printing executed for the mission at Athens, was 26,800 copies, and 1,413,400 pages, all in modern Greek. Among the books printed was Baxter's *Saint's Rest*, which had been translated with great care into the language by Dr. King. In addition to the above, there were 12,000 copies and 384,000 pages printed at Athens, for the mission in Turkey. The number of pages printed by the mission from the beginning, is 3,249,900. The Board will remember that this mission formerly had all its printing done at Smyrna.

In October, Dr. King made a tour to Thebes, Livadia, and Mount Parnassus, during which he had many opportunities for diffusing the light of truth.

A secret association was discovered by the government early in the present year, called the Philorthodox Society, which was believed to have had no good designs towards those who were engaged in the intellectual and religious improvement of Greece. The principal persons concerned in the plot were arrested.

The state of the Greek mind is briefly but affectingly described by Mr. Benjamin, under date of December 2d. He says,—

“In regard to religious matters, I believe the Greek mind is more truly awake to them than it has been before for centuries. The time is at hand when Greek ecclesiastics will be forced to support the cause of religion by reason and the word of God. The existing effects of their deficiency on this point are indeed lamentable. An immense number of young men in the learned professions, and in the different stages of study, are deists and atheists—perhaps a majority of these. They are beginning now to avow it openly; and there are priests, and it is said even bishops, who avow that they do not believe a word of Christianity, though as a matter of policy they continue their professions of belief.”

An extract from Dr. King's journal, written near the commencement of the present year, gives a view of the importance

of this mission, which the Committee believe to be founded in serious and important truth.

“The Greek mission, both here and at Mane, never seemed more important than it does now, both as it respects this country (free Greece,) and the countries all around us. As New England has an influence beyond the Mississippi and even to the shores of the Pacific, so Greece will have an influence to the shores of the Danube, and perhaps to Kamschatka. Important principles are now being examined and discussed here, having a bearing, either directly or indirectly, on the subject of religion; and if Greece comes to a right conclusion on these subjects, her influence will be felt, perhaps as far as her arms were under her mighty Alexander. This, by some, is perceived, and is waking up enmity far and wide. The anathemas, that have been sent out lately from the head of the great church, as it is called, the burning of books, and the destruction of schools in Turkey, and the establishment of a secret society for the support of the orthodox religion, show what fears are entertained.”

## WESTERN ASIA.

### MISSION IN TURKEY.

**SMYRNA.**—Daniel Temple, Elias Riggs, John B. Adger, and Henry J. Van Lennepe, *Missionaries*; Homan Hallock, *Printer*; Mrs. Temple, Mrs. Riggs, Mrs. Adger, Mrs. Van Lennepe, and Mrs. Hallock.—Four native helpers.

**CONSTANTINOPLE.**—William Goodell, Harrison G. O. Dwight, William G. Schauflier, and Cyrus Hamlin, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Schauflier, and Mrs. Hamlin.—Five native helpers.

**BROOSA.**—Benjamin Schneider and Philander O. Powers, *Missionaries*; Mrs. Schneider and Mrs. Powers.—One native helper.

**TREBIZOND.**—Thomas P. Johnston, *Missionary*, and Mrs. Johnston.

**ERZERROOM.**—William C. Jackson, *Missionary*, and Mrs. Jackson.—One native helper.

**LARNICA,** *on the island of Cyprus.*—James L. Thompson and Daniel Ladd, *Missionaries*; Mrs. Ladd and Mrs. Pease.—One native helper.

*In this country.*—Henry A. Homes, *Missionary*, connected with the station at Constantinople.

(6 stations; 15 missionaries, 1 printer, 15 female assistant missionaries, and 12 native helpers;—total, 43.)

**SMYRNA.**—The printing done at the printing establishment during the year 1839, was as follows, viz :—

	Size.	Pages.	Copies.	Whole no. pages.
<i>In Modern Armenian</i> ;—				
Magazine, part of No. 4., and Nos. 5—13,	very large 8vo.	152	13,500	228,000
Covers for do.		48		4,800
Child's Book on Repentance, completed,	16mo.	264	1,000	264,000
Cover of Guide to Parents,	16mo.	4	200	800
Light of the Soul,	16mo.	42	3,000	126,000
<b>Total,</b>		<b>510</b>	<b>17,700</b>	<b>623,600</b>

	Size.	Pages.	Copies.	Whole no. pages.
<i>In Armeno-Turkish;—</i>				
Pentateuch, in part,	12mo.	240	5,000	1,200,000
Child's Book on the Soul,	16mo.	168	1,000	168,000
Total,		408	6,000	1,368,000
<i>In Modern Greek;—</i>				
Magazine, part of No. 25, and Nos. 26—37,	4to.	200	24,000	400,000
Cover for do.		52		78,000
Title page and index, 1839,		4		8,000
Magazine for 1837, reprint completed,		80	3,500	52,000
History of Greece,	12mo.	120	3,000	360,000
Contents of Magazine, Vols. I and II,	4to.	8		4,000
Hymns,	16mo.	32	500	16,000
On the Mediatorial Office, completed,	12mo.	24	2,000	48,000
Two Lambs,	32mo.	48	4,000	192,000
Covers for do.		4		16,000
Lessons on the Orrery,	16mo.	32	2,000	64,000
Littleton on Conversion of St. Paul, reprint in part,	8vo.	8	3,000	24,000
Total,		612	42,000	1,262,000

The totals for the year are 1,530 continuous pages, 65,700 copies, and 8,253,600 the whole number of pages. The printing from the beginning is 35,501,360 pages. The establishment has three presses in operation, nine founts of type in the language of the country, and a type foundry.

Mr. Hallock has been fully occupied in completing the Arabic fount of type, and in supplying the defects in the founts of Greek and Armenian type belonging to the establishment. The Greek Magazine, issued monthly under the superintendance of Mr. Temple, continues to meet with increasing approbation and encouragement. Twelve hundred copies are sent regularly to subscribers and agents, and the back volumes are often called for. Mr. Riggs has prepared a few hymns in Greek, which are sung in connection with his preaching in Greek at the chapel of the Dutch consulate. The audience is small, and the illness of Mr. Riggs has occasioned considerable interruption in the preaching. Besides some smaller works, he has prepared a manual for infant schools, and is preparing a treatise on the difficulties of infidelity—a work much needed just now in Greece. Mr. Riggs was obliged to visit Syria, near the close of the year, on account of the impaired state of his health, and derived much benefit from the excursion. Mr. Adger has been zealously employed, as heretofore, in his department of labor, which is in the Armenian language. At the close of the year he had the "Mother at Home" translated for the press. Mrs. Adger has returned to Smyrna, with her health very much improved. Messrs. Temple and Adger preach frequently in English.

Mr. Van Lennep is a native of Smyrna, belonging to the respectable Dutch family in that city to which our missionaries in the Levant and the Board itself have been under great obligation from the time Messrs. Fisk and Parsons commenced the mission. After completing his education in this country, Mr. Van Lennep offered

his services to the Board, and received an appointment among its missionaries. He arrived at Smyrna, with his wife, on the 13th of April; and soon after, being already conversant with several of the spoken languages of the country, he made arrangements, with the advice and concurrence of his mission, for commencing a seminary of boarding scholars at Sidicui, a village near Smyrna, for the purpose of rearing native helpers in the work of the mission. Mr. Van Lennep's prospects of success in this enterprise are certainly encouraging.

The brethren at Smyrna have also contemplated, for some time, a mixed boarding-school, for the admission of boys of different nations and religions, with the English language as the medium of instruction; and they have forwarded their views to the Committee. The subject is worthy of serious consideration, is so regarded by the Committee, and will be so treated.

CONSTANTINOPLE.—The Turkish empire presents the appearance of a moving panorama. The death of the sultan Mahmoud was mentioned in the last Report. After noticing this event, Mr. Goodell says, under date of August 16th, 1839—"The changes that have taken place here seem like a miracle. The army is annihilated; the treasury is exhausted; the whole fleet has fled away; the whole country is convulsed; and its parts, the moment European policy will permit, are ready to be separated forever. The persecution too has stopped; the patriarchs are afraid; their rage has received a check. Our brethren at Broosa were reduced to extremities, the Porte having even ordered the removal of one of them; but Jehovah hath triumphed, and his people are free." Writing April 3d, nearly eight months later, Mr. Dwight says,—“The hostile party are now perfectly quiet, and have been ever since the death of the late sovereign. Indeed they are now in no little fear, since the Greek patriarch has been removed through the agency of the English ambassador. Every body among the natives considers this as a triumph of protestantism, and the Armenian patriarch is said to be fearing that he may share the fate of his co-relation in office. Some of the most enlightened Armenians are seriously meditating a separation from the mother church. I will state a fact, that seems to me to throw some light on this important question. The papal Armenians have long been divided among themselves into two parties. One party have a church of their own in Galata; and they are strenuously in favor of adhering as closely as possible to the forms and ceremonies, feasts, fasts, etc., of the old Armenian church; and they differ from the old Armenians only in this, that they acknowledge allegiance to the pope of Rome. The other party have always attended the Frank papal churches, and desire in all respects to conform to the Frank cus-

toms. These last, not long since, made a petition to the Turkish government to appoint for them a separate patriarch, that they might be entirely free of the other party of their church. The Turks replied, 'You have already two Armenian patriarchs, and we cannot create a third. You may take your choice, however, of these two, and in all civil matters be responsible to the one you choose. As to your religious worship, you can continue to go where you do now, (i. e. to the Frank churches,) and the patriarch will not interfere in that matter. He may be considered only as your *civil* head, or, in other words, your representative with the government.' Now it strikes me," continues Mr. Dwight, "that an important principle is here recognized. If Armenian catholics can be civilly responsible to the proper Armenian patriarch, and still attend the services of the Frank churches, why may not Armenian *protestants* have the same civil relation, and yet belong to another ecclesiastical organization, under which they are left free to worship God according to their own consciences? I hope we may be able to inform you that something like this has actually taken place."

The son and successor of Mahmoud, Abdool Medjid, was inducted into office on the 11th of July. The following notice of the Mohammedan priesthood by Mr. Hamlin, in his description of the grand procession on the day the young sultan assumed the spiritual and temporal power, exhibits doubtless the most important of the conservative influences existing within the body politic of that singular community.

"The most interesting and imposing part of the spectacle," he says, "was the long train of the priesthood. Their graceful turbans and flowing silk robes, the entire absence of ornament, their proud and scornful bearing, and the severe gracefulness of their whole appearance were in striking contrast with the lavish splendor which preceded and followed them. One could not resist the impression that they were the depositaries of an immense influence; nor could he wonder that Mahmoud found it so difficult to push forward his reforms against their combined and determined opposition. As they passed his tomb hardly one of them bowed his head or uttered a prayer, as did all the civil and military officers, but all passed in silent scorn, or malicious exultation. Two or three only, near the person of the young sultan, showed signs of grief, and one broke from the ranks and prostrated himself upon the tomb."

Mr. and Mrs. Dwight arrived at Constantinople on the 4th of September. Mr. Schauffler reached Vienna June 27, 1839, having gone thither, as was stated in the last Report, to superintend the printing of his version of the Old Testament in Hebrew-Spanish. He found reason to doubt the wisdom of the advice by which he had been induced to travel nearly a thousand miles over



land, on his way from Odessa to the Austrian metropolis; and many hindrances to completing his arrangements for printing after reaching Germany. His version is now in the press. Mr. Goodell's time is still much occupied with his translation of the Old Testament into Armeno-Turkish. Mr. Hamlin is making good progress in the Armenian language. Mr. Homes was absent part of the year, in conformity with instructions he received from the Committee, on a tour with Doct. Grant into Mesopotamia—as will be related more fully in the report on the Nestorian mission. He is now, with the approbation of the Committee, in this country.

As was anticipated, the Armenians who were banished on account of their evangelical sentiments, were soon permitted to return; and it is a question whether their influence has not been increased by the persecution they have endured. They appear well. It would seem that their case came near creating division and alienation in the Armenian community. Under date of August 20th, 1839, Mr. Hamlin writes as follows concerning this matter.

“We have heard to-day that a council of the Armenian nation was held last week to discuss the case of our exiled brethren, and that a part of them are to be recalled. The debates, we are told, were very fierce, and one or two adjourned meetings of the bankers and clergy were held, which only widened the breach. The nation seemed on the point of a serious division, when that practical good sense, which has hitherto kept the Armenian community from the fatal mistake of the other subject communities, prevailed, and the breach was healed. Hohannes is not to be recalled, as he is regarded as too dangerous a man to live in Constantinople. It is a good omen, however, that the subject has been introduced for discussion.”

Hohannes was afterwards recalled, as is well understood, by order of the sultan. The intervention may be ascribed, under God, to a friendly influence near the throne.

Mr. Hamlin, in giving his first impressions on arriving at Constantinople, has set the obstacles to be encountered by a mission to the christian sects in Turkey in so striking a light as to warrant a quotation of his remarks.

“Though prepared to find many difficulties, one of the strongest impressions I have received, is, that the obstacles to the progress of the gospel are more numerous and formidable than has been supposed. The whole constitution of society is such as to form a double wall against the truth. The Turkish government is of itself no very favorable one for the development of the gospel. But between the Turks and the Armenian subjects stands an inferior despot, the patriarch, who is the creature of, and who represents the policy of the bankers and higher clergy. The collecting of revenues, the disposal of many important offices, the management of the church, and the fees for priestly service pass through the hands of this combination of clergy and bankers. Their importance, power, and wealth are advanced just in proportion as the people are kept in the servile subjection of animals to their masters. The patriarch and bankers are made responsible for the whole Armenian community, and are clothed with great and almost irresponsible power by

the sultan. If the patriarch wishes to dispose of a man by imprisonment, banishment, or death, he has only to present the general accusation, that he is dangerous to the community, and forthwith comes the royal firman, which Turkish officers are requested to execute. Thus, whatever may be the measure, the Turkish government does not hold itself accountable; it comes from the patriarch and bankers. The patriarch and bankers profess to have no responsibility; it comes from the Turkish government, and whoever opposes it 'is not Cæsar's friend.' Thus there are two despotisms, both professing to be governed by maxims of justice and benevolence, but both placing justice, mercy, and often humanity, in some neutral and rarely visited territory between the two. While this structure of society lasts, whoever goes forth among the Armenians to proclaim the truth, without foreign citizenship, goes forth indeed like a sheep among wolves. God keep him, or he will soon be devoured.

"Another great obstacle to the progress of evangelical religion, is in the power and influence of papacy, which exists here in all its sleepless watchfulness and bitter hatred to protestantism. Most of the foreign embassies are Catholics. Their dragomans and the hosts in their employ are Catholics. The Catholics therefore have the power of representing every thing to the Turkish government according to their own interests. At the late persecution they were indefatigable; and should another similar opportunity occur, they will doubtless make a united effort to have all protestant missionaries expelled from the country. Should they never succeed in this, still they do great injury by their unwearied misrepresentations of our objects and designs among the Armenians and Greeks in these lands.

"We find another formidable obstacle to the prosecution of missionary work in the 'confusion of tongues,' for which this place is celebrated. I came with the intention of knowing nothing but Armenian, but have been compelled to learn enough of Greek and French for common conversation, and in acquiring the Armenian as it is used here, one must learn something of Turkish. The modern Armenian has entirely lost its ancient beautiful and philosophical structure. Its idioms and its collocations of words are entirely Turkish. Its grammatical structure is broken up and marred by the introduction of Turkish and Persian peculiarities. Its use of tenses, cases, prepositions and other particles is completely Turkish, and the opposite of what the genius of the language demands. Many of the words in common use are borrowed from the Turkish. The Armenians are beginning to cultivate their own language with more attention, and it is now improving; but still one cannot use freely the Constantinople dialect without studying Turkish. If we could have free intercourse with the people, these obstacles would be comparatively trifling. But as we are now circumstanced, we are compelled to learn the language from books and from intercourse with but few individuals—a slow, toilsome, and difficult work. And in books we have not the usual assistance, the modern Armenian having neither dictionary, grammar, nor law. But it is not only necessary to study the Turkish, it is equally necessary to study the ancient Armenian, which contains nearly all the literature of the nation, and from which the modern tongue must be enriched and improved. Thus, instead of pouring all our energies into one language, they are distracted and divided among four or five, and of these the principal one is to be learned under peculiar disadvantages."

The obstacles arising from the influence and interference of bankers, appear to have been in a measure removed by some recent improvements in the fiscal system of the empire. The pashas, governors, etc., throughout the country are to be paid a regular salary, instead of being left, as heretofore, to extort as much as they can from the people. They are to have nothing to do with

the collection of taxes, and will no longer need bankers to manage their accounts at the seat of the general government.

A few extracts from the journal of Mr. Dwight will furnish a proper and very pleasing conclusion to the report on this station.

"November 6, 1839. The Armenian bishop of Cesarea has written to the patriarch here, to say that Hohannes, who is under his watch and care, is a man without fault. He says he has rigidly scrutinized H., but can find no fault in him, 'touching those things whereof he has been accused.' The expression used in the bishop's letter is, 'He is a sinless man.'

"Hohannes has, throughout all his trials, so far as we can learn, conducted himself in a truly christian manner, and he is trying, in the place of his exile, to do good to all men as he has opportunity. He is continually writing the most cheerful letters to his wife and family friends, telling them to feel no anxiety for him, as he is very pleasantly situated and well provided for. He also cautions them not to think hardly of the patriarch and his party, who are the persecutors, but to pray for them.

"18. Last evening priest — came and spent the night with us. Messrs. Goodell, Homes, and Hamlin were present during the evening, and we had much profitable conversation with him. His views of the Scriptures, and of the nature of true Christianity are, in general, very clear, and he seems to desire nothing but to get good and to do good to his nation. In reply to my question whether he is now, in these days of rebuke, preaching the gospel to his countrymen, he said that he does this as he has opportunity, and that of late, he has had frequent conversation with Turks on religious subjects. He told some Turks, lately, that they must not take the christian churches around them as a fair example of Christianity, or suppose that all they see among the so-called Christians belongs to our holy religion. 'Our fathers,' said he, 'have added a great many things of their own to the Bible, which do not belong there.'

"In speaking of the progress of the true light among his countrymen, he expressed the opinion that this can be greatly extended only in one way, and that is by a separation of those who truly believe from the rest of the church. 'At present,' said he, 'while we all remain connected with the mother church, our hands are tied, and we are every way fettered. But if twenty men were to come out from the great body and unite together, their influence on the nation would be very great. In my opinion, within a year their number would be increased to a thousand, and within a few years, one half of our nation, at the least calculation, would declare themselves evangelical.'

"He begged, again and again, that we would remember him unceasingly in our prayers; and he asked also for our advice in regard to his own duty. 'Here am I,' said he, 'a priest in the church, obliged to go through with all its forms and ceremonies daily, and yet I know that they are often unmeaning and foolish, and some of them cannot be performed without sin. Can I continue to engage in the duties of this office? I am greatly troubled in regard to this matter, and you must advise me what to do. I want to do that which will be for the good of the people.'

"Mr. Goodell then tried to impress upon him the deep importance of striving continually to do good and to train up souls for heaven, to teach and preach the gospel to men, women, and children as he had opportunity. To these exhortations the priest listened with deep and solemn attention. I afterwards sat with him till after eleven o'clock at night, conversing on a great variety of interesting topics and answering his questions. Among other subjects he inquired very particularly in regard to our mode of performing the ceremonies of marriage, baptism, and the Lord's supper. He and his brother priest have been invited to return to N—, whence they came, and the ex-patriarch, who resides there; joined in the request. There they would have

much to do among the brethren in strengthening and encouraging them, and endeavoring to increase their number, while here their influence is quite limited. They are seriously meditating a removal.

"December 28. The priests are still in great doubt, what it is their duty to do, whether to go to N—, where they have been invited, or to remain here, or to give up the priest's office entirely. I advised them decidedly to go to N—, where there is an open door for them, and souls are, in some measure, hungering for the bread of life. They replied, 'True, we shall be better situated there than here, but we shall there also, be obliged to exercise the duties of the priest's office, which we cannot do with a clear conscience.' One of them remarked, 'I am sinning every day against my own conscience, in performing the duties of my office. I know that were I to die this day, I should sink to hell immediately, for I am daily 'crucifying the Lord afresh and putting him to an open shame.' I told him he must not live so any longer, but must get out of the priest's office as soon as possible. Better die a beggar, or be martyred, than live thus in sin against God.

"Before we left them, we kneeled down and prayed together, and it was truly refreshing to hear two priests of the Armenian church, in which this duty is habitually performed in the most careless and hurried manner, praying as those taught by the Holy Spirit, in a slow and solemn tone, uttering, evidently, the deep feelings of their hearts, and pleading with God to exert his divine influence upon Armenians, Greeks, Jews, Turks, and Franks.

"January 6, 1840. Much effort has been made by the Armenian patriarch, to procure funds for the new college at Scutari. That school was first established in opposition to ours, and the high school at Has Koy was broken up in order to make way for it, and probably H. was sent away for nearly the same reason. At the beginning the support of this college came chiefly from the Armenian convent in Jerusalem, but the patriarch there, not being pleased with the manner in which the affairs of the institution were managed, withheld his support; and since that, they have been in the greatest distress for money. They have tried several expedients, but in vain. At one time they taxed all the new comers from Armenia, and all who were returning thither, for this object. At another, they tried to draw the funds away from all the common schools of the city and suburbs, for the support of this. And again they directed the priests to circulate subscriptions in all the different parishes for the same purpose. But every effort fails. The school is unpopular and is becoming more so, and the present prospect is that it will soon sink. It is to be hoped that this will only be to prepare the way for another literary institution among them of a higher and better character.

"I would also remark, before I close, that I have now six regular attendants of my semi-weekly Armenian Bible exercise, and two others have attended occasionally. They are all intelligent and promising young men, interested in the study of the sacred Scriptures; and I pray that the Lord may visit them by his Spirit, and that they may be made wise unto salvation."

The station has four free schools, in which are about sixty pupils.

**BROOSA.** For several months, the persecution mentioned in the last Report raged violently at Broosa. It is impossible to account for its violence there, except on the supposition of a considerable evangelical influence previously exerted by the brethren stationed in that city. It would seem that just before the death of Sultan Mahmoud, an order was obtained from the Turkish government for the removal of one of them. Certain it is, that the death of that monarch was followed by an immediate suspension of the persecu-

tion. After the mention of that fact, and that they had been well nigh overcome by the violence of the tempest, Mr. Powers says under date of September 14th ;—

“ We are still suffering from the unpleasant rolling of a dead sea, but it is grateful to reflect that the winds are hushed and the storm is abated. It is grateful to look out again and behold the face of the sky, and find ourselves escaped from impending dangers, and our little bark, uninjured by the tempest, again headed before the wind. True, we are making but slow progress, but our sails are spread to catch the first gentle breeze and waft us on our way. We are now restored to our former personal and domestic quiet.”

The brethren believe that the truth made progress among the people, even during these troublous times, and that the way of the Lord is evidently preparing. Mr. Powers says,—

“ The young men who have been under our instruction are beginning to exert an influence on others. One of them spends many of his evenings in reading and expounding the Scriptures in his father's family, all of whom are now interested in the exercise, although it was not so at first. Another has had free and constant intercourse with one of the higher ecclesiastics on religious subjects, frequently spending many hours with him reading the word of God, and conversing on its saving truths. Nor has this intercourse been in vain. A deep impression has been made on the mind of the individual, and apparently an honest conviction that what here passes for religion is not the religion of Jesus Christ. Those who formerly were on friendly terms with us seem to be disposed to be friendly still, and would no doubt be again intimate with us, were it not for fear of the priesthood. The conviction that a thorough reformation is needed is beginning to be felt ; and if I do not misjudge, the recent persecuting measures of the priesthood are contributing to extend and deepen this conviction. The people are beginning to see that the policy of their priests is to keep them in darkness, and that in all their zeal for religion, the love of filthy lucre is a much more active principle than the love of God and love for souls.”

One of the results of the influence exerted by the mission has been to create a desire among the people for a school at which their daughters might receive instruction. The attempt had been repeatedly made to establish one, and had failed through ecclesiastical opposition. But during the past year, a promising school of this kind, containing fifty or sixty scholars, struggled into existence, much to the gratification of the parents. A female had been assisted by Mrs. Powers in learning to read, and had received much instruction on the subject of religion, which seemed not to be in vain. The two pious Armenian young men, to whom reference has been made in former Reports, visited Mr. Powers, as formerly, for instruction in English and in the Bible, and in different ways were of much service to him. A few others also called. Eight or ten copies of the Armenian Magazine were taken and read with interest, and a desire was evidently awakened to know more about the books circulated by the mission.

"In respect to the prohibition of our books," says Mr. Powers, "the more intelligent of the people say to us, 'This is just what was done in respect to Catholic books some years ago, and now three fourths of all the books in the library of every priest or bishop are those once prohibited books. So it will be eventually with your books.' The influence of this persecution on the mass of ignorant people will be no doubt to confirm them in their prejudices and widen the distance between them and us; but this will not be the effect, it is believed, on a considerable portion of the more enlightened. Our intercourse with the people may be diminished for months to come, as it has been for months past; but it is some consolation to reflect that the leaven of truth is among this people, and our daily and constant prayer to the God of heaven is that the whole lump may be speedily leavened. Our circumstances have led us to feel, most sensibly to feel, that in God alone is our help and while all is dark around us, all is bright above us."

The above was written in September. The following was written in January of the present year.

"Not only has a desire to read our books been somewhat awakened, but we have much reason to believe that God's Book is beginning to be read more than formerly. Some instances have come to our knowledge, where the reading of the Bible has resulted in more correct views respecting the condition of these people, and the propriety of our labors among them.

"— has recently built a new room in his house, where he may hold conversation and read the Scriptures with his friends, as well as be more undisturbed in his private devotions. The influence which he is exerting, though silent as the dew, must be felt. Ecclesiastics, teachers, pupils, as well as others, come under his influence. He is a studious man, and is fast advancing in respect to general intelligence and christian character. He already begins to be reckoned among the very few learned men of the nation. In his conversations with the people he says a great change has taken place within a few years past. Almost all are ready to confess how far their church has departed from the truth and simplicity of the gospel; and he often finds a willingness to converse on strictly religious subjects and to hear the Bible read, which surprises him."

Mr. Schneider has devoted much time to the translation of tracts into Græco-Turkish, for the benefit of the Greeks speaking the Turkish language. Six have been printed at Athens;—embracing histories of Moses, Samuel, Elijah, Elisha, Daniel and Esther. The edition of each consists of 2,000 copies, and 12,000 copies in the whole, and 384,000 pages. At the commencement of the present year, the histories of Joseph and of David were in the press; and the "Child's Book on the Soul" was being transferred from Armeno-Turkish to Græco-Turkish. This process is little more than a change of the Turkish words from the Armenian to the Greek alphabet.

Writing in February, Mr. Schneider remarks as follows concerning their prospects;—

"In regard to the prospects of the mission, I know not what to say. I suppose we must regard these as days of darkness. We are much circumscribed in our efforts, as you well know. Although we see a great deal to be

done, ecclesiastical jealousy, united with the ignorance and superstition of the people, will not suffer us to do it. We see the people perishing, and yet are not permitted to come to their relief. These circumstances often fill our hearts with pain. We can only raise our cry to Him who overrules all things, and who has given great and precious promises in regard to the future enlargement of Zion. Oh that the time to favor her in this part of the world may soon come!"

**TREBIZOND.**—This place, until the commencement of our station here, was remote from foreign influences. In a moral point of view, it was like occupying a post in the deep solitudes of the wilderness, though the scenery and climate render it one of the most inviting spots in all the East. But there begins to be a perceptible change in its moral aspects. During the season of persecution, the Armenian bishop was removed, on the ground that he favored the influence of the mission. His successor endeavored to enforce the non-intercourse injunctions of the patriarch, but was not entirely successful. By the end of the year, the alarm had passed away, and the people became as accessible as before. In this remark, the priests are to be made an exception. They were restrained by fear, though some were known to be very anxious to be on visiting terms with their missionary friends. A few of the Armenians call themselves 'gospel-men;' that is, they profess to reject all the doctrines and usages of the church that have no foundation in the Scriptures. Among them is a man about fifty years old, who gives evidence of having been renewed by the Holy Spirit. The reasons for encouragement are found only among the Armenians. The following extracts from a letter of Mr. Johnston, written in February last, will be deemed worthy of a place in the Report.

"During the past year Providence sent the Armenians here a good teacher for their school, and this I regard as the most propitious event for the cause of the gospel which has occurred in this place since the commencement of this station. Hitherto the small number of intelligent readers, a prevalent stupidity and ignorance, indifference to education, and a jealous suspicion of all attempts on the part of others to enlighten them, have been among the greatest obstacles with which the truth has had to contend. These obstacles are now in a fair way to be removed to a great extent. The young man they have now at the head of their school is a first rate scholar and teacher, having enjoyed the best advantages for fitting himself for his profession at Constantinople. He has been the means of inspiring the people here with new life on the subject of education. But what is better than all, he seems also to have the spiritual welfare of his people much at heart. He wishes to see them grounded upon the gospel, and to that end loses no opportunity of undermining their vain superstitions. He commenced under rather unfavorable circumstances, but has been regularly gaining the confidence of the people ever since. He is now invited to almost every wedding and social party, on all which occasions they say he talks about nothing but the gospel. In short, I am greatly encouraged from having this young man here, and the longer he stays, the stronger persuasion I feel that in him God has sent a blessing to Trebizond. This young man was formerly in the employ of the station at Smyrna and translated several little works into Armenian, which have been

published. He came here with Mr. Jackson, when he returned from the mission last spring, intending to remain in concealment during the persecution; but by a train of events, in which the hand of Providence was clearly manifest, he was brought into notice here and placed in his present situation. He is employed by the people, but receives part of his support from the friends of the mission.

"In order to understand the value of such a teacher, you must know that in an Armenian grammar school the object is to learn to read so as to understand their own printed books, they being in the ancient language. In this study the established text-book is the New Testament; so that, if the teacher understands its doctrines and knows how to appreciate them, he is, in effect, an expounder of the Scriptures to his pupils. It is therefore a matter of the highest importance to have enlightened and pious teachers, for in the present state of things here, their opportunities for enlightening the people are superior to those of the priests and bishops even."

**ERZEROOM.**—Erzeroom is on the way from Trebizond to Tabreez and Ooroomiah in Persia. It is the ancient Armenia, and, like Trebizond, under Turkish government. Mr. Jackson visited this place in the spring of last year, preparatory to commencing a permanent residence. He estimates the population at 30,000 souls. Of these perhaps 3,500 are resident Armenians. In the neighboring villages there are probably as many more of the same nation; and many Armenians are accustomed to spend one or two years at Erzeroom, for purposes of trade, and would be under much less restraint from ecclesiastical influence, than native citizens. The climate strongly resembles that of the more northern parts of New England. Mr. Jackson was able to obtain a house through the kind assistance of the British consul there, and on the 2d of September he removed with his wife and two children from Trebizond, and arrived at Erzeroom on the 11th. On the 26th of the same month, notwithstanding the most skilful medical attendance, his youngest child was removed by death.

**LARNICA.**—Cyprus being a part of the Turkish empire, and not subject to Egyptian rule, and the steamer, which now runs regularly between Smyrna and Beyroot, touching at Larnica, the relations of the brethren on that island are more with the mission in Turkey than with that in Syria. In compliance, therefore, with the wishes of the parties most concerned, the Committee have connected the station in Cyprus with the former mission.

On the 28th of August 1839, the station and indeed the missions generally in that part of the world, experienced a serious loss in the death of Mr. Pease. It resulted from fever, occasioned by remaining too long at Larnica. From the time of his arrival in the Mediterranean, there was increasing evidence of the excellence of his christian character, and of his high promise as a missionary.

Through the counsel and aid of the mission previous to the death of Mr. Pease, a number of schools had been established at Larnica



and the vicinity, of which three Hellenic and three Lancasterian schools existed July 1, 1839, supported mainly by the Greeks themselves. About that time, the Greeks determined to add four more Lancasterian schools, and to raise 53,000 piastres, or about \$2,500, for the support of the ten schools. To pay this, the archbishop of the island was assessed 6,000 piastres, the three bishops 3,000 each, the Kykkon monastery 6,000, and 24,000 were to come from the public treasury. What was this but the germ of a system of free schools in a part of the Turkish empire? Seven of these schools contained about 280 scholars.

“When we compare the present state of education,” say the brethren, in their letter dated as above, “with what it was when the oldest member of the mission first landed here, a little more than four and a half years ago, it is pleasing to see the advance. Then there were only one Hellenic and two Lancasterian schools on the island. Then the people but poorly sustained these, and now they find that they are able to support ten schools, besides the priests’s schools in the villages. Then there was a deficiency of books, slates, and apparatus generally. Now those in operation are pretty well supplied, and others may easily be supplied.”

A school was opened during the year for girls, taught by Mrs. Ladd, which contained eighteen pupils, from eight to fourteen years of age.

At Scala, up to the time of Mr. Pease’s sickness, he continued the more formal preaching of the gospel at his own house, once on the Sabbath, to a small company of Greeks. Mr. Ladd afterwards assumed that exercise in the same house, and the number of his hearers gradually increased.

About 4,000 books were distributed the past year; making the number 12,974 distributed since the commencement of the station in 1835. Somewhat more than a thousand of these were copies of the Scriptures, or portions of the same, in the Greek, Arabic, Turkish, Italian and English languages. Respecting this department of labor, the report of the station for the latter half of the year 1839, speaks as follows:—

“This department of our labors continues to be prosperous. Not a week-day has passed for the last three months, in which customers have not called to receive books; and although the number distributed since our last report is small (2,000,) yet the fact that a larger proportion of these have been purchased by the applicants leads us to hope that the interest felt in reading is proportionably increased. We have lately supplied the Lancasterian school in Limasol, on their application, with a set of the ‘Reading Lessons’ printed at our press in Smyrna, and we continue to answer calls for books, slates, etc. from the other schools in the island. Such an affair as a bookstore is unknown among this people; so that we must consider ourselves, at present, the agents for providing the native schools in Cyprus with proper modern books. It is true that the charge of schools has been assumed by the chief men of the island; yet no care seems to have been taken to secure to them

the requisite means of carrying them on farther than the appointment and pay of teachers."

During the sickly season, when there is danger of fever on the coast, the brethren and their families reside at Lefcara. This season appears to embrace the months of July, August, and September. Mr. Ladd read and explained the Scriptures at this place on the Sabbath, to a company of between twenty and thirty Greeks.

#### MISSION TO SYRIA AND THE HOLY LAND.

**BEYROOT.**—William M. Thomson and Story Hebard, *Missionaries*; Mrs. Thomson, and Miss Betsey Tilden, *Teacher*.—Two native helpers.

**JERUSALEM.**—George B. Whiting, John F. Lanneau, and Charles S. Sherman, *Missionaries*; Mrs. Whiting and Mrs. Sherman.—One native helper.

*Stations not yet known.*—Isaac R. Beadle, Samuel Wolcott, Nathaniel A. Keyes, and Leander Thompson, *Missionaries*; and C. V. A. Van Dyck, M. D., *Physician*; Mrs. Beadle, Mrs. Wolcott, Mrs. Keyes, and Mrs. Thompson.

*In the United States.*—Isaac Bird and Eli Smith, *Missionaries*; Mrs. Bird.

(2 stations;—11 missionaries, 1 physician, 9 female assistant missionaries, and 3 native helpers;—total, 24.)

Mr. and Mrs. Sherman arrived at Beyroot in the early part of September. Mr. and Mrs. Beadle reached the same place October 15th. Mr. and Mrs. Whiting sailed from Boston, January 24th, in the barque Emma Isadora, on their return to Syria, accompanied by the Rev. Samuel Wolcott, Rev. Nathaniel A. Keyes, and Rev. Leander Thompson and their wives, and Doct. C. V. A. Van Dyck. The company went, as usual, by way of Smyrna, and arrived at Beyroot April 2d. The Committee cannot help feeling that this reinforcement was too long delayed. The consequences of allowing the mission to become so reduced and weakened as to numbers, are painful to contemplate. Mr. Hebard thus expresses his own joy and that of his brethren in view of this accession to their strength.

