REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

Foreign Missions,

PRESENTED AT THE

TWENTY-NINTH ANNUAL MEETING,

HELD IN THE

CITY OF PORTLAND, MAINE, SEPT. 12, 13, & 14,

1838.

BOSTON:
PRINTED FOR THE BOARD, BY CROCKER AND BREWSTER.

1838.
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CORPORATE MEMBERS.

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

Time of
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1821. WARREN FAY, D. D. Charlestown.
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1812. HENRY DAVIS, D. D. Clinton.
1813. HENRY DAVIS, D. D. Clinton.
1813. ELIPHALET NOTT, D. D. President of Union College, Schenectady.
1813. HENRY DAVIS, D. D. Clinton.
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1835. HENRY WHITE, D. D. Prof. in the Theological Seminary in New York city.
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1835. Rev. ELISHA YALE, Kingsboro.

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**Michigan.**

1838. EUROSTAS 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.]

<table>
<thead>
<tr>
<th>Time of Election</th>
<th>Time of Decease</th>
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<tr>
<td><strong>Maine.</strong></td>
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<td>1813. JESSE APPLETON, D. D.</td>
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<td>1825. EDWARD PAYSON, D. D.</td>
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<td><strong>New Hampshire.</strong></td>
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<td>1830. Hon. GEORGE SULLIVAN</td>
<td>1838.</td>
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<td><strong>Massachusetts.</strong></td>
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<td>1810. SAMUEL SPRING, D. D.</td>
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<td>1810. SAMUEL WORCESTER, D. D.</td>
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<td>1818. ZEPHANIAH SWIFT MOORE, D. D.</td>
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<td>1811. JEDIDIAH MORSIE, D. D.</td>
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<td>1812. Hon. WILLIAM PHILLIPS</td>
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<td>1812. Hon. JOHN HOOKER</td>
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<td>1812. JEREMIAH EVARTS, Esq.</td>
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<td>1831. ELIAS CORNELIUS, D. D.</td>
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<td>1818. Hon. WILLIAM REED</td>
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- Connecticut.
1810. TIMOTHY DWIGHT, D. D., LL. D. 1817.
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Bacon Rev Leonard, Hartford, Ct.
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Baldwin Rev Theron, Jacksonville, Ill.
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Ballantine Rev Elisha, Prince Edward, Va.
Ballantine Rev Henry, Ahmednuggur, India.
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Bartholomew Rev Orlo, Augusta, N. Y.
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Boyd John T., do.
Boyd Robert, Albany, N. Y.
Boynton Rev. John, Flushing, Me.
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Brown Rev. Robert, Gibbonsville, N. Y.
Brown Rev. James, Albany, N. Y.
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Brown Rev. Hope, Shirley, Me.
Brown Rev. John, St. Petersburg, Russia.
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Butterfield Rev O. B., South Britain, Ct.

Butler Rev Zebulon, Port Gibson, Mi.

Butler Charles, New York city.

Butler Oliver B., Norfolk, Ct.

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Campbell Benjamin, Rochester, N. Y.

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Bushnell Rev Jedediah, Cornwall, Vt.


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Carter Rev William, Jacksonville, Ill.

Carter William, Richmond, Va.

Cartwright John, Constantine, Me.

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Case Rev Francis M., Woodstock, Vt.

Case Mrs Polly, East Hartford, Ct.

Case Rev William, Chester, Ct.

Case Mrs Lewis, Parish, N. Y.


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Pitney Rev R. Foster, New Preston, Ct.
Pitney Rev David, Chester, Pa.
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<table>
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<tr>
<th>Name</th>
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<tr>
<td>Ropes William</td>
<td>St. Petersburg, Russia</td>
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<td>Boot David</td>
<td>Dover, N. H.</td>
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<td>Roosevelt Cornelius V.</td>
<td>New York city.</td>
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<td>Koot Judson A.</td>
<td>New Haven, Ct.</td>
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<td>Ross Frederick A.</td>
<td>Kingsport, Ten.</td>
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<td>Russell Aaron</td>
<td>Rochester, N. Y.</td>
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<td>Roye Andrew</td>
<td>New Bedford, Ms.</td>
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<td>Safford Daniel</td>
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<td>Babin Rev Lewis</td>
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<td>Russell Rev Joshua</td>
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<td>Russell Joseph Troy</td>
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<td>Babin Rev Lewis</td>
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<td>Russel Rev David</td>
<td>Fredonia, N. Y.</td>
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<td>Royal Rev J. L.</td>
<td>Winchester, Va.</td>
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<td>Salisbury Josiah</td>
<td>Boston, Ms.</td>
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<td>Safford Rev William</td>
<td>East Bridgewater, Ms.</td>
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<td>Savage Rev Thomas</td>
<td>Bedford, N. H.</td>
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<td>Sawyer Rev Lancaster</td>
<td>New Haven, Ct.</td>
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<td>Sawyer Rev Moses</td>
<td>Saugus, Ms.</td>
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<td>Scales Rev Jacob</td>
<td>Henniker, N. H.</td>
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<td>Schaefer Rev Samuel</td>
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<td>Schoonmaker, D. D.</td>
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<td>Scovel Rev Roy</td>
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<td>Scranton Rev Erasmus</td>
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<td>Scudder Charles</td>
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<td>Seabury Rev Parson</td>
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<td>Sears Rev Jacob</td>
<td>Six Mile Run, N. J.</td>
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<td>Whipple Rev</td>
<td>Chicopee, Ms.</td>
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<td>White Rev Charles</td>
<td>Owego, N. Y.</td>
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<td>White Rev L. C.</td>
<td>Island, S. C.</td>
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<td>White Rev Jacob</td>
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<td>White Rev Morris E.</td>
<td>Southampton, Lt.</td>
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MEMBERS OF THE BOARD.

Wilson Mrs Martha, Cooperstown, N. Y.


Wilson Isaac, Elizabethville, N. J.

Wing Rev C. P., Ogden, N. Y.

Wing Austin E., Monroe, Mich.

Winn Rev John J., Ga.

Winslow Rev Mrn, Madras, India.

Winslow Richard, Sluyvesant, N. Y.

Winslow Russell, Wyoming, N. Y.

Winsler Rev William, Tlatsca, 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 James, Maryfield, N. Y.

Wood Rev Joel, Greenfield, Choctaw Nation.

*Wood S., D. D., Boscawen, N. H.

Woodbridge Rev Henry E., South Canaan, Ct.

*Woodbridge Jahiel, South Hadley, Ms.

Woodbridge Rev Jonathan E., Ware, Ms.

Woodbridge John, D. D., Bridgeport, Ct.

Woodbridge Rev Sylvester, New York City.

*Woodbridge Rev William, Hartford, Ct.

Woodbridge William C., Europe.

Woodbury Rev Benjamin, Plainville, Ct.

Woodbury Rev James T., Acton, Ms.

Woodbury Rev Silas, Kalamazoo, Mich.

Woodward Mrs Cornelia, Longfellow, Ms.

Woodruff Rev Horace.

Woodruff Rev Richard, South Brookfield, Ms.

Woods Rev John, Newport, N. H.

Woods Rev Leonard, Jr., Bangor, Ms.

Woodward Rev James W., Shrewsbury, Ms.

Woodworth John, Albany, N. Y.

Woolsey William W., New York City.

Wooster Rev Benjamin, Fairfield, Vt.


*Worcester Rev Samuel M., Salem, Ms.

Wright Rev Henry, Yale, Ms.

Wright Rev E. B., Springfield, Ms.

Wycoff Rev Isaac N., Albany, N. Y.

Wycoff Mrs Jane R., Shelby, Ms.

Wyckoff Rev Jefferson, New York City.

Wyckoff Rev P. S., Ghent, N. Y.

Yale Rev Calvin.

Yale Rev Cyrus, New Hartford, Ct.

Yale Rev Elbert, Kirkwood, N. Y.

Yates Andrew, D. D., Chittenango, N. Y.

Yates Rev John.

Yeomans Rev John W., Trenton, N. J.

Yeomans Rev N. T., Royalton, N. Y.

Young Rev John Danville, Ct.

Young Rev John K., Meredith Bridge, N. II.

Youngblood Rev William, Borneo.

Younglove Lewis, Union Village, N. Y.

Zabriskie Rev J. L., Hilligoboro', N. Y.

SUMMARY.

Corporate Members, - 146

Decased, - 26—111

Corresponding Members, - 18

Honorary Members, - 2,531

Decased, - 183—2,407

Total, 2,558

ERRATA.—The following names should have been entered thus—


*Adams Rev E. H., Cayuga, N. Y.

*Baardsetty Rev G. C., Silver Creek, N. Y.

Bond Elias, Jr., Hallowell, Me.

Bradley Rev Caleb, West Brookfield, Ms.

Brown Rev John, York, N. Y.

Bunce Russell, Hartford, Ct.

*Burde Rev Caleb, York, N. Y.

Carruthers Rev Benjamin, Portland, Me.

Clark Rev Gardner H., Spencer, N. Y.

Corning R. S., Syracuse, N. Y.


Durstee Rev Calvin, West Dedham, Ms.

Elliot Rev George W., Vernonville, Ill.

Foote Rev Jacob D., Canaan, N. Y.

Goodrich Rev Chauncey, Westfield, N. Y.

Gray Rev B. R., Jamestown, N. Y.

Hunter Eli S., D. D., Scottsville, N. Y.

Hyde Rev Oral, Fayetteville, N. Y.

Ingersoll Rev Alvin, N. Y.

Irwin Rev John W., Derby, Ct.

Jameson Rev Thomas, Scarboro, Me.
MINUTES
OF THE
TWENTY-NINTH ANNUAL MEETING.

The Twenty-Ninth Annual Meeting of the American Board of Commissioners for Foreign Missions was held in the meeting-house of the Third Congregational Society in the City of Portland, Maine, beginning on Wednesday, the 12th day of September, 1838, at 10 o'clock, A. M.; and continued by adjournment till one o'clock of the 14th. The following corporate members were present—

CORPORATE MEMBERS.

Calvin Chapin, D. D.
Gen. Henry Sewall,
Hon. Charles Marsh,
Leonard Woods, D. D.
John H. Church, D. D.
William Allen, D. D.
Warren Fay, D. D.
S. V. S. Wilder, Esq.
Heman Humphrey, D. D.
David Porter, D. D.
Thomas Bradford, Jr. Esq.
John Codman, D. D.
Nathan S. S. Beman, D. D.
Justin Edwards, D. D.

John Tappan, Esq.
Henry Hill, Esq.
Hon. Samuel T. Armstrong,
Orrin Day, Esq.
Hon. Peter D. Vroom,
Rufus Anderson, D. D.
Rev. David Greene,
Charles Stoddard, Esq.
Rev. Sylvester Holmes,
Daniel Noyes, Esq.
Rev. William J. Armstrong,
Hon. Levi Cutter,
Rev. Nehemiah Adams.
HONORARY MEMBERS PRESENT.

**Maine:**
- Rev. William T. Dwight,
- Rev. John W. Chickering,
- Rev. Jonathan B. Condit, and
- Rev. Ass Cummings, of Portland;
- Rev. Samuel Hopkins, of Saco;
- Rev. Edward F. Cutter, of Warren;
- Rev. John W. Ellingwood, and
- Rev. Ray Palmer, of Bath;
- Rev. David Shepley, and
- Rev. Caleb Hobart, of North Yarmouth;
- Rev. Charles Freeman, of Limerick;
- Rev. Ebenezer Parsons, of Freeport;
- Rev. Stephen Merrill, of Biddeford;
- Rev. John A. Douglass, of Waterford;
- Rev. Weston B. Adams, of Danville;
- Charles Soule, of Norway;
- Rev. Israel Hills, of Lovell;
- Rev. Isaac Westan, of Cumberland;
- Rev. A. L. Whitman, of East Brewer;
- Rev. Carlton Hurd,
- John S. Barrows, Esq. and
- Henry C. Buswell, of Fryburg;
- Rev. John Boynton, of Phipsbury;
- Rev. Daniel Kendrick, of Bristol;
- Rev. Josiah Tucker, of Madison;
- Rev. David M. Mitchell, of Waldoborough;
- Rev. Ivory Kimball, of Limington;
- E. Gillet, D. D.,
- Rufus K. Page, Esq., and
- Rev. E. Thurston, of Hallowell;
- Rev. Josiah Peet, of Norridgewock;
- Rev. Josiah T. Hawes, of Edgecomb;
- Rev. David P. Smith, of Newfield;
- Rev. Jonathan Sewall, Jr., of Newcastle;
- Rev. Enoch Merrill, of Alna;
- Rev. Charles Frost, of Bethel;
- Rev. Caleb Bradley, of Westbrook;
- Benjamin Tappan, D. D., of Augusta;
- Rev. S. L. Pomeroys, of Bangor;
- David Dunlap, Esq.,
- Rev. George E. Adams, Prof. Alpheus S. Packard, and
- Rev. John W. Allen, of Brunswick;
- Rev. Robert Page, of Levant;
- Rev. Caleb F. Page, of Bridgton;
- Rev. S. Sweetser, of Gardiner;
- Rev. Jonas Colburn, of Wells;
- Rev. John W. Shepard, of Windham;
- Rufus P. King, Esq., and
- Rev. Silas McKeen, of Belfast;
- Rev. Benjamin Rice, of Buxton.

**New Hampshire:**
- Rev. R. C. Hand, of Concord;
- Rev. Aaron Warner, of Gilmanton;
- Rev. Edwin Holt, of Portsmouth;
- Rev. Benjamin P. Stone, of Compton;
- Rev. Henry S. G. French, of Boscawen;
- Rev. David Root, of Dover.

**Vermont:**
- Rev. Josiah Morse, of St. Johnsbury.

**Massachusetts:**
- Rev. Seth Bliss, and
- Thomas Thwing, of Boston;
- Rev. Calvin Durfee, of Dedham;
- Rev. Daniel Crosby, of Charlestown;
- Rev. S. S. Smith, and
- Rev. Christopher Marsh, of Roxbury;
- Rev. A. H. Niles, of Marblehead;
- Rev. Daniel Fitz, of Ipswich;
- Rev. Jonathan F. Stearns, of Newburyport;
- Rev. Samuel M. Worcester, of Salem;
- Rev. A. W. McClure, of Malden;

**Connecticut:**
- Rev. Joel W. Newton, of Norwich.

**Rhode Island:**
- Mark Tucker, D. D., of Providence.

**New York:**
- Rev. David Abel, of New York;
- Rev. Chauncey Eddy, and
- Rev. D. O. Griswold, of Saratoga Springs;
- Rev. James Demarest, of Williamsburg, Long Island;
- Rev. Daniel H. Johnson, of Brentham;
- Rev. Sylvester Eaton, of Poughkeepsie.

**New Jersey:**
- Rev. Daniel Magie, of Elizabethtown;
- Lyndon M. Smith, M. D., of Newark.

**South Carolina:**
- Rev. Elipa White, of John's Island.
The whole number of the corporate members attending the meeting was twenty-seven, and that of honorary members, eighty-three.

ORGANIZATION.

The President and Vice president not being present, the meeting was called to order by the Rev. Dr. Chapin, the oldest corporate member in attendance, and the exercises were opened with prayer by Rev. Dr. Beman. Letters were then read from the Hon. John Cotton Smith, the President, and the Hon. Stephen Van Rensselaer, the Vice President, stating their undiminished interest in the objects of the Board, and their regret that bodily infirmity would prevent their being present at this anniversary. The Hon. Peter D. Vroom was then appointed President pro tempore.

The Recording Secretary then read the minutes of the last annual meeting.

Hon. Levi Cutter, and Rev. Messrs. Dwight, Chickering, Condit, and W. J. Armstrong, were appointed a committee of arrangements.

TREASURER’S REPORT.

The Treasurer read his report as examined and approved by the Auditors, which was referred to a committee, consisting of S. V. S. Wilder, Orrin Day, and David Dunlap, Esquires, who subsequently reported in favor of its being approved and adopted by the Board; which was done.

REPORT OF THE PRUDENTIAL COMMITTEE.

An Abstract of the Annual Report of the Prudential Committee was then read by the Secretaries for correspondence, and the several portions of the Report were referred to committees for examination, as follows:

That on the Home Department, Summary and Conclusion, to the Rev. Dr. Porter, Rev. Messrs. Seth Bliss, and W. B. Adams;


That portion relating to the missions in Western Asia, to Rev. Messrs. S. Holmes, L. Woods, Jr., and I. Weston;

That portion relating to Southern Asia, to Rev. Dr. Gillet, Rev. Messrs. W. T. Dwight, and E. White;


That portion relating to the Southwestern Indians, to Rev. Dr. Codman, Rev. Messrs. S. M. Worcester, and G. E. Adams; and

That portion relating to the Northwestern Indians, to Rev. Dr. Beman, Rev. Messrs. E. Holt, and D. Shepley.

These committees severally reported, at subsequent periods of the meeting, in favor of the adoption of the parts of the Annual Report respectively referred to them, with some alterations, and they were adopted by the Board.
MINUTES OF THE ANNUAL MEETING.

ORGANIZATION OF THE MISSIONS OF THE BOARD.

The following statement respecting the existing organization of the missions, was laid before the Board by Dr. Anderson.

The object of the brief statement about to be made, is to call the attention of the Board to the organization which has been given to the missions under its care, that the subject may be placed in the hands of a committee, to consider and report whether any modifications are desirable, and to make any suggestions they may think proper, either in respect to the system, or its administration.

The resolutions of the Board, except when composed of only one or two members, are organized and governed as communities. As soon as a mission has three male members, it is expected to come under the following law of the Board:

"A majority of missionaries and assistant missionaries in any mission shall, in their regular meetings, decide all questions that may arise to regard to their proceedings and conduct, in which the mission is interested, the decision being subject to the revision of the Prudential Committee. At such meetings, every male missionary and assistant missionary present, having arrived at the age of twenty-one years, is entitled to vote."

The mission chooses a secretary, and keeps records of its proceedings. Usually, it has stated meetings at least once a year. The smaller and more compact missions meet oftener. Where the stations are far apart, and general meetings would be rendered expensive and inconvenient, these meetings are merely annual, and the several stations manage their local affairs, in the interim, within such limits, as to power and privilege, as the exigency requires. In two or three of the missions which are most extended geographically, the annual meeting is composed of representatives from the several stations, or clusters of stations. In one instance, three distinct missions (which, however, are all to a people speaking the same language,) meet by their delegates in an annual meeting; but this meeting will probably have only advisory power.

The Prudential Committee regard the mission, as such, as being responsible for the proceedings of its several stations and members. The missions, of course, have no power to set aside, or modify the instructions they receive from the Prudential Committee; but then, these instructions must not be at variance with the laws and regulations adopted by the Board, at its annual meeting, which are the supreme law in our system of operation; and the doings of the Committee are subject to the revision of the Board.

This system is obviously more in accordance than any other, with the genius of our republican institutions, and with our habits as American citizens. The alternative is, either to suffer each individual missionary to act according to his own pleasure, or to make some member of each mission the chief and head of the mission, through whom the others shall communicate with the directing body at home.

So far as it is known, the Board is the only missionary society that has adopted in full the system of communities. There is no trace of it in the published documents of the London missionary societies, to which we have access. Dr. Philip, who resides at Cape Town, is the head of all that society's missions in South Africa. The stations are said to be independent of each other, and each to be under the immediate superintendence of some one of the missionaries resident at the station, who is, under Dr. Philip, the responsible person; so that there is no organization whatever among those stations as communities, in our sense of the term. We presume that the stations in the other missions of that society, which is, notwithstanding, very efficient, are managed without the help of that associating bond, by which the stations in our own missions are united in organized and responsible bodies.

The Church Missionary Society of England adopted, at first, for one of its missions, a system analogous to that of the Board. The missionaries of Sierra Leone were instructed in the year 1816, to hold two general meetings in a year for business, and the majority were to govern. This meeting, however, was for the clerical members of the mission.

"Should it appear desirable, on any occasion, to aid the missionaries," say the Society in their instructions, "to call in any of the schoolmasters, let it be done, and let them give their opinion and vote." Two years later the Society addressed a layman, going to the same mission, as follows: "You are to consider your office as subordinate to that of the missionary. If placed in any town where there is a missionary, you will have to act according to his direction. If placed alone, you will gladly consult your brethren. You will consider the half yearly meeting of the missionaries as having the authority of the Committee.

About the same time, the Church missionaries sent to Ceylon were required to be governed by the resolutions of the whole body.

Whether the Society found that its missions did not succeed well in exercising the power of self-government at such a distance from the directing Committee, or whatever the cause may be, its remote missions are now nearly all placed under the direction of corresponding committees, composed of Episcopal clergymen residing at or near the spot. Mr. Jowett, now Foreign Secretary of the Society, had, while residing at Malta, the immediate super-
intendence of the Society's missions in and around the Mediterranean. And Mr. Bickersteth, a secretary of the Society, after visiting the Sierra Leone mission, in 1816, recommended that "a wise, experienced, and aged superintendent should, if possible, be found for that mission."

In 1812, the General Conference of the English Wesleyan Methodists, resolved to place their West Indian missions under a general superintendent. With the system adopted by the government of their missionaries abroad generally, we are not well acquainted. It is probably analogous to that under which their preachers at home are placed, and, at any rate, is not like our own.

The American Baptist Board of Foreign Missions has managed its missions hitherto without adopting the system of communities, but it is understood to have lately resolved upon adopting that system, and to be preparing laws and regulations accordingly.

It is the system of communities, adopted for the organization and government of our missions, which creates a necessity for laws. Our missions, to a great extent, are self-governing bodies, on general principles, laws, regulations, furnished by the body, through whose agency they were instituted and are sustained. It is impossible to see how a community can be responsible to a higher body at a great distance, and have any considerable amount of discretionary power in the administration of its affairs, and be united and happy in its proceedings, without being furnished with a certain number of general principles and rules. Moreover, it is obviously most important that the general principles should be sound, clearly stated, well understood, and firmly sustained by the directing body, and carefully observed by all concerned.

The foregoing document having been read, was referred to a committee, consisting of Rev. Drs. Edwards and Tappan, and Rev. Messrs. N. Adams, and S. L. Pomeroy, and J. S. Barrows, Esq.; who subsequently made the following report, which was approved and adopted by the Board:

The object of the missions of this Board, and of all its missions, is the spread of the gospel among the benighted nations of the earth. To this object all their efforts, as an organized institution, in their associate capacity, should be directed. And in its prosecution, the plan adopted by the Board, of each mission being governed as a community, the rule that a majority of the missionaries and assistant missionaries in any mission shall, in their regular meetings, decide all questions which may arise in regard to their proceedings and conduct, in which the mission is interested, the decision being subject to the revision of the Prudential Committee, is judicious, and ought to be adhered to.

RETURN OF MISSIONARIES.

Dr. Anderson laid before the Board a Statement from the Prudential Committee, relative to the return of missionaries from their fields of labor to the United States; which is as follows:

Soon after the last meeting of the Board, the mission at the Sandwich Islands was informed that some new modification would be proposed, of the law adopted at the last annual meeting of the Board on the subject of the return of missionaries. The necessity of some modification became apparent from the fact, not known to the Board at the time the law was passed, that opportunities to proceed from the islands to the South American coast, or to Canton, seldom occur. The effect, therefore, of the law would be severe upon the sick brethren of that mission. It should be modified also, it would seem, in respect to the West African mission, and perhaps a few other missions.

An abstract of the returns and deaths of missionaries in the service of the Board, will throw light upon the question, whether, and how far, the law needs to be modified in its bearing upon the missions.

Since the Board has commenced its missions, there have been forty-five deaths abroad of missionaries, male and female.

Of the deaths:

- Thirteen have been of consumption; of these, ten would have rather lost than gained, by coming home, and the rest could not have come.
- Twenty-nine have been of fever, cholera, dysentery, and other unexpected and rapid diseases, which made a return impossible.
- Of the three remaining cases, one was paralysis, one an organic affection, which change of climate could not have affected, and the other the liver complaint. This last was at Bombay, and might, perhaps, have been mitigated by a seasonable return.
No one appears, therefore, to have died for want of opportunity to return; for the case of liver complaint was in a mission where, since 1821, the members have taken the liberty to return with medical advice and the mere consent of the mission.

There have been 53 returns:—

Twenty-five from the Sandwich Islands,
Fourteen from the Mahratta mission,
Six from the Mediterranean mission,
Five from missions in the Indian Archipelago,
Two from Ceylon, and
One from South Africa.

Of these, eleven returned after receiving permission from the Committee, thirty-three with merely the consent of their missions, and nine without either. No one of the nine came on account of health. Thirty-one of the fifty-three came either on account of their own health, or that of their companions; and nineteen of these took a dismission, and did not go back again. Only five of the remaining twelve have actually gone back. Three-fourths of those who have returned, may be regarded as returned finally, and not again to resume their missionary labors.

In none of the cases, except at the Sandwich Islands and Bombay, would it have been seriously inconvenient to have waited to hear from the Prudential Committee. In only one of the cases, (except in those missions,) and that a recent one, was a speedy resort to a cool climate necessary; and in that case, the individual had, on other accounts, requested permission to return, and would have received it in two or three months. With a single exception, therefore, the only cases in which it seems to have been desirable that the sick missionary should have been at liberty to return with the consent of his mission merely, and without waiting for permission from the Committee, have been in the Sandwich Islands and Mahratta missions. The rule, construed in its most rigid sense, would have occasioned no serious inconvenience in any of the other missions. And the Mahratta missionaries, in point of fact, would have found it easy to obtain voyages to Singapore, or Cape Town. At Cape Town, if it proved to be expedient to return to the mission, they might have written, by way of England, to the Committee, and received a speedy answer. South Africa has one of the best climates in the world.

The General Conference of the Wesleyan Methodists of Great Britain, after having been many years engaged in foreign missions, adopted, in the year 1825, the following resolution:—

"It is resolved, That every missionary who shall, in future, return home, without the consent of the Missionary Committee, except in cases of extreme danger, through sickness, shall be considered as having thereby excluded himself from our connection." This rule appears to be still in force.

The Church Missionary Society of Great Britain, which has conducted its affairs with great wisdom, revised its laws at its twelfth annual meeting, which was in the year 1812. The following regulation then appears for the first time, and is believed never to have been repealed, viz.:—

"The missionaries, who go out under the direction of the Society, shall be allowed to visit home, permission having been previously obtained from the General Committee." The last report of the Society to which we have access, is for the year 1831. The regulation is found in that, and had then been in operation nineteen years, among missionaries in the remotest situations, and in every variety of climate and condition.

It would be well, perhaps, for the Board to pass a resolution, authorizing the Prudential Committee to modify the action of the law, in respect to missionaries who are out of health, when such missionaries are connected with missions so situated, geographically, that they cannot have the benefit of a change of climate without coming to the United States.

This document, after reading, was referred to Dr. Allen, Hon. S. T. Armstrong, and Rev. Messrs. J. W. Ellingwood, C. Marsh, and D. O. Griswold; who subsequently made a report, which was laid on the table till the next day; and when taken up, was, after some discussion, recommitted to the same Committee. The Report, as modified, was afterwards submitted to the Board and adopted, and is as follows; the lines included in brackets being the by-law of the Board adopted last year, to which the proposed addition is made:—

The Committee, to whom was re-committed the subject of the return of missionaries, report the following addition to the rule of last year on this subject: ["It shall not be deemed proper for any missionary or assistant missionary to visit the United States, except by invitation or permission first received from the Prudential Committee, and except when missionaries have lost their health, and are connected with missions so situated geographi-
RESOLUTIONS OF CERTAIN MISSIONARIES.

Dr. Anderson also submitted to the Board a statement from the Prudential Committee relative to resolutions adopted by certain missionaries, which was read and referred to a committee consisting of Rev. Drs. Woods, Humphrey, and Tucker, and Rev. Messrs. E. Merrill and J. W. Chickering. The document is subjoined.

At the commencement of the year 1837, the increasing expenses of the missions, and the threatening state of the finances of the country, compelled the Committee to put a limit upon the expenses of each mission, making use of such facts as they had in deciding what it should be. They had, early in the year, foreseen the necessity of doing something of this kind, and in May had adopted resolutions requesting the missions to forward estimates of their necessary annual expenses, for this purpose. The exigency, however, was such as forbade delay; and the missions were instructed by a circular letter, not to exceed a specified sum in their expenditures. This circular was not the one requiring reductions, though it had that effect in many of the missions; that Circular was dated in June 1837, six months later.

The missions, to a very gratifying extent, appreciated the motives which governed the Committee in this proceeding, and conformed their plans and expenses to their instructions with the most commendable readiness and cheerfulness, however much they, in common with the Committee, regretted the necessity.

In one mission, however, a portion of the missionaries agreed upon the following resolutions, as containing their views in relation to the power which the Prudential Committee and the Board possess over the expenses of the missions.

"1. That we consider the late letter of the Board in no other light than as a strong expression of the wishes of the Prudential Committee in relation to our expenditures, inasmuch as to regard it in the light of a positive law, would be to concede to the Board the right to change the whole manner of our support, and limit us in our family and personal expenses without any consultation with us.

"2. That as we cannot, for the reason above named, regard the letter of the Board as possessing the authority of law, but merely as advice strongly expressed, we do not therefore, consider that we are absolutely required by that letter to restrict our annual expenditures to, but we feel ourselves called upon to limit our expenditures as near to that sum as we can without very serious embarrassment to ourselves and our operations.

"3. That, in our opinion, it is the bounden duty of the Board fully to sustain these schools, and an abandonment of them would be a dereliction of Christian and missionary duty, and fatal to the best interests of the people.

"4. That as the Board in their late letter seem to withhold from the schools that aid which we had reason from their own instructions to expect, therefore, we cannot but feel deeply grieved at such a procedure without a full knowledge of our circumstances, and the difficulties in which such a measure might involve us."

It should be stated justice to the missionaries who passed these resolutions and transmitted them to the Committee, that they were adopted under some misapprehension of the facts in the case—which would have prevented any reference of the resolutions to the Board, were it not that they involve what the Committee have ever regarded as a vital principle in the prosecution of missions; so that were the missionaries generally to take the same view which these brethren do of the power of the Committee and the Board in respect to the expenses of the missions, control in this respect must be greatly impaired, if not destroyed, and the Board would be involved in total uncertainty as to what would be the amount of its expenses in any time to come. The principle needs to be settled, before going farther; and for this purpose the subject is referred to the Board. Should it be placed in the hands of a committee, the necessary explanations can better be made to render the case fully understood, and prepared for the deliberation and action of the Board.

On the foregoing document the Committee to whom it was referred reported the following resolutions:—

1. That our missionaries in passing the resolutions mentioned in the foregoing communication, evidently acted under a misapprehension as to the facts in the case; and that we
have good reason to believe that had they possessed more definite information on the sub-
ject, they would not have adopted the resolutions above mentioned.
2. That it is and always will be the duty of the Prudential Committee, under the super-
intendence of the Board, faithfully to employ all the means furnished by the charities of
the community in providing for the comfortable support of the missionaries and for the
enlargement and success of their operations.
3. That both as a right and a duty, it unquestionably belongs to the Prudential Com-
mittee under the supervision of the Board, to regulate the expenses of every mission and
of every missionary; that this principle is clearly implied in the standing rules of the
Board, and that the uniform practice has been in accordance with it, ever since the com-
mencement of our foreign missions; that the Board deem this principle of vital importance
in the prosecution of missions, and that it cannot be overlooked or neglected without opening
the door for great irregularities and embarrassments in their pecuniary concerns, and thus
forfeiting the confidence of the public.
4. That it is the indispensable duty of all the missionaries of the Board, to govern them-
selves, in regard to their expenditures, and all their proceedings as missionaries, according
to the directions of the Prudential Committee.
5. That, although in ordinary cases, it is altogether proper and a matter of course, that
the Prudential Committee should have free consultation with the missionaries in every
station before making important changes in relation to expenditures, or other subjects per-
taining to the conduct of missions; yet they have a perfect right, and are bound in duty to
make any changes at once, without such consultation, whenever the circumstances of the
case render it necessary.

INTERFERENCE OF DIFFERENT MISSIONARY SOCIETIES WITH EACH
OTHERS PROCEEDINGS.

A paper on this subject from the Prudential Committee was laid
before the Board by Dr. Anderson, which was read, and is as
follows:—

On the 8th of May, the Prudential Committee voted to refer that part of a letter from the
London Missionary Society, dated February 7th, which relates to the interference of mis-
sionary societies with each other's operations, to the Board at its next meeting.
The portion of the letter referred to is as follows:

"The principle set forth in the extract from your report is one which must commend
itself to all acquainted with the practical working of the apparatus of christian missions.
It is one on which, in harmony with kindred societies in this country, we have long acted;
and under its influence, as well as from considerations of a higher order, we rejoiced in the
arrival of your brethren at Canton, a station which we consider as important, chiefly on
account of its being, at present, the only allowed point of contact with China. Under
these impressions, also, we rejoice in the commencement of your labors at Madras; and
shall be glad to see them extended to the other presidencies of India. There is, in each of
these, and other stations of a similar character, ample scope for the operations of all; and,
on this ground, no inconvenience can be apprehended in carrying forward the several
operations of a regular mission.

"We have already adverted to our having acted on the principle of regarding certain
stations as common ground; and, in relation to other British societies, we have added
another principle, which we should be happy to extend to our co-operation with yourselves;
under the assurance that, if practicable, it cannot but prove agreeable and beneficial; viz...
when any section of the missionary field is occupied by one society, it is deemed highly
advantageous and suitable, that another society, contemplating operations in the same
section, should, in the first instance, communicate with the society already in the field.
The extension of the operations of all our missionary institutions, has, of late, required the
frequent application of this principle; and the results have been so eminently satisfactory,
that we are now engaged in revising regulations for its application to be sent to the brethren
abroad, connected with the several societies, among whom we hope the benefits resulting
will be equal to those which we have experienced at home."

The subject requires but little consideration to see that it is one of much practical im-
portance.
1. As many as six considerable christian denominations are now prosecuting missions
among the heathen; viz., the Congregational, Presbyterian, Lutheran, Methodist, Episco-
palian, and Moravian. Under some of these general classes are several denominational
distinctions and divisions, which are carried into the missions.
2. Not less than eighteen missionary societies are actually in the field, and the number
is increasing. Eight of these are British, five American, one French, and four are German.
But all, in whatever part of Christendom, have about equal facilities of access to every
part of the great missionary field. Africa, Western Asia, India, China, and the islands of Oceania, are about equally accessible to the societies in America, Great Britain and continental Europe. Hence there is little in the relative positions of different parts of the heavenly world to draw one society this way, and another that, and keep their operations distinct and apart.

3. In point of fact, many important fields are already each occupied by missionaries from different denominations and missionary societies. We will instance several missions of the Board, and will mention the societies in the order of time in which they commenced their missions at the places named.

Cape Palmas in West Africa,—occupied by the American Board, the Methodist Society, and the American Episcopal Board.

The Zulus of South Africa,—by the American Board and the Church of England Missionary Society.

The Peloponnesus in Greece,—by the American Board and the American Baptist Board.

Attica,—by the American Board and the American Episcopal Board.

Constantinople,—by the American Board and the London Jews Society.

Bombay,—by the American Board, the Church of England Missionary Society, and the Church of Scotland Missionary Society.

Jaffa, in Ceylon,—by the American Board, the Church of England Missionary Society, and the Wesleyan Society.

Bangkok, in Siam,—by the American Board and the American Baptist Board.

We do not mention Smyrna, Madras, Singapore and Canton, because such places, owing to their situations and relations, must necessarily be common ground.

There are some remarkable cases of non-interference. Interesting as the Barman field has long been, no society has interfered with our Baptist brethren there. None, except the Papal church, has interfered with the mission of the American Board at the Sandwich Islands. The same is true of Syria—for the mission of the London Jews Society is not an interference, we having no mission to the Jews of Syria. It is true also of our mission to the Armenians of Turkey, and of that to the Nestorians, and of that of the Church of England Missionary Society’s missions in Egypt and Abyssinia.

Another exception we quote from the London Missionary Register of the present year. Says the editor of that work, who was for many years secretary of the Church Missionary Society,—"We have not received any recent account of the proceedings of the Rev. C. T. E. Rhenius and his associates, except that they have offered themselves under the London Missionary Society; the Directors of which, in the spirit of equity and peace, have declined the offer, unless the missionaries will remove to a distance from Timmenvelly. 1 These missionaries were formerly connected with the Church Missionary Society, but were dismissed in consequence of some irregular proceedings, and refused to yield the ground to the other missionaries of that society. The London Society did not think it proper to employ them, unless they removed to another district than the one they had occupied as agents of the Church Missionary Society. Our Board did, inadvertently, interfere with the London Missionary Society, some years since, when it sent a mission to the Washington Islands; but on learning the fact, and that it was so regarded by the London Society, instructions were sent to the missionaries to withdraw. The London Society has informed us, in the letter just now quoted, that our plans and operations at Singapore have put them to some inconvenience; but only because they had not known our plans in season to modify their own to meet them. That society preceded us at Singapore; and our going there at all is justified only in view of its being one of the great marts of commerce, which, for the present, must be common ground. It now appears that it would have been well if there had been a previous correspondence between the societies on the subject.

Excepting these two cases, we are not aware that the Board has ever commenced a mission, which was regarded, or could justly be regarded, as an interference with the operations or published intentions of any missionary society, whether in this country or Europe.

Finally. There is no necessity for such an interference. It may be avoided.

1. By each missionary society claiming no more territory, than it has a reasonable prospect of occupying without a long delay, and undertaking no more work, than, with the ordinary blessing of Heaven, it can do thoroughly.

2. By having certain of the great centres of human society and marts of commerce regarded as common ground, where it is understood that missionaries of all societies may reside and labor, set up printing presses, etc., etc., without any one feeling that there is an improper encroachment upon the plans and labors of others. The London Missionary Society suggests, however, that in these places, with a view to the comfort and harmony of the brethren, a geographical division be attempted by the laborers under the different societies, “that we may, if possible, avoid the inconveniences and evils insuperable from [the different] parties seeking their scholars, congregations, etc., from the same families, and furnishing, as the natives in India express it, two bazaars, by which they [i.e. the natives] are constantly tempted to offer their attention first to one, and then to the other,
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causing much dissatisfaction and perplexity to the missionaries, without any substantial benefit to themselves."

Having made the remarks just quoted, the London Society adds—"the advantages of some sectional division will, we are persuaded, be so evident to yourselves, as to secure your hearty co-operation in effecting it, and with this view you will probably consider it desirable that the buildings of the missions of each society should be in that division in which their agents may respectively labor. These and other minor arrangements will, however, be best adjusted by the brethren on the spot." 3.

The great marts of commerce being, for obvious reasons, conceded as common ground, no other ground need be thus conceded, unless under very special circumstances indeed. It is much to be desired that the different missionary societies would resolutely decide to respect the territorial limits of each other's operations in heathen lands. The temptation is strong, after a particular district has attracted notoriety from the efforts of some one society, and is found, through the blessing of God, to yield an early harvest, to rush into it from every quarter. The different religious denominations do not appear to be by any means aware, that incomparably greater evils result from several of them operating, under the influence of their denominational feelings, maxims and habits, in precisely the same territory and on the same persons in heathen lands, than here at home; or else each is urged recklessly onward by the belief, that the gospel which is to be preached to every creature, is intrusted exclusively to itself. It will no doubt require strong principle to resist the temptation just mentioned: but it will be a great point gained in the work of missions, when the territorial limits of the districts occupied by each evangelical missionary society, are respected by the missionaries and members of all other missionary societies. And surely, among missionary societies this may be done without a controversy, and even without a congress.

4. The only other thing needful, is that suggested by the London Missionary Society, viz., "When any [large] section of the missionary field is occupied by one society, it shall be deemed suitable that another society, contemplating operations in the same section, should, in the first instance, communicate with the society already in the field."

The foregoing document having been referred to a committee consisting of Rev. Dr. Codman, John Tappan, Esq. and Rev. Messrs. C. Eddy, D. Crosby, and D. Abeel, a report was afterwards made by them, recommending the adoption of the following resolutions; which were adopted by the Board.

Resolved, That in the opinion of this Board the subject of non-interference in the plans and operations of different missionary societies among the heathen, demands a serious consideration by such societies, with a view if possible, to a mutual and satisfactory understanding, and that this Board instruct its Prudential Committee to direct special attention to the subject and to correspond with such other societies as they may think proper, for the purpose of securing so desirable an object.

Resolved, That this Board regard the principal centres of business and marts of commerce in the immediate neighborhood of great fields, which are receiving or demanding missionary labor, as common ground, for the missionaries of different societies; and would suggest the importance of mutual agreement, so far as it shall be possible among missionaries residing in such places, with regard to the territorial bounds of their labors.

Resolved, That this Board respectfully suggest and recommend, whenever a society has a mission already in a district of country where another society contemplates operations, that it be deemed suitable that the societies whose missionaries are already in the field, be apprized of the fact, and consulted, before such operations are commenced.

MISSIONARY HOUSE.

Mr. Armstrong presented the following document from the Prudential Committee relating to the Missionary House now erecting in the city of Boston, for the accommodation of the business of the Board; which was read and committed to Hon. Messrs. Marsh and Cutter, Orrin Day, Esq. Rev. S. Holmes, and Henry Hill, Esq.

It has been stated in the Report that the Committee have purchased a lot, and commenced the erection of a building for the permanent accommodation of the business of the Board in the city of Boston.

This lot is at the corner of Pemberton Place, fronting on Pemberton Square. The house is thirty-one feet by fifty, and three stories in height, exclusive of the basement and
attic. It is of plain and durable materials, put together in the best manner, on a plan to give the greatest facility and convenience to the various business of the Board, and is to be finished in a neat and economical style. For many years the erection of such a building has been contemplated. Much inconvenience and loss have been heretofore experienced from repeated removals of the Missionary Rooms. These will increase as the amount of property at the rooms becomes greater from year to year, in the event of future removals, which seem unavoidable, while the Board has no house of its own.

The importance of convenient arrangements for transacting the business of the Board, and the safe keeping of its documents, and the difficulty of obtaining such accommodations in any building not planned expressly for that purpose, are constantly increasing. This consideration has been one of very serious import for some years.

It is thought to be desirable, on many accounts, to give to the Board more the appearance of stability and permanence at the centre of its widely extended operations, than it now has.

Such reasons have long since led the American Bible Society, the American Tract Society, and the American Sunday School Union, to erect buildings for their accommodations in the cities where their business is transacted. Two, at least, of the principal British missionary societies have, in like manner, put up buildings in London.

The season now closing has been peculiarly favorable for the erection of such a building at a comparatively moderate expense. Owing to the general depression of business, an eligible lot has been purchased, and contracts for the building have been made, for a less sum by several thousand dollars, than would have been requisite two years ago; and below what it probably would be, if it were deferred two years longer.

The whole expense of the building will be defrayed out of the permanent fund of the Board. Not a dollar of the money could be lawfully applied to sustain any of the missions, or to send out missionaries, or to liquidate the debt of the Board. It was all given on the express condition that only the annual income from it should be expended. That income will be at least as large and secure upon the portion of the fund thus invested in a missionary house, as if it had remained in the banks, where it has been heretofore.

The committee subsequently reported,—

That they had had the subject under very serious consideration, and state as the result of their inquiries, that the purchase of a building lot and the erection of a building, so far as it has proceeded, have been done with prudence and economy.