"Like Elijah upon the top of Carmel, looking daily upon the great and wide sea for the appearance of the little cloud which afterwards overspread the heavens and watered this dry and thirsty land, we have often looked from the lofty heights of this goodly mountain upon the same sea for the appearance of the heralds of salvation, to bring good tidings of great joy to this perishing people. For more than three years and a half we have been praying the Lord to send us more laborers, but our petitions seemed to be unanswered, and our faith was severely tested. But our God is faithful, and has granted us the desire of our hearts. The joy of the prophet, on seeing the little cloud rise out of the sea, could not have exceeded ours when we heard of the arrival of Mr. and Mrs. Sherman in our harbor, and were informed that Mr. and Mrs. Beadle would be here in a few days. Our cup of joy was nearly full when we received your welcome letter informing us that four other missionaries and their wives would soon sail for the shores of Syria, to aid us in our labors: and could we have been assured that all our absent brethren and sisters, a physician, and a printer would be among the little band, our joy would have been full."

A printer has been engaged for the mission, and is expected to accompany Mr. Smith on his return.

The useful life of Mrs. Hebard has been cut short by disease. She died on the 18th of February, in the possession of a hope full of immortality. There is reason to think that her addresses to the members of the native church and to the boys in the seminary, as she drew near the gates of death, will be found to have exerted a permanent salutary influence. The Committee regret being obliged to add that Mr. Hebard's health became very precarious after the loss of his wife. In May he was at Smyrna, seeking the benefit of relaxation and a change of air.

Mr. Lanneau still suffers from extreme weakness of eyes. His Arabic service, when Mr. Riggs was present in October, had about a dozen natives present, most of them from the villages in the neighborhood of Jerusalem. They listened with apparent interest to Mr. Lanneau, and frequently gave audible assent to his remarks. Mr. Sherman writing from the Holy City in November, expresses his surprise at finding the different classes so little affected by the prejudices of sect in their intimacy with members of the mission. They shewed a fondness for visiting the mission families, and a readiness to converse on religious topics. One of the most serious hindrances at Jerusalem is the plague. It made great ravages among the inhabitants in the summer of last year.

At Beyroot the press has lain idle for a year, for want of a printer, and perhaps also for want of more missionaries and funds. The individual mentioned in the last Report as so successfully employed in distributing books and tracts, having been otherwise engaged, less had been done in that useful work. Still there had been numerous opportunities to distribute books at Beyroot, where people from different and distant parts of the country almost daily called to solicit them. And the mission has a faithful and efficient coadjutor in Aboo Yooseph, an old friend residing at Tripoli. The brethren at Beyroot thus speak of him and his labors, in their annual report.

"He has been busily engaged in scattering the bread of life all around him, and particularly in the region of Akkar to the northeast of Tripoli. With the cordial approbation of Zacharias, Greek bishop of that district, he has spent months in his diocese dispensing the word of God to the perishing people, with a warm heart and a liberal hand. The good old man, reduced to extreme emaciation by consumption, with the blossoms of age adorning his temples, hires his donkey and a little boy to lead him, (for he is perfectly blind,) and without scrip or purse, but with a large supply of God's precious word and his heart full of divine love, goes forth to traverse the mountains and valleys of Syria and preach the kingdom of heaven. The sight is one that angels behold with joy, and who will not bid God speed to the poor blind man, and unite in fervent prayer that the blessing of the Lord may rest upon his humble labors?"

The books and tracts distributed from Beyroot during the year 1839, amounted to 3,543. Of these, 103 were Bibles, 264 New Testaments, 419 Psalters, and 2,757 smaller portions of the Scriptures. The whole number of books and tracts of all descriptions put in circulation since the introduction of the press, was 6,934. There was evidently an increasing desire among the people to obtain books.

The brethren at Beyroot have succeeded in obtaining a large and very convenient chapel for their native congregation, in which are two services in the Arabic language, one soon after sunrise, the other at three o'clock P. M. Between these services, there is a service in English, at the American consulate, and a Sabbath-school in the native chapel. In the evening, the native brethren hold a prayer-meeting, which none of the missionaries attend. The Sabbath is thus fully occupied, and the attendance upon all these meetings has been very encouraging. The monthly concert for prayer, the weekly prayer-meeting for the mission, and the native prayer-meeting conducted by themselves, have all been continued through the year. A few have been admitted to the table of the Lord.

The free school at Beyroot contains upwards of fifty scholars, and the attendance has been full and regular throughout the year. The school at Tripoli, under the care of Aboo Yooseph (already mentioned) and his son, numbers about thirty, and the excellent religious instruction which is constantly given there, renders it a very interesting school. On the subject of common schools, a passage may be quoted from the report of the mission for the year 1839, written, of course, before the arrival of any of the new missionaries.

"We have had a number of invitations to open new schools, and some of them three and even five days' journey from us; but we have uniformly refused, for two reasons: the first is that we are entirely destitute of the necessary funds; and the second is that we are too few and have too many other labors to permit us to superintend such schools properly. We shall, however, try hard to find means to support another school in Beyroot, which we have been urged to commence for several months. We have also been strongly pressed to re-open a school which we formerly supported in a neighborhood about half an hour's ride from the town. With means to support and properly superintend schools, this branch of our labors might be gradually and greatly extended."

A female boarding-school was to go into operation as soon as funds were at command, and a proper person to take charge of it. The seminary for boys contained twenty boarding scholars, five of whom entered within the year. Three are supported by their friends. There are also day scholars, whose parents have come under obligation to let them remain in the school till they shall have completed their education. It was thought desirable that the num-

ber of boarding scholars should be increased to thirty. It had been necessary to expel one of the oldest and most promising boys. In addition to the regular daily instruction in the Bible, the whole school have read and reviewed Mr. Bird's 'Thirteen letters to the Maronite bishop,' and a church history printed at Malta. "The reading of these works," it is said, "has done much to produce an independence of thought, and a desire to test all things by the Bible. At the same time they have had the benefit of the comments and pious instructions of Tannoos, all of which have contributed much to make them evangelical in their views, and give them a distaste for the foolish and burdensome ceremonies of their own churches."

The importance of building up this institution is as great as that of having a competent native agency to assist in propagating a knowledge of the gospel in Syria. Here the Committee quote again from one of the communications received from the mission.

"The missionary who comes from his native land, after having spent eight or ten years in acquiring an education, is by no means prepared to preach the gospel when he first sets his foot upon the shores of Syria. He may have thoughts that burn, his heart may glow with love to the Savior and his cause, but he has no medium through which he can convey his thoughts and feelings to the people around him. He must spend long years in studying the Arabic, before he is able to preach the gospel fluently; and he will never be able to write and speak like an educated native. Much time and study are also necessary to enable him to understand the manners and customs of the people, their modes of thought and reasoning, and their various systems of error and superstition. In a word, it is no small thing for a missionary, after he has finished his theological education in his own country, to acquire this new and difficult language, and become thoroughly furnished for every good word and work among a strange people. Many exhaust their energies and fall while preparing to thrust in the sickle and reap down the harvest. But nearly all this extra labor and expense of time and money may be saved by training up natives in the field. These, after they have finished their education in the seminary, have not to spend years of hard study in learning the language of the people. If they are pious, they are at once prepared to preach the gospel with power to perishing sinners. They will also be acquainted with their manners and customs, their errors and superstitions, their prejudices, and the best manner of removing them. They can go where no missionary would be admitted, without suspicion, and would feel deeply for the salvation of their countrymen. Thus you perceive that well educated, pious natives would have, in many respects, important advantages over missionaries who come from a foreign land. Let us look at the subject for a moment in an economical point of view. The money necessary to support a missionary and his family here, (to say nothing of the expense of his education at home,) while acquiring a knowledge of the Arabic, is sufficient to defray the expenses of eight boys, for board, clothing, mending, washing, lights, etc., during the whole course in the seminary; that is from the time they enter until they are qualified to preach the gospel, on the supposition that they are pious."

Speaking of the Druzes, under date of December 31st, the brethren say,—

“During the past summer, while on the mountains, we found them every where as accessible as on any former occasion, and as willing to receive religious instruction, notwithstanding the known displeasure of their rulers; and, as far as we can judge, the way is as free and open to operate amongst them now, as at any time before the persecution arose. We feel more and more the necessity of having some persons almost wholly devoted to this work.

“The Druzes are a very peculiar people, and have a strange, absurd, but strongly rooted system of irreligion, for it really deserves no other name. This ought to be thoroughly studied, as it may now be, since their books have been discovered and seized by the pacha’s troops during the last war. They have also very peculiar customs and prejudices, which must be understood and regarded, if we expect to do them much good. A system of means, adapted to meet the singular character and present circumstances of this nation, ought immediately to be devised and carried into active operation. Special efforts should be made in the cause of education, and with proper means, judiciously employed, we might get hold of the children; and by educating them in the doctrines of the Bible, overthrow at once their awful superstition throughout the whole nation. The Druzes are under the absolute control of a few great religious sheikhs. These sheikhs have no civil power, and rule the people solely by their reputation for superior knowledge and sanctity. With these sheikhs we may hold unrestrained intercourse, and may discuss the subject of religion without danger and without offence. To argue with them, however, with much prospect of success, a thorough acquaintance with their history and superstition is indispensable. Could we gain these sheikhs of the Akkals, the whole nation would soon follow them; nor would the power of the sheikhs who sway the civil authority be sufficient to restrain them, even were they disposed to persecute.

“Very few difficulties therefore lie in the way of extensive operations among the Druzes; and we need scarcely add that the field is large and extremely promising.”

Writing from among them in September, Mr. Hebard says,—

“All the Druzes on Mount Lebanon are accessible to the missionary, who may preach the gospel in most, if not all the villages, where he would be received with open arms. They are not like the nominal Christians in Syria, subject to ignorant and bigoted priests, who can excommunicate them for hearing the truth or reading the Bible, and prohibit their receiving or perusing our books. In this respect they are free as their mountain air. True they are ignorant, degraded, deceitful, and exceedingly wicked; but this is the very reason why we should endeavor to save them. The fact that they are willing to hear the gospel preached, to receive and read the Bible, should stir up the churches to send them the lamp of life and missionaries to guide them to heaven. The Akkal, or those initiated in the Druze religion, will not teach the Jahal; and if they would, their instructions would not profit them; nor will any of the Christians in the country, of whatever name, make any effort to save them, so long as they continue to despise and hate them; which is now universally the case. Who then will teach them? Who will care for their souls? Will Christians in America do this?”

The Committee have instructed the mission to direct very special attention to the Druzes of Mount Lebanon; and also to explore the condition of the Ansareea, and ascertain what ought now to be done through the agency of the Board for their spiritual illumination.

## MISSION TO THE NESTORIANS.

OOROOMIAH.—Justin Perkins, Albert L. Holladay, and Willard Jones, *Missionaries*; Asabel Grant, M. D., *Physician*; William R. Stocking, *Teacher*; Mrs. Perkins, Mrs. Holladay, Mrs. Jones, and Mrs. Stocking.—Seven native helpers.

*On the way*.—Austin H. Wright, M. D., *Missionary*; Edward Breath, *Printer*.

(1 station; 4 missionaries—one of them a physician, 1 physician, 1 teacher, 1 printer, 4 female assistant missionaries, and 7 native helpers;—total, 18.)

OOROOMIAH.—Mr. and Mrs. Jones arrived at Ooroomiah, November 17th. They were fifteen days on the road from Erzerroom; a shorter time, it is said, than the journey had been before performed by a female. The Rev. Austin H. Wright, M. D., embarked at Boston, in the barque Catharine, Capt. Gardiner, on the 9th of March. He was at Constantinople in the early part of May, expecting to take the next steamer for Trebizond. A printer has at length been found for the mission,—Mr. Edward Breath, who sailed from Boston in the Emma Isadora, July 21st. He took with him an iron printing press constructed expressly for the mission, of so many separate pieces as to be conveniently transported on horseback from Trebizond to Ooroomiah. The other press, of the common form, was sold, by direction of the Committee, at Constantinople.

The mission to the Nestorians is increasing in interest, and the access gained to the independent tribes the past year, as will be described in the sequel, has added much to the importance of the field. The prospect is, however, that the possession of the ground will be sharply contested by the papal emissaries. An extract from the journal of Mr. Perkins will shew, in some measure, the nature of the conflict to be expected with them among the Nestorians of Ooroomiah, and of the danger to which the people among whom we labor are exposed from this subtle and formidable adversary.

“October 4. Yesterday and to-day, Mr. Stocking has been to Ardishai, and completed the arrangements with Mar Gabriel for a school, and the school has already commenced under favorable auspices. This measure seems very timely; particularly as last evening Mar Gabriel received a letter from the papal bishop of Salmas, signed also by a French Jesuit who is now there, flattering that vain young man with the most bombastic string of fulsome epithets and compliments, which even an oriental tongue can furnish, and proposing soon to visit him, evidently with the determination, if possible, to bring this Nestorian bishop over to allegiance to their master, the pope. We trust that the establishment of this school will contribute, in no small degree, to counteract this influence. We have placed an excellent teacher, priest Yohanna, (the first teacher in our seminary,) over that school for a time, as we regard both the place and the undertaking very important, in their relation to the general interests of our work.

"6. Just before dark, a messenger arrived from Mar Gabriel, stating that the bishop wished me to come to his village as soon as possible; that the papal emissaries were in the city, and were coming to visit him the next day, and he wished me to be on the spot at the same time. Regarding the emergency as of great importance to our mission, and suspecting the bishop's object in sending for me, Mr. Stocking and myself determined to start immediately for Ardishai, that we might preoccupy the ground, my tooth-ache and swelled face, and the distance (twelve miles,) and darkness of the night notwithstanding. We set off about seven o'clock in the evening, accompanied by the bishop, Mar Joseph, and two priests, Abraham and Dunka; and we reached the village about eleven. All the villagers were sound asleep. We, however, at length roused Mar Gabriel, who had hardly expected us to come until the next morning. We were all soon seated around a lamp, and priest Yohanna, the teacher, who was also present, requested all but Mr. Stocking and myself to retire, while he should state the object of the bishop's having sent for us; the substance of which was as follows:—Mar Gabriel, imagining himself slighted by his clerical brethren, particularly by the bishops who had resided with us, and being strongly assailed by flatteries, promises, and offers of large sums of money, by the papal emissaries, had, in an evil hour, yielded to the temptation, and encouraged them to come among his people. On reflection, however, he had repented of the rash step, and now wished to rid himself of those who, he clearly saw, were coming in to lead astray the Nestorians. He wished us to remain until they should come, that we might be with him and shield him, by our presence, from their solicitations. We took occasion to warn the bishop strongly against the danger of yielding in the least to those who would bring him into their snare; at the same time encouraging him, by telling him that so long as he and his clerical associates should remain firm and watchful, the papists could do little among their people. We advised him, that, as his people did not desire papal emissaries among them, he should distinctly tell the Jesuits that such was the case. The bishop, however, shrunk from seeing them in person, and resolved to prepare for them a letter, declining to entertain or meet them, and then go home with us to the city. He directed priest Dunka to write a letter, which he dictated to him, in substance as follows: 'Be it known to you, Mr. Bore [the French Jesuit]—True, I did once encourage your coming to open schools. But my people being apprized of this, have rallied around me, and declare that if I encourage you, deceivers as you are, to come among them, they will all forsake me and no longer acknowledge me as their bishop. Be it known to you, therefore, that I have nothing farther to do with you, and you must beware of coming into any village among my people. Amen.'

"We started about three o'clock in the morning, Mar Gabriel accompanying us, and reached home a little after break of day, quite tired out, from the length of the nocturnal ride, accompanied, in my case, with serious indisposition. The hand of God, however, was so apparent in our having been called to Ardishai, just at that juncture of affairs, that our weariness in such a case was matter of heartfelt thanksgiving.

"Immediately on reaching the city, Mar Gabriel sent his letter to the Jesuit, who was quite surprised and greatly enraged on receiving it, and returned a verbal reply, that he should pay no regard to the bishop, but should go on with the royal authority, of which he said he was in possession, and establish schools where he pleased.

"Mar Gabriel seems now determined to resist the encroachments of these papists, so far as it is in his power; and we hope he will remain firm. They will, however, push their intrigues and their efforts to the utmost, and if possible, shake the stand of this bishop, and bring him over to their interests."



The mission has issued a tract in the Syriac language, entitled, "Twenty-two plain reasons for not being a Roman Catholic."

"The interest," says Mr. Perkins, "which the priests, our translators, manifest in the subject and preparation of this tract, it is impossible to describe. As the corrupt doctrines and practices of the Romish church, many of which the Nestorians as thoroughly oppose as Protestants can, were drawn out, and scriptural texts in refutation of them placed opposite, the priests were surprised and delighted, at the fulness and explicitness of the Bible in condemning them. 'These proof texts,' said priest Dunka, 'come point-blank against the papal doctrines, like shooting at a mark.' Said priest Abraham, 'How pleased priest Yohanna (the principal teacher in our seminary) will be, when he comes to read this little book.' 'Sir,' added priest Dunka, 'such labors are deeds of charity; so far as you thus aid us, to wield the sword of the Spirit, in defence of the truth, the Lord will reward you.' And again, 'Whenever my people, back among the mountains, shall ask what I am adding to my knowledge by going to live with the American gentleman, this little work will furnish an answer to them.'"

The mission is in much need of a health station, to which the members may occasionally retreat in the summer from the then sultry and unwholesome air of Ooroomiah. With the consent of the prince, governor of the province, they selected Gavalan, the village of the bishop Yohanna, itself the property of the government. A Persian nobleman who farmed the village, not wishing to have our brethren come there, and yet not daring to interfere directly with their work, beat and abused the villagers, bastinadoed the unoffending bishop, and extorted from him and his father two hundred and fifty dollars in money, charging them as the instigators of this movement. This act of cruelty and injustice being reported to the governor of the province by the Russian consul-general at Tabreez, he promptly sent an officer to see that justice was done. It should be added, that Mr. Merrick afterwards communicated the whole affair in a letter to Malek Kassem Meerza, then at Teheran and in great favor with the King. The prince submitted the case to the king in the form of a petition, who, in reply, ordered the offending nobleman to be punished, and that "those learned men who had come from the new world at their own expense, to teach knowledge to his subjects, should be held in honor, and permitted to erect a dwelling house according to their wishes."

In the two first months of the present year, the mission families were bereaved of all their children, excepting one of Doct. Grant's, chiefly by diseases induced or aggravated by measles. The Board will sympathize with them in the deep afflictions occasioned by such desolating bereavements.

The number which attends the preaching service on the Sabbath, held regularly at the station, is about seventy-five, consisting mostly of the members of the seminary and female boarding-school. The serious attention given to the preached word by the members

of the seminary often awakens the hope that the Holy Spirit is near them. They have already acquired much knowledge of the Scriptures. Priest Dunka, one of the native helpers of the mission, is especially conversant with the holy oracles, if he be not even experimentally acquainted with them. He shews a commendable zeal in enlightening his people, who reside among the Koords in the neighboring mountains. He spent three months with them in the summer of last year, and says that he was much of the time employed in preaching the gospel, and that the people, to use his own words, 'were as eager in listening as people dying for thirst are for cold water.' Two priests of his acquaintance, who were unable to understand the ancient Syriac, in which their church service is connected, had resolved to accompany him to Ooroomiah and enter the seminary; but their Koordish chief demanded so large a present before he would consent to their going, that they were hindered. The native assistants of the mission are four bishops,—that is, all the bishops in the province of Ooroomiah,—and three priests. They are all of course preachers, and have considerable knowledge of the word of God.

Small as is the amount of education yet introduced among the Nestorians, it is encouraging to compare it with what existed among them a few years since. Mr. Perkins says,—

"Mar Joseph, a bishop who resides with us, remarked that thirty years ago, when he was learning to read, there were only two persons in this whole province who could teach their ancient language; and that their acquisitions were inferior to those of most of the boys in our schools. Of his own accord he contrasted their religious privileges of that period with those of the present, and said that the times had greatly changed for the better. He stated that an aged priest, a mountaineer, came down upon the plain several years ago, and excited some desire to learn to read, and taught a few individuals. 'And for what you (our mission) have done and are now doing,' continued the bishop, 'may God give you the kingdom of heaven.'"

The mission has established and supported twelve free schools, in as many Nestorian villages, in which are 271 male and 22 female pupils; besides a Sabbath-school of fifty scholars at Geog Tapa. It has also opened a school at Ooroomiah for Mussulman boys, which was commenced under very good auspices, and contained six very fine boys. "We have felt constrained," say the mission, "to commence this school, to requite, in some measure, the Mussulmans, particularly the Persian authorities, for their protection and kindness, to keep them from becoming uneasy and jealous on account of our instructing their Nestorian subjects, and because we regard the undertaking itself as very promising missionary work. To give English instruction to this Mussulman school, and to assist in teaching English in the higher classes in our seminary, the mission now employs Robert Glen, a son of the

Rev. William Glen, of Tabreez. He is about eighteen years of age, a hopefully pious young man, and very well qualified for giving instruction."

There are seventeen pupils in the female boarding-school, and fifty-five in the seminary for males ; so that the whole number of Nestorians under instruction in the boarding and free schools, is 365, at a cost of somewhat more than a thousand dollars. The seminary is taught by a priest and a deacon, under the supervision of Mr. Stocking. The principal vacation is in summer, that the teachers and pupils may escape the effects of too much confinement in hot weather.

Sometime last year, the missionaries to the Nestorians, in common with their brethren elsewhere, were informed that the receipts of the Board were falling far short of the expenditures, and that they must not be surprised should they soon receive instructions to diminish the expenses of the mission, whatever restrictions it might require in the several departments of labor. The following remarks show how disastrous the missionaries would deem such a measure to be.

"We sincerely regret the pecuniary embarrassments in America, and the consequent distress which they bring upon you, and other benevolent societies. A diminution of our resources would at this time prove far more disastrous to our mission, than at any former period. Papal emissaries are coming in like a flood to make havoc of the Nestorians ; and every school we might be compelled to disband, and (we had almost said) every village we should be obliged to leave without such a safe-guard, would be in imminent danger of becoming the prey of these agents of evil, who are going about here seeking whom they may devour. We pray you, entreat the churches not to allow our hands to be weakened, and our hearts discouraged, by a failure of pecuniary means at such a juncture as this."

The last letters received from Ooroomiah represent Mrs. Perkins's health as in a precarious state.

#### INDEPENDENT NESTORIANS.

It has from the first been the expectation and intention of the Committee to extend the mission among the independent tribes of the Koordish mountains, as soon as Providence should please to render this practicable. So far as the Nestorians are concerned, no difficulty was apprehended. The patriarch near Julamerk had repeatedly, and with apparent sincerity, invited our brethren to come among his people. The difficulty lay among the Koords, inhabiting the mountain ridges between the plain of Ooroomiah and the villages of the independent tribes of Nestorians. It was these Koords who murdered the German traveller, Mr. Shultz,

the only European who had ventured into these mountains; and the exposure of life was deemed by the mission and by the Committee to be too great to warrant the members of the mission in entering them from the Persian or eastern side. Accordingly no entrance was made or attempted from that quarter. Various circumstances at length conspired to raise the inquiry in the minds of the Committee whether a station should not be formed among the Nestorians of Mesopotamia, (for it was erroneously supposed that there were Nestorians on the western side of the mountains,) and whether an entrance into the mountains might not be formed in that quarter. Until the failure of Doct. Grant's health, however, at Ooroomiah, on account of the want of adaptation in his constitution to the climate, it did not seem as if any one residing at Ooroomiah and acquainted with the Nestorian language could leave that station for the purpose of commencing a new station elsewhere. It being the opinion of the mission that he could not reside there, the providential indications were clear. The Committee at once instructed him to proceed to Mesopotamia, and request Mr. Homes, of the mission in Turkey, to become his temporary associate, until some one could be sent from the United States; intending also to procure a physician as soon as possible, to take Doct. Grant's place at Ooroomiah. Mr. Jones was originally appointed with a view to Mesopotamia, but the death of Mrs. Grant, and some farther information rendering it doubtful whether Nestorians were to be found west of the mountains, with other considerations, led to his being sent direct to Ooroomiah, as has been related.

The last Report left Doct. Grant at Constantinople, preparing to commence his tour into Mesopotamia, with the expectation that Mr. Homes would join him at Diarbekir, as soon as the circumstances of the mission at Constantinople would permit. He left the metropolis May 2d, for Trebizond and Erzeroom, and reached Diarbekir on the 30th of the same month. Taking the most direct route from Erzeroom he passed through a country of the independent Koords, and over some lofty, snow-clad and difficult mountain ridges. Mr. Homes's departure from Constantinople was on the day Doct. Grant entered Diarbekir, and he went also by way of Trebizond and Erzeroom; but, owing to the disturbed state of the Koords in consequence of the commencement of war between the sultan and the pasha of Egypt, he took a more circuitous route from Erzeroom to Diarbekir,—following the course of the Euphrates downwards as far as Malatieh. This, besides being at that time more safe, took him through a very interesting portion of the country, over which no missionaries and but few modern travellers had gone before him. He was twenty-one days on the road, reaching Diarbekir on the 3d of July, where he had the happiness to meet his associate in the enterprise, that had now become one of considerable perplexity and danger.

The country was in a state of anarchy, in consequence of the defeat of the Turkish army near Aleppo. On the 10th of July, the two brethren proceeded, with an escort, to Mardin, where the patriarch of the Jacobite Syrians resides. Here, during a popular tumult, their lives were in the greatest danger, and in fact were saved only by one of those remarkable providential interpositions which they are most likely to experience, who, from love to Christ, count not their lives dear that they may advance his cause. The attempts at reform by the sultan, and especially his introduction of European tactics into his army, are attributed by his subjects to European influence, and have given rise to prejudice and hatred towards the whole Frank race. It seems too that the ignorant people suppose the christian nations of the west to be desirous of obtaining possession of their country, and that travellers from those nations take note of old christian churches that have been converted into mosques, etc. etc., with reference to such a conquest. On the 6th of September, the Koords of the city, after murdering the ex-governor and several other chief men, who had aided the Turks in bringing the new tactics and the conscription upon them, rushed with their bloody weapons to the lodgings of the two missionaries, and demanded those who had been "writing their mosques." Providentially, they were not there. That morning they had gone out of the city, and farther than usual, in a vain search for a caravan; and before their return, the Koords had shut the gates, to prevent the introduction of soldiers by the government. This saved the lives of our brethren. Finding that all was not right, they fled to the Syrian convent, a few miles distant, which their enemies did not dare to attack. In view of all circumstances, it was thought best for the brethren to separate. Mr. Homes escaped to Diarbekir in disguise, and from thence he returned to Constantinople by way of Samsoun, and reached that city on the 20th of October. Doct. Grant proceeded to Mosul, about two hundred miles distant, on the Tigris, about seventy of which is across an uninhabited desert. He arrived September 20th. Here he found the country under a more rigorous government, and therefore more quiet and safe. He now resolved to accomplish, if possible, his long-desired visit to the independent Nestorians. On the 7th of October, he crossed the ruins of Nineveh, and next day entered the mountains of central Koordistan. He went by way of Amadieh. So exceedingly broken with steep mountains did he find the grand asylum of the Nestorian christians, whom he compares with the Waldenses of the Alps, that he was obliged to travel for three days on foot, the roads being impracticable even for the hardy mules trained among the mountains. Doct. Grant received every where a cordial welcome, and for more than a month was the guest of Mar Shimon, the patriarch of the Nestorians, residing near Jula-

merk. He estimates the christian population of the mountains at a hundred thousand ; but it is obvious he could have no certain means of making the estimate. Some of their villages are large. How inviting and important he regards the field, will appear by extracting some portion of a letter he wrote on his safe return to Ooroomiah, through the savage Koords inhabiting the eastern ridges of the mountains.

“There is a great preparatory work to be done, and it must be done without delay. We must not shrink back in view of difficulties and dangers. If the Nestorian missionaries ‘pursued without fear the footsteps of the roving Tartar,’ we must without fear enter their mountain fastnesses, pour the light of life around their pathway, arouse and direct their dormant or perverted energies, and under the Captain of our Salvation lead them forth to conquest and to victory.

“No effort must be spared, no time should be lost. Men of giant-like faith and energy must give themselves to the work. Every thing combines to render this field one of the most important and interesting that we can possibly conceive of. The early history of the people, their relative geographical position, their present character and eagerness for instruction, their adherence to the word of God as the rule of their faith and practice, and the portentous signs of the times in these lands indicate some momentous crisis, in which a host of faithful soldiers of the cross should bind on their armor and prepare for the approaching conflict. Motives the most weighty and encouragements the most cheering urge us onward.

“The way, I have said, is already open. The distance from Mosul to Tearey is about the same as from this place to the residence of the patriarch. Both roads are travelled by caravans in five or six days. In entering from the other side the protection of the Turkish government is now available. From Salmas is a regular weekly caravan to Julamerk ; and with the friendly acquaintance I have formed with the Koordish chiefs, I should have no fear in entering from this side, when the country is quiet.

“I will not ask others to meet privations or dangers of which I would not cheerfully partake. Admit that in such a field privations must necessarily be very great ; and that life cannot with absolute certainty be insured—are there no blood-bought disciples of the Savior who will count it a privilege to suffer for his sake ? I trust there are many such ; certainly no others should come to such a field as this. We want the choicest sons of the church for this work. The patriarch and the clergy are to be guided and instructed. Ministers and teachers in great numbers must be raised up. A hundred thousand Nestorians must be fed with the bread of life. Five or six district stations could be at once advantageously formed among the different mountain tribes ; while an outpost is very desirable if not indispensable at Mosul. Two stations, at the least, are imperiously demanded as an incipient effort in the mountains, and I repeat, the work must not be deferred.

“I cannot now give you all the reasons for my urgency in this matter. Some of them are found in the motives I have presented. I will add one or two more, and then leave the subject till a future opportunity.

“You are aware that the patriarch, on our first arrival in this country, repeatedly invited us to visit him and his people in the mountains, offering his co-operation in the journey. In our long delay to accept his invitation he had begun to feel himself neglected and would have become alienated from us, had he not been conciliated by my timely visit and the interest I manifested in him and his people. As the head of the Nestorian church, he justly feels that attention is due him ; and now that the way is open, he will be satisfied with nothing less than an efficient system of operations in that region, corres-

ponding with what we are doing at this station. As the lateness of the season prevented me from visiting every part of his country, he urged me to repeat my visit in the spring, when he, or one of his brothers, should accompany me to every considerable village, that I might see what could be done. He would then command that schools be opened wherever we desired, and in every way co-operate with us in efforts for the improvement of his people. Let us regard his wishes, and by a prudent course we may secure this all important object. Disregard them, and he will effectually close the doors against our ever doing any thing among the mountain tribes. This will be especially true, if the work is delayed till he sees changes taking place in the sentiments and practice of his people here.

“I might urge as another motive for immediate action, that the enemy will strengthen his forces by delay. The papists are preparing for a vigorous struggle. On the west of the mountains they have gained the victory, and no effort will be spared to obtain access to the interior. Already they are gaining some vantage ground. From one of the mountain tribes they have gained over a talented young deacon, who is now at Rome preparing to return as a papal emissary to his country. The malek or chief of another tribe has this year joined the ranks of the papists, and has been using efforts to settle a Romish priest in his district. These are the only changes I heard of among the mountain tribes. But they are important cases, and as signs of the times should not be disregarded. Well did a brother of the patriarch remark in this connection, ‘You have come late.’”

Doct. Grant proposed visiting the mountain tribes again in the spring, and was hoping to be accompanied by some one of the clerical members of his mission. He was at Ooroomiah during the sickness and deaths already mentioned among the children of the mission.

Two brothers of the patriarch were at Ooroomiah in February, on a visit from the mountains. They repeated the desire of the patriarch for the establishment of schools among their people.

It enters into the plans of the Committee to send two missionaries to Syria, by leave of Providence, the present autumn, destined to the independent Nestorians as their ultimate field, and instructed to proceed to Mosul as soon as the state of the country is such as to afford reasonable security. It is expected that Doct. Grant, if his life is preserved, will join them, after making a visit to his native land. His health was much benefitted by his tour.

#### MISSION TO THE PERSIAN MOHAMMEDANS.

TABREEZ.—James L. Merrick, *Missionary*, and Mrs. Merrick.

(1 station; 1 missionary, and 1 female assistant missionary;—total, 2.)

To explore, has been Mr. Merrick's leading object hitherto. It was for this purpose chiefly that he was sent forth. Hence, no one place has been mentioned in connection with his name, as occupied for a station. He has spent the last year at Tabreez, and having a family, makes that place his home, which, for the

present at least, may therefore be numbered among the stations of the Board. It is now five years since Mr. Merrick entered into Persia, and the inquiry has arisen with the Committee whether, as the result of investigation, it is found to be advisable for the Board to continue any longer a distinct and separate mission for the Persian Mohammedans. It is supposed that all which it is advisable for the Board to attempt to do at present for this class of people, may be done in connection with the mission at Ooroomiah. With so many more promising fields actually in possession, or opening upon us, the Committee, as at present advised, do not think it proper to attempt the establishment of an academy at Tabreez on such a scale as would be necessary to ensure against the certainty of a speedy failure. The king, however, has granted a firman to Mr. Merrick, authorizing him to teach all kinds of science, and is said to be desirous of having European learning diffused among his subjects. Malek Kassem Meerza, prince governor of the district of Ooroomiah, has been constituted by the king superintendent of public schools in the province of Aderbajjan, and it was he who procured the firman just mentioned. He also obtained similar documents for Mr. Perkins, of the Nestorian mission, and for a papal missionary residing at Tabreez. The real value of such an instrument can be known only by experiment, but probably it is not much, so far as propagating the gospel among Mohammedans is concerned. Yet it is desirable that the experiment should be tried by somebody, and the Committee would rejoice if the Board could throw light on their duty in respect to this matter;—it being understood that Mohammedan pupils instructed in schools under a commission from the Persian government cannot be taught the christian religion directly, and that the schools must be extremely secular in their nature.

Mr. Merrick, besides making progress in the language, has devoted considerable time to a compilation and translation of passages from the *Kyat-al-Kooloot*, a biographical history of Mohammed. His object is to illustrate the Sheah traditions, and give an intelligent view of the religion of the False Prophet as it exists in Persia. As a motive for his continuing longer at Tabreez, it may be mentioned that Mr. Glen has requested his assistance in revising his Persian translation of the Old Testament, preparatory to printing it.



## SOUTHERN ASIA.

## MISSION TO THE MAHRATTAS.

BOMBAY.—David O. Allen and Robert W. Hume, *Missionaries*; Elijah A. Webster, *Printer*; Mrs. Allen, Mrs. Hume, and Mrs. Webster.

AHMEDNUGGER.—Henry Ballantine, Ebenezer Burgess, and Ozro French, *Missionaries*; Amos Abbott, *Teacher*; Mrs. Ballantine, Mrs. Burgess, Mrs. French, and Mrs. Abbott, and Miss Cynthia Farrar, *Teacher*.—Two native helpers.

JALNA.—Sendol B. Munger, *Missionary*, and Mrs. Munger.—One native helper.

MALCOLM-PETH.—Allen Graves, *Missionary*, and Mrs. Graves.

(4 stations; 7 missionaries, 1 teacher, 1 printer, 10 female assistant missionaries, and 3 native helpers;—total, 22.)

Mr. Boggs, whose return with his family was mentioned in the last Report, has requested and received a release from his connection with the Board. Messrs. Burgess, French, and Hume, with their wives, and Miss Farrar, arrived at Bombay August 10th, having touched at Zanzibar, on the eastern coast of Africa, and at Muscat, near the entrance of the Persian Gulf. Their inquiries at Zanzibar have been already mentioned. The mission needs another reinforcement. The health of Mrs. Allen and Mrs. Munger is not good.

The Committee are still without any full report of the printing in the year 1838, owing probably to the absence of Mr. Webster from Bombay at the time when it is usually made out.

The Mahratta printing in the year 1839 was as follows; viz.

	Size.	Pages.	No. of copies.	Whole No. pages.
Daily Help of Devotion,	12mo.	94	200	18,800
Gospel of John,	8vo.	68	1,500	102,000
Catechism,		21	500	10,500
Alphabet Spelling-book, (Balhood,)		19	500	9,500
do. do. (Mord,)		7	500	3,500
Hymns for Worship,	8vo.	38	1,000	38,000
Poetical Books of the Old Testament,	8vo.	291	2,000	582,000
Discourses to the Jews, by Mr. Graves,	12mo.	62	2,000	124,000
Total,		600	8,200	888,300

Making 8,200 copies and 888,300 pages during the past year. But a small part of this printing was at the expense of the Board. The amount of Mahratta printing from the beginning, not including that of the year 1838, is 25,826,000 pages.

There are 17 free schools in the mission;—viz. eight at Bombay, with 402 pupils; four at Ahmednuggur, with 200 pupils; four at Jalna, with 200 pupils; and one at Malcolm Peth, with 20 pupils; total, 822. One hundred of the pupils in the schools at

Bombay, were girls. The value of these schools as helps in the work of the mission, will be seen in the following extract of a letter from Mr. Munger, written near the close of the year 1839.

“I am in the habit of visiting each of my schools twice in the week. The proficiency of the children in their studies is in general quite satisfactory, and the readiness with which they comply with the regulations which require the use of christian books and the study of christian lessons is particularly gratifying, as affording evidence of our progress in overcoming the fears and the prejudices of the parents, and in silencing the gainsayings of mischievous brahmins. I had found both teachers and scholars much interested in the historical parts of the Scriptures, such as Joshua, Judges, and Samuel. The measure of attention which I give to these schools is far from being any impediment to the discharge of the higher duties of my calling. On the contrary, I would always choose to have some two or three schools under my care, as affording the means of gaining a more ready access to the people, and giving an illustration of the beneficial tendencies of the gospel. It leads those who truly embrace it to deny themselves for the sake of benefiting others. With a view to the improvement of the teachers, I have them come to me on Tuesday evening, when we spend an hour in reading and remarking upon the Scriptures. We are now reading in this manner the first book of Samuel, which affords some striking illustrations of God's displeasure at idolatry. To these I direct their special attention, and endeavor to impress upon their minds their individual guiltiness in the sight of the unchanging Jehovah. They readily admit that it is even so, but say, ‘We must worship images: if we do not, we shall be reviled and hated by all our people.’”

Mrs. Munger had a small school of girls, whom she instructed in reading and needle-work. More than five hundred dollars were received from benevolent Europeans residing at Jalna, during the year, towards the support of schools.

There is a boarding-school at Jalna, containing 19 boys; at Malcolm Peth there is one for girls, containing 30 pupils; at Ahmednuggur, there is another for girls, containing 25 pupils, and at Bombay, there is a third for girls, with 14 pupils. The seminary for boys at Ahmednuggur contains 55 scholars. The boys are assembled every morning for worship and also on Sabbath afternoon in a Bible class, where they are instructed in the principles of gospel truth. Some of the boys on these occasions have exhibited the appearance of being deeply impressed on the subject of religion. The whole number of boarding-scholars, male and female, is 143.

The native mission church at Bombay contains fifteen members, that at Ahmednuggur twelve, and that at Malcolm Peth seven. A particular and highly interesting account has been received of the conversion of the two young brahmins at Ahmednuggur, mentioned in the last Report. It has been published in the *Missionary Herald*. The average congregation at this station on the Sabbath is about two hundred. The congregation at Bombay varies from one hundred and fifty to two hundred. At each of the other sta-

tions it is about fifty. Mr. Munger has made several preaching tours. His account of his experience as a preacher at Jalna will be quoted.

“As the Lord on these occasions opens a door before me, I endeavor to enter in, and make known the mystery of the gospel. No doubt but my unbelief causes me to pass by many an open door, and my unholy zeal sometimes leads me to attempt to force open the door. I have daily experience of the wisdom and the love of the Savior in giving this precept, ‘Be ye therefore wise as serpents and harmless as doves.’ Until recently I have generally found a readiness on the part of the people to listen to me, particularly when I have turned aside to discuss those subjects which most of all interest them—such as have respect to ceremonial uncleanness, purification, fasting, alms-giving, transmigration, and the like. But the story of Christ crucified for the sins of the world, the doctrines of repentance for sin and faith in him, of holiness of heart and life, have no attractions for these haters of light, these lovers of sin. This is no new thing. It has always been thus. The preaching of the cross is foolishness to them that perish, and yet God has determined by the foolishness of preaching to save them that believe. The indifference which has begun of late to be manifested to the ministration of the word results in no small measure, as I have reason to believe, from the efforts which have recently been made in Bombay to excite opposition to the labors of missionaries, and to fill the minds of the native community with apprehension of the most fearful consequences of countenancing these men who turn the world upside down. But the triumphing of the wicked is short. God will turn these their counsels against themselves.”

The reinforcement was most seasonable and acceptable. It is still in contemplation, though not decided, to divide this mission into two or more distinct and independent, though related, missions, after the manner of those among the Tamul people.

After the foregoing had been written, several letters were received from the mission dated in January last. A lengthened and interesting extract will be made from the letter of the brethren residing at Bombay. No one can contemplate the facts here communicated, without feeling their force as testimony to the influence of the christian missions among the Mahrattas.

“The past year has been remarkable in the history of Bombay, not so much for the conversion of the native population to Christianity, as for their opposition to all measures connected with its propagation. In the early part of the year, much excitement was produced by the public profession of Christianity by two Parsee young men. They were baptized in May, by Dr. Wilson, of the Church of Scotland’s mission. They had for a considerable time previously attended the seminary of that society in Bombay, and had acquired a knowledge of the English language. It is believed that they are the first proselytes from the religion of Zoroaster to protestant Christianity in modern times. Their conversion excited first the surprise and then the indignation of the whole Parsee community in Bombay. The young men, believing, and apparently not without sufficient reason, that their lives were in danger, took refuge with the Scottish missionaries. Their Parsee friends, finding it impossible to induce them to return to their former homes and failing in several attempts to obtain possession of their persons, in the hope of obtaining possession of them, and in some way effecting their renunciation of Christianity and return to the Parsee religion, instituted a legal process against Dr.

Wilson. But in this hope they were disappointed. The court decided against them, and so they lost their cause. Still they resolved to use the most effectual means in their power to secure the native population, especially their own denomination, against the future influences of Christianity. In this excitement and these efforts, some leading men of the Hindoo and Mohammedan population united with the Parsees. Various ways were devised to excite and prejudice the people against missionaries and the means they use to communicate a knowledge of Christianity. The people who live in our neighborhood were told not to come to us, to have no intercourse with us, to receive no books from us, to listen to nothing we should say to them, and above all never to go into the chapel. The people whose children attended our schools were told to withdraw their children immediately, and that fearful consequences would follow if their children should continue to attend. A brahmin well known for his zeal for the Hindoo religion, and for his hatred of Christianity, prepared a tract, entreating all classes of the native population to withdraw their children from the mission schools. This tract, signed with his own name, was printed, and copies freely distributed in Bombay. It was not easy for parents or teachers to withstand such influence and obloquy. The boys' and girls' schools both suffered; the latter suffered most. Female education was represented as an innovation attempted by missionaries upon the good old ways, and so was the subject of special obloquy.

"One of the means at this time devised to oppose the progress of Christianity and to secure the native population against the influence of all means to impart a knowledge of its truths was the formation of a society called 'The Society for protecting Hindooism.' The brahmin who wrote the tract above mentioned took a prominent part in forming this society. He apparently expected to become its general agent. All the Hindoos were called on to subscribe liberally to the funds of the society, and to exert their influence for the support of their own religion, now in great danger from the schools and other operations of missionaries. Some persons connected with the society were profuse in their promises of what they intended to do for the support of the Hindoo religion by employing agents, supporting schools, and publishing and circulating books. The society occupied the attention of the native community awhile. Beyond this, it has not yet accomplished much, nor is it likely to do so.

"Another means they devised, was for themselves to become the assailants, and attack the christian religion. They hoped in this way to occasion work sufficient for missionaries to defend their own religion, and by furnishing the native population with arguments and objections against the truth of the Bible, to remove the force of the argument of its being obligatory on all mankind because it is of divine origin. A Parsee, who has considerable knowledge of English literature, was employed to prepare a work to be printed in the native language, against the divine origin of the Scriptures. The plan was to take Paine's *Age of Reason* for the basis, but to incorporate reasons, objections and cavils, from other infidel authors. The prospectus of this contemplated work was published; the price was fixed and patronage earnestly solicited for it, as a work for which there is great occasion. The book was put to the press, and was expected long ere this to be published. But it has not yet appeared. We are not informed whether the intention of publishing it is abandoned, or whether it is yet advancing towards publication, but more slowly than was promised and expected. Such devices and efforts shew the spirit of the people, and the obstacle with which missionaries have to contend.

"But these means and efforts for the protection of their own religion, and to show that the Scriptures are not of divine origin, and so Christianity can have no just claims to be received and obeyed by all, did not satisfy them. Something farther must be done—something which they hoped would be more effectual and more permanent. Some leading men of the native population resolved to lay the subject before the government. A petition of great length

was drawn up, in which the petitioners gave a statement of what they call their grievances from the labors of missionaries, and from the encouragement and support given to them; they claim the protection of government in respect to certain things connected with their religion, which they believe the laws, if rightly administered, would secure to them; and they pray that the government would immediately take the whole subject of the conversion of the native population from their systems of religion to Christianity into consideration, and enact some laws which will secure the different classes of people from the evils which threaten them. At the close of the petition they suggest, or rather request that a law may be passed which shall allow no missionary or other schools to be established in the interior without the express sanction of government, and no missionary or other person to interfere in any way with the religion of any native child under twenty-one years of age, without permission in writing from the parents or guardian of such child; that if any native above twenty-one years of age shall profess the christian religion, he shall no longer have any control over his wife or children; that he shall be liable to provide for their support; and that he shall forfeit all right and title to family and ancestral property; and that all violations of the law shall be punished by suitable penalties.

"This petition was signed by more than 2,100 names, among whom are several persons who are justices of the peace. A few Mohammedans signed it, but the great body were Hindoos and Parsees. The answer of the government was not what the petitioners requested, nor what they expected. The petition has been sent by the Bombay government to the Legislative Council of India for consideration. Whether anything farther will be heard of it remains to be seen. But in the present state of public opinion in this country and in England, we do not apprehend that government will interpose any obstacles to the progress of christian knowledge in places which are entirely subject to its control.

"These events show the effects which the progress of truth is calculated to produce on the mind and feelings of the native population of different classes. When missionaries first arrived in India, considerable excitement was produced by the novelty of the work in which they engaged, and of the doctrines they inculcated. But the native population, seeing no marked effects immediately following such labors, soon began to regard all means to convert the people of the country to the christian religion as unavailing, and many believed that such means would soon be relinquished. For a few years past, however, this subject has been assuming a more important aspect in the minds of intelligent natives. They see that these means were not wholly unavailing, but are attended with some success in the conversion of individuals and families. They see the efforts persevered in, and missionaries not only increasing in number, but locating themselves in new places. They see the professedly religious part of the European community regarding the conversion of natives to the christian religion with feelings of deep interest, and in various ways encouraging those engaged in this cause. They also see in some places a decreasing regard to the rites and ceremonies of their own worship. The apprehensions of such persons have been greatly increased by the events of the past year. Painful as it is to see many of them engaged in opposing the progress of truth, endeavoring to take away the keys of knowledge, not entering into the kingdom of heaven themselves, and striving to prevent others from entering in, reviling the only way of salvation, and blaspheming the only name given under heaven whereby men can be saved, we would yet, in view of what has occurred and of present appearances, rejoice and take courage."

## MADRAS MISSION.

ROYAPOORUM.—Miron Winslow, *Missionary*; Phineas R. Hunt, *Printer*; Mrs. Winslow and Mrs. Hunt.—Two native helpers.

CHINTADREPETTAH.—John Scudder, M. D., *Missionary*, and Mrs. Scudder.—One native helper.

(2 stations; 2 missionaries, 1 printer, 3 female assistant missionaries, and 3 native helpers;—total, 9.)

Mr. and Mrs. Hunt reached Madras on the 19th of March, proceeding thither from Colombo by way of Jaffna. The arrival of Mr. Hunt was a great and seasonable relief to Mr. Winslow. The report of printing from June 1838, when the printing establishment came into the hands of the mission, to the end of the year, was not received in season for the last annual report. The number of volumes, large and small, printed in that space of time, was 30,000; and of tracts, averaging about sixteen pages, 150,000. This printing embraced 3,500,000 octavo pages of Scripture, and 2,500,000 duodecimo pages of tracts; or 6,000,000 in all. No report has yet been received of the printing during the past year.

Doct. Scudder made several tours, with the distribution of books and tracts for his especial object. The number of schools at his station is probably the same as reported last year. At Royapoorum, there are eight schools, containing 212 pupils, 25 of whom are girls. The alphabet, spelling, mental arithmetic, grammar, a smaller and larger catechism, and the Bible, occupy the time of these schools. On the Sabbath, the children generally assemble in a Sabbath-school. Once a week all who can read attend a catechetical and Bible class. A native schoolmaster was admitted to the church at Royapoorum. A boarding-school is thought to be very desirable in connection with this mission.

## MADURA MISSION.

MADURA.—Daniel Poor and Ferdinand D. W. Ward, *Missionaries*; John Steele, M. D., *Physician*; Mrs. Poor, Mrs. Ward, and Mrs. Steele.—Ten native helpers.

DINDIGUL.—Robert O. Dwight and John J. Lawrence, *Missionaries*; Mrs. Dwight and Mrs. Lawrence.—Francis Asbury, *Native Preacher*, and seven native helpers.

SEVACUNGA.—Henry Cherry, *Missionary*, and Mrs. Cherry.—Two native helpers.

TERUPUVANUM.—Nathaniel M. Crane, *Missionary*, and Mrs. Crane.—One native helper.

TERUMUNGALUM.—Clarendon F. Muzzy and William Tracy, *Missionaries*; Mrs. Muzzy and Mrs. Tracy.—Two native helpers.

(5 stations; 3 missionaries, 1 physician, 9 female assistant missionaries, 1 native preacher, and 22 native helpers;—total, 41.)

The native helpers are given as in the last Report. The mission, though its members have written copiously and well concerning the Lord's dealings with them the past year, as the pages of the *Missionary Herald* testify, has not seasonably forwarded to the Committee those annual statistical tables, so indispensably necessary to the fulness and accuracy of the annual publication of the Board.

The state of Mrs. Cope's health made a change of climate necessary, and Mr. Cope is now connected with the Ceylon mission. Mr. Cherry has been united in marriage with Miss Jane E. Lathrop of the Ceylon mission.

The mission may be said to have made an auspicious commencement at all of its stations. The brethren, except Mr. Poor, had the language to learn; they had also to become inured to the climate. Meanwhile they are able to superintend schools and the labors of native helpers, and to distribute books and tracts, and exert more or less influence through the medium of conversation on familiar topics.

The mission, at its annual meeting in January, 1839, authorized twelve native free schools to be established at Terumungalum, seven at Terupuvanum, seven at Sevagunga, fifteen at Dindigul, and thirty-two at Madura; making seventy three in all. It is not known to the Committee how many schools actually existed, except at two or three of the stations, nor what is the total number of pupils. At Terumungalum, in the spring of last year, the number was 170, and at Madura, 993. The whole number must have exceeded 2,000.

Writing under date of July 2, 1839, Mr. Muzzy says,—

“For some time after our arrival at Terumungalum the people of the village and country stood quite aloof from our schools, but since a fair beginning has been made, the demand for them has been increasing; and we are often and warmly urged to establish them in almost all directions far and near. Fifty or a hundred might be established within a moderate distance, with fair prospects of good; but we have long since commenced all that our funds will support. It is really trying to see with what perseverance they come with their pleas, even many times after they have been denied; especially when we consider that, notwithstanding they may not know it and that their motives may all be selfish, it is indeed the bread of life that is withheld from them; without which, when they have dragged out an existence amid the miseries of heathenism a little longer, their souls will but begin to experience that dreadful famine which knows neither relaxation nor end.

“A day or two since, just as I had sent away a deputation of head men and respectable citizens from a large village, not more than a mile and a half distant, an elderly man, from the same village, of quite respectable appearance, although a cripple, came hobbling all the way here to urge still farther the request. He said he had six children and they were without a school, and how could they ever learn these things? There were also many others in the same situation; if we would be pleased to have a school there, it would be a great charity and many would be much rejoiced.

I am sure if our brethren in America, whose privilege it is to afford to these souls the only remedy that will rescue them from the second death, could

have seen this man and many others, as they turn away in disappointment when we are obliged to refuse their requests, they would know much better how to sympathize with us in this most painful part of our duty."

Again, near the close of the same month ;—

"Went a few mornings since to the girls' school on the compound and found no children there. On inquiry, it appeared that this was a very unlucky day with Tamulians, especially for travelling to the north, and the school was north of the whole village. This is taught in their astrology.

"This afternoon visited Orapunoor, a large village about three miles distant, to see a school we had been solicited to take; found six boys in a corner of a mud fence, screened from the burning sun and the rain simply by a few thin braided cocoanut leaves. The people assembled in multitudes. According to their request I seated myself upon a large rock in the centre of an open space in the village, and all about was soon crowded with listeners. Hundreds were present, and most of the number probably heard the gospel for the first time. They listened attentively for a long time and appeared very friendly, and unanimously desired that we would take the school. 'Now you have come and seen us,' said they, 'you know our poverty and need of assistance, and many children will attend, if you should take the school. These things that you speak of are good, but we have no knowledge, and how can we know or understand them? If you have a school here, our children can learn these things and tell them to us.' Much to the same import they were often saying."

The pains taken to impress religious truth upon the minds of the pupils and their teachers, will appear in the following extracts from a letter written by Mr. Poor. He is speaking, of course, of the schools under his immediate superintendence.

"Each school is examined twice a month, at the school room, by the two native superintendents, once in their old lessons, and once in their lessons assigned for the month. The importance of these examinations is not confined to the schools. It is one of the most efficient methods of imparting instruction to a large portion of the community, who are present as spectators. Besides these semi-monthly examinations, at the school-room, the children, excepting those who are learning the alphabet, are brought together by classes on eight successive mornings, twice a month, in a large central school-room, to which spectators are not admitted. This is by far the most important and interesting exercise which I have in connection with the schools. It usually continues upwards of two hours, during which time, the two native superintendents and myself find full employment. The children present are at first divided into three companies and examined separately in their several studies. They are then brought together as a small congregation, and instructed in the catechetical form, the whole company being allowed to give replies to questions proposed. The exercise is closed by the repetition of one or more prayers which they have learnt from their catechisms. This is a service to which I can see no end (unless the schools be broken up) and of which I trust I shall never be weary. It is here that I am able to judge of the efficiency and fidelity of the schoolmasters and superintendents, and of the school operations generally. And here I find most encouraging evidence that the precious seed, even the incorruptible word, is deeply lodged in the memories and understandings of a multitude of children, the offspring of the grosslest idolaters.



“The schoolmasters, with the monitors, continue to meet twice a month. They have proceeded in the regular reading of the New Testament to the first epistle of Peter. At almost every meeting they receive one or more copies of a new tract, which they read in rotation as one of the appointed exercises of the meeting. A majority of the schoolmasters have been under a course of instruction for two or three years, and have made commendable progress in the knowledge of Christianity. They are generally very ready to admit, in word, the truth and supreme importance of the christian system, and are at times evidently chafed by its weighty demands upon them. But I cannot discover that any individual has any serious thoughts of obeying its injunctions. The general feeling is that it is impossible for them to meet the consequence of becoming christians. The question, whether Christianity is true and of divine origin, appears to have very little bearing upon the question of their receiving it or not. Still the conviction is gaining ground, especially among those under instruction, that Christianity is destined to become universally prevalent, and the number of those who would like, even now, to see the current change in its favor, is evidently increasing.”

This must be regarded as a specimen of the mode of proceeding at the several stations.

In October last, the English school at Madura, under the especial care of Mr. Ward, contained 75 pupils. The boarding school for boys at Dindigul, under the care of Mr. Dwight, is in a prosperous condition. The number of pupils in that school, and also in the female boarding-school, has not been reported. The time has now come for establishing a seminary in this mission, of the same general nature with the one belonging to the Ceylon mission, and the Committee expect to authorize the commencement of it as soon as the state of the funds will permit.

The brethren preach the gospel as far as they are able. Speaking of Terumungalum, Mr. Muzzy says,—

“Since Mr. Tracy joined the station, which was in March last, we have had a service in the morning, as well as afternoon, of each Sabbath. Our family prayers also have more the appearance of meetings than mere family services, there being present frequently from forty to sixty. Much of our preaching is simply telling the plain truths of the gospel, in a plain and simple manner, to the companies that come to our house, and to parents and others who almost always attend the examination of our schools. It is often very pleasing to see the interests which parents manifest on these occasions. In addition to these seasons, there is at each house a meeting on the Sabbath for women, which is tolerably well attended. These, with the Bible class among our laborers, and the girls school, promise much good.”

Mr. Poor has three stated services in Tamul on the Sabbath. Preaching daily through the week, though not to stated congregations, he mentions as an important part of his routine of duty.

“This is attended to at home, to individuals and small companies who visit me both from the city and country; at the numerous schools, to the children and to those who attend as spectators; at the two book shops, near the north and west gates of the city, and at the central school room, to the children from the schools, who as before mentioned, attend by classes for a semi-monthly examination. I am as yet able to do but little in the way of preaching

from house to house. By so doing I am in danger of being an unwelcome intruder, and of defiling the places I visit, and also of being myself intruded upon by wags and others who are unfriendly to our mission operations. Many persons who appear quite friendly, when they come to my house or meet me in public, would be wholly unwilling and ashamed to receive me at their houses. Having nearly thirty places in the city where I can find access to the people, and yet feel myself to be comparatively at home, I have but little inducement to visit from house to house.

"In all my school operations and preaching engagements, a systematic and liberal distribution of the Scriptures and tracts, holds a prominent place. It is most cheering to compare, or rather to contrast the present state of things in this important particular, with what it was twenty years ago. The contrast is great, whether we look at the number, variety, and appropriateness of the books provided for us, or the ability and disposition of the community to make use of them."

In September, a church was organized at Terupuvanum, and a native convert was admitted to its privileges. Several other natives had applied for admission. In some villages of Roman Catholics south of Madura, there were movements which may perhaps afford matter for interesting narrative in future years.

#### CEYLON MISSION.

**TILLIPALLY.**—James Read Eckard, *Missionary*, and Mrs. Eckard.—Ten native helpers.

**BATTICOTTA.**—Henry R. Hoisington and Richard Cope, *Missionaries*; Nathan Ward, M. D., *Physician*; Mrs. Hoisington, Mrs. Cope, and Mrs. Ward.—Henry Martyn and Seth Payson, *Native Preachers*, and sixteen native helpers.

**ODOOVILLE.**—Levi Spaulding, *Missionary*, and Mrs. Spaulding.—Nathaniel Niles, *Native Preacher and Instructor of the Female Seminary*; seven native helpers.

**PANDITERIPO.**—(Vacant.) Mr. Cope has the general superintendence of this station.—Two native helpers.

**MANEPY.**—Samuel Hutchings, *Missionary*; Eastman S. Minor, *Printer*; Mrs. Hutchings and Mrs. Minor.—Four native helpers.

**CHAVAGACHERRY.**—(Vacant.) Mr. Apthorp has the general charge of this station.—Charles A. Goodrich, *Native Preacher*, and five native helpers.

**VARANY.**—George H. Apthorp, *Missionary*, and Mrs. Apthorp.—Four native helpers.

*Stations not known.*—Miss Eliza Agnew and Miss Sarah F. Brown, *Teachers*.

*In this country.*—Benjamin C. Meigs, *Missionary*, and Mrs. Meigs.

#### OUT-STATIONS.

Oodoopitty, Achoovaly,	Caradive, Valany,	Moolai, Ponkodotive.
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(7 stations and 6 out-stations; 7 missionaries, 1 physician, 1 printer, 11 female assistant missionaries, 4 native preachers, and 48 native helpers;—total, 72.)

The native preachers and helpers are given as they were at the close of 1838, no statistical report of the mission for the year 1839 having been received. Miss Agnew, Miss Brown and Miss

Lathrop reached Jaffna on the 17th of January. Miss Lathrop has since been united in marriage to Mr. Cherry, of the Madura mission, as has been stated already. Mr. Minor visited Singapore, for the benefit of his health, in the autumn of last year, going by way of Madras, Penang, and Malacca. While at Singapore, he was united in marriage to Miss Taylor, a member of the reinforcement then at Singapore on their way to the Siam mission. Mr. Cope's connection as a missionary has been transferred from the Madura mission to this mission. Mr. Hoisington was obliged to visit the mountains in southern India in the summer of last year; and afterwards Calcutta, for the benefit of his health. He returned at the close of the year with his health much improved, but not confirmed. Mr. Meigs is now in this country with his family, having come home with the consent of the Committee.

It will be seen that there are now two native churches without pastors, and two vacant parishes within the bounds of the mission. It is painful to think how the mission has been weakened, and how seriously it is threatened with a farther diminution in its present strength. It is extremely doubtful how long the health of the principal of the seminary at Batticotta will be such that he can sustain the duties of his post. Moreover it is a fact, as the mission correctly argues in one of its forcible appeals for more laborers, that the labors and responsibilities of missionaries are, for a long period, increased very nearly in proportion to the progress and success of their plans, making a greater number of missionaries and a larger pecuniary allowance a matter of necessity. This may be different from the view commonly entertained by the patrons of missions, but a little reflection will suffice to show that it must be so. The more people become instructed, and able to hear and read to advantage, the more call there is for preaching and books. The increase of converts and church-members, the increase of free schools and boarding-schools, the growth of the seminary, the multiplication of youth who have been educated by the mission, and even of native helpers, the increasing number of native christian families, etc. etc., altogether make a constant addition to the responsibilities of the mission, to meet which there must, for a considerable time, be an increase of men and means. The urgency of the case has become so great in Ceylon, that the Committee are preparing to send out, if possible, this very autumn, a reinforcement of four or five missionaries. No economy can be worse than to suffer such a harvest of good as has resulted, through the divine favor, from our labors in that mission, to perish for want of laborers to take care of it. For most convincing statements on this subject, the Board is referred to letters from the mission in the *Missionary Herald* for January and October.

For want of the annual statistical returns already mentioned, the Report will give but an imperfect view of the churches and schools

for the past year, and also of the printing, except during the first half of the year. Considerable use, however, will be made, in constructing tables, of reports of the seminary at Batticotta, of the female boarding-school at Odooville, and of the mission churches in Ceylon, Madura, and Madras, printed by the mission in the early part of the year 1839, and received by the Committee within the few months past.

From the beginning of last year to May 19th, 37 native converts were added to the church, which, if there were no deaths or excommunications, would make the number of church members 356. It appears from the printed report mentioned above, that the number of natives received into the Tamul mission churches from the beginning is 492. Their ages at the time of admission are indicated in the following table, compiled from an accurate list of the members.

	<i>No. of Persons.</i>
Nine years of age,	1
Between ten and fifteen years,	165
Between fifteen and twenty years,	148
Between twenty and twenty-five years,	56
Between twenty-five and thirty years,	39
Between thirty and forty years,	43
Between forty and fifty years,	24
Between fifty and sixty years,	9
Between sixty and seventy years,	6
Between seventy and eighty years,	0
Between eighty and ninety years,	1
Total,	492

The period embraced is from August 4th, 1816, to May 19th, 1839. Dividing this period into two nearly equal portions, some will be interested to know how the proportions in the two parts compare with each other. This will be shewn in following table.

<i>Ages.</i>	<i>Admissions in first period.</i>	<i>Admissions in second period.</i>
10 to 15 years,	32	134
15 to 20,	36	112
20 to 25,	21	35
25 to 30,	7	32
30 to 40,	15	28
40 to 50,	6	13
50 to 60,	4	5
60 to 70,	5	1
70 to 80,	0	0
80 to 90,	1	0
	Total,	Total
	127 or 1-4	365 or 3-4
Or thus:—		
10 to 20,	63 or 1-2	246 or 2-3
20 to 30,	28 or 1-4	67 or 1-5
30 to 40,	15 or 1-8	28 or 1-13
40 to 50,	6 or 1-20	18 or 1-20
50 to 60,	4 or 1-30	5
60 to 70,	5	1
70 to 80,	0	0
80 to 90,	1	0
	127	365

The excommunications in these several classes, have been as follows :

		<i>First period.</i>	<i>Second period.</i>	<i>Totals.</i>
10 to 20,	-	12	11	23
20 to 30,	-	3	9	12
30 to 40,	-	4	2	6
40 to 50,	-		2	2
		19	24	43

A tabular view will now be given of the free schools from their commencement in 1836 to the close of the year 1838.

<i>Year.</i>	<i>Schools.</i>	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>	<i>Cost.</i>
1816	2			80	\$
1817	5			200	} 392
1818	13	600		600	
1819	15	633	10	643	
1820	20			630	490
1821	24	1113	36	1149	590
1822	32			1532	692
1823	42			1800	1193
1824	54	2414	255	2669	1546
1825	58	2414	255	2669	1419
1826	65	2540	286	2826	1774
1827	87	2960	765	3725	2278
1828	84	3373	942	4320	1893
1829	83	2919	773	3692	1799
1830	83	2777	635	3412	1763
1831	93	2655	678	3333	1777
1832	79	2604	490	3094	1390
1833	79	2723	383	3106	1618
1834	127	4311	665	4976	2669
1835	147	4745	1062	5807	2946
1836	175	5073	1090	6163	3224
1837	153	4522	1000	5522	2064
1838	46	1338	316	1704	1606
					31,623

The decrease in 1837, was owing to the want of funds to sustain the schools.

Next the Committee will give a view of the boarding-schools, from the year 1816, when they were commenced, to 1833, when they were superseded by English day schools, the pupils of which board at home and come daily to study.

<i>Year.</i>	<i>Schools.</i>	<i>Pupils.</i>	<i>Cost.</i>	<i>Year.</i>	<i>Schools.</i>	<i>Pupils.</i>	<i>Cost.</i>
1816			} \$	1825	1	100	\$1178
1817				1826	1	112	1088
1818			} 874	1827	1	122	1213
1819	2	57		1828	1	76	816
1820	4	93	954	1829	1	86	949
1821	4	86	1040	1830	1	61	650
1822	5	118	1822	1831	1	50	605
1823	5	178	1370	1832	1	46	427
1824	3	104	1486				
			7546				Total, \$14,472

Of English day-schools, there were, in

1836, seven, containing 275 boys;  
1837, six, containing 210 boys;  
1838, six, containing 265 boys.

The annual expense of all these English day-schools is about \$250. They are taught by natives, under the superintendence of the missionary at the station. There is also a preparatory class boarded on the seminary premises, designed principally for the benefit of a few, whom, for special reasons, the mission wish to educate, but whose circumstances will not allow them to pursue their preparatory studies elsewhere. These few are the only boys whose board in their preparatory course is now a charge upon the treasury of the mission.

The number of pupils in the female boarding-school or seminary at Odooville, and the expense of their board, clothing, etc., and of teacher, matron, dowry and presents, are indicated in the following table.

Year.	Pupils.	Cost.	Year.	Pupils.	Cost.
1824	31	\$485	1832	38	\$536
1825	29	434	1833	52	749
1826	29	555	1834	55	854
1827	27	400	1835	70	1106
1828	27	419	1836	75	1286
1829	32	444	1837	100	1705
1830	28	501	1838	85	1545
1831	26	421			

The report already referred to gives a graphic view of this important institution.

"The school was commenced in a bungalow. A brick school-room fifty feet by twenty-seven, surrounded on three sides by a verandah of nine feet wide, has been erected within a few years. There are also a cook-house, bathing-room, &c. of stone. Beside these, the girls have a range of four dormitories in one building, 115 feet long and thirteen wide, surrounded by a verandah of seven feet wide, also a suit of ten small rooms near to and on a parallel with the last, for private devotions. The buildings are all inclosed in a yard adjoining the one in which the mission house stands, and communicating with it by a gate. This is the only entrance. Here they are kept almost constantly. Food and clothing are furnished them gratuitously. Two women are employed to do the harder part of preparing the food, and to teach the girls in this important department, three or four of whom at a time, taking turns, spend a day in the cook house, and at the same time keep up their studies in their classes. The members of the two higher classes are required by turns, two at a time, to assist Mrs. Spaulding an hour each morning in household work, for the sake of improvement in their domestic habits.

"When they take their food they sit in two rows, facing each other—each with a brass plate or basin or dish to receive her portion of rice and curry, or

conjee. When all are served, one implores a blessing on the food, after which they begin to eat. They eat with the hand if it be rice, or with a leaf instead of a spoon if it be conjee.

“Their dress is of white cotton cloth, consisting of a short loose jacket and a cloth varying in length from two to five yards, according to their size, wrapped about them and flowing down to their feet. It is changed twice a week. Both in food and dress, it is thought best for them to follow the usages of native society.

“The girls in the school of whatever caste or family all eat together, without complaint, though the parents of some of them would not associate with each other, nor their children eat together in their own houses.

“At first it was necessary to allow them to go home once a month, then once in six weeks. The present arrangement is to give them leave of absence once in two months for four days only. In this way they are kept as much as possible from heathen influence until old enough to form a steady christian character.

“Reading and writing their own language with facility and accuracy, both on the ola and on paper; reading and writing English; the outlines of common popular geography and astronomy, and arithmetic through the rule of three and fractions, is the extent of the present course of study. They spend the afternoon in plain sewing. The making of lace, and fancy needle work has been attended to by a few, but it has not been much encouraged for want of time and profit. They have attended a little to singing. Some of them have good voices, and all manifest a desire to sing.

“With one or two exceptions, all who have remained in the institution till they were of suitable age to leave, have given good evidence of a change of heart, and have been married to pious native assistants at the time of leaving. Two, when married, removed to Madura, one to Penang, and two to Madras. Forty eight have been thus married, and are now the mothers of more than fifty children, whom they train up in a christian manner. Five or six of these children are now scholars in the mission seminary at Batticotta or in this school, and three of them give evidence of a change of heart and are members of the church.

“Those who have left the school and are favorably situated for such a purpose, are employed more or less in teaching; some in villages, and some in mission compounds. The prospects of usefulness in this respect are encouraging. It is also very encouraging to witness their cleanliness and modesty in dress, and the care they manifest in their domestic affairs as well as their anxiety to keep their children from the bad morals, and the corrupt conversation of the heathen.”

The number in the school in July 1839, was 95. The number received from the beginning was 167. Of those now in the school, 25 are members of the church, 25 the children of church members, and several others are sisters of pious lads in the seminary at Batticotta.

A boarding-school for girls has recently been established at Varany. It was originally commenced at the private expense of Mr. Athorp. It contains 20 pupils.

The number of pupils in the seminary at Batticotta, since its commencement in 1823, and the cost of their board, clothing, furniture, stationary, and native instructors, are shown in the following table.

Year.	Pupls.	Cost.	Year.	Pupils.	Cost.
1823-4	39	\$ 952	1832	90	1714
1825	34	826	1833	130	2240
1826	48	1183	1834	120	1969
1827	52	1148	1835	120	2255
1828	68	1164	1836	148	2764
1829	80	1563	1837	150	2252
1830	80	1419	1838	120	2588
1831	80	1361			

The statistical view of the seminary, in the next table, shows the number of classes and pupils on the 30th of May, 1839.

Classes.	Whole Number.	Boarded by mission.	Paying Board.	Church Members.	Superintendents.
First Class,	16	14	2	10	H. Martyn.
Second do.	18	18	0	12	T. K. Hasseltine.
Third do.	32	32	0	26	W. Volk.
Fourth do.	36	35	1	15	J. Gregorie,
Fifth do.	47	44	3	21	E. Rockwood.
Total,	149	143	6	84	
Preparatory Class,	16	7	9	0	
Total,	165	150	15	84	

It appears, therefore, that 84 out of the 149 members of this seminary, are members of the christian church. Adding the number of pupils in the English day-schools to the number in the preparatory class which is boarded on the mission premises, and the whole number in a course of studies preparatory to the seminary is found to be 281, and of boarding-scholars, 280.

Mr. Hoisington is principal of the institution, and Dr. Ward professor; who are assisted by eight native teachers; viz. H. Martyn, tutor in mathematics and natural philosophy; G. Dashiell, tutor in Sanscrit, native arithmetic and Hindoo astronomy, P. K. Hasseltine, teacher of Tamul literature; W. Volk, teacher of geography, chronology, and history; J. Gregorie, teacher of English language, grammar, etc., E. Rockwood, teacher of mathematics, etc., W. Tennent, teacher of occasional branches, and B. Palmer, writer.

The bearings of this seminary on the primary object of missionary labor, the introduction of Christianity into the country, are thus described by the mission.