That the investment of a portion of the permanent fund of the Board in said lot and building will render the same amply secure; and considering what must be paid for rent, and the difficulty of procuring suitable rooms for the accommodation of the officers and business of the Board, will be eventually a measure of great convenience and economy.

That it is of importance to the usefulness and credit of the Board, that its seat of operations should be permanent, and that this object will be attained by carrying this measure into effect.

That it will render the executive officers of the Board independent in their location, and very much facilitate their operations in their various departments.

This committee express their entire confidence in the wisdom, prudence and economy of the Prudential Committee in this measure.

In view of this very important measure as well as of the many previous proofs of the wisdom and devotedness of the gentlemen to whom the management of the operations of the American Board has been confided, your committee cannot but express, in behalf of the good people of our country, our continued, and if possible, augmented confidence in the plans and proceedings of the Prudential Committee.

This committee recommend to the Board the adoption of the following resolutions, viz.—

Resolved, That this Board approve the proceedings of the Prudential Committee in relation to the purchase of a building lot and the erection of a Missionary House thereon in the city of Boston, and in investing such portion of the permanent funds of the Board in such lot and building as may be necessary for that purpose,—

Resolved, That this Board pledge the said lot and building thereon, and such insurances as may be obtained on them, for the faithful application of the interest annually arising on such portion of said fund as may be so invested, to the objects contemplated by the donors of the said fund and of again putting such sums at interest for the same purpose in case the said lot and building be sold or otherwise disposed of.

This report was accepted and adopted by the Board.

QUALIFICATIONS OF MISSIONARY CANDIDATES.

Mr. Armstrong read a document from the Prudential Committee, respecting the qualifications of candidates for missionary employment,
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Report,

which was committed to Rev. Drs. Church and Woods, and Rev. Messrs. A. Cummings, D. Magie, and S. Bliss, and is as follows:

The present seems to be a fit occasion for a distinct and solemn expression of opinion by the Board, as to the character and qualifications of its missionaries. To this subject, the Prudential Committee invite their attention.

In the early history of the missionary enterprise, when few candidates for the gospel ministry thought of consecration to the work as a question of personal duty, the number who offered themselves for the service of Christ among the heathen was so small, that there was little opportunity of selection in making appointments. Then, too, the work was so novel, the principles, indicating a call to it, were so little discussed or understood, so little was known of its practical details it was supposed to involve so much of personal sacrifice, privation, exposure and suffering, that, where its stern realities were not concealed by the romantic hues of an excited imagination, an intelligent determination to engage in it implied, in most cases, an intellectual vigor, a moral courage and firmness, and a Christian self-denial and self-devotion rarely found, except in combination with all the important elements of missionary character.

But within a few years, missionary information has been very widely diffused, and corresponding interest in the work happily awakened. The missionary character of the evangelical ministry, and the duty of all aspirants to it to examine the claims of the foreign field to their personal services, are commonly acknowledged. The rapid increase of means and facilities of intercommunication of different and distant parts of the world, have brought un-evangelized nations to our doors. The number of missionaries who have gone out, their correspondence with many in every part of our country, their frequent visits to their native lands, and the regular and systematic plans of missionary operation, extending even to its minute details, have stripped the whole subject of that air of imposing greatness and difficulty, and that obscure awe which hung over it. To multitudes it now seems a familiar and every day business. One effect of this change, has been to let down, in the minds of many, the standard of qualification, and to level some to offer themselves to the work, and others to encourage such offers, and to give testimonials of fitness, and recommendations to missionary societies, with far less prayerful solicitude, cautious inquiry, and deep sense of responsibility, than were common at an earlier period. Friends of the cause have formed and patronized plans for bringing young men into the work, by a shorter course and a less thorough preparation than was once deemed indispensable. In some places, it has been a common sentiment, that good men, whose talents and attainments are such as to promise a very moderate amount of usefulness at home, may do very well to go to the heathen.

Those to whom young men look for counsel as to their future labors, seem sometimes to have felt as if they ought not to use any other language than that of encouragement to any who were desirous of entering the foreign field, unless God had endowed them with such gifts and graces that they were likely to be eminently acceptable and useful, if they remained in their native land. It has been thought strange that the Prudential Committee, and the officers of the Board should hesitate about the propriety of sending abroad those whom want of health, or of mental discipline or vigor, or eccentricities of character rendered quite unfit to fill important stations at home.

Until recently, the number of candidates for missionary service rapidly increased, but it is believed the average standard of qualification gradually declined. While funds were abundant in proportion to laborers, the inducements to dispense with a severe scrutiny of the fitness of applicants for appointment were stronger than they now are. But in our present circumstances, it seems very evident that great care should be exercised in making appointments; and not less care on the part of the pastors, teachers, and friends of young men, in encouraging them to offer themselves, and in giving them testimonials and recommendations. Experience has shown, that the difficulties to be overcome, and the energies required in the successful promulgation of the gospel among the heathen, though different in some respects, are not less than they were supposed to be when the first missionaries gave themselves to the work. The Board have deliberately adopted the principle, that it should be the great object of their missions to prepare in every land natives, who, by the blessing of God, may become teachers and preachers of the gospel to their countrymen. Our brethren, while they strive according to the grace bestowed on them, to save adult heathen, by preaching to them the glad tidings, are to labor specially among the young, and by preparing religious tracts and translations of the word of God, and forming and conducting schools and seminaries of a high order, to aim at laying deep and broad the foundations of a Christian literature, a Christian ministry, and Christian institutions of every kind, that shall bless in all coming generations, the people for whom they toil. The bare statement of this plan, shows the importance of eminent gifts and graces in the men who are to execute it. The best mental discipline, the richest stores of knowledge, the soundest judgment, the most steady, systematic, and persevering diligence, and the highest attainments in faith, hope, and love, may find ample scope in such a work. It is a mistake, to suppose that the best Sabbath school teachers, office bearers, and preachers of the gospel in the churches, are too good for our foreign missions.
Brethren must there labor in close and constant union. And to their harmonious cooperation with each other, great humility, meekness, gentleness, frankness, and mutual forbearance are indispensable. They must patiently pursue their work amidst great discouragement, and often with little apparent success, and they need great firmness, constancy, and cheerful confidence in God. Many a good man, who might be useful at home, is quite unfit to meet the trials and grapple with the difficulties of such a work. If sent abroad, there is danger lest he sink into despondency, or give way to impatience, or become suspicious of his brethren, and thus worse than useless. Experience has shown that firm health and a good constitution can hardly be overrated as qualifications for missionary life. This is a matter of special importance in female assistants. Yet it seems often to be almost overlooked by those most nearly concerned. Our missions have suffered more from the failure of health among the laborers, than from any other cause; and such failures, in many cases, have been owing to some early defect of constitution, or to seeds of disease sown in their native land. The whole history of our missions demonstrate that their ultimate success depends far more, humanly speaking, on the qualifications of those who form them, than on the number of laborers. A few men, eminently holy, and devoted to their work, with vigorous minds, well disciplined and richly stored with useful knowledge, and with decided and measured aims of care and affection for each other, and with of compassionate kindness for the perishing heathen, accustomed to steady, patient toil, and with physical constitutions capable of sustaining it, will, by the blessing of God, accomplish far more in training up native laborers, and guiding them in their work, exercising an extensive and commanding influence over the people among whom they dwell, and preparing the way for great and blessed changes in the manners, habits, and institutions of unevangelized men, than a multitude who do not rise above mediocrity in these respects, or of whom some are very deficient in any of them.

As a means of diffusing correct information on this and other points, among missionary candidates and their friends, the Committee caused a missionary manual to be prepared and published in 1837. Copies of this document are sent to all who offer their services to the Board. If the judgment of the Board, in regard to the qualifications of missionaries, coincides with the views now expressed, it would strengthen the hands of the Committee, and exert, it is believed, a beneficial influence on the Christian community, if they would adopt a resolution, or a series of resolutions to that effect. The Committee have sometimes been constrained to decline appointing those who were strongly recommended by men in whose judgment they and the community are wont to confide. Cases have occurred in which, after making appointments upon the faith of ample testimonials, they have found themselves, at a late hour, under the painful necessity of sending out those whose usefulness seemed doubtful, or of disappointing cherished and authorized expectations, and grieving excellent friends of the cause. An expression of opinion on this subject by the Board may aid in securing the full and cheerful confidence of the churches in the experience and wisdom of the Committee, as to the whole matter of appointing missionaries.

The following resolutions were reported by the Committee named above, and adopted by the Board:

Resolved, As the settled conviction of this Board, that no one should be sent forth as a laborer under their direction, who is deficient in his qualifications as expressed in the communication of the Prudential Committee.

Resolved, That it is the solemn duty of the Prudential Committee to exercise the utmost caution not to accept any one as a missionary, who does not, in their best judgment, after careful inquiry and close examination, possess the requisite qualifications.

Resolved, That pastors and others, who give testimonials in favor of those who offer themselves as candidates to the Board, be desired to be very deliberate and impartial, discriminating and particular, in furnishing such testimonials, as deeply sensible that on them is resting a very peculiar responsibility.

Resolved, That those who contemplate the work of missions as their employment, be reminded and advised not to decide hastily on such a momentous concern to themselves, and to vast numbers of present and future generations. Let them feel the danger of being influenced by wrong motives, and of engaging in a work for which they are not fitted and prepared, and let them be well satisfied that they are called and accepted of the Lord Jesus Christ to preach the gospel among the heathen, or to be helpers in the great and good work.

MONTHLY CONCERT FOR PRAYER.

By direction of the Prudential Committee, the following paper, relative to changing the time of holding the monthly concert for prayer, was presented to the Board by Mr. Armstrong, and after it had been
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Report, read, was committed to Rev. Drs. Codman and Tappan, and Rev. Messrs. J. W. Ellingwood, D. Magie, N. Adams, D. Fitz, C. Durfee, E. White, and C. Eddy, and is as follows:

It is known to the Board, that for some years a change in the time of holding the monthly concert of prayer for missions, has been gradually taking place. Pastors and churches, in different parts of the country, finding it impossible, with the present amount of missionary feeling, or, from their circumstances, highly inconvenient, to assemble the friends of the cause for social prayer on the evening of the first Monday, have been led to appoint a meeting for that purpose on the previous Sabbath evening. This change began, and has continued almost to the present time, without any extensive concert among those who have adopted it. It has been gradually increasing, until now it prevails in a large number of churches, and in every part of the country. Within the last twelve months, it has been formerly recommended by several bodies, both missionary and ecclesiastical, of different denominations, and in different parts of the country. Many of the friends and patrons of the Board have desired to have an expression of its judgment in respect to the change. Such an expression, if favorable to the change, might lead to its adoption by the great body of churches which co-operate with the Board. If unfavorable, it might check the growing tendency to change. In either case it would, it is thought, promote a uniformity of practice. This is certainly desirable in a meeting for such a purpose.

The advantages proposed in the change are, a fuller attendance, and a more devotional frame of mind on the part of those who love the cause of missions. To pastors, it is thought to give a better opportunity to make careful preparation for it, and stronger motives to render it interesting and useful, by bringing it into the routine of their Sabbath day ministrations, and by making a larger number of their people partakers of its benefits. If these points are gained, the result will doubtless be more knowledge of missions in the Christian community, a wider and deeper interest in the cause, more prayer for the spread of the gospel, and larger pecuniary contributions. That such have been its effects, to some extent at least, and temporarily, may, perhaps, be inferred from the fact, that few or none who have made trial of the change, have returned to their former practice.

On the other hand, there is danger lest the meeting, when it has been taken into the regular services of the Sabbath, may gradually lose its distinct missionary character. Its great catholic object and spirit may give place more frequently to local and temporary interests, and to the lively emotions awakened by them. And at the close of the Sabbath, the exhausting labors of the pulpit, the bible class, and the Sabbath school, pastors, and the most active and zealous members of their churches, may often be so much fatigued as to render the meeting less lively and interesting, than if it were on Monday evening. The subject is submitted to the Board as one entitled, by its importance, and the position in which it now stands, to their serious consideration.

The report of the Committee on this subject is given below.

Although, in the opinion of your committee, it is exceedingly desirable that meetings for prayer for the conversion of the world should, as far as possible, be held simultaneously, yet, as there is at present such a difference of opinion existing, not only in the minds of your committee, but it is believed in those of the Board, and of the religious community with which the Board is connected, as to the time of holding the monthly concert, whether on the first Monday in the month, or the Sabbath evening preceding, and as public opinion appears to be directed to the subject, which will, probably, before long settle the question, without any direct agency or interference of the Board, your committee recommend that the Board at present take no action on the subject, but leave it to the consideration of the churches, and of such ecclesiastical bodies as may think proper to give it their attention.

This report was adopted.

DETAINED MISSIONARIES.

Mr. Armstrong also presented a paper from the Prudential Committee relative to missionaries already appointed to the foreign service, but detained in this country on account of the deficiency of the funds. The following is the document.

The attention of the Board is solicited to the situation of the appointed missionaries, and the influence of their prolonged detention on the cause of missions at home and abroad.
The only missionaries who have gone out during the last year, have been sent under peculiar circumstances, which seemed to make the duty of the Committee very plain. The condition and prospects of the Indians west of the Rocky Mountains, to whom a small company was sent in March, indicated very clearly a crisis in their history, calling for immediate action in their behalf. If the gospel was ever to reach those tribes, it must be promptly sent. The expense of sending missionaries to them, across the continent, is not great. The opportunity occurs but once a year. There was reason to fear that a delay of twelve months would be the occasion of irreparable injury to our destitute fellow men, who, with tears of earnestness, were imploring our kind interposition.

The company which sailed in May last to Singapore is the same which was on the point of embarking twelve months before. With a single exception, their outfit had been obtained, and their preparations completed then. Two of them had families dependent on them, and had given up stations of usefulness, which yielded them a comfortable support, to await the orders of the Committee. To send them out, seemed but simple justice to them, and required but a small additional expense.

To all others, and to numerous applicants for appointment during the year, the Committee have been compelled to say, when they have made the inquiry, 'How soon may we expect to be sent out?' We cannot inform you. We need not say how disheartening this has been to those who proposed to offer themselves for the work, and how trying and painful to those already appointed. The loss of ten missionaries and one physician, who have asked permission to retire from a work to which they had looked forward through years of preparatory toil, is but a part of the injury the cause of missions has sustained in this most important and difficult department. The whole number of appointments during the year is twenty-eight, of whom thirteen are ordained missionaries. The whole number withdrawn from the work, in various ways, is twenty-seven, of whom twelve are ordained missionaries, and one is a physician. The whole number now under appointment is thirty-nine, of whom twenty-nine are missionaries. The whole number reported at the last annual meeting was forty-four, of whom thirty-four are missionaries, and one a physician. Some, who have not yet asked for a dismissal, are known to be wavering in their purpose, and waiting with much anxiety the action of the Board at its present meeting. If they are to be held in suspense, and tried by delay another year, many of them, it is feared, will feel constrained to give up what has long been the cherished desire of their hearts.

In that case, there is little prospect that others will speedily come forward to fill their places. The causes which discourage and turn aside young men, who have completed their preparation for foreign missionary labors, bear with augmented force upon those who are pursuing their studies with that object in view. They can hardly fail to insure an unfavorable decision in such as have not yet settled the question of personal consecration to the missionary work. The fact, that approved men, ready to depart, are not permitted to go, takes off the edge of all appeals to candidates for the ministry. And the officers and agents of the Board are compelled, in the present state of the treasury, to give to its pecuniary wants the time and effort which are needed to look up and bring forward laborers.

If the Committee could now say, as they have formerly said, we are ready to send all suitable men who are willing to go to the heathen, years might elapse ere the missionary spirit in our colleges and theological seminaries would recover from the check it has received. Prolonged delay in our work will be still more fatal to our hopes. Of the discouraging influences of delay confined to those already appointed, or to whom we look as future candidates. Each of these is the centre of a circle of friends. All are connected with churches. In many ways they give tone to missionary feeling in the community. When they are disheartened and retire, others sympathize with them. Springs which would have flowed out to swell the tide of benevolence, if they had persevered, are never opened. The hands of those who love the cause hang down, and their knees wax feeble. Thus the evil spreads and multiplies, and perpetuates itself. It is true to every department of the missionary work, that it cannot stand still. It must move onward from strength to strength, or its course will be retrograde. If there are exceptions to this rule they are temporary, and take place only in special emergencies. The necessary distress which came upon our country eighteen months ago, may have formed such an emergency, rendering a temporary pause in our work safe and necessary. But prolonged delay is not the less to be dreaded, because it may have been wise for a season.

Of the missionaries who have been appointed, or who are known to be ready to offer, if there is a prospect of their going out, some are urgently needed as physicians or printers, for the health and efficiency of our brethren already in the work. Some to supply the places of those who have been removed by death, or have retired through failure of health. Some to form new stations by which the influence of old ones will be much enlarged, and their usefulness increased. The mission to the Maharrattas, and that to Siam has each long been earnest in its applications for a strong reinforcement. It has been promised to each. A part of the men who are to form these reinforcements have been under appointment nearly two years.—How much longer shall they be detained?

In considering this subject, it should be remembered that, until the restrictions which have so crippled the missions of the Board in their means of doing good to the perishing heathen are removed, it will be worse than useless to send additional laborers to most of
the missions. Ardently as our brethren have longed to welcome new helpers, their arrival now would give them pain. It would compel them to subdivide the scanty supplies they have reserved for their personal wants, or to see what is left of the fruits of past years of toil perish for want of support. The question of sending out the detained missionaries must be considered in connection with the previous question of restoring to the suffering missions the means of prosecuting their plan of operation long since approved by the Board, and also of providing means for the speedy extinguishment of the debt which has already existed more than two years.

For these three objects—to liquidate the debt, to relieve the missions, and send out those who cannot be longer detained without signal injury to the cause, not less than $300,000 are needed for the current year. Are the friends of the cause prepared to contribute that amount? Will the Board instruct the committee to go forward?

Having been read, this statement was committed to the Rev. Dr. Beman, and Rev. Messrs. J. Tucker and C. Hobart, and D. Noyes, and R. K. Page, Esq'rs., who subsequently presented the subjoined report, which was adopted by the Board, after having called forth animated addresses from a number of gentlemen, and is as follows—

In relation to the missionaries who were sent out under peculiar circumstances, during the last year the Prudential Committee have, no doubt, acted wisely, but the question in relation to those who are ready to enter the field is one of great interest, and remains to be decided by this Board—It appears from the document put into the hands of your committee, that the sum of $300,000, will be necessary for the current year, in order to send out the detained missionaries, to restore, "to the suffering missions the means of prosecuting their plans, long since approved by the Board," and to provide for the extinguishment of the existing debt.

In view of the facts stated in this interesting paper, your committee recommend to the Board the adoption of the following resolutions.

Resolved, That the Prudential Committee be instructed to lay this whole subject extensively before the churches, to direct their agents to do the same, and to invite the ministers of the gospel to co-operate in this work.

Resolved, That this Board, relying upon the blessing of God and the prompt and timely aid of the friends of missions, instruct the Prudential Committee, to inform the detained missionaries that they may expect to be introduced as laborers into their respective fields at no distant day.

CURTAILMENT OF THE PECUNIARY ALLOWANCES TO THE MISSIONS.

A statement relating to the effects of the recent curtailment of the pecuniary allowances to the missions, was, by direction of the Prudential Committee, laid before the Board by Mr. Greene; which, having been read, was referred to Rev. Dr. Fay, Gen. H. Sewall, and the Rev. Messrs. J. B. Condit, R. C. Hand, and R. Palmer, and is as follows:—

In the survey of the operations of the several missions under the patronage of the Board, presented in the Annual Report, the consequences of the curtailment of the pecuniary allowances have been frequently adverted to; but the Prudential Committee deem it advisable to lay this subject separately before the Board, in some of its various aspects and bearings, for their distinct consideration.

That all the consequences which are, in future years, to flow from this curtailment should now be predicted, is, of course, impossible. They relate to minds and hearts, to communities, and to endless duration; in respect to which, influences cannot be easily measured. They may be more or less extensive, and more or less disastrous, than is now anticipated. At present, only the beginnings of them can be seen by the Committee, or even by the missionary; and these but imperfectly. Years hence, as they shall, in the course of divine providence, be more fully developed, they may be more justly revered. Still, sufficient can now be seen to make us certain that the bearings on the missions, on the missionaries, on heathen tribes, and on the christian community at home, will not be unimportant.

Before adverting to the effects of the curtailment, it may be well to notice briefly the circumstances under which it was enjoined on the missions.
At the annual meeting of the Board in September, 1836, there was a balance against the treasury of about $33,000. Within a few months from that time, the Committee, on the recommendation of the Board, sent forth sixty missionaries and assistants, who, aside from the expense of their outfit and passage, must necessarily much augment the expenditures of the missions which they should severally join. Previously to the embarkation of these families, the Committee, apprehensive that special economy in disbursing the funds of the Board, would be required, in order that they might cover these augmented expenditures, in the then existing state of the financial affairs of the country, took into consideration the state of the several missions, and fixed a limit to the amount for which each might draw on the treasury. Notwithstanding sixty persons had been added to the number of missionary laborers in the field, yet the aggregate of the allowances prescribed by the Committee for the several missions, was less, by more than $3,000, than what had been expended by them the preceding year; while the increased number of laborers would seem to have rendered it desirable to increase the aggregate allowances at least $15,000; and the various plans formed, and, in some instances, put into operation by the several missions, for extending their system of free schools and their printing establishment, founding and enlarging seminaries for educating native preachers and teachers, &c., seemed to require at least $25,000 more. An increase, then, of the annual allowances, amounting in the aggregate to at least $40,000, the missions were undoubtedly expecting for the year ending at the present time.

Nor would this advance in their allowances have been more than the missions had reason to expect, considering how they had, in previous years, been encouraged and sustained in enlarging their operations and expenditures, by the instructions of the Committee, and the annually increasing contributions to the treasury.

But during the first half of the year 1837, the Committee perceived that, at the rate at which contributions were then made to the treasury, the allowances to the missions could not be continued even on the scale to which they were then limited, without increasing the debt of the Board. In June, therefore, of that year, they felt compelled again to review the system of allowances; and as they had, by the limitation of the previous autumn, fixed them as low as it was supposed the several departments of labor at the missions could, with the most rigid economy, be carried forward, they were aware that all further retrenchment must be at the expense of arresting labors already in successful progress, if not actually undoing what years of toil had before accomplished. Still there seemed to be no alternative. They, therefore, proceeded to reduce the allowances to the missions by the gross sum of $40,000. And by the circular, issued on the 23d of that month, instead of finding their allowances increased by $40,000, which they had the year before anticipated, the missionaries found themselves with sixty added pupils were dismissed from the free schools at once, leaving only 16 schools remaining. The effects of the curtailment were first felt in the free schools and seminaries connected with the missions; and they were disastrous and painful nearly in proportion to the extent and success with which these had before been conducted. In Ceylon, 5,000 children were turned out into the wilderness of heathenism, to be exposed to the roaring lion, even for a few months. It was with aching hearts that we turned 5,000 children out into the wilderness of heathenism. By breaking up the schools, the Sabbath congregation is compelled to relinquish our schools, and leave the children wholly and permanently under the control of heathenism. By breaking up the schools, the Sabbath congregation is broken at a number of our stations. The children and masters formed the nucleus of the congregation. By the breaking up of the schools, one of the rods of our power is broken. "After my usual lessons," says one of the older missionaries, "with
the readers in the schools yesterday, I gave each a portion of the Bible as a present. I told them the reason—exhorted them to read it, not to enter into temptation, and to keep the Sabbath holy—to feed on the mountains of heathenism, with the idols under the green trees; a prey to the roaring lion, to evil demons, and to a people more ignorant than they, even to their blind, deluded, and deluding guides; and when I looked after them, as they went out, my heart failed me. Oh what an offering to Swamy!—fee thousand children!

But the bearing of this curtailment on the system of education in this mission, did not end with the free schools. Eight girls were cut off from the female boarding school—a school which the mission regard as vitally connected with female education and female piety in the land. The seminary for educating native preachers, and other helpers could not escape. No new class could be taken at the usual time for admitting one, in the autumn of 1837. Still less could the missionaries open the door for one the present autumn. Thus the hopes of about 100 candidates were disappointed, and their progress in obtaining an education which should bring them under Christian influences, and ultimately qualify them for usefulness to their countrymen and the church, probably arrested forever. There was a more painful step still, which the mission could not be spared. Forty-four must be cut off from those already in the seminary, who had enjoyed their instructions, and on whom their hopes were set as future coadjutors in their work. "Among these," say they, "were some lads of fine promise as to scholarship, from some of the most influential families in the land. If they had continued with us, doubtless many of them would, by the grace of God, have been truly converted, and thus prepared to build up the Redeemer's kingdom in the land. But they are now thrown back, with minds soured by disappointment, to grow up its strongest opposers."

The schools, in Southern India, Madras, and among the Mahrattas, suffered much from the curtailment, and would have been wholly broken up, as would also the remaining schools in Jaffna, had not timely aid been furnished by the colonial governments, and by friends of the mission residing in that quarter.

Nearly all the village schools among the Nestorians have been relinquished, while the missionaries are compelled to close their ears against the numerous and affecting appeals for the opening of new schools, which are sent in from the villages of that impoverished and oppressed people, now waiting for the renewed dawning of the light of life.

The seminary opened with so promising a beginning for the Armenians at Constantinople, and an interesting school, established for the same people, at Smyrna, would have been speedily closed again, had not God put it into the hearts of the Armenian communities in those cities, to take the expense and direction of both upon themselves, just in time to save them from the calamity.

In West Africa, Mr. Wilson was obliged to cut off one third of the pupils from his boarding-school for the education of teachers, and dismiss three of his five village schools.

From the mission to the Sandwich Islands, no intelligence has been received since the circular of June, 1837, reached them; but from the effect of the limitation of their expenditures forwarded six months earlier, the Committee infer that the number of pupils in the seminary there must have been greatly reduced, and the boarding-schools must have been nearly or quite destroyed.

Among the Indians of this continent, nearly every school under the care of the missions, taught by a hired teacher, has been disbanded.

The mere suspension of the schools during the period which the scantiness of the funds of the Board may require it, constitute but a small part of the calamity which the missions are suffering in this respect. There is the difficulty of collecting these pupils again, when the mission shall again have the means to receive and instruct them, requiring, perhaps, not less time and labor than were necessary at first. Then there is the retarding of the education of native preachers, and other helpers, who are so much needed, in addition to the loss of most of the labor and expense which had been bestowed upon those candidates for such employments, who have been turned away. Then there is the diminished number of hearers of the word preached on the Sabbath, and on other occasions. The schools are the preaching places; and the masters and pupils, and their friends, who all felt that they were receiving favors from the missions, were the most constant and the most interested hearers.

This retrograde movement has, in some instances, exerted a most unhappy influence upon a whole heathen community. In Ceylon, no sooner was it known that the resources of the mission had failed, and the schools were dismissed, than a general exultation and triumph prevailed. Say the missionaries, "After many years of toil, our
labors were resulting in a strong impression, throughout the land, that the Christian religion would certainly prevail. And this impression was, to a very great extent, based on the conviction that the missionaries would never give over; that their means of influencing the community, and especially the rising generation, would never fail. And this impression was fast preparing the way for breaking up those bonds of caste, and classship, and family, which, with a strength that cannot be appreciated in America, bind the people to the religion of the land. The predictions that the missionaries would by and by give up in discouragement, had been proved vain. Every year their cords were seen to be lengthening, and their stakes strengthening. But the blow which has been struck has weakened every where, the strength of this impression. It has staggered the weak in faith in our churches, and taken away their confidence in the presence of opposers: it has quieted uneasy consciences among the people: it has caused the whole community to feel that what has been, may be only the precursor of greater reductions to come. This impression we meet with constantly. We feel its influence in almost every department of effort. In many cases it takes away the edge of our words. It often closes the mouths of our helpers. It is an evil which cannot be written, so as to be appreciated abroad; but, it is an evil, disastrous, not only to the progress of our cause generally, but also to the increase of true piety in the land. This, time and steady toil only, can remove.  

Native teachers have been turned out of employment, and are exposed to a life of idleness and temptation. Instead of being coadjutors of the missionaries in doing good to their own countrymen, they are in danger of being ruined themselves, and becoming the means of ruining others.

The native church members are disheartened and perplexed. With the little knowledge and enlargement of mind which they can be supposed to possess, it is not strange that it seems to them now as if that cause to which they had attached themselves, and which, they supposed, was to rise steadily as the sun, and universally prevail, was now about to set in confusion. This fills them with doubt and dismay.

Nor does the character of the missionaries, and through them, the character of Christianity itself escape reproach. They have disappointed expectations, and as the heathen regard it, broken the pledges which they had previously given. In Ceylon, the missionaries were regarded as pledged to carry the pupils already received, through their respective branches of instruction, and to receive additional classes to the seminaries from year to year. When they turned away 5,000 pupils from the free schools, and 44 from the seminary, and refused to receive classes for two successive years, they were charged with breaking their promises. The same charges were brought against Mr. Wilson, in West Africa, when want of funds obliged him to discontinue three out of five of his schools, and postpone the establishment of others for which he had given encouragement. A similar charge of unfaithfulness has been brought against the missionaries at some of the North-American Indian stations. Thus Christianity is wounded, and prejudice raised against it in the minds of those to whom we are seeking to recommend it.

The remarks already made, have principally had reference to the consequences which have flowed from the inroads which the curtailment has made on the education system among the heathen. But other departments of labor have suffered in a corresponding manner.

The amount of printing executed at the mission presses generally, except so far as Bible and tract societies have furnished the means, has probably been less than half what it would have been, had ample funds been afforded them. So little could be appropriated to the press in Ceylon, that the missionaries say that the addition of one family to their number would close their printing office.

The facilities for preaching the gospel have been greatly abridged. Aside from losing the schools as preaching places, the diminished number of Bibles and tracts at their disposal for distribution, and the necessity of dismissing native readers and catechists,—all of which greatly restrict the facilities for disseminating Christian truth,—the missionaries themselves are deprived of the means of making preaching tours among the people, as they have done to great advantage heretofore. In not a few instances, the missionaries have felt compelled to resort to labor, to aid in procuring for themselves the means of support, which has consumed that time and strength which ought to have been devoted to their more appropriate work, while it has given to the stations a very undesirable appearance of secularity and worldliness.

It is hardly necessary to add, that much loss of time, labor, and funds, has resulted from this curtailment. Much of all these, it is easy to see, which have been expended on the pupils who have been turned away in the various stages of their education, is likely to be lost, if not, in many instances, much worse than lost, both to the pupils themselves, and to the cause of Christian knowledge and piety in the communities where they reside.
It cannot be but that the missionaries have been much disappointed, grieved and disheartened. Their plans have been frustrated, their labors arrested, when to appearance, most rapidly approaching success; and those over whom they had often prayed, and on whom their affections and cares had been fixed, as the objects of their toils and hopes, they have been forced to surrender again a prey to the errors and corrupting influences of idolatry. When their schools are disbanded, their presses stopped, their native helpers turned away, their church members filled with distrust, and confounded before their heathen adversaries, they feel that they are shorn of their power, and that the rod of their strength is broken. If the life, and health, and comfort of the missionaries is of no value, then let them remain to consume away with grief and disappointment; but if the christian community is pledged to sympathise with them, to sustain them in their labors, and to furnish them with facilities, so that they shall not spend their strength for nought, nor be made to be spectators of the undoing of their own work, then must they be enabled, without delay, to re-open their schools, gather back the pupils, redeem their character by making good all their promises, and carry forward all departments of their labor with ever-growing energy.

The Committee repeat what they said on introducing this subject, that what we now see are only the beginnings of the consequences which are growing out of this curtailment. The results which are to be developed in the future life, and in the eternal existence of the multitudes affected by it, none can foretell, but He who sees the end from the beginning. Of how many was probably the character and the everlasting destiny fixed on that day, when the Ceylon mission, compelled by the scantiness of our contributions, decided to turn 5,000 pupils from their schools? Who is willing to look at the consequences of this curtailment to that student of the seminary, turned away with his pride wounded and his profession, to become a hardened idolater, or a leader in infidelity?—or to that convinced but unconverted schoolmaster?—or to those girls, shut out from the boarding-school, and turned over again to heathen parents and friends, without restraint, to be trained for idol worship, or scenes of pollution and infamy?—or to those brahmins and learned men, whose faith in their shastras began to waver, but who now are convinced again that Siva is mightier than Jehovah?—or to those whole nations of heathen, to whom we have been virtually shutting up the way of life, and, as it were, clearing out the impediments from their broad way to perdition, which the missionaries had been throwing in to obstruct their progress?

The Committee might dwell on the effect of this curtailment at home, by which about 30 candidates for missionary labor have been detained from the fields to which they trust the Holy Ghost has called them, and the heathen deprived of 30 years of service, while nearly 20,000,000 of them have died and gone beyond the reach of effort and hope. But they forbear to press the subject farther, as a separate document will be laid before the Board on that subject.

The Committee on the foregoing document subsequently reported the resolutions which follow:—

1. Resolved, That this Board deeply sympathize with its missionaries under the grief and disappointment they have suffered, in consequence of the curtailment of their means of usefulness, and would assure them of our prayers and efforts that they may be speedily furnished with the aid necessary for executing their former plans, and extending their operations.

2. Resolved, That the Board regard it as highly important, that the various missions already established, should be vigorously sustained, and that instead of a retrograde movement, regard to economy, and to the speedy and ultimate accomplishment of their object, requires that they should be enabled steadily to advance.

3. Resolved, That in view of the history of the missions during the past year, the following resolution, adopted at the last meeting of the Board, and found on the 28th page of the last Annual Report, be and hereby is rescinded. The resolution is in these words, viz:

"That in the opinion of this Board, it is expedient that the rate of remittances to the several missions should continue substantially as stated in the above circular, until the missionaries now under appointment shall be sent forth to their respective fields of labor."

4. Resolved, That it is the solemn duty of the patrons of the Board seriously to inquire whether the perplexities and discouragements which have oppressed the missionaries of this Board, in consequence of curtailments of the past year, should not be speedily removed, and also the means furnished to enable them to put the printing presses again in full operation, to re-assemble the thousands of children who have been
sent from the schools of the missions back to the darkness and miseries of paganism, and to prosecute, with increased vigor, the great work of bringing the nations to a knowledge of the truth.

This report was approved and adopted by the Board.

ELECTION OF NEW MEMBERS.

The Rev. Drs. Edwards, Humphrey, Fay, and Anderson, and Hon. L. Cutter were appointed a committee to consider and report on the expediency of electing new members of the Board, and to make a nomination, if they find it expedient. This committee subsequently reported:

That as few members have been added to the Board for a number of years past, they deem it expedient that the Board should be considerably enlarged at its present session. They therefore nominate the following persons:

**Maine.**—Benjamin Tappan, D.D., Augusta; and Rev. John W. Ellingwood, Bath.

**New Hampshire.**—Hon. Samuel Fletcher, Concord; and Rev. Aaron Warner, Professor in the Theological Seminary, Gilmanton.

**Vermont.**—John Wheeler, D.D., President of the University, Burlington; and Rev. Charles Walker, Brattleborough.

**Massachusetts.**—Mark Hopkins, D.D., President of Williams College, Williamstown; and Thomas Snell, D.D., North Brookfield.

**Rhode Island.**—Mark Tucker, D.D., Providence.

**Connecticut.**—Jokel Hawes, D.D., Hartford; and Thomas W. Williams, Esq., New London.


**New Jersey.**—Rev. David Magie, Elizabethown.


**Maryland.**—Rev. James G. Hamner, Baltimore.

**Ohio.**—George E. Pierce, D.D., President of Western Reserve College, Hudson.

**Indiana.**—Elihu W. Baldwin, President of Wabash College, Crawfordsville.

**Michigan.**—Eurypas P. Hastings, Esq., Detroit.

ANNUAL MEETING FOR 1839.

Hon. S. T. Armstrong, Rev. Dr. Beman, and Rev. E. Holt were appointed a committee to consider and report upon the most suitable place for holding the thirtieth annual meeting of the Board, and to nominate a preacher and substitute for the occasion. In their report, subsequently made, they recommended that the next meeting of the Board be held in the city of Troy, N. Y.; and that the Rev. Dr. McAuley be appointed preacher, and the Rev. Dr. Beman the substitute, in case of his failure; which report was adopted. By a subsequent vote of the Board, Hon. Joseph Russell, and the several Presbyterian ministers in the city of Troy, were appointed a committee to make the necessary preparatory arrangements for the meeting.

DEVOITONAL SERVICES, MEETINGS FOR ADDRESSES, &C.

The session of the Board, on the first day, was opened with prayer by Rev. Dr. Beman, and on the second and third days, by Rev. Dr.
Tappan and Rev. E. White, and the meeting was closed with prayer by Rev. D. O. Griswold.

On the evening of Wednesday, the twelfth, the annual sermon before the Board, was delivered by the Rev. Dr. Humphrey, in the Third Congregational Church; Rev. D. Magie aiding him in the devotional exercises. For this sermon, the thanks of the Board were voted, and a copy requested for the press.

On the afternoon of Thursday, the members of the Board united with a large number of ministers and other church members in the Second Congregational Church, in commemorating the death of Christ. The Rev. Drs. Codman, Tucker, and Church, and the Rev. Messrs. Jotham Sewall, Sen., and J. W. Ellingwood, led the services on the occasion.

A public meeting was held in the High-Street Church, on the evening of the same day, at which prayers were offered by the Rev. Dr. Edwards and Rev. Mr. Kellogg, extracts from the Annual Report of the Prudential Committee were read, addresses made by the President, Rev. Messrs. Magie, Spaulding, and Abeel, and Rev. Dr. Beman.

Sacred music, appropriate to the occasion, was performed at all the foregoing meetings.

The following persons were elected officers of the Board for the year ensuing.

JOHN COTTON SMITH, LL. D., President;
STEPHEN VAN RENSSELAER, LL. D., Vice President;
CALVIN CHAPIN, D. D., Recording Secretary;
CHARLES STODDARD, Esq., Assistant Recording Secretary;
SAMUEL HUBBARD, LL. D.
WARREN FAY, D. D.
Hon. SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.
JOHN TAPPAN, Esq.
DANIEL NOYES, Esq., and
Rev. NEHEMIAH ADAMS,
Rev. RUFUS ANDERSON,
Rev. DAVID GREENE,
Rev. WILLIAM J. ARMSTRONG,
HENRY HILL, Esq., Treasurer;
WILLIAM J. HUBBARD, Esq.}
CARLES SCUDDER, Esq.} Auditors.

The thanks of the Board were voted to the several churches and congregations which granted the use of their respective places of public worship for the accommodation of the Board during its anniversary; also to the several choirs of singers, for their appropriate performances on the occasion; also to the families and individuals, whose hospitality and kindness the members of the Board enjoyed during their sessions.

The Board adjourned to meet in the city of Troy, N. Y., on the second Wednesday of September, 1839, at ten o'clock, forenoon.

Mr. President:

The operations of the Board, and the dealings of God with it, and with the missions under its care, during the year that has just closed, have been of no ordinary character. The review of them suggests many lessons of useful instruction and serious admonition.

Two of our brethren, whose exhortations and prayers, full of holy unction, were so animating and impressive at our last meeting, now rest from their labors. This is not the place to portray the characters, or recite the useful labors of the Rev. Edward D. Griffin, D. D. and John Nitchie, Esq. Identified with the welfare of Christ's kingdom, and among the foremost in self-denying efforts to promote the glory of God in the salvation of men, their record is on high, and their memory is blessed. A third member of the Board, Dr. John Cumming, of Savannah, Georgia, was one of the sufferers in the melancholy wreck of the steam-packet Pulaski, and more recently a fourth, the Hon. George Sullivan, of Exeter, New Hampshire, has been added to the list of our deceased associates. 'Tis an affecting thought, to which the experience of fourteen successive years gives almost prophetic certainty, that to some of us this anniversary of the Board is the last.

At our missions too, in the east and in the west, death has been busy. But one ordained missionary has fallen during the year, the Rev. J. M. S. Perry, of the Ceylon mission. He died suddenly of cholera, on the 10th of last March. On the 13th of the same month, Mrs. Perry followed her husband into the presence of Christ. Her
sister, Mrs. Cherry, wife of the Rev. H. Cherry, of the Madura mission, died in November. Twice during the year has their widowed mother received sad tidings from that distant land. There, amid the emblems of a dark and bloody superstition, over which the day-spring from on high begins to dawn, the dust of three daughters whom she had given to Christ for his work of mercy to the heathen, awaits his second coming. Mrs. Todd, wife of the Rev. W. Todd, of the Madura mission, died on the 1st of June, 1837; and on the 29th of the same month, Mrs. Minor, wife of Mr. E. S. Minor, of the Ceylon mission; and on the 23d of September, Mrs. Winslow, wife of Rev. M. Winslow, of the Madras mission. At the Sandwich Islands, Mrs. Dibble, wife of the Rev. S. Dibble, died on the 20th of February, 1837, and Mrs. Lyons, wife of the Rev. L. Lyons, on the 14th of the following May. One missionary, and seven female assistant missionaries, have thus been numbered with them that “sleep in Jesus.”

Domestic Department.

Missionaries.

One missionary and three male and five female assistant missionaries have been, at their own request, dismissed from the service of the Board during the year, in consequence of failure of health, or changes in the missions with which they were connected, viz: Rev. William Arms, of the mission to Borneo; Mr. Chauncey Hall and Mrs. Hall, of the mission to the Stockbridge Indians; Mr. Peter Auten and Mrs. Auten, of the mission to the Choctaws; Mr. William C. Requa, of the mission to the Osages; Miss Hannah Goodale, of the Mackinaw mission; Miss Sarah A. Palmer, of the mission to the Arkansas Cherokees; and Miss Catharine Fuller, of the Cherokee mission.

It thus appears that two missionaries, and three male and twelve female assistant missionaries, in all seventeen, have been withdrawn from the service of the Board during the year.

Within the same time, thirteen missionaries, and two male and thirteen female assistant missionaries, twenty-eight in all, have been appointed; and ten missionaries and one physician, previously appointed, have been, at their own request, dismissed, most of them having deemed it their duty, in consequence of the inability of the Committee to send them out, to engage in permanent labors at home.

Since the last meeting of the Board, eighteen missionaries and assistant missionaries have been sent out to the following missions, viz:
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To the Indians in the State of New York; 
Mr. Gilbert Rockwood and Mrs. Rockwood.

To the Ojibwa Indians; 
Mrs. Sproat, wife of Mr. Grenville T. Sproat.

To the Indians west of the Rocky mountains; 
Rev. Asa B. Smith and Mrs. Smith, 
Rev. Elkanah Walker and Mrs. Walker, 
Rev. Cushing Eells and Mrs. Eells, 
Mrs. Gray, wife of Mr. W. H. Gray.

To the Chinese; 
Rev. Dyer Ball and Mrs. Ball.

To Singapore; 
Rev. G. W. Wood and Mrs. Wood.

To the Indian Archipelago; 
Rev. F. B. Thomson and Mrs. Thomson, 
Rev. W. J. Pohlman and Mrs. Pohlman.

Rev. Samuel W. Pond and Mr. Gideon H. Pond, who had previously labored among the Sioux Indians, but not under a commission from the Board, have received appointments; the former as a missionary, and the latter an assistant missionary to that people.