"Of those educated at this institution (exclusive of instructors in the seminary, one of whom is a preacher) sixty-seven are employed by the different missions in Ceylon and Southern India.\* Some of them are teachers of English schools, some are bible and tract readers and distributors, and others are catechists. Four are preachers. Others are looking forward to this office.

\* Thirty-eight are employed by the American mission, Jaffna; fifteen by the American mission, Madura; one by the American mission, Madras; eleven by the Wesleyan mission; one by the Church mission; and one at Palamcottah.



“But aside from the training up of teachers, the seminary is doing much to introduce the gospel into the country by the tone it gives to religious education and the encouragement it affords to christian schools.

“The influence it exerts over the English schools is direct and obvious. Almost all the boys in these schools, particularly in those connected with the American mission, are, with more or less of interest, looking forward to a seminary course of study. And such is the influence of this anticipation, that heathen parents encourage their sons to pay particular attention to the prescribed christian lessons, and some applicants for admission to the seminary, who have pursued their preparatory studies in schools in which Christianity forms not an essential part of the course of study, have come prepared to bear a tolerable examination in those lessons.

“The students, also, do much to communicate a knowledge of christian truth in their intercourse with their friends, both by conversation and the distribution of scriptures and tracts, with which they are all furnished at the commencement of each vacation.

“Again, in every country, institutions of learning exert a controlling influence through those who, having enjoyed in early life the advantages of such institutions, are scattered through the community and engaged in the active business of life. Something of the kind is already apparent in regard to the mission seminary. Some of its earliest members have arrived at manhood, and enjoy to a considerable degree, among their countrymen, the reputation of being men of learning and character. The views they entertain will, consequently, more or less affect the sentiments of the community in which they move. The influence of those who have entered into government service, or other employments disconnected with the mission, tends much to increase the desire for knowledge and raise the standard of learning. The patrons of the institution will not consider all the expense and labor lost which do not result in the production of christian teachers.”

Mr. Poor, now of the Madura mission, but formerly the principal of this seminary, visited Jaffna a little more than a year since, and thus speaks of the institution.

“I took a survey of the seminary premises. Here some improvements have been made both by enlargement, and by making a more profitable use of buildings formerly occupied. The principal alteration made is in converting the whole of the lower story of Ottley Hall into a capacious school-room and chapel, fitted up with seats and writing-tables sufficient to accommodate the one hundred and fifty students now belonging to the seminary. The principal remark I have now to make is, that in view of what I have learned from time to time of the affairs of the seminary, particularly in the interviews I have had with Mr. Hoisington while on his two visits at Madura, and now by my visit at the seminary, I am happy to be able to state, that my best anticipations in this important particular have been fully realized, both in regard to the religious and literary interest of the seminary. For several years before resigning my charge, it was fully evident, that in order to carry out our plans of erecting a permanent battery against the strong holds of heathenism, as supported conjointly by the astronomical and astrological systems of the country, it was necessary that the principal make himself intimately acquainted with the theory and practice of those intricate systems—while much of his information must be obtained from those who are interested to conceal it. I had neither inclination nor ability for the requisite investigation, nor would it have been practicable to attempt it, without relinquishing duties which I deemed more important—duties more congenial to my feelings, and for which I was comparatively better qualified. In this important department Mr. Hoisington has been particularly successful in obtaining

standard manuscripts on these subjects, and in bringing to view the hidden things of darkness. Some of the results of his investigation have been published from year to year in the Tamul Almanac, and have evidently dealt a heavy blow upon those who are most interested in holding the people in a state of moral darkness and mental bondage. It seems most desirable that Mr. Hoisington be restored to health and permitted to prosecute the course of inquiry on which he has successfully entered. Though the study and the teaching of Hindoo astronomy and astrology may be a small concern, in comparison with the direct preaching of the gospel and watching for souls, it is not a small concern, if we consider its bearings upon the native mind, and the aid it affords to every missionary whose direct object it is to win souls to Christ.

"The moral and religious state of the seminary is encouraging. At no time previously has there been so large a proportion of the students members of the church."

The operations of the *press*, during the first half of the year 1839, were as follows ;

	<i>Pages.</i>	<i>Size.</i>	<i>Copies.</i>	<i>Whole no. pages.</i>
Catechism, two forms,	24	12mo.	3,000	72,000
Appendix to Almanac,	28	"	3,000	84,000
Friendly Epistle, (to Catholics,)	16	"	20,000	320,000
Spiritual Milk,	8	"	20,000	160,000
Scripture History, with Questions,	324	18mo.	30,000	9,720,000
Deuteronomy,	230	"	10,000	2,300,000
First Book for Spelling and Reading,	60	24mo.	10,000	600,000
	690		96,000	13,256,000

In reference to the general operations of the press, Mr. Minor remarks,—

"The schedule given above furnishes a view of the work done at Manepy for the six months ending June 30th, 1839. The presses have been worked to some extent in the evening, by employing two sets of pressmen. The advantages of this arrangement is, that without greatly increasing the expense, the operations of the establishment may be virtually enlarged, and nearly double the amount of work done in the printing department. If it should be deemed expedient to make this arrangement permanent, or to make a corresponding enlargement by adding to the number of our presses, we may work up (without any serious drawbacks) about 2,000 reams of paper yearly."

The number of copies printed from the beginning, is 519,000, and of pages 30,905,200.

Mr. Poor gives an interesting account of the printing establishment.

"Early on Wednesday morning, the 24th, having spent the preceding night at Manepy, I was invited by Mr. Minor to attend family prayers with his workmen in the printing-office. On entering the room, I was not a little surprised to see between seventy and eighty young men before me, orderly seated, a large proportion of whom had at different periods been under my instructions. These I leisurely surveyed, calling many of them by name, and reminded them of the account open between us, involving great interests, and demanding continued and serious attention in reference to a final settlement.

After the service of reading and prayer, and all had gone to their daily employments, I was conducted by the superintendent of the workmen, C. A. Goodrich, through the several apartments of the office. Though I had received and disbursed, in no stinted supplies, the productions of the establishment, which was in its infancy on my leaving Jaffna, I was not expecting to find it so greatly enlarged. It was a pleasing spectacle, viewed merely as a house of industry, where each one was busily employed as though working by the job, and silently attending to his own business. On seeing them thus laboriously employed, I could not but think that we had given the thousand headed hydra, *caste*, a sore thrust, and severed at least one other of its heads. The persons employed are mostly virlalas, men of high caste and high notions. If we had formerly put such tools into their hands as they now use, they would have been alarmed lest it was our intention to degrade them to the carpenter, or shoemaker's caste. But as no one had ever heard of losing caste by attending to the *printing* business, young men of education and good standing in society are quite ready to enlist in the service."

To show the extensive influence of this establishment, and its consequent importance as a means of usefulness, the mission says,—

"The influence of our labors in connection with the press extends over the whole Tamul country. We send the same number of Scriptures to the continent as are distributed in Jaffna, and twice the number of tracts. Besides being sent to the Madura mission, our tracts are sent to Negapatam, Combanum, Tanjore, Trichinopoly, Salem, Coimbatore, Palamcottah, Nagercoil, and Madras."

#### MISSION TO SIAM.

**BANKOK.**—Charles Robinson, Dan B. Bradley, M. D., Nathan S. Benham, Jesse Caswell, H. S. G. French, Asa Hemenway, and Lyman B. Peet, *Missionaries*; Mrs. Robinson, Mrs. Bradley, Mrs. Benham, Mrs. Caswell, Mrs. French, Mrs. Hemenway, and Mrs. Peet; and Miss Mary E. Pierce, *Teacher*.

*In this country.*—Stephen Johnson, *Missionary*.

(1 station; 8 missionaries—one of them a physician and one a printer, and 8 female assistant missionaries;—total, 16.)

The company which sailed in the Arno arrived at Singapore Oct. 23d. The hopes of the Committee that the ship would proceed to Siam, were not realized, and the missionaries were obliged to wait for some other opportunity. The names of Mary E. Peirce and Judith M. Taylor, two unmarried females who went out as teachers, were accidentally omitted in the last Report. Miss Taylor, while at Singapore, was united in marriage to Mr. Minor, of the Ceylon mission, as has been mentioned already. In December Miss Pierce obtained passage, with Messrs. Caswell and Hemenway and their families, for Bankok, where they arrived Jan. 1st. It is found to be practicable for American or English vessels to beat up against the monsoon from Singapore to Bankok in less time than three weeks. At the latest dates from Singapore, Messrs. Benham, French and Peet were still detained there. Mr. French, who sus-

tains to his mission the two-fold relation of preacher and printer, was usefully employed in learning to cut punches, with the aid of Mr. North. The brethren were also studying the Siamese language, though under many disadvantages for want of competent teachers. Mr. and Mrs. Robbins, and Doct. and Mrs. Tracy have returned to this country, with the approbation of the Committee, and, at their own request, have been released from their connection with the Board. The former arrived March 20th, in the 'Arno,' and the latter March 28th, in the 'Oneida.'

In the early part of last year, Messrs. Robinson and Tracy went, with the approbation of the government, to reside at Anghin, about two days sail from Bangkok, on the upper part of the eastern side of the bay. The place was thought to afford an eligible site for a health station. But though more healthy than Bangkok, their expectations were not fully realized. The station was relinquished, at the request of the prah klang, who assigned the excited state of the nation, in consequence of the attempts made to suppress the opium trade, as the reason for their return to Bangkok. It is still uncertain whether the government will consent to permanent stations at a distance from the metropolis.

The mission continues to make useful contributions to geography.

The Siamese have joined their neighbors in China in efforts to arrest the destructive influence of opium; and it is worthy of notice how this war upon the intoxicating drug by the heathen rulers of these heathen people—embracing perhaps half of the heathen population of the globe—is simultaneous with a similar struggle on the part of the most civilized and christian nations of the world, to save themselves from a similar evil from the use of alcoholic liquors. It is surely a reform, both here and there, necessary to the rapid and extensive triumphs of the gospel. By request of the king, 10,000 copies of his proclamation against the introduction, sale and use of opium, were printed at the mission press. This was the first official document of any kind ever printed by the government, and it shows the opinion of the king, and of his highest and most experienced officers as to the reading capacity of the people, that so many copies should have been ordered.

After having made several ineffectual attempts to introduce the vaccine matter, Doct. Bradley determined to resort, if possible, to inoculation as a means of arresting the destructive ravages of the small-pox among the people of Siam. The success and importance of this movement require that something more than a passing notice should be taken of it. This will be done in Doct. Bradley's own words.

"Dec. 10th, 1838. Commenced writing a treatise on the benefits and mode of inoculation for the small pox, with a view to present it to the king of Siam. It has occurred to me that inoculation for the small pox might become an incal-

culable blessing to this people, in the absence of vaccination, which, in consequence of the many fruitless attempts to introduce it, has been rendered almost hopeless of ever being realized in Siam. I intend, after I shall have written this treatise to the king, to write and publish one of a similar kind for the physicians of Siam. The king has quite recently sent several of the royal physicians to visit me, for the purpose of being taught how to inoculate. It appeared that he had been informed of the successful inoculation of the children of the missionaries and several of the Siamese, and had thus had his hopes excited that inoculation might afford some important relief from the small pox, than which there is no other disease so destructive of life among the Siamese. The small pox rages among them four or five months every year. The season of its reign is in November, December, January, February, and March. It is almost impossible to find a family of some years standing in Siam, that has not suffered from this terrible disease the loss of some two or three lives. A very large majority of the Siamese are thickly pitted, and very many have either lost their eyes, or had them greatly injured by the same disease. Well may the king take a lively interest in any plan that promises to afford relief from this awful and perpetual scourge. The prah klang has uniformly manifested great interest in all the experiments which I have from time to time made with the vaccine virus. The king has sent to me several of his slaves, conducted by his physicians, for the purpose of having me inoculate them with the small pox, that he may have an ocular proof of the benefits of the plan. Prahnawai, the first son of the prah klang, sent for me today to inoculate his own child. He had previously tried me in the case of a child of his relative.

"13. Two of his majesty's physicians extraordinary visited me to-day. They call themselves my pupils, and entreat me to prepare for their use a variety of medical and surgical books. They more especially request that I will write a treatise on midwifery. These persons are indeed my pupils in learning the art of inoculation. They are sent by the express command of the king, as they say, that they may prepare themselves to inoculate in the royal family, and the families of the noble peers.

17. Had six of his majesty's physicians at my house making inquiries concerning inoculation for small pox. I took occasion to show them some of our anatomical plates, with which they were greatly interested, and led to cherish most exalted ideas of the wisdom and skill of foreign physicians. They renewed their request that I would speedily prepare a work on midwifery. It may now be my duty to devote the amount of time which I have been accustomed to spend in the practice of medicine and surgery, to writing and publishing of suitable books for the instruction of the Siamese physicians. Probably the good which I may in this way do will be much more extensive and lasting, than that of treating the diseased.

"18. In company with my brethren, I visited the prah klang in the morning, and presented to him the treatise on inoculation for the king. All communications from foreigners to his majesty must take this route. The prah klang being in haste to make his usual morning visit to the royal palace, had not time to examine it, and therefore appointed that we should see him on the next day.

"We called on the prah klang according to appointment. He had read the treatise and was pleased with it, and promised that he would soon present it to the king. Mrs. Tracy presented him at the same time a large variety of rare exotic garden seeds, which were received with much thankfulness.

"20. Five of the royal physicians spent nearly all the forenoon with me, seeking medical instruction. They brought more lads from the king for inoculation. One of the number took a copy of the Spiritual Songs to the king's palace yesterday. His majesty discovered it, and inquired whence it came, and required a part of it to be read in his hearing. This physician informed me, that the king expressed much pleasure in hearing it read. He also informed me that his majesty is very much encouraged by the success of my experiments in inoculation.

"24. Chou Nuam, a younger brother of the king, visited me last evening. His title is Father of Doctors. He is about thirty years of age, short of stature and very corpulent, and resembles much the king. His object in visiting me was to inform himself on the subject of inoculation.

"27. Wrote a treatise on vaccination and inoculation for the Siamese doctors with the hope of printing it in a few days. The Lord has opened this door of usefulness in a very remarkable manner.

"31. The Paw Maw, Father of Doctors mentioned in my journal of the 24th, called upon me again. His object was to read my treatise on inoculation. Having read it with much apparent pleasure, he asked many questions touching things not explained in the treatise, evincing a studious and active mind. He wished to qualify himself for inoculating. The prah klang sent for me to visit him, which I did. He engaged me to inoculate in his family as soon as he could procure good virus. This is certainly indicative of increasing confidence in the missionaries.

"Jan. 4th, 1839. Inoculated in the family of the prah klang six children, three grandchildren, and three inferior wives. I trust that the Lord will, by this means, give us favor among the millions of this people, and promote the cause of the glorious gospel in Siam. I feel that I have assumed great responsibility, but I will cast my cares upon the Lord who careth for his children.

"10. Was yesterday called to inoculate some fifteen or twenty more little ones connected with the family of the prah klang, and to-day to perform a similar service for the children of the prah klang's brother, Pysipipat.

"12. Chouchahum sent for me to inoculate his children and some other persons within his palace. I have just published the treatise on vaccination and inoculation, and find it to be a very great aid to me in communicating instructions on these subjects. I leave copies in the families and strictly enjoin that the directions therein given shall be obeyed. The tract is already in very great demand, and is read and understood with perfect ease. We have printed 500 copies.

"14. The prah klang sent to me a physician to take lessons in the science of inoculation, that he may qualify himself to go with the blessing to Bangpsoi. Had some fifteen or twenty applications from physicians for the treatise on inoculation. Learned that the prah klang is delighted with the result of inoculation in his own family.

"16. Had many visits from physicians, the first in this kingdom. Choufah sent for me to see his little son, aged about four months, whom he had just before had a royal physician inoculate. He was afraid that it was not done properly. This son is to him the 'all in all.'

"17. Paw Maw called again for further information. He informed me that more than one thousand persons had already been inoculated by the king's personal physicians, and innumerable others by the physicians of the common people; and that not one untoward circumstance has occurred among them all.

"19. Saturday. Have spent a large portion of time this week in inoculating in the families of the rulers, princes, nobles, etc. etc., and in instructing Siamese physicians on this subject. My hopes are greatly raised that the Lord will make this work the occasion of vast good to this people. Inoculation is now the all-engrossing topic of conversation in Bangkok and the country, from the king to the beggar. Several thousands have been inoculated with perfect success. As yet not one death has been heard of from inoculation, while small-pox in the natural way is very mortal. I cannot but regard this as a very remarkable fact. Methinks I can distinctly discover the hand of our Lord and Savior in this work. It seems to me that it is a special answer to the prayers of his servants; and that God will make this in some signal manner subserve the interests of his cause in Siam. When were more happy results from inoculation ever known?"

In May, Doct. Bradley writes as follows :—

“You will be pleased to learn that inoculation has proved to be a great blessing here. The hand of the Lord has most evidently been in the work; for never before, I believe, have such happy results been realized by this mode of relief against the destructive effects of that disease. What is very remarkable is, that the disease, when had in the natural way, has this year been peculiarly destructive of life. But many hundreds of persons have been inoculated, in the royal family and the families of the nobles and rulers, without even one death. Many thousands of the people were inoculated in the months of January and February, with but one or two deaths among them all. As the hot season came on, inoculation was perceived to be attended with some untoward circumstances and increasing mortality. The work was consequently suspended until after the hot season. The king of Siam was all engaged in extending the blessing among his subjects, and manifested a mind far more benevolent and noble than reputation had given him. About the last of March he was pleased to give substantial testimony of his gratitude for the blessings of inoculation. To some thirty or more chief physicians, most of whom had been my pupils in acquiring the knowledge and skill on this subject, and had taken an active part in the work, he gave a royal bounty. To some he gave one *chang*, (eighty ticals or about \$48,) to some two *changs*, to some three, and four and five. Probably the whole amount of the royal premiums on that occasion was not less than \$3,000.”

In this acknowledgment the paramount claims of the missionary were not overlooked by his majesty. By the hands of the *prah klang*, he sent Doct. Bradley a present of 240 ticals, with the following message :—

“His sacred magnificent majesty would present this sum of money to thee, the American doctor, as a testimony of his unfeigned gratitude for thy very benevolent services in teaching the royal physicians the art of inoculation, and thy success in bringing into Siam this great boon which has already saved many lives.”

To this, Doct. Bradley returned a suitable reply, informing the king that he should devote the royal gift to defraying the expense of treatises on subjects connected with medicine and surgery.

The good which the mission has thus been the means of conferring incidentally on the inhabitants of a populous country, should be gratefully acknowledged. Who can tell the number of lives that will be saved in a single generation? The confidence reposed in the missionary physician, while his missionary character was well known to all ranks, shows that no decided prejudice has yet arisen in the minds of the rulers against the mission. The history of this affair exhibits the humanity of the king and the docility of the people to good advantage, as it does also the native medical faculty.

Measures have been taken to acquaint Doct. Bradley with the recent experiments, by which it has been proved that the genuine vaccine matter may be obtained by inoculating the cow with the small-pox.

But important as are results like these to the cause of humanity, and important as they may be to the future interests of the mission, we are not compelled to look to them alone for grounds of encouragement. Hope is indulged that one of the workmen in the printing-office has been renewed by the Holy Spirit. A promising beginning has been made in regular public preaching at the house set apart for distributing tracts and for conversation with the people. At this place, numerous tracts have been distributed. How much good they are likely to do, with the divine blessing upon them, will appear in the following extracts from the journal of Doct. Bradley.

“October 7. I find that this people desire first of all narrations, and such especially as are arranged in a regular series. This fact induces me to think that the Old Testament Narrative, which is now in the press, will be highly acceptable to Siamese readers. It is remarkable that God has made such rich provision in the Bible for gratifying this universal taste for reading and hearing narratives. Is not that a good plan for infant missions to pursue, which is calculated to furnish the people with the Scripture narrative as soon as possible? The fact that such portions of the Bible are of all others the most easily translated, deserves not a little consideration in forming an opinion on this subject.

“A little boy, not more than fourteen years of age, told me nearly all the account of the creation and the fall of man as fluently as I ever heard a Siamese read; and he rehearsed it with great animation and eloquence.

“I had a very encouraging time at the tract-house on Thursday. A young man, a Siamese, who had read the life of Christ, came and sat down at my feet and humbly, honestly, and feelingly rehearsed the account of Christ's advent, his feeding the four thousand, his sufferings, death, and resurrection, and many other facts. He appeared at no loss to answer any questions touching the contents of that large book. He said that he and his friends were delighted with the history, that he believed it all to be true, and wished himself to become one of Christ's disciples. My heart swelled with emotions unutterable, and I could scarcely refrain from weeping when I looked upon that immortal spirit, whom Satan has blinded from his birth, but who seemed then beginning to see out of obscurity.

“Had also a good season in my tract work to-day. A Siamo-Chinese, aged perhaps thirty years, who has been one of my most constant visitors, had read much concerning Christ, and had just been reading the Spiritual Songs, said that he was delighted with the last tract, that he had read it through three times, and found that his heart softened continually as he read. He furthermore very honestly said that he was pleased with the doctrines of Christ Jesus, and was becoming more and more inclined to let his heart close in with them.

“14. A Siamo-Chinese, aged about twenty years, sat down before me a long time, rehearsing with great interest what he had learned from our tracts, and asking questions touching the doctrines of the gospel. He manifested a degree of understanding of the history of Christ, and the precepts of the gospel, that might well make many christian educated young men of America blush at their own inferiority. I was truly astonished and delighted on hearing him converse, and I thought it would be impossible for me ever again to doubt about the abilities of these heathen to comprehend the fundamental doctrines of the gospel, even with the means which, with our present imperfect abilities, we now prepare for them. Another young man related the account of the apprehension of Christ, his sufferings, death, and resurrection, with astonishing freedom and correctness. I think there is increasing reason to believe that the Spirit of truth is present to teach these benighted souls.



"20. I had a peculiarly interesting inquirer to-day. He is a different person from any I have spoken of before. He is a young married man, aged about twenty-five years, tall of stature and well featured, and uncommonly serious and dignified in his appearance. He sat down on the floor before me and expressed great thankfulness that he had become acquainted with me, but more particularly with our books. The following are very nearly his own expressions. 'I am,' said he, 'like a man who has been blind and knew not whither he went, and experienced very little comfort. At length his eyes begin to see, and he is favored, in addition, with good spectacles and a spy-glass. So,' said he, 'I was blind before I read your books, but now I see distinctly and am quite happy.' He then expressed much confidence in the christian religion, saying that he believed it was the true way to heaven, and that the knowledge of this was what made him happy. He manifested much desire to be taught.

"30. The young man mentioned in my journal under date of October 20th, made me a visit at my house, bringing his wife with him. He said his chief object in visiting me was that he might receive instruction concerning the christian doctrines. He had heard me say at the tract-house that the influences of the Holy Ghost were indispensably necessary to aid the sinner to believe and love the gospel. He inquired with much solemnity how he should obtain his influences. This gave me an opportunity to expound the doctrine at length, with which the inquirer expressed himself satisfied.

"December 10. The young man mentioned in my journal October 20th, visited me to-day at my house. I spent nearly an hour in conversation with him. He appears to be, so far as I can discover, quite serious. I cannot but entertain hopes that he is indeed a Christian. He says that he prays every day in private and in his family, and reads tracts to his friends, and otherwise instructs them."

No report has been received of the operations of the press. The assistance it afforded the government in suppressing the evils growing out of the importation and use of opium, has been mentioned. About a year since, the mission finished printing the "History of the Church," in two volumes octavo. The first volume contains sixty-five pages, and is taken almost literally from the Acts of the Apostles, with brief explanations of passages which would otherwise not be understood by those unacquainted with the Old Testament. The second volume, containing ninety-two pages, is taken chiefly from Goodrich's Church History, and closes with a condensed view of modern missions, particularly in Burmah and Ceylon and the islands of the Pacific Ocean.

"As little as would be consistent with a connected history, is said respecting the Roman catholics. Yet, notwithstanding this precaution, they have showed themselves true to their noted character. Before the work was completed, I heard they had by some means got hold of the proof sheets, and had warned the people against reading it, and had also, as I learned, translated some parts of it into French and sent it to the bishop at Singapore. They also proscribed the young man, an Indo-Portuguese and a catholic, whom we employed as foreman in the printing-office. These things have opened the eyes of the Siamese, who sometimes had confounded us with the catholics. The young man has left them and resides with us unmolested. A number of the princes have sent special requests for the history. May it open the eyes of all to the folly of idolatry in every form, and by the blessing of the Holy Spirit lead them to embrace the only true faith."

## MISSION TO CHINA.

CANTON.—Elijah C. Bridgman, David Abeel, and Peter Parker, M. D., *Missionaries*; William B. Diver, M. D., *Physician*.

MACAO.—Samuel Wells Williams, *Printer*.

(2 stations; 3 missionaries—one of them a physician, 1 physician, and 1 printer;—total, 5.)

Doct. Diver arrived in China September 23d. Mr. Abeel had arrived on the 20th of the February preceding.

“On the 19th proximo,” say the mission, writing on the first day of the present year, “ten years will have elapsed since your first laborers arrived in this country. Since that date, by the instrumentality of those you have sent to the Chinese within and without the empire, a large amount of work has been accomplished. By preaching, teaching, and the distribution of Bibles and tracts, the Savior’s name has been made known to many thousands; the seed of the word has been scattered from the north along the whole coast, also in Siam, and on several of the islands of the Indian Archipelago. Ways are being opened and means are preparing for more extensive and more effectual labors.”

But it is added, in view of the disturbances then growing out of the opium trade, “when a storm overtakes the mariner at sea, he must, you know, shorten sail, make all snug, and lie to, till its violence abates. Here, for a long time, the moral atmosphere has been very bad. Something like a typhoon has been brewing. The signs of the times have been unusual, portending evil; and on several occasions a storm seemed ready to burst. At this moment there is a lull, but no signs of fair weather. On the contrary, war seems inevitable.”

The Committee, in common with the Board and the whole community, are in daily expectation of hearing that the terrible storm of war has swept along the coast of that ill-fated kingdom. It would be idle to anticipate the immediate or remoter consequences of such an event. Whatever they may be, there is reason for believing they will be over-ruled for good to the cause of human salvation. The annual value of the unlawful trade in opium carried on to the deep dishonor of christian nations, is estimated at 16,000,000 of dollars. The following remarks on the subject are from the communication already quoted.

“The traffic in opium is one of the most appalling obstacles to our missionary exertions. After all the imperial edicts which have been issued, and the victims which have been sacrificed to public justice, and the costly, though no doubt injudicious efforts made by a high officer commissioned for this very purpose, this nefarious and ruinous trade is still going on in a manner, and to a degree, which can scarcely be credited. Vessels built for the purpose, armed and manned as ships of war, are continually forcing this drug upon the empire, and more effectually to gain their ends, are supplying with arms and

ammunition the Chinese craft engaged to assist them. If this traffic continues, what is to prevent the whole coast of China from becoming a scene of ruthless piracy?

"It is gravely asserted by those who have resided in China, that opium as used here is a harmless luxury, and of course the supply of it a very honorable employment. As well might they declare, that there is no idolatry in China, or that what little may be practiced amounts to a very innocent and useful recreation. The effects of opium encounter us, 'in the house and by the way-side,' in our domestic arrangements, and in our missionary pursuits. Although we have made the most explicit regulations to debar from our service those who are addicted to this indulgence, and although those who have entered our families have bound themselves by these rules, yet, notwithstanding their premises and the fear of expulsion, we have detected some of them yielding to the habit, even in our houses. Some of us have experienced serious embarrassments from having the best teachers we can procure, stupified and disabled by its influence.

"The sallow complexion and meagre appearance of hundreds and thousands in the streets betray its deadly inroads in their constitutions. The sufferings of families, from whose scanty support this expensive luxury is deducted, or from whose head its victim is torn away by death, can scarcely be imagined. Of all with whom we converse, those who are the least susceptible to serious impressions are opium-smokers. And yet nominal Christians, men of high worldly respectability, grow, prepare, and smuggle this deadly poison; nay justify, and even commend themselves for their benevolent services."

Though no hostile feelings are shewn by the Chinese authorities towards the American missionaries, yet they experience many interruptions from the operation of indirect causes, growing out of the generally disturbed state of public affairs. The number of patients in the hospital, up to March 23d, 1839, was 6,540. At that time it was closed by order of the viceroy for the time being.

"Since the blockade, patients almost daily, in a few instances even females, have come to the American Hong for medical aid, and others have been visitors at boats hired for the occasion, in front of the factories. Among those who have come to the Hong, was an officer, Ching Hang Loo, a member of the Lee Poo, or board of rites, at Peking, and recently from the province of Yunnan. Some patients are now visited at their residences, and several surgical cases are waiting to have a place to accommodate them. A general opinion prevails among the Chinese, that the high commissioner will approve of the hospital, and allow it to be continued. Alan, a Chinese who was seven years in America, remarked a few days since, that his excellency was very particular in inquiring respecting the customs of Americans, and among other things was informed that in most of the twenty-four States there were hospitals for the poor and sick. The commissioners asked how they were supported; and when told that they were supported by charity, and by the legacies of benevolent persons, he expressed his strong approbation. This may all operate favorably for the hospital here, so far as depends on his influence. But such uncertainty hangs over the future, that all is conjecture as to what will befall our operations. Doct. Parker has been induced to remain in Canton by a desire to demonstrate to the Chinese that he is their friend, and wishes, at whatever sacrifice, to promote their interest. To a greater or less degree his remaining has been so regarded by them."

Mr. Williams has completed the printing of the first volume of the Chinese chrestomathy, in which Mr. Bridgman and himself have been for some time engaged. A copy of this work has been received by the Committee. It is obvious, on a moment's inspection, that the work must be valuable to every one acquainted with the English language, who undertakes the study of Chinese. The public libraries of this country will find it for their interest to subscribe for the work, and thus relieve those generous individuals who are at the expense of its publication. The distribution of books has in a great measure ceased, and the scholars have dispersed.

At the commencement of the present year, our brethren, notwithstanding the threatening aspect of the times, continued to take a cheering view of the great chosen field of their labors.

“The work to be done is indeed vast, but God commands its accomplishment. The inhabitants of China, Japan, Corea, Tungking, Cochin-China, Camboja, Laos, Siam, and the great islands of the Indian Archipelago, are all deserving far more attention, immediately, than they receive. In preaching the gospel, in the circulation of Bibles and tracts, in teaching the ignorant, in healing the sick, success enough has been enjoyed to encourage you and us to persevere in these labors.

“The revised edition of the New Testament continually gains favor. Some copies of it not long since found their way into a village of native Christians, not far from Canton, and were received and read with great interest, as a new book, one that made them fully acquainted with Him in whom they believed and trusted as their Savior.”

## OCEANICA.

### MISSION TO SINGAPORE.

SINGAPORE.—Ira Tracy, James T. Dickinson, Joseph S. Travelli, Dyer Ball, M. D., and George W. Wood, *Missionaries*; Alfred North, *Printer*; Mrs. Tracy, Mrs. Travelli, Mrs. Ball, and Mrs. North.—One native helper.

(1 station; 5 missionaries—one of them a physician, 1 printer, 4 female assistant missionaries, and 1 native helper;—total, 11.)

The health of Mr. Hope forbidding his return to Singapore, he has, at his request, been released from his connection with the Board.

The printing by this mission from February 1st, 1839, to January 31st, 1840, was all in the Chinese language, and amounted to 25,910 copies, and 598,790 pages. The quantity of matter was 1,450 pages. A list of printing in Chinese from the commencement of the mission to January 31, 1840, is subjoined, as received from the mission during the past year.

	<i>Pages.</i>	<i>No. of copies.</i>	<i>Whole No. pages.</i>
<b>Large 8vo.</b>			
Consolations of the True Doctrine,	88	8,800	774,400
Truth its Own Witness,	33	4,200	138,600
Life of Christ,	128	1,209	154,752
The Right Way,	32	350	11,200
The Two Ways,	16	2,055	22,880
Way from Misery to Happiness,	8	1,150	9,200
Savior of the World,	9	1,048	9,432
On Redemption,	78	6,500	507,000
Little Faith, little Happiness, or True Faith,	28	1,600	45,800
On Repentance,	66	1,400	92,400
On the Trinity,	32	8,408	269,000
On Kindness and Universal Love,	8	1,150	9,200
Endless Life,	8	1,546	12,368
Explanations of the Scriptures,	96	300	28,000
Instructive Details,	21	1,350	28,350
Chinese Magazine, (Vols.)	94	1,300	122,200
Do. Monthly Numbers,	474	1,000	474,000
Universal History,	246	142	34,932
History of the United States of America,	125	20	2,500
<b>8vo.</b>			
Festival of the Tombs,	8	14,100	102,000
Sacred Classic,	32	9,050	289,600
Holy Instructions of Jesus,	23	8,700	200,100
Offerings to the Dead,	8	8,100	64,800
Shang Fi's Birthday,	5	8,100	40,500
New Year Congratulations,	8	7,110	56,880
Machopo's Birthday,	7	12,200	85,400
Good Words to-admonish the Age,	67	7,600	509,200
Whole duty of Man,	33	9,710	320,430
Precious Instructions of Jesus,	38	6,430	244,340
Precepts of the Gospel,	22	4,810	105,820
Miracles of Jesus,	28	7,430	208,040
God the Lord of All,	26	5,800	150,800
The two Friends,	46	9,600	441,000
Life of Moses,	72	2,508	180,576
do. Joseph,	28	5,000	140,000
do. Paul,	59	500	29,500
do. John,	29	1,032	29,928
do. Peter,	35	27	945
Harmony of the Gospels,	184	500	92,000
The Patriarchs,	67	20	1,340
Death of the Good and Bad Man,	10	3,000	30,100
Four Character Classic,	10	110	1,100
Praise and Eulogy,	18	1,523	27,414
Temperance Tract,	20	1,760	35,200
Agricultural Tract,	9	500	4,500
History of England,	65	58	3,770
Life of Jesus in Verse,	10	10	100
Parables of Jesus,	34	48	1,632
Right and Wrong,	8	3	24
Hymn Book,	23	100	2,300
Way to escape Misery and obtain Happiness,	84	20	1,680
Gospel of Matthew,	47	6,930	325,710
do. of Mark,	30	6,900	207,000
do. of Luke,	49	3,900	191,100
do. of John,	41	7,900	323,900
The Acts,	47	3,800	178,600
Luke and Acts,	95	2,600	247,000
Epistles—Romans, Corinthians,	53	2,800	148,400
do. Galatians, Hebrews,	58	2,800	166,400
James—Revelation,	48	800	38,400
New Testament, (new version,)	357	5,839	1,083,523
<b>12mo.</b>			
On the Soul,	186	1,000	186,000
The Two Friends,	52	14,700	764,400
Village Sermons,	66	9,400	620,400
On Gambling,	17	12,100	205,700

	<i>Pages.</i>	<i>No. of copies.</i>	<i>Whole No. pages.</i>
On Opium,	6	8,000	48,000
Boy's Reading Lessons,	20	113	2,260
Heretical Doctrines,	40	8	320
Life of Daniel,	27	1,600	40,500
Repent and Reform,	15	3,000	45,000
Truth and Error Compared,	39	1,126	43,914
Important Consequences,	39	1,010	39,390
16mo. New Testament, (Diamond pocket edition,)	430	39	16,770
18mo. Gospel of Matthew,	55	1,000	55,000
do. of Mark,	36	1,000	36,000
do. of Luke,	59	1,000	59,000
24mo. Sacred Sleeve Gem,	57	4,400	250,800
Descent of Jesus,	22	7,300	160,600
New Three Character Classic,	18	1,000	18,000
<i>Broad Sheets.</i> Good Words,	1	1,000	1,000
Temperance Handbill,	1	1,000	1,000
Map of the World,	2	1,000	2,000
True and Precious Words,	1	1,000	1,000
Total,		294,962	12,778,666

In addition to the above, blocks have been cut for the following works, viz.

For a pocket edition of a considerable part of the New Testament;  
Origin of Doctrines;  
All the Discourses of Jesus;  
History of the Jews, in two volumes.

To the foregoing should be added the Malay printing, estimated at 4,000 copies, and 82,000 pages, and the Bugis at 3,000 copies, and 64,000 pages; also printing in Japanese, as follows, viz.

	<i>Pages.</i>	<i>No. of copies.</i>	<i>Whole No. pages.</i>
Gospel of John,	65	1,670	105,210
Epistles of John,	14	20	280
Total,	77	1,690	105,490

Making the whole amount of printing from the beginning, 303,652 copies, and 12,924,866 pages.

The seminary for boys contains forty pupils, one of whom, a member of the first class, was baptized on the 5th of January last. He came originally from Hok-Kien province in China, and was brought by Mr. Johnson from Siam. He is a youth of promise. The members of the mission all feel a deep interest in this young institution.

The communications from this mission published in the Missionary Herald during the present year, respecting the spoken language

of China, and also the relative importance of Hindoostan and eastern Asia as fields for missionary labor, are of serious import. But there are causes in visible, powerful operation, which may suddenly and greatly change the aspects and relations of things in that part of the world.

#### MISSION TO BORNEO.

**SAMBAS.**—Elihu Doty, *Missionary*, and Mrs. Doty.

**PONTIANAK.**—Elbert Nevius and William Youngblood, *Missionaries*; Mrs. Nevius and Mrs. Youngblood; Miss Azuba C. Condit, *Teacher*.

*Stations not known.*—Frederick B. Thomson and William J. Pohlman, *Missionaries*; Mrs. Pohlman.

(2 stations; 5 missionaries, and 5 female assistant missionaries;—total, 10.)

Mr. Doty arrived at Sambas June 17th, 1839; Mr. Youngblood arrived at Pontianak on the 19th of September; and Mr. Nevius sailed from Singapore for that place about the end of November. Mr. and Mrs. Ennis have returned to this country, and at their own request have been released from their connection with the Board. Mrs. Ennis arrived November 26th, with her health still much impaired, and Mr. Ennis in July of the present year. Messrs. Thomson and Pohlman were at Batavia at the latest dates, not having completed the year, which, by regulation of the government, they were to spend at that seat of Dutch colonial power before going to Borneo. On the 17th of November, Mr. Thomson was called upon to suffer the greatest of earthly bereavements in the death of his wife. Her closing scene exemplified and adorned the religion she had gone forth to carry to the heathen.

Two clerical missionaries are under appointment, with the expectation of embarking for Borneo during the present autumn, and it would be highly gratifying to the mission, if a physician of devoted missionary spirit could be induced to offer his services in time to accompany them. The appeal is of course addressed to the Reformed Dutch Church, of whose members this mission is exclusively composed, and to whom it looks, through the Board, for support.

The field is one that will afford some trial of faith and patience; but where is there another at present accessible in that part of the world, which, when viewed in all its aspects and relations, is more inviting? It would seem that western Borneo is more healthy than Siam, and the Dyaks, though scattered, are as promising as any untutored race of pagans, and will probably be found more ready

to listen to the gospel than the followers of Confucius, or Mohammed. What the Committee have been able to learn respecting the views and feelings of the Dutch authorities at home and in the colonies, indicates a disposition to regard missionaries from the Dutch churches of America with kindness, and gradually to enlarge their privileges, if they are found to prosecute their missionary labors with a sound christian discretion. It would not be strange if the mission in Borneo were ultimately regarded with favor, and treated accordingly. Nay, it is not improbable that access may be afforded to other and more fertile fields. The Committee feel the importance of faith and patience. Time must be given for the friends of evangelical religion and of missions in Holland to acquire more full and accurate information concerning the numbers, resources, opinions and feelings of their brethren in this country. They have evidently supposed that the Dutch churches in the United States would readily act in a degree of subordination to their brethren in the father-land, which they will see, when better informed, could not reasonably be expected; and when consulted by the government, they may have given advice under this misapprehension. The progress of the Committee has hitherto been attended with many perplexities and trials, growing out of a variety of causes, generally beyond control, and some of them beyond the reach of human foresight; but not more numerous or trying than have been experienced in the early stages of some of the most interesting of the existing missions. Perhaps it will appear here as it often has appeared elsewhere, that God will try his people before he grants them his signal favor.

Neither Sambas nor Pontianak is to be regarded as of course a permanent station in the mission. Others may be found more eligibly situated for living and laboring. A few extracts will be made from the communications of the missionaries to give some view of these places. Messrs. Doty and Pohlman in speaking of Sambas river and town, say,—

“Ascending the Sambas river, we found it a noble stream, in width nearly a mile, and in depth sufficient for vessels of large burden. Its borders are skirted with an unbroken jungle and forest, without the appearance of a single habitation or trace of human culture, to enliven the sombre scene. Here and there may be seen the outlet of some tributary stream, which drains this extensive marsh of its superfluous waters. On some of these rivulets are groups of Malays, who have found an elevation of ground sufficiently dry to erect rude dwellings, and cultivate fruits and rice, which are their only means of support. Several small boats from these villages visited us to sell their articles of produce, as we passed up the river. About twenty miles from the sea the river divides into two branches, the southern of which is called little Sambas river, and leads to the town.



"The advantages of Sambas for a mission are chiefly owing to its favorable location for penetrating into the interior. The Sambas river affords facilities for reaching the scattered Dyak population of this region, and introducing the gospel among them. Other than this, it appears to us that Sambas does not hold out any strong inducements for making it a permanent location. This opinion is founded upon a view of the place and the population. The place is low and marshy. The river on both sides is lined with a single tier of houses. These can be approached only by rowing from one to another in small boats, so that direct intercourse among the inhabitants must necessarily be attended with no little difficulty.

"The Chinese campong is a single street on the south side of the river. The population is about 150; most of them speak the K'hek dialect, and are petty shop-keepers. Among them we noticed many inveterate opium smokers. Most of the inhabitants are Malays. A small campong of Bugis and a few Javanese comprise the remainder. The number of Malays, Bugis, etc., is variously estimated at from 3,000 to 5,000. The former is probably nearer the truth."

#### Speaking of Pontianak, they say—

"The situation of Pontianak is in many respects similar to that of Sambas. It is located at the junction of the Landak and the Sangaur or Kapuas rivers, forming the Pontianak river. The establishment of the sultan is at the point of junction. The Dutch residences, fort, etc., are on the south side of the river, about half a mile below the sultan's. On the same side of the river, and next above the Dutch, is the principal Chinese campong, extending to the junction of the rivers. There commences the chief settlement of Malays, on both sides, and extending some distance up the Kapuas river. From the sultan's palace upward, on the south side of the Landak river, the Bugis are located. Immediately opposite to the sultan's, and across the Landak river, is another small Chinese campong of K'hek men. This is of recent origin, and but a few dwellings have yet been erected. Pontianak is low ground, and subject to flooding during high tides and heavy rains. It is drier, however, than Sambas, especially in the vicinity of the Dutch residences, and through the Chinese campong. It is said to be a healthy place. In every respect we regard Pontianak, for a permanent location, decidedly preferable to Sambas.

"As a field for missionary effort, Pontianak presents several claims. It has a much greater commerce than Sambas, or any other place on the west coast of Borneo. Consequently the facilities for obtaining supplies are more frequent and secure. Its population is also larger than any other place on the coast. It presents a sphere of labor for Chinese and Malay missionaries. May it not also be the place to commence a Bugis mission? It is the great entrance point to at least one large settlement of Chinese in the interior, viz. Ka Mandor, and to Landak, said to be the most numerous settlement of the Dyaks, as well as to various other places, perhaps of not much less interest and importance. The Chinese settlements of Sepang, Lumar, Lara, Montrado, etc. can be more easily approached by way of Sambas, as these places are under that residency."

#### These brethren thus speak of the Dyaks :

"As we see them, they are mild and gentle and 'given to hospitality.' But when they exchange their domestic habits for those of the warrior, their greatest delight seems to be to revel in human blood, and their greatest honor to ornament their dwellings with human heads, which are the trophies of their inhuman barbarity.

"The Dyaks are decidedly a more muscular and better built race of men than the Malays. Their hair is dark and black, and being suffered to grow

quite long and to hang loose upon their shoulders, gives them a wild appearance. The men go nearly naked. For clothing they use a single piece of cloth, or bark of a tree, bound closely around their loins. As an ornament, some wear a string of the cowrie shells around their heads. Added to these their war or agricultural knife tied to their waist, which, with a strong cord, completes the dress of the Dyak males.

"The dress of the females consists of a cloth bound around their loins extending down nearly to their knees. On their heads they constantly wear a cap made from the rattan. Most of them have a profusion of ornaments. Their ears are usually perforated with a piece of bamboo from five eighths to an inch in diameter. Great quantities of beads adorn their necks. Their arms are ornamented with many rings, chiefly of brass, some, however, of a beautiful stone, and of Chinese workmanship. Around their loins and over the cloth are rings made of small rattans, dyed a brilliant red and jet black, fastened in front by means of a bead clasp. Some few also wear a bandage made of various colored beads, six or eight inches in width, and which is exceedingly beautiful. Their breast and arms are entirely naked, excepting occasionally a loose cloth thrown over their shoulders. The male children seven or eight years old, are entirely naked. The female children wear a cloth in the manner of the men, and generally are loaded with trinkets of various kinds.

"So far as our observation goes, there is no disposition to pilfer among the Dyaks. We can hang up our clothes in the most exposed places in their village, and hand little articles to them to be taken care of with a feeling of perfect security. If they wish for any thing, they will beg for it; but we do not think they would steal, unless the temptation should be very powerful."

Mr. Doty, after making a tour through a part of the province of which Sambas is the seat of government, makes the following general remarks, with which the report of this mission will be closed.

"1. The distance travelled, from my departure until I arrived home again, is about two hundred miles; namely, 120 by water, fifty-five from Sambas to Singkawang, and sixty-five on the rivers in the interior, and eighty miles on foot. I also visited and passed through four settlements of considerable extent, which heretofore have not been so far as I am aware, visited by a missionary, viz. Singkawang, Kulor, Budok, and Seminis.

"2. The rivers traversed have but few indications of any extent of population near.

"3. The tracts and volumes distributed were about six hundred, including several copies of the New Testament. As many thousands might be judiciously distributed, during such a tour; but the expense and difficulty of transportation will not soon allow such a dissemination of the word of life to be made; at least not until funds can be placed at our disposal for the purpose.

"4. Next to Montrado, Singkawang appears far the most eligible place which I have visited within the Sambas residency, for a Chinese missionary station. In one respect it has the advantage, being near the coast and accessible by water. It would be a place of considerable trade, were vessels permitted to go there, which, however, is prohibited, and the port is guarded. In addition to its own population, within one hour's walk there is a settlement which would be regarded a large parish in America for one minister, and as large as many villages which enjoy the labors of some two, three, or more ministers, who happen to be separated by a denominational distinction. How much better for the unity of the body of Christ, and for the cultivation of brotherly love, and how much more in accordance with the spirit of the gospel and the example of the primitive Christians, that such should unite in a vigorous support of one minister, and the gospel institutions among them, and give their surplus revenue, and ministers too, for the spread of the gospel

among those who are perishing for lack of vision? This would be in some degree obeying the command, 'Go ye,' and placing them under circumstances, to plead the promise, 'He that watereth,' etc.

"As Singkawang is under the jurisdiction of Montrado, the great kung-se's sanction would be necessary to a settlement here.

"5. A residence at Montrado will be expensive. All the necessaries of life, with few exceptions, must be transported, at no small cost, from other places. The consequence is that almost every thing is from forty to seventy-five per cent above a fair market price. The cost of building will also be great, as the timber would have to be carried some miles at least by coolies. There are no forests of timber large enough for building near, nor any other means of bringing it. I met men some three or four miles from Montrado the morning I left, each carrying four boards, and what distance they had already brought them I do not know.

"I would, in concluding, beg your constant prayers, and those of all saints, in behalf of the perishing inhabitants of this dark and destitute island. Could we have a pentecostal out-pouring of the Spirit here, our labors would not be in vain in the Lord, and then too our past trials, and those which we are still called to endure, would eventuate in his glory, and the advancement of his cause and kingdom in the earth."

## MISSION TO THE SANDWICH ISLANDS.

### ISLAND OF HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Seth L. Andrews, M. D., *Physician*; Mrs. Thurston and Mrs. Andrews.

KEALAKEKUA.—Cochran Forbes and Mark Ives, *Missionaries*; Mrs. Forbes and Mrs. Ives.

WAIIMEA.—Lorenzo Lyons, *Missionary*; Horton O. Knapp, *Teacher*; Mrs. Lyons and Mrs. Kuapp.

HILO.—David B. Lyman and Titus Coan, *Missionaries*; Abner Wilcox, *Teacher*; Mrs. Lyman, Mrs. Coan, and Mrs. Wilcox.

KOHALA.—Isaac Bliss, *Missionary*, and Mrs. Bliss.

### ISLAND OF MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Mrs. Baldwin and Mrs. McDonald.

LAHAINALUNA.—Lorrin Andrews, Ephriam W. Clark, and Sheldon Dibble, *Missionaries*; Edmund Bailey, *Teacher*; Edward H. Rogers, *Printer*; Mrs. Andrews, Mrs. Clark, Mrs. Dibble, Mrs. Bailey, and Mrs. Rogers.

WAILUKU.—Jonathan S. Green and Richard Armstrong, *Missionaries*; Mrs. Green and Mrs. Armstrong, and Miss Maria C. Ogden, *Teacher*.

HANA.—Daniel T. Conde, *Missionary*, and Mrs. Conde.

### ISLAND OF MOLOKAI.

KALUAHA.—Harvey R. Hitchcock, *Missionary*; Bethuel Munn, *Teacher*; Mrs. Hitchcock and Mrs. Munn; Miss Lydia Brown, *Teacher*.

### ISLAND OF OAHU.

HONOLULU.—Hiram Bingham and Lowell Smith, *Missionaries*; Gerrit P. Judd, M. D., *Physician*; Levi Chamberlain, *Secular Superintendent*; Samuel N. Castle, *Assistant Secular Superintendent*; Amos S. Cooke, *Teacher*; Henry Dimond, *Book-binder*; Edwin O. Hall, *Printer*; Mrs. Bingham, Mrs. Smith, Mrs. Judd, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Dimond, and Mrs. Hall.

EWA.—Artemas Bishop, *Missionary*, and Mrs. Bishop.

WAIALUA.—John S. Emerson, *Missionary*; Edwin Locke, *Teacher*; Mrs. Emerson and Mrs. Locke.

KANEOHE.—Benjamin W. Parker, *Missionary*, and Mrs. Parker. Miss Marcia M. Smith, *Teacher*.

## ISLAND OF KAUAI.

WAIIMEA.—Samuel Whitney, *Missionary*, and Mrs. Whitney.

KOIOA.—Peter J. Gulick and Thomas Lafon, M. D., *Missionaries*; Mrs. Gulick and Mrs. Lafon.

WAIOLI.—William P. Alexander, *Missionary*; Edward Johnson, *Teacher*; Mrs. Alexander and Mrs. Johnson.

(17 stations; 24 missionaries—two of them physicians, 2 physicians, 2 secular superintendents, 7 teachers, 1 book-binder, 2 printers, and 42 female assistant missionaries,—total, 80.)

The year embraced in this report terminated with the annual meeting of the mission in June 1839, which was held at Honolulu. The annual meeting of the mission is made the occasion of securing for the Committee an uncommon regularity and completeness in the annual statistical returns. The Committee cannot doubt that this has in diverse ways been of much advantage to the mission.

Mr. Spaulding, whose return to this country on account of the failure of his health was mentioned in a former Report, died at Westboro', Mass., on the 28th of June last. His desire to be useful was uncommonly strong, as was evinced by the series of efforts he made, by painful journeys and public addresses, during the decline of his health, to increase the missionary spirit of the community. Mr. McDonald died at Lahaina, September 7th, after a long illness; and Mr. and Mrs. Van Duzee returned to this country April 28th, having been advised to this in consequence of the state of his health. Mr. Clark has secured much benefit from a voyage to China, whence he returned to the islands a year ago. Mr. Hall has sought to restore the health of Mrs. Hall, by going with her to Oregon and up the Columbia river to the stations occupied by the Board in that quarter. Mr. Hall took with him a small printing establishment, given to that mission by the first church in Honolulu. At Clear Water he printed a book of twenty pages 16mo. in the Nez Perces language—the first book printed west of the Rocky Mountains. Taking into view the probable destinies of that great country, of how vast a series may this book be regarded as the commencement! And let it be never forgotten, that the means of printing were furnished by the members of a christian church, who, twenty years before, had no knowledge of letters, no conception of reading, in short, were barbarians, benighted pagans! The Committee have not yet heard of Mr. Hall's return to the islands. More recently, Mr. Chamberlain, having had a return of bleeding at the lungs, has found benefit from a voyage to the Mexican coast.

Mr. and Mrs. Dibble sailed from New York city in the "Lausanne," capt. Spaulding, October 9th. They were at Valparaiso in February. Mr. Tinker has, at his own request, been released from his connection with the Board.

The islands and the mission have suffered great loss, the past year, in the death of Kinau the queen-regent, Kaikioewa governor of Kauai, and Hoapili governor of Maui. It may be believed that this event, though filling the nation with sadness, has been unspeakable gain to them. Kekauluoki was proclaimed successor in office to Kinau.

The mumps were introduced into the islands by a vessel from California, during the year, and great numbers had died of the disease. Much alarm was also occasioned by the arrival of a ship on board of which the small-pox had raged; but good came out of it. Doct. Wood had just arrived from the United States in the "Fama," and had succeeded, after there had been repeated failures, in bringing vaccine matter that proved to be good, and measures were taken for vaccinating the entire population. Quarantine laws were also enacted, which would have some tendency to keep off contagious diseases.

While on the subject of diseases at the islands, the Committee would call the attention of the Board to a report made by the physicians to the mission at their annual meeting in June 1839. It was as follows:—

"1. That they find the climate of the Islands highly favorable to the development and perfection of the animal economy, the mean temperature being within a few degrees of that point which physiologists consider as most favorable to human life, and free from those sudden and great changes, to which most other climates are subject.

"2. That notwithstanding the favorableness of the climate, they find an unusual amount of disease among the natives, especially of the sub-acute character, which, though for the most part not very painful, tends always to undermine the constitution and pave the way to a premature grave.

"3. That the immediate causes of most of their maladies are plainly ascribable to their frequent violation of the first principles of correct living; to their low estimate of life, and recklessness of themselves; to their wretched habitations, which furnish little comfort or protection; to their practice of lying upon the damp ground; to want of protection by clothing, in exhausted conditions of the system, against vicissitudes in the weather; and to their poverty which keeps them strangers to necessaries and comforts.

"4. That we have witnessed no fatal epidemics depending upon a constitutional condition of the atmosphere since we arrived at the Islands, and that, of those diseases depending upon specific contagion, almost no lives are now lost. The mumps, which are now prevailing, may sometimes prove fatal through mismanagement; but the venereal disease, which probably did once make considerable havoc among this people, seems now so far to have worn itself out, that we seldom see it as recently contracted, except about the harbors, and there not extensively, and very few deaths from it have occurred in our practice. Neither do we perceive that this disease materially retards the increase of population on these Islands.

"5. The causes of the maladies of the natives, which have been stated, suggest the remedies for their removal. To practice physic as your committee now do, is both partial and inefficient. Ten times their number devoted to the profession would not be equal to the wants of the nation; and then the curing of diseases simply, has little tendency to prevent their recurrence. A hospital or hospitals suitably constructed, furnished, and attended, would

certainly enable us to attend many cases to much better purpose than we now do; but one upon each of the principal islands, even if very extensive, would accommodate only a part of the sick.

"6. We have no hesitation in saying, that it is indispensable to the existence and well-being of this nation, that their homes be made a place of comfort and protection to them, in order to save them from the encroachments and ravages of disease. It is clear also, that if such diseases, as prudence and a proper course of living cannot prevent in future, are to receive any alleviation or effort towards a cure to any considerable extent, natives themselves must be educated, and taught the different branches of the healing art. In case such an attempt be made, one hospital for the purpose to give instruction in surgical practice would be of great service.

"7. That as a preparatory step towards furnishing those who may hereafter devote themselves to the study of medicine, as well as for the benefit of all classes of society, we think it expedient that a volume be prepared in the native language on physiology, and another on hygiene.

"8. That a standing committee of one upon each island be appointed, whose duty it shall be to collect facts, touching the diseases of the natives and their causes, and whatever else they may consider as having an immediate bearing upon the increase and decrease of the population."

The Board will recollect that Miss Brown was sent out to introduce the domestic manufacture of cloth among the islanders. Notwithstanding her ill health, encouraging progress has been made in this necessary branch of industry. Between five and six hundred yards of cloth have been made, under the care of Miss Brown, at Wailuku, where the female seminary is situated. Kuakini (governor Adams) has made an effort with some success, to introduce the manufacture of cotton at Kailua. A considerable number of females have learned to spin, and four young men to weave. Twelve pieces, containing four hundred yards of plain and twilled cotton, have been manufactured. About a twelfth part of this was done by the natives unaided; in the rest they had the superintendance of a foreigner.

The government of the islands appears to be disposed to help the people by legislation as fast as the way becomes clear for it to do so. What they have done is thus briefly described by the mission.

"The chiefs have secured firmly to the people the lands which they now hold, and the right of property is also fully secured, so that if the laws are regarded or enforced, the king has no more direct power over the property of his subject, than the subject has over the king's property. Restrictions on the fisheries are removed, and no new tax can be laid by any chief, not even on his own private lands, which are now in the hands of tenants, unless such tax shall be sanctioned by a council of the nation. Definite encouragement to industry is offered, and those who have four children are freed from half their taxes, and those who have five are freed entirely from all taxation. Premiums are offered to every individual who engages in any new species of profitable industry, and the courts are to be so remodeled that no man can ever act as judge in a case where he is personally interested. Considering, however, the ignorance of the officers, it is not to be supposed that the laws will be very faithfully executed at present. The time set for them to go into operation is next January. The chiefs have to assemble annually for legislative purposes, and every chief who three times violates the constitution they have adopted,

is to have his lands and power taken from him. The adoption of this code of laws we trust will be an important era in the Sandwich Islands nation. We think it must have a powerful effect on the industry of the people."

A more full abstract of these laws may be found in the Missionary Herald for March. If many great evils still remain in the system of government, we should reflect how much easier it is to perceive and lament these evils, than it is to devise and apply a remedy.

The Board are aware that the Committee took occasion from the departure of Mr. Dibble, on his return to the islands, to address him and the mission on the means by which the christian community at the islands should seek to become independent of foreign aid at the earliest possible day. This was in October. The following quotation from the letter of the mission written in the June previous, but not received until May of the present year, will show that the attention of the mission had already been turned seriously to the same subject.

"In connection with the support of native teachers, we feel it necessary to suggest the question, which is becoming an important one among us, how far it is expedient for missionaries to devote their attention to securing their own support. At many of our stations the state of things is becoming such, that the missionary, by directing the labor of natives, and investing some fifty or a hundred dollars in a sugar-mill, or in some other way, might secure a portion and often the whole of his support, and would thus be teaching the people profitable industry. It could not be done without occupying a portion of the time of the missionary, though at some stations it would probably not occupy much. The importance of this subject is pressing upon us heavily, not merely as it respects the Board, but as it respects the best and most permanent interests of the nation. The chiefs have in several instances made such offers as have led our minds to this subject; and should the Board approve the course, at no distant period some of us might probably cast ourselves entirely on the people for support. In that case it would be necessary for us to know whether we might retain our furniture, houses, and other property of the Board, now in our hands, and on what terms. We deem this a subject of importance, and think the people would be much more profited by a missionary's services, when they should support him, and feel that they support him themselves."

The decease of the old chiefs, one after another, in connection with the nature of the government, naturally draws attention to the young chiefs of rank, eight in number, the oldest of whom is now about eleven years of age. These were perceived to be growing up more ignorant than the common people. A boarding school has been established for their exclusive benefit. The case is very satisfactorily explained by the mission.

"The chiefs have seemed unwilling to connect themselves with the seminary, or our other boarding schools, and we have ourselves hesitated in encouraging them to do it. We have feared that their connection with those schools would exert an unhappy influence on the other scholars, while they themselves would receive less benefit than they would under other circumstances. We have also felt that it was a matter of immense importance that

they should stand the highest in the scale of civilization, that they should know by their own delightful experience the happiness and the excellency of a well regulated family. Heretofore the chiefs have been unwilling to have their children excluded from a train of attendants, which they consider as being necessary to the very existence of a chief. But now the chiefs all manifest a readiness to dispense with whatever the good of their children may require, and have assented to the plan of their being adopted into the family of a missionary, to be trained up entirely by him. They themselves nominated Mr. Cooke, and the mission have appointed him to that business. The chiefs will defray all the expenses of the establishment, except Mr. Cook's private support. From this school or family we hope much."

This school is at Honolulu. The boarding-school for boys, at Hilo, under the charge of Mr. Lyman, contains 28 pupils, seventeen of whom are members of the church. The boarding-school for girls at this station, as described by Mr. Coan, affords a scene of surpassing loveliness. The Committee transfer the description entire.

"Early in the past year Mrs. Coan determined to open and sustain a boarding-school for girls with her own hands, and with such native help as she could command. So soon as her plans were made known to the church and people, they came cheerfully forward, and with great promptness erected a comfortable native building for the school, the women contributing tapas, mats, etc., to furnish the house. A few seats, a table with bowls and spoons, and some other things having been provided, the school was opened on the tenth of September, and it has been in constant operation from that to the present time.

"The number of little girls in the school is twenty, and their ages from seven to ten years. Their food is supplied by the weekly contributions of the people, in the following manner. The country lying immediately around the station is divided into five sections, each district containing a population of from two to five hundreds, perhaps. These districts supply the school with food for one week each, in regular rotation, by voluntary contribution. Each individual who is of a willing heart brings a single taro, a potatoe, or a fish, as he comes up to the house of God to attend the regular Wednesday lecture. Several hundred potatoes or taros thus put together make a heap, on which the school is fed for a week, while the cheerful donors perceive no diminution to their own little stock. When the districts have all fulfilled their weeks, they commence again, and thus, like the earth, move round in a perpetual circle, shedding constant blessings in their revolutions. For some time past a part of the people have engaged, on each monthly-concert day, in planting food as a supply of the future wants of the school. The principal food of the little girls is taro, potatoes, fish, and arrow root, with occasional supplies of cabbage, melons, bananas, sugar-cane, etc. They all sit and eat at a common table in English style.

"They are clothed in a cheap cotton fabric, which, together with table furniture, books, cards, maps, stationary, etc., is furnished by Mrs. Coan. The value of all these articles, however, is probably refunded by the people in supplies for our family consumption, so that it may be said the school is entirely sustained by the voluntary contributions of the natives. Two native assistants are employed in the school and paid regular wages. Attached to the school building is a garden, containing many beautiful trees, such as the oriental lilac, the mimosa, the guava, the mango, the tamarind, the fig, the lemon, the coffee, and the mulberry, besides a great number of beautiful flowering plants. The garden is surrounded and intersected by gravelled walks, and divided into little sections, each pupil being responsible for the neatness



and good order of one section, while all unite in keeping the walks and the common pleasure grounds in good taste. A little rill passes through the garden, and this, with a convenient bath, adds not a little to the beauty and comfort of the place, under these tropical skies.

"All the children engage in weeding their flower beds, gravelling their walks, or in some other free and gentle labor daily. Their hours for eating, sleeping, labor, recreation, study, and devotion are all defined. Hitherto they have been taught reading, writing, geography, natural history of beasts, arithmetic, singing, sewing, braiding, and a few other things. Their progress has been very gratifying. Some of them entered the school without a knowledge of the alphabet. All are now tolerable readers, and all have acquired a considerable amount of knowledge on most of the above named branches.

"The government of the school has been remarkably easy. Corporeal punishment has never been called for, but in one case, and stern reproof has hardly been known in the school; and I hazard nothing in saying that I never, in any country, saw a school of twenty little children so uniformly meek, quiet, gentle, docile, and industrious as these little girls. They are a company of bright faces and happy hearts. Their contentment has seemed perfect from the first. No one wishes to leave the school; no one sheds homesick tears. All are cheerful as the lark, and, by their obedient and affectionate manners, they have entwined themselves closely around our hearts.

"But the crowning blessing of all is the precious influences of the Holy Spirit in the school. These influences have continually descended in soft showers like the gentle rain and the early dew. The attention of the school can always be arrested by the subject of religion; and, when they are affectionately addressed on this subject, the fixed eye, the solemn inquisitive look, and the silent tear tell the operations of the Holy Agent within. Their consciences are already very tender, and we believe that many of their hearts have been formed into the image of Christ. Eleven of their number are members of the church, and they have thus far adorned their profession. Others, we trust, are born again, and it may be said of all, that, so far as man can judge, their conduct is nearly unexceptionable."

But the more important female boarding-school is the seminary at Wailuku, under the superintendence of Mr. Green. The number of pupils is 49. Several have been hopefully converted, and are respectable members of the church. Miss Ogden is very useful in teaching the girls to sew, knit, and spin. The mission bears strong testimony to the encouraging appearances and prospects of the school. The success in secluding the little girls from their parents and friends is beyond expectation; yet a happier little group is seldom seen. The pupils are derived chiefly from Maui, on account of the difficulty of finding a safe conveyance for girls from island to island. The mission anticipates the period as not distant, when the natives will endow schools themselves in each of the different islands. The king has promised to give a number of acres of land in aid of the seminary at Wailuku, from which the pupils may be supplied with their vegetable food.

It is to the seminary at Lahainaluna we must look as the most important of all means for supplying the Sandwich Islands with a permanent and educated native ministry. Its plan of instruction may properly embrace any department of learning, which is important to the future usefulness of its pupils, and the well-being of

the islands. Its instructors, Messrs. Andrews, Dibble and Clark, are all now on the ground, if living, and an arrangement has been made by which Doct. Judd is to deliver a course of lectures annually to the students, on anatomy or any other subject connected with his profession. No doubt an arrangement may at length be effected, by which a portion at least of the students may be instructed more fully than at present in jurisprudence, for want of better acquaintance with which, the nation suffers greatly in its social condition and foreign relations and intercourse. It should be remembered, in deciding what we have to do for this people, that our object is to enable them as soon as possible to sustain the requisite religious institutions, without requiring aid from abroad. How far this can be done, amid the conflicting interests and tumults of the world, and the invasions of irresponsible power, and of the "man of sin," remains to be seen. But our duty is plain, whatever the event may be. Such of the pupils as are specially promising, are to be encouraged to remain in the school and prosecute their studies for more than the ordinary length of time, with a view to becoming professional men, instructors in the higher schools, or improving the literature of the nation. Mr. Bailey has been transferred to Lahainaluna, to superintend the secular affairs of the seminary and render such other service to the institution as shall be necessary. The number of students is 58. The whole number of boarding-scholars in the mission is therefore 155.

In surveying the department of education, the only item that remains is that of the *station* and *common schools*. The following view of these is given in the proceedings of the annual meeting of the mission in June, 1839.

*"Station and Common Schools.—Hilo.* The station school has diminished during the year from 140 to 85. This is owing partly to the establishment of other schools in the vicinity, and partly to the migratory habits of the people.

*"The common schools are on the wane.* The cause assigned is, the native teachers are not properly supported by their constituents. Three public examinations have been held, when over 4,000 were present, two thirds of whom were adults.

*"Kohala.—*From fourteen to thirty boys attend the station school. There are forty-six common schools, embracing 1,144 scholars; one half of whom are children and the other half adults. About four-fifths of the whole can read.

*"Waimea.—*Schools are in operation all over the field for children and adults. The missionary has examined them, some once, some twice, and some three times, but has preserved no account of numbers. In order to excite an interest in schools a feast has been prepared after examination for those and those only who attend school more or less regularly. The effect, as has been perceived, is good, especially in the station school.

*"Kealahou.—*Mr. Van Duzee removed with his family to Oahu soon after the delegate meeting in 1838; consequently there has been no special attention to schools at this station the year past.

*"Kailua.—*The schools for adults are in a low state. The children's schools are eleven in number; in which 558 scholars are receiving the rudiments of knowledge according to the capacities of their teachers, of whom 318 can read. Two of the teachers have received their instruction in the common

schools, one in America, and the remainder at the mission seminary. They generally manifest a good degree of interest in their work.

"*Hana*.—In this district there are 1,523 children collected together in thirty-one different schools; 835 of them can read; 218 are studying geography, and 297 mental arithmetic.

"*Waialuku*.—There are forty-one common schools in this district, embracing 1,626 children, 980 of whom are readers, 880 in mental arithmetic, and 273 in geography.

"*Lahaina*.—Thirty select scholars connected with the station schools. In the parish there are fourteen schools containing about 1,400 scholars. Schools on the decline, because a comfortable support is not obtained for the native teachers.

"*Molokai*.—1,147 children are gathered into the schools, 350 of whom can read, 100 write; 200 in mental arithmetic. Mrs. Munn has a class of select girls, twenty in number, who have made commendable progress in reading, writing, mental arithmetic, and singing. Some twelve of them have recently united with the church.

"*Honolulu, 1st parish*.—Select school of forty girls and thirty five boys. Their studies are reading, writing, mental and written arithmetic, geography, elements of geometry and astronomy. Their proficiency is quite encouraging. Eleven of the scholars and a native teacher united with the church in July last. Two schools taught by the natives, one at the station, seventy-five children; and one at Waikiki, sixty children.

"*Honolulu, 2d parish*.—The native teachers obtaining but a small compensation for their services, their interest in the schools has diminished, and the number of scholars has greatly diminished. The average number of attendants during the year has been about seventy.

"*Kaneohe*.—Twelve schools, embracing 400 children; 150 readers. Some have attended to mental and written arithmetic, some to geography, and others to the little philosopher.

"*Ewa*.—Schools in a less flourishing condition than during the previous year. The report gives no account of the number of the schools or scholars.

"*Waialua*.—The number of children enrolled in the several schools is 628; their attendance however has been quite irregular. Preparations are making for a self-supporting boarding-school at this station.

"*Waiohi*.—Two hundred and fifty children connected with the station school, 150 only have been regular attendants; 300 children in the out-schools, 200 only regular attendants.

"*Koloa*.—The station school has diminished during the year from 175 to 20; schools at the out-station exist only in name.

"*Waimea*.—One hundred pupils are taught in reading, spelling, geography, and arithmetic at the station. The other schools in the district embrace 500 pupils, about one half of whom can read intelligibly. Adult schools are prostrate."

The number of pupils reported here as connected with the common schools, exceeds 14,000; of whom somewhat more than 600 are in the station schools. From several of the stations, no numbers are reported. The number of schools is perhaps 200.

The annual letter of the mission states a material difficulty in the way of sustaining these schools, or rather of maintaining their teachers.

"The teachers have learned something of the value of time and of education. They have become in some degree civilized in their habits. They are not pleased with making the ground their bed, seat, and table; nor are they

pleased with using their fingers for spoons, and their teeth for knives. They wish for some other dress than the malo and kihei; and in relation to themselves they understand the principle laid down by our Savior, that 'the laborer is worthy of his hire.' They therefore are not willing to spend all their time in teaching and receive no compensation, except their food and kapa. But the people cannot provide furniture for their houses, nor clothing for their persons, neither is there a market where they can sell the productions of the land, such as they are, and thus procure the conveniences of life. And, moreover, the people do not clearly see why the teacher should be better clothed, or live in a better house, or have any better furniture, than themselves. This last is a difficulty which will not be soon removed. The first we think is even now diminishing, and the time we trust is not far distant when the people will cultivate such productions as will command a market, and thus enable them not only to support themselves, but also to support their own literary and religious institutions, if they are disposed so to do. But when we consider the very simple manner in which the people have been accustomed to live, twenty dollars being abundantly sufficient to support either a man or a woman for a year, it can hardly be supposed they will soon be ready to contribute in such amount as will be necessary to support foreign teachers, together with those various public institutions which are necessary to the best interests of the people.

"In most of the school districts the chiefs are disposed to furnish lands to the teachers, which the pupils can cultivate, and thus they procure their food. In other districts the teachers receive their board and kapa by direct donation from the parents of the scholars."