Twenty-nine missionaries, and three male and seven female assistant missionaries, in all thirty-nine, are now under appointment, and many of them designated to their stations, and waiting to be sent out.

The number of appointments made during the year is little more than half that of the preceding year, and scarcely one third of the number made in the year which closed on the 31st of July, 1836. In this fact, and in the large number previously appointed, who have during the year resigned their appointments, the Board and the churches may see the unhappy influence of the detention of missionaries upon those who are looking forward to the service of Christ among the heathen. There is reason to fear that its tendency to dishearten and turn aside from the foreign field, young men in the earlier stages of their preparation for the ministry, has been yet more disastrous.

At the Missionary Rooms, the officers of the Board have pursued their accustomed duties during the year as heretofore, except that the secretary for domestic correspondence, under the instructions of the Prudential Committee, and in conformity with the recommendation of the Board, has resided, since the 1st of April, at New York. His office in Boston has been temporarily occupied by one of the detained missionaries, by whose regular correspondence with him, and his own occasional attendance at the meetings of the Committee, he has been enabled to transact, at New York, most of the business of his department.

The Committee have purchased, during the year, an eligible site in the city of Boston, and made contracts for the erection of a suitable house for the permanent accommodation of the business of the
DOMESTIC OPERATIONS.

Board. The building is in a state of forwardness, and will be completed at an early day. A more detailed report of the plan, and the reasons for this measure, will be submitted in another form. It may be added here, that this building is erected solely by the application of a portion of the permanent fund of the Board to that purpose; no part of which could be lawfully applied to the sending out, or support of missionaries, or in any other way to meet the current expenses of the Board.

AGENTS AND AGENCIES.

No change has taken place in the agencies of the Board in New England during the year. The Rev. Mr. Hand has continued his labors in the northern district, with results more encouraging than those of any preceding year. In the southern district, Rev. Mr. Bardwell has given a general supervision to the business of the agency, corresponding with pastors, and attending the anniversaries of auxiliary societies. In different parts of both districts, temporary agencies have been successfully performed by some of the detained missionaries. Occasional services of the same kind have been rendered by the secretaries of the Board, and by the Rev. Mr. Bird, of the Syrian mission. In this department, valuable aid has been given by several pastors, who have kindly volunteered their services, and especially by the Rev. Dr. Hawes, of Hartford, to whom the thanks of the Board are due for his very successful gratuitous services in Hartford, Litchfield, and New London counties, Connecticut. To this gentleman, and the church of which he is pastor, and to the sister churches in Hartford, and their pastors, the cause of missions is indebted for a generous and most seasonable effort, which has brought directly into the treasury of the Board more than $10,000, and aided in giving to the churches of that State an impulse, by which the aggregate of their contributions has exceeded those of any former year by more than twenty-five per cent.

In the State of New York, the agents of the Board, Rev. Messrs. Eddy and Cannon, have labored with diligence and success. In most cases, where they have been able to visit the churches in person, they have received larger contributions than ever before. Never have they met a more cordial welcome, nor witnessed a deeper interest in the cause. The diminution of receipts from that State, compared with the previous year, has been owing partly to the commercial distress so severely felt in the large cities, and partly to the fact that Mr. Eddy's labors were arrested for some months by sickness, the result of fatigue and exposure in his agency.

For the district comprising the States of New Jersey, Pennsylvania, Delaware and Maryland, the Rev. William M. Hall was appointed the general agent of the Board, early in the year under review.

Mr. Hall has resided in Philadelphia, and has prosecuted his work with much diligence in various parts of his wide field, princi-
pally in Pennsylvania. He reports an increasing attachment to the Board among its friends and patrons in that district, and in almost every church he has visited this year, a larger contribution than was made last year.

At the date of the last report, Rev. Mr. Mitchell was secretary of the Central Board of Foreign Missions, and general agent of this Board for Virginia and North Carolina. Mr. Mitchell soon after accepted a call to the pastoral care of a church, and, consequently, declined a re-election as secretary at the meeting of the Central Board, and resigned his commission as our general agent. The Rev. William H. Foote, of Hampshire county, Virginia, was elected by that Board as his successor, and subsequently appointed our general agent. Mr. Foote did not enter upon the active duties of his office until after the 1st of January, 1838. Since that time he has labored with not less encouragement than did his predecessor in that field. The Southern Board has remained without a corresponding secretary during the year, and we without a general agent in South Carolina, Georgia, and East Tennessee. In the Synod of Tennessee, one of the detained missionaries has labored as an agent for a few months. He has been very much encouraged by the affectionate reception given to him by the friends of the cause in that quarter, and by their generous contributions to its support.

The Rev. A. Bullard, whose services as secretary of the Foreign Missionary Society of the valley of the Mississippi, and our general agent for the western States, have been repeatedly mentioned in former reports, deemed it his duty, early last spring, to take the pastoral charge of the First Presbyterian Church, at St. Louis, Missouri. In July he wrote the Committee, resigning the agency which he had held since 1832. The Committee accepted his resignation, and, at the same time, adopted a resolution expressing "their affectionate remembrance of his long, laborious, faithful, and useful services to the cause, and their fervent desire that he might be rendered in a still greater degree instrumental of doing good to men, and glorifying the Saviour of the world." No successor to Mr. Bullard has yet been appointed.

At the request of the Synod of Michigan, that State has been separated from the Western Reserve, as a part of the same agency. The Rev. Erastus N. Nichols, of Clinton, Michigan, has been appointed general agent for the new agency. Mr. Nichols has accepted the appointment, but prior engagements have as yet prevented him from entering upon its duties.

In consequence of this change, the labors of the Rev. Harvey Coe have been devoted to the northern district of Ohio. There they have been satisfactory to the Committee, and useful to the cause, as in former years.

From our highly esteemed fellow-laborers of the Board of Foreign Missions of the Reformed Dutch Church, we have received pecu-
DOMESTIC OPERATIONS.

niary aid to an amount exceeding that of last year by more than one thousand dollars.

With much pleasure, the Committee have witnessed a growing readiness among pastors to take into their own hands the whole business of promoting the interests of the Board, and obtaining contributions to its objects, among their own people. To them this work properly belongs. The time, we trust, is at hand, when every pastor will deem it an important and delightful part of his official duty, to teach his people what their Lord calls them to do in spreading his gospel through the world, and to animate them, by precept and example, to prayer and efforts for this cause, worthy of the name they bear, the price with which they have been redeemed, and their assured hope, that "the whole earth shall be filled with the knowledge of the glory of the Lord." But at present, it is very evident that the labors of able men, whose whole time and strength are devoted to the service of the churches and their pastors in this work, cannot be dispensed with. It is a toilsome and self-denying service, and it ought to secure to those who faithfully perform it, the affectionate and prayerful sympathies of all who love the cause.

PUBLICATIONS.

The circulation of the Missionary Herald has gradually increased during the year. Including an edition at Cincinnati, about 21,000 copies of it have been published monthly. The Committee believe that this important auxiliary in the work intrusted to the Board, becomes every year more valuable to the scholar, the votary of science, and the man of business, as well as to the philanthropist and the Christian. Similar improvement may be expected hereafter, in proportion as the missionaries who write for its pages, become more thoroughly familiar with the countries in which they labor, and the people whose salvation they seek; and as from year to year the merciful purposes of God toward benighted nations are progressively developed. During the last year, it has shed light upon interesting portions of the world, of whose actual condition little had been known in our country. It has been enriched by original articles, prepared with much labor, at the Missionary Rooms. In various forms, and on different occasions, competent witnesses have borne their spontaneous testimony to its value. It would be easy for the friends of the Board to give to this work a greatly increased circulation. A little effort, by those who know and prize it, to commend it to others in their neighborhood, would secure this result, a result eminently propitious to the cause of missions, and to the intelligence, virtue and happiness of families, and of the community.

Four thousand five hundred copies of the Twenty-Eighth Annual Report have been published and widely distributed, together with Dr. McDowell's sermon at the last meeting of the Board. Five
new missionary papers have been published. Others have been reprinted. In all, 85,000 copies have been printed, and a larger number distributed.

FINANCES.

It was anticipated that the year which has just closed would be one of severe trial in this department of the operations of the Board. Of the previous year, one half had elapsed, and more than half of its receipts had been secured, before the arrival of that fearful crisis, which involved the business and commerce of our country in such wide-spread ruin. Through the whole of this year we have had to encounter the paralysis consequent upon that shock. Appeals in behalf of waiting missionaries at home, and suffering missions abroad, took hold of the ear and the heart of the Christian community then, with the freshness and power of novelty. Of late, such appeals have become familiar, and have lost much of their force. We have very recently begun to realize the relief anticipated from the painful and disastrous, though necessary reduction of the remittances to our distant missions. The actual demands upon the treasury, almost to the present time, have been upon the enlarged scale of operations and expenditure previously adopted. That the Committee are able, under such circumstances, to report a state of the treasury decidedly more favorable than at the close of the preceding year, is highly encouraging. It calls for devout thankfulness to God. The debt then existing has been somewhat reduced. The whole amount of receipts for the year ending July 31, 1838, is $236,170 98. This is $15,905 37 less than that of the previous year. Of this diminution, a large part should be put to the account of legacies. From that source, $8,538 97 less has been received than came into the treasury from the same source last year. The donations from auxiliary societies, churches, and individuals, have fallen short of last year only $6,105 28, about two and a half per cent of the whole amount.

The expenses of the year have been $230,642 80, being $23,946 71 less than those of last year. Add to these the debt at the beginning of the year, amounting to $41,379 53, and the sum total of the liabilities of the treasury for the year has been $272,022 33, exceeding the receipts by $35,851 35, and leaving a balance to that amount against the treasury on the 31st of July.

The diminution of the receipts of the Board has been principally in a few large cities, where the churches have heretofore contributed much more largely than an equal number of churches elsewhere. In the smaller towns, and through the country generally, contributions have been larger than ever before. This is specially true of New England and the Western States. If contributions from other portions of the country had been augmented in the same ratio as from Maine, Connecticut, and the Western States, the receipts of the year would have exceeded $300,000. This was the estimated amount
requisite to liquidate the debt, send out the waiting missionaries, and
restore to all the missions the amount appropriated to them previous
to the reduction in June, 1837.

It has been already stated, that the actual drafts upon the
treasury almost to the close of the year, were upon the scale of ex­
penditure adopted in 1836. Hereafter, the expenses of the missions
will be so reduced, in conformity with the instructions sent out by
the Committee, in June, 1837, that if the receipts of the Board shall
be equal to those of the last two years, and if the appointed mission­
aries are still detained from their labors among the heathen, an early
extinguishment of the debt may be anticipated. But such a relief
to the treasury will be obtained at a fearful expense. It will cost
that which wealth cannot buy, the spirit of consecration to the mis­sionary work among our young men, the fruits of missionary toil, and
the prospect of speedy success among the heathen, and we know
not how many souls who will perish in ignorance and superstition,
while the waiting messengers of mercy, and the means of salvation
already prepared, are withheld from them! It is for those who love
the cause of missions, in every part of our land, to say whether the
work of the Lord shall stand still, until at the present rate of receipts,
our exhausted treasury is replenished, or whether the very exigencies
of the case, and the appeals of our suffering brethren abroad, com­ing
to us as they do, simultaneously with the returning smile of heaven upon the industry and enterprize of our citizens, shall awaken
so deep a sympathy with the cause of missions, and call forth such
generous expressions of love to Christ and to the souls of men, as shall
enable the Committee to say at once to the waiting missionaries,
“Prepare to embark;” and to our brethren, in distant lands, “Re­assemble your schools, call back those youth you have sent away
from your families, set your presses again in operation, go forth on
your wonted tours to preach the gospel and distribute the word of
God; spare not, lengthen your cords, strengthen your stakes, break
forth on the right hand and on the left, proclaim liberty to the cap­tive, and the opening of the prison to them that are bound.”

It will be a dark day to the churches of our highly favored country,
if, when this matter is fairly laid before them, they fail to say to their
agents in this work, onward! onward!

Such a decision the Committee do not anticipate. They believe
the cause of missions was never before so dear to the hearts of so
many of the people of God, as it now is. The last eighteen months
have been eminently favorable to the cultivation of sound principles,
and the formation of right habits in regard to every benevolent en­terprize. Never before has it been so apparent, that economy and
self-denial are the true springs of Christian liberality. Never before
have the motives to the cultivation of these virtues, for that end, been
so weighty and affecting. Many have learned lessons of this sort,
which they will not forget when the immediate special occasion for
them has passed away. The contributions to the Board for the
year that has just closed have been, it is true, somewhat less than those of the previous year. But the number of contributors has greatly increased, and the spirit of self-denial has risen, it is believed, in an equal ratio. If so, no doubt the spirit of prayer for missions has kept pace with it. These are the surest earthly pledges of growing success in the work. With this confidence, the Committee look forward with lively hopes. The returning temporal prosperity of our country will bring with it, we trust, far more abundant offerings to the treasury of the Lord. In their train will follow far richer blessings, poured out from on high, on the churches, and on all our missions.

AID FROM OTHER SOCIETIES.

From our valuable helpers in the work of publishing the gospel to an unevangelized world, the American Bible Society and the American Tract Society, we have received, during the year, the following grants, viz:—

American Bible Society, for mission to West Africa, - 800 00
Mission to South Africa, - 200 00
Mission to Syria, - 1,000 00
Mahratta mission, - 1,000 00
Madras mission, - 5,000 00
Mission to Siam, - 1,500 00
Sandwich Island mission, - 3,000 00 - 12,000 00

American Tract Society, for Mission to West Africa, - 200 00
Mission to South Africa, - 300 00
Mission to Syria, - 500 00
Madras mission, - 3,000 00
Ceylon mission, - 500 00
Singapore mission, - 500 00 - 5,000 00

Foreign Department.

WEST AFRICA.

MISSION AT CAPE PALMAS.

F A I R  H O P E.—John Leighton Wilson, Missionary; Benjamin Van Rensselaer James, Printer; Mrs. Wilson.—Three native helpers.
(1 station, 1 missionary, 1 printer, 1 female assistant missionary, and 3 native helpers;—total, 6.)

The death of Mr. and Mrs. White, though distressing to their surviving associates, did not discourage them. But the Committee fear it has had more effect than it should have done in this country.
Notwithstanding the interest that is felt in the colored race, not an offer has been received by the Board, from any one, to take the place of Mr. White, or to attempt a mission among the Ashantees, or up the Niger. Meanwhile, it is impossible to avoid thinking of the loss of money and labor already expended, and of good already achieved, and of preparations for usefulness, in case Mr. Wilson is removed from his work before a clerical associate goes to his assistance. Are there no suitable men in all the South willing to go? To such, especially, as having constitutions best adapted to the climate, does the enterprise address its claims, and the Committee would hope not much longer in vain.

Mr. Wilson is still favored with good health. Mrs. Wilson and Mr. James were both out of health, early in the present year, but it was believed that relaxation would restore them. A friendly shipmaster gave Mr. James a gratuitous voyage up the coast as far as Monrovia, for the benefit of his health. Mrs. Wilson has devoted herself too assiduously for her strength, to her school of native children. Mr. Polk, a pious and valued teacher at Rocktown, died in the spring of 1837. About this time Mr. Wilson happily succeeded, by the judicious interposition of his influence, in suppressing a tumultuous rise of the native population against the colonists before it had resulted in bloodshed. About the same time, also, he commenced preaching to a native congregation of not less than six hundred. Not a few of his hearers suspended their labors when the Sabbath came. But the interest in the preaching diminished with the novelty of the occasion, and the usual attendance was from fifty to one hundred. A few families were persuaded to attend. Mrs. Wilson, at one time, had a weekly meeting of married females. A leading man among the natives is said to have made the remark, that, "if God's palaver went up at Cape Palmas, the devil's must go down." Somewhat more than a year since, the schools were graciously visited by the influences of the Holy Spirit. In April, of last year, there were four or five candidates for admission to the church, three of them members of the boarding school, or seminary.

The number of scholars in the seminary, was stated in the last Report to be fifty; there were, also, a year since, three schools at the station, one at Rocktown, and one contemplated at Bolobo, thirty miles in the interior, to be taught by a pious native from the seminary. Mr. Wilson had sent to Cape Coast for three educated Fantee men to be teachers. Many of these are employed along the coast by English traders, and one of them, residing near our mission, had been brought to a knowledge of the truth, and received into the church. The reception of the Circular of June 23, 1837, requiring a reduction in the expenses of the mission, made it necessary, in December, to dismiss two of the day schools with their teachers, and one third of the boarding-scholars in the seminary. The unhappy influence of such a measure, is thus described by Mr. Wilson:
"We would not conceal from the people the retrenchments we were necessarily compelled to make, and at the same time they are so grossly ignorant of the state of our country, as to be utterly incapable of appreciating the cause of our embarrassments; and they have been the more seriously perplexed by it, inasmuch as the other missionary establishments have not only gone on during the same period without interruption, but with an enlarged movement. Some of the people have conjectured that we were disgraced at home; some looked upon it as a prelude to a peremptory recall, and to forestal the disgrace which would thereby fall upon them, many withdrew their children from the schools we were enabled to continue. Many other detractions of us as a mission, were started. We mention these things, not by way of complaint, but because we suppose the Committee wish to be informed of them, that they may be enabled to lay before the churches of Christ the consequences of such pecuniary embarrassments."

The Committee have felt bound to arrest, as far as might be, these unpropitious influences, by increasing the annual allowance to the mission.

The Greybo language has been reduced, though but partially as yet, to a written form. The printing has been as follows:

| An improved edition of the First Reading Book | - | 20 |
| Hymn Book | - | 12 | 100 |
| Two Tracts | - | 8 | 400 |
| Vocabulary of Greybo words | - | 15 |
| Twentieth chapter of John | - | 4 |

The whole number of pages is stated at 13,200. In December, the operations of the press were suspended for want of funds.

The Cavally river had been so obstructed by wars among the native tribes, that Mr. Wilson was unable to renew his attempt to penetrate the country as far as the Kong mountains.

Should it please God to provide the necessary men and means, the Committee hope to commence a station at or near Cape Coast Castle, with a view to another, as soon as possible, inland among the Ashantees. Nor do they lose sight of the Niger, nor of the steamboat now plying up and down that great river, between Rabba and the coast. Commerce, in these days, is generally the forerunner of the gospel, and so it will doubtless prove to be on the waters of this river. May God, in mercy to the millions who are fast coming under the influence of the Mohammedan schoolmaster, hasten the day when the missionary and the church shall emulate the zeal and enterprize of the merchant.

Mr. Wilson says there are as many as ninety-eight native inhabitants for every square mile within the territory of the Greybo tribe; and he regards the interior, as far as he has had opportunity to observe, as being almost, if not quite, as densely peopled. This is a population considerably greater than that of the states of Massachusetts and Connecticut; and the soil is said not to be of superior quality. It is obvious from hence, that the colonies on the coast will need to exercise great care lest they prove injurious to the native population, by crowding them into too narrow limits, or getting into hostilities with them.

A friendly correspondence has been held with the Maryland State Colonization Society, in respect to the relations of missionaries of the
Board with the colonial government at Cape Palmas. It is mutually understood, that missionaries, who leave this country as such, be they white or colored, and whose character in Africa is that of missionaries only, shall have the same relation to the colonial government at Cape Palmas, while residing within the bounds of the colony, that a foreigner who comes into this country for a temporary purpose, has to the government of the United States. The same will, of course, be true in respect to the natives in the employment of the Board within the bounds of the colony, provided they belong to tribes not subject to the colonial government. The fact of Mr. James’ being a colored man, was the immediate occasion of this correspondence.

SOUTH AFRICA.

MISSION TO THE ZULUS.

Illovo.—15 miles southwest of Port Natal.—Daniel Lindley, Missionary, and wife.

Umlazi.—6 miles southwest of Port Natal.—Newton Adams, M. D., Physician, and wife.

Ginani.—60 or 70 miles northeast of Port Natal.—George Champion, Missionary, and wife.

Klangzea.—30 miles still farther from Port Natal, and 50 miles from Ungungluvu, Dingaan’s capital.—Henry J. Venable and Alexander E. Wilson, M. D., Missionaries; Mrs. Venable.

Aldia Grout, Missionary, on a visit to this country.

(4 stations; 5 missionaries—one of them a physician, 1 physician, and 4 female assistant missionaries)—total, 10.)

The last Report left Doct. Adams at Port Natal, Mr. Champion at Ginani, Mr. Grout dividing his time and labors between the two places, and the other brethren at Graham’s Town, on their toilsome journey from the country of Moselekatsi, where their mission had been broken up by war between him and the emigrant Dutch farmers. Mr. Grout subsequently became stationed at Ginani.

The brethren Grout, Champion, and Adams arrived at Port Natal on the 21st of May, 1836. Mr. Champion commenced his residence at Ginani September 26th. This station is eight miles beyond the Umtogala, a considerable river forming the western boundary of the Zulu country, and about twelve miles from the sea. It is not, as was stated in the last Report, near the residence of Dingaan, but, as it would seem, nearly midway between the seat of the Zulu government and Port Natal. The king sent seven girls and four boys to be taught at the discretion of the missionaries. At the end of eight or nine months, Mr. Champion had ten boys and twenty females under instruction. His congregation on the Sabbath, in his most prosperous times, was from one to two hundred. It was, however, more easy to exert a good influence at Umlazi, than within the actual territories of Dingaan. That chief holds his subjects in the most abject slavery. Indeed, the earth affords few specimens of
despotism so all-pervading, so inexorably rigid and severe as his. In May of last year, Doct. Adams had about fifty children in his school, and a morning class of adults besides. The Sabbath school for adults contained about two hundred and fifty pupils, and that for others, under the care of Mrs. Adams, from two hundred and fifty to three hundred. Both assembled at sunrise. Mrs. Adams also instructed thirty or forty native females twice a week, in the use of the needle. The Sabbath congregation was nearly six hundred, which assembled under a tree with a wide spreading shadow. Four promising boys had been taken as boarding scholars. Their food being milk and Indian corn, and their dress coarse cotton, the expense was small. The doors of the mission house were often thronged with invalids, requesting medical assistance. The station continued promising until the outrage of Dingaan upon the Boers threw everything into confusion. The average attendance on preaching was four hundred.

Messrs. Lindley, Wilson and Venable were ten weeks on their journey from Graham's Town to Port Natal, which place they reached July 27th, 1837. They found the intervening country rough, and the road worse than any they had seen in Africa. They estimate the length of their route between Mosika and Port Natal at not less than thirteen hundred miles. This distance, it should be borne in mind, was travelled by these missionary brethren and their families in wagons drawn by oxen; and that too, after having travelled in the same manner nearly or quite a thousand miles from Cape Town to Mosika.

It was decided that Mr. Lindley should take measures for commencing a station at the Illovo river, and that Messrs. Wilson and Venable should proceed into the territories of Dingaan. They accordingly commenced a station at Klangezoa early in October. It was a central point in a populous region.

Previous to this time the press had been set up at Umlazi, and two or three small elementary school-tracts were printed in the Zulu language.

The autumn was deemed by the mission the most favorable time for Mr. Grout to avail himself of the permission he had received from the Committee to visit the United States; and he arrived in May last, bringing his own motherless child and that of Doct. Wilson.

The brethren of the interior branch of the mission adopted the opinion, and gave it in their letters to the Committee, before reaching Port Natal, that the same ruin probably awaited Dingaan, which had befallen Moselekatsi. The cloud burst, however, in that direction sooner than any one expected, though the final results are probably not yet developed.

It seems the design of the Dutch farmers, in emigrating from the colony, was to make, if possible, their principal residence near Port Natal. Accordingly, after destroying the power of Moselekatsi, a part of their number moved in that direction. Although Dingaan
did not claim jurisdiction over the territory westward of the Umto-ga-la, prudence required that his consent should be gained. When within fifteen day's journey of Port Natal, that is to say three hundred miles, they halted, and their governor, Mr. Ratief, a respectable man, with a number of attendants, sought an interview with the Zulu chief at Umgungluvu. Just about this time, a chief of the Mantatis entered Dingaan's frontier from beyond the White mountains, on a plundering expedition, and carried off three hundred cattle. The plunderers pretended to be a party of Boers, and being mounted were believed and reported to be such by the Zulus. As an evidence that the Boers were innocent in this matter, Dingaan required the deputation to see the stolen cattle returned before he would treat with them, which they readily engaged to do. Mr. Ratief recovered the cattle without bloodshed, and returned with them to Dingaan's capital, accompanied by about sixty of his men. On the morning of Tuesday, Feb. 6th, three days after their arrival, they were all treacherously and cruelly seized and put to death. At the same time a body of soldiers moved off in the direction of the main encampment of the emigrants near the sources of the Umto-gala, five or six day's journey distant. It illustrates the superiority of civilized man over the savage, that, although the camp was attacked by surprise in the night, and when none were expecting danger to be near, few, except stragglers, were slain, and the assailants were repulsed. The killed, including Mr. Ratief's party, were about two hundred.

The consequences of this impolitic and barbarous measure, were such as might have been expected. The farmers rallied their force, and were strengthened by new emigrants from the colony; while the whites, Hottentots, and natives about Port Natal, amounting perhaps to fifteen hundred, promised their co-operation in a war of conquest, that had now acquired the semblance of justice.

Whether Dingaan would have given the missionaries free course among his people, had nothing of this kind happened, is by no means certain. It now became necessary for them to retire as soon as possible from the country. On the 9th of March, all, including an English missionary and his family, who were residing at the capital at the time of the massacre, were assembled at Port Natal. As no one could see the nature or duration of the disturbances, our brethren availed themselves of a vessel about to sail for Port Elizabeth, a place within the colony, and removed thither with their families; leaving Mr. Lindley, however, at Port Natal, to observe and report the course of events. The other members of the mission, including the family of Mr. Lindley, arrived at Port Elizabeth on the 30th of March. Our latest dates are only three days subsequent to this time.

A righteous Providence has made almost a vagabond of Moselekatsi. Four times was he attacked and plundered after the breaking up of the mission;—once by the Boers, once by Dingaan, once by
the Corannas, under John Bloom, and once by the Griquas of Philipolis. It would not be so easy to subdue Dingaan, as he has a numerous people, and a mountainous country less favorable to the effective operations of the Boers on horseback. No doubt there will be a desperate, and perhaps a long and bloody contest. But, unless the British government interposes, the ultimate result cannot be doubted. The white man will triumph. What influence this will have on our mission, God does not yet permit us to know.

The climate of that country is salubrious. Fevers are rare. Consumptions are found among the natives upon the coast, probably owing to the frequent and sudden changes of temperature in winter. The inland temperature is more uniform. The rainy season commences in September, and ends in March. During this period, the weather is warm and rather debilitating, especially in January and February. The mornings and evenings are delightfully cool and refreshing.

On the whole, it will require powerful reasons to make it proper for the Board to relinquish its hold on South Africa, to which it was so manifestly called in providence. Our many trials may be designed merely to render the missionaries, the Board, and their patrons more humbly dependent, more patiently laborious, and more eminently successful.

EUROPE.

MISSION TO GREECE.


ARGOS.—Elias Riggs, Missionary, and wife.

ARIOPOLIS.—Samuel R. Houston and George W. Leyburn, Missionaries, and their wives.—One native helper.

(2 stations; 5 missionaries; 5 female assistant missionaries, and 1 native helper;—total, 11.)

As the government have a gymnasium and university at Athens, Dr. King thought it expedient to discontinue his gymnasium, especially as he had not funds enough at command to carry it on vigorously. He has also dismissed his day schools, devoting himself almost exclusively to preaching and distributing books, in which there is useful labor enough to employ his whole time. One Greek young man was studying theology with him, and receiving lessons in Hebrew,—probably the first and only man in Greece, for a very long period, who has attempted the acquisition of that language. The national university contained twenty students in January last, six of whom were from Dr. King’s seminary.

It has been found economical and advisable to get printing done at Athens, notwithstanding that we own a printing establishment at
Smyrna. The printing at Athens for the year 1837, all of course in modern Greek, was as follows:

<table>
<thead>
<tr>
<th>Title</th>
<th>Copies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abbott’s Mother at Home</td>
<td>1,000</td>
</tr>
<tr>
<td>Gallaudet’s Child’s Book of the Soul</td>
<td>1,000</td>
</tr>
<tr>
<td>Tracts</td>
<td>15,000</td>
</tr>
<tr>
<td>Whole number of pages</td>
<td>616,427</td>
</tr>
<tr>
<td>Cost of Printing</td>
<td>$484,07</td>
</tr>
</tbody>
</table>

During the first six months of the year, twenty-four thousand seven hundred and thirty-six books and tracts were distributed, of which four thousand four hundred and sixty-five were New Testaments. The distribution during the year, amounted to forty-eight thousand four hundred and thirty-two copies; and twenty-two thousand six hundred and sixty-two, were on hand at the commencement of the present year. On one day Dr. King had forty-five Greek soldiers call upon him for books. Most of the soldiers were non-commissioned officers.

Argos has been declining in population, intelligence and importance since the removal of the government from Napoli to Athens; and, in accordance with the united opinion of the mission, the station at Argos will probably be discontinued. Mr. Benjamin has already removed to Athens; and Mr. Riggs is expected to be associated with Mr. Temple, at Smyrna, in managing the Greek department of the printing establishment. It is supposed he will also find a better opening for preaching in Greek at Smyrna, than at Argos. The female school at Argos had sixty-three scholars. In August, of last year, the number exceeded one hundred.

Mr. Leyburn went out with the expectation of being associated with Mr. Houston at Scio. The station on that island was commenced with some special reference to the establishment of a seminary for educating Greek helpers in the mission. For some time it has been doubted whether it were advisable to attempt such an institution, and still more doubtful whether Scio was an eligible place for it. Accordingly it was intimated to Mr. Houston that the station would probably be relinquished. It so happened that, before the arrival of Mr. Leyburn to join Mr. Houston, the celebrated Petron Bey, or Mavromichalis, formerly Bey of Mane, had renewed his oft-repeated request to Dr. King, that a missionary might be sent to that rugged, neglected, but interesting part of Greece. Petron Bey resides now at Athens, and he had gone so far as to send a messenger to Mane,—or Sparta, as it is now frequently called,—expressly for getting the signatures of several persons of distinction, his relatives, priests, etc., to invite Mr. Houston to come and reside among them and establish schools. He made similar requests to Dr. King, and also to one of the present secretaries of the Board, when in Greece nine or ten years since, and did so with every appearance
of sincerity and earnestness. It was the opinion of the brethren generally in the Levant missions, who could be consulted, that the time had now come for giving particular attention to this call in providence; and Mr. Houston and his newly arrived associate determined to visit Mane, and ascertain more certainly the prospects of usefulness.

The district of Mane occupies the range of the Taygetus, one of the principal mountains of the Peloponnesus, from the vicinity of Calamata and Mistras to Cape Matapan, the extremity of the peninsula. As beheld from the sea, it seems one mass of bare and rocky cliffs and mountains, gradually declining from St. Elias, the loftiest peak of the Taygetus, towards the south. Indeed, the whole district is remarkably uninviting to the eye. Yet among these rocks, upwards of a hundred villages may be found, and from thirty to forty thousand souls, many of them probably of true Spartan descent, who have always maintained a degree of independence.

The brethren decided upon removing, with their families, without delay, to Ariopolis, or Tsimoba, the chief town of the province of Laconia, situated on the western slope of the mountain ridge. In distant prospect from the sea, it may be seen high up on a plain, surrounded by olive groves—a green spot, amid a wide scene of barrenness and desolation. It has the reputation of being a very healthy place. "Before us," Mr. Houston remarks, "is the great sea, and behind us the lofty, snow-capped peaks of the Taygetus."

The two mission families arrived at Ariopolis in May of last year, and received a respectful and cordial welcome from the people. Dr. Gallatti, their friend and faithful helper at Scio, joined them soon after. It was found necessary to the success of their operations at the station, that a Lancasterian school-house should be erected, large enough to accommodate two hundred scholars, and one was commenced immediately. A higher school for boys is also called for, and a school exclusively for females. The opportunity for doing good among this peculiar and interesting people is so great, that the Committee have felt bound to increase the annual pecuniary allowance to the mission. They feel a confidence that He, who has so unquestionably called his servants to this work, will influence his people to furnish the means for its prosecution.

WESTERN ASIA.

MISSION IN TURKEY.

Smyrna.—Daniel Temple and John B. Adgor, Missionaries; Homan Hallock, Printer; and their wives.—Three native helpers.

Broosa.—Benjamin Schneider and Philander O. Powers, Missionaries; and their wives.

Constantinople.—William Goodell, H. G. O. Dwight, William G. Schauffler and Henry A. Homes, Missionaries; Mrs. Goodell, Mrs. Schauffler.—Four native helpers.
TREBIZOND.—Thomas P. Johnston and William C. Jackson, Missionaries; and their wives.

(4 stations; 10 missionaries, 1 printer, 9 female assistant missionaries, and 7 native helpers—total, 27.)

Syria now being under the government of Mohammed Ali, it is proper to class the above stations under the name of 'Mission in Turkey.' With a view, also, to the more convenient management of their affairs, they have actually been constituted one mission by vote of the Prudential Committee. Their particular relations with the Treasurer will not, for the present, be affected by this measure.

SMYRNA.—The printing establishment has two presses in use; four Greek fonts of type, four Armenian, two Hebrew, and four English fonts; and about four hundred cuts. The printing establishment is valued at $5,000. There is also a type foundry worth $1,500.

The amount of printing during the year 1836 was 1,926,112 pages. This fact was not stated in the last Report of the Board.

The report received from the station for the year 1837, has been full and satisfactory.

<table>
<thead>
<tr>
<th>Language</th>
<th>Description</th>
<th>Copies</th>
<th>Size</th>
<th>Pages</th>
<th>Whole No. pages</th>
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<tr>
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<td>12mo.</td>
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<tr>
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<td>500</td>
<td>16mo.</td>
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<td>11,600</td>
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| | | 2,440,100 |
| Greek | Magazine, a periodical, 12 | 12,750 | 4to. | 240 | 255,000 |
| | Nos. and re-print of No. 1, | 200 | folio | 37 | 7,400 |
| | School Cards | 1,000 | 12mo. | 14 | 14,000 |
| | Fancy Alphabet | 1,000 | 12mo. | 24 | 24,000 |
| | Almanac | 1,000 | 12mo. | 2 | 2,000 |
| | Part of Watt's Catechism, (re-print,) | 2,000 | 12mo. | 108 | 216,000 |
| | Apanthismata | 4,000 | 12mo. | 68 | 240,000 |
| | History of David | 2,000 | 12mo. | 40 | 96,000 |
| | | | | 25,950 | 533 |
| | | 554,400 |

Making a total of 35,550 copies, and of 3,294,500 pages. The pages, numbered in regular series, were 2,000. The whole number of pages of Scripture were 2,044,000. About 30,000,000 of pages have been printed at this establishment since its commencement at Malta.

The depository contained at the beginning of the year 1837, 21,837
Received during the year, 34,406
 Distributed, 32,557
Remaining in the Depository, 23,718

The Armenian New Testament is a beautiful pocket edition in the ancient language. It was completed on the last day of the year.
1838.

1837. A monthly magazine, similar to the Greek, will probably be soon commenced in the Armenian language. Should it be accompanied with the divine blessing, it will be an admirable means of doing good. The annual cost will be about a thousand dollars. The number of subscribers to the Greek Magazine of Useful Knowledge, in Smyrna, Greece, etc., exceeded four hundred, somewhat more than a year since.

The British and Foreign Bible Society, which printed Zohrab's modern Armenian version of the New Testament, has consented to print Mr. Adger's revision and improvement of that version, and has forwarded from London a fount of type for the purpose, made at Vienna.

Mr. Hallock has been engaged in persevering and apparently successful efforts, with the assistance of Mr. Smith, to prepare the new Arabic fount mentioned in the last Report, for the Syrian mission. It is to resemble the written character. "The principal points desired, and now believed to have been fully gained," say the missionaries in a letter dated January 24th, "are to remove the necessity of having the accents cast on a type separate from the body of the letter; and by means of about two hundred and fifty punches, to make about five hundred matrices, from which about fifteen hundred types shall be cast differing either in kind or situation, simplifying greatly the composition of the type, and without any double letters compounding every possible combination in the language."

The prevalence of the plague in the spring and summer of last year, brought serious interruption upon almost every kind of labor. In the autumn Mr. Temple was sick of a fever, from which, however, he was graciously recovered before the end of the year. Mr. Temple generally preaches in English in the chapel belonging to the Dutch consulate to from thirty to fifty persons. Mr. Adger now gives himself almost entirely to labors in the Armenian language. He has an expository service on Sabbath evening, which is attended by a few Armenians, and his acquaintance is rapidly increasing among the people. At the request of an Armenian merchant, he is preparing a reply to the attacks upon revelation in Volney's Ruins of Empires. The Armenian spelling-book printed by the mission has been ejected from the Armenian schools of Smyrna, and the bishop has informally forbidden some from sending their children to a sabbath school got up at Mr. Adger's by one of his Armenian assistants.

A school for Greek children, containing about eighty scholars, was closed in December.

It is mentioned as a curious fact, that an interesting Jewish young woman, who already speaks six or seven languages, came daily for several weeks to Mrs. Adger to receive instruction in English.

The Committee have instructed Mr. Riggs to remove from Argos with his family to Smyrna, where he will be associated with Mr.
Temple in managing the Greek department of the printing establishment.

A conference of missionary brethren was held at Smyrna in September last, the proceedings of which were characterized by much good sense and piety. Referring to this meeting, Mr. Temple makes the following remarks, which will close the present notices of the station.

"I trust and confidently believe it has done much good in a variety of ways. I trust it has deepened the feeling in us that all our labors are utterly vain without the powerful aids of the Holy Spirit, and that one of our most important duties is to seek these aids by continued and unwearyed prayers and supplications. For myself I can most truly say, that all my hopes from any other quarter are entirely cut off. How desirable it is that this feeling should pervade the whole church, and bring every member in fervent and persevering supplication to the throne of grace for this one blessing, the promised gift of the Holy Ghost! Without this, all ministers and missionaries, were they multiplied a thousand fold, might sound the gospel trumpet in vain around the empire of the god of this world as many thousand years as the Levitical priests sounded their ram's horns days around the walls of Jericho. Once has it been spoken, and twice have we all heard this, that the power of converting sinners belongs to God. This great power has been committed to our exalted and glorified Saviour, and he is waiting for the church to ask for the blessing in united, fervent, agonizing prayer; and as soon as this is done, there is no reason to doubt that he will exert that power by the resistless influences of the Holy Ghost.

"Why should we try to do alone what angels would not attempt without almighty aid? Can we cast the mountains into the sea, or dry up the deep caverns of the ocean? We can do this as easily as we can, unaided by the Holy Spirit, convert one sinner from the error of his ways. Oh that we who are missionaries, and our directors and patrons and all the churches may feel this in its whole extent.

"The apostles did not take a single step in the great work of converting the world, till they were endued with power from on high, till they received the promise of the Father, the gift of the Holy Spirit. And should not we, in like manner, feel that we run in vain and labor in vain, if we lack this main and indispensable qualification, a plentiful measure of the same Spirit? Is it not probable that many thousands, in apostolic times, were truly converted while they were acquainted with a smaller portion of divine truth than is now familiar to the members even of these decayed and corrupted churches? The gift of the Spirit rendered the truth then sharper than any two-edged sword, and hence thousands and thousands were converted to God. Were the same Spirit given now, would not the same effects follow? Why then, should not the whole church feel that one of her most precious privileges and most imperious duties is, to implore, from her Saviour, with incessant and persevering fervency, the gift of the Holy Ghost on all her ministers and missionaries? Till this is done, till this gift is imparted, nothing effectual can be done for the world's conversion.

"As it regards missionaries, I am far more anxious that the spiritual christian standard should be greatly elevated among them, than that more should be added to their number, not endued with power from on high. My dear brother, millions of us without the Spirit, or with only a small measure of it, are worth less than the twelve Galileans were, those self-denying holy men, who were filled with the Spirit, and gave themselves to prayer and the ministry of the word. Do insist upon it with all the young men who are looking towards the missionary field, that none but holy men, full of the Holy Ghost, are of much value there. This, I am well assured, must be the impression of all devout persons, who know anything of this matter. Experience declares this now, and the last great day will make it still more apparent."

Broosa.—Mrs. Schneider suffered severely from fever in the latter part of the past year, but has been mercifully restored to health. In the interval between a remittant and typhus fever, the plague was permitted to enter their dwelling, and subject them to great inconvenience and danger.
The three Greek schools which are aided by the mission, at Philadar, Demir Tash and Kuplu, contain 200 scholars. The one at Demir Tash was closed for a season, and the teacher, being an evangelical man, was kept out of employ and thus endured some distress through the influence of the bishop. He was at length invited by the villagers to return and revive the school, and the school-books furnished by the missionaries were restored. There is a gradually increasing demand for books, and evidences of returning confidence on the part of the people.

Two very promising Armenian young men who have pursued their studies under Mr. Powers' direction, give hopeful evidence that they have been renewed by the Holy Spirit.

Mr. Goodell accompanied the first mission family to this place in 1834. He made another visit in the summer of last year. What he saw and heard awakened many interesting reflections, and among others the following, on the dealings of God with the Mediterranean missions.

"Why has God shut up his servants in these countries from many of the ordinary modes of missionary operations?"

"This is one of the questions which came up for discussion while I was at Broosa, and upon which I have bestowed still more thought since my return; and though it is more easy to propose than to solve it, still many important considerations may be suggested. It surely is not because God has determined to show no favor to the people of these countries or to their descendants; for he is already showing them favor, and the evidence is strong, even aside from his own express declarations on the subject, in his blessed word, that he has farther designs of mercy for them, particularly for their children. But God is not confined to means as we are. He can dispense with such as he pleases, and use such as he pleases. He can leave Philip with his two hundred pence, or even two hundred dollars, if he had so much, and feed the hungry multitudes with the five barley loaves of the lad. And whenever his people have come to place an undue reliance on any means, it has been God's usual way, in accomplishing his gracious purposes, to set entirely aside those ordinary means, though they might originally have been of divine appointment, and carry forward his work by other means, and such as seemed to his people at the time to be the most unlikely possible. He has taken this method to make trial of their faith and obedience, and to make them feel that no means have any efficacy in themselves, and that the most unlikely means are efficacious with his blessing. Indeed, some of the greatest things he has ever done in this world, he has done in this, so to speak, weak and foolish way. Oh how often has the faith of his people been tried in this very particular! And what a want of confidence in him have they in such instances manifested! Not that we are always to make the inference, that God is about to do a great work, simply because his servants are not allowed to employ the usual means, for, generally speaking, it is not so, but directly the reverse. Still, taking all things into consideration, in the present instance, we may properly ask whether, if God were about to bestow very signal blessings on the people of these countries, to visit them in a most wonderful manner, and to work a work of astonishing power and grace among them, we ought not to conclude that he would do it in an extraordinary way, rather than in any ordinary one? Whether we ought not rather to expect that he would do it in a manner to make the church and all her missionaries humble instead of proud? and to make them feel and confess their nothingness, and acknowledge and adore his greatness? And we might ask still further, whether in the low state of piety in the church, with all her worldliness and unhallowed zeal, it would be safe for her interests, should God make use of her offerings and her missionaries to perform unusual things in the usual way? But if we have evidence that God is not withdrawing from these countries, we have evidence still more striking and abundant, that he has not cast off his missionary servants here; but that he is, on the contrary, regarding them with the favor which he bears to his own chosen people. He is dealing with them as with sons, for 'whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.' This mark of his special affection for them is not wanting. No, he is correcting their faults as he
Report

does the faults of those who belong to his own household. He is purging away their dross, and taking away their tin. He is refining them as silver is refined. He is, so to speak, taking very special pains with them. The missionary families in and around the Mediterranean have been afflicted of late in a very uncommon degree; and that not only by sickness and death, but also by opposition in their work of a peculiarly trying nature. Men have persecuted them for being so much like Christ, and God has chastised them for not being more like him."