The printing for the year was as follows :

	Size.	Pages.	Copies.	Whole no. pages.
<i>At Honolulu.</i>				
Old Testament, (2d vol. complete,)	12mo.	187	10,000	8,870,000
Kumu Hawaii,	4to.	112	2,500	280,000
Ai o ka la, (Daily Food,)	24mo.	48	15,000	720,000
Hela Kamalii,	"	48	10,000	480,000
Paradigm of a Hawaiian Verb,	8vo.	32	600	19,200
Berita, (Church Covenant,)	12mo.	4	10,000	40,000
do. do. do.	32mo.	16	10,000	160,000
Scripture Geography,	8vo.	52	5,000	260,000
Hymns for Children,	"	4	2,000	8,000
Alphabets,	4	4	2,000	8,000
Cards for Schools,	8	8	2,000	16,000
do.	4	4	1,000	4,000
Title-page for Scripture Geography,	8vo.	1	5,000	5,000
Scripture Tracts,	12mo.	8	5,000	40,000
Nautical Almanac,	4to.	28	75	2,016
Laws and Notices for Government,		8	2,500	20,000
Several jobs, English and Hawaiian, such as Cards, Blanks, Notices, &c.,		48	2,000	96,000
<b>Total,</b>		<b>1,312</b>	<b>84,675</b>	<b>11,028,216</b>
<i>At Lahainaluna.</i>				
Surveying,	8vo.	18	1,000	18,000
Navigation,	"	40	1,000	40,000
Fable,	"	46	1,000	46,000
Tract on Experimental Religion,	12mo.	12	3,000	36,000
Harbor Laws,	"	4	350	1,400
Political Economy, (unfinished,)	8vo.	128	400	51,200
Church Covenant for Molokai,	32mo.	16	300	4,800
Linear Drawing, (finished,)	12mo.	12	500	6,000
<b>Total,</b>		<b>276</b>	<b>7,550</b>	<b>203,400</b>

The sum total for the year is 92,225 copies, and 11,231,616 pages ; and the grand total of pages from the beginning, 94,526,473 pages.

The translation of the Bible into the language of Hawaii was completed on the 25th of February, 1839, a few days short of nineteen years from the time when the mountains of Hawaii first met the eyes of the company of missionaries on board the Thaddeus.

The remarkable work of divine grace which especially distinguished the Sandwich Islands during the year now under review, should receive our particular and grateful attention.

"The past year," says the mission, "has been one of unexampled prosperity to the Redeemer's kingdom throughout the islands. At the close of the last year, the work of the Holy Spirit was going on in a most glorious manner at nearly all the stations; and the work so commenced has, to the praise of divine grace, advanced with steady progress. Persons of all ages have been subjects of the gracious visitations of the Spirit, from opening childhood to decrepit old age. The boarding school and sabbath school scholar, together with many who had been neglected, have sought, and it is hoped, found the Savior; or rather, they have been found by him and gathered into his fold. That every one apparently renewed by grace will prove to have been born again, cannot be expected; but we may confidently hope that great numbers of those who have this year professedly turned to the Lord, will be found in the last day to be truly his people.

STATIONS.		Whole No. ad. to Chh. on examination.	Admitted on ex-aminations the past year.	Admitted on certificates the past year.	Dead.	Excommunicated.	Suspended.	Dismissed to other Churches.	Now in good standing.	Candidates.	Children baptized the past year.	Marrriages.	Av. No. of congregations on the Sabbath.
KAWAI	Waimea,	191	69	5	1	2			152	21	18	30	1,000
	Koloa,	158	37	23	8	9			123		37	24	600
	Waiohi,	70	9	6			6	12	82			40	
	Waialua,	331	202	3	1	7	4	7	335	203	142	47	1,350
OAHU.	Ewa,	898	742	2	6	20	12	5	76	100	236	65	1,500
	Kaneohe,	139	85	5	5	4	1		130	48	26		900
	Honolulu, 1st,	865	390	16	12	6	6		719	102		100	2,000
	Honolulu, 2d,	754	672	8	20	11	3	13	707	290	189	16	2,000
MOLOKAI.		280	59	2	2	4		3	269		104	38	850
	Lahaina,	382	131	4	6	3		5	313		81	126	1,800
	Lahainaluna,	*	20						20				
	Waileku,	497	200			3			487	50	77	100	
HAWAII.	Hana,	71	62	9		1			70		37	100	
	Hilo,	5,964	5,244	10	49	35	67	12	5,804	200	1,332	169	4,000
	Kohala,	778	149	46	7	7	64	20	750		62	106	2,250
	Waimea,	4,900	2,309	54	5	8	17	2	385		186	95	1,200
	Kaalaekua,		262	4	5	8	17	2	385		186	95	1,200
	Kailua,	369	92	29	3	1	2	3	327		95	87	2,000
		16,587	10,725	170	181	121	432	204	15,915	1,014	2,622	1,143	21,450

The number of churches is 18, one not before reported having been organized at Hana. The number admitted during the year is 10,725; the number from the beginning, 16,587; and the present number of members in regular standing, 15,915. In remarking farther upon the signal blessings of the Spirit granted to their labors, the mission says,—

“In no respect have we seen more abundant and heart-cheering evidence of the presence of the Spirit, than in the improvement of those who were previously members of the church, or gave evidence of piety. The standard of piety in our churches has been raised, and many of the members have renewed their spiritual strength. Not a few of our church members would, for their ardent feeling and uniform activity in religion, be ornaments to any church in the United States. But while we speak thus strongly, we must confess that we have many anxious fears that much chaff has been gathered with the wheat. The excommunications have not yet been numerous, though our rules of discipline are probably more close than in any of the churches with you.

“There is some difference of opinion among us as to the time required to gain sufficient evidence of piety for church membership, especially in those with whom we have no opportunity of acquaintance, except by personal conversation. Most of our number do not, and would not by any means receive strangers to our churches without having had conversation with them, at least as often as weekly, for many months in succession, and in addition to this, having favorable testimony from all those in the church who are acquainted with them. A few of our number have not been so particular; but you will receive accounts from them in their own hand, and we therefore refer you to their accounts for particulars respecting their reception of members to their churches. Should there hereafter be a great falling away, as there was at the Society Islands, we shall not be greatly disappointed. There is, however, but one opinion among us as to the fact, that a great and glorious work of God has been performed at all the islands, and nearly all the stations; a work at which angels rejoice, a work too which should awaken the churches to gratitude and praise, and to renewed and greatly increased exertions in behalf of the heathen. For we can say sincerely of most of our churches, and can say it too with confidence, that for evidence of piety we believe their members would compare well with the members of evangelical churches in the United States. While we are well aware that the Hawaiians are much attached to outward forms and the external show of religion, we have also abundant evidence that there is not a little secret prayer, and heart-felt emotion, such as the Savior himself approves and loves.”

It would be easy to multiply quotations in illustration of the nature and progress of the work. But after those made above concerning the nature of the work in general, the Committee will restrict their quotations in a great measure, to an interesting communication from Mr. Coan, of Hilo, designed to remove the impression that he had acted hastily and improperly in admitting upwards of 5,000 natives into his church in the space of a single year. It will be seen by the table that this is a larger number than was admitted into any other church; and the church probably contains a greater number of members than any other in the world. Mr. Coan thus speaks of the attention given to the word.

“The attention of the great mass of the people has been arrested, meetings have been thronged, and by night and by day, my house and my path have been crowded with trembling, anxious sinners, and with new-born souls. Multitudes of people have visited the station from the remotest parts of Hilo and Puna, a distance of from forty to sixty miles. The probable average of our congregation on the Sabbath has been four thousand. On special occasions, such for instance as the celebration of the Lord's supper, the concourse of people has swelled to seven thousand or more. At such seasons our congregations have been divided, two meetings being held at the same hour, in separate places. Our new meeting house, erected by the voluntary action of the church, will accommodate three thousand persons; and this, with the old one, capable of containing four or five thousand, has sometimes been crowded to overflowing, while hundreds still remained without for want of room to enter. The people sit on the ground, and in a more compact manner than could be conceived by one not familiar with such scenes. Each body is fixed almost immovable, for the time being; and in looking over the congregation, as in looking down on a field of wheat just ready for the sickle, you see little else than a dense mass, a forest of heads. One might walk over them, but to walk among them is often impossible. It is an affecting sight, and one which calls for all the power of the reaper to thrust in his sickle and gather the precious sheaves into the garner of the Lord. Our congregation is nearly equal in the morning and afternoon. Formerly the disparity was great, as it has been at all the stations; but vigorous and persevering efforts to correct the evil of forsaking the house of God in the afternoon, have, at Hilo, been attended with very happy success.”

Again, of the aid he received from native converts :

“During the past year, much valuable assistance has been rendered the pastor by native converts. Many of the more discreet, prayerful, active, and intelligent of the church have been stationed at important posts throughout Hilo and Puna, with instructions to hold conference and prayer-meetings, conduct Sabbath schools, watch over the people, etc. Some of these native helpers are men full of faith and of the Holy Ghost, and their influence has been happy. They have often succeeded in taming and softening the wild and uncultivated, and in inducing them to attend to instruction; and it is believed that, through the divine blessing, they have been made the agents of turning many to the Lord. Other active members of the church have been selected and sent forth, two and two, into every village and place of the people, at times when it was not convenient for the pastor to be absent from the station. The men thus sent out have gone every where preaching the word. They have visited the villages, climbed the mountains, traversed the forests, and explored the glens, in search of the wandering and the dying sons of Hawaii. These active measures, while they have enlarged and strengthened and blessed those engaged in them, have also aroused the attention of the outcast, the wild, and the neglected, and thus prepared the way and facilitated the labors of the missionary in his succeeding tours.”

Again, as to the measures adopted to ascertain the character of the candidates for the church :

“Of those received to the church during the past year, some were hopefully converted three years ago, and others, perhaps, at a still earlier period. The greater part of them, however, have been hopefully born of God during the last two years.

“Great care has been taken, and no labor has been spared in selecting, examining, watching, and teaching candidates for the church; and though

the admissions have been numerous, they have not been hasty or indiscriminate. Every effort which the nature of the case would admit, has been made to ascertain the true character of those received; and while the injunction, 'Preach the word; be instant in season and out of season,' has not been forgotten, the searching out, the gathering, the guiding and feeding of the sheep and the lambs, have been objects of untold anxiety, and of incessant toil.

"It was remarked above that candidates have not been received hastily to the church. It has been the habit of the pastor, both at the station and on his repeated tours, to write down the names of those who profess to have been born again. The persons thus recorded are in this manner kept under my eye, though unconsciously to themselves, and their life and conversation are made the subjects of scrutinizing and vigilant observation. After the lapse of three, six, nine, or twelve months, as the case may be, selections are made from the list of names for examination. Some whose names have been recorded are found to have gone back to their old sins. Others are stupid, or give but too doubtful evidence of having passed from death to life; while many stand fast and run well. Those who appear to have been renewed are examined for the church. Thus, from a list of a hundred names, ten or twenty, and from a thousand names, one or two hundred, more or less, as the evidence may be, are selected, while those of more doubtful character are deferred for a more full developement of their character, or to be melted by the continued influence of the gospel. Thus many who have come into the church were converts of two years standing at the time of their baptism. A still larger class were those of one year's standing. Another large class were those who had been hopefully converted from six to nine months; and the cases received in a shorter period than three or four months after conversion have been few—mere exceptions, insulated and rare.

"Besides all previous measures to learn the true character of candidates for the church, about one half of those who have been received during the past year, stood propounded from three to five months before baptism. Others have stood even longer, and others still for a shorter period. Most of those received from the distant parts of Hilo and Puna, and who were hopefully converted during the tours made among them, have left their villages and spent several months at the station, previous to their union with the church. Here they have been watched over and instructed from week to week, and from day to day, with anxious and unceasing care. Here they have been examined and re-examined personally, and often to the number of five or six times. In this way they have been sifted and re-sifted with scrutiny, and with every effort to take forth the precious from the vile. The church and the world, friends and enemies, have also been called upon and solemnly charged to testify, without concealment or palliation, if they knew aught against any of the candidates. To this charge a great multitude in the church are faithful, being afraid to conceal the sins, even of their nearest friends. It is therefore difficult for any one to practice outward sins for any length of time without detection.

"Much care has been taken to instruct the young converts on the nature and evidences of union to Christ—on the import and design of the ordinances of the church—on christian doctrines—and on the practical and active duties of life.

"With all these precautions, and with many others which time fails me to name, some have given painful evidence that they did not enter by the door into the sheep-fold, and it is to be supposed that others still eat and drink judgment to themselves, whose hypocrisy or self-delusion has not yet come to light. None but the omniscient Shepherd can fully separate the sheep from the goats.

"During my repeated tours through Hilo and Puna many persons have been baptized and added to the church. The individuals thus received were the aged, the infirm, the sick, and those whose circumstances rendered it



impossible or improper to come to the station. The young and the healthy have never been received in this way, but they have uniformly spent some time at the station previous to their union with the church. The same general rules of caution and scrutiny have been observed in relation to those baptized at a distance from the station, as have been heretofore mentioned in reference to other candidates; at least, so far as the nature of the case would admit of it. They have usually professed conversion from six months to a year, and in many cases, for two or more years, before baptism, their names have been long in the hands of the pastor, and they have been repeatedly met, examined, and instructed during his tours through their villages. All other means within my reach, have also been used to ascertain the character and lives of those thus baptized."

Again, as to the character sustained by the church members, and the degree of pastoral care extended towards them:—

"Most of the church have thus far stood fast, and there is cause of thanksgiving to God that so few have fallen. They are all babes in knowledge and christian experience. They are encompassed with infirmities, and beset on every hand by temptations, and not a few of them have been persecuted by their enemies, and fiercely assailed by the fiery darts of the wicked. But the Lord still upholds them with his hand. Very few indeed have been convicted of scandalous offences, and scarcely any now under censure exhibit the distinctive marks of apostasy. A great majority of the cases which have called for the discipline of the church has been for smoking that national intoxicator, tobacco.\* Other crimes are comparatively rare, and among these may be mentioned childish quarrels, envy, deceit, falsehood, fraud, and oppression. Some have been cut off from the church for levity of manners, for neglecting schools, meetings, etc., and for general stupidity and indifference to instruction. A few have fallen by theft and adultery. It will be seen that the proportion of those under church censure is as one to sixty, or nearly. This proportion is much smaller than we have usually reported, or than had been reported by other churches, either in this or in other heathen lands, though our rules of discipline are more close than in most churches either here, or in our native land. Thus far the proportion of offenders has been less among the young professors than among those of from five to ten years' standing in the church. What will be hereafter, is known only to God. How many of this great church will finally reach heaven, remains for the judgment roll to reveal. One truth affords consolation, 'The foundation of God standeth sure, having this seal, The Lord knoweth them that are his.' Should only one half, or even one fourth of the church prove genuine disciples of the Lord Jesus, still those who have toiled, and watched, and prayed for their salvation, will not feel that their labor has been in vain in the Lord.

"The church of Hilo is scattered over a territory one hundred miles in extent, and consequently the labor and difficulty of watching and directing all its members, is greatly augmented. Hitherto all the healthy and strong of the flock have assembled periodically at the station, to eat the Lord's supper; while for the edification and comfort of the sick and aged, the ordinance has been administered at different places in distant parts of the field. The number of communicants who assemble at the station is now so great that they cannot be all seated together in our meeting-house. They are therefore divided, one half celebrating the supper in the morning and the other half in the afternoon.

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\* The manner of smoking is such as to produce actual intoxication, and is regarded as a vice similar to the intemperate use of intoxicating drinks in this country.

“ At each successive tour through Hilo and Puna, special attention is paid to the members of the church. They are all collected in their respective villages, their names are called, each one is seen face to face, the wanderers are sought for, the stupid are aroused, the afflicted are comforted, the feeble are strengthened, and all are warned, reproved, exhorted, or encouraged, as the case may require. Thus the location, the life, and the feelings of every individual of this numerous flock are frequently brought in review before the pastor, and become the subjects of examination, so far as can be done by one frail shepherd. This is a work of anxious, happy toil, offering no rest by day, and often driving sleep from the pillow, or taking many hours from repose at night. Still the work is light, compared to that of the apostle, who ceased not to warn every man, and to teach every man, night and day with tears.

“ If it be inquired how I can become acquainted with so many thousands of converts so as to be able to judge of their characters in the space of two or three years? I would answer that I cannot be so fully acquainted with them as is desirable, or as I long to be. But I have a multitude of souls committed to my charge, for every one of whom I feel no small degree of responsibility. And if I am to be the only pastor and spiritual guide to this great multitude, I must do what I can for all. If I cannot have so full, constant, and personal acquaintance with each individual of my flock as is desirable, then I must use all the agencies and instrumentalities under my control for compassing the same object, or for making the nearest possible approximation to it. Should I neglect to gather converts into the church till I had as close and intimate knowledge of their feelings, their conversation, and their actions, as developed in their family retirements, and in their every day duties and intercourse with each other, as could be desired, the great mass of them might never come within the visible fold of Christ, and I might go down to the grave leaving them to wander in darkness, uncertain as to their own character, exposed to every temptation of earth and hell, unknown and unrecognized as the sheep and lambs of the Lord Jesus, and in danger from the all-devouring lion.

“ How thorough personal knowledge other pastors have with the religious exercises and daily habits of the individuals of their flocks, I will not attempt to determine; but for myself, I can say that my knowledge of the church in these matters, is, at the present time, more minute and thorough than it was at the time the church numbered no more than fifty or a hundred members. To effect this requires system and diligence, a careful and wise improvement of every hour, and an all-absorbing interest in the work. A watch ticks an incredible number of times in a day, and yet it performs but one stroke at a time; so that there is no confusion in its work. By drawing lines in my parish; by dividing the people into sections and classes; by attending to each class separately, systematically, and at a given time, and by a careful examination and a frequent review of every individual in each respective class; by keeping a faithful note-book always in my pocket, to refresh my memory; by the help of many faithful members of the church, and by various other collateral helps, I am enabled, through the grace of God, to gain tenfold more knowledge of the individuals of my flock, and of the candidates for church membership, than I once thought it possible to obtain in such circumstances. ‘My grace is sufficient for thee,’ is a promise on which my heart rests with calm confidence and heavenly delight. ‘As thy day, so shall thy strength be,’ I feel continually verified, and I must record it to the glory of God’s grace.”

The amount of fatigue and exposure which are sometimes involved in the parochial labors of those who occupy the more rugged portions of Hawaii, strikingly appears in the following quotation from Mr. Coan’s communications.

"In order to compass my plans and return to the station at the time appointed, I was obliged to labor incessantly from morning till night, and sometimes till midnight. This tour was rendered still more fatiguing by the great rains which fell at the time. At such times the steep and lofty precipices in this region become slippery, difficult, and dangerous. Over these precipices I had often to climb during descending showers, and for want of time or place to change my saturated raiment, I must stand and preach for one or two hours to a congregation already collected and in waiting for me. But what rendered this tour truly perilous was, the swollen and furious state of the rivers. Their rush was rapid and fearful. Some of them I succeeded in fording, some I swam by the help of a rope to prevent me from being swept away by the raging current, and over some I was carried passively on the broad shoulders of a powerful native, who passed safely with me through a strong current up to his arm-pits, while a company of strong men locked hands and extended themselves across the stream just below me, in order to save me from going over a near cataract, in case my bearer should fall. Many of the less hardy and daring of the natives, after several unsuccessful attempts to cross, and after the most hair-breadth escapes from being swept down the cataracts, gave up the struggle and consented to remain behind. But these are trifling things; and I only mention them as incidents which illustrate the preserving care of our God."

And now the attention of the Board is invited to the public-spirited efforts of the Sandwich Islands people, though so recently elevated from the lowest depths of heathenism, to erect houses for public worship, to support schools and seminaries, to sustain christian preachers, and send the gospel to less favored and far distant tribes. The quotation is made from the proceedings of the mission at its annual meeting somewhat more than a year since.

"*Waioli, (Kauai).*—The church and people are collecting materials to build a meeting-house. They have planted seven acres of sugar-cane, the avails of which are to be appropriated to this object.

"*Honolulu.*—The first church and congregation have commenced a stone meeting-house, 144 feet by 78, the walls of which, including the basement and under-ground story, have been raised about twenty feet. The king has given \$3,000 in money towards its erection, and voluntary contributions of about 2,500 more have been made by the chiefs and people. It is expected that a much larger sum will be needed for raising it fifteen feet higher and completing it.

"The second church and congregation have nearly finished a dobie meeting-house 125 feet by 60. The walls are three feet thick and 13 feet high. It contains eight large pannel doors and sixteen glass windows.

"*Waiakua.*—Two large native school-houses have been built at out-stations during the year.

"*Kaneohe.*—The people have built a good dobie school-house and furnished it with seats sufficient to accommodate one hundred scholars.

"*Wailuku.*—The church and people have nearly completed the walls of a stone meeting-house, 100 feet by 53, with a gallery. At Haiku, an out-post, fourteen miles from Wailuku, the people have nearly completed a good stone meeting-house, 96 feet by 42.

"*Kohala.*—A school-house has been built during the year at Kohala.

"*Waimea, (Hawaii).*—The walls of a stone church, 120 feet by 50, have been reared at Waimea. A large and commodious school-house has also been erected during the year.

"*Kealakekua*.—The walls of a stone church, 120 feet by 54, are nearly completed at Kealakekua.

"*Hilo*.—At Hilo a new grass meeting-house has been built, spacious enough to accommodate 3,000 people. A school-house also, 80 feet by 28, for the boarding-school.

"*Contributions*.—At Waimea, (Kauai,) one hundred dollars have been raised for the support of schools.

<i>Waialua</i> .—For foreign missions,	\$25 00	
For the seminary,	20 00	
For erection of the 2d church at Honolulu,	84 00	
For support of native teachers,	125 00	
For support of their pastor,	62 00	
For a church bell,	100 00	416 00
<i>Ewa</i> .—For school-house,	50 00	
For school teachers,	20 00	
To aid the 2d church at Honolulu in building their meeting house,	62 12	132 12
<i>Kaneohe</i> .—For school teachers,	100 00	
Monthly contributions,	150 00	250 00
<i>Honolulu, 1st</i> .—To support their pastor,	300 00	
For Oregon mission,	444 00	744 00
" 2d.—Towards building their meeting-house,	1,000 00	
Support of their pastor,	50 00	1,050 00
<i>Lahaina</i> —Support of their pastor,	54 00	
Female seminary, Wailuku,	40 00	94 00
<i>Hana</i> .—Monthly contributions for schools,		22 00
<i>Waimea, (Hawaii)</i> .—Contributed several hundreds of kapas and mats, and have planted some twenty or thirty patches of kalo, potatoes, and sugar-cane, for benevolent objects. Some contributions also in wood and food.		
<i>Kealakekua</i> .—Monthly contributions which have been applied to the support of schools. Liberal subscriptions have also been made for the erection of their stone meeting-house.		
<i>Kailua</i> .—Monthly contributions, which have been disposed of in aid of benevolent objects.		
For Hilo boarding-school,		50 00
<i>Hilo</i> .—Monthly contributions in kapa, mats, kalo, potatoes, wood, salt, fish, etc., which have been more or less aid to the objects of the station."		

The amount contributed *in money*, exceeds 8,000 dollars.

Mr. Conde, writing from Hana, speaks of the liberality of the members of his church :

"Many of them exhibit a very encouraging measure of liberality. At every monthly concert for prayer they make a contribution of such things as they have, for the benefit of the mission seminary. The value of what they individually contribute at such times is from six to twenty-five cents each. This is by no means a small donation to be given every month, when we consider that the people are very poor, all the possessions of a single individual being worth, perhaps, no more than ten or twenty dollars. Let all the churches throughout christendom contribute as much, in proportion to their means, and there would be in the Lord's treasury no lack of money for sending the means of grace to all the now destitute parts of the world."

Mr. Coan testifies concerning the professed disciples at Hilo :

"In the thousand hands which come up with offerings on the morning of the monthly concert, you will see the following among other things: A *tapa*, a *malo*, a *pau*, a mat, a bunch of hemp, a stick of wood, a little salt, a fish, a

fowl, a taro, a potato, a cabbage, a melon, a little arrow-root, a bunch of onions, a few ears of corn, a few eggs, a piece of lime-stone or coral, etc.; every one giving according to his own mind, and according to the ability which God hath given him. Another company (often the old, the feeble, and those who have nothing else to give,) wend their way to the fields, where they plant and weed taro or sugar-cane, while women and children gather grass to cover and to enrich the soil. Thus all hands are employed; and male and female, competence and penury, children and age, the feeble and the strong, each and all may share a part in the blessed work. Were the ability of this people equal to their cheerfulness in giving, and were there a ready market for their contributions; or could their labor be made the most productive, the amount of their devotions might send relief to many a captive, and bring back on the donors 'the blessing of many ready to perish.' As it is, however, the people are poor, distressingly poor, and not a few of them are themselves the objects of deep commiseration, while the gifts of others often turn to little account for want of a ready market for such things as they can contribute. Whatever they give which may be turned to account we appropriate to the support of our boarding-schools, to the relief of the poor, or to any other object which meet the minds of the donors."

In this prolonged view of the mission, the Committee have aimed to do justice to its different departments, so far as the documents received during the year place this within their power. The case speaks for itself. The letter of the pastor of the great missionary church at Hilo, is certainly entitled to very serious consideration; but the Committee have not the means of deciding that in a few other churches the admissions to some extent were not made too hastily. Time will decide, and the result will be matter for future joy or grief to the Board. Meanwhile, we will not close our eyes on things as they appear. In any reasonable view we can now take of what has been done for the churches founded at the Sandwich Islands, during the year under review, we see reasons incomparably weighty for grateful acknowledgment to the Giver of all good, and for encouragement in our work among the heathen.

The visit of the French frigate *L'Artemise*, capt. C. Laplace, at Honolulu in July of last year, ought to receive the attention of the Board, in consequence of the very exceptionable proceedings of the captain of that vessel towards its missionaries, and the influence which his visit is likely to have on the religious welfare of the islands. The documents necessary to a full understanding of the case will be submitted to the Board, and only a concise statement will be attempted in the body of this Report.

The frigate arrived at Honolulu on the 9th of July, commissioned to settle difficulties purporting to exist between the government of France and the king of the islands. From a manifesto addressed by captain Laplace, July 10th, in the name of his government, to the king of the islands, and published in the *Sandwich Islands Gazette*, it appears, that the offence of the islanders consisted in their having persecuted the catholic religion, tarnished it with the name of idolatry, and expelled certain French papal missionaries from the

islands ;—which, the captain said, was to offer an insult to France and to its sovereign. In opposition to all this, France demanded that the Hawaiian king should conform to the usages of civilized nations ; among whom, as captain Laplace assured him with singular effrontery, *there was not even one which did not permit in its territory the free toleration of all religions.* The government of the islands, by tolerating the worship of the Protestants, and not that of the French, had brought about a state of things contrary to the laws of nations, and insulting to those of catholics, and he was sent to put an end to it. He consequently demanded, in the name of his government,—

“1st. That the catholic worship be declared free throughout all the dominions subject to the king of the Sandwich Islands ; that the members of this religious faith shall enjoy in them all the privileges granted to Protestants.

“2d. That a site for a catholic church be given by the government of Honolulu, a port frequented by the French, and that this church be ministered by priests of their nation.

“3d. That all Catholics imprisoned on account of religion since the last persecutions extended to the French missionaries, be immediately set at liberty.

“4th. That the king of the Sandwich Islands deposite in the hands of the captain of l’Artemise the sum of twenty thousand dollars, as a guarantee of his future conduct towards France, which sum the government will restore to him when it shall consider that the accompanying treaty will be faithfully complied with.

“5th. That the treaty signed by the king of the Sandwich Islands, as well as the sum above mentioned, be conveyed on board the frigate l’Artemise by one of the principal chiefs of the country ; and also that the batteries of Honolulu do salute the French flag with twenty-one guns, which will be returned by the frigate.”

If these conditions were not complied with, and the treaty signed which accompanied the manifesto, captain Laplace declared his intention to make immediate war upon the islands. He at the same time sent letters to the English and American consuls, declaring that he intended to commence hostilities on the 12th of July at noon against the king of the islands, should he refuse to accede to the conditions of the treaty, the clauses of which he informed them were explained in the manifesto, and a copy of which he sent them. In the same letters he offers an asylum and protection on board the frigate to those English and American citizens who apprehended danger, in case of war, either for their persons or property. But in the communication addressed to the American consul, there was this addition ;—

“I do not, however, include in this class, the individuals who, although born, it is said, in the United States, make a part of the protestant clergy of the chief of this archipelago, direct his counsels, influence his conduct, and are the true authors of the insults given by him to France. For me, they compose a part of the native population, and must undergo the unhappy consequences of a war which they shall have brought on this country.”

This was of course intended for those devoted servants of Christ, to whom, under God, the people of the islands were indebted for all the social, intellectual, and religious blessings they then enjoyed; in other words, for the American missionaries.

The king was at Maui, and a vessel was sent for him; while his secretary remained on board the frigate as a hostage for his arrival. On account of the king's absence, the time for commencing hostilities was, at the request of Kekauluoki, the queen-regent, postponed to the 15th. On Saturday the 13th, the acting governor of Oahu delivered on board the frigate the twenty thousand dollars demanded by captain Laplace, and also the treaty signed by the queen-regent and himself in behalf of their sovereign. The king arrived the next day, which was the Sabbath, at nine o'clock in the morning. At eleven o'clock, a military mass was celebrated on shore, in a house belonging to the king, attended by captain Laplace, escorted by a company of one hundred and fifty men, with fixed bayonets and martial music. The treaty was brought to the king for signature on Tuesday the 16th at five o'clock P. M., and he was told that if it was not signed by a prescribed hour the next morning, such a representation would be made to the French government that they would send a larger force, and take possession of the island. The king requested time to advise with his chiefs, but the threat was repeated, and he was induced without longer delay to sign the document. One of the articles of this treaty provides that French wines and brandy shall not be prohibited, and shall pay a duty of only five per cent. on the value. The frigate sailed on the morning of the 20th.

The Committee think it must be obvious to the Board and to every one, that all which captain Laplace says in his manifesto and in the treaty which he dictated to the Hawaiian government, respecting the residence of Frenchmen at the islands, or discriminating duties, or the trial of criminals, can have been for scarcely any other purpose than to divert attention from the objectionable and oppressive character of the real object had in view in this transaction; which too evidently was to secure, by intimidation and force, the free access of Romish priests to these islanders. That this was his object, was well understood at the time by all parties. In point of fact, indeed, the only thing effected by these proceedings, so dishonorable to the French nation, has been the introduction of those priests, and the removal of obstacles to the sale of intoxicating liquors. The French trader had as much liberty to reside at the islands, and to traffic there, except in wine and brandy, and was as secure in his person and property, before the visit of the *Artemise*, as he is now.

And what had the missionaries of the Board done, to call for the proclamation of outlawry, which was issued against them? The

reason assigned by the French officer is, that they directed the councils of the king of the Sandwich Islands, influenced his conduct, and were the true authors of the insult given to France. He holds them to be the real authors of whatever the government of the islands had done adversely to the papal interest.

This is not the place for the Committee to go into a defence of the missionaries on this point. But they will certainly interpose, for the defence of their brethren, whatever force there is in their own positive declaration, that captain Laplace had no proper evidence of the facts he asserts, and that his assertions are untrue. The missionaries are no otherwise the authors of the proceedings of the Sandwich Islands government towards the papists,—whatever was the nature of those proceedings,—than by having been the means of the general adoption among the rulers and people, of the protestant evangelical religion. Had the original missionaries to the islands been from the French Society “*de la Propagation de la Foi,*” the islanders would no doubt have received the religion of Rome. The sending away of the papal missionaries was purely an act of the government, and the missionaries are in no sense accountable for the alledged persecution of the native papists, the cases of which are believed by the Committee to have been few. The error of our brethren, if they committed any, in this matter, has been on the side of abstinence from whatever might have the appearance of interfering in the concerns of the government. For fear of overstepping the bounds of propriety, they have probably sometimes forborne to give advice to the rulers, when it might properly have been given. The “unreasonable men” who have so industriously maligned the mission for these many years, and who now make their assaults under the papal flag, it has been impossible by well doing to silence, or conciliate. It is to be feared that multitudes have been disposed to credit what these men have so confidently and often asserted, and do really suppose that our brethren have countenanced the persecution of the natives for embracing the Romish religion. Whatever may be the faults of our brethren at the islands, the Committee believe that this is not one of them.

The influence of popery, since the visit of the French frigate, begins to be disastrously seen on the island of Oahu. It is adverse to learning, religion, morals, and social order. For this very reason the better part of the native population regard it with dread and aversion. Thanks be to God, the natives have the whole Bible now in their hands, and tens of thousands are able to read it for themselves. Thus, when the enemy was about coming in like a flood, the spirit of the Lord lifted up a standard against him.



## Indian Department.

### MISSION TO THE CHEROKEES.

**DWIGHT.**—Cephas Washburn, *Missionary*, and Mrs. Washburn; James Orr, *Farmer and Superintendent of Secular Affairs*, and Mrs. Orr; Jacob Hitchcock, *Steward*, and Mrs. Hitchcock; Roderic L. Dodge, *Physician*, and Mrs. Dodge; Henry K. Copeland, *Mechanic*, and Mrs. Copeland; Ellen Stetson, Esther Smith, and Maria Theresa Bissell, *Teachers and Assistants*.

**FAIRFIELD.**—No resident missionary at present.

**PARK HILL.**—Samuel A. Worcester, *Missionary*; Elizur Butler, *Missionary and Physician*, and Mrs. Butler; Stephen Foreman, *Native Preacher and Assistant Translator*; Mary Avery, *Teacher*; Nancy Thompson, *Assistant*; John Candy, *Native Printer*.

**HONEY CREEK.**—John Huss, *Native Preacher*.

*Not yet permanently located.*—Daniel S. Butrick and William Potter, *Missionaries*; and their wives; Sophia Sawyer and Erminia Nash, *Teachers*.

(4 stations; 5 missionaries—one of them a physician, 1 other physician, 3 male and 15 female assistant missionaries, 2 native preachers, 1 native printer;—total, 27.)

Doct. Palmer and wife left Fairfield last October, with the approbation of the Committee, on a visit to their friends in the northern States, having labored about nineteen years in the Osage and Cherokee missions. Since their arrival, they have requested and received an honorable release from their connection with the Board.

Owing in part to the circumstances of his family, requiring more attention than he could give while engaged in the missionary work, and in part to some prejudice entertained against himself by some Cherokees of influence, which he thought would interfere with his usefulness, Mr. Chamberlin has thought it inexpedient to resume the missionary work; and he has, after more than twenty years of faithful labor, requested that his connection with the Board may be dissolved; and the request has been granted.

Mr. Asa Hitchcock, finding his health too much impaired to admit of his continuing in the missionary work, requested and received for himself and wife a dismissal from the service of the Board, and retired from Dwight in November of last year. He had spent about sixteen years in missionary labors, and most of that period as a successful teacher of the boys' school at Dwight.

Mr. Wheeler withdrew from his connection with the mission more than a year since, and Mr. Candy has been employed in his stead in the printing department at Park Hill. Mr. Foreman, a

Cherokee preacher, has taken the place of Mr. Boudinot, as assistant to Mr. Worcester in the department of translation and preparation of books for the press.

On the 23d of May last, Mrs. Worcester, wife of the Rev. S. A. Worcester, of Park Hill, was suddenly removed from her husband and children and the missionary work on earth, by the stroke of death. Possessing in an uncommon degree those excellencies of character which conduce to usefulness in the missionary work, and with a heart fully devoted to that work, her loss is very deeply felt by her surviving associates.

The agitated state of the Cherokees, owing to their political troubles, not permitting him to enter immediately into the work of preaching among them under favorable circumstances, Mr. Potter decided to undertake an agency on behalf of the objects of the Board in Tennessee and Alabama; in which he has been employed for some months past.

During the last autumn and winter Mr. and Mrs. Butrick resided at Fairfield; and left that place in March, in consequence of an assault made upon them by a few Cherokees of the treaty party, infuriated by intoxication, and laboring under misapprehension respecting some part of Mr. Butrick's proceedings. Since removing from Fairfield he has visited the place and administered the Lord's Supper, and was kindly received. He has resided a part of the time at Dwight, and the remainder at a place called Pleasant Hill, twenty-eight miles north of Fairfield, where Mrs. Butrick has taught a flourishing school of about fifty pupils.

Miss Sawyer has resided during the year in the family of Mrs. Ridge, at Fayetteville, within the State of Arkansas, where she has a flourishing school of forty-five or fifty pupils, embracing a number of pupils of Indian descent, besides the children of Mrs. Ridge. She appears to have been very kindly received by the people of the place, and to be exerting a beneficial influence by means of a Sabbath-school and in other ways. She has not found it necessary to draw on the Board for any portion of her support.

Miss Mary A. Avery, of Conway, Massachusetts, arrived in the Cherokee country about the first of January last, and was located at Park Hill, as teacher of the school in that neighborhood, where she has been successfully employed since that time.

Doct. Butler removed to Park Hill, in conformity to the wishes of the Cherokee government, last autumn. For some months he was employed by the chiefs in attending upon the sick at the public expense.

Having given an account of the changes that have occurred in this mission during the year, there remains but little more to be narrated, which would not be a repetition of what has been said in

former Reports concerning agitation, strife, and violence. Within the last few months, however, a compromise seems to have been effected between that portion of the immigrant Indians opposed to the late treaty, and the old settlers, embracing together a large majority of the tribe. By these a government has been organized, the constitution and laws in force in their old country have been revised and adopted, and their rulers elected; at the head of whom Mr. Ross has been placed with great unanimity. With this organization of their government, an attempt has been made to bring their difficulties with the United States to a final adjustment; but the government of the latter have refused to recognize Mr. Ross and his associates as invested with any authority, and decline entering into any negotiations with them. No progress, therefore, has been made towards a more amicable understanding between the two parties on the points in controversy. The troops of the United States have been traversing the Cherokee country most of the year for the purpose of arresting those implicated in the murder of the Messrs. Ridge and Boudinot, but without success. No collisions have occurred between the troops and the Cherokees. Still, owing to the state of the country, the laws could be but very imperfectly enforced, and consequently disorder, assaults, and murder have abounded, with intemperance and other vices.

In this troubled state of their affairs, the Cherokees have manifested in schools and religious meetings more interest than could have been expected. One of the missionaries writes that he thinks they were never more desirous of that which will promote their intellectual and moral improvement than at present.

The schools at Dwight were large and prosperous till December, when the house occupied by the teacher of the boys' school and the boarding-scholars connected with it was consumed by fire, which occasioned that branch of the school to be suspended, much to the regret of the pupils and their parents. Means have been taken to erect other buildings, and the school will be re-opened as soon as a teacher can be sent to take charge of it. The girls' school has continued to be large and prosperous throughout the year. A school was taught at Fairfield till the removal of Mr. Butrick, and since his residence at Pleasant Hill, Mrs. B. has had a school of nearly fifty pupils. Miss Nash has taught a school at Honey Creek, boarding in the family of Mr. Huss. Miss Avery has had a small but promising school at Park Hill. Including the two schools at Dwight, the number of schools taught in connection with the mission for a longer or shorter period, is six, embracing about one hundred and eighty-five pupils. Mr. Worcester states that the requests for the establishment of additional boarding-schools are frequent and importunate; and that many parents are willing to defray the expense of boarding their own children,

if there were suitable families to accommodate them near the schools.

No full reports from the churches connected with the mission have been received. Some large and interesting meetings have been held at Fairfield, and many members from the churches in the old Cherokee country have been admitted to fellowship with the churches near which they now reside; but the joyful interest of these meetings has been somewhat alloyed by painful cases of discipline which have called for the decisive action of the church.

At Honey Creek, and at another place where Mr. Huss preaches, fifteen miles distant, large congregations are accustomed to assemble, who hear the word with much interest; six have been added to that church, five of them on profession of their faith.

At Park Hill the congregation is as large as at any former period. Mr. Foreman preaches, in addition to his labors at the station, at a number of other places in that vicinity.

Generally the church members outwardly sustain the christian character, though much spiritual deadness prevails, and some melancholy cases of apostasy have occurred.

At the printing-press at Park Hill there has been printed during the year, 1800 copies of the Cherokee Almanac, of 24 pages; 3,000 copies of the Epistles of John, embracing 20 pages; 5,000 copies of a new and enlarged edition of the Cherokee Primer, 28 pages; amounting in all to 243,000 pages. A new edition of the Gospel of Matthew was in press. The demand for these and other books, continued to be constant, though not perhaps greater than at former periods. The whole number of pages printed for this mission is 2,203,200.

#### MISSION TO THE CHOCTAWS.

**WHEELOCK.**—Alfred Wright, *Missionary*, and Mrs. Wright; Jared Olmstead, *Teacher*; Anna Burnham and Sarah Kerr, *Teachers and Assistants*.

**STOCKBRIDGE.**—Cyrus Byington, *Missionary*, and Mrs. Byington.

**EAGLE TOWN.**—Nancy W. Barnes, *Teacher*.

**MOUNTAIN FORK.**—Abner D. Jones, *Teacher*, and Mrs. Jones.

**PINE RIDGE.**—Cyrus Kingsbury, *Missionary*, and Mrs. Kingsbury; Jonathan E. Dwight, *Native Assistant*.

**GOOD WATER.**—Ebenezer Hotchkin, *Licensed Preacher*, and Mrs. Hotchkin.

(6 stations; 4 missionaries, 2 male and 8 female assistant missionaries, 1 native assistant;—total, 15.)

During the year past this mission has experienced few changes. Miss Sarah Kerr, from Charleston, South Carolina, joined the mission in March last, and Miss Clough, by entering into the marriage

relation with a highly respectable and pious white man residing among the Choctaws, has terminated her labors in connection with the mission, though it is believed that her influence will be great and salutary on the people among whom she still resides.

Jonathan E. Dwight, a Choctaw young man, who had spent a number of years in New-England, acquiring an education, and the last at Moore's Indian school at Hanover, New Hampshire, returned to his people last autumn, and has since been aiding Mr. Kingsbury as interpreter and assistant, and as he appears to be a pious and exemplary young man, it is hoped that he may be permanently useful in connection with the mission.

Five schools have been sustained by the mission; one or two of which have however, been taught but a few months, owing to failure of health in the teacher, or other causes. In all these schools the whole number who attended was 148; and the average attendance 106. Of the pupils, 85 could read the Bible; 50 wrote on paper, and nearly all on slates; 37 studied arithmetic; 60 are full Choctaws, and 88 are of mixed blood.

Besides the schools mentioned above, one was taught by Mr. Hotchkin, the expenses of which are defrayed by the government of the United States, in accordance with treaty stipulations.

Six or seven Sabbath-schools have been taught by the missionaries, embracing in all, adults and children, from 150 to 200 scholars.

In giving an account of the schools in July last, Mr. Wright remarks,—

“The year that now closes affords us encouragement to persevere in this department of our missionary work. Parents at no former period have manifested so deep an interest in the education of their children, and the teachers have never labored with more satisfaction to themselves. The schools have indeed not been large, but the daily attendance has been over a hundred, and I have received most earnest requests for the establishment of additional schools.”

The missionaries request that one male and two or three female teachers may be sent to aid in the labors of the mission.

Mr. Wright has divided his Sabbaths between Wheelock and two other places, and his congregations have been larger than formerly, varying from forty to two hundred. At times he has been cheered with the hope that the Lord was about to pour out his Spirit and revive his work. Within the bounds of his labors a number have been led to inquire what they should do to be saved. To his church, two have been added on profession, and five from other churches.

Mr. Byington has had great encouragement in his labors, at the five preaching places which he occupies. About fifty persons have appeared to be awakened, and thirteen have been received to

the church on profession of their faith in Christ. In July the meetings were still fully attended and solemn. The monthly concert for prayer and other prayer-meetings were well observed, and hopes were entertained that a still more extensive and powerful revival was to be enjoyed.

Mr. Kingsbury preaches one fourth of the Sabbaths at Fort Towson, or some other place in the vicinity of Pine Ridge, one fourth on the Boggy, where the members of the Mayhew Church are located, another fourth on the Kiamichi, sixteen miles from Pine Ridge, and the remainder principally with the church at Greenfield, formerly under the care of Mr. Wood. To the Pine Ridge church thirteen have been added, six of them on profession, and seven from other churches. To the Mayhew church eleven have been added; six from other churches, and five on profession. His audiences vary from forty to a hundred. The whole number added on profession of their faith, is twenty-six; and the whole number of members now in communion with the churches, about 225.

After remarking that the missionaries have much to perplex and dishearten them, Mr. Wright adds,—

“The Lord has a church here, a vine which I trust his own right hand has planted; and why should we not believe that he will still water it with the dews of his heavenly grace, and cause it to flourish and become fruitful? The Lord has a heritage here, and why must we believe that he will give it up to reproach? And why should the unwarrantable impression that the Indians are destined to dwindle away cool the sympathies or restrain the prayers and efforts of the American churches in their behalf? They have been obliged to leave the land of their birth, and seek a residence in a strange land, where many of them have fallen victims to the unhealthiness of the climate, and where they have suffered privations and hardships incident to an unsettled state of things. But these evils are in a measure overcome. They are becoming inured to the climate, and many of them are beginning to live comfortably. And could the gospel exert its saving influence, no reason could be given why they should not become a numerous, enlightened, and christian people.”

The Acts of the Apostles has been translated by Mr. Byington, and an edition of a thousand copies, amounting to 165,000 pages, has been printed. The Epistles of John have been translated by Mr. Wright, and are probably now in the press at Park Hill. An additional missionary is much needed to relieve Messrs. Wright and Byington from a portion of their other labors, that they may devote more of their time to translating other portions of the Scriptures, and preparing other books in the Choctaw language. The number of readers is already considerable and constantly increasing. Those who are able to read obviously manifest more enlargement of mind and more correctness of thought than their uninstructed countrymen.

The whole number of copies of works printed in this language for the mission is about 33,000, and the whole number of pages about 3,048,150.

#### MISSION TO THE PAWNEES.

John Dunbar, *Missionary*, and Mrs. Dunbar; Samuel Allis, Jr., and George B. Gaston, *Farmers*; Mrs. Allis and Mrs. Gaston.

(1 station; 1 missionary, 2 male and 3 female assistant missionaries;—total, 6.)

In the last Report it was mentioned that the Pawnees had requested the government of the United States to furnish them with the farmers, teams, and agricultural implements promised them in the treaty of 1834. In September, the agent, major J. V. Hamilton, who had then recently come into the place of major Dougherty resigned, and who seems earnestly desirous to promote the welfare of the Indians, informed them that the United States government would comply with their request, and that an appropriation of money had been made for that purpose. Major Hamilton having other engagements requested Messrs. Dunbar and Allis to accompany the Indians and advise them respecting a suitable tract on which to locate themselves and commence their agricultural operations. In the performance of this service, they reached the grand Pawnee village on the 20th of September. Having visited all the villages and conferred with the chiefs, they decided on a place lying on the north side of the Loup branch of the Platte river, and about one hundred miles from the agency at Bellevue. This was the place recommended by the chiefs, and is probably as favorable as any other for the objects contemplated.

Major Hamilton requested Messrs. Dunbar and Allis to act as teachers of the Pawnees, under the patronage of the United States, and also through them, requested the Prudential Committee to obtain the four farmers provided for in the treaty. In the opinion of Mr. Dunbar, if the facilities provided for in the treaty should be furnished, a large number of the Pawnees would be assembled at the contemplated village within a year. The full number of farmers, however, not being immediately obtained, and doubt having arisen whether the requisite arrangements would be made for them to commence their labors in the spring, only one has been sent, Mr. George B. Gaston, from the State of Ohio, who, accompanied by his wife, arrived at the agency on the 26th of May.

In July last Messrs. Allis and Gaston were expecting to remove from the agency to the site of the contemplated village at an early day. The Indians still appeared determined to abandon the migratory and hunter life, and it was hoped that large numbers of them would be so located as to come permanently under the influ-

ence of schools and stated religious instruction. Until this shall be effected, it seems impossible to do much for their moral improvement.

At least one additional missionary, and three agriculturists, are needed immediately to supply the wants of this tribe, among whom, to use the language of Mr. Dunbar, the door of missionary labor seems to be thrown wide open.

By a census that has been recently taken, and with such care as to be relied upon as correct, the four bands which compose the tribe were found to embrace 6,244 persons; a number, which, though considerably less than the usual estimate heretofore, gives them a claim to far more missionary labor than they have yet received.

#### MISSION TO THE OREGON INDIANS.

WAILLATPU.—Marcus Whitman, *Physician and Catechist*, and Mrs. Whitman.

CLEAR WATER.—Henry H. Spalding, *Missionary*, and Mrs. Spalding; William H. Gray, *Teacher and Mechanic*, and Mrs. Gray.

KAMIAH.—Asa B. Smith, *Missionary*, and Mrs. Smith; Cornelius Rogers, *Teacher*.

FLAT HEAD.—Cushing Eells and Elkanah Walker, *Missionaries*; Mrs. Eells and Mrs. Walker.

(4 stations; 4 missionaries, 1 physician, 2 male and 6 female assistant missionaries;—total, 13.)

Soon after the arrival of Messrs. Eells, Smith, and Walker, in August 1838, a meeting of all the missionary brethren was held and the mission regularly organized. It was then deemed expedient that Messrs. Eells and Walker should proceed northerly to the vicinity of Colville, examine the country, learn the disposition of the Indians, and if the way should be open, make arrangements for a station in that quarter. This tour was soon entered on, and these brethren reached Colville, 250 miles distant, after a ride of six days. Here they were very hospitably entertained by Mr. McDonald, the agent of the Hudson's Bay Company having charge of the port; and after conferring with him and obtaining valuable information and advice, they proceeded to a place recommended to them, sixty or seventy miles above Colville, on Clark's or Flat Head river. By the Indians in the vicinity they were received with gladness. Becoming satisfied of the advantages of the place for a missionary station, they made preparations for erecting the requisite buildings, in which the Indians rendered them what assistance they were able, and seemed desirous of receiving religious instruction. Without completing their buildings, these brethren returned to Waillatpu to spend the winter. Early in the spring of 1839, they proceeded again to Colville, accompanied by their wives,



whom, in compliance with an invitation very generously made by Mr. McDonald, they left under his care, while they went forward to the recently selected station, and put things in comfortable order for their reception, where they soon after took up their abode.

Mr. and Mrs. Smith removed to their station on the Clear Water, the stream from which Mr. Spalding's station takes its name, and about sixty miles above it, on the 10th of May, 1839. The distance from Wailatpu is 180 miles. He is surrounded by a band of Indians who remain there most of the year, and enjoys the best facilities for acquiring a knowledge of the Nez Perces language.

Mr. Gray, during the summer and autumn of last year, visited some bands of Indians on the Snake river, and others near the coast, north of the mouth of the Columbia, and found, both on the coast and in the interior, large bands, easily accessible, and among which he thinks it highly desirable that missionaries should soon be located.

At the opening of the year 1839, this mission wore an aspect of peculiar interest and promise. The Indians were gathering in great numbers around the two stations then occupied, apparently desirous of improving their condition, manifesting the warmest attachment to the missionaries, and entire confidence in their character and objects, and ready to follow their advice. Any labor to which the missionaries invited them, either for their own good, or for facilitating the operations of the mission, they readily performed. On one occasion, when multitudes of them were assembled to attend a series of religious meetings, they readily spent a part of each day to aid in opening a channel for a mill-stream, which, a half a mile in length, four feet wide, and in some parts fifteen feet in depth, they dug through in eight days, with no other utensils than two shovels, four hoes, and two axes, except billets of wood and their hands. They manifested a higher esteem for hoes and other agricultural implements, than for any thing else, and for them were willing to part with any property they possessed, and brought even their rifles to be manufactured into them. Eighty or a hundred families had planted fields near Mr. Spalding, and many others near Doct. Whitman, and were raising produce enough for the comfortable supply of their families.

The religious state of the Indians was still more interesting. At Clear Water, the congregation had increased from such a number as could be accommodated in a school-house forty by twenty feet, to some thousand or two, gathered from the adjacent bands. All seemed eager for religious instruction, and it was believed that the Spirit of the Lord was working on the hearts of many. As many as 2,000 made a public confession of sin, and promised to serve God. Doubtless many of them did this with very imperfect views of what was involved in it, though not a few were thought to give evidence

of saving conversion. Something of a similar religious interest was manifested by the Kayuses residing near Waailatpu. This state of things continued till the following spring.

Subsequently, the curiosity and interest called forth by the first proclamation of christian truth and the new manner of living which was proposed, having abated, and the depraved inclinations of the Indians leading them to resist the demands of the Bible when better understood, the prospects of great and immediate results following the labors of the missionaries were less favorable during the last half of the year. At the new station among the Flat Heads, not a little opposition was manifested to christian truth by some of the leading chiefs, by whom many indications were given of the evil and selfish passions which govern their conduct.

About this time the missionaries were called on to encounter a new difficulty in the opposing influence of two Romish priests, who arrived in the country from Canada in the summer of 1838. Their avowed object was to minister to the Canadian papists in the employ of the Hudson's Bay Company. But having been furnished with interpreters and facilities for travelling, they visited Colville during the summer of the next year, and subsequently went down to Wallawalla, where they assembled the Indians, spoke against the missionaries, said that themselves were the only men of God in the country, and persuaded a number of the Indians to receive baptism from them, and on leaving, promised to return again and baptize more.

Still Doct. Whitman and Mr. Spalding state, near the close of last year, that the Indians around their stations appeared favorably disposed, and inclined to receive religious instruction, while the number of families who were cultivating the ground and preparing to lead a settled life was increasing, and might be carried to almost any extent to which the requisite utensils could be furnished. During the summer of last year, the heat was oppressive, the mercury rising daily to 100° and 105°, for weeks in succession; the drought was severe, almost destroying the crops where they were not preserved by irrigation; yet the Indians, instead of being disheartened, cheerfully performed this additional labor, and were making arrangements to increase their fields, and more effectually to avail themselves of irrigation, should it be required the next year. In 1838, Mr. Spalding's fields produced 2,000 bushels of potatoes, besides wheat and other useful articles. The following year, his crops were much less.

This mission has recently received a most valuable donation, as the fruit of the foreign missionary spirit of the Sandwich Islands churches, consisting of a small printing-press, with the requisite types and furniture, with paper, &c., all estimated at about \$450. This was a donation from the Rev. Mr. Bingham's church at Hon-

olulu, which the year before sent to this mission eighty dollars in money, and ten bushels of salt. The health of Mrs. Hall, wife of one of the printers at Honolulu, requiring a voyage, Mr. Hall proceeded with her to the mouth of the Columbia river, with the press, which he took to Clear Water, where it was immediately set up, and employed to print a small elementary school-book of twenty pages; the first book printed in the Nez Percés language, and the first printing known to have been executed on the western side of the Rocky Mountains.

The Indians were highly pleased with a book in their own language; and new interest was found to be imparted to the schools. The daily attendance on the school at Wailatpu, was, in October, from sixty to eighty. No particulars are given respecting the other schools.

A church has been organized during the year, but how many of the Indians have been admitted to its fellowship has not been communicated.

#### MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, M. D., *Missionary and Physician*, and Mrs. Williamson; Stephen R. Riggs, *Missionary*, and Mrs. Riggs; Alexander G. Huggins, *Farmer*, and Mrs. Huggins; Fanny Huggins, *Teacher and Assistant*.

NEAR FORT SNELLING.—Samuel W. Pond, *Missionary*, and Mrs. Pond; Gideon H. Pond, *Farmer*, and Mrs. Pond.

(2 stations; 3 missionaries—one of them a physician, 2 male and 6 female assistant missionaries;—total, 11.)

In the course of the last year, the Indians residing near Lake Harriet have all, through fear of their Ojibwa neighbors, abandoned the place, and as it was not probable that they would return there again, the Messrs. Pond also removed, and in April took up their abode temporarily about a mile from Fort Snelling, waiting to see where the bands occupying that part of the country, which are now in an unsettled condition, will locate themselves. In the mean time, they are improving themselves in the knowledge of the Dakota language, itinerating among the villages, and instructing the Indians to whom they can get access. About 2,000 Indians are within a day's, and most of them within three hours' travel of the present residence of the mission families. The general use of intoxicating drinks among the bands near the Mississippi river, renders the prospect in that quarter very discouraging. The missionaries say, "we can only look up to our Heavenly Father, and pray that this curse may be removed."

Their hostility to the Ojibwas still continues, while on their other boundary they have an enemy in the Sacs. Early in July, a war

party of 400 or 500 started from the vicinity of the Fort, and proceeded up the river in pursuit of Ojibwas. This expedition seems to have been directly occasioned by a murder which a party of Ojibwas had recently perpetrated on two Sioux, near the Fort. Two others were about the same time murdered in another quarter, and two children were carried off by the Sacs.

Previous to their removal from Lake Harriet, the Indians were little inclined to assemble to hear the word of God on the Sabbath, but would generally listen to religious conversation. Their situation now the missionaries represent as extremely critical, and unless a change shall soon take place in their moral character, the payment they are receiving from the United States government for lands sold three years ago, by superseding the necessity for exertion, and affording them the means of procuring whiskey, is likely to hasten their destruction. The gospel seems to hold out the only remedy for their wretchedness.

The church at Fort Snelling now embraces twelve members, including five from Lac qui Parle, who reside near, but have not yet united with this church. Mr. S. W. Pond preaches every Sabbath to a small congregation, in English.

At Lac qui Parle, more progress seems to have been made during the past than in any preceding year. The health of the mission families has been good. There have been on the Sabbath two religious services in the Dakota, and one in the English language. The number of Indians attending on the Sabbath has been about the same, and more uniform than the year before, varying during the winter from forty to eighty. In the spring, the number diminished, owing to the absence of the Indians from their village. Four Indian women have been admitted to church fellowship, and one white man in the employ of the mission. Sixteen children of the church-members have been baptized. One of the native church-members, having witnessed a good confession, has departed in great peace to a better world, two have been suspended for misconduct, and four have removed to the vicinity of Fort Snelling, on the Mississippi, and have taken letters of dismissal from the Lac qui Parle church—leaving the number in regular standing twenty-three. The whole number received is twenty-eight, including the white man mentioned above. Such, however, is the attachment to their native superstitions among the men, and such the opposition and ridicule turned upon those who appear to be disposed to embrace Christianity, that no full blood Dakota man has yet come into the church. To a change of their religion by their women, there is much less opposition.

A Sabbath-school was opened in December with five or six pupils, and soon increased to thirty or more, and was well attended till the spring. Of the members of this school the missionaries have

more hopes, so far as the future success of their labors is concerned, than of any other portion of the tribe.

The day-school was continued from July till March, without intermission; and the whole number of pupils enrolled during that time, of all ages, from twenty-five down to five or six years, was 112. The average attendance was only thirty or forty. Much has been successfully done to introduce order and regularity into the school. The progress of the pupils has been encouraging. A number of the female members of the church, now about forty years of age, commenced learning to read, and made commendable progress.

One man previously taught by the missionaries, was sent last winter to the village at Lake Traverse to instruct some of his countrymen. Twenty-three men attended his school, which he taught two months; three of whom learned to read and write some; four others could spell words; and one obtained some knowledge of the first rules of arithmetic. As a first experiment, this was attended with as much success as could be expected, and is regarded with much interest.

"The readers among the Sioux," say the missionaries, "may be divided into three classes; the first, embracing those who can read and write, and some of whom can read English and have some knowledge of arithmetic, numbers twenty-nine; the second, a few only of whom can write, numbers seventeen; and the third, none of whom can write, and who read only by spelling, numbers twenty-four; in all, seventy.

Under the instruction of Mr. and Mrs. Huggins, about twenty of the women have learned to spin, and four have learned to weave. At times, they have manifested much enthusiasm in these attempts. This season, they have commenced the manufacture of flax, in which the men, who, from their Indian pride, are disposed to do little else but hunt, dance, feast, and go to war, have participated; leading to the hope that this pride and indolence may finally give way to the desire for improving their condition. Indeed, some of the Indian men seemed much more disposed the last spring and summer to aid their women, than at any previous time. Still, the determination which they generally manifest not to change either their religion or their social habits, constitutes, apparently, the great obstacle in the way of the speedy success of the mission.

During the past year Mr. Riggs has visited the villages at the Traverse des Sioux, on the St. Peters, and at Lake Traverse, near the sources of that river and of the Red river of the north; and during the past summer he was expecting to make a more extended tour to the Sioux villages located on the upper waters of the Missouri river, for the purpose of learning their condition, and ascertaining whether any thing can be done for their improvement.

The books printed in the Sioux, or Dakota language, under the superintendence of Doct. Williamson, as mentioned in the last Report, consisted of the gospel by Mark, entire, ninety-six pages; a few brief extracts from Genesis and the Psalms, Proverbs, and Daniel, of seventy-two pages. Select portions of the gospels of Matthew, Luke, and John, of the Acts, and of the first Epistle of John, forty-eight pages. These were all translated by Joseph Renville Senior, from the French Bible, as published by the American Bible Society, and afterwards compared with other translations and prepared for the press by Doct. Williamson.

Besides the foregoing, there was printed the Dakota First Reading Book, translated by Mr. Riggs and Mr. G. H. Pond, of forty pages; also the History of Joseph, translated by Messrs. S. W. and G. H. Pond, of fifty-six pages; in all 312 pages. Of these 500 copies were printed; making a total of 156,000. Seventeen thousand pages had been previously printed; making in all 3,500 copies, and 173,000 pages.

Other portions of the Scriptures to a considerable amount have been translated by the missionaries, and are in a process of revision and correction, preparatory to their being printed at a future day. Mr. S. W. Pond has also written out a dictionary, embracing about 3,000 words, and a small grammar.

#### MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary*, and Mrs. Hall; Grenville T. Sproat, *Teacher and Catechist*, and Mrs. Sproat.

POKEGUMA.—William T. Boutwell, *Missionary*, and Mrs. Boutwell; Frederic Ayer, *Catechist*, and Mrs. Ayer; Edmund F. Ely, *Teacher*, and Mrs. Ely; Sabrina Stevens.

(2 stations; 2 missionaries, 3 catechists and teachers, and 5 female assistants;—total, 10.)

As the Indians had deserted the vicinity of Fon du Lac, and there being no prospect that they would again make that a place of resort, the station there was discontinued, the property disposed of, and Mr. Ely's family removed during the summer of last year. Mr. Ely has since resided at Pokeguma, where he has devoted his time successfully to the interests of the school.

Mr. and Mrs. Seymour left Pokeguma in October last, for the purpose of his pursuing a course of studies preparatory to the gospel ministry; and they have since requested and received a discharge from their connection with the Board.

The number of Indians to whom the missionaries, both at La Pointe and Pokeguma, have had access, has been larger than during any preceding year. At the former place, this has probably been owing to the increase of business, which the extensive fisheries now carried forward there have created. At the latter, it has been

owing in part to the better supply of provisions, obtained from their favorable crops of corn and potatoes, and the abundant growth of the wild rice of the country; and in part to the continued aid which the mission has furnished to families disposed to lead a settled life, together with the fact that one of the farmers whom the United States government provides for the tribe, last autumn took up his residence near the station. Concerning the bands in the vicinity of Pokeguma, Mr. Ayer remarks, that were their quarrel with their Sioux neighbors terminated, the prospect of improvement in their character and habits, under the influence of christian instruction, would be promising. But since the murder of nearly a hundred of their number in the summer of last year, they have been alarmed and agitated, meditating revenge on their enemies. Some overtures of peace have been made, but still the breach has not been healed.

The school at La Pointe was attended, during the last winter, by from thirty-five to forty pupils, about half of whom could read the New Testament in Ojibwa and English fluently, and a number had attended to the elements of arithmetic, geography, and the history of the United States. Mr. Sproat, the teacher, also conducted an evening school, composed of about fifteen adults, Indians and sailors from the vessels that wintered at La Pointe.

At Pokeguma, the school is reported as larger than heretofore, and to be flourishing, though the number of pupils is not mentioned.

The congregation at the latter place, has also increased, and instead of being accommodated in the house of one of the mission families, as had heretofore been done, it was found necessary last spring to erect a larger building for it. This was to be completed in May. Early last winter, the Indians around this station were visited by an effusion of the Holy Spirit, which at one time seemed to affect nearly all the adults in the congregation. Twelve or fifteen, embracing some white men residing in the vicinity, and some of the Indians distinguished for taking a leading part in heathen ceremonies, professed to abandon their sins and take the word of God as their rule of life; most of whom, the missionaries hope, are sincere. These, with the members of the church, have been formed into a class, consisting of about twenty persons, for special religious instruction. Of the church Mr. Ayer remarks that all the members, without an exception, appear to be growing in grace.

Of the church and congregation at La Pointe, no definite intelligence has been received of late. Mr. Sproat mentions frequent and very favorable opportunities for communicating religious instruction, in connection with administering medicines to the sick.

The printing in the Ojibwa language has embraced the Epistles of John and James, making thirty pages, translated by Mrs. Boutwell, and reviewed with an interpreter by Mr. Hall; also a tract on the atonement by Mr. Hall, amounting to twenty pages, and Peter Parley's Geography, translated by Mrs. Boutwell, aided by other members of the mission at Pokeguma, consisting of a hundred and thirty-nine pages; of which 500 copies were printed; making the aggregate of pages, 94,000; and the whole amount printed in the language to be 707,000 pages, and 21,000 copies. The printing of these books has been superintended by Mr. Boutwell, who spent most of the last year in New-England.

As a farmer, who appears to have a sincere regard for the spiritual good and general improvement of the Indians, has been located by the United States' agent near Pokeguma, the mission family will probably hereafter be released from the necessity of aiding the Indians in their agricultural labors, though some aid may still be required in erecting comfortable dwellings for themselves.

It seems very important that at least two new posts should be occupied as missionary stations in the Ojibwa country—the village at Leech Lake, where Mr. Boutwell resided a year or two, and that at Mille Lac, a few days' travel northwest from Pokeguma. The Committee, on hearing statements from Mr. Boutwell, decided to send one ordained missionary and one lay assistant to strengthen and extend the mission. This, however, will but partially meet the wants of the tribe.

#### MISSION TO THE STOCKBRIDGE INDIANS.

STOCKBRIDGE.—Cutting Marsh, *Missionary*, and Mrs. Marsh.

(1 station; 1 missionary, 1 female assistant;—total, 2.)

Miss Sophia Mudgett, who was mentioned in the last Report as having charge of the school, was compelled by ill health to withdraw from the mission. Since that time, her health having been restored, and she desiring still to continue in the missionary work, she has been regularly appointed an assistant missionary, and has joined the mission among the New York Indians.

In July of last year, the Indians on this reservation were visited by a commissioner from the United States government, who entered into a negotiation with them, the result of which was the sale of one half their land, dividing it north and south, amounting to more than 23,000 acres, yet embracing none of their improvements. For this they received one dollar an acre. With the avails, the tribe were able to purchase of the disaffected portion of their number all their right to the reservation, which was effected; and most of that party, embracing seventy or eighty persons, started in October for



a new home which they have found among the Delawares, near Fort Leavenworth, on the Missouri river. The welfare of the tribe, both as to their social and religious condition, is believed to have been greatly promoted by the withdrawal of this party. Still, however, the enactment of laws and the management of their municipal affairs occasion divisions among those who remain. As their numbers are so small, and their knowledge of legislation so imperfect, it seems doubtful whether they must not abandon their attempts at self-government, and either remove, or else become citizens of the territory in which they are located. The latter has been adopted by a band of Brotherton Indians, occupying a reservation in the vicinity. But this, as it opens the way for the introduction and settlement of white men among them, and exposes them to every corrupting and wasting influence, must probably prove destructive.

During the last year three persons have been added to the church, and eight children and two adults baptized. The present number of church-members in regular standing, is forty-two. Four persons have been cut off from the church, and five are now under censure; four others withdrew with the party that removed to the Missouri; five, including one of those who emigrated, have been taken away by death; making seventeen persons taken from this church during a single year, while only three have joined it.

Of two of those who have deceased, the death-bed scene was particularly peaceful and comforting to the missionary. Both of them were aged—one of them, a female, and the oldest member of the church, had well adorned a christian profession for more than fifty years, and ever taken a decided part in favor of good order and christian morals. The other was a man, who in the early part of his life was selected by the Rev. John Brainerd as a young man of peculiar promise, and with the aid of funds from the Society of Scotland for Propagating Christian knowledge, was carried forward nearly two years in College. Subsequently he taught school many years.

A Sabbath-school has been regularly attended, at which many of the adults are present. Two day-schools have been taught on the reservation during most of the year, and during the winter by two young men of their own number, who had been qualified for the employment in a seminary in the State of New York. One of them still continues his school, while the other is prosecuting his studies with the design of becoming qualified to preach the gospel. The cause of education seems to be gradually gaining ground. As the schools have heretofore been supported principally by an annuity which the Indians appropriated to that object, it was last autumn deemed best, for various reasons, to give them the management of their own schools.

During the past winter, a murder was perpetrated, under very slight temptation, by an excommunicated church-member, on the person of one in regular standing. The murderer was soon arrested, a court of his own people was summoned, before whom he was tried with great deliberation and propriety, his guilt fully proved, and he sentenced to be executed, which was carried into effect on the 13th of March. This was the first execution which ever occurred among these Indians.

On the whole, good order and habits of sobriety and temperance seem to be gaining ground.

#### MISSION TO THE NEW-YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*, and Mrs. Rockwood; Hannah T. Whitcomb, *Teacher*.

SENECA.—Asher Wright, *Missionary*, and Mrs. Wright; Asenath Bishop and Sophia Mudgett, *Teachers*.

CATTARAUGUS.—Asher Bliss, *Missionary*, and Mrs. Bliss; Fidelia Adams, *Teacher*.

ALLEGHANY.—William Hall, *Missionary*, and Mrs. Hall; Margaret N. Hall, *Teacher*.

(4 stations; 4 missionaries, 9 female assistants and teachers;—total, 13.)

Three female teachers have joined this mission during the year to which this report relates. Miss Whitcomb arrived at Tuscarora on the 2d of October. Miss Hall, having been previously employed in occasionally teaching at Cattaraugus and Alleghany, was appointed an assistant missionary in June, and now has charge of one of the mission schools on the Alleghany reservation.

Miss Mudgett taught the mission school for some years among the Stockbridge Indians, from which ill health obliged her to retire more than a year since. In June last she was appointed an assistant missionary, and joined the Seneca station about the 20th of July.

On all the reservations the schools have been subjected to changes and interruptions, owing to various causes. Ten schools have been taught on the four reservations more or less of the time during the year, embracing an aggregate of about two hundred and fifteen pupils; the average attendance, however, not being more than 140 to 150. Three of these schools have been continued through the year, while others have been taught for various periods from six months down to six or eight weeks. Miss Adams has been employed through the last summer, in teaching a large and flourishing school, the expense of which is defrayed by the Friends. As its location accommodates most of the heathen portion of the people on the reservation, and a number of christian families, it seemed to present a wider sphere of usefulness than was furnished

by the school at the station. One of the schools connected with the Alleghany station, is on the small reservation within the limits of Pennsylvania, occupied by the descendants of the late chief called Complanter. The reservation is one mile square, and on it are ten families, with twenty children of a suitable age to attend school. These families have formerly been much opposed to christian instruction, but their prejudices have been gradually giving way, and now they listen to the truths of the New Testament with respect, and express a strong desire for a school.

At Tuscarora two members of the church, long under discipline, have been excommunicated, while three Indians and one white man have been added, the last of whom has since joined another church: leaving the present number in the church fifty-five or sixty. At Seneca the church embraces about forty members. At Cattaraugus one hundred, including twelve white persons, have been received to the church since it was organized in July, 1837. Of these, fourteen have died; thirteen have been dismissed to other churches, and fifteen excluded; leaving now fifty-eight, of whom fifty-three or four are Indians. The church at Alleghany has about forty-five members in good standing. The whole number of members connected with all the churches is about 200. The additions on profession of faith are four to the Tuscarora church and three to that at Cattaraugus. No death has occurred in the Tuscarora church, and but one, and that of a child, on the reservation; a rare instance in a population of more than 300 souls.

In general the churches have been less agitated, and have manifested more of christian feeling and more harmony of action, than for some years past. The assembling of the convention of christian Indians at Cattaraugus in February seemed to have a softening influence on those who had before been alienated, and numbers of both parties consented to commune together at the Lord's table.

More attention has been given to the means of grace, and the assemblies on the Sabbath have been larger than during the year or two preceding. The heathen party have manifested less prejudice against Christianity than heretofore, and numbers of them, on all the Seneca reservations, have frequently been present at the public worship on the Sabbath.

The treaty which was negotiated with these Indians in June, 1838, and which, after having been amended by the senate of the United States in August, 1839, was referred back to the chiefs for their approval of the amendments, received, as those employed to transact the business with the Indians alleged, the signatures of a majority of the chiefs. It was then again laid before the senate of the United States, with a statement from the friends of the Indians of the manner in which the negotiation had been conducted, and the signatures of the chiefs obtained. The committee on Indian

affairs to whom it was committed, reported decidedly against its ratification. It was, however, ratified by a bare majority in the senate and has since been proclaimed by the president.