CONSTANTINOPLE.—Mr. Homes sailed for Syria in March, 1837, expecting to devote a year to the exclusive study of the Arabic language. After visiting Jerusalem, he proceeded to Beyroot, and intended to spend much of the year in Damascus. The afflictive removal of Mrs. Dwight by the plague, was mentioned in the last Report. How much reason had we then to anticipate that her husband and others of the mission would soon follow her! But though her husband was of course greatly exposed to the contagion, having taken care of her in her sickness, and though all the members of Mr. Schauffler's family, in which she was when seized with this fatal malady, were exposed to it, yet no one took the disease. The Lord was their defence round about. Com. Porter, our charge d'affaires, showed Mr. Dwight great kindness in his affliction, as did also Mr. Porter, the United States consul.

The Greek high school supported by the mission has been discontinued. The girls' school for Greeks was broken up by the plague, and has not been resumed. Two schools were given up and two greatly reduced in consequence of the embarrassed state of the funds of the Board. The Armenian school at Hass Koy was reported in January to be in the highest degree flourishing, under the care and instruction of its pious director and teachers. Its number was full.

There is a Greek college at Halki, one of the Princes' islands, in the neighborhood of Constantinople. It is in an old Greek convent, has a valuable apparatus, and various languages are taught, together with the sciences. Its principal is intelligent and well educated, and several professors are associated with him. The institution, which is altogether an important one, is supported by some of the principal Greek merchants of Constantinople, and is not subject to ecclesiastical control. An attempt by the priesthood to injure its popularity among the people, by means of two or three hermits brought down from the mountains for the purpose, appears not to have had much success.

About the same time one of the hermits put up a paper on the door of the Greek church in Pera, calling upon the people to rise and destroy the corruptor of their youth and the destroyer of their religion. The paper was not allowed to remain there lest the Sultan should think himself intended, and some inquiry on the subject was actually made by his government. "Some of the Greeks," says Mr. Goodell, "were for accusing our own quiet selves as the authors of the paper, but no one dared to do it openly and formally."

"We feel it to be a matter of devout thankfulness," adds Mr. Goodell, "that we have never been drawn aside to engage in any controversy with the Greeks. Notwithstanding all the books which
have been published against us and our operations, we have never written one syllable, nor said one word in reply. We have had enough else to do; and we have kept about our own work, as though nothing had been said or written against us, leaving them to fight on alone, 'as one that beateth the air.' 

The following extracts from the journal of Mr. Goodell, arranged chronologically, will afford some illustration of the work of grace which is blessing the Armenians at Constantinople.

"May 10, 1837. Our christian brother H. called to request our particular prayers in reference to the high school at Hass Koy, at the head of which he is placed, and in reference to the marriage connection he is about to form,—each being very important on account of the great influence it seems destined to exert on the cause of evangelical piety. He says that the sister of S., our christian brother, who is employed by Mr. A. at Smyrna, as corrector of the press, appears to be truly pious, and that she is doing much good by reading the Scriptures to her heavenly minded mother, and to other females in the neighborhood. Oh that such Priscillas might be greatly multiplied.

"He says, also, that his own sister appears well, daily reading the Holy Scriptures, and recently lost a child. At the funeral many of their acquaintance and several of the priests were present, among whom was the head priest of all. As usual on such occasions, ardent spirit was on the table. One man, who had already helped himself, rose to take some more, and turning to this head priest said, 'Pardon me,' The priest, immediately glancing his eye at H., said in a tone so loud that all might hear, 'Who can forgive sins but God only?' 'And truly,' replied H., 'our high priest needeth not daily, as those high priests, to offer up sacrifices, first for his own sin, and then for the people's; for this he did once for all, when he offered up himself.'

"The conversation thus begun was continued for some time; and it was found that there were others present whose minds had been enlightened by the truth, but who were previously unknown to each other. Such interesting discoveries are often made here, showing clearly that this work is not of man, but that it is of the holy omnipresent Spirit, 'dividing to every man severally as he will' in all parts of Constantinople.

"H. says, that Der K., that godly-minded active priest, seldom takes his evening meal at home, being almost always invited out in the different families, where he does a great deal of good by reading the New Testament to them, and conversing on the great things of the kingdom of God. This priest once remarked, that 'whoever follows the gospel, becomes a very sweet man,' and he certainly has become a very sweet man himself, being universally beloved for his meekness and charity.

"28. Mr. Dwight accompanied some friends from abroad to the Armenian school at Hass-Koy. He found there the interesting founder of the school, M. Agha, its director N. Agha, and some other Armenian bankers. M. Agha accompanied them around through the different apartments of the school. This interview of Mr. Dwight with M,
Agha (the first any one of us ever had with him) proved very interesting and satisfactory. M. Agha seemed very anxious that the experiment might succeed. Again and again he asked Mr. Dwight if he thought it would do good to the nation. After repeated replies in the affirmative, he still manifested some fears that Mr. Dwight might have complimented him rather than have expressed his real views on the subject. Mr. Dwight reminded him that it was a principle with us always to speak the truth. This appeared to set him at rest, though he still requested Mr. Dwight to urge Mr. Hohannes to do his best in carrying forward the school.

"N. Agha, the director of the school, appears like a truly enlightened and godly man. It certainly is a most wonderful Providence, that has placed such men at the head of such an establishment,—the director, the principal teacher, and his first assistant, all of them truly pious,—what an influence must they not exert!

"Jan. 7. B. P. called at Mr. Goodell's and they had a long conversation together. B. P. seemed to delight in taking a retrospect of the changes in the Armenian nation, and compare the former state with the present religious aspect of things.

"He remarked that twenty-five years ago, when he was living in the obscure village of his birth, near Smyrna, he began to read the sacred Scriptures. He was much surprised to find that his church had departed from the truth, and were wandering far away from Christ and his religion. All the Christians he then knew were Greeks and Armenians, and with them true religion seemed to be sunk, as it were, in the depths of the sea. He read in the Bible the predictions about the future glory of the church, and the spread of the gospel among the nations, and wondered how this could ever be realized: for the Christians he then knew had no knowledge of the truth themselves, and how could they spread it among the nations! At length he went to Smyrna, and there, for the first time, he became acquainted with the benevolent operations of Christians in England and America. He saw them taking the word of God for their guide, and endeavoring to spread it through the world, and he felt satisfied that this was just what he had been looking for.

"29. Mr. Dwight visited a neighboring village or suburb, and called on an Armenian family. There were many visitors there, and not much opportunity for profitable conversation. Some present, however, were disposed to listen. Mr. Dwight was told that the bishop and the leading men among the Armenians of this village have recently removed all the pictures from the church, except the altar pieces, which are merely ornamental. In the female department, where pictures are always found, not one is left. This shows the progress and present state of popular opinion on this important subject. For some years there have been enlightened men in this village, and their conversation has no doubt contributed gradually to this result. This is the village in which we lived, when we began to get access to the Armenians."

Two important persons in the Armenian church died the past year, one was a bishop, eccentric, but apparently much enlightened.

"He had the Scriptures read to him by a priest some hours before he died, and seemed to enjoy it very much, exclaiming every now and then, "Oh how sweet! Oh how precious!" He also partook of the Lord's supper, having previously made confession of his sins to God. He had already confessed to a priest, according to the rules of the church, but told the priest that he had no sort of confidence in his power of forgiving sins, and merely confessed to him because he wished to be obedient to his church; but that now he was going directly to God with his confession, hoping there to obtain forgiveness. Though he was not free from superstition, we still indulge the hope that he was and ever will be one of Christ's own flock."

The other was Peshtimaljan, who has been favorably noticed in former Reports.

"Peshtimaljan has been a very important instrument in preparing the way for the present interesting state of things in the Armenian church. No one man has done more, probably, to prepare the Armenian church for a return to gospel truth; and he was strong in the belief, that the pure word of God will one day prevail in all the churches, and throughout the world. He was, however, only a fore-runner of better days, and the state of things here has for some time past gone far beyond his expectations, and beyond the sphere of his efforts. He was a man of strong mental powers, consider-
1838.

TURKEY.

able learning, and moral worth. He was kind and pitiful, a friend to the poor, and an advocate for the oppressed."

The American Bible Society is about printing the Armeno-Turkish Old Testament in the Armenian character, made under the superintendence of Mr. Goodell; and has authorised a fount of type to be procured at Vienna for the purpose. The whole Pentateuch was some time since ready for the press. It will be recollected that the New Testament was printed at Malta some years ago, at the expense of the British and Foreign Bible Society.

Mr. Schauffler is expected to finish his translation of the Old Testament into the Hebrew Spanish next spring. It will be printed at the expense of the American Bible Society, and not improbably at Vienna; in which case it will be necessary for Mr. Schauffler to go there and superintend the press.

On the whole, the prospects of doing good among the numerous Jews of this metropolis have considerably improved the last year. The state of things will best be illustrated by a few extracts from the journal of the mission.

"Dec. 7, 1837. Rabbi S. called again upon Mr. Schauffler, and took a hundred copies of the Psalms. Mr. Schauffler permitted him to give away as many as he thought proper, especially in the Jewish school of Hass-Koy, the village where he lived. It had appeared for some time advisable that the "imprimatur" of the rabbis should, if possible, be obtained for the contemplated edition of the Old Testament in Hebrew and Hebrew-Spanish. The difficulty in the way of obtaining this permission seemed of late to be giving way. Of the idea rabbi S. most decidedly approved, and thought it would be easy to accomplish it.

"Rabbi S. is a relative of the chief rabbi, and frequently visits him. What a change has been wrought in the minds of the Jews already! A few years ago no Jew (save pedlars) was allowed to visit the part of the city where Mr. Schauffler lived without special permission, and every one who entered his house was put in prison and bastinadoed. Now he can see rabbis in his house, and they are willing to be his amanuenses and helpers in his missionary labors.

"26. Several causes seemed to conspire, for some days past (we cannot divine them all) to rouse up the chief rabbi against us. In consequence, last Saturday he publicly denounced and prohibited our Psalms in Hebrew and Hebrew-Spanish, in the synagogue of Hass-Koy, the place of his residence. This denunciation, however, was irregular. When he was made chief rabbi, the people (that is the Jewish bankers, who rule the nation of the Jews here) considering his abilities to be too limited, appointed three other rabbis as a private council, without whose consent he is to do nothing of importance. Knowing them, however, to be rather favorably inclined towards our version of the Psalms, the chief rabbi carefully avoided calling them together for consultation, but anathematized our Psalms upon his own responsibility. Immediately they were roused up to opposition, and declared the version of the Psalms to be good, with the exception only of Psalm 22: 16 ("they have pierced my hands and my feet.") They made a terrible stir at Balat, one of the chief residences of the Jews. One of them is a very great and influential rabbi, by the name of Harbi. A consultation is to be held among the rabbis, to decide whether the anathema of the chief rabbi shall stand or be annulled."

"Jan. 11, 1838. The chief rabbi, probably fearing that the rabbinic council which was to meet would disannul his anathema against our Psalms, stirred up the rich Jewish bankers who rule the nation, and drew them into his interest. They at once settled the case, and thus our Psalms will be denounced and prohibited next Saturday in all the synagogues of Constantinople.

"These unreasonable and wicked men' freely confess that the book is good, but they say that it comes from us, and that we must have treacherous designs in throwing away our property upon our enemies. They laid it down as a principle, that the Jews must receive no book from us, whether it be good or bad; and have declared in their mad-
ness, that if the Frank, that is, Mr. Schauffler, should make books as good as those
which Moses made on Sinai, they would not receive them! They have also decided that
if Mr. Schauffler should hereafter request the approbation of their rabbinic censorship
for his contemplated edition of the Old Testament in Hebrew and Hebrew-Spanish, it
must by all means be refused. All the Psalms that have been scattered among the
Jews are now to be brought to the rabbis to be cut into pieces and thrown into the water.
Some well-disposed Jews advise that we should now remain still for a while, distributing
no more copies of the Psalms, and after some time rather make an attempt in other
cities.

"18. Saturday last our Psalms were publicly denounced and prohibited in all the
synagogues in Constantinople. All the copies abroad among the people are ordered to
be brought to the rabbis. The reports about the extent and severity of the anathema
differ very much. All the efforts of Mr. Schauffler to obtain a copy of it were vain. It
was delivered extemporaneously. This accounts for the different statements we heard
respecting its precise import. Each rabbi did and said 'that which was right in his own
eyes.'

"22. To bring the subject of these commotions among the Jews to a close for the pre­
sent, it may be proper to add here, that Mr. Schauffler subsequently sent a copy of Bagster's
beautiful edition of the Old Testament in Hebrew, as a present to the chief rabbi, and
he not only accepted it very graciously, but sent Mr. Schauffler many compliments by
rabbis, requesting two copies more for his two sons. These Mr. Schauffler sent him, with
many compliments in return. The great storm has settled down into a calm. Not only
have the Jews done nothing to remove A. from Mr. Schauffler's connection, but rabbi
S. is permitted to come openly to Mr. Schauffler's house, and assist him in his work.
It is now pretty evident that the most influential of the other rabbis have denounced our
Psalms merely from regard to the chief rabbi, and the people appear to have understood
it so well that the anathema was not intended to be very heavy, that none of them brought
their copies of the work to their respective rabbis, except one man, who carried his copy
to the chief rabbi; but the chief rabbi told him it was all very well, he might keep the
book und peruse it! Mr. Schneider at Broosa has called upon the chief rabbi of that
city, and handed him the Psalter, who, when he had slightly examined it, pronounced
the translation good, and made no objection to its being disseminated among the
Jews."

TREBIZOND.—The Armenians are less numerous here than the
Greeks, but are less prejudiced, and more disposed to hold friendly
intercourse with our brethren. At the same time they are less inclined
to seek instruction for their children. So fearful were they of the
influence of missionary schools, that it had not been possible to ob­
tain among them a school room. The people are divided in their
opinion of the missionaries. Some pronounce them to be true wor­
shippers of Jesus Christ; others declare them to be deceivers of the
people. What is needed here, as well as in other missions, is an
outpouring of the Spirit from on high.

The brethren are making progress in the languages, and are pre­
paring for usefulness. The Committee have authorized one of them
to remove to Erzeroom, and commence a station among the Arme­
nians there, with the expectation that each of them will be furnished
with an associate from the missionaries now waiting to be sent forth.
The convent at Etchmiadzen, which has been the strong hold of cor­
rup­tion and error in the Armenian nation, is said to have been broken
up by the Russian government, and the monks sent abroad to get
their living among the villages.

A strong desire to possess the Greco-Turkish version of the Scrip­
tures has been manifested by many of the Greeks in Cesarea.
Fifteen thousand piastres, or about seven hundred dollars, were sub­
strated and paid in advance for a certain number of copies of the edition now in progress in Greece.

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

**Beyroot.**—Eli Smith, William M. Thomson, and Story Hebard, Missionaries; Mrs. Thomson and Mrs. Hebard.—Two native helpers.

**Jerusalem.**—George B. Whiting and John F. Lanneau, Missionaries; Mrs. Whiting; Miss Tilden, Teacher.—One native helper.

**Larnica,** on the island of Cyprus, connected with this mission.—Lorenzo W. Pease, James L. Thompson, and Daniel Ladd, Missionaries; Mrs. Pease and Mrs. Ladd.

On a visit to the United States.—Isaac Bird, Missionary, and wife.

(3 stations; 9 missionaries, 7 female assistant missionaries, and 3 native helpers,—total, 19.)

**Beyroot.**—Our information concerning the operations of the brethren at Beyroot, is less abundant than in past years. Mrs. Dodge has been married to the Rev. J. D. Paxton, a respectable clergyman from one of our western states, who has spent some time in Syria. The interest she has manifested in the improvement of the females of Syria, during her connection with the mission, has been honorable to her missionary character. Mr. Smith has found it necessary to spend much of the year in Smyrna, with a view to the new and improved fount of Arabic types already mentioned as in progress there. The seminary, under the care of Mr. Hebard, is in a prosperous condition, though its number of pupils is still small. The scholars in general are not such as are subject to the ecclesiastical authorities of the country. The boys are much interested in their studies, and are rapidly learning to speak, read and write the English language. The Arabic language is, of course, an object of attention, together with the elementary studies common to other schools. A course of lectures, in which many of the more important facts in natural science were established by experiments and visible illustrations, was numerously attended, even some of the emeers coming down for the purpose from Mount Lebanon, and were found favorable to the cause of education. No account has been received of the printing. A missionary printer is still much needed.

Mr. Smith, with the concurrence of his brethren, proceeded from Smyrna to Egypt, early in the spring, intending to accompany Professor Robinson, of the New York Theological Seminary, in his tour of biblical researches in Syria. He was particularly anxious again to visit the Houran, and obtain those facts once more, so important to missionary plans and efforts in that part of Syria, which were lost in the shipwreck mentioned in the last Report. It is feared that the troubled state of the country has been a serious obstacle in their way.
Jerusalem.—The brethren have been enabled considerably to increase their acquaintance and intercourse with the people, and their influence has increased proportionally. The demand for books is increasing, not only in Jerusalem, but in some of the neighboring villages. In June of last year the cholera swept off about four hundred of the inhabitants. The greatest consternation prevailed. Messrs. Whiting and Lanneau laid aside their ordinary studies and labors, and for successive weeks devoted themselves to the sick. Of course a favorable impression was made on the people.

"Some who before were cold and distant now treat us as friends. Our gratuitous attentions to the sick, especially to the poor and friendless, appeared to many to be a strange thing. They are not accustomed to receive, and do not expect, even from the ministers of religion, those visits of mercy which in our country are always and justly expected in seasons of affliction. They often remarked, while the cholera was prevailing, that their own bishops and priests, instead of ministering to the sick, shut themselves up in their convents."

On the Sabbath a little congregation of from ten to twenty-five met regularly to unite with the missionaries in divine worship. At this time it was customary to read and expound the Scriptures; more recently the regular preaching of the gospel has been introduced, and the hearers have seemed gratified with the change. May no man be able to shut the door which Providence has thus graciously opened. The native assistant, though a papist in his ecclesiastical relations, is active, useful, and perhaps pious. He came from Nazareth.

Miss Tilden has a small school for females, and Mrs. Whiting a Sabbath school. There is also a school for boys.

Gen. Cass, our ambassador to France, visited Jerusalem in the summer of last year, and has written very favorably to the Committee concerning the labors and influence of our brethren in the holy city.

The following facts in the journal of Mr. Whiting are best presented in the form of quotation.

"March 8, 1837. A long visit from our Moslem friend K., whom we have frequently mentioned in our letters. In the course of the conversation he suggested some thoughts by way of encouragement to me, which were not a little surprising, coming from such a source. 'You know,' said he, 'how Jesus and his disciples were persecuted and their doctrines rejected at first by almost all the people; and how afterwards they gained influence and prospered, and the gospel triumphed everywhere. So you, though now hated and despised, yet have no need to be discouraged. Have patience, and after a long while people will be convinced that the truth is with you. And if you do not in your day see much success, those that come after you will. This is not the work of a day. It requires a long time to effect any important change in men's opinion and conduct.' This man is himself in an interesting state of mind. He reads the Bible much. He assures me that he has read the New Testament many times through, and his frequent references to passages in the Old and New Testament show that he has read both with some attention.

"April 29. The Greek bishop of Aleppo is here on a visit. This man is much enlightened, and he loves the light. He is a man of much good sense and seriousness. I was charmed with the judicious, spiritual character of his conversation. He appears to have at heart the spiritual good of his people and nation, and to be grieved by their late opposition to our missionaries. He bought a considerable quantity of school-books and
Scriptures, and says that on returning to his flock he shall himself open and teach a small school of lads. We have had much interesting conversation with this man, and have been delighted and encouraged to find a bishop possessing so much good sense, and so much seriousness and zeal in the cause of truth and piety.

"July 30. Fifteen persons were present at the Arabic service. In the evening I had a long visit from a papist, and much interesting conversation with him. A few days ago he begged a Bible, and now he had many questions to ask on what he had read in it."

Larnica.—The Committee have regarded it as a fact essential to the permanence of the mission on the island of Cyprus, that a place should be found for a station salubrious the year round, and affording at the same time convenient access to considerable numbers of the people. Such a place is not yet known, nor is it probable one can be found. There are four months in the year, in which it would not be prudent to remain in Larnica. Moreover, the Greek population of the island, which consists of about sixty thousand, is scattered in from eight to nine hundred villages. The resident missionaries have come to the conclusion, that it is expedient to discontinue the station, and in this opinion the Committee concur. Experience has shown the importance of aiming more at concentration, and somewhat less for the present at diffusion in our efforts as a missionary society. The brethren will probably go upon the neighboring continent, either on the north or east.

For eight months previous to May 1837, the mission had two Lancasterian schools containing two hundred scholars, and, for six months, a flourishing school of higher character. At that time the violent opposition from Constantinople prevailed, and it was deemed advisable by all concerned, that the schools should cease their immediate connection with the mission. All this took place without any interruption of the friendly intercourse between the missionaries and the bishops, priesthood and people, which had existed from the beginning. Yet it showed the power and ascendancy of a hostile ecclesiastical influence, that would probably have subjected them to many trials. It is believed that the bishop of the diocese of Larnica was threatened from Constantinople with excommunication and exile, in case he did not cease giving his decided countenance to the efforts of our brethren to promote the cause of education among his people. The number of books put in circulation during the fourteen months preceding the present year, was five thousand four hundred and forty-six. It is supposed that every reader in Larnica and Scala has received at least one tract containing the words of eternal life. A large number of the most respectable Greeks, Latins and Turks have been among the purchasers of books. Sixty-seven copies of the Greek monthly magazine published at Smyrna, are taken in Cyprus. Books and tracts have been distributed among pilgrims, Greek vessels, and schools on distant islands and places on the continent. In accordance with a resolution to give a copy of the modern Greek New Testament to every church in Cyprus, in which the liturgical service was statedly performed, tours for the purpose were made by Messrs. Pease and Thompson through the whole southern
half of the island, two hundred and thirty-five copies were placed in the hands of the priests for this purpose, and all the churches in that district supplied.

MISSION TO THE NESTORIANS.

OOROOMIAH.—Justin Perkins and Albert L. Holladay, Missionaries; Asahel Grant, M. D., Physician; William R. Stocking, Teacher; and their wives.—Four native helpers. (1 station; 2 missionaries, 1 physician, 1 teacher, 4 female assistant missionaries, and 4 native helpers,—total, 12.)

Messrs. Holladay and Stocking with their wives had a prosperous journey across the country from Trebizond, and arrived at Ooroomiah on the 7th of June. From Khoy they proceeded direct to Ooroomiah, without visiting Tabreez, which saved the travel of a hundred miles. From Erzeroom they had the great pleasure of the company of Mr. Perkins and Mar Yohanna, who came thus far to meet them and help them on their way.

Mr. Perkins passed a large tribe of Kurds on his way to Erzeroom, encamped with their flocks on the banks of the Euphrates, who proved to be Yezeedees. They cannot, he says, with the strictest propriety, be termed worshippers of the devil. They appear to regard him as a malignant being, but high in rank, and the minister of divine vengeance, and are deeply solicitous to say and do nothing to offend him.

Mar Yohanna had repeated discussions with Armenian priests during the journey, on the subject of image worship. It was interesting to hear his truly evangelical representations on this subject. On one occasion, while discussing the point with a papal Armenian priest, after saying that neither prophets, apostles, nor Christ himself had ever recommended images, but had often and explicitly condemned them; he exclaimed, “The Bible, the Bible is our anchor, and we must cling to that, whatever the popes of Rome may say.” The conversation was a protracted one. “To me,” says Mr. Perkins, “it was unspeakably delightful to hear a Nestorian bishop from the deep darkness of Persia, with an intelligence, propriety and earnestness which would have done honor to a protestant prelate, expose the corrupt doctrines and practices of Rome.”

Mr. Holladay declares that he found the encouragement to labor, so far as derived from the disposition of the people and the favor with which they regard the missionaries, quite as great as had been represented by Mr. Perkins and Doct. Grant. The number in the seminary was forty. A bishop, two priests and a deacon, besides a number of copyists, were employed in the preparation and distribution of tracts and the holy Scriptures. The printing establishment having arrived, the manifold copying powers of the press would have superseded these labors of the pen, on which the mission has hitherto been so much dependent for the multiplication of elementary school
books and tracts, were there a printer to put it in operation. The Nestorians make anxious inquiries when they are to have a printer; but there have not yet been the funds to send one. A geography and arithmetic, with a series of maps, are in a course of preparation for the schools. Mr. Perkins also is making progress in his translation of the Scriptures into the modern Syriac. Mr. Stocking says the members of the boarding-school, or seminary, are as bright and promising a class of scholars as he ever taught in America. The teacher, Capia Yohanna, an intelligent priest, "always opens and closes the school with prayer, and during these exercises there is a propriety and seriousness of aspect over the whole school."

The mode of teaching prevalent among the Nestorians is of little use to the intellectual powers. The object of it is to prepare a few ecclesiastics to officiate in the church.

"For this end the pupil first spends about two years in repeating over the Psalms of David in the ancient Syriac, without understanding a single word, or getting a single idea. After this long and painful toil, and a faithful application of the rod by the teacher, if the young tyro is able to repeat the whole Book of Psalms, like a parrot, he is allowed to commence learning their meaning, in which effort he spends another year. After two or three more years spent in learning their prayer-books, and a little attention to the four gospels and the art of writing, their education is finished.

"As absurd as this plan of education appears to us, the Nestorians are much attached to it, and the bishop has just been recommending to us to pursue a similar course. They cannot imagine how a child can learn to read, and acquire ideas at the same time. Their aim is to have the children chant the Psalms, and say their prayers in the churches as soon as possible. Their prescribed forms of worship require that the whole Book of Psalms should be repeated in the church every week, and once in two or three days during their fasts. In their estimation the cause of religion would be very much promoted if the children in our schools could join in repeating them, sixty or seventy times in a year, whether they could understand a word or not. And for this very pious reason they would set aside every other acquisition till this object is accomplished."

Not only are the ignorance and superstition of the people a reason for the most efficient measures to raise up, with the divine blessing, an enlightened and pious clergy among them, but there is no knowing what disastrous influences, arising from the political changes which threaten that land, may soon obstruct our labors. Moreover, a Russian influence is said to be exerted to induce the Nestorians to remove into Georgia, where they would be beyond our reach.

In no way can a stronger light be thrown upon the labors, influence and prospects of the mission, than by a number of extracts from the communications of the past year, chronologically arranged.

"June 23, 1837. A brother of the patriarch, who is also his designated successor, is now on a visit to this province, and to-day dined with me. With him were five bishops, viz. Mar Gabriel, Mar Elias, Mar Sleeva from the mountains, and the two bishops who reside in our families, Mar Yohanna and Mar Joseph; who, together with the three priests and several deacons who live with us, constitute quite an ecclesiastical circle. At evening our Nestorian guests took tea with us, and afterwards attended our Bible class. The season was deeply interesting. The passage of Scripture contemplated was the last part of the fifth chapter of Matthew. The sin of profaneness as there presented—a sin fearfully prevalent even among ecclesiastics here—I urged particularly, and all listened with serious attention.

"22. To-day the brother of the patriarch and the five bishops were present at our
Sabbath worship. Many others in addition to our schools also attended. Our large school room was full to overflowing, and I never preached to more attentive listeners. At evening priest Abraham told me that the brother of the patriarch expressed himself highly gratified with the forms of our religious worship, and with the matter of my preaching.—Mr. Perkins.

May 25. A year ago, when we first made an effort to open schools in the villages, the people thought they could not possibly send their children, unless we gave them two or three cents a day to buy their bread. The youngest of those who could attend school could earn that by weeding the cotton, or riding upon the ox-yoke to drive the team; and it was taking a great step when fifteen or twenty little boys were first sent to school, depending upon their poor and oppressed parents for food and clothing. At first I felt more like blaming than pitying these people for wishing to keep their children from enjoying the advantages we were offering; but when I came to see the little boys and girls clad as I never saw beggars in America, engaged with animated countenances over their sand-boxes and cards, I was rejoiced that we were enabled, by the liberality of American Christians, to afford them the aid they so much needed. And six months after, when I saw forty little children in each of the two first schools we had established, not only reading their lessons, but committing to memory and repeating to their friends the little Scripture tracts which Mr. Perkins had prepared, I could not but wish that those by whose beneficence we were enabled to see such early promise, could enjoy the heart-cheering spectacle with us.

"Whether these little nurseries of piety and learning are to be sustained and multiplied among the Nestorians, and whether the interesting school of the prince shall be supported and light and knowledge be diffused among the Mussulmans, are questions of the deepest interest. To be obliged to stand by and see such fair buds wither and die, would be among the sorest of a missionary's trials.

June 15. In the evening, we received a visit from the khan of the village. He inquired wherein our religion differed from that of the Nestorians. The two bishops who were present told him that the difference consisted partly in our stricter morality, but principally, in our non-observance of their stated fasts. These fasts, they said, are not binding upon us, inasmuch as they are not commanded in the Bible, and we were not represented in the council which imposed this burden upon them. The Nestorians appear to feel that their numerous fasts are a heavy burden, but they constitute so much of their religion, that they would sooner suffer martyrdom than taste animal food on one of their fast days; of which you know they have more than one hundred and fifty in a year. I have never, even in the most alarming cases of disease, been able to prevail on one of them to take so much as a spoonful of chicken broth during a fast. When I have urged the absolute necessity of the measure, they have said they would sooner die than yield.

"August 1.Received a friendly visit from the principal physician in the city. I have taken pains to cultivate friendly relations with the native physicians, and endeavored to make them feel that I wished not to injure them. They often ask for information respecting our method of treating certain diseases, and the exhibition of some of our medicines; of which they are acquiring a little knowledge. And here permit me to remark, that I think a missionary physician should sustain the same relation to his professional brethren in the field of his labor, that the clerical missionary does, or ought to do, to the priesthood—that he should so far as is practicable, win their confidence and friendship, by an uniform series of friendly attentions; and endeavor to enlighten their minds, and prepare them for usefulness. I know that in either case, this is often a most difficult and thankless task. But it is on this account no less important. We cannot hope to supply the unevangelized nations with enlightened physicians. But not a few such men connected with the different missions, in the spirit of love do much to elevate the profession around them, and thus be the means of relieving a far greater amount of human suffering than they could do by the most unremitted personal exertions? With this object in view I have given the native physicians small parcels of medicines, of which they might make a trial and be induced to purchase more; and lent some of my instruments as patterns by which they might get others made, etc.
Gabriel now expressed a wish that we should also establish a school at Ardishai. There being no vacant house to be obtained for the accommodation of a school, Mar Gabriel offered us a large room adjoining his house, on condition that we should repair one of the walls which was broken down. To this we agreed, and authorized the bishop to procure a sufficient number of unburnt bricks for that purpose, promising to send a mason to lay them up whenever they should be ready. The bishop appeared pleased with the prospect of having a school in his village, and in a few days sent word that the bricks were ready, and that he had collected twelve or fourteen boys into a school.

"The boys, twelve in number, were now reading with a priest of the village, among the grave-stones in the church-yard. But as this priest was incompetent to instruct, we agreed that an intelligent deacon, then in our boarding-school, should take charge of the school as soon as the house could be made ready.

"The house being finished, and supplied with mats, according to our arrangement with the bishop, I sent the deacon Yeshu to teach the school; proposing to go myself before the close of the week to see how he succeeded. After remaining three or four days, the deacon came home, saying that Mar Gabriel would not suffer him to teach the school, and that he had been so abused that he could not remain longer. This deacon is one of the most unexceptionable and intelligent Nestorians I have seen, and is now a teacher of their language to several of the members of the mission. It is painful to relate such cases, but we think that you, and the American churches should know that while we have much, very much to encourage us in our labors; we also have some trials—I will not say discouragements—and that we greatly need help from above."—

Doct. Grant.

11 Aug.

As I was at work in our little garden, the boys belonging to our school passed along and saluted me in their patriarchal style, by saying, "Allah kovet gavil"—"May God give you strength." It is deeply interesting to notice how much there is that is truly primitive among the Nestorians. We meet with it in their household furniture, in their agricultural utensils, in their instruments of music, but most of all in their modes of salutation. When two persons meet, they mutually salute each other, by saying, "Peace be with you." When one enters the house of another, he also says, "Peace be with you," and the other replies, "Your company is welcome." When a guest leaves a house, he says, "May God grant you increase—may your days be prosperous;" and the other replies, "May God be with you." When one puts on a new garment, enters a new house, or purchases a new article, his friends congratulate him, by saying, "May God bless your garment; may God bless your house," etc. If you do a Nestorian a kindness, or wish him prosperity, he says, in thanking you, "May God give you the kingdom of heaven." When one enters upon any undertaking, he says, "If the Lord will, I shall accomplish it." When a boy or a man commences studying a book, he writes upon the margin of the first page, "In the strength of the Lord I will learn this book." And when a child learns his alphabet, as often as he repeats the letters through, he always says at the close, "Glory to Christ our king." Oh that the Spirit of the Lord may make these fallen Christians truly alive, that their pious salutations may be the honest responses of humble, renewed hearts!—

Mr. Perkins.

In the early part of last year a Roman Catholic bishop came from Salmas into the province of Ooroomiah to make proselytes. He is said to have given out that he had a large sum of money entrusted to him to expend in aiding and instructing the Nestorians, on condition of their becoming papists. The Nestorians came to Mr. Perkins for proof-texts from the Scriptures against image-worship and other corrupt practices of Rome; and after these were obtained, they spent most of the night searching for more, which, much to their delight and satisfaction, they had no difficulty in finding. The result of the discussion that followed with the papal bishop, was highly gratifying to the Nestorians, and increased their attachment to the inspired word.

Intemperance is prevalent among the Nestorians of Ooroomiah; but is said to be less so among the people in the mountains, where the vine is little cultivated.
The way seems not yet to be open to visit these independent mountaineers. The exposure of life from the intervening Kurds, appears too great. It is, however, so important that the mission be brought into connection with these people and with the patriarch, that the journey will not be unnecessarily delayed.

It is the expectation of the Committee soon to form a station among the Nestorians on the western side of the mountains, should Providence permit. By this means a more regular and certain intercourse may probably be secured with the patriarch, and with his upland districts.

The number of Nestorians on the plain of Ooroomiah is thought not much to exceed twenty thousand. Of these scarcely more than one hundred are able to read and write.

The missionary history of the Nestorian Christians from early times, as narrated by the Syriac writers, is full of interest, and adds much to the importance of this mission. The Nestorian church is more remarkable for its missionary enterprise, than either of the other oriental churches. For many centuries it had missions in the central and eastern regions of Asia. The names of twelve metropolitan sees in these countries are on record, which of course embraced a far greater number of bishoprics, and a multitude of societies and churches. Their mission churches were especially numerous in the vast regions of Tartary, from the Caspian sea to Mount Imaus, and beyond, through the greater part of what is now known as Chinese Tartary, and even in China itself. How painful to think that in all these countries not one Christian church is known now to exist! Should God be pleased to revisit this people once more by his Spirit, we may expect to see missionaries again rise up among them, who shall walk in the steps of their fathers,—oriental men, with oriental habits and manners, better fitted than men from this western world to win their way to the hearts of an oriental people.

MISSION TO THE MOHAMMEDANS OF PERSIA.

James L. Merrick, Missionary.

Mr. Merrick remained at Shiraz a little more than seven months. During the former part of his stay he was encouraged by the apparent toleration he witnessed, and by some circumstances of interest that came to his knowledge; but a longer acquaintance gave him less favorable impressions. Mr. Merrick believes that a public renunciation of Mohammedanism would be followed by a violent death even at Shiraz. He became intimately acquainted with Meerza Seyed Aly, the assistant of Henry Martyn while in that city translating the New Testament into the Persian language. He is now venerable in years, but retains his admiration of that man of God.

Mr. Merrick's second visit to Isfahan was in April, 1837, where he arrived on the 11th, on his return to the province of Aderbaijan.
He remained ten days, and took no pains to be concealed from public view. It was in fact well known that he was one of the party about which there had been so great an excitement in the previous summer. Leaving Isfahan, he took the road to Hamadan, the ancient Ecbatana, where he arrived on the 4th of May. Here are great numbers of Jews and Armenians. The Jews have a tradition that Mordecai and Esther were buried here, and their tombs are pointed out to the stranger.

While at Isfahan Mr. Merrick received proposals from the Armenian archbishop to assist them in the founding and support of a school; but they could not agree upon the principles on which it should be conducted. The man who was archbishop at his former visit, and whose feelings were hostile, had died meanwhile. It is not improbable that God in his providence will open a door of usefulness for us among this people, before many years.

Mr. Merrick's time, subsequent to his return, was spent chiefly at Oooroomiah. In November, by invitation from Malek Kassan Meerza, (called Melik Kassan Meerza in the last Report,) he accompanied that prince to Sheshawan, his place of residence. The prince is a son of the former king of Persia, and of course uncle to the present monarch. Through the influence of irreligious Europeans, he had become addicted to the excessive use of strong drink, until his health was nearly ruined. In this emergency Dr. Riach, connected with the English embassy, was called to prescribe for him, and prescribed total abstinence from all intoxicating liquors. The prince followed his advice. When he made his second visit to Oooroomiah in November 1837, he exhibited his progress in English by calling for a volume of the Permanent Temperance Documents of the American Temperance Society, reading a part of the first page, and translating it into Persian. He declared his intention of translating the whole volume, and presenting it to the king. For some months he had supported a school at Sheshawan, taught by an Armenian from India. While at Oooroomiah he gave orders that the useful work above named should be made the text-book for the study of the English language. The prince gave Mr. Merrick a cordial invitation to become his guest, with the expectation of deriving aid from him in the acquisition of the English language. Mr. Merrick remained with him three months, during which time he was uniformly treated with kindness and respect. The prince made considerable progress in English, but his young men could not be persuaded to give regular attention to books, nor did there seem to be much prospect of doing them substantial good by remaining longer among them. Mr. Merrick was at Tabreez on the 7th of March, which is our latest date from him. He requests that an associate may be sent, to reside at Tabreez.

A periodical newspaper was commenced by the Persian king, somewhat more than a year ago, edited by a Persian, once ambassador to England, who speaks the English language, and is desirous
of introducing European knowledge and improvements into his country. The paper, though a small thing in itself, may prove the harbinger of things greater and more important.

SOUTHERN ASIA.

MISSION TO THE MAHATTAS.

Bombay.—D. O. Allen, Missionary; Elijah A. Webster, Printer; and their wives.—One native helper.

Ahmednuggur.—George W. Boggs and Henry Ballantine, Missionaries; Amos Abbott, Teacher; and their wives.—One native helper.

Mahuleshwar.—Allen Graves, Missionary; and wife.

Jalna.—Cyrus Stone and Sendol B. Munger, Missionaries; George W. Hubbard, Teacher; and their wives.

On a visit to this country.—Miss Cynthia Farrar, Teacher.

(4 stations; 6 missionaries, 2 teachers, 1 printer, 10 female assistant missionaries, and 2 native helpers;—total, 21.)

Mr. Allen and Miss Graves were united in marriage on the 22d of February. Mr. Stone removed with his family to Jalna, near the close of the last year, it having been thought inexpedient to persevere in the attempt to form a station at Allebag, in the Concan; and the schools in that neighborhood will probably be in a great measure, and perhaps entirely, discontinued. All experience goes to show, that it is not wise to expend missionary funds on schools not subject to the frequent inspection of a missionary, or some pious and responsible native helper.

The whole Bible, as translated by missionaries of different missions, was expected to be out of the press before the close of the present year. Mr. Graves has been almost wholly devoted to the business of translating. Mr. Allen also translates, but does more, as a member of the committee of the Bombay Auxiliary Bible Society, in revising the translations of others. He is also the editorial superintendent, for the mission, of the Mahratta press. Mr. Webster has a second fount of Mahratta type in a state of forwardness, which will occupy only about two thirds as much room as the type now in use. The amount of Mahratta printing executed during the year ending September 30th, 1837, appears in the following table.

<table>
<thead>
<tr>
<th>Holy Scriptures</th>
<th>Copies</th>
<th>Size</th>
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MAHRATTAS.

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<tr>
<td>On the Holy Festival,</td>
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<td>19</td>
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| Compendium of Bible, (Mord  
  Lith.,)                     | 1,500   | 12mo. | 28     | 132,000          |

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<td>Map of Asia,</td>
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<td>Do. Great Britain,</td>
<td>1,500</td>
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<td>Do. Africa,</td>
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<td>Do. Maharshta,</td>
<td>1,500</td>
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<td>School Regulations,</td>
<td>100</td>
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<tr>
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<td>94</td>
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</tr>
<tr>
<td>Do. (entire,)</td>
<td>1,000</td>
<td>12mo.</td>
<td>138</td>
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<tr>
<td>Barakudya,</td>
<td>1,500</td>
<td>16mo.</td>
<td>26</td>
<td>39,000</td>
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| First book for children, in alter­
  native pages of Mord and Balb., | 1,500 | 12mo. | 27     | 40,500           |

Making 51,450 copies, and 3,127,850 pages. Of this printing, 537,800 pages were at the expense of the American Bible Society, 1,472,100 of the Bombay Bible Society, 751,350 of the American Tract Society, 76,000 of the Bombay Tract Society, and 290,600 of the mission. The two tracts first named were printed by the Bombay Society. The Mahratta printing at this establishment has been 24,937,700 pages from the beginning.

Printing at the expense of the mission was stopped more than six months ago, for want of funds.

The circular of June 23d 1837 would have had the effect to suspend all the schools, and seriously to reduce the seminary at Ahmednuggur, had it not been for the generous interposition of the English residents in the Presidency. An appeal having been made to them by the mission, they contributed 5,000 rupees, or nearly 2,500 dollars. This enabled the mission to sustain the seminary and a part of the schools; but, for various reasons, the necessity for calling for a repetition of this contribution should be avoided, and the Committee have taken the responsibility of relieving the mission from the restriction imposed by the circular.

The seminary is at present under the superintendence of Mr. Abbott, and contains fifty scholars, all taken from respectable castes, with ages varying from five to sixteen years. A substantial house has been erected for its use, forty-eight feet by twenty-four, to which several English gentlemen at Ahmednuggur subscribed liberally. The building is used as a chapel, as well as for the school. The boys, after some hesitation and consultation among their friends, at length consented to sleep in the school-house, and finally to eat on the mission premises, their food being prepared elsewhere and brought to them. This will at length cease to be necessary. The prejudices of caste are diminishing as fast among the pupils, perhaps, as the
anxiety and fears of their friends and the sensitiveness of the native mind on this subject, render desirable. The course of study embraces several years, and includes the acquisition of the English language. The annual cost of the institution is about a thousand dollars. At this station there is also a boarding-school for native females, containing twenty scholars, sustained, during the present emergency, by English ladies at Ahmednuggur; and there are eleven free schools. At Mahabuleshwur are seventeen boarding scholars.

It will be seen that the mission has published a number of maps for the Mahratta schools. A brief view of the mission, drawn up at the commencement of the last year, contains some thoughts on the importance of geographical knowledge to the natives, and also of some acquaintance with the kindred science of astronomy, that are worthy of particular attention.

"In the high classes, more attention than formerly has been given to the study of geography, and some of the elementary principles of astronomy. Attempts have been made to render the study of these intelligible and interesting by maps and drawings. The ignorance of the native population on these subjects, is among the obstacles which prevent the progress of Christianity. If a Hindoo begins to read the Scriptures, he at once finds the names of cities, countries and nations of which he never before heard. He knows not in what part of the world, nor even in what direction these places are. He knows not in what age the events occurred, and the actions were performed, of which he reads. His belief that such events ever occurred, and that such actions were ever performed, and that there are now, or ever were, countries and nations of such names, rests entirely upon the credit he gives to the book he is reading. This belief is supported by no previous knowledge, by no information he can find in native books, and by no intelligence he can obtain from the native population around him. In such a state of ignorance and uncertainty, it is not strange that the Scriptures, when read, are very imperfectly understood, that little desire is felt to know what they contain, and that the events they describe, and the doctrines and precepts they inculcate, are frequently not perceived to have any immediate connection with the people of this country, and consequently no application of their solemn truths is made to the mind.

"Nor is some knowledge of the first principles of astronomy less important to the native population. Their absurd notions on this subject are intimately connected with many of their religious rites and practices. The sun, the moon, and the planets are among the objects of their worship and superstitious homage. Connected with the supposed influence of these, is their regard for lucky and unlucky days, which governs them in the common as well as important concerns of life, and prevents their having correct views of the power and government of God. The manner in which they regard eclipses, the absurd causes to which these phenomena are ascribed, and the rites and ceremonies which are at such times performed, make a part of the prevailing system of superstition and idolatry. These absurd and wicked notions, wicked because they lead to the performance of idolatrous rites and practices, can be done away only by communicating correct views of the universe, and of the laws and principles by which it is governed. To raise the native population from this state of ignorance, to remove these prejudices which keep them morally and intellectually degraded, and above all, to make them acquainted with Christianity so that they may feel the force of its great truths on their hearts, and become wise unto salvation, is the end we aim to accomplish in our efforts in the cause of education. With this view, the books used for reading in all the schools, are, the Scriptures and religious works. No book not approved by the mission is allowed to be used or kept in any school."

"To the preaching of the gospel," say the missionaries, "we have always assigned the first place in our operations. We regard it as more frequently blessed than any other means, to excite the
attention, to enlighten the understanding, and to impress the conscience. This kind of labor has been performed regularly and with some encouragement, through the year.” Mr. Graves has had a congregation of about fifty persons, more than half of whom were in some way connected with the school. In May of 1836 he baptized two Chinese convicts, and admitted them to the Lord’s Supper. Four or five others of their countrymen usually attend worship on the Sabbath, and appeared somewhat affected with the truths of Christianity. Early in the present year he admitted two more of the Chinese and a Mahratta man, and two Mohammedan women. One of the women afterwards apostatized. Although the villages in the vicinity of Mahabaleshwar are generally small and often difficult of access, Mr. Graves had visited more than twenty of them, and preached the gospel to their ignorant inhabitants. Not more than four of these villages contained persons who could read. “In such villages,” in the opinion of the mission, “people are often more inclined to receive instruction in the truths of Christianity than those who live in more public and populous places. They have more simplicity of manners, and more integrity of character. They have not so much attachment to caste and to the usual forms and objects of idolatrous worship. For these reasons, such villages offer a more encouraging field for missionary labor than is generally supposed, and they are worthy of more attention than has usually been bestowed upon them.”

There are three places for stated preaching at Ahmednuggur, at which many idolatrous people learn more or less concerning the gospel. Nor is the preaching of the word confined to places set apart for stated seasons, but the missionaries at all the stations embrace opportunities as they find them, at the school-houses and elsewhere, to expose the wickedness of idolatry, to inculcate the worship of the true God, and to persuade men to repent of their sins and trust in Jesus Christ for pardon and salvation.

The mission has recently forwarded to the Committee an expression of its opinion, that while it is desirable to have additional laborers sent out from America, it is still more desirable to be furnished with the means of sustaining its existing operations.

MADRAS MISSION.

ROYAPORUM—a suburb in the northern part of the city.—Miron Winslow, Missionary.

CHINTADREPETTAM—a suburb near the city on the south-west.—John Scudder, M. D., Missionary, and wife.

(2 stations; 2 missionaries—one of them a physician, and one female assistant missionary;—total, 3.)

The mission has been called to suffer affliction by the death of Mrs. Winslow, which took place on the 23d. of September. Her
disease was the cholera. It has also, in common with the other missions, suffered from want of funds. At one time, nearly all its twenty-five schools were dismissed. A part of them were subsequently resumed through the liberality of a friend residing at Madras, who gave six hundred dollars for the purpose. Owing to the same deficiency, but little progress has yet been made towards the main object of the mission, only a mere commencement having been made in the printing establishment. Mr. Winslow's health was not good at the close of last year.

Messrs. Tracy and Ward, of the company which sailed in the "Saracen," remained at Madras from March 21st of last year, the time of their arrival, until some time in August, when they proceeded to Madura.

The mission is yet in a forming state. But there seems nothing in the way of its rapid progress, except the cause already mentioned. The twenty-five schools, when all were in existence, contained seven hundred and fifty scholars, and the attendance on preaching then averaged from three hundred and fifty to four hundred. Fourteen of the schools, including two in which the English language was taught, were at Royapoorum, and nine at Chintadrepettah. A mission church was formed on the 21st of December, and one native admitted on profession of his faith in Christ. Doct. Scudder has assisted Mr. Smith, of the London Missionary Society, in preaching, and a revival of religion was in progress, in connection with their united labors, at the opening of the present year.

Doct. Scudder, besides visiting different parts of the town and vicinity of Madras, has taken three journeys to distribute tracts and portions of the Scriptures. In the first he went as far as Pondicherry, and was absent nearly a month, distributing about 6,000 portions of the word of God, and about 10,000 tracts. In the second he went westerly to Villou, and distributed about half as many books and tracts. The route of the third, which was performed in the spring, is not mentioned, but about 2,000 portions of the inspired volume were distributed, and a greater number of tracts. In view of this department of their missionary labors, the brethren say,

"Money and an efficient printing establishment alone, are wanted to put us in the way of supplying, in a few years, the greater part of the reading population of the Tamul people, at least, with some portion of the word of God. In Telogoo the whole Bible is not yet in print.

"By aid from the Bible and Tract societies here, and to some extent of the Tract Society in Jaffna, we have been enabled to put in circulation at and near the presidency (that is exclusive of the books distributed on the tours mentioned) probably 50,000 tracts, and at least 5,000 or 6,000 larger and smaller parts of the Old and New Testament. The Scriptures have been introduced into all our schools; and tracts are frequently distributed in them and among the people resorting to them. Doct. Scudder has gone through with something like a systematic supply of a tract to each house at Chintadrepettah, and a similar plan has been pursued in a part of Royapoorum, and through one of the principal streets in Black Town."

Mr. Winslow, on the other hand, has given time to the revision of
the Tamul Scriptures and tracts, the correcting of the press, and conducting the Tamul magazine. The committee of the auxiliary Bible Society, of which he is an active member, completed the revision of the New Testament in March 1837, and began upon the Old Testament, in the translation of which Mr. Rhenius had made considerable progress. Mr. Winslow thinks that one third of all the printing in the dialects of India, has been in the Tamul. The tract society of Madras has printed about seventy tracts of from four to forty-eight pages, besides some sheet tracts; the Nagercoil society about eighty, many of them smaller than the Madras tracts; and the Jaffna society about as many more. There are also some old tracts printed at Tranquebar, and some larger works. The number of distinct publications in Tamul, is about 200, while it is said that in no other language in India has there been more than seventy-five.

"Our general plan of operations here," say the missionaries at the conclusion of their report for the year 1837, "as previously submitted, we hope may eventually be carried into full effect; and that there may be not only an efficient press, but an efficient and extensive school system; embracing a high school, boarding school, and many native free schools. Every year's experience convinces us more and more that the great hope of the missions to such idolaters as surround us, must rest on the young, and on extending to them the benefits of a thoroughly Christian education. Especially is it necessary to do this in reference to raising up such native helpers as are needed in the work, without whom the progress must, in all probability, be very slow and uncertain. We long for the means of qualifying and employing the agencies that may be found here, both among the native and East-Indian population."

MADURA MISSION.

MADURA.—Daniel Poor, F. D. W. Ward and Edward Cope, Missionaries, and their wives.—Thirteen native helpers.

DINDEGAL.—J. J. Lawrence and Robert O. Dwight, Missionaries, and their wives.—Three native helpers.

SHEYAGUNGA.—William Todd, Missionary.

TEROOMUNGALUM.—William Tracy and Clarendon F. Muzzy, Missionaries, and their wives.

TERUSSEVENUM.—Nathaniel M. Crane, Missionary, and wife.

Stations not known.—Henry Cherry, Missionary; John Steele, M. D., Physician; Mrs. Steele.

(5 stations; 10 missionaries, 1 physician, 9 female assistant missionaries, and 16 native helpers;—total, 36.)

Mrs. Cherry died of consumption at Chavagacherry, a station of the mission in Ceylon, on the 4th of November. She was sister to the first Mrs. Winslow. On the first of the previous June, the mission also experienced bereavement, in the death of Mrs. Todd. Mrs. Todd left this country in the autumn of 1823, as the wife of Mr. Frost. About a year after their arrival at Bombay, to which place they were destined, Mr. Frost died of consumption. With most commendable resolution, she determined to remain in the
mission, and do what she could. The year following she was married to Mr. Woodward of the Ceylon mission, in whose zealous labors she faithfully co-operated till his death in August 1834. Still, being unwilling to give up her connection with the missionary life, she remained in the mission, though she had three fatherless children with her. In December 1836, she was married to Mr. Todd, and removed to Madura, where she remained till her decease.

The documents necessary to make out a full report concerning this mission, have in some way failed to reach the Committee.

In June of last year there were forty-three schools in Madura and its vicinity, containing 1,730 scholars. About the same time, there were seventeen schools at Dindegal, containing 554 scholars, making in all sixty schools and 2,284 scholars. An unexpected and liberal donation of £300 sterling, or almost 1500 dollars, from the Madras government, in consequence of the pecuniary embarrassments in this country, may have enabled the mission to keep the greater part of these schools together. Mr. Poor says,

"From the time of my coming to Madura, I have considered it an object of great importance to cover the city with mission schools, that an impression might be made as soon as possible upon the mass of the rising generation, in favor of christian education. In comparison with labors in distant villages, in different directions, with comparatively but few inhabitants, the dense population of the city gives important advantages to the missionary, in all his operations. Sixteen of the fort schools I have often visited in a morning ride, and ascertained that the teachers and children were engaged in their appropriate business. Madura being the capital city, the seat of government, and the centre of business and of idolatrous superstition, is, in an important sense, the heart of the district, so that all that is good or bad here, quickly circulates throughout the district. If the people of the city reject the offers of assistance made by missionaries, the people in the villages will imitate their example. But if our services are valued there, they will be sought by persons at a distance. We have had ample evidence of the truth of both these remarks.

"The greater the number of mission schools in the fort, the easier it is to exert an influence over them, and to shape them with reference to the introduction of Christianity. Some of the schoolmasters first employed were very careful not to commit themselves, until they were quite sure that they should be accompanied and kept in countenance by others. Hence it appears that the greater the number employed in mission service, the easier it is for each individual schoolmaster, as well as for the missionary, to do his duty."

Speaking of the schools at Dindegal, Mr. Dwight has these remarks.

"I have endeavored to adopt in these the same course as is pursued by Mr. Poor at Madura, in the schools under his charge. Those in Dindegal were frequently visited by the helpers, not merely to examine them but to teach, with a view practically to impress the truths of scripture upon the minds of the children. Those in the villages are from time to time visited by the superintendent. All the masters are required to teach a certain portion of Scripture lessons or they forfeit their wages.

"It may be desirable to you to know my own opinion of this system. I have but just come to the country, and until now was hardly acquainted with it. I will, therefore, merely say that, though many difficulties attend it, it seems to me one of the greatest and most efficient auxiliaries to missionary operations. I am led to this conclusion, not merely by my own observation, but from the fact that those who disapprove of it, when but partially acquainted with it, on becoming intimate with it, are constrained to acknowledge its excellence. And moreover, missionaries of other societies, who have become acquainted with it, have to a greater or less extent adopted it."
The schools at Madura suffered greatly in consequence of a foolish and wicked report, set on foot by a native from a sinister motive, that the missionaries privately compelled the children to drink a dose prepared for the purpose of bewildering their minds, and thus turning them to the Christian faith. The fears of the parents have also been excited, lest the missionaries designed to make soldiers or slaves of the children, or to transport them to a foreign country. Such rumors lose their effect in time.

A boarding-school on a small scale exists at Dindegal. This place is forty miles northwesterly from Madura, and contains about fifteen thousand inhabitants, many of whom are Catholics and Mohammedans. There is public preaching statedly on the Sabbath, in four different bungalows. In July 1837, two natives were received to the church in Madura. The Catholics are found to be dissatisfied to a great extent, with their professed spiritual guides, and the importance of giving a more particular attention to them is felt.

The brethren who sailed for Madras in the "Saracen," all, except Messrs. Tracy and Ward, reached Madura in the spring of last year, and those two brethren arrived in the first of the autumnal months. Several of the company had suffered from illness. Doct. Steele had strong consumptive tendencies, and was absent at the latest date in pursuit of health.

MISSION TO CEYLON.

TILLAPALLY.—Benjamin C. Meigs, Missionary, and wife.—Eleven native helpers.

BATTICOTTA.—W. R. Hoisington, Missionary; Nathan Ward, M. D., Physician, and their wives.—Henry Martyn, Native Preacher, and eighteen native helpers.

OODOOVILLE.—Levi Spaulding, Missionary, and wife.—Nathaniel Niles, Native Preacher, and nine native helpers.

PANDITERRUPO.—James Read Eckard, Missionary, and wife.—Five native helpers.

MANEY.—E. S. Minor, Printer.—Four native helpers.

CHAVAGACHERY.—Samuel Hutchings, Missionary, and wife.—Charles A. Goodrich, Native Preacher, and ten native helpers.

VARANY.—George H. Apthorp, Missionary, and wife.—Five native helpers.

Gabriel Tissera, Native Preacher, is also supported by the mission, though not in connection with either of the stations.

OUT-STATIONS.

OODOOPTITY.—Three native helpers.

ACHOVADY.—One native helper.

MOOLAI.—Two native helpers.

CARADIVE.—Two native helpers.

VALANY and PONKODOTIVE.—One native helper.

(7 stations and 6 out-stations; 6 missionaries; 1 physician, 1 printer, 7 female assistant missionaries, 4 native preachers, and 71 native helpers,—total, 90.)
The past has been an eventful and trying year to this mission, as will appear in the sequel; but it should be remarked, that excepting the cases of bereavement by death, the trials all arose from the failure of the wonted supplies from the churches at home, and not from any renewal of strength or opposition on the part of the surrounding idolaters. The mission was never making more rapid progress in its work, never exerting a more beneficial or a greater influence, never blessed with more cheering prospects, than when, as by a blast from the desert, the numerous children in its christian schools were driven away and dispersed. The Committee will take up the various topics in order.

Henry Martyn was licensed as a native preacher in May of last year, and promises to be acceptable and useful in the work of the sacred ministry. Nathaniel Niles not only preaches, but acts as head teacher and superintendent of the female boarding school at Oodooville. Caroline Chester, one of the oldest and most promising of the natives of this school, who has been a very exemplary member of the church for about seven years, married a young man educated by the church missionaries at Cotta and Nellore, and accompanied him to Penang, an island between Sumatra and Malacca, whither he was going, under the patronage of an English gentleman, as catechist and teacher. The reflections made by the mission on this occasion, should accompany the statement of the fact.

"In view of the distance they have gone, and of their going alone, or unaccompanied by missionaries, we think this event forms an era in the history of our mission. They come more fully up to the rank of missionaries than any who have been trained by us. Her friends did every thing they could to prevent her going. Her mother threatened to throw herself into the well, (a common way of showing great displeasure) as soon as her daughter was gone, and Caroline said she believed she would do so; and an elder sister, who had allowed her daughter to stay with C.'s mother and assist her in sickness, now called her away out of spite, and she herself would not go to the house or render her mother any assistance. When, however, they found C. determined, they yielded so far as to make arrangements for receiving the pair on the day after the wedding.

Our attention has been, by this enterprise, more than previously, called to those particulars in the domestic system of the people, which do and will render it difficult for Christians here to engage in such service. Marriage alliances are formed by the parents, and (for the purpose probably of keeping the property unimpaired) almost, if not quite universally, the parties are relatives. They marry very young, and the wife still a child remains in the house of her mother, or her husband's mother, in a dwelling erected within the yard, or in the adjoining inclosure. If she is ill, her mother, sisters, and cousins are at hand to sympathise with her, to wait upon her, and cook for her family. From others than relatives she would expect neither sympathy nor aid, for, in the language of a heathen who a short time since remarked on the care a missionary and his wife had bestowed on a sick native, 'The people would as soon tread upon a sick man, who was not a relative as assist him.' This and other circumstances have combined to create a very strong feeling in the mind of every native against removing from his or her own little village. If they make the experiment, they seem almost never to think another village tolerable. Each one finds in every other place worse water, a hotter sun, and fever more prevalent, than in his own. We have been led, in view of these and other circumstances, often to remark among ourselves, that a female who does as Caroline has done, does much more than a lady who leaves America for a foreign land. The same is true of men, but especially of females."
During the year 1837 there were forty-nine admissions to the church, and in the same time there were twenty-four excommunications. Many of these excommunications, it is presumed, were for marrying heathen wives, now the grand temptation to which the young men are exposed, their education enabling them to marry into higher families than they otherwise could do, where large dowries are given with the wife. The number of members in the seven churches at the end of the year, was three hundred and thirty. Speaking of the character of the native Christians, the brethren say it is in many respects different from that of Christians at home.

"Their views of divine truth and christian obligation are less distinct. They are much under the influence of former prejudices and customs, and are easily led into temptations by their ungodly friends. They do not feel, to the degree we wish, their obligations to come out from the world, and take up their cross for Christ. There is no land where decided consistent piety is more important than in this. Christians here are emphatically a 'city set on a hill.' In christian lands, if one walks improperly, the world have before them other proofs of the truth of the gospel. Here the principal thing appreciated is a holy life, and if one falls, great is the dishonor to the cause of Christ. Let Christians at home then pray that these churches may be enlightened, energetic, humble, spiritual, that our Zion may be 'beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners.'"

The temptation to marry heathen wives above mentioned will be more fully illustrated in the sequel.

The average attendance on preaching in each congregation, at the different stations on the Sabbath, was from three hundred and fifty to four hundred, before the dismissal of the schools.

In May of the year just mentioned, there was another interesting work of grace in the seminary, and its blessed effects also extended somewhat to some of the free schools. In June, thirteen students of the seminary made a public profession of their faith in Christ, making the number of church members in the seminary fifty-eight, exclusive of the teachers. The developments during the season of religious revival strengthened the conviction already prevalent in the mission, of the importance of a pure language in making known the gospel to a corrupt people, "whose language, equally with their manners, takes form and spirit from the deep polluted fountains of Hindooism." It was found that when the older boys in the seminary received a religious idea through the medium of the English language, it was clear and distinct, separate from heathenish pollution and mysticism.

The importance of a pious and well-trained native agency, is more and more apparent. On this subject the missionaries say, "Though we have now perhaps more native assistants of one grade and another than any other mission, our supply falls very far short of what the wants of this heathen land require. The conviction is constantly deepening in our minds that an enlightened, energetic, self-moving, devotedly pious native agency is, almost more than anything else of human means, what is demanded for the conversion of India. By self-moving, we mean an agency of men who can stand and act alone without the control and stimulus of a foreign missionary. The difficulties in the way of a foreigner's preaching the gospel with facility and power in this country are so great, (to say nothing of the difficulty, if not impos-
sibility, of obtaining a sufficient number of missionaries from abroad to meet the demand) that we are persuaded the great work of converting India is to be done by men raised up on the ground. They must of course be trained, and for a long time superintended, and directed by the missionary, and if he has a tact for it, he can without much difficulty, superintend a large number. We need men who will be to this people, what Paul was to the Jews or Greeks—who can meet the sly, wily brahmin, follow him in his subterfuges, expose his sophistries, absurdities, and proud pretensions, and commend the truth to every man's conscience—men who can stand up fearlessly and alone, uninfluenced by heathen superstition, habits, or customs. And such men will be found."

The last Report contained the titles of only the Tamul books printed in the former part of the year 1836. The deficiency is now supplied,

| Nine tracts,          | 12mo. |
| Small book for children | 18mo. |
| Abridgement of Grammar and Geography | 18mo. |
| Tamul Hymns,         | 32mo. |
| Three tracts,         | 32mo. |
| Covers               | 32mo. |

The books and tracts printed in Tamul during the first six months of the year 1837, were as follows:

| Six tracts,          | 12mo. |
| Tamul Almanac       | 12mo. |
| Questions on Genesis | 12mo. |
| A selection of Psalms | 18mo. |
| Treatise on Law,    | 18mo. |

The amount of printing during the year 1837, was as follows:

| Volumes,             | 65,500 |
| Tracts,              | 311,000 |
| Volumes of Scriptures | 49,000  |
| Pages of Scripture,  | 3,688,000 |
| Pages of tracts,     | 5,248,000 |
| Whole number of pages in the Tamul language | 12,436,000 |

It scarcely need be remarked, that the greater part of this printing has been at the expense of Bible and Tract societies.

The whole amount of Tamul printing from the beginning, is 27,221,400 pages. There are three presses in use, and two or three founts of Tamul type. The value of the whole printing establishment, exclusive of buildings, may be four thousand dollars. It gives employment to about fifty natives. An enlargement of the establishment, by the addition of new presses and type, is desirable.

A few years since, the only tracts distributed in the district of Jaffna, were written on the ola. A single writer could make only four or five copies in a day, and rarely made one that was perfectly accurate. Occasionally a small number of printed tracts were obtained from Columbo, or Madras. The first tract printed in Jaffna, was at Nellore, in 1823. In 1828 the series had increased to eight.
At the beginning of last year, the general series of the Jaffna Tract Society numbered sixty-four tracts, the miscellaneous series, sixteen, and the children's series, twenty; and several of these have passed through two, three, and four editions.

The importance of the school system is well set forth in a general letter, written a little more than a year ago.

"The great importance of Christian schools in a heathen land, cannot be duly estimated without a careful consideration of what a heathen community would be without such schools. The mass of the people here are still heathen. If we view them in connection with the increasing number of their temples—the frequency, splendor, and duration of their festivals—their superstitious observances in all the departments of social and domestic life—their schools and books—the hold which their customs have upon the mind—if we view them in these connections merely, we shall not find them less heathenish than they were twenty years ago. It is not to be expected that they will maintain Christian schools, or teach Christianity in any form. Nor do they. There are a few individual cases, where, in connection with the English language, they encourage the study of Christian lessons as a step to office—an indispensable, but hated condition of availing themselves of the privileges of the seminary. Aside from the English schools, their mere Tamil schools are as far from Christianity as possible. They know how to teach such things as they wish to have learned, as well as we do. It is idle to talk of 'model schools,' for such a people. We might as well talk of a model religion. They will not copy from schools, which differ from their own in nothing except their Christian character and the use of printed books.

"A majority of the people will send their children to our schools rather than support schools for themselves. Yet there are many flourishing schools, purely heathen, kept up in the midst of ours, because of the opposition to Christianity. Their schools, it may be said, will multiply readers. But what kind of readers? Not readers of the printed character. They have no printed books—their books are all written on the ola, each boy copying his own from the master's dictation. Not intelligent readers. Every thing learned is in the form of song, most of it unintelligible to the learner, and often to the teacher, and merely committed to the memory. These books are all obscure, to a greater or less extent, delusive and debasing to all the better powers of the mind. The taste is formed only for such sentiments and such books. The more they learn of such things, the more they wish to learn. Their books are almost innumerable, and all of a character most captivating to a corrupt youth. What could we expect from such readers, were we to give them the Bible and the tract? Not much, certainly, without other very efficient and controlling means of instruction, keeping the truth before the mind, explaining and enforcing it. It may be said, go to their houses and teach them. But then the habit of the people, should you go to their houses at any other time than at noon, under a mid-Huy tropical sun, you would not in most cases find any body at home, except women (who would generally run like so many wild goats on your approach) and children.

"What, then, is effected by means of mission schools? By them the land is rapidly filling with intelligent readers. They prepare the way for the Bible and tract. Not much, certainly, without other very efficient and controlling means of instruction, keeping the truth before the mind, explaining and enforcing it. It may be said, go to their houses and teach them. By these schools the youth are educated into heathenism, if we may be allowed the expression. The more they learn of such things, the more they wish to learn. Their books are almost innumerable, and all of a character most captivating to a corrupt youth. What could we expect from such readers, were we to give them the Bible and the tract? Not much, certainly, without other very efficient and controlling means of instruction, keeping the truth before the mind, explaining and enforcing it. It may be said, go to their houses and teach them. But then the habit of the people, should you go to their houses at any other time than at noon, under a mid-Huy tropical sun, you would not in most cases find any body at home, except women (who would generally run like so many wild goats on your approach) and children.

"What, then, is effected by means of mission schools? By them the land is rapidly filling with intelligent readers. They prepare the way for the Bible and tract distributor. In this connection alone we regard them as a great auxiliary in the work of publishing the gospel in this district. They, in this respect, give the press a value which it would not otherwise possess. Probably in every heathen land, certainly in this, education and the press must go together, in order to turn either to the best account. Either, indeed, might be of some value by itself; worth more in any mission than they cost. But the value of each would be more than doubled, by combining their operations.

"By these schools, also, we secure large, attentive and comparatively intelligent congregations on the Sabbath, including more adults than could be otherwise collected. At other times, by night or day, we may hold meetings in the school bungalows, where we never fail of collecting, through the influence of the master and scholars, several of the parents and others. Thus the bungalows are our chapels scattered over the land. These congregations are permanent—the same individuals, nearly, being brought under the continued influence of the preached gospel. These same children are all brought into Sabbath schools, and their teachers into Bible classes, every Sabbath. One other day in the week, the teachers and all the readers in the schools are collected at the several stations, for reading the Scriptures and for instruction from the missionaries.
CEYLON MISSION.

Through this same means, we secure our quarterly schoolmasters’ meetings, when the brethren unite their influence in prayer and preaching, for a whole day, for the salvation of a very important class of men. Hence, too, our ability to hold ‘protracted meetings’ whenever we please. This in a country of protracted heathen festivals, or meetings, is no small item.

“But this is not all. One half of what these children learn in the schools is strictly religious—is christian—and the other half moral and useful. The christian lessons are committed to memory, and consequently remain with them as permanent materials for their instruction. The tendency of such lessons to improve the youthful mind in any circumstances, is obvious and important. They enlighten and elevate the judgment and awaken conscience. They certainly furnish a very rational and encouraging ground to hope for success in the regular preaching of the gospel. Look then upon these sons and daughters of the heathen—of dark, impure, bigoted heathen—with their neat christian books in their hands, at home and abroad, and the pure words of Jesus in their minds—look upon them in the bungalow daily, in the Sabbath school, in the house of God, and weekly at the station—and tell us, if they do not furnish an object worthy of christian benevolence, and a foundation for hope most cheering. Is this good obtained at too great an expense of money? or of the missionary’s time? A school of forty-five boys costs the mission from twenty to thirty Spanish dollars per year. Twenty such schools would cost from $400 to $600 per year, and would demand, for their management, as to the mere secular part of the business, not more than one day in a month of the missionary’s time, leaving him to do about as much direct missionary work as he otherwise would do. Such is the expense of the ordinary and extraordinary congregations of each of your missionaries, of his Sabbath school and Bible class, and of a great amount of the best kind of religious instruction, extending to hundreds, and spreading through the whole parish. Is this good secured at too dear a rate? What could two missionaries do at a station without schools, compared with what one might do with them? We believe they could not do as much. It has been stated and published by a distinguished minister, that ‘the attempt is now making to extend religion among the heathen by education and other cautious and gradual improvements,’ and this is said for the purpose of pointing out a more excellent way. In view of the subject, as now presented, we ask, is the remark just? is it correct? For what end do we resort to such measures, and in what sense do we rely upon them for success in our work? We consider them as indispensable, even to the existence of what is demanded by the successful and distinguished preacher to whom we have alluded.

“But this is not all. Our schools connect us with the people. They are always a sufficient introduction to their houses, in many cases to the mothers, and a passport to their feelings. They also tend to displace the heathen schools, and to prepare the people for a better character. We believe that no means supplied by other schools are to be continued in perfection. It is our fixed purpose to lay this burden upon the people as soon as possible. But it must be done gradually. These schools, also, are fast changing the character of the language of the people, depriving it of its heathen or mythological sense, and giving it a christian meaning. They are, certainly, an important means of perpetuating Christianity in the land—of fortifying our positions, of a very important class of men. Hence, too, our ability to hold ‘protracted meetings’ whenever we please. This in a country of protracted heathen festivals, or meetings, is no small item.

“We cannot, however, dismiss the subject, without giving two or three statements of some of the more intelligent natives, illustrative of their mode of reasoning on the subject.

—One of the brethren remarks, ‘I said to the catechist as he came in, The people in America say to us, we send you to preach the gospel, but you teach schools, make books, etc., etc.—What have you to say by way of answer? He replied, ‘I called a carpenter to make a door for my house, and he brought an adze, planes, etc., I rebuked him, saying, I told you to come and make a door—I did not tell you to bring adzes and planes, nor to work with them.’ Soon after another assistant came in; he not knowing what had been said, I repeated the complaint of the American churches, and asked him what answer I should give. He said, ‘I sent my servant to the field to farm it; and he went and dug out the stones, and ploughed the field, and put on manure; and then I turned him off, saying, I sent you to make a farm, and not to dig stones, nor to put on manure.’”

If these extracts are deemed long, the subject is important, and unusually so at the present time.
A tabular view will now be given of the free schools as they were before the operations of the mission were reduced.

<table>
<thead>
<tr>
<th>Stations</th>
<th>Male pupils.</th>
<th>Female pupils.</th>
<th>Whole No. of pupils.</th>
<th>Schoolmasters members of the Church.</th>
<th>Pupils members of the Church.</th>
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<tr>
<td>Tillipally</td>
<td>29</td>
<td>1349</td>
<td>147</td>
<td>1492</td>
<td>10</td>
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<td>Batticotta</td>
<td>33</td>
<td>1042</td>
<td>104</td>
<td>1146</td>
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<tr>
<td>Oodooville</td>
<td>14</td>
<td>401</td>
<td>92</td>
<td>493</td>
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<td>Poudicherpo</td>
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<td>535</td>
<td>242</td>
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<td>Varany</td>
<td>15</td>
<td>445</td>
<td>62</td>
<td>507</td>
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<tr>
<td>English Schools</td>
<td>6</td>
<td>210</td>
<td>4</td>
<td>214</td>
<td></td>
</tr>
<tr>
<td><strong>Stations</strong></td>
<td><strong>187</strong></td>
<td><strong>4732</strong></td>
<td><strong>1004</strong></td>
<td><strong>6996</strong></td>
<td><strong>34</strong></td>
</tr>
</tbody>
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The whole number of free schools, then, was 187, containing 6996 pupils, and 34 of the schoolmasters were professedly pious.

In the Female Boarding School at Oodooville, were 98 scholars. This is an exceedingly interesting seminary, whether regarded as a place for preparing suitable wives for the native assistants of the mission, or as a source of moral power whose influence is already apparent and salutary wherever it spreads itself. During the year, several children have been taken from families and connections, who, some years ago, would not have consented to their daughters' being taught even in their own houses; much less on mission premises. Two little girls, daughters of a catechist on the continent, have also been added to the school.

The Seminary contained 151 scholars, and was already a fountain of blessings, not only to the district of Jaffna, but to the island and to the neighboring continent. Eight of its students came from Madura, Dindegal, Negapatam, and other places on the continent. An extract from one of the later communications of the mission, will show how much the young members of the institution need the prayers of the church for continual divine interposition in their behalf.

"Within the past year there has been an uncommon degree of temptation brought to bear upon the members of our Church. Marriages with heathen have been for years a snare to our young men. Though many of them have risen from poverty, still the fact that they have thus risen, and are now qualified by their education, to hold something of..."
The number of native youth of both sexes, who have enjoyed the benefit of the boarding-schools from their commencement, is 605; or 440 males, and 165 females. Of these, 177, or 136 males, and 41 females, are known to have been members of the Christian church; but our list of church members is believed to be incomplete; and so, probably, is our list of boarding scholars. A large proportion of the lads were, for a longer or a shorter period of time, connected with the seminary.

It is now the duty of the Committee to report the very painful reverses to which allusion has already been made. This will be done in the language of a general letter from the mission, dated on the 1st of last March. The facts in detail are worthy of permanent record, for the future admonition of the churches engaged in missions to the heathen.

"The Circular (of June 23d, 1837,) calling us to make immediate reduction in our mission expenditures, reached us in December last. In obedience to the injunctions of the Committee, at our annual meeting held on the 2d, 3d, and 4th of January, we decided on the following reductions: viz. That the seminary be reduced to one hundred students by turning away forty-five: also that we can make no appropriation for a new class the coming October. As you will remember, we were unable for want of funds to receive a class at the last commencement. From Oodooville school we have removed eight girls. We could not cut very deeply into that institution, without striking a destructive blow at the cause of female education and female piety in the land, and thus marring our highest hopes. We have turned away some of our helpers, whom we would have been glad to retain. Some of these are now without employment. Some have gone to government service, and some have gone into the service of other missions.

"We have diminished the amount paid by the mission toward the support of the printing-press to such a degree,—that, if foreign aid, to an important amount, do not come from other missions, through the channel of local Bible and Tract societies, we must, before the year closes, suspend our very important operations in that department.

"We have appropriated nothing for building; and for ordinary repairs nothing, except what is absolutely necessary to keep what we have from going to ruin.

"We have made only a very small provision for traveling for health,—a provision, which, in view of the very precarious health of some of our number, prudence would make liberal. If one of our number should be compelled by alarming symptoms to seek a change of climate, it would exhaust the provision we have made. Should it become necessary for others to do the same, it could be done only by distressing those who remain behind. We have made no appropriation which will authorise any members of the mission to make tours to places distant from their residences, for the purpose of distributing tracts and Bibles and preaching of the word.

"And lastly, our village schools, which at great loss were temporarily suspended in July last, on account of the pressure we then began to feel, we are now compelled al-
most wholly to relinquish, and to leave more than 5,000 children wholly and permanently under the control of heathenism. We retain only sixteen schools, giving one to a population of 6,500 souls. Our own salaries we have left to be used at the discretion of each individual, with the understanding that each will strive, by acts of rigid economy and self-denial, and postponement of expenditures ultimately necessary, to leave as much as possible in the treasury on loan to the mission; not even allowing any one to expend any part of his own salary in furtherance of his own mission operations. To this we are compelled by the fact, that after all our reductions, we find about £100 of expense for the coming year, which our appropriations will not cover. We have cut off the arms and limbs of our system close to the trunk. If we must cut to the amount of £100 more, it must be "next the heart." So says the Board.

"We deeply sympathise with the Committee in the distressing circumstances into which the Board have been thrown, in consequence of the commercial embarrassments of our land. You are compelled to feel with all the missions, so far as it is possible for any in America to appreciate the evils connected with such a reduction as we have made. We know you have hearts to feel with us and others, whose hopes, and labors, and plans, have been crossed, as ours have been. As you, so we, also, would look upon the whole as from the Lord, who loves the cause of missions far more than we do. But it is painful to feel that such a blow must come from his hand, in consequence of our sins, or the sins of his people in America. Our heart's desire and prayer to him is that we and our brethren at home may see his hand and what he designs, and how we are to conduct in reference to that design. Then, his chastening stroke, though heavy, will not be for destruction, but salvation.

"The results of this reduction of our mission operations is not one of unmingled evil. There is no unmingled evil under the providence of God. No doubt the effect upon the minds of the better portion of our helpers will be, to drive them to depend more on God, and less on the missionaries; and on our own minds, to draw us away, somewhat, from human confidences. And these are blessed results. Still, looking at the results as a whole, we see evils too great for human computation. In the work of changing the religion of a whole people like this, which involves an entire change of education, manners, and customs, and modes of thought and feeling, nothing is more important, than a fixed impression on the minds of the community, of the permanence of those causes which are to bring about the change.

"After many years of toil, our labors were resulting in a strong impression, throughout the land, that the christian religion would certainly prevail. And this impression was, to a very great extent, based on the conviction that the missionaries would never give over; that their means of influencing the community, and especially the rising generation, would never fail. And this impression was fast preparing the way for breaking over those bonds of caste, and clanship, and family, which, with a strength that cannot be appreciated in America, bind the people to the religion of the land. The prophecies that the missionaries would by and by give up in discouragement, had been proved vain. Every year their cords were seen to be lengthening, and their stakes strengthening. But the blow which has been struck has weakened, every where, the strength of this impression. It has staggered the weak in faith in our churches, and taken away their confidence in the presence of opposers: it has quieted uneasy consciences among the people; it has caused the whole community to feel that what has been, may be only the precursor of greater reductions to come. This impression we meet with constantly. We feel its influence in almost every department of effort. In many cases it takes away the edge of our words. It often closes the mouths of our helpers. It is an evil which cannot be written, so as to be appreciated abroad; but, it is an evil, disastrous, not only to the progress of our cause generally, but also to the increase of true piety in the land. This, time and steady toil only, can remove.

"The breaking up of our schools has been a grievous blow. On account of the pressure which we then began heavily to feel, we were driven to a temporary suspension of our schools, in July last. We then made our retrenchment in that department, because there was no other department of our labors which could so easily be resumed after a temporary suspension. But it was with aching hearts, that we turned 5,000 children out into the wilderness of heathenism, to be exposed to the roaring lion, even for the short period of three or four mouths. It was painful to miss them at the house of God on the Sabbath, and on Tuesdays, when they were accustomed to come together to study and hear the word of God. Through the strong confidence that the schools would be resumed in January, some of them were kept together, and a few children and masters, at each station assembled on the Sabbath as before. Yet in a few schools which were thus kept up, the christian lessons were dropped, as the parents would not pay for
the instruction of the children in Christianity. So deeply had we come to feel the evils of this suspension, that, when we came together at our annual meeting, it was a general feeling, that, at almost any sacrifice, we must resume the schools to an important extent. But we could not. We have left the children to wander. They bear not the word of God: they come not to his house: they study not the way of life: their education is strictly heathen: their minds are being filled with prejudice: they are trained only in sin.

By the breaking up of the schools, the Sabbath congregation is almost broken up, at a number of our stations. The children and masters formed the nucleus of the congregation. By the breaking up of our schools, one of the rods of our power is broken. No man who has not tried it can tell how difficult it is to bring the simplest truths of the gospel into contact with the mind of an adult, trained from his earliest youth in Hindooism. The rising generation, by a course of instruction, to a very important extent, liberal, were getting Christian ideas in connection with language, and were being shut out from those heathenish associations with every important word, which prevent the adult from feeling the force of the preached truth. But we have no heart to dwell upon this point. Our children are no longer ours. They are almost certainly shut out from the way and hope of heaven.

The result to the seminary, and the important Christian interests which cluster around that institution, are very painful. For want of funds, we took no class at the regular time in October last. And our funds will not authorize the reception of a class the coming October. By this the whole arrangement of the institution is necessarily thrown into disorder, and it will take years to bring it to the previous state of regularity. There will now, necessarily, be a chasm of two or three years, between the present fourth class and that which will succeed it. A yeat ago, in a printed card, we told the whole community that we should take a class of forty the then coming October, according to the terms of admission therein stated. In October we were compelled to say, ‘For want of money we cannot fulfil our promise, but we shall be able to do it the year following.’ But we cannot do it, and a failure to do it will add new strength to the impression, that the missionary efforts and means are declining, and may by and by cease. But this is not all. At the commencement of our annual meeting, we carefully ran over the list of students, with a view of selecting all who were so deficient in promise, either on account of their education is strictly heathen: their minds are being filled with prejudice: they are trained only in sin.

This suspension, that, when we came together at our annual meeting, it was a general feeling, that, at almost any sacrifice, we must resume the schools to an important extent. But we could not. We have left the children to wander. They bear not the word of God: they come not to his house: they study not the way of life: their education is strictly heathen: their minds are being filled with prejudice: they are trained only in sin.

If only sixteen schools were retained, one hundred and seventy-one, and as many school-masters, with at least eighteen of those who
were church members, were dismissed. The class which was to have been received in October, 1837, was one of forty, and if the class which the mission supposed it should not have been able to receive the present year were to have been as numerous, these, added to the forty-five dismissed students, make one hundred and twenty-five scholars—the loss in the seminary. To these add eight from the female seminary. The native assistants dismissed were of course members of the church, and doubtless were all graduates from the seminary. The pupils dismissed from the native free schools exceed five thousand. How affecting the remarks of one of the older missionaries on occasion of dismissing the schools at his station, from which he had been fondly hoping to gather a harvest for the Saviour of sinners!

"After my usual lessons," says he, "with the readers in the schools yesterday, I gave each a portion of the Bible as a present. I told them the reason—exhorted them to read it, and not to enter into temptation, etc., to keep the Sabbath holy—prayed with them, commending them to the friend of little children, and then sent them away—from me, from the Bible class, from the Sabbath school, from the house of prayer—to feed on the mountains of heathenism, with the idols under the green trees; a prey to the roaring lion, to evil demons, and to a people more ignorant than they, even to their blind, deluded and deluding guides—and when I looked after them as they went out, my heart failed me. O what an offering to Swamy!—five thousand children!"

The Committee on receiving the letter from which they have quoted so largely, could do violence to their own feelings and those of the beloved missionaries no longer, but, by a letter forwarded on the shortest and most expeditious route, have withdrawn the restrictions imposed by the circular. Was the act displeasing to the Lord of missions and King of Zion? Will it not be sustained by the patrons of the missionary cause?

The committee would gratefully acknowledge a donation for the schools, of £200 sterling from the government of Ceylon, which prevented the two seminaries from suffering greater reductions.

Mr. Perry was the writer of the letter above mentioned, and it is affecting to think that it came from the lips of a dying man. On the 10th of March, only ten days after the date of the letter, the Rev. John M. S. Perry was removed by cholera, in a very sudden and painful manner, from his labors on earth to the rest and peace of heaven. Three days afterwards he was followed by Mrs. Perry, a victim of the same disease. She was sister to the first Mrs. Winslow, and to Mrs. Hutchings and Mrs. Cherry. Mrs. Hutchings still survives to rejoice over the useful lives and joyful deaths of three sisters, whose mortal bodies rest in hope among the native churches of Jaffna. On the 29th of June of last year, the mission suffered another bereavement, by the death of Mrs. Minor, the disease, under which she had long suffered, was pulmonary consumption. Her end also was peace.
Messrs. Robbins and Tracy proceeded to Siam, early in the present year. The latter hoped to establish himself at Chantaboon. Several missionaries are now waiting in this country for funds to enable the Committee to send them to Siam. It is desirable that they be enabled to embark early in the spring, lest the north-west monsoon should detain them a number of months at Singapore.