By this measure the Indians feel themselves to have been deeply injured, and are thrown into great distress and despondency. They allege, and think they adduce sufficient evidence to show, that not more than one third of their legitimate chiefs have voluntarily signed the amended treaty; that nearly all these have been operated upon by fraud and bribery; that not more than one in fourteen of their whole population is in favor of a sale of their lands; and that the whole transaction is characterized by falsehood, dishonesty, and oppression.

As no appropriation has been made by congress for carrying this treaty into effect, the Indians entertain some faint hopes that a new investigation of the circumstances of the negotiation may be had, which may lead to annulling the treaty, and prevent the injurious effects of it on their community.

#### MISSION TO THE ABENAQUIS.

*Peter P. Osunkherhine, Native Preacher; Caroline Rankin, Teacher.*

(1 station; 1 native preacher, and 1 female teacher;—total, 2.)

Last autumn the opposition of the papists seemed to subside, and the leading chiefs admitted that it was wrong to persecute the members of the mission church. Subsequently their hostility broke out anew, and the same dishonest measures were resorted to, to injure the church and prevent others from attending Mr. Osunkherhine's meetings. Still a few of the papal Indians are occasionally present.

One member of the church, a deacon, well educated at Moor's charity school, and whose character and influence was, for a while, of great value to the mission, has fallen away and joined the papal party, and in June last was excommunicated for various unchristian practices. The day of the excision was a very painful one to the church, who all wept over their deluded, and, as they feared, lost brother. On the next Sabbath two Indians of promising character were admitted to church fellowship, who, with one received in December, make the present number twenty-seven. The conduct of the church members is such as to adorn their profession and give much joy to their pastor.

The school is attended by twenty-three pupils, and is prosperous and successful. Most of the pupils attend a Sabbath-school.

Some movement has been made for obtaining a translation of the New Testament into the Abenauquis language. A young man of the tribe, a member of the church, and with an education in some

degree adequate, is ready to engage in the work, if the means of support can be furnished him, with the requisite assistance ; and provision can be made for printing the translation when completed. The language of the Passamaquoddy and Penobscot Indians so nearly resemble the Abenakis, that such a translation would meet their wants, should they be taught to read. The whole number of Indians who can understand the language may be two thousand.

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### SUMMARY.

Having completed the annual survey of the year, it remains to sum up the whole. The receipts have been \$241,691 04, and the expenditures \$246,601 37, exceeding the receipts \$4,910 33. The debt of the Board has of course been increased that amount, and is \$24,083 42. The number of the missions is 25, the Cyprus mission having been connected with that to Turkey. These missions embrace 80 stations, at which there are 134 ordained missionaries, ten of whom are physicians ; 10 physicians not preachers, 14 teachers, 10 printers and book-binders, 11 other male and 186 female assistant missionaries ; making in all 365 missionary laborers from this country, or ten less than were reported the last year. But to these we must add 15 native preachers, and 107 other native helpers, which makes the whole number 487, six more than the whole number reported a year ago. Five ordained missionaries, one physician, two male and ten female assistant missionaries, in all eighteen, have been sent forth during the year now closed.

The number of printing establishments is 15 ; of presses, 32 ; of type-founderies, 5 ; of churches, 55 ; of church-members, 17,234 ; of those received into the church during the last year, 10,810 ; of seminaries for boys, 8, containing 412 boarding scholars ; of preparatory boarding-schools for boys, 6, containing 100 pupils ; of female boarding-schools, 10, containing 295 pupils ; making the whole number of boarding-schools 24, and of boarding scholars of both sexes 807 ; of free schools, 415, containing 21,606 pupils ; of books and tracts printed about 685,000 copies, and 45,202,506 pages the past year ; and from the beginning, according to the reports of the several missions, 233,156,081 pages.

## CONCLUSION.

In concluding this Report the Committee would submit some remarks respecting the prospects of the missionary work.

When the nation of Israel had come out of Egypt, crossed the Red Sea, and received the law, it seemed as if they were immediately to enter the land of promise ; and probably they anticipated soon entering on the security and rest of that happy abode. God however, had other purposes to accomplish in respect to them. Forty years of journeying in the wilderness must elapse before they could enter that resting place.

In the days of the apostles, it seemed as if Christianity were speedily to spread and triumph over the world. The brightness of the dawning light, the splendor of its beams, and the distance to which they at once shot forth, promised speedily a universal and permanent day. But such was not God's plan. All things were not ready for such a consummation. More than twelve centuries of awful night were impending over the church.

Days of brightness and promise have at other periods dawned on the church, but have been followed by long nights of darkness and despondency. We regard the present as a day of brightness and promise. May we be confident that the church is approaching the period of her rest and glory on earth ; or must she turn again into the wilderness ? Are we going uninterruptedly forward to the time when truth and righteousness shall reign over the earth, or do other centuries of darkness and error lie between us and that longed-for consummation ? Are the institutions, the plans, and the measures in which we are now so much interested, and by means of which we are operating, to be honored with an agency in actually accomplishing the conversion of this world to God ; or are all our societies, our missions, our translations, our schools, and our agencies of every description, after having effected some limited good, to be found inadequate and worthless in the conflict with the powers of evil, and all the fruits they have yielded to disappear and be forgotten, leaving wickedness again to triumph, and all the work of the world's renovation to be done over again ?

These are questions of surpassing interest to every benevolent mind, and at the thought of them, who that is engaged in the work of converting this world to Christ, can fail to cry most heartily to God, "Establish thou the work of our hands upon us ; yea, the work of our hands, establish thou it."

That Christianity is ultimately to triumph and prevail among all nations, the number and explicitness of the Scripture promises to this effect do not permit us to doubt. Without attempting to

foretel when the predictions of the Scriptures shall be fulfilled—whether within a generation or two, or after the lapse of centuries, it may not be inappropriate to suggest some of the grounds we have to hope, that these very institutions which we are founding, these labors in which we are employed, and these influences which we are now bringing to bear upon the world, perfected by prayer, and faith, and holy living, are to go steadily onward, with no general reverses, becoming, by the effectual blessing of God, more and more successful, until the kingdoms of this world become the kingdom of our Lord and his Christ; that the church is for the last time coming out of the gloomy valleys of a dark age, upon the hills and plains where the Sun of Righteousness is shining never more to set. On this point, how cheering is faith and hope; and how disheartening is doubt and unbelief.

Among the indications which lead us to hope that steady progress is making towards the universal reign of truth and holiness on the earth, may be mentioned—

1. *The political aspect of the nations.* The political condition and affairs of the nations are under the controlling providence of God, and must be made to accommodate themselves to his purposes of grace. In these has heretofore been found one of the most formidable barriers to the free progress of the gospel. These hills must be made low and these valleys exalted to prepare the way of the Lord.

Within the last two centuries, and especially within the last fifty years, there has been a decided amelioration in the political and social institutions of nearly all the nations of Christendom, leaving the popular mind more free to act under influences of a moral and religious nature. Not a few barbarous customs have been abolished; governments are less absolute and rigorous; civil codes have been mitigated; more personal freedom is enjoyed; and more religious toleration is exercised. In all these respects, though the embarrassments in the way of the development and activity of mind are still great, yet they are lessening, and there is a tendency towards their ultimate removal—a tendency apparently so certain and strong, that it would hardly seem credible that it should be long and effectually resisted.

Add to this that there has been a vast increase of national wealth in those nations from which the most aid is to be anticipated in propagating the gospel. Such causes are now in operation for augmenting this wealth still further, that it seems impossible that a deficiency of resources should ever occur. Every new channel opened for commerce, every invention in the arts, every improvement in agriculture, and almost every reformation in morals is pouring in new streams of wealth. A reformation of this nature, now going prosperously forward, having respect to one single prevalent vice, when-

ever it shall become general and complete throughout Christendom, will leave hundreds of millions annually to be employed in any manner that christian benevolence may direct.

The power and influence of christian nations, compared with the heathen and Mohammedan nations of the earth, is greater than ever before, and is constantly increasing. Great Britain alone holds under her control perhaps one sixth of the whole heathen population of the globe, to all of which christian knowledge may now have free access ; other large portions are under the government of, or are powerfully influenced by other nominally christian nations.

2. *The progress making towards general education and the facilities for disseminating knowledge.* This is at once calling forth the power of the press, and preparing the way to make its ever growing capabilities more widely and deeply felt. Probably the number of readers in Christendom is more than four times as great now, as it was fifty years ago. The advancing power of the press has been keeping pace with the growing number of readers. During the first one hundred and twenty years after the introduction of printing into England, ending with the year 1600, 10,000 works, including pamphlets, were printed. In eleven years from 1792 to 1802, the number of new works, exclusive of pamphlets was 4,096 ; and during nine years, from 1828 to 1836, the number was more than doubled, being 10,499. The number of copies printed of each work has also been steadily on the increase. In France, during 375 years, from the invention of printing to 1814, the press attained to the power of producing forty-five and a half millions of sheets annually ; while, during the next twelve years, ending with 1826, the press could produce more than 144,000,000 annually ; that is, the increase of power during these twelve years was more than double what it was during the 375 years preceding. The number of books annually offered for sale in Germany was in 1827 more than three times as great as in 1814. The amount of literary productions in our own country has more than doubled during the last ten years.

Thus it will be seen that an action and reaction of the reading mind on the press, and of the press on the reading mind, are produced, and the amount of the intellectual energies of Christendom is augmented, the results of which no man can measure or foresee. That it will tend to improve the forms and spirit of civil government, to break the force of superstition and error, and to make men intelligent hearers of the gospel, and when they embrace it, to render them steadfast and active Christians, cannot be questioned.

3. *The constantly extending and strengthening influence of Christianity and christian morals.* That christian knowledge and christian principles of action have, during the last three centuries,



been extending themselves more widely, than before, and their influence becoming manifest on the character and conduct of communities; and that, in consequence of this, the standard of morals throughout Christendom—protestant Christendom, at least—has been elevated, there can be little doubt. A gradual advance of this nature may be distinctly traced,—not, perhaps, without occasional local checks and reverses,—but on the whole, an advance. There may be occasional outbreaks of enormous and unexampled wickedness, and often less of apparent reverence for religious institutions; but these generally occur where the mind is breaking away from the restraints of authority, by which it had previously been enchained; and are, therefore, rather the result of greater liberty, than of growing depravity. Men often dare to be more boldly wicked in conduct, when there is no more depravity in principle. So a whole community may present externally the appearance of rapid demoralization, when actually a decisive advance is making in well-principled and healthy morality.

The standard of morals prevalent in christian nations is, in some marked instances, brought to exert an influence upon heathen communities. It is indeed true that the intercourse of nominally christian nations with heathen countries has been, in many respects, of an extremely demoralizing tendency. Still it is believed to be less so now, than it was half a century ago. The character of British power and influence in India has been becoming less adverse to Christianity, as is seen in the prohibition of widow-burning and some of the other cruel rites of paganism, in the gradual withdrawal of countenance and aid from idolatrous worship, and in the greatly increased number of men of decidedly religious character who are now holding offices there, both in civil and military life.

4. *The facilities which exist for propagating moral influences.* Commerce has been gradually extending, and becoming more all-pervading, till now there is scarcely a spot on the earth where the christian philanthropist may not make his influence felt through the channels which commercial enterprise has opened. Almost every day is the ingenuity of man increasing the speed with which the passage from nation to nation, and from continent to continent, is effected, until all the kindreds of the earth seem likely soon to constitute but one great neighborhood, through which men may pass and repass, influence others, and be influenced themselves, with almost as much ease as members of the same household. The press is enabling men, without removing from their own doors, to send their thoughts, as on the wings of the wind, and to speak to thousands of their fellowmen, in the remotest parts of the earth, and at the same time. Almost daily are made some new developments of its wonderful powers, and what will be their ultimate limits none can foresee or conjecture. Already the press, in con-

nection with the system of free schools, gives the modern missionary advantages for extended and permanent influence altogether superior to what the apostles possessed in their ability to speak with tongues. Nor are the friends of human welfare laboring solitary and without concert. They have, as before remarked, secured the facilities which flow from association and division of labor, and are, to an extent hitherto unexampled, co-operating with each other, and making it a study and an employment to fill the earth with the fruits of holiness.

5. *The unexampled development at the present day of christian public spirit.* This is seen in devising and employing appropriate means for reforming prevalent evils and promoting good objects, and necessarily results from that extension of christian principle and morality before remarked upon. That there is in our own nation, and in other protestant christian nations, a quick perception of moral evils and a desire to reform them, far more prevalent and strong than any thing that has characterized former ages, is evident from the simultaneous introduction of associations and agencies of various kinds to reform immoral practices, alleviate human suffering and wrongs, and to forward every good cause. Never before was christian philanthropy so active or so comprehensive as in the present age. Never before was there such a searching for evils to be cured or for good to be accomplished. Fifty years ago the disposition to associate together for the advancement of benevolent enterprises had scarcely begun to manifest itself; and most of its manifold developements have been made during the last quarter of a century. It has given a new face to those protestant nations where it has been most put forth. No greater change—no more striking phenomenon has been witnessed in Christendom, certainly not since the days of Luther. By its whole communities, are declaring that they will be no longer uninterested spectators of the sins and miseries of mankind. Nor do christian philanthropists now, so much as formerly, direct their attention so exclusively to one evil, as, while they are applying the remedy to that, to suffer the foundations of the public welfare to be sapped by another; but for almost every class of evils, which man can inflict or suffer, there is an association somewhere, designed and endeavoring to apply the appropriate remedy, and over each chosen men are pouring out their feelings and prayers, and towards its removal they are directing their best thoughts and labors.

Whether the associations now existing are the best means that can be devised for promoting reforms and propagating good influences, it is not important to determine. The fact that they exist and are actively engaged in their work, is proof that the objects aimed at by these associations are seen and appreciated, and that there is a

set purpose to accomplish them. Where this is the case some effectual method of compassing the end will soon be discovered.

6. Another indication of direct progress towards the universal spread of the gospel is *The almost simultaneous rise of the missionary spirit in all portions of the christian church.* How wonderful and rapid, in this respect, has been the change in Christendom during the last half century! Previous to this period, where was there, excepting one or two organizations, almost solitary and comparatively feeble, any movement towards the conversion of the pagan world to Christ? But now what denomination of Christians, holding the vital truths of the New Testament, is not, in some good measure, imbued with this spirit; and does not regard its life and influence, as well as its duty, as consisting in cherishing and exhibiting it in all its members? In what branch of the church is not the missionary spirit now advancing more rapidly than at any former period? If from almost universal indifference this spirit has grown to its present extent and strength in fifty years; starting from this time, with its present measure, with the advantages of organization, of progress and experience, and consequently of courage in the work, what will be the prevalence and strength of it, and what will it accomplish, with the blessing of God, in fifty years to come?

The apostolic age was an age of the missionary spirit; and that spirit has developed itself in individuals and in small communities, from time to time, down to the present day. Though it has at all times been the same in its nature, yet the circumstances attending its present developement differ widely from those of any former period. Now the missionary spirit is manifesting itself generally and simultaneously through all branches of the christian church; at a time too when great progress is making in respect to the civil and social condition of Christendom; when the christian community has become greatly extended, and when the wealth and power possessed by christian nations are far beyond all former example; in an age distinguished for commercial enterprise, for geographical knowledge, and for general intelligence, above all that preceded it; when there is a prevailing tendency towards popular education, and when the system of free schools and the press, are combining to lay a broad and solid foundation for all civil and religious institutions, and to prepare the human mind to be acted upon by appeals to the understanding and conscience. Nor is the missionary spirit now putting itself forth alone and unsupported, as it has done in former ages, but is accompanied and sustained by efforts for promoting almost every kindred and collateral object. The same generation that is awake to the duty of sending missionaries to the heathen, is no less distinguished by its exertions to multiply and circulate copies of the sacred Scriptures, and religious tracts, to increase the num-

ber of educated preachers and send them forth to every portion of christian lands, to promote the religious education of children and youth, and to meliorate the condition of the mariner, the imprisoned, the enslaved, and the neglected and outcast of every condition and character. This age also is characterized by more agreement and concert in prayer for the universal spread of the gospel, than has ever before been witnessed. Scarcely can we conceive of any kind of appropriate instrumentality which is not now brought into use and concentrated upon the great work of redeeming mankind from the dominion of sin. All seems to be in waiting for that more abundant outpouring of the Holy Spirit which the prophecies teach us to expect, and encourage us to believe will not long be withheld.

Should the church then be faint hearted and doubtful, as if uncertain whether her present efforts for the conversion of the world may not end in disappointment and spiritual night, like that which followed the corruption of Judaism before the christian era, and of Christianity during the middle ages? The magnitude and difficulties of the work may, indeed, long defer the desired consummation. Still, is it not obvious that the evangelization of the world is now prosecuted under circumstances widely different from those that attended it in any former age? So far as human agency is concerned, are not the preparations for rapid and steady progress far more promising and complete? Human agency alone is, indeed, as nothing. But when the Lord, by movements in the world abroad, and in the hearts of his people, has effected such a preparation, may it not, in connection with the promises of his word, be taken as an intimation of his purpose? In all this combination of means and agencies for arresting the progress of evil and promoting the welfare of man, what is the design of Providence? Why are they thus marching forth over the world, abreast and in harmony, as if they would hunt down sin and error in all their forms and lurking places, if it be not to prepare the way for the reign of Christ on earth? Must we believe that the Head of the Church has incited his people to devise all these instrumentalities, and has crowned them thus far with success, merely to pour the greater confusion upon them, by showing in the end how impotent they are?

If we feel strong in ourselves, or suppose that there is an innate energy to be relied on in the instruments we are employing, by which idolatry, superstition, and wickedness of every name will be subdued, without the power of the Spirit of God, he will, doubtless, in some effectual manner, convince us of our presumption, and withhold from us the honor of bearing any important part in gathering the nations to the fold of Christ. But if we prayerfully and humbly rely upon the Holy Spirit, and honestly consecrate our-

selves to the work to which our Master has called us, we may believe that defeat and dishonor are not to be the result of our present organizations and labors ; that there is to be no general relapse of the church into darkness, stupidity, and error; and that the work of recovering this world to its allegiance to Christ is not again to be begun anew, as it was three centuries ago. Temporary and local reverses and disappointments there may be, to correct our presumption and awaken to fresh diligence and trust in God ; but we will hope that the progress shall still be onward ; that these very missionary operations shall proceed, till one nation and tribe after another shall be transferred from the ranks of idolatry to the side of Christ and his people ; that the number of those who need to be taught the gospel shall be steadily diminishing, while the number of coadjutors in the work of making it known shall be steadily augmenting, till "none shall have need to say to his brother, Know the Lord, for all shall know him, from the least of them to the greatest of them."

May we not hope that this Board, with substantially its present manner of operation, but with ever-growing holiness and zeal in its members and missionaries, with ever increasing patronage and prayer from the christian community, with larger measures of the divine favor, and accomplishing every year more abundant good,—may exist onward, not in name only, but as an efficient though humble laborer employed in erecting that temple—even to the top stone—on whose front shall be inscribed, **THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOM OF OUR LORD AND HIS CHRIST, AND HE SHALL REIGN FOREVER AND EVER.**



## PECUNIARY ACCOUNTS.

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### EXPENDITURES OF THE BOARD DURING THE YEAR ENDING JULY 31, 1840.

#### *Mission to West Africa.*

Drafts, purchases, &c., - - - - - 4,090 77

#### *Mission to South Africa.*

Remittances and purchases, - - - - - 4,442 90  
 Outfit and expenses of Mr. and Mrs. Grout, - - - 343 71  
 Passage of Mr. and Mrs. Grout to Cape Town, - - 300 00—5,086 61

#### *Mission to Greece.*

Remittances and purchases, - - - - - 6,386 76

#### *Mission to Constantinople.*

Remittances, drafts, and purchases, including expenses at Broosa,  
 Trebizond, and Erzeroom, - - - - - 12,202 42

#### *Mission to Asia Minor.*

Remittances and drafts, - - - - - 6,942 50  
 Purchases, &c., - - - - - 937 16  
 Outfit, expenses and passage, in part, of Mr. and Mrs. Van  
 Lennep, - - - - - 703 64—8,583 30

#### *Mission to Syria and the Holy Land.*

Remittances for Beyroot, Jerusalem, and Cyprus, - - 11,924 10  
 Purchases, &c., - - - - - 945 34  
 Expenses of Mr. and Mrs. Whiting, - - - - - 418 50  
 Outfit and expenses of Mr. and Mrs. Keyes, - - - 614 84  
 do. of Mr. and Mrs. Wolcott, - - - 948 72  
 do. of Mr. and Mrs. Thompson, - - - 743 12  
 do. of Dr. Van Dyck, - - - 294 18  
 Passage of the above named individuals from Boston to Smyrna, 900 00  
 Expenses of Mr. Smith, - - - - - 267 15  
 do. of Mr. Bird, - - - - - 72 13  
 do. of Mr. Hurter, - - - - - 92 50—17,220 58

Carried forward, 53,570 44

Brought forward, 53,570 44

*Mission to the Nestorians and Mohammedans of Persia.*

Remittances and drafts, - - - - -	9,362 02	
Purchases, &c., - - - - -	976 97	
Outfit and expenses of Dr. Wright, - - - - -	245 16	
do. of Mr. Breath, - - - - -	488 51	
Passage of Dr. Wright and Mr. Breath from Boston to Smyrna, - - - - -	200 00	11,272 66

*Mission to the Mahrattas.*

Remittances, &c., to Bombay and Ahmednuggur, - - - - -	17,658 64	
Purchases for do., - - - - -	2,039 91	
Expenses of Mrs. Garrett, - - - - -	235 00	19,933 55

*Madras Mission.*

Remittances and drafts, - - - - -	4,167 03	
Purchases, &c., - - - - -	1,334 74	5,501 77

*Madura Mission.*

Remittances, - - - - -	18,354 00	
Purchases, &c., - - - - -	369 47	18,723 47

*Mission to Ceylon.*

Remittances and drafts, - - - - -	21,640 60	
Purchases, &c., - - - - -	1,877 93	
Expenses of Mr. Meigs and family, - - - - -	554 45	24,073 03

*Mission to Siam.*

Remittances, - - - - -	11,827 91	
Purchases, &c., - - - - -	193 19	
Passage, in part, of Dr. Tracy and family from Singapore, and expenses in this country, - - - - -	506 72	
Expenses of Mr. Robbins and family, - - - - -	319 19	12,847 01

*Mission to China.*

Remittances, drafts, &c., - - - - -	4,616 86	
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*Mission to Singapore.*

Remittances and drafts, - - - - -	9,126 00	
Purchases, &c., - - - - -	433 27	9,559 27

*Mission to Borneo.*

Remittances and drafts, - - - - -	12,208 68	
Purchases, &c., - - - - -	281 40	
Expenses of Mr. Ennis, - - - - -	80 00	12,570 08

Carried forward, 172,668 14



Brought forward, 172,668 14

*Mission to the Sandwich Islands.*

Remittances, drafts, purchases, &c.,	- - - - -	31,704 40
Expenses of Mr. and Mrs. Dibble,	- - - - -	358 25
Passage of Mr. and Mrs. Dibble from New York to Honolulu,	- - - - -	500 00
Expenses of Mr. and Mrs. Vanduzee,	- - - - -	421 00
Grant to Mr. Ruggles and family,	- - - - -	200 00
Grant to Mrs. Shepard and family,	- - - - -	100 00
		<u>33,286 65</u>

*Mission to the Cherokees.*

Of the sum received from the government of the United States in payment for improvements at the stations in the old Cherokee country, \$15,999 46 remained on hand last year. Of this amount, \$11,286 53 have since been expended, leaving a balance of \$4,712 93 to be applied for improvements, &c., in the country west of Arkansas.

*Mission to the Choctaws.*

Drafts, purchases, &c.,	- - - - -	3,343 00
Donations received at the stations,	- - - - -	90 38
		<u>3,433 38</u>

*Mission to the Pawnees.*

Purchases, &c.,	- - - - -	196 38
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*Oregon Mission.*

Drafts, purchases, &c.,	- - - - -	4,886 14
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*Mission to the Sioux.*

Drafts, purchases, &c.,	- - - - -	573 92
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*Mission to the Ojibwas.*

Drafts, purchases, &c.,	- - - - -	1,190 14
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*Stockbridge Mission.*

The expenses of this mission have been defrayed during the present year by the Society in Scotland for promoting christian knowledge.

*Mission among the Indians in New York.*

Tuscarora station,	- - - - -	553 95
Seneca do.	- - - - -	1,486 94
Cattaraugus do.	- - - - -	479 97
Alleghany do.	- - - - -	484 82
		<u>3,005 68</u>

Carried forward, 219,240 43

Brought forward, 219,240 43

*Mission to the Abenakis.*

Expenses of the station at St. Francis, - - - - - 202 00

*Indian Missions generally.*

Transportation, freight, cartage, labor, &amp;c., for various stations, - - - 302 99

*Agencies.*

Services of Rev. J. D. Paris, 14 weeks,	- - - -	112 00
Travelling expenses of do.	- - - -	29 66
Do. of Rev. W. Mack, 22 weeks,	- - - -	176 00
Travelling expenses of do.	- - - -	103 69
Do. of Rev. E. Spaulding, 26 weeks,	- - - -	208 00
Travelling expenses of do.	- - - -	77 90
Do. of Rev. A. K. Hinsdale, 35 weeks,	- - - -	280 00
Travelling expenses of do.	- - - -	69 51
Services and travelling expenses of Rev. G. S. Wilson,	- - - -	125 00
Travelling expenses of Rev. G. B. Whiting,	- - - -	79 16
do. of Rev. W. Clark,	- - - -	54 22
Services and travelling expenses of Rev. Dr. Porter,	- - - -	29 64
Services of Rev. W. J. Breed, 3 months,	- - - -	256 41
Travelling expenses of do.	- - - -	23 22
Do. of Rev. R. B. Hand, 7 months,	- - - -	466 66
Travelling expenses of do.	- - - -	175 00
Do. of Rev. H. Coe, 1 year,	- - - -	600 00
Travelling expenses, &c., of do.	- - - -	43 89
Do. and travelling expenses of Rev. W. M. Hall,	- - - -	1,172 11
Do. of Rev. F. E. Cannon, 1 year,	- - - -	1,000 00
Travelling expenses, &c., of do.	- - - -	279 79
Do. of Rev. C. Eddy, 1 year,	- - - -	1,200 00
Travelling expenses, &c., of do.	- - - -	411 67
Travelling expenses of Mr. Armstrong,	- - - -	415 88
Deputations to attend anniversaries, &c.,	- - - -	65 71
		<u>7,459 82</u>

*General Expenses.*

Travelling expenses of members of the Board in attending the annual meeting in Troy, Sept. 1839,	- - - -	146 87
do. of members of the committee in the case of Rev. Josiah Brewer,	- - - -	125 86
		<u>272 73</u>

*Secretaries' Department.*

Salary of Dr. Anderson, Mr. Greene, and Mr. Armstrong, in part, for the year ending July 31, 1840,	- - - -	3,300 00
Assistance and clerk hire,	- - - -	543 00
		<u>3,843 00</u>

*Treasurer's Department.*

Salary of the Treasurer, in part, for the year ending July 31, 1840,	1,100 00
Clerk hire,	800 00
	<u>1,900 00</u>

Carried forward, 233,220 97

Brought forward, 233,220 97

*Printing Department.*

Thirtieth Annual Report, 4,500 copies, - - - - -	1,013 83	
Abstract of do., 250 copies, - - - - -	33 29	
Missionary Paper, No. 23, 1000 copies, - - - - -	32 94	
Mr. Kirk's Sermon, 250 copies, - - - - -	20 00	
Constitution, laws, &c., of the Board, 500 copies, - - - - -	35 95	
Abstract of donations, 500 copies, - - - - -	175 62	
Manual for missionary candidates, - - - - -	34 00	
Dr. Anderson's sermon, 10,000 copies, - - - - -	234 39	
Blank receipts, certificates, circulars, notices, &c., - - - - -	196 92	
Copies of the Missionary Herald, at cost, presented to benefactors, auxiliary societies, missionaries, agents abroad and at home, and friends of missions in many parts of the world, - - - - -	5,631 50	7,408 49

*Agency in New York.*

Salary of agent and clerk for the year ending July 31, 1840, - - - - -	1,387 50	
Office rent, - - - - -	700 00	
Fuel, stationary, &c., - - - - -	136 42	2,223 92

*Miscellaneous Charges.*

Postage of letters and pamphlets, - - - - -	1,192 01	
Fuel and oil, - - - - -	121 74	
Blank books and stationary, - - - - -	53 96	
Wrapping paper, twine, nails, boxes, labor, &c., - - - - -	47 09	
Porterage, freight, wharfage, transportation of bundles, &c., - - - - -	89 42	
Periodicals, books, and binding of books, - - - - -	140 34	
Books for the Library, - - - - -	171 98	
Care of the Missionary House, making fires, lighting, attendance, &c., - - - - -	383 33	
Cases for the cabinet of curiosities and library, fixtures, &c., - - - - -	200 16	
Insurance on property in the Missionary House, - - - - -	27 50	
Copying of letters and documents, and also for the Missionary Herald, - - - - -	142 65	
Use of Tabernacle in New York, and of Marlborough chapel, and Park street meeting house, Boston, - - - - -	113 00	
Expenses on Maumee land, - - - - -	20 35	
Discount on bank notes and drafts, counterfeit notes, and notes of banks that have failed, - - - - -	914 15	
Interest on money borrowed, - - - - -	130 31	3,747 99
Total expenditures of the Board, - - - - -	246,601 37	
Balance for which the Board was in debt, August 1, 1839, - - - - -	19,173 09	
		\$265,774 46

## RECEIPTS OF THE BOARD DURING THE YEAR ENDING JULY 31, 1840.

Donations, as acknowledged in the Missionary Herald, - - - - -	222,777 55
Legacies, do. do. do. - - - - -	11,813 53
Interest on the General Permanent Fund, (22,613 61 being invested in the Missionary House and lot,) - - - - -	870 38
Interest on the Ashly Fund, - - - - -	152 28
Avails of property of the Mackinaw mission, - - - - -	77 30
	241,691 04
Balance for which the Board is in debt, carried to new account, August 1, 1840, - - - - -	24,083 42
	\$265,774 46

## GENERAL PERMANENT FUND.

This fund amounted last year to	-	-	-	-	44,885 56
Received since, a legacy, as acknowledged in the Missionary Herald,	-				1,000 00
					<u>45,885 56</u>

## PERMANENT FUND FOR OFFICERS.

This fund amounted last year to	-	-	-	-	42,320 27
Received since, for profits of the Missionary Herald,	-	-	-	-	345 40
					<u>42,665 67</u>

## AUXILIARY AND CO-OPERATING SOCIETIES.

### BOARD OF FOREIGN MISSIONS OF THE REFORMED DUTCH CHURCH, William R. Thompson, Treasurer, New York city, - - - - - 8,892 16

#### MAINE.

Cumberland County,	William C. Mitchell, Tr.	Portland,	2,715 24
Franklin County Confer.	J. Titcomb, Tr.	Farmington,	69 83
Kennebec Confer. of chh.	B. Nason, Tr.	Hallowell,	682 75
Lincoln County,	Rev. Jacob C. Goss, Tr.	Woolwich,	907 27
Penobscot County,	E. F. Duren, Tr.	Bangor,	810 09
Somerset County,	C. Selden, Tr.	Norridgewock,	56 50—5,241 68

#### NEW HAMPSHIRE.

Cheshire County,	Samuel A. Gerould, Tr.	Keene,	807 44
Grafton County,	William Green, Tr.	Plymouth,	1,231 01
Hillsboro' County,	E. D. Boylston, Tr.	Amherst,	2,788 25
Merrimack County,	G. Hutchins, Tr.	Concord,	1,096 98
Rockingham Co. Conf. chh.	J. Boardman, Tr.	Exeter,	1,412 79
Strafford County,	E. J. Lane, Tr.	Dover,	765 02
Sullivan County,	Newton Whittelsey, Tr.	Claremont,	643 50—8,745 59

#### VERMONT.

Addison County,	G. H. Fish, Tr.	Middlebury,	691 99
Caledonia Co. Conf. of chh.,	Erastus Fairbanks, Tr.	St. Johnsbury,	767 93
Chittenden County,	William J. Seymour, Tr.	Burlington,	745 47
Franklin County,	C. F. Safford, Tr.	St. Albans,	352 75
Orange County,	Harry Hale, Tr.	Chelsea,	981 45
Orleans Co. Conf. of chh.	S. S. Clark, Tr.	Irishburgh,	185 00
Rutland County,	James D. Butler, Tr.	Rutland,	1,754 15
Washington County,	Joseph W. Howes, Tr.	Montpelier,	521 05
Windham County,	Corban Kidler, Tr.	Brattleboro',	1,065 07
Windsor County,	Benjamin Swan, Tr.	Woodstock,	902 45—7,987 32

#### MASSACHUSETTS.

Barnstable County,	Walter Crocker, Tr.	West Barnstable,	916 02
Berkshire County,	W. A. Phelps, Tr.	Lenox,	1,069 00
Boston and vicinity,	Samuel A. Danforth, Agent.	Boston,	12,179 78
Brookfield Association,	Allen Newell, Tr.	West Brookfield,	2,619 22
Essex County, North,	James Caldwell, Tr.	Newburyport,	2,527 17
Essex County, South,	C. M. Richardson, Tr.	Salem,	2,577 35
Franklin County,	Franklin Ripley, Tr.	Greenfield,	1,721 24
Hampden County,	C. Merriam, Tr.	Springfield,	4,353 57
Harmony Conf. of chh.	W. C. Capron, Tr.	Uxbridge,	488 90
Lowell and vicinity,	W. Davidson, Tr.	Lowell,	1,529 48
Middlesex N. & vic. Cha. So.	J. S. Adams, Tr.	Groton,	1,455 18
Middlesex S. Conf. of chh.	O. Hoyt, Tr.	Framingham,	1,285 72
Norfolk County,	Rev. Dr. Burgess, Tr.	Dedham,	2,710 82
Northampton and vicinity,	Josiah D. Whitney, Tr.	Northampton,	6,977 60
Old Colony Aux. Society,	H. Coggeshall, Tr.	New Bedford,	1,664 58
Palestine Miss. Society,	Ebenezer Alden, Tr.	Randolph,	1,751 03
Pilgrim Association,	Rev. E. G. Howe, Tr.	Halifax,	265 91
Taunton and vicinity,	Hodges Reed, Tr.	Taunton,	1,318 82
Worcester County, North,	Benjamin Hawkes, Tr.	Templeton,	1,016 96
Worcester County, Central,	Alfred D. Foster, Tr.	Worcester,	4,816 20
Worcester Co. Rel. Ch. So.	H. Mills, Tr.	Milbury,	233 07—53,847 62

CONNECTICUT.		
Hartford County,	James R. Woodbridge, Tr.	Hartford, 7,056 74
Hartford County, South,	Henry S. Ward, Tr.	Middletown, 2,873 56
Fairfield County, East,	Silvanus Sterling, Tr.	Bridgeport, 993 98
Fairfield County, West,	Charles Marvin, Tr.	Wilton, 2,655 64
Litchfield County,	Charles L. Webb, Tr.	Litchfield, 2,206 85
Middlesex Association,	H. C. Sanford, Tr.	Essex, 686 63
New Haven City,	F. T. Jarman, Tr.	New Haven, 3,761 97
New Haven County, East,	Samuel Frisbie, Tr.	Branford, 1,632 94
N. Haven Co. West Conso.	A. Townsend, Jr. Tr.	New Haven, 1,445 18
New London and vicinity,	C. Chew, Tr.	New London, 1,594 32
Norwich and vicinity,	F. A. Perkins, Tr.	Norwich, 2,596 32
Tolland County,	Jonathan R. Flynt, Tr.	Tolland, 1,626 39
Windham County, North,	Job Williams, Tr.	Pomfret, 1,576 10
Windham County, South,	Zalmon Storrs, Tr.	Mansfield, 817 99—34,724 61
NEW YORK.		
Auburn and vicinity,	H. Ivison, Jr. Agent,	Auburn, 1,730 43
Buffalo and vicinity,	James Crocker, Agent,	Buffalo, 401 15
Clinton County,	L. Myers, Tr.	Plattsburgh, 398 50
Geneva and vicinity,	C. A. Cook, Agent,	Geneva, 6,719 98
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