The mission has two distinct departments of labor—the Siamese, and the Chinese. Mr. Robinson's and Doct. Bradley's labors are chiefly in the former; while those of Mr. Johnson are in the latter.

From January 1st, 1836 to February 5th, 1837, Mr. Johnson distributed nearly 6,000 Chinese tracts. His congregation on the Sabbath has varied from thirty to one hundred and fifty. The number was larger at first, than after the curiosity of his neighbors had been in some measure satisfied. The Chinese school had twenty scholars at the close of the year 1836; in the spring of the following year, it was said to be increasing in numbers, interest, and influence. The scholars make a part of the congregation on the sabbath. The general prevalence of gambling and opium-smoking is a very serious hindrance to the gospel among the Chinese. Mr. Johnson thinks the effects of opium to be worse in all respects than that of alcoholic liquors.

At the commencement of last year the average attendance on the Siamese preaching was seventy. Mr. Robinson soon after visited Singapore with his family, with a view to the recovery of a child from an obstinate disease, where he remained till the 9th of October. About the same time Mr. Johnson repaired to an American ship anchored at the mouth of the river for relief from a pulmonary attack. In both instances health was regained. Mrs. Johnson was ill at the end of the year. Under date of March 8th, 1837, Doct. Bradley gives a very favorable opinion of the climate.

"Americans," he says, "have nothing particularly to fear from the climate of Bangkok. By the experiments which all the missionaries who have resided in this city and all the foreign merchants from first to last, I am satisfied that Bangkok deserves to rank among the most salubrious places within the tropics. Idiopathic fevers of almost every name have scarcely a place here in the catalogue of diseases, either of natives or foreigners. Acute and chronic affections of the liver, so destructive in other places, are comparatively of rare occurrence in this city and country."

During Mr. Robinson's detention at Singapore, he translated the Gospel of Mark and the three Epistles of John into Siamese, and
prepared two or three school books. Mr. North also commenced the cutting of a new fount of Siamese type with a reduced size, which would very much diminish the cost of printed books.

Patients still resorted in considerable numbers to Doct. Bradley, and his labors in healing the sick were believed to have furthered the cause of the gospel.

The following books were printed in Siamese.

<table>
<thead>
<tr>
<th>Pages</th>
<th>Copies</th>
<th>Whole No. of pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>The church previous to the</td>
<td>16</td>
<td>3,800</td>
</tr>
<tr>
<td>Resurrection of Christ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Life of Christ</td>
<td>154</td>
<td>3,800</td>
</tr>
<tr>
<td>Wonders of Sinai</td>
<td>5</td>
<td>3,800</td>
</tr>
<tr>
<td>Attributes of Jehovah</td>
<td>60</td>
<td>1,900</td>
</tr>
<tr>
<td>Total</td>
<td>245</td>
<td>15,300</td>
</tr>
</tbody>
</table>

No objection to the press has been made by the government, and the people appear to be eager to receive books.

The report on this mission will close with an extract of a letter from Doct. Bradley dated October 19, 1837.

"In the pressure of cares, while writing the above, I have omitted to mention in its proper place, that a manifest change in the spirit of inquiry among the Siamese has taken place within the last six months. The inquiring indicate far more knowledge of gospel truths than formerly. Now it is quite common for individuals who have before received our books to return to us and rehearse much of their contents and make many critical inquiries concerning facts and doctrines which they contain. This was a very rare, if not unheard of thing, even one year ago. Several inquirers have seemed to stand on the threshold of the kingdom. Some have even requested baptism, but were put off from a fear that they were not really penitent. It is very encouraging to witness the rapid advances which those connected with our several families are making in the acquisition of biblical knowledge. They exhibit an aptitude to learn, fully equal to any of the children and youth of the Sabbath schools which we have been accustomed to attend in America. We aim and pray and labor to make our families fountains of salvation, from which shall issue streams that shall make glad this people. And we have a strong confidence that God will indeed make them such. Never before have we had so much to call forth our ardent prayers and untiring efforts in the blessed work as now: and there is reason to hope and believe that God is pouring out upon us a spirit of faith and prayer, which he will be pleased to answer by the display of his mighty power and matchless love in the deliverance of his chosen people from among the Siamese, where now they sit bowed down in chains of the blackest darkness."

MISSION TO CHINA.

CANTON.—Elijah C. Bridgman and Peter Parker, M. D., Missionaries.

Macao.—S. Wells Williams, Printer.

David Abel, Missionary, on a visit, on account of ill health, to this country.

(2 stations; 3 missionaries—one of them a physician, and 1 printer—total, 4.)

Macao might perhaps have been numbered among the stations of the Board since 1835. The Committee expect soon to place an
ordained missionary and possibly a physician there. Printing by means of metallic Chinese types can be carried on at Macao. A family can live there, and may afford a retreat for missionaries stationed at Canton, in case of sickness or interruption from the government. Schools can be collected, tracts distributed, and the people taught in a variety of ways without attracting the notice or exciting the suspicions of men in power; and there, too, access can be had to Chinese shipping. Mr. Williams has completed the printing of Mr. Medhurst’s dictionary of the Tokheen dialect, a copy of which has been forwarded to the Committee. He is now dividing his studies between the Chinese and Japanese languages, and has strong hopes that he shall be able, in process of time, to superintend the cutting and casting of a fount of Japanese types.

While Doct. Parker gives a portion of his time to the study of the language, the hospital affords him much useful employment. This institution is supported by resident foreigners at Canton, and not by the Board. The number of patients, whose names have been entered on the books of the institution, is 4,850. Including attendants, visitors and others, it is supposed that not less than 10,000 Chinese have been within the doors of the institution and witnessed its operations. In connection with these facts the missionaries remark—

"The situation of this mission is unlike that of any other with which we have any acquaintance; and what would be injudicious on the other side of the continent, or in America, or in the islands of the Pacific, may be right and proper here. Even a dumb physician, one who could not speak a word, laboring among the Chinese, actuated by the spirit and love of Christ, would do incalculable good. You must not forget the feelings with which the Chinese are wont to look on foreigners. Should a poor native of the South Seas, or from your own western forests, accost you, when walking the streets, or when standing in the markets, or at your own door, it may be you would deign to gaze on him for a moment; but suppose he tells you your religion is vain, your doctrines false, your prophets imposters, your hopes without foundation, etc. Under such circumstances you could scarcely look with more pity on the poor man, than a true Chinese does with scorn on the gain-seeking barbarian. Now this haughty feeling must be removed before we can expect to gain a patient hearing; and for doing this we know of no other means so good as medical and surgical practice."

Doct. Parker is giving medical instruction to three Chinese pupils. Mr. Bridgman has devoted considerable time to the revising of the new translation of the Scriptures for the press. He has also prepared and is preparing a number of books in Chinese. The two brethren also preach in English almost every Sabbath for the benefit of the foreign community, which manifest increasing interest in sustaining the regular public worship of God, and has procured and furnished a chapel for the purpose. Religious instruction is given to the Chinese as there is opportunity.

"For the present we see no better way than that which was pursued by the apostles, when sometimes they were forbidden to preach publicly. In conversation, of which the Chinese are passionately fond, there is ample scope; and we are anxious to avail ourselves of it. How far, and with what success, this mode of instruction can be carried on by us, remains to be seen. We will endeavor to give it a fair trial, wherever we
can.—in shops, market-places, temples, in the fields, by the way-side and at the hospital. In the latter place, especially, much may be done to the manifest gratification of the visitors. They often wish to know the manners and customs of our country, and the modes and objects of our worship. In such cases nothing is more easy and natural than to give them the precepts and requisitions of our holy religion, adding line upon line, precept upon precept, here a little and there a little. We must know the people, and they us. There must be mutual respect, esteem, regard and love. Notwithstanding all their vices, we must love them—yes, even love them, while we abhor their evil practices. Frequent conversation with the people, affords some of the best opportunities for conveying the truth directly and forcibly to the heart. And we feel persuaded that we ought to employ much more time in this manner, than we have been wont to do.

"Next after conversation, the circulation of the Scriptures and tracts, engages our attention. Since the commencement of the mission many thousands of these have been given to the Chinese, directly or indirectly, through its agency. When the work was going on most successfully, in the hands of natives, it was stopped by the interference of government, and the principal agents either fled from the country or were imprisoned. Three are still abroad, and one is in prison. To some extent distribution has been resumed at Macao."7

"The brig Himmaleh returned from Singapore to China in August, bringing with her a supply of Scriptures and tracts in Chinese and Japanese, amounting in all to 82,675 (81,150 Chinese, 1,515 Japanese) tracts and Scriptures; composing 2,337,504 pages of Scriptures, 1,689,183 of tracts, and 91,500 of John's gospel in Japanese; total, 4,032,159 pages, printed on account of the Bible and tract societies."7

The type made by Mr. Dyer at Malacca is more conformable to the Chinese taste, than that made at Paris. A sort of it will probably be procured for Macao.

The most remarkable events in connection with this mission the past year, were the voyage of the "Himmaleh" among the islands of the Archipelago, and the voyage of the "Morrison" to Japan. Both of these vessels were owned by Messrs. Olyphant and Company, to whom the Chinese mission has from the first been greatly indebted. The voyage of the "Himmaleh" will be more properly noticed in the report of the Singapore mission.

The ship Morrison, Capt. Ingersoll, sailed from Macao on the 3d of July, 1837, bound for Yeddo, the residence of the emperor of Japan. One object of the voyage was to return seven shipwrecked Japanese to their country; but its main design was to determine the possibility of christian intercourse with Japan. Besides the ship's company, there were on board, Mr. King, a partner in the house above named, accompanied by Mrs. King, also Doct. Parker and Mr. Williams of the mission. Mr. Gutzlaff was taken on board at the Loo-Choo islands. The vessel carried no armament, and only a small assortment of articles for trade. After spending a few days at the Loo-Choo islands, the Morrison proceeded to Japan, and entered the large bay, at the head of which Yedo stands, on the 30th of July. The manner of their reception was thus described by Doct. Parker.

"July 31. At six, A. M., the delusion in which we had reposed the last evening was broken up. Instead of going early on shore, as had been determined, we were looking about us for personal safety. During the night cannon had been brought from the fort and placed on the shore opposite, from whence they commenced firing as soon as they could well see the ship. Orders were immediately given to weigh anchor, presuming that they would be satisfied when they should see us getting under way. A white flag
was hoisted to no purpose. They fired faster than before. Unaccustomed to hearing the whizzing of cannon balls, ourselves being the target, the effect upon our company is not easily described. The balls flew fiercely around us, fell into the water a few lengths of the ship short of us, passed over and beyond us, through the rigging, and one perforated a port hole about mid-ship, pierced two deck planks, glanced, and passed through the thick sides of the long boat, and bounded into the water. While working the windlass, a ball passed in a range with the men, so near that they felt the wind of it, and had they not at that moment been falling back on their levers, it might have disabled or killed many of them. When the anchor was home and the ship under sail, a ball was shot over us well aimed to take our masts, but it fell a few feet to the larboard."

It was now determined to make another attempt at a more southern port. On the 10th of August the ship entered the Kagosima bay. Here they were at first allowed to communicate peacefully with the shore, and a native pilot conducted the vessel to a safe anchorage. The officer who came on board said the country belonged to the prince of Satzuma, and that no European vessel had been seen there before. No change of conduct or feeling was manifested by the officers or people on shore till the morning of the 12th, when the visitors had been encouraged to expect a message from the prince.

"At half past seven in the morning, a fishing-boat with half a dozen men came off, and at some distance told the Japanese on board that the ship had better put to sea, and said something of the officers firing upon us. Immediately warlike preparations were seen on the shore. Objects were seen to which a better name cannot, perhaps, be given, than portable forts. These were four or five rods long and as many feet high. Two of these were at first discovered north of the village of Choorgormutzu, and a yellow flag hoisted within. The men were very busy within the forts. Soon a similar preparation was made on the south of the village. Our Japanese believe that these forts were capable of turning musket shot and even cannon balls. They recognized them as the accompaniments of war. However, the idea that what we saw was only the preparation for the high officer, somewhat diminished our apprehensions of hostilities being renewed against us, especially when we were in the place to which they had conducted us officially, and as we had repeatedly assured them we only wished to know that it was their pleasure, and we would depart immediately. But, with the exception of what was said by the fishermen, we had received no intimation that such was their desire. All doubt of their design was soon expelled, when we saw a band of some hundred soldiers in full speed upon the beach, making for a defile in the high bank, through which they ascended to the shelter of one of the forts. No sooner were they behind the fort, than they commenced a promiscuous fire of musketry and artillery. Our situation at that moment is not easily realised. Anchored in a small bay, with seventy five fathom of heavy chain cable to be taken in, nearly becalmed, and the little wind we had being directly against our going out. The captain, with his usual presence of mind, made his arrangements; but even the little breeze we had soon failed and left us scarcely enough to steer the ship, so that as she loosed from her moorings, she drifted towards the shore. But by means of the boats which were lowered, we succeeded in keeping off. The firing from the shore continued. Not only the wind, but the tide also, was unfavorable. Soon a squall arose which raised our hopes of being speedily extricated; but in a few minutes we were perfectly becalmed again, and to our great annoyance, we discovered that they had opened their artillery upon us from the opposite side, and the current was setting the ship under the guns; and as we were in fifty fathoms water, it was not easy, especially in such a current, to anchor. The calm was momentary. Baffling winds sprang up. Standing towards the place from which we started, we found the heaviest guns transported to a headland outside the harbor, whence they renewed their fire upon us, whenever we were on the tack in that direction. Thus we were for eighteen long hours between two fires, one on each side of the bay, which is from three to five miles broad, where flight was our only way of escape, having purposely left the ship's armor in China.

As this was the third day after our arrival, the period first stated to be necessary to receive an answer from Kagosima, there is no doubt that the firing was according to the
orders of the prince. It was too apparent that the desire of the officers was not merely to drive away a foreign ship, for when they saw the sails unfurled, they bestirred themselves, as though they feared the golden opportunity of gaining laurels would soon be past."

Divine providence remarkably preserved the ship and all on board from harm; but it was thought best not to renew the effort, and the ship returned to Macao, where she arrived August 29th. The Japanese sailors, deeming it unsafe to be set on shore, were at their own request taken back to China. It may be that great good, even for Japan, is yet to be brought out of these seemingly untoward events. It is something for a heathen country, when the attention and interest of the Christian church are in any degree awakened in its behalf. About two centuries have elapsed since the expulsion of the Jesuits from Japan. Those who are acquainted with the subsequent history of events attending the intercourse of Christian nations with Japan, will find some ground for encouragement in the fact that this unarmed vessel, and those on board, though rudely and even barbarously received, were allowed to depart at all from the ports of Yedo and Satzuma.

The "Society for the Diffusion of Useful Knowledge," the "Medical Missionary Society," and the "Morrison Education Society," are literary and benevolent institutions, which have sprung up at Canton within a few years past, under the fostering care of resident merchants friendly to the propagation of Christianity. They promise to be very useful.

OCEANICA.

MISSION TO SINGAPORE.

Ira Tracy, James T. Dickinson, Joseph S. Travelli, Dyer Ball, and George W. Wood, Missionaries; Alfred North, Printer; Mrs. Tracy, Mrs. Travelli, Mrs. Ball, Mrs. Wood, and Mrs. North.

On a visit to this country.—Matthew B. Hope, Missionary.

(1 station; 6 missionaries—one of them a physician, 1 printer, and 5 female assistant missionaries—total, 12.)

Messrs. Ball and Wood, with their wives, embarked at New York, May 25th, in the Ship Albion, which was to leave them at Singapore. These two brethren were on the eve of embarkation in July of last year, when the severity of the times constrained the Committee to detain them. Mr. Hope's visit to this country was occasioned by the failure of his health.

The reductions required by the circular of June 23d, have been a serious drawback upon the operations and results of this mission, nor has the Committee yet felt at liberty to afford relief.

No report has been received from the mission concerning the printing since October 12, 1836. The whole amount of printing...
from the beginning to the close of that year, is said to have been 4,602,270 pages, or rather leaves, so far as Chinese printing is concerned, the leaf of the Chinese paper being printed only on one side. A complete copy of the revised Chinese New Testament, printed at Singapore, has been received by the Committee. In the summer of last year an edition of this New Testament was preparing in the style of some of the Chinese classics, "a diamond pocket edition," as they phrase it. It will be small, convenient, and beautiful, and may be circulated where books of a larger size could not.

The Malay school has been suspended. The Chinese school, which is viewed with much interest by the mission as the probable commencement of the future seminary, contained nineteen boys in September last. They are boarding scholars.

The intended voyage of the "Himmaleh" among the islands of the Archipelago, and the death of Mr. Stevens after the arrival of the vessel at Singapore, were mentioned in the last Report. Mr. Dickinson took the place of Mr. Stevens. The vessel sailed from Singapore on the 30th of January, and returned to that port on the 22d of June. Sixty-six of the one hundred and forty-four days were spent on land; to wit, twenty-four at Makassar; two at Bontain, a small Dutch settlement on the south coast of Celebes, sixty miles from Makassar; ten at Ternati; six at Samboangan, on the island of Mindanao; and twenty-four at Borneo proper. For the more important results of Mr. Dickinson’s inquiries, the Board is referred to the extracts from his valuable journal, which have appeared in the current volume of the Missionary Herald. Mr. Wolfe, the London Society’s missionary at Singapore, who entered upon the voyage with the hope of recovering his health by that means, died after they had been absent about three months. Doct. Hope thinks the climate of Singapore, though delightful to the feelings and favorable to most constitutions, is unfavorable to consumptive persons; and attributes the fact to the dampness in connection with the wind which constantly prevails.

MISSION TO BORNEO.

Elihu Doty, Jacob Ennis, Elbert Nevius, William Youngblood, Frederic B. Thomson and William J. Pohlman, Missionaries, and their wives; Miss Azuba C. Condit, Teacher.

(6 missionaries, and 7 female assistant missionaries—total, 13.

This has hitherto been called the "Mission to Java,"—because it must have some name, and the missionaries were residing on that island, and not because its permanent location was expected to be there. The committee have not heard of the actual removal of the missionaries to Borneo; but it is known that the government of Netherlands India have given them permission to go there, and has refused permission to settle anywhere else, and the Committee has instructed them to occupy the field on the western coast of Borneo,
1838.

BORNEO.

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lately occupied in part by Messrs. Arms and Robbins. Mr. Arms has returned to the United States, and in consequence of the state of his health, has asked and received a dismissal from the service of the Board. Mr. Robbins has proceeded to Siam, as has been already stated.

Messrs. Thompson and Pohlman embarked on the 25th of May, with their wives, in the Albion at New York.

The remarkable delay of the Dutch government to answer the petition of our brethren for permission to explore eastward of Batavia and Java, was mentioned in the last Report. The answer was not received till September, a period of seven months. This extraordinary delay involved the missionaries and the Committee in no small perplexity and expense. The reply was in some respects more trying than the delay. The only thing asked by the brethren in their petition was, that two of their number might have liberty to travel and explore. The reply overlooked this point, and decided at once upon the point of location and settlement. It prohibited the two who had been named as the explorers, from establishing themselves as missionaries upon either Java, Celebes, or the Moluccas, and at the same time gave them permission to proceed to the island of Borneo, and there prosecute their labors among the heathen. Permission was immediately requested for the other two brethren to do the same. An affirmative answer to this petition was also delayed a number of months.

In August of the last year, the government of Netherlands India adopted the following resolutions.

"1. That no missionary from any foreign country shall be permitted to establish himself anywhere in Netherlands India, excepting on the island of Borneo, this permission to be granted only to Netherlands missionaries under restrictions hereafter to be made.

"2. Each foreign missionary, who may apply for admission to the island of Borneo, shall be obliged to remain at Batavia for one year before such admission can be obtained, to the end that the government may have the opportunity of becoming acquainted with his character and conduct, and to make the necessary inquiries regarding his knowledge of the language, morals, and customs of the people among whom he wishes to be established.

"3. No missionary shall proceed to Borneo, without having previously, under oath, or in some other solemn manner, bound himself before the Resident of Batavia, that he will always refrain from instructing the natives in such a manner as to weaken the passive obedience required by the authorities placed over them, and that this declaration shall be afterwards sent to the government.

"4. The local authorities at the dependencies to be made acquainted with these resolutions, and required to make the stipulations and restrictions they contain known to such missionaries as may be established within their jurisdiction, with a request that they will inform the societies under whose auspices they come out, to the end that each new missionary may know to what he will have to conform. Said local authorities to be further required to acquaint the missionaries arriving among them with the difficulties and dangers with which they will have to contend during their missions, and further to keep a watchful eye upon their conduct, with a view to preventing the injurious consequences of improper measures.

"5. The authorities on the west, and south, and east coasts of Borneo are to receive an extract of these resolutions, and to be required to advise the government what progress the missionaries have made there, and to give their opinion whether or not it is advisable that more should be admitted."
The conferences which the Committee have had with Mr. Arms since his return, have given them a more favorable opinion of the field on the western coast of Borneo, between Sambas and Pontiana, and extending back to Landak, than they had before. Should the Dutch government impose no unreasonable restrictions, and should God be pleased to vouchsafe the gracious influences of his Spirit, it will, not improbably, be found one of the most inviting fields for missionary labor in that part of the world. At our latest dates the brethren were taking measures to occupy this new ground.

After having waited four months for an answer to the petition forwarded in February to the governor general, Mr. Ennis availed himself of what is called a sea-pass to visit and explore a part of the island of Sumatra. The Committee have lately received an interesting journal of this tour from Mr. Ennis, for the more important parts of which the Board must be referred to the Missionary Herald. He proceeded first to Padang, and from thence on horseback into the Manunkabou country, as far as Bondjal, and within a short distance of the country of the Battas. Here he found the Dutch forces in contest with the Mohammedan Padres, and his farther progress was unsafe and indeed impossible. On the twenty-ninth day he returned again to Padang, having travelled, as he supposes, 450 or 500 miles, the greater part of the distance through a ‘hilly, airy, healthy country.’

Finding an opportunity to proceed in a native boat to Natal, he proceeded to that place, and set out on foot for the interior of the Batta country. In eight days he reached Sininggo, a principal place in the district of Mandeling. Three days more of travelling brought him into the district of Ankola, and to Rumah Tinggi, the residence of the influential Batta chief who was his guide. Here, being detained a week by a report that a party of the Padres had made an incursion into the country before him, and the place being low and marshy, Mr. Ennis was attacked with fever. At length it was found that the report was not well founded, and that it was safe to proceed, and he resumed his journey on the 14th of October, attended by the chief and a considerable party. Chills and fever so reduced his strength, that on the 16th he was no longer able to proceed on foot. In this emergency, in the interior of Sumatra, seven days journey from Tapanooly, without medicines, and without bodily strength, Mr. Ennis committed himself to God, and threw himself upon the Battas for relief. They made a litter of split bamboos, and suspending it from a long pole, he reclined upon it, and was thus borne forward from village to village upon the shoulders of men for six days; the seventh he was conveyed down a river in a small canoe made from a single log, to the bay of Tapanooly, which he crossed on the eighth. This route through the Batta country formed three sides of a square, the last of which is supposed never to have been travelled by a European. Mr. Ennis estimates the journey at about 300 miles. The Tobah district, in which the brethren Munson and
Lyman were killed, joins on Ankola to the northwest. It did not appear that the people of Ankola had ever heard of their death, though Mr. Ennis passed within twenty or thirty miles of the fatal spot. Exposed to the powerful rays of the sun all the way down from the interior, and to repeated showers, it is wonderful that Mr. Ennis did not fall a victim to his fever, but the Lord was pleased to sustain him, and soon after to restore him to health.

"At Tapanooly," says Mr. Ennis, "I was assured by the civil officer, that, had the people who committed this deed [the murder of Messrs. Munson and Lyman] known in what character the brethren came, it would not have been done. But being engaged in disturbance with a neighboring village, and agitated with anger and fear, and seeing two strangers of unusual appearance approach, in the blind tumultuousness of war they acted without knowing what they did. It must be regarded, therefore, as accidental, and not as an occurrence which must be expected in travelling through the Batta country. Doubtless it was permitted by our Lord for some wise and good purpose of his own. In 1824 Messrs. Ward and Burton passed through the same route without seeing any danger.

"When it became known, from natives on the coast and from others on the road, that the brethren were good men and had come to do the Batta nation good, all the villages around leagued together for vengeance and to require blood for blood. The unhappy village was named Sacca. In an unsuspected hour they came upon it, set the houses on fire, killed as many as they could, and destroyed their gardens and fields. Those who escaped were dispersed, some in one direction and some in another, so that their community was dissolved. In their fields and in the place where their village stood, a thick jungle is growing up, and the name of Sacca is no more heard. The clothes, trunks, medicine chest, and medicine bottles, and other things which the brethren had with them, were divided among those who destroyed the village, and thus distributed as mementos through the surrounding country."

Mr. Ennis returned to Batavia from this important tour in December. It will probably be the means of hastening the establishment of a mission among the Battas. It ought to be remarked, that Mr. Ennis received the kindest treatment from the Dutch officers, both civil and military, wherever he went in Sumatra.

Mrs. Ennis was so seriously threatened with consumption during the absence of her husband, that she found a voyage to Macao necessary. She was at Singapore at the time of Mr. Ennis' return, with health considerably improved.

MISSION TO THE SANDWICH ISLANDS.

ISLAND OF HAWAII.

KATLUA.—Asa Thurston, Missionary; Seth L. Andrews, M. D., Physician, and their wives.

KAAWALOA.—Cochran Forbes, Missionary; William S. Van Duzez, Teacher, and their wives.

WAIMEA. Lorenzo Lyons, Missionary; Horton O. Knapp, Teacher; Mrs. Knapp.

HILO.—David S. Lyman and Titus Coan, Missionaries; Abner Wilcox, Teacher, and their wives.

KOHALA. Isaac Bliss, Missionary; Edward Bailey, Teacher, and their wives.

ISLAND OF MAUI.

LAHAINA.—William Richards and Dwight Baldwin, M. D., Missionaries; Charles McDonald, Teacher; and their wives.
Report,

LAHAINALUNA.—Lorrin Andrews and Ephraim W. Clark, Missionaries; Edward H. Rogers, Printer; and their wives. Miss Lucia G. Smith, Teacher.

WAILUKU.—Jonathan S. Green and Richard Armstrong, Missionaries; and their wives. Miss Lydia Brown, Teacher.

HANA.—Daniel T. Conde and Mark Ives, Missionaries, and their wives.

KAUAHAHA.—Harvey R. Hitchcock, Missionary; Bethuel Munn, Teacher; and their wives.

ISLAND OF OAHU.

HONOLULU.—Hiram Bingham, Reuben Tinker 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, Bookbinder; Edwin O. Hall, Printer; and their wives.

EWA.—Artemas Bishop, Missionary, and wife.

WAIALUA.—John S. Emerson, Missionary; Edwin Locke, Teacher; and their wives.

KANEHOE.—Benjamin W. Parker, Missionary, and wife; Miss Maria M. Smith, Teacher.

ISLAND OF KAUAI.

WAIMEA.—Samuel Whitney, Missionary, and wife.

KOLOA.—Peter J. Gulick and Thomas Laifu, M. D., Missionaries, and their wives.

WAIOLI.—William P. Alexander, Missionary; Edward Johnson, Teacher; and their wives.

On a visit to this country.—Ephraim Spaulding and Sheldon Dibble, Missionaries, and Mrs. Spaulding.

(17 stations; 27 missionaries—two of them physicians, 2 physicians, 2 secular superintendents, 3 male teachers, 1 bookbinder, 2 printers, 3 unmarried female teachers, and 41 married female assistant missionaries;—total, 87.)

The arrival of the seventh reinforcement at the islands, was mentioned in the last Report. The members of it were cordially welcomed by the king, chiefs and people. Mr. and Mrs. Richards left this country on the 7th of November in the barque Suffolck, on their return to the islands, their six children whom they brought with them having previously been provided for by the kindness of individual friends of the cause. The parents have yet to learn that one of them, an interesting youth, has since been removed from the world. Mr. Richards's visit to this country, though short, was highly useful; and so, no doubt, will be his early return to his mission. Their two youngest children remained at the islands. Two members of the mission have rested from their labors;—Mrs. Dibble on the 20th of February, 1837, and Mrs. Lyons on the 14th of the May following. Mr. Dibble's health has since failed, and he is now on a visit to this country. He brought with him his two children. The young princess, Harieta Nahienaena, died on the 30th of December, 1836. The early hopes which her Christian friends entertained of her were painfully disappointed, but some things in the concluding scene may perhaps have been regarded as repentance unto life by the gracious Author of our salvation.

The facts which remain to be reported concerning this mission will be arranged under the heads of churches,—preaching,—education,—printing,—evidences of progress, and hindrances to the work.

Churches. The number of local native churches in the islands is 15, in which, on the 1st of May in last year, there were 1,049 members in good standing. The admissions during the year had
been 159. The whole number received into the church from the beginning, is 1,259.

In this connection it may be stated that the christian marriages solemnized during the year, were 1,082.

PREACHING. A meeting-house, 120 feet long, 48 broad, and 27 high, was completed at Kailua in January of last year. It has a gallery, shingled roof, steeple and bell. A doby meeting-house, or one the walls of which are of clay hardened in the sun, was completed at Ewa in the month following. It is 90 feet long, 42 wide, and 15 high, has a thatched roof, a verandah on all sides, glass windows, and a good pulpit. It stands on elevated ground, commanding a fine view of the surrounding country and ocean. About 90 dollars were contributed by the natives at Honolulu for a pulpit and bell for this church. The king, chiefs and others at Honolulu have subscribed 2,350 dollars towards the building of a stone church at that place, and the work has been commenced. A grass meeting-house has been built on the island of Lanai, opposite Lahaina; also a doby meeting-house at Kaanapoli, on Maui, 78 feet by 30, with a thatched roof, good pulpit, and glass windows. Another meeting-house of the same nature has been built at Kaloa. It was dedicated on the 23d of November, and is 95 feet by 40 inside, and plastered and whitewashed throughout, with a piazza quite round it. Another doby meeting-house has been built at Oloalu, on Maui. The people at Wailuku have raised 128 dollars towards procuring a bell for their meeting-house.

The stated preaching at the stations has been as in former years. Protracted meetings were held at Hilo and Waimea, on Hawaii; Wailuku and Lahainaluna, on Maui; at Honolulu, Ewa, Waialua and Kaneohe, on Oahu; and Waimea, on Kauai. The divine blessing apparently rested on the efforts made at these meetings. An account of the meeting at Hilo, as given by Mr. Coan, is subjoined.

"The meetings were full and solemn. Many came from the most distant parts of our field, fifty or sixty miles, to attend this meeting. The Holy Ghost came down at the commencement of the meeting, and many were awakened under the first sermon which was preached from these words, 'Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.' These words of Christ seemed to be clothed with his own almighty power, and to receive a literal fulfilment at the time. For some that were 'dead in trespasses and sins' give pleasing evidence that they heard the voice of the Son of God, and that they passed from death unto life. About 300 attended the inquiry meeting, many with tears and evident conviction of sin, and many, as is always the case here, not knowing why they came. The church seemed much aroused, and an unusual spirit of prayer poured upon them. The attention of multitudes of all classes was called up to subjects of 'weal or woe.' Some cases of conversion were as distinctly marked as most cases in the United States. How many souls were born again we know not. Some we believe are—we hope many. As the attention of some children seemed to be arrested, we resolved to continue the meeting one week longer, with special reference to their conversion. During that week they were assembled to hear the gospel three times a day. The church also met to pray for them, and our evening prayer meeting was continued on their behalf. Impressions were made on many of them, and some give pleasing evidence of conversion,—a rare, if not a solitary fact at the Sandwich Islands, and too lamentably rare in all lands where the gospel is preached."
Mr. Lyman and myself preached alternately, and divided all the labor of the meeting equally between us. Our hearts were one in the work, as they are in all our mutual labors, and we find that ‘two are better than one.’ If one fall the other can help up his fellow. Our congregation and Sabbath schools continue to be larger since the meeting, and we have evidence that the Spirit of God is still among the people. Oh that we may not grieve him.

On the second day, after the close of our prayer meeting, we sent out the church members in all directions, to bring in the aged and decrepit, that we might tell them that God’s house is not full, that there was yet room for them. About 200 were collected. Some maimed, some halt, some blind, some withered to a skeleton, some bowed nearly to the earth, some trembling with decrepitude, some covered with sores, and all of them tottering on the last verge of time. Many, who were unable to walk without support, were led by friends, and some were brought in canoes. It was an affecting spectacle, and Mr. Lyman and myself labored to pull them out of the fire, feeling that it was the last opportunity we might have with many of them, as a large number of them do not attend preaching on the Sabbath, either from infirmity of body or indisposition of heart. They listened with attention, and some seemed affected. What the fruit will be the judgment will reveal.

Tours, in which the brethren were more or less employed in preaching the gospel, were made in Oahu, East Maui, Hawaii, etc. The broken surface of most of the islands renders these tours often extremely laborious, and sometimes dangerous. As an illustration—

"Traveling in Hilo," says Mr. Coan, "is very difficult and dangerous on account of the numerous ravines and precipices by which the land is every where broken. All these ravines form the channels for so many rivers, which come leaping and foaming along their rocky beds, dashed down innumerable precipices, and urging their noisy way to the ocean. In times of great rains these streams run rapidly, and rush along with such maddening energy as to prevent all passing. When there is less rain they are shallow, and can be forded at certain places, or passed by leaping from rock to rock, with which their beds are filled. While passing through the district, for the distance of thirty or thirty-five miles, I took occasion to number the principal ravines I passed, and without measuring, or pretending to accuracy, I reduced them, according to the best of my judgment, to the following classification. The whole number was sixty-three; of which fourteen were from two hundred to one thousand feet deep; eleven were from one hundred to two hundred; sixteen were from fifty to one hundred; and twenty-two were from twenty to fifty.

All these sixty-three ravines are the channels of streams of water. In many places the banks are perpendicular, and can only be ascended by climbing with the utmost care, or descended only by letting one’s self down from crag to crag by the hands. In times of rain these precipices are very slippery and dangerous, and in many places the traveller is obliged to wind his way along the sides of a giddy steep, where one step of four inches from the track would precipitate him to a fearful death below. With a good degree of care the ravines may usually be passed in safety, but the passage is exceedingly laborious, and one mile on this road is equal to two or three on ordinary roads."

The nature of the preaching, which is adapted to this people, is well set forth by Mr. Armstrong.

"The preaching, in order to be effectual, must be simplicity itself. Not simplicity as folks in America usually understand it, but simple to the natives—the ideas so singled out and presented as to come right down upon his mind, as a well directed hammer comes down on the head of a nail. Another thing essential is, that the preacher be well acquainted with the native mind; understands the mode of thinking and feeling, knows what the man loves most dearly, and what he dreads with most horror; be able to lay his hand upon the secret spring of his sympathies, and lay open his own heart before his own eyes. This is of great importance in preaching anywhere, but especially here, where so few can assist themselves by their own reflections, and know so little of themselves. Without it, all is random work. There is perhaps no place on earth where a large assembly of people will come together and submit themselves so passively to a preacher as here. They as much as say to him when he rises, Here we are, and just as..."
1838.  
SANDWICH ISLANDS.  
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you see us; now do your best and say what you have a mind to. Therefore if the stony heart is broken up, and tears of penitence begin to flow, the preacher or the truth and the Spirit must do almost the whole.”

**Education.**—The edifice for the high school or seminary at Lahainaluna, on the island of Maui, is now nearly or quite completed. It is composed of a central building and two wings, the former of three stories, the latter of two. The central building is 42 feet square inside, and each of the wings measures inside 50 feet by 26. The lower story of the whole building is designed for school-rooms. The second story of the central building is for the chapel, and the third for apparatus, cabinet, library, etc. The second story of the wings, unless needed for school-rooms, will serve as dwellings for instructors. There are other buildings, of different descriptions, for the missionaries, pupils, etc. Mr. Andrews is principal of the seminary, and Mr. Clark and Mr. Dibble have for some time been associated with him in the instruction and government of the pupils. The regular attendance during the year, was 72.

“At the close of the first term, the school was examined in the presence of all the directors. The examination continued six hours a day for three days. At the close of the year, the school was again examined in the presence of several of the high chiefs; and at its close on the 25th of October, fifteen scholars, having stinted the prescribed time of four years, received their certificates of approbation to teach school wherever they might be employed.

“All the scholars are required to attend prayers at day-light, that is, as early as one can see to read. Five minutes are allowed from the ringing of the bell to the calling of the roll. Perhaps no institution in any land, of the same number of scholars, shows more punctuality in attendance. After the roll is called, sometimes a chapter or a few verses are read, sometimes remarks are made by the attendant teacher, as he judges best, and then a prayer is offered. All the pupils are also required to attend worship on the Sabbath.”

Heretofore the members of the seminary have been adults, and generally married. They resided at Lahainaluna with their families, and supported themselves by labor when out of school. It has been found expedient to change the nature of the school by introducing classes of unmarried youth as boarding scholars, gradually to take the places of the others. A class of thirty-one was introduced the last year. Their ages varied from eight years to nineteen. They were expected to work three hours a day, on grounds given by the king for the use of the school. The instructors say in their report—

“From what has been done in English it is clear that Hawaiian boys can as easily as any boys learn a foreign language; and it seems to the instructors exceedingly important, as it will open to the islanders a vast field of knowledge which is now hidden to them. But it will require more time than has yet been devoted to it to make any great advances.

“Engraving, during the latter part of the year has been carried on under all the disadvantages and inconveniences that have hitherto attended it. Five new maps (plates) have been cut, besides three for Scripture geography. Three or four are now in progress. There has been great improvement made in cutting, but a new press will be necessary as the great failure is in printing.”

A stone building, fifty-six feet by twenty-four, two stories high, has been erected at Wailuku, also on the island of Maui, for a board-
ing school for females. A number of small mud-walled buildings have also been put up for the dormitories of the pupils, and the king has made a liberal grant of land for the use of the school. In October of last year there were thirty-six children in the school, varying in their ages from four to ten years.

There is a boarding school for boys at Hilo, on Hawaii, which in August of last year, contained thirty-one pupils. No permanent arrangements for it had been made.

It was also thought desirable that there should be two boarding-schools on Oahu, one at each extremity; but the want of funds must prevent them for the present, as well as greatly interfere with the prosperity of the others.

In the common schools the efforts of the mission have been more and more directed to the children and youth of the islands, and the substantial influence of the labors in this department is increasing. The graduates from the seminary do better as schoolmasters than was expected. Indeed they succeed well. Some pecuniary assistance at all the stations has been given to the natives by the mission in the building of the school-house for the station, and in the support of the teacher.

Printing.—The following works were printed during the year in the Hawaiian language.

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<td>9,000</td>
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<td>200</td>
<td>800</td>
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<td>72</td>
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Total,                                     |     | 1,428 | 163,490| 9,322,760   |

The following maps were engraved on copperplate by the students at the seminary, and afterwards printed.
The printing from the beginning has been 1,303,919 copies, and 63,488,917 pages.

If a less amount of printing has been done this year than the last, it is because there was for some months a deficiency of paper, owing to a mistake in the amount reported to the Committee by the mission as being at the islands.

A quarterly publication, owned and conducted by a gentleman not connected with the mission, has been commenced at Honolulu. It is in the English language, and is called the "Hawaiian Spectator." It is easy to see that for a few years to come, a work of this kind may be rendered highly useful to the cause of learning and benevolence.

EVIDENCES OF PROGRESS.—The original state of this people, and to a great extent their present condition, are thus described by Mr. Lyons.

"The generality of their houses are nothing but the rudest hovels, entered by one door not three feet high. This is often an open door. As you pass along, you will sometimes see it closed with brush, or mats, or some such like trash. Now and then you may see a kind of a door rudely made of rude materials. The inside of many of these hovels is too filthy to be described, or even mentioned. Often, on attempting to enter, the smoke of the taro oven, which occupies the most conspicuous part of the house, rushes out in such dense columns that you are obliged to retire. Night comes on; men, women, and children, the married and unmarried, fowls, dogs, and cats, and sometimes pigs even, lie down to sleep. A single mat on the ground is perhaps the only sleeping place. No partitions divide a part from the rest. In this respect all things are common. Morning comes. All sit down on the ground floor, covered perhaps with dry grass, and sometimes a mat. The great calabash of poi is placed in the midst, out of which all eat in common. One hand after another enters the dish first and then goes to the mouth, and so on, till all are filled, provided there is enough. The same hands too are employed at the same time in devouring the raw fish, sometimes just as it comes from the ocean. The hand is all the knife that is used. A rusty jackknife may occasionally be seen. When the poi dish is removed, the great wooden pipe is brought on, filled from the tobacco horn, and lighted, and then goes the rounds, from father down to son of four years old."

The influence of the gospel upon the habits and manners of the people, however, begins here and there to be seen.

"Church members, and some others of the better sort, have built them neat and comfortable dwellings; and some have furnished themselves with tables, seats, wooden dishes, and in one corner of the house a sort of shelf may be seen on which books are laid. Pleasant yards are also beginning to be seen in different directions, and the soil is receiving a greater degree of cultivation."

Miss Brown, whose business it is to teach native females the arts of spinning, weaving, knitting, etc., makes the following statements.
"I think there is among the people an increasing inclination to industry. I commenced with a third class, as I call it, for want of a more proper term, last February, making twenty-two in number who have been with me since I commenced. These last are doing quite as well as any I have had under my care. When I dismissed a class last February, I had the pleasure of seeing them clothed in garments of their own manufacture. As an evidence of their disposition to be industrious, two of the number asked the privilege of staying in school; saying that they could not bear to think of not doing anything. I indulged them, and employed them in spinning, knitting, etc., until they were furnished with implements to work at home.

"Thus is the eagerness of the people on the other islands, to have the manufacturing of cloth commence with them, that I fear they will effect my removal from this place before the business is sufficiently established to stand alone."

Mr. Armstrong writes at Wailuku—

"In point of industry and civilization a few of the multitude make some progress. They are building better houses, work regularly with their hands, cultivate sugar-cane, hire out when they have opportunity; and those who have acquired the art are industrious in spinning cotton. We are endeavoring to press the subject of industry more and more on the minds of the people, although there is no prospect of their becoming industrious under the present system of government."

Of similar import is the testimony of the missionaries at Hilo.

"During the past year there has been a gradual and perceptible improvement in the general character and condition of the people at this station. Attention to schools and to the gospel, has been increasing; more cloth has been worn by the natives; cleanliness and industry have been gaining ground; the family compact and all the social and domestic relations are assuming more of form and tranquillity; and society seems slowly, yet steadily, approximating towards civilization."

After visiting Molokai in July, 1837, Mr. Armstrong thus contrasts the present and former condition of the station on that island.

"I could not but be gratified with the improvement at the Molokai station since I visited it three years ago. Instead of the low, long, narrow, dirty, thatched meeting-house, in which the congregation then worshipped, they have now a spacious stone meeting-house, one story high, with a convenient pulpit and glass windows, carpeted and ceilinged with mats, and every way comfortable. Instead of no school-house at all, there is now a stone one of prodigious dimensions, furnished with desks and benches; instead, too, of the small grass dwelling, standing 'all out of doors,' there is now a comfortable stone cottage, enclosed by a stone wall, which takes in ground enough for a garden and yard. The natives, too, have gathered in around the station, built more comfortable houses, some of stone, others in the old style. Neither is the improvement confined to externals. Where there was no church at all in 1832, there is now one consisting of forty members. There is also a daily school of children, under the care of Mr. and Mrs. Muan,*of I think 170 scholars. The whole grouped together made a very pleasant impression upon my mind—the more so from the fact that I happened to have spent a few months at this station when it was first taken."

From the journal of the same missionary—

"One poor old man, whose locks are white as wool, and who walks leaning on his staff, (I should think from his appearance he is as old as ninety,) came in to-day. He appeared very poor, had nothing on but a single piece of dirty native cloth around his shoulders, but his countenance was animated, and he spoke feelingly. He said, "I was a lad in the reign of Kahe-Kili, and I saw the wars of Tamehameha, but I have lived till just now, without knowing right and wrong. Now, behold, when I am bent with age and lean upon my staff, light has broke over me! Very strange! Formerly it was all dark and bad, now I see a little." I feel reproved for my want of faith in regard to
these old people, for I confess they appeared to me heretofore as hopelessly gone. What
that lies in the line of his mercy cannot the grace of God accomplish?"

"The most eloquent speaker arose last. This was Bartimeus, the same blind man
who was the first convert on Maui, and I believe the first native that was baptised on
the islands. Some account of him has been given in Heralds of former years. He is
regarded as an ardent Christian, and is, in my opinion, the most eloquent speaker in the
nation. His knowledge of the Scriptures, as well as of general subjects, is remarkable,
considering his inability to read. No missionary among us can command Scripture
more copiously and appositely, in an off-hand effort, than he. Even the parts that have
not been printed in the native language seem to be familiar to him, from merely hearing
them quoted in the pulpit and Bible class. But his mind, and especially his memory,
possess power of the very first order. On moral subjects he often evinces astonishing
powers of discrimination, in comparison with most other natives. He is a short man
and rather corpulent, very inferior in appearance when sitting, but when he rises to
speak, he looks well—stands erect, gesticulates with freedom, and pours forth, as he
becomes animated, words in torrents. He is perfectly familiar with the former as well
as the present religion, customs, modes of thinking, and in fact the whole history of the
islands, which enables him often to draw comparisons, make allusions, and direct
appeals, with a power which no foreigner will ever possess."

"Hana is the birth-place of Kaahumanu of blessed memory. Yes, I have stood upon
the spot, and had some sweet moments in reflecting upon the wonders of sovereign
mercy. How wonderful! An individual is born at Hana, the very end of the earth,
(and note, the very extremity of the island, and not two rods from the
water's edge) of high but heathen parents; brought up from her childhood in perfect
familiarity with all that is corrupting, degrading, hardening and darkening; consequently
became one of the worst of human kind, haughty, filthy, lewd, tyrannical, cruel, wrath­
ful, murderous, and almost every thing else that is bad. So she lived for perhaps fifty
years, and then, while sitting queen of this nation, feared and flattered by all, the grace
of God reached her heart, and she put off the old man with his deeds. She reigned a
few years as a Christian, constraining the very enemies of truth to admire her integrity,
her regard for the poor, and her wisdom as a ruler, and died in 1832, praising God and
the Lamb! How wonderful! while so many who are born of Christian parents, and are
the subjects of prayer and care from childhood, become acquainted with the offers of
the gospel only to despise and disregard them."

"We have recently examined the children's schools at Wailuku and Haiku. They
never appeared so well at any previous examination. One thousand and one hundred
children from four to fifteen years of age were examined, and over five hundred of them
may be called readers—some of them are excellent readers. About a hundred also
evidenced an accurate knowledge of the simple rules in arithmetic, have considerable
acquaintance with geography, and write a legible hand. Some also sing pleasantly, an
art of which they are amazingly fond. The prospects of these schools was never,
brighter than now. Parents, contrary to what they once did, seem very willing their
children should attend school, and some oblige them in their way to attend."

It were easy to multiply quotations. There can be no doubt, the
King of Zion is owning the labors of his servants at the Sandwich
Islands.

Additional laborers are requested by the mission, and there are
strong reasons in favor of sending them.

Hindrances to the Work. There appears to be a disposition
on the part of a portion of the Romish church, to interfere with our
operations at the Sandwich Islands; or rather there has been a
decided and persevering influence exerted by a portion of the foreign
residents at Honolulu, to introduce an opposing mission to the one
already in the field, reckless of the consequences to the people and
government. The Romish priests, who were banished from the
islands some years since by order of the government, returned to
Honolulu in a British vessel in the spring of last year, and were
ordered by the acting governor of Oahu to leave the islands in the
same vessels in which they came, but refused to do so. On the facts being reported by the governor to the king, who was then at Maui, the order to depart was confirmed, and the priests were taken, by the government, on board the vessel. The owner of the ship, on being compelled to receive them, went on shore with his crew, carrying the flag with him, which he presented to Mr. Charlton, the British consul, who burned it in the streets. The arrival of a British and also a French ship of war while this matter was pending, and the interference of their commanders, is understood to have nearly overpowered the resolution of the government in the legitimate exercise of its powers in relation to foreigners. The king, however, remained firm, and the priests some time after left the islands.

But a more serious hindrance by far, at present, is in the want of funds. The missionaries justly feel that there is now a special call for efforts of almost every kind to christianize and civilize the nation. The whole people is now, as it were, in the arms of the Christian church, but this may not long be. The seminary should be enabled to receive and support a large number of scholars, and should be well furnished with apparatus, books and other helps, both for teachers and pupils. Subordinate boarding schools, in different islands, and for males and females, would be highly useful. At each station there should be a model school, with school-house, books, instruction, discipline, and every thing else of the right kind, where teachers and monitors may be educated under the immediate superintendence of the missionary, and, as far as possible, by one of the teachers now at the islands. Books should be manufactured, not only in sufficient numbers, but in sufficient variety, to supply whatever real demand for them can be made to exist. The only foreign teachers the islanders have are the missionaries of this Board; and these should be enabled to teach them, with the promised divine assistance, their duties as men, as subjects, and as rulers; and their rights, too, as well as their obligations. The whole should be taught, and with as little delay as possible. Perhaps the existence of that people as a nation, and certainly the complete success of our work, requires it. It is impossible to say what will be the ultimate effect of the reductions the past year. Indeed the Committee has not heard from the mission since the circular of June, 1837, was received. It is known, however, that the restrictions which it was found necessary to impose upon that mission, with others, by a circular letter forwarded six months previous to the date of the one above mentioned, had the effect to arrest, in some measure, the progress of the seminary, the boarding schools, and the operations of the press; and the further reduction of 5,600 dollars cannot but have had a very disastrous influence. To be compelled to recede, and to recede so far, when there is so much need of going forward rapidly and with a strong hand, is extremely painful. The Committee indulge the hope that the churches will not much longer delay to look upon these islands and the mission, and suffer their benevolent feelings to be powerfully moved.
MISSION TO THE CHEROKEES.

**Brainerd.**—Daniel S. Butrick, Missionary; John Vail, Farmer; and their wives.

**Willstown.**—William Chamberlin, Missionary, and his wife.

**Candy's Creek.**—Ainsworth E. Blunt, Teacher and Farmer; Mrs. Blunt; Stephen Foreman, Native Preacher.

**Red Clay.**—Elizur Butler, Physician and Missionary, and his wife.

William Potter, Missionary, and his wife, and Erminia Nash, absent from the mission.

(4 stations; 4 missionaries—one a physician, 2 farmers and mechanics, 1 native preacher, 7 female assistants;—total, 14.)

Missionary labors have been continued through the past year at only four stations, and at these with some interruptions, and many painful embarrassments. The religious meetings have, however, been well attended at Brainerd, Candy's Creek, and Red Clay, especially at the first; to which, perhaps, as the earliest station in their country, where many of them received the first rudiments of useful knowledge, where they first experienced Christian sympathy, and had their thoughts directed to heavenly things, they seem to have taken a melancholy pleasure in resorting in this time of their extremity. The kind attention and sympathy of the missionaries, and the consolations which they administered, seem to have been a fountain of comfort to them, when all else was cheerless and gloomy as death. The attention paid to the preaching of the gospel has been solemn and indicative of interest; some few have inquired after the way of life, and two or three cases of hopeful conversion have occurred; but it could hardly be expected that, amid such distraction of mind, such anxiety, such a deep sense of injury endured, much close and undivided thought would have been given to the concerns of the soul and another world. The members of all the churches formerly existing in connection with the stations in Georgia and Alabama, have been scattered as sheep without a shepherd; while others have been on the way to their new country in the west. During the last two or three months they have been living a confused and irregular life on the camp-grounds, surrounded by a military guard. Thus exposed to temptation, without retirement or pastoral watch, if numerous and lamentable instances of apostasy have not occurred, certainly little of growth in grace, or of the spiritual life could be looked for among them.

Doct. Butler was ordained as an evangelist in April last by the Union Presbytery of East Tennessee.

Schools have been kept up at Brainerd, Candy's Creek, and Red Clay; the two former embracing twenty or twenty-five pupils, and the
last about fifteen. Nearly twenty pupils have been boarded in the
mission families at Brainerd and Red Clay. Much and unexpected
interest has been manifested both by parents and children in these
schools, and the attendance has been punctual and the proficiency
good. At Brainerd the school has been taught by Mr. Vogler, a
young preacher connected with the United Brethren, whose christian
interest in the churches led him to give his services for this purpose.
He has also preached to the Indians, as opportunities were presented.

The expenses of the mission have been principally defrayed from
the avails of the moveable property sold at the several stations. No
portion of the amount at which the buildings and improvements on
land were appraised, according to the treaty of December, 1835,
has yet been received; the Committee thinking it inexpedient to
receive it, until the churches themselves should yield to that treaty,
and consent to avail themselves of the provisions which it makes in
their own favor. To what extent and when the fund will be availa-
table to the Board for re-establishing and enlarging the mission in the
New Country west of Arkansas, is yet uncertain. Messrs. Butrick
and Chamberlin, and Doct. Butler, with their families, together with
Mr. Foreman, the Cherokee preacher, are expected to remove, and
resume their labors in the west, within a few months. Mr. John
Huss, the other Cherokee preacher, proceeded to the new country
last November.

At the opening of the last session of Congress, a delegation of the
Cherokees repaired to the city of Washington, for the purpose of
making another effort to obtain a substitute for the treaty of Decem-
ber, 1835, or some modifications of those features of it which are
most obnoxious to the great majority of the people. But though
their cause was presented by the delegation in a most able and lucid
manner, and though their endeavors were seconded by a remon-
strance signed by almost the entire population of the tribe, and by
numerous remonstrances from various portions of the citizens of the
United States, no important alteration in the treaty complained of
was effected.

Early in the winter preparations for the removal of the whole
tribe were commenced; and as apprehensions were entertained that
the Cherokees would not submit without resistance, numerous fortifi-
cations were erected in different parts of their country, and large
bodies of troops were collected and stationed there. Still the Cher-
okees could not be persuaded that some event would not occur,
which would prevent the execution of a treaty which seemed to
them to be so iniquitous and oppressive. They therefore remained
quietly at their homes, making no preparations for their removal.
They were, it is said, even more prompt and industrious than usual,
in planting their grounds, and preparing for a crop at the coming
harvest. In this situation, the 23d of May, the day fixed by the
treaty for their removal, found them. Immediately after that day,
the military commenced their operations. Families were taken
from their houses and farms, leaving their furniture, fields and stock as they were, unprotected, to be possessed by they knew not whom; and were marched under strong guards to camps selected to be their starting places for a distant and to them a strange land. It is understood that arrangements have been made to compensate the Cherokees for the property which they were thus compelled to abandon. In the month of June nearly the whole of the tribe were taken from their houses to the camps, and some thousands set out, by land or water, on their journey, and have since arrived in the Arkansas country.

Owing to the severe heat of the season, the emigration was then suspended till the first of September. In the mean time, Mr. Ross and other principal men having returned from Washington, arrangements are understood to have been made between them and the agents commissioned by the government of the United States to carry the treaty into effect, by which the removal of the remainder will be accomplished in a manner more satisfactory to the Cherokees. Companies, consisting of about a thousand each, were to start, beginning on the first of September, following one another after intervals of a few days, till all were on the way. Each company was to be attended on the journey by a physician, with wagons or boats for supplies, and to aid the young, the aged, and the sick. Individuals selected from their own number were to provide supplies for the companies, and to have the principal direction of their movements. In this manner, 8,000 or 10,000 of this unhappy people are at this moment probably pursuing their long and tedious way from the graves of their fathers—from the home of their choice and their fondest affections, to make new houses and new fields for themselves in a distant and uncultivated land.

Thus have the labors of the missionaries on this ground been terminated, in just twenty years, the present month, since Mr. Kingsbury, the earliest missionary of the Board to the aborigines of this continent, first entered the Cherokee country. And though no Indian now dwells among those mountains and vallies, and the missionaries have gone to other parts of the vineyard, or to their rest in heaven; yet the varied scenes of missionary life at Brainerd in its earliest days, and the fond affections and hopes which they awakened through our Christian community, will long be remembered. So will the graves of Worcester and Hoyt, whose dust now lies mingled with that of the Indian whom they loved to the death. So will the toil and privations, the hopes and disappointments, the bereavements and consolations of the missionaries; and so will the prayer of penitence and the song of praise, which, in the time of God's gracious visitation, were often heard in the solitary field and gloomy forest.
MISSION TO THE ARKANSAS CHEROKEES.

Dwight.—Cephas Washburn, Missionary; James Orr, Farmer and Superintendent of Secular Affairs; Jacob Hitchcock, Steward; Asa Hitchcock, Teacher; Roderic L. Dodge, Physician; Mr. Copeland, Mechanic; and their wives; Ellen Stetson, Teacher; Esther Smith, Assistant.

Fairfield.—Marcus Palmer, Missionary and Physician, and his wife.

Park Hill.—Samuel A. Worcester, Missionary: Samuel Newton, Teacher and Catechist; and their wives; Elias Boudinot, Native Assistant; John F. Wheeler, Printer; Nancy Thompson.

(3 stations; 5 missionaries—one of them a physician, 1 physician, 2 teachers, 4 farmers and mechanics, 1 native preacher, 1 native assistant; 12 female teachers and assistants—total, 34.)

Of the schools at Dwight, Mr. Washburn writes—

"The schools never enjoyed more of the favor of the people than at present. This is very manifest from the solicitude of the people to secure the privileges of their children. Many urgent applications for admission to the schools have been made, which we have been compelled to refuse. Indeed, we have yielded too far to these solicitations. The number of Cherokee scholars boarded by the mission is seventy. Thirteen others attend, who are boarded by their parents in the vicinity. To these add ten of our own children, and the aggregate is ninety-three. This is a numerous group of youth, and in all respects a most interesting one. Their improvement is in the highest degree gratifying. They need but the renovating, sanctifying, and guiding influences of the Holy Spirit to prepare them to exert a great and good influence on their people. They must have a great influence in forming and controlling the future destiny of this tribe; and if they are renewed and sanctified, that influence will be wholly for good."

The school at Park Hill, under the care of Mr. Newton, has had upwards of fifty different pupils during the year; but the average attendance has not exceeded thirty or thirty-five. None of these are boarded at the expense of the mission. Respecting the school at Fairfield, no statements have been received during the year. It is supposed to embrace about the same number of pupils, and to be conducted in the same manner as during former years.

The churches at the three stations have not, so far as information has been received, been enlarged by additions during the year; and the influx of emigrants from the old nation, and the various exciting topics relating to their political affairs, which have occupied the thoughts of the people during the year, together with other circumstances, seem to have had an unfavorable influence on the religious feelings of the members of the church. Some painful cases of discipline have occurred, while few have manifested much concern for the salvation of their souls. In the school at Dwight there has been in the minds of a portion of the pupils a tenderness and solemnity of feeling, which has led their teachers to believe that the Spirit of God was present. Preaching at the several stations, and at other places, has been much the same as in former years.

An obvious advance in temperance has been made during the year. The society which was organized some years since, requiring
abstinence from distilled spirits merely, was found to be inefficient, and fell into neglect. Subsequently, a society was organized, consisting of those only who pledged themselves to abstain from all intoxicating drinks. To this society, previously embracing about two hundred and fifty persons, nearly three hundred have since been added. Some have violated their pledges, but the society is obviously accomplishing much good, and temperance and sobriety are advancing among the people.

Mr. Boudinot arrived in the Arkansas country in November last, and in January resumed his labors with Mr. Worcester, as an interpreter and translator. An almanac in the Cherokee language and character, for which an astronomical calendar had been prepared, adapted to the latitude and meridian of Fort Gibson, was immediately printed, and five hundred copies issued. Another almanac, for 1839, has been prepared for the press. An edition, embracing five hundred copies of a small catechism and hymns, of eight pages; also fifteen hundred copies of a tract of twelve pages, on temperance, have also been printed; besides an elementary book in the Wea language, prepared by the mission to that tribe, and printed at their expense. A small geography in the Cherokee language, embracing a number of maps, is expected to be ready for the press in a few months.

Doct. Dodge, formerly connected with the mission to the Creeks, has been transferred to this mission, and has been united in marriage with Miss Bradshaw, formerly teacher of the female school at Dwight. Miss Palmer, of the station at Park Hill, has been at her own request discharged from farther connection with the Board. Miss Sawyer, formerly one of the teachers in the old Cherokee country, proceeded last winter to the Arkansas country, and has since resided in the family of Mr. John Ridge.

MISSION TO THE CHOCTAWS.

Wheelock.—Alfred Wright, Missionary; Mrs. Wright; Jared Olmstead, Teacher.

Stockbridge.—Cyrus Byington, Missionary; Mrs. Byington.

Bethabara.—Mrs. Barnes, Teacher.

Mountain Fork.—Abner D. Jones, Teacher; Mrs. Jones.

Greenfield.—Joel Wood, Missionary; Mrs. Wood; Eunice Clough, Teacher.

Pine Ridge.—Cyrus Kingsbury, Missionary; Mrs. Kingsbury; Miss Burnham, Teacher.

Good Water.—Ebenezer Hotchkin, Catechist; Mrs. Hotchkin.

(7 stations; 4 missionaries; 1 catechist; 2 male teachers; 9 female teachers and assistants—total, 16.)

On the departure of Mr. Williams and family from Bethabara last autumn, Mrs. Barnes, as there seemed to be a favorable opening for
the continuance of her labors, decided to remain at the station. Mr. and Mrs. Auten and Miss Merrill have at their own request, been released from the further service of the Board, and removed from the Choctaw country in April last.

The interest felt by the Choctaws generally in the education of their children does not seem to be increasing, though some of the schools under the care of the mission are well attended. The average number of pupils at Wheelock has been fifteen; at Mountain Fork twenty; at the two schools near Greenfield, nearly twenty each; at Pine Ridge, owing to the removal of the Choctaws from this vicinity, not more than six. The whole number of pupils who have attended each of these schools more or less during the year, is much greater than that given above. In aid of one of the schools near his station, Mr. Wood has received $12 from the Choctaws, and in aid of the other, $20, together with $15 expended on the school-house. Mr. Hotchkin teaches one of the government schools, embracing twenty pupils. Sabbath schools have been taught at most of the stations, and in some other neighborhoods.

Few additions to the churches have been reported; and no marked advance in piety has been apparent among the professed followers of Christ. At Wheelock, four have been received to church fellowship during the year; making the whole number admitted to this church by profession since its organization in December, 1832, forty-seven; and the whole number connected with it, including those who were members of the church in the old Choctaw country, one hundred and fifteen; of whom thirty have died. The present number is sixty-eight. Many of them appear to be improving in religious knowledge, and in piety and stability of Christian character. To the church at Pine Ridge, five soldiers from the garrison at Fort Towson have been received; leaving the present number nineteen. Mr. Wood has admitted one to the church at his station, making the present number of church members twenty-two. A new church has been organized in a settlement about forty miles west of Fort Towson, embracing seven members, all formerly members of the church at Eagle-Town. From this church last named, no report has been received.

Temperance societies organized at Fort Towson and Greenfield, have been joined by considerable numbers, and appear to be exerting a salutary influence.

Mr. Wood states that the Choctaws about Greenfield are decidedly improving in regard to industry, family order and government, and a regard for education. The Sabbath there is well observed by members of the church, but sadly profaned by others. With regard to the means of living comfortably, and the accumulation of property, the Choctaws generally seem to be advancing. Health has generally prevailed during the year, though the small pox has spread in the western part of their country, cutting down, it is reported, five hundred or one thousand of the Choctaws and Chickasaws.
MISSION TO THE PAWNEES.

John Dunbar, Missionary, and his wife.

Mr. Allis, who, as an assistant missionary, was associated with Mr. Dunbar in commencing this mission, about a year since received an appointment from the United States' agent for the Pawnees, as a farmer for that tribe. This appointment he has accepted, and consequently his connection with the Board has virtually terminated, though he has not been formally discharged.

During the past year Mr. Dunbar has found himself, by the circumstances of his family, prevented from travelling extensively with the Indians as he has done in previous years; and as the agency at Bellevue, where he has found it necessary to have his family reside, is distant from the Pawnee villages, he has been able to do little for the Indians, except the few, who linger about the agency, or those who occasionally visit there. Still he has been extending his acquaintance among them, and making some advances in the knowledge of their language. In order to render the mission efficient, two additional missionaries at least, are imperiously demanded.

As yet nothing effectual has been done to reclaim the Pawnees from their wandering and hunter life; and as success in the chase has become more uncertain, and their distant excursions subject them to frequent collision with hostile bands, their life is one of extreme poverty and peril.

Before the season of planting the last spring, the Loups, one of the bands into which this tribe is divided, having made an unsuccessful hunt the preceding winter, and lost some of their men by their enemies, feeling poor and dispirited, attempted to retrieve their fortunes by resorting to a horrid rite, which, though formerly common among them, had been discontinued for some years. One of their captives was selected, and in a most cruel manner, offered in sacrifice to propitiate the favor of their gods and secure a plentiful harvest.

Further inquiry has brought to light some additional facts relative to the death of Doct. Satterlee, over which so much uncertainty hung at the close of the last year; leaving now but little doubt that he was wantonly murdered by a lawless and cruel white man, who made his home in those wilds, and who has himself been since called to the judgment.

MISSION TO INDIANS ON THE OREGON RIVER.

KAYUSES.— Marcus Whitman, Physician and Catechist, and his wife.

NEZ PERCES.— H. H. Spalding, Missionary, and his wife.

Elkanah Walker, Cushing Eels and Asa B. Smith, Missionaries; and William H. Gray, Physician and Catechist, with their wives,—not located.

(2 stations; 4 missionaries, 2 physicians, 6 female assistants;—total, 12.)
Mr. Spalding commenced his residence among the Nez Perces about the close of November, 1836, as stated in the last Report. On the 10th of December Doct. Whitman began his labors among the Kayuses. Mr. Gray, after aiding these brethren in preparing habitations for their families, in which the Indians, especially the Nez Perces, co-operated with much apparent cheerfulness and zeal, visited some of the neighboring tribes. Finding them all very desirous of having religious teachers among them, and the present seeming to be a peculiarly favorable time, it was thought advisable that he should return to the United States, and represent the situation and disposition of these tribes, with the hope of obtaining additional helpers for the work. So much interested in the object of this journey were the Nez Perces, that four of their number accompanied Mr. Gray, bringing with them a large number of horses, and some other such property as they possessed, with the expectation that the avails of their sale in the United States might defray a part of the expense of conducting the new missionaries to their country. On their way, however, near the sources of the Platte river, they were met by a plundering party of Sioux, who attacked them, murdered the four Nez Perces, and took all the property. Mr. Gray, protected by a merciful providence, was enabled to escape.

In the opinion of Mr. Gray and the brethren whom he left west of the mountains, the circumstances of the tribes then called for the labors of fifty missionaries and assistants; and that the several tribes were ready to welcome them, and listen to their instructions. In view of these statements and the very favorable appearances of the stations already commenced, the Committee decided to strengthen the mission. Accordingly, in March, Rev. Messrs. Walker, Eels and Smith, with their wives, in company with Mr. and Mrs. Gray, proceeded to the western frontier of the state of Missouri, where they joined the annual trading caravan going to the mountains. Intelligence has been received from them when about 700 miles on their way, having had thus far a prosperous journey. The whole distance which they must travel on horse-back is about 2000 miles.

The readiness manifested by the Indians at the commencement of the mission, to listen to Christian instruction and to conform to it; the apparently devotional habit observable among them in public worship; the clearness with which they apprehended the truths which were unfolded to them, and the zeal they exhibited in diffusing among their countrymen the knowledge which they had acquired, gave the missionaries much encouragement that the Lord would gather from among them a people for himself. As soon as a school was opened, adults and children flocked to it; and their proficiency, considering the disadvantages they labored under, was very uncommon. Of their deep interest in these things Mr. Spalding writes—

“We might as well hold back the sun in his course, as hold back the mind of this people from religious inquiry. When they return from their tents, after the services of
the Sabbath, they sometimes spend the whole night in perfecting what they but partly understood. I am sometimes astonished at the correctness and rapidity with which several will go through with many of the events recorded in the Scriptures. But no history is listened to with such profound attention as the story of the cross of Christ. A paper with his name upon it is clasped to the bosom with all the apparent affection of a mother embracing her darling child.

"Nothing but actual observation can give an idea of the indefatigable application of all classes, old and young, to the instruction of the school. From morning to night they are assembled in clusters, with one teaching a number of others. Their progress is surprising. Usually about one hundred attend school. A number are now able to read a little with us at morning prayers.

"They appear very handy at every kind of work in which they have yet engaged, are remarkably kind, possess industrious habits, with scarcely the appearance of the savage or heathen about them. We consider them perfectly honest, and do not fear to trust them with any article we possess. If the least thing is found out of place, it is immediately returned."

The latest intelligence received from the missionaries, was dated about the middle of last March, a year subsequent to the date of the statements given above. Both Doct. Whitman and Mr. Spalding state that they can repeat with still more confidence what they wrote a year before, relative to the favorable disposition of the Indians, and the encouraging prospect of success in their missionary labors. When they make excursions through the country, they are often followed for days by hundreds of Indians, eager to see the missionary and hear him discourse to them on the truths of the Bible when he encamps at night.

A sufficient number of families remained near Wiletpoo, the station of Doct. Whitman, during the winter, to furnish a school of fifteen or twenty pupils, and when the hunters returned in March, the number of pupils became greater than the mission family had books or ability to teach. The religious services on the Sabbath consisted of public worship held twice, and a Sabbath-school, at which the attention was general and solemn. Morning and evening worship was strictly maintained at all the principal lodges. Doct. Whitman finds evidence that the Indians in his vicinity did formerly pay idolatrous worship to animals and birds.

The Nez Perces language, which seems to be generally understood by the tribes on the waters of the Columbia, is regarded as being peculiarly simple in its structure and easy of acquisition. Within four or five months after their settlement in the country, the missionaries were able to hold intercourse with the Indians in it on all common topics. Since that time they have formed an alphabet, and prepared a small elementary book in it, which they were expecting to have printed at the Sandwich Islands. Other books were in a state of preparation.

The soil, on considerable tracts, is found to be extremely productive; the climate is mild and healthful; and with so little severity are the winters felt, that horses and cattle sustain themselves well through the year, without shelter or care from their owners.

The mission families continue to receive various tokens of the friendly regard of the gentlemen connected with the Hudson's Bay Company, both towards themselves and their object.
MISSION TO THE SIOUX.

Lac Qui Parle.—Thomas S. Williamson, Missionary and Physician; Stephen R. Biggs, Missionary; Alexander G. Huggins and Gideon H. Pond, Assistant Missionaries; and their wives.

Lake Harriet.—Jedediah D. Stevens, Missionary, and his wife; Samuel W. Pond, Missionary; Lucy C. Stevens, Assistant.

(2 stations; 4 missionaries, one of whom is also a physician, 2 male and 6 female assistant missionaries; total, 12.)

During the past year this tribe of Indians have suffered severely from various causes. Last autumn the small pox broke out among the Yanctons, a Sioux or Dakota band residing on the Missouri river, from whom the disease spread to the Wapekutes and Tetons, other bands of the same tribe, and continued its ravages until it had proved fatal to nearly their entire population. The Tetons are said to have constituted nearly one third of the whole Sioux tribe. Some families, fleeing from the disease, conveyed it to the neighborhood of Lac qui Parle, and Lake Traverse, seventy miles above, at the latter of which places upwards of two hundred are supposed to have fallen victims to the disease. At Lac qui Parle its ravages were providentially arrested by the prompt and efficient measures adopted by the missionaries. The same disease extended farther north and west to the Assineboins, Mandans, Blackfeet and other tribes, which are said to have become nearly extinct.

Famine has also prevailed among some bands belonging to this tribe, causing many to die for want of food. The fur trade in their country is becoming unproductive, and the gentlemen engaged in it are removing to other quarters. This leaves the Indians without their accustomed means of subsistence, and fills them with discontent and despondence. The trader who has been longest in their country and is most acquainted with them, thinks their number has diminished one half during the last twenty-two years. It seems probable that their number, when reckoned at 25,000 or 30,000 has been over-estimated.

The Sioux have also suffered much from their neighbors, the Ojibwas; who have made repeated incursions into their country, stealing or destroying horses, cattle, and other property; and in some instances most treacherously murdering the people. They also complain that the stipulations of a treaty concluded with them by the United States, two or three years ago, by which they were to receive various articles of great value to them, in compensation for land ceded, have not been complied with.

Notwithstanding these adverse circumstances, there has obviously been an encouraging advance in the operations of the mission, especially at Lac qui Parle and the vicinity. Doct. Williamson and the Messrs. Pond already begin to use the Dakota language with
some freedom in their intercourse with the Indians, which has led to an increase in the amount of religious instruction imparted. And while the congregations on the Sabbath have been gradually becoming larger, the Holy Spirit is believed to have carried the truth to the hearts of a considerable number. Nine individuals have been admitted to the fellowship of the church, who give satisfactory evidence of having been born again.

The whole number received to the church at Lac qui Parle is sixteen; one half of whom are full-blood Dakota women; and the remainder are of mixed descent. Attachment to their own superstitions, and the ridicule cast on those who attend on Christian instruction by their heathen neighbors, constitute a formidable barrier in the way of the rapid spread of the gospel.

At Lake Harriet the amount of Christian instruction has been less, and the effect on the hearts of the Indians in that vicinity less apparent.

The school for children at Lac qui Parle continues to be attended by fifteen or twenty pupils on an average, though the whole number connected with the school is about forty. The progress of the pupils is good. Besides this school, which has been taught by Mrs. Pond or Mrs. Riggs, a school for large boys and men has been taught by Mr. Huggins or Mr. Pond; where a number of the Dakotas have learned to read their own language. The school at Lake Harriet has undergone little change during the year, embracing ten or fifteen pupils.

Aided by Mr. Renville, the gentleman engaged in trade at Lac qui Parle, to whom the mission has heretofore been greatly indebted for similar favors, the missionaries have made translations of considerable portions of the Scriptures, embracing the gospel of Mark, the first epistle of John, and parts of Genesis and Psalms. These are now ready for the press.

Messrs. Samuel W. Pond and Gideon H. Pond, who entered the Sioux country a year earlier than the missionaries of the Board, have both offered their services to the Board, and during the past year have received appointments, the former as a missionary, and the latter as an assistant missionary. The latter has also been united in marriage with Miss Poage.

Two other missions to the Sioux tribe have recently been commenced; the one by missionaries from a society in Switzerland, near the upper end of Lake Pepin, on the Mississippi river; and the other by missionaries from the Methodist Episcopal Society, on the same river, not far below the junction of the St. Peter’s.
MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall, Missionary; Grenville T. Sproat, Teacher and Catechist; and their wives.

FON DU LAC.—Frederick Ayer and Edmund F. Ely, Teachers and Catechists; and their wives.

POKEGUMA.—William T. Boutwell, Missionary; John L. Seymour, Mechanic and Teacher; and their wives; Sabrina Stevens, Assistant.

(3 stations; 2 missionaries, 4 teachers and catechists, 7 female assistants;—total 13.)

Mr. Sproat, after having spent seven or eight months among his friends in New England, giving some attention to medical studies, and having entered into the marriage relation, reached La Pointe with his wife in June last. About the same time Miss Delia Cook, who, for fifteen years, first at Mackinaw, and subsequently at La Pointe, had been a very laborious and successful teacher, felt compelled by ill health to relinquish her missionary labors and return to her friends.

Circumstances have rendered it desirable, in the opinion of the brethren of the mission, that some changes should be made in their location; and Mr. Boutwell has, for the present at least, suspended his labors at the remote station at Leech Lake, and removed to Pokeguma; while Mr. Ayer has, with his family, gone to join Mr. Ely at Fon du Lac. These changes have been effected during the past summer.

The religious meetings during the year have been continued at the several stations much as heretofore, and have been attended by about the same number of hearers. At La Pointe Mr. Hall holds meetings on the Sabbath both in the English and Ojibwa languages. Few of the Indians, however, except those who have renounced heathenism, and are favorably inclined to Protestantism, are disposed to attend. Much of his time is devoted to visiting in Indian families, and giving Christian instruction from house to house. In these visits he is almost uniformly treated with kindness and respect, and his instructions listened to with apparent interest. Two individuals have been cut off from the church under circumstances which gave the mission family peculiar pain; and two others have been received. Some others have manifested tenderness and solemnity of feeling on religious subjects.

At Pokeguma those who are denominated "praying Indians" by the rest of the band, amount to seventeen adults and about as many children; of these six are members of the church, and about as many more give evidence of having been born of the Spirit. The congregation is perfectly orderly, and a marked attention is paid to the instructions given. Six or eight, it is believed, have experienced the saving influence of the truth during the year. The Sabbath is
strictly observed by all the families which are located near the mission house.

Some seriousness and one or two encouraging instances of conversion have followed the religious instructions at Fon du Lac. Of those who attend the meetings at this station the greater part are Catholic Indians. Sickness in the mission family has much diminished the amount of labor performed in all the departments.

At La Pointe the school during the last winter was unusually large, amounting to forty or forty-five in all, while the average was about twenty. The average attendance at Fon du Lac has been about fifteen. At Pokeguma the school has embraced eighteen pupils, while twelve have attended with much constancy.

At the station last mentioned a number of the Indians have manifested a readiness to abandon the hunter's, and lead a settled life. Seven families already reside pretty steadily near the station, four of which have, with the assistance of the mission, erected comfortable log cabins for themselves, and are cultivating so much ground as to furnish themselves nearly an adequate supply of food. The women are learning to sew, wash, iron, &c.; while the men manage a team and use the plough, hoe, and axe; cut and draw wood for fuel, and thus relieve the females from many of the hardships to which they were formerly subjected. Other Indians are seeing the advantages of this new mode of life, and are becoming favorably inclined towards it. Nothing seems wanting at this station for collecting an industrious and comparatively happy community of Indians, but the continuance of that aid to the well disposed Indian families which has been granted in previous years, but which the deficiency of funds has compelled the mission family almost entirely to withhold during that just now past.

The gospel of John and the Acts of the Apostles have been printed during the past year; the former written from the edition of the British and Foreign Bible Society, in the orthography usually employed by the missionaries of the Board, and the latter translated by Mr. Hall, aided by an Indian young man. The two contained 191 pages, and the edition consisted of 1000 copies. The gospel of Matthew is now ready for the press.

The Ojibwas concluded a treaty with the United States government last autumn, by which they ceded a large tract from the southern portion of their country, the line beginning at the forty-sixth parallel of latitude on the Mississippi river, and proceeding through Upper Lake St. Croix and Lake Flambeau, to Lake Superior. The Indians are to remove from all the country south of the line whenever the president of the United States shall direct. The station at Pokeguma is situated in the ceded territory, and already those who have just begun to lead a settled and agricultural life are anxiously inquiring what will become of the houses they have built and the fields which they have inclosed and built, when the president shall order their
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removal. Others are deterred from adopting the new mode of living by this circumstance.

Relative to the future Mr. Hall thus writes,—

"What opinion to form of our prospects in this country I hardly know. There is much to depress our spirits, while the encouragements are not great, aside from the unfailling promises of Jehovah. Our hopes have so often been raised only to be disappointed, that I dare not suffer myself to be much elated, when appearances are more favorable; nor is it right to be depressed when clouds of darkness impend. Our hope is alone in the God of hosts. Unless he send us aid from on high, we shall have no success. I often feel disposed to say, with a pious king of Israel, 'Lord, we know not what to do: our eyes are up unto thee.' So long as there is a door open to preach the gospel, there is encouragement. I have never felt my soul drawn out with more intensity towards this people, than for a few months past; nor have I ever before felt so strong desires to preach the gospel to them."

MISSION TO THE STOCKBRIDGE INDIANS.

Cutting March, Missionary, and his wife; Sophia Mudgett, Teacher.

(1 station; 1 missionary and 2 female assistants.)

The school connected with this mission embraces twenty or thirty pupils, who manifest much interest in their studies and make commendable proficiency. The Sabbath school embraces a large portion of the congregation, both adults and children.

During the year ending last May, nineteen persons were admitted to the church, making seventy who had been received since the commencement of the mission, in the year 1828. Fifteen of the church members have been removed by death, and five or six have been cut off from the privileges of the church for unchristian conduct, leaving at the present time, including the original members of the church, fifty-seven in good standing. Some of those admitted to the church during the year are of the Munsee tribe, connected with a family of eight persons, who removed from the State of New York to Green Bay in the year 1825, all of them being then benighted heathens. Since that time all of them have been awakened and hopefully converted, and joined the people of God. All have led an exemplary christian life, and four of them have died the death of the righteous. The father of this family, a very aged man, in giving an account of his sins and manner of life, stated that he had formerly worshipped a wooden idol, and danced before it.

The code of laws, which it was stated in the last Report had been prepared and enacted by the friends of religion and order in the tribe, has proved highly beneficial.

An attempt has been made by a commissioner from the government of the United States to negotiate a treaty with this tribe, which should secure the cession of lands now occupied by them, and their removal west of the Mississippi river. It proceeded so far that a delegation was sent to ascertain whether any suitable country could be found for their residence. After making the tour, the delegation
returned with an unfavorable report, which led to the almost unanimous refusal of the band to remove from their present location.

Last autumn Mr. and Mrs. Hall, who had resided at this station some years as teachers, were, at their own request, discharged from further connection with the Board. Shortly after, Mr. Marsh was united in marriage with Miss Eunice Osmar, formerly connected with the mission at Mackinaw.

MISSION TO NEW-YORK INDIANS.

Tuscarora.—Gilbert Rockwood, Licensed Preacher; Mrs. Rockwood and a female teacher.

Seneca.—Asher Wright, Missionary; Mrs. Wright.

Cattaraugus.—Asher Bliss, Missionary; Mrs. Bliss, Fidelia Adams, Teacher.

Alleghany.—William Hall, Licensed Preacher; Mrs. Hall.

(4 stations; 2 missionaries; 2 licensed preachers; 6 female assistants and teachers; total 10.)

During the first half of the year just past the operations of this mission went forward, on the whole, very prosperously. A series of religious meetings, principally for devotional purposes, was held at Seneca, Cattaraugus, and Alleghany, apparently resulting, at each place, in the increased spirituality and zeal of both the missionaries and the members of the church; and in awaking seriousness and inquiry among the unconverted. A number, at each of these stations, it is believed, experienced the renewing grace of the Holy Spirit; and two have been admitted to the church at Seneca, eight at Cattaraugus, and three at Alleghany, since that time. Others give evidence of having been born again, who have not yet joined the churches. The church at Tuscarora has also been enlarged by the admission of two members; making the additions to the four churches to be fifteen. Eight of the church members have died; some it has been found necessary to cut off from communion; leaving the whole number connected with the four churches about one hundred and ninety.

Among the heathen portion of the Indians at Cattaraugus, more than usual candor and inquiry respecting Christianity were manifested. Many attended religious worship on the Sabbath; and at their request two special meetings were appointed, at which the missionary gave an exposition and defence of the doctrines and precepts set forth in the Scriptures. The effect on their minds seemed to be highly salutary.

At Tuscarora there has been one school, embracing forty-eight pupils, average attendance twenty-five; at Seneca two schools, with sixty or seventy pupils; at Cattaraugus, two schools of sixty pupils each, with an average attendance of twenty-five; and at Alleghany
three schools, which have been aided by the Board, embracing about fifty pupils. These schools have not all been taught through the year, and during the last six months most of them have been suspended, or their numbers much diminished.

Though little effort has been made for the promotion of temperance, it is the opinion of the missionaries that it has been gradually advancing. A large number of the people abstain entirely from the use of intoxicating drinks.

Mr. Rockwood, of Tuscarora, and Mr. Hall, of Alleghany, were licensed to preach the gospel in June last.

In the course of the last winter efforts were made to induce the Indians occupying all the small reservations in the western part of the State of New York, to cede their lands and remove west of the Mississippi. Parties, which had long before been formed with reference to that subject, became more jealous and angry, and animosity and strife took the place of quiet attention to the concerns of the soul, and of all efforts for promoting intellectual or social improvement. About the first of February a treaty was concluded between a portion of the Indians and a commissioner of the United States, which was subsequently sent with a delegation of the Indians to Washington, followed by statements and remonstrances of the party opposed to it. After undergoing various modifications it was approved by the president, and sent back to the Indians for their assent to the alterations which had been made. What the immediate result will be is quite uncertain. During this scene of embittered feeling and strife, in which almost every man, woman, and child on the reservations has participated, the missionaries have had but little encouragement to pursue their accustomed labors. But faint hope can be entertained that any brighter day will dawn on the mission or the Indians, till the question of their removal shall be put to rest.

MISSION TO THE ABERNAQUIS.

P. P. Osunkherhine, Native Preacher and Teacher.

(1 station and 1 native preacher.)

The number of those who, under the influence of Mr. Osunkherhine's instructions, have renounced the papal faith, amounts to fifty; all of whom, when on their reservation, attend his meetings, appear steadfast in their new views of religious truth, and many of whom are greatly reformed in character and conduct. As the people lead an unsettled life, and are absent from home on hunting excursions, or for other purposes, a considerable portion of the year, the audience on the Sabbath does not commonly exceed fifteen or twenty. The hostility to Osunkherhine and those who adhere to him has been continued, but without having the effect to withdraw any from the protestant congregation. His school is small and un-
steady; most of the pupils who have hitherto composed it having been provided by him with places in white settlements, where greater advantages are enjoyed by them for education than could be furnished on their reservation.

A small but neat meeting-house has been erected under the direction of Osunkherhine, at an expense of nearly $500; most of which sum was obtained from the liberality of Christian friends in Canada. It was dedicated to the worship of God in January last, at which time a church was organized at the station, consisting of six Indian members, all of whom had been hopefully renewed by the Spirit of God since the establishment of the mission. Within a few weeks Mr. Osunkkerhine has been installed by the Champlain Presbytery as pastor of the church; on which occasion two more of the Indians were added to its fellowship.

GENERAL REMARKS ON THE INDIAN MISSIONS.

Before leaving the Indian missions, it seems necessary to notice some of the unfavorable circumstances under which they have been prosecuted the past year.

1. The Committee would remark on the effects of the curtailment of the annual allowances;—briefly, however, as this cause has affected the Indian missions in common with all the other missions of the Board; and will be brought forward in its general bearings, in another connection, during the session.

Among the Indians the curtailment has caused the discontinuance of nearly all the district schools; and as it was intended that these should be substituted for the boarding-schools, most of which had previously been relinquished, the number of children and youth instructed has been comparatively small during the year. Nearly all the schools among the Cherokees, Choctaws, New York Indians, and others, with the exception of those taught by the mission families, have been disbanded. The fact that this suspension of the day schools has occurred so soon after the relinquishment of the boarding-schools, has led the Indians to apprehend that the efforts for educating their children, in which, more than any other branch of missionary labor, the mass of them were interested, are to be altogether abandoned. Of course their favorable regard for the missions has been in a corresponding degree diminished.

Measures previously in progress for civilizing such tribes as the Ojibwas and Sioux, and inducing them to abandon the wandering life of the hunter, and to become a settled and agricultural people, have necessarily been almost wholly suspended; thus discouraging the Indian families which were disposed to avail themselves of the advantages offered, and detracting from the influence and usefulness of the missionaries, even in regard to their religious instructions and schools.
They could not make good their promises, nor retain the Indians within their reach.

The mission families have been burdened with cares and labors in obtaining the means of their own support; and thus their time and thoughts divided and turned off from their appropriate work as christian teachers.

Very little use has been made of the press.

2. But a still more disastrous influence has been exerted upon the Indian missions by the measures adopted for removing the several tribes occupying lands on the east of the Mississippi river to the tracts situated beyond the tier of states lying west of that river. Without deciding whether this change of location will ultimately prove conducive to the intellectual and moral welfare of the tribes affected by it, or not, it is easy to see that, from the hour when the question of removal is first agitated in any tribe, through all the progress of it to its consummation, and indeed for years afterwards, the whole influence of the measure is unfavorable in the extreme.

The first, and perhaps necessary result of making the proposal to any tribe to cede their lands and remove, is to divide the people into parties. Or, if there is at first nearly a unanimity in opposition to removal, the prospect of large private gains which is held out to influential individuals; and which, if they do not assume the shape of bribes, and are not promised from improper motives, do virtually exert the influence of bribes,—soon create parties. These are arrayed against each other. Long and vehement discussion follows, attended with bitter animosity and strife.

Of course a process of demoralization goes forward. What in its effects is virtual bribery cannot be introduced extensively among any people, without bringing great temptation, and ending in great corruption of morals; neither can party heat pervade any community, without chilling all the good affections, and fostering almost every bad passion. Piety languishes in those who possess it; restraint is removed from the wicked; the flood-gates are opened to intemperance and disorder, and mutual slander and distrust abound. Society is broken up, and almost all regard to character is gone.

So long as the subject of removal is kept in agitation, the Indians are in a condition most unfavorable to their being benefitted by any efforts made in their behalf. Their thoughts and feelings are too much engrossed with their political affairs to admit of their giving a candid and steady attention to their spiritual interests, or avail themselves advantageously of any means employed for their intellectual or social improvement. Between the agitation and strife, the feeling of deep affliction, and the anxious forebodings which prevail, there is no heart left for quiet attention to christian instruction, or for appreciating the advantages of the schools, or for improving their social condition.

Besides, when the Indians see that their removal is contemplated, and measures are taken to accomplish it, though they may struggle
against it, and postpone it a few years; yet, while they fear that it will ultimately be unavoidable, what inducement can there be to erect better houses, or enlarge and improve their farms, or improve their mode of living in any respect, when a few years may separate them from all these advantages, and place them in an uncultivated wilderness? The history of the Stockbridge Indians, the Arkansas Cherokees, and the band of Osage settlers at Hopefield, will fully illustrate the discouraging influence of this system of removal on the social condition of the Indians.

In addition to this, the Indians become disaffected towards white men generally, and distrust all their professions of desire to do them good. They think themselves wronged, oppressed, and despoiled of their rights and possessions by the measures adopted to obtain their lands. Without making any nice discrimination, they charge what is done by one class of white men upon them all; and the missionary, as well as the agent of government, becomes suspected of having sinister designs. On this point, a paragraph from a letter of Mr. Ely, residing at Fond du Lac, on Lake Superior, will show what is meant here. He remarks—

"A portion of this band have long affected to believe that we are emissaries of the government of the United States. They consequently watch us with a suspicious eye. Our letters are suspected and charged upon us, occasionally, as being addressed to the government on subjects affecting the interests of the Ojibwa nation. When we receive letters, we are questioned concerning their topics, and whether any thing is said of the intentions of the government towards the Indians. Some affect to be displeased that any portion of their lands are sold, and wish the treaty annulled. On that portion of the band who feel thus, our influence appears to be very little felt. We plead ignorance concerning government intentions, and give no opinion as to the propriety of selling their land. It is very hard to convince them that every American is not fully aware of and accessory to all the policy, secret and avowed, of his government."

The unfavorable influence of the measures adopted for removing the Indian tribes is felt directly by the missionaries themselves. It exposes them to a loss of influence, and, in the estimation of the Indians, of character also. The Indians are divided into parties, entertaining opposite views in regard to measures deemed to be of vital importance. They are mutually hostile, suspicious, and watchful. The missionary himself cannot well avoid having an opinion on these subjects. Individuals of each party come to him to unburden their griefs, and ask his advice. If he expresses an opinion in favor of either, he makes the other his enemies, and destroys his influence over them; and if he manifests no partiality for either, each will distrust him and reckon him among their opponents; and thus he will lose his influence with both. The very fact of his being impartial, exerting no influence for or against either, but manifesting kind feelings towards both, as circumstances may give him opportunity, may most effectually cause each, as they perceive that he does not fully sympathise with them, to dislike and calumniate him.

But cases do often occur which compel him to express opinions and adopt a course which one party will construe as indicative of
hostility to them. When acts of gross immorality are perpetrated by those engaged in the negotiations, especially if they are professedly religious men; when the members of his own church are known to receive bribes and act under their influence, or when others fall before the power of temptation of any kind, the missionary must lift his voice of rebuke and condemnation—wisely and meekly, but still distinctly,—or compromise the claims of the divine law which he is set to defend, and his own Christian character. But such faithfulness will be almost sure to rank him as a partisan, in the estimation of those who feel themselves reproved by it.

These measures for removing the Indians greatly dishearten the missionaries. In the midst of this agitation, strife, and suspicion, they see that in their preaching and in their schools, when the thoughts and feelings of those for whom they labor are immovably fixed on other subjects, they do but beat the air; and as they know not how long it may remain so, their ardor is chilled; there is no room for enterprise; and little inducement to form plans and adopt any course of action which looks forward to future results, when they know not how soon they will all be broken up and frustrated.

Probably the friends of missions generally are not aware how extensively and how disastrously the Indian missions have been affected by the system under consideration. Under its influence the Chickasaw, Osage, and Mackinaw missions, (and perhaps that among the Creeks should be added,) have been broken up; and at least six of the ten remaining missions of the Board among the Indians have suffered deeply from this cause during the past year, and most of them during the last eight years. It is a source of permanent evil. The sad effects begin with a discussion of the subject, and steadily augment up to the time of removal. But they do not terminate when the change of location is accomplished; nor are we yet able to penetrate far enough into the future destiny of any one of the emigrant tribes, to know where they will terminate.

Laboring under such circumstances of discouragement and perplexity, no class of missionaries have a stronger claim on the prayers and sympathies of Christian brethren and sisters, than those among the aborigines of this continent; and it has seemed at times, almost an act of injustice and cruelty to continue them away from the advantages and comforts of a civilized and Christian community, burdened with anxiety and toil, while the minds of those they were seeking to benefit were closed against their instructions, and often embittered by prejudice and suspicion, and all their own labors were counteracted by persons and causes over which they could have no control. Were it certain that these missions would, for ten years to come, remain in as unfavorable a state as they have been in for the ten years just past, it could hardly be wise to detain men in the field only to have their efforts paralyzed, and for all the labor, property, and life expended, to reap little else than disappointment.
3. Another impediment in the way of efficiently conducting missions to the Indians at the present time, is the prevailing despondency relative to the ultimate fate of the Indian tribes; owing partly to the fact that they have so vanished, like dew, from all the northern and eastern states; partly to the fact, that no tribe, of any considerable extent, has yet been fully brought over to Christianity and civilization; partly to the progress which has been made in removing the large and promising tribes in the southwestern states, which at one time seemed likely to take a stand among civilized and Christian men, to the wilds beyond our western frontiers, while the white settlements are still pressing upon them; and partly to the inroads which wasting disease, exposure, famine, wars, and other causes seem to be annually making upon their numbers. The traders among the Sioux, one of the largest tribes in North America, suppose that their numbers have diminished one half within twenty-two years. Probably not less than 40,000 or 50,000, including most of the Mandans, Blackfeet, Assineboins, some bands of the Sioux, and other tribes in that quarter, have fallen victims to the small pox during the last twelve or eighteen months. It would seem as if God, in his righteous providence, was permitting a multitude of causes to conspire against them, which, if not soon arrested in their operation, must, within a generation or two more, end in their extermination. Under these circumstances, candidates for missionary service are indisposed to enter these fields, where the prospect seems so dark and uncertain; some of those who are there are disheartened, and nearly ready to abandon the work; and there is imminent danger that languor and inefficiency will soon pervade this whole department of labor.

What can be done for the present improvement of the Indians;—what can be done more rapidly to disseminate Christian knowledge among them, and thus prepare them for heaven;—and what can be done to save our country, to whom their present and future destiny seems intrusted, from the reproach of injustice and oppression towards these tribes?—are questions which ought to be seriously considered by every friend of humanity and of God.

SUMMARY.

In collecting from the foregoing statements respecting the missions under the care of the Board, the materials for a summary view of the results of missionary labor in the several departments during the year, it will not be expected that any great advance will be shown. There is cause for unfeigned thankfulness to the Head of the Church, that, in view of the great deficiency of funds with which the Board has been embarrassed, and the numerous impediments arising from it, the Committee are not constrained to speak of a retrograde movement at all the missions.
CONCLUSION.

The receipts into the treasury during the year, have been $236,170 98; which, while they are less than those of the year closing with July 31st 1837, by $15,905 57, exceed those of any other year since the organization of the Board by $59,938 83; and exceeding the disbursements for the year by $5,528 18;—diminishing the debt of the Board by the same amount, and leaving it on the first of August, $35,851 35. The number of missions under the care of the Board, including some in each of the four quarters of the globe, and among the islands of the sea, is 26; embracing 85 stations, at which are laboring 126 ordained missionaries, nine of whom are physicians, 11 physicians not preachers, 25 teachers, 10 printers and book-binders, 8 other male and 178 female assistant missionaries—in all 358 missionary laborers from this country, who, with 7 native preachers and 108 other native helpers, make the whole number of persons laboring at the several missions under the patronage of the Board, and depending on its treasury for support, 478. Of these 7 ordained missionaries, 1 male and 10 female assistants, in all 18, have been sent forth during the year now closed.

Through the instrumentality of the missionaries, 49 churches have been gathered among the heathen, embracing 2,562 members. Seven seminaries have been established by the missionaries, and are maintained at the expense of the Board, for the education of native preachers and other assistants, in which are 336 pupils. There are also 8 other boarding-schools, embracing 304 pupils; besides 154 free schools, in which 6,140 children and youth are receiving a Christian education.

Under the care of the missions are 13 printing establishments, with 8 type foundries, and 24 presses. The amount of printing executed at these presses during the past year, including school-books, portions of Scripture, religious tracts, etc. amounted to 665,662 copies, and 29,880,404 pages.

CONCLUSION.

In view of the history of the missions during the past year, and of their present condition and prospects, the Committee feel called upon, in concluding this annual report, to remark on the importance of steady progress in the missionary work;—a progress which every year shall carry the Board perceptibly nearer to the full accomplishment of the great task which it has undertaken, and which shall every year leave the Board and its missions stronger in means, stronger in purpose, and stronger in hope, to go forward in what yet remains for the renovation of this perishing world;—a progress which shall itself afford some ground for calculation as to the arrival of the time when it may truly be said that the gospel has been preached to every creature, and the great duty which the ascending Saviour enjoined on his people has been faithfully performed.
Does not every motive urge to such progress? Surely regard to economy requires it—economy of time and labor, and funds. If the missionary among the heathen is to turn his time and labor to the best account, he must be permitted steadily to enlarge his sphere of action, and to employ the valuable auxiliaries which providence shall place within his reach. The missionary preacher, with scarcely any encroachment on his time, or increase of his labors, may superintend a collection of schools, direct native catechists and teachers, and distribute books and tracts. Indeed, these may themselves make him the more efficient preacher, by securing the interest and confidence of the people, enlarging his congregations, and raising up a better informed class of hearers to attend on his ministrations. If the most is to be made of his time and strength let him avail himself freely of schools and the press; let him go on from year to year extending himself in these respects, as opportunities shall permit; and let him feel sure that, instead of treading back, every new post which he occupies is but preparatory to some position still more in advance. There is no worse economy than to confine a missionary this year to the same round which limited his labors last, while he is gaining new power himself, and new facilities are springing up about him for affecting the heathen mind; or by imposing restrictions, to compel him to see undone this year what the last year's toil had accomplished.

It cannot be questioned that the amount of funds required to introduce Christianity into a nation, by means of a steadily advancing mission where the missionary is enabled to avail himself of all the auxiliaries to be had in schools, presses, native helpers, &c., would be far less than that required to effect the same object, by means of a fluctuating, and often retrograding mission. To permit a mission to linger or go backward, is as if the workman should retire from the half-finished edifice, and leave it to decay under the beating of storm and wind, till the work must be begun again at the foundation. The labor must be performed twice, and the expense twice incurred.

Progress is requisite to inspirit the friends of missions. Men engaged in any undertaking must see that they are advancing towards their object, and that by and by their labors for it are likely to terminate; otherwise they will be disheartened. How long would those engaged in any great secular undertaking bear to have the managers of it make the same report from year to year, and yet go on with interest and courage? How long would the christian community bear with this Board and continue to sustain it, if the annual reports shall be filled with accounts of fluctuations and reverses, and exhibit each year the same number of missionaries, churches, converts, schools, and presses? There is every thing disheartening in a lingering, or retrograde movement, while all desire to be connected with an advancing and rising cause. The often repeated story of the embarrassments of the treasury, and their disastrous influence on the missions, is in danger of rendering the patrons of the Board familiar with the idea of such reverses, and almost willing that they should exist.
Progress calls forth candidates for the missionary service. As they who have wealth are unwilling to give it to a cause that is stationary or going backward, so young men are unwilling to sacrifice their labor and life in such a cause. A few years since the Board called for missionary laborers, and virtually promised to send forth all who should offer themselves with suitable qualifications. All was then prosperous and advancing, and they came forward in great and steadily increasing numbers. But soon a reverse in the financial affairs of the Board arrests them on their way to the heathen, and detains them at home. What is the effect of this on them; on their friends; and on the circle of their acquaintance? The number of offers of service is but one half what it was last year, and but one third what it was the year preceding; and one fourth of those already appointed withdraw in a single year. Others, regarding their way to the heathen as hedged up, have turned their thoughts to other fields; and it is difficult to see when the Board will be in as favorable a condition for making a vigorous onset upon idolatrous nations as it was two years ago.

Regard to the missionaries requires that the work should be kept steadily forward. Their life, and comfort, and usefulness, are deeply involved. If they are bearing the burden and heat of the day in our stead, let them at least have occasion to feel that they are bearing it to some good purpose, and are wearing out their strength and life most advantageously for the cause in which they have embarked. To permit them to remain among the heathen, cut off from the enjoyments of a Christian home, and of a Christian and intelligent community, encompassed by the dark and fetid damps of heathenism, often in sickly climates, harassed by perplexity and disappointment, while yet they are compelled to feel that for the want of a few thousand dollars, they are losing ground, or at best accomplishing but half what they might otherwise do, is indicative of a culpable want of sympathy and fraternal participation with our missionary brethren in their arduous and great work.

Christian regard for the heathen requires progress in the work of enlightening and saving them. Supposing that the myriads of heathen now on the earth could be kept in life, who would undertake to compute the centuries which must run by, before the gospel, even with the swiftest progress it has ever made in modern times, would reach the last and the remotest of them? But when the great bill of mortality for the unevangelized nations tells of 20,000,000 who go to the judgment every year, who can think of the number of times this earth will be peopled and unpeopled, before the word of life, in that far distant century, shall be proclaimed to the last remaining tribe of idolatrous men.

Progress gives a mission influence with the heathen. An onward and steady progress, in which our plans are constantly becoming more comprehensive, and inroads are daily made on superstition and idol-
CONCLUSION.

The command of Christ requires progress. However far we might have advanced in the work of evangelizing the nations, while one tribe remained on the wide earth, that command is still of binding force, Go preach the gospel to every creature. The last remaining tribe is as needy and perishing, as the first which was approached when the earth's population was one unbroken army of aliens. How then can this be a time for the people of God of this age to linger or retreat, when they cannot point to a nation or tribe on the face of the earth, and say that, in regard to that one, the work enjoined by their Master and Head has been accomplished?

In view of the circumstances of the Board and its missions during the year just past, should not all its patrons be led to inquire seriously whether any such progress has been made towards converting the nations to Christ, as will serve as a basis for a calculation that the whole work will be accomplished within any definite period of time; and whether the prospects of the unevangelized nations now upon the earth of ever obtaining the bread of life from our hands are not dark and well nigh desperate? Ought we not also to inquire whether, with all our weakness in respect to men and funds, we can afford to have our missionaries shorn of their strength, and left to waste their time, or to labor at disadvantage? Can we afford to allow them to fall back in their work, while the heathen have time to recruit their forces, encourage themselves in their idolatry, and thus compel ourselves, if the nations are ever to be subdued to Christ, to achieve our conquests over again?

The Committee know of no more appropriate language with which to close these remarks, and which they desire may not soon cease to sound in the ears of all the patrons of the Board, than that employed by our brethren of the Ceylon mission. "If," say they, "you would not waste your money in the missionary work; if you would not waste the labors and lives of your missionaries in fruitless toil; if you would not do, only to undo again, you must give a steady and unchanging support to your established missions."
PECUNIARY ACCOUNTS.

EXPENDITURES OF THE BOARD DURING THE YEAR ENDING JULY 31, 1838.

Mission to Western Africa.

Drafts, purchases, &c.,  $3,734 12

Mission to South Africa.

Drafts and remittances,  $10,137 63
Purchases, &c.,  394 02
Expenses, in part, of return from South Africa of Mr. Grout and two children of the mission,  565 87
Expenses of do. since their arrival in this country,  81 18—11,088 70

Mission to Greece.

Remittances,  6,477 96
Purchases, &c.,  206 02
Expenses of two Greek youths,  75 00—6,757 98

Mission to Constantinople.

Remittances and drafts, including expenses at Broosa and Trebizond,  10,832 00
Purchases, &c.,  250 22—11,082 22

Mission to Asia Minor.

Remittances for Smyrna and Scio,  3,400 00
Purchases for do.  880 99—4,280 99

Mission to Syria and the Holy Land.

Remittances for Beyroot, Jerusalem, and Cyprus,  6,569 66
Purchases,  433 98
Expenses, in part, of Mr. Bird and family,  700 00—7,703 64

Mission to the Nestorians and Mohammedans of Persia.

Remittances and drafts,  7,292 25
Purchases, &c.  183 11—7,545 36

Maharatta Mission.

Remittances, &c. to Bombay and Ahmednuggur,  12,345 89
Purchases for do.  4,113 90

Carried forward, $16,459 79  $257,181 01
### Pecuniary Accounts

**Report**

<table>
<thead>
<tr>
<th>Expense Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brought forward, $16,459 79</td>
<td>$57,181 01</td>
</tr>
<tr>
<td>Expenses of Mrs. Garrett and children,</td>
<td>205 00</td>
</tr>
<tr>
<td>Do. of Mrs. Sampson and children,</td>
<td>160 06</td>
</tr>
<tr>
<td>Expenses of Mrs. Sampson and children,</td>
<td></td>
</tr>
<tr>
<td>Madras Mission</td>
<td>3,245 00</td>
</tr>
<tr>
<td>Purchases, &amp;c.,</td>
<td>2,478 48</td>
</tr>
<tr>
<td>Madura Mission</td>
<td></td>
</tr>
<tr>
<td>Remittances, drafts and purchases,</td>
<td></td>
</tr>
<tr>
<td>Ceylon Mission</td>
<td>22,770 39</td>
</tr>
<tr>
<td>Purchases, &amp;c.,</td>
<td>2,407 27</td>
</tr>
<tr>
<td>Mission to Siam</td>
<td>1,699 50</td>
</tr>
<tr>
<td>Purchases,</td>
<td>944 42</td>
</tr>
<tr>
<td>Mission to China</td>
<td>4,433 01</td>
</tr>
<tr>
<td>Expenses of Mr. Abed,</td>
<td>123 00</td>
</tr>
<tr>
<td>Mission to Singapore</td>
<td>6,230 00</td>
</tr>
<tr>
<td>Purchases, &amp;c.,</td>
<td>822 24</td>
</tr>
<tr>
<td>Balance of outfit of Mr. and Mrs. Ball,</td>
<td>79 74</td>
</tr>
<tr>
<td>Outfit of Mr. and Mrs. Wood,</td>
<td>80 47</td>
</tr>
<tr>
<td>Mission to Java</td>
<td>5,960 00</td>
</tr>
<tr>
<td>Purchases, &amp;c.,</td>
<td>122 33</td>
</tr>
<tr>
<td>Balance of outfit of Mr. and Mrs. Thomson,</td>
<td>107 50</td>
</tr>
<tr>
<td>Outfit of Mr. and Mrs. Pohlman,</td>
<td>194 56</td>
</tr>
<tr>
<td>Mission to Borneo</td>
<td></td>
</tr>
<tr>
<td>Expenses of Mr. Arms and Mr. Robbins,</td>
<td>1,238 57</td>
</tr>
<tr>
<td>Mission to the Sandwich Islands</td>
<td></td>
</tr>
<tr>
<td>Remittances and drafts,</td>
<td>30,727 95</td>
</tr>
<tr>
<td>Purchases, &amp;c.,</td>
<td>9,576 09</td>
</tr>
<tr>
<td>Grant to Mrs. Shepard and family,</td>
<td>100 00</td>
</tr>
<tr>
<td>Do. to Mrs. Loomis and family,</td>
<td>100 00</td>
</tr>
<tr>
<td>Do. to Mr. Ruggles and family,</td>
<td>150 00</td>
</tr>
<tr>
<td>Do. to Mr. Goodrich and family,</td>
<td>200 00</td>
</tr>
<tr>
<td>Expenses of Mr. Richards and family, and various purchases made by him,</td>
<td>432 32</td>
</tr>
<tr>
<td>Passage of Mr. and Mrs. Richards and two natives to Honolulu,</td>
<td>675 00</td>
</tr>
</tbody>
</table>

Carried forward, $41,763 36

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>$140,988 25</td>
</tr>
</tbody>
</table>
### 1838. PECUNIARY ACCOUNTS. 147

| Expenses of Mr. Spaulding and family, including balance for their passage to this country, | 138.79 |
| Expenses of Mr. Dibble and children, | 13 75——41,915 90 |

#### Cherokee Mission.

| Drafts and remittances, | - - - - - - 1,902 94 |
| Purchases, &c., | 522 36 |
| Donations received at the different stations, | 345 17——2,170 47 |

#### Arkansas Cherokee Mission.

| Drafts and remittances, | - - - - - - 3,631 84 |
| Purchases, &c., | 1,338 83 |
| Donations received at the stations, | 12 68——4,973 55 |

#### Choctaw Mission.

| Drafts and remittances, | - - - - - - 3,049 16 |
| Purchases, &c., | 282 45 |
| Donations received at the stations, | 332 06——3,663 67 |

#### Pawnee Mission.

| Purchases, &c. | 134 05 |

#### Sioux Mission.

| Drafts, &c., including 500 Watts's Catechism in the Dakota language, | 563 99 |

#### Oregon Mission.

| Drafts, &c., | 605 87 |
| Expenses, in part, of Mr. Parker's family, | 50 00 |
| Outfit and expenses of Messrs. Gray, Walker, Eells and Smith, and their wives, including funds for their travelling expenses to the Oregon Territory, and various purchases, | 3,559 60——4,215 55 |

#### Ojibwa Mission.

| Drafts, | 2,274 35 |
| Purchases, &c., | 369 62 |
| John's Gospel and the Acts, 1,000 copies each, | 300 19 |
| Donations received at La Pointe, | 50 00——3,223 14 |

#### Stockbridge Mission.

| Purchases, &c., | 223 54 |
| Deduct amount received from the Society in Scotland for promoting Christian knowledge, | 234 44——39 10 |

#### Missions among the Indians in New York.

| Tuscarora station, | 406 49 |
| Seneca do. | 705 15 |
| Cattaraugus do. | 201 97 |
| Alleghany do. | 730 53——2,044 14 |

Carried forward, Σ203,981 61
PECUNIARY ACCOUNTS.  

Report,  
Brought forward, $203,981 61

Indian Missions Generally.

Grant towards the support of an Indian school at St. Francis, L. C., under the care of Rev. P. P. Osmuntherine, - - 200 00  
Transportation, freight, carriage, and labor for various stations, 174 56 — 374 56

<table>
<thead>
<tr>
<th>Services</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Services of Rev. A. B. Smith,</td>
<td>15 00</td>
</tr>
<tr>
<td>Do. of Rev. P. Bates, 13 weeks,</td>
<td>103 44</td>
</tr>
<tr>
<td>Do. of Rev. L. B. Feet, 17 weeks,</td>
<td>136 00</td>
</tr>
<tr>
<td>Travelling expenses of do.</td>
<td>14 21</td>
</tr>
<tr>
<td>Do. of Rev. G. W. Wood, 12 weeks,</td>
<td>96 00</td>
</tr>
<tr>
<td>Travelling expenses of do.</td>
<td>11 37</td>
</tr>
<tr>
<td>Do. of Rev. A. C. Hall, 13 weeks,</td>
<td>104 00</td>
</tr>
<tr>
<td>Travelling expenses of do.</td>
<td>37 90</td>
</tr>
<tr>
<td>Do. of Rev. O. French, 13 weeks,</td>
<td>144 00</td>
</tr>
<tr>
<td>Travelling expenses of do.</td>
<td>108 77</td>
</tr>
<tr>
<td>Do. of Rev. Dr. D. Porter, including travelling expenses,</td>
<td>300 00</td>
</tr>
<tr>
<td>Travelling expenses, &amp;c. of Rev. H. Bardwell, General Agent,</td>
<td>100 00</td>
</tr>
<tr>
<td>Services, travelling expenses, &amp;c. of Rev. I. Bird,</td>
<td>362 47</td>
</tr>
<tr>
<td>Do. of Rev. H. Coe, General Agent, 14 months,</td>
<td>700 00</td>
</tr>
<tr>
<td>Travelling expenses, &amp;c. of do.</td>
<td>73 47</td>
</tr>
<tr>
<td>Do. of Rev. R. C. Hand, General Agent, 11 months,</td>
<td>733 53</td>
</tr>
<tr>
<td>Travelling expenses of do.</td>
<td>273 00</td>
</tr>
<tr>
<td>Do. of Rev. F. E. Cannon, General Agent, 1 year,</td>
<td>930 00</td>
</tr>
<tr>
<td>Travelling expenses, &amp;c. of do.</td>
<td>298 18</td>
</tr>
<tr>
<td>Do. Rev. W. M. Hall, General Agent, including travelling expenses, &amp;c.,</td>
<td>1,258 78</td>
</tr>
<tr>
<td>Do. Rev. C. Eddy, General Agent, 11 months,</td>
<td>1,100 00</td>
</tr>
<tr>
<td>Travelling expenses, &amp;c., of do.</td>
<td>194 31</td>
</tr>
<tr>
<td>Travelling expenses of Mr. Armstrong in New England, New York, Virginia, &amp;c.,</td>
<td>255 17</td>
</tr>
<tr>
<td>Expenses of removing Mr. Armstrong's family from Boston to New York,</td>
<td>94 62</td>
</tr>
<tr>
<td>Deputations to attend anniversaries, &amp;c.,</td>
<td>138 68 — 7,557 60</td>
</tr>
</tbody>
</table>

General Expenses.

Travelling expenses of members of the Board in attending the annual meeting in Newark, September, 1837, 145 26

Secretaries' Department.

Salary of Mr. Anderson, Mr. Greene, and Mr. Armstrong, in part, for the year ending July 31, 1838, 3,300 00
Assistance and clerk hire, 925 00 — 4,225 00

Treasurer's Department.

Salary of the Treasurer, in part, for the year ending July 31, 1838, 1,100 00
Clerk hire, 900 00 — 1,900 00

Printing Department.

Twenty-Eighth Annual Report, 4,500 copies, 970 88
Dr. McDowell's Sermon, 43 00
Quarterly Papers, 60,000 copies, 238 30
What will you do for the heathen, 20,000 copies, 41 80
Pray less or do more, 3,000 copies, 36 86

Carried forward, $1,330 94 $218,184 00
1838.

**PECUNIARY ACCOUNTS.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abstract of Twenty-Eighth Report, 250 copies,</td>
<td>$1,330 84</td>
</tr>
<tr>
<td>Dr. Grant's Appeal, 1,000 copies,</td>
<td>$21 42</td>
</tr>
<tr>
<td>Letters on Donations, 500 copies,</td>
<td>$22 50</td>
</tr>
<tr>
<td>Missionary Schools, 500 copies,</td>
<td>$22 00</td>
</tr>
<tr>
<td>Blank receipts, circulars, certificates, notices, &amp;c.,</td>
<td>$121 43</td>
</tr>
<tr>
<td>Copies of the Missionary Herald, at cost, presented to benefactors,</td>
<td></td>
</tr>
<tr>
<td>auxiliary societies, missionaries, agents abroad and at home, and friends</td>
<td></td>
</tr>
<tr>
<td>of missions in many parts of the world,</td>
<td>$4,659 40</td>
</tr>
<tr>
<td><strong>Agency in New York.</strong></td>
<td></td>
</tr>
<tr>
<td>Salary of agent for the year ending July 31, 1838, clerk hire, office</td>
<td>$1,866 22</td>
</tr>
<tr>
<td>rent, stationary, fuel, &amp;c.,</td>
<td></td>
</tr>
<tr>
<td>Miscellaneous Charges.</td>
<td></td>
</tr>
<tr>
<td>Postage of letters and pamphlets,</td>
<td>$330 63</td>
</tr>
<tr>
<td>Fuel and oil,</td>
<td>$105 73</td>
</tr>
<tr>
<td>Blank books and stationary,</td>
<td>$72 32</td>
</tr>
<tr>
<td>Wrapping paper, twine, nails, boxes, labor, &amp;c.,</td>
<td>$66 96</td>
</tr>
<tr>
<td>Porterage, freight, wharfage, transportation of bundles, &amp;c.,</td>
<td>$65 90</td>
</tr>
<tr>
<td>Periodicals, books, and binding of books,</td>
<td>$58 67</td>
</tr>
<tr>
<td>Rent of Missionary Rooms and taxes,</td>
<td>$330 00</td>
</tr>
<tr>
<td>Iron safe, stoves, desk, furniture, &amp;c.,</td>
<td>$234 46</td>
</tr>
<tr>
<td>Books for the library,</td>
<td>$192 59</td>
</tr>
<tr>
<td>Insurance on the property at Missionary Rooms,</td>
<td>$27 50</td>
</tr>
<tr>
<td>Care of the Rooms, making fires, lighting, attendance, &amp;c.,</td>
<td>$300 00</td>
</tr>
<tr>
<td>Copying of letters and documents, and also for the Missionary Herald,</td>
<td>$149 78</td>
</tr>
<tr>
<td>Use of Tabernacle in New York,</td>
<td>$75 00</td>
</tr>
<tr>
<td>Use of Marlborough Chapel, Boston,</td>
<td>$30 00</td>
</tr>
<tr>
<td>Discount on bank notes and drafts, counterfeit notes, and notes of banks</td>
<td></td>
</tr>
<tr>
<td>that have failed,</td>
<td>$767 84</td>
</tr>
<tr>
<td>Interest on money borrowed,</td>
<td>$628 51</td>
</tr>
<tr>
<td>Total expenditure of the Board,</td>
<td>$230,642 80</td>
</tr>
<tr>
<td>Balance for which the Board was in debt, August 1, 1837,</td>
<td>$41,379 53</td>
</tr>
<tr>
<td><strong>RECEIPTS OF THE BOARD DURING THE YEAR ENDING JULY 31, 1838.</strong></td>
<td></td>
</tr>
<tr>
<td>Donations, as acknowledged in the Missionary Herald,</td>
<td>$227,338 11</td>
</tr>
<tr>
<td>Legacies, do.</td>
<td>$5,491 35</td>
</tr>
<tr>
<td>Interest on the General Permanent Fund, do.</td>
<td>$1,858 97</td>
</tr>
<tr>
<td>Interest on the Ashley Fund,</td>
<td>$304 56</td>
</tr>
<tr>
<td>Avails of property of the Osage Mission, do.</td>
<td>$1,049 99</td>
</tr>
<tr>
<td>Do. do. do. Chickasaw mission,</td>
<td>$2 50</td>
</tr>
<tr>
<td>Rent of the Maumee farm,</td>
<td>$125 50</td>
</tr>
<tr>
<td><strong>BALANCE FOR WHICH THE BOARD IS IN DEBT, AUGUST 1, 1838.</strong></td>
<td>$236,170 93</td>
</tr>
<tr>
<td><strong>GENERAL PERMANENT FUND.</strong></td>
<td></td>
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<tr>
<td>This fund amounts, as last year, to</td>
<td>$44,885 56</td>
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<tr>
<td><strong>PERMANENT FUND FOR OFFICERS.</strong></td>
<td></td>
</tr>
<tr>
<td>Received since, for profits of the Missionary Herald,</td>
<td>$42,520 27</td>
</tr>
</tbody>
</table>

This fund amounted last year to $41,909 48
## AUXILIARY AND CO-OPERATING SOCIETIES.

### BOARD OF FOREIGN MISSIONS OF THE REFORMED DUTCH CHURCH.

<table>
<thead>
<tr>
<th>Society</th>
<th>Treasurer</th>
<th>Location</th>
<th>Funds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Board of Foreign Missions</td>
<td>Samuel Winfree</td>
<td>Richmond, Virginia</td>
<td>$9,209 30</td>
</tr>
<tr>
<td>Southern Board of Foreign Missions</td>
<td>James Adger</td>
<td>Charleston, South Carolina</td>
<td>$5,346 04</td>
</tr>
</tbody>
</table>

### MAINE.

<table>
<thead>
<tr>
<th>County</th>
<th>Treasurer</th>
<th>Location</th>
<th>Funds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Somerset County</td>
<td>Calvin Seiden, Tr.</td>
<td>Norridgewock</td>
<td>$292 95</td>
</tr>
<tr>
<td>Lincoln County</td>
<td>Rev. Jacob C. Goss, Tr.</td>
<td>Woolwich</td>
<td>$394 92</td>
</tr>
<tr>
<td>Cumberland County</td>
<td>William C. Mitchell, Tr.</td>
<td>Portland</td>
<td>$2,980 99</td>
</tr>
<tr>
<td>Kennebec Conf. of chhs.</td>
<td>B. Nason, Tr.</td>
<td>Hallowell</td>
<td>$565 25</td>
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### NEW HAMPSHIRE.

<table>
<thead>
<tr>
<th>County</th>
<th>Treasurer</th>
<th>Location</th>
<th>Funds</th>
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<tbody>
<tr>
<td>Rockingham County, West</td>
<td>Mona C. Pillsbury, Tr.</td>
<td>Derry</td>
<td>$624 07</td>
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<tr>
<td>Strafford County</td>
<td>E. J. Lane, Tr.</td>
<td>Dover</td>
<td>$633 45</td>
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<tr>
<td>Morrill County</td>
<td>Rev. David Kimball, Tr.</td>
<td>Woodstock</td>
<td>$231 48</td>
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<tr>
<td>Hillsboro County</td>
<td>Richard Boylston, Tr.</td>
<td>Concord</td>
<td>$617 23</td>
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<tr>
<td>Cheshire County</td>
<td>Samuel A. Gerould, Tr.</td>
<td>Amherst</td>
<td>$2,167 92</td>
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<tr>
<td>Sullivan County</td>
<td>James Breck, Tr.</td>
<td>Keene</td>
<td>$1,088 65</td>
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<tr>
<td>Grafton County</td>
<td>William Green, Tr.</td>
<td>Newport</td>
<td>$309 53</td>
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<tr>
<td>Piscataqua Conf. of chhs.</td>
<td>Sherburne Blake, Tr.</td>
<td>Ester</td>
<td>$44 25</td>
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### VERMONT.

<table>
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<th>County</th>
<th>Treasurer</th>
<th>Location</th>
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<tbody>
<tr>
<td>Windham County</td>
<td>A. E. Dwinell, Tr.</td>
<td>Brattleboro'</td>
<td>$278 33</td>
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<tr>
<td>Windsor County</td>
<td>Benjamin Swan, Jr. Tr.</td>
<td>Woodstock</td>
<td>$521 46</td>
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<tr>
<td>Orange County</td>
<td>John W. Smith, Tr.</td>
<td>Chelsea</td>
<td>$893 25</td>
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<tr>
<td>Washington County</td>
<td>Constant W. Storrs, Tr.</td>
<td>Montpelier</td>
<td>$374 90</td>
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<td>Franklin County</td>
<td>C. F. Safford, Tr.</td>
<td>St. Albans</td>
<td>$415 38</td>
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<tr>
<td>Chittenden County</td>
<td>William J. Seymour, Tr.</td>
<td>Burlington</td>
<td>$651 09</td>
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<tr>
<td>Addison County</td>
<td>Elisha Brower, Tr.</td>
<td>Middlebury</td>
<td>$787 64</td>
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<tr>
<td>Rutland County</td>
<td>James D. Butler, Tr.</td>
<td>Rutland</td>
<td>$1,866 79</td>
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<td>Orleans County</td>
<td>John Kimball, Tr.</td>
<td>Barton</td>
<td>$48 37</td>
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<td>Caledonia County</td>
<td>Israel P. Dana, Tr.</td>
<td>Danville</td>
<td>$371 64</td>
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### MASSACHUSETTS.

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<tbody>
<tr>
<td>Berkshire County</td>
<td>Franklin Ripley, Tr.</td>
<td>Greenfield</td>
<td>$67 56</td>
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<tr>
<td>Northampton and vicinity</td>
<td>Josiah D. Whitney, Tr.</td>
<td>Northampton</td>
<td>$3,639 38</td>
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<td>Hampden County</td>
<td>Solomon Warriner, Tr.</td>
<td>Springfield</td>
<td>$2,623 37</td>
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<td>Brookfield Association</td>
<td>Allen Newell, Tr.</td>
<td>West Brookfield</td>
<td>$2,711 00</td>
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<td>Worcester County North</td>
<td>Benjamin Hawkes, Tr.</td>
<td>Templeton</td>
<td>$1,066 33</td>
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<tr>
<td>Worcester County Central</td>
<td>Henry Wheeler, Tr.</td>
<td>Worcester</td>
<td>$4,975 04</td>
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<td>Worcester Co. R. Ch. So.</td>
<td>Henry Mills, Tr.</td>
<td>Millbury</td>
<td>$1,617 41</td>
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<tr>
<td>Middlesex North and vi-</td>
<td>J. S. Adams, Tr.</td>
<td>Groton</td>
<td>$954 68</td>
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<tr>
<td>cinity Char. So.</td>
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<tr>
<td>Middlesex South Conf. of</td>
<td>P. Johnson, Tr.</td>
<td>Framingham</td>
<td>$1,003 91</td>
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<tr>
<td>churches</td>
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<td>Essex County North</td>
<td>James Caldwell, Tr.</td>
<td>Newburyport</td>
<td>$1,951 03</td>
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<td>Essex County South</td>
<td>Joseph Adams, Tr.</td>
<td>Salem</td>
<td>$1,767 13</td>
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<tr>
<td>Boston and vicinity</td>
<td>Samuel A. Danforth, Agent</td>
<td>Boston</td>
<td>$6,849 53</td>
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<td>Norfolk County</td>
<td>Rev. Dr. Burgess, Tr.</td>
<td>Dedham</td>
<td>$1,591 80</td>
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<tr>
<td>Palestine Miss. Society</td>
<td>Ebenezer Alden, Tr.</td>
<td>Randolph</td>
<td>$1,103 27</td>
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<td>Taunton and vicinity</td>
<td>Hodge Reed, Tr.</td>
<td>Taunton</td>
<td>$539 98</td>
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<td>Pilgrim Association</td>
<td>Rev. E. G. Howe, Tr.</td>
<td>Halifax</td>
<td>$344 88</td>
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<td>Old Colony Association</td>
<td>Hayden Coggeshall, Tr.</td>
<td>New Bedford</td>
<td>$565 59</td>
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<td>Barnstable County</td>
<td>Rev. N. Osgood, Tr.</td>
<td>Tarmouth</td>
<td>$1,032 00</td>
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<td>Lowell and vicinity</td>
<td>W. Davidson, Tr.</td>
<td>Lowell</td>
<td>$357 74</td>
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Carried forward, $72,445 44
CONNECTICUT.

Litchfield County, Charles L. Webb, Tr.
Hartford County, James R. Woodbridge, Tr.
Hartford County South, Jonathan A. Flynt, Tr.
Tolland County, Job Williams, Tr.
Windham County North, Salmon Storr, Tr.
Windham County South, F. A. Perkins, Tr.
Norwich and vicinity, C. Chew, Tr.
New London and vicinity, Selden M. Pratt, Tr.
Middlesex Association, Samuel Frisbie, Tr.
New Haven County East, William Stephens, Tr.
New Haven County West, A. Townsend, Jr., Tr.
New Haven Co. Western Consociation, F. T. Jarman, Tr.
New Haven City, Silvanus Sterling, Tr.
Fairfield County East, Matthew Marvin, Tr.
Fairfield County West, Fulman Marvin, Tr.

BUFFALO and vicinity, H. Pratt, Agent.
Greene County, Rev. Dr. Porter, Tr.
Geneva and vicinity, C. A. Cook, Agent.
Monroe County, Ehenezer Ely, Tr.
Onondaga County, Abijah Thomas, Tr.
St. Lawrence County, Justin Smith, Tr.
Washington County, Marvin Freeman, Tr.
New York City and Brooklyn, W. W. Chester, Tr.
Auburn and vicinity, H. Iverson, Jr., Agent.
Delaware County, Rev. F. Shepard, Tr.
Jamestown and vicinity, E. T. Foot, Agent.

VALLEY OF THE MISSISSIPPI.

Auxiliary Society, W. T. Truman, Tr.
Western Reserve, Rev. Harvey Coe, Agent.
Michigan Aux. Society, Edward Bingham, Tr.

Brought forward, $72,445 44

TOTAL.

CONNECTICUT. $157,428 16
